Occult Fundamentals and Spiritual Unfoldment
Volume 1: The Early Writings

By Paul Foster Case
Biographical introduction by Dr. Paul Clark, Steward of the Fraternity of the Hidden Light

Esoteric Secrets of Meditation and Magic
Volume 2: The Early Writings

By Paul Foster Case
Occult Fundamentals and Spiritual Unfoldment

Volume 1: The Early Writings

By Paul Foster Case

Biographical introduction by Dr. Paul Clark, Steward of the Fraternity of the Hidden Light
Occult Fundamentals
and
Spiritual Unfoldment
Volume 1: The Early Writings

by
Paul Foster Case

Biographical introduction by Dr. Paul Clark,
Steward of the Fraternity of the Hidden Light
## Contents

<table>
<thead>
<tr>
<th>Forward</th>
<th>Background of ‘Section A’ and ‘Section B’</th>
<th>v</th>
</tr>
</thead>
<tbody>
<tr>
<td>Introduction</td>
<td>Biography of Paul Foster Case by Dr. Paul Clark</td>
<td>vii</td>
</tr>
</tbody>
</table>

### Section A: Occult Fundamentals: The Life Power Lecture Series

<table>
<thead>
<tr>
<th>Lesson</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>The Life Power</td>
<td>3</td>
</tr>
<tr>
<td>2</td>
<td>The Three Principles</td>
<td>15</td>
</tr>
<tr>
<td>3</td>
<td>Five Phases of Life Expression</td>
<td>25</td>
</tr>
<tr>
<td>4</td>
<td>The Seven Forces</td>
<td>37</td>
</tr>
<tr>
<td>5</td>
<td>Twelve Channels of Life Expression</td>
<td>47</td>
</tr>
<tr>
<td>6</td>
<td>Correlation of Sound and Color</td>
<td>59</td>
</tr>
<tr>
<td>7</td>
<td>Symbolism of Numbers</td>
<td>71</td>
</tr>
<tr>
<td>8</td>
<td>The Wisdom Alphabet</td>
<td>83</td>
</tr>
<tr>
<td>9</td>
<td>An Outline of the Qabalah</td>
<td>101</td>
</tr>
<tr>
<td>10</td>
<td>The Tree of Life</td>
<td>127</td>
</tr>
</tbody>
</table>

### Section B: Spiritual Unfoldment: Seven Steps

<table>
<thead>
<tr>
<th>Lesson</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Bondage</td>
<td>145</td>
</tr>
<tr>
<td>2</td>
<td>Awakening</td>
<td>153</td>
</tr>
<tr>
<td>3</td>
<td>Revelation</td>
<td>159</td>
</tr>
<tr>
<td>4</td>
<td>Organization</td>
<td>165</td>
</tr>
<tr>
<td>5</td>
<td>Regeneration</td>
<td>173</td>
</tr>
<tr>
<td>6</td>
<td>Realization</td>
<td>179</td>
</tr>
<tr>
<td>7</td>
<td>Cosmic Consciousness</td>
<td>185</td>
</tr>
<tr>
<td>Sup</td>
<td>A Note on Color</td>
<td>191</td>
</tr>
<tr>
<td>Sup 2</td>
<td>Spiritual or Physical?</td>
<td>195</td>
</tr>
<tr>
<td>Sup 3</td>
<td>The Pi Porportion</td>
<td>197</td>
</tr>
<tr>
<td>Appendix</td>
<td>Introduction to the Fraternity of the Hidden Light</td>
<td>199</td>
</tr>
</tbody>
</table>
Forward

Shortly after leaving the Alpha et Omega (MacGregor Mather’s reformulation of the Hermetic Order of the Golden Dawn), Paul Foster Case developed a lecture series entitled “The First Year Course”. The purpose of the lectures was to provide students with a firm foundation in spiritual science and practice and to prepare them for Paul Case’s rendition of the Golden Dawn Order.

When this coursework was expanded in 1924, the contents of the “The First Year Course” became known as Section A, ‘The Life Power’, and Section B, ‘The Seven Steps of Spiritual Unfoldment’. The ‘Life Power’ provided a firm foundation of Occult Fundamentals and the ‘The Seven Steps of Spiritual Unfoldment’ utilized the Major Arcana of the Tarot to communicate the Stages of Spiritual Evolution. The contents of these sections were handed to attendees of the lectures and sold by subscription via mail to those who were unable to attend in person. The subscription for these lessons was $20.00 “payable in advance” and despite the 85 years that have passed (and the inflation of the cost of the materials required for print), it is a testament to the generosity of the publisher that both of the lecture series are currently being offered for less than the original price of one of them.

I personally have found the early writings of Paul Foster Case exceptionally clear and to represent some of his finest work. I encourage anyone approaching these lessons for the first time to spend at least two weeks on each before proceeding to the next. This is precisely the manner in which the lectures and lessons were intended to be assimilated. Paul Case utilizes images in addition to words to communicate principles. Proceeding in such a manner will allow the corresponding ideas to take root and mature and thus facilitate understanding of the next lesson in the series.

The particular lessons used in this edition were lovingly typeset by Francois Cartier. Francois painstakingly restored each of the diagrams working from mimeographs and transliterated the English to Hebrew font making for a beautiful edition of this outstanding contribution to esoteric literature.

I am very pleased to see these lessons once again widely available to students of Paul Foster Case. I sincerely hope the Fraternity of the Hidden Light continues to publish more material of this nature.

Enjoy!

Tony DeLuce
Laguna Niguel, CA
July 1st, 2008
Most Greatly Honored Frater Perseverantia

Dr. Paul Foster Case

October 3\textsuperscript{rd}, 1884 – March 2\textsuperscript{nd}, 1954
Dr. Paul Foster Case

Dr. Paul Foster Case is probably one of the most accomplished, erudite and still most readable esoteric teachers of the twentieth century.

Yet he and his writings remain relatively unknown. Why? The answer I think may be found in the correspondence of A. E. Waite to Case when he writes in the early 1930's, “What books have you written?” By this time, Case had composed volumes of material on a variety of arcane subjects, but, as he explained to Waite, “most of my writings have been in the form of lessons.”

Indeed, over a thirty-year period (approximately 1920-1950) Case wrote dozens of courses covering subjects ranging from Esoteric Psychology to Tarot, Qabalah and Alchemy directly for the affiliates of the organization he founded, Builders of the Adytum. While, in the opinion of this writer, they comprise absolutely the best most well-rounded course of instruction on these esoteric subjects, it is because of this fact that much of Cases’ original materials have remained in the hands of a select few (courses may still be received through BOTA, Los Angeles).

Fortunately though, a group of Case’s early occult writings remain available today for the spiritual aspirant and the esoteric reading public at large. These timeless gems of practical occult instruction, which have lain largely forgotten in collector’s vaults for nearly a hundred years, are now accessible through this special set of lessons.

* * * * * *

Paul Foster Case was born on October 3, 1884, in Perendor (now known as Fairport) New York. His mother was a schoolteacher and his father was the curator of a large, private library. Rumor has it that Paul’s very surprised mother actually delivered this future prodigy at this very same establishment. He was of Romany (Gypsy) stock and a direct descendent of the famous Mayflower pilgrim, Miles Standish.

Paul spent much of his formative years in the midst of books and he learned to read at a very young age. It has even been said that as a pre-schooler, Case could often be found curled up in the attic of his father’s library closely examining “forbidden books” of esoteric lore.

Dolores Ashcroft Nowicki, the Director of Studies of another excellent Esoteric School (The Servants of the Light) has commented that some individuals come into embodiment with an insatiable hunger for the knowledge of the hidden mysteries of life. This was certainly true of Paul Foster Case.

By the age of seven, young Paul found that he could consciously manipulate his dreams states, objectively selecting various levels of experience. Looking for support, Paul shared these encounters through written correspondence with the famous initiate Rudyard Kipling (author of “Kim”, “The Man who would be King” and “The Jungle Books”) who assured
Case of the reality of these inner states and verified the validity of these “Fourth Dimensional” experiences.

Paul also exhibited musical genius at an extremely early age. Encouraged by his mother the teacher, Paul began his training on both the piano and organ at the age of three. He practiced diligently and by the time he was nine years old he was the regular organist at the local congregational Church in which his father was a deacon.

Thus began an extraordinary musical career that found Case at age sixteen starring in a local charity performance along with another famous author of occult works, Claude Bragdon. According to well known former B.O.T.A. Prolocutor-General Ann Davies, Bragdon and Case entertained each other between shows with sleight-of-hand card tricks, and that while doing so, Bragdon on impulse turned to the young virtuoso and suddenly asked, “Case, where do you think the playing with cards came from?”

This simple question then started Paul Case on his personal journey to becoming the world’s leading authority on the Tarot. In fact, after the concert, an excited Case returned to his father’s library in search of the origins of this ancient symbolic system. Paul soon found mention of the Tarot in variety of texts including the famous 17th century Rosicrucian manifesto the, “Fama Fraternitatis,” where he discovered that the name, “Tarot” is actually a cipher for the Latin word “ROTA” or wheel. In other writings, Case learned that this ancient esoteric system was originally referred to as, “The Game of Man,” by early occultists.

In the next few months, an intrigued Paul collected a huge selection of Tarot decks and books on the subject.

As a review of his notebooks and diaries from the Fraternity’s archives reveal, Case made a daily habit for years of researching, meditating and studying the Tarotic symbols. Through his efforts, Paul discovered that the design of these carefully created pictorials actually channels and evokes specific archetypical images, and that subsequently they have the power to transform the consciousness of the sincere seeker into that of an illuminated adept.

Throughout his life, Case was fond of quoting the 19th century writer, Eliphas Levi, who wrote: “As an erudite Kabalistic book, all combinations of which reveal the harmonies preexisting between signs, letters, and numbers, the practical value of the Tarot is truly and above all marvelous. A prisoner devoid of books, had he only a Tarot of which he knew how to make use, could, in a few years, acquire a universal science, and converse with an unequalled doctrine and inexhaustible eloquence.”

Case would devote most of his life to helping earnest students learn “how to make use” of this extraordinary system.

It was about this time (c. 1905) that Paul began to receive the guidance of an “inner voice” he believed to be his own subconsciousness. Almost immediately, the “voice” guided his Tarot studies by suggesting various symbolic links, etc.
Paul soon diversified and along with his symbolic investigations, undertook an extensive and
tensive study of pranayama, an advanced component of both Hatha (physical) and Raja
(meditative) yoga. It appears that Paul was largely self-taught, using various published
sources, and that his “success” in these practices activated his inner sensorium and psychic
abilities. Case additionally learned through his readings to attune his consciousness to
subtler, lower astral levels and influences, but conversely his studies neglected to instruct
Paul how to control, limit or protect himself from unwanted psychic intrusions. Later he
would relay this story of intolerable sensitivity.

One day while riding on a bus, he received the “paranoid” impression that he was surrounded
by rapists, murderers, arsonists, etc. While in reality this was not the case, Paul had
unintentionally “tuned” into the basest level of the “mob-consciousness” of all who had
previously ridden that bus! He then fled the vehicle and immediately received inner
instructions telling him to go to a restaurant and order a large piece of rare steak! Case
promptly followed these directions and the exercise effectively “shut-down” his psychic
senses until he could reestablish his equilibrium.

In 1907, Case was staying in Chicago. There he met William Walker Atkinson, author of the
(Atkinson' is also well known under his pseudonym “Yoga Ramacharaka” under which name
he wrote and published many works dealing with the various aspects of yoga philosophy and
practice. These books are still in print from his Yoga Publication Society and are considered
by many to be the best and most readable introductions to these subjects).

Case and Atkinson quickly became good friends and eventually collaborated on a book of
Hermetic Philosophy known as The Kyballion. Neither Case nor Atkinson chose to pen their
name to this famous collection, instead opting to promote the book as written by “Three
Initiates.”

While Atkinson’s and Case’s involvement on the project is relatively well known, the
identity of the “third initiate” remains a mysterious controversy to this day. Some allege
that the third Initiate was simply Case’s inner voice (the Master of the Wisdom). Other
sources suggest that the unknown contributor was a man known as Dr. Robert Fludd (more
will be said about him later) who was also living in Chicago at the time.

Harriet Case, Paul’s widow confided to this author that the other “Initiate” was in fact
Michael Whitty, Paul’s later-time mentor in the Alpha ET Omega. Some students will point
out though that, according to certain accounts in the Order, Paul did not meet Michael until
after the Kyballion was published in 1912. Perhaps the dates used in these accounts are
inaccurate, perhaps not. I have not been able, as yet, to make that determination. I will
therefore content myself with simply presenting the leading contenders.

Sometime, during the summer of 1909 a stranger, who called to Case by name, approached
Paul on a downtown street in Chicago. This stranger turned out to be Dr. Robert Fludd,
whom I have mentioned may have been one of the three initiates. At the time, Dr. Fludd
was a prominent local physician and he explained to Case that he was approaching him on behalf of their mutual teacher (the voice that had been guiding Paul for years).

Fludd relayed that this “voice” was, in reality, a Master of the Wisdom. To gain his confidence Dr. Fludd further revealed to Case a list of Paul’s “most secret thoughts, hopes and activities.” Fludd then went on to explain to Paul that “their” teacher had a message for him. This is the essence of the conversation that followed:

“Paul you are at a crossroad. Two paths are open to you. You can continue to pursue a career in classical music. You will be successful and will live a life of relative comfort. Or, you can dedicate yourself to unreservedly serve humanity and play a vital role in the coming Aquarian Age. If you choose this path, you will be given the task to reinterpret the teachings of the Ageless Wisdom and put them into a form more accessible to modern seekers. This journey of service may be difficult, with many tests and trials, but in the end I can assure you that you will not starve.”

Case made his choice without hesitation. From that moment on, he dedicated himself fully to the extension of the Mysteries of Light and the Way of Initiation.

It was during this period that Paul, in a session of meditation, recovered the memories of a past life. One day he was meditating on certain aspects of the Qabalah, when all of a sudden saw himself as another person in another time! At that moment, he knew that he was Rabbi Wolfe who was pouring over a copy of the Sepher Yetzirah, one of the most important books of the Qabalah. This copy was in Hebrew, and he was reading fluently. Busily he was making notes in the margin, noting the page and the subject, but he also found that he was having trouble concentrating because he was preoccupied with thoughts of his oldest daughter. She was rapidly approaching the age of marriage, and he was concerned about her future, wondering about a marital match for her and how was he going to raise the money needed for a suitable dowry.

In a flash, he was back in the present time, in his apartment, fully Paul Case. He noted in his diary the strange vision and closed his meditation.

Weeks later, while visiting a library, (I was told that it was at the University of Southern Illinois at Champaign/Urbana), he noted in the card catalogue a rather old copy of the Sepher Yetzirah or Book of Formation. He asked the librarian to bring up a copy so he could examine it. When he held it in his hands, I am told that Case experienced a strong episode of “deja vue.” He opened the text and found it to be all in Hebrew script. Turning to the back cover, (i.e. the beginning of the book since Hebrew is read right to left), he found inscribed on the inside cover the name Rabbi Wolfe. Hurriedly, with anxious anticipation, he turned to the page he remembered from his vision and there he saw the same notes in the margin he remembered from his meditation!

Paul’s study of the Sepher Yetzirah enabled him to recover the esoteric attributes of the Tarot Trumps, giving him the “Keys” to the major initiatory system of the West. He published these attributions in 1916 in an occult magazine known as The Word, even though he had
been lecturing on this subject for only a short time before. His actions caused a stir in the esoteric community because, up to that time, this system of correspondences was only available to initiates, bound by oaths of secrecy. These initiates assumed that either: (1) Paul was a renegade initiate; or, (2) someone else had broken his oath and given the keys to Paul. They therefore delegated one of their Temple Chiefs to investigate.

When Paul returned to New York City, a six foot three inch, affable, smiling man by the name of Michael Whitty approached him. Mr. Whitty was the author of an introductory work on the basic principles of Theosophy and the editor of a major, occult journal named Azoth. Perhaps more significant is that Michael was also the Praemonstrator or chief in charge of ritual and instruction of the Thoth–Hermes Temple #9 of the Rosicrucian Order of the Alpha ET Omega. (This was the section of the Hermetic Order of the Golden Dawn that had remained loyal to S. L. Macgregor Mathers, the other two major factions being the Stella Matutina under W.B. Yeats and Dr. Robert Felkin, and The Holy Order of the Rosy Cross under A. E. Waite).

When Whitty learned that Case was not an initiate, but had instead independently worked out the correct attributions through meditation, he promptly invited him to become a member of the A:. O:. Paul accepted and was initiated into the Outer Order. There he received the motto or initiation name of “Perseverantia,” meaning, “I will persevere.”

Case quickly moved through the grades of the Outer Order and was initiated into the Inner Order or Greater Mysteries on May 16, 1920. Three weeks later he was appointed to the ritualistic office of Third Adept.

Thus, began a close collaboration between Case and Whitty that lasted from 1918 (or perhaps earlier? See my remarks about the Kyballion) until the latter’s transition (death) on December 27th 1920. During this time, Whitty published Case’s beginning articles on the Tarot in Azoth and Case became Whitty’s deputy chief. And, most significantly, the two received, clairaudiently, the text for the Book of Tokens, which Case repeatedly asserted he did not write but simply “received” by acting as a channel.

Throughout this period, Paul also began to correspond with various senior members of the Order in Europe, most notably Dr. John Brodie-Innes, (Frater Sub Spe), the ruling chief of the organization in England.

Michael Whitty moved to Los Angeles in 1920, apparently because of health problems and died there a short while later, probably of Cancer or, perhaps Tuberculosis. Paul attributed Michael’s relatively young death to his extensive involvement in the order’s uses of the Enochian system (this system of spiritual astral magic, was developed in the 16th century by Dr. John Dee and his associate Edward Kelly, through the practice of skrying, or crystal vision).

Paul questioned the reliability of a system received through the mediumship of someone like Kelly. (After reading The Queen’s Conjurer by Benjamin Woolly, I’m inclined to agree with
Paul in his opinion of Edward Kelly). Case stated that he knew of at least three individuals who, in his opinion, had suffered severe illnesses because of the use of Enochian Magic.

Paul soon became a prominent figure in the esoteric community due to his extensive knowledge of the Tarot and Qabalalah and his natural gifts for ritual and instruction (brought over most likely from prior incarnations and developed through his intense study and long experience in public concert performances). Moreover, when Michael Whitty moved to California, Case succeeded him as Praemonstrator of Thoth-Hermes.

Because of his quick advancement and young age, Paul aroused the jealousy among some of his fellow members of the A:. O:. Also, contributing to this, Harriet Case informed me, was a certain native bluntness. It seems Paul had a reputation of not suffering fools gladly and was often criticized for his candor by members of the First or Outer Order. After a while though, realizing that they would get little sympathy from Paul’s fellow Second Order members or his fellow chiefs, these outer order members by-passed their superiors and wrote directly to the widow of Macgregor Mathers, Moina, who was then the Imperatrix or manager for the Order as a whole (her name in the Order was Vestigia). To her, these disgruntled members complained that Paul and his fellow member, Lillie Guise (who was later to be Case’s first wife) were exchanging “meaningful looks” across the altar during the communion portion of the ceremony. (As a protest to this ridiculous and prudish criticism, we at the Fraternity of the Hidden Light, have made the exchange of meaningful looks during this portion of the ritual, mandatory).

The unhealthy, repressed attitude of some of these so-called initiates is evidenced further by their reaction to Case’s verbal openness on topics related to sexuality and reproduction. For instance, Paul once delivered a lecture that referred to the location of the altar in the temple. During that address he pointed out that, on the Tree of Life, the corresponding location is assigned to the Sephirah Yesod and the creative powers of the generative process. Almost immediately, his comments prompted gossips’ tongues (and pens) to wag. His critics chose to write, not to Brodie-Innes, the teaching head of the order, but again to his junior Moina. This is understandable when you consider Vestigia’s attitudes toward anything remotely connected with sexual expression. For example, she repeatedly told friends that she and her husband found even the thought of physical sexuality repugnant and for that reason practiced strict celibacy for the entire duration of their marriage! She had even severely criticized Dion Fortune for giving out esoteric order secrets on sexuality until one of her co-chiefs pointed out that Dion had not reached the grade where those subjects were revealed.

Moina responded to these correspondences by writing to Case directly, “...I have seen the results of this superficial sex teaching in several occult societies as well as in individual cases. I have never met with one happy result.”

But to Case, sexuality became an increasingly important subject. In his Book of Tokens, a collection of inspired meditations on the 22 Tarot Keys of the Major Arcana, Paul comments on the sex function:
You must alter your conceptions of sex in order to comprehend the Ageless Wisdom...It is the interior nervous organism, not the external organs, that is always meant in phallic symbolism and the force that works through these interior centers is the Great Magical Agent, the Divine Serpent Fire.” [Commentary on the Meditation on Nun]

In his books, The True and Invisible Rosicrucian Order and The Masonic Letter G, he writes of certain practices involving the redirection of the sexual force to the higher centers of the brain where experience of supersensory states of consciousness becomes possible.

As to his relations with Miss Guise, Paul wrote Moina: “Our relation to each other we submit to no other judge than the Lord of Love and Justice, whom we adore.” In time, Case married Geise, the love of his life. She died a few years later.

Mathers soon after asked Case to resign from his position as Chief. Case, for his part, asked pointed questions about the Order’s Enochian and Tattwa systems; systems that Moina stated that her husband had written. Case, however pointed out that the Enochian system could be found in Meric Casaubon’s book, A True and Faithful Relation...” and the Tattwa discourses were lifted, word for word, from Rama Prasad’s Nature’s Finer Forces, all found in the New York Public Library. With this, Paul resigned his position as Chief.

As upset as Vestigia was about the reference to sexual teachings, it was nothing compared to her response to these criticisms. Case and Geise were peremptorily expelled from the Order. Shortly after, Paul and other high initiates founded the Builders of the Adytum. In the early days the organization was considered secret and was referred to amongst its members under the cover-name “The Hermetic Order of Atlantis.” However, contrary to some published sources, the group was always known as B.O.T.A. to its founding members. The name “School of Ageless Wisdom” was one adopted later for the public work of lectures and correspondence lessons (at the time that the Order was headquartered on the East Coast).

On March 22, 1926, Paul was initiated into his hometown lodge, Fairport Lodge #476 of Free and Accepted Masons. He was “passed” to the degree of Fellow Craft on April 12, and “raised” to the sublime degree of Master Mason on June 28th of the same year. Paul also became a Priest in the Liberal Catholic Church, although the date is unknown to me at this time.

Sometime after the founding of B.O.T.A., (Lee Moffit in his “Case Timeline”, says 1921, but I believe it was slightly earlier) Paul received a telephone call:

---“I presume you recognize my voice?”

Imagine Case’s surprise and excitement when he realized this was the sound of the same “inner voice” that had been guiding him for years (apparently the guidance had not been coming from his own subconscious).

---“Yes! Yes I do”, he answered!
--- “Would you like to meet me”, it asked?
"Yes! Yes, indeed," Paul answered!

Paul received instructions to go to one of the plushest suites in the Waldorf Astoria Hotel. While knocking on the door Case was unsure what to expect. It was answered by an olive complexioned, dark haired, neatly-trimmed, bearded man who had a slight build and appeared to be somewhere in his mid fifties. Paul introduced himself and the gentleman answered, "I know. I am Saint Germain." Paul was so overwhelmed that he immediately began to crouch on his knees right there in the hallway. Saint Germain told him, "Do not kneel before me. I am a man, just as you."

Case soon learned that the man he was meeting with was Master “R”, a fully enlightened Adept, and that in his last incarnation he had been the famous Count de Saint Germain. He had been watching Paul for a long time and (as he later communicated to Case) that while he was not particularly impressed with Paul’s personality, he was absolutely the best they (i.e., the Masters) could find for the job they had in mind.

Paul spent virtually all of the next two weeks in the presence of Master “R”. During this period, the Adept’s vibratory state, developed over life times of work, so heightened the awareness and receptivity of Case, that the development and instruction that normally would have taken a lifetime was accomplished in this short period. An analogy would, perhaps, be like a swift computer download of a complex program.

Paul was now prepared for his life’s mission.

This phenomena of “impartation whereby an Adept heightens the perception of the students around him and, in some cases, even triggers illumination, is well known in the Orient. Paul would years later write, “a whole system of initiation and mystical teaching and the keys to accessing their use was implanted in my mind.” He further stated that although he could not lay claim to have completely understood the knowledge at that time, that even now, after several years, he could, at will, repeat the instruction, word for word.

Case himself later related that Master R showed Paul his personal Tarot designs, which he said were of an esoteric nature and much more elaborate than any published, including the B.O.T.A. version designed by Paul himself. From some of Paul’s comments, relayed to me by Ann Davies, Paul’s successor, I got the impression that these cards somewhat resembled Tibetan “Tankas” or Buddhist’s “Mandalas.”

Following this meeting, Paul began earnest work in his correspondence courses and other publications. His mission was to translate the ancient teachings into a form more accessible to modern humanity as well as make them more widely available. From his personal editorials in his magazine Tarota, it is easy to see that a very important part of Case’s vision was to establish working groups to practice the ancient system of initiation.

The Fraternity of the Hidden Light has endeavored to continue progressing toward the fulfillment of that goal.
Paul made his transition in 1954, while vacationing in Mexico with his wife Harriett. His remains were cremated. An interesting final note: The only other person in the Order to see Case’s body (besides his wife Harriett) was his long time friend and former F.B.I. agent, Felix Frasier.

Years later, in my presence, when questioned by some students about the rumor that Paul had a “Hermetic Death”, Harriet answered, cryptically, with a twinkle in her eye: “Well, all I can state is, I brought someone back in that box!” She then turned, smiled and winked at me conspiratorially!

© Copyright 2008, by Paul A. Clark. All rights reserved
Occult Fundamentals
Section A: The Life Power
All human knowledge is conditioned and limited, at present, by the properties of light and human symbolism. The solution of all human problems depends upon inquiries into these two conditions and limitations. -- *Time-Binding*, by Count Alfred Korzybski.

WE LIVE in an electric universe. Our bodies are electrical machines. The food we eat, the water we drink, the air we breathe, the clothes we wear, the houses over our heads - everything in our world is made of electricity. Our senses tell us we are surrounded by things innumerable: the Ageless Wisdom declares, “There is only One Thing.” Modern science confirms this ancient teaching. Physicists now picture the universe as a great ocean of pulsing, vibrating electromagnetic energy, and psychologists tell us that this One Thing, electro-magnetism, presents itself to our consciousness in the particular forms which we call “things”, because our senses are what they are. Let the range of our senses be augmented ever so little and we should find ourselves in a different world, containing any number of things of whose existence we cannot even dream at present.

Fifty years ago, the philosophy of materialism dominated the thought of the Western world, because the scientists of that day supposed an atom to be the very smallest thing. Today they picture atoms as tiny solar systems. Every atom has a positive electron for its nucleus, or central sun. Revolving at terrific rates of speed around this nucleus, like planets, are the negative electrons of the atom. What makes an atom of gold different from an atom of lead is not a difference in the substance of the electrons. The difference is merely in the number of electronic planets revolving around the atomic sun. In proportion to their size, the distances between these tiny planets are as the distances between the stars.

As soon as scientists began to accept this picture of the constitution of the physical universe, matter, as somebody has said, “melted into mystery.” The chair on which you sit seems to be solid, but really the spaces between its constituent particles are like those which lie between the earth and her fellows in our solar system. The chair seems motionless, too, but it is really a rhythmic pulsation of whirling forces, a dance of electrons which calls up certain images in your mind because your sensory apparatus is pitched, or tuned, to certain specific rates of vibration.

“Matter”, then, is not a reality, not a thing. It is just a word, a name for a mental abstraction which we make from our sense experiences caused by a mysterious “something”. To call that “something” which presents itself to us in such a variety of guises “electricity” is merely to choose a convenient label for a group of our observations as to what happens under certain conditions. It is important to remember that the noun “electricity” is only a label. In other lands and days, the same hidden force was given other names. Now that physicists agree that light is identical with electro-magnetic vibrations, we may discover that the medieval occultists were not so far from the truth after all.

They said, “All things are modes of a mysterious force named L.V.X. (Latin for Light).” Nineteenth-century materialists scoffed at this “occult superstition”; but when we say that
light is electro-magnetism, and accept the scientific dictum that everything is made of electricity, we simply paraphrase the teaching of those who declared: All things are from ONE and that ONE is L.V.X. Applied science gives us novelties in the field of invention, perhaps, but its boasted modern knowledge is as old as the world. It is really a revival of ancient learning, and some persons among us know why this revival is happening just at this day and age.

Alphonse Louis Constant (better known as “Eliphas Levi”) published the first of a series of books on the occult sciences at Paris, in 1859. The main source of his knowledge, he said, was a symbolic book, the TAROT, which we shall begin to study in section B of this course. From the Tarot, and from old books on alchemy, magic and the Qabalah (the Secret Wisdom of Israel), Eliphas Levi derived his doctrine of a cosmic force which he called ASTRAL LIGHT.

Levi borrowed this term from the writings of the “Unknown Philosopher”, Louis Claude de St. Martin, but used it in a different sense from that in which it was employed by St. Martin. Modern Theosophy also has a good deal to say about Astral Light, but the Theosophical conception is not quite the same as that expounded by Levi, who followed the medieval teaching about the One Thing named L.V.X. Levi also called this force the Great Magical Agent, and he said openly that it is identical with the light of the stars, that is to say, with the radiant energy of distant suns. What follows is a condensation of his doctrine, compiled from his various writings:

“There exists a force in nature which is far more powerful than steam, by means of which a single man who can master it and knows how to direct it, might throw the world into confusion and transform its face. It is diffused throughout infinity; it is the substance of heaven and earth, for it is either fixed or volatile according to the degrees of its polarization. This agent is precisely what the medieval adepts called the First Matter of the Great Work. When it produces radiance it is called light. It is substance and motion at one and the same time; it is a fluid and a perpetual vibration. The will of intelligent beings acts directly upon this light, and by means thereof, upon all nature, which is made subject to the modifications of intelligence.

“This force was known to the ancients; the Gnostics represented it as the burning body of the Holy Ghost, and this it was which was adored in the secret rites of the Sabbath or the Temple under the symbolic figure of Baphomet, or of the androgyne Goat of Mendes. (Here Levi does not refer to the Sabbath of the Jews or to their Temple, but to the so-called “Sabbath of the Sorcerers”, a survival of the old mystery cults, and to the rites of the ancient Knights of the Temple. - P.F.C.) It is represented on ancient monuments by the girdle of Isis which twines in a love knot around two poles, by the bull-headed serpent, by the serpent with the head of a goat or a dog, and by the serpent devouring its own tail. It is the double serpent of the caduceus (the wand of Hermes or Mercury), and the tempter of Genesis; but it is also the brazen snake of Moses, encircling the Tau, that is, the generative lingam. Lastly, it is the devil of exoteric dogmatism, and is really the blind force which souls must conquer, in order to detach themselves from the chains of the earth. “By the direction of this agent we can change the very order of the seasons, produce in the night the phenomena of day, correspond
instantaneously from one end of the earth to the other, discern like Apollonius, what is taking place at the antipodes, heal or hurt at a distance, and endow human speech with a universal reverberation and success.

To know how to master this agent so as to profit by and direct its currents is to accomplish the Great Work, to be master of the world, and the depositary even of the power of God.

"The Astral Light, being the instrument of life, naturally collects at living centers; it cleaves to the kernel of plants as to the heart of man (and by heart we understand, in magic, the great sympathetic), but it identifies itself with the individual life of the existence which it animates. We are, in fact, saturated with this light and continually project it to make room for more; by this projection the personal atmosphere is created. The settlement and polarization of this light about a center produces a living being; it attracts all the matter necessary to perfect and preserve it. It is the first physical manifestation of the Divine Breath. God creates it eternally, and man, in the image of the Deity, modifies and apparently multiplies it in the reproduction of his species.

"The Great Magic Agent has four properties - to dissolve, to consolidate, to quicken, and to moderate. These four properties, directed by the will of man, can modify all phases of Nature. In making use of the term fluid in connection with this force, we employ a received expression, but we are far from determining that the latent light is a fluid; everything, on the contrary, leads us to prefer the system of vibrations, in the explanation of this phenomenal force. However that may be, the coming synthesis of chemistry will probably lead our physicists to knowledge of this universal agent. A complete revolution of science will follow, and we shall return to the transcendent magic of the Chaldeans."

This long quotation abounds in clues to the real meaning of magic. It is also evidence that the strange symbols of the Ageless Wisdom reveal a true science to him who can rightly interpret them. From those symbols Levi learned the secret of the Astral Light, and the knowledge so gained enabled him to make a remarkable prophecy. Every detail of his prediction has been fulfilled through the achievements of modern invention in making use of "a force more powerful than steam", which is "a fluid and a perpetual vibration", and which, long before modern theories of the constitution of matter were framed, Levi described as "an electromagnetic ether, diffused throughout infinity, the substance of heaven and earth."

Men of science laughed at him in 1886. Today their grandchildren paraphrase his doctrine but ignore his genius. The complete revolution of chemistry through a new synthesis, and the overturn of nineteenth-century "science" as a result of it, have come to pass. The devices of our electrical civilization fulfill Levi's predictions to the letter. Electricity kills criminals and heals the sick. With it we change the order of the seasons, providing ourselves with heat in winter and ice in summer. Telephones and telegraphs enable us to correspond instantaneously from one end of the world to another, making us practically omnipresent. Wireless transmission of photographs is the promise of an invention which before many years have passed will enable us to see distant events at the moment they happen. And when one voice can be broadcast and magnified as it is by radio, so that millions may listen to the
words of a single man, is not human speech “endowed with a universal reverberation and success”?

Recent investigation of interatomic forces shows what incredible power would be at the command of a man who could release the energy pent up in a few ounces of common earth. It is unlikely that this secret will become generally known until humanity is better prepared to use it wisely. They who possess it now are few, and they are too wise to misuse what they know.

Yet for those who are duly and truly prepared, there are means whereby the tremendous force of the Astral Light may be utilized with safety. Whosoever is willing to comply with the laws of its subtler phases of manifestation, and willing, too, to meet the tests of mind and character imposed by Those who keep the Great Secret, may learn that a man may indeed break up the conditions of his personal world, reduce them to their elemental chaos, or confusion, and then from these same elements, proceed to form that world anew.

Every man lives in a world of his own creation, built in accordance with his own imagined mental pattern. Change the pattern and you change the world. The Astral Light is a blind force only so long as we are blind. As Levi says, “The will of intelligent beings acts directly upon this light, and by means thereof, upon all nature”. It always responds to our mental direction, even when it seems to be working against us. Whatever pattern we impress upon it, that pattern it follows. Thus by the very laws which bring discord and suffering we may enjoy harmony and well-being. What those laws are, and how to use them, is an important part of our teaching

Levi’s words summarize the doctrine of the Western School of the Ageless Wisdom. We shall now compare them with some of the teachings of the Eastern School. Levi has told us that the Astral Light is the “first physical manifestation of the Divine Breath”. The Hindus also employ a term which means “Breath” when they describe the fundamental cosmic force. Their term is PRANA, a Sanskrit noun defined by Rama Prasad, in Nature’s Finer Forces, as follows:

“Prana is the life-principle of the universe and its localized manifestation; the life principle of man and other living beings. The suns are different centers of the ocean of Prana, and it is in this ocean that move the various heavenly bodies.”

Consider now the words of the Swami Vivekananda, in his book, Raja Yoga:

“Out of the Prana is evolved everything that we call energy, everything that we call force. It is the Prana that is manifesting as motion; it is the Prana that is manifesting as gravitation, as magnetism. It is the Prana that is manifesting as the actions of the body, as the nerve-currents, as thought-force. From thought down to the lowest physical force, everything is but the manifestation of Prana. The sum-total of all force in the universe, mental or physical, when resolved back into its original state, is called Prana. The knowledge and control of this Prana is what is really meant by Pranayama.
"This opens to us the door to almost unlimited power. Suppose, for instance, one understood the Prana perfectly, and could control it, what power on earth would there be that would not be his? This is the end of Pranayama. When the Yogi becomes perfect there will be nothing in nature not under his control. All the forces of nature will obey him as his slaves, and when the ignorant see the powers of the Yogi they call them miracles."

The Eastern Wisdom also agrees with the Western School that the Great Magic Agent is directly connected with the functions of the sympathetic nervous system. The Yogis have developed elaborate physical and mental exercises intended to rouse the activity of Prana in certain ganglia of that system. These exercises, however, are not adapted to the conditions of Western life. They must be modified considerably before they may be employed safely by persons of European stock.

Not a few of the breathing exercises which have been given wide circulation in books and lessons are likely to do more harm than good. Pranayama should never be practiced without a teacher, and we need to make sure that our instruction comes from competent sources. On the other hand, it is impossible to make any real progress in practical occultism without taking some risks. The Great Magic Agent is cosmic electricity, and he who undertakes to control its tremendous energy must be prepared to face some degree of danger.

Once we have exercised due care and intelligence in our selection of a teacher, we should be careful always to follow his instructions exactly. Practical occultism is emphatically not a study in which the pupil may take what our schools call "electives". On this point I can do no better than to quote a chapter-heading from Talbot Mundy’s recent story, Om.

"None who sets forth on an unknown voyage stipulates that the pilot must agree with him as to the course, since manifestly that would be absurd; the pilot is presumed to know; the piloted does not know. None who climbs a mountain bargains that the guide shall keep to this or that direction; it is the business of the guide to lead.

"And yet men hire guides for the Spiritual Journey, of which they know less than they know of land or sea, and stipulate that the guide shall lead them thus and so, according to their own imaginings; and instead of obeying him, they desert and denounce him should he lead them otherwise. I find this of the essence of perversity."

Seekers for the higher knowledge ought to avoid rashness. Ignorant dabbling with unknown forces is sheer folly. Hence the wise advise us to be well grounded in theory before we attempt to perform the Great Work. On the other hand, success is denied to cowards, and there is altogether too much fear-thought in some of the warnings against the dangers of occultism which we hear nowadays. Not seldom the person who tries to scare us away from occult practice is concealing the lack of power and knowledge behind a smoke-screen of words.

Turning now from the Hindu teaching to the more familiar field of the Bible, we find ample evidence therein that Moses and the priests of Israel knew about the Great Magic Agent. Egypt, of course, was the great source of their knowledge, as the Bible tells us. "And Moses
was learned in all the wisdom of the Egyptians, and was mighty in words and deeds.” (Acts, 7:22). “Words”, in Greek, is Logoi, and this is a technical term referring to the power of sound-forms, in the use of which the Egyptians excelled. The Logoi are the same as the mantra of the Hindus. No great penetration is required to read between the lines of many Old Testament passages. Take for example the Ark of the Covenant, which stood in the Holy of Holies. Judging from the descriptions, it was constructed on much the same principle as a Leyden jar, so that it might give a sharp shock to anyone who profaned it with a touch. Such a shock, intensified by the fear and awe of the one unfortunate enough to sustain it, would be enough to kill. The story of Elijah and the priests of Baal (1 Kings 18:40) is another instance which hints strongly that the prophet had more than a little knowledge of electrical laws. Even the Hebrew noun translated “spirit” in our Bibles contains internal evidence that the sages of Israel knew the real nature of the Life-Breath, which is the correct translation of the noun Ruach, making it practically identical with the Sanskrit Prana.

Ruach is spelt with three Hebrew letters which we may transliterate into Roman characters as R, V and Ch. The Hebrew alphabet differs from others in that every letter is a word which designates a natural object. Hence we may learn something of the real meaning of any technical term used by the sages of Israel if we consider what is implied by the series of objects named by the letters which spell the particular word whose esoteric significance we wish to discover. In Ruach the sequence R (י), V (ו), Ch (כ) means HEAD - NAIL - FIELD. We interpret it thus: The Life-Breath is a force having its highest centers of terrestrial manifestation in the head of man, where it is transformed into thought-force (י). The Life-Breath, being diffused throughout space (as Rama Prasad says, the ocean of energy wherein move the heavenly bodies), is the connecting link between all things, and the connecting link, also, between thought and external conditions (י). Those conditions are themselves expressions of the Great Magic Agent, and since all human activities are therefore concerned with its various modifications, we may describe it as the field (כ) wherein we labor, and whose conditions we seek to control, cultivate and adapt for our welfare.

Sunlight is the form in which the Life-Power is made available for our use on the physical plane. This fact, too, is suggested by the noun Ruach, for in the Secret Wisdom of Israel the first letter of that word symbolizes the sun.

All that we see, all that we hear, all that we experience through any channel of sensation, enters our field of consciousness because the sun shines. The earth is a wheel in a machine driven by solar force, and the movements of matter upon its surface are caused by transformations of the sun’s radiant, electro-magnetic vibrations.

The measured heat of waves upon the shore, the slow, majestic progress of a great river sweeping to the sea, the song of a mountain rill running to meet its mates and join its waters with theirs, the bubbling of hillside springs, the fall of every raindrop - these are the watery vesture of solar light and heat.
The wind, driving storm-clouds through the sky, the breeze stirring the curtain, the wild tornado cutting a path of death, the steady trades carrying proud ships on peaceful errands of commerce - all these are phases of the influence of sunlight upon our atmosphere. Every breath drawn by a living creature, and every transformation of that breath into sound, is an expression of the same power. Every prayer and every curse, every word of wisdom and every utterance of folly, is made possible by sunshine. The shrill call of bugles sounding an attack, the solemn organ music resounding beneath cathedral arches - these are the sunlight’s garments of air.

Every fire that burns is a flame lit up by the sun. Think what this world would be without fire. The history of civilization is the story of man’s progress in mastering and utilizing fire. Almost everything we possess has passed directly through fire, or has been fashioned by machines driven by fire. All the energy of fuel is imprisoned sunlight. And what is more marvelous than this slow fire in our bodies, lit before our birth, which, while it burns, is life itself? We are all pillars of invisible fire - invisible, that is, to ordinary sight, though there are persons who have the finer vision which enables them to see it. The mastery of this vital flame is one of the great occult secrets.

Fire and water and air, with the merest touch of mineral substance (itself composed of points of light or fire) - this is what we really are, no matter what we seem to be. These our bodies, disguised as gross flesh and blood, are forms of living light. Every beat of our hearts, every inspiration and exhalation of our breath, every process of organic function, is a work of sunlight stored in our body-cells.

Furthermore, whatever else they may be, mental states are certainly functions of our brains and nervous systems. On other planes of existence there may be other laws, but here on earth thinking means movement of brain-cells. Our brains change sunlight into thoughts.

Of these thoughts, some are masters and some are slaves. Some are friends and some are foes. Some build and some destroy. The master-thoughts rule our minds and control our bodies. They have brought about every change in human environment. Translated into action through muscular activity, they become the seeds of civilization - of science, invention, art, philosophy and religion.

Yet not one of these master-thoughts could have emerged from a human brain, nor could any of the actions which have changed the face of the world have sprung from them, but for the shining of the sun. The sun prepared the stage of the world for man. It raised the mountains and leveled the plains. It carved the water-courses and hollowed out the basins of the seas. It covered the earth with vegetation, and peopled it with animal life. And after the long, slow process of evolution had, in man, produced an organism for expressing sunlight as creative thought, the sun, working through man, built the first rude shelter. So began the art of architecture which raised the Pyramids, carved the Sphinx, and covered the globe with human habitations. Sunlight has built every house, carved every statue, painted every picture, danced every dance, uttered every word, written every book, and shaped every invention known to man. And because we know that solar force, working through human brain-cells, takes form in states of consciousness, we know that it is, potentially at least, a mental force.
Thought at our end - the expressing end - of the cosmic play of light vibrations, implies a mental quality at the source of those waves of living light.

Our sun, moreover, is but one among a host of similar centers of electro-magnetic force. Throughout infinite space are scattered countless points of expression, great and small, for a power which, because among us men it produces the phenomena of consciousness, must be supposed to include the power to know among its manifold possibilities. We live day and night in the presence and through the activity of a universal radiance which manifests itself through suns. These are like dynamos, sending out the motive-power which drives the planets of their respective world-systems.

Material science ignores the mental potency of the Great Magic Agent. The Ageless Wisdom has always recognized it. Matter is the effect produced upon our senses by certain forms of the Life power, but physicists explain the constitution of matter in terms which lead straight to the conclusion that all things are expressions of a purely immaterial power. Atoms are made of electrons, and electrons are points of energy. A point is defined as having neither length, breadth nor thickness.

If you object that some scientists are always insisting that electrons are bodies, and not points, the fact remains that the stuff these “bodies” are made of is not matter. There is nothing material about it. It is energy, and “energy” means simply “working power”.

An immaterial power expressing itself as light, as the force producing all vital phenomena, animating every living creature - an invisible, impalpable, yet real, force, which sets worlds dancing through space, and upon them plays the drama of life. Science pictures this. Science itself is the working of that same power through human brains - an aspect of the cosmic process of self-revelation whereby the Life-power eternally makes itself known to itself.

Call it electricity, Astral Light, Prana, Ruach, or whatever you please. No name can define It. Names are only designations. What the Life-power is in itself we do not know, nor may our finite minds hope to comprehend that mystery. Yet may we apprehend It as subsisting by itself, independent of every mode of existence. This is the L.V.X. of the Western School of occultists, a name in some senses equivalent to the AIN SOPH AUR, “Light Limitless”, of the Qabalists. This is the One Thing whence, according to the teachings of Hermes Trismegistus, founder of alchemy, all things proceed; yet is this One Thing No-Thing, because the Source of all things cannot possibly be any of the things which spring forth from its limitless subsistence. Hence the innermost essence of that L.V.X. is everywhere described in paradoxical terms, such as “Radiant Darkness”, or “THAT which is neither Aught nor Naught”, or “The Soundless Sound”. In these lessons it will usually be called either the Life-power, or L.V.X.

Always itself, absolutely one, complete, whole and perfect, L.V.X. is formless, indivisible and changeless. Jacob Boehme called it the Ungrund (Foundationless), the subsistence behind and beneath all forms of substance, the rootless root of the energy which gives rise to all movement, the Causeless Cause of the life of every creature.
Limitless, infinite. It has no boundary. Hence, as more than one seer has declared, Its center must be everywhere. This mathematical truth is a key to many secrets of the Ageless Wisdom. It means that the Limitless Light is the central reality, now and always, of every thing, of every creature, of every person. Because L.V.X. is the essential principle of all activity, It is the Being of all that you are, the Thinker of all that you think, the Actor in all that you do. To help you to realize this truth, instead of merely believing it and talking about it, and to show you how to make this truth a practical working principle in your daily life is one aim of this course.

As an aid to this end we have formulated a series of affirmations to be used every morning and every evening by our affiliates. In the morning the series should be said aloud, beginning from No. 1. In the evening the reverse order should be followed. Face East in the morning and West in the evening, not because of any special occult virtue which may reside in either direction, but because your subconsciousness knows, if you do not, the age-old symbolism of the places of the sun's rising and setting. In short, the position you take stimulates certain important associations of ideas which help to put your personal consciousness in harmony with the rhythm of cosmic life-currents.

These statements formulate the truth about yourself, no matter whether you comprehend that truth in all its details at this time or not. Recited from 1 to 10, the affirmations are a series of logical deductions corresponding to the path of the descent of the Life-Power into the conditions of Name and Form which constitute the world we live in.

This order is therefore observed at the beginning of the day, to impress the whole organism, before attention is engrossed by the details of the day's events, with the true relation of personality to its invisible Source, the Life-Power. At night we use the reverse order, corresponding to the path of return from the conditions of Name and Form, because this prepares the mind for union with the L.V.X. while the personal consciousness is extinguished in restful, dreamless sleep.

The affirmations correspond to the ten aspects of L.V.X. which we shall study in the final lesson of this Section. Learn them truly by heart, not merely by rote, and dwell upon their meaning as you recite them. Every word is significant. Not one has been chosen haphazard.

When you recite the series in reverse order, keep in mind the difference of meaning which is affected by changing the order. In the evening recitation the first change of meaning is in the eighth statement, which then points the mind upward toward the Primal Will, which is the Eternal Splendor or White Brilliance of the Limitless Light. "Looking forward" then refers to that first manifestation of L.V.X., not to its perfect expression in the Kingdom, as in the morning recitation. In like manner the words, "that Will", in the seventh sentence carry the mind up and back toward the Primal Will, considered as the goal or objective of the path of return.

The grammatical reference of the pronoun "Its" is also altered when this order is reversed. In the morning recitation the pronoun refers to the creative and sustaining Will. At night (in the third, fourth and second sentences), the same pronoun refers to the undeviating Justice. This
is important, because one reason for the evening recitation is to help you to recognize that Justice at work in the events of the day which has just passed.

Due attention to these distinctions of meaning will prevent mechanical repetition of the words. Feel their import as vividly as you can, and the results will be better. Understand from the very beginning that the affirmations contain many subtleties of which you will not become aware until some time after you have begun to recite them. Be on the watch for the deeper sense of the statements, and you will get far more out of this exercise.

Preface the recitation always with the phrase, “This is the truth about the Self”. The noun, Self, is capitalized, to emphasize the distinction between personality and the I AM of which it is the mask and instrument.

**AFFIRMATIONS**

1. I am a center of expression for the Primal Will-to-Good which eternally creates and sustains the universe.
2. Through me its unfailing Wisdom takes form in thought and word.
3. Filled with Understanding of its perfect law, I am guided moment by moment along the Path of Liberation.
4. From the exhaustless riches of its Limitless Substance, I draw all things needful, both spiritual and material.
5. I recognize the manifestation of the undeviating Justice in all the circumstances of my life.
6. In all things, great and small, I see the beauty of the Divine Expression.
7. Living from that Will, supported by its unfailing Wisdom and Understanding, mine is the Victorious Life.
8. I look forward with confidence to the perfect realization of the Eternal Splendor of the Limitless Light.
9. In thought and word and deed, I rest my life from day to day upon the sure Foundation of Eternal Being.
10. The Kingdom of Spirit is embodied in my flesh.

Recite the affirmations in the morning before dressing. Say them at night just before you go to bed.

Adhere strictly to these directions, and to others that you will find in these lessons. This teaching doesn’t represent merely the personal opinions and methods of Paul Case, although he prepares the lessons, and has been delegated to conduct the external work of the Order for the time being. You have had confidence enough in the value of our work to assume your share of the expense of extending it among seekers for Light. Begin now to be a true Builder by resolving to do your part of the undertaking in exact accordance with the plans laid out on the trestle-board of these lessons.

12
What have you set out to build? We are dedicated to making human personality (and through its activities, human environment), what the Bible calls “the secret place of the Most High”, what the Chaldean Oracles describe as “the adytum of god nourished Silence”. Just as the building of a house takes material gathered from various places, and assembles it according to a plan, so the work of building the Adytum takes the raw material of human experience, and shapes it in a particular way. The end sought is to make man actually what he has always been potentially, a conscious expression of the Cosmic Will. To attain this end is to become a Master of L.V.X., and as Eliphas Levi says, “The depositary even of the power of God”.

The building of the Adytum, therefore, requires us to control our bodies, to direct the life currents playing through them, to equilibrate the forces of the emotional life, and to master the modifications of the mind. This undertaking is well named the Great Work, and as you begin it, you will do well to pause to consider how serious an undertaking it really is.

You are not simply taking up a study which interests you more or less. You are not trying to gratify your idle curiosity. You have felt an urge to respond to that call. Whether or not you have chosen to be one of those who complete the work depends largely upon yourself.

The Great Work is not easy. Time after time you may be assailed by doubts, and by impulses to give it up. Yet they who persevere to the end will surely enjoy the bliss of the liberation which comes through realization. This we know, we whose part it is to lay the plans before you. None of us claims to be a Master of L.V.X., but many of us have made progress enough to be able to assure you, not only that the Light does shine, but that its power is available for human use.

We do not pretend to have completed the journey, but we have followed the Path of Return long enough and far enough to know that what has been said of it by the Brothers and Sisters in L.V.X. who have gone on before is strictly true, so far as we ourselves have checked and tested their reports.

We have learned what little we know because we have followed a long line of Builders whose plans and specifications of the Work have been preserved throughout the ages. You may attain to the same certainty. Simply follow directions, and remember that the essence of them all is expressed in the old fourfold injunction:

KNOW, WILL, DARE and BE SILENT.
THE THREE PRINCIPLES
Section A: Lesson 2

The Emerald Tablet of Hermes Trismegistus, so called because tradition says it was inscribed by Hermes upon a plate of emerald with a diamond stylus, opens with these words:

"True, without falsehood, certain and most true; that which is above is as that which is below, and that which is below is as that which is above, for the performance of the miracles of the One Thing; and as all things proceed from one, by the mediation of one, so all have their birth from this One Thing by adaptation."

In the preceding lesson we identified the One Thing with what modern science calls "electricity", and satisfied ourselves that the scientific label, with its connotations of materialism, to say nothing of its etymology, is a name not as good as older terms which embody the ancient teaching that the One Thing is the Life-Breath of the cosmos. Whether we use the Sanskrit term Svāra, "The current of the life-wave" (of which Rama Prasad says, "There is nothing in the manifested universe which has not received existence from the Great Breath, which is the Prana of the universe on the highest plane of life"), or choose some other term, such as the Greek Pneuma, the Latin Spiritus, or the Hebrew Ruah, matters little.

The main thing is to understand that these are not names for different things, but different names for one thing - the Life-Power which beats in our hearts, breathes in our lungs, digests food in our stomachs, and thinks in our brains. In these lessons we shall often use the Hebrew term, Ruach (RVCh), because later on we shall find it a convenient word to sum up many details of knowledge about the Life-Breath. We shall also refer to the same One Thing by the terms "Life-Power" and L.V.X.

Rama Prasad tells us also that the Svara, or Life-Breath, is what Vedanta philosophers call "Intelligence" or "Consciousness". Here, too, is unity of doctrine among teachers of the Ageless Wisdom. Whatever labels they employ, they always declare that the One Thing (which is really No-Thing, because the Cause of all cannot be any of the things which it causes) is essentially the "power that knows itself". Thus, in the teaching of the Qabalah, there is a plain declaration that Ruach is the thinking principle in human life, and the Swami Vivekananda says that Prana is manifest in all activities, from thought down. So also Eliphas Levi, who writes: "The will of intelligent beings acts directly upon this light, and by means thereof, upon all nature, which is made subject to the modifications of intelligence."

Emphatically, however, as the wise declare the essential unity of the Life-Power, they are likewise agreed that in its self-expression the One Thing presents itself under three aspects. Thus we find triads, or trinities, in every exoteric religion - veils or personifications of the threefold manifestation of L.V.X. on every plane.

Commenting upon the universality of this trinitarian doctrine, Dr. W. Wynn Westcott writes:

"It is impossible to study any single system of worship throughout the world without being struck by the peculiar persistence of the triple number in regard to divinity; whether as a
group of deities, a triformed or 3-headed god, a mysterious Trinity, a deity of 3 powers, or a family relationship of 3 persons, such as the Father, Mother and Son of the Egyptians, Osiris, Isis and Horus." - Numbers, page 43.

The Egyptian triad has its counterpart in the Christian Trinity and in the Trimurti of Hinduism. Between these last-named personifications of the triple aspect of the Life-Power a closer correspondence exists than is generally known. The Hindu Brahma is a creator, like God the Father; Vishnu is the preserver, even as the Son is the Savior; and Shiva, the transformer, is like the Holy Spirit, under whose influence this world is expected by Christians to be destroyed by fire, that it may be renewed in a timeless eternity, when there shall be a new heaven and a new earth.

Understand, however, that we are proponents of no special exoteric doctrine. We consider the deific trinities as being symbols whereby the race-mind has tried to formulate its intuition that the Life-Power works in a triple manner throughout its self-manifestation. We hold that the Life-Power presents itself to the human mind in three aspects because every expression of human intelligence is really an outpouring of the self-knowledge of the One Living Consciousness. Through the human brain the One Life knows itself.

The examples given thus far are probably more or less familiar. In passing to others not so generally known, let me say again that we do not concern ourselves with different things, but with other names for the same things. The reason for learning these different names is that they will be useful later on, as we proceed with our investigation of symbolism, the second condition which Count Korzybski regards as being so important in the solution of human problems - for in symbolism all thought about the cosmos and its forces finds expression.

One purpose of this Section of the work is to give you an adequate set of symbols which shall be as simple as possible. Many elements of this system are taken from the Qabalah, or Secret Wisdom of Israel. Their total number is small, but the applications are innumerable. In addition to the Qabalistic symbols you will also learn a few from Hindu sources, some which have come down from Egypt, and others pertaining to the closely interrelated sciences of alchemy and astrology.

Does this seem a formidable program? It is far easier than it sounds. Master each lesson thoroughly, so that when you have finished it you may recognize at a glance the symbols it explains and recall their principal meanings. Then your progress will be sure and steady. If you content yourself with a mere cursory perusal of these pages, you will soon find yourself wandering in a maze of incomprehensible terms, but your troubles will be the direct outcome of your own carelessness.

Starting with the idea, accepted everywhere and at all times by the wise, that the One Thing is “the power which knows”, or consciousness, it becomes evident that all these triads and trinities must necessarily refer to three aspects of consciousness.

The task of choosing adequate names for them is not easy, because one may find flaws in every classification. In these lessons the three aspects of the manifestation of the One
Consciousness will be termed (1) subconsciousness, (2) self-consciousness, (3) superconsciousness.

SUBCONSCIOUSNESS is that aspect of the power to know which includes every phase of consciousness below self-consciousness. It takes in everything from the rudimentary mental activities of the mineral kingdom, up through the more highly developed aspects of consciousness manifested in plants and animals, to the phases of mental action in man which include control of bodily function, habit, and so on. In the term subconsciousness, then, we include all that is described by Thomson J. Hudson under the name “subjective mind”, by Myers and others as “subliminal consciousness”, by materialistic psychologists as “unconscious cerebration”, by investigators in the field of abnormal psychology as the “co-conscious”, and by Freud and his school as the “unconscious”.

To this last name we take exception, because we have come to understand that no part of the cosmos can be unconscious. When the Life-Power works through the mechanical and chemical activities of the physical plane, it seems to be a blind and fatal force, because we can sense only a fraction of its operation. In truth there are no blind forces. Not one atom is without life and mind. The agelong process of evolution which has produced an instrument - the human brain - through which the Life-Power takes form as thought is a process which expresses a mental tendency eternally subsisting in the Life-Power itself.

Even in the mineral kingdom this tendency appears. The germ of rationality shows itself in the whirling of electrons around the central nucleus of an atom, inasmuch as this terrific interatomic activity is governed by mathematical, and therefore rational, laws. A little higher in the scale, the same laws are exemplified in the geometrical formation of crystals. Even a slight knowledge of chemistry shows mental activity in seemingly inorganic matter. Atoms have their loves and their hates, their affinities, their marriages and their divorces. Metals are subject to fatigue, and may even be poisoned. In short, the forms of matter which are usually thought of as being “lifeless” are now known to possess qualities which make them act precisely as if they had rudimentary sensations and emotions. This knowledge has come to us as the result of laboratory experiments made by hard-headed, materialistic physicists.

R.H. Francé, in Germs of Mind in Plants, gives an interesting account of many forms of mental activity in the plant world. He says that some plants can smell, and describes a vegetable parasite which can “recognize the slightest odor of its victim, and, overcoming all obstacles, will crawl directly to it - something almost incredible had it not been proved over and over again. In the hemp-raising districts there is found every year a strange flesh-colored and also flesh-appearing substance known and feared by the farmer as hemp-death. This growth, which the botanists call Orobanche, lives from the sap of the hemp roots, and with unfailing certainty it turns every one of its subterranean sprouts in the direction of these roots”. In like manner, strawberry plants send their creepers in the direction of moist ground, and many other plants exhibit evidences of sensation and purpose.

In the animal kingdom this mental quality gradually increases its depth and range, and in human life the whole process of mineral, plant and animal evolution is summed up in the functions of subconsciousness.
Subconsciousness has perfect memory, preserving a record of even the most fleeting sense-impressions, moods or thoughts. It is the body-building power which forms the child in the mother’s womb, and which governs every function of every organ of the body. As Hudson has shown in his Law of Psychic Phenomena, subconsciousness is always and uncritically amenable to suggestion, and obeys the predominant suggestion. It can also reason deductively from any given premise in so perfect a series of syllogisms that many of its products have ensnared the whole world by their plausibility, simply because the error in the premises has escaped detection.

Because of this amenability to suggestion, this influence over bodily function and organization, and this power of perfect memory and deduction, subconsciousness may be either our best friend or our worst foe. Its perfect memory is an inexhaustible treasure-house of images, wherein are stored all the symbols of the race-mind. Subconsciousness is the preservative element in our lives. It enables us to form habits, thus tending to establish conditions of thought and action which are more or less fixed, or what we call “conservative”. Thus it has in it a static quality which enables us to identify it with what Hindu psychologists name TAMAS, the principle of darkness and inertia. The Western school of occultism designates the same quality by the alchemical term SALT, and uses this symbol for it.

This sign is an oval, bisected horizontally by a line, separating that which is above from that which is below, and suggesting the dual operation of the principle. In some books the alchemical SALT is represented by a circle with a horizontal diameter; but the form given here is older. We prefer it, because it suggests an egg, and also the process of cell-division which attends the body-building functions of subconsciousness. Subconsciousness may be thought of as the egg whence the higher modes of consciousness are hatched in the course of the evolution of the cosmic mental quality.

WATER is another symbol for subconsciousness. Water was the first mirror, and because mirroring is duplication, or reflection, it is akin to remembering, in which an original experience is duplicated or reflected. Memory, indeed, is the root of subconscious activity, hence WATER is a correct symbol of the same. Water, again, is related to Salt, because of the saltiness of sea-water. The alchemical symbol for Water is a blue, inverted, equilateral triangle: △

In the noun Ruach (RVCh), the final letter, Ch, corresponds to subconsciousness, because the latter is the field we have to cultivate. Hebrew occultists say that the letter Ch represents speech, and this is another indication that the letter corresponds to the subconscious activities, inasmuch as all the images, metaphors, similes, definitions, and other parts of a language are stored in this “field”.

Hereafter, then, subconsciousness will be represented for you by the letter Ch of Ruach, by △, which represents Water, and by Θ, the alchemical sign for Salt. Remember that this salty, preservative, and therefore conservative, aspect of subconsciousness is the principle of darkness (because all our subconscious operations are in the “dark” so far as our conscious knowing is concerned), and inertia (because all that holds us back is the weight of
subconscious deduction from erroneous premises). Thus it corresponds exactly to what Hindus call TAMAS.

SELF-CONSCIOUSNESS is the distinctly human aspect of consciousness - the consciousness of the waking mind which you are using to read these pages. Self-consciousness finds its highest expression in the process of inductive reasoning. It formulates the premises which subconsciousness accepts as suggestions, elaborates by deduction, and carries out in the direction of physiological function and organization.

Self-consciousness is founded upon the experiences of sensation. The driving power in the greater number of its activities is desire. The Life-Power's expression through it is always a quest into the unknown, for inductive reasoning is ever an attempt to answer questions. In self-consciousness, moreover, the distinctions between past, present and future are sharply drawn. Our memories of the past, our reactions to the present, and our anticipations of the future are all colored and modified by our desires.

Thwarted desires lead to anger. Desire, moreover, has in it something of heat and fire, because all desire is an urge toward self-expansion. Desire, therefore, is the transforming power in consciousness, and its effects upon the physical and finer bodies are disintegrating, form-destroying. To desire anything is to wish that some present condition may cease to exist. Desire tears down continually. Hindus call it RAJAS.

The alchemical name for this flaming heat of the waking consciousness is SULPHUR. Some occultists believe the noun sulphur to be derived from the Latin sol, sun, and the Greek pyr, fire. Hence they define alchemical sulphur as "sun-fire". We question the accuracy of this derivation. It is true, however, that every activity of our waking consciousness is a transformation of solar energy.

The alchemical symbol for SULPHUR is Φ. The upright triangle symbolizes the cosmic fire. The cross signifies the subdivision of that fire into the four states of matter which the ancients called Fire, Water, Air and Earth. Thus the Sulphur symbol designates the fivefold nature of self-consciousness, fivefold because its modifications are based upon the senses. Of these, one corresponds to the cosmic fire, and the other four are developments of its elementary manifestations. Concerning this you will learn more in the next lesson.

Another alchemical symbol for self-consciousness is FIRE, chosen because of the form-destroying nature of all self-conscious activities. Its emblem is a red upright equilateral triangle: Δ

Self-consciousness corresponds also to the middle letter of Ruach, the letter V, because it is the connecting link between human beings. Other reasons for this correspondence will be explained in due course.

SUPERCONSCIOUSNESS is indefinable. We find no words to describe it because all the words in the dictionary are symbols of various states of self-consciousness. In some few members of every generation, consciousness evolves beyond the limitations of intellect. In a
remarkable work, *Cosmic Consciousness*, lately reprinted by E.P. Dutton & Co., Doctor Richard Maurice Bucke describes his own experience of this higher consciousness, and gives many examples of its manifestation, or partial manifestation, in the lives of other people.

We do not at all agree with Dr. Bucke’s opinion that the cosmic consciousness cannot be experienced after the age of thirty, or before one has reached that age. On the contrary, we know that this experience is one that can be prepared for, and induced, in people who have not attained that age, or who may be many years beyond it. Dr. Bucke’s book is, nevertheless, a valuable contribution to the literature of wisdom, and may be read with profit by every student of these lessons. In William James’ book, *The Varieties of Religious Experience*, is also to be found much information about superconsciousness. Of great importance, too, is the teaching given in Swami Vivekananda’s *Raja Yoga*, and in that part of Edward Carpenter’s *From Adam’s Peak to Elephanta* which describes his visit to a Gnani. (A Gnani is a Yogi who develops superconsciousness by the method known as “union by means of knowledge”. The work given in these lessons, particularly that part which deals with the Qabalah, or Secret Wisdom of Israel, is really a mode of Gnana Yoga.)

William James emphasizes the important fact that superconsciousness is normal to human beings, and is accompanied, like all other states of mind, by specific brain-activities. This, to be sure, is no new knowledge. At least 150 years before the Christian era, a Hindu writer, Patanjali, said: “Psychic and spiritual powers may be inborn, or they may be gained by the use of drugs, or by incantations, or by fervour, or by meditation”. Here in America a number of persons have experienced superconsciousness as a result of inhaling laughing-gas. William James has a good deal to say about this “anesthetic revelation”. Similarly, throughout the Orient, and by some Western students, hashish has been used to open the gates to the influx of the consciousness beyond thought.

The use of drugs, however, is unwise and unprofitable. It is a forcing process which usually does permanent injury to the delicate mechanism of the brain. Nevertheless, the fact that drugs do enable the brain to act for a time as the vehicle of superconsciousness demonstrates that this state is not a supernatural gift, is not outside the range of natural law, is not to be regarded as essentially different from any other state of consciousness. It is experienced through the brain as a result of the functioning of certain specific groups of cells. The fact that some drugs induce such function is evidence, furthermore, that some subtle change in the blood chemistry contributes its part to the general physiological transformation necessary to the experience.

It is our conviction that all Yoga practices do something to bring about this change in blood chemistry. Thus the word which is translated “fervour” in the foregoing quotation means “mortifications”, and refers to various methods of body control, including fasting, abstention from certain kinds of food, and so on, which certainly have a definite bodily reaction. All the methods of physical control grouped by Hindu writers under the general head of “Hatha Yoga” may be regarded as aiming at specific body-changes.

These mortifications of the flesh range all the way from beneficial exercises which result in the perfect coordination of all the bodily functions to practices which Western minds regard
as useless and revolting (such as holding the arm in one position until it atrophies). We must remember, however, that such extremes of asceticism are by no means peculiar to the Orient. In the lives of certain Christian mystics we may find the accounts of Oriental self-torture exactly duplicated. And as one writer has justly remarked, “One should not criticize such persons without a thorough knowledge of the subject. Such knowledge has not yet been published”. At the same time, we shall do well to avoid imitating these extremes of asceticism.

Incantations are not senseless, superstitious uses of language. They are, when rightly understood, means for utilizing the power of ideas in connection with sound vibration. In that branch of ancient applied psychology which used to be called “magic”, this scientific combination of ideas with sounds plays a great part. The affirmations and denials of which so much use is made today are only diluted applications of the same principle. The principle is familiar to every reader of these pages. It is the amenability of the subconsciousness to suggestion. The incantation, or “word of power”, makes a mental pattern which the subconsciousness proceeds to build into physical structure and function. By means of it, certain cell groups are modified, so that they can respond to the high rates of vibration which express themselves as superconsciousness.

Meditation, by the same law of suggestion, also effects a change in cell structure. For just as self-consciousness must have its organs - the brain centers which distinguish man from the beasts - so must superconsciousness have its organs. In a rudimentary, or bud state, we have those organs now. By intensive use of practical methods which we have tried, and which have been tested by hundreds of others in past ages, we seek to enable earnest students to complete the organization of the cells whose office it is to translate the cosmic L.V.X. into superconsciousness.

The Sanskrit name for superconsciousness is SATTVA. It means literally, “illumination material”. Its alchemical symbol is: ☯

The upper part of this symbol, which designates the alchemical MERCURY, is a crescent, emblem of the Moon. The central part is a circle, representing the sun. The lower part is the cross of the four elements. The sun corresponds to what we have been calling self-consciousness, and the moon is an emblem of the subconscious. Hence the Mercury symbol signifies the raising of the powers of the subconscious above those of self-consciousness. This is what happens when we become channels of superconsciousness. Whether by drugs, or by the power of words, by physical control, or by the practice of concentration and meditation, we modify subconsciousness in accordance with the law of suggestion. Then the subconsciousness changes cell-structure, and enables us to experience superconsciousness. The Mercury symbol is open at the top, and this is exactly descriptive of the state of the man who has entered into the knowing beyond thought. He who does this seems to himself to be opened to an influx of light which enters his body at the top of his head. In this instance the seeming corresponds with fact, because the brain center which is the organ of superconsciousness is located in that position.
Superconsciousness may also be represented by the sign employed by alchemists to designate the “element” of Air. It is a yellow, upright, equilateral triangle with a cross-bar, thus: △

Superconsciousness corresponds also to the letter R in Ruach, because one of the attributions made by Qabalists to this letter is “Collective Intelligence”, inasmuch as superconsciousness sums up, or collects, all the elements of the lower forms of consciousness. For example, past present and future are experienced in this state as an eternal Now, and there is a similar synthesis of space-relations.

Again, Hebrew sages assign the Sun to R, and superconsciousness is sometimes termed “solar consciousness”. Those who use this term say that to be superconscious is to share the consciousness of the great Being whose physical body is the sun. They regard the day-star as a great center of pulsating, vibrating, intelligent energy, which is not only the nucleus of this cosmic atom, our solar system, but is also the great center of all the various activities of consciousness which find expression in that system.

Thus we may sum up our symbolic notation of superconsciousness by ♅, sign of alchemical Mercury, △, symbol of Air, or Spirit, and by the letter R, representing the living light of our particular sun.

Superconsciousness is indescribable, but concerning it some things are definitely known. It is a consciousness of immortality, an experimental certainty that the cessation of the functions of the physical body is not the end of conscious existence. It is also a tremendous mental illumination. We find Dr. Bucke saying, “Among other things, he did not come to believe, he saw and knew that the Cosmos is not dead matter but a living Presence, that the soul of man is immortal, that the universe is so built and ordered that without any peradventure all things work together for the good of each and all, that the foundation principle of the world is what we call love and that the happiness of every one is in the long run absolutely certain...He learned more within a few seconds during which the illumination lasted than in previous months or even years of study, and he learned much that no study could ever have taught”. In exactly the same strain Jacob Boehme wrote, “The gate was opened to me that in one quarter of an hour I saw and knew more than if I had been many years together at a university”.

Dr. Bucke, Boehme, and many other mystics belong to that class of beings of whom Patanjali says that their spiritual powers are inborn. As a result of work done in previous lives (or, if you like, because of a certain inexplicable fineness of organization), they find themselves experiencing cosmic consciousness, usually at about the age of thirty.

Such gifted individuals need no lessons, no training. They ripen almost unconsciously into the experience of superconsciousness. As a rule they do not know just what has happened to them. Fortunately for us who are less gifted, but no less aspiring, the progress of the Ageless Wisdom through the centuries has accumulated a mass of experimental knowledge on this subject. It shows us how to hasten the ripening process, how to open the gate, how to build the Holy of Holies where the limitless Light shines into the temple of human personality.
This is not a work which ends with the personal satisfaction of the man who achieves the final result. Not only does he find a Way Out of this painful world (painful because we may never rightly understand it by intellect alone), not only does he exchange the feeling that he is a being under sentence of death for the absolute certainty that he is immortal, not only does he have a flash of clairvoyance which enables him to read the heart of the cosmic life. These are wonderful attainments, but superconsciousness gives a man something more. It makes him a very dynamo of power, a radiant center of energy whose very presence is a blessing, whose touch heals, whose glance carries with it an electric flash of understanding which illuminates the minds of those who receive it. Even a flash of superconsciousness changes one forever; and when this experience is attained as a result of study and practice, so that it may be repeated several times in a single life, it makes one positively electric.

Such a man will be a great worker. If you hear somebody claiming or hinting that he has experienced the higher consciousness, find out whether or not he is a man of deeds. A true mystic is intensely energetic. Even when he is hampered (as sometimes happens) by a weak body, he usually does more work, in spite of his handicap, than two or three ordinary men. And he does it easily, too.

It does not follow that he will be a man with a mission, although he will understand the mood which made Jesus say, “I must be about my Father’s business”. Certainly he will not try to reform the world by tinkering with the symptoms of the Great Disease. His is a more radical treatment, for he will address himself to the removal of the root-cause of that ailment. He knows that all the evils which afflict us spring from want of love, that the germ of the Great Disease is the sense of separateness, and he will always be at work trying to overcome this fundamental delusion, trying to bring his fellow men together, binding up wounds, and healing differences.

Such a man cannot help lighting the world around him. His love and understanding include all creatures and things. Like St. Francis, he will preach to the birds, and he will see nothing fantastic in mental communication with the trees. Wherever he goes, men and women will feel the power of his presence, and will either be violently attracted by him, or else repelled by the force of the emanation of his personal atmosphere.

This is why many superconscious men and women have suffered martyrdom. They radiate a high-tension current which inspires fear in grosser minds. They are great centers of force, and people who do not understand them mistrust this power they cannot comprehend. But usually the martyrs of the higher consciousness are those into whose lives it has come spontaneously. People who have developed the higher order of knowing by conscious practice have more control over the current of light which flows through them, and are able to be less disturbing to their unripened neighbors.

Want of space forbids a more extended consideration of this topic. Just at present what you have to do is to fix in mind the terms and symbols we shall use to designate the three planes of consciousness.
Study of the symbols of superconsciousness will show you that they all combine the ideas of reception and projection. They are symbols of equilibration, which will serve to remind you that superconsciousness can only be described as a union of subject and object (of the activities of self-consciousness and subconsciousness), and also that sages declare, “Equilibrium is the foundation of the Great Work”. The symbols are yellow, most intense of the three primary colors, because all races of men naturally associate this tint with Light, and that Light is the Air or Spirit which we name “Life-Power”.

The symbols of self-consciousness are symbols of projection, or ascent, and so of quest, or pioneering. This will help you to remember that self-consciousness always is propounding questions, which it endeavors to answer by inductive reasoning. The symbols are red, color of fire, but less intense than yellow. Self-consciousness is like metal at red heat.

The symbols of subconsciousness are symbols of receptivity. This will help you to remember that the basic activity of subconsciousness is memory, and the law whereby we can control it is that of its constant impressibility, or amenability to suggestion. The symbols of subconsciousness are colored blue, the coldest of the three primary colors, because the rates of subconscious life-vibration are grosser, slower, and therefore colder, than the rates of vibration on the two higher planes.

Commit this table of symbols to memory, so that you can write it without referring to the lesson.

<table>
<thead>
<tr>
<th>SATTVA</th>
<th>△</th>
<th>R: Superconscious</th>
</tr>
</thead>
<tbody>
<tr>
<td>♂️ Mercury</td>
<td>AIR</td>
<td>Yellow</td>
</tr>
<tr>
<td>RAJAS</td>
<td>△</td>
<td>V: Self-conscious</td>
</tr>
<tr>
<td>♂️ Sulphur</td>
<td>FIRE</td>
<td>Red</td>
</tr>
<tr>
<td>TAMAS</td>
<td>▽</td>
<td>Ch: Subconscious</td>
</tr>
<tr>
<td>θ Salt</td>
<td>WATER</td>
<td>Blue</td>
</tr>
</tbody>
</table>
FIVE PHASES OF LIFE EXPRESSION
Section A: Lesson 3

NOTE: You are not expected to memorize the Hindu teaching given in the first part of this lesson. Neither is it unlikely that at this point in your studies you will be able to understand it fully. It is given for the sake of completeness, and because the terms employed will be used again and again in subsequent lessons. As you progress with this work you will gradually absorb, as it were, all these details, which now seem so formidable. For the present your chief concern is to learn the table given at the end of this lesson. Understanding comes later.

All possible modes of the Life-Power’s self-manifestation are included in the operation of the three gunas or principles, which, in the preceding lesson, we identified with the three planes of consciousness. Yet we may extend our classification somewhat. If you will refer to the three divisions of the table given in lesson 2, a symbol to represent the undifferentiated Reality, which is experienced in superconsciousness, and another symbol to represent the apparent projection of these three principles in that illusive appearance named “Matter”. We shall have the table of the five phases of life-expression, which is given at the end of this lesson.

We shall place the symbol of undifferentiated Reality at the top of the scale, because that which presents itself to our minds as being above superconsciousness is the Unmanifest, the Causeless Cause of all existence. The symbol for Matter, or for the innumerable combinations of the three gunas whose action and reaction builds the external world of Name and form, we place at the lower end of the scale. Our table of the five phases of life-expression will then be as follows:

a. The UNMANIFEST, the Reality, the Causeless Cause.
b. SUPERCONSCIOUSNESS, Sattva, Air, alchemical Mercury.
c. SELF-CONSCIOUSNESS, Rajas, Fire, alchemical Sulphur.
d. SUBCONSCIOUSNESS, Tamas, Water, alchemical Salt.
e. The synthesis of b, c, and d in the various appearances of the world of Name and Form, symbolized as Earth.

Please remember that these are not five different things, but five aspects of One Thing. Remember, too, that the One Thing is LIFE, and that among all races of men this One Life has been given names that mean Breath. The current of this Great Life-Breath is called Svara in Sanskrit.

Rama Prasad tells us:

‘The proper translation of the word Svara is the current of the life-wave. It is that wavy motion which is the cause of the evolution of cosmic undifferentiated matter into the differentiated universe, and the involution of this into the primary state of non-differentiation, and so on. In and out, forever and ever. Whence does this motion come? This motion is the spirit itself.”—Nature’s Finer Forces, p.11.
In the Ageless Wisdom there has been always the knowledge that the Life-Breath presents itself to human consciousness in a fivefold manner. Presently we shall devote a considerable part of this lesson to an explanation of the Hindu doctrine on this subject, because the Hindus have stated the facts very definitely. It must not be supposed, however, that theirs is a unique statement. The same truth is expressed in many other ways. The Great Pyramid, for example, proclaims this fivefold aspect of the One Life, and even proclaims it in two distinct ways. In the first place, every pyramid is bounded by just five points; in the second, every pyramid has five faces. In the Secret Wisdom of Israel we find the number five associated with the conception of the undeviating justice of cosmic law. In practical occultism no sign has greater power than the Pentalpha or Pentagram, concerning which Eliphas Levi says:

"All mysteries of magic, all symbols of the gnosis, all figures of occultism, all kabalistic keys of prophecy, are resumed in the sign of the Pentagram, which Paracelsus proclaims to be the greatest and most potent of all. It is indeed the sign of the absolute and universal synthesis."

Hence the five phases of life-expression have been recognized by every school of the Ageless Wisdom, and if, in the first part of this lesson, I devote a great deal of space to the Hindu teaching, it is only because it is our experience that this particular version of the doctrine makes it easier for the student to grasp the other symbolic representations of the same truth.

In Sanskrit the five modifications of the current of the Life-Breath are called Tattvas. In Rama Prasad’s Nature’s Finer Forces (a book to which we shall frequently refer in this lesson), the term Tattva is thus defined:

(i) A mode of motion.
(ii) The central impulse which keeps matter in a certain vibratory state.
(iii) A distinct form of vibration.

The Great Breath gives to Prakriti (the substance aspect of Being) five sorts of elementary extension. The first and most important of these is the Akasha Tattva, the remaining four are the Prithivi, Vayu. Apas and Agni (or Tejas). Every form and every motion is a manifestation of these Tattvas singly or in conjunction, as the case may be. "The Hindu symbols for these principles are based upon the actual operation of the five phases of the Life-Breath. I mean by this that the Hindu symbols are diagrammatic representations of the specific kinds of motion set up by the Tattvas. All day long these five phases of the Life-Breath follow each other in regular sequence, and the one that is “in course,” that is, active, at a given moment may be determined by breathing gently upon a mirror. The moisture of the breath takes the form of the Tattva then prevailing. AKASHA, first of the Tattvas, is the undifferentiated Life-Power, the source of all other manifestations of every sort and kind. For this unmanifest reality we can frame no satisfactory definition. To us it seems to be No-Thing, or we find ourselves thinking of it as perfectly empty space. On this account the sages of India say that SPACE is the property of the Akasha Tattva, and because space is omnipresent, that property is indicated by the teaching that the Akasha is all pervading.
The symbol for Akasha is a great EGG - a form which suggests the same idea as Einstein’s conception that space is curved.

"The Akasha is the most important of all the Tattvas," says Rama Prasad. "It must as a matter of course, precede and follow every change of state on every plane of life. Without this there can be no manifestation or cessation of forms. It is out of Akasha that every form comes and it is in Akasha that every form lives. (Compare this with the doctrine of the New Testament, “In him we live and move and have our being.” - P.F.C.)

"The Akasha is full of forms in their potential state. It intervenes between every two of the five Tattvas." - Nature’s Finer Forces, p.19

Swami Vivekananda writes as follows:

"Akasha is the omnipresent, all penetrating existence. Everything that has form. Everything that is the result of compounds is evolved Out of this Akasha. It is the Akasha that becomes the air that becomes the liquids, that becomes the solids; it is the Akasha that becomes the suns, the earth, and the moon. The stars. The comets: it is the Akasha that becomes the body, the animal body, the plants, and every form that we see. Everything that can be sensed. Everything that exists.

It itself cannot be perceived: it is so subtle that it is beyond all ordinary perception; it call only be seen when it has become gross and has taken form. At the beginning of creation there is only this Akasha; at the end of the cycle the solids, the liquids, and the gases all melt into the Akasha again, and the next creation similarly proceeds out of this Akasha." - Raja Yoga, p. 29.

The Science of Breath, a Sanskrit work translated by Rama Prasad, and published in the same volume with his book, “Nature’s Finer Forces, gives the following teachings about Akasha:

"5. Unmanifested. Formless, the one giver of light is the Great Power: from that appeared the sonoriferous ether (Akasha): from that had birth the tangiferous ether (Vayu)."

"6. From the tangiferous ether. The luminiferous ether (Agni or Tejas), and from this the gustiferous ether (Apas); thence was the birth of the odoriferous ether (Prithivi). These are the five ethers and they have fivefold extension.”

"7. From these the universe came forth: by these it continues: into these it disappears; among these also it shows itself again.”

"8. The body is made of the five Tattvas: the five Tattvas. 0 fair one. Exist therein in subtle form: they are known by the learned who devote themselves to the Tattvas.”

"165. The Akasha Tattva is the common surface of all, foreshadows the qualities of all the Tattvas. It gives Yoga to the Yogis. (That is. Akasha is what is perceived in the state of..."
superconsciousness for this state is union with the One Thing which is No-Thing and that union is Yoga, or Cosmic Consciousness. P.F.C.

“169. Foreshadowing all colors, of the shape of an ear, bitter in taste, moving everywhere through the universe, the giver of Moksha (liberation) is the Akasha Tattva which is useless in all worldly works.”

“207. Meditate on the Akasha Tattva as formless, foreshadowing many colors, and as giving knowledge of the three times, (as giving superconscious experience of the union of Past, Present and Future in an eternal NOW.)”

The Hindu symbol for Akasha, as has been said, is an ovoid, which represents the Great Egg of Chaos. Its color is given as black, deep indigo, or the deep violet-blue of the night sky.

Akasha is called the sonoriferous ether, or the subtle principle which takes form in our sense of hearing. Sound is the basic mode of vibration, because sound is produced by a smaller number of vibrations per second than is light. Thus sound-vibration is likened to the Egg from which Light is born. “Fundamentally, all forms of vibration are generated by and are transmutable into “sound” says Edward Maryon in Marcotone (p.6) “therefore sound is the origin, even as it is the architect and builder of form. Sound is the creator, preserver and also the destroyer of all forms; because all things depend upon the multiple variety of vibration for their infinite variety of form.”

This is merely a modern phrasing of an occult doctrine, which is either stated explicitly or else implied by the symbols in all the literature of the Ageless Wisdom. Precisely this is what is meant by the opening words of the Gospel according to St. John “In the beginning was the Word, and the Word was with God and the Word was God. By Him all things were made, and without Him was not anything made that was made.”

Practical application of the power of sound is the basis of the mighty works of those who know the secret of directing the currents of the Astral Light. To this power Patanjali refers in his Yoga Sutras, when he says, “Spiritual powers may be gained by incantations. The same power is utilized by many primitive races, as for example by the Hopi Indians in this country, whose ceremonial dances combine sound with gesture to set up subtle nature rhythms which actually bring rain, a fact noted by more than one observer, and one which cannot be explained away by that convenient working “coincidence.”

Occult traditions with which you may have met in the course of your reading say that the mighty edifices of ancient Egypt were reared by the potency of sound vibration, and the story of Ali Baba and the Forty Thieves, in the Arabian Nights contains an echo of forgotten scientific knowledge of the same principle. Certain it is that modern electrical engineers could, without particular difficulty, make a device, which would unlock a door by transforming the sound-vibrations of the phrase, “Open, Sesame.”
The master of sound is master of every force in nature. VAYU, the tangiferous ether, or subtle principle of touch, is second in the order of the evolution of the Tattvas. Concerning it the Science of Breath says:

"Meditate upon the Vayu as being "phenomenal" sky-blue, and giving the power of movement and going space, "and flying like birds."

The spherical form of the Vayu Tattva is that of the atmosphere which surrounds the earth. In this connection remember what Eliphas Levi says about the personal atmosphere that it is formed by the projection of the Astral Light. On the Hermetic principle of correspondence ("that which is above is as that which is below, and that which is below is as that which is above") we may understand that the Vayu Tattva, as the earth’s atmosphere, is a projection of the current of Astral Light from the earth’s body.

Vayu is the principle of touch, not of smell, as might at first be supposed. For touch is the primary sensation from which sight, taste and smell are developed. Even hearing is loosely allied to touch, as we know from observations of the reactions of the deaf to sound. The higher sense organs are specialized from nerve centers, which respond to tactile sensations. Atmospheric sensations, such as heat or cold, the pressure of the wind, or the sensations caused by objects which modify the temperature of the air in their vicinity, are the roots of the higher senses. We have eyes because our animal ancestors felt the effect of sunlight upon their skins.

"The property of the Vayu Tattva is locomotion." Rama Prasad says: "Vayu is a form of motion itself, for motion in all directions is motion in a circle, large or small. The Vayu Tattva has itself the form of spherical motion. When to the motion which keeps up the form of the different ethers is added the stereotyped motion of the Vayu, locomotion is the result." -- Nature’s Finer Forces, p.9.

The Science of Breath says; "The Vayu Tattva moves at acute angles, comes in flow eight fingers’ breadth downwards, is hot or cool in temperature. It gives success in those works which are transitory."

AGNI or TEJAS, the luminiferous ether, or subtle principle of sight is thus described in The Science of Breath:

"Meditate upon the Tejas Tattva as being triangular, red, and giving the power of consuming a great amount of food and drink and the endurance of burning heat."

The same work says: "The Tejas Tattva is red, moves in whirls, moves upwards, and comes in its flow four fingers downward, is very high in temperature. It gives birth to harsh actions."

Expansion is the property of the Tejas Tattva. This we see when heat is applied to metals. Their molecules begin at once to expand. Hence on railroads space is always left between the ends of the rails, so that they will not buckle under the Tejas rays of the summer sun.
Similarly, the mental activities in which Tejas predominates are expansive, tending to break down barriers and liberate energy.

APAS, the luminiferous ether, or subtle principle of taste, is thus described: “White, semi-lunar, astringent, moving downwards and the causer of benefit is the Apas Tattva, which is sixteen fingers in flow. “Meditate upon the Apas Tattva as being semi-lunar, white as the moon, and giving endurance of hunger and thirst, etc., and producing a sensation similar to that of a plunge in water.”

The property of the Apas Tattva is contraction. This is the contrary activity to that of the Tejas Tattva. Apas is cool and contractile. Its tendency is to condense the units of the Astral Light, to pack them closer together. Hence it is active in every kind of concentration, physical or mental.

PRITHIVI, the odoriferous ether, or subtle principle of smell is thus described:

“Yellow (the color is really orange-yellow) and quadrangular, sweet and moving in the middle, and the giver of enjoyment is the Prithivi Tattva, which flows twelve fingers downwards. “Meditate upon the Prithivi Tattva as being quadrangular, yellow, sweet-smelling, and conferring a color as pure as that of gold, freedom from disease, and lightness of the body.”

The property of the Prithivi Tattva is cohesion. Rama Prasad writes:

“This, it will be seen, is the reverse of Akasha. Akasha gives room for locomotion, while Prithivi resists it. This is the natural result of the direction and shape of this vibration. It covers up the spaces of the Akasha.” - Nature’s Finer Forces, p. 10.

The reference to the flow of each Tattva being so many “fingers’ breadth” relates to the influence of the Tattvas upon the breath. In a state of health, the Tattva in course at a given moment may be determined by slightly moistening the back of the forefinger with the tongue, so that the exhaled breath from the nostrils may the more easily be felt. The Tattva “in course” may be determined by the distance at which the breath-stream is projected from the nostrils. In the Orient this is a good test. In Western lands, where the science of breath is almost wholly forgotten, and nearly everybody breathes abnormally, it is not so dependable.

Each Tattva has a number of special centers in the body. To give them all would only confuse you. It will be enough to mention ten. Five of these are centers of sensation, and five are centers of motor activity. (It should be said, also, that all the Tattvas are at work in every center, but that in the centers named, one particular Tattva predominates.) These attributes should be committed to memory.

The five sensory centers are:

1. Akasha: the ears.
2. Vayu: the skin.
3. Tejas: the eyes.
4. Apas: the tongue (as organ of taste).
5. Prithivi: the nose.

The five motor centers are:

1. Akasha: excretory system.
2. Vayu: the hands.
3. Tejas: organs of reproduction.
4. Apas: the tongue (as organ of speech).
5. Prithivi: the feet.

In the Western School of occultism we find a different set of symbols, and different names. But it should be understood that the same five modes of vibration are indicated by these Western emblems. The latter, unlike those of India, are not representative “diagrammatic”. They are purely conventional. Yet they convey the same basic meanings.

These terms and their symbols are taken from the literature of alchemy and magic. That literature may be traced to the syncretistic school of Alexandria, in Egypt, where that stream of Oriental occultism blended with that of the Western world.

The five phases of the Life-Breath, as enumerated in Western esoteric literature are:

1. The QUINTESSENCE, or Spirit.
2. AIR
3. FIRE
4. WATER
5. EARTH

The alchemical symbol for the quintessence is a wheel having eight spokes. Such a wheel is a very ancient form of the sun-symbol. The eight-spoke symbol, slightly modified, is also the cuneiform spelling of the old Semitic god-name Ela (whence Hebrew JA and Arabic Allah).

The wheel itself conveys an idea concerning the Unmanifest Reality with which we shall become increasingly familiar in the course of these lessons - the idea that in its self-manifestation the One Thing concentrates itself at a point in space, and, because of the strain so set up, initiates a whirling motion.

Modern science, in trying to explain how matter comes into existence, arrives at practically the same conclusion. The scientific conception of an atom is that of a system of whirling points of electric energy. We see the same kind of activity in the cosmic atoms which we call solar systems. The Western symbol of the Quintessence may also reflect the direct influence of Eastern wisdom. This is suggested by the eightfold division of the circle.

For The Science of Breath says:
“The knowledge of the Tattvas is eightfold. The first is the number of the Tattvas; the second the conjunction of breath; the third is the signs of the breath; the fourth the place of the Tattvas; the fifth is the color of the Tattvas; the seventh is their taste; the eighth is the mode of their vibration.”

When we come to the lesson on numbers, we shall find other reasons why the eight-spoked wheel is an appropriate symbol of that the Hindus call the Akasha Tattva.

AIR, the alchemical symbol of the Vayu Tattva, is represented in Western occultism as an upright equilateral triangle, colored yellow, for reasons, which you will find in the lessons on the three principles. The triangle has a crossbar, to indicate that the air-symbol is a combination of the fire and water triangles, with the fiery element predominating. This element corresponds also to SAT’TVLA and alchemical Mercury.

FIRE, as in the Hindu system, is represented by an upright equilateral triangle, colored red. It is usually shown in outline, however, whereas the symbol for TEJAS is generally completely filled in with red. The element of FIRE in alchemy corresponds to SULPHUR and to Rajas.

WATER is represented by a blue equilateral triangle, point downwards. Thus it indicates the contrast between the qualities of FIRE and WATER, which we have noticed in Hindu descriptions of the corresponding elements. The reversed triangle is like a cup, and is, indeed, the thing signified by a cup in magical rituals. Discerning students may be able to trace this symbol to its source in nature. They will understand why it seems to me inadvisable to do so here.

EARTH is represented by a black inverted triangle with a crossbar, the reverse of the symbol for AIR. It shows the union of the fire and water triangles, with the WATER, (which it should be remembered, corresponds to SALT and to TAMAS) predominating.

The four elements, FIRE, WATER, AIR and EARTH are continually appearing in the symbolism of the secret sciences. Every astrologer is familiar with them, because the signs of the zodiac are subdivided into four triplicities or triads, each of which corresponds to one of these elements. In order to understand the Secret Wisdom of Israel, we need to be perfectly familiar with these elements and their symbols, and this knowledge is also indispensable to a correct understanding of the Tarot.

There is an apparent contradiction between the Oriental and Western schemes of the five phases of manifestation. Not to confuse you, I have purposely named the elements in the Oriental order in both instances; but in Western occultism the order given is:

1. QUINTESSENCE
2. FIRE
3. WATER
4. AIR
5. EARTH
At this point in your studies you are not in a position to understand the reason for the difference between the two systems, and the only reason I mention it now is to prepare you for the seeming discrepancy when you meet it later on. As a matter of fact, both classifications are true, and they can be reconciled. It may also be said that neither shows the whole truth to the causal student. Only to him who has gone beyond intellectual study, and has engaged in the kind of experimental work which gives first-hand knowledge of nature's finer forces, does this matter become perfectly clear.

For the present, then, please remember that the order of the evolution of the Tattvas, as given by the Hindu books, is perfectly correct; but bear in mind, at the same time, that you will presently be learning the details of a system of notation, so to say in which the invariable order of the elements after the Quintessence is FIRE, WATER, AIR and EARTH. One key I may give you now, even though you have not yet entered upon your studies in the Qabalah. To the letter Aleph, the first of the Hebrew alphabet, the Qabalists assign AIR or SPIRIT, (Ruach Elohim). To the twenty-first letter of the same alphabet they assign FIRE.

The number which is designated by this letter is 300, and 300 is the numeration of the words Ruach Elohim (Life-breath of the gods). Thus Qabalists hint at a concealed identity between AIR and FIRE, and they hint at something which is a clue to many practical secrets. I pass the hint on to you, and perhaps you may be able to use it. But the main thing to remember is that the surface differences between the Eastern and Western Systems of classifying the five phases of life expression are not irreconcilable. Both systems, in short, are aspects of one truth.

The important thing to remember in dealing with these Systems of classification is that they are only aids to the intellectual grasp of the theory which must precede practice in experimental work. In reality the Tattvas or elements are phases of one thing, and they not only merge into each other, but they are, in a sense, interchangeable. We have to classify them, and the classification is an apparent separation. Never forget that this is a limitation imposed upon us by the laws of mind in its operation upon the plane of intellect.

I do not mean by this that the Tattvas are nothing but names, quite the contrary. Sight and hearing, touch and taste, are different sensations, and their subtle principles are different, too. But there are states of consciousness in which the senses merge into each other, so that sounds are visible, and colors audible. For all sensation is, at bottom, the response of nerve-substance to vibration, and because of this there is a state of consciousness in which all sensation is merged into that which those who have experienced it agree in describing as an interior hearing.

When you begin to study the symbolic language of the Ageless Wisdom you are like a child beginning to learn its alphabet. At first you cannot help feeling more or less confused. As the saying is, "you cannot see the woods for the trees." At this point in your study it is worse than useless to attempt to understand every detail, or to try to reconcile seeming contradictions.
I remember once that I was teaching a young man how to read music. His was the inquiring type of mind, which thinks it must have a reason for everything. After two or three lessons he was full of objections, and felt himself quite prepared to devise an improved system of notation. One of his objections was, “What’s the use of all these sharps and flats? Why not have a single line for each note, and have done with it?” It was in vain that I tried to point out to him the reasons for the seeming useless multiplication of symbols. He knew nothing of harmony, and still less of the practical advantage that is gained in reading music from the fact that one musical symbol represents A-flat, while another stands for F-sharp, although both designate the same note on the piano keyboard. The result of his state of mind was that he never learned to read notes, and was therefore prevented from any firsthand knowledge of musical literature.

Much the same mental attitude reveals itself among those who take up the study of the Ageless Wisdom. Time was when I thought I must try to explain the reasons for all the details, which are so confusing at first. Experience has taught me that I was mistaken. Until one learns the symbols, the reasons cannot be understood. One might as well try to explain the peculiarities of idiomatic English to a Hottentot. And the language of the Secret Wisdom has its peculiar idioms, just like any other language. Like all idioms, they have been developed gradually, and occasionally they will not bear too close inspection from the point of view of the precisionist. The point is that they convey the meanings they are meant to convey, just as “ice-cream” by usage has come to have a definite meaning, even though the purists of my school-days tried to make us say “iced-cream”.

In learning any language, the proper mental attitude to assume is that one will learn it as it is spoken and written by natives. The same rule holds good with the language of symbolism. The thing to do is to learn it just as it has come down to us from the past. And as with any other means of communicating ideas, we must be able to think in symbols before we can hope to grasp the finer shades of meaning they convey.

In closing this lesson, let me advise you to give much thought to what is implied by the teaching that the Tattvas are the subtle principles of the senses, when this teaching is taken in connection with the other doctrine that every object in the universe – everything having name and form – is built from these same Tattvas. This is the key to the whole metaphysical system of the Ageless Wisdom. In simple language it means that the only world you know is the world of your sense experience. The only knowledge you have of trees and houses, animals and people, of the thousand and one “things” that surround you, is your knowledge of sensations, which are experienced in your nerve centers and your brain. More than this: the particular world you live in is the world of your personal interpretations of that sense-experience.

We cannot too often remind ourselves of this. If you walk down the street with a friend, you are by no means both in the same world, although you may be subjected to identical stimuli of the sensory nerves. Remember the story told of Turner, the painter, who said to a man who objected that he never saw in nature any such colors as Turner put on his canvases, “Is that so? Well, don’t you wish you could?”
In practical occultism we learn by experiment that each man makes his own world, makes it beautiful or ugly according to the degree of his understanding. Do not misunderstand me. The practical occultist wastes no time in trying to make this world beautiful. He knows it is not, but he doesn’t have to stop where the pessimists do. For he knows that this is not the only world, he knows that it is really only a veil for another, which, so to speak, it hides.

The practical occultist, therefore, learns how to throw his world, as Levi tells us, “into a chaos, and transform its face.” He realizes Omar’s dream of shattering creation into bits, and then remolding it nearer to the heart’s desire. And his first step toward that realization is the knowledge that every man’s world the sum-total of his sensations and of his interpretations of those sensations. This is the true magical knowledge which, rightly applied, is a key which opens the gate to the Way Out this world of suffering and sorrow into the real world of joy and love and beauty, the heaven world which may be experienced here on earth by those who win to liberation.
To everyone who reads these pages the fact that the number Seven is of great importance in the symbolic language of occultism will be more or less familiar. It will be more fully explained in the lesson dealing with the symbolism of numbers, but perhaps you will be better prepared to grasp the significance of the present lesson if I begin with a quotation from Eliphas Levi, who says:

"The number seven, or the septenary, is the sacred number of all theogonies and all symbols, because it is composed of the triad and the tetrad. It represents magic power in its whole scope; it is the mind assisted by all elementary forces, it is the soul served by nature, it is the Holy Kingdom of the Keys of Solomon, the great biblical number, the key of the creation of Moses, and the symbol of all religion. It is also the number of Charity, which is the crown of the spiritual edifice. It is the number of rest and stability. All things proceed from seven, return into seven, and explain themselves by seven. This number was represented in the Temple of Jerusalem by the golden candlestick, which was in itself a complete and magnificent pentacle. The septenary is the entire Qabalah".

It would be easy to write a whole lesson by way of commentary upon this one passage of Levi's, which is in itself a miracle of the ideal of teaching set up by the Chinese sage, Lao-Tze, who said, "The wise man teaches without verbosity". The same philosopher also tells us that the words of wisdom are always paradoxical, for when much meaning is compressed into few words, what is said must conceal a great deal that does not appear on the surface. Thus it is that the Masters teach always in parables, while we who are their pupils are obliged to use many words.

I want to prepare your minds a little for your later studies in symbolism. So I will undertake, in the first part of this lesson, to unravel some of the threads of occult teaching woven into the texture of this passage from Eliphas Levi.

Seven is the sacred number, he says, "because it is composed of the triad and tetrad". There he indicates to persons trained in symbolism the very esoteric figure which was before his mind's eye as he wrote. We know because symbols, as the Freudians and others have demonstrated, are the same for all men - our common subconscious possession. But we know it, too, from Levi's own words. For elsewhere he says: "Three is the triangle of geometry", and also, "A height, a breadth, which the height geometrically divides into two, and a depth separated from the height by the intersection of the breadth, such is the natural tetrad composed of two lines which are crossed". Here, then, is direct evidence to support our inference that when Levi thought of the number Seven he thought of it as a combination of the triangle and the cross, familiar to him, as to us, as the alchemical symbol of Sulphur:

What I would have you notice particularly about this sign which we now understand as a symbol of SELF-CONSCIOUSNESS, is that when it is carefully drawn, all the lines composing it are of equal length.
Thus it is a figure composed of FIVE equal lines, and it is one of those universal pentacles, or sacred figures, which have come down to us as emblems of the Life-Power and its laws. For this sign of alchemical Sulphur is a unity, as a sign. Yet this One is also Three (the triangle), and Four (the cross), and Five (because it is made of five equal lines). Hence it is a sign which corresponds to the alchemical definition of the First Matter, concerning which it is written: It is One, which is also Three, and Four and Five.

The same numbers appear in the construction of the Great Pyramid. For that great symbol of the Wisdom which is now in process of revival here in the land dominated astrologically by the same zodiacal sign which ruled Old Egypt, is a symbol of unity, and is actually the only edifice of its kind in all the world. Its base is a square, another symbol of the number FOUR. The lines which bound it meet at five points, and the base and sides make five faces, so that doubly it corresponds to FIVE. Each of its four faces is a triangle. Thus here again we have the ONE which is also THREE and FOUR and FIVE.

Yet another symbol of like import has come down to us from Egypt. To Egypt, at least, we can trace an unbroken thread of occult teaching based on this particular symbol; but in China and in India, in Yucatan and in the mounds built by the aboriginal inhabitants of our Middle West, one finds traces of the knowledge summarized in this old sign. I am speaking of the Pythagorean Triangle, which is explained to members of the Masonic Order under its old name, “The 47th proposition of Euclid”. This is the right-angled triangle whose vertical line consists of three equal parts, whose base has four equal parts, and whose hypotenuse contains five. In Egypt this triangle was a symbol of the Holy Family, of the Father, Osiris, symbolized by the vertical line, the Mother, Isis, symbolized by the base, and the Child, Horus, symbolized by the hypotenuse, ascending from the Mother to the uppermost point of the line that represented the Father. Deep are the mysteries of this old emblem, but no key will more quickly unlock their meaning than the one put in our possession by the fact that this triangle of Osiris, Isis and Horus is a representation of the One Life as a family. For blind must he be who cannot see that here is a pentacle of the mystery of love.

Love makes the Father descend from the height of the Absolute and Unconditioned in order to unite himself with the form-giving power of Nature, the Mother. And that same current of love ascends little by little from the horizontal plane of seemingly dead matter, up through the lower forms of organic life until sensation, symbolized by the five units of the hypotenuse, is perfected, and the Child, humanity, realizes its one-ness with the Father. Here is the whole story of creation, summarized in three straight lines. And the key to it all is love.

Love, too, is the great secret revealed by the alchemical symbol of Sulphur from which Eliphas Levi drew the ideas for the quotation that begins this lesson. For “love” is the correct translation of the Greek original of the noun which the Authorized Version of the Bible renders “charity”. Love is represented by the septenary, too, because Seven is the magical number of the planet Venus, and because in the Secret Wisdom of Israel the seventh aspect of the One Life is said to be the sphere, or field of operation, of the influence of Venus. This seventh aspect of the One Life is named Victory, and it is to this that our seventh affirmation refers.
For the Primal Will from which we live is a Will-to-Love, and the wisdom and understanding which support us are a wisdom rooted in love and an understanding of the law which guides us moment by moment into the perfect realization of love. What Levi means by saying “All things proceed from seven, return into seven, and explain themselves by seven” is this: “All things proceed from love, return into love, and explain themselves by love”.

Love is only another name for the Astral Light, and this is the key to what is quoted from Levi in the first lesson: “It (the Astral Light) is represented on ancient monuments by the girdle of Isis which twines in a loveknot around two poles”. Love is God, according to the Gospel of John, so that the man who knows how to master the Great Magical Agent so as to profit by and direct its currents, in becoming the depositary of the power of God receives the exhaustless treasure of the power of love.

You misunderstand me wholly if you think this is just sentiment that I am writing. What I am trying to tell you is the rock-bottom principle upon which the whole of practical occultism is established. Love is only another name for that which scientists call “electricity”, for that which Qabalists call the “Limitless Light”, for that which we have termed the Life-Power. Love, a word misunderstood and profaned by darkened minds the world over, is at once “the blind force which souls must conquer in order to detach themselves from the chains of earth”, and the redeeming force by means of which that liberation is affected.

I have said all this because in this lesson we are to consider seven aspects of the operation of the One Life, and among those seven are four which the misunderstanding of generation after generation has endowed with more or less malefic qualities. This is why I have worked around through a series of symbols to bring you to the realization that the Ageless Wisdom has proclaimed from the beginning the truth that the One Thing whence all things come is the power of love.

When we know this, we have a clue to the solution of all the mysteries of practical occultism. When we realize it perfectly we enter into superconsciousness. When we live it, moment by moment, every detail of our lives is adjusted in harmony with the rhythms of the cosmos, and all things work together for our good.

Now, remembering always that this septenary of forces is a sevenfold manifestation of the One Power of Love, let us turn to the consideration of the seven names for these forces which have come down to us from our predecessors in the study of the Ageless Wisdom. The names are terms familiar to students of astrology, for they are the names of the seven heavenly bodies known to the ancients. They are:

Saturn symbolized by the sign \( \text{♃} \)
Jupiter " " " " \( \text{♄} \)
Mars " " " " \( \text{♂} \)
The Sun " " " " \( \text{☉} \)
Venus " " " " \( \text{♀} \)
Mercury " " " " \( \text{☿} \)
The Moon " " " " \( \text{☽} \)
The symbols are all composed of combinations of the circle, the cross and the crescent. The circle is a symbol of the superconscious plane because it has always been the sign of perfection, and also because it is the mathematical representation of that No-Thing which is apprehended or touched (remember that Vayu, the circle, corresponds to touch) in superconsciousness. The cross is the symbol of self-consciousness, which is, indeed, the cross that we must all “take up” if we would follow the Way of the Masters. It is the symbol of the never-ending conflict which characterizes all the activities of self-consciousness, the conflict which has its root in the apparent separateness between the “I” which is the Experiencer and the “Not-I” which is the thing experienced. The crescent is the symbol of subconsciousness, of the cup which receives all that life pours into it, of the reflecting principle, or Not-I, in which the “I AM” sees an image of itself.

The Saturn symbol combines the cross and the crescent, with the crescent below. It is a symbol of the domination of the subconsciousness by the self-consciousness, of the ascendancy of pure reason over the race-memory. Astrologers say that Saturn is binding, limiting, concrete. It is associated by them with all that is cold, dry, harsh, “of the earth earthy”, and they regard it usually as a malefic. It gives resolution and determination, ability for profound studies, industry and perseverance, when its vibration is harmonious with that of the other planetary forces. Out of harmony with the others it is obstructive, melancholy and disappointing. For it is always what the symbol shows, a combination of self-consciousness and subconsciousness in which there is no touch of the superconscious, and in which reason, the characteristic quality of the self-conscious plane, is uppermost. In the practice of astrology we find that Saturn’s influence in good combinations brings success through good reasoning, and that the failures in bad combinations may always be traced to actions influenced by misuse of the reasoning powers. Thus an ill-aspected Saturn will make a man act from motives rooted in the sense of separateness, and his actions will injure himself and harm others.

Jupiter is the reverse of Saturn. There the crescent is uppermost, and thus Jupiter represents the domination of the self-consciousness by the subconscious. Hence astrologers make Jupiter the significator of the priesthood, of formal religion, and of the law. Some astrologers, it is true, say that Jupiter rules reason and judgment, but the reasoning is always based on precedent, that is to say, upon the race-consciousness. Jupiter is usually regarded by the old astrologers as a benefic, because when this combination is strong in a man’s horoscope he will conform to established customs, so that he adapts himself easily to the conditions of his time, and whoever does this usually prospers from a worldly point-of-view. And it must be confessed that most of the earlier astrologers were worldlings, who looked upon worldly honors, wealth, position at court, and the like, as the greatest benefits that can come to a man. But all these things come to people who obey the rules of the game as it happens to be played in their day and age, and those rules are all based upon precedents rooted in the subconsciousness. A Jupiterian man may be a man of “common sense”, and he will have what is usually described as “good judgment”, because he will always conform. He will go to the established church. He will be a conservative in politics. He will be a staunch supporter of all the “good old customs” of his ancestors. In him, therefore, subconsciousness really triumphs over self-consciousness in any situation where there is likely to be a contest.
between the two. A Jupiterian succeeds because he is in harmony with his time, because he is dominated by the currents of race-consciousness.

Mars is represented by a symbol which combines the sun-symbol of superconsciousness with the cross of self-consciousness, but the cross slants to one side. Mars is described in astrological books as hot, dry, masculine, electric, inflammatory, signifying strength and force. The symbol shows a combination of self-consciousness with superconsciousness, but with self-consciousness in the ascendant. Mars puts us in contact with the great undifferentiated Life-Power, but deceives us with the belief that this power is our personal possession. Martians are impulsive, fiery, energetic, because they feel strongly the urge of the Cosmic Life, even though they misinterpret it. Mars rules the brain, and is dominant in the reproductive centers also. It cares nothing for forms and ceremonies, because it has no part in the accumulated experience of the race-consciousness. The typical Martian is courageous, adventurous, iconoclastic, questing. In bad combinations this force becomes violent, quarrelsome, self-assertive without regard to the rights of others. But it is by no means malefic. It is the power that has brought the race to its present point of evolution, the aspect of the one Life-Power which gives us direct contact with the limitless energy of the One Light, even though it deludes us into the belief that the cosmic force we feel within us is our own personal strength.

The Sun is represented by the circle, for it is the significator of superconsciousness, and thus astrologers call it the emblem of individuality in the horoscope. As you will see presently, it rules what we call the “heart”. It is the solar ray which puts us in direct contact with the One Life, and this it is which leads mystics to superconsciousness through the Path of the Heart Doctrine. Note how closely the astrological description of the Sun corresponds to that of Mars. “The sun is hot, masculine, electric, dry and inflammatory”, says Llewellyn George. Like the Martians, people in whom the Sun’s influence is strong are adventurous, courageous, and are often found at the head of things. They are more or less open channels for the free outpouring of the Cosmic Life, and among persons who ripen into cosmic consciousness as the result of inborn tendencies, I have found that such horoscopes as were available show a well-aspected Sun.

Venus is the complement of Mars, as Jupiter is the opposite and complement of Saturn. The typical Venusian is the artist, in whom the cross of self-consciousness is subordinate to the circle of superconsciousness. The inspiration of the artist is from the superconscious, and his intellectual, self-conscious processes are always subordinate to the impulses which come to him from this higher plane. Thus artists are notoriously unbusinesslike, and when they are at their best, are singularly unselfish and free from the narrow aspects of self-consciousness. This is why so many people in the artistic field are fond of such books as Ouspensky’s Tertium Organum or Bucke’s Cosmic Consciousness. Often they do not grasp what they read intellectually, but somehow they feel the essential rightness of such teachings, and respond to it emotionally.

Mercury alone, among the planetary symbols, combines all three elements. The crescent symbol of subconsciousness is uppermost, the circle representing superconsciousness is in the middle, and the cross of self-consciousness is at the bottom. Thus Mercury represents the
equilibration of all three planes of consciousness. Do not understand that the placing of the crescent symbol at the top means that the subconsciousness has been made the superior term. What is meant is that the subconsciousness has been purified and raised so that it becomes the Grail to receive the wine of life, the inspiration of spiritual wisdom. The cross is below, to show that self-consciousness performs its work in its own sphere, which is that of adjusting the personal expression of life to environment.

But in the central position is the circle of superconsciousness, supporting the cup of the subconscious activities, and sending down its current of wisdom to the self-conscious plane. Rightly understood, this Mercury sign is one of the most enlightening symbols in the whole occult vocabulary. It is far from being correctly interpreted when it is taken to mean nothing higher than the personal intellect and reason. Yet this interpretation has its modicum of truth, because so long as a man is deluded by the sense of separateness, in his ignorance he supposes that this fine equilibration of subconsciousness, self-consciousness and superconsciousness which expresses itself in keen intellectual perception, in capacity for receiving flashes of illumination, and in ability to express ideas—so long, I say, as a man supposes the Mercurial equilibration of the three modes of consciousness to be his own personal characteristic, so that he is vain of his powers, just so long will those powers come only in flashes, and he will be unable to put to good use the best that he receives.

The Moon is the significator of the subconscious plane. Her influence is moist, cold, plastic and feminine. She is the reflecting principle, dominant in personality. Astrologers regard her influence as being dominant in the breast and stomach, and as having to do with the building of the etheric pattern-body of which the dense physical body is only the outer vesture. Thus the Moon corresponds accurately to the subconsciousness, which is pre-eminently the body-builder, and the reflective, ever-fluctuating, fluidic ocean of the race consciousness, in which we are immersed.

As these lessons are written for students of occultism, I shall make no defense of astrology in these pages. The opponents of astrology are not among those who are familiar with its principles and practice. Imperfect as our knowledge of the science is, and faulty as our practice of the art (for astrology is both a science and an art), we know enough to be certain that the planetary forces do actually provide us with accurate keys to the delineation of character, and with dependable forecasts of impending conditions. The wise student of astrology will not endeavor to defend his science against the attacks of skeptics. To such the best answer is that given by Sir Isaac Newton to the astronomer, Halley, when Halley taxed him with folly for believing in stellar influence. "Mr. Halley," said Newton, "you have not studied astrology, and I have."

Whether we believe in astrology or not, we have to know its symbolic language in order to understand the ancient wisdom. Astrological symbolism is a key that unlocks many mysteries of the Bible, of the Egyptian magical doctrines, and of the Qabalah. We believe in it and we practice it. We hold without any reservation the conviction that these planetary forces are actually operative in every moment of human life, and in this we are but following the teaching which has come down to us from the past. We follow it, understand, because we have investigated that teaching experimentally, and have found it of tremendous value as an
aid to the science of self-knowledge, and as a means for adapting daily life to the cosmic rhythms. Astrology shows us the plan behind the dance of life, and enables us to take our part in it to the best advantage.

In current astrological publications there is more or less conflict about details, although the main outlines of the science are well established. For instance, the colors of the planets as given in these lessons differ from those that you will find in the works of Alan Leo and H.P. Blavatsky.

The seeming discrepancy is due to the fact that in these lessons the color-scheme used is that of the light-vibrations from pigments, from paints or crayons or dyes applied to a physical object. In the books referred to, the colors are light-colors. This is a highly technical detail, which I do not think it profitable to discuss at length just here. Our use of color-vibration is on the physical plane, and is justified by tradition and experiment. We have found that it works out in practice, and we have also found that the knowledge necessary to understand the reconciliation between the color-scale we use and the scales given in the beforementioned works necessitates experimental use of this scale, which is intended for this particular plane of physical existence.

The planetary colors we use in our Work are: Saturn, deep violet-blue, and also a certain mixture of the three primary pigments, blue, red and yellow, which looks to the physical eye like black; Jupiter, violet; Mars, red; Sun, orange; Venus, emerald green; Mercury, yellow; the Moon, blue.

Each of the planets has a dominant center of influence in the physical body. These centers are called “wheels” or chakras by the Hindus. It is unnecessary at this point to know their Sanskrit names. They correspond to seven centers in the body. Two of them are in the brain, and one is in the throat. These are the three which are above, and they correspond roughly to the triangle in the Sulphur symbol. The other four are in the trunk, and they correspond roughly to the cross in the Sulphur symbol. These centers are:

1. The pineal body, a triangular or cone-shaped organ in the upper central part of the brain. Occult teaching says that this is the center through which the vibrations of superconsciousness reach us, and it is through this center also that we come in touch with the influences sent out by those who are beyond us on the Path of Return. The pineal body receives the influence of the ray of MERCURY.

2. The post-nasal ganglion, or pituitary body, lower in the brain, behind the nose. This is the vehicle of ordinary telepathy, and our channel of communication with the universal subconscious plane of vibration. It is the center of influence of the MOON. The action and reaction between these two centers is the basis of self-consciousness, for their vibrations affect the entire system of sensory and motor centers in other parts of the brain.

3. The pharyngeal plexus, in the throat, is the center of the emotional activities associated with the influence of VENUS. Its highest function is that which enables us to hear what is known in occult literature as the Voice of the Silence.
4. The cardiac plexus, near the heart, is the seat of the solar influence. Confusion has arisen here because the physiologists call the next-mentioned center the “solar plexus”. Astrologers understand that the SUN is dominant in the heart, and in occult literature we hear of the Heart Doctrine, which is the mystical approach to a certain experience of superconsciousness.

5. The abdominal brain, or solar plexus, which governs most of the vital functions of the body, is the center of the influence of JUPITER. Under certain conditions the over-activity of this center results in the corpulence which is a well-known physical characteristic of Jupiterians.

6. The prostatic ganglion, dominant in the reproductive functions of the body, especially in the seed-making functions, is the seat of the MARS influence. It is in the sympathetic nervous system, below the navel.

7. The sacral plexus is the lowest of the ganglia. It governs excretion, and also the transmissive functions akin to excretion which provide the Life-Power with a succession of physical vehicles, generation after generation. To this plexus the SATURN influence corresponds.

Understand that the planetary forces are active in many other parts of the body. These special centers are the ones in which these influences are stored up, like electricity in a storage battery, and it is upon this stored energy that we operate in the work which is disguised as a chemical operation upon metals in the books of the alchemists.

In those books the seven centers are called metals, and each metal is given the name of one of the planets. Each is also symbolized by the astrological symbol of that planet. The sacral plexus corresponds to LEAD and SATURN. The prostatic ganglion corresponds to IRON and MARS. The solar plexus corresponds to TIN or JUPITER. The cardiac ganglion corresponds to GOLD or the SUN. The pharyngeal plexus corresponds to COPPER or VENUS. The post-nasal ganglion corresponds to the MOON or SILVER. The pineal body corresponds to QUICKSILVER or MERCURY.

The alchemical process is said to be one of sublimation. To sublime anything is to elevate it, to lift it up. The Hindus teach that power is coiled in the sacral plexus, and they call this power Kundalini, the coiled serpent. Yoga practice is intended to lift this power from the lower centers to the higher ones, until at last it energizes the pineal body. In like manner alchemists speak of the raising of the metals from Lead to Iron, from Iron to Tin, from Tin to Copper, from Copper to Silver, from dead Silver to living Silver (“quick” in “quicksilver” means living). And then the sublimated Mercury is transmuted into Gold. What does this mean? Just exactly what the Hindus mean by raising the Kundalini. A release of the energies stored in lower centers, and a change in their rate of vibration to that of the higher centers, accompanied by corresponding changes in consciousness and by the release of powers latent in us now because we do not know how to turn them on. Our present condition is like that of a person who has a house filled with electrical apparatus capable of doing all sorts of things, who does not know how to turn the switches which send the current into the
machines. WE HAVE THE MACHINES, ALL READY TO USE, AND WE HAVE THE CURRENT, TOO. Nothing has to be acquired, except knowledge of the laws that will set the machines to working, and skill in utilizing their activities.

But this is a very big “except”. The knowledge is carefully guarded. Keys to the means whereby you may prepare yourself to receive it will be given in these lessons, but nowhere in these pages, nor anywhere else, will you find written out a formula for “turning on the current.” Whatever purports to be such a formula is either a BLIND, which will enable you to find the truth, but will not impart it openly, or else a deliberate falsehood, invented by a charlatan to extract money from his dupes. As a matter of fact, the necessary knowledge is already possessed by your true Self, and will be given you as soon as you are ready to be instructed by that Self. As soon as you are ready, not a moment sooner. Not when you think you are ready. Not when you wish you were. You cannot deceive the true Self. The I AM in you knows just where you are upon the Path, for the I AM knows everything. It will give you the instruction you require at just exactly the proper time.

One thing, however, I can tell you. The current is not turned on by any practice of concentration upon centers in the physical body. Such practice only produces congestion and other undesirable results. Neither do you “raise the Kundalini” by any effort of that nonentity, “personal will.” The current must rise, but it must rise in accordance with the familiar electrical law that we must “step down” the current in order to apply it. The Life-Power is cosmic electricity, and it has to go from a higher to a lower potential. To raise the Kundalini, you have to bring down the undifferentiated Life Power from above the plane of personality, and because that force travels in cycles, it will raise a portion of the coiled up energy in its return.

How are you to do this? The place to begin is with your intellect. You have to reason out for yourself the truth of the doctrine that you are a center of expression for the One Life-Power, which does all things through you. You have to see that the logical consequence of this fact is a certain mental attitude toward that Life-Power. The mental attitude is summed up in a single word, RECEP'TIVITY, and it is indicated by the cup-shaped crescent at the top of the Mercury symbol.

Daily you must remind yourself that all your thoughts, all your words, all your works are made possible by the fact that the current of the cosmic life flows through you. You have to learn the difference between expressing the true SELF and the counterfeit self-expression that peoples our fake Bohemias with unbalanced cranks. You have to come to understand that your physical body, and all your finer bodies, are not in any sense generators of energy. You do not make the power you use. It is just as much my power, just as much the cook’s power, just as much the janitor’s power, as it is yours. You can’t bottle it up, although you have storage-batteries in which you are permitted to keep a certain reserve supply. Your part is to learn the art of wise use, and the beginning of the art is the mental attitude which perceives that personality is only a channel for something far above it. Here is the word of that higher Self, as recorded in The Book of Tokens:
"Of all existence I am the source, the continuation, and the end. I am the germ, I am the growth, I am the decay. All things and creatures I send forth; I support them while yet they stand without; and when the dream of separation ends, I cause their return unto myself. I am the Life, and the Wheel of the Law, and the Way that leadeth to the Beyond. There is none else.

"I am the Fire of Mind which divideth itself into the superior and the inferior natures, and putteth on a robe of flesh to come down. I am the vital principle of all that is. Nothing is that does not live, and of that life I am the source. As it is written: 'First the stone, then the plant, then the animal, and then the man.' But before the stone I am the FIRE distributed equally in space, nowhere absent, filling all; and before the fire, hidden within it, I am the pure KNOWING, whence all forms flow forth."
Before entering into the main subject of this lesson, it is necessary to add somewhat to the explanation of the planetary forces given in Lesson 4.

The first thing which must be mentioned is the reason for leaving out the two more recently discovered planets, Uranus ♄ and Neptune ♅. Primarily this is because these planets had not begun to exert any appreciable influence upon humanity when the symbolism of the Ageless Wisdom was formulated. Again, the symbols are purely arbitrary, since perpetuates the initial H of Herschel, the name of the astronomer who discovered the planet Uranus, and is simply Neptune’s trident. Finally, such observations as have been made by astrologers seem to show that Uranus is the octave, or higher expression, of Mercury, while Neptune is the octave of Venus. (Max Heindel reverses this in his astrological books, but stands practically alone). When we come to study the Tarot, we shall find evidence that the sages of old knew about Uranus and Neptune, and provided symbols for them, but maintained silence on the matter until the physical discovery of these planets should pave the way for the occult teaching concerning their influence.

The teaching received by us is that Uranus is the octave of Mercury, and Neptune the octave of Venus. The influence of Uranus is generally given as malefic, and so it is for the mass of human beings who are unable to adjust themselves to its sudden, high vibration. And while some astrologers think of Neptune as being malefic also, and others regard it as neutral, our point of view is that Neptune is on the whole to be regarded as benefic, except when very badly aspected, and placed in signs where its vibration is inharmonious, when it will be found to operate much as a badly aspected Venus does. The organs through which these two newly-discovered planets are especially active are the same chakras that are assigned to Venus and Mercury. Uranus works through the pineal body. Neptune’s vibrations affect the throat-center.

One other detail has been reserved for this lesson. It concerns the polarities of manifestation corresponding to the seven planetary vibrations. This teaching comes from the Secret Wisdom of Israel, and is taken from a book named the Seopher Yetzirah, or Book of Formation. According to this book, the seven planetary vibrations correspond to seven pairs of opposites. One manifestation is positive and constructive, the other is negative and destructive. Both, however, partake of the essential quality of the planetary vibration to which they are assigned. These pairs of opposites are:

<table>
<thead>
<tr>
<th>Planet</th>
<th>Quality</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mercury</td>
<td>Life and Death</td>
</tr>
<tr>
<td>Moon</td>
<td>Peace and Strife</td>
</tr>
<tr>
<td>Venus</td>
<td>Wisdom and Folly (Knowledge and Ignorance)</td>
</tr>
<tr>
<td>Sun</td>
<td>Fertility and Sterility</td>
</tr>
<tr>
<td>Mars</td>
<td>Beauty and Ugliness (or Grace and Sin)</td>
</tr>
<tr>
<td>Jupiter</td>
<td>Wealth and Poverty</td>
</tr>
<tr>
<td>Saturn</td>
<td>Dominion and Slavery</td>
</tr>
</tbody>
</table>

47
All the positive aspects are aspects of Life. All the others are aspects of Death. For just as Mercury sums up all the symbols which are used to designate the other planets, so does this fundamental pair of opposites correspond to, and synthesize, all the other antagonisms.

The main point to remember is that all these opposites are polar manifestations, each pair being the expression of a single planetary influence. It is as if the planetary forces were like the god Janus. One face of Mercury is Life, and the other is Death. One face of the Moon is Peace, the other is Strife. Thus we see that these pairs must in some sense be complementary, as well as antagonists, just as the North and South magnetic poles are complementary. If we grasp all that this means we shall be sages. But long before we understand it completely, we may profit from the knowledge that the pairs of opposites really complete each other. It is this same knowledge that is hinted at in the Qabalistic teaching which discovers an identity between the names Nachash, the serpent-tempter in the allegory of Adam and Eve and Messiah, the Anointed One, that is, the Christos or Redeemer. This, too, is which prompted Jesus’ practical doctrine, “Agree with thine adversary quickly, whilst thou art in the way with him.” And to the same effect is the doctrine of the Bhagavad-Gita, when it says: “Children only and not the wise speak of renunciation of action and of right performance of action as being different...Be thou free from the influence of the pairs of opposites.”

To Mercury is assigned the fundamental opposition of Life and Death, because the lower rates of the Mercury vibration, which limit the mentality to intellect, make our interpretation of sensations faulty, and cause us to think of ourselves as mortals, condemned to die at some unknown time in the future. Sublimated and purified, this same Mercury vibration brings the super consciousness which includes the certainty of immortality. That is why the alchemical operation is said to be performed with the aid of Mercury. It is noteworthy also that the symbol for Mercury is sometimes drawn as if it were composed of two serpents, thus:
These are the same as the Egyptian serpents on either side of the winged globe of Ra, the sun-god. They are asps, or cobras, poisonous serpents. For the result of the sublimation of the Mercury vibration is the death of the false conception of personality. Yet this death is a birth also, and from the sublimation of Mercury, that is, from the full development of reason which leads at last to superconsciousness, comes the realization of life eternal. This, in spiritual alchemy, is what is meant by the Elixir of Life, made from sublimated Mercury.

The opposition of Peace and Strife is assigned to the Moon, because the Moon rules reflection, memory, and the subconsciousness. When the subconscious, always amenable to suggestion, responds to the influence of right intellection, it begins to change the whole organism. For subconsciousness is the body-building power on every plane. Get this straight. Subconsciousness builds all your bodies, the etheric, mental, astral and other bodies enumerated by occultists, as well as the physical. Consequently, when the subconscious activities are directed from an erroneous point of view, the vehicles of the Life-Power are all more or less distorted, so that one is out of harmony with cosmic rhythms. Right knowledge changes all this, because it eventually works upon subconsciousness to build bodies which are unobstructed channels for the vibrations of their different planes.

Then the physical body is properly attuned to physical rates of the motion of the Life-Power, the etheric body is adjusted to etheric rates of vibration, and so on. All this depends upon the activity of the force which astrologers associate with the Moon, and which is what some psychologists call the subjective or subconscious mind. Thus the Moon brings peace when Mercury has the true life-consciousness, and is the cause of strife (that is, of inharmonious adjustment to surroundings) when Mercury is in the erroneous death-consciousness.

Wisdom and Folly, the pair of opposites assigned to Venus, have to do with emotional activities. I like “Wisdom and Folly” better than the terms “Knowledge and Ignorance”, because the Hebrew noun Chokmah, Wisdom, is by no means the same as the noun Da’ath, Knowledge, and Chokmah is the term used in the Sepher Yetzirah to describe the particular idea now under consideration. It is a feminine noun, and as used by Qabalists, has a close connection with what astrology ascribes to the Venus ray.

For Chokmah, Wisdom, implies skill, and skill applied to the production of beauty. It is artistic wisdom that we are here concerned with, and art is the expression of the Venus ray. Art founded upon inspiration from the superconscious, art based upon harmonious adjustment to cosmic rhythms, is always sane, healthful and wise. So-called art, expressing the maladjustment of the artist to life, to his environment, and to cosmic laws, may have a kind of glittering, fascinating iridescence, like that on the surface of a stagnant pool, or like the coloring of some poisonous fungus growing from rotten vegetation, but the end of it is always some kind of folly. To the degree that an artist is ill-adjusted to life, to that degree will the Venus vibration at work through him make him fantastic or queer. The true artist may be different, if only because he is better adjusted to life than most human beings, but the difference will be that his norm of living is above the low standard of the mass of mankind.

Fertility and Sterility are assigned to the Sun for obvious reasons. For the Sun makes the desert as well as the jungle. Behind the surface symbolism of this pair of opposites, however,
there are many deeper meanings. The electric energy of the Sun vibration gives us flashes of contact with superconsciousness long before we are fully awakened, and when these flashes come only through the channel of the heart-center, they not seldom lead to thorough disgust with this every-day life of relative existence. That disgust is rooted in a profound error, but this error cannot be detected by the purely emotional mystic. Thus it is that you find them embracing the celibate life, withdrawing from all contact with the world, entering monastic orders, and otherwise confusing non-participation with non-action. These emotional mystics are the “children” mentioned in the quotation from the Bhagavad-Gita given on a preceding page. They are called “children” because they know themselves to be sons and daughters of that One Life which is the Father of All. But they are not numbered among the wise, because they make a false distinction between action and non-action. Having had a taste of the glory of eternal life, they think it is something other than this life, instead of seeing that this life is eternal life expressing itself in relative terms. They want to get away from this life, and they regard it as a curse. Hence their natural impulse is against the perpetuation of the conditions which they so dislike.

Mystics who unite the right understanding of life with the emotional experience of superconsciousness do not fall into this error. Thus we find that Jacob Boehme had a considerable family, and pursued his trade of glove-making almost to the very end of his life.

And one has only to read the list of the descendants of Enoch (he who walked with God, who was translated and did not die, and whose very name means “Initiation”) in order to see that withdrawal from participation in this life is not required of those who seek right adjustment to cosmic laws.

*Beauty and Ugliness*, the pair of opposites assigned to Mars, indicate the results of the application of the forces directed by self-consciousness. If that direction proceeds from the “Life” standpoint of conscious identification with the rhythms of the cosmos, the results of action (Mars) are beautiful. But if the expression of the Mars vibration be vitiated by the “Death” point of view, the Moon vibration will make a badly adjusted vehicle, the patterns made as a result of the Venus activity will be faulty, the Solar ray will tend to sterility, and the whole result of action will be ugly. Thus we find the emotional mystic disregarding his body, letting it go dirty and unkempt, and caring nothing for grace in action. From the point of view of the person who perceives that the Primal Will-to-Good is a will to Beauty, all such neglect of the nice adjustment of physical states is a missing of the mark. And since the Hebrew word for “sin” means literally, “missing the mark”, it would seem that any mode of life which adds to the sum-total of external dirt and ugliness must be sinful, no matter how worthy the motives of the person who falls into this error. Right action, that is, right use of the Mars-force, is always graceful. The people who feel an attraction to the so-called “regeneration” doctrines which involve non-participation in life-expression might profit, it seems to me, from a thoughtful consideration of the fact that if the most enlightened members of the race refuse to provide vehicles for the Life-Power, then this very important work will be delegated to the grosser, more ignorant, unripe members of the human family. Is the result likely to hasten the coming of the time when the splendor of the Limitless Light will be more completely manifested here on earth? I cannot see how.
Wealth and Poverty are assigned to Jupiter. The Hebrew original is spelt with the same letters (O Sh R) which are used to spell the number Ten, which is the Qabalistic number of completeness, of perfect manifestation, of the Kingdom referred to in the last of our affirmations. When we come to the study of numbers, we shall find, too, that there is an occult relation between the number Four, which is the Qabalistic number of Jupiter, and the number Ten. I mention these points in advance, although their explanation must be passed over at present, simply to make you see that in the Ageless Wisdom there has been always a close correspondence between the ideas symbolized by the number Ten, those relating to Jupiter, and those indicated by the noun “Wealth”. In Hebrew this noun is derived from a verbal root meaning “to be upright, just”, and Tz D Q, Tzedek, the Hebrew name for Jupiter, also means “upright, just”. Bearing in mind the fact that the symbol for Jupiter shows the crescent of subconsciousness over the cross of self-consciousness, we see that much depends, in the manifestation of the Jupiter vibration, upon the condition of the subconscious. If we are responsive only to the lower phases of subconscious activity, if the subconscious forces that we use are tinged with all the false notions of the race, if the dominant suggestions are those having their roots in the “Death” point of view of the unsublimated Mercury, we shall manifest poverty, even though we may accumulate dollars. But if the reverse be true, if the sublimation of Mercury has taught us the meaning of Life, if the purification of the Moon’s vibration has taken form through us as a wisdom which enables us to practice a true art of living, here and now, if our emotional experience of the higher consciousness gives us the more zest in all forms of action, even though we never confuse the Actor with human personality, and if, in consequence, all that we do tends to the manifestation of grace and beauty, we shall be opulent, no matter what the size of our bank-balance.

More than this (and here I might bring the testimony of thousands to back up my own declaration of first-hand knowledge), we shall never lack means to meet any real need which may arise from day to day.

Saturn, as you know, is the binding, crystallizing, concreting vibration. The pair of opposites assigned to it is Dominion and Slavery, because our expression of this vibration either frees or limits us, according to the point of view that we take. Limitation is the necessary condition of manifestation, because the only conceivable way that the Life-Power can enter into existence at all is by concentrating its activity at some definite point in space, and that concentration is a self-limitation. Boundaries of some kind are required for definiteness. Liberty does not consist in the removal of all conditions, in the absence of all restrictions. It is found in the understanding of the principle of limitation, and the application of that principle to the production of specific results. On this account the mode or path of consciousness corresponding to Saturn is said by Qabalists to be the Administrative Intelligence, and the phase of the Life-Power’s manifestation termed Understanding is called also the sphere of Saturn. Thus Solomon, when he said, “With all thy getting, get understanding,” meant that a grasp of the reason for limitation, and a knowledge of constructive ways in which to utilize that principle, is what enables a man to become one of the conscious administrators of the government of the cosmos. Such a man does not refuse to participate in the active affairs of daily life. He walks in all things contrary to the world, even as Jacob Boehme says, but does so because his whole attitude to life is contrary to the worldly point of view. And in nothing is it more diametrically opposed than in his attitude to
the Saturn ray. Never does he regard it as malefic. For he knows that its power of solidification and concreteness is what he may adapt as he will to the externalization, as actual conditions, of his interior perceptions of the illimitable possibilities for beauty in the Cosmic Order.

In the preceding lesson I said a good deal about one of the Egyptian symbols of the One Thing which is the First Matter of the Great Work. I told you how the priests of the Nile country represented this One Thing (which is, remember, the same Life-Power that we studied in the first lesson) by a triangle having sides of 3, 4 and 5 units.

Imagine such a triangle as having sides made of cord, as did the old primitive Egyptian instruments for surveying. If that cord were so arranged that every point upon it would be equidistant from a point at the center, it would make a perfect circle, divided by the knots into twelve equal parts. Thus from the triangle of Osiris, Isis, Horus - the triangle which represents God the Father, Nature the Mother, and Man the Child - we develop the figure used in astrology to symbolize the wheel of the zodiac. Remember that each line of the Egyptian triangle stands for one aspect of the current of the One Energy which is at once the Life-Force and the Love-Force at work in all things, and this will help you to keep in mind the fact that this wheel of the zodiac represents the circulation of this One Force through all the channels of human expression.

The twelve spaces between the knots on our cord, or the points on the line, are the twelve signs of the zodiac. Their names and symbols are as follows:

- Aries, the Ram
- Taurus, the Ox
- Gemini, the Twins
- Cancer, the Crab
- Leo, the Lion
- Virgo, the Virgin
- Libra, the Balance
- Scorpio, the Scorpion
- Sagittarius, the Archer
- Capricorn, the Goat
- Aquarius, the Waterbearer
- Pisces, the Fishes.

Learn these symbols and their names thoroughly. Write the symbols just as given above, and say their names softly as you write them. They are tabulated in this order because Libra is always opposite to Aries, Scorpio opposite to Taurus, and so on.

Each sign corresponds to one of the elements, or Tattvas. Three are fiery, three earthy, three airy, and three watery. The astrological name for such a triad of signs is “triplicity”. Aries, Leo and Sagittarius constitute the fire triplicity; Taurus, Virgo and Capricorn the earth triplicity; Gemini, Libra and Aquarius, the air triplicity; Cancer, Scorpio and Pisces, the water triplicity.

In astrology every sign is considered as representing a part of the human body, thus:

- Aries
- Taurus
- Gemini
- Head and face
- Neck and throat
- Lungs, collar-bone, arms, hands
Cancer | Breast, stomach
Leo | Sides, back, heart
Virgo | Intestines
Libra | Kidneys, loins, back
Scorpio | Sex organs
Sagittarius | Hips, thighs, liver
Capricorn | Knees
Aquarius | Ankles, blood
Pisces | Feet

Thus the signs of the zodiac correspond to the twelve most important channels of life-expression in the human body, and the perfect co-ordination of all these twelve activities is the Great Work which establishes the perfect circle of the “heavenly man”, a Master of the Wisdom.

Every zodiacal sign is the home or house of a planet or luminary. That is, the life-vibration represented by one of the planets, the Sun, or the Moon, has special power in particular signs.

Thus astrologers say that every sign is ruled by a planet or luminary, as follows:

<table>
<thead>
<tr>
<th>Sign</th>
<th>Ruled by</th>
<th>Sign</th>
<th>Ruled by</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aries</td>
<td>Mars</td>
<td>Taurus</td>
<td>Venus</td>
</tr>
<tr>
<td>Taurus</td>
<td>&quot; &quot; &quot;</td>
<td>Gemini</td>
<td>Mercury</td>
</tr>
<tr>
<td>Gemini</td>
<td>&quot; &quot; &quot;</td>
<td>Cancer</td>
<td>The Moon</td>
</tr>
<tr>
<td>Cancer</td>
<td>&quot; &quot; &quot;</td>
<td>Leo</td>
<td>The Sun</td>
</tr>
<tr>
<td>Leo</td>
<td>&quot; &quot; &quot;</td>
<td>Virgo</td>
<td>Mercury</td>
</tr>
<tr>
<td>Virgo</td>
<td>&quot; &quot; &quot;</td>
<td>Libra</td>
<td>Venus</td>
</tr>
<tr>
<td>Libra</td>
<td>&quot; &quot; &quot;</td>
<td>Scorpio</td>
<td>Mars</td>
</tr>
<tr>
<td>Scorpio</td>
<td>&quot; &quot; &quot;</td>
<td>Sagittarius</td>
<td>Jupiter</td>
</tr>
<tr>
<td>Sagittarius</td>
<td>&quot; &quot; &quot;</td>
<td>Capricorn</td>
<td>Saturn</td>
</tr>
<tr>
<td>Capricorn</td>
<td>&quot; &quot; &quot;</td>
<td>Aquarius</td>
<td>Uranus (&quot;octave&quot; of Mercury)</td>
</tr>
<tr>
<td>Aquarius</td>
<td>&quot; &quot; &quot;</td>
<td>Pisces</td>
<td>Neptune (&quot;octave&quot; of Venus)</td>
</tr>
<tr>
<td>Pisces</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

N.B. Astrologers formerly assigned the rulership of Aquarius to Saturn, and of Pisces to Jupiter. It is necessary to keep this fact in mind, in order to understand some of the symbolism of the Tarot. But this attribution belongs only to the old exoteric astrology. The adepts of the Ageless Wisdom knew about Uranus and Neptune long before these planets were discovered. In the Tarot symbolism, arranged before either of these planets were seen by astronomers, there is provision made for each of these planets, as there is also in the zodiacal and planetary scheme of the Sepher Yetzirah, or Book of Formation.

It is most important that you should become thoroughly familiar with every detail of the astrological symbology in this lesson. Whether you are disposed to believe in astrology or not does not particularly matter just now. You are learning a symbolic language, in which the Ageless Wisdom has been transmitted from the esoteric schools of antiquity. It is the only
language which can convey the teaching satisfactorily, and the quicker you master its elements, the quicker will you be able to use it as a medium of thought and expression.

In astrology the twelve signs are also classified into three groups of four signs: (1) cardinal or movable; (2) fixed; (3) common or mutable. These are:

- **Cardinal:** Aries, Cancer, Libra, Capricorn
- **Fixed:** Taurus, Leo, Scorpio, Aquarius
- **Mutable:** Gemini, Virgo, Sagittarius, Pisces

In symbolism the Fixed Quadruplicity (group of four) is of great importance. We find it mentioned in the vision which begins the prophecy of Ezekiel. It is repeated in the Apocalypse of St. John. For it is to this Fixed Cross that the words refer: “They four had the face of an Ox, of an Eagle, of a Lion, and of a Man.” The Eagle corresponds to the sign Scorpio, because an extra-zodiacal constellation named Aquila, the Eagle, rises at the same time as Scorpio. There are other reasons for this correspondence, but they will be better understood if explained when you have proceeded somewhat farther in this work.

These same Fixed Signs are combined in the symbol of the Winged Sphinx, which has the hindquarters of an Ox, the forequarters of a Lion, the face of a Man and the wings of an Eagle. They are also related to the Hebrew divine name which we mispronounce Jehovah, because Taurus is the second sign of the zodiac, Leo the fifth, Scorpio the eighth, and Aquarius (the Man) the eleventh. $2 + 5 + 8 + 11 = 26$, and 26 is the sum of the numbers of the Hebrew letters which spell the divine name: $I = 10$, $H = 5$, $V = 6$, $H = 5$, and $10 + 5 + 6 + 5 = 26$. It is because of this correspondence between the Fixed Cross of the signs and $IH\ V\ H$ that we find the symbolism of these signs so prominent in the visions of Ezekiel and St. John, since both were initiates of the Secret Wisdom of Israel.

In astrology the planets are said to be strongest in the signs which they rule, and to have their next greatest power in the signs in which they are exalted. The following table gives the exaltations of the planets. It should be memorized.

- Moon is exalted in Taurus
- Mercury " " Virgo
- Venus " " Pisces
- Sun " " Aries
- Mars " " Capricorn
- Jupiter " " Cancer
- Saturn " " Libra

To these some astrologers add the following:

- Uranus is exalted in Scorpio
- Neptune is exalted in Leo.
It seems hardly necessary to say that a thorough knowledge of astrology is very helpful to the student of practical occultism. Those who wish to get a working knowledge of this subject, so as to be able to cast and judge horoscopes will find all that they need in what is known as the “Astrologian Outfit” published by the Llewellyn College of Astrology, 1507 South Ardmore Avenue, Los Angeles, California. It is a course of seven lessons, together with everything needed in the way of blanks, etc. In sending for it one should mention his birth-year, as one of the items in the Outfit is an ephemeris, or calendar of the planet’s places for that year. Mention the date and place of birth. The price of the lessons, etc. is $3.00, and while the study of astrology is like the study of a new art, so that one can always learn something new, and one’s library, in time, becomes one of considerable proportions, for the beginner this is the most satisfactory approach to the study of the science that I know. (And this is a free, unsolicited, unpaid-for testimonial to the excellence of a set of lessons which I am glad to recommend.)

However, you need no further knowledge of astrology that what is given in this lesson and the preceding one in order to understand and apply all that is taught in this First Year work of the Builders, and in the Second Year work there is no call for further astrological knowledge. Thus if you address yourself diligently to the mastery of these two lessons you will be able to understand every astrological allusion throughout the two courses.

The circle of the zodiac described at the beginning of this lesson is oriented like all astronomical maps, and like the old nautical maps, with the SOUTH at the top, the EAST at the left, the NORTH below, and the WEST at the right side. The point at the top of the map is called the Mid-Heaven, usually written M.C. (which is the abbreviation for the Latin for “mid-heaven”). The point at the EAST is called the Ascendant, that at the SOUTH the Nadir, and that at the WEST the Descendant.

Because you will need them in later work with colors, as well as now, you had best buy a pad of horoscope blanks from any occult book-shop. These are circles similar to the figure at the end of this lesson. Practice filling them out until you can set down all the details of the figure as given, and as you write each symbol, say it softly. Thus you will have motor memory from the writing, eye-memory from seeing the symbols, and ear memory from saying them aloud.

The lines which divide the twelve parts of the circle are called cusps. They refer more particularly to the twelve houses of a horoscope.

In conclusion let me point out some particularities in the symbols of the signs, which should help you to remember them the better, and which will also help you to understand various details of later instruction.

\(\bigodot\), the symbol of the Ram looks something like the head of the animal it represents. The typical Aries person has a long face like this symbol, and very often has arched eyebrows. It may help you to remember that this sign looks a little like the eyebrows and nose, which are the dominant features of the head and face, the parts of the body ruled by Aries.
\(\Upsilon\), the symbol of the Bull, is a slightly conventionalized picture. But observe also that it combines the circle and the crescent, so that the sign Taurus looks like the symbol for Mercury with the cross at the bottom left out. I speak of this now because it has a bearing on something you will learn by-and-by. Remember that an ox has a thick neck, and you will also recall the attribution of Taurus to the neck and throat.

\(\Pi\), the symbol of the Twins, is also a symbol of the main characteristic of mental activity, to which the sign Gemini corresponds, for this is a symbol of association, in which likeness, difference and contiguity (the three laws of association) are all expressed. It is a symbol also of the sexes, and of all pairs of opposites. You will be able to recall the attribution to the lungs, the arms, the collar-bones, the shoulders and the hands if you recall that all these organs work in pairs, and stand in reciprocal relation to each other.

\(\Omega\), the symbol for Cancer, is, I suppose, a conventionalized drawing of a Crab. But this sign has also certain other meanings which will be spoken of in due course. Notice that it also suggests a dualism, and that when properly made (most of the typographical examples are faulty in making the lines straight) thus this symbol suggests two phases of the Moon's activity.

\(\alpha\), is usually supposed to represent a lion's tail, but it is also a serpent symbol, and represents the fiery, life-force of the Sun. It is closely related, as we shall see in later lessons, to other serpent-emploms. It may help you to recall the attribution of Leo to the heart if you think of the symbol as representing the vibratory pulsation of that organ.

\(\Psi\), the exact origin of this symbol is in dispute. Old pictorial representations of Virgo show a woman holding a distaff in her hand. Now a distaff is used in spinning and weaving, and if you will remember that the weaving of our garment of flesh is actually accomplished by processes which go on in the intestines, you will be able to recall the attribution of this sign to those organs. This sign Virgo is a key to many things in alchemy. The alchemists say that the First Matter, at one stage of the process, is Virgin's Milk. This we understand to be a reference to the milky product of the small intestine, named chyle, which is absorbed into the blood by the lacteals. An important part of the alchemical process is one in which gold, that is, solar energy, is absorbed from the Virgin's Milk. This is a reference to a method whereby it is possible to charge the bloodstream with solar force extracted from chyle. Of this I shall speak at greater length in the course on the Tarot.

\(\Sigma\), the symbol for Libra, representing perfect balance.

\(\Omega\), the Scorpion, has his sting in his tail. The eighth house in a horoscope, corresponding to Scorpio, is called the house of death. Remember that the whole mystery of life and death is bound up with the secret of reproduction.

\(\varpi\), an arrow, is the sign of the Archer. It represents projected force. Remember that the mental attitude of courage and the projection of physical energy is associated with the tensing of the muscles of the thighs, ruled by this sign.
Capricorn, is a conventionalized picture of the head of a goat.

The sign of the Waterbearer, or Man, is the sign of the Aquarian Age in which we now live. It is the old Egyptian wave-symbol, showing the waters above the firmament, in the clouds, as well as those below.

Pisces, is a representation of two fishes bound together. It is the symbol of the Piscean Age, just passing, in which the dominant religious symbol was the Fish, the mystical sign of the early Christians. Many of the miracles recorded in the Gospels have to do with fish. The initials of the Greek words for Jesus Christ, Son of God, Savior, spell the Greek word Ichthys, Fish. Several of the disciples were fishermen, and Jesus said, “I will make you fishers of men.”

Practice making the diagram on the following page, using horoscope blanks to save time, until you can set down all the symbols, and fill in all the attributions, rulerships, and exaltations.
In the order of the Life-Power's self-expression, sound precedes light. This is taught in many versions of the Ageless Wisdom. One statement is a Sanskrit phrase which Swami Vivekananda translates, "Through sound the world stands." In Tantrik classics we find mention of Shabda-brahma, the sound-divinity, said to be the root-potentiality of all manifestation. Vivekananda identifies Shabda-brahma with the Logos, concerning which St. John's Gospel says:

"In the beginning was the Logos; and the Logos was with God: and the Logos was God."

St. John's doctrine echoes Greek philosophy. Plato said the same thing, and so did Pythagoras. These philosophers, each of whom received instruction from Egyptian hierophants, taught their pupils that the world is called forth from chaos by ordered, rhythmic sound. They held that the laws of musical proportion are manifest in everything. When St. John wrote that all things were made through the Logos, he simply repeated the Pythagorean and Platonic doctrine that every form is a thought expressed through sound.

He said also: "That which hath been made was life in him; and the life was the light of men." Theologians have almost succeeded in "spiritualizing" the meaning out of these words. Read them as if you had never seen them before, as if they formulated a brand-new statement, encountered by you for the first time in this lesson. If you clear away preconceptions in this way you will see that the first clause says explicitly that life in the Logos was the original state of everything. This means, if it means anything, that planets and people, houses and hills, tables and trees are expressions of life. Physicists today tell us the same thing, only they call "life" by another name "electromagnetic energy".

Read in the same way, the second clause of the Gospel statement becomes intelligible also. "The life was the light of men." The vital principle of the Originating Thought was, and is, the light that we know, the physical light that shines upon the earth from sun and stars. It is not merely the physical light, but it is a radiant vibration which includes the physical light among its manifestations. This is which the Western School of occultists often designates by the term L.V.X. (L.V.X. is Latin for "light," but notice that it is written in capitals, with a period after each letter. In a later lesson you will learn why.) Though manifested on many planes, and in an infinite variety of appearances, life and light are one. The root of this living light is the mode of vibration which we call sound.

The Book of Genesis tells the same story. "And God said, Let there be light." In Genesis the Life-Power is represented as a personal deity - is made, so to say, in the image of man. Yet the meaning is clear enough. "God said," that is, the Life-Power expressed an idea in sound, and the result was light. Even skeptical physicists have come to accept this old, old doctrine.

Their laboratory experiments have taught them that all material objects are forms of the expression of energy, that every expression of energy is a mode of vibration, and that sound is at the beginning of the vibratory scale.
Some time since, in an address before the British Association for the Advancement of Science, Sir William Crookes described a scale of vibrations, beginning with two per second. By repeatedly doubling the number of pulsations per second, his table gives a series of steps or octaves. With the 15th octave sound ends, for human ears, although birds and animals may be able to hear sounds beyond this limit.

After the 15th octave there are several whose vibrations have not been classified by scientists. The octaves from the 20th to the 35th are those of electricity. Crookes octaves 35 to 45 as unknown, but Dr. F. F. Strong has identified them with the nerve-currents of the human body. The 46th, 47th and 48th octaves are heat vibrations. They are followed by several octaves of light. Beyond light is another unknown series. Then come the X-rays, and these may be followed by any number of octaves as yet unclassified.

Crookes' vibratory scale makes clear the point which I seek to emphasize. It shows that when the Life-Power awakens Its mysterious self-activity at the beginning of a cycle of manifestation, sound vibrations come into existence before the more rapid pulsations of electricity and light.

Thus modern science confirms the ancient esoteric teaching that sound is the root of physical existence, a teaching which is of course implied by what you learned about Akasha, or the Quintessence, in Lesson 3 (page 24). For since Akasha is the subtle principle of hearing, it is that mode of vibration which excites the auditory nerves, that is to say, sound. Hence we may paraphrase Rama Prasad's teaching thus: "It is Out of Sound that every form comes, and it is in Sound that every form lives."

What is known as the standard pitch of the sound named "Middle C" in the musical scale is 256 vibrations per second. This is a little slower, or flatter, than the musical pitch now in general use, but the slight variation does not interfere with practical applications of the laws of sound and color. Since 256 is the eighth power of 2, it follows that even 2 beats per second make what we might call an indistinguishable C (two beats, indeed, can be distinguished from three per second as differing in pitch), and this "tone" will be seven octaves below Middle C.

Any tone is raised an octave by doubling the number of its vibrations per second. Continued far enough, this process of doubling will take us from sound into the unknown then into the plane of electricity, then into the unknown again, and after that into the planes of heat and light.

The "unknown" vibrations are by no means non-existent. There is vibratory motion in these unclassified octaves as surely as in the planes which are charted. Whatever phenomena they cause, the hidden forces of these octaves between sound and electricity and between electricity and light must, in some respects, be like the forces that we know.

On all planes the law of sympathetic vibration must be operative. This law of sympathy may be illustrated at the piano. Press down a key gently, so as not to sound the note. This will
leave the piano-wire free to vibrate. Still holding the key down, strike another note of the same name. (That is, if you are holding C, strike another C.) You will hear the same sound from the wire you have left free, and it will continue for a while, if you continue to hold down the key. It is an unstruck sound, an induced vibration set up by the pulsations of the note that you struck.

The celebrated basse, Lablache, used to apply the same principle for an after-dinner trick. He would pick up a thin wine-glass, determine its pitch by a finger-tap, and then sing one mighty tone of the same pitch directly into the glass. The sound would shiver the tumbler into fragments—a result which amused the guests, but must often have annoyed the hostess, since only thin and expensive glasses are fragile enough for this trick.

We make use of this principle of sympathetic vibration whenever we undertake any specific work in practical occultism. It is a key to control of the Great Magic Agent. Time was when this key was used to unlock secrets of nature which were applied in building operations which are to this day the marvel and despair of engineers. The same principle enables us to tune ourselves to specific rates of cosmic vibration. To use it successfully we need to understand the correlation between sound vibrations and those which affect vision as color.

Before entering upon this part of the lesson, let me emphasize two points:

1. The sounds and colors to be correlated are physical. They are heard with physical ears and are seen with physical eyes.
2. The relation between them is not symbolic, but actual, and it is not based upon clairvoyance, or any other kind of psychic impression. It is a physical fact.

The simple fact is this: The wavelength of Middle C (at 256 vibrations per second) is 1.344 millimeters. Raised to its 29th power, this is the wavelength of the color-vibration red.

So far as I know, the modern statement of this fact, which was known to the ancients, is due to the work of Edward Maryon, whose conclusions have been tested and approved by such eminent European physicists and mathematicians as Prof Zahn of the Vatican, Prof. Listing of London University, Sir William Crookes, and Antoine Henri Becquerel, discoverer of radioactivity. Mr. Maryon has aroused considerable controversy by his application of this fact to music, but we are not concerned with these matters.

We do not owe their knowledge of the color scale to Mr. Maryon, but they acknowledge the fact that his work confirms what they have received from other sources; and they feel, too, that his discovery (or re-discovery) having been made public makes it possible to give out certain details concerning sound and color which have not been generally known hitherto. It must be said also that the colors utilized in our work are pigments, not direct light-vibrations. This is important to remember, because the mixing of pigments results differently from what happens when colored lights are blended. I speak of this in advance, because of what will be said presently concerning the three primary pigments: Red, Yellow and Blue.
I am careful to indicate the exact nature of this work because the subject of sound and color, as treated in various occult books, has occasioned mental distress to many students.

There is a very Babel of conflicting statements. If you have time and patience to unravel the skein of Madame Blavatsky's teaching you will find that she knew the truth; but for reasons which seemed adequate to her and to Those who helped her write The Secret Doctrine, what is given in that work is full of blinds. So far as I am able to judge there is nowhere any false statement, but the teaching is phrased so adroitly that a reader who merely skims the pages will surely be led astray. This, of course, is a fate richly deserved by superficial students, but when careless readers take to writing occult books of their own, the result is more and more confusion.

This lesson does not pretend to exhaust the subject. It does, however, give you facts established by experimentation, and facts which lead to very striking practical results. For there is a traditional occult attribution of color to the planets and the signs of the zodiac, as well as to the four elements. By means of this we are enabled to determine what color belongs to each letter of the Hebrew alphabet, which we shall study presently, because every letter corresponds either to an element, a planet, or a zodiacal sign. Thus it becomes possible to transform certain Hebrew words or power into tonal sequences, and into color sequences.

The fact that changes have occurred in musical notation, so that what we call "Do" in music is not the same sound that was given that name some centuries since, makes no difference whatever. The traditional colors of the letters give us the clue to their actual sounds, in spite of all such changes in scales, musical nomenclature, etc. This is important to remember.

The color correspondences of the musical scale are as follows:

RED (C) RED-ORANGE (C-sharp or D-flat) ORANGE (D) ORANGE-YELLOW (D-sharp or E-flat) YELLOW (E) YELLOW-GREEN (E-sharp or F) GREEN (F-sharp or G-flat)
GREEN-BLUE (G) BLUE (G-sharp or A-flat) BLUE-VIOLET (A) VIOLET (A-sharp or B-flat) VIOLET-RED (B) etc...

If you do not read notes, ask some musical friend to explain this scale to you. It is important to remember that any C is red, any E yellow, any C-sharp (or A-flat) blue. A male voice is pitched lower than a woman's, as we all know, but I have had people say to me, "I can't sing that note," because they were trying to sound a tone out of their range. The octave below will produce just the same result.

Now, unless you happen to be color-blind, it will be first of all necessary for you to fix in mind the colors of the foregoing scale, and the best way to do this is to make a color chart like the one given at the end of this lesson. But instead of writing the colors in the twelve spaces of the chart, paint them.

After much experiment, we have found that the most satisfactory pigments for this work are the Show-card Colors made by the Devoe & Reynolds Co., Inc., 34 East 42nd St., New York City. They come in glass jars, with a screw top, and are all ready to use. The initial outlay may seem to be rather great but you will find other uses for these paints than the making of the color chart.

The colors required are:

White    Black
Light Red Emerald Green
Red Orange Blue (Medium Blue)
Orange    Mauve
Yellow    Magenta

Use white, hard surfaced drawing paper. It need not be expensive. Avoid soft paper, yellowish paper, paper with a glossy surface, or very thin paper. A small pointed brush for lines, a larger one for filling spaces with color, and one or two white blotters will complete your equipment.

When you paint the scale, be sure to have plenty of clean water, and a cloth to wipe the brushes. Mix the colors on a small white dish, and begin at the red end of the scale. Experiment will show that this saves time and waste. Have a piece of paper to test your colors, because they look different when they are dry.

To make the scale, take a horoscope blank, or draw a circle on a piece of paper and divide it into twelve equal parts. Then follow the directions given in the diagram. A little preliminary study will show you the reason for beginning with red.

Lay on the colors with a rather wet brush, and let each coat dry before applying another. Several washes may be required for some segments. Some people have difficulty with the first three segments of the chart. This may be overcome by painting the red space first, then
the yellow, and then filling in the intervening spaces. The colors should then be graduated so that they progress evenly.

By following these directions carefully, you will learn the composition of the colors, and will find it easier to remember what each color represents. Few forget this color scheme, once they have made a scale. Bring your chart to class when it is finished, or mail it to me for correction.

The symbolic use of color has come down to us in three principal schemes, the threefold, the sevenfold, and the twelvefold. In the threefold scheme the colors are the primary pigments. The sevenfold scheme includes the primaries, the secondaries (orange, green and violet), and a dark hue, almost black, made by mixing the three primaries, with blue predominating. The twelvefold scheme adds to the primaries and secondaries six combinations of primary with secondary colors.

Some of the correspondences in the threefold scheme are:

**RED:** Fire and heat; alchemical sulphur; the Rajas guna; the conscious plane of mentation.

**YELLOW:** Air and light; alchemical mercury; the Sattva guna; the superconscious plane of mentation.

**BLUE:** Water and cold; alchemical salt; the Tamas guna; the subconscious plane of mentation.

These attributions are by no means merely analogical. Red vibration is favorable to the special functions of self-consciousness which are mental expressions of the Rajas guna. The yellow ray induces states of mind and body conducive to superconscious activity and Sattvic experience. Blue vibration makes easier the use of subconscious powers. This may be verified by experiment.

I have already told you that the alchemical metals correspond to the "chakras" of the Yogis, and that in each of these nerve centers we find predominating the influence of one mode of planetary vibration. In the sevenfold color scheme they are indicated as follows:

**RED:** Mars; alchemical iron; Svadhisthana ("The abode of Self") chakra, second lotus of the Yogis, a nerve center between the base of the spine and the navel.

**ORANGE:** Sun; alchemical gold; Anahata ("unstruck sound") chakra, or cardiac plexus.

**YELLOW:** Mercury; alchemical quicksilver; Sahasrara chakra, the pineal gland or conarium.

**GREEN:** Venus: alchemical copper: the Visuddhi chakra, a nerve center in the throat, the pharyngeal plexus.
BLUE: Moon: alchemical silver: the Ajna chakra, a center in the brain, behind the nose; the hypophysis, or pituitary gland.

VIOLET: Jupiter: alchemical tin; Manipura ("filled with jewels") chakra: the abdominal brain, or solar plexus.

INDIGO: Traditional color of Saturn. The indigo of the spectrum is really blue-violet, combining the colors of Mars and the Moon, but with more of the cold, watery lunar blue than the Martial red. This agrees with the way that Saturn restricts the activity of Mars, without altogether quenching it.

Some clairvoyants, however, report Saturn as green, and many symbolize it as black. Like discrepancies occur in descriptions of Akasha, to which the Saturn ray has close affinities. The truth is that Saturn's color is a mixture of the three primary pigments, with blue predominant. It looks black, but on closer inspection the blue can be detected, and then the red is seen, smothered, as it were, by the blue. In certain cross-lights a certain greenish-yellow sheen also appears.

In different proportions, the three primaries mix to make citrine (orange and green), russet (orange and violet), or slate (green and violet). These also symbolize certain aspects of Saturn's influence.

The important point to remember is that the Saturnine "indigo," which looks black to some people, and green or blue-violet to others, is really a combination of the three primaries.

The corresponding alchemical metal is lead; the chakra, the Muladhara, the basic lows of the Yogis, identified with the sacral plexus.

Here the fiery power of Kundalini, the serpent-force, is said to be coiled or latent, and that latency is an example of the limiting influence of Saturn. That influence is at work in the physical functions governed by the sacral plexus. For us these are functions of excretion including the excretory functions which play a part in the transmission of life from one generation to another.

As shown in the diagram, the twelvefold scheme assigns a color to each sign of the zodiac. Independent investigation of the therapeutic effects of color shows that the colors of the signs overcome the diseases which astrologers mention as resulting from "afflictions" to those signs from malefic planets or aspects. Some of these therapeutic uses of color will be in the following paragraphs:

RED: Aries, the Ram. The color is that of Mars, ruler of the sign. Red stimulates and energizes, warms the blood, and overcomes muscular fatigue. Rooms decorated in soft red tones are better for brain-workers than rooms furnished in cold, bluish colors. Red vibration stimulates a brain sluggish from poor circulation.
**RED-ORANGE:** Taurus, the Bull. In red-orange, the red is the complement of the green of Venus, ruler of Taurus. The orange complements the Moon's blue, and in Taurus the Moon is exalted. Red-orange is a gentler stimulant than red, useful in throat affections, such as tonsillitis, croup, diphtheria and goitre. By arousing the complementary vibrations of green and blue, mixed in green-blue, this color also relieves constipation, irregular menstruation, diseases involving congestion of the genito-urinary organs.

**ORANGE:** Gemini, the Twins. Orange stimulates the nerves, is useful in pulmonary diseases, pneumonia, pleurisy, bronchitis and asthma, and gives quick recuperation from fatigue induced by mental work. It is also beneficial for rheumatism and neuralgia. Note that the color of the sign Gemini is the Sun's hue, although Gemini is ruled by Mercury. When you come to study the Tree of Life, you will find that the sphere of Mercury on the Tree is orange also. There is a secret of practical occultism to which this seeming contradiction affords a clue, but this is not the place to explain it.

**ORANGE-YELLOW:** Cancer, the Crab. The orange is the complement of blue, color of the Moon, ruler of the sign. The yellow is the complement of violet, which is the color of the Jupiter vibration, and Jupiter is the planet exalted in Cancer. Orange-yellow relieves indigestion, gas on the stomach, hiccoughs and diopsy. Its cheering influence helps to overcome "blues," hypochondria and hysteria.

**YELLOW:** Leo, the Lion. Leo is ruled by the Sun, whose color is orange. Here is a seeming contradiction like that between the color of Gemini and its ruler, Mercury. On the Tree of Life, too, the sphere of the Sun is yellow. The thing suggested is an interchange between the Mercurial and Solar potencies, and this reminds us that Mercury is the "metal" with which alchemists work to produce the "Stone" which changes Saturn (lead) into gold (Sol, the sun). You will find out more about this as you proceed with your studies.

Yellow, midway in the scale between the warm red and the cold blue, has an equilibrating influence. It relieves congestion, overcomes extremes of temperature, quiets pain in the heart, palpitation, and helps to soothe the sharp pain of angina pectoris. This color also helps to establish emotional balance. Thus it is not impossible that Buddhists wear yellow robes (whatever the traditional reason) because the color helps them in their endeavor to follow the "Middle Way," the way of equilibrium between the "pairs of opposites." Yellow is also the color of Hermes (Mercury), and equilibrium is the basis of the alchemical process, or Hermetic Work.

**YELLOW-GREEN:** Virgo, the Virgin. Virgo's ruler is Mercury, whose color predominates in yellow-green. This vibration overcomes diseases of the abdominal region, including affections of the large and small intestines, the liver, the pancreas and the spleen. It is beneficial for jaundice, liver intoxication, peritonitis, malnutrition, typhoid fever and influenza.

**GREEN:** Libra, the Balance. This sign's color is that of Venus, its ruler. The green ray affects the kidneys, vaso-motor system, lumbar region of the spine, and skin. It corrects inflammation in these parts, and is indicated for lumbago, and for skin diseases like eczema.
It has also a beneficial effect upon brain-workers, and this is one of the reasons why it is the predominant note in the color scheme at our office.

**GREEN-BLUE:** Scorpio, the Scorpion. The predominance of green in the color of this sign is complementary to the color of the ruler of the sign, Mars. Green-blue corrects bladder inflammation and diseases of the external genito-urinary organs. It is also beneficial for nasal catarrh, adenoids and polypi.

**BLUE:** Sagittarius, the Archer. The Moon, which is also blue, is related to this sign through the Moon's connection with Artemis, or Diana the huntress. There is a close correspondence between the Moon and Jupiter, the ruler of Sagittarius, because Jupiter is exalted in Cancer, the Moon's own sign, and also because the subconscious influence corresponding to the Moon is, as you have learned, strong in the Jupiter vibration. In the Qabalistic Tree of Life you will find that the sphere of Jupiter is also blue, the Moon's color, while the sphere of the Moon is violet, Jupiter's color. This interchange of colors is like that between the spheres of the Sun and Mercury.

Blue cools the blood, soothes the nerves, is antiseptic and sedative. It relieves locomotor ataxia, rheumatism and hip disease, and cures headache, toothache, neuralgia and insomnia.

**BLUE-VIOLET:** Capricorn, the Goat. The sign's color is that of its ruler, Saturn, as seen by most clairvoyants; but the blue-violet of Capricorn is the true indigo, with no mixture of yellow. It is cooling and antiseptic. Relieves indigestion, skin eruptions, and pain in the knees. Aids in the healing of wounds.

**VIOLET:** Aquarius, the Water-Bearer, Violet is indicated for irregular heart-action, varicose veins, and dropsical swellings of the lower leg or ankles. It reduces spinal inflammation, and corrects kidney disturbances.

In making the color scale, you may find that the MAUVE, which is used for violet, is a little dark. It can be made lighter by adding a little white.

**VIOLET-RED:** Pisces, the Fishes. This color overcomes cold in the feet, and helps to counteract the desire for drink or drugs. Diseases helped by yellow-green also yield to the violet-red ray.

In painting the color scale, MAGENTA is used for violet-red.

At this point in your studies be careful not to rush into experiments with color healing. Digest the information before you try to apply it. As used by us, the application of these color vibrations to the treatment of disease is wholly along mental lines, and before you can hope to do this sort of work you will need preliminary practice in mind-control and willed imagination.

After painting your color scale, you may begin to practice the correlation of color and sound in consciousness. Begin with the color red, and when you have filled your whole mind with
the red vibration, hum a tone. At first you may be considerably "off pitch," so that the note you hum is by no means that which corresponds to the color. Daily practice with a single color, however, should gradually establish the correlation, so that the visual image of red will automatically call up the tone C, and so on.

To test your progress, use a chromatic pitch-pipe, or the piano. (If you use the piano, be sure that it is in tune, with A at between 430 and 440. Your piano-tuner will understand what this means, if you don't.) ALWAYS VISUALIZE THE COLOR BEFORE SOUNDING THE NOTE, and then test the result with the pitch-pipe or the piano. Because of the difference between laboratory pitch and musical pitch, it is probable that your impulse will be to hum the tone just a shade "flat."

In the beginning you will have to look at the color in order to set up the visual vibration. After awhile you can call up the color with your eyes closed. Use one color only during each practice period. And it is better to stick to a single color until you have succeeded in getting the right tone from it every time.

Practice at least five minutes daily, never more than fifteen. If the use of a color produces any unpleasant physical effect, correct this at once by using the complementary. The complements are those which are in opposite segments of the color chart.

Long before you have accomplished perfect automatic correlation, you may make use of color to help yourself. If you cannot get the right tone without the pitch-pipe or the piano, never mind. But always try to get it. Never sound the note before you have imagined the color and attempted to hum the tone. Use the pitch-pipe only to correct your errors.

Employ only the three primaries for the present. If you feel tired or depressed, imagine a glowing, flame-red triangle (the symbol of the Tejas Tattva), and hum the note C.

To overcome anger, excitement, or other excesses of the Rajas quality, to induce sleep, or to intensify the activity of the subconscious, imagine a blue salt-symbol, or a blue crescent Moon, and hum G-sharp. To establish mental or physical balance, and as a preliminary to study or meditation, imagine a yellow Mercury symbol, and hum the note E.

Do not fall into the error of thinking that this is "all imagination." When you use these correlations of color and sound you set in motion powerful cosmic activities. By the operation of the law of sympathy you set up vibrations in many octaves of unseen forces. Therefore do not trifle. I am not giving you something with which to amuse yourself in an idle hour. It may seem a matter of small importance to imagine a color and hum a sound. Don't be deceived. These simple practices have far-reaching consequences. They are your first steps in learning to master the Astral Light. Remember that Eliphas Levi says the man who is perfect in this mastery becomes the depositary of the power of God, and take care to recognize the responsibility this entails.

Learn the various details of this lesson thoroughly. This will save you time and trouble later on. It is by no means sufficient to have the lesson to refer to. You must have it in your brain
cells. This work gives you the seeds of the Ageless Wisdom. You must plant them and do the gardening yourself. Learn the details of each lesson as you go along, and practice whatever exercises may be given. By the time the course is ended you will have begun to think in the symbolic language used by the Masters of the Wisdom. And when you can think in Their language you can receive the thought-vibrations which they are continually broadcasting to all the world.
SYMBOLISM OF NUMBERS
Section A: Lesson 7

Number symbols represent truths at once simple and universal, truths immanent in all things and manifest in all phenomena. The science of number is at the foundation of practical occultism, as it is at the foundation of every department of human knowledge. Resolve to master thoroughly the elements of that science as presented in this lesson. Thus you will be taking an important step toward the understanding of cosmic law which will eventually put you in harmony with the rhythms of the cosmic life-manifestation, make you the ruler of your personality, and free you from the limitations of your environment.

Let no fancied inaptitude or dislike for mathematics deter you from entering zealously into this study. You need not be quick at figures, nor do you require a natural bent for abstruse abstractions to undertake this work. You will be able to master the underlying principles in a comparatively short time. Practice will then make you proficient in their various applications.

The numerals from 0 to 9 represent successive stages in every cycle of evolution, whether on the grand scale of the cosmos, or on the smaller scale of personal unfoldment. The order in the numeral series reflects an order which prevails in creation. It is an ancient doctrine that the Master Builder has ordered all things by measure and number and weight. Throughout the structure of the universe the properties of number are manifested, whether in the revolution of planets around a sun, the whirling of electrons within an atom, in the crystallization of minerals, or in the arrangement of the parts of a living organism.

I shall attempt no exhaustive treatment of number symbolism in this elementary text. I should only bewilder you. What you need for the present is an outline of the meanings of the ten numeral signs, and an explanation of the four major technical operations in occult arithmetic.

You can fill in the outline of number meanings as you proceed with your studies. Some of the attributions may not be very clear at first. They may appear to be arbitrary and far-fetched. So do the meanings of all symbols when we first learn them. Keep your purpose in view. You are learning number symbols because they are part of the esoteric language which occultists have employed to transmit their knowledge from generation to generation.

No satisfactory substitute for this language has been devised. By means of it an occultist can communicate with a fellow-adept in spite of the barriers of ordinary language. With a few lines and figures he can express more meaning than he could pack into pages of words. More than this, he will never be in danger of saying either too much or too little. For symbols have meanings within meanings, and as we progress farther and farther in our journey of recovery, as we approach nearer and nearer to the goal of our quest, these meanings become known to us.

If I use the crude, unscientific symbolism of everyday speech, you cannot help misunderstanding some of the things that I say. At best you only approximate, only get a shadow, of the idea I try to convey. But if I set a symbol before you, it will not only convey
just as much of my thought as you are ripe enough to grasp, but if you are riper than I, will
also evoke a great many ideas from your inner consciousness of which I may be unaware.

I have been instructed by a teacher who could not speak my language, wholly by means of
numeral and pictorial symbols. In a few hours I received enough material from that man to
last me for years. Indeed, I don't suppose I shall ever exhaust the significance of what I learnt
from him in a few summer afternoons. Thus, were there no other reasons, the fact that
number symbols are so useful a time-saving device should recommend them to you in this
busy age. When you have fixed the fundamental ideas in memory, you will soon learn that
none are arbitrary. Then you will begin to see the connection between these ideas, which are
printed in capitals at the beginning of each paragraph of attributions, and the other meanings,
which follow them.

The discovery of the connections between these key-ideas and the others is an important part
of your mental training. You must make it for yourself. A dictionary will help, and you
cannot do better than to look up the definition of every word in these ten paragraphs, no
matter how well you may think you know it.

Memorize the numbers and the key-words. Read these ten paragraphs through, from 0 to 9,
two or three times a day. Read slowly and carefully - aloud, if possible. You will make even
quicker progress in mastering all these attributions if you copy the ten paragraphs once or
twice a week for a month.

Exercises are given in this lesson. As you do them, think what the symbols mean. When you
see figures in any way during the day, remember that you are employing the symbols used by
Those Who Know, for whom arithmetic is the notation of the music of the spheres.

Get a notebook. Divide it into ten sections. Head the first page of each section with one of the
ten numeral signs. Then copy the attributions given in this lesson into your book. THIS IS
IMPORTANT. To copy anything is to make it more surely yours than if you merely read it.
The act of copying increases the number of remembered sensations connected with that
particular item of knowledge. Whenever you get an idea about the meaning of some number,
make a note of it. In the next few months you will probably notice a great many references to
some aspect of the science of numbers in books, magazines and papers. Copy these when you
can. At least make a note of the name of the book or periodical so that you can find the
information again.

Once you begin the notebook, you will be surprised at the amount of material which will
begin to flow in your direction. It will seem that a mysterious power has begun to send you
information about numbers from all sorts of sources. You will also discover that as soon as
you have provided a means for recording them, many ideas about numbers which you will
recognize as coming to you from a higher, yet interior source, will enter your field of
consciousness. After a year, the notebook will be an index of your progress in the occult
meaning of the numeral signs, and by that time you will have learned to regard it as one of
the most useful works of reference in your library.

72
The following paragraphs are just a beginning, remember, and because they are so condensed, they must be supplemented by your own thought.

MEANINGS OF THE NUMERAL SIGNS

0. NO-THING; absence of quantity, quality or mass; freedom from every limitation; changelessness; the unknown, immeasurable, fathomless, infinite, eternal Source; the rootless Root of existence; the sacred ellipse, representing the endless line of eternity, and representing the Cosmic Egg which the Chinese sage Lao-Tze calls "The Mother-Deep"; the ineffable Reality, concerning which the wise declare that it manifests itself in a tenfold manner, even as 0, itself the sign of changelessness, indicates tenfold multiplication when combined with other numbers. Super-consciousness.

1. BEGINNING; the first of the numeral series, because 0 stands for that which precedes all manifestation, and is, in consequence, not properly included in the series; inception, initiative, selection; unity, singleness, individuality; attention, one-pointedness, concentration. The definite, or existent, as contrasted with the indefinable Source, which is subsistent. Self-consciousness.

2. DUPLICATION; repetition, reflection; antithesis, opposition, polarity; continuation, succession, sequence; diffusion, separation, radiation; secondariness, subordination, dependence. Sub-consciousness.

3. MULTIPLICATION, increase, growth; augmentation, expansion, amplification; productiveness, fecundity, generation; the response of subconsciousness to self-consciousness in the generation of mental images.

4. ORDER, system, regulation; management, supervision, control; authority, command, dominance. The classifying activity of self-consciousness, induced by the multiplication of mental images through the responding of the subconsciousness to impressions originating in self-consciousness. This classifying activity is Reason.

5. MEDIATION; (an idea suggested by the fact that 5 is the middle term in the series of signs from 1 to 9); adaptation, intervention; adjustment, accommodation, reconciliation. Result of the classifying activities symbolized by 4. A subconscious elaboration of these classifications, and the formulation of deductions therefrom. These deductions, projected into self-consciousness are the mental states termed intuitions.

6. RECIPROCATION, interchange, correlation; response, coordination, cooperation; correspondence, harmony, concord; equilibration, symmetry, beauty.

7. EQUILIBRIUM (the result of equilibration, the concrete application of the laws of symmetry and reciprocation); mastery, poise, rest; conquest, peace, art.
8. RHYTHM, periodicity, alternation; flux and reflux, pulsation, vibration; involution and evolution, education, culture. The response of subconsciousness to everything symbolized by 7.

9. CONCLUSION (literally, "closing together," and this implies the union of elements which are separate until the conclusion is reached. This has a bearing on certain meanings attaching to the number 9 through the Tarot Key bearing this number.) Goal, end; completion, fulfillment, attainment; the final result of the process symbolized by the series of digits: perfection, adeptship, the mystical "three times three" of Free Masons, and of other societies which preserve some fragments of the ancient mysteries.

The meaning of a number consisting of two or more digits may be ascertained by combining the ideas indicated by each symbol, beginning always with the digit in the right-hand or units place. Thus 10 combines the ideas of 0 and 1. Following 9, 10 shows that the finality symbolized by 9 refers only to a single cycle of manifestation. The completion of a cycle is always a return to the eternal No-Thing, 0; but since this 0 is changeless in its inherent nature it is eternally a self-manifesting power, consequently a new cycle begins as soon as the previous cycle ends. Thus 10 symbolizes the eternal creativeness of the Life-Power, the incessant whirling forth of the self-expression of the Primal Will, the ever-turning Wheel of Manifestation.

Because 0 stands for superconsciousness and 1 for self-consciousness, 10 shows that the process of self-manifestation is the passing of the energy of the Life Power from superconsciousness into self-consciousness, the descent of the universal into the particular, the emergence of the undifferentiated Subsistence into the differentiations of Existence.

The number 10 also combines characteristic symbols of the female (0) and the male (1). In number symbolism it corresponds to combinations such as the Egg and Dart, the Cup and Wand, the Pomegranate and Palm-tree, and so on. It also affords a clue to the mystical significance of one of the old "names of evocation," IO (pronounced YO).

Certain numbers other than the first ten have special meanings which will be considered elsewhere in this course, particularly in the lesson on the Qabalah.

Four technical processes are peculiar to occult arithmetic. Perfect yourself in their use, for in subsequent lessons you will find much that will be hard to understand unless you are perfectly familiar with reduction, extension, articulation and the quaternary numeration.

REDUCTION, sometimes called digiting because the final result of the operation is always a single digit, changes a number consisting of several figures into another composed of a smaller number of figures. This is accomplished by adding the digits of the number to be reduced, as follows:

To reduce 2868
a) $2 + 8 + 6 + 8 = 24$, the first reduction of 2868.
b) $2 + 4 = 6$, the least number of 2868.
In occult arithmetic, therefore, 2868 is related to any number whose first reduction is 24, and also to any number whose least number is 6. Such a number, for instance, would be 1959.

Reduction is used continually for tracing connections between technical terms in the Qabalah, is a key to many puzzles in alchemical and Rosicrucian symbolism, and is indispensable to a right knowledge of the Tarot Keys.

For practice reduce the following: 620, 73, 67, 72, 216, 1081, 148, 15, 80, 4961 26, 65, 21, 35, 45, 19, 160, 37. They are the numbers of Qabalistic terms which you will use again and again. Group them according to their least numbers. For example 620 and 80 belong in one group, and 73 and 1081 belong in another group.

Add the first ten of these numbers. Work out the meaning of this result as described on page 152, beginning with the digit in the units place. Set down in your notebook the impression conveyed by this sequence of ideas, then reduce the number. Interpret the two-digit figure resulting from this reduction. Record your impressions. Finally reduce this two-digit figure to a least number, and consider what that least number means. Write in your notebook what you think would be the dominant ideas behind the technical terms indicated by these ten numbers, as indicated by the foregoing method of analysis.

The numbers 45, 19, 160 and 37 are those of Hebrew names which represent the beginnings of human existence and society. Analyze each one in the same way. Add them together. What number does the sum resemble? In what respect does it differ? What do you think the difference means? Write answers to these questions in your notebook. Find the digit which is the synthesis of these four numbers.

26, 65, 21 and 35 are the initial letters of four Hebrew names of God often employed in theurgy (literally, 'god-working,' the true Magic of L.V.X.) Add them together, analyze the total, reduce it, and analyze the result, and consider also the meaning of the least number.

The numbers of the divine names sum up the Qabalistic ideas of God. 45, 19, 160 and 37 represent Man. The first ten numbers in the exercise symbolize the manifestation of the Life-Power in the cosmos. If you do the reductions correctly, you will find that the digit "j" representing the names of God is doubled in the digit denoting the Qabalistic idea of the universe, as if the universe were the reflection or duplication of the Life-Power. The names corresponding to Man are summed up by a digit which results from the addition of the digit representing God to the digit representing the universe.

When you study Qabalah, you will learn that this digit is the number of a Hebrew letter designating a particular kind of consciousness called "Intelligence of the Secret, or Intelligence of all Spiritual Activities." This implies that the Great Secret of the Ageless Wisdom has to do with the powers of Man - that the study of Man is the way to an understanding of God and the universe.
EXTENSION, sometimes called "theosophic addition," consists in adding the numbers from 1 to and including a given number. The result is known as the secret number. It is indicated in our work by the capital letter S\(^1\).

Example: To find the secret number of 4.

\[
1 + 2 + 3 + 4 = 10, \text{ and } 10 \text{ is therefore } S \text{ (1 to 4) or } S: 4.
\]

To find S (1 to 2868) by addition would be a long, tedious operation. The following rule makes it easy:

**THE SECRET NUMBER** of any number is found by adding 1 to the number, dividing this sum by two, and multiplying the result by the number itself.

Example: To find S (1 to 2868).

\[
a) \quad 2868 \text{ plus } 1 = 2869. \\
b) \quad 2869 \text{ divided by } 2 = 1434.5 \\
c) \quad 1434.5 \times 2868 = 4,114,146, \text{ which is } S; 2868.
\]

Using this rule, find the secret numbers of the 18 numbers given on page 154. Find the secret numbers of the digits from 2 to 9 and commit them to memory.

The secret numbers symbolize the elaboration, development, growth, flowering and fruition of the numbers from which they are derived. Thus Extension, or Theosophic Addition, is just the reverse of reduction, which concentrates a number of two or more digits into its seed-form, or least number.

**ARTICULATION** is the division of the digits composing a number into groups. 2868, for instance, may be articulated in seven ways, thus;

\[
a) \quad 2, 868; \quad b) \quad 2, 8, 68; \quad c) \quad 2, 86, 8; \quad d) \quad 2, 8, 6, 8; \quad e) \quad 28, 68; \quad f) \quad 28, 6, 8; \quad g) \quad 286, 8.
\]

Each grouping brings out a different aspect of the meaning of 2868.

A second method of articulation divides a number into units: tens, hundreds, thousands, and so on. By this second method 2868 is articulated as 2000, 800, 60, 8. The various occult meanings of these numbers are then used to determine the significance of the number which is being analyzed. You will find further information about the application of this method in subsequent lessons.

**QUATERNARY NUMERATION** or numbering by fours is a consequence of Reduction and Extension. Reduction shows that any number may be represented by one of the nine digits. Extension indicates that 4 and 7 correspond to 1, because S:4 is 10, and 10 = 1 + 0 = 1, while S:7 is 28 = 2 + 8 \(10, 1 + 0 = 1\). The numbers stands in the same relation to 4 as 2 does to 1 (i.e., 5 = 4 + 1, just as 2 = 1 + 1). In the same way, 6 bears to 5 a relation like that borne

\[^1\text{The letter S here stands for the Greek letter (and mathematical symbol) }\Sigma. \text{ (Ed. Note)}\]

76
by 3 to 2. Hence occult arithmetic treats the series 4, 5, 6, 7 as a reflection of the series 1, 2, 3, 4. Furthermore, 6 proceeds by extension from 5, just as 3 proceeds from 2, for $S:5 = 1 + 5 = 6$, just as $S:2 = 3$. As you will see presently, 8 is a numeral symbol whose essence is derived from duality. It is also analogous to 5 because it follows 7 as 5 follows 4. As multiples of 3, the numbers 6 and 9 correspond to each other and to 3. The figures themselves also correspond to 3, as will presently be shown. $S:2 = 3$. $S:5 = 1 + 5 = 6$. $S:8 = 36 = 3 + 6 = 9$. Thus as 3 proceeds from 2, and 6 from 5, so does 9 proceed from 8.

These correspondences are resumed in the Quaternary Numeration, which disposes the ten numeral signs as follows:

\[
\begin{array}{cccc}
0 & 1 & 2 & 3 \\
3 & 4 & 5 & 6 \\
6 & 7 & 8 & 9
\end{array}
\]

and since all numbers may be reduced to digits, this arrangement may be extended indefinitely, thus:

\[
\begin{array}{cccc}
0 & 1 & 2 & 3 \\
3 & 4 & 5 & 6 \\
6 & 7 & 8 & 9 \\
9 & 10 & 11 & 12 \\
12 & 13 & 14 & 15 \\
15 & 16 & 17 & 18 \\
18 & 19 & 20 & 21
\end{array}
\]

e tc., etc.

Any number, therefore, may be regarded as being a manifestation of either 1, 2 or 3, and the particular numbers corresponding to each of these may be determined at a glance from the foregoing table. All the correspondences to 3 are also correspondences to 0 and 9.

Some of these details may puzzle you at first. Only a few simple principles are involved, however, and you will soon succeed in mastering this lesson. As you become more familiar with the occult conception of numbers you will find that it provides you with keys to many other details of the Ageless Wisdom.

Remember that the symbols are primarily gestures, as are all written signs. Then consider the following facts:

SYMBOL 0 is not only a symbol of the Cosmic Egg, but in order to write it the hand makes a whirling motion, counter-clockwise, descending at the left of the writer, and ascending on his right. Thus in the 0 sign there is implied the descent of the Life-Power into manifestation, and its ascent therefrom. The descent is Involution, the ascent is Evolution, and the whole of this activity is the result of whirling motion - a fact which you will do well to remember.

SYMBOL 1 is the straight line, beginning as a point, which is the geometrical symbol of unity, and extended from above to another point below. Thus the line of the figure 1 suggests
an extension of energy, and is also the symbol of a mediating agency between Height and Depth. These ideas are symbolic of the attribution of self-consciousness to 1, because self-consciousness is a particularization of the universal consciousness (0), which descends into the world of name and form, and is the intermediate agency between that world, represented by 2, and the superconscious, represented by 0.

SYMBOL 2 is composed of two lines. The horizontal base-line is used the world over as a symbol of the lowest point of involution, the stage of inorganic matter, the level of the mineral kingdom. The curved line above rises from this base, although we usually write it first, and start at the top of the figure. I say it rises, because the curve is the same kind of a curve as that at the right side of 0. Notice that although one of the lines in 2 is straight, both are feminine, because the horizontal line, though straight, is always a symbol of the passive, receptive, feminine phase of the Life-Power's self-expression. The Roman notation for 2 is II, and this is the number of the apparent self-division of the One which takes place at the beginning of a cycle of manifestation. It is analogous to the sign for Gemini, the Twins, and represents also the Pillars of the Temple.

SYMBOL 3 is a symbol composed of two curved lines, but the masculine element is represented also by the point at the center of the figure. This digit is like a 0 cut in half, with the left-hand portion bent down, so that it comes below the right-hand portion. It thus suggests the unfoldment or development of the latent tendencies of the 0. But in writing 3 we begin at the top, so that if the movement required to make the lower part of the sign be continued, the result will be thus SYMBOL, a symbol containing the elements of both 6 and 9. Observe too, that this figure marks exactly three definite points in space, which are the beginning, the middle, and the end of the line. The corresponding geometrical figure is the triangle, especially the equilateral triangle.

SYMBOL 4 is one of the most ingenious of the numeral symbols. When it is drawn in accordance with the ancient rules of proportion, the vertical line is six units long, the horizontal is five units, and the diagonal is also five units. Thus the total number of units in the three lines required to make the figure is 16, the square of 4. This symbol, so drawn, combines the Egyptian triangle of 3, with a right angle of 2 x 2. A triangle of these proportions was used in Egypt for surveying, and the right angle is a mason’s square. Thus 4 suggests the ideas of measurement, reduction to order, regulation, and so on. Geometrically 4 is the square.

As I originally wrote, the figure 5 looked more like the letter S than it does in the type used on this page. The ordinary commercial sign for this number approaches more closely to the Hindu original. If this form of the symbol were made out of bent wire, it could be turned over so as to make a 2, thus: SYMBOL. Geometrically, 5 is the five-pointed star or pentagram, symbol of Man, as the mediator between the Life-Power and nature, adapting nature by his knowledge of cosmic processes, so as to produce results which she herself does not effect without his intervention.

The number 6 represents the completion of a logarithmic spiral, the end of a curvilinear movement in which the motion is counter-clockwise, like the descending line of the zero-
sign. Thus 6 is a symbol of involution, of the process whereby the Life-Power manifests itself in name and form. It represents motion toward a center, and the finding of that center results in equilibration.

The number 7, when drawn in accordance with the ancient rules of proportion, has a horizontal line of three units and a diagonal of five units. Since these two lines are taken from the triangle which in Egypt was dedicated to Osiris, Isis and Horus, they are the masculine lines of Osiris and Horus (3 and 5). The Hindu names for these two aspects of the Life-Power are Brahma (3) and Shiva (5). Observe that this figure is made with two lines, whose total length is eight units. Here you have the idea of 8 expressed through 2 which is the occult key to the meaning of 28, and 28 is not only the extension of 7, but is also 4 x 7.

The fact that the extension of 7 brings the number 8 into manifestation should be noted, because it is an intimation that the idea of rest associated with 7 is that of pause rather than that of complete cessation. 7 signifies the gathering up of forces at the end of a cycle, and this is the preparation for the launching of a new cycle of activity or manifestation.

In writing the figure 8, we begin at the top, and make a line like the letter S, but more like this: Note that it consists of two compensating curves. This descending line represents Involution.

The ascending line which completes the symbol is the reverse of the first, and represents evolution. 8 is the only figure besides 0 which can be drawn over and over again with the same gesture. The movement is like that of a twisted belt, so that if there were a wheel within the upper loop that wheel would turn counter-clockwise, while at the same time a wheel within the lower loop would turn clockwise, thus:

What this means is that opposite effects are generated by a single cause. The same thought is expressed in the Hermetic axiom, "All things are from One." We find the same idea in a passage in the prophecy of Isaiah, where it is written, "I am the Lord, and there is none else," in a declaration of the unity of causation which goes on to affirm that this same Lord makes peace and creates evil. The Secret Wisdom is severely monistic in its doctrine of causation. It affirms and re-affirms the truth that all the pairs of opposites in the world of name and form are expressions of a single energy.

Observe, too, that in 8 we have a picture of the duplication of the 0, that is, of the apparent doubling of Itself whereby the Limitless Life Power projects itself into the conditions of
existence. Furthermore the tipper part of the 8 is like the lower part, and this reminds us of the Hermetic doctrine, "That which is below is as that which is above, and that which is above is as that which is below, for the performance of the miracles of the One Thing." This is important, because 8 is traditionally the number of Hermes, as it is also the number of the planet Mercury.

The number 9 is the reverse of 6. It represents the beginning of a logarithmic spiral in which the movement is clockwise, and extends away from the center in an ever widening sweep. This is one of the reasons why the number 9 is said by Eliphas Levi to be that of initiation and prophecy.

Of prophecy, because the derivation of the word "prophet" shows that it means literally "One who speaks for," that is, "One who proclaims the laws of the cosmos."

In the occult sense this involves far more than mere instruction, far more than mere announcement of the necessary consequences of some given line of action. The prophecy is creative, for it is written that the words of one who is in harmony with the laws of the cosmos shall not be empty words, shall not return unto him void. He who starts his WORD from the center, from the heart of life, sees it go forth from him in a spiral whirl of energy, and the number 9 signifies the beginning of this process.

Its extension, 45, combines the figures of mediation (5) and of order (4). This is the number of the word Adam, the Hebrew generic noun for Man. In Hebrew, Adam is spelt A = 1, D = 4, M = 40. The first letter, because its numeral is 1 conveys the idea of descent into manifestation, the idea of initiative, the idea of specialization. The second letter, because it is 4, indicates order, regulation, control. So does the final letter, but its number, 40, emphasizes the idea that the limitless potencies of the undifferentiated Life-Power (0) find expression and definition through this ordered activity (4).

Thus Adam, or Man, is defined by Qabalistic numerology as a being through whom is manifested the Life-Power's potency for self-conscious initiative (1), expressing as order (4), but the final letter emphasizes the idea that this initiative and regulation are not rooted in Man himself, but in the Limitless Light (0) whence Man is projected. Hence we are told in one of the Psalms, in answer to the question, "What is man, that thou art mindful of him?" that Man is the vice-gerent of the Life-Power. "For thou has made him a little lower than the Elohim... thou hast set all things under his feet."

In conclusion, let me briefly outline the correspondences between the numbers from 0 to 10 and certain ideas which we shall consider at greater length in subsequent lessons. If you have read many books on occultism, you will notice that some of these attributions differ from those given by other writers. At this point I can only say that these attributions are by no means my own invention, that they are supported by the authority of ancient teachers, and that they are justified by their results when applied in practical work. You are not asked to accept them without due consideration, if you have been accustomed to other attributions. Simply reserve your decision until you have had opportunity to weigh all the evidence.
0, stands for the undifferentiated Life-Power, for the subsistent No-Thing which lies behind and beneath Existence.

1, as the sign for BEGINNING, is a symbol of the Primal Will, and of the inception of the whirling motion which causes a universe to emerge (seemingly) from the Cosmic Egg of undifferentiated subsistence.

2, as a symbol of reflection, is the number of the mirroring of self-consciousness to itself. The mirror is the Not-Self, or Non-Ego. It is subconsciousness in relation to self-consciousness, matter in relation to spirit. In Qabalistic symbolism this number is associated with the zodiac, because the zodiac sums up, in astrology, all possible combinations of name and form, and also because the zodiacal signs manifest the principle of reflection and opposition symbolized by the number 2.

3, because it involves the idea of beginning, middle and end, is the number most closely associated with TIME, and because it corresponds also to the dimensions, height, breadth and thickness, is likewise the number of FORM, or objectivity. These two ideas, TIME and OBJECTIVITY, are implied in the ideas of augmentation and growth associated with 3, and they are also implied in the astrological ideas associated with the planet Saturn, inasmuch as TIME and OBJECTIVITY are the basic limitations which make Saturn the planet of concrete, definite, solidifying activity. Furthermore, 3 has been associated with Saturn from very ancient times, using the magic square of Saturn is that of 3 x 3. Albrecht Durer, knowing this, placed such a magic square in a particular position in his picture 'Melancholia,' which depicts some of the psychological effects of the Saturn vibration.

4, as the number of ORDER, is associated with Jupiter, because Jupiter is the personification of dominion, he being the ruler of the gods. The astrological symbol for Jupiter resembles 4, and the magic square of Jupiter is 4 x 4.

5, is the number of Man and also the number of Mars, the planet of action and self-consciousness, whose magic square is 5 x 5.

6, represents spiral movement condensing energy at a center, the movement which condenses a nebula into a sun, is the number attributed to the Sun, which has for its magic square one of 6 x 6.

7, is the number of the planet Venus, whose magic square is 7 x 7.

8, is the number of tile God Hermes (also the "Dominical Number," in Christianity, that is, the "Number of the Lord"), and of the planet Mercury, whose magic square is 8 x 8.

9, is the number of the Moon, whose magic square is one of 9 x 9 cells or small squares.

10, is the number of the manifested cosmos, of the totality of the Life-Power's modes of self-expression. Its magic square contains 10 x 10 cells.
THE WISDOM ALPHABET
Section A: Lesson 8

The letters flow employed for printing Jewish books and periodicals (usually called 'square Hebrew"), are not really Hebrew characters at all. They are of Babylonian origin, and were adopted by Hebrew scribes about the 5th century B.C. By some occultists this alphabet is called the 'flame alphabet" because each of its signs is developed from the character YOD (י) which resembles a flame.

The square shape of the letters is a hint as to the occult purpose of this alphabet. The square is the geometrical figure corresponding to the number 4, which symbolizes, as we have seen order and measurement. Thus the form of the letters suggests that they are standards of measurement for the various aspects of the Cosmic Fire or Flame. 4 is also suggested by the total numeral letters, 22, because 22: 2 + 2 = 4. 22. Moreover, it's a number related to that mathematical problem known as the “squaring of the circle.” To “square the circle” accurately is impossible, but one close approximation, used again and again by our Elder Brethren, is that which makes the circumference of a circle 3 1/7 times its diameter. The smallest whole number which can be taken as a diameter for this purpose is 7, and 3 1/7 times 7 is 22. It is because of this fact that 22 is never digited in the various numerological systems.

Because of this relation between diameter and circumference, moreover, the number 11 is regarded as being peculiarly the number of the semi-circle, and 3 1/7 is the numeral symbol of the radius, or half a diameter. To this last number, taken as a time measure, the numerous biblical allusions to “time, times and half a time” are understood by some occult schools to refer. However this may be, the number 22 and its multiples (44, 66, 88, etc.) are considered to be numbers representing the circumferences of circles whose diameters are 7, 14, 21, 28 and so on. Furthermore, 22 is a number recognized in India as being closely related to the occult power of sound, for Hindu musicians, in the composition of their songs recognize 22 musical tones, and it is significant that for certain forms of composition 7 of these 22 tones are chosen as the basis for a particular composition.

It is not my intention, however, to enter into all the ramifications of this subject. What chiefly concerns you now is the fact that the Wisdom Alphabet contains 22 characters, each of which represents a particular idea. This we know because each letter has a name, designating some object. Taken as a symbol, this object is a key to all the esoteric meanings of the letter. No amount of study can possibly exhaust the implications of even one symbol, thence it is not to be expected that this lesson will provide you with an exhaustive interpretation of the Hebrew alphabet. What I shall give you is a resume of the principal meanings of each letter. This outline is based upon a similar tabulation published in my Introduction to the Study of the Tarot (now out of print), somewhat extended and amended.

In the following paragraphs, the first item in capital letters is the English translation of the letter-name; the last item is the name of the “Path of Wisdom" corresponding to the letter; the others are Qabalistic correspondences, mostly from the Sepher Yetzirah or Book of Formation.

83
ALEPH OX or BULL: Apis, Mithra, Dionysos, Christ as a priest, and example of patience. The symbol of creative energy, vitality, solar energy. Because oxen tilled the soil and threshed the grain, they were types of the force used in agriculture, and thus came to be regarded as symbols of cultural activity in general, of the force used in human adaptation of natural forces and conditions.

RUACH: A Hebrew word meaning “vital principle,” and also consciousness, as expressed in memory, will, imagination, desire, intellelction, and the automatic processes that are in control of involuntary physical functions. Equivalent to Sanskrit Prana, Greek Pneuma, Latin Spiritus, English Spirit. These words all mean Life-Breath, and they all designate an all-pervading, intelligent energy, which is the vital principle of plants, animals and men (and according to the Ageless Wisdom, the vital principle of inorganic matter also.)

FIERY or SCINTILLATING INTELLIGENCE: In Hebrew the name of this path is MTzVChTzCh = 242, or 11 x 22 and when we come to the interpretation of the Tarot, we shall find that this word is very important Qabalistically. At present it is enough to note that FIERY or SCINTILLATING are words which give more than a hint that the letter ALEPH (Aleph) is the symbol of a fiery, sparkling force, like electricity. I have no doubt whatever that the occultists of old were as familiar with electricity as our modern scientists. Indeed, there are no wanting evidences in old books and symbols to the effect that “modern” electrical science is but a partial rediscovery of ancient knowledge.

The form of ALEPH is somewhat like that of the Swastika, and some Qabalists interpret this as being a reference to the whirling, vortical activity which is at the beginning of manifestation. Other Qabalists (in the Zohar) tell us that this letter conceals the divine name YOD-HEH-VAU-HEH (יהוה - translated Jehovah in English Bibles). They say that the diagonal line represents the letter VAU (VAU), and that the parts of the letter above and below this line are two letters YOD (YOD). As YOD = 10 and VAU = 6, this interpretation of the character gives it a total numeration of 26, which is the numeration of YOD-HEH-VAU-HEH (I = 10, H = 5, V = 6, H = 5, total 26). This may seem fanciful to many readers of these pages, but there is no question as to this being a very old interpretation of the secret meaning of Aleph, and I include it on that account.

Aleph is the first of the three MOTHER letters in the Hebrew Alphabet. It corresponds to the element of AIR. In our opinion it corresponds also to the planet Herschel or Uranus, but we do not offer this correspondence upon any other authority than our own studies of the astrological influence of Uranus.

The numeral value of Aleph is 1. In the system of transliteration used in these lessons it will always be represented by the Roman letter “A”.

The corresponding color is a pale yellow, and the tone of the scale is E.

BETH HOUSE: abode: location: assemblage of materials by human agency, and their combination according to the laws of architecture, which are based upon geometry.
Thus the letter-name suggests the artistic application of mathematical principles in constructive work. According to Egyptian tradition the sciences and arts which are utilized in house-building were revealed to mankind by the god Thoth, who personifies the operations of intellect.

**MERCURY:** This is the planetary attribution accepted by the us. It has been used by other societies, and was once regarded as being a "very occult" secret, until it was published in The Occult Review for March. 1910. For reasons which seem sufficient, it may be said that the writer of these lessons worked out the correct planetary attribution of the seven double letters in the Wisdom Alphabet before 1910, and is not indebted to the article in question, nor to any esoteric school (on the physical plane, at least) for his knowledge of the correct correspondences. The planetary vibration called Mercury by the Romans is the source of the intellectual activity personified by the Egyptians as Thoth and by the Greeks as Hermes. This planet rules Gemini (ZAIN) by day and Virgo (YOD) by night.

**ABOVE** is the symbolic direction attributed to BETH. It is "that which is above" in the Hermetic doctrine. In Hindu thought that which is above is Purusha, the On-Looker, and in modern psychology this is Self-consciousness, which regards the whole external world and subjective states of consciousness also, as a spectacle of which it is the observer, and, to some extent, the director.

**LIFE and DEATH** is the same pair of opposites already considered in connection with the planet Mercury. A house is an appropriate symbol of Life and of Death, because any house which stands for a number of years is the scene of rejoicing over births and of mourning for the departed.

**INTELLIGENCE OF TRANSPARENCY or INTELLIGENCE OF THE LIGHT.** The Hebrew, BHIR (=217, or 7 x 31) will be further interpreted in the Tarot lessons. Note that transparency is an adjective applied to that which gives free passage to light, like clear glass, so that the word suggests unobstructed transmission. Transmission is precisely the idea suggested in the mythological representation of Thoth, Hermes or Mercury as being the scribe and herald of the gods. It is through Mercury that the divine wisdom is communicated to man. It is through a transparent, clear, purified self-consciousness, through an intellect trained by careful reasoning, and by practice in concentration, that the inspirations coming from superconsciousness are transmitted to us and applied in constructive activities (house-building) which make our environment a fit habitation for sons and daughters of God. The shape of the letter BETH (ג) is a combination of the character for the letter RESH, with a horizontal base in the form of a parallelogram. A parallelogram suggests measurement. The upper line and the lower line are of equal length ("that which is above is as that which is below," the Hermetic or Mercurial axiom). The angle at the left of the parallelogram is that of the figure 4, suggesting ORDER, and the angle at the right of the parallelogram is that of the figure 7, suggesting STABILITY - two ideas plainly implied by HOUSE, the name of the letter. The letter RESH (ח) is the symbol of the SUN, so that BETH suggests the descent of solar force into orderly, stable manifestation in material forms constructed according to mathematical principles.
Observe that everything connected with BETH refers to construction, to human artistic adaptations, in contrast to the implications of the letter ALEPH where everything is referable to the initial vital impulse represented by the BULL. Whatever cultural activities are represented by the letter BETH are more particularly concerned with the adaptation of existing conditions in constructive, rather than in creative ways. BETH suggests putting then together. ALEPH has to do with the unfoldment of life.

In these lessons BETH will be transliterated as “B”. Its numeral value is 2. It is the first of the DOUBLE letters, so-called because each has two sounds, hard and soft. The hard pronunciation is indicated by a dot in the letter, called Dagesh (2).

Without this dot the letter has the soft pronunciation. In the present instance the hard pronunciation is like B, the soft like Spanish “~B” or “V”, as in Habana, which is pronounced Havana.

The color corresponding to BETH is that of Mercury, a yellow of the same tint as that given to ALEPH, but somewhat stronger. The musical note is E.

GIMEL CAMEL: “The ship of the desert” as the Moon is the ship of the skies. The outline of the camel’s back is also something like a crescent. Astrologically the Moon is said to be moist or ‘water’ and it is well known that camels carry large reserve supply of water, so that travelers sometimes save their lives in the desert by killing a camel and drinking this stored water.

THE MOON: For the reasons given above the Moon is assigned to Gimel. Furthermore the Moon is the symbol of the subconscious, and the subconscious is the connecting link between the various personal centers of self-consciousness, so that like the camel, the subconscious is the medium of commerce between human beings, especially in telepathy, clairvoyance, clairaudience and the like. It is the exercise of the subconscious power of perceiving at a distance, which makes it seem to us that we “travel” in certain psychic experiences. In reality we stay right where we are, but we become aware of distant scenes or sounds, and it seems to us as if we travel. What really happens is a sort of radio communication with distant persons and places.

BELOW: That which is below is called Prakriti by the Hindus, “she who works while Purusha, the self-conscious Observer, looks on.” The natural symbol for subconsciousness is “that which is below the threshold of consciousness.”

PEACE and STRIFE. Observations on this pair of opposites will be found in Lesson 5, p.49.

CONDUCTIVE INTELLIGENCE. Hebrew MNHIG (=108). The number of this word and the sequence of its letters will receive further consideration in later lessons. Observe that CONDUCTIVE is an idea closely related to that of the camel, also to the idea of association in caravans which is closely related to that of the camel.
It is noteworthy that in making the letter Gimel (ג) in the flame alphabet we begin with the character for VAU (י), and it will be shown presently that the idea of union or conjunction is also closely related to the latter character. The letter Gimel is the second of the seven double letters. It will be transliterated in these lessons as “G”. Its number is 3; its color is blue; its tone is G-sharp.

**DALETH - DOOR or WOMB.** Passage transition, conception, development are sonic of the related ideas. A door admits and bars. It is the point of passage from the within or subjective world, to the without or objective world. In consciousness DALETH represents the mental activity which enables us to effect a transition from the inner subjective world to the outer objective plane.

The mental activity in question is Imagination, or the generation of mental images by the subconsciousness, in response to impulses having their origin in self-conscious mental states.

**VENUS:** Aphrodite Ishtar, the Great Mother; Prakriti, termed “my great womb” in the Bhagavad-Gita. Venus is the planet of love and of art, and both love and art are largely determined by creative imagination. Venus rules Libra (Lamed) by day and Taurus (Vau) by night.

**KNOWLEDGE and IGNORANCE.** Imagination untrained and uncontrolled by reason generates wild fancies and delusions, and thus the Hindus say that Prakriti is the mistress of Maya, or illusion. Trained and directed by reason, the same mental power enables us to construct rational pictures of cosmic activities, plot the course of planets and electrons, see the invisible with the mind’s eye, and arrive at a correct interpretation of Nature’s symbolic language. Thus the Hindus tell us also that Prakriti is the power whose highest manifestation is Buddhi the principle of right discrimination, the power that enables us to picture things as they are, and so correct the illusions of things as they appear.

**LUMINOUS or ILLUMINATING INTELLIGENCE.** The Hebrew is MAIR (=251). Interpretation will be given later.

**EAST.** This direction is the womb of light, the door through which the sun enters upon his daily journey through the sky.

The transliteration of Daleth (ד) in these lessons will be the Roman character “D”. The number of the letter is 4. Its color correspondence, established by its relation to the planet Venus, is green, and its musical tone is F-sharp. Daleth is the third of the seven double letters.

**HEH WINDOW:** literally “wind-door”. The “wind” is the spirit, Ruach or Prana. A window admits light and air to a house. It gives outlook, also. Thus the window, in every mind is recognized as a symbol of sight.
SIGHT: this attribution is a direct inference from the letter-name. It implies the higher vision of the mind designated by such words as contemplation, discernment, and the like. The Hebrew noun for sight is RAIH (=216).

NORTH-EAST, combines North (PEH) with East (DALETH). ARIES: First sign of the zodiac. (All versions of the Sephir Yetzirah agree as to the attribution of the signs to the simple letters.) Aries is ruled by Mars (PEH) and in this sign the Sun (RESH) is exalted.

CONSTITUTING INTELLIGENCE. To constitute is to make anything what it is, to frame, to compose. The ideas of order and classification are implied by this path. Its name in Hebrew is MOMID (=164, or 4 x 41).

The character for Heh (7) is a combination of the sign for Daleth (7) with the sign for Yod (‘). Some Qabalists, therefore, say that the secret number of Daleth is 14, or Daleth plus Yod, Heb is the number 5. Its transliteration is “H”.

VAU NAIL or HOOK. That which fastens the parts of a building together. That which supports a suspended object. The letter VAU is the Hebrew equivalent of the conjunction “and.” All that is implied by it is developed from the primary idea of junction, fastening, or union. Among the Hebrew letters it is the one corresponding to the Hindu conception of Yoga. Yoga and “yoke” are words bearing a very close relation to each other, and some writers on the development of the alphabet are of the opinion that the original pictograph for VAU was a crude picture of a yoke.

HEARING: unites man to man by speech, and man to God by the Word of the Inner Voice. Practical occultism seeks to develop the inner hearing which links man to the Life-Power, and in Sanskrit works on yoga one of the first results mentioned as being produced by practice in concentration and meditation is the hearing of interior sounds. To the same effect is the story of Elijah, to whom God was made known by a “still, small voice” which required a trained and listening ear before it could be heard².

SOUTH-EAST: Combines South (RESH) with East (DALETH).

TAURUS: Second sign of zodiac, ruled by Venus (DALETH). In Taurus the Moon (Gimel) is exalted.

TRIUMPHANT INTELLIGENCE: So called because the results of the Inner Hearing, or success in yoga, make us superconscious, and in superconsciousness we attain that victory over the illusion of separate, mortal existence which assures us, by firsthand experience, that we are immortals, certain to triumph over every seemingly adverse condition, destined at last to conquer that “last enemy, “death”.

The letter Vau (1) is a YOD (‘) with a line descending from its right-hand extremity. YOD is the basic letter of this flame alphabet, and the descending line of VAU symbolizes the descent of the archetypal fire into manifestation. The fact that this letter is connected with

² ShMIOH = 425, Hearing (Ed. Note)
Hearing, that is, with the conscious recognition of sound-vibration, shows that the Sages of Israel understood the potency of sound as surely as did the sages of India, who wrote many books concerning the occult meaning of sound. It has been observed in the paragraph devoted to GIMEL that in making the latter character one begins by writing VAU.

In transliteration, VAU will be indicated by “V”. Its numeral value is 6. It is the second of the simple letters.

**ZAIN SWORD:** a cutting instrument, used in warfare; opposition, division, separation. One aspect of this division is the law of polarity, which finds physiological expression in sex. Another is the separation of human mental states into self-consciousness and subconsciousness.

**EAST-ABOVE:** Combines EAST (Daleth) with ABOVE (Beth).

**GEMINI,** the Twins. Third zodiacal sign ruled by Mercury (Beth). The duality of this sign corresponds to the idea of division implied by the letter-name, SWORD.

**SMELL:** A Qabalistic aphorism says, ‘Properties are discerned by the nose.” A keen sense of smell has always been taken figuratively as representing nice discrimination, accurate perception of subtle differences, and sagacity. It is for this reason that Thoth (=Mercury, ruler of Gemini) is sometimes identified with the jackal-headed god, Anubis. The Hebrew word for SMELL is RIch (=218).

**DISPOSING or SENSIBLE INTELLIGENCE.** To dispose, in the literal sense of the word, is to “place apart,” so that the root sense of the name of this path is related to the idea of separation and division suggested by the SWORD. The Hebrew is HHRGSh (=513, 3x19).

The transliteration of ZAIN (ז) is ‘Z’. Its numeration is 7. It is the third of the simple letters.

**CHETH FIELD or FENCE.** A definite area set apart for cultivation. Something requiring labor. Something in which work is expected to produce cultural results. The field is a restricted, limited area. It also suggests property rights, specific location, the particular as distinguished from the general.

**EAST BELOW.** Combines EAST (Daleth) with BELOW (Gimel).

**CANCER:** Fourth sign of the zodiac. Ruled by the Moon (Gimel). Sign of the exaltation of Jupiter (Kaph).

**SPEECH:** Mastery of language is mastery of thought— and there is a sense in which speech is the field in which the practical occultist works. Right speech is always definite, for words define, limit, set things apart. A word is like a fence enclosing some specific idea or group of ideas. The occult power of words is used continually in practical occultism.
Esoterically Speech is the LOGOS or WORD. The Hebrew noun ShVChH, speech, is the number 319, and this is also the number of the Hebrew name for the sign Cancer, SRTN.

**IMAGINATIVE INTELLIGENCE**, or **INTELLIGENCE OF THE HOUSE OF INFLUENCE**. The name of this path hints at the esoteric doctrine that all the self-expression of the Life-Power is by emanation through ideas expressed in words.

The same doctrine is to be found in the opening verses of the Gospel of St. John, and it appears in many guises in all-occult writings. The Hebrew title of this path is composed of two words, of which the first is the letter-name Beth, HOUSE. It is BITh HShPO, and its total numeration is 867. By reduction $867 = 8 + 6 + 7 = 21$, the number of the name AHIH, meaning Existence. And 21 by reduction is 3, the number of GI'MEL, corresponding to the Moon, which rules the zodiacal sign corresponding to this path. Note carefully the difference between the formation of Cheth ($\pi$) and Heh ($\lambda$). In Cheth the left-hand vertical line comes to the top of the letter.

The transliteration of Cheth is “Ch”. Its numeral value is 8. It is the fourth of the simple letters.

**TETH** SNAKE: because of its movement, a symbol of vibratory activity. Because it sheds its skin, a symbol of regenerative power. According to Madame Blavatsky, the letter Teth is the symbol of the vital electric energy called **FOHAT** in The Secret Doctrine.

It is also the symbol of the serpent-power, Kundalini, which, according to Yoga philosophy, is coiled up in the Saturn center at the base of the spine. This coiled up Kundalini is identical with FOHAT.

It is also one of the many transformations of the all-pervading electro-magnetic energy which is manifested to us as the light and heat of the sun. Thus this letter Teth is definitely a symbol of solar force.

**NORTH ABOVE**. Combines NORTH (Peh) and ABOVE (Beth). In LEO, the fifth sign of the zodiac, ruled by the Sun. Some modern astrologers believe it to be the sign in which the planet Neptune is exalted. The Hebrew noun for Leo is ARIH ($=216$). It is identical in numeration with the nouns RAIH. Sight, RVGZ, excitement, wrath, and GBVRH, severity or strength. The force of this identity in numeration will be more apparent to you after you have studied the next two lessons.

**TASTE**. The Hebrew word has connotations meaning eating and drinking, savor, and digestion. Assimilation is the idea behind all these meanings, and assimilation is the process of releasing solar energy from food. Taste also implies discrimination, refinement and experience. A man of taste is one who has digested his experiences. The Hebrew noun is LOT ($=109$).

**INTELLIGENCE OF THE SECRET OF ALL SPIRITUAL ACTIVITIES**: Knowledge of what alchemists call the Great Arcanum. In some of the alchemical writings this Great
Secret is said to be closely related to the process by which living things grow. All things grow by the assimilation of solar force from those things which constitute their proper food. Here is a hint for prepared minds. It will be more fully developed in later lessons.

The Hebrew name of this path is composed of two words, SVD, secret, and HPOVLVT, of spiritual activities. SVD = 70, the value of the letter Ayin. HPOVLVT = 206. Thus the total numeration of this path is 70 plus 206 = 276.

The letter Teth (τ) must be carefully distinguished from the initial form of the letter Mem (א), given below. It will be transliterated as “T” in these lessons. Its numeral value is 9. It is the fifth of the simple letters.

YOD HAND: The hand is distinctively the possession and symbol of man. No other creature on earth has a true hand, and this organ is the instrument of all the higher activities of the human mind. The fact that all the letters of the flame alphabet are derived from YOD, 11 in the opinion of many Qabalists, really suggests that all phases of the Life-Power’s self-expression are manifestations of the essentially human nature of the Causeless Cause. The Life-Power is like man, says the Ageless Wisdom, whose pet weapon of offence is the word “anthropomorphism.” The hand is a symbol of dexterity, skill, power, might. It appears in the symbols of all races as a representation of deity, as a sign of the Supreme Spirit.

NORTH BELOW. Combines NORTH (Peh) with BELOW (Gimel).

VIRGO; Sixth sign of the zodiac. Ruled by Mercury (Beth), and sign of the exaltation (sublimation) of Mercury.

COITION: The Ageless Wisdom has always sought the most accurate and expressive symbols. Because this teaching is the product of pure minds, to whom all things are pure, it abounds in symbols and imagery which never fail to give offence to people who are burdened with complexes about all things having to do with sex. The physical embrace of man and woman is the highest exercise of creative power. It is also the most ecstatic of sense-experiences (under right conditions, which, unfortunately, seldom prevail in these days of ignorance). Thus it has been chosen by sages again and again as the symbol of the metaphysical union, of the merging of subject and object which occurs in the experience of superconsciousness. That perfect union of the two lower modes of consciousness, self-consciousness (the Man) and subconsciousness (the Woman) is described in alchemical writings as the copulation of the Fixed (self-consciousness) with the Volatile (subconsciousness). And the alchemical “copulation” is connected with processes under the ego, as you will learn in more advanced Sections of the rulership of the zodiadic sign Virgo in our work.

INTELLIGENCE of WILL. The name of this path refers to the state of consciousness attained by those who learn what “Will” really is, not one person in ten thousand does know, for there is nothing more misunderstood by the generality of human beings.
The Hebrew word for Will is RTzVN (=346), and it also means “pleasure, grace, favor, delight, acceptance, and satisfaction”. Acceptance is the clue to right understanding of this term. If you learn to accept the Cosmic Will as the only true Will, if you embrace it as a lover his beloved, if all your thoughts, words and acts are truly from that One, Omnipresent Will - then you will know the bliss of union with the Higher Self, the satisfaction and delight of the certainty that all your actions are expressions of a power which cannot possibly fail, the pleasure that is always experienced by him who knows beyond peradventure that all his actions are expressions of adequate power and wisdom, so that whatever he does must of necessity be well done.

In these lessons, YOD will be transliterated as “I”. Its number is 10. It is the sixth of the simple letters.

KAPH: The palm of the hand, or the hand in the act of grasping. Grasp, control, authority. Management, direction. The palm is also a symbol of destiny, because belief that the lines of the hand are a map of life is universal in the Oriental countries where this symbolism originated.

WEST: Opposite of EAST (Daleth).

JUPITER: This planet, called the “greater fortune” is complementary to Venus “the lesser fortune,” just as the direction West is complementary to East. West is the place of the sunset, and it consequently represents the completion of enterprises, just as East symbolizes their beginnings. A man is said to be successful when he has all the details of his enterprise in his “grasp” (Kaph), and the old astrologers regarded Jupiter as conferring this mastery of conditions. They held that Jupiter’s influence in the horoscope does not become strong until after middle life, when the sun of personal existence has passed noon zenith and is moving toward the WEALTH and POVERTY; These are the extremes of worldly fortune, the outward and visible signs of a man’s ‘grasp’ of circumstances When Jupiter is well-aspected in a horoscope that grasp is strong. When it is ill-aspected that grasp is weak.

INTELLIGENCE OF CONCILIATION or INTELLIGENCE OF DESIRE. This path is also called “The Rewarding Intelligence of those who seek.” Conciliation is the accommodation of differences, the adjustment of circumstances, the establishment of order. The root meaning is closely allied to the astrological interpretation of the Jupiter vibration, as well as to the idea of ‘grasp” symbolized by the letter Kaph. The difference in shape between Kaph and Beth should be noted carefully. In earlier lessons Kaph (ק) is transliterated as ‘K’. Its numeral value is 20. It is the fourth of the double letters.

LAMED OX-GOAD: that which incites the OX (Aleph) to action, and guides it. LAMED is also a verb in Hebrew, and means “to instruct.”

NORTH-WEST, combines NORTH (Peh) with WEST (Kaph).

LIBRA: Seventh sign of the zodiac. Ruled by Venus (Daleth), and sign of the exaltation of Saturn (Tau).
WORK or ACTION; Equivalent to the Hindu idea of Karma. Thee linking of the idea of work with the idea of instruction or guidance indicated by the letter-name LAMED is worthy of consideration. The Ageless Wisdom cannot be learned by listening to lectures or reading books. This knowledge must be gained experimentally. We must be “doers of the Word” not hearers only. Work, serve, these words are forever on the lips of Those Who Know.

FAITHFUL INTELLIGENCE; The Hebrew, NAMN (141) means “faithful”, established, durable, constant. “Lasting” as well as faithful. The root of the adjective is AMN, whence our confirmative word, Amen. It is really the same as the name of the Egyptian god Amon or Amun, and is one of the most important technical terms in the Qabala.

Lamed is the seventh of the simple letters, transliterated “L”, and having a numeral value of 30. It is the only Hebrew letter which extends above the line of writing iii Hebrew manuscripts. The horizontal line of the letter is the same height from the bottom of the line as the tops of the other characters. In Jewish newspapers, however, the top of the letter is sometimes bent back over the horizontal line, for convenience in typesetting, thus: "}

Occasionally it is omitted altogether.

MEM WATER; Literally, “Seas”, for MEM is a plural form. According to the alchemists. Water is the “mother, seed, and root of all minerals.” It is the first mirror, thus it implies or symbolizes reflected life, the reproduction of the Life-Power in the various objects and forms of selfmanifestation.

NEPTUNE: This planetary attribution is the one advanced tentatively by the us. It seems to be in accord with the nature of the letter, and also with the Tarot card corresponding thereto.

STABLE INTELLIGENCE: Said to be the source of consistency in all the numerations. It is noteworthy that the oldest meaning of “consistency” given by Webster is “Condition of remaining at rest, or quiescent.” Another meaning is, “Condition of standing or adhering together, or being fixed in union, as the parts of a body; existence; firmness; coherence; solidity.”

If you understand by “being fixed in union” what Hindus mean by Yoga, you will be near to understanding the esoteric meaning of this path. The Hebrew for כ י = 160.

Note the difference between Mem (ם) and Teth (ץ). The form of the letter given here is used at the beginning and in the body of Hebrew words. At the end of word another form is employed. This will be found on a subsequent page.

MEM is transliterated ‘M”, and its value is 40. It is the second of the three mother letters in the alphabet.

NUN FISH, as noun. As verb, NUN means “to sprout, to grow.
SOUTH-WEST: Combines SOUTH (Resh) with WEST (Kaph).

SCORPIO: Eighth sign of the zodiac. Ruled by Mars (Peh). Some modern astrologers make it the sign of the exaltation of Uranus (Aleph).

MOTION or MOVEMENT. The Hebrew word is HLVK or HLK, and means ‘to go, in the most versatile applications,” according to Bresslau. All motion, it should be remembered, is change. Walking, moreover, implies progress. Observe that the sequence of letters in HLK means, according to the attributions given above, VISION (H), DIRECTIVE ACTION (L) and CONTROL (K). HLK =55.

IMAGINATIVE INTELLIGENCE: Said to be “the ground of similarity in the likeness of beings.”

The Hebrew is DMIVNI (=120), and this word, because of its number, as well as because of the sequence of letters composing it, is of great importance in certain allegories of Rosicrucian origin. They will be explained in due course. Note that the first letter of the word is Daleth, corresponding to Venus, which rules love and hate, in both of which imagination plays a very important part.

Nun will be transliterated as “N”. Its value is 50. Its shape (ג) should be distinguished from Gimel (ג). It is the eighth of the simple letters.

SAMEKH PROP or SUPPORT. Some think the original form of this letter resembled a tent peg. Support implies assistance, help, and like ideas. Thus the letter suggests means whereby some condition is bettered, and from this idea of improvement are derived certain special meanings ascribed to the letter in connection with the Tarot and alchemy, such as improvement, sublimation, purification, transmutation, and the like.

WEST-ABOVE: Combines WEST (Kaph) with ABOVE (Beth).

SAGITTARIUS: The Archer, ninth zodiacal sign ruled by Jupiter (Kaph).

WRATH: The Hebrew is RVGZ (216, a number equivalent to that of RAIH, Sight and ARIH Leo. See page 180). It means excitement, trembling, vibration, and is closely allied in significance to the Greek thumos, desire or appetite, and the Sanskrit Rajas, the fiery desire nature, or alchemical SULPHUR. Note, in this connection, that Sagittarius is a fiery sign.

TENTATIVE INTELLIGENCE, or INTELLIGENCE OF PROBATION OR TRIAL. Said to be “the first temptation by which God tests the devout.” What this means is more fully explained in Section C. At this point it is enough to say that the working of the Rajas quality in human experience is what provides us with most of the tests of our knowledge. If we can utilize the fiery desire-force aright we can become masters of practical occultism. Furthermore, the name of this path suggests that the right use is necessarily experimental, that it involves tests, that it is concerned with doing - with what chemists would call
"laboratory work." And these tests are concerned with our aims for this path is assigned to the zodiacal sign of the Archer - he who aims at a target.

The shape of Samekh (ס) should be carefully distinguished from that of the final MEM (ז). In the example of the character here given I have followed the form of the letter used in some of the older Hebrew manuscripts, where the curved form is more emphasized than in modern Jewish printing.

Samekh is transliterated in these lessons as “S”. Its value is 60. It is the ninth simple letter.

**AYIN**  THE EYE. The same Hebrew word also means “a fountain,” perhaps because eyes are fountains of tears, perhaps because a well is like an eye in the desert. Observe that since the eye is the organ of sight, Ayin may be regarded as the means whereby the power attributed to the letter HEH finds expression.

An eye is also an orb or circle, suggesting limitation. Again, the eye suggests appearances, and because our eyes are easily deceived, as all know who have studied optical illusions, this organ is a common symbol of false knowledge or illusion, which is called Avidya in Sanskrit. The force of these implications will be better understood when you have studied the Tarot card corresponding to Ayin.

**WEST BELOW:** Combines WEST (Kaph) with BELOW (Gimel), for a noun meaning ... The Hebrew is ShChQ = 408. The same letters are used “that which is pounded, dust” also “thinness; hence, thin cloud, thin vapor which obscures the sky.” This last meaning relates symbolically to illusion or Avidya considered as the veil of appearances which conceals the true nature of causation (symbolized by the sky, or heaven.)

Mirth, as here expressed, is usually employed in the bad sense of jesting, scorning or mocking. It refers to the laughter excited by incongruity, the mirth which is caused by the familiar elements of comedy, which are human weaknesses, distress and pain. Any “comic strip” will illustrate this point sufficiently.

**CAPRICORN:** Tenth sign of the zodiac. Ruled by Saturn (Tau), and sign of the exaltation of Mars (Peh)

**RENEWING INTELLIGENCE:** In Hebrew “Renewing” is spelt MChVDSh (358). The number of this word is important in the Qabalah, because it is also the number of NChSh, Nachash, the Tempter in the allegory of Genesis, and of MShICh, Messiah, the Anointed One (i.e. the Christos). This numerical identity is the clue to an important esoteric doctrine which will be explained in later lessons of the Four Year Course.

Ayin is transliterated “O’, and corresponds to “0” in the Roman alphabet, but it is not really a vowel. The exact pronunciation is well-nigh impossible for Europeans. The numeral value of the character is 70. It is the tenth simple letter. Its form (א) should be carefully distinguished from TZADDI (צ).
PEH THE MOUTH: both as the organ of speech, and as the organ which begins the process of assimilation. “Out of the mouth are the issues of life,” we are told. As the organ of speech, the mouth indicates the means whereby the Life-Power utters itself. As the organ which begins the mechanical and chemical processes which break down food in order to liberate its solar energy for the use of the body, the mouth is a symbol of the form-destroying power.

NORTH: Place of the sun’s annual “death.” Darkness, cold, sterility.

GRACE and SIN: See Lesson 5, page 50. Grace and Sin are synonyms for Beauty and Ugliness. All that is said on page 50 bears upon this attribution.

EXCITING or ACTIVE INTELLIGENCE: The Hebrew is spelt MVRGSh (=549), and is derived from RGSh, which signifies impetuous action. Students of astrology will see how closely this corresponds to the Mars vibration.

They will also understand why the Mars activity is associated with the Mouth, since this vibration is indeed the means which enables the Life-Power to utter itself in forms, and is also the force which apparently breaks down every form sooner or later.


TZADDI FISH-HOOK: That which pulls the fish (Nun) out of Water (Mem); “to hook” is to draw, to entice, to procure by artifice. This letter, like Nun, has a particular application to the Christian aspects of the Ageless Wisdom. You will remember that Jesus chose fishermen for disciples, and promised them that they should become “fishers of men.” The letter-name has also a bearing upon the mental processes in meditation, the function assigned to Tzaddi by Qabalists.

SOUTH-ABOVE: Combines South (Resh) with Above (Beth).

AQUARIUS: Eleventh sign of the zodiac. The sign which is symbolized by the Kerub having the face of a Man. When the Sepher Yetzirah was written, the planet Uranus was not known to exoteric astrologers, and hence Saturn (Tau) was regarded as ruler of Aquarius. Modern astrology assigns the planet Uranus (Aleph) as ruler of this sign. There is a sense, I believe, in which these two rulerships can be reconciled.

MEDITATION: According to Hindu psychologists, who are exceptionally accurate in their classifications of mental activities, meditation is “an unbroken flow of knowledge in a particular object.” It is a diving into the depths of the mind for ideas, a process of fishing for truth.

NATURAL INTELLIGENCE: The Hebrew is NIVTBO (127) from the verb TBO (81), “to sink, to dive.” This verb also means “to impress.” Distinguish the formation of Tzaddi (ת) from that of Ayin (י). In these lessons it will be transliterated “Tz”. It is the eleventh simple letter. Its numeral value is 90.
**QOPH** **BACK OF HEAD** or **KNOT.** The back of the head is the location of the medulla oblongata, which forms a knot on the spinal cord at the nape of the neck. The medulla controls or greatly influences many functions which make it directly responsible for bodily life. It never sleeps.

**SOUTH-BELOW:** Combines South (Resh) with Below (Gimel).

**SLEEP:** The period of physiological repair, during which nerve-substance undergoes the subtle changes which prepare the advancing student of practical occultism to experience and understand facts concealed from ordinary men. These facts are the basis of the teachings of the Ageless Wisdom.

**PISCES:** Twelfth sign of the zodiac. According to the old astrology it is ruled by Jupiter (Kaph). Modern astrologers are inclined to make Neptune (Mem) its ruler. Venus (Daleth) is exalted in Pisces.

**CORPOREAL INTELLIGENCE:** The Hebrew is MVGShM (=386) numerically equivalent to the name IHShVH, Jesus. This correspondence is striking because the early Christians used the Fish (Pisces) as the sign of their religion, which has been dominant during the Piscean Age, now at its close.

The vertical line of the letter QOPH ( qed) descends below the manuscript line in writing. It is the twelfth of the simple letters, is transliterated as “Q” (but never followed by “U” as in English), and has a numeral value of 100.

**RESH** **THE HEAD** or **FACE OF MAN.** The head of man is the seat of the guiding power. It signifies organization and direction. The face is the countenance, from the Latin continere, to hold together, to contain. Thus Resh symbolizes the controlling power, the source of directive action, and is also a symbol of the gathering together of many activities at a center, even as all the feelings, sensations, motor impulses, and the like are centered in the head of man.

**SOUTH:** Place of the sun at his meridian height.

**FRUITFULNESS and STERILITY:** This pair of opposites has been discussed in Lesson 5, pp. 102-103.

**COLLECTIVE INTELLIGENCE.** The Hebrew word is KLLI (=90), the value of the letter Tzaddi, and there is a correspondence between the occult meaning of Resh and that of Tzaddi, which will be explained in due course. Note, too, that the idea behind collective is the idea behind face or countenance.

Resh ( resh) should be distinguished from Daleth ( daleth), and from final Kaph ( kaph) It is transliterated “R”. Its numeral value is 200. It is the sixth of the double letters.
SHIN TOOTH or FANG. Probably a serpent’s fang. It suggests sharpness, acidity, penetration, and destructive action.

FIRE: According to the Bible the Spirit of God is a ‘consuming fire.” The Hebrew name for that Spirit is RVCh ALHIM, Ruach Elohim. The letters of these two words represent the numbers 200, 6, 1, 30, 5, 10 and 40, giving a total of 300, which is the numeral value of SHIN. Therefore SHIN is called “the holy letter”.

VULCAN: Some astrologers include this among the planets, and its fiery nature indicates its correspondence to SHIN, which, however, is advanced by the us as being merely a tentative attribution.

PERPETUAL INTELLIGENCE: The Hebrew is ThMIDI (464). SHIN (ש) is the third mother letter. It is transliterated “Sh”. Its numeral value is 300.

TAU CROSS, symbol of the number 4. The Egyptian TAU was a tally for measuring the depth of the Nile, also a square for measuring right angles. Among the Hebrews it was a sign of salvation. Freemasons regard it as a symbol of salvation from death, and of eternal life.

THE PALACE OF HOLINESS IN THE MIDST, SUSTAINING ALL THINGS. The letter Tau is regarded by Qabalists as central in creation. Its relation to the other letters may be better understood from the following diagrams. The Qabalists figure space as a cube. The top of this cube is ABOVE (B), the bottom is BELOW (G). One side of the cube faces East (D), one West (K), one North (P) and one South (R).

The upper half of the western side is West-Above (S), the lower half of the same side, West-Below (O). The upper half of the Eastern side is East-Above (Z), and the lower half is East-Below (Ch). The upper half of the Northern side is North-Above (T), the lower half of the same side is North-Below (I). The upper half of the Southern side is South-Above (Tz), the lower half is South-Below (Q).

The vertical lines of the four corners are North-East (H), South-East (V), North-West (L) and South-West (N).

If the top of a cube be painted Yellow, the bottom Blue, then these will represent Beth and Gimel. In the center of the Eastern face a Green circle will represent the letter Daleth, and the upper half of the same face, Orange, will represent Zain, while the lower half, Orange-Yellow, will stand for Cheth.

The circle in the center of the Southern side will be Orange for Resh, the upper half will be Violet for Tzaddi, the lower half Violet-Red for Qoph. The circle in the center of the Western side will be Violet for Kaph; the upper half of the face of the cube will be Blue for Samekh. The lower half Blue-Violet for Ayin. The circle in the center of the Northern face will be red for Peh, the upper half of that side will be Yellow for Leo, the lower half Yellow-Green for Virgo. The vertical line at the South-east will be Red-Orange for Vau, that at the South-West
Green-Blue for Nun. The line at the North-East will be Red for Heh, and that at the North-West Green for Lamed.

The letter Tau is Qabalistically conceived as being at the very center of this cube.

**SATURN:** Saturn is the cohesive, crystallizing, limiting vibration, called Capricorn by Jacob Boheme. It rules Aquarius (according to old astrology) and **DOMINION and SLAVERY:** For comments on this pair of opposites, see Lesson 5, page 51.

**ADMINISTRATIVE INTELLIGENCE:** The Hebrew is NOBD = 126. Its meaning will be more fully explained in later lessons. In addition to the 22 characters given above, the Hebrew alphabet has five other signs, called finals, because they are the forms in which five of the letters are written when they come at the end of words. These final letters are:

<table>
<thead>
<tr>
<th>KAPH</th>
<th>MEM</th>
<th>NUN</th>
<th>PEH</th>
<th>TZADDI</th>
</tr>
</thead>
<tbody>
<tr>
<td>500</td>
<td>600</td>
<td>700</td>
<td>800</td>
<td>900</td>
</tr>
</tbody>
</table>

All but final Mem extend below the line of manuscript or print. Final Kaph should be distinguished from Daleth and Resh, final Mem from Samekh. Final Mem has a square base, whereas Samekh has a rounded base.

The numbers assigned to these finals are not always employed in reckoning the values of Hebrew words, almost never in reckoning the older technical terms such as divine and angelic names. Or the names of scriptural characters in the older books of the Bible.

Hebrew is always written from right to left. Thus the name Adam, in Hebrew characters would be written MEM DALETH ALEPH. In transliterating from the Hebrew alphabet to the Roman characters, words are written as in English, from left to right, and then Adam would be ADM. I have purposely left it to your own ingenuity to tabulate the results of this lesson in some scheme which will show at a glance the color, sound and other attributions of the alphabet. It is very much better to make such a tabulation for yourself, as nothing will so quickly fix in your mind the attributions. After doing so, you may like to compare your work with that of some other student. For those who wish to make such a comparison, I can recommend the tabulation made by Mrs. Hazel L. Fauber, 55 Hicks Street, Brooklyn, N.Y. Mrs. Fauber can supply photostat copies of her work. Members who live in New York can procure these tabulations for 75 cents apiece. Those living outside the city should add at least ten cents for postage and wrapping.

The twenty-two letter-names, as spelt in Hebrew are as follows:

- **Aleph:** ALP = 111
- **Beth:** BITH = 412
- **Gimel:** GML = 73
- **Daleth:** DLTH = 434
- **Heh:** HH = 10
- **Lamed:** LMD = 74
- **Mem:** MIM = 90
- **Nun:** NVN = 106
- **Samekh:** SMK = 120
- **Ayin:** OIN = 130
You will notice that whenever a Hebrew word is given in these lessons, its number is also given. The number is the sum of the letter-values, and is a clue to many esoteric meanings of the words, which will be further, explained in the next lesson.

Some readers of these pages may wonder what the practical value of all this study of a dead language can possibly be. To enumerate the more recondite advantages, such as the deeper insight into the Bible that even this slight knowledge of Hebrew affords, or the magical control of cosmic forces through the sound and color formulas revealed by the divine and angelic names, would at this point be of little advantage. The best reason for learning thoroughly the esoteric meaning of the Hebrew letters is that each letter names an object whose counterpart or equivalent is a familiar part of your everyday experience.

By learning the true correspondences and implications of each letter you gradually establish a habit of subconscious association for Door, House, Window, etc., quite different from your casual and possibly false associations derive (from unthinking response to your environment. Now, when every object ill your environment begins in this way to set up true associations in your mind, sooner or later you will begin to reap the mental and physical harvest of this seed planting. Once you have learnt the attributions of the letters thoroughly, it does not matter whether you think consciously about them.

Wherever you go the things you see will automatically induce the associative activity of your subconsciousness along the new lines. The seed-thoughts planted by your conscious study of this and subsequent lessons will thus begin to bear fruit. New ideas will begin to spring up in your mental garden.

A new conception of life and of your part in it will gradually be evolved from your inner consciousness. And with the growth of this new conception will come better adjustment to conditions and circumstances, better insight into the meaning of experience, closer rapport with those who are ahead of you on the path of liberation - those Elder Brethren for whom the symbolic language upon which this alphabet is grounded is the habitual medium of thought.

The thinking of these enlightened men is not confined to their brains. Thought radiates, and when your mind is attuned by this study to a state of greater receptivity, you will begin to “listen in” to the broadcasting of truth which is effected by Those Who Know, simply because they think.
AN OUTLINE OF THE QABALAH
Section A: Lesson 9

The Secret Wisdom of Israelis called Qabalah (QBLH = 137, from the verb QBL = 132, “to receive” in contradistinction to Massorah, MSVRH = 311, “tradition”). The derivation of this word indicates that the Qabalah is not something simply handed down from generation to generation, but something which requires receptivity in those who are initiated into its mysteries. A Qabalist is primarily a receptive or responsive person. His is a peculiar quality of mind, which we may conveniently describe as “readiness to receive.” He is one who has become ripe, as Eckhartshausen says in The Cloud Upon the Sanctuary, for entrance into the state of consciousness termed the “communion of saints.”

This communion is the telepathic rapport, which exists, is a connecting link uniting those who have entered into a state of consciousness transcending the separated personal selfconsciousness. A saint is a person who has become an unobstructed channel for the expression of the freedom of the cosmic Life, and all such are in interior communication with each other. They are distinguished from ordinary human beings by their intense responsiveness to the Life-Power’s quality of self-impartation, which finds expression in what is often called guidance. Receptivity to the direction of the Cosmic Mind is therefore the distinguishing quality of a true Qabalist, and the Qabalah is the secret doctrine, which has been developed by the Life-Power’s operation through the brains of such receptive men. It has principally to do with the esoteric meaning of the Hebrew Scriptures, and our teachings regarding the Qabalah as particularly valuable because nine-tenths of the people who will take up our work have been more or less influenced by those Scriptures.

With the historical controversies, which have raged in and out of Jewry concerning the historical basis of the Secret Wisdom of Israel, we have nothing to do. The prejudiced essay of Christian David Ginsburg, and a rehash of it by Bernard Pick are books that have been widely circulated on account of their low price, and they have convinced many people that the Qabalah is no more than a medieval Jewish superstition. Isaac Meyer’s great book on the same subject is very expensive, and only a few hundred copies were published, so that what seems to us his adequate refutation of the oft-repeated charge that the Zohar (Book of Splendor, a principal Qabalistic work) was a forgery, has never gained wide circulation. But even if the Zohar was written, as its enemies would have us believe, by a Spanish Jew named Moses de Leon, who lived in the thirteenth century, the fact remains that its doctrines have a practical value. We accept the antiquity of the Book of Splendor, but we feel that the worth of its doctrine depends not upon its age but upon its usefulness; and after testing it thoroughly, they have reached the conclusion that no version of the Ageless Wisdom can be so easily and successfully applied to the adjustment of human beings to the life-processes of the cosmos.

The fundamental doctrine of the Qabalah is found in the fourth section of the first chapter of the Sepher Yetzirah (Book of Splendor):
'Ten ineffable Sephiroth, ten and not nine. ten and not eleven: understand with wisdom and apprehend with care: examine by means of them and search them out: know, count, and write. Put forth the subject in its light and place the Formator on His throne. He is the only Creator and the only Formator, and no one exists but He: his attributes are ten and have no limits.'

The idea here expressed is that the number Ten includes the sum total of the aspects in which the Life-Power presents itself to human consciousness. These aspects are called Sephiroth (SPIRVTh = 756). The plural form of Sephirah (SPIRH = 355). The word means "numbers", according to most Qabalists, but some believe that it is a derivation from the Greek noun σφαίρα sphere, and W. Wynn Westcott suggests that it may be connected with the Latin spirittis, spirit. Probably the word includes all these meanings, inasmuch as the numerical emanations of the Life-Power are manifestations of the cosmic Breath, each having its definite sphere of activity, and each as an aspect of the Life-Breath, an expression of the One Spirit.

The idea of ten-fold self-expression is not exclusively Qabalistic. It is found again and again in the sacred books of India, adumbrations of the same teaching are presented in Egyptian writings, the Neo-Platonists and Philo Judaeus developed the same conception at considerable length from certain doctrines of Pythagoras and Plato, and more than one hint of the same idea is to be found in the Bible.

The reason why the Sephiroth are "ten and not nine, ten and not eleven" is rooted in the make-up of human consciousness, for it must be remembered that the Sephiroth are fundamentally the aspects in which the Life-Power presents itself to our thought. The Life-Power is one and indivisible, but to our consciousness one aspect after another is presented when we try to think about it, and the ten aspects mentioned by Qabalists include all possible phases of the divine self-expression. To emphasize the fact that the apparent separation between one aspect and another is not actual, the Qabalah teaches that each Sephirah includes all the others. This is diagrammatically represented in a way which will be explained in the next lesson.

Before entering into self-expression, says the Qabalah, the Life-Power is in a state of latency, or darkness, which is the same as what Hindus call "the night of Brahma." Of this quiescent aspect of the Life-Power the human mind knows nor can know nothing but the fact that the Life-Power IS, throughout eternity. That primal Darkness cannot be anything. Nothing whatever can be said about it. It is the NO-THING, for which the mathematical symbol is zero. To this the Qabalah gives the name AIN (61), which is the Hebrew adverb meaning "without." Like the Hindus, who say ~The Absolute is to be described as 'not this, not that,' and so on, by negatives only." Qabalists indicate by the word AIN the impossibility of truly ascribing any attribute whatever to the undifferentiated Life-Power. Yet the acuteness of Qabalistic reasoning is shown in the choice of this word AIN.

If you will refer to the meanings of the Hebrew letters given in the preceding lesson, you will see that Aleph (A) means Ox, and so suggests not only cultural power, but also the burden-bearing principle.
To it also is assigned the word RVCh, Ruach, Life-Breath. Thus the Qabalists hint that although we cannot define or describe the Absolute, we may think of it as the potency which finds expression in manifestation as a cultural power, bearing the whole burden of cosmic manifestation, and entering into existence as the Breath of Life which pervades the whole universe. Such are the implications of the first letter of AIN.

The second letter, Yod (I), represents the hand of man. No other being but man has a hand, and the works of the human hand are the means whereby the Life-Power carries its self-manifestation beyond the law of averages at work in the levels of evolution below humanity. The second letter of AIN, therefore, suggests that the NO-THING which subsists before all things is a power which has within itself the potency of those forms of life which are distinguished by us as hidden.

The third letter of AIN is Nun (N). Which, as a verb, means to sprout, to grow.” This letter therefore, hints that the NO-THING contains within the fathomless abyss of its subsistence the potency of evolution or growth which is manifested in all the activities of the universe.

AIN is the “first veil of the Absolute.” The second veil is AIN SVP, En Soph (=207), a designation formed by adding the word SVP, Soph (=146) to AIN. SVP means “limit”. Its literal meaning is “to have an end, to terminate.” Thus AIN SVP, En Soph, is often translated as “The Boundless.” For that which is NO-THING cannot be defined in any way, and what cannot be defined has no boundaries or limits. Yet the moment we say “Boundless” we think of a boundary, and a consideration of the letters in SYP will show us the esoteric meaning of this idea of ‘limit.”

The first letter is S, Samekh, which means ‘prop, or support.” Originally it meant a tent-peg, or that which keeps a shelter in place. The value of a tent-peg is that it keeps a tent in a definite location, within certain limits of space. within bounds, as it were. This suggests that the Absolute, though itself limitless, is that which has the power of imposing limits upon its selfmanifestation, and the fact that this power is associated with a letter which means support, (S), is a clue to the Qabalistic interpretation of every sort of limitation. The unenlightened man seeks to throw off all limitations whatsoever, but with one voice the sages tell us, “Limitation is the basis of the support which the Life-Power gives to its expressions.”

The second letter of SVP is Vau, V, which means a nail or hook. This letter indicates the idea that the Absolute, though boundless, is the power which links together all of its self-manifestations. In reality there is nothing in the universe separate from anything else. And this is one secret of the strength of Those Who Know. They realize the fact of their union with the boundless ALL. They know that behind their personal activities is the limitless, interminable power of the One Life. This knowledge has a very practical psychological value. It enables its possessor to attack every problem, to begin every undertaking, with the certainty that the work in hand does not have to be accomplished by the puny strength of a single human being. He who knows himself to be an expression of the life of the ALL (and such knowledge is possible) knows too that whatever he thinks or says or does is backed up by unlimited power.
At the same time he realizes that every expression of this One Power must need be a specific, differentiated, limited manifestation of the ONE, and he recognizes limitation as the basis of every practical achievement.

The final letter of SVP is Peh (P), which means the mouth, as the organ of speech in particular. To this letter, also, is assigned the fiery activity of the Mars vibration. The hint has to do with the philosophical doctrine of the Logos or WORD. The Absolute, itself boundless, is the support of all things (S), the bond which unites all the seemingly separate manifestations of Its power (V), and it is also the power of utterance which sets up the sound vibrations that begin the process of differentiation and specialization which results in the production of the universe from within the heart of the abyss of Eternal Subsistence.

This power of differentiation must be a potency of the Absolute, because differentiation is a characteristic of the relative existence proceeding from the Absolute. Note that it is associated with Mars, through the letter Peh, and that Mars is the ruler of Aries, corresponding to the letter Heh, to which Qabalists attribute the power of Vision. This correspondence is the basis of a sentence in The Book of Tokens: “I utter myself by seeing.”

The “third veil of the Absolute” is named AIN SVP AVR, En Soph Aur (=414), and is formed by adding to AIN SVP, En Soph, the word AVR, Aur (=207). Observe that the numeration of AVR is the same as the numeration of the two words AIN SVP, so that AIN SVP AVR suggests the doubling, duplication, or self-reflection of Ain Suph. Notice, too, that the numbering of AIN SVP AVR, 414, reduces to 9, and that the total number of letters in these three words is also nine. To get at the meaning of this hint, read again what is written in Lesson 7 concerning the number 9, and in Lesson 8 concerning the letter Teth, whose numeral value is 9. By bringing these various items together in your mind, you will set up the subconscious activities of comparison, association and deduction, and the result will be that eventually you will begin to understand the real nature of the creative process.

The word AVR has various meanings in Hebrew. Among them are: Light, flame, the East, and the proper name Ur, which the Bible mentions as the birthplace of Abraham. That there is a close correspondence between Abraham and Brahma, the Creator, is a fact well known to occultists. That Abraham was born in AVR is equivalent to saying that “Creative power has its source in Light,” and this is the implication of the Hebrew name Abram, also, for that name means “high father.” Observe, too, that ABRM, Abram, becomes ABRHM, Abraham, “father of a multitude” by the insertion of the letter Heh, (H) between R, the letter that represents the Sun, and M, the letter corresponding to Water, or the all-pervading cosmic substance. This letter H is the letter of SIGHT mentioned on page 199. ABRM, Abraham, “the high father” becomes “father of a multitude”, or ABRHM, by the addition of the function of sight.

You understand, of course, that this interpretation is from the point of view that Abraham is an allegorical rather than a historical character. This point of view is taken in the Bible itself (Galatians 4:22 to 26). Paul, who said explicitly, “These things are an allegory,” was trained in the Hebrew school of Gamaliel, and was a man who had experienced superconsciousness.
In like manner we find another superconscious man, Jacob Boehme, telling us that the Old Testament is allegorical. The Qabalah provides us with keys to the allegories, and none more valuable, if it be followed to its logical conclusions than this one about Abraham.

But perhaps, at this stage of your study, this may seem to be a digression. Let us go back to AVR. You will notice that the first letter of this word is the first letter of AIN, that the second is the second letter of SVP, so that the only new element which enters in is represented by the letter R, whose meaning is explained in the preceding lesson. It signifies here that the Limitless Light is the same light which finds terrestrial expression in the radiance of the sun.

These three veils of the Absolute consist respectively of one, two and three words, so that the total number of words required to express the Qabalistic teaching about the Absolute is SIX. The total number ~ in these six words is 18 which numerically symbolize the EVOLUTION (8) of UNITY (1), and is also the number representing the Hebrew noun ChI, Chai, LIFE. The number of different letters among these eighteen is SEVEN, and these letters are Aleph, Yod, Nun, Samekh, Vau, Peh and Resh.

Qabalistically these seven letters are symbols of the seven ~'Spirits of God.” Aleph represents the Life-Breath and AIR. YOD is not only symbolic of MAN (Hand), but corresponds to EARTH, through the sign Virgo. Nun represents the potency of evolution, corresponds to the Christian and Jewish symbol of salvation (Jeshua, “salvation” is said in the Bible to have been the son of NUN, the Fish, and the FISH was an early Christian designation for Jesus, whose name is a variant of Joshua,) and Nun, through the sign Scorpio, and corresponds to the element of Water. Samekh is connected with the sign Sagittarius, and thus with the element of FIRE. Peh represents the differentiating, separating, and therefore destructive, Mars vibration, the Rajas principle. Resh corresponds to the synthesizing solar vibration (hence Resh corresponds also to the path of Collective Intelligence.)

At this point in your studies it would only confuse you to be told any more about these correspondences. Indeed, I fear I may already have said too much. But even though you do not grasp the full meaning of these correspondences now, you will at least perceive that under the comparatively simple terminology of the Qabalists there is a depth of hidden meaning, and you will see, too, that these meanings are in harmony with the basic processes which govern your own thinking. Surely you will have no difficulty in understanding that however impossible it may be to define the Absolute, however right may be the statement that it is NO-THING that we know, yet it must also be the SOURCE of the Life-Breath in our nostrils (Aleph), the source of the constructive power expressed through our hands (Yod), the principle at work in all manifestations of growth and evolution (Nun), the support of every mode of manifestation from the least to the greatest (Samekh), the Eternal Consciousness whose UTTERANCE (Peh) is the universe, and the cosmic energy which is transformed for us humans into the light and heat of the sun (Resh).

The Qabalah teaches that this all pervading power is Pure Consciousness, and that it begins a period or cycle of self-expression by concentrating upon a particular point within the boundlessness of its own Being.
It itself is omnipresent, that is to say, identical with our conception of free, or limitless Space. Beginning to express itself to itself, it commences at a definite point in space.

This beginning, as you have learned, is numerically represented by the number ONE. Because the BEGINNING determines all that follows, Qabalists call it the Primal Will, or governing principle, and their name for this is KThR, Kether, the Crown. Many other names are given to Kether, but I shall not confuse you with them now, it being more important at present that you should learn the ten principal names of the Sephiroth.

Kether is the first Sephiroth, the first self-concentration of the Life-Power. It is the Primal Will because it is regarded as the determining principle. Qabalists hold that it is the ONLY Will in the universe. This is the first Sephira, and it is the sphere of the Primum Mobile, or First Motion. For mathematical reasons which need not be elaborated here, the only kind of motion which could possibly be generated by the self-concentration of limitless energy at some definite point in space would be a whirling motion. Thus the Hebrew name for “First Motion” is RASHITh HGKGLIM, Rashith Ha-Galgalim, literally “the beginning of the whirlings,” or “the beginning of whirling motion.” (I suggest that you study this name letter by letter, with the assistance of the correspondences given in Lesson 8. The total numeration is 911 plus 121 or 1032).

The most usual name for the second Sephirah is ChKMH, Chokmah, meaning WISDOM. It corresponds to the number 2, and to the meanings thereof previously given.

Chokmah is regarded by Qabalists as the minor of Kether, and since there is, at the point of self manifestation when Chokmah appears as “second” but Kether to reflect 1, duplicate, the Qabalistic idea of WISDOM is of a consciousness which refers back to principles or potencies to universals rather than to particulars. To Chokmah the Secret Wisdom assigns MSLVTh, Masloth, which means literally “the highways of the stars,” but is usually translated as “Sphere of the Zodiac.” For the wisdom of Israel is in agreement with the doctrines of India, of Chaldea, of China and of Egypt in declaring that the principles of all terrestrial activities are reflected to us in the science of the stars. Astrology, which requires right knowledge of the zodiac, is the beginning of the secret wisdom.

The third Sephirah is BINH, Binah. UNDERSTANDING. It is distinguished from Chokmah by its power of differentiation. For although Chokmah is the number TWO, it only reflects the ONE (Kether), but Binah mirrors Chokmah, so that Binah is the reflection of TWO, or of the power of duplication. Hence Chokmah, which is this power of duplication or reproduction of the initial impulse of the Primal Will, is called AB, Ab, the Father, and Binah, which receives and multiplies the influence of Chokmah, is called ALMA, the Mother.

Wisdom looks back, toward principles. Understanding looks forward toward results. And since Binah is the Sephira corresponding to the number THREE, and so to multiplication, it is also the Sephirah in whose activity the Saturnine power of limitation predominates. For all differentiation and specialization, although they seem to increase the number of things, really do so by apparently subdividing the wholeness of the ONE into many parts. This subdivision is at the bottom of all growth and augmentation, symbolized by the number Three.
Consequently the power of Saturn, which sets limits, which defines, which gives concrete, specific manifestation, is the power at work in Binah. Qabalists therefore call Binah the “Sphere of Saturn,” which in Hebrew is ShBThAl, Shabbathai (713).

Chokmah in a sense reflects the influence of the final letter of Kether, since that letter, Resh, is the alphabetical sign of the Sun, and the Sun is the ruler of the “highways of the stars” in the zodiac. In like manner Binah reflects the influence of the central letter of KThR, Kether, for that middle letter is Th, Tau, the alphabetical sign of the planet Saturn.

The fourth Sephirah, sphere of the aspect of the One Life which you have learned to associate with the number 4, is usually called ChSD, Chesed (72), MERCY. It is the aspect of the One Life which represents the self-impartation of the Life-Power to things and creatures. Chesed means ‘good-giving” or Beneficence, and implies the real presence in the midst of the universe of the power which is the Knower in all knowing, the Doer in all activity, the Presence in all forms. Qabalists worship no far-off God. For them the Life-Power is at work Here and Now. Its omnipresence, for them, is the actual presence in every point of limitless space of the Power whose Being is the substance of all things. That power, they teach, gives itself freely, without stint, and yet in accordance with mathematical principles. It wastes nothing. The Divine Beneficence is well-ordered. Everything is measured out - but the measure is “pressed down, and running over.” All these ideas are behind the Qabalistic doctrine concerning Chesed, or MERCY. They are also behind the mythological and astrological interpretations of the influence of Jupiter. Thus the fourth Sephirah is said to be the sphere of the action of Jupiter, which is named TzDQ, Tzedek (194) in Hebrew. Tzedek means “righteousness”. Note that Jupiter is the letter Kaph, the first letter of Kether.

The fifth Sephirah corresponds to the ideas of mediation, adaptation and adjustment which you have found to be represented by the number 5. It has three names. The first is PChD, Pachad (92), meaning FEAR. This name represents the response of primitive, ignorant minds to the various phases of the Life-Power’s activity which they perceive in their environment. These perceptions are faulty. A savage feels himself to be surrounded by mysterious presences to which he attributes various kinds of similarity to himself. Trees, stones, clouds, winds and stars are all alive for him; and to his darkened mind that life is a menace rather than a blessing. His mental attitude toward these presences is commonly propitiatory, although he sometimes endeavors to secure the aid of his gods by threats. As a whole, however, his consciousness of the adaptive processes of the Life-Power is rooted in his fear of the unknown.

A more enlightened consciousness than that designated by Pachad, Fear, is represented by GBVRH, Geburah (216), the commonest name of the fifth Sephirah. As man progresses he begins to perceive that his environment is a series of changes wherein effect follows cause with unfailing regularity. Many details elude him, but he sees enough to reach the conclusion that the world-process is a coordinated series of adaptations. But he sees, too, that these adaptations seem to follow each other irrespective of the wishes of humanity. Thus there grows up in his consciousness the conviction that whatever happens is the outcome of
unrelenting necessity which it is foolish, because useless, to try to propitiate. Such is the
mental attitude of materialistic science, and the attitude, too, of those who refer primary
causation to the will of an absentee Creator.

When this interpretation of experience is not carried to its logical conclusions it results in
fatalism or in materialistic determinism. But when we take into account the fact that human
mental states are part of the world-process, and when we find by experiment man may
control his mind, and through it modify his environment. This is Actual Psychology which
used to be called Magic, Alchemy, divination and various other names, both complimentary
and uncomplimentary. Through it they find by experiment that they can utilize the world-
process for their own betterment. Thus they find in it a source of strength (Geburah). Yet
even this is not the highest interpretation. Black Magic exists as well as White. The twentieth
century probably witnesses as much of it as did any earlier age. Those spectacular abuses of
cosmic laws which some occultists suppose to have caused the destruction of Atlantis can
hardly have been magic blacker or more selfish than the destructive uses of knowledge which
are common today. In an age which turns loose the resources of the laboratory to
manufacture poison gas and bootleg whisky, prostitutes its knowledge of the laws of mind to
sway thousands of people by lying propaganda and pernicious advertising, and in countless
other ways misuses its command of natural forces in such an age we can take little comfort in
comparing ours with what we are pleased to call “less enlightened times.”

This is a dark picture, until we remember that in our generation signs are not wanting that
there is to be a great revival of the true Magic of Light. Never before, within the memory of
man was the soil of human consciousness so fertile and promising a field in which to sow the
seeds of the Ageless Wisdom. In this dawning Aquarian Age a feeling is rising in many
human hearts, a feeling which is becoming more and more articulate. More and more we are
beginning to perceive that the world-process is absolutely just. He in whom this perception
comes to full fruition senses the folly of evil magic, sees the futility of every attempt to forge
ahead at the expense of even his humblest brother. He understands these words of Emerson
“If you love and serve men, you cannot by any hiding or stratagem escape the remuneration.
Select retributions are always returning the level when disturbed, of the divine justice. It is
impossible to tilt the beam. All the tyrants and proprietors and monopolists of the world in
vain set their shoulders to heave the bluff. Scientists circumscribe the ponderous equator to its
line and man and mote and star and sun, must range to it, or be pulverized by the recoil.” -
Lectures and Biographical Sketches. 1868. p.186.

So the word Justice comes to represent the highest human interpretation of the adaptations
which make up the cosmos. In Hebrew it is DIN, Deen (64). The number of this word is the
cube of 4, suggesting ORDER (4) operating in three dimensions (4 x 4 x 4 =64). The first
letter is attributed to Venus, the second to the rulership of Mercury (I = Virgo), and the third
to the rulership of Mars (N = Scorpio). Love (D), reason (I) and activity (N) are suggested by
this sequence of letters (together with many ideas, the particular sequence depending upon
what attributions we take into consideration). This shows that Qabalists understand Justice to
have its beginning in Love or Mercy, to be the expression of reason, and to be the directive
principle in all activity. All change and adaptation involves activity, hence the planetary
forces associated with 5 and Geburah is that of Mars. The mental operation of this force, as
explained in Lesson 4, pp. 83-84, is what makes us feel as if we had “personal will.” When the current of the One Will is expressed through us in acts of choice, determination, selection, and so on, we call it volition. Qabalistic psychologists make it very clear that we are never more mistaken than when we suppose this “personal will” can at any time be set in opposition to the Cosmic Will. This supposition is regarded by them as a flagrant symptom of unenlightenment. The more insistent a man is upon what he calls the ‘actor’ of his free will, the more certain may we be that he walks in darkness - and the same test applied to any system of thought will reveal the true mental status of those from whom the system emanates. Those who are really numbered among the Light-Bearers invariably bear witness that they do nothing of themselves.

The Sephirah corresponding to SIX is called ThPARTH, Tiphareth (1081), Beauty. Articulated as 10, 8, 1, this number shows the manifestation of the ONE through the EVOLUTION represented by Eight, resulting in the PERFECTION symbolized by Ten. The least number of 1081 is 1. Thus the essence of the Qabalistic name for Beauty is summed up in the numeral symbol of unity. Consider, therefore, the words of a profound student of aesthetics, Samuel Colman, N.A., in Nature’s Harmonic Unity (1912, p.7): “The word ‘Beauty’ has come, however, through centuries of use by educated people to mean something far more than is usually given by lexicographers: very many feel that it is the highest manifestation of the Creator, revealed in mountain, cloud, and ocean, with the countless living things that they contain. But it is only through an accurate analysis of these various forms that a clear and distinct idea may be obtained where no sophistry in argument can change the result. In this analysis we learn conclusively that the essence of Beauty’ is unity and where unity exists it can he clearly proven revealing no longer a question of what this man thinks or those whose prejudices have blinded his faculties of observation.”

The first letter in ThPARTH is Tau, attributed to Saturn, whose sphere is Binah, Understanding, as if to suggest that Beauty is the outcome or offspring of Understanding. Qabalists, as if to enforce this idea, say that the sixth Sephirah is BN, Ben (52) the Son, the Son of Binah, understand, which is called AIMA, Aima (52), the Mother. (Note the numerical identity between BN and AIMA).

The second letter of ThPARTH is Peh, attributed to Mars, and this is the letter of Utterance and also of activity. The third letter, Aleph, is that to which the Life-Breath (Ruach) is attributed. Its number is 1 and since it is the middle letter of ThPARTH, we see that the alphabetical symbol of unity is at the very heart of the Qabalistic name for Beauty.

The first three letters also indicate contraction (the astringent quality assigned to Saturn by Jacob Boehme), expansion (because Mars is fiery, and thus expansive), and equilibration (Air, Ruach). These letters are symbols likewise of the three “qualities”. Saturn partakes of the dark, binding Tamas quality, or alchemical SALT. Mars corresponds to the impulsive, motive Rajas quality, or SULPHUR. Ruach, as AIR, is closely related to the illuminating Sattva quality, or alchemical MERCURY.

These three qualities, and the forces corresponding to them are correlated in the cosmic manifestation of light of which the Sun, represented by the letter Resh, is a visible
expression. Their operation is completed and perfected by the concrete, form-giving power of Saturn (Tau). Thus the sequence of letters in ThPARTh indicates what we are to understand by Beauty. It is the coordinated operation of the three qualities, manifested for us as the electromagnetic energy of the sun, and expressed in concrete, visible forms. These forms are developed from the Primal Unity by the cyclic flux and reflux which on the one hand involves Spirit into Matter, and on the other evolves from perfected forms of Matter their true spiritual values.

The whole process which results in Beauty is made possible by the shining of the sun. Our own realizations of Beauty in concrete form are the result of actions which are transformations of solar energy. On this account Qabalists say the sixth Sephirah is the sphere of the Sun. Alchemists express the same thought when they call the Great Work the Operation of the Sun. The fact that this work is unfinished accounts for all the ugliness in the world. Yet if we have eyes to see, we shall be able to find the promise of beauty in the most unlikely places. They who correct the sight of the physical eyes by means of the truer vision of the mind discern the causes of beauty everywhere at work. Thus they expect the perfect manifestation of Beauty in due season, because they know that its causes are expressions of a power which, because it is boundless, cannot possibly fail.

The idea of Beauty is central in the Qabalistic conception of the universe. In the next lesson you will see this represented in a diagram. But you need no diagrams to be assured that you are on the right track if all your efforts toward freer self-expression are determined by the realization that the essence of all things beautiful is Oneness. Every artistic sin is a violation of this principle of unity. Does a woman make herself what the Spanish call “a figure of fun” by indulging her passion for ornament at the expense of good taste? Look well at what she wears, and you will see that the fault is a violation of this principle of unity. There are more ways to break the seventh commandment than the one which is a statutory offense. Dirt, we are told, is matter out of place. To the sensitive eye a gown defaced by ill-judged ornamentation is more offensive than a dirty one. Certainly it is a horrible example of matter out of place.

We do not have to become esthetes of the pattern made ridiculous by various mistaken enthusiasts. If we strive always to press our highest consciousness of unity, we shall automatically ‘express the beauty’ of that One. And this shall be our salvation. Thus we find that in all religions heaven is the realization of perfect beauty, and we find, too, that even as Qabalists call Beauty the SON, so do many religions identify salvation with some great Son, such as Moses, Buddha or Jesus, come to open men’s eyes once more to the beauty which they have forgotten how to see. Moses spent years in developing the beautiful symbols of the Tabernacle. Buddha strove to turn men’s minds from the counterfeit beauty of lives immersed in the illusion of separateness to the contemplation of the flawless beauty of the Perfect Law. Jesus came with the same message. For us, the insistence of the Qabalah upon the centrality and importance of Beauty is one of the surest proofs that it is really a practical doctrine. For where true beauty is, there is victory and splendor also.

The sixth Sephirah thus represents the idea whose logical consequences are represented by the two Sephiroth immediately following it in the series. Of these the first corresponds to the
number Seven, and its name is NTzCh, Netzach (148), Victory. Mars (ruling Scorpio), Saturn and Uranus (ruling Aquarius), and the Moon (ruling Cancer) are the forces corresponding to the sequence of letters in this word. The least number of 148, the value of NTzCh, is 4. Thus the Qabalistic name for the seventh Sephirah hints at the same occult correspondence between 7 and 4 which has been noted in the lesson on the symbolism of numbers. The Victory of the Life-Power is assured by the fact that the One Life is omnipotent, and therefore cannot possibly fail. This Victory is achieved by means of the Order (number, weight and measure) which pervades the whole of the cosmic self-manifestation.

The seventh Sephirah is said to be the sphere of Venus. The name of this planet in Hebrew is NVGH, Nogah (64), and some translate it as signifying External Splendor. Its number, 64, corresponds to the highest aspect of the fifth Sephirah (DIN 64). The fifth Sephirah, I should have said, is the sphere of Mars, called MADIM, Madim (95). Thus the fifth and seventh Sephiroth are spheres of the complementary planets, Venus and Mars. And while I am correcting a lapse of the typewriter, it may also be said that Tiphareth, the sixth Sephirah, is the sphere of the Sun called ChMCh, Khemekh (56), in ancient copies of the Sepher Yetzirah. The eighth Sephirah is called Splendor, HVD. Hod (15). It is the logical consequence of Victory. The success of the Life-Power must result in perfect self-reproduction, and since the Source of cosmic activity is Limitless Light, the outcome of its manifestation must be Eternal Glory. This Sephirah is called the sphere of Mercury, named KVKB, Kokab, in Hebrew KVKB = 48, and you should carefully study its correspondences, as given in the dictionary at the end of this lesson. As 48 it represents the working of 8, or EVOLUTION, through 4, or ORDER. By digiting 48, we first get 4 plus 8 = 12, a number very significant in occultism, chiefly because it is that of the signs of the zodiac. The least number of 48 is 3, which has been interpreted at some length in the lesson on numbers. The ninth Sephirah is called BASIS or FOUNDATION. Its Hebrew name is ISVD, Yesod (= 80). Numerically this indicates that the BASIS of cosmic activities is the manifestation of the Limitless NOTHING (0) through the process of alternating Involution and Evolution (8). The number 80, moreover, is the letter-value of Peh, to which is attributed the planet Mars, and the path named Exciting Intelligence. Peh as the MOUTH means UTTERANCE. What our Qabalistic teachers are trying to indicate seems reasonably clear. Utterance (that is, the intelligent expression of sound) is the foundation of the whole cosmic manifestation.

Yesod is said to be the sphere of the Moon, which is named LBNH, Lebanon (87) in Hebrew. The tenth Sephirah is the KINGDOM, or MLKVTh, Malkuth (496). Malkuth is also called MLKH, Malkah (95, which is the number of MADIM, Mars), the Queen; KLH, Kalah (55, which is the extension of 10, or sum of numbers from 1 to 10); and BThVLH, Bethulah (443, the Virgin). Bethulah also means “a city.” Notice that the general tenor of the ideas suggested by these names is the same as that of the Book of Revelation, chapter 21, in which the New Jerusalem is called a bride (verse 2).

It is noteworthy that the Greek word for bride, NYMPHE, νυμφη, according to the numeration of Greek letters, is the number 998, of which the first reduction is 26.

This number 26 is that of the divine name IHVH, Yod-Heh-Vau-Heh. It is also a number relating to the cube, because every cube has six faces, eight corners, and twelve boundary
lines, so that the sum of the numbers that distinguish the cube is 6 plus 8 plus 12 = 26. And in Revelation the heavenly city and bride is a cube, for verse 16 of chapter 21 says, “The length and the breadth and the height of it are equal.”

Now, the word MLKVTh, as the number 496, gives 19 as its first reduction, suggesting that the Kingdom is the combination of the FOUNDATION (9) and the CROWN (1). But 19 is the number of ChVH, Eve (the Mother of all living), and Eve is the Biblical symbol of the esoteric feminine aspect of the Life-Power. She is what the Hindus call Prakiti, the mother-principle which produces the whole cosmic manifestation under the supervision of Purusha, the cosmic I AM. That Jesus recognized this is made clear by his parable of the leaven. He said: “The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.” Malkuth is the sphere of the Elements. In writing this description of the Sephiroth, I have confined myself to a bare outline of their meanings. As you progress with your studies you will fill in this outline bit by bit.

But I must add that each Sephirah is one of the 32 Paths of Wisdom. The names of the ten paths corresponding to the Sephiroth are as follows:

1. Kether: Admirable or Hidden Intelligence. Knut Stenring calls it Mystical Intelligence. The Hebrew title is MVPLA (157), derived from PLA. PLA means wonderful, great, extraordinary. It is from a verb spelled with the same letters, meaning to divide, to separate, to distinguish. Note that PLA is a metathesis of ALP, the letter-name Aleph.

2. Chokmah: Illuminating Intelligence. The Hebrew is MZHIR (262). It should be distinguished from the name of the 14th path, which is often also translated Illuminating, but should be Luminous.

3. Binah: Sanctifying Intelligence. The Hebrew is noteworthy. MQVDSh = 450, and this is 10 x 45. The significance of this will be explained in due course.

4. Chesed: Measuring, Cohesive, or Receptacular Intelligence. Note the suggestion of measurement in connection with the idea that Chesed is the Sephirah specially characterized as that of the self-giving of the Life-Power. The Hebrew is QBVO = 178.

5. Geburah Radical or Rooted Intelligence. Qabalists say that this path emanates “from the primordial depths of Chokmah”, that is, from the innermost quality of the aspect of the Life-Power called WISDOM. The connection is partly mathematical, and relates to the fact that according to the quaternary numeration (see Lesson 5, p.159), the number 5 proceeds from the number 2. The Hebrew is NShRSh (850) from ShRSh (800), a root, a sprout which shoots up, a descendant, the undermost.

6. Tiphareth. Intelligence of Mediating Influence. Stenring gives Intelligence of Separated Emanation. Note that the identity of the number of the name of the sixth path with that of the third is like the mathematical fact that 6 is the extension of 3. Sanctification and separation have something in common. He who is saintly is isolated from the mass of humanity by his difference in consciousness. As Jacob Boehme puts it, “He walks in all things contrary to the
world.” Paradoxically, his separateness and isolation result from his consciousness of nonseparateness. More of this in subsequent lessons.

7. Netzach The seventh path is called Occult Intelligence or Hidden Intelligence. The Hebrew, NSThR (710) is from the verb SThR (660), to hide, to veil.

8. Hod The eighth path is called Perfect Intelligence, or Absolute Intelligence. The Hebrew ShLM is defined by Bresslau’s dictionary as follows: 1) whole, uninjured, complete; hence, full, in reference to weight, measure, or number: complete; untouched, or not hewn, of a stone; 2) in a medical sense, peaceable, friendly, devoted; 3) proper name of the city, later called IRVShLM, Jerusalem. Thus it is clear that this path has a secret correspondence to the foursquare city of the bride mentioned in the Apocalypse. As if to make this evident, the path is the 8th, and 8 is the first cubical number, for 8 is $2 \times 2 \times 2$. Qabalists say that the roots to which it (the 8th Path) adheres are in the depths of the Sphere Magnificence, from the very substance of which it emanates.” The Sphere Magnificence is the fourth Sephirah, sometimes called Gedulah GVLH (48), and in the next lesson you will see how Hod does indeed emanate from the depths of Gedulah, or Chesed.

9. Yesod The ninth path is called the Pure, Clear, or Purified Intelligence. The Hebrew is THVR (220). Bresslau’s Hebrew Dictionary translates THVR as “clean, cleanly, in a physical sense, but also in a ritual and moral sense.” The original meaning is bright, shining, glittering. See the dictionary at the end of the lesson, under the number 220.

10. Malkuth The tenth path is called the Resplendent Intelligence. The Hebrew is MThNVTzO (656). Of it we read: “It is exalted above every head and has its seat in Binah; it enlightens the fire of all lights and emanates the power of the principle of forms.” Thus the Qabalists hint to us that the Kingdom is the expression of Understanding. And in the Qabalistic method, which in these lessons is called The Way of Return (a method of raising consciousness step by step from the ordinary human level up to that of the Masters of Wisdom), it is said that the Work consists in lifting up the fallen “Bride” (Malkuth) and restoring her to the Throne of the Mother (AlMA).

Such is the scheme of the first ten paths. The important thing to remember about them is that each represents a mode of consciousness. The Qabalistic word for consciousness, ShKL (pronounced say-kel, because the initial letter has the “S” sound of Shin) comes from a verb whose original meaning was “to look at, to behold.” It means, therefore, a way of looking at something. The noun also implies, in Hebrew, the idea of success, or definite attainment. Thus each path represents a certain way of looking at the Life-Power, a particular state of consciousness, and also a degree of attainment. We now come to the second part of this Lesson, which has to do with the technical processes of what is known as the Literal Qabalah, that is, the Secret Wisdom of Letters. This consists of three methods of treating Hebrew words in order to discover their hidden meaning. The Qabalistic names for these methods are:

1) Gematria,
2) Notariqon, and
3) Temurah.
Gematria, (GMTRIA 263) seems to be a Hebrew rendering of a Greek original, but authorities differ as to whether it is derived from grammateia, “science of letters” or from geometria, geometry. Possibly it refers to both, inasmuch as it has to do with numbers as letters, which are expressible in geometrical figures. Gematria is based on the numerical values of words, determined by adding together the numbers of their letters. Words, phrases or sentences having the same numeral value are used to explain each other.

For example, AHBH. Ahebah, Love, adds up to 13, and so does AChD, Achad, Unity. Here the connection seems reasonably clear. We can see that there is a correspondence between Love and Unity. But what about AIB, to violate, to asperse, a female enemy; BHV, desolate, void; DAGH, anxiety, care, grief? These also add to 13, but how do they explain love or unity?

It is by setting such problems that Gematria leads to the discovery of hidden meanings and correspondences. The identity in numeration of two words is like a signpost which tells us, “Here is a relationship, if you have penetration enough to discover it.” Thus ideas which we do not ordinarily associate together are almost mechanically brought together in our minds, and when this is done, the subconscious processes of association and deduction are set in motion, with the result that we discover aspects of truth which never attract the attention of most people. The best of this method is that the numeral correspondence is only a signpost. We have to work out the connections for ourselves. Thus we perfect the operation of a mental activity which receives little training in ordinary schools, the activity which enables us to discover hidden relations between things and ideas that are not commonly recognized as having any connection with each other. This mental practice tends to make us more and more keenly aware of the unity which is behind the seeming separateness of the world of appearances. And the realization of this unity, by whatever means it be effected, is of inestimable practical advantage. For all the achievements of adepts in the Magic of Light are established upon the foundation of their abiding consciousness of the One-ness of All.

In the example under consideration, one of the many answers to the problem posed by the numeral correspondences is that love and hate are opposite expressions of a single power. Have you ever been in love? Then you know that desolation, emptiness and voidness belong to love, because love hungers for its object. Who will deny that love is a source of grief? Or that its expression is all too often twisted into aspersion and enmity?

To find the point of balance between what Hindus call “the pairs of opposites” is a great secret in practical occultism. Gematria helps us by showing the numeral identity of words whose surface meanings are opposed. It says, “Here is a hidden agreement, if you can find it.” Thus it leads to the discovery of the occult reconciliation. By combining Gematria with reduction of numbers, we may learn the root-idea of any word. Thus BINH, Binah, adds to 67, making it correspond to other words of the same number. Because 67 is 13 by reduction, BINH also corresponds to all the 13’s in the Qabalistic dictionary. Since the least number of 13 is 4, we say that 4 expresses the root-idea of the word Binah. What these root-aspects of Binah must be we can learn by remembering that 4 is primarily the number of ORDER, represented among the Sephiroth by Chesed.
Furthermore, since we are dealing with the values of letters, we must consider this particular
four derived from reducing the value of the word Binah to its lowest term, as referring
particularly to the value of the letter Daleth. Thus behind the word Binah we shall perceive
all the ideas we have learned to associate with Daleth.

Often the Gematria of a word, phrase or sentence gives a number which is the value of a
Hebrew letter, do not reduce it. Take the letter indicated as a key to the secret meaning. For
instance, RVCh ALHIM, Ruach Elohim (Life-Breath of the gods) is 300, the number of the
letter Shin. Do not reduce to 3, but take Shin, the various attributions thereto, and the
corresponding Tarot Key (to be explained in Section B) as your clues. Similarly, ISVD,
Yesod, the name of the 9th Sephirah, adds Lip to 80 which is the value of the letter Peh,
showing that the hidden power in Yesod is that of Mars, of UTTERANCE, and of the
Exciting Intelligence of the 27th Path.

The correspondences indicated by Gematria afford many keys to the meaning of the cards of
the Tarot, which we are to analyze in the next section of this course. At the end of this lesson
you will find a brief Qabalistic dictionary which includes the names of the Sephiroth, the
names of the Hebrew letters, and certain other Qabalistic terms which you will often meet
with in your studies. This dictionary, like this whole lesson, is for study and reference. You
are not expected to memorize it. Neither should you expect it to be complete. The words are
listed by numbers.

Notariqon, NVTRIQVN (431, from Latin notarius, a shorthand writer) has two forms. The
first of these expands a word into a sentence by taking each letter of the original word as the
initial for a word in the sentence. By this method BRASHTH, the first word in Genesis, is
said to signify BRAShITh RH ALHIM ShIQBLV IShRAL ThvrH, Berashith Rahi Elohim
Shevequebelo Israel Torah.' "In the beginning the Elohim saw that Israel would accept the
Law."

Qabalists have worked Out many other sentences by Notariqon from this one word
BRASHTh. Examples of Notariqon often occur in Rosicrucian and alchemical texts. In
these books the method is frequently applied to the elaboration of Latin words into sentences.
Perhaps the best known instance is the verb Fiat, "It be done". This is written with a period
between each letter, F.I.A.T., and the letters are taken as the initials of the words Flatus,
Ignis, Aqua, Terra (Air, Fire, Water, Earth). Another well-known example is the word
VITRIOLUM (Vitriol), written with the “architectural U” thus: V.I.T.R.I.O.L.V.M., which is
expanded into the sentence: Visita Interiora Terrae Rectificando Invenies
Occultam Lapidem Veram Medicinam.

This sentence appears in one of the Twelve Keys of Basil Valentine, an alchemical author of
the group including Flamel, Bernard Trevisan and other prominent alchemical writers. The
second form of Notariqon is the reverse of the first. It contracts a sentence or phrase into a
word. Thus the initials of ATTH (GBVR LOVLM ADNI, Ateh Gibor Le-Olahm Adonai,
"Thine is the power of the Ages, O Lord" form the word AGLA, which occurs in many
magical texts. Again, the Qabalah is sometimes called ChKMH NStRH, Chokmah
Nesethrah, "The Secret Wisdom." The initials of these two words spell ChN, Chen (pronounced khane), "Grace". The finals of the same two words form the letter-name HH, Heh, “window”. This Notariqon suggests, then, that the Qabalah is a channel of grace and an aid to vision.

It is important to remember that Notariqon depends a good deal upon the oral tradition which was handed down from generation to generation before the Qabalah was committed to writing. Be on your guard against modern uses of this method. It is frequently to be met with in the absurd publications of the text-twisters who use the Bible to “prove” their theories as to the imminence of the millennium, the date of the second coming of Christ, etc. Such examples of Notatiqon as you will find in these lessons are invariably taken from ancient works.

Temurah, ThMVRH, is the Substitution of one letter for another according to certain complicated rules. For example, the first half of the alphabet is written on one line, and the second half under it, thus:

\[
\begin{array}{cccccccccccccccc}
A & B & G & D & H & V & Z & Ch & T & I & K \\
Th & Sh & R & Q & Tz & P & O & S & N & M & L \\
\end{array}
\]

Then for each letter of the original word, the one above or below it, as the case may be, is taken from this scheme, and a new word is formed. The arrangement above is called Ath-Bash. There are 21 other variations of the same method; but for the time being you will have little occasion to use any of them. By Ath-Bash the ‘BBL’ (Babel) becomes 620 the number of Kether) instead of 34, because BBL is transformed into ShShK, Sheshach. This example of Temurah is from the prophecy of Jeremiah, wherein it occurs twice in the 26th verse of the 25th chapter, and in the 41st verse of the 51st chapter. Jeremiah probably employed this Temurah as a means to save his life, since the word Sheshach conveyed no meaning that would be intelligible to the king of Babylon, whereas if Jeremiah had said BBL, Babel, he would have surely incurred the royal displeasure. The same method of Temurah transforms IHVH, Yod-Heh-Vau-Heh, into MTzPTz, whose number, 300, stands for the letter Shin and for the phrase RVCh ALHIM, Ruach Elohim. Another kind of Temurah is “The Qabalah of Nine Chambers,” also called AIQ BKR (111 plus 222 = 333), Aiq Bekar. The key to it is the following table:

<table>
<thead>
<tr>
<th>A</th>
<th>I</th>
<th>Q</th>
<th>B</th>
<th>K</th>
<th>R</th>
<th>G</th>
<th>L</th>
<th>Sh</th>
</tr>
</thead>
<tbody>
<tr>
<td>DM</td>
<td>Th</td>
<td>H</td>
<td>N</td>
<td>V</td>
<td>S</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Z</td>
<td>O</td>
<td>Ch</td>
<td>P</td>
<td>T</td>
<td>Tz</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

By this Temurah a letter in any one of the nine chambers, may be represented by either of the other two letters in the same part of the table. Thus ADM, Adam, might be written IMTh or QThD. It is also written AMTh (=441), Ameth, “truth,” whence Qabalists say that by Aiq Bekar the name Adam is a symbol for truth.

Vestiges of a cipher alphabet based on this table have survived in the rituals of various secret societies. The right angle containing A represents that letter if it contains one dot, stands for I
if it has two dots, and is the cipher for Q if it contains three dots. The complete cipher by AIQ BKR is as follows:

<table>
<thead>
<tr>
<th>AIQ</th>
<th>BKR</th>
<th>G L Sh</th>
</tr>
</thead>
<tbody>
<tr>
<td>D M Th</td>
<td>H N K(f)</td>
<td>V S M(f)</td>
</tr>
<tr>
<td>Z O N(f)</td>
<td>Ch P P(f)</td>
<td>T Tz Tz(f)</td>
</tr>
</tbody>
</table>

The letter “f” in parenthesis indicates the final form of a letter. Other uses for Aiq Bekar will be mentioned in subsequent lessons.

Let me repeat that these methods of Literal Qabalah have been sadly misused. Cranks have employed Notariqon and Temurah, as well as Gematria, to bolster up fanciful doctrines for which they sought Biblical authority. Such misuse of these technical operations is responsible for tile displeasure into which the Qabalah has fallen among those who know it only through such distorted manifestations. By these methods any text in the Bible may be made to mean anything, and whoever wishes to cite Scripture in support of his pet delusions may manufacture texts, when he cannot find them, as easily as a counterfitter prints bogus bills - and the product will be just about as valuable.

On the other hand, the Hebrew scriptures undoubtedly contain intentional misspellings, uses of final letters in the middle of words (thus changing the numeration), and other variations of orthography, which are meant to give certain words or sentences a particular numeral value. Hebrew Rabbis who were not Qabalists knew this, and applied the methods I have just explained to Biblical interpretation. Early Christian writers also used Gematria, and similar systems are elaborated in Gnostic and Neo-Platonic books. The acrostic Psalms, such as the 119th, are a sort of Notariqon by expansion. The placard on the Cross, on which I.N.R.I. was written, is a Notariqon by contraction. Other examples of all three methods abound in alchemical and magical literature.

If we refuse to invent Temurahs of our own, and limit our study of Notariqon to examples taken from standard works, we shall not go astray. Our object is not to prove some new theory, but to find out what is the real doctrine behind the letter of the Qabalah.

Qabalistic cryptograms may seem strange, but there was a time when they were necessary to protect those who used them from the fury of bigots, as well as to keep certain practical secrets from falling into unworthy hands. The ability to solve them is an indication that the student has patience and penetration, and these are qualities which are indispensable to the practical occultist. We have to decipher them in order to learn the practical wisdom behind them, and our time would be well spent if the exercise did no more than sharpen our wits and intensify our power to make associations and discern analogies.

We shall do more than this, however, because “Literal Qabalah” has two meanings. Exoterically it is “the tradition of the letters.” Esoterically it is a method for gaining firsthand knowledge of truths veiled in Hebrew words and phrases, through instruction from within.
It must not be forgotten that QBLH, Qabalah, is derived from QBL, to receive, and until we do receive, we are not Qabalists. We have not grasped the meaning until we understand that those outer forms, and also everything else taught by books or teachers, only prepare us for the higher instruction which comes from within.

To be receptive is not to make the mind a blank. We must grasp the difference between becoming puppets of unknown forces reaching us from without and opening ourselves to receive and express the One Power whose might we direct as it flows outward through us from within. True receptivity is the mental state achieved, after patient practice, by those who obey the injunction which is usually translated “Be still and know that I am God.” A more accurate version is, “Let be, and know that I, Elohim.” There is no “am” in the Hebrew original, and the final word is ALHIM. Elohim, “gods,” which is the masculine plural of a feminine singular. The text advises us to “let be,” to abstract ourselves from interference with and from the external world, to withdraw from the tumult of personality, in order to know the real “I,” which, although is eternally ONE, is manifested through the creative gods or Elohim (the SEVEN spirits of God.)

Of all duties we count important, of all needs we deem indispensable, of all pleasures we regard as contributing to our happiness, no duty is so imperative, no need so vital, no joy so intense as that of daily communion with the One Self, the central principle which finds differentiation and expression through the activities of the creative forces of the universe (in our hearts is the power that creates, sustains and transforms all external conditions as all the work of the world). To know that ONE we must learn to ‘to enter’ the closet and shut the door to the clamor of the outside world. Because the Qabalah, and especially the literal Qabala, enables us to do this, by leading us thought step by step away from outward forms to interior meanings, it is a variation of what Hindus call Gnana Yoga, union by knowledge. Approach it from this point of view and you will profit by your study.
A BRIEF QABALISTIC DICTIONARY

N.B. Words are grouped by their numbers. Digits are given as to special meanings of numbers representing geometrical figures, etc. The basis of this list is the Sepher Sephiroth. The largest Qabalistic dictionary which is published in the Equinox, vol. 1, No. X. I have amplified some of the definitions and here and there a few words discovered by me in the course of research work have been added.

3. Triangle. Binah. Sephirah of Saturn. AB, father; a green plant; BA, to go out and in.

4. Square and Cross. Chesed, Sphere of Jupiter. ABA, father; BB, an excavation or well; GA, pride, haughtiness.

5. Pentagon and Pentagram. Geburah, Sphere of Mars. ABB, to shine, to yield fruit; AGA, to flee, a fugitive; AD, fog, mist; BBA, division, section; BG, back, also food or spoil; GB, hill, mound, vault, arch.

6. Hexagon and Hexagram, the Shield of David. Tiphareth, Sphere of the Sun. S:1 to 3. BD, isolation, separation (the root of the word naming the sixth path); GBA, to gather, collect; a reservoir; GG, roof, top of altar; DB, a bear; HA, lo! behold! a window; the letter V, Van, used as the conjunction ‘and’.

7. Heptagon and heptagram. Netzach, Sphere of Venus. Sum of the sacred numbers 3 and 4. ABD, to wander, to disperse; AGG, the proper name, Agag; ‘flame”; ADB, to languish, grieve; AHA, notariqon of ADNI HARTz, Adonai ha-aretz. “Lord of Earth”, a divine name attributed to Venus: AV, desire; either, if. or BDA. invent, devise, imagine, feign; GD, the proper name Gad, a tribe of Israel, meaning ‘good fortune”; DAB, to pine, sorrowful; DBA, to flow in. influx; prosperity. riches; DG, a fish, particularly recommend in the study of this number, in all its relations. The words given above are valuable keys to the right understanding of the operation of the Venus vibration and its application to VICTORY or success on all planes.)

8. Octagon and octagram. Hod, Sphere of Mercury. ABH, to breathe after, to be acquiescent, to will, to intend; AGD, to bind, to combine; AHB, desired, beloved, the proper name Ahab; AZ, then, whether, also, if; BAH, entrance, threshold; DAG, to be anxious. The proper name Doeg; DD, love, breast (of woman). (Study this section carefully. remembering that the sphere of Mercury and the number 8 are related to Hermes, and to the intellectual Operations of self-consciousness.)

9. Enneagon and enneagram. Yesod, sphere of Moon. AVB, to mumble, a ventriloquist; ‘Aub” or ‘Ob,” the force used in the Magic of Darkness; ADD, to endure, last, continue; era, space of time, duration; AZA, to kindle, to heat; ACh, fire-pot, chafing-dish, hearth; BBH, hollowed out, the apple of the eye; BGD, to cover, a cloak, treachery; QAH, became powerful, grew high; QV, middle, a sounding again, an echoing shout (one spelling of Hod, Splendor).
10. Decagon and decagram. Malkuth, sphere of the elements (the FOUR elements, Fire, Water, Air, Earth). S:1 to 4. AHD, to be united, unity; AT, gently, softly, secretly; an enchanter; BDD, to divide, separation, separateness, separately; BZA, to cleave asunder, destroy; GBH, elevated, exalted, high; GZ. a fleece: DAH, flew, soared; HH, the name of the fifth letter, Heh, window; ZAB, to be yellow, a wolf; ChB, hidden place, bosom.

11. AVD, volcanic fire, firebrand; “Aud” or Od”, the force used in the Magic of Light; AI, where? how?; AI, dry land, coat, country (Job 22.30); BBVA, when; GDD, to tear out, attack; DHB (Aramaic) gold; ZD, proud, haughty; ChBA, to conceal; ChG, circularity of motion; a feast.

12. Number of zodiacal signs of units around the Pythagorean triangle (3 plus 4 plus 5); product of 3 and 4. AVH, desire, longing; AZD (Aramaic) confirmed, concluded; DGH, fish (fem); to multiply (like fish); HVA, Hua, “He”, a title of Kether. (In this name for Kether Qabalists refer H to Binah, V to Chokmah and A to Kether); VV, name of sixth letter, Vau, hook, nail, pin; ChBB, to cover, protect, love.

13. Many divine names are multiples of 13, to show that they are aspects of ACHD, unity, and AHBH, Ahebah, love. ACDH, a bundle, a joining together; a vaulted arch, the sky; AHBH, beloved, love; ACHD, unity; AIB, to violate, to asperse a female enemy; BHV, desolation, emptiness, terror, void (Genesis 1:2); GHH, raised up; DAGH, anxiety, care, grief; DVG, a fisher; HGH, to divide, to separate dross; to think, to contemplate; ZV, blossom, splendor; here, this; ChGB, to pluck off, eat; a locust; IBA, he shall come.

14. An Egyptian, Masonic and Rosicrucian mystery number. It is the height of the Great Pyramid in proportion to the length of its base-line; the number of parts, according to some accounts, into which the body of Osiris was divided; the number of days that Hiram Abiff was buried. ATD, to pierce, to penetrate; thorn, spine; GIA, rising ground; DBCh (Aramaic) to offer, to sacrifice; an offering; DVD, the proper name David; love, beloved; HDH, to seize, lay hold of, stretch out the hand; ZHB, gold; ID, hand.

15. S:1 to 5. ABIB, month of Exodus and Passover; AID, steam, vapor; GAVH, elevation, pride, majesty, haughtiness; HVD, Splendor, 8th Sephirah; ZVB, overflowing, abounding; ChBH, to cover, conceal, hide; IH, Jah or Yah, the divine name attributed to Chokmahan.

16. AHBI, my favorite, my beloved; AIBH, hatred; ChTA, to miss, to fail; a sinner, a penitent; ChI, living; DVCh, to purify.

18. Combines digits of beginning (1) and ending (9). AVIB, an enemy; AIVB, Job “the greatly afflicted one;” DIH, to be black; ChVH, name of the first woman, Eve; it also means: to be, exist, live; to say, relate, make manifest; to bend, to curve; a round tent, a circle of tents, a village.

19. AChVH, fraternity; DVI, sickness, melancholy; DIV, ink; ChZH, to see, to behold mentally; to select, to experience; a seer, a prophet; IVD, name of 10th letter, Yod, the hand.
21. S:1 to 6; product of 3 x 7. AHIH, Ehyeh, divine name assigned to Kether, "existence, being;" AK, but, yet, certainly; HGIG, musing, meditation; HVI, ah! alas!; IHV, Yaho, divine name in ancient Semitic mystery cults, rendered IAO in Greek, and connected with Horus and Dionysos in the Chaldean Oracles (Westcott's translation, Chap. 1).

22. Number of letters in Hebrew alphabet; represents a circle, because the approximate ratio between a circle and its diameter is as 22 to 7; or as the whole alphabet to the 7 double letters. BIDV, with his hand; BIVD, by Yod; HAAIH, hearer in secret; ZVVG, the state of puberty; ChVZA (Aramaic), a magical vision; ChTH, wheat; TVBH, good; IAIA, notariqon of IHVH ALHINI IHVH AChD, Jehovah Elohim is one Jehovah; IChD, unity.

24. Number of the "Elders" in the Apocalypse. AHVBI, he whom I love; AVHBI, he who loves me; AZBVGH, the name of a planetary force, Asbogah, associated with Mercury (the root of the name is AZ = 8, the number of Mercury); GVIH, substance, a body; DK, oppressed, humbled, miserable; ZIZ, abundance, plenty, superfluous; KD, a water-pot, earthen vessel for carrying water.

26. (2 x 13), Sum of the numbers of the Sephiroth which make up the Middle Pillar of the Tree of Life (see next lesson). These are 1, 6, 9 and 10, ChVZH, seeing, looking at; ChZVH, sight, vision; IHVH, the Tetragrammaton ("four-lettered name"), Yod-Heh-Vau-Heh, Jehovah; KBD, heavy, weighty, mighty; the liver, the innermost part (as we say, "the heart"); glorious, magnificent; glory, wealth.

28. S:1 to 7. In round numbers, the days of a lunar month; number of pieces, according to some accounts, into which the body of Osiris was divided. TIT, clay; IChVD, union, unity; KCh, power.

32. Number of the Paths of Wisdom (10 Sephiroth plus 22 letters). BL, Lord; VHVIH, an angelic name (note the letters of IHVH, transposed and prefixed by V); ZIVVG, copula maritalis; ZKH, was pure; ChZIZ, zig-zag, forked lightning; KBVD, glory, brilliance; LB, mind, heart.

33. A mystical number in many parts of the world. The magical age of perfection. Represents the union of the 32 Paths of Manifestation with that concealed ONE, whose veils are AIN, AIN SVP, and AIN SVP AVR. BLA, to destroy, to decay; ABL, to wither, to parch; sorrow, mourning; GL, ruin, a heap of stones; a spring, a fountain (because the water rolls out).

34. (S:1 to 16) + 4, that is, 1 to 4 x 4 + 4. This number is related to Jupiter, because it is the constant sum, horizontal, vertical, and diagonal of the rows of figures composing the magic square of Jupiter. AL AB, God the Father, a divine name attributed to Jupiter; BBL, Babel, confusion; GAL, to redeem, to save, to liberate; to ransom; also to profane, to pollute; GLA, to uncover, to reveal; DL, to move to and fro, to totter from weakness; weak, poor, a pauper.

35. (5 x 7). AGLA, notariqon of AThH GIBVR LOVLM ADNI; GBL, boundary, limit; HIK, he will go.
36. S: 1 to 8, A number of the Sun, whose magic square contains the numerals from 1 to 36. 
AHL, tabernacle; HLA, to; VTDVI, confession, LAH, wieldliness, exhaustion, the proper name Leah, LV, perhaps, possibly. Also ALH, God, to be strong, strength; an oak.

37. (3 x 37 = 111, which see Rosirucian Fama gives 37 “reasons of their purpose and intention.” ALV, behold!; BLH, perished, grew old; GDL, to grow great; DGL, banner; HBL, vanity, breath; ZL, profession; ICHIDH, Jeehidah, the SELF, attributed to Kether by Qabalistic psychology (equivalent to the ATMA of Hindu philosophy); LHB, flame.

40. A number representing the fourfold manifestation of the Sephiroth, ten Sephiroth in each of the Qabalistic “worlds” or “planes”. CVL, Liberator. a title of Yesod; GZL, to cut off; ChBL, a rope; to ruin, to bind; ChLB, Milk; ID IHVH, the Hand of Jehovah; LI, to me, mine.

44. A Rosicrucian number; also a circle number, because a circumference is to its diameter as 4 is to 14. AGLI, drops of fluid; AGM, pool, pond, sorrow; GVLH, captive, captivity; DL, a pail or bucket, Hebrew name of the sign Aquarius; DM, blood (this is the word particularly connected with 44 in Rosicrucianism); ChVL, sand; TLH, lamb or ram, Hebrew name for Aries; LHT, flame.

45. S:1 to 9. ADM, Adam, the generic name of the Life-Power as MAN; GAVLH, redemption, liberation; HM, to grow warm; ZZAL, Zazel, Spirit of Saturn; ChBLH, she who ruins; IVD RA VAV HA, spelling of Tetragrammaton in Yetzirah, the Formative World; MAD, greatly, strongly.

48. GDVLH, a name of the 5th Sephirah, Gedulah, greatness, majesty, magnificence; ChL, a woman; strength, an army; ChM, to grow warm; heat, fire; blackness, Ham (son of Noah). ChM, Khem is also the name of Egypt in the Egyptian language. IVBL, Jubilee; KVKB, Kokab, a star, especially Mercury (KV 26, Tetragrammaton, and KB = 22, letters of alphabet).

50. Number of the “Gates of Binah”, or sum of squares on the three sides of the Pythagorean triangle, of the letter Nun ADMH, red earth, soil; ATM, closed, shut up; DC GDVL (great fish) Jonah’s whale; HMH, to ferment; ChBLI, pains, sorrows; TMA, unclean, impure; IM, the sea; KL, all, every; LK, to thee; MI, what? which?

52. (4 x 13) A number relating to the year (52 weeks). ABA VAMA, Father and Mother; ALMA, bright, fertile Mother (a title of Binah); BKL, from all, among all; BN, the Son, a title of Tiphareth; ZMH, imagination, meditation, sin; ChMD, to desire, a desirable one; IBM, husband’s brother; IVD HH VV HH, spelling of Tetragrammaton in Assiah, the Material World; KLB, proper name “Caleb”, a dog.

53. Important because of alchemical meanings. ABN, Ehben, the STONE (i.e. The Stone of the Wise). This word contains the letters of AB, Father (title of Chokmah) and BN, Son (title of Tiphareth). Thus it combines the power of the Sphere of the Zodiac (Chokmah) with the power of the Sphere of the Sun (Tiphareth); GN, garden; ChMH, to defend, hide, a wall; (poetically) the Sun; TChVL the spleen.
55. S:1 to 10. AMA AIMA, Father-Mother, combines the Qabalistic names of Chokmah and Binah; GNB, thief; DVMH, silence; HDVM. footstool; HLK, to walk; KLH, the Bride, a title of Malkuth; NGB, noon, midday; NH, ornament.

56. Important because it is the number of Minor Trumps in the Tarot pack. (7 x 8). AIMH, dread, terror; ANH, lie suffered; IVM, day; NAH. beautiful.

57. ABDN, ruin; AVKL, consuming; AVN, wealth; AlVM, formidable, terrible; ANV, We; BITVL, a breaking down, subversion, destruction; BNH, built; DGIM (p1. of DG), fishes, the sign Pisces; MZBCh, Altar; MChBVA, the laying-by, making secret.

61. ADVN, Master Lord; ALN, No-Thing (first veil of the Absolute); ALIK, toward, to thee; ANI, I, myself { BTN, belly, body; HVN, wealth; HLVK, movement, walking, motion (power assigned to Nun); NVH, to stay, abide, dwell; dwelling, habitation, meadow.

64. A number of Mercury, whose magic square contains the numbers from 1 to 64. ANChH, deep breath, sigh; DIN, Deen, Justice, a title of the 5th Sephirah; MI ZHB, golden water; NBVAH, prophecy (the root is NBV, Nebo, the Aramaic name of Mercury); NVGH, Nogah, name of the Sphere of Venus, “external splendor”; NVCH, the proper name, Noah, “to incline, lie down, rest.”

65. (5 x 13) ADNI, Adonai, Lord; HIKL, the Palace; HLL, shone, gloried, raised; HS, be silent; MZVZH, doorpost; MKH, stroke, wound; plague, defeat.

66. S:1 to 11. A circle number, because circumference is to diameter as 66 to 21. AKILH, food, victuals; ALRIK, the Lord thy Cod (Deuteronomy 4:24); ANIH, a ship; BChVN, trial, experiment; CLCL, wheel, circle, celestial orb or sphere (literally “whirl”).

67. BINH, Binah, Understanding, 3rd Sephirah; ZIN, name of 7th letter, Zain, sword, weapon; ZLL, motion to and fro; to strew about, to waste; profligacy, baseness; ChNT, to embalm.

72. Number of quinaries (divisions of 5 degrees) in zodiac. BKN, in, so, thus, then; BSVD, in the secret; VIKLV, and they are excellent, finished; ChSD, name of 4th Sephirah, Chesed, Mercy; IVD HI VIV HI, spelling of Tetragrammaton in Atziluth, the archetypal world.

73. CML, name of third letter, Gimel, camel; ChKMH, name of second Sephirah, Chokmah, Wisdom; ChSH, to trust in, to shelter; IVM TVB, feast day (literally “day of good”).

74. DIN, leader, chief, judge; HGIVN, thought, contemplation, meditation; HDSH, proper name, Hadassah (former name of Esther) “myrtle”; LMD, name of 11th letter, Lamed, ox-goad; as verb LMD = to teach, to instruct; SBIB, circle, circumference, circuitous course; OD, the veiled or hidden time; eternity.

80. VOD, union, an assembling: ISVD, Yesod, FOUNDATION, name of 9th Sephirah; KLL, universal, general.
81 A number of the Moon, whose magic square contains the numbers from 1 to 81. ALIM, gods; ANKI, the pronoun “I” Exodus 23:20); AP, anger, wrath (also “nose”); KSA, throne; PA, here, hither.

84. AGP, a squadron, a chosen troop; DMM, was silent; ChLVM, a dream; ChNVK, proper name, Enoch, “an initiate”; IDO, knew.

85. GBIO, flower, clip; HMM, to confuse, rout; MILH, circumcision; PH, name of 17th letter, Peh, mouth.

86. AHIH ADNI, “I AM the Lord~”. combines divine names of Kether (AHIH) and Malkuth (ADNI); ALHINI, gods, Elohim; HLLVIH, Hallelu-Jah; KVS, cup, goblet; the lot of fate, whether good or bad; also the pelican called KVS, because its throat resembles a cup or bag. The pelican is an important alchemical and Rosicrucian symbol); MVM, want. fault; blemish, stain, defect; MLVI, plenitude.

90. MIM, name of 13th letter, Mem, that which flows, waters; MLK, to rule; the King, a title of Tiphareth; SL, wicker basket; also KLLI, Collective, title of the thirtieth Path of Wisdom.

91. S:1 to 13 (7 x 13). AILN, tree; AMN, Amen, same as Egyptian god-name, Amen or Amun; APVD, Ephod; IAHDVNHI, the letters of IHVH ADNI interlaced; MAKL, food, fare; MLAK, angel; MLKA, daughter, virgin, bride; MNA, manna; SVKH, a hut, tent, booth.

92. quagmire, bog; IHVH ALHIK, The Lord thy God (Deuteronomy 28:58); PChD, Pachad, a name of the 5th Sephirah, “fear, terror”.

100. IMIM, the seas, the times, a day; KLIM, vases, vessels; KP, name of 11th letter, Kaph, palm of hand; MDVN, effort, exertion; MChl IBAL, mitigation of the one by the other; OL, high, Most High.

104. AB HMVN, father of the mob; MDIN, quarrel, dispute; SGVLH, personal belongings; SDM, Sodoin; SVLCh, giving up, presenting, remitting; TzDI, name of 18th letter, Tzaddi, fishhook.

106. DBQ. attained; NVN, name of 14th letter, Nun, a fish; as verb, to sprout. To grow; PVK, to color, to paint; eyebrow paint; TzChCh, to glow, to burn; to be shining, white; QV, line, string, linen thread.

111. ADMVNI, red (Genesis 25:25); ALP, name of first letter, Aleph, Ox or Bull; a thousand; as verb, to slip, to glide; to learn, to instruct; ASN, ruin, destruction; sudden death; AOM, equivalent to AUM, the Hindu Pranava or sacred syllable, commonly written OM; APL, thick darkness; MHVLL, mad; OVLH, injustice, inequity, an offering; PLA, to divide, separate, distinguish; wonderful, extraordinary.
120. A Rosicrucian number. S:1 to 15 (1 x 2 x 3 x 4 x 5). KOL, according to Is. 59:18 and 63:7; MVSDI, foundation, basis; MVOD, the time of the decree; MLIM, words, sayings, decrees, prophetic sayings; MSK, to mix, to temper; SMK, the name of the 15th letter, Samekh, to support, strengthen, invigorate; prop, post; OMVD, that which is stretched out; erect; a pillar.

130. HTzLII, deliverance; MLAK HGAL, the Angel of Redemption; MUN, decrees, prophetic sayings; OIN, name of 16th letter, Ayin, eye or fountain; ONI, humbled, suffering, forbearing; SLM, a ladder.

148. AHIH IH IHVH ALHIM, a name of God; ZVLL VSVBA, glutton and drunkard; ChMQ, to enclose, encompass; MAZNIM, scales, Hebrew name of the sign Libra; NTzCh, Netzach, VICTORY, 7th Sephirah; QMCh, to pound, grind; meal, flour.

160. KSP, silver; NOM, grace, loveliness, delight; NPL, a) to fall down, b) birth, but generally premature birth, miscarriage; SLO, to be heavy, burden, weight, a rock; OTz, a stem, stock, shaft; a tree; wood as a material (compare Greek hvle, wood, the Gnostic tenn for root-matter); TzLM, image; QIN, that which is pointed, lance, spear, proper name, Cain; QIIM, stable, name of the 23rd Path of Wisdom.

186. ABN NGP, a stone of stumbling (Isaiah 8:14); MVSP, an increase; MMVNIM, prefects, magistrates; MQVM, a place; QVP. name of the 19th letter, Qoph, back of head; also, as a word of foreign derivation incorporated into the Hebrew language, an ape.

207. AGRAB, scorpion, name of the sign Scorpio; ADVN OVLM, Lord of the Universe; AVR, light; AIN SVP, limitless, boundless, the second “veil of the Absolute”; HRH, ate; GDR, walled, fenced; HBR, that which cuts; ZQNIM, the elders (Deuteronomy 21:19); ZQQ, melt, fuse; ZR, the crown of the Ark of the Covenant; RBH, grow great, multiply.

360. Number of degrees in a circle, and of days in the Egyptian year. HMShIH, ha-Messiah, the Messiah; ROMLM, thunderings; ShIN, name of 21st letter, Shin, a tooth; ShNI, two; IShN, to be weary, to wither, to sleep; old, inactive; ShKM, the shoulder, to lead; ShLL, booty, gain.

406. S:1 to 28. AThH, Ateh, THOU, a divine name; OM HARTz, a boor, an ignoramus (literally, “man of earth, a clod”); ShVQ, to join closely, to flow, to run; leg or lower thigh (of man or beast); street, marketplace; ShNVIM, alterations; ThV, name of 22nd letter, Tau, mark, sign, signature, the Tau Cross.

412. BITh, name of second -etter, Beth, house, dwelling; people, tribe; ChDTh (Aramaic) new, young, fresh; TzMR LBN, white wool; RVM OLIVN, Supernal Height, a title of Kether; ThAVH, desire, wish, longing; the object wished or longed for. 414. AZVTh, Azoth, a name of the Quintessence, A + Z, (Latin) + Ω (Greek) + n (Hebrew). Initial and final in three languages; AIN SVP AVR, En Soph Aur, the third “veil of the Absolute”, Limitless Light; HGVTh, meditation (Ps. 49:3); MShVTTIM, going forth; ShChVQ, Mirth, attributed to the letter Ayin.
418. ChTATh, punishment, sin-offering; ChiTh, name of the 8th letter, Cheth, hedge, fence, field; BITh HA, “House of Heh”, or “House of the window”; IChTh, union, the proper name Jahath; IThCh, to beat, to strike.

419. TITh, the name of the ninth letter Teth, a serpent: SDM OMRH, Sodom-Gomorrah.

434. AISh MLChN4H, “man of war” (Exodus 15:3); L)LTTh, name of the 4th letter, Daleth, a door (the leaf of the door, not the opening or doorway); OMIShDI, proper name, Ammishaddai, “people of the Almighty”.

496.5:1 to 31 ATh HMIM, essence of the waters; ATh HMLK, essence of the King; LVIThN, Leviathan; MLKVTh, Malkuth, name of 10th Sephirah; TzRVR, a small bundle, a little stone.

510. DRVSh, allegorical sense; IRSh, to seize, lay hold of, take possession of; lIShR, uprightness, probity; RISh, name of 20th letter, Resh, head or face; ShiR, song; ShRI, Sarai, princess, first name of Abraham’s wife; ThNIN, serpent, crocodile, dragon.

620. ChKMHBINHVDOTh, Chokmah, Binah and Da’ath (the union of Chokmah and Binah is Da’ath, knowledge); KThR, Kether; ShORIM, gates, doors; ShShK, Temuriah of BBL, Babel (Jeremiah 25:26 and 51:41).

1081. ThPARTh, Tiphereth, Beauty, name of the sixth Sephirah. In the foregoing pages the word (Aramaic) indicates that a word is not Hebrew but is from the language formerly called Chaldee, but termed Aramaic by modern philologists. This language is that in which part of the Book of Daniel is written. It was also the language spoken by Jesus.

In the lessons on the Tarot you will find much use for this dictionary. In the meantime, you will benefit by tracing out the connections between the various words given under each number. Especially important is it to find the inner correspondence between words whose external meanings seem to be conflicting.
THE TREE OF LIFE
Section A: Lesson 10

The Tree of Life, OTz ChIIM (=228), Autz Chaiim, is a Qabalistic diagram based upon the following statement, which is made at the very beginning of the Sepher Yetzirah, or Book of Formation:

"In thirty-two mysterious paths of wisdom did the Lord write... He created the Universe by the three forms of expression: Numbers, Letters and Words."

In Lesson 8 you received the names of the twenty-two Paths of Wisdom corresponding to the letters of the Hebrew alphabet. In the preceding lesson you were told the commoner names of the ten Sephiroth, the numbers, and the names of the Paths to which they correspond. The purpose of this lesson is to explain the formation of the diagram in which these ideas are combined, so that their relations to each other are graphically represented.

This diagram has been called "a key to all things." The reason why it may be so described will perhaps be easier to grasp if I quote a passage from Knut Stenring's notes to the Sepher Yetzirah (p.36 of his translation):

"In the Biblical narrative of the creation (Gen. 1.), the name of Elohim is mentioned 32 times. 32=LB in Hebrew characters, and signifies 'Heart', a symbol of spirituality and intelligence.

"Considering the Mind of man as a faint reflex of the Universal Mind, which is God it follows that any human idea is the vague image of a perfect idea which is of God. Man endeavors to idealize this dim mind-picture, and the result is a symbol which, so far as human intelligence can reach, will be in the likeness of the perfect idea. Man cannot think without the use of symbols.

"The 32 Paths of Wisdom are 32 notions which comprehend the whole creation. Under these fundamental ideas all that exists is classified. When the Lord wrote a 'Number' or a 'Letter', in each of these paths forces were created 'from' which everything was formed. By means of their symbols - otherwise 'Numbers' and 'Letters' - these forces became apprehensible to the human mind."

You will remember that the numerical symbol of the undifferentiated Life-Power is 0. Hindus say it is to be described by negatives only, and Qabalists imply the same idea when they choose the following names (which you have already learned) to represent 0:

a) AIN, No-Thing. The most abstract idea of universal subsistence. This is the "first veil" of the Unknowable, because NO-THING does not define THAT WHICH IS, being only a negation of all possible notions of quantity, quality or mass.

b) AIN SVP, En Soph. No Limit, the Boundless. This is the idea of pure space, extending to infinity in every direction. It is also the conception of limitless potency, of latent energy.
which cannot be diminished, no matter how great the demands upon it. It is the denial, furthermore, of any mental limitation. Ain Soph is the boundless possibility of knowing. Finally, it is the denial of the limitation of time. The Boundless Subsistence unites past, present and future in an eternal now.

c) AIN SVP AVR, En Soph Aur. This "third veil" of the 0 declares the identity of the ONE REALITY which is NOTHING with infinite and eternal radiant energy. AIN SVP AVR, however, is not physical light. It is the living radiance which medieval adepts named L.V.X., transcending all our physically influenced ideas of what light is.

The 0 and its three veils, are not included among the Sephiroth. These are the primary modes of existence, the first self-representations to Itself of Itself by means of which the Life-Power seemingly projects Itself into manifestation. The Sephiroth are names for the "standing-forth." AIN, AIN SVP and AIN SVP AVR are names which indicate our inability to picture or define Subsistence, "that which stands under and behind" all that exists.

At the beginning of a cycle of manifestation the 0 concentrates itself at a point within its limitless subsistence. From this point the Numbers or Sephiroth seem to emanate; but a Gnostic writer tells us, "they do not really emanate."

This means that because the universal subsistence is infinite, there can be no point in space where it is not. Consequently though the Sephiroth seem to be projected into existence from within the depths of subsistence, they are not really projected, because there is no "outside" for them to be projected into. The same thought is behind the Christian doctrine, "In Him we live, and move, and have our being."

KETHER, the Crown, is the number 1, and represents the self-concentration of the Life-Power. Hence it is sometimes named NQDH PShVTh, Nequdah Peshutah, the Small Point or the Smooth Point - the latter probably being the best rendering, as suggesting the absence of friction. NQDH PShVTh = 945, which includes the digits of Justice (9), Mercy (4), and Foundation (9). The sum of these digits is 18, which you should study with the aid of the dictionary in the preceding lesson. The final reduction is 9.

Other names for Kether are ThTh ZL, Tath Zal (= 837 = 8 + 3 + 7 = 18), the Profuse Giver; NQDH RASHVN, Nequdah Rashunah (=721 = 10 = 1), the Primordial Point; RVM MOLH, Rom Meolah (=391 = 13, which see in the dictionary), the Inscrutable Height, a name showing that the First Existence or beginning of the creative process transcends our intellectual grasp; OLIVN, Olion (=166 = 13), Most High, which conveys a like suggestion; RISHA DLA, Risha Dalah (= 546 = 15, which can be seen in the dictionary), The Head which is NOT, a name which directs attention to the fact that Kether, although as lit is the beginning, is not really the true "Head" or Source of existence, which is 0; ARIK ANPIN, Arikh Anpin (=231 plus 191 = 422 = 8), the Vast Countenance, or Macroprosopos. "Of Him it is said," writes Mathers in The Kabbalah Unveiled page 24, "that He is partly concealed (in the sense of His connection with the negative existence) and partly manifest (as a positive Sephirah)."
To explain the symbolism of Macroprosopus in detail is needless here. It is said to be reflected into the Lesser Countenance, or Microprosopus, which we shall encounter presently.

CHOKMAH, the second Sephirah, has the following additional titles:

KChMH, Kachmah (=73, the word being written with the same letters as ChKMH, Chokmah), the Power of Formation; AB, Ab, the Father. The divine name IH, Jah or Yah is assigned to Chokmah.

BINAH, the third Sephirah, is also called:

AMA, Ama (=42) the dark, sterile Mother; AIMA, Aima (=52) the bright, fertile Mother; and KVRSIA, Korsia (=297 = 18). Note also that the first two letters of KVRSIA add up to 26 = IHVH, Tetragrammaton, that the next two add to 260, or 10 x 26, suggesting the multiplication of the power of Tetragrammaton through the ten Sephiroth, that Yod follows these two pairs of letters, as if to emphasize the number 10, and that the end of the word is Aleph, to indicate unity. It will pay you to analyze this word letter by letter. The divine name assigned to Binah is ALHIM, Elohim (=86 = 14 = 5).

Kether, Chokmah and Binah constitute what is termed the SUPERNAL TRIAD, which is represented as a triangle, with its apex in Kether, Chokmah at the right end of its base, and Binah at the left, thus:

The second triad of Sephiroth is the reflection of the first, and consists of:

CHESED, the fourth Sephirah, also called GDVLH, Gedulah (=48), Magnificence. Literally, Gedulah means “mighty acts” and thus denotes “power in action”. The divine name of the 4th Sephirah is AL, El (31), the Mighty One.
GEBURAH, whose other names, PACHAD and DEEN have been previously explained, is the second member of the second Sephirothic triad. Its divine name is ALHIM GBVR, Elohim Gibor (=86 plus 211 = 297 = 18).

TIPHARETH, the sixth Sephirah, is also called MLK (=90), Melek, the King, and ZOIR ANPIN, Zaur Anpin (=478 = 19 = 10 = 1). You have already learned that Tiphareth is called Ben, the Son (by inference, the Son of the Father, Chokmah, and the Mother, Binah). As Zaur Anpin, the Lesser Countenance, or Microprosopus, Tiphareth is regarded as the reflection or mirroring of Kether, the Vast Countenance. As the Sun, whose sphere is in Tiphareth, manifests the Life-Power in visible form, so does BEAUTY, wherever we see it, make known to us better than anything else, the real aim or tendency of the Primal Will. This, without any mystification or reserve whatever, is the central teaching of the Qabalah concerning the reflection of the Vast Countenance into the Lesser Countenance. Whoso can follow this clue and penetrate to the heart of the teaching here set down in so few simple words is already a perfected practical occultist.

The Second Triad is represented by a triangle which is the reverse of the first. Note that CHESED reflects CHOKMAH, that GEBURAH is the reflection of BINAH, and that TIPHARETH is the reflection of KETHER.

Thus Tiphareth the Lesser Countenance has the divine name ALVH VDOTh, Eloah Va-Da'ath (=42, the number of AMA, plus 480 = 522), which means Power and Knowledge, while to Kether is assigned the name AHIH, Ehyeh, meaning simply "Existence", undefined and as yet undifferentiated.

This is the second Triad:
The Third Triad is composed of the seventh, eighth and ninth Sephiroth:

NETZACH, Victory, reflects CHESED, and has the divine name IHVH TzBAVTh, Tetragrammaton (Jehovah) Tzabaoth (= 525), Jehovah of the Armies, or Jehovah of Hosts.

HOD, Splendor, reflects GEBURAH, and has the divine name ALHIM TzBAVTh (= 585), Elohim Tzabaoth, the gods of the armies, or Gods of Hosts.

YESOD, the Foundation or Basis, reflects TIPHARETH, and has the additional title, TzDIQ-ISVD-OVLM, Tzaddik-Yesod-Ohlahm (= 204 plus 80 plus 146 = 430), The Righteous is the Foundation of the World. The divine name is ShDI AL Chl, Shaddai El Chai (=314 plus 31 plus 18 = 363), The Mighty Invisible One.

The third Triad of the Sephiroth is represented by the following triangle:

Dependent from it, and synthesizing or summing up the whole of the preceding Sephiroth, is MALKUTH, the Kingdom. As said in the preceding lesson, Malkuth is also called the Bride, the Queen and the Virgin. She is the Bride of Microprosopus, the Lesser Countenance, or Tiphareth, the Spouse and Counterpart of the Son. Another name for her is ShKINH, Shekinah (=385), which corresponds by Gematria to OShIH, Assiah, the World of Matter, and to ShPH, to hold, to contain, to take up; word, speech, language. Consider the sequence of letters in ShPH - TOOTH-MOUTH-WINDOW. By referring to the lesson on the alphabet you will see that Shin corresponds to the Primal Fire which is the Life Breath of the Gods; Peh represents the Rajas quality, or Mars vibration; Heh, by Yetziratic attribution, stands for Sight or Vision. Thus ShPH represents the descent of the Primal Fire (Sh) into expression (Utterance, Peh) through the self-contemplation of the Life-Power (Heh, Seeing). The Kingdom is the "language" of the Creative Life-Power.
The three Triads, and Malkuth, their synthesis, are combined in the Otz ChIIM, Autz Chaiim (literally, "Tree of the Living Ones", to remind us that each Sephirah is an aspect of the One Living Intelligence).

Several examples of this diagram accompany this lesson. All of them are constructed according to a particular geometrical plan. This construction is based upon an arrangement of four intersecting circles, having a common diameter. Figure 1 (on the following page) shows the four circles. Figure 2 is the Tree of Life. The common diameter (Figure 1) is from 0 to 10. The points numbered from 1 to 10 are taken as centers of circles similarly numbered. These are the positions of the ten Sephiroth:

![Figure 1](image1.png)

To construct Figure 1 FOUR circles are required; the common diameter is divided into FIVE parts; THREE circles are those which mark the positions of the Sephiroth. In the four circles TWELVE points are specifically located by the intersections of the circles with each other and with their common diameter.

These are the sacred numbers which we have already had to consider in connection with the Pythagorean Triangle, THREE. FOUR, FIVE, and their sum, TWELVE. At present you need only remember that because the diagram of the Tree of Life is based upon a construction
which emphasizes these numbers, that construction is one of many links in the chain of

evidence connecting the Qabalah with the Wisdom of Egypt.

The first of the diagrams accompanying this lesson gives the names of the Sephiroth, the

numbers of the 32 Paths, and the positions of the Hebrew letters on the Tree of Life. Learn

this diagram first, so that you can draw it without referring to the copy given here.

The second diagram is that of the Cosmic Tree. It gives the cosmic meanings of the different

Sephiroth, and the planetary, zodiacal, and elementary attributions of the paths of the letters,

according to the Sepher Yetzirah.

The third diagram provides the Divine Names attributed to each of the 10 Sephiroth. It is

suggested that the serious student color many such diagrams as described in the following

paragraphs.

The White of KETHER symbolizes the undifferentiated brilliance of the Limitless Light. The

Opalescent Gray of CHOKMAH (shot through with flashes of rainbow tints when seen

clairvoyantly) symbolizes the splitting up of the white light of the Primal Unity into its lines

of tendency, or the recognition by Wisdom of the limitless possibilities of the Primal Will (in

painting this, simply mix Black and White to make Gray. Unless you are an expert, you will

be unable to make anything like an adequate representation of the opalescent effect of this

first differentiation). The Black of BINAH is really a mixture of the three primaries, with a

predominance of Blue. It represents a slowing-down of the rainbow vibrations of Chokmah.

From its seeming darkness are differentiated three hues, the primary pigments, assigned to

the Second Triad.

As said before, the Second Triad reflects the first. The Gray of CHOKMAH is reflected into

the Blue of CHESED, Sphere of Jupiter. The Red concealed in BINAH, Sphere of Saturn, is

mirrored in GEBURAH, Sphere of Mars. The White Brilliance of KETHER is reflected as

the equilibrating Yellow of TIPHARETH, Sphere of the Sun.

The colors of the Third Triad are the secondaries. Each is a mixture of two hues of the

Second Triad. The Blue of CHESED and the Yellow of TIPHARETH make the Green of

NETZACH; the Red of GEBURAH and the Yellow of TIPHARETH are mixed in the

Orange of HOD; and the Blue of CHESED combines with the Red of GEBURAH to make

the Violet of YESOD. Thus NETZACH is the complement of GEBURAH, HOD is the

complement of CHESED, and YESOD is the complement of TIPHARETH, for each of these

pairs of Sephiroth is also a pair of complementary colors.

Observe that HOD, sphere of Mercury, is the same color as Gemini, the sign ruled by

Mercury; that TIPHARETH, sphere of the Sun, is the same color as Leo, ruled by the Sun;

and that CHESED, sphere of Jupiter, is the color of the path of Sagittarius, ruled by Jupiter.

This indicates that we are to understand that the spheres of the planets are more in the nature

of the signs of the zodiac than like the planets themselves. The exception seems to be the

sphere of the Moon, YESOD, which is Violet, whereas Cancer, the sign ruled by the Moon,

is Yellow-Orange, and Violet is the color of the sign Aquarius, ruled by Uranus. Observe,
however, that the Violet of Aquarius is complementary to the Yellow of its ruler, Uranus. At this point in your work I cannot say more than that this seeming inconsistency has a rational explanation which gives a key to certain practical operations of considerable importance. I could give you the explanation if I would, but I feel that to do so would be unwise. And at the risk of seeming to some of my readers to indulge in mystery mongering, I may add that what I know concerning this matter was imparted to me under a pledge of secrecy, a pledge which seems to me to have more than sufficient justification. On the other hand, the nature of that pledge is such that I am at liberty to pass on the explanation to any person who is able to ask the right kind of a question. For whoever, by independent thought or investigation does arrive at the point where he can formulate a sufficiently definite opinion to ask such a question will also have come to see why reserve is demanded, and will be ready to observe due caution in passing on his knowledge.

The four segments of MALKUTH represent the elements, Fire, Water, Air and Earth. The colors are derived from the hues of the Third Triad. The Orange of HOD and the Violet of YESOD make Russet, assigned to Fire because Red predominates therein. The Green of NETZACH mixed with the Orange of HOD produces Citrine, with an excess of Yellow, the color of Air. The Violet of YESOD and the Green of NETZACH make Slate, in which the Blue of Water predominates. The color of Earth is apparently Black, but it is really like the color of the Sphere of Saturn, for it is a mixture of all the hues of the Third Triad.

The fourth diagram shows the divine names of the Ten Sephiroth. The fifth diagram gives the names of the 32 Paths of Wisdom, and in studying this it should be borne in mind that the ten Sephiroth as well as the 22 letters are paths. The sixth diagram indicates the psychological attributions of the Sephiroth, the pairs of opposites corresponding to the double letters, the qualities represented by the mother letters, and the functions corresponding to the simple letters.

Besides the arrangement of Triads before mentioned, the Sephiroth on the Tree of Life are grouped by Qabalists in other ways.

One of these is called "The Three Pillars". The three Sephiroth on the right side of the Tree, CHOKMAH, CHESED and NEZTACH, are regarded as masculine potencies, and they constitute the Pillar of MERCY, named after CHESED. The three corresponding Sephiroth on the left side of the Tree, BINAH, GEBURAH and HOD, form the Pillar of Severity, composed of feminine potencies, and named after GEBURAH. The four Sephiroth in the center of the Tree, KETHER, TIPHARETH, YESOD and MALKUTH are said to be androgyne, equilibrating potencies, forming the Pillar of Mildness, named after TIPHARETH.

What has just been said about the masculine, feminine and androgyne natures of the Sephiroth, however, is more or less exoteric. For it is taught also that every Sephirah is feminine or receptive, in its relation to those that precede it on the Tree, and masculine or projective, in relation to those that follow it. Thus every Sephirah is androgyne, or partaking of both masculine and feminine qualities. This is true of KETHER and MALKUTH also, for KETHER is receptive in its relation to AIN SVP AVR, and MALKUTH is projective or
masculine when considered as the beginning of the Path of Return. Thus it is written, "Kether is in Malkuth, and Malkuth is in Kether, but after another manner".

The connecting lines, occupied by the letters, are channels between the Sephiroth. Each has its origin in one Sephirah and its completion in another. The 11th Path, for example, is rooted in KETHER, completed in ChOKMAH, and partakes of the influence of both.

Again, each Sephirah is a point of balance between two or more paths of the letters. Thus KETHER equilibrates the influences of the 11th, 12th and 13th Paths, which proceed from it.

Now, it is written: "The living creatures ran and returned", and the Qabalah teaches that this refers to the involution and evolution of the Life-Power, as diagrammed on the Tree of Life. The whole process is the outcome of the whirling motion set up by the concentration of the Life-Power upon itself. It is on this account that the Sephiroth are represented as circles or wheels.

The whirling motion of the Primal Light runs Out, or descends into manifestation, from KETHER to MALKUTH; and this is the involution of Spirit into Matter (Name and Form). The same influence returns from MALKUTH back to KETHER, and this is the ascent of the Life-Power, the evolution which carries us back to the Source, away from the limitations of Name and Form.

Therefore in studying the Tree of Life, we should remember that each path is a path of ascent or evolution as well as a path of descent or involution. Thus we may say of CHOKMAH that it receives the influence of KETHER through the 11th Path, and distributes it to BINAH through the 14th, to TIPHARETH through the 15th, and to CHESED through the 16th. This statement describes what happens during involution. If we wish to describe what goes on in the process of evolution or ascent, we say that CHOKMAH receives from TIPHARETH the influence of Mediation, through the 15th Path; from CHESED the influence of Measurement and Order, through the 16th path; and from BINAH the influence of Sanctification, through the 14th Path. It then synthesizes these influences.

The Qabalah also represents the Sephiroth as operating in seven planes, as follows:

1st Plane:    KETHER
2nd Plane:    CHOKMAH and BINAH
3rd Plane:    CHESED and GEBURAH
4th Plane:    TIPHARETH
5th Plane:    NETZACH and HOD
6th Plane:    YESOD
7th Plane:    MALKUTH

Again, it is held that every Sephirah includes all the others. Diagrams of the Tree sometimes indicate this by inserting a miniature Tree in each of the ten circles. The meaning is that the Sephiroth are not really separate. They are only separated by our thinking. They are really
aspects of a single Reality, and their differentiation is part of the illusion from whose deceptive power true INITIATION enables us to escape.

The way of liberation is UP the Tree of Life. It is the Path of Return, the retracing of the Way of Outgoing. In a deep occult sense the Parable of the Prodigal Son is an allegory of Manifestation. The Son is the WORD or Logos, the SON whose Sephirah is TIPHARETH. The Elder Brother in the Parable is ADAM QADMON, the Protogonos (first-born). ADAM QADMON is represented by the Sephiroth in their totality, and is particularly associated with KETHER, the Vast Countenance, or Macroprosopus The SON who goes out and returns is the Lesser Countenance, Microprosopus, TIPHARETH. That Son is the consciousness of man, as you will see by reference to the sixth diagram. For it is Ruach, the personal aspect of consciousness, the seat of "good and evil", including the Sephiroth from CHESED to YESOD inclusive. Below Ruach is its vehicle. Nephesh (NPSH 430) assigned to Malkuth, and representing the animal soul, or life of the body. This is fourfold, for it is mineral, vegetable, animal and also rudimentarily human, inasmuch as the cells of human bodies, although they are on the animal plane of consciousness, are, nevertheless, living beings of a different genus from those of other animals on this earth. This Nephesh, as its letters show is dominated by the Rajas quality, for its first letter is that of Scorpio, ruled by Mars; its second letter is the letter of Mars; and its third letter is the Mother-letter of Fire. Yet because this last letter is the Holy Letter, inasmuch as Sh = 300 = RVCh ALHIM, Ruach Elohim, the Life-Breath of the gods, the Secret Wisdom plainly shows that even this outermost and "lowest" aspect of the Life-Power has within its apparent degradation the potencies of redemption.

Above Ruach is NShMH (=395), Neshamah, a word whose primary meaning is "to blow out, as a candle; to destroy". Yet this is also called the Intuition. Here we have the same thought that the Buddhists express, when they speak of the extinction of personal consciousness as the Way Out of this forest of delusion. Jesus also said, "For whosoever will save his life he shall lose it: and whosoever will lose his life for my sake (literally, "on account of me, or because of accepting my teaching") shall find it". As you will find when you study the Tarot in connection with the Hebrew letters, the esoteric meaning of NShMH is: "Through the death of the false personal consciousness (N) comes the new birth and regeneration which manifests as the true consciousness of immortality (Sh) resulting from the absolute surrender of personal life to the inner guidance of LIFE Itself, so that the personal consciousness is, 'I do nothing' (M), yet resulting also in a clear vision of reality which makes him who possesses it perceive that the Lord of the Universe is enthroned in the heart of every man (H)". Can you grasp this paradox? Then you know why the Intuition, assigned to BINAH on the Tree of Life is that which "blows out" or "destroys" personal consciousness, and yet confers the gift of conscious immortality, and the ineffable bliss of "sitting at the right hand of the Father", to employ an Oriental image, full of the most wonderful meanings for those who have ears to hear

Above the Intuition is ChIH (=23), Chaiah, the Life Force. As used in the Bible it signifies the power which quickens, revives, restores. Note the implication of these connotations. Consider, too, the letter-sequence: Ch the FENCE, Yod the HAND, HEH the WINDOW. This indicates that esoterically the Life-Force, whose seat is in CHOKMAH, is to be
regarded as a protecting power (Ch), as that which confers skill and effectiveness to the work of human hands (Yod), and as the source of true vision (Heh).

Yet even Chaiah is not the highest. Seated in KETHER is IChIH, Jechidah (=37), which is the equivalent of what the Hindus call Atma. It is the real SELF, identical with the Primal Will. Not a reflection, not a spark - IDENTICAL. This it was to which Jesus referred when he said.. "I and the Father are One". That Cosmic Self, present everywhere, is the Self seated in your heart and mine. And the Qabalistic name for it (pronounced Yawkheethah, with accent on the second syllable) means "sole; solitary" but at the same tune it carries with it the idea of union and connection. For the SELF although it is One and Alone, is also the link of connection between all its manifestations. Compare it with the other words in the Qabalistic dictionary under the number 37.

To reunite human consciousness with this ONE is the real purpose of practical Qabalah. The work begins by impressing upon the intellectual, self-consciousness phase of the personal mind the true pattern of the cosmic relations. Such a pattern is the Tree of Life. Learn it thoroughly, so that you can reproduce all the diagrams in this lesson without error. Thus you will impress upon your subconsciousness a map, as it were, of the Way to Freedom. Then, by the subconscious processes of association and deduction, this pattern will begin to be built into your very flesh and blood. What is now only a partial intellectual grasp will become a living perception permeating every cell of your body.

In the next Section of this Course you will learn to apply your knowledge of numbers, colors, sounds, letters and the Qabalah to the analysis of the secret meaning of a book of symbols disguised by a certain school of adepts as a pack of cards. These are the Tarot cards, a book of pictorial symbols, concerning which Eliphas Levi said:

"A prisoner devoid of books, had he only a Tarot of which he knew how to make use, could, in a few years, acquire a universal science, and converse with an unequalled doctrine and inexhaustible eloquence". To guide you in your first steps toward this goal is the purpose of Section B.
1 אלי
Aheye

2 יה
Yah

3 אלוהים
Elohim

4 אל
El

5 אלוהים גיבור
Elohim Gibor

6 אלה רוחה
Eloah va-Da'ath

7 יהוה צבאות
IHVH Tzabaoth

8 אלוהים צבאות
Elohim Tzabaoth

9 שדי אל רוח
Shaddai El Chai

10 אדוניה
Adonai
Spiritual Unfoldment
Section B: Seven Steps
As you read this chapter, banish all theological considerations. By “Spirit”, we mean the Life-Power. A glance at your dictionary will show you that "spirit" is derived from the Latin Spiritus, whose root-meaning is breath. Closely akin to the Latin noun are the Greek ‘Pneuma’, the Hebrew ‘Ruach’ and the Sanskrit ‘Prana’. Each of these nouns signifies both "breath" and "life". Each has been used by philosophers to designate the vital principle of plants, animals, and men; and philosophers have always attributed a mental quality to this principle.

The Hebrew term is self-defined by the Qabalistic meanings of its letters. To this I have called your attention in an earlier lesson of this series. Here are some additional details. “Ruach” is a word of three letters, which we interpret thus:

R: Resh, the "head". The location of the brain, which transforms energy derived from light, water, air and food into the various mental states. Thus "head" is a symbol for thought, and the letter R which begins, "Ruach" is a plain indication that by this term the Hebrew sages meant a power in which Consciousness is the primary and controlling element.

To Resh, Qabalists attribute "Fruitfulness and Sterility". "Fruitfulness" signifies the projection of the Life Power into Name and Form, the involution of Spirit, the concrete manifestation of the Infinite and Eternal Energy in finite and temporal things and creatures. “Sterility” means the withdrawal of the Life Power from the concrete and the evolution of Spirit, its return from the world of Name and Form back to the Nameless and Formless Unity we call Limitless Light. Resh is therefore a sign for two movements of the Life Power: (1) descent or Out-going, whereby the Limitless Light apparently divides its unity into manyness; (2) ascent, or in-going, which ends the appearance of manyness. These opposite and complementary activities of the Life-Power are spoken of in Hindu philosophy as "Out-Breathing", the cause of existence, and "In-Breathing", the cause of the return from existence to subsistence. The Eastern sages declare that the Out-Breathing and the In-Breathing are primarily expressions of universal Consciousness. In the Qabalah, the same thing is implied by the attribution of "Fruitfulness and Sterility" to a letter whose name means "head".

Vau: the "nail". The letter name is VV, having a numerical value of 12, a number which is used again and again to symbolize agency, means, or instrumentality. The 12 tribes of Israel were the instruments of the work of Moses. Through 12 apostles Jesus transmitted his doctrine to the world. In astrology, 12 signs differentiate the vibrations of the celestial light-centers. In "Revelation" we read of a city called the "bride" (a technical Qabalistic term applied to Mulkuth, the Kingdom), which is not only a perfect cube, so that it is bounded by 12 lines, but which has also 12 foundations and 12 gates, associated in the text with the 12 apostles and the 12 tribes. This Bride whose number is 12 is plainly a symbol of the purified subjective consciousness, or Prakriti, which is the means or agency through which the Life-Power realizes and perfects its work.
Qabalists attribute “Hearing” to Vau. This links up with Hindu philosophy, because hearing is the sensation produced by sound-vibration, and sound vibration is what Hindus call "Akasha", the primal substance of which all things are made. It is the same as the Quintessence of the alchemists. Akasha is described as "the mixing bowl" of the elements, or as an ocean of substance in which the other elements are like waves. In the manifestation of the Tattvas, between the projection of the Life-Power as Vayu or Air and its expression as Tejas or Fire, the Akasha intervenes, and so between Fire and Water, and between Water and Earth. Thus the Akasha is the connecting link between all modes of the Life-Power's self-expression, and the "nail" (Vau is therefore its true symbol).

Sound vibration is the agency whereby all things are integrated and disintegrated. By it the Life-Power involves itself in the apparent fruitfulness of the Many, and by it the same primal Energy evolves, or returns, to the apparent sterility of the ineffable One.

Ch: the "fence". The noun "fence" signifies circumscription and limitation. It also implies the setting-apart of a field for the purpose of cultivation. In the Tarot the letter-name, Ch I Th, is represented by the Chariot, the Hermit and the World. The symbolism of the Chariot tells us that the Life-Power manifests Itself through a vehicle, called Matter, which is not a thing, but is merely a generalization of the human mind, a term invented to enable us to speak of the sum-total of our experience of name and form, each separate experience in that sum-total being a modification of what the Hindus call Prakriti, which we have previously identified with the universal subjective mode of consciousness. The Hermit reminds us that the descent of the Limit-less Light into Name and Form in no way binds the One Source of all existence, which remains ever alone and free, as we learn from the Bhagavad-Gita, where Krishna says: "I will established the universe with a part of myself, and remain separate." The final card of the series of major trumps develops in symbols the logical consequence of the doctrine that the Life Power cannot fail, and that it may succeed, the outcome of its descent into the appearances of Name and Form must be a gradual perfecting of those very appearances until they become what has been called “the unspotted mirror of the glory of the Limitless Light.”

By “spiritual unfoldment” therefore, I mean the release of latent potencies of this Ruach. These are now bound up, or involved, in the particular limitations of Name and Form which constitute your personality at its present state of evolution. Hence I have been careful to speak of "unfoldment", rather than "of "attainment”. As you pass through these seven stages, you will neither gain anything, nor will anything be added to your present equipment. Powers already present in the depths of your being will be expressed. Hidden potencies will become manifested abilities. Vague impressions will take form as definite Mental images. This will come about, not through acquisition, but through expression. At this very moment, you are fully equipped. You have the seed-forms of all that you need in order perfectly to express the special tendencies of the Life-Power which are concentrated in your personality. You don't have to get anything. You have to discover what you already have. Then, when you have found your treasure, you have to practice until you can use it with skill and wisdom.

In the Tarot, the seven stages of unfoldment are symbolized by seven groups of major trumps. Each consisting of three cards, thus:
TABLEAU OF THE TAROT
The cards in the upper row symbolize seven dominant mental states or principles. Those in
the second row typify intermediary activities or agencies. Those in the bottom row represent
conditions or phenomena resulting from the expression of the principles of the upper row
through the agencies of the second row.

Be sure to lay out this tableau of the major trumps. It will help you a great deal in your
endeavors to arrive at a better expression of the perfect understanding which guides you
moment by moment through all your lives. When you lay out the cards, and take time to look
at them carefully, you will begin to notice that they are arranged symmetrically. You will see
numerical and symbolic correspondences that no superficial student will ever discover. You
will be doing just what the Magician does in the first Key. You concentrate objective
attention on your work-tools. You make yourself a channel through which the Limitless
Light may flow into your subjective field, there to formulate itself into feelings and ideas
which will presently rise into the plane of objective perception.

The Life-Power in you knows all about the Tarot. It knows why the first pack of these cards
was made. It knows just what every symbol means. It knows exactly what has influenced the
various modifications of the older symbols which have resulted in the production of the pack
you own. It knows everything Mr. Waite, or anybody else knows about the Tarot. Comply
with the mental law whereby the Life-Power communicates its knowledge to its personal
centers, and you may express whatever part of its understanding of the Tarot you may happen
to need in order to *ripen* properly. When you take this tableau of the major trumps, and fix
your attention upon it, assuming deliberately the mental attitude symbolized by the magician,
you are obeying the mental law I just mentioned. DON'T FORGET TO HAVE PENCIL
AND PAPER HANDY, SO THAT YOU CAN TAKE NOTES.

In this lesson we shall study the first stage of unfoldment, symbolized by Group A. Here the
conditions and phenomena are represented by the 15th Key, the Devil. The agency or law
which is at once the immediate cause of those conditions, and the means employed in order
to pass from this state to the next, is shown in the picture of Strength, the 8th Key. The
dominant principle at this stage of unfoldment is the Magician, who represents the primary
cause of the conditions shown in the 15th Key, and the principle that must be applied in order
to escape from the bondage of the first stage.

Place the three cards in Group A before you on a table. Put the Magician at the top, Strength
in the middle, and the Devil at the bottom. Read again the Qabalistic interpretations of Beth,
Teth and Ayin. Read also the explanations of the symbolism of these three Keys. This will
prepare you to receive from the Life-Power a special message about the first stage of
unfoldment, a message which, will supplement and complete the more general considerations

A | B | C | D | E | F | G
---|---|---|---|---|---|---
1  | 2 | 3 | 4 | 5 | 6 | 7
8  | 9 |10 |11 |12 |13 |14
15 |16 |17 |18 |19 |20 |21
you will find in this lesson. Expect to receive this personal message. Prepare for it, and have pencil and paper at hand so that you can record it.

Bear in mind the fact that the conditions and phenomena of the first stage of unfoldment, depicted by the symbolism of the 15th Key, are consequences of the principle typified by the Magician, operating through the law represented by Strength. The ignorance, the fear, the bondage and inversion of the 15th trump are not contrary to cosmic law. They are phases of the way the Life-Power works, inevitable regrettable consequences of its descent into this plane of Name and Form. They are phases of the "Death" which is attributed by Qabalists to the double letter Beth (Magician). St Paul identified death with a state of consciousness when he wrote "To be carnally-minded is death", and this state of being carnally minded is precisely what the Devil represents.

It is a state of imperfect expression of objective consciousness, the principle represented by the Magician. Objective consciousness finds expression in the life of the senses. It is the consciousness that classifies and arranges sense experience. It is the consciousness that reasons in due time, the consciousness that "builds a house" of theory or generalization, from the observation of many particulars. When the observation of particulars is faulty, and generalizations are made from insufficient evidence, the result is invariably some limitation of the powers of man. For no sooner are the generalizations accepted objective consciousness as being true, than they are received without any reservation whatsoever by the subjective mind. The latter is constantly and uncritically amenable to suggestion, and our objective interpretations of experience are the most potent of all suggestions.

The subjective mind is at all times the mistress of all the functions of the bodies of man. It determines the structure of the finer vehicles, as well as that of the physical body. The patterns it works by are the generalizations of the objective mind, the objective mind's interpretations of sense-experience. Thus, when the patterns are wrong, the operation of the law symbolized by Strength produces the condition typified by the Devil. Our bondage is due to the fact that the collective consciousness of the millions of cells in our bodies is tinged with errors, whose source must be sought in imperfect observation and inaccurate interpretation of sense experience.

This imperfect observation and inaccurate interpretation is not ours alone. Much of it is the result of accumulated race-memories. These, combined with our own personal misinterpretations, are the chains that bind us, the essence of that bondage, which has innumerable variations, is just that carnal-mindedness of which Paul speaks. It is the attribution of supremacy to the "flesh" the supposition that physical conditions are the determining things in human experience. One may have very high ideals, and lead a life of chaste austerity, and yet be carnally minded. For the "world", the "flesh", and the "devil" are but different names for these appearances of Name and Form where we now find ourselves. To attribute any causal power whatever to these appearances is to be carnally minded, is to be a real devil worshipper, even though one go to church seven days a week, and recite the "Truth about the Self" morning, noon and night.
The cure for this disease is a better application of the very thing that causes it. It is the application of the “Life” aspect of the phase of consciousness corresponding to the letter Beth. Superficial observation and hasty induction result in false generalizations that are the cause of bondage. Profound observation leads to accurate generalizations that become the suggestions that work through the law symbolized by Strength to effect our liberation.

Here again we are helped by race-memory. For this includes a record of all correct interpretations of sense-experience as well as the record of the false interpretations; and once we start on the right course, the cells embodying these records of truth will be stimulated to increased activity.

This is what all the wise books in the world are driving at when they recommend concentration as the first step to liberation. The Magician symbolizes perfect concentration. He represents the power expressed by him who is able to make his mind "one-pointed". Nature conceals nothing from man who has learned how to watch.

The wise invariably recommend the reading of sacred books as a preparation for unfolding the latent powers of Spirit. What I wish you to observe in this connection is that such reading is an exercise of the Objective mind. These books are part of the memory of nature, a physical, materialized expression of that memory, to be sure, but just as much a part of it as the "Akashic records” we hear so much about. These books contain the generalizations from experience that we all need to learn. The sum total of their teaching is the doctrine that the Life-Power is a limitless unity which uses personal centers as vehicles for self-expression. This is the doctrine implied in the symbolism of the Magician, and from the time you are able to accept that doctrine, from that time it begins to act as a suggestion to the subjective mind. Eventually it will liberate you from every form of bondage.

Mere acceptance of the doctrine, however is not enough. You have to practice holding the mental attitude it implies. You must mentally identify yourself with the Magician. Every day you must take time to remember who and what you really are. The first thing in the morning, at noon, at six in the evening, and just before you retire, you need to say the ten affirmations that we use. Say them with your whole consciousness, not with the lips only. Observe faithfully the times just mentioned, and remember her that at noon and at six o'clock you are joining with the other aspirants in generating a thought-current which formulates the truth about man's real place in the cosmic order — a thought-current which will help and heal many a person whom you have never seen.

These affirmations help to dispel the false notion of separateness, the false idea that the life of man is determined by external conditions, and causes. They restore the Creator to His throne in the heart of man, and dispel the illusion that humanity is the bond-slave of a blind necessity whose roots are in the animal nature (the Devil).

The mistake that enslaves us consists in getting cause and effect inverted in our consciousness. Causes are never external. Effects are never internal. Nothing that is outside can change your inner life, no matter how much you may seem to be affected by what happens, by what people say and do, by stellar influences, or by anything else in your
environment. All these things modify your vehicles, your physical and etheric bodies; but those bodies are just as much part of your environment as houses and trees, or tables and chairs.

So long, however, as you impute to these externals a power they do not really possess, your subjective mind will accept the suggestion, and it will exercise its control over all your vital functions to make "your" personality play the part of a "bond-slave of circumstance." An extreme instance of this is what happens in the ordinary hypnotic demonstration. The hypnotist tells the subject, "You are a dog," and the tries his best to act like a dog.

Reverse the suggestion and you reverse its consequences. Watch your mental processes and you will see that your personal expression of the universal, objective mode of consciousness is at all times absolutely the controlling principle. The subjective mind cannot help carrying out the instructions formulated by the objective. See yourself as the Magician. Realize that your objective mind is the architect of your house of life. Practice thinking of yourself as a center of expression for the primal Will-to-Good, to which all things and conditions are subject. Remind yourself again and again that your personality is the instrument of that Limitless Life-Power, which works through you to manifest a particular demonstration of its power to produce beautiful results.

Practice, I say, and keep on practicing. You have race-memories to overcome. You have your own past errors to rectify. Yet all these will yield to persistent practice, to the constant dropping, day by day, of ideas formulated by objective consciousness into the fertile soil of the objective mind. An error is always a half-truth. You don't have to get rid of your errors. What you have to do is to take the truth that is in them, and complete your realization of it. This is the true inner meaning of the teaching that you are to overcome evil with good.

In this lesson I can only give you hints, to point out the way your mind must follow to arrive at the special understanding of the first stage of spiritual unfoldment which the Life-Power is now ready to impart to you. Complete the work by looking at the Tarot Keys, as explained earlier in this lesson, and listening for the instruction of the Inner Voice. Watch and listen!

This is the beginning of the Way to Freedom.
This is Truth about the Self

0. All the Power that ever was or will be is here now.

1. I am a center of expression for the Primal Will-to-Good which eternally creates and sustains the Universe.

2. Through me its unfailing Wisdom takes form in thought and word.

3. Filled with Understanding of its perfect law, I am guided moment by moment, along the path of liberation.

4. From the exhaustless riches of its Limitless Substance, I draw all things needful, both spiritual and material.

5. I recognize the manifestation of undeviating Justice in all the circumstances of my life.

6. In all things great and small, I see the Beauty of the Divine expression.

7. Living from that Will, supported by its unfailing Wisdom and Understanding, mine is the Victorious Life.

8. I look forward with confidence to the perfect realization of the Eternal Splendor of the Limitless Light.

9. In thought and word and deed I rest my life from day to day upon the sure Foundation of Eternal Being.

10. The Kingdom of Spirit is embodied in my flesh.
Awakening
Section B: Lesson 2

The Tarot Keys for this lesson are the High Priestess, the Hermit, and the Tower. Begin your study by reviewing the explanations of the three letters corresponding to these Keys. Read once more the analyses of their symbolism, and give particular attention to the position of these Keys on the Tree of the Living Ones, as established through their correspondence to the letters Gimel, Yod and Peh.

When you have done this preparatory work, read this lesson to get a general idea of the second step in unfoldment. After this reading comes the most important part of your work.

The Life-Power has a special message for you and you must not forget to get this special instruction from the Teacher within. Because, you cannot expect to do this in a day, you should have seven notebooks, or other convenient means of keeping a record, one for each stage of unfoldment. In these you will set down whatever comes to you from within.

To get the very best results, set apart a few minutes each day for this work. It makes little difference what time you select, so long as it soon after a meal. The main thing is to choose a time you can keep day after day, without being distorted. Take two or three good, deep breaths, and sound the Keynote of equilibration (E). Then formulate a definite question about the stage of unfoldment you wish more light upon. Expect to have your question answered. Sit quiet, and listen mentally. You may hear an inner voice; or a vision may come; or you may not have any sensual experience. In some way, you will have an answer.

Write it down. If you hear what seems to be an inner voice, record its message. If you see a vision, describe it as definitely as you can. If you find ideas coming to the surface of your consciousness, set these down. Perhaps the response may not at first be so definite. You may get only an emotional response. You will perhaps find that you have some sort of feeling about the question you have put. No matter what comes, make as clear and concise a record as you can.

Date this record, and make a note also of the place where you had the experience you have set down. Those among you who are impelled to make a special study of astrology will find this information particularly useful; but every student, whether he takes up astrology or not, will find that there are valuable lessons to be gained from recalling the circumstances attendant upon receiving these personal instructions. All this may seem like a lot of work, but the description is more formidable than the practice. It should take only a little time each day. Some days you may have no more than a sentence to write. Some days there may be several pages.

Be sure that the writing follows meditation, and that it is simply a record of the response which comes from within to a question formulated by your objective mind. This isn't automatic writing or anything of that sort. You are not to sit passive, waiting for anything that may happen to come. You make yourself receptive to a particular kind of information. You know that the omniscient Life-Power knows just how to answer your question, and you
provide suitable conditions for bringing that answer out into the field of your objective consciousness. That is all but if you practice a little every day, you will find that it is more than enough, for you will always get a full measure of response, a measure heaped up and running over, whenever you use this method of tapping your superconscious supply of Wisdom.

Two months from now, read over whatever comes to you within the next few days after you study this lesson. Then study the High Priestess, the Hermit, and the Tower once more. You will discover things that you cannot see now; and you will be able to add not a little to your notes. Perhaps you may feel that some things in your first notes require modification or recasting. This is inevitable, as you ripen in consciousness, that you should find better and clearer ways of expressing the truth that is in you. Thus, you see, there will never be time when you can’t improve your work somewhere, nor a time when you will know all there is to know. Never will you be denied the joy of baking fresh discoveries, the happiness of finding beauties in this wisdom teaching. The riper you become, the more you will know, and the better you will be able to express what you know. You should not begin your work with any tinge of the feeling that these steps are not important. Never permit yourself to think that the instruction you receive now from the One Teacher is not so good as that which is to come later. What you get now, just as it comes, is what is best at your present stage of growth. What comes later may seem better by comparison with your present expressions of the inner wisdom, but as Jesus said, “You cannot bear it all now.”

The second stage of spiritual unfoldment has for its active principle the phase of universal consciousness represented by the High Priestess. This we have identified with what is variously labeled by modern psychologists as “subconscious”, "subliminal", or "subjective" mind. It has also been called “transliminal consciousness”, and there is much in favor of this term. Transliminal means "across the threshold," and this seems to be a more accurate description of the consciousness symbolized by High Priestess, and one more in accordance with the Tarot symbolism. For one thing, it conveys no impression of inferiority, as do the adjectives “subconscious” and “subliminal.” This mode of consciousness we have been able to identify with what Hindu philosophers call Prakriti, and those Eastern sages tell us that Prakriti and Purusha (the Witness, Magician, objective consciousness) are co-existent, co-equal and co-eternal. Through this phase of consciousness we can read the records of past expressions of the Life-Power. Psychologists have found out by experiment that the subjective mind seems to have perfect memory. Nothing that you have ever experienced has been forgotten. Some experimenters have even succeeded in tapping the subconscious memories of previous incarnations. Under hypnosis recollection has been carried back to birth, and then, under the command to go back still farther, the subject has related the experiences of a person who lived several generations earlier.

Objection has been made to such experiment, on the ground that the results are tainted by the operator's suggestion, and that consequently there is no proof that the subject is recollecting his own former existence. In some instances, however, the investigators have been able to verify the experiments in some measure through looking up ancient records. Thus they have learned that at such and such a date, a person such as the subject mentions actually lived, and that at the same time events happened, such as the subject seems to remember. Even if we
admit that the subject may not be reading the record of his own personal experience, the fact remains that through the transliminal consciousness we may find what seems to be the memory of nature.

I have no hesitancy in saying that you are carrying with you a perfect record of everything that has happened to you in this life. Nor have I the slightest doubt that you can learn whatever you need to know about previous physical expressions of the particular tendencies which the Life Power is now unfolding through your personality.

I offer no argument in favor of the doctrine of reincarnation. I refuse to be drawn into arguments about it. Objections to the doctrine always come from people who haven't had a certain kind of experience. I am choosing my words carefully when I say that I know that the particular complex of activities now projected as the personality "Paul Case" is the continuation of activities which in other times and places were projected into physical existence as other personalities. I say that I know, because I can remember those other personalities with as vivid a recollection of details of emotional and intellectual experience as those which enable me to identify this present "Paul Case" with a certain youngster of ten whose reputation for deviltry was emphasized by the fact that his father was a spotless pillar of the Congregational Church. I remember that I was once that boy. In exactly the same way, I remember that I was a rabbi who wrote a Qabalistic commentary on the Book of Genesis. For me, one memory is just as valid as the other. Argument will never overthrow what I have experienced.

The scroll of the High Priestess symbolizes this cosmic memory, to which we all have access. Keep in mind the fact that the two aspects of the Life-Power (Purusha and Prakriti, objective and subjective; Magician and High Priestess) are co-existent. In a sense we may say that the Life Power is both. It is the unity of which these are the poles. The two poles are present wherever the Life-Power is present, and they are present in their entirety. What seem to us to be personal manifestations of objective or subjective consciousness are really manifestations of the one Life-Power in either its objective or subjective modes. Logical necessities of the process whereby the Life-Power expresses itself in existence result in the illusion of personal separateness; but we are able by the exercise of reason to find out that this is an illusion, and after reason has taken us this far, we can go on and make experiments which forever free is from the delusions caused by that illusion. We have to remind ourselves continually that we are not separate beings, until we have established a subconscious habit of recognizing our essential identity with the Life-Power.

Careful observation of nature, which is really the practice of the objective concentration symbolized by the Magician, enables us to discover the essential unity of Being behind the veil of manifold appearances. This discovery has then to be transferred from the field of objective consciousness to the subjective mind. We make the discovery by closely watching what happens in the plane of existence that we contact through sensation. From that plane we get the facts which are utilized in the objective process of Inductive reasoning. At this point in our unfoldment we do not experience the unity of Being as we shall experience it when we become riper. We perceive it intellectually, as a premise or hypothesis, which we then turn
over to the subjective mind, and this premise is the seed that the magician plants in his garden.

Now in considering the first stage of unfoldment, we saw that the subjective mind is continually amenable to suggestion, and that it controls all the vital functions. It is the mistress of the body building processes. It determines cell-structure. Consequently, when the subjective mind is impressed with the premise of the unity of Being, every cell of the billions in the body is modified by that impression. The cells are units of subjective consciousness, and the suggestion accepted by the subjective mind tinges consciousness of all the cells.

Thus, from the moment the objective mind impresses the subjective with the premise of non-separateness, the mental state of all the cells begins to be changed. Some cells do not adapt themselves easily to this new condition of personality. They die, and are eliminated from the body. Their places are taken by new cells, new “vine-skins” to hold the “wine” of the new idea. Thus there is brought about a gradual change in the structure of the body, until a moment arrives when there is a sufficient number of new cells to make possible a flash of personal realization of the truth. Weeks and months, perhaps years, may have passed while these invisible and imperceptible changes in cell-structure were being accomplished. The person in whose body these changes are happening has no inkling of what is going on; but all at once there comes a flash of direct perception which seems to upset his whole house of life, a sudden, catastrophic glimpse of reality such as is pictured in the 16th Key of the Tarot.

Sometimes this experience is so vivid that it temporarily paralyses one or more of the person’s faculties. One may be struck dumb by it. Another, like Paul, may be blinded. Even when the physical effects are not so marked, there is a forcible tearing-apart of the structure of personal consciousness which often make the person passing through this experience feel that he is going insane.

Sudden as this experience is, however, it is but the culmination of an orderly series of mental and physical changes; and it comes to nobody who is not prepared to stand the shock. It destroys forever the delusion of separateness, just as a lightning-flash gives a traveler a momentary, but clear picture of the road he is on, and destroys whatever false notions he may have formed of it while he stumbled along in the dark. The darkness may close in the very next moment, and as time passes, some of the details of the vision may grow dim; but that flash of realization cannot be forgotten, and the memory of it will spur the traveler and will give him courage to pursue his journey to its end. Therefore is the path assigned to the letter Peh called the “Exciting Intelligence”; and it joins Victory to Splendor on the Tree of the Living Ones, because this experience is at once a realization that the I AM by reason of its own nature, is already the conqueror of all limitation, and a flash of intuition which gives one a glimpse of the dazzling glory of the perfect expression of the limitless Light.

For this flash of realization is a momentary sharing of the Life-Power’s perfect self-knowledge. It seems to contradict everything in previous experience, because all previous experience has been colored by the sense of separateness. The consciousness of the Life-Power finds expression in the words, “I am the Lord, and there is none else”. Prior to the experience we are now considering, the human consciousness is “I am a poor
mortal, surrounded by millions of other mortals who are all potential enemies, and by natural conditions even more inimical." Suddenly to realize that all this is a lie, suddenly to see that one is immortal, suddenly to perceive that all other human beings and all the conditions of personal existence are working together to bring about the perfect realization of a cosmic plan which, in essence, is the outworking of the inmost reality of one's own being is a reversal of personal and race consciousness which temporarily knocks one flat.

I have tried to make it very clear that this experience is not an acquisition, nor something that comes to you from outside. Neither is it a miracle. Because you are a center of expression for the objective consciousness of the Life-Power, there comes a time in its evolution through your personality when the premise of the unity of Being is formulated in your objective mind. Then that premise becomes the starting-point of a series of subjective operations which build your body cells that can give expression to the Life-Power's self-knowledge.

This flash of inspiration, therefore, is really a participation in the Life-Power's perfect recollection of itself. For a moment one remembers who and what he really is. Thus the lightning-flash of the 16th Key may be understood to be a ray of light from the Hermit's lantern. To us, when the experience comes, it seems that we have seen something new. The light seems to come from above and from afar. But in truth the Light-bearer is close at hand, right here with us, now and always, "closer than hands or feet."

I have said so much about the physiological changes that bring this realization that a superficial reader of these pages might suppose I am trying to persuade you that it is nothing more than a physical phenomenon. I'm sure you won't fall into that misconception of the teaching. My aim is to make the process as clear as I can, so that you will see it as an orderly manifestation of cosmic law. I could go still further with any explanation of the physiological side of this stage of development, for the Qabalistic attributions of the letter Yod, to which the Hermit is assigned, provide us with some important clues.

Want of space, and certain other considerations which need not be spoken of now, make it seem to me best to do no more than give some hints. Those of you who are ready will be able to follow these clues to their logical conclusions.

First of all, consider the astrological attributions of the letter Yod. Note the zodiacal sign, and the part of the body ruled by it. Note also the planetary ruler of the sign. Now, remembering that the second stage of unfoldment is experienced through a change of cell-structure affected by the objective consciousness, ask yourself what these astrological correspondences mean in this connection. They point out the exact part of the body where the change takes place, and show under what specific influence it occurs. When you have made knowledge your own (Don't forget that it is already latent within you), you will be able to make special applications of the law of suggestion which will accelerate the transformations of cell-structure that bring about the experience I have been describing in this lesson.

Perhaps you have already passed through this stage of unfoldment. If so then the knowledge I am asking you to seek will be of use to you in assisting you to progress more rapidly through subsequent states.
Please don't think I'm being willfully mysterious! I simply want to give you an opportunity to find out something for yourself. When you do find it out, you'll understand some of my reasons for taking this course. As soon as you think you have the correct answer to this problem, send it to me and I'll let you know at once whether you have found what I want you to discover for yourself.

So, you see, I'm not really holding back anything. I simply know that effort to discover some truths is the price that must be paid for them. I know that I'll be violating cosmic law if I told you this particular thing. Really you know it already. The thing for you to do now is to get that knowledge out into expression, so that you can apply it from now on to hasten your unfoldment.
Revelation
Section B: Lesson 3

After the stress and shock of the sudden awakening to the fundamental error of separateness, after the lightning-flash of true knowledge has toppled the crown off the Tower of Common-sense, as shown in the symbolism of the 16th Major trump, there comes a period of calm and gradual growth. In the second stage which we considered in the previous lesson, there is a sudden and painful overthrow of the false wisdom of the world, a momentary, but never-to-be-forgotten glimpse of reality, of the absolute unity of life. In the third stage this new conception of the One-ness of All begins gradually to unfold.

What happens during this unfoldment, and the specific activities involved therein, we may discover from the study of the 17th Key of the Tarot. As you will remember, this picture develops the esoteric meaning of the Hebrew letter Tzaddi, named the "fish-hook". This is the letter to which meditation is assigned by the Sepher Yetzirah, and in the Kabalistic scheme of the paths on the Tree of the Living Ones, it is the 28th, joining Netzach (Victory) to Yesod (Foundation). Astrologically, this letter corresponds to the zodiacal sign Aquarius, the sign of the Man, ruled by Saturn.

Let us begin with this last detail. In the Tarot, Saturn is the 21st Key, the World, symbol of the cosmic consciousness. As in mythology the god Saturn was said to eat his children, so in esoteric psychology do we find that the cosmic consciousness, when it becomes a personal experience, swallows up all its differentiations. And as Saturn was father of the gods, so is the cosmic consciousness really the source of all other modes of consciousness. It is not something new, although it seems to be in the future for most of us. In truth, all the modes of consciousness that we have experienced up to this moment, are differentiations of cosmic consciousness. Therefore in the books of wisdom the methods that lead to it are sometimes described as the Path of Return.

Students of these lessons who are familiar with the conventional astrological interpretations of the influence of the planet Saturn are sometimes puzzled by its attribution to the 21st Key of the Tarot. In astrology Saturn is commonly regarded as a "malefic influence", and is said to be constricting, limiting and confining. That it seems to have an unfortunate influence on ordinary worldly affairs cannot be denied, but the reason is that ordinary worldly affairs are conducted from the point-of-view of the limited, three dimensional consciousness, and are therefore based upon the illusion of personal separateness. To men and women engaged in the vain endeavor to build their house of life on the shifting sands of common-sense, the influence of Saturn is, indeed, inimical. Not so with those who have developed, and are living from, a consciousness of the unity of Being. Then the forces of limitation are transmuted, and become the means of concentrating the Life-Power into definite and specific forms of expression.

It is this form of Saturnian activity that is depicted in the 17th Key of the Tarot, and that in the foundation of the growth and increase in wisdom characteristic of the third stage of spiritual unfoldment. For meditation, which has been described, as "an unbroken flow of knowledge in a particular object," begins with concentration; and concentration is a voluntary
limitation of consciousness. That limitation is Saturnian in quality, and because its consequence is understanding, we find that in the Tree of Life the sphere of Saturn is the third Sephirah, Binah, whose name means "understanding".

Meditation is simply prolonged concentration. Kabalists, by associating it with the letter Tzaddi, liken it to a fish-hook. The analogy is a good one, even in its more obvious implications, and we shall discover presently that its deeper meanings are worthy of earnest consideration.

The fundamental assumption of the ancient wisdom is that every center of the Life-Paper is related to the whole Life-Power. The many are expressions of the One, and the One is conscious of all the details of its expression in the Many. In its perfect knowledge, past, present and future are united. It knows the whole of its self-expression, as a whole and in detail. Our personal consciousness is but the specialization of this cosmic consciousness, and since the Life-Power is omnipresent and omnipotent, and perfectly free, there is nothing whatever to prevent its communication to one of its personal centers of any detail of knowledge that it possesses.

I call this as "assumption", but for me it is more than that, as it has been for men and women far wiser than I, all through the ages. The Life-Power knows all things, and stands ready to share whatever detail of its knowledge may be required to aid in the unfoldment of each of its personal manifestations. It seems to us, while yet we are deluded by the illusion of separateness, that we, as persons, think and feel, that we have personal states of objective and subjective consciousness. Except for comparatively brief periods of ecstasy, even the greatest sages experience the same illusion. They, however, know it for what it is, and are not deceived by it. Hence we find them all saying with Jesus, "Of myself I can do nothing", yet saying too, "All that the Father hath is mine".

I have often brought this to your attention. I feel that I cannot do so too often. These lessons are not the work of Paul Case. Neither is your response to them anything that originates in your personality. My teaching and your application are really two phases of the work of the Life-Power, which uses these words and your response as means for ripening us, its centers and channels of self-expression. The illusion of personal effort persists, to be sure, but the more we know it for what it is, the less we are deluded by it, the riper we are. This in the meaning of that fine sentence in Light on the Path: "Stand aside in the coming battle, and though thou fightest, be not thou the warrior." I find from experience that the less personal effort I put into writing these pages, the better is the result. Whenever I permit myself to be deluded into thinking, "This is a hard lesson to make clear, I must take great pains in preparing an outline for it," I find that nothing worthwhile is accomplished. Just as soon as I remember that I draw all things needful from the limitless resources of the Life-Power, and, acting upon that knowledge, sit down to write without preparing any outline at all, the work is quickly finished, and from what you have said of it, is well done.

The same principle should be applied in studying the lessons. If you think of it as your personal work, if you regard all these details of Kabalistic knowledge as something terribly difficult, which you have to get into your heads, the work will be hard. Regard it as
the work of the Life-Power, which already knows every one of these details. Remind yourselves that the Life-Power, which already knows everyone of these details, brings you just exactly what you can use at the very moment when you need that knowledge most. You will be surprised to see what a difference this will make in your work.

All this is not quite so much a digression from our main theme as it may seem, because success in meditation cannot come until we realize that just as the Life-Power is the Teacher and Worker, so is It really the one who engages in meditation. We do nothing of ourselves. We are instruments through which the Life-Power does certain things. Through us it concentrates, through us it meditates, and through these activities ripens as into perfected centers of its all-embracing consciousness.

To return to the connection between Tzaddi, the fish-hook and what goes on in meditation. The inner consciousness, or subjective mind, is often compared to a sea, and the various forms of knowledge to fishes swimming in it. When we select some particular object for concentration, and fix attention upon it, we are baiting a hook and dropping it into this sea of subjective mind, and as fish are attracted by bait, so are various forms of knowledge having an affinity to the object of concentration attracted to our mental fish-book.

Suppose, for example, you fix attention upon some picture of the Tarot pack. In the beginning you may not see very much, but the longer you watch, the nearer you will come to this experience: SOME DETAIL OF THE SYMBOLISM WILL BE EMPHASIZED IN YOUR CONSCIOUSNESS, and a glimpse of the meaning below the surface will come to you. This is the time to land your fish, that is, to make notes of what you have glimpsed just as soon as they are definite enough to put into words. Then cast in your hook again, and watch until another thought-form takes the bait.

Remember always to maintain the mood of expectancy. Your subconscious mind is like a bay opening into the ocean of cosmic consciousness, and thought-forms from the farthest reaches of that great sea of mind will be drawn to you by meditation. This is not theory, my friends. It is a plain statement of what has been experienced, by many people. The Life-Power knows just what everything means, and has perfect memory of every thought that has been given form in the mind of any human being. There is no such thing as a secret, or as a lost art. "Nothing is hidden", said Jesus, "that shall not be revealed". The words are sober truth, without the slightest tinge of exaggeration. And meditation is the method of the Life-Power's self revelation.

The name "fish-hook", moreover, is a clue to something else that happens in meditation. For human beings such as we, every kind of mental activity has physical accompaniments, and the physical changes caused by mental states are by no means limited to transformations of the cells in the brain. It is to this fact that the letter-name Tzaddi refers.

We have learned that in the Hebrew alphabet, the "fish" is the letter Nun, and that to this letter the Sepher Yetzirah assigns Scorpio, the zodiacal sign which rules the party of the body corresponding to Yesod on the Tree of Life. As a fish-hook draws fish out of the water to be
eaten, so the right practice of meditation lifts up the nerve-force which energizes the organs ruled by Scorpio, and converts that energy into food for the growth of the spiritual man.

This is why continence and chastity are insisted upon in all the old books on spiritual development. These requirements, however, are often exaggerated and over-emphasized. They who suppose that celibacy is necessary to right meditation are sadly in error. On the contrary, the celibate life, because it is a life of repression, is a hindrance to spiritual unfoldment. The Bible contains accounts of men who ripened into the higher consciousness, who were also fathers of large families. In these days, too, there are men and women of illumination who are by no means celibate. Clean living and control are indispensable. Control, however, implies right use, not suppression.

Until seekers for light come into possession of right knowledge of the true functions of sex, there will continue to be more or less following after false doctrines. This is not the place to elaborate upon this theme; but those who are ready for more light will find it, if they will fix in mind these two points: (1) the sex-function has other uses than reproduction, (2) its misuse consists in employing it for mere sense-pleasure.

The third stage of unfoldment, although it makes use of, and modifies the nerve-force which is ordinarily employed in the sex-function, has nothing to do with that function itself. Right meditation releases and lifts up the "serpent power" (Kundalini) stored in a nerve-center at the base of the spine, which is called the Muladhara chakra in Yoga philosophy and is known to modern physiologists as the sacral plexus. In meditation, the force stored in this ganglion is made to rise, so that it energizes, in succession, six other centers, of which four are in the trunk, and two in the head.

These seven centers are symbolized in the 17th Key of the Tarot by the eight-pointed white stars, surrounding the great yellow star. The latter indicates the true source of the force which is modified in meditation. It is the cosmic energy, the "stellar" or "astral" Light of Eliphas Levi, which he describes in terms that have enabled us to identify it with the Prana of Hinduism and the Ruach of the Hebrew Scriptures.

Remember this always. In you work you are not trying to control some power which is your personal possession. You are simply learning how to obey certain laws of a universal energy, which is none other than the Limitless Light whence all things proceed. Because the primary activity of this light is the whirling motion concentrated in Kether, it is represented in the 17th Key by an eight-rayed star. The rays are like the eight spokes of the Wheel of Fortune.

People of little understanding are always bringing against this teaching the accusation that by it men seek to save themselves. It is, they say, an endeavor to lift men up by his own bootstraps. This is not true. The ageless wisdom again and again proclaims the folly of the man who thinks he can save himself. They tell us that little by little the Life-Power ripens its personal centers to the point where they become able to understand and apply the law of liberation. Each person's liberation is a particular fulfillment of cosmic law, and from another point-of-view we must regard it as a true work of "grace", as an example of the perfect self-impartation of the One life to one of its personal aspects.
The beginning of the way of meditation is concentration upon the things of the external world, upon the facts reported through the senses. The mood in which this concentration is undertaken is of the greatest importance. Whatever the particular object you select, bear in mind, the fact that the Life-Power already knows all about it and perceives its true relation to all other objects. Make yourself receptive to the influx of this knowledge, byholding your attention to the selected object, in the expectant mood.

As a result of this practice you will gradually begin to perceive the unity behind the various appearances of the external world, and the longer you meditate, the clearer will be your understanding of that which is symbolized by the Wheel of Fortune. In fact, nothing is better as an object for meditation than one of the Tarot pictures, because these cards speak a symbolic language already known by your subconscious mind, and their message has the unity of Life for its central theme.

Gradually, as you continue to practice, you will begin to identity your personal consciousness with the consciousness of nature, or Natural Intelligence. You will begin to know that the operations of your mind are linked to that great system described by Ezekiel as "wheels within wheels". This is the beginning of your practical experience of the truth of nonseparateness. When you can see that all your mental states are phases in the manifestation of the One Consciousness which directs the growth of trees and grasses, the flight of birds and insects, the flow of streams and the sweep of ocean currents; when you begin to feel that through your mind and body flows the power that holds the stars in their courses, the power that flames in countless suns, you are beginning to exchange mere intellectual assent for that true knowledge which has been called the doctrine of the heart.

With this experience comes a new understanding of what is meant by "Mother Nature", or the feminine aspect of the Life-Power. That is why all three cards of the Tarot that relate to the third stage of unfoldment so emphasize the feminine. In the 3rd and 17th Keys the central figure is a woman - the same woman, in fact. In the 10th Key the title of the card points to the working of the same feminine power, for this is the Wheel of Fortune, the goddess whom the Greeks called Panthea, or she in whom all the feminine aspects of deity were synthesized.

She it is who makes meditation possible. For, as I have tried to make clear all through this lesson, it is not we who meditate, but the Life-Power which through us manifests its ability to meditate. And that ability is the work of the universal subjective, or feminine mode of consciousness. All that we have to do, after all, is to get our personal selves out of the way. For the experience of the second stage of unfoldment, the swift, sharp flash of real perception is called Exciting Intelligence because it sets up the subjective response that takes form as meditation. In that moment the spiritual man is conceived in the womb of Prakriti, and the third and fourth stages of unfoldment correspond in many ways to the process of physical gestation and birth. But this is a theme to which I must revert at another time.

Let me take what little space is left to make it perfectly clear that one need give no thought whatever to the physiological process I have described as accompanying meditation, other than a recognition of what takes place. For the present this is sufficient, and I would warn
you against attempting to raise the Kundalini by concentrating on any part of the body. By
this I do not mean that good results are not obtainable by such practice. I warn you because
no two persons need just the same regimen in these specialized exercises; and to know what
the student needs, the teacher must be able to exercise the clear vision whereby the exact
condition of the seven centers may be determined.

I have given no detailed instruction in meditation, because these lessons are intended rather
to give you a general notion as to what happens in the seven stages of unfoldment, than to
serve as a course of practical Instructions. My idea is to provide you with a sort of bird's-eye
view of the Path of Liberation, as a preparation for the work which will actually take you
over the path itself.

Again, there is little need for me to write general instructions, when others have done the
same thing so much better than I could ever hope to do. If you are seeking for practical
teaching, let me recommend a careful study of the Yoga Sutras of Patanjali. Among the
various translations, my preference is that by Charles Johnston. Mr. Johnston has brought to
this work a thorough knowledge of Sanskrit, and a sympathetic understanding of the real
purpose of Yoga. His book, moreover, has the merit of being free from Sanskrit terms.

I have but touched the surface of what might be written in this lesson. Find the deeper truths
for yourself, by attentive study of the three Tarot Keys upon which this text is based.
Remember always that the Tarot has a particular message for you, that there is a special
application of the general truth it teaches which has a direct and immediate bearing on your
own life. Constantly remind yourself that the Knower seated in your heart has knowledge of
this special application, and has power to communicate that knowledge to you. Study the
symbols, and ponder upon their meaning. Expect to have it made clear to you. Listen for the
Voice of the Teacher within. Still the personal consciousness, and LET the particular
manifestation of cosmic consciousness that you need, find expression as a personal
awareness of truth. Accustom yourself to study in this way, and you shall learn more than can
be found in a thousand books.
The Tarot Keys from which this lesson is developed are the 18th, 11th and 4th, corresponding respectively to the letters Qoph, Lamed and Heh, and to the paths on the Tree of the Living Ones entitled Corporeal Intelligence, Faithful Intelligence and Constituting Intelligence.

Qoph, it will be remembered, corresponds to the back of the head, the location of the medulla oblongata. This part of the brain contains the cell structures through which the subjective mind controls breathing, swallowing and other vital functions. In this part of the brain are the instruments which the Life-Power has developed through the ages of evolution, and through the groups of cells located there we may come in touch with race-memories going back to the first emergence of animal life from water.

The medulla oblongata is like a bridge between the objective and subjective modes of mental activity. In an earlier lesson I have spoken of the reason for learning to control the breath, as being a means of re-establishing self control of the whole cell-consciousness; and the exercises whereby this is accomplished are exercises that modify the action of the cells in the medulla, establishing in them new habits of action which, in turn, modify the habits of many groups of cells in other parts of the body.

By impressing suggestions directly upon the cells of the medulla, with the understanding that they are the media through which other cell-groups may be brought under control of the objective mind, much may be accomplished. Thus, when learning rhythmic breathing, if a real idea of the cleansing office of the breath be held in mind, and formulated in a clear-cut suggestion addressed directly to the cells of the medulla, progress is certain to be more rapid. The cells should be spoken to just as you would speak to an animal you are trying to train. They are animals, in fact, and they are surprisingly intelligent, and quick to respond to kindly, but firm commands formulated by the objective mind.

The back of the head, again, is the seat of another important center whose functions are especially utilized in the work of the fourth stage of unfoldment. This is the sight-center. It is active in ordinary vision, but this is not its only office. All visual imagination is likewise dependent upon the cells of this part of the brain. To improve ordinary vision, or to develop a more definite power of visual imagery, it is most useful to stimulate these cells direct by auto-suggestion, very definitely formulated.

To do this work, first learn just where the medulla and the sight center are located. I shall not take space to describe their location in this text. At any good library you can find a book on anatomy in which there are diagrams of the organs of the brain, from which you may get the necessary information.

In using direct auto-suggestion to cell-groups concerned with special functions, be careful not to prolong your concentration on the cell-group. Concentration on any part of the body stimulates the flow of blood to that part, and when it is overdone, congestion is the
consequence. Such long concentration is not needed. The cells are centers of consciousness. They are not things, but living beings. The kind of consciousness they have is always amenable to the control of your objective mind.

Prepare yourself by first establishing a thorough intellectual grasp of the law of suggestion. Next learn the exact location of whatever cell-group you wish to influence. Then deliberately arouse the mood of calm expectation that your suggestion will be obeyed. If you follow this course, you will be able to secure satisfactory results is a single concise and definite command. Such work should not be done oftener than once a day. Too much repetition will only send too much blood to the cell-group, and, furthermore, too much repetition is as a rule a symptom that you doubt your ability to control the cells. This doubt acts as a counter-suggestion to your command.

Another attribution of the letter Qoph in Sleep, for it is while we sleep that the commands we give the cell-groups are executed. Hence the best time to do this work is just before you go to sleep. For most people there is a moment when thought begins to be disconnected, and at this moment, by an effort of will, it is possible to arouse oneself to full wakefulness, and give the necessary commands.

With some people, however, sleep comes suddenly, like night in the tropics, with no twilight period before it. If you are one of these, give your suggestions just before going to bed, while sitting comfortably in a straight backed chair. Prepare for your auto-suggestions by sitting still and deliberately inducing a state of reverie. Let the mind-images troop past before your mental vision, but EXPECT THEM TO SLOW DOWN, until they come almost to a standstill.

No "iron-will" effort is required for this. At all times you are master of your mental imagery, but until you know that you are a master, and practice the exercise of this birth-right for specific ends, you can achieve no constructive results. Always remember that you do not have to acquire power to control your thoughts. You simply have to learn the technique of exercising that control effectively. You are like one sitting in the driver's seat of an automobile. The power to drive the engine and steer the car is already yours; but you have to learn what lever to pull, what pedals to press, and how to use the wheel. It takes no "iron-will" to drive an automobile, and none to gain control of your mental imagery. Information and practice are the two essentials. I aim to supply the information. It is up to you to do the practicing.

Now, by merely expecting your mental images to slow down, you are doing exactly what is needed to make them seem to go slower and slower until a single image seems to stay a long time before your mental gaze. As I have explained elsewhere, what really happens is that a single image is being reproduced over and over again. The stream of consciousness flows on, much as the strip of film passes through a picture-machine; but you seem to be "holding the thought" because the image does not change form. To explain this is not easy, but it is the effect that Patanjali had in mind when he wrote: "The binding at the perceiving consciousness to a certain region is attention."
The consciousness that you are particularly concerned with in the fourth stage of unfoldment is Corporeal Intelligence, body-consciousness, the mental activity of the cell-groups in your body. If you have done well the work of the third stage of unfoldment, you realize that all phases of your consciousness are expressions of Natural Intelligence or the mental quality that pervades all nature. Now you are more particularly concerned with the forms assumed by this universal mental activity as it flows through the various groups of cells that make up your body.

Under exceptional conditions, as in the overcoming of disease, it is sometimes advisable to talk to the cell-groups of specific organs in the body, such as the stomach, kidney or liver. This, however, should not be attempted by beginners, nor by anybody but experts, except under the advise of a specialist. It is better and safer to think of the medulla as, so to speak, the "office" of the subjective mind. The latter can be depended upon to carry out whatever instructions you give. It knows, far better than you do, just what groups of cells in your body are doing each specific kind of work. Consequently, you will be certain to get excellent results if you simply formulate your commands to the subconscious, and turn them in at the office, by a brief concentration upon the medulla as you give the command.

The concentration upon the sight-center, and the giving of suggestions to the cells of this group, are intended to make this instrument of the objective mind more efficient. Sight, as you will remember, is one of the attributions of the letter Heh, to which the Emperor corresponds; and in its esoteric meaning, Sight is not only the physical faculty and its psychic counterpart, the power to visualize, but is also the most important aspect of the discriminative faculty. Full exercise of this faculty demands adequate organization of its instrument in the brain, because the indispensable preliminary to right discrimination is the ability to see things as they are. We must be able to do this before we can attain any real measure of success in our efforts to classify our experiences according to their similarities or differences.

Such classification is an important part of the development that goes on in the fourth stage of unfoldment. Meditation has been compared to fishing in the ocean of the universal subjective consciousness. Right discrimination, founded upon clear physical and mental vision, is what enables you to know which of the "fish" you catch are good for food.

Much has been written about formal systems of logic. After all, every such system is a tabulation of what happens when a person sees clearly and arranges what he sees. Our various experiences are like parts of a jig-saw puzzle. Their relations to each other are self-revealing. Ideas and facts fit together, but only by looking at them attentively may we discover the connection. Error and ignorance, as well as truth and wisdom, have distinguishing marks which cannot be hidden from him who has vision.

This vision is just clear seeing. It is neither supernatural nor miraculous. Every one of us is a center of expression for THAT which already knows all truth. So long as we believe in personal action, so long as we are deluded by the illusion of separateness, we unable to make use of this interior wisdom.
When, however, we have passed through the third stage of unfoldment, the Light begins to shine through us. When we have identified our mental activities as being in reality specialized operations of the universal intelligence, we begin to see that the Life-Power's knowledge of every detail of its manifestation must always be available to us.

Jesus used to say that he judged nothing of himself, that all his decisions were based on the instruction of the Father. What he did, he promised that we should do, because he knew that the Life-Power's ability to distinguish truth from error is always ready to express itself through human beings who have grown sufficiently ripe.

Hence, by directing attention on the sight-center, fully expecting that it will be an effective instrument for the objective consciousness of the Life-Power, you will begin to exercise clear vision. Some, to be sure, have developed vision who know nothing whatever about the sight-center. Our aim, it should be remembered, is to apply cosmic laws that we may bring about a quicker ripening. We are not trying to follow any "royal road", because even though we make quicker progress, it is by far a more difficult way than that which raises the level of human consciousness little by little through the centuries. This way that we follow demands patience, courage, and more than else, persistent practice. By it we may advance more rapidly, through intelligent cooperation with the Life-Power's method of self-expression. That method we may now begin to understand in part, and we look forward confidently to a day when it shall be made known to an in all its glorious perfection.

In our endeavors to ripen more rapidly, we should remember that each of the thirty-two aspects of universal consciousness represented in the diagram of the Tree of the Living Ones is now, at this very moment, a part of our mental equipment. Be careful, however, not to take this diagram too literally. When the Sepher Yetzirah says, "ten and not eleven, ten and not nine," it should be understood to declare that the ten names, or the thirty two paths, are the only modes of the Life-Power's self-expression. What is meant is that the ten Sephiroth and their connecting paths show a complete systematic arrangement of the fundamental aspects of universal consciousness, from whose action and reaction upon each other an infinite number of permutations and combinations is possible. Hence, to know the Tree of Life thoroughly, is to know the complete notation of the scale of consciousness. And all the notes in the scale are in each of us, waiting to be sounded, by the Master.

One of these 32 aspects which is intensified during the fourth stage of unfoldment is called the Constituting Intelligence. Part of our practice consists in continually reminding ourselves that the constructive and regulative tendency of the Life-Power is an immediate presence in our daily lives. That tendency has its root in the perfect Wisdom of Spirit, and it is ever at work toward the production of beautiful results.

The Life-Power knows itself perfectly. Not for an instant can it be lacking in clear perception of all the principles involved and evolving in its complex scheme of self-manifestation. Because this is true, behind the outflow of the cosmic life through its personal centers, there is always a complete and accurate knowledge of all the causes and motives entering into what may be called the "personal equation." The ancient maxim, "Man, know thyself;" is perfectly realized by the One Spirit at the heart of every human life.
This is what the Tarot means by picturing the Constituting Intelligence as the Emperor seated on his throne in Aries, that is to say, in the part of the body ruled by Aries, namely the brain. The human body is the temple of the Life-Power, and in the brain is the throne of the mode of universal consciousness which constitutes creation "in the darkness of the world." The "world" is the microcosm, Man, and its darkness is the inertia, (the Tamas quality) of the physical organism. This Constituting Intelligence enthroned in the brain is one with the power which makes everything in the universe what it is. That power works always to establish in the realm of name and form an image of the perfect balance and symmetry of the inner life.

In the fourth stage of unfoldment the work of the Constituting Intelligence begins to be perceived by the seeker for light. It is apprehended as a vivid personal experience. One begins to know at first-hand that the Intelligence which formulates the Constitution of the Universe is not afar off, but is immanent in human life, and is expressing itself through groups of living cells located in the head.

From this, its throne of living flesh, it directs the work of all the cell-groups whose aggregate consciousness is the Corporeal Intelligence represented by the 18th Key. This real presence of the Life-Power (with all its perfect attributes) in the temple of the human body, is what we mean when we say, "The Kingdom of Spirit is embodied in my flesh." We do not mean this figuratively. The same power that flung the world into space, the same power that holds the stars in their courses, the same directive intelligence which builds up every form we know, from crystal up to man, is now expressing its perfect knowledge of itself and of its method of selfexpression (the Kingdom) through every human brain.

This fact, but vaguely apprehended while yet we are yet unripe, begins in the fourth stage of unfoldment, to be a vital part of our everyday experience. Thus we begin to see that our participation in the work of liberation is by no means a "lifting of ourselves by the bootstraps." Thus we are set free from that fertile source of fear and doubt, the notion that we have nothing better than our petty personal powers to rely upon for our escape from bondage.

We need to dwell upon this truth that the Constituting Intelligence works through our brains to perfect the beauty of the Life-Power's manifestation in our flesh. Through such meditation we formulate (or rather we stand aside and let the One Self formulate) a mind-image which makes a deep impression on the subjective mind. By this means every cell in the body is, in its own degree, raised in consciousness from the old, false thought that the directing principle in our lives is the illusive personal will, to the new, true thought that each of these millions of cells is an instrument and vehicle for the guiding Power of the universe.

The raising of the level of cell-consciousness is gradual. The change it brings about may be likened to what happens when a stream of clear water is turned into a tank containing water clouded by various impurities. If there in an outlet for the dirty water, a time will come when all the water in the tank is clean.

The natural processes of elimination are like the outlet for the dirty water. It is written that new wine cannot be put into old bottles, and this means that cells which have embodied the
old error-consciousness cannot contain the new truth-conceptions. Some cells can be raised in consciousness without being destroyed, but many are actually killed by this change in thought. Some die because they are no longer used, and others perish in the fire of the new order of knowing. Their dead bodies pass into the blood-stream at are cast off through the various channels of elimination. Hence the wise insist that all the eliminative functions of the body must be kept at the greatest point of efficiency. To this end are all the various purificatory exercises, including fasting, and the various methods of what Hindus call "Hatha Yoga".

The sword of Justice, the 11th Key in the Tarot, symbolizes at once the cutting off of mind-images of error and the destruction of the cells embodying these mind-images. Yet this killing of the useless cells is not done all at once. Hence Justice also carries her scales. The dirty water must not run out faster than the pure flows in, else the tank will be emptied. Similarly, unwise use of denial may so deplete our bodies that diseases of elimination, particularly of the kidneys, may be induced. To pull up the tares before the wheat is ripe is to run the risk of destroying the crop along with the weeds.

Avoid this danger by surrendering the whole work to the One Self. When you begin really to understand what the real presence of the Constituting Intelligence means, you will be rid of the impatience that leads to wasteful hurry and overstrain. The Life-Power knows just what to do. We need only to recognize its operation on our lives, and let the work be done, gradually and gently, yet surely and perfectly.

This fourth stage of unfoldment, then, is that in which the seeker for light begins to learn the secret of right action. Now he finds that personality is the instrument of a power which not only knows just what it is doing with that instrument, but knows also just what must be done in order to keep the instrument in good repair. The riper we become, the better we understand that the secret of right action is the giving up of all attachment to results. Attachment is the desire to see a particular manifestation of name and form. It is a phase of the delusion of separateness. Do whatever comes to hand with no thought but that the doing shall be your very best. That is the secret of right action.

Does this mean that we are to entertain no visions of the future? Not at all. The warning is against attachment to results, against the feeling that this or that specific thing is the goal. Specific we must be in our imagery, or nothing will be accomplished; but if we have really learned the lesson of this fourth stage of unfoldment, we shall see that it is not we ourselves who must make the pattern. Rather must we, by the practice of contemplation, open the personal mind to the influx of the higher consciousness, so that we become sharers of the vision of the future seen by the real Self. Instead of making personal plans, we are to become aware of certain specific details of the cosmic plan. Instead of trying to do the thing our way, instead of building upon the shifting sand of our partial knowledge, we follow the plans of the Master-Builder, and erect our house of life on the sure foundation of Eternal Being.

In short, this fourth stage of unfoldment is one in which the plan-making power of the Life-Power begins to find personal expression. Specific images enter our field of mental vision.
Patterns are given us for our work; and the better we know that we are instruments for the Constituting Intelligence, the more precise and accurate will those patterns be.

In the book of Exodus we find an example of this, in the minute descriptions of the tabernacle and its furniture, according to patterns shown to Moses "in the mount." Those last three words have an occult meaning. On the surface they refer to the retirement of Moses to the heights of Mt. Sinai, in order to "speak with the Lord". To one versed in the principles of esoteric psychology they direct attention to the actual place in the human body through which the Life-Power transmits its plans to us. The "mount" is the highest of the seven groups of nerve-cells energized by what Hindus call the Kundalini. It is a cone-shaped body in the brain, filled with little "stones" or minute crystalline bodies, which physiologists call "brain-sand".

In this body, or through it, the Life-Power finds expression as interior vision. Here it shows us, step by step, what lies ahead of us on the journey along the path which leads upwards from the plain of sense-life and third dimensional consciousness to the height beyond. On those heights, as one who looks down from a mountain-peak sees in one glance a hundred separate forms of life below him on the plain, we shall see as a whole what now we see only in part. Then shall we lose this petty, personal life, only to find it again as it really is – one aspect of the Life of lives, one beam of the Limitless Light which is at once the Source and the goal of all our growth.
Always remember that the root-meaning of "spirit" is "Breath". This is the active phase of the Limitless Light, the energy which projects a universe by its "out-breathing", and by its "in-breathing" draws that universe back again into itself. In these lessons "Spirit" means just what is meant by the Hebrew noun "Ruach". Let us devote a little space to the inner and deeper implications of that term, as shown by Kabalistic analysis.

Resh (R), its first letter, named "head" or "face" represents a synthesis of the elements of objective consciousness. With the exception of touch, the head contains the most highly specialized instruments of sensation. It houses the brain, with its complex mechanism for transforming light into consciousness, including including two organs just beginning to function in more advanced human beings. In the head, again, is the mechanism of speech. Hence Resh is truly a symbol of the ruling powers of human personality.

Among the 32 paths, it is Collective Intelligence, concerning which we are told: "Thence astrologers, by the judgment of the stars and the heavenly signs, derive their speculations and the perfection of their science according to motion of the stars". What sort of intelligence is this? The sort all scientists depend on. The kind of consciousness which observes facts, classifies them, discerns hidden links of relation and order, formulates laws. The consciousness that reasons inductively from particulars to generals, fits facts and inferences together to frame hypotheses. In short, objective consciousness.

A double letter, Resh stands for a pair of opposites, Fruitfulness and Sterility. Fruitfulness, because the onlooking of the universal objective consciousness incites the activity of the universal subjective consciousness, and thus brings about all the right productiveness of this world of names and forms. Sterility, because the same objective consciousness, in personal centers of expression, at last penetrates by induction through the veil of names and forms, and prepares the way for the return to the formless and nameless Source of all. Through objective consciousness the Life-Power involves itself in relativity and existence; by the same power it extricates itself from the bondage of existence, and returns to the seeming sterility of the No-Thing.

Even the number of the Tarot key corresponding to Resh indicates the same thing. It is 19, in which the "fruitfulness" intimated by the word "beginning" connects with the number 1, and the "sterility" of "ending" is implied by 9. So also the Magician, numbered 1, is a youth at the height of his virility, while the Hermit, numbered 9, is a sterile sage, at the close of his life journey. As the initial letter of Ruach, therefore, Ruach denotes objective consciousness. It reminds us that the same power which begins manifestation (the Magician) by involving itself in name and form through inciting and contemplating the ceaseless activity of Prakriti, is also the power which finally effects its own release from the limitations of name and form (the Hermit). It sees through appearance to reality, discerns the laws behind phenomena, applies those laws to set itself free. We, who are centers of expression for this power, discover laws by inductive reasoning, formulate scientific systems, utilize the control exerted by objective over subjective consciousness through the law of suggestion. Working in and
through us, the universal objective consciousness enables us to know the truth that sets us free. This liberating intelligence is the primary aspect of the Life-Breath, indicated by the initial letter of Ruach.

Vau, the second letter, means "nail" or "hook" and it is also the Hebrew equivalent for our conjunction "and". The Life-Breath is not merely the beginning and the end of manifestation. It is the middle, too. It is the connecting medium between all modes of its self-manifestation, the link which joins the parts of the Many together in the One-ness of the All.

This connecting office Kabalists associate with Hearing, meaning thereby the subtle principle of sound-vibration, termed "Akasha" by Hindu philosophers. Akasha is the root-substance from which all things are made, the primary modifications of Prakriti. Prakriti is the eternal subjective aspect of consciousness. As soon as manifestation begins, Prakriti assumes the name and form of Akasha, and from this all other names and forms are developed. Before name and form come into being at the beginning of a cycle of the Life-Power's self-expression, the Akasha is latent or potential. When the LifePower begins to objectify itself, Akasha first, and then four other Tattwas, themselves differentiations of Akasha, come into existence. The others are like waves on the ocean, or like beads on a string. Akasha is the connecting link, the string joining the beads, the ocean combining all the waves.

Vau, then, as representing Akasha, is fundamentally a symbol of the "interior nature" of the Life-Power, of the universal subjective consciousness, and to indicate that the office of the subjective consciousness is to act as a conjunction and intermediary, binding together all the seemingly separate manifestations of the Life-Power into one continuous whole. The final letter of Ruach, Cheth, the "fence" suggests limitation, in that a fence encloses a particular area set aside for cultivation. Spirit is primarily the objective mode of the Life-Power's universal consciousness, and secondarily the integrating and disintegrating power of sound-vibration; but these two aspects necessitate and find completion in the selection of a definite field for specialized activity.

In accordance with Oriental doctrines of the greatest antiquity, the Kabbalah applies the term "speech" to this specialization. This is an attribution of the letter Cheth. As here understood, "speech" includes all things. Even as the beginning of John's gospel suggests, the sages teach that the manifested universe is the verbal expression of the Life-Power. In this world of name and form, Spirit becomes articulate; and it is because all things are the expression of ideas materialized through the sound-vibration that in practical occultism so much attention is given to the right use of speech.

Our Kabalistic analysis of Ruach, therefore, shows us that by Spirit we mean a power which is primarily the onlooking, inductive consciousness that we call "objective"; secondarily, the responsive, deductive consciousness termed "subjective", whose primary activity is the integrating and disintegrating agency of sound-vibration, (Akasha), that being also what links together the multitude of apparently separate phenomena; and finally, the combination of objective and subjective in the specialising, form-giving power which we share because of our ability to unite consciousness and sound in speech.
This power is now unfolding through us. It has brought us to the point of sharing some part of its knowledge of itself. So long as we remain within the limits of third-dimensional consciousness we must continually remind ourselves to work in harmony with the law of the Life-Breath. We must remember that Ruach works primarily through our objective consciousness. Then, from what is known of objective consciousness and its laws, we may discover that liberation demands trained use of the senses, accurate and logical inductive reasoning, and intelligent application of the law of suggestion. These come first.

Next we must bear in mind the fact that the Life-Breath links all things together, and that this uniting agency is the subjective consciousness. Our subjective minds, as I have said more than once, are not our personal possessions. Subjective consciousness is universal, and each of us is but a center of it. It unites us to all human beings everywhere, to all living creatures in the planes below man, and even to all those forms that used to be called inanimate. And this not only to terrestrial beings, but to subjective consciousness everywhere in the universe, even to the outermost limits of space.

Finally, since the Spirit unfolding in us presents itself to us as a power working always toward definite, articulate self-expression, we shall take pains to make our speech truly representative of our consciousness. It is folly to suppose that one may have any lasting experience of the higher consciousness before he has attained to ripeness in the lower stages. To enter the consciousness beyond thought requires as a preliminary no little clarification of the consciousness of which thought is the vehicle. The means of clarification is right speech. The mark of readiness for the higher order of knowing is the ability to express thought in clear, precise, definite terms.

Great sages invariably speak with authority. Jesus was a master of the spoken word. So was Buddha. So was Ramakrishna. The truly illuminated man knows what to say and how to say it. He may not use big words and sesquipedalian phrases; but he will certainly choose appropriate and accurate words, and will so combine them that what he thinks is intelligible to himself and to others.

I have written at length about what Ruach means, because the better we understand this, the sooner do we arrive at the definite consciousness of liberation which is the fifth stage of unfoldment. This consciousness is not the final liberation itself. It is the assured knowledge that one is really on the path which leads to freedom. In the Tarot it is represented by the 19th major trump, the little boy riding a white horse. Review the analysis of this card given in the lessons on the Tarot.

Psychoanalysts have discovered that symbols are universal. We do not have to invent any theory of migration to account for the fact that people living far apart use the same symbols to express the same ideas. The human mind is practically the same in every place and in every age, so that when a man tries to express an idea, the mental laws of association and representation determine the symbol he selects. It is for this reason that symbolism is truly the universal language.
The psychoanalysts have discovered that dreams of little children are always related to the impulse of sex-expression and the same symbol has the same meaning in occultism. What does this mean? Simply that the power we are using is the power that was expressed for thousands of incarnations in perpetuating the race. In this way it provided for the slow evolution of the potencies of the I AM through personal vehicles until we have arrived at the state of unfoldment now under consideration.

The child is now its symbol, because at this stage the power that was utilized only for reproduction is directed into other and higher creative channels. Thus the 19th Key shows the child riding out of the walled garden of sense life. He represents the transmutation of creative energy from a lower or slower rate of vibration to a faster or higher rate. He rides a horse to show that he represents the control of the lower, animal forms of life-expression by the higher, human forms. The horse is white, the synthesis of all colors, to indicate that these forces which take the little boy faster and farther than he could go by himself are all seven "rays" of the Light, perfectly balanced and equilibrated. The boy rides without saddle or bridle, to show that he has perfect command of the horse.

The goal of his journey is the height beyond the pillars of the 18th Key, the mountaintop where the Hermit stands. In the 18th Key the very beginning of the journey is shown. The shell-fish crawling out of the water represents there just what the boy and the horse do here; but there the higher is encased in the lower, as the vital and directive parts of the shell-fish's organism are concealed in the bony outer covering. In the 19th Key the horse corresponds to the shell and the boy to the living organism inside. Both have developed. Both are on their way to the final goal.

I have called this goal fourth-dimensional consciousness. This is a name, but it is far from being a definition. No definition is possible. Jacob Boehme tried to describe that higher order knowing, but what he wrote sounds like gibberish, unless one has shared his experience. Then it makes perfect sense. The vision of Ezekiel and of St. John describe the same thing, but mean little to us now.

Yet we should read them over and over again. No effort should be made to understand, nor to interpret. They were not written for that purpose. They are meant to prepare the mind to have the same kind of experience. The more one unfolds his consciousness, the more intelligible do these descriptions become. Here a sentence becomes luminous, there a phrase once dark is crystal-clear. Books like these are meant to be tests of our advancement. The riper we become, the better do we grasp their meaning.

The little child on the horse also represents another thing about the fifth stage of unfoldment. Here, as a result of concentration and logical reasoning, one grasps intellectually the fact that he is really and truly a child of the Life-Power. During the fifth stage, by persistent practice in meditating upon the consequences of this perception, it becomes evident that personality is always under guidance. One sees also that the personality does nothing of itself, that it is the vehicle and instrument of a power having an aim far beyond the personal view.
Do you doubt this? Then read history, and see how the Life-Power has worked to its own ends, without respect for persons. Or look back into your own life, to see how significant were little things that you thought unimportant when they happened, how relatively unimportant the things that you then regarded as meaning more than anything else. We have to learn to be little children. "Of such", said Jesus, "is the kingdom." Those who are the most open channels for the Life-Power's working, those whose childlike confidence in guidance is the strongest, are nearest to freedom.

There is no surrender of freedom in obedience. The week I gave this lecture I did more work in a given time than I had done before for years, because I obeyed the law. I took time to make some spinal adjustments, to use exercises and postures to relieve nerve-pressures that were interfering with my mental reaction to life. I said, "The law works through this body, and I must put the instrument into better condition." That took time that I ordinarily used for writing, but I lost nothing by my obedience, for the adjustment enabled me to think better and work faster.

So it is all through. The Life-Power's methods are the fruit of its perfect wisdom. Obedience is therefore our assurance of success. Nature is our adversary so long as we disagree with her. By agreeing quickly she becomes our friend and servant. To the degree that we accept the guidance of the Life-Power, to that degree are we liberated from the worst of delusions, the notion that somehow or other we are exceptions to the rule. The notion that we can do things of ourselves.

Obedience soon brings us to understand that the law is not imposed upon us from outside. It comes from within. We are personal expressions of the law. The creative method of the universe is specialized in every human life. Every human being is a fruit of the Tree of Life.

This is shown in the 12th Key of the Tarot. The attitude of personal surrender that it typifies is the one required and developed in the fifth stage of unfoldment. In this mental attitude, which is exactly the reverse of that held by most people, you learn the secret of true repose, the arcanum of eternal rest. For when all things from least to greatest are done through you, and not by you, fatigue is banished, because he who is really guided by the Life-Power in all things wastes neither time nor strength in any way. Best of all, such a one has forgotten how to be anxious about anything.

You arrive at this stage as a result of logical inductive reasoning. You get it by keeping after it. It comes because you seek it. Sitting down and waiting for it will never bring it. If you are truly beginning to be an unobstructed channel for the Life-Power, the expression of its potencies through you, its personal center, will take form as persistence in study and practice. Sooner or later this work which at first seems to be your own personal undertaking, will effect a change in your consciousness, and you will then perceive that not your personal self, but the Life-Power, is the real Artist, accomplishing the Great Work in you.

Then you will see why the schools of the secret science have always emphasized the necessity for the pupil's strict obedience to his teacher. The Hindus know, and we ought to know, that when we follow the instructions of a teacher we are really obeying the I AM.
Life-Power leads us to the personal centers of its wisdom who are qualified to help us. We ought not to be worshippers of personalities, but we must be ready to accept the guidance of the ONE behind the personal teacher.

When I speak or write, I do my best to let the One Teacher find me an unobstructed channel of expression. Make yourself as free an avenue of impression when you hear or read; but accept nothing until your own inner Teacher, who is identical with He who speaks and writes through me, confirms the doctrine as I give it.

In the Tarot, that Teacher is symbolized by the Hierophant. He is your own real Self, and the ministers kneeling before him are the personal modes of objective and subjective consciousness. He speaks to you with a thousand tongues, writes His law for you to read in all the innumerable symbols of the Book of Nature. See yourself as His child, as possessing, as your birthright, all the potencies of divinity, all its powers of control over sub-human forms of being, organic and inorganic. Submit yourself wholly to the guidance which comes, not from above and without, but from within, at the very center of your being. The law you must obey is not that of an alien sovereign, usurping the direction of your life. It is your own law, the perfect method of the Eternal One expressing itself through you. Know it, open yourself to it, live it moment by moment and day by day. This is to begin the life of conscious liberation.
Realization
Section B: Lesson 6

Before reading this lesson, review the Kabalistic meanings of the letters, Shin, Nun and Zain. Pay particular attention to the paths assigned to these letters on the Tree of the Livings Ones. Then review the analysis of the symbolism of the corresponding Tarot trumps, vis., Judgment, Death and the Lovers. Let a little time elapse between this review work and the study of the lesson. Then you will get a great deal more out of what is herein written.

In the Tarot Key representing the fifth stage of unfoldment, personality was pictured as a little boy, riding the horse of the animal nature, and setting out on his journey from the walled garden of the sense-life. In the Key, entitled Judgement, the same child appears again, but now he has his father and his mother with him. These two represent the objective and subjective minds, and one of the secrets of this picture is that they are rising because the child rises.

What we see here is the stage of unfoldment immediately preceding cosmic consciousness. The scene has some of the features of the material plane, but closer examination indicates that it must be referred to the astral world, so-called. Observe that the figures, though nude, are not flesh-colored, but pale grey. The light that shines here is one that "never shone on land or sea." Mountains rise in the distance, but they are mountains of ice. Even the trees are blue, as so is the ground in which they are planted. The whole suggestion is that this is the fluidic region beyond the range of physical sensation.

This is confirmed by the position of the human figures. In this picture they rise from rectangular coffins. The same general suggestion is conveyed by older versions of the same Key. The coffins by their very shape suggest the limitations of third-dimensional consciousness. Now, in symbolism the part is often put for the whole - in this instance for a whole impossible to represent in a picture. The standing figures are at right angles to the coffins. This reminds us of the doctrine of mathematicians who say that the fourth dimension is one which is at right angles to all three of the dimensions we know. The child and his parents are now liberated from the limitations of third-dimensional consciousness.

They have been set free by a trumpet-blast, sounded by an angel whose flaming hair signifies that he is a personification of the cosmic Fire, attributed by Kabalists to the letter Shin. This is to remind us that this stage of spiritual unfoldment is by no means a result of the student's personal effort. It is, indeed, never reached until the states of consciousness represented by the Hanged Man and the boy on the horse have been passed. Not until the seeker for more light thoroughly understands that of himself he can do nothing, is this liberation possible. We do not set ourselves free. The Life-Power, working through us, confers the priceless gift of liberty.

At the same time, we must remember that this Angel is not some celestial being come down to earth. He is no visitor from the skies. His trumpet-call comes from the Great Within. This whole scene is a representation of interior experience.
As the number 300, the letter Shin corresponds to certain Hebrew words that are very well worth considering. One is Yetzir (ITzR), "formation", the root of the word Yetsirah. This confirms our conclusion that the 20th Key refers to the "astral plane", because that plane is the same as the "Yetsiratic World" of the Kabalists. The other Kabalistic term corresponding to 300 is Ruach Elohim (RVCh ALHIM) the "Life-Breath of the Gods." The word Ruach has already been sufficiently explained in these lessons. Elohim, or ALHIM, refers to the differentiation into what the Hindus call the "subtle principles of the senses," names Tattwas. Of these there are five, and each letter of the word ALHIM corresponds Kabalistically to one of them. The letter A, attributed to Ruach or Spirit, stands for the subtle principle of hearing, the Akasha Tattva. L, because it is the letter of the airy sign Libra, represents Air, the Vayu Tattwa, subtle principle of touch. H, corresponding to the fiery sign Aries, is a symbol of Fire, the principle of sight; and it will be remembered that the "Sepher Yetzirah" attributes Sight to the letter H. I, to which the earth-sign Virgo is attributed, represents Earth, and the principle of smell, Prithivi Tattva. M is the letter of Water, called Apas-Tattwa in India, and regarded as the principle of Taste.

This five-fold classification of the Tattvas, however, relates only to the physical plane and its five senses. When we get beyond five-sense experiences, two other senses are unfolded. Thus it is said in the Bible that the Elohim are the "Seven Spirits of God," and in the "Secret Doctrine," Madame Blavatsky says that there are two other Tattvas beyond Akasha. These are Adi Tattva, the divine flame, or primordial universal force (corresponding to the Kabalistic AIN SVP AVR, the Limitless Light), and the Anupadaka Tattva, whose name means "parentless" (corresponding to the concentration of the Limitless Light in Kether.) These two higher Tattvas are veiled by Akasha or Ruach. In the word RVCh, the Adi Tattva is symbolized by R, the letter of the Sun, and the Anupadaka Tattva, which is the first concentration, or specialization of the Limitless Light, is symbolised by Ch, because Kether is the specialised "field" for the primary manifestation of the Limitless Light. These two concealed Tattvas are also hinted at by the number of the letter-name ALP, which is 111, in which the digits represent a triad.

Liberation is the result of the unfoldment of the latent potencies of the cosmic fire which is within us. In the 20th Key, the symbolism clearly indicates that the special form assumed by the liberating agency is that of SOUND. This is to be taken in no figurative or allegorical sense. Sound vibration is the liberating power. That is why the tradition of a "Lost Word", whose pronunciation is the key to magic powers, is mentioned again and again in the literature of Western occultism. That is why in the Egyptian rituals the candidate is challenged again and again, and cannot pass until he has pronounced the challenger's name. To this day, without knowing what it really means, we speak the Great Name Amen (AMN) at the end of prayers; and those of us who know something of Hinduism know what stress is laid throughout the East upon the mystic syllable AUM.

The practical occultist makes daily use of sound-vibration. Even if he has never heard of the greater mysteries of sound, the merest tyro who repeats an affirmation is using this power, whether he utter the words of his affirmation aloud, or merely recite them mentally. In the East the dominant idea of a brief sentence is expressed in a sequence of tones related to that idea, and this Eastern science of the correlation of sound and thoughts is known as "Mantra
Yoga. I have been preparing you for it all this year, although I do not expect to make use of the Hindu mantras exclusively. You can see, however, that the essence of any thought can be determined, and so connected with one or more Hebrew letters. Thus, since all the letters have tone and color, it is possible, by exercising a little ingenuity, to find a tonal sequence for any idea one seeks to impress upon the subjective consciousness. The law of suggestion is at work in all magic. Combine suggestion scientifically with tone, and you may perform works of true "enchantment".

You will recall that this 20th Key emphasizes the fiery Mars-power. Link this up with the Key attributed to Mars, the one called the Tower. Liberation has an aspect of destruction, as Hindus indicate when they say that Shiva, the Destroyer, is the great Lord of Yoga. Every change in consciousness tears down cells. Human life is an invisible conflagration.

Thus the very first character in the letter-name ShIN means tooth. As the office of teeth is to break down the structure of what we eat, that the solar energy in food may be released by further processes of digestion and assimilation; so, in higher aspects of unfoldment, the fiery Life-Breath breaks down cells in our bodies. The liberation of their finer essences is what makes us aware of states of consciousness beyond thought. Long before this can happen however, the Mars-force must burn up cells that have obstructed the free flow of the Life-Power through certain channels.

Let me mention one specific instance. The spinal cord is a tube. In young children it is open at the lower end, so that the serpent-power coiled in the sacral plexus can rise through it. That is why little children not infrequently have astral vision, and why they sometimes have animal and human invisible playmates. As they grow older this tube is closed at the lower end, in order that the greatly increased activity of the Mars-force in the sacral plexus at the time of puberty may not cause the serpent force to rise prematurely and destroy the brain. This is a wise provision of nature; but when the practical occultist seeks to gain astral vision again, he must apply the Mars force to the destruction of the cells that close the lower end of the tube. But opening it again, he becomes "as a little child".

Knowledge of this fact has led foolish experimenters into disastrous attempts to open the spinal tube by concentrating on the center at its base. People who have grasped the truth that all this work is not done by personality, but by Life-Power, will not make this mistake. I tell you the process, because I want you to understand it, because I want you to see that it is according to law and no "miracle" in the false, common-sense significance of this much abused word. On your head be it if you begin to concentrate upon the centers in order to hasten your unfoldment. Nobody knows enough to attempt such a thing, until long after he has passed beyond our present restricted stage of consciousness.

The letters Sh I N which I will reveal to the Kabalist the main factors in the work of the sixth stage of unfoldment. Sh stands for the cosmic Fire. I, or Yod, represents the working of that Fire in what alchemists call the black dragon of putrefaction, that is, in the intestinal tract, which is ruled by the zodiacal sign of Virgo, attributed in the Sephir Yetzirah to Yod. N is the sign of that Fire after it has been extracted from food, water and air by the various assimilative processes, and, having been converted into nerve-force, is stored up in the sacral
plexus. N refers to this because NVN is the letter of the sign Scorpio, ruled by Mars; and this sign governs the reproductive organs.

This nerve-force in the sacral plexus is raised from center to center until it energizes a center in the brain. Then we escape from the physical world of three dimensional consciousness into astral world pictured in the 20th trump. But again I say, we do not do the work ourselves. It is done in us. To be sure, we use both mental and physical exercises, but even these are not our own doing, as we soon find out, when we get to be more or less proficient. And the object of these exercises is, or should be, to deepen our understanding of the truth that of ourselves we do nothing. If any among this class suppose that I shall later give out some practical system "breathing for development", or some method of "fixing the mental gaze" at some spot on the body, let me say right here that nothing of the kind is contemplated as a means of spiritual unfoldment. I believe it necessary that breathing be deep and controlled; and I recommend certain kinds of breathing-practice; but the object is not spiritual development, or the awakening of psychic powers. The aim is simply to let the Life-Power exercise its control over the breathing function. Can I speak plainer? All practice of this kind has just one object, and that is to get the inadequate personality out of the way, so that the true Self, which knows just what to do and how to do it, may find no resistance to the free expression of its perfect mastery of mind and body. In the beginning, the student seems to himself to be getting out of the way. Later on, he finds that not even this is his "own" action. It is the Angel who sets us free, not we ourselves.

I have spoken of the fact that the bodies of the human figures in this picture are gray; and in my analysis of the Key, I directed your attention to the fact that the man is on the left, in a passive posture, while the woman is on the right, and active. At this sixth stage of unfoldment there begins already to be manifest that peculiarity of the consciousness beyond thought for which we have no adequate words. It is the merging of the subjective and objective so that distinguishing between them becomes difficult. That is why the figures are grey, a mixture of black and white, which are the colors of the pillars of the High Priestess. In the astral plane thoughts are known as real things, and at the same time it becomes evident that the solidest things are as fluid, in reality, as ideas. This at first produces more or less confusion, and for this reason we find some contradiction in the records of astral experiences. St. Paul spoke of this when he said that he knew a man who had been caught up into the heavens, and added, "whether in the body, or out of the body, I know not."

At this stage of unfoldment the last enemy, Death, is overcome, because the experience itself is a transmutation of the cell-destroying power of death. It is an actual liberation of the higher vehicles of consciousness from the bondage of the physical body, effected by the very force which brings about the decay and destruction of that same body. It is more than this, but at this point in our work I think it unwise to enter into details. Suffice to say that this stage of consciousness when fully completed is the result of the perfection of what St. Paul calls the "incorruptible body" which is "sown corruptible." The secret of sowing and reaping is hidden in the symbolism of the 13th Key and of the letter Nun, which means not only "Fish", the symbol of resurrection, but also is the very, "to grow; to put forth a shoot."
The process which leads to this result is hinted at in the "Emerald Table," in these words: "Separate the earth from the fire, the subtle from the gross, gently, and with great diligence. It ascends from earth to heaven, and descends again to earth, and receives the power of the superiors and inferiors." The principle involved is the gently, gradual and careful separation of a finer vehicle of the Life-Power from the grosser physical body. That separation if the phenomenal outcome of a state of equilibrium between the two modes of consciousness, and this state of equilibrium is depicted in the sixth Key of the Tarot. The symbolism of that Key, as you will readily see, is in many respects similar to that of the 20th. The differences, however, are quite as striking as the similarities, and I recommend careful comparison of the two pictures.

The essential meaning of the 6th Key is derived from the name of the letter to which it is attributed. Zain signifies "a sword". It corresponds to the first word of the quotation just made from the "Emerald Table." Separation, division, and as shown by the title of the 17th path, to which this picture also refers, disposition in the sense of correct discriminative classification is the primary sequence of ideas suggestions by the Lovers. The whole work of separating the subtle from the gross, of extricating the finer vehicle of forth dimensional consciousness from its bond of flesh, demands the right understanding and use of the two modes on consciousness to which I have referred in my analysis of the sixth trump.

Until this equilibrium is established, there is constant friction between the two modes of consciousness, and the very law of suggestion which brings about such seeming miracles when constructively applied, is responsible for all sorts of disharmony. The subjective mind, it should be remembered, governs the functions of all our bodies, and builds them all. When we grasp our true relation to the universal Life-Power, when we understand that unfailing wisdom finds expression, however inadequate, through our thoughts and words, when we begin to rest our lives upon the foundation of Eternal Being, our perceptions of these truths and our endeavors to live them begin to affect the structure of all our vehicles. For the subjective mode of consciousness eagerly accepts the implicits of these conceptions and perceptions, and immediately sets upon them.

It then becomes, as shown in both the 6th and 20th keys, the immediate recipient of the all-wise direction of the Life-Power. The personal objective consciousness becomes the passive observer of daily experience. This does not mean that the subjective mind becomes the ruler of personality. As I have told you before, nothing is a more mistaken course than to assume that the subjective mind is the superior term of the two modes of consciousness, nor is any error more productive of unfortunate results than the supposition that we are to depend upon the subjective mind for guidance. We are to recognize that it is the channel for guidance, to see that it is just what is suggested by the name of the 13th path, to which the High Priestess is attributed, vis., the Uniting Intelligence.

When we do this, we are truly reborn. The story of the virgin birth told in so many versions of the mysteries is re-enacted in us. The little child of regenerated personality, conceived by the Hold Spirit (the RVCh ALHIM) is born of the liberated woman, because the direct action of the Life-Power upon the subjective mind gradually builds up a new conception of human personality within us. More than this, the "seed of the woman," as we read in the Bible
prophecy, now crushes the serpent's head, by overcoming the illusion of separateness and the lie of death. For the new man is the little child of the 20th Key, and in the sixth stage of unfoldment he it is who, thought his ability to enter fourth-dimensional consciousness, does truly lead the personal subjective and objective minds into a new world.
Cosmic Consciousness
Section B: Lesson 7

The Tarot Keys for this lesson are the 7th, 14th, and 21st. Review them as usual, together with the corresponding Hebrew letters and paths. Then consider this parable:

On an uncharted island of the Southern Seas there grew a tree, its bark, its flowers different from those of trees in other lands. Its leaves, like those of the Tree of Revelation, were made for the healing of the nations.

Blown out of their course by storms, occasional voyagers reached the island, found the tree, ate of its fruit, and were healed by its leaves. Some came from the East, some from the West, and others from the South. Each thought himself the original discoverer. Each believed that the way he sailed was the only course to the island. Each told what he had seen, and left a record of his journey.

Some there were who believed these tales, but there were more who scoffed. Nobody could form an image of the tree, because no man may picture something different from anything he has experienced. Yet those who believed said, "See, this one left us a sick man, and not he is whole." But the scoffers laughed. "Nothing but change of air. The sea voyage helped his body; but his brain is sick. Why does he bring us no leaves, or no samples of the fruit?"

But the believers in many lands preserved the story, and as the years went by, added to it many fancies of their own imagining. Then came one whose travels in many lands gave him the opportunity to learn the folk-lore of many peoples. He traveled to the south, and to the east, and to the west, and wherever he journeyed, he heard stories of the island and the tree. No tales agreed as to details. Some said the island lay to the north, some had it that the seeker must go west. Others insisted that the course was to the east. And all agreed that the tree was for the healing of every disease, good for sickness of the soul as well as for sickness of the body.

So the traveler set out to find the island, and his search was not in vain, for by carefully comparing the old tales, he made a rough calculation as to its true location. Then he sailed a circular course around the area he had marked off on his chart, making his circles smaller all the while. At many an island did he stop, but none, for a long time, was the island of the tree. And more than once he had narrow escapes from shipwreck, from strange beasts, and from other dangers.

At last his patience was rewarded. Then he found the reason that no other traveler had been able to bring home the fruit of the tree. When picked it must be eaten at once, for within an hour it begins to rot. So with the leaves and the bark. They crumble into nothingness when separated from the tree. But the moment he saw the tree he knew it, and perceived that in all the descriptions there was truth. Whatever in them was meaningless before became intelligible when he saw the tree itself. Yet he knew that no man would ever be able to describe the tree to one who had not seen it. Whoever had visited the island would always be made up of two classes. Some would believe, others would scoff. None could know save
those who had made the journey to the island; and for those who sought to gain certainty in this way, the traveler left an account of his own search.

Keep this parable in mind when you read this lesson. The tree is what Jesus called "the Kingdom of God". It is the Otz ChIIM, whose number 228 is also the number of BKVH, the first-born; BRVK, Blessed; and KRVB, the ruler of Earth. It has twelve manner of fruits, for by reduction 228 yields 12. And this number 228 is also the number of a Hebrew verb which means to enclose, to enclose together, to seize, to lay hold of. This verb is ChRQ. It is the clue to all the other meanings, for the Tree of Life is the synthesis of all things, and when that synthesis is experienced, in the consciousness beyond thought, all sense of separateness if blotted out.

No man who has eaten of the fruit of this tree may describe it as it really is. He will understand the meaning of all descriptions of this experience. He will know how hopeless are all attempts to define it. He will know, too, that the vagueness of the various accounts arises from no vagueness in the experience. The consciousness beyond thought is crystal-clear, sharply defined, free from the least suspicion of haziness. Its very clearness is what makes it ineffable. We have no words to convey such a fullness of meaning. Our language is built to describe piece-meal experience. How may it express what one has recorded as "being everywhere, and all at once"?

Do not expect me, then to tell you "just what" the consciousness beyond thought is like. One whose name I bear has already said that of these things it is unlawful to speak. You must be content with what I can tell you about the way that leads to final liberation.

First of all, know that the Way is an Art. The consciousness beyond thought is, to be sure, a gift of the Life-Power; but we receive that gift through the working of another. The Life-Power has made us able to take natural conditions as we find them, and adapt them so as to produce novel results. This ability is pictured in the 7th Key. A city-symbol always means human use of natural forces and materials. A city is a collection of houses, and it represents the development of the "house" consciousness typified by the letter Beth and the Magician. This is the objective mode of the Life-Power's mental expression, the mode that puts existing conditions together in a new order. Of this the chariot is also a product. This is the vehicle that carries us from thought to the consciousness beyond it.

By slow processes of evolution, the Life-Power brings us to the point where, by thinking, we may discover the laws of hidden forces which are manifested in the conditions of our environment. To go beyond those conditions we must make a new combination. We have to begin where nature leaves off. Before we can see the glory of the Shekinah, we must build a house for it. Hence we call our work an Art, and work to build the Adytum.

The chariot is the Adytum. Its proportions suggest the "oblong square" of the "lodge" of Freemasonry. It is more than this, and yet not more. More, in the sense that none should understand it as being merely a Masonic symbol. Not more, in the sense that all who know what the "lodge" really is, understand that it is a type of the "dwelling-place of the Most High".

186
During the last fifty years occult literature has been filled with references to the "lodge". Much has been written about what seems to be an external hierarchy of great beings who rule the earth, the planets and the sun. Beyond these, we are told, are others even higher in the scale, and our minds can hardly grasp the grandeur of this great interlocking system of celestial government.

I am always glad to know that the Builders are learning something about the organization of this great "external" hierarchy. In the last two or three years much of importance has transpired concerning it. Yet I would have you remember the danger of too literal an acceptance of personifications. I say little about the "external" hierarchy, because that work is entrusted to others. Mine is to emphasize the doctrine of the microcosm, which Jesus declared plainly and simply when he said, "The Kingdom of heaven is within you." All the great beings who seem to have "a local habitation" in the vast expanses of interstellar space dwell also—every one of them—in the microcosm. Even the Great Lodge of Sirius has its abode in the "little world" as truly as in the "great world." Learn all you can about the laws of the macrocosm, but remember always that they are the laws of your inner life.

The WAY leads within. Where you are, there is the Lodge. You may travel "in strange countries" without ever leaving your house. Follow the advice of the Chinese teacher: "Having emptied yourself, remain where you are." To empty your self is to be rid of the illusion of separate existence. Then, no matter where you are, you may enter the Inner School, and pass from grade to grade.

The radio gives us a faulty, scratchy reproduction of a distant voice; but we are so fearfully and wonderfully made that within us we may experience not alone the voice, but the complete presence of great beings whose macrocosmic abodes are in far-off stars. Before this can happen, however, we must make the instruments whereby contact is established. The materials are at our disposal. We must do the work. Art must complete what nature has begun.

Primarily this is an art of speech, for by words the body-consciousness is controlled, and through language the patterns of the Temple are communicated to the subjective mind. Thus our work begins with the study of words spoken or written by Master Builders who have preceded us. These we find in "sacred books". The objective mind must grasp the intellectual statement of the law, and must formulate the plans. All this is the beginning of the art of right speech, and in Freemasonry, therefore, Hiram or Hermes, the god of speech, is the Master-Builder. There, too, the first of the liberal, or liberating, arts is Grammar.

The highest expression of occult speech is found in special exercises where thought, sound and color are united in "words of power." Hindu occultists call this "mantra yoga", but the science has been developed in other than Hindu forms. Its purpose is the modification of every cell in the body, the transmutation of the body-consciousness from the illusive, race-consciousness of separateness to the true reflection of the Inner Light. With this change in consciousness comes change in function, and change in structure. Nerve-centers that are dormant in the ordinary man are awakened. Barriers are burned away. Certain formless clusters of cells assume specific forms. Bit by bit the mechanism for contact with the Lodge
is built, and as each part is completed, a new realization is experienced. The completion of the work is the transmutation of the corruptible body into one that is incorruptible. Long before this, however, connection is made with the Inner School.

This is what is meant by the angelic figure of the 14th Key. On his garment the name IHVH is written, for he is the One Existence of whom all persons are expressions. He is the one of whom it is written, "Except the IHVH build the house, they labour in vain that build it." (Ps. 127.1) When the subjective mind has been turned, like a mirror, away from the illusions of the external world, and made to reflect the light of the Life-Power, that light is transmitted to every cell of the body, and then the "house" is built anew.

The 14th Key shows plainly that the path of unfoldment begins on the physical plane. What many students do not understand so well is that the path ends on that same plane. This is what the Kabalah means by saying that Kether is in Malkuth and Malkuth is in Kether. Our aim is not to get away from the physical plane. It is to know experimentally that the Kingdom is truly "embodied in our flesh." Therefore is the path symbolized by the 14th Key called that of "Tentative Intelligence" or the "Path of Trial".

Does this mean that we deny the teaching, "Flesh and blood cannot inherit the kingdom of God"? On the contrary, we affirm it. The consciousness beyond thought cannot be inherited by flesh and blood, because it is achieved by individual effort, and cannot be transmitted from one generation to another. Neither is it the outcome of physical evolution. The most evolution can do is to bring a man to the stage of unfoldment where he can perform the Great Work. The fact that we cannot enter the kingdom by the inheritance of the flesh has nothing whatever to do with the fact that the completion of the Great Work is a physical transformation. Paul, indeed, speaks of this very thing in the same 15th chapter of the First Corinthians where he denies that flesh and blood can transmit the higher consciousness by heredity. He says that we shall be changed, and that the change will be the transmutation of a corruptible natural body into an incorruptible spiritual one; but the "spiritual" body is one that we can use on the physical plane.

We have to learn that the physical expressions of the Life-Power are just as "spiritual" as the others. We must know that the separation of the etherial from the gross is not permanent. When we are perfect we shall be able to take up our physical bodies and lay them down at will. More than one Master now known to some occultists is able to do this. The more we try to get away from the physical, the more we shrink from it, the more we think it is gross and disgusting, the closer are we bound to it. What says "Light on the Path?" Many have read, but few have understood. "Remember the soiled garment you shrink from touching may have been yours yesterday, may be yours tomorrow. As if you turn with horror from it, when it is flung upon your shoulders, it will cling the more closely to you."

The separation we employ in following the directions of the "Emerald Table" is really classification. It is getting things into their proper order. Never forget that the same authority tells us the work of the One Thing is completed "when it is turned into the earth." So, too, the golden city of the Apocalypse is represented as coming down from heaven, and the consummation of the Great Work is there described as a new heaven and a new earth.
Where will you put the dividing line between the physical and the higher aspects of Spirit? It is all arbitrary, a convenience for the sake of classification. Some of us are so tied up in these arbitrary classifications! We are like Tom Sawyer, when he was in a balloon with Huck Finn. Huck ventured, "I guess we're over Illinois now." "No, we ain't" said Tom, "Illinois is pink. I saw it on a map."

Now look at the 21st Key. All through this lesson I've been stressing the thought that the consciousness beyond thought is gained through art. See how the symbolism of this picture tells the same story. First consider the wreath. It is artificial. At the top it is fastened with a horizontal figure 8, and at the bottom with another. Both are red, to show the cyclic motion of the Kundalini, or Mars-force. The 8-symbol is what we see over the heads of the Magician and the woman in the 8th Key. The Magician fastens the wreath at the top, and the Woman fastens it at the bottom.

Examine the wreath more closely. Every leaf is a lingam-symbol while the oval shape of the whole wreath makes it a yoni-symbol. Here, then, we have the union of the two modes of the Life-Power, for on the mental plane the lingam represents objective consciousness, and the yoni stands for subjective mind. In numbers, 1 is the sign of the lingam, and 0 is the yoni, representing what Lao-Tze calls the Mother-Deep. These digits are combined in the number 10, the number of the Wheel of Fortune, whose symbolism shows many points of correspondence with that of the 21st Key.

The wreath is another aspect of the "whirling motion". It also suggests the operation of the productive power of cosmic imagination, for it is green, the color of Venus. And just as it symbolizes the union of subject and object in a consciousness for which we have no words, so does the traditional interpretation of the dancing figure at its center indicate the same thing.

Apparently this is a woman, but the tradition says her scarf conceals masculine reproductive organs. The consciousness beyond thought transcends sex-differentiation. The personal mind, in union with the One, is swallowed up; and he who experiences this consciousness does not think, "I am a man", or "I am a woman". One does not think at all. One simply knows the full meaning of I AM.

The Hindus call it Existence-Knowledge-Bliss Absolute, but this label has no meaning unless we have entered the Light. The 21st Key, however, sets before us symbols which we shall understand better and better as we unfold more and more of the latent potencies of Spirit.

The dancing figure has her legs crossed, like those of the Hanged Man and the Fool. But where the Hanged Man is bound, she is free and where the Fool is about to fall, she dances on air, as if the law of gravitation had no influence upon her. The letter-name connected with this picture also gives us a clue. It is Tau-Vav, which may be written CROSS-AND. The cross of equal rays denotes the perfect union of the subjective and objective minds, and the balance of all their forces. Of the cross it is written, by a commentator on the writings of Jacob Boehme, "There is one character by which God has characterized both himself, and all
the creatures, and shown that his presence is in all things. This is the cross in the sphere and mercurial wheel of nature, which goes through all the three principles." The vertical line is the symbol of the objective, for when man's objective faculties are at work during his waking hours, he stands upright. The horizontal line signifies the position of sleep, when the subjective faculties are active. Other meanings there are, of course, but this one is a clue to many secrets. To this Cross, the letter-name adds the conjunction AND, the symbol of addition, and so the indicator of eternal progress. This, too, is the letter of the Hierophant, who, in the consciousness beyond thought, reveals to us all the secrets of the cosmic plan. Note well that the numbers of the Tarot Keys corresponding to T and V add up to 26, the number of IHVH. To enter the consciousness beyond thought is to be One with the Father of Lights, to be a conscious participator in His government of the universe, to see the Great Plan and share in its realization. This is the freedom within the Law of those who KNOW.

Seek this first, and to you shall all things be added. Many wish for freedom. Many bewail their limitations. Many protest their desire for liberation. Not one in ten thousand really seeks, really puts this quest before every other consideration. Like those who were bidden to the feast, they make excuses. They only are ready who have grasped the truth that nothing else in Life is quite as important as to be a citizen of the Kingdom of the Life-Power. Whosoever sees that to abandon all for this quest is to gain infinitely more than anything left behind seed indeed. The world may say, "How can he make such sacrifices?" But there is no sacrifice. It is simply a question of relative values. The Way to Freedom is open to you. Do you want freedom hard enough to follow the Way? Are you merely interested in occultism, or have you put liberation above every other consideration? Each must answer these questions for himself. To forsake all is to gain the ALL. For the forsaking is really only an illusion. Nothing is really lost when all is gained. Turn your face steadfastly toward the ONE and you shall find in THAT full satisfaction for your every need. I but repeat the words of the wise in every age. And to their testimony I add mine. Far from perfection though I be, yet have I tasted the fruit of the Tree and found it good. Unforgettable glimpses of the Light have been granted to me, and I know that in me the Master Builder is preparing the shrine for Eternal Splendor. May that sure knowledge be yours, and may these words of mine encourage you to follow the path, step by step, until you reach the Goal!
A Note on Color
Supplement 1

H.P.B. says: "The student must, however, remember that the colors which we see with our physical eyes are not the true colours of Occult Nature, but are merely the effects produced on the mechanism of our physical organs by certain rates of vibration." (Secret Doctrine, vol 3, page 483). Keep this in mind with reference to the color-scale given in these lessons. It is one of several, each true on its own plane. The scale we use is, however, strictly scientific, because it represents accurately the correlations between color and sound as we know them on the physical plane. To us a certain rate of vibratory activity is the cause of the sensation named "C" on the scale of sound. Several octaves higher, the corresponding vibration is felt by the eye as "red".

We use the physical scale because their work begins on the physical plane. The "Adytum" is a physical structure, which I have elsewhere compared to a radio apparatus. It is built through the application of physical rates of vibration. Until it is built, there are grave dangers in experimenting with higher planes. One of our first objects is to put ourselves in touch with the consciousness of centers of the Life-Power which are more highly evolved than we. To do this, we must change our bodies, and we change them by using physical forces. When we have made our contact with the Inner School, we shall be in a position to receive first-hand information about the higher manifestations of sound and color, free from the "blinds" which are found in all Piscean Age expositions of this subject.

In our advanced work we make practical use of our knowledge of the correlation between color and sound. In ceremonial work, for example, certain color combinations are used in connection with certain tonal sequences, in order to intensify a specific rate of vibration. We are able to select that rate of vibration by choosing a color representing its effect upon the physical eye. Again, we use mental exercises in vibratory control based on color-imagination. Imagination is based on memory. To control a specific rate of vibration mentally, you must remember its physical aspect in terms of color and sound.

It is well to know that color and sound sensations are different on other planes; but in practical occultism for people using physical bodies, the work must be done with physical plane forces. Certainly you are working only with relative truth when you employ color as we see it here. It is important to know that color is just as relative on higher planes. The very noun "color" hints at this. Its Latin root means "to conceal". While you work with color you work with differentiation. On the highest planes color disappears. First the spectrum is synthesized as pure white brilliance. Then ever this dazzling whiteness is transcended. On this account the "Mystical Theology" of Dionysius describes AIN SVP AVR, the Limitless Light, by the paradoxical name, "Radiant Darkness."

In our color-scale, the tints assigned to Saturn and Venus are just the reverse of those found in some Theosophical and astrological books. The colors of the Moon and Jupiter are also reversed. The attribution of blue-violet or indigo to Saturn is based upon the fact that Saturn is the planetary influence corresponding to Akasha, which is not black, as sometimes described, but a very deep blue-violet. Venus, as we see in the Tarot, is a mixture of the
Mercurial yellow with the Saline blue, for in the Tarot the Empress is a symbol of the union of the Magician with the High Priestess. Venus is green also because green is the complement of red, a fact hinted at in mythology by the story of the clandestine love of Mars and Venus. Again, Venus represents the manifestation of the Mercurial yellow, or light, in organic form, through the agency of the restrictive, limiting power of the blue Tamas. We ascribe blue to the Moon because blue is the color of the Tamas guna, and because blue is the color we associate with Water. Blue is shown in the Tarot as the predominating color of the High Priestess's robe, and the High Priestess is associated with the Tamas guna by her correspondence to Hecate, goddess of sorcery, and mistress of the dark, illusive underworld. The Moon, moreover, waxes and wanes, and represents reflected light. Thus it symbolizes the illusive world of name and form, which is the reflection of the changeless Light, and in which growth and decay, waxing and waning, are predominant characteristics. Jupiter is violet or purple because Jupiter's astrological rulership is over the blood, which is blue in its Tamasic or impure state, and scarlet in its pure, Rajastic state. Jupiter is by no means the cold principle of inertia indicated by the unmixed Tamasic blue. His weapon is the Martian thunderbolt. He is the energy principle, the fiery Rajas, working through the formative, restrictive blue Tamas. Thus his color represents the balance of these two contending forces in violet.

With these facts about physical plane colors and correspondences in mind, you will be better prepared to understand the colors of the Sephiroth. From Binah to Yesod inclusive, the colors are those of the planets for which these Sephiroth are spheres of influence. Kether, Chokmah and Malkuth are given colors in accordance with their special characteristics. The complete Sephirotic scale is as follows:

Kether: Pure white brilliance.

Chokmah: Opalescent gray. This is very difficult to represent by pigments. It is really a translucent ray, shot through with all the colors.

Binah: Deep blue-violet

Chesed: Violet of a rather deep shade.

Geburah: Flame-scarlet, the color or arterial blood.

Tipherith: Bright orange.

Netzach: Green, the shade of the stole of Justice in the Tarot.

Hod: Yellow.

Yesod: Blue.

Malkuth: This has four colors. They are: Yellow for Air or Sattva; Red for fire or Rajas; Blue for Water or Tamas; and a mixture of all three for Earth. In equal proportions, this mixture
gives Brown, but because Tamas predominates at present, more blue is added to the mixture until it is nearly Black.

To show these four colors of Malkuth on the Tree of Life, divide the lowermost circle into four equal parts by drawing two diameters at right angles to each other; but place these diameters in the circle so that each will make an angle of 45 degrees from the horizontal, or so that they will look like a letter "X" in the circle. The space in the top of the "X" is then colored yellow; the space on the right side, the side of Mercy or Chesed, is red; the space on the left side is blue; and the bottom space is the mixture of the three.
Many students seem to be confused by the terms "spiritual" and "physical". It seems wise, therefore, to indicate just what the Builders mean by those terms. For us "spiritual" is a general term applicable to all different manifestations of the Life-Power. The term "physical" designates a certain plane, or field, of spiritual activity. A lump of mud is just as spiritual as an aspiration; and what an aspiration is in the mind of an incarnate human being is just as physical as a lump of mud. For when we have aspirations, each of them is a modification of brain-cells, which are physical. Each aspiration is also astral, because of its emotional quality; mental, because of its intellectual quality; and causal, because it represents a tendency stored in the causal body from past experience.

People who do not see that the physical is just as much an expression, or differentiation, of the spiritual as the mental, astral or causal, are ill-qualified for the work of the Builders. We seek freedom from bondage to the physical, but to win that freedom we must learn to direct and control the physical manifestations of spiritual energy. This is the reason why we find ourselves in physical bodies, and in a physical environment.

Those to whom our work seems materialistic simply do not understand it. A materialist is one who denies that there is anything beyond the physical plane. We do nothing of the sort; but we are not driven by a deluded hatred of the physical expressions of the Life-Power. We seek to be conscious of the physical as the Life-Power is conscious of it.

Our work begins here, not in the beyond. The specific change that is wrought by it is a physical change, whose nature has already been indicated in this lesson, and elsewhere in our texts. I do not by any means wish to convey the impression that our work is restricted to the physical plane. I am trying to make perfectly clear the fact that its beginning is right here, where we are; and I am trying also to correct a misconception of "spiritual" which seems to be wide-spread. One student said to me recently that he understood our work was intended to develop spiritual centers. So it is, but not in the way he had in mind just then. Our contact with the Inner School is made through a physical apparatus, a special organization of a group of cells in the brain. That group of cells is a spiritual center, right enough, but it is not a superphysical spiritual center.

At the same time, it should be remembered that whatever is done on the physical plane involves the activities of corresponding centers that are superphysical. You cannot purify your body of flesh, and bring your self-consciousness under control, without modifying the finer vehicles also. The only question is, "Where shall the work begin?" In the light of such knowledge as we possess, the Builders answer, "Where we are, with the control of the physical vehicle and the forces playing through it."

Some people may be so constituted that they cannot agree with this answer. Nobody has to. I want to make our position perfectly clear, so that nobody will waste any valuable time on work for which he has no real sympathy. Whoever elects to continue with us will do so
because the work appeals to him. One who is not qualified for this particular undertaking will
be more comfortable pursuing his quest for more light in another way. That's why I'm very
particular, just at this point, to tell you just what we're aiming to do, and how. We seek
associates who can understand that the all-pervading Spirit is present in every plane. People
who have a complex that makes them despise the physical will never be able to do what we
mean by "building the Adytum" until they are free from that complex. Who can work
satisfactorily while he thinks the plans are all wrong?
Pi is the name of a Greek letter used by mathematicians to indicate the ratio of the circumference of a circle to its diameter. That ratio cannot be expressed exactly, but there are various approximations. In I Kings, 7.23, you will find a very crude one. A vessel is there described as being ten cubits in diameter and thirty cubits in circumference. This rough Pi-proportion if the "Pi of 3", which means that the circumference is reckoned as being three times the diameter. It is really slightly more. Modern mathematicians give it as 3.14159265 plus. Somewhat less accurate than this is a Pi-proportion which was known to the ancient Egyptians, and to which veiled reference is made several times in the Bible.

This ancient approximation is the Pi of 3 1/7, which reckons the circumference of a circle as being 3 1/7 times its diameter. The Great Pyramid of Cheops, or Khufu, is built on this proportion. Its height is the radius of a circle whose circumference is equal to the combined length of the lines bounding its square base. Consequently, if we take the height as 14 units, the length of the base-line will be 88, or 3 1/7 times a diameter of 28. From these figures, a others derived from them, many secrets of the Great Pyramid may be discovered, together with many connecting links between the wisdom and Egypt and that of Israel.

It is because of this particular Pi-proportion that the number 22 has come to be especially symbolic of the circle or circumference. The smallest whole number which, when multiplied by 3 1/7, will give a product that is a whole number is 7. 3 1/7 x 7 = 22. Thus 22 represents the circumference of a circle whose diameter is 7. Hence the number 22 symbolizes the sum-total, or circle, of cosmic manifestation.

It refers, however, to manifestation in the world of Atziluth, to be great circle of the archetypal plane, produced by the operation of the 7 archetypal forces. There are three other circles of existence. The second is the circle of Briah, the creative world, whose diameter is 14, corresponding to the positive and negative expressions of the 7 archetypal forces. Its circumference is 44. The third circle is the circle of Yetzirah, whose diameter is 21, corresponding to the 21 modes of force operative in that world, and producing a circumference of 66. The fourth circle is that of Assiah, having a diameter of 28 (which is the extension of 7), and a circumference of 88. It is to this circle of Assiah that the proportions of the Great Pyramid refer.

The Pi-proportion is also concealed in certain Biblical prophecies relating to time. We find several references in the Bible to "time, times and half a time." Elsewhere the same time-division is called 42 months. This is a key to a greater time-circle. Then 3 1/7 x 42 months is 132 months, or 11 years of 12 months. I cannot enter into a full exposition of this subject here, but I wish you to keep it in mind. The most significant thing about it is that it shows how truly the ancients understood what modern thinkers are beginning to rediscover, vis., the close relation between "Time" and "Space". Remember that all Pi-proportions are approximations. None is exact. A modern mathematician who objects to the 3 1/7 proportion...
on the ground that it is not the "true Pi", ignores the fact that his Pi is not the true one either. Here is a hint for those who can receive it.

The true relation between the Life-Power and its manifestations is ineffable. Nobody has ever succeeded in putting it into words. There is always something intellect fails to grasp. "That which eludes you," say the Hindus, "is what you seek." The final revelation transcends language, goes beyond definition. We ought to do what we can to make our approximations as accurate as possible. No pains should be spared to make our statement clear. In an age when science has made such tremendous strides as in our day, we may hope for a better terminology than that of an earlier age. Never shall we waste time, though, in vain endeavors to formulate the ineffable. Neither shall we, if we are truly wise, indulge ourselves in too much pride because we have carried a Pi proportion out to a greater number of decimal places than somebody else. For aught we know, his rough approximation is more useful in practice than our fine-drawn calculation, just as the 3 1/7 Pi works out in number-symbols which reveal more hidden truth than the 3.14159265 of the modern mathematician.

In short, the Pi-proportion is the mathematical symbol of the same truth that "Light on the Path" puts into these words: "Desire only that which is unattainable... It is unattainable, because it forever recedes. You will enter the Light, but you will never touch the flame." Ours is the Eternal Quest. Always will there be something to discover, something to achieve, something to look forward to. To those who can receive it, this, of all promises, opens up the most glorious prospect of unending joy.
Fraternitas L.V.X. Occulta

--The Portal of Wisdom--

An Introduction to
"The Fraternity of the Hidden Light"
The Fraternitas L.V.X. Occulta (F.L.O.) is an esoteric order in the Western Mystery Tradition, tracing its lineage directly to the esteemed English tradition of the Hermetic Order of the Golden Dawn, which was founded at the turn of the twentieth century. Membership of the Golden Dawn has included notable figures such as: W. B. Yeats, George Bernard Shaw, Florence Farr, A.E. Waite, as well as many others. And, like the Golden Dawn, F.L.O. practices a system of spiritual disciplines best described as Hermetic Qabalah.

Hermeticism is based upon the teachings of Hermes Trismegistus, the great and legendary Egyptian Master of Masters. Hermes has been credited as being the father of Hermetic Wisdom, the founder of Astrology, and the discoverer of Alchemy.

The Qabalah is a dynamic system of Judeo-Christian theosophy, mysticism and theurgy, founded upon ancient teachings and traditions, as practiced by many traditions including the ancient Essenes whose members included John the Baptist and Jesus of Nazareth.

**ESOTERICISM**

Esotericism is the theory and practice of the arcane arts and sciences. Arcane by definition means “mysterious” or “secret” and these same secret arts have been practiced by the great Adepts and Masters of all ages. Furthermore, entire civilizations practiced these recondite arts, including the ancient Egyptians. In the Orient, esotericism is practiced openly as Yoga.

**HISTORY**

Mystery Schools, as individualized expressions of the Western Mystery Tradition, have been in existence for millennia, their origin lost in time. Tradition ascribes the founding of the first Mystery Schools to immortal beings of godlike stature, whose compassion for mankind lead them to form the Mystery Schools for the evolutionary advancement of a comparatively infant humanity.

These first Mystery Schools, having served their purpose, have long since vanished. Dying embers from their altars, how-ever, were carried to new temples and rekindled into burning flames, to be living messages to a humanity in great need. Notable among these various Schools formed through the centuries are those of Isis and Osiris, the Zoroastrian Mystery Schools, the Mysteries of Dionysus, the Mithraic Mysteries, the Eleusinian Mysteries, the Gnostics, the Essenes, the Sufis, the Knights Templar, and the Brotherhood of the Golden and Rosy Cross.

In 1888, a new and eclectic expansion of the Western Mystery Tradition for English speaking nations took form in Great Britain as the Hermetic Order of the Golden Dawn. A couple decades latern an American branch was established as the Hermetic Order of the Golden Dawn in America. Reorganized under S. Liddle MacGregor Mathers, it became the Rosicrucian Order of the Alpha et Omega in America, with temples in Philadelphia, Los Angeles and San Francisco, and with its governing or mother temple in New York, the THOTH-HERMES Temple #9.
Perhaps one of the most important events for modern man in the history of the Western Mystery Tradition occurred in the 1920s when the Praemonstrator, or ruling Chief, of the Thoth-Hermes Temple, along with three other Officers, reorganized and expanded the teachings of the Alpha et Omega and formed a new Mystery School. This school operated under a new age dispensation and was a traditional order, formed to assist Piscean Age humanity into the Aquarian Age of Brotherhood and Humanitarianism.

The founders of this new order have since made their own transition, but have left the vestiges of a lofty tradition intact and capable of infinite expansion by those who hold the “keys.”

And now, the task has fallen to F.L.O., inheritor of these “keys,” to expand its tradition.

**FRATERNITAS L.V.X. OCCULTA**

Our name, *Fraternitas L.V.X. Occulta* (Latin for “Fraternity of the Hidden Light”), refers to that hidden light which is resident in all life, the Spirit Within.

Through application of a Qabalistic numerological system known as Gematria, “Hidden Light” equates to the phrase “The stone which the builders rejected,” and refers to the legend concerning the building of King Solomon’s Temple, where the rejected stone became the Keystone of the Temple, the Temple of God and indwelling place of the Holy Shekinah.

Our fraternity is an order of the “Right Hand Path,” and practices the Mysteries according to free will and for the purpose of uplifting all of Humanity.

**STATEMENT OF PURPOSE**

F.L.O. is an Aquarian Age Mystery School of the Western Mystery Tradition, organized for the following three-fold purpose:

I. To act as a modern day repository of the Ancient Wisdom teachings of the Tarot, Qabalah, Alchemy, Astrology, and related Arcane Sciences;

II. To train its members for unselfish service to humanity, by providing a seeding-ground for their growth and development through group and individual applications of the Wisdom teachings;

III. To promulgate the Ancient Wisdom teachings in an effort to elevate the thought life of humanity at large, and help herald the coming of a universal brotherhood on earth.

Our Initiates advance through several grades of instruction and experience, which aid them in their quest to reach their highest potential. The common goal is illumination and the full expression of Wisdom, Love and Power. Wisdom is acquired by the experience of correct actions based upon true knowledge and insight. Love is developed through meditation, which prepares the heart for the illumination of Union with the ALL. Power is developed through
the correct application of Wisdom and Love, as through Ritual. The power employed in the rituals of F.L.O. is the power of Love, the only true power in the Universe.

ORGANIZATION

The Fraternity of the Hidden Light does not discriminate against gender, religious or social background and status. The Order is organized into four levels. The first level is the Outer Court, which offers correspondence courses for dedicated seekers all over the world.

These courses are:

- The Threshold Course
- The Path of Return
- Elements of Ceremonial
- Astrology for the Qabalist

This preliminary level is probationary and members of the Outer Court are referred to as “Probationers”. The materials they receive focus on developing a well rounded knowledge and understanding of the esoteric arts. All of the correspondence courses include theory and guided practices.

The “First” Order of F.L.O. is composed of the initiates of a greater Mystery Tradition of which it is a part. The objective of the First Order is to train its members in the Lesser Mysteries and assist them to develop into balanced centers of expression for Wisdom, Love, and Power.

As Initiates progress through the curriculum and practices of the First Order they learn to develop each element of their being, resulting in balance and harmony. The goal is to be in control of one's own actions, thoughts, and emotions, and ideally, at peace with oneself, the world and all of its creatures.

The “Second” or “Inner” Order is composed of Initiates of the Greater Mysteries who not only have developed balance and harmony in themselves, but who have also received illumination. Their Higher Self is both awakened and in control of their lives. They seek to become those who truly “know” and can serve humanity.

The “Third” or “Invisible” Order is composed solely of Great Adepts and Masters throughout the ages. These great souls guide the Order, and other spiritual organizations that have similar objectives and high ideals. The Masters that guide the Fraternity of the Hidden Light serve the Will of God.

CURRICULUM

The curriculum of the F.L.O. is a structured, graduated system. This system utilizes the ancient grades as a means of identifying the level a student has reached for the purpose of receiving the Ancient Wisdom teachings.
The curriculum is personally guided, and consists of study, meditation, and ritual. Lessons center primarily around the Qabalah, the Tarot, Alchemy, Hermeticism, Astrology, and Esoteric Psychology. Meditation is used to bring about an in-depth understanding of the teachings and to create in the aspirant a personal communication link with the only true teacher, one’s Higher Self.

Rituals are used for numerous purposes, the most frequent being initiatory, which are aimed at invoking quantum changes in consciousness. These changes lead to recognition of the inner realities behind the outward appearance of things.

An important part of our curriculum involves applications of our teachings towards healing. Through the use of Light and Sound, a harmonizing and equilibrating energy is released for all those who are in need: be they student, friend, or foe.

**MEMBERSHIP**

Membership of the outer court of the Fraternity entitles the Probationer to receive the Threshold correspondence course. This course consists of 32 Lessons of which you receive two monthly by mail. The curriculum includes the study of the Tree of Life, Tarot, Meditation, and the work of the Esoteric Orders. After completion you can continue membership and study the Path of Return, Elements of Ceremonial and Astrology for the Qabalist. The correspondence courses are different from the work of our Initiates. Only initiated members are provided with the occult knowledge of the grade work and access into a lodge.

The Fraternity of the Hidden Light is very selective in accepting members for initiation into its lodges, and seeks only those who truly desire to grow in Love and who willingly commit to serve humanity.

Before applying for Initiation into a lodge of the FRATERNATAS L.V.X. OCCULTA, a minimum of three months is required as a Probationer. Completion of the probationary period, however, is not an entitlement to membership. Rather, it is a condition pursuant thereto.

Members of the Outer Court who are considered for initiation will be expected to submit a proficiency examination demonstrating a basic knowledge of the esoteric science.

“At Large” membership in a working Lodge is available to sincere students who are able to travel to the nearest lodge at least twice a year. We don’t perform “astral” Initiations or Attunements.

**HOW TO APPLY FOR MEMBERSHIP**

Apply via [www.lvx.org/enroll.htm](http://www.lvx.org/enroll.htm) or fill in the Information on application form and mail it to:

**Director of Probationers**
**Fraternity of the Hidden Light**
**P.O. Box 836432**
**Richardson, TX 75083-6432**
Before applying, however please visit our website at **www.lvx.org** to learn more about the Fraternity and consider well the statements made in this brochure.

The **Fraternitas L.V.X. Occulta**, like all true mystery schools, never urges an aspirant to become a member. This is a step you should seriously consider without persuasion.

A well-known saying among initiates of the Western Mystery Tradition is “When the student is ready, a teacher will appear.”

Are you ready?

*In the meantime, may the Love and Light of the Lord of the Universe guide us all to the full realization of the Age of Brotherhood.*

In L.V.X.,

The Grand Lodge

*Sub Umbra Alarum Tuarum*

Issued under the Authority and by Dispensation of:

THE STEWARD
FRATERNITAS L.V.X. OCCULTA
APPLICATION FOR PROBATIONARY MEMBERSHIP

Please photocopy this page and send to address on page 204 or apply on-line at www.lvx.org/enroll.htm

PERSONAL INFORMATION

Name: ____________________________
Address: __________________________
City/State/Zip: _______________________
Phone Number: _______________________
E Mail Address: _____________________
Birthplace: _________________________
Birth date and Time: __________________
Male ___ Female ___ Marital Status: ______________________
Education: _________________________
Occupation: _________________________
Interests: ___________________________
                                            
                                            
                                            
If you are a member of any secret, fraternal or philosophical organizations, please give names:

____________________________________
____________________________________
____________________________________

I hereby make application for probationary membership in the Fraternity of the Hidden Light. I have enclosed my check, or money order for $15.00 to cover my first month’s probationary membership dues or $45 for a quarter year (includes receipt of our correspondence course, The Threshold). U.S. funds please.

____________________________________      _____________
Signature                             Date
Esoteric Secrets of Meditation and Magic
Volume 2: The Early Writings

by
Paul Foster Case
# Table of Contents

Foreward v
Introduction vii

Section C: Esoteric Secrets of Meditation 1

Practice of Concentration 3
Qabalistic Meditation 13
The Power of Mind 23
Watchful Introspection 35
Contemplations of the Adepti 45
Evolution of Homo Spiritualis 55
Mastership 65
The True Creative Self 75
The Perfect Stone 85

Section D: Esoteric Secrets of Magic 93

The Secret Force 95
The Magical Circle 105
The Magical Altar 117
Platonic Solids 125
The Four Maxims 137
The Great Arcanum 149

An Introduction to the Fraternity of the Hidden Light 175
Publications available from the Fraternity of the Hidden Light

Occult Fundamentals and Spiritual Unfoldment - Volume 1: The Early Writings
By Paul Foster Case

Esoteric Secrets of Meditation and Magic - Volume 2: The Early Writings
By Paul Foster Case

The Broken Seal – NEW Expanded Edition
By Paul A. Clark

Sepher Sapphires: A Treatise on Gematria - The Magical Language: Volume 1
By Wade Coleman

Sepher Sapphires: A Treatise on Gematria - The Magical Language: Volume 2
By Wade Coleman

Please visit us at www.lvx.org/books for the latest
Fraternity of the Hidden Light publications
Foreward

In 1924, Paul Foster Case expanded his First Year Course by developing two advanced lecture series which he entitled Section C: ‘Concentration’ and Section D: ‘Magic’. The lectures built upon the material in the ‘First Year Course’ (which had become known at this time as Section A: ‘The Life Power’ and Section B: ‘The Seven Steps to Spiritual Unfoldment’). The Fraternity of the Hidden Light has recently published both of these lecture series as “Occult Fundamentals and Spiritual Unfoldment - Volume 1: The Early Writings.” This current volume provides the two additional lecture series that complete the original fundamental course structure of Paul Case.

Section C, ‘Concentration’, expounds the esoteric secrets of Meditation. This section is a very advanced series of lessons that not only develops the essential skill of concentration but commences the student upon the ‘Path of Return’ with a series of powerful “Qabalistic Meditations.” These Meditations have a tendency to facilitate deep spiritual experience in those who are prepared and chose to participate. This lesson series indeed represents some of the most advanced material written by Paul Case.

Section D, ‘Magic’, provides the esoteric secrets of Magic in a very rare exposition of the fundamental tenets of magical practice by one of the greatest occultists of the 20th century. Here again is material published by Paul Case that cannot be found in any of his later developed lesson series and provides insight into the “tools of the trade” practiced by Golden Dawn enthusiasts today.

Paul Case’s students completed the ‘First Year Course’ or ‘Section A’ and ‘Section B’ before beginning the two advanced lesson series found in this volume. Likewise, I recommend all aspiring students to first proceed with each lesson of the first volume of the ‘Early Writings’ series, “Occult Fundamentals and Spiritual Unfoldment” two weeks at a time. Armed with this essential background, the serious student should have no problem tackling the very advanced lesson material found in this current volume.

As with the first volume of the ‘Early Writing Series’, Francois Cartier has lovingly typeset the text, added Hebrew and Greek font, and meticulously restored the diagrams from old mimeographs. Truly without Francois’ assistance, this book would not exist today.

Enjoy!

Tony DeLuce
Laguna Niguel, CA
October 12, 2008
Introduction

Have you ever noticed that in all the Hollywood movies, when it comes down to dealing with the forces of Evil, who gets the call for the battle? The Priest or Minister! Half of the time, they lose. The Evil invades their consecrated church and they usually end up having to sacrifice their life in order to fend off the powers of darkness.

Sound familiar? It should. I can think of half a dozen plots where this happened. Not a very satisfying outcome, is it? You would think with God on their side they’d be better at this.

Perhaps they picked the wrong professional to champion their cause. As an ordained minister, I can testify that battling spiritual evil was not one of the emphasized courses at seminary! Unless we can talk them to submission! We had to take Homiletics or the art of delivering sermons every semester.

So, who better fits the job description of providing guidance along the uncharted by-ways of consciousness and steering the lost seeker around the pitfalls they may encounter. Just who is better suited to act as the guardian who stands between the naïve explorer and the forces of the shadow? Who?

The person of the Magus, the master of occult knowledge and the adept of the mystical sciences of the inner side of consciousness and the powers of nature is the person that fulfills these requirements. The illuminated soul, who has struggled up the mountain of spiritual evolution and is dedicated to serving humanity in need, is a candidate at which we might look. We glimpse this individual in the fictional accounts such as “The Lost Horizon,” “John Silence,” The Secrets of Dr. Taverner,” and my own, “The Broken Seal.”

What is not realized by most of the readers of these works is that this fictional archetype is actually based upon the lives of real men and women. Those that have through self discipline and sacrifice have proceeded a little further down the road of spiritual development than the rest of us and have paused to turn and extend a helping hand to those in need. The senior adepti of the esoteric traditions have dedicated their lives to serve humanity and seem truly mythical in our modern, materialistic age. But they are not. They exist, in the real world, right now and are doing their quiet but vital work.

A survey of history reveals that some of the most important events are linked to these individuals. Francis Bacon conceived the founding of the Royal Society of England and its subsequent role in modern Freemasonry. Dr. John Dee foretold the sinking of the Spanish Armada. The French Revolution and the crown heads (no pun intended) were connected to the Comte de St. Germain. Even the American Revolution had its mysterious “Professor.” And these are just the more public examples.

Dr. Paul Foster Case is an excellent example of the Magus. His life story that I outlined in Volume I of this series is replete with faithful encounters and initiations. His prodigious volumes of teachings, still largely unknown outside of The Builders of the Adytum, the
organization he founded and its successor The Fraternity of the Hidden Light, provide insight and guidance not found of a quality elsewhere. All who come into contact with them will testify that they bear the signature of one who truly knows and has experienced as contrasted to one who only writes about.

In the present volume of the early writings, he speaks more clearly and openly as an initiate about the inner secrets of meditation and magic than ever before or since.

The practice of meditation is the foundation of any serious system of consciousness development. In his lessons on this subject he exhibits his extensive knowledge of both the Eastern and Western traditions. These lessons provide sure, step-by-step guidance in mastering these critical skills.

In his discussion of Magic, we are privileged to be able to gain true insight into a subject about which so much nonsense and misinformation has been published. With the guidance of this great initiate, we penetrate to the adytum of the true teaching of this essential subject of the Mysteries.

Paul Case’s goal in his writings was to help the aspiring student develop their latent powers that would lead to realizations within themselves. This transformation would allow them to contact their true inner teacher and the Inner Hierarchy of the Inner School that they might unite with them to help others. This dedication to the betterment of humanity is one of the hallmarks of the true Magus. They are content to remain in the background letting others take the credit when necessary, all the while working for the upliftment of genuine seekers.

These early writings present a process that followed conscientiously will lead the earnest student to that ever illusive goal of Self-knowledge.

I close this introduction to “Esoteric Secrets of Meditation and Magic,” with the words from an ancient document that Paul Case would have been intimately familiar:

Sub Umbra Alarum Tuarum, Jehovah.

May you rest beneath the shadow of His wings whose name is peace, Jehovah.

Paul A. Clark,
Covina, California
November 2008
Section C
Esoteric Secrets of Meditation
"Be well grounded in theory before you attempt to practice" is an alchemical maxim, and since our work in this Section is really a phase of alchemy, we shall do well to heed the admonition. Since the revival of interest in the Ageless Wisdom hundreds of books about concentration have been published, but it is surprising how vague many of them seem to be concerning a matter which is surely of great importance -- just what concentration is, and what force it seeks to control.

Our first care shall be to get this clear. We shall begin with some specific examples, rather than with definitions, because we believe this method will make it easier for you to see the principle at work in the various instances.

Up in the Catskills a little stream flows down the mountain side. A child could wade from bank to bank without any difficulty. Here in New York the water from that same stream and others like it rushes from the nozzle of a firehouse with enough force to knock a man down.

A chemist puts a solution in a retort and boils it. Thus he makes the solution stronger, and calls it a concentrated extract. In much the same way metals are said to be concentrated from ore. The ore is put into crucibles, heat is applied, and the pure metal is separated from the dross.

A general brings up battalion after battalion from various parts of his army and masses their strength against a single sector of the enemy's line. The newspapers tell us that he has concentrated his forces at that point.

In each of the foregoing instances something has been made stronger or purer by massing its component parts in a smaller area than they occupied before. The soldiers are brought closer together. The metal scattered through the ore is fused into a single ingot. The chemist's work of distillation crowds the molecules of his solution in close formation. The water pouring from the firehouse combines the forces of several little streams.

Concentration, then, may be defined as the packing together of units of force. This definition includes all the examples we have given, because the units, whether they be metals, molecules, drops of water or soldiers, are all built up from the One Power which you studied in the first lesson of Section A. Every kind of concentration on the physical plane is a condensation of the force of electrons, a packing together of units of electro-magnetic force.

When this fact is taken into consideration, it becomes evident that some so-called definitions of concentration must be incorrect. It is impossible to "concentrate attention," because attention is only a name for one of the mind's ways of acting -- the way, in fact, whereby we affect the particular kind of energy mass-formation which we are now beginning to study. The act of attention is the means which enables us to concentrate, but that act is not what we should regard as the subject of the operation, any more than a chemist's crucible or retort is the thing worked upon in the examples mentioned above.

That we misuse language when we speak of concentrating our minds may not be so apparent, for it
is true that our practice enables us to intensify the strength of what William James used to call "mind-stuff." Yet we prefer not to run counter to accepted use of terms unless that use can be shown to be wholly wrong, and this cannot be said of the modern psychological use of the word "mind." Modern psychologists do not think of that word as denoting a substance, nor do they regard mind as a special kind of energy. For them "mind" means the sum-total of the conscious states of an individual, and this is not what we shall be occupied with in our practice.

Yet there is no particular difficulty in finding out just what it is that we shall learn to concentrate. We have seen that all physical substances are modes of One Thing. So, too, are all other substances, or if you prefer, forces. The One Thing is the Astral Light of Eliphas Levi, the Prana of the Hindus, the Ruach of the Qabalists.

Swami Vivekananda, you remember, says that Prana is the energy manifested in all modes of force, from thought-force down to the lowest physical activities. When Qabalists say that the Rauch in man includes the powers of all the Sephiroth from Chesed to Yesod, they also identify Ruach with the force which takes form as thought. Some Qabalists attribute to the six Sephiroth just mentioned the following states of mind:

<table>
<thead>
<tr>
<th>Sephirah</th>
<th>Significance</th>
</tr>
</thead>
<tbody>
<tr>
<td>CHESED</td>
<td>Memory</td>
</tr>
<tr>
<td>GEBURAH</td>
<td>The Personal &quot;Will&quot;</td>
</tr>
<tr>
<td>TIPHARETH</td>
<td>Imagination</td>
</tr>
<tr>
<td>NETZACH</td>
<td>Desire</td>
</tr>
<tr>
<td>HOD</td>
<td>Reason</td>
</tr>
<tr>
<td>YESOD</td>
<td>The Subconscious</td>
</tr>
</tbody>
</table>

Thus Ruach is the Qabalistic designation for that in us which takes form as thought, for the specific activities of the One Thing which are classified as mental states. Ruach is thus the Hebrew equivalent of the Sanskrit term Chitta, which is variously translated as "the thinking principle," "mind-stuff," or "the psychic nature."

The reason for comparing Ruach with Chitta thus early in our study is that one of the best text-books on the practice of concentration is a Hindu work, the Yoga Sutras of Patanjali. Here are three translations of the second sentence in that book:

a. Concentration is the hindering of the modifications of the thinking principle.

b. Yoga is restraining the mind-stuff (Chitta) from taking various forms (Vrittis).

c. Union, spiritual consciousness, is gained through control of the versatile psychic nature.

The first version is from an old edition of the Sutras, now out of print, published in Bombay by the Theosophical Society. The second is that of the Swami Vivekananda. The third is that of Charles Johnston, whose translation of Patanjali we prefer to either of the others. In this particular instance, however, "control" seems to be a weaker verb than "hindering" or "restraint," because it does not make quite so evident the fact that the thinking principle is governed by right use of the principle of limitation, by checking and circumscribing its activity.
Precisely this limitation or checking is what always accomplishes any sort of concentration. Whenever you decrease the area wherein some force operates you increase the intensity and purity of that force. Sunlight passing through a window gives a pleasant sensation of warmth. Pack the same light-rays together by passing them through a convex lens, and they will burn your hand. In like manner, we intensify the force of the Ruach by limiting the range of its activity.

You have learned something about the Qabalistic meaning of the noun נר, Ruach in The First Year Course. Now that we know this term designates what we are going to concentrate, we need to make ourselves thoroughly acquainted with its esoteric interpretation.

The first letter, נ, was once a crude picture of the human face which symbolized the synthesis of the five senses, because the head and face contain organs of every sense. The letter also refers to the brain-centers in the front part of the head, these being the organs of mental activity relating particularly to the functions of the conscious, or objective, mind. Thus the first letter of Ruach indicates that this term designates a force which is directly connected with sensation and with waking consciousness.

Among the heavenly bodies the letter נ corresponds to the sun. It is the symbol of solar light and heat, the sign of the fundamental mode in which the cosmic life-force becomes available for human use.

The value of knowing this is that it will make all our exercises in concentration more definite. We shall always feel that we are learning how to direct a real force, and we shall think of that force as being one with whose effects we have been familiar all of our lives. What we are setting out to control is not a nebulous abstraction, neither is it some new, strange, uncanny power hidden away somewhere within us. It is sunshine, the radiant energy of the nucleus of this world system. On this account the basic test of alchemy, The Emerald Table, calls the Great Work the "Operation of the Sun."

We are sadly mistaken if we think that this force is either good or evil. Furthermore, skill in concentration will not make us good, neither will it make us bad. Many writers on the subject, Patanjali among them, complicate the matter by injecting ethical considerations into their books. The truth is that one may gain great skill in the art of controlling the mental modifications of the Astral Light and still be a very selfish, even a criminal, person. There is no mysterious law which keeps a bad man from learning how to concentrate; any more than there is a law which prevents him from learning how to wire a house for electric light. The solar force is not benefic nor malefic in itself. The same sunlight which makes plants grow in a garden kills a man lost in the desert.

Hence Qabalists assign a pair of opposites to the letter נ – ZRO (=277), fruitfulness, seed, sperm, and ShMMH (=385), devastation, desolation, sterility. Reduce the values of these words, and you will see that the first reduction is 16 and the final reduction 7. This means that fruitfulness and desolation are identical except in outward aspect. They are opposite but complementary aspects of a single cause-in-action.

Finally, the path of the letter נ is that of the Collective Intelligence. This is the path of the synthesis of the planetary light-rays in solar force. The adjective "collective" is KLL1 (90), and you will do well to give considerable thought to the meanings suggested by the letter-sequence of this word.
Note that its numeration, 90, identifies it with the letter Tzaddi, to which the faculty of meditation is assigned. Lack of space forbids any attempt to explain these details, even if the rule in teaching occultism did not require that the pupil must be left to find out as much as possible for himself. Here are the sign-posts. Your part is to find out where they lead.

Summing up all this (and it is just the beginning of what might be written concerning the letter ג), we find that the first letter of the Hebrew name for the thinking principle indicates that this force is:

1. The particular modification of the cosmic life-force which brain-cells transform into sensations and their interpretation by the waking consciousness;

2. A physical force with which we are all familiar, none other than sunlight;

3. A force which is neither good nor evil, promoting fruitfulness and growth, or causing devastation and sterility according to the way in which it is used;

4. A force which is the synthesis of all forces, even as Prana is said by Swami Vivekananda to be "the sum-total of all cosmic energies."

Coming now to the second letter of Ruach, which is ג, we learn from its name, Nail, that Ruach must be supposed to include the connective or conjunctive quality suggested by the nail symbol. We must also remember that the old pictograph represented a hook on which something is hung. Thus in addition to the ideas about Ruach derived from the letter ג, we learn from ג that the thinking principle whose modifications we are going to limit is a power which joins something together, as nails join boards, and a power which holds something suspended, as a hook holds an overcoat.

This is perfectly correct, because Ruach is the connecting medium between all expressions of the Life-Power. The mistake we are continually making is the supposition that the thinking principle is something inside of us, in our skulls, when in reality it is a force flowing through us which at the same time connects us with every other mode of existence, with stars and stones as truly as with men and animals.

Ruach is also like the hook which holds up your overcoat because it is the support of personality. Your whole personal life is a combination of mental states preceding from the activity of this thinking principle.

The function assigned by Qabalists to the letter ג is hearing, הוהיר (415). By metathesis the same letters spell דמיא, work, action, employment, the function assigned to Lamed. If you will refer to the Tarot card corresponding to ג, you will see that the Hierophant is instructing two kneeling figures. He represents the voice of the Higher Self, which instructs both the conscious and subconscious modes of human mentality when they keep silence and listen.

In order to enter that silence, in order to become aware of the bond existing between ourselves and the rest of the cosmos, in order to be instructed in the principles of the Great Work, we must learn to listen; and as one cannot listen attentively at the same time that he is talking, so is it impossible to hear the Inner Voice until the unvoiced speech of personal thinking is silenced.
This is the control of the psychic nature which we seek when we practice concentration. The limitation we impose on the thinking principle is the limitation of silence. To this fact the last of the four ancient occult maxims (BE SILENT) refers, as well as to control of the spoken word.

Observe that there is a subtle Qabalistic correspondence between the first two letters of RVCh, Ruach. ד is the sign of the sun. ד has a particular correspondence to the sixth Sephirah, TIPHARETH, the sphere of the sun. Furthermore, as the letter of ד which is attributed to Microprosopus (the Lesser Countenance, or SON, including the Sephiroth from Chesed to Yesod), ד is itself a symbol of the psychic nature, Ruach, inasmuch as Ruach comprises these same six Sephiroth, as was said on page 2.

We are well aware that these intricacies of the Qabalah are rather terrifying at first, but we cannot too earnestly counsel you to study them until you have really made them your own. This one example of the way in which many details of the Secret Wisdom may be summed up by a single letter is itself an exercise in concentration. When the sight or thought of ד makes you think of all that we have written in the last two pages, you will have made a step in the direction of that unification of consciousness which is the real object of this work. As all things are from One on the Path of Descent, so all things are absorbed into that One as we progress along the Path of Return. Hence, you see, these details of correspondence and cross-correspondence are by no means so far removed from the main subject of these lessons as may appear at a first reading. When you set yourself to incorporating them into your brain-cells, instead of being content to remember that they are written down somewhere in these lessons, you are actually practicing concentration.

On, the final letter of Ruach, means, as you know, a field or a fence. The primitive pictograph represented a hedge enclosing a field set apart for cultivation. This is a direct reference to the underlying principle of limitation which is applied in every concentration exercise.

The function assigned to מ is speech, and speech is the externalization of mental states through the medium of sound. Thus mastery of words plays a prominent part in exercises for developing skill in concentration. This mastery begins in very simple ways. He who would become adept in concentration must think of language as a field to be cultivated with utmost care. He must learn to say what he means, and must be careful to mean what he says.

Here in America this advice is sadly needed. Nowhere in the world is language more abused. One need not be a pedant or a precisionist in order to use speech aright; but whoever wishes to succeed in practical occultism must address himself to the study of the dictionary. The spectacle of an aspirant sitting down to concentrate on the tip of his nose when his daily misuse of language makes two-thirds of his thought almost unintelligible is one which brings a weary smile to the lips of Those who Know. It may not seem to be "very occult" to look up words in a dictionary, but when one realizes that every misused word weakens the force of one's thinking, when one knows that slipshod speech wastes mental force, the desirability of the dictionary habit becomes almost painfully evident.

Accuracy and variety in the use of ordinary words is but a preliminary to the mastery of speech aimed at by occultism. Besides the sound combinations defined in our lexicons there are special words which are truly magical. One such is the Tetragrammaton, וְיָשָׁה. Another is the ancient mystery name, IAO. Yet another is the noun L.V.X. The Hindus have many of these words of
power, and they have a great number of books describing methods for using such words in concentration. This science is called mantrayoga. Variations of it are practiced throughout the Orient by devotees of different faiths. The Sufis, Mohammedan mystics, often use the sentence *Hua allahu alazi jaijaha Hua*, "He is God, and there is no other God than He," for this purpose, and the spread of the Theosophical movement has made Western occult students familiar with *Aum Mani Padmi Hum*, "O the Jewel in the Lotus."

The books of the practical Qabalah contain a great deal of information along the same lines. It was to Moses' proficiency in mantrayoga that St. Stephen referred when he said the great lawgiver was "mighty in words and deeds." The Greek verb λέγει, "he speaks", is a technical mystery-term identical with the Sanskrit mantra.

Moses, of course, received his knowledge of this subject in the course of his initiation into the Egyptian mysteries. St. Stephen, indeed, implied as much in the passage just quoted, for he said this, "Moses was learned in all the wisdom of the Egyptians." Egyptian magic abounds in references to the occult use of sound. Most Egyptologists try to explain the Egyptian use of "words of power" as being a superstition rooted in the false belief that there is a mysterious connection between a man's name and his personality, so that there must be a connection between the secret name of a god and his powers. Without entering into any discussion as to whether or not the said belief is altogether without foundation in fact, let us say that when rightly pronounced, the Egyptian chekau, "words of power," are just as effective as ever they were.

Not a few Hebrew divine names are simply rearrangements of Egyptian originals. Among them is this very word Ruach which we are studying now. The נ in נַחְאָ כְּ is pronounced almost like O, and thus נַחְאָ כְּ is simply a metathesis of the Egyptian god-name of the god Horus, and there is a close correspondence between esoteric Egyptian conceptions of this god and the Qabalistic teaching concerning Ruach.

Among the Hebrew words of power are the divine and angelic names attributed to the Sephiroth. The full effect of these words is not secured unless they be intoned according to the musical cadences represented by the sequence of the letters. The name *Ehieh*, for example, gives the tonal sequence:

| (Letters) | ־ה י וי |
| A H I H |
| (Notes)   | E C F C |

Keys to the intonation of these names will be given in the lessons to come. The fundamentals will be found in the lesson on color and sound in The First Year Course. Let us warn you, however, against rash experimentation with these names. When you begin the practical exercises of this section you will have ample opportunity to find out for yourself that these are really "words of power." Attempts at unguided pioneering in this field of experimentation will be likely to teach you by bitter experience that the proverb about a little knowledge is only too true. It is unwise to be in too much of a hurry to utilize the high-tension currents of the Astral Light.

The letter Ch is also attributed to the path named Intelligence of the House of Influence (=867). "Thence are drawn the arcana and the concealed meanings which repose in the shadow

=867." Thence are drawn the arcana and the concealed meanings which repose in the shadow
thereof," says the Qabalistic commentary. Whenever a technical term employed by the Sages of Israel includes the letter כ we may know that the word has some reference to drawing forth knowledge hidden in the subconscious, to the elucidation of mysteries, to the bringing to concealed meanings to the surface.

"Intelligence of the House of Influence" means "Consciousness of that wherein influence dwells." The word influence suggests flowing force, or a current of energy which fills a receptacle. Recall in this connection the words of Eliphas Levi concerning the Astral Light. "We are, in fact, saturated with this light and continually project it to make room for more: by this projection the personal atmosphere is created." The state of consciousness represented by this path is also that in which we realize that every mode of existence is but a temporary abode of flowing forces.

To get at the deeper meaning of the letter כ, it will be well to study the seventh major trump of the Tarot. You may derive some benefit, also, from laying out the Tarot Keys corresponding to the letters of $. To each of these cards in this order on a table, and see if they evoke any impressions from your inner consciousness. Do not try to make them tell you something. Let no sense of strain enter into this experiment. Simply look at the cards and wait. After a while, when you have quieted your thoughts a little, hints as to the hidden meaning of the path of כ will begin to come to you. Note them down. Even when you do not seem to succeed very well in your efforts to make these bits of personal revelation articulate, you will find that they help you more than anything you can get from books or teachers.

We may now sum up all that we have learned about the Hebrew name for the thinking principle as follows:

1. Sunlight transformed by the brain into sensations, emotions and thoughts is the cause of the operation of this principle (כ).

2. This principle is the connecting medium which joins every human being to all the other things and creatures in the universe (כ).

3. It is a power which can be modified by means of mental imagery, and especially by mental imagery expressed in sound-vibrations (כ).

When we take these facts into consideration it becomes evident that whatever success we have in learning how to concentrate must have far-reaching consequences. The force we shall be working with does not belong to us. It is not locked up in our skulls, or coiled up like a snake at the base of our spines (even though a certain expression of this force is correctly, if somewhat fantastically, described in Hindu books as a fiery serpent coiled in the lowest center of the sympathetic nervous system.) In concentration we are utilizing the power which sends worlds whirling through space, the power which lights our homes, the power which drives trains through the subways, the power which endows human speech, as Eliphas Levi says, with a universal reverberation and success. We are using electricity, and the only reason we prefer to call in Ruach is that "electricity" means literally "the force generated by rubbing amber," while כ, besides being an older term, is one skillfully devised by its initiated inventors for the purpose of giving clues to the higher phases of the operation of this subtle force.
In working with such a force as this we need to use care. When we were busy putting on the finishing touches at our New York office, the janitor, with the best intentions in the world, tried to play electrician. We had a desk light which needed a longer cord in order to connect it with a wall-socket in another room. George knew the theory of wiring well enough, but he chose the wrong kind of a plug. When he tried to make the connection the result was a short-circuit which blew out the main fuse in the basement, darkened the building from top to bottom, kept George from getting his supper that evening, evoked an explosion of sulphurous comment from the overworked electrician sent out by the lighting company, and cost me two dollars to calm that person's ruffled scientific sensibilities. The moral of this tale is: Don't short-circuit the current we have established by forming this group of students.

Some readers of these pages may have advanced to a point far beyond the elementary instruction which will be given in this section. It they have, they will understand the force of this warning and will be the first to heed it. For they will realize that as students of this course, we are making, link by link, what Levi calls the Magic Chain. We are not particularly fond of this image, because it suggests bondage. What we are doing is rather more like connecting up the units of a living electric circuit. Whatever injures one of us puts more or less strain upon the rest.

No man lives unto himself. He who enters a group of students like this needs particularly to remember this old truth. Of this you may be sure, if you are impatient to get on, your feeling is an infallible indication that you have need to go slowly. Remember that a magician should work as if he had all eternity in which to finish his operation. He should work that way because the emotional mood involved is in harmony with a fact of which we need continually to remind ourselves. Each of us is really immortal, and time does not bind immortals. We have all the time there is, and all eternity besides. We can well afford to make good each step as we go along. We cannot afford to do anything else. Thus we shall grow easily and almost imperceptibly, but surely, out of the seeming limitations of our present state of consciousness into the freedom of the consciousness beyond thought which is the goal of our work.

In the next lesson we shall explain the first steps in the special concentration exercises which have been prepared for the students in this section. Before that lesson, you will do well to make sure that the foundation you received in The First Year Course has been properly laid.

Your first care should be to find out whether you really know the Tree of Life. Can you draw it from memory? Can you place all the paths correctly, with their numbers, names and letters? Do you know the attributions to each letter? If not, you need to get busy right away. For the exercises you will have to do will not permit you to depend upon the lessons, or upon notes of any kind. If we say, "Picture the 27th Path," you don't want to be obliged to go through the whole Tree of Life until you come to it. You must know instantly that this is the path of Mars, that its name is Active or Exciting Intelligence, that the corresponding Hebrew letters of Peh, that its color is red, its note C, and its Tarot Key THE TOWER. The picture of THE TOWER should flash before your mental gaze like a picture thrown on a screen, unless you happen to be one of those people whose auditory images are stronger than their visual ones. If so, you will probably hear an inner voice describing the card in detail.

The point is that you should have the impression of the Tarot Key and of all that goes with it, all at once, and as a whole, just as when you see a red rose you do not get impressions piecemeal, but
recognize the flower at a glance.

Provide yourself with a notebook in which to record the details of your experiments. We shall tell you in the next lesson just how to keep this record, and it should be understood now that not a little depends upon whether you attend to this important matter exactly as directed.

You will also need a string of wooden beads, and for certain symbolic reasons, the number of the beads should be 108. Get the beads and the string, which should be a strong one, and thread them yourself. On no account let anybody else do this for you, and say nothing to anybody about what you are doing, unless that person is one when you know to be a member of this class. Do not even show your beads to anybody, or leave them lying around where they will excite comment. String the beads rather loosely, in twelve groups of nine, with a good-sized knot between each group. Be sure to get wooden beads, and let them be plain ones, preferably black or dark indigo. (The color refers to the limiting power of Saturn, which is employed in all concentration exercises.)

All this will be more or less trouble. It is meant to be. In these days we have to devise new tests to take the place of those imposed in the older forms of initiation, and if you do not know by this time that the work of the Builders is a form of initiation you ought to stick a pin in yourself to find out whether you are really awake. If we do not explain the reasons for this particular set of directions, it is because we think most of the students in this section will be able to divine them. Those who aren't need practice in divination.

This string of beads is not for the purpose of helping you to count vain repetitions. It is intended to enable you to keep an accurate record of the "breaks" in you concentration practice. A "break" is what happens when attention wanders from the object selected for concentration. In the early stages of your practice you will find that the breaks will take you several times around the string. The day that you go just once around will be, as we used to say in a certain "very occult" society, "a marked one in your career." It will not be necessary for you to review the whole Tree of Life before the next lesson. Our work this year begins in Malkuth, and takes us upward through the Tree. In the next lesson you will find specific exercises relating to the 32nd, 30th and 31st paths, and it may be well for you to confine your review work to those paths, their attributions, and the corresponding Tarot Keys.

We must not omit to say that it is not the object of this course of ten lessons to make you an adept in concentration at the end of ten weeks. In that time we hope to be able to explain something of the technique, and we expect that your preliminary experiments in this work will make some noticeable changes in your states of consciousness before the ten weeks are up. But it would be very unfair for us not to make it perfectly clear that this course is intended simply to tell you how to do something which will require months of practice before you gain any unusual degree of skill, and years of hard work before you attain to the higher grades of adeptship in concentration and meditation.

These instructions are given now, so that you may be able to enter into our practical wor as intelligently as possible. In some senses, every phase of that work is an exercise in concentration and meditation. And though our curriculum is designed to be completed in four years, it must not be supposed that at the end of that time you will have become a perfect Yogi. What we do hope to bring about in the minds of our affiliates is an intelligent understanding of the principles and methods of the Ageless Wisdom, a synthesis of the esoteric doctrines and practices of the Orient
and the Occident.

How soon any affiliate will develop the higher aspects of consciousness, how soon he will begin to exercise the powers of one who knows by the fruits of experimentation that he is truly "the depository of the power of God," -- these are questions which nobody can answer.

The most that we can do is to lay before you the specifications of the work. Whether you build quickly or slowly, well or ill, depends wholly upon yourself. It depends a good deal, too, upon the accuracy with which you follow these instructions, and upon the degree of patience that you exercise.

Not to frighten you, but to make you realize that you are beginning something which is difficult, and often discouraging, let me remind you that one of the Upanishads says that he who would succeed in controlling the mental phases of the Life-Power must have as much patience as would be required to dip up the ocean, drop by drop, with a blade of grass.
Qabalistic Meditation

Now that you understand what concentration works with, what force it limits and intensifies, you are ready to begin to study the practical side of the work. In order to follow the first part of this lesson you will have to use the Tarot. Take out the major trumps entitled the MAGICIAN, STRENGTH and THE DEVIL, and place them on a table before you. Put THE MAGICIAN at the top, STRENGTH in the middle and THE DEVIL below.

The first thing to be observed about this arrangement is that STRENGTH, the middle card, bears a number which is the mean arithmetical term between the numbers of the MAGICIAN and THE DEVIL.

The mean term between two numbers is half their sum, and in the Tarot a card whose number is the mean between the numbers of two other cards represents the equilibrium between a pair of opposites symbolized by those two cards. Thus 10 is the mean between 1 and 19, 2 and 18, 3 and 17, 4 and 16, and so on. In this instance the pair of opposites is THE MAGICIAN and THE DEVIL. STRENGTH is the equilibrating activity which reconciles them.

In the preceding lesson we reached the conclusion that the force which we are to learn to concentrate is the L.V.X., or the Astral Light concerning which Eliphas Levi wrote at such length. This is the force which he tells us "was adored in the secret rites of the Sabbath or the Temple under the symbolic figure of Baphomet, or of the androgyne goat of Mendes." (Remember that the Sabbath was the so-called "Sabbath of the Sorcerers," a survival of the old pagan mystery cults, and that the Temple was not that of the Jews, but of the original Knights Templar.) Levi informs us also that the Astral Light is "the devil of esoteric dogmatism, and is really the blind force which souls must conquer, in order to detach themselves from the chains of earth."

THE DEVIL, therefore, represents this force, and we may now add somewhat to the interpretation of this picture given in the First Year Course. Very penetrating students of the earlier lessons may already have arrived at an understanding of what we are about to say; but because the science revealed and concealed by means of these pictorial symbols is one that leads to command of potent forces, (and that without any regard to the mentality or morals of the person who employs them, beyond such mentality as is required to grasp and apply the laws whereby those forces are called into activity), the First Year work on the Tarot purposely leaves many things unsaid. Nowhere is there any deliberate attempt to throw dust in the eyes of the reader by resorting to misstatements, but there are many intentional omissions, because we know that by no means every one who begins the Builder's Work will persevere in it until the end.

The first thing to consider about the DEVIL is the number 15. This conceals several details of the Ageless Wisdom in a subtle way. Has it ever occurred to you that XV includes two of the letters of L.V.X.? You see that it does, of course, as soon as I speak of it, and perhaps you may be inclined to ask, "What of it?"

Just this, the adepts who combined their knowledge in the production of the Tarot overlooked nothing that their ingenuity could devise in the way of providing clues to the meaning of the
pictures, and one reason why the DEVIL is numbered XV is that X and V represent L.V.X. minus the L.

L is Lamed, which as a verb means "to instruct," and as a noun signifies "an ox-goad." Thus L.V.X. minus L suggests the absence of the equilibrating and directive quality represented by the 11th major trump, JUSTICE. In other words, the DEVIL is the Astral Light as it works in the realms of nature below man, where it is truly a fatal force, working by the mathematical law of averages. This is what Levi means by saying that it is the blind force which souls must conquer.

From the same source to which we owe the Book of Tokens, we received in 1919 the following statement about the DEVIL:

"The Devil is a figure of the Creative Fire encased in Matter, and he is also the 'god of them that walk in darkness' (i.e., the darkness of ignorance, or want of instruction, XV, or L.V.X. minus L. – P.F.C.). For they see the Source of All as a creative power ungoverned by Law; but God follows the Law of His own being, which is Love. Love misunderstood, materialized, and perverted, is the veritable Devil. Therefore are the human figures in chains, and the Pentagram inverted." (The Pentagram, through its correspondence to 5, is a symbol of the Mars-force and of man. Its inversion is the sign of a human misunderstanding and misuse of the Mars-force which inverts human consciousness, and turns man upside down. This inversion and misunderstanding are nowhere more thoroughly exemplified than in the teachings and practices of certain deluded souls who imagine that they are practicing regeneration.)

In other words, the DEVIL is a picture symbolizing the false conception of the Life-Power held by those who are wanting in knowledge of its real nature. The DEVIL is what theologians call God, as that Power is imagined by people who have not yet arrived by practical experimentation at an understanding of Its true nature. We say "by practical experimentation," because Qabalists identify instruction or knowledge with work, as you may see by referring to the attributions of the letter Lamed.

On the other hand, although the DEVIL symbolizes a false conception of the Life-Power, it also indicates the true nature of that Power when we know how to interpret the symbols. For it is written, "The Devil is God as He is misunderstood by the wicked," and God misunderstood is not the less divine because men see His image upside down. Hence the wise men who invented the Tarot assigned the number XV to this picture, because the number 15 is the number of the divine name 1 H, Jah, which is attributed to Chokmah.

Reference to the Qabalistic dictionary in the lesson on the Literal Qabalah will give you an opportunity to trace the connections between various words corresponding to the number 15. Each refers to some aspect of the Astral Light, and you should endeavor to work out the hidden meanings from this point-of-view. Particularly should you observe that 15 is the number of Hod, the sphere of Mercury, because Hod is the Sephirah completing the 26th path on the Way of Descent, as it is also the Sephirah whence the same path rises on the Way of Return. Observe, too, that even the number of this path hints at the divine nature of the activity manifest in it, because the number 26 is the number of IHVH, the Tetragrammaton.

The faculty assigned to the 26th path and to the letter is Mirth. The Hebrew noun is (414),
which is 9, the number of Teth, the coiled serpent, and also the number of YESOD, the Foundation). Work out the deeper meanings of this Qabalistic term with the help of the Tarot cards. The first letter is that of the Fire (the Fire of the Divine Breath, remember, because נ♭ד=300=300, Life-Breath of the gods) which leads to the birth of the regenerated personality (Key 20). The second letter is that which suggests the circumscribed field of human activity, and its card is the one that shows the true relation of the Divine I AM to Its vehicle. The third letter refers to the revelation of the arcana of the Ageless Wisdom when we listen in silence to the Revealer within, and it also shows the operation of the power which is the conjunctive and mediating principle in the universe. The last letter, through the Tarot, calls up a picture of the Way which leads out of the delusions of this world into the Beyond of the higher consciousness that is our Goal.

But apart from these and other meanings of כחשות which the Tarot will enable you to evoke from your inner consciousness, please do not overlook the obvious implication of this Qabalistic marriage of the idea of laughter with that suggested by the name of the 26th path, Renewing Intelligence. A sense of humor is indispensable to the practical occultist. Laughter is a cleansing activity, and the ability to use it is one sign whereby you may always distinguish a person who is really an occultist from the crank who merely supposes himself to be one.

When we think of an Egyptian priest, most of us call up an image of an austere, grim being. This is a false image, and fortunately we have indisputable evidence that it is so. Let me quote an old Egyptian hymn to the sun-god Ra, from Robert Silliman Hillyer's metrical version, to be found in his anthology of Egyptian hymns, entitled The Coming Forth By Day:

"Homage to thee, O Ra, at they tremendous rising.
Thou risest. Thou shinest. The heavens are rolled aside.
Thou art the King of Gods, thou art the All-comprising,
From thee we come, in thee are deified.
Thy priests go forth at dawn; they wash their hearts with laughter;
Divine winds move in music across thy golden strings.
At sunset they embrace thee, as every cloudy rafter
Flames with reflected color from thy wings."

Laughter is a prophylactic. A sense of humor is one of the best protections against the sense of separateness. No egotist is ever a humorist, and no egotist ever succeeded in accomplishing the Great Work. For the egotist is encased in the impenetrable shell of his sense of personal importance, and just that sense is what the Great Work seeks to overcome.

We have learned to laugh at the devil, but we are just a little afraid, perhaps, to laugh at the equally demoniac idea of God which theologians have tried their best to impose upon the race-consciousness. If you can understand that this grotesque figure in the 15th Key of the Tarot represents what sages have thought in all times and ages concerning the notion of God advanced by esoteric teachers you will be well on the way to realizing that the aim of practical occultism really is. The DEVIL is an image of man's silly imaginings about God.

For even those silly imaginings are the outworking of the Life-Power through unripened minds. Remember the words of The Book of Tokens: "Into every state of knowledge do I enter, into false knowledge as well as into true, so that I am not less the ignorance of the deluded than the wisdom
of the sage. For what thou callest ignorance and folly is my pure knowing, imperfectly expressed through an uncompleted image of my divine perfection" (ALEPH; par. 6)

Concerning the Astral Light Levi says also that "man, in the image of the Deity, modifies and apparently multiplies it in the reproduction of his species." This is the force of the earthy sign, Capricorn, the sign of the goat. It is the power ruled by Saturn, and Saturn is the force of limitation, the force which gives concreteness, or definite shape and form, to all things. The Astral Light as manifested in Capricorn is also the means of the exaltation or lifting-up of the fiery activity of the Mars-force.

This aspect of the One Force is the tempter in the allegory of Adam and Eve. Its name, Nachash, "מה is by Gematria to the name of the Christos, Messiach, מessian. You remember that מessian is also the spelling of a Hebrew word for copper, the metal of Venus, so that מessian conceals a reference to Love and Beauty. For Love, after all, is the great secret of the Life-Power. Therefore is the Sephirah of Victory called the sphere of Venus, because of the truth which the New Testament writer phrases thus: "Love faileth never."

What has all this to do with concentration? Simply this: You must understand the inner nature of the Astral Light before you begin to direct its currents, unless you are looking for trouble. You must know, too, something concerning the proper emotional mood in which to approach your work. If you look upon concentration as a disagreeable task you will never accomplish much at it. Its real purpose is to intensify, purify, control and set at work the love-force in your whole being. We do not know how to put the matter any plainer than this, yet it may be that not every reader will rightly understand us. Let the words stand. If you do not grasp their full import now, you will when you are riper.

So much for the force, as represented by the DEVIL. Let us now consider the law which enables us to modify that force. This law is pictured in the Tarot by STRENGTH.

The number of the card is one clue. Read the lesson on the meaning of numbers, and you will find that 8 is the symbol of flux and reflux, of evolution, of vibration. This last word is the name of the law which we shall apply in our work of modifying and intensifying the currents of the Astral Light.

What is vibration? It is an alternating activity, a reciprocal ebb and flow of energy between two extremes or poles. The name calls up an image of wave-motion, and in this image are two elements -- the crest of the wave and its trough. We find the same image in the 14th and 18th Keys of the Tarot. In both pictures the Way of Return is shown as a path ascending over rolling ground, so that it rises and falls in its progress, like waves.

Knowledge of the law of vibration, and skill in applying it, are the basis of practical work in every department of occult science. It is a universal law, and because it is at work in all things the path of the letter Teth is called "Intelligence of the Secret of all Spiritual Activities." He who is perfect in his use of this law of vibration is called a Master or a Yogi. His works are what the ignorant call miracles. So well does he understand the art of combining the inertia of Saturn with the energy of Mars, (or as alchemists would say, the fusion of Salt and Sulphur), that he can, if need be, multiply a few loaves and fishes until he has food enough to feed five thousand.
The key to the secret of mastering the Astral Light by using the law of vibration is shown by the attribution of the letter Teth of the sign Leo, which rules the heart. For even as Love is the essential principle of divinity, so that the devil is merely a caricature of love, so is the practical secret of the Great Work a secret of the human heart. This is subtly and beautifully shown in the symbolism of the 8th Tarot trump, where the lion is being led by a chain of roses. Love, beauty, service -- these are the key-words to the art of mastering the currents of the Astral Light.

They have been horribly misunderstood. Fools and charlatans misuse them daily. Cranks of every stripe known to the 57 varieties of pseudo-occultism mouth and mumble these sacred syllables until one who really knows is almost physically nauseated by the sound of holy words emerging from unclean lips. For they are unclean lips, those that besmirch all the beautiful laws of the Divine Life which flows through us, poisoning the wells of existence with their vile imaginings. Would there were other words to use than those which have been so often abused. But no others will serve. Love, beauty, service -- understood aright -- sum up the whole mystery of the Great Secret.

Love, because its essence is reciprocity, so that it is directly related to the great law of vibration represented by STRENGTH. Beauty, because nothing unbeautiful is strong, nothing inharmonious lovely, nothing ugly serviceable. Service, because no service can be one-sided. We cannot serve you unless you serve us too. We cannot love unless we are loved. I waste my time in efforts to produce a beauty which no eye but mine beholds. Service, too, (and this particularly for students of occultism,) because the ability to master the Astral Light is not to be sought for the sake of being able to astonish your neighbor.

Jesus did not heal to show that he was a Master. He did not multiply the loaves and fishes to convince anybody that he understood the secrets of cosmic law. Again and again he warned the recipients of his favors against vain babbling, saying, "See that thou tell no man."

All this is vitally important to you when you begin to study the practice of concentration, because your success depends largely upon your ability to begin the work in the right mood. The work is hard, and its first stages are disheartening. Days and weeks and months pass before one begins to get any striking results. If you begin in the wrong mood, these difficulties will soon lead you to abandon practice.

If you begin with the idea that you are going to unfold wonderful powers which will raise you above your fellows, or if in any other way your motive for study be a selfish one, it is extremely unlikely that you will persevere long enough to get results. But if you begin with the understanding that this work aims to make you more lovely by making you more lovable, more beautiful by making you stronger, more serviceable by turning all your life-force into constructive action which shall make your world a better one for all its inhabitants, then the power of the ideal thus set before you will carry you through the periods of depression, through the troughs of the waves, on to ultimate success.

Those apparent set-backs, these moments of depression following a period of exaltation, are simply expressions of the great law of alternation or vibration. We warn you of them now so that they may not surprise or disturb you. You cannot maintain yourself at the highest levels of consciousness all the time. Your body could not stand the strain. Neither can you expect to make steady progress in concentration, as if you were walking up a long, gradual incline. You will have your ups and
downs. Some days the exercises will be easy, and you will be happy over your success. Other days will come when you will have more breaks than usual, and the more you try to concentrate, the more your thought will wander from the selected image. Curb your elation over a successful day, and be sure not to let yourself become unhappy over an unsuccessful one. Waves gather force for their ascent while they are at the very lowest point of the trough. So it is in mental practice. A "bad day" is one in which you are gathering your forces. The main thing is to keep on.

No matter how many times your attention wanders in the quarter-hour of practice, bring it resolutely back to the selected image. Keep your record just as carefully on bad days as on good ones. Never for a moment trouble your mind about any other member of the class, and do not compare notes as to your progress.

This is most important. You are responsible to no other person in this work but me. Be sure that I shall play no favorites. If you begin to compare notes, you will do yourself and your associates much harm. If you find it easy to concentrate, you will discourage your less-gifted neighbor by a recital of your successes. If concentration is hard for you, you only make it harder by telling other people so. And above all, I wish to avoid the spirit of emulation or competition, which may be the life of trade but is fatal to success in the work we are engaged in.

The force you are learning to control is depicted in the 8th Tarot Key as a lion because the lion, when we think of him as the king of beasts, is a synthesis of all the powers of nature below the human level. In Hebrew the noun for lion and also for the zodiacal sign Leo is אָרוֹן.

Observe the numeration of this word. It is 216, and is the number of Geburah, הבֶּר, the sphere of Mars, and of אָרוֹן, sight, the faculty attributed to the letter H, corresponding to Aries, one of the two houses of Mars. Furthermore, the same number, 216, is that of the noun אָרוֹן, anger, wrath, excitement, the faculty corresponding to the letter S, assigned to the sign Sagittarius.

Thus to every one of the three signs of the fiery triplicity in the zodiac the Qabalah gives a name which corresponds by Gematria to the names assigned to the other two signs of the same triplicity, To Aries, Sight, for the perfection of the inner vision is the end of concentration, and he who attains to it restores the Emperor of creation to his throne. To Leo, the lion, because this beast is a symbol of all the forms of force which must be controlled before the higher vision may be experienced. To Sagittarius, excitement or intense activity of the desire-nature, because this is what gives us courage to persist, and supports us (S) like a staff in our progress toward liberation.

What is this fiery power? It is the Mars-force, ruling in Aries where it has its highest throne, and active in Leo and Sagittarius because these signs partake of its own essential quality. It is the force exalted in Capricorn, the sign symbolized by the DEVIL, and represented in that picture by the demon's inverted torch, as well as by the inverted pentagram upon his forehead. It is the force, again, whose most occult aspects are those connected with the letter Nun, with the sign Scorpio, and with the symbolism of the 13th Key. Finally, it is the force whose sphere of action is the fifth Sephirah, Geburah. Consider it in all these aspects until you know what it is that you are learning to master when you set out to learn how to concentrate. It seems to us that more open exposition of the nature of this force has never been given. Certainly we would not make it any clearer if we could, for if any reader of these pages remains in ignorance after this plain exposition of a secret long kept hidden, that ignorance betrays him as one who has heard and read, but who has done no
A word further concerning the number 216. It has something to do with the number of beads whereby you are to record the breaks in your practice. Even as the color and the substance of the beads were not chosen at random, so has their number several hidden meanings, which are really suggestions to your subconsciousness.

The number 108 is half of 216, so that the beads in your rosary symbolize the synthesis of the opposite or polar manifestations of the Mars-force in a higher mode of expression. That is, because 108 is half of 216, it suggests a drawing together or concentration of the forces of Geburah. Thus your beads symbolize that transcending of the pairs of opposites which the sages recommend. He who transcends the pairs of opposites is on the Middle Way, and the Hebrew noun for "middle" is פָּנַי (108). The first letter of this noun signifies Speech, the second corresponds to the faculty of Meditation, and the function attributed to the third is that of Coition. Control of speech through meditation leads to the perfect marriage of the consciousness with the subconsciousness. That perfect union is the occult significance of Coition, and it is the uniting of subject and object which results in the experience of superconsciousness.

The numbers 216 and 108 have the same least number, 9, so that both refer to the force of cosmic electricity, the FOHAT of the Theosophical teaching, which H.P. Blavatsky tells us is represented by the letter Teth. And because 9 is also the number of the Sephirah Yesod, the root of that power is the activity centered in that Sephirah.

Your beads, then, because the least number of their total is 9, symbolize the cosmic force of FOHAT, the serpent-fire of the letter Teth, and relate also to the center where that force is most active in human life. Their color is that of the Saturnine influence of limitation dominant in Capricorn, the DEVIL in the Tarot. Their material, wood, is chosen for two reasons: 1st, because wood is an organic substance, which absorbs personal emanations of the Astral Light, so that your bead-string will eventually be a reservoir of your personal forces; 2nd, because "wood" is ὑλή in Greek, and Hyle was the Gnostic name for the Astral Light.

Thus your rosary symbolizes the force you are learning to control, and it also represents the means you will use in order to control that serpent-power.

The number of beads has yet another meaning. It is composed of the symbols 1, 0 and 8. Let 8 serve to remind you of the law of vibration symbolized by STRENGTH. Let 0 recall the fact that the goal of concentration is union with that One which is neither Aught nor Naught, whose Tarot symbol is the FOOL. Let 1 bring to your recollection the MAGICIAN, for this Key shows exactly what happens when you concentrate.

You remember that we interpret this Key as a symbol of attention. It shows an adept in the act of concentration. The power he uses is being brought down from above. Here is a subtlety, for one result of concentration is the raising of the Mars-force from lower to higher centers of the sympathetic nervous system. This is what the Hindus mean when they say that concentration raises the Kundalini. What they do not say, for no Hindu occultist ever makes a complete statement concerning any phase of practical work, is that the serpent-power rises in response to the descent of the undifferentiated Prana from above. In concentration we do not try to lift up the Kundalini by
main force, as if we were trying to raise ourselves by our boot-straps. We simply open ourselves to
the descending current of light which flows down from Kether, and that current, when it returns,
raises the serpent-fire from chakra to chakra. For it must never be forgotten that the Astral Light is
cosmic electricity, and every electrician knows that no matter what the application we make of that
force, it must always pass from a higher to a lower potential.

Begin every period of concentration, therefore, by reciting the affirmations, beginning with the first.
During the recitation picture the white light of Kether descending through the course of the
lightning-flash on the Tree of Life, changing color as it passes from Sephirah to Sephirah – from the
white of Kether to the opalescent gray of Chokmah, from this to the black of Binah, and so on, until
you reach Malkuth, where you should visualize the color-cross of the four elements: Citrine, Russet,
Slate and Black. Thus you will set up in the sphere of your personality the vibrations of every
aspect of the One L.V.X., and so prepare yourself for the work that follows. DO NOT USE THE
COLORS IN THE MORNING AND EVENING USE OF THE AFFIRMATIONS, OR AT ANY
OTHER TIME EXCEPT AS A PRELIMINARY TO CONCENTRATION PRACTICE.

This exercise should not be explained to affiliates of the Builders who have not advanced into the
second Section, and it should never be mentioned to outsiders. It is by no means "all imagination."
You really set up the vibratory action of these forces when you recite the affirmations
and visualize the colors at the same time.

Another thing to notice about the MAGICIAN is that his left hand makes a gesture indicating
definite purpose. He is directing his power to a plane below that of his own existence, for a specific
reason. The plane below him is shown as a garden, which typifies the subconscious. In
concentration remember always that you seek to impress some definite images upon the
subconscious. You do not draw down the power from Kether without any particular object. You
aim to accomplish some concrete modification of the subconscious field of activity.

What the purpose may be will vary from day to day, according to the circumstances. It will always
have certain characteristics. You will use the force either to promote the culture of a desire image
(roses), or also to develop some seed of intellectual perception (lilies). Again, whatever the exercise
may be, it will necessarily partake of the dominant quality of one of the implements symbolizing
the elements. For in each path on the Tree of Life one of the elements predominates, except in the
10th, Malkuth, the 3rd, Binah, the 2nd, Chokmah, and the lst, Kether -- these four being synthetic
paths, in which the operation of all four elements is mingled, without any one element
predominating.

The garments of the MAGICIAN show that the outer aspect of the One Force utilized in
concentration is Rajas, Sulphur, or the fiery desire-nature (red), while the inner reality is Sattva,
Mercury, or the white brilliance of Kether. For it is really the descent of power from Kether which
does the work, although the manifestation of power takes the Rajasic form of the ascent of
Kundalini. The MAGICIAN'S serpent girdle symbolizes the Tamasic limitation imposed upon the
white light of Kether in all concentration practice.

The exercises to be practiced in connection with this lesson are connected with the 32nd path of
Tau, the 31st path of Shin, and the 30th path of Resh. In the exercises for the 32nd path, imagine
yourself also to be in Malkuth, but projecting your consciousness upward to Yesod. In the practice
of concentration connected with the 30th path, however, you must imagine yourself as being placed in Hod, and as drawing power up from Yesod to Hod, along the channel of that path. Observe these directions carefully, even though the reasons therefore may not be evident at a first reading.

Place your watch where you can see it without having to alter your position to look at it, and practice five minutes of your fifteen-minute period on each path. By so doing you avoid strain in these first exercises, because the shifting of attention at the end of five minutes from one path to another is a kind of rest.

On the first day of practice confine yourself to the color of the path. Begin with the color-cross of Malkuth, and then picture a ray of deep indigo force passing upward from the citrine segment of Malkuth toward Yesod. See yourself projecting that force upward and inward. Whenever the image wavers, slip a bead on your string. At first this action of slipping the beads will interfere with concentration, but eventually it will become automatic, as will the noting of the passage of time. (In passing I may say that this work will ultimately provide you with a sort of interior clock, so that you will be able to estimate the passage of time automatically.)

After the first five minutes, change to the path of Shin, picturing a red ray projected upward from the russet segment of Malkuth. Then, after five minutes of this, place yourself in Hod, seeing yourself surrounded by a sphere of orange light, and see a ray of the same light being drawn upward to your from the sphere of Yesod. (This imagined activity is in actual correspondence when one succeeds in this particular exercise.)

On the second day, concentrate on the planetary symbols and elementary symbol. Begin with Saturn, and visualize the symbol in color, holding it firmly before your mental gaze, and recording as a break each variation in shape or color. Next take the path of Shin, and imagine an upright red triangle. Finish this series of concentrations with the path of Resh and use a sun-symbol in orange.

The third day, use the Hebrew letters, visualizing each in its proper color. The fourth day, using your pitch-pipe or the piano (which is not nearly so good) to give you the tone, sound the names of the three letters, one during each five minutes, at first audibly, and then internally. The fifth day picture the corresponding Tarot Keys. The sixth day use this formula: "I am the Administrative Intelligence, uniting the Kingdom of Light to its Foundation," during the first five minutes; in the succeeding five minutes say, "I am the Perpetual Intelligence, which rules the two great lights of consciousness"; and in the last five minutes say, "I am the Collecting Intelligence, gathering up the force of the Foundation, and concentrating it in the sphere of Splendor." The seventh day you should do no practices.

At the end of the period make a brief record of the following things:

1. Time practice began.
2. Number of breaks in each five-minute period.
3. Easiest part of exercise.
5. Any unusual impressions.

This record is essential, and I shall wish to examine it from time to time. A good record contains
few words, and one that describes a lot of marvelous psychic experiences is a very, very bad one.
The Power of the Mind

The purpose of these lessons on concentration and meditation is really two fold. Primarily they are intended to give you some first-hand knowledge of what happens when one attempts to control mental imagery. This is the object of the exercises at the end of each lesson. Secondarily, they aim to condense into a comparatively small compass the substance of the many books that have been written on the subject, so that at the end of the course you may have in your possession a practical working manual on the practice of this phase of occult training.

By this time your experiences with the exercises already given should have convinced you that those teachers who come periodically to our great cities with the message, "You can have anything you want if only you will hold the thought," are telling only part of the secret. What they say is true so far as it goes. The "catch" is that not one person in ten thousand can even begin to "hold" a thought. We do not expect that you will have attained any startling degree of skill in this art by the time you have completed these lessons, but we do hope that your experiences with the exercises will have interested you sufficiently to induce you to keep on with the practice for the rest of your life.

You must not suppose that the fifteen minutes practice-period suggested is a maximum. On the contrary, it is the minimum. The more time you can find to devote to this work, the better. The only reason that a period of fifteen minutes is mentioned is that many students of these lessons are busy people who are more or less obsessed by the illusion that they cannot spare time for lengthy practice. We say "obsessed with the illusion" because a person who really understands the need for concentration will give up almost anything to practice it. Until that understanding comes, however, it seems best to give you a small task, which you can perform, so that you may not be tricked by your brain-cells into neglecting it.

For it is your brain-cells that trick you. Like all other living beings, they hate to change their habits, and you have been letting them do as they please so long that now they will try to wheedle you out of sticking regularly to the practice-period. It is on this account that we ask you to keep a record, and to note the days you do not practice as faithfully as those that you do. In time this will act as an incentive which will help you to overcome the inertia of your lazy brain-cells, if for no other reason that you will be ashamed to send me a report which says repeatedly, "Did not practice today." (Of course, shame is the very worst of reasons for being faithful in practice, but it is better than no reason at all.)

What we have just said about the task being primarily one of getting your brain-cells into a habit of industry and obedience goes to the root of the whole matter. It all goes back to the teaching of that master of concentration, the Hindu sage, Patanjali, who begins the Fourth Book of his Yoga Sutras with this declaration:

"Psychic and spiritual powers may be inborn, or they may be gained by the use of drugs, or by incantations, or by fervor, or by meditation."

So Charles Johnston translates it. In some respects the version given by Swami Vivekananda seems
to me to be clearer:

"The Siddhis (powers) are attained by birth, chemical means, power of words, mortification or concentration."

This is Vivekananda's commentary on this aphorism:

"Sometimes a man is born with the Siddhis, powers, of course from the exercise of powers he had in his previous birth. In this birth he is born, as it were, to enjoy the fruits of them. It is said of Kapila, the great father of the Sankhya Philosophy, that he was a Siddha, which means, literally, a man who has attained to success. The Yogis claim that these powers can be gained by chemical means. All of you know that chemistry originally began as alchemy; men went in search of the philosopher's stone, and elixirs of life, and so forth. In India there was a sect called the Rasayanas. Their idea was that ideality, knowledge, spirituality and religion, were all very right, but that the body was the only instrument by which to attain to all these. If the body broke now and then it would take so much more time to attain to the goal. For instance, a man wants to practice Yoga, or wants to become spiritual. Before he has advanced very far he dies. Then he takes another body and begins again, then dies, and so on, and in this way much time will be lost in dying and being born again. If the body could be made strong and perfect, so that it would get rid of birth and death, we should have so much more time to become spiritual. So these Rasayanas say, first make the body very strong, and they claim that this body can be made immortal. Their idea is that if the mind is manufacturing the body, and if it be true that each mind is only one particular outlet to that infinite energy, and that there is no limit to each particular outlet getting any amount of power from outside, why is it impossible that we should keep our bodies all the time? We shall have to manufacture all the bodies that we shall ever have. As soon as this body dies we shall have to manufacture another. If we can do that why cannot we do it just here and now, without getting out? The theory is perfectly correct. If it is possible that we live after death, and make other bodies, why is it impossible that we should have the power of making bodies here, without dissolving this body, simply changing it continually? They also thought that in mercury and in sulphur was hidden the most wonderful power, and that by certain preparations of these a man could keep the body as long as he liked. Others believed that certain drugs could bring powers. such as flying through the air, etc. Many of the most wonderful medicines of the present day we owe to the Rasayanas, notably the use of metals in medicine. Certain sects of the Yogis claim that many of their principal teachers are still living in their old bodies. Patanjali, the great authority on Yoga, does not deny this. The power of words. There are certain sacred words called Mantrams, which have power, when repeated under proper conditions, to produce these extraordinary powers. We are living in the midst of such a mass of miracles, day and night, that we do not think anything of them. There is no limit to man's power, the power of words and the power of mind. Mortification. You find that in every religion, mortifications and asceticism have been practiced. In these religious conceptions the Hindus always go to the extremes. You will find men standing with their hands up all their lives, until their hands wither and die. Men sleep standing, day and night, until their feet swell, and, if they live, their legs become so stiff in this position that they can no more bend them, but have to stand all their lives. I once saw a man who had raised his hands in this way, and I asked him how it felt when he did it at first. He said it was awful torture. It was such torture that he had to go to a river and put himself in water, and that allayed the pain a little. After a month he did not suffer much. Through such practices powers (Siddhis) can be attained. Concentration. The concentration is Samadhi, and that is Yoga proper; that is the principal theme of this science, and it is the highest
means. The preceding ones are only secondary, and we cannot attain to the highest through them. 
Samadhi is the means through which we can gain anything and everything, mental, moral or 
spiritual."

There once lived in our little New York village a woman of sixty who was the most thoroughly 
disliked person in the community. Of all the "ingrowing" dispositions that ever one encountered, 
hers was the worst. Her tongue was like a dagger, and both old and young had suffered from the 
poison of her envenomed words.

She was a regular attendant at the Baptist Church, but her religion seemed to be limited to 
occupying a pew twice on Sunday. And her voice! Who could forget its piercing tones as she 
yelled, "El-mer-r-r!" to call her nephew into the house -- usually in order to give him a thorough 
tongue-lashing for some trifling misdeed.

Now it chanced that the poor old lady had to have two teeth extracted, and the dentist gave her 
laughing-gas. And as she was coming out the anesthetic she has a vision. We don't know just what 
she saw. She never could be induced to say much about it, and it is probable that she could find no 
words. But she used to testify that the Lord had come to her to give her a "look into things." 
Whatever it was that she saw, the experience changed her life.

At first, of course, people didn't notice the change; but after a while they began to wonder what had 
"come over Mrs. Watson" (We hide her identity under a fictitious name, for good reasons.) One of 
the things that struck us all was the change in Mrs. Watson's voice. Then Elmer began to tell us 
boys what a difference he found in her.

Little by little she began to make friends. The young people who used to cross the street to avoid 
hers began to look forward to her appearance. More than that, they began to go to her for advice, for 
when the Lord gave her "a look into things". He also gave her the priceless power of looking with 
understanding into the hearts of men. For twenty years she was an incarnate blessing to that village 
-- and all because she had two teeth pulled.

For the change in Mrs. Watson was brought about by the laughing-gas. She didn't know it, of 
course, and neither did anybody else in the village. We found it out years afterward when reading 
William James's, The Varieties of Religious Experience. In that book James describes the 
experiments of a little group somewhere here in America, who published some pamphlets 
concerning what they called "The Anaesthetic Revelation." The sum-total of their discovery was 
that the superconscious experience can be induced by inhaling laughing-gas. In the same way the 
experiences of people who have experimented with hashish bear internal evidence that they were 
temporarily raised to the superconscious plane. Let it be definitely understood that I am not even 
hinting that to take any of these drugs is a good way to develop the superconscious state. On the 
contrary, it is a very bad way, because it is like breaking an egg-shell to help the chicken get out, or 
opening the cocoon to release a butterfly. The superconscious powers ought properly to be 
unfolded from within, and neither the use of drugs, nor the practices of those who "develop 
passives" by some variation of hypnotism can be defended by any one who knows the law.

Our reason for dwelling upon this phase of the subject is to make you see that the superconscious 
state is a brain-state, a body-state, a condition of the blood-chemistry which makes the body able to
register the higher, finer, more rapid vibrations of the consciousness beyond thought. The various means enumerated by Patanjali all bring about this change in the physical body, and until that change is made, there is no experience of superconsciousness. For what is called "the law of parsimony" is at work throughout nature. One principle takes form in manifold effects. In the case now under examination, the established fact that superconsciousness may be induced by taking a drug shows that every example of superconsciousness must involve a change in the body-chemistry similar to that induced by the drug. But the disadvantage of the drug is that it produces other changes, as well as those which temporarily enable certain organs in the brain to register these high vibrations; and it is the reaction from these other chemical activities which has so disastrous a result in the long run.

This danger is obviated when we use the other means that are mentioned by Patanjali – and in spite of the concluding remarks in Vivekananda's comment on the aphorism, also in spite of much that we hear today from people who really ought to know better, it is impossible to succeed in meditation until one has also used the other means. Incantations, or the power of words, must be employed. Mortification is indispensable. Without these there can be no concentration, and we shall now proceed to outline the Builders teaching concerning these two important details.

We make a great deal of use of the power of words. From the very beginning of our work we ask our affiliates to learn the affirmations which state the truth about the Self of man, and these affirmations are what Vivekananda calls mantrams, written in English. There is more to them than the words, as you know by this time. In these ten sentences there is a sound-value and a rhythm-value, and the sound and rhythm play their part in making the affirmations effective. The English language, however, is not so good a medium for making "words-of-power" as are some other tongues.

Latin, for example, lends itself very well to this kind of thing, and the sentences of the Roman Catholic liturgy have a very strong mantric power. Sanskrit is also well-adapted to making powerful combinations of sound and meaning, and whole books on this subject are to be found in the occult literature of India. It is because of the sound-value in certain words that we find this injunction in The Chaldean Oracles:

"Change not barbarous names in evocation, for they are names divine, having power ineffable in the mysteries."

One principle, however, that we try to adhere to is that nothing shall be used in practice that is not understood by the person who is doing the work. It is on this account that we prefer the Hebrew words of power. For we know the sound-value and the color-value of every Hebrew letter, so that every technical term in the Secret Wisdom of Israel can be expressed for us as either a sequence of colors or as a sequence of tones. And all our study of the Qabalah is designed to make us familiar with the realities corresponding to these colors and tones.

A member of this class came to us with the objection that it seemed to her that in our concentration work we were only getting reflections of our previous studies -- that after all this work only sets the mind to echoing, as it were, the forms implanted therein by learning the various attributions of the letters, the Tree of Life and its paths, and so on. There is merit in such an objection, and to be able to make it shows the right mental attitude to have toward all occult work. But the student
overlooked one important detail. Symbolism is the universal language of the race-consciousness. When you learn the First Year work you are not putting anything into your mind except convenient tags or labels for the ideas your mind already contains. Because the Qabalah is built up scientifically, because the correspondences are true ones, because, at bottom, all these attributions were derived by introspection, this work will ultimately put you in possession of details of the Ageless Wisdom which never can be written in books.

Perhaps the most important thing of all is the fact that this Qabalistic symbolism is a product of the self-examination of men trained in introspection. Concerning the value of introspection we shall write at some length in the next lesson. Just now it need only be said that the Secret Wisdom is the truth which the wise have found by looking within. That truth is always within. It is within you even at this moment -- all of it, and every one of its details. The practice of concentration and meditation simply assists you in bringing it to the surface.

And this brings me to the other part of the student's objection. "It all comes from yourself, doesn't it?" she asked. "Nothing comes from outside." And this seemed to her to indicate that something must be wrong with the work. As a matter of fact it is just what is right with concentration and meditation. We are never so much on the wrong track as when we try to get anything from outside. Even so careful a writer as Vivekananda made a slip in the very quotation given at the beginning of this lesson when he said, "there is no limit to each particular outlet getting any amount of power from outside."

Power is always inside. Whatever the heights you may attain, the power that takes you there will come from within. For the only place where anybody can contact the infinite and eternal energy whence all things proceed is at the very heart of being. Some metaphysicians even go so far as to say that really there isn’t any "outside" at all. We are not prepared to argue with them, although at present it seems otherwise to us. But the Builders hold, in agreement with every teaching of the Ageless Wisdom, that the whole process of occult training and development is the externalization of powers already latent within the heart of man.

This, indeed, is one potent reason why the use of drugs is inadvisable. To take a drug to make you superconscious is to fasten the more firmly upon yourself the delusion that you can get power from outside. As a matter of fact the drug only provides a condition, a fulcrum for the lever of your internal power.

To get back to the subject of words-of-power, let us sum up the whole matter by saying that we use the Hebrew names because they are the ones which we can most conveniently explain, because their number is relatively small, and because we can turn every letter into a color and sound. Let us say further that when these names are intoned in the sound-sequences indicated by the letters, an actual vibration is set up which affects everything in correspondence with it.

We need to remember always that our slightest physical activities modify all the matter in space. This is a tremendous fact, determined by the researches of physical scientists. What it means has been well put by Allan Bennett in one of his lectures on The Wisdom of the Aryas:

"I strike my hand on the table, and the action, in that same indivisible instant of time, shifts – by a tiny space, of course, but still shifts – the center of gravity of the earth. Simultaneously, also, the
great Sun swerves in his vast march through space, carrying with him his retinue of servient planets. And, you must remember this: that, minute although that alteration in his path may be, it is, if you give it time enough, by no means inappreciable in its results; for, since it involves a change from the path he would otherwise have gone, the distance goes on increasing forever. And not even at our Sun, at our whole family of planets, does the effect of that action—of every action of every living thing—come to an end. Far otherwise, for in the same indivisible moment of time, if the velocity of propagation (of gravitation) be but infinite, great distant Sirius, mightier than a thousand of our own Sun rolled into one huge orb, is likewise set recoiling at a slightly different angle; and yet again, in that same instant, every sun and star that shines; aye, and countless long-dead suns as well, are similarly affected. There is no tiniest speck of cosmic dust but is changed in its direction because of that my action; however remote or tiny; however near or large. All the great universe thrills in answer to every movement of each living thing in each of all these countless islets of its life; until we come to understand how, even in this purely material sense, all Life is One indeed; for force is indestructible, and the effect continues for eternity. Thus, in a sense, we come to see how somehow every atom of matter has a certain part in every other atom; is in a manner present in it; inalienably affecting it each moment of its life."

Because of this Eliphas Levi wrote, "There are no solitary actions." Because of this, too, there is a meaning within a meaning in Jesus' words, "Of myself I can do nothing." For he meant not only that the One Life personified in His teaching as the "Father" is the Eternal Worker in all human activities, but He registered also His knowledge that not even the least of human actions is confined to the personal vehicle through which the One Life performs that action.

For us the time has come when our knowledge of this truth makes it intolerable for us to be unskilful in action. We begin to see the tremendous importance to the Great Work of even our lightest words and thoughts. Either we mar the Work and delay it a little, or else we aid it, and help to speed it to completion. So when we sit in meditation in the seeming solitude of our own rooms, we are really changing even the physical course of worlds, because we are making slight, but nevertheless actual, rearrangements of the atoms in our brains. And when we say a mantram, whether in English, or in some other tongue, the sound and color vibrations which we set up make themselves felt to the outermost reaches of space.

Yet must we remember always that all this is done in and through us by the One Life. It has brought us together to study Its own finer laws. It will ripen us—perhaps by putting obstacles in our way. The illusion of separateness makes it seem to us that we make personal efforts to gain skill and precision, and we cannot say too often that we must act just as if this illusion were true. At the same time we must KNOW THAT IT IS AN ILLUSION, and so escape being deluded by it. Not illusion, the necessary fiction which makes existence possible, but delusion, the forgetting of the truth back of the fiction, is what we all must learn sooner or later to escape from. Complete escape is Moksha, liberation, cosmic consciousness.

Mortification goes to extremes among certain types of religious fanatics, but dare we sit in judgment upon our brothers and sisters because they follow ways which seem to us to be painful and unnecessary? We do not know. We advocate no such extremes as those cited by Vivekananda. At the same time we know that physical control is necessary, and we refuse to be stampeded by the fears of people who do not know that what the Hindus call Hatha Yoga is not regarded, even by its most enthusiastic devotees, as an end in itself. Thus we find the Gheranda Sanhita, one of the Hindu
classics on Hatha Yoga, saying: "I salute that First Lord who taught first the science of Hatha Yoga. This is a ladder for climbing to the higher heights of Raja Yoga." Even the most rabid of these who denounce Hatha Yoga will recommend the Bhagavad-Gita, and yet the Gita gives precise directions as to posture and breathing, and posture and breathing are part of Hatha Yoga. So is keeping the body clean, inside and out. Vivekananda says, "A dirty man cannot be a Yogi." If you want to learn to concentrate, first learn to be scrupulously clean. All this is Hatha Yoga.

We give no rules for hygiene and diet. They are too well known in these days. A freak diet will not help you, unless you happen to be very suggestible, when your belief in the virtues of this or that kind of food may be of some assistance. You will find out from experience what agrees with you and what does not. The main thing is not to eat too much. An old rule is: Eat half what can conveniently be taken.

As to posture, the Hindu teachers differ considerably in their directions, but their meaning is one. The Gheranda Sanhita describes 32 postures (as many as there are paths on the Tree of Life). Some are very difficult, and some seem at first to be comparatively easy. Patanjali says, "Posture is that which is firm and pleasant." Sankhya's directions are equally concise, "Posture is that which is steady and easy." Be on your guard here. The meaning is not, "Take any posture which is comfortable." No posture is comfortable after a few minutes. To be "firm and pleasant" or "steady and easy," a posture must be practiced, and the practice will take you through a door of pain.

Choose a position that keeps the head and back erect and in a straight line. Do not cross the knees. Be careful to sit neither too high nor too low, because in either instance you will put pressure on the nerves behind the knees. When you have decided how you shall sit, be neither relaxed nor tense. The idea is to maintain perfect balance of the flexor and extensor muscles, so that the muscular pull and push shall be equilibrated all over the body. This is very difficult and painful at first. If this part of your practice does not hurt, it is because you are unconsciously easing your muscles by little movements. Watch for these. They are bad "breaks". Other distractions will come, too. You will develop itching and tickling sensations in the most unexpected places, yet you must endeavor to keep still in spite of them.

Above all things, do not abandon one posture to try another. Stick to the one you begin with. One day, just as you are ready to believe that steadiness and comfort will never come, you will suddenly find that all sense of body is lost. You won't know you have a body, and from that time on your chosen posture will be the most comfortable attitude you can assume.

Besides posture there is also the matter of breath-control, which the Hindus call Pranayama. If you have had any special training in Pranayama, you need not change your accustomed breath-rhythms. If not, practice rhythmic breathing as follows:

Breathe in through the nostrils slowly, while you count four pulse-beats; hold the breath for sixteen pulse-beats; breathe out through the mouth during eight pulse-beats. In the out-breathing pucker your lips as if your intention was to whistle. Let all this breathing be done slowly and evenly, and use ten of these cycles of breathing before you begin to practice.

The exercises for this lesson have to do with the 29th, 28th and 27th paths. They complete the lower triangle of the Sephiroth. This has at its center YESOD, the Sephirah which corresponds to the
cell-consciousness, or automatic consciousness of the physical organism. (Consider well the various attributions of YESOD as given in the First Year Course.) This Sephirah is the center of the triangle whose points are Malkuth, Hod and Netzach. YESOD, the foundation, is manifested in all three of these other Sephiroth. In Malkuth the power of YESOD takes form as sensation. In Hod the same power is the root of intellectual activities. In Netzach it takes form in emotions and desires. Thus when you have completed this lower triangle of Sephiroth, with Yesod at the center, you have symbolically formulated an equilibration of sensation, intellect and feeling.

Following the same order of attributions as you used in the exercises given in the preceding lesson, practice five minutes (or more) on each path. Project the light from Malkuth to Netzach through the 29th path. Project it from Yesod to Netzach through the 28th path. Draw it across the Tree of Life from Hod to Netzach along the 27th path. Use colors one session, letters another, Tarot cards another, in the same order that you followed in the exercise with the 32nd, 31st and 30th paths. Rest, as before, the seventh day from the day on which you began.

KEEP YOUR RECORD CAREFULLY. If a day comes when you hate the work, say so. These first exercises have deeper meaning than you may now perceive. Don’t make the mistake of trying to write a record which you think will please us, the framers of this work. Write exactly what happens. The thing you think not so very important may be the key to your whole problem, and what bulks large in your imagination may not really amount to much. The ways of this world have a tendency to make unconscious liars of all men. Strive to let this account of your work be the undecorated and unvarnished truth.

When you have completed the exercises up to this point you will have passed symbolically through four grades of the Invisible Rosicrucian Order. That is to say, you will have furnished yourself with the pass-words and with certain signs by which members of that Order know each other on the Inner Planes. More than this, you will have attracted by your practice the attention of certain wise ones who are ahead of you on the Path. But do not practice to attract their attention. Practice because you recognize the need for gaining skill, in order that you may be fit to serve.

Among the members of the Invisible Order, or Inner School, when they have attained to a certain degree of conscious perception that such a School really exists, there is regular communication of thought and ideas. You will find a very interesting description of this whole matter in The Cloud Upon the Sanctuary, by Eckhartshausen, especially in Chapter II. As this book is now somewhat difficult to procure, we shall make extracts from it for the use of our affiliates, and these extracts will be issued as a supplement to this course.

The first grade of the Invisible Order is that of Zelator, and it corresponds to the Sephirah Malkuth. The work of the Zelator has to do with the right classification of the four elements, as shown in the color-cross in Malkuth. His, too, is the work of mastering the senses, of refining them, of purifying them. (Do not forget that to purify is to free from adulteration or mixture. Be on your guard against false interpretations of "purification.")

The Hebrew mantram corresponding to this Sephirah and to the Grade of Zelator is the divine name Adonai Melek, which means "Lord King" or "Divine Royalty." It is pronounced Ah-doh-nah-ee Meh-lek, and the tonal sequence indicated by its letters is as follows:
The Sephirah Yesod corresponds to the Grade of Theoricus, which means one versed in the theory of the Great Work. This is an intimation that the whole theory of the Work is somehow connected with the mystery of this 9th Path. So it is, for the basis of the work is the equilibration and sublimation of the power of Yesod. Ponder the attributions of this Sephirah, ask for light from within, and you will begin to realize what it is that you are trying to accomplish.

The mantram for this Grade of Theoricus is the divine name Shaddai El Chai, which means literally "The Almighty Strength of Life", the tonal sequence with the pronunciation:

To the Sephirah of Intellectual Activity, the sphere of Reason, corresponds the Grade of Practicus, the grade of those who have passed from study of theory to the experimental work upon which all valid inductive reasoning must be established. The practice of the Builders is founded upon reason. Its method is the scientific method, the method of observation, inference and trial. The mantram of this Grade is Elohim Tzabaoth, "The Powers of the Hosts," and it is intoned as follows:

\begin{align*}
\text{Shah - dah - ee } & \text{ Ay - yil } \text{ Ch'ah - ee}
\end{align*}
The fourth Grade is the Grade of Philosophus, in which, after experiment, observation and intellectual examination have determined the laws of the Work, the advancing seeker for light begins to grasp somewhat of the meaning behind the laws, something of the philosophy behind the facts. The mantram of this grade is as follows:

\[
\text{Ay - yil - oh he - eem Tsah - bah - oo - ooth}
\]

CAUTION: Do not use these mantrams thoughtlessly, or "just to see what will happen." They are given at this point for the sake of completeness, and because it is necessary now that you should know what they are. Do not forget that these tone-sequences are color-sequences also. Rightly performed, these names are seen as well as heard.

On the next page you will find a summary of your progress on the Path of Return up to this point. Do not attempt to go beyond this lesson until you have every detail of this portion of the work.
THE FIRST FOUR STEPS
ON THE PATH OF RETURN

8
MERCURY
♀

9
The MOON

10
The Four Elements

7
VENUS
♀

27
C = P (v)

30
D - R (v)

31
C -

28
A# - x(y) ≠

32
A

29
y (v) ≠

B

Q(v) ≠

x
Watchful Introspection

Ideal Suggestion Through Mental Photography is the ponderous title of a good book by the New Thought-pioneer, Henry Wood, in which he begins a chapter (or perhaps it was a chapter in his The New Thought Simplified) with an anecdote about a boy who answered, when admonished not to whistle, "I ain't whistlin'. It whistles itself." So it is with the activity of the brain-cells in most of us. "It thinks itself" is a pretty accurate description of what happens to us all day long.

One evening at dinner with one of our affiliates who has begun these concentration exercises, various points on concentration came up. Among other thoughts, he said, "The most astonishing thing that I have learned is that we do not think. We are thought. I begin to hold an image, and perhaps two minutes later find myself thinking about the potatoes I had for dinner, and this without any realization of the moment when my attention began to wander."

To be able to recognize this is encouraging. Many practice a long time without noticing their "breaks." Some pupils have assured us that they only made ten or eleven breaks in the course of five minutes. This means simply that they haven't learned how to watch. Ten breaks in five minutes would be an average of one every thirty seconds, and if you can really hold a selected image steady for thirty seconds you do not need this course at all. For the Yogis teach that when the thinking principle can be restrained from taking any but a selected form for twelve seconds, that is Dharana, or concentration. And Dharana prolonged becomes Dhvana, or meditation, which is defined by Patanjali in the third chapter of the Yoga Sutras: "A prolonged holding of the receiving consciousness in that region is meditation" (that is, in the region selected as a focal point of concentration.)

What really happens to many people who suppose themselves to be concentrating is that they disconnect attention altogether from the associative processes of the mind. This is what is done when we follow any of those directions for "going into the silence" which bid us make the mind passive, and try to think of nothing. DON'T TRY TO MAKE YOUR MIND A BLANK. To do so is to invite anarchy in the brain-cells. Not only anarchy in your own brain-cells, but susceptibility to every vagrant thought-form that may be in your neighborhood. Remember that your personality exists on more planes than one, and that within and above the physical (in the sense that the finer rates of vibration are higher, just as the more rapidly vibrating notes of the musical scale are "higher") there are forms of Life which seek externalization through physical vehicles. Some of these forms are beneficent, some are hostile, some are best described as "sprites." If you relinquish command of your brain-cells by becoming passive and making your mind a blank, you give up all power of selection. Remarkable phenomena may result from this kind of "development," but you never can tell what will happen, nor can you ever be sure that the same "forces" will come twice in succession. You will be played upon, but you yourself will not gain the least bit of added control over your brain-activities, or over the finer forces of your being.

That some people who make themselves passive perform works of healing, speak in strange tongues, describe distant scenes, get apparently authentic messages from the departed, and deliver wonderful inspirational addresses is true. But these people are puppets of forces they do not understand, and they do not ripen with the passage of time. Their spiritual stature is not increased,
their own latent forces are not unfolded, their store of wisdom is not tapped. Such people have performed a great service to the world, for they have forced upon a materialistic age the realization that besides the forces perceived by the senses there are other subtler modes of the One Life in which we all share. We believe that in the long run they will be compensated for this work, because it is a tremendous sacrifice. For theirs is not the way of mastery, and in taking it they impose upon themselves the necessity of a greater number of incarnations, in order to restore the balance which is disturbed by passive surrender to the elemental vibrations of the etheric and astral planes. We look upon them as self-immolated victims, but we would not have you among their number.

For the time has passed when the world needs to be convinced at such tremendous cost. And there is great need for skilled workers in another field. The Great Work now demands adepts in the conscious direction of these forces to which the passive must needs blindly surrender. The call has gone forth from Those Beyond for those trained by patient practice in the command of these groups of living beings which our physiologists call "brain-centers" and "sympathetic ganglia." Such command is not to be achieved by the person who practices making his mind a blank, who endeavors to think about nothing.

Concentration is not this. It is, says Patanjali, the restraint of the thinking principle from taking various forms. Psychologists would call it the restraint of the tendency of the mind to make associations of ideas. Not one person in ten thousand has sufficient command of this associative activity even to direct it in a predetermined course. Not one in fifty thousand is able to check it altogether; hat one in fifty thousand who can really stop the association of ideas has not gained his power by becoming passive. On the contrary, his adeptship (for such a man is deserving the title of adept) is the fruit of long and patient, and watchful training.

When we first begin we do not notice the breaks, because we do not really see what goes on in the mental field at all. We really have some moments of oblivion, and do not notice when the image chosen slips out of range, nor when it comes back. The result is that we think we have been attending to it much longer than we really have. Be on your guard against this. Almost everybody experiences it when such practice as this is first begun.

In the preceding lesson we said we should have something to say about introspection. All that you have just read is by way of preparation. For the essence of introspection is watchfulness, and this intense, alert observation of what is happening in your mental field is just the opposite from the passivity of the person who is trying "to think of nothing."

Introspection, called Pratyahara in the Yoga Sutras begins as mere attentive observation of the current of images flowing through the mental field. Before beginning this practice you should understand that there is a sense in which the production of these images may be thought of as almost automatic. If you keep this in mind you will escape the horror which assails some people the moment they find out what is really going on just below the surface of consciousness.

To understand what is happening you must remember that the subconsciousness contains a great deal of experience that you have absorbed without knowing anything whatever about it. The most respectable spinster in New York, for instance, undoubtedly has tucked away in her memory a complete vocabulary of slang, profanity and obscenity. For we are all exposed daily to the language of the gutters, and although we refuse to attend to the filth which assails our ears, we hear it just the
same, and our brain-cells record everything. In like manner there are stored away in our brains hundreds of phrases in foreign tongues, thousands of facts and names and faces, thousands of impressions of scenes of which we have no conscious recollection. And from this tremendous mass of images -- some beautiful, some horrible -- the process of association brings up all sorts of things. And not only does it bring up the duplicates of long-forgotten and partly never-realized experience, but it brings up, too, fantastic combinations of these elements -- strange beasts like the Snark, the Jabberwock and the Mock Turtle in the Alice stories.

You must not hold yourself responsible for this. Some people have been driven almost to desperation when they found their minds echoing with phrases like those we see chalked up on blank walls everywhere. They have come to us, convinced that they were either going insane, or that they must be terribly depraved. Nothing of the sort. It is all perfectly natural, and all the working of a law that you can utilize to produce marvelous results, once you learn to command it.

Begin, then, by watching the mental images as they rise. They will be as varied as a crowd of people passing in the street. As you sit by your mental window you will see all sorts and conditions of thoughts go past. Some will be clean and beautiful. Some will be dirty, and unspeakably ugly. Let them pass. Be careful not to detain any of them at this point in your practice. There will be a temptation to do so, when some lovely image comes along. Resist it for the present. Just watch, until you learn the first lesson from introspection which is: unless controlled, the process of association is purely automatic, and is not in any sense to be regarded as a self-conscious function.

If we could go no farther than this, however, our case would be hopeless indeed. The second exercise in Pratyahara gives us encouragement. Simply by intending that the flow of the images past your mental observation-post shall be slower, you will find that it really does slacken in speed. Do not make the mistake of trying to check the images one by one by holding onto any of them. Simply will the procession to move more slowly, and you will find that it does. "Will," perhaps, is not quite the right word. Probably "expect" is better. Calmly expect the slackening of the speed of association, and wait patiently but confidently. What you expect will happen, and then you will have learned your second lesson: the speed of association can be modified by expectant attention.

Perfection in slowing down the associations will not come all at once. This is what Vivekananda has to tell us on this subject:

"How hard it is to control the mind. Well has it been compared to the maddened monkey. There was a monkey, restless by his own nature, as all monkeys are. As if that were not enough someone made him drink freely of wine, so that he became still more restless. Then a scorpion stung him. When a man is stung by a scorpion he jumps about for a whole day, so the poor monkey found his condition worse than ever. To complete this misery a demon entered into him. What language can describe the uncontrollable restlessness of that monkey? The human mind is like that monkey; incessantly active by its own nature, then it becomes drunk with the wine of desire, thus increasing its turbulence. After desire takes possession comes the sting of the scorpion of jealousy of others whose desires meet with fulfillment, and last of all the demon of pride takes possession of the mind, making it think itself of all importance. How hard to control such a mind."

"The first lesson, then, is to sit for some time and let the mind run on. The mind is bubbling up all the time. It is like that monkey jumping about. Let the monkey jump as much as he can; you simply
wait and watch. Knowledge is power says the proverb, and that is true. Until you know what the mind is doing you cannot control it. Give it the full length of the reins; many most hideous thoughts may come into it; you will be astonished that it was possible for you to think such thoughts. But you will find that each day the mind's vagaries are becoming less and less violent, that each day it is becoming calmer. In the first few months you will find that the mind will have a thousand thoughts, later you will find that it is toned down to perhaps seven hundred, and after a few more months it will have fewer and fewer, until at last it will be under perfect control, but we must patiently practice every day. As soon as the steam is turned on the engine must run, and as soon as things are before us we must perceive; so a man, to prove that he is not a machine, must demonstrate that he is under the control of nothing. This controlling of the mind, and not allowing it to join itself to the centres, is Pratyahara. How is this practiced? It is a long work, not to be done in a day. Only after a patient, continuous struggle for years can we succeed."

It takes years, that is, to gain perfect mastery; but long before perfection comes we may experience the benefits of introspection. The beginner at music has to play little pieces to parlor audiences before he makes his appearance on the concert stage. Does he refuse to practice because he cannot be a Rubinstein the first year? This thirst for immediate results -- any thirst for results, indeed, -- has a touch of indecency about it. It drives people who like to call themselves "occult students" from teacher to teacher, sets them to playing Indian in one "Order" after another, and provides an endless supply of gulls for the exploiters of "easy methods." Can you give me a better reason for practicing concentration than the one advanced by Vivekananda?: "A man, to prove that he is not a machine, must demonstrate that he is under the control of nothing."

Assertion is not demonstration. Affirmations are not demonstrations. Going about saying, "I believe every human being has free-will" won't help you a bit to demonstrate that you aren't just a puppet on the strings of the currents of thought and emotion which impinge upon your brain-cells from all points of the compass. Practice is the only thing that will enable you to demonstrate that while your whole personality -- your body, your emotions, your mind or consciousness in all of its three planes -- is incontestably a machine, YOU. The Self behind it all, the MAN behind the personality, the GOD behind the human mask, are really a center of Free Will, controlling the whole of this complex vehicle of your self-expression.

We echo my friend and teacher (though I knew him not in the flesh), that great Seer, Jacob Boehme: "It is not I who write these things. This that you see is but a simple-minded and foolish old man. These things are of the love of God." It is not Paul Case telling you to practice. It is not Paul Case sounding the call to make yourself fit for service. It is the God in you, speaking to you from this page, announcing to you the miracle of His mastery of your life, laying before you the perfect beauty of His law of mastery. Will you answer that one with a whine about practical benefits, or are you ripe enough to give the only answer that is an honest one, the answer of hard work?

Three paths lie before you now on the Way of Return, and as best we can we shall try to let the light that has come down to us from those who have gone before illuminate them, so that you may the better understand the real purport of your practice for this lesson.

All of them are paths of projection. On the Tree of Life they are the 26th, the 25th and the 24th, the paths of OIN, SAMEKH and NUN.
The first is the path of the Dweller on the Threshold, and this is that Terror which we have tried to mitigate a little for you by telling you beforehand of the horrors you will encounter when you begin the practice of introspection. It is the path of THE DEVIL in the Tarot, and what says the Scripture? "Resist the devil, and he will flee." And how shall we resist him? Not as so many have tried to do, only to find themselves in worse bondage than ever. Not by repression, not by shuddering aversion which imputes to the phantom a power he does not possess, not by looking some other way, and pretending that he is not there. None of these is the prophylactic method. None of these is the way of the priests of old Egypt, who washed their hearts with laughter.

That is what is behind Vivekananda’s comparison of the mind to the antics of a monkey. We all laugh at monkeys. So should we laugh at the devil. And the devil is only a personification of the unrestrained activity of the subconscious power of the association. It is a personification developed in the animistic ages when there was no science of psychology, and when men misunderstood the voices and the visions which come sometimes so sharp and definite that they seem like objective realities. All the demons that tempt us are nothing but the results of unrestrained associations rising from the subconsciousness. We must learn to laugh at them, as we would laugh at a monkey.

Approach your introspection exercises, therefore, prepared to be amused, not frightened, at the monsters that will appear before your astonished gaze. Remember that all this is merely the automatism of an uncurbed mind. Observe it with cool, impassive interest, and you cannot fail to be amused.

Just take a look at the picture of the DEVIL in the Tarot. Isn’t he laughable? The essence of mirth, we are told, is incongruity, and this whole picture is a mass of incongruous details. It is as ridiculous as the theological idea that a God of love could permit the existence of a devil, as mirth-provoking to anybody with a sense of humor as the notion of hell.

Remember, too, that this is the path of the Renewing Intelligence, of which it is written: "Thereby God -- blessed be He! -- reneweth all which is capable of renovation in the creation of the world." In Lesson 2 of this Section. I have written at length about THE DEVIL, and now let me add something to confirm what I said about the number of the path (26) and the number of the card (XV) showing that this is really a picture of the Life-Power.

The name of the path is the clue. "Renewing" in Hebrew is spelt שׁדֶהָדִי, and its numeration is 358, the numeration alike to שַׁבָּת, the tempter, and of שִׁבָּת, the Redeemer. Truly our Elder Brethren in the Secret Wisdom have blazed here a trail so plain that he who runs may read! And consider one by one the Tarot Keys corresponding to the letters of שִׁדֶהָדִי.

First comes the HANGED MAN (2), the symbol of the path which, on the Way of Return has its beginning in HOD and leads upward to GEBURAH. "I look forward with confidence to the perfect realization of the Eternal Splendor of the Limitless Light," we say, and so saying, take a position which is exactly the inversion of that held by the masses of humanity, who look forward with fear and terror to all sorts of evils which they imagine to be hid by the veil of the Future. Because we look forward with such confidence, we expect a day when not only we ourselves shall be at one with the perfect Law of the cosmic life. We anticipate a time when our full surrender to that Law will change it from PACHAD, the inspirer of fear, to GEBURAH the source of our strength, and DIN, the clear-eyed recognition of the undeviating Justice of the perfect law. This is not the outlook
of the world, and he in whom it has become vital and compelling lives as Boehme advises us to live: "In all things walk thou contrary to the world." He who so walks does nothing of himself, is in all things as one suspended from the Tree of Life, seeing always that not his personality, but the One Life, is the performer of all action, the speaker of all words, the thinker of all thoughts. Thus, in the midst of action he does nothing, in the midst of speech he is silent, and in the midst of the thinking of which his brain is the vehicle he remains unmoved. Such is the beginning of the renewal of the mind.

The next Key is the CHARIOT, and this Key represents the perfection of what the Hindus call *Kriva Yoga*, "working towards Yoga." Vivekananda gives an almost perfect description of this Key in his commentary on the first sutra in the second chapter of Patanjali’s book:

"The organs are the horses, the mind is the reins, the intellect is the charioteer, and this body is the chariot. The master of the household, the King, the Self of man is sitting in this chariot." In the Tarot the King and the Charioteer are one, and that one is the Warrior, the Conqueror of Whom it is written: "Stand aside in the coming battle, and though thou fightest, be not thou the warrior." He is the Nike, too, of the Apocalypse, concerning whom it is written, "To him that overcometh I will give a crown of life." When the personality has become as the HANGED MAN, then is it transformed into the CHARIOT of the Divine Self, and all that makes up the personality becomes a vehicle for the ONE. This is the second step of renewal.

The third Key is the HIEROPHANT (†). When the personality has become the vehicle of the One Life, then the VOICE of that Life speaks in the silence which follows the hurly-burly of our identification with personality, and the revelation of the mysteries begins. Then is the inner ear opened, and we hear the secret word which unites us to the ONE. The beginning of this way is in the mental attitude expressed by our fourth affirmation, which corresponds to Chesed, for the path of the HIEROPHANT leads up from Chesed to Chokmah. When we say “From the exhaustless riches of its limitless substance I draw all things needful, both spiritual and material,” we are turning to the only source of instruction open to any man. The illusion of separateness makes us look to books and teachers for light, but they set nothing before us but symbols, and unless the Interpreter within the Temple expounds the meaning of those symbols we learn nothing from what we read or hear. And until we silence the clamor of personality we cannot hear His voice, for it is a voice that must be listened for, even as Elijah found it, a still, small voice. And the listening is the third stage of our renewal.

The fourth KEY is the EMPRESS (♀). And this is the Key of the path which leads us back from Understanding to Wisdom. And the Understanding is knowledge of the limitations imposed upon all things and creatures in the Without by the working of the perfect Law. It is understanding of the great truth that even as fences keep cattle from straying out of fields where they may feed, and losing themselves in desert places, so do the obstacles which seem to hedge us about prevent us from leaving the field marked out for each of us to cultivate. For the Sephirah of Understanding is the sphere of Saturn, and the last Key of the Tarot shows us that Saturn, Lord of Limitation, is really the world-consciousness which gives meaning and definition to the dance of life. It is the law that Life, to express itself, must take on form, and when form is understood it is seen to be our opportunity. So from Understanding springs the path of LOVE, and that Love, remember, is what the alchemists called Venus, or Copper, the metal whose name in Hebrew is also the name of the serpent of temptation, N Ch Sh. Love, sprung from Understanding, the perfect Love which casts
out fear, the unfailing Love whose sphere on the Tree of Life is VICTORY, is the fourth stage of our renewal.

The fifth and last Key is JUDGMENT (ψ), and this is the Key of that transmuting Fire which is identical with the Life-Breath assigned to the path of Aleph. For Sh=300, and 300=RVCh ALHIM, Ruach Elohim, the Life-Breath of the gods (who so long imagine themselves to be but mortal men), and that same RVCh is the keen, sharp air of superconsciousness which takes us up the path of Aleph back to the Crown. Yet the pat of Aleph and the path of Shin are really one, and this is why our Brother, Eliphas Levi, sworn to conceal the mystery of the Tarot, did nevertheless reveal it by attributing the FOOL to the path of Shin. For the FOOL and JUDGMENT are two aspects on one thing, even as the AIR which is assigned to Kether as its sphere of action and the Mercury which is assigned to Hod are also one. In JUDGMENT we see the regenerated soul ascending as a little child, and the sphere into which he ascends is that of which we say "I look forward to the perfect realization of the Eternal Splendor of the Limitless Light." The Child and the Fool are One, and the regenerating fire of the Path of Shin is the Life-Breath of the path of Aleph. For the Child is the Christ, and the Fool is the Christ as well, the Messiah, the anointed one, even as Waite says, "a prince of another world."

And in the Fire of the letter Shin the DEVIL is cast, becoming one with that fire, and ceasing forevermore to scare the Child with his gargoyle visage. For the Devil is God misunderstood, and when misunderstanding ceases the Devil ceases too, and we see that the grinning monster of the 26th Path, the terrible Dweller on the Threshold, is only the purifying fire of the Great Divine Life-Breath.

So, this grinning ape that we watch, this bubbling witches’ caldron of subconscious cerebration that we must learn to laugh at, is really the power that shall finally set us free. For it is the very same power of association that gets us into trouble now, which will enable us to find the way to union with the Self. That is why I have given you a whole year’s work at learning the wonderful language in which the sages have set down the directions for the wayfarer on the path of Return. All this Qabalah and all this symbolism in the Tarot give the necessary materials for subconscious association to work upon. But you will not be able to use these materials, as I have used them in these last few pages, until you have had some practice in the stilling of the mind. For until you can stop activity you cannot master it, and to stop this dancing monkey there is just one way, the one outlined early in this lesson.

The 25th path corresponds to the Key of TEMPERANCE. It is the path of testing, the path of trial, wherein one fails who has not done the work of the 25th path. For this is the path of Samekh, remember, and its essential meaning is shown in the significance of that letter’s name -- a prop, a support. The tests that come to us in the path are such as we may not meet unless we are truly resting our lives upon the firm foundation of Eternal Being. And so this path leads upward from YESOD to Tiphareth, and its color shows us that it is essentially the same as the path which leads upward from Tiphareth to Kether. For both paths are blue, and thus both correspond to the Moon.

This correspondence escapes those who cannot correlate symbols. Why is Sagittarius, ruled by Jupiter, assigned to a path that shows its essential nature is that of the Moon? We hear this question often. But consider. One aspect of the sign Sagittarius we have learned to identify with Iris, the goddess of the rainbow. Yet Iris, like all feminine deities is but one phase of the great
Mother-principle, the Moon. Nor must we forget that one aspect of the Moon-goddess is Diana, the huntress, whose silver bow is the crescent-moon. Both Iris and Diana, then, are goddesses of the BOW, and the bow which speeds the arrow of concentrated Astral Light is actually the driving-power of the subconsciousness, symbolized by the Moon. More than this, that driving power comes from the very roots of physical existence, is the power which is expressed in those primal instincts of subconsciousness, the instinct of self-perpetuation and its fruit, the instinct of self-reproduction. So long as our lives do not rest upon the foundation of Eternal Being, so long as we have not passed the Dweller on the Threshold, so long as we have not cast the delusion of the Devil into the liberating Fire, we cannot meet the tests of the 25th path, for those are tests of our skill in tempering and modifying the power by which man seemingly multiplies the power of the Astral Light in reproduction. I repeat, we cannot meet these tests so long as we are deluded by separateness, for every test is a test of USE, and right use is impossible unless we know beforehand that not the personality, but the SELF is the User, and know, too, that nowhere in the universe is there any Adversary or any Genius of Limitation that can bring harm from right use, that is, use free from personal limitations, free from the lie of possessiveness, free from all the chains that bind us down to earth. These are two-edged words that we write. This teaching is a sword. Beware lest you grasp it by the blade instead of the handle. Here is no proclamation of sottish license, no intimation that the way of life is the way of lust. Read, and then read again, until the clean, pure inner meaning flashes on your mind.

The last of the three paths that lead to Tiphareth is the path of Death, the path of the letter Nun. Observe that the name of that path is י Mush = 120 = ס, so that here is a Qabalistic hint that the path of Samekh and the path of Nun are essentially the same. This number 120 is said in the Bible to be the number of the years of man, a symbolic way of saying that 120 signifies the full perfection of human life. And 120 is also the product of the multiplication of the numbers from 1 to 5 (1x2x3x4x5), which implies the perfect synthesis of all sensory activities in the sixth sense, superconsciousness. Again, the extension of the number XV, which is that of the Tarot Key corresponding to the 26th path, is also 120, so that this path, too, corresponds in a way to the same ideas. Finally, since, as we have just seen, 120 is the number which represents the extension of 15, it is also the secret number of the 15th path on the Tree of Life, and this 15th path is that of the letter Heh, the path of VISION, the path of the Emperor, who is the symbol of that Creator concerning whom it is written in the Sepher Yetzirah that he who understands the mystery of the Ten Sephiroth restores Him to His throne.

All this probably seems very involved. Let us boil it down. All these cross-correspondences point to different aspects of one thing, and that thing is the attainment of superconsciousness. That attainment is the result of introspection, which casts out the devil. It is not perfected until we have passed the tests of the 25th path. Its result is the banishing also of the delusion that we are mortals, and with the banishing of this delusion comes right understanding of the mystery of death. He who has entered even for a moment into superconsciousness, he who has synthesized sensation into that Existence-Knowledge-Bliss Absolute, sees that as the skeleton is the basis of all the movements of the body, so is what we call "death" the very framework of the continual mutations of existence. He who sees this has attained to the full measure of a man. With Paul he says, "I die daily," and with him exults, "O, Death, where is thy sting?" For when we have restored the Creator to his throne, when the VISION that leads upward from the contemplation of the Beauty of the Divine Order to grasp of the Wisdom behind that Order (the Path of Heh leading up from Tiphareth to Chokmah) has been granted to us, then we know ourselves for what we really are, not mortals condemned to
death at some unknown date in the future, but immortals existing for a little while in this world of
name and form, and existing by means of a never-ending death. Death then becomes familiar, and
ceases to inspire fear, because it is seen to be the process whereby the One Life provides itself with
a never-ending series of vestments of Name and Form.

The goal of these three paths is one, the Sephirah Tiphareth, called BN, Ben, the Son. For in the
mystical inner Grade to which this Sephirah corresponds, we come to know our unity with the Solar
Logos, to experience His consciousness of the Beauty of the Cosmos. And because that Son is
indeed "one with the Father," that is, "One with AB, "which is the Qabalistic name of the Sephirah
of Wisdom, entrance into this Grade of the Inner School, although it bears only Adeptus Minor, or
Lesser Adept, for its title, gives us the means of union with each of the Three Supernals. For from
Tiphareth three paths lead upward -- one to Binah, one to Chokmah, and one to Kether, and from
Tiphareth alone may we cross the Abyss that separates the Supernals from Chesed. Here is the
solution of a difficulty which has puzzled more than one student of the Tree of Life, and which has
led at least one earnest seeker for light far from the Ancient Way marked out by the Builders who
have passed on before us.

I make no doubt that a great deal in this lesson will seem vague and mystical to you when first you
read it; but there is nothing that can be changed. Here if you can grasp what lies behind the words,
is a clear statement of the Great Secret of the Way of the Return.

The name of the Grade, as said, is Adeptus Minor, or Lesser Adept. The key to its whole
significance is the word נימא, which we commend you to ponder upon, with the help of the Tarot.
The Divine Name is נוּנ, and may be translated, "Everlasting Existence (IHVH), Power
(ALVH) and Insight (VDOTh). The pronunciation and the tonal sequence are:

Note the close correspondence of this Hebrew name to the Sat-Chit-Ananda,
"Existence-Knowledge-Bliss, of the Hindu Yogis, who use this term to describe the experience of
union with the Solar Logos.
The paths corresponding to this lesson are:

Use the same general method in your daily exercises, but remember that each of these is a path of projection upward to Tiphareth.
Are you beginning to see the real purpose of these ten lessons? Has a glimmer of their real meaning entered your mind? Do you realize that their object is not so much to develop any "powers" which you may have as to bring you, by actual experiment, to a point where you know, from having put your own feet upon the stones of the Path, just how rugged is the Way of Return?

It has come to us that some think our Work has too little love in it -- is too intellectual. We hope there's no mawkish sentimentality on any page that we write, for if any has crept in unawares we have failed in the work that has been entrusted to us. But no love in this work? What is love? Is it a tickling sensation somewhere around your fifth rib? Is it an emotional compensation for what you have missed because you have been too selfish to dare to live? No, love is the gift of one's all to the service of life. It is not just a throb in a speaker's voice that brings tears to your eyes, nor a rhythm and cadence in his words that makes your heart beat faster for a moment. Love has its roots in feeling, we grant you, but it is a barren fig-tree unless it bring forth the fruit of action. And action demands skill and training. You cannot feel your way into the Kingdom of God. There is no substitution for the agony of hard work.

Why does a mother love her child so dearly, if not for the pains it cost her? Why does the artist love his work, if it is not for the agony he must pass through in bringing it to completion? Why does a mighty stream of love flow without cessation from the Heart of Life to us? Why else but that the One Life suffers with, and through, and because of us? He who refuses to drink from the cup of pain is unfit for love, does not know what love means, brings a smile of pity to the lips of Those Who Know. For they, the Workers, know how many weary years and lives must be spent in fruitless questing by the soft sentimentalist who refuses to go through the gate of pain.

So we have given you a touch of Their suffering during this last month, in order to arouse you to a realization of the wonder of their love. Every Master of the Wisdom has passed along this very road. Not one of those who have attained the heights of liberation but has first passed through the valley of the shadow of the death of the old, false, deluded notion of the meaning of personality. Not one but has endured the torments of mind and body that attend the early stages of the path of concentration. We all regard the Masters with what we call reverence, but few of us realize that their own declaration that they are adepts of the Patanjali school means nothing else but that they began, in one of their incarnations, the very kind of work that you have been trying to do. Began it, and continued it to the end, to the glorious end of being fit for service, of being conscious of immortality, of having power to renew their bodies moment by moment, so that they might through centuries hold up the light for wayfarers toiling up the Narrow Way. Once they were as we are, deluded by the sense of separateness, filled with petty jealousies and place-seekings, thirsting for the joys of this world and an extra-special crown in the world to come. But a day came when they heard the call, and when they had set their hands to the plough, they turned not back.

Theirs is no easy way. In the old versions of the Tarot we see it represented in the picture of THE MOON, the XVIIIth KEY, and drops of blood are falling from the Moon upon the path. Even so Light on the Path tells us: "Before the soul can stand in the presence of the Masters its feet must be washed in the blood of the heart." Notice the correspondence between this saying and the XVIIIth
Key, which represents Pisces, the zodiacal sign that governs the feet. It is only another proof that the wise have one language.

Well, we know that many who begin our Work will not persevere in it until the completion, even, of those first steps upon the Way. Sometimes the burden of that knowledge is not easy to bear. These are tests for us, too, tests of our patience, of our forbearance, of our ability to keep on with the work in spite of misunderstanding, in spite of false reports, in spite of small harvesting from so much scattering of seed.

So, if the path of concentration has cut your feet, remember that every one of those whom you think of as being Masters of the Wisdom has suffered the same pains, in order to be fit to serve the World, in order to be ready to do his part in the great enterprise.

Remember, too, that the Path of Return is what Lao-Tze called TAO, and of which he wrote:

"The path of Tao is backward.

The characteristic of TAO is gentleness.

Everything in the universe comes from existence, and existence from non-existence."

Now, the name of this three-sentence chapter in the Tao-Teh-King is, "Resigning Work," and it may seem strange that we should quote it to you just after saying so much about action. But to resign work is not to attempt to stop working. Look closely at the word "resign." You will get a new thought if you think of it as meaning "to sign again." We have all of us been signing our names to our work, and it not seldom happens that the signature is more prominent than the work itself. We have to rub out this flamboyant personal signature, and learn how to let our work become so perfect an expression of the One Artist that it will sign itself.

For if everything comes from existence, and existence from non-existence, the true Source of all action is the Unmanifested Limitless Light, and if we would be in harmony with the rhythms of the cosmos it's about time we began to stop scribbling our names on the masterpieces of Life, like travelers scrawling their names on the walls of a temple.

This is what is meant by The Book of Tokens (Meditation on Mem, 10 to 12):

10. “Absorb thyself in this Great Sea of the Waters of Life. Dive deep in it until thou hast lost thyself. And having lost thyself, then shalt thou find thyself again, and shalt be one with me, thy Lord and King.

11. Thus shalt thou learn the secret of the restoration of the King unto his throne.

12. And in this path of Stability shall my knowledge of the Roots of Being be united to the glorious Splendor of the Perfect Knowledge which is established in the mirror of the clear waters of HOD. For when the surface of those waters is disturbed by no slightest ripple of thought, then shall the glory of my Self, which is thy true Self, be mirrored unto thee."
This is the secret of the path of the letter MEM, which is the first that you are to traverse mentally in the exercises connected with this lesson. It is the path of re-signing the work that is done through your personality. It is the path of the total loss of the illusive personal self. It is the path of THE HANGED MAN, concerning which I wrote in the preceding lesson.

How men dread to take it! How reluctantly they set foot upon it! For they fear to lose what is really nothing. A delusion like that in the Eastern story makes them think of themselves as being rich in possessions when in truth all that is in the treasure-chest is a handful of dead leaves. One day the truth will flash like lightening before your eyes, and then you will see that all this talk of "sacrifice" is only meaningless noises. Literally and explicitly, you are called upon to give up nothing, but you hang onto that nonentity as if it were a pearl of great price. Do we say "you?" Let us include ourselves in the indictment. For we, were the full realization of this path of the letter Mem at work through us, should be able to stand silent before you, and transform your lives with a single glance.

Who is the King that has to be restored to His throne? He is the true Self, standing patiently waiting at the door, and knocking gently for admittance. But the clamor of a multitude of anarchistic cells, shouting madly, "the voice of the people is the voice of God," drowns the still, small voice, and the Stranger-King must wait outside. He could command their silence, and even hush them forever, because His is the life-power that they depend upon for everything. But He stands and waits until they remember, until they awaken from their dream of separateness.

The path of the letter Mem leads upward from HOD to GEBURAH. It begins in expectation, in aspiration, in an eager, long look upward toward the Source of Life. This is what is expressed in the affirmation, "I look forward with confidence to the perfect realization of the Eternal Splendor of the Limitless Light." Our lips say it now. When our hearts begin to whisper it we shall enter gladly the path of surrender.

We enter it with trepidation now because we still have more or less fear of the undeviating Justice which is at the upper end of this path. We ourselves are just. Most of us are sure of that. But we are a little in doubt about the justice of our neighbor, and one of the main reasons why we find it so hard to give up this illusion of free-will, this sense of separate personality, is that we see that we shall then have no more shadow of excuse for holding another responsible for the seeming evil that is done through him. Yet this was the mind which was in the Master Jesus, as it has been in every other Master of the Wisdom. "Judge not," is the admonition of them all, and this implies, "Do not presume to fix the measure of another's responsibility." All the world's law, all the world's customs, all the habits of a billion life-time pull against us when we try to stop this judging of our neighbors. That is why the church has to confuse the issues, concealing the humanity of Jesus behind the lie of his special divinity, and making acceptance of that lie the test of salvation. The reason Fundamentalists are so set upon their dogmas is that they feel the utter impossibility of conforming to this world and at the same time trying to live the teachings of Him to whom they cry, "Lord! Lord!" For He summed up His whole message in this: "Do the will of the Father. I do nothing of myself. The Father working in me doeth the works. Follow me." The fundamentalists and formalists of every age know instinctively that he who practices the teachings of the Masters must walk contrary to the world, so they dodge the issue by saying that belief is the one thing needful, and go on judging their fellows and condemning to eternal torment all who do not conform to the standards of their creeds. They are not ready for the Kingdom of Light, and their time for entrance into the Inner School has not arrived.
Jesus, like the Masters K. H., M. and R., and all the others of whom we have heard so much in recent years, came with the message that personality originates nothing, that the Primal Will of the Source of Life is the only real Will, that men, (and this is the most important message that He left us), can become wide-open channels of that Will once they get themselves out of the way. Theologians tell us we shall go to hell if we don’t believe that Jesus was the only Son of God. We tell you that you’ll pass through hell over and over again until you realize that the theologians are mistaken, that Jesus set an example we can follow, that He was a Son of God, as we are all sons and daughters of the One Divine Life. The Masters have lived to show us what we are able to do. The way they took is open to us, just as soon as we summon courage to brave its terrors.

This we cannot do until we have become at least Lesser Adepts. The path of the Hanged Man is not for beginners on the Way of Return. For it is the path of what the Hindus term Samadhi, the path of perfect concentration, long continued, which brings a man into conscious union with the essence of the Law of Life, and makes him see the exquisite adjustment everywhere that we express in our fifth affirmation.

Such a man, having been a Lesser Adept, faithful in the lighter tasks of the Inner School, now becomes a Greater Adept, who knows himself as a channel for the operation of the unfailing law of the cosmos. He ceases to regard his actions in any personal light. He not only feels the One Law working through him, but also knows just how it is at work in every specific instance. He perceives both the seeds and the fruit of all that is done through him, and he becomes a reader of the hearts of men.

For Samadhi is not just going into a trance. It is a trance, to be sure, but Samadhi is known by its results. As Vivekananda writes:

"Whenever we hear a man say ‘I am inspired,’ and then talk the most irrational nonsense, simply reject it. Why? Because these three states of the mind -- instinct, reason, and superconsciousness, or the unconscious, conscious and superconscious states -- belong to one and the same mind. There are not three minds in one man, but one develops into the other. Instinct develops into reason, and reason into the transcendental consciousness; therefore one never contradicts the other. So, whenever you meet with wild statements which contradict human reason and common sense, reject them without fear, because the real inspiration will never contradict, but will fulfill. Just as you find the great prophets saying, "I come not to destroy but to fulfill," so this inspiration always comes to fulfill reason, and is in direct harmony with reason, and whenever it contradicts reason you must know that it is not inspiration.

Now, just because the superconscious state does not contradict reason is why we say so much about training the intellect, and about the truth that the only reasonable interpretation of the discoveries of modern science is this doctrine of determinism. The world’s leading thinkers accept it. Superconsciousness completes it, and shows its meaning by pointing out what is the true nature of the principle of Will at work in man. The lie is that we have a free-will by means of which, somehow, we may be able to circumvent the laws of the cosmos -- a lie invented to give mankind an excuse for thinking ill of the neighbors, and condemning the other fellow to perdition.

Samadhi is a hard path to follow, but it does away with all this delusion. Notice that nobody can go this way who has not passed the trials of the path of DEATH. For this is more than the death of the
physical body. It is the extinction of the illusion (while Samadhi lasts) that there are TWO in the sphere of being. It is the extinction of the candle-light in the blaze of noon-day, the vanishing of the stars before the sun. It does not last for long, but it is another man who comes out of Samadhi from him who went in. He has become what Will Comfort calls, "one of those who know and cannot tell." And that one is a Major Adept, for thenceforth he participates consciously in the administration of cosmic laws. Having given up all delusions of personality he has done as Lao-Tze advised: "Having emptied yourself, remain where you are." He is an open channel for the One Life, and because he takes great care not to yield to the illusion of separateness, not to believe in it, although it still surrounds him, when such a man says, "Thy sins be forgiven thee," he voices the knowledge of the One Life that that man’s failures to hit the mark shall no more count against him. It is the Greater Adept who seems to perform miracles, but he does them all by getting himself wholly out of the way. And the way to his Grade begins in intellect, in the sphere of Mercury, for until the lesser delusions of faulty logic are overcome a man is not ready for the last great surrender.

From this point on, as the pictures in the Tarot show, the nature of the paths changes. The terrors are past. The last illusion of "me and mine" -- that great barrier to love -- is dissolved in the path of the HANGED MAN, and thereafter the initiate identifies himself, one by one, with the ascending scale of perfections represented by the remaining paths and Keys.

We have just said that the Elder Brothers who have reached the grade of Greater Adepts are those who participate consciously in the administration of cosmic laws. In this our first preliminary survey of that Way of Return, we can only faintly image the meaning of this. Yet we should try the best we can to see what the adept sees fully on the 22nd path, the path of Lamed.

Even the Greater Adepts must traverse this path before they can advance to the next Grade. It is not enough to be conscious of participation in the government of all things. One must know, but one must also be able to instruct. It is not enough to be consciously immortal, so that one may say, "Before Abraham was, I am." One must recognize the truth that he is the incarnate Law, and this is what the Tarot means by the picture of JUSTICE, when we seek the meaning of this picture as a symbol of one state of the Way of Return.

As always, the meaning of the letter-name is one clue. The Greater Adepts prefect themselves by becoming Teachers, or rather, by becoming mouth-pieces of the one Teacher. That is why we call anybody who holds the teaching office a "Prolocutor," which means "One who speaks for."

Now, right here, long before we actually become eligible in the inner grade of Greater Adept, we may prepare ourselves by remembering that each of us stands as an image of the One Teacher. Somebody, somewhere, takes us for an instructor now, even though we may not be aware of it. Be careful lest you be taken as an instructor in what to avoid! Try to be like the Masters by watching yourself moment by moment, to the end that you may be a faithful likeness of the One Life, so far as you see the beauty of that life now. To do this is to teach, and one of the things it will help to teach a great many people is that one may be an occultist without being a freak, without neglecting the niceties of appearance, without compensating for an inferiority complex by doing or saying anything in order to seem unusual.

Some years ago I met a man whom I believe to be one of the Greater Adepts. He made no claim to that effect, and in fact, made no claim at all. But I have good reasons for my belief, for like another
Teacher, this man told me all the things that ever I did. You would not turn to look at him on Fifth Avenue. He could sit unnoticed in the lobby of any New York hotel. His clothes conformed to the ancient Rosicrucian rule, "Adopt the customs of the country." And I believe the number of such men is far greater than we have been led to suppose. They conceal themselves in order to teach the better. And they may be known by this: they are faithful to the ideal of Beauty in all things. For this man’s dress was beautiful, his voice was beautiful, his choice of words was beautiful, his outlook on life was a perpetual recognition of the beauty that is in everything, and the lesson he taught me -- a lesson I shall never forget -- was a lesson of beauty, too.

To Beauty, moreover, the whole system of the Qabalah is dedicated. That is why it seems so strange to us that any who have heard us say this, as we have said it, over and over again, should think of this as a cold, intellectual teaching, with not enough love in it. We wonder what some people mean by love? No, we don’t wonder, we know. Thank life for having brought us through that phase! You’ll get clearer instruction through us because of those early ignorances.

The Book of Tokens has some words about this 22nd path which may help you in your meditations. It says:

"Before this have I declared myself to be the Teacher of teachers, and now I say to thee, O Israel, that my instruction is like unto a goad, which guideth thee through the long circuit of existence, until thou returnest to myself."

"I am the root of all action. No work is anywhere performed whereof I am not the doer."

"By action are all things determined, and every action proceedeth from my grasp of every condition of my self-manifestation."

"No man accomplisheth anything of himself. They are deluded who think otherwise."

"'Have I not free will'? saith the fool; but the wise knoweth that in all the chains of worlds there is no creature that hath any will apart from my One Will."

"My Will is free indeed, and he who knoweth it as the wellspring of his willing remaineth free from error."

"Let thy meditation bring thee to rest in that Will. Then in the midst of action shalt thou be at peace, and in thy busiest hours shalt find the Eternal Worker doing all things well in thee."

"Lo, I guide thee all the way. Rest thou in me."

When this perfect rest in the Will of the One Life is a vivid daily experience, the Greater Adept is ready to progress to a still higher stage of the Path, to the Grade corresponding to Chesed or Gedulah, Mercy or Majesty. And the name of this Grade is "Exempt Adept." Exempt from what? From the delusion of personal participation in anything, or in any action, perfect freedom from the least tinge of the error that comes from belief in separateness.

He who has reached this Grade is more than an open channel for the Law which cannot be broken,
more than a Teacher of that law. He is a channel of the exhaustless Mercy of the Life-Power, and even his outward appearance shows that in Mercy there is a higher majesty even than in Justice. Some readers of these pages may have seen pictures of two of the Masters whose names are connected with the revival of the Eastern Wisdom here in the West. One is of rather stern appearance, the other is of kindlier mien. We have never been given any direct assurance on the matter, but we believe the one is in the Grade of Greater Adept, and the other in the Grade of Exempt Adept. For not only their faces, but the letters from them which are now available, show the characteristic differences in the inner quality of the two Grades. And the kindly Master is, to my mind, a more majestic figure than his fellow.

Whether this surmise of ours be founded in fact or not, there is truly a higher majesty in Mercy than in Justice. And Mercy, strange as it may seem, at first, is more impersonal than Justice. Justice keeps a balance, and so long as there is the idea of balance there is the shadow of separateness. But Mercy gives without sting, even though the Qabalah hints that this beneficence is in accordance with measured rhythms, since it calls Sephirah Chesed the Path of Measuring Intelligence.

It is because of this unifying quality of sympathy in all expressions of Mercy, because of this highest aspect of love, Compassion, that the path to the Grade of Exempt Adept is one which leads upward from Netzach to Chesed, upward from the emotional plane of the desire nature, the sphere of Venus, to the plane of the cosmic self-impartation. The path begins in love (Venus), and ends in compassion (Chesed).

The name of the 21st Path, which leads upward from Netzach to Chesed, is, you will recall, "Intelligence of Desire," and Qabalists say it is the Rewarding Intelligence of those who seek. It is by the sublimation of the desire-nature that we attain to union with the Divine Beneficence, and in that union all sense of separateness is lost. This attainment is the Great Reward, and in it all opposites are reconciled. On this account the 21st Path is also called Intelligence of Conciliation.

This, too, is why it is pictured in the Tarot as a Wheel, for every point in a circle is equidistant from the center, so that there is nowhere the slightest irregularity, and as opposition is suggested by the two extremes of a line, so the circle, and the wheel, because they symbolize an endless line, are emblems of non-separateness.

The Exempt Adept is in the state represented by the Sphinx at the top of the Wheel of Fortune. Mr. Waite tells us in his Pictorial Key to the Tarot that the Sphinx stands for the equilibrium in the perpetual motion of a fluidic universe, for stability in the midst of movement. So the Exempt Adept remains unmoved, for he is as that one of whom we read in the Bhagavad-Gita: "He who knows the divine truth thinketh 'I am doing nothing' if seeing, breathing; even when speaking, letting go or taking, opening or closing his eyes, he saith, 'the senses and organs move by natural impulse to their appropriate objects.'"

This is the meaning of the Grade of Exempt Adept, for he who has really attained to this Grade has lost all sense of "my-ness" in the performance of action. In the 21st Path, which is the first leading to this Grade, this sense of "my-ness" is overcome by constant meditation upon the One Self as being, like the Sphinx, unmoved in the midst of the flux of cosmic activity, and by constant dwelling upon the thought that all the actions of the body, all the actions of the nervous currents, all the actions of the finer bodies, all states of feeling and emotion, are really part of the outflow of the
Cosmic Life, and in no sense limited to personality.

Something of this consciousness you may begin to experience, even now, and one way to this is to identify yourself with the inexhaustible current of Love which flows from the Heart of Life to all the world.

The Divine Name which is the pass-word of the Grade of Greater Adept is allied in root-meaning to the name of the Sephirah to which this Grade corresponds, that of Strength, G B V R H, because it is A L H I M G B V R, literally "The gods of power." The tonal values and pronunciation are:

\[
\text{Ay - yil - oh he - eem Gi - boo - oo - or}
\]

The Divine Name of the Grade of Exempt Adept is A L, "the strong one." Its tonality and pronunciation are:

\[
\text{Ay - yil}
\]

The first of these names is the number 297, which has for its first reduction 18, the number of the key-word יד, Chai, life, which is the clue to the significance of all other terms corresponding to 18. Thus, "the gods of power" are Qabalistically shown to be gods of the power of life, and their name, when they are considered as being especially active in Geburah, is ואPiI, the plural of חיות, power, strength, might. They represent the force-aspect of life, which is indicated by the fact that Geburah is the sphere of Mars. Note that the final reduction, or least number of 297 is 9, number of the letter Teth, symbol of the serpent-force, FOHAT. Apply these keys to the words אופיר, Ophir, the place where Solomon got gold; אוצר, a treasure-house, a place for storing gold and silver, treasure; סלע, a citadel, a fortified house; קיסר, the Throne, a name of Briah, the creative world; צף, the neck. In the comparison of these words, and in the attempt to find the thread of meaning which connects them, you will sooner or later discover one secret of the work of
transmutation -- a secret which cannot be communicated except by some such obscure terminology as this. Remember, it is a secret of life, ௜ and its essence is to be sought in the path which corresponds to the letter Teth. That path you will traverse in the next lesson.

The Divine Name ௜ is especially important because the reversal of its letters is ந்ம, which means NOT. The Exempt Adept lives this from day to day. "I am doing nothing," he declares. And his declaration is even subtler than it seems to be. For he does not for a moment stop action, since he is wise, and as it is written in the Bhagavad-Gita, "Children only and not the wise speak of renunciation of action and of right performance of action as being different. He who perfectly practices the one receives the fruits of both, and the place which is gained by the renouncer of action is also attained by him who is devoted in action." The Exempt Adept knows that all his actions are the expressions of that One Reality which is No-Thing, which is "described as NOT this, NOT that, and so on, by negatives only." For him "doing nothing" is synonymous with free and unhampered expression of that power, and because for all men the natural symbol of such expression is the Path of Return, ந்ம "not" is the Qabalistic equivalent of ௜ to go. For all going is but the turning of the Wheel of the self-manifestation of "that which is NOT." Furthermore, the Exempt Adept has come to the point where his whole life is a satisfactory answer to every problem, to every question that troubles the minds of those who are yet in the grip of the delusion of separateness. He knows how to act without attachment, how to keep himself perpetually adjusted to the rhythms of the cosmic self-expression. And this the Qabalists hint for us when they point to the numerical identity between AL, LA, HVK, and AIK, for ந்ம means "How?"

It all comes back to Lao-Tze's teaching, "Having emptied yourself, remain where you are." And then what happens? Let the same Master of the Wisdom tell us. In the chapter of the Tao-Teh-King entitled "Locking Abroad" he says:

"A man may know the world without leaving his own home. Through his windows he can see the supreme TAO. The further afield he goes the less likely is he to find it. Therefore the wise man knows without traveling, names things without seeing them, and accomplishes everything without action."

In the next chapter, "The Distress of Knowledge," he makes clear the folly of the supposition that there is any need for getting knowledge. The reason, of course, is that getting is a quest for something not possessed, for something outside, whereas the way of wisdom is the expression of THAT which is eternally within. He says:

"Bodily and mental distress is increased every day in the effort to get knowledge. But this distress is daily diminished by the getting of TAO. Do you continually curtail your effort till there be nothing of it left? By non-action there is nothing which cannot be effected. A man might, without the least distress, undertake the government of the world. But those who distress themselves about governing the world are not fit for it."
Evolution of Homo Spiritualis

The first of the two paths which you will traverse in the exercises connected with this lesson is the 20th. It is the path of the letter YOD, and in traversing it, the impulse is directed upward from Tiphareth to Chesed. One places himself in Tiphareth, sees himself surrounded by a sphere of yellow light, and then projects the yellow-green ray diagonally upward into the blue sphere of Chesed. In all these projections consciousness should be identified as much as possible with the color employed. First you will feel yourself surrounded with yellow light, then three will be a feeling of flowing movement, taking you upward through a yellow-green stream or current, and finally you will find yourself in a sphere of intense, living blue.

What you are doing, remember, is to set in motion, for the time being, the vibrations of etheric and higher planes which correspond to these imagined physical colors. Do not fall into the error of supposing that nothing happens just because you are "only imagining." When your consciousness takes a particular color-vibration as the result of this practice, even your physical body is slightly modified. The specific result aimed at is the extension of sensation beyond the limits of the physical, the refinement of the senses, and one of the results of this work should be to make you more keenly alive to subtle distinctions of shade and tint in the world around you. A similar result will be effected by your work with tones.

The name of this 20th Path merits considerable attention. It is "Intelligence of Will," and the Hebrew word translated "Will" is הָיְלָה (hiloah (=346)). It has many connotations in the Hebrew language, among them being: delight, acceptance, satisfaction, pleasure, favour. All of these words, you see, imply some degree of the bliss which is inseparable from the consciousness of union with the Primal Will.

By Gematria, הָיְלָה corresponds to מִזְרַח, a water-pipe, a channel, and to מַצָּר, a well, a spring. For to be in the state of consciousness named "Intelligence of Will" is to be conscious also that personality is but a channel for the outflowing of that Will into the externalizations of the world of Name and Form; and it is to be conscious also that this power which flows out into manifestation through personality is like water. Precisely this was what Jesus had in mind when he talked with the woman of Samaria, and told her that within herself she might find a well of living-water.

That living water is the Water which is attributed to Chesed. It is to this that the fourth of our affirmations refers: "From the exhaustless riches of its Limitless Substance." For the substance aspect of the Life-Power is always symbolized as water. (This, too, is one of the reasons why Chesed, the sphere of Jupiter, is colored blue, although the Jupiter vibration itself is violet.)

Consider, too, the letters of הָיְלָה. The first is Resh, corresponding to the XIXth Key of the Tarot, and to the 30th path, leading from YESOD upward to HOD. On the Way of Return this takes us upward from the subconsciousness of YESOD, from the automatic cell-consciousness which is the sphere of the Moon, to the intellectual consciousness which is the sphere of Mercury. You will remember that in our exercises this is a path through which we draw up the influence from below, after having stationed ourselves, so to say, in a superior position. All this means that the beginning of our consciousness of Will comes from taking a definite intellectual point-of-view, which is
symbolized in the Tarot by the picture of the little boy riding the white horse, and which may be summarized in the statement: "I am a child of the Sun of Life."

The second letter of דאדי is Tzaddi, which corresponds to the 28th path of Natural Intelligence, leading upward from YESOD to NETZACH. This, as you know, is a path of projection, and has to do with Meditation. Through its activities the latent powers of the automatic consciousness, are projected up into the sphere of the desire-nature, and this projection raises us in consciousness to the Grade of Philosophus (Netzach). Netzach, on the Tree of Life, and in consciousness, is the sphere of the activity of the Venus vibration, and the reason why it is connected with the Grade of Philosophus is that Venus is the planet of love and of art. The whole philosophy of the inner school is rooted and grounded in love, and seeks ever to express itself in the artistic arrangement of the conditions of life.

The fact that all these ideas are connected with the second letter of the Hebrew word for Will means this: Our consciousness of that Will begins with the grateful recognition that we are children of the Spiritual Sun, and begins, of necessity, as an intellectual point-of-view, reached by careful inductive reasoning from the facts presented to us in the pages of the Book of Nature. Meditation upon our relationship to that Spiritual Sun cannot but awaken within us a feeling of love and gratitude to the Source of our lives, and will, eventually, bring us to the realization that we are children of the Great Artist Who lavishes beauty upon the whole creation, Who paints the East and West as no earthly colorist has ever been able to do, Who expresses Himself in ravishing loveliness of line and mass and color in everything that our eyes behold. As children of that Artist, we are centers of expression for His will-to-beauty, and occult philosophy is ever the doctrine of what Claude Bragdon calls "The Beautiful Necessity." The more we identify ourselves with the Cosmic Purpose, the more we recognize ourselves to be channels for Its externalization of its powers, the more beautiful will be the results of all our action. The ugliness of this man-made world is all spawned from the sense of separateness, all the ridiculous product of the insane fantasy that any man can do anything of himself.

Something of this is hinted at, too, in the title "Occult Intelligence," assigned to Netzach. The Great Secret is that living is an art, having for its object beautiful expression. A half-knowledge of this truth is a very dangerous thing, and from it comes no end of false aestheticism. Qabalistic doctrine has nothing in common with this. It does not confound weak prettiness with beauty. And that is why Beauty is associated with the Mars-vibration, the vibration of Force and Activity.

This Mars-vibration dominates in the path on the Tree of Life ascribed to the letter Nun, for Nun corresponds to Scorpio, ruled by Mars. And Nun is the first letter of the Hebrew noun נסחייר, "Occult," the name of the particular mode of consciousness associated with Netzach. Nun also is the letter of the path of Imaginative Intelligence, because the very beginning of true occult philosophy and practice is vigorous, vital, healthful use of the transforming power of imagination. It is because we are creatures of imagination that we can reduce the world to chaos and transform its face, because we can imagine, and so make patterns, that we can adapt the laws of the Life-Power to produce conditions not spontaneously provided by nature. This, and much more, is suggested by א, the first letter of Occult.

א, the second letter, is the letter of the path of Trial, concerning which I have written at length in an earlier lesson of this series. The work of the artist is a continual testing, an endless experimentation,
and he who truly merits the Grade of Philosophus in the Inner School has to undergo a long probation. Only those who meet the tests are entrusted with the profounder meanings of the Great Secret.

The third letter of "Occult" is the path of Saturn, because the work of the artist in life necessitates a thorough understanding of the principle of limitation. The work of the artist must have the Saturnine quality of definition, must be specific. And this is the detail overlooked by many who aspire to artistic expression -- a detail which often decides whether a given piece of work is good or bad.

Finally, the last letter of "Occult" is א, and this is related to something which is vital to all artistic effort. No matter what the medium, the adaptation of life to the expression of beauty demands the childlike mental attitude. Except we become as little children we cannot enter the Kingdom, and the moment we begin to be cocky over our work we are falling into the characteristically adult delusion of separateness.

All this is by no means so great a digression from our main theme as you may be disposed to think, although it has taken us a long way from our starting-point, which was the second letter of Nun. For the consciousness of identity with the One Will includes all the elements that have been considered in the last few paragraphs, because we cannot be aware of that Will without knowing it as a power which works through human action to produce beautiful results, and the better we understand the nature of the Secret associated with Netzach and the sphere of Venus, the better shall we grasp the meaning of the Originating Will.

The better we apprehend this inner meaning, the more shall we be disposed to listen for the Inner Voice which brings us the revelations of the One Teacher. On this account we find that the third letter of Nun is that which the Tarot symbolizes as the HIEROPHANT. Intellectual perception begins our consciousness of Will, and artistic aspiration engendered by meditation continues it, but not until we have opened ourselves to instruction from within, not until we deliberately assume the listening attitude, -- not occasionally, but every day of our lives, and as often during each day as we can -- will we begin to penetrate into the deeper mysteries.

Finally, he who is on the path of Intelligence of Will must have conquered death, must have traversed the path of the letter Nun, and must know the higher aspects of the manifestation of the Mars-force associated with Scorpio. This is the Qabalistic explanation of the final letter of Nun. It is the secret of the transformation of the Scorpion into the Eagle, the secret of giving wings to the Serpent, the secret of the metamorphosis which changes the Tempter into the Redeemer. And what is the secret of that change? M and I are the same in numeration, but in י is represented by the letters M and I instead of by the letter N. The consciousness of mortality and separateness associated with DEATH has become the consciousness of immortality which comes to the HANGED MAN in Samadhi plus the consciousness of identity with the One Self, the Self represented by the HERMIT.

In its highest expression, the state of consciousness assigned to the 20th Path is a blissful ecstasy beyond words. This is why the mystics of all periods and of all religions have expressed their experience of superconsciousness in terms which grate on the ears of prudes. For they have not scrupled to describe the bliss of union in terms which are reflections of the keenest ecstasy of the
senses. And this is one reason why Qabalists tell us that the path of YOD corresponds to the function of Coition. It is not the only reason, but past experience has taught me the unwisdom of trusting too much in the readiness of occult students to hear some aspects of truth. I have learned, too, that the best instructor on these matters is the One Teacher seated in the hearts of men. So I content myself with suggesting that you look for further information concerning this particular attribution.

Consider, now, the symbolism of the IXth Tarot Key as representing Intelligence of Will. Who is the Hermit? He is your true Self, and that Self is the One Self manifesting in countless personalities. This is He whom the Bible calls the Ancient of Days, He whom Jesus had in mind when he said, "Before Abraham was, I am."

When, in traversing the 20th Path, the Seeker for Light on the Way of Return comes to identify himself with the HERMIT, he has arrived at the state of consciousness which the Yogi philosophers call Kaivalya, isolation. Kaivalya is defined by Vivekananda as "Oneness with Absolute Being." The same writer, commenting on the 55th Sutra in Patanjali's book (Chapter 4) which runs, "By the similarity of purity between the Sattva and the Purusha (the Knower) comes Kaivalya," says:

"When the soul realizes that it depends on nothing in the universe, from gods to the lowest atom, that is called Kaivalya (isolation) and perfection. It is attained when this mixture of purity and impurity called mind has been made as pure as the Purusha Itself; then the Sattva, the mind, reflects only the unqualified essence of purity, which is the Purusha."

At first glance this might seem to contradict the teaching which I have given you concerning the absolute self-surrender symbolized by the HANGED MAN. But it does not. You must remember what Lao-Tze says, "All the teachings of wise men are paradoxical." Personality, so we are taught, is always dependent, can do nothing of itself. But the Real Self, the Purusha, the On-Looker, the I AM, depends upon nothing, for everything depends upon that ONE REALITY. Perfection in meditation raises the mind to the Sattva quality of superconsciousness, in which all sense of personal separateness is extinguished, and there is nothing but the knowledge of union with the One who, like the HERMIT, is the Light-Bearer for the whole universe.

Charles Johnston translates Kaivalya as "pure spiritual life," and this is his rendition of the last of Patanjali's Yoga Sutras:

"Pure spiritual life is, therefore, the inverse resolution of the potencies of Nature, which have emptied themselves of their value for the Spiritual man; or it is the return of the power of pure Consciousness to its essential form."

All the sages, you see, tell us the same thing, because they all speak from the same experience. Whether we say with the Qabalists that the Serpent of Wisdom "climbs the Tree of Life," or with Lao-Tze, "The Path of TAO is backward," or with Boehme, "Walk contrary to the world," we are simply expressing the idea that the Goal and the Source are One, and that the way thereto is a Path of Return.

The HERMIT is a symbol of the Goal, for he is attributed to the letter YOD, and this letter refers not only to the 20th Path, but also to Chokmah, since YOD of מ is assigned to Chokmah, and
even to Kether, since the upper point of that Yod of I H V H is said to be in Kether. For when we have identified ourselves with the HERMIT we have also found the bliss of union with the Wisdom which Qabalists call the Father, and in our union with that Wisdom we are raised to communion with the Primal Will which is the Originating Principle of the whole self-manifestation of the Life-Power. In these subtler cross-correspondences of the letter Yod we find another reason why the 20th path is called "Intelligence of Will."

Notice, too, that the change from י to ו involves a difference in the Tarot correspondences. When the number 50 is represented in any word by N, its sign in the Tarot is the XIIIth Key, DEATH. But when it is represented by M and I, two Tarot Keys, the HANGED MAN and the HERMIT, are the signs that we must consider. And the numbers of these two Keys are XII and IX, whose sum is XXI, the number of the WORLD, which is the picture of the Dance of Life, the picture of Cosmic Consciousness. For when the absolute surrender of personality symbolized by the HANGED MAN is combined with the realization of identity with the Primal Will for which the HERMIT stands, the result is a state of consciousness in which the meaning of the Saturn quality of limitation is understood, in which it is perceived as that which enables Life to express itself in forms of beauty, and in which, especially, one becomes vividly aware of the truth that every human personality is a vehicle or channel through which flows the self-directive potency of the One Life, so that we are all centers of expression for the governing power, or Administrative Intelligence, of the cosmos, and partakers in its dominion over everything.

The Grade of Exempt Adept, associated with Chesed, is perfected when the power of the sphere of Mars, Geburah, has been drawn along the 19th path back to Chesed. In doing this one places oneself in Chesed, for the knowledge of the Great Arcanum, of the Secret of all spiritual activities, is not open to him who has risen no higher than the Grade of Major Adept That is to say, the 19th Path is not open so long as we are no further along the Way of Return than Geburah, and the power from Geburah must be brought over from the side of Severity on the Tree of Life to the side of Mercy, by a process initiated from the point-of-view afforded by Chesed.

When all the desires of the seeker for Light have been unified in the one desire to be a free, unobstructed vehicle for the manifestation of the cyclic activities of the cosmos, he has traversed the first path leading to the Grade of Exempt Adept, the path of the letter Kaph, corresponding to the Wheel of Fortune in the Tarot. After this, by a supreme effort of imagination, he sees behind the mechanistic expression of the Life-Power in the cosmic cycles the operation of a Living Will, and identifies himself with that Will, so that all sense of personal volition is extinguished. Finally, through the 19th Path he transmutes the activities of the serpent-power, and this transmutation is pictured in the Tarot by the woman taming the lion.

You will remember that ליאו, lion, the name of the zodiacal sign Leo, is the number 216, and that this is the number of גבעור, Geburah, one of the names of the sphere of Mars. Note, too, that 216 is 9 by reduction, and 9 is the number of תת, the letter corresponding to the 19th Path. 216 is also the number of ואר, Sight, the function assigned to the 15th path, and of זא, wrath or excitement, which is the function of the 25th Path, that of Probation or Trial. The path to which Sight ואר is attributed is that of Aries, ruled by Mars. And the path to which זא, excitement, is attributed is that of Sagittarius. It thus becomes evident that all these words, גבעור, strength, ליאו, the lion, ואר, Sight, and זא, excitement, are related to the fiery power which we have learned to associate with the Mars-vibration.
This vibration, you will recall, is especially active in self-consciousness, and the feeling of strength which it gives is misinterpreted by people who have not progressed beyond self-consciousness. The misinterpretation arises from the illusion of separateness, which engenders the feeling of "myness," and this feeling is at the root of belief in personal will. This is why the Sephirah Geburah is said to represent personal will, which is merely the misunderstanding of the power of undeviating cosmic law in its manifestation through personal centers of expression.

The Major Adept still feels the illusion, although he has overcome the delusion caused by it. But the Exempt Adept, having in his union with the One Self so identified himself with the cosmic memory that he never forgets his relation to the Sources of All, is almost wholly liberated from even the illusion. Almost, I say, because there are times when even he who perfectly remembers the Self (Chesed is the Sephirah of memory) must identify himself with the relative states of being in order to serve, in order to perform the actions necessary to his part in the Great Work. And at such times he feels the illusion of separateness as much as anybody else.

Only one who has freed himself from the error of personal initiative, one who sees in all his actions the outworking of the inevitable cosmic order, and yet realizes that order to be more than a mere mechanism, may safely be entrusted with the Secret of all Spiritual Activities. It is not enough that he should see his actions as part of the cyclic activity that causes every thing which happens. He must see that activity as proceeding from the Self, must know that it is not simply mathematical and mechanical, must realize it as expressing a Living Purpose. For when he sees this, he sees also that the One Purpose is working through every life, and understands what is said in The Book of Tokens: "Nothing is, or can be, my antagonist." None who have not attained to this understanding, none who have not been united in consciousness with the One Self symbolized by the HERMIT, none who have not see that they, like the HERMIT, are light-bearers and guides for others below them on the path of return, are ready to know the Great Secret.

What is that secret? The very letters of the word so translated, והספירה, tell us. The first letter is H, the letter of the Path of Sight, for the beginning of our knowledge of the Great Arcanum is an understanding of the mystery of Vision. I do not pretend to tell you what that mystery is, for to do so would be to make two false assumptions: 1. That I have attained to the Grade of Exempt Adept, and 2. That you have also reached that Grade. No, all that I can do is to tell you that the sages have left us this clue to what sort of a secret the Great Arcanum is. It is a secret which begins with a realization of the full meaning of another passage in the Book of Tokens: "I utter myself by seeing."

The second letter, Peh, is the letter of Mars, and of the path of Exciting Intelligence. In the Tarot it is THE TOWER, and since this Key shows us lightening destroying a house, I take it that the Great Arcanum has something to do with the disruptive and destructive effect of electricity. Indeed, I believe it to be something associated with what modern science has to say about what would happen if a man knew how to release interatomic energy.

The third letter is a contrast to the one which precedes it, because it is ו, the letter corresponding to the sign Capricorn, ruled by Saturn. Yet we should remember that in Capricorn Mars is exalted, so that this letter conveys, by its astrological associations, a suggestion that the Great Secret shows us how to exalt, or sublimate, the Mars-force, and apply it for the establishment of definite, concrete results. Furthermore, since O is the letter represented by THE DEVIL, I take it that the Great Secret has something to do with the control of the subconscious forces which the Devil symbolizes.

60
The first three letters of א"ו"א, you see, are all related in one way or another to the Mars vibration, Heh through Aries, ruled by Mars, Peh as the letter of Mars, and Ayin as the letter assigned to Capricorn in which sign Mars is exalted. The next three letters are all related to Venus.

Vav is assigned to Taurus, which Venus rules. It corresponds to the Tarot Key of the Hierophant, and may be understood as being in some sense the complement of the Emperor, even as Venus is the complement of the Mars, and as the color of Venus, green, is the complement of the Martian red. In like manner the function assigned to \(\tau\), Hearing, is what completes the function assigned to \(\pi\), which is Sight. When we have learned the deeper meaning of Vision (7), have mastered the destructive force of Mars (9) and have exalted this force through learning how to utilize the limiting power of Saturn which seems at first to be our Adversary (\(\upsilon\)), we are ready for the deeper revelations of the mysteries which come to us through the channel of interior Hearing, direct from the One Teacher who is represented in the Tarot by the HIEROPHANT.

Lamed is the letter of the sign Libra, which rules the kidneys, and this suggests that the next stage of our initiation into the Secret of All Spiritual activities is a practical lesson in elimination. I think Lao-Tze gives the gist of this particular lesson when he says, "Having emptied yourself, remain where you are." In this connection we might remember that Saturn, the planet which governs excretion, or the purifying processes which rid our bodies (all of our bodies, understand) of waste, is exalted in Libra. The sword of JUSTICE in the Tarot refers to this excretory or eliminative aspect of Saturn. Note that it has a handle like a T, or Tau, which is Saturn's letter, and that the fact that Libra is ruled by Venus means that every activity of this sign must necessarily excite complementary Mars activities, inasmuch as no planetary vibration can be active without inducing its complement, any more than a color-vibration can exist without arousing the complementary color. Thus the sword of Justice has a Saturn hilt (the T) and a Mars blade (steel or iron, metal of Mars). All this means, I take it, that the knowledge gained by listening to the HIEROPHANT enables us to rid ourselves of everything useless in our personalities, helps us to eliminate all waste, to remove every obstruction to the free outflow of the Life-Power. And by this elimination we attain the balance which is represented by the scales of JUSTICE, the equilibrium which is the basis of the Great Work. Elimination is the active part of the process, and hence the sword is held in the right hand of JUSTICE, where it corresponds to the first clause of Lao-Tze's admonition, "Having emptied yourself." Balance is the result achieved, and because the perfectly balanced scales are symbols of rest and stability, they correspond to the second phrase of the Chinese Master's injunction, "Remain where you are."

Vav is repeated in this word, because, it seems to me, the first instruction of the Inner Teacher has to do with purification and the attainment of balance, after which we are ready to listen again; and it has been said to me that the second revelation is to the effect that the HIEROPHANT is the true Self of the Seeker for Light. We can apprehend this teaching intellectually, but we have no words to express what the experience really is. Yet all the sages who have entered into superconsciousness agree in telling us that they have been granted a vision of the inmost meaning of existence, and at the same time they tell us that they have been One with the Father. And this revelation, it would seem, includes the knowledge that the Adversary, so to say, has only been the Father in disguise, playing the game of existence with His children, in order to help them to unfold their latent powers and possibilities. Thus the HIEROPHANT is not only the complement of the EMPEROR, but he is also closely related to the DEVIL. This correspondence will be evident if you compare the symbols of the Vth and XVth Keys, when it will be clear to you that the DEVIL is just a caricature of the
Thus, the DEVIL wears the Pentagram, symbol of the HIEROPHANT’S number, 
but wears it upside-down, recalling the occult maxim, "The Devil is God upside-down." Then, too, 
XV, the number of the DEVIL, is the extension of V, the number of the HIEROPHANT, even as 
the Adversary is our misinterpretation of the Father, when the Father extends Himself, so to say, in 
the conditions of Name and Form. All our ideas of the demoniac or diabolical are derived from 
wrong judgment as to the real nature of the seemingly antagonistic forces which surround us. 
Nothing is more clearly established by the study of psychology in connection with comparative 
religions than the fact that every devil known to man is an image conjured up to account for 
something in his environment which makes a man afraid. The Ageless Wisdom tells us that the 
Adversary is only a human caricature of the Redeemer, and men who have experienced 
superconsciousness confirm this doctrine by testifying with one voice that in the state of union 
all consciousness of evil disappears completely. Thus the final revelation of the HIEROPHANT may 
well be: "Child, long hast thou feared me, and that fear was the beginning of thy wisdom, for it 
drove thee in quest of refuge from thine Adversary. Now, at the end of thy long quest, thou hast no 
need for fear. For I was the Adversary, I the opponent without Whom there would have been no 
game to play. And this, which seemed a game of war thou seest now as but the game of love. Enter 
into joy, for He with whom thou hast wrestled is none other than thy true Self."

The final letter of הַשְׂתֹּפָה is כ, or Teth, and this is STRENGTH in the Tarot. It shows the Lion being 
mastered by the Woman, who has above her head the symbol which appears also above the head of 
the MAGICIAN. Thus is intimated the idea that the dominant thing in the picture of STRENGTH is 
the Mercurial activity which descends through the path of Beth. The MAGICIAN points his left 
hand downward toward the garden, and roses and lilies spring up in response. STRENGTH shows 
the hidden law which finds expression in the growth of these flowers. It is the law that all 
subhuman expressions of the solar energy are under the immediate direction of subconsciousness, 
while subconsciousness, the Woman of the picture, is ever amenable to control through suggestions 
formulated in self-consciousness. When self-consciousness, by right intellection, grasps the truth 
that all the power a man can exercise is a transformation of the One Life-Power, that all the 
voltions a man feels at work within him are expressions of the One Will, this right knowledge of 
the relation between personality and the One Life becomes the dominant suggestion to the 
subconscious. In response to it, the body-building activities of the subconscious plane are all 
directed to the fashioning of a personal vehicle which shall offer no obstruction to the free 
outflow of the Life-Power into the externalizations of the objective plane of name and form. Thus, little by 
little, the bodies of the man are purified, changed day by day into a more truthful likeness and 
image of the Life above and within. And the end of the process is the radiant, deathless, beautiful 
body of the Master, concerning which I shall have more to say in the next lesson.

Finally, 13151933 = 206, and 206 is the number of הַשְׂתֹּפָה, Word, concerning which the Sepher Yetzirah 
says: "Voice, Spirit, and Word: this is the Spirit of the Holy One." (S. Y. I., 9). Notice the planetary 
attributions of the letters in הַשְׂתֹּפָה, Venus-Mercury-Sun. Venus for love and art, Mercury for intellect, 
merging at its highest sublimation into superconsciousness, the Sun for vitality and light, for the 
heart-consciousness which astrologers rightly interpret as the direct expression of individuality. 
(Individuality, remember, is akin to indivisibility, and the only Individual in all the universe is the 
One Self manifest through countless masks or persons.) Here are some clues to the Secret of the 
Word. It is the Secret of the Word made flesh, of the Primal Thought which, through vibration 
begun as Sound, and then raised to the electric potency of FOHAT, clothes itself with garments of 
pulsing radiance which our imperfect senses only half-perceive, which our deluded minds belittle
and besmirch with lying labels. How long will it be before the world will come to understand the beautiful simplicity of the saying, "This is my body, which is broken for you." These were the words of the One Self, speaking freely through an unobstructed channel. Everything that we call "matter" is the body of Spirit, apparently broken or divided into Many-ness and so concealing the essential unity. Not the man Jesus, but the Self behind that personality, spoke these words, too simply clear in meaning for the muddled minds of theologians. The mystery of the Word made flesh is the secret of all spiritual activities. That Word dwells among us. That is to say, we all share in its presence in this world of name and form. That Word is seated in your heart and mine. When we have learned to listen, as quickly as we are ready, it will make known to us all the mysteries of the Great Arcanum.

And then shall the Severity of the Law be swallowed up in Mercy. Then shall the powers of the Greater Adept, wonderful as they seem, be merged with the exhaustless riches of the self-impartation of the One.
Mastership

In the old Rosicrucian texts, the Grade of the Invisible Order corresponding to Binah is called Magister Templi, that is, Master of the Temple. Two paths lead thereto. The first is the 18th, which leads upward from Geburah to Binah. The second is the 17th, which leads upward from Tiphareth to the third Sephirah. In your exercises both are paths of projection, and by this time you understand what this means.

In traversing the 18th path, the starting-point is the Grade of Greater Adept, and the goal is Understanding. But he who travels this path must first have perfected his realization of what it means to be an Exempt Adept. This path to understanding is not open to those who are merely Greater Adepts. For right understanding requires not only that one should realize the universality of Justice. The conception of unchanging Law, unqualified and untempered by Mercy, is not enough to carry us through the 18th path. And great as are the powers of those who have attained to the Grade corresponding to Geburah, it is not until they have become truly exempt from action that they are qualified to follow the course which will make them Masters of the Temple.

You understand, I hope, that anything I can say about these higher Grades can be little more than a faint shadow of the reality. My words are not final. They shed only a tiny gleam of light upon the Great Plan, and this is borrowed light, for all that I can do is to try to make a little clearer some of the directions we have received from Those who have gone on before.

The first of these indications so cleverly "hidden in plain sight" is the letter-name, הוה. It is the number 418, and 418 combines 400 with 18.

400 represents, as you know, the totality of manifestation, because there are 400 Sephiroth in the Great Tree of Life. It is also the number of the letter Tau (the Cross), and is thus a number referable to the Saturnine limiting, definitive, concreting vibration associated with Tau. This limiting activity is implied in the meaning of Cheth, a fence, because a fence sets a boundary, marks out a field for cultivation. Note also that the path of Cheth necessarily partakes of the Saturnine quality, because it connects the 3d and 5th Sephiroth, which are the spheres of Saturn and Mars.

18 is the number of ש, Chai, "life," which appears in the divine name attributed to YESOD (Shaddai Al Chai). The digits of 18 are 1 and 8. 1 represents beginning, and is the number of Kether, the Primal Will which is the beginning of whirling motion. 8 is the number of involution and evolution, the number which symbolizes the conception expressed by Ezekiel in the phrase: "And the living creatures (ש, Chaiim), ran and returned." Yet the number 8 is also the number of Mercury, and the Hod, sphere of Mercury, as if to show us that this involution and evolution is directed rationally. Thus this number, placed horizontally, is over the head of the MAGICIAN in the Tarot, who corresponds to Mercury, and the symbolism of that Key shows the descent of Life through the rational consciousness to the planes below, and the ascent of Life from those lower planes back to the rational. For the flowers growing in the Magician’s garden are food for his higher sensibilities, even as more homely vegetables are food for his body, and their growth is a type of the ascent of nature up from the subhuman planes, through the human, back to the divine. Finally, the reduction of 18 is 9, the number of the letter Teth, the serpent-power of FOHAT. Thus we see that
life, is numerically defined in esoteric terminology as "the power which enters into manifestation through the whirling motion initiated at the beginning of a cycle by the Primal Will, and involving and evolving itself through the functions of the rational or Mercurial consciousness."

Then, as combining the foregoing idea of Life with the idea of limitation associated with Tau, 400, and Saturn, shows us that the 18th Path on the Tree of Life has to do with the self-limitation of the Life-Power.

Observe, too, that nyn, as 418, has 13 for its first reduction, and 13 is the number of דינ, Achad, "unity," and of אהבה, Ahebah, "love." The self-limitation of the Life-Power produces the illusion of two antagonistic principles. Esoteric teaching says, "These Two are really One, and that One is Love." We shall find that the other path we study in this lesson has the same connection with the number 13, as has the name of the Sephirah to which each of these paths leads us on the Way of Return.

The name of this path is יִשְׂרָאֵל, "House of Influence." It might also be translated "House of Overflowing" or "House of Abundance," for the Hebrew noun יֵשָׂרָאֵל means "abundant outpouring." You will see, of course, that the name of this path begins with the letter-name of the second character in the Hebrew alphabet, Beth, and that it conveys to Qabalists the occult significance, "Mercurial outpouring." Look at your Tree of Life, and you will see that on the side of Severity the path of Beth or Mercury leads from Kether to Binah, and that, in consequence, the 18th path, which unites Binah and Geburah must be tinged with the same Mercurial quality. This is the quality of self-consciousness expressed in its highest terms, as shown by the picture of the MAGICIAN. Thus we know that in traversing the 18th path on the Way of Return, we shall be recovering, or remembering, something of the control of external conditions by right use of mental powers which is presented in the symbolism of the MAGICIAN.

Consider the name of the 18th path even more closely. בֵּית יִשְׂרָאֵל. Beth stands for the MAGICIAN. ר stands for the HERMIT. Tav is the letter of the WORLD. Put these Keys before you on the table, and consider them attentively. You see the Life-Power descending, for cultural purposes, through the MAGICIAN. That same descent is pictured in the symbolism of the HERMIT. In the WORLD the process is symbolized as the Dance of Life. These are but three aspects of one thing, and that is the process whereby the Life-Power provides itself with an abode, a house, a dwelling-place – a particular field תֶּהֶט of action in Time and Space. The numbers of these Keys are I, IX and XXI, and added together they make 31, which must be reduced, because there are no Key-numbers beyond XXI. The reduction is IV, the number of the EMPEROR. The EMPEROR corresponds to the letter which begins the second part of the title of the 18th path. As used here, Heh is the definite article. The EMPEROR corresponds also to this power of self-definition which is dominant in the creative process. The whole universe is Life's definition of Itself, and this is why it is said that the nature is a book, and we the readers.

The second letter of יֵשָׂרָאֵל is Shin, to which Qabalists assign the Fire which is the Life-Breath of the creative powers (Sh=300= שֶׁמֶשׂ, Ruach Elohim). The third letter is Peh, which is attributed to Mars. The final letter is Ayin, corresponding to the sign Capricorn, wherein Mars is exalted and Saturn is the ruler. Thus the name suggests Qabalistically that the overflowing abundance connected with this 18th path is fiery, Martian, disruptive, yet curbed and directed by means of the Saturnine power of limitation, exerted through the intellectual manifestation of the Life-Power.
which astrologers associate with Mercury.

I have been at some pains to indicate all these clues, in order to show you how the attribution of the Tarot to the Hebrew alphabet and paths, as given in here, is justified and proven correct by the results we get when we apply it to Qabalistic terminology. In a few words, all that is here indicated may be stated thus: the 18th path is the channel of the abundant outflow of the fiery activity of the Life-Power, taking form as objects (including the objects we call "creatures" as well as those we call "things") by means of the Life-Power's inherent quality of self-limitation, which quality is directed by the intellectual, rational quality called "Mercury" and symbolized by the MAGICIAN.

To travel the 18th path on the Way of Return, therefore, is to overcome the limitations of Saturn by knowing how to utilize them, to master the destructive force of Mars, to awaken in oneself the regenerative potency of the Flame of the Life-Breath, and to restore the creator to his throne. (Each section of the foregoing sentence is suggested by the letters of \( \pi \, \sigma \, \tau \, \eta \), read backward, or in reverse, as on the WAY of RETURN, thus, \( \eta \, \tau \, \sigma \, \pi \). Trace out the connections.)

And because this is the path which leads to the Grade named "Magister Templi," or "Master of the Temple," it is symbolized in the Tarot by the CHARIOT. For the chariot is a symbol for the living temple of the Life-Power, and the driver of the car is the I AM. He is master of the positive and negative expressions of the elemental expression of the Astral Light. The positive expression is the white sphinx, the negative is the black one. The sphinxes correspond to the fourfold manifestation of the Astral Light because they are (when drawn correctly, as they are not in Mr. Waite's design) a synthesis of the Man, the Eagle, the Lion and the Bull.

The name of the zodiacal sign corresponding to this path is Cancer, the Crab, spelt \( \text{ךַּבָּר} \) = 319 in Hebrew. The function attributed to the same path is Speech, and this is \( \text{דָּשַׁתָּה} \) =319. A crab is enclosed in a hard, stone-like shell, and it walks backward. The occult idea of Speech is that of a power which can give concrete material embodiment to ideas, can encase thought in the hard shell of material forms. This occult power of speech is implied in the Christian doctrine that all things were made by the Logos, or WORD. And just as a crab grows his shell from within outward, so the occult power of Speech can gradually solidify ideas into things. This, of course, would be called a crazy notion by most people. It is, nevertheless, the basis of all practical magic.

The backward walk of the crab symbolizes the process of retracing the path. It is a symbol of the way of return. Lao-Tze says, "The path of TAO is backward."

Because he walks backward, the crab looks always toward the place whence he has come. In like manner speech is always backward-looking. Even the materials of speech are derived from the past. The growth of a language is like the crustacean's slow progress, and whoever would use words aright must continually turn his mental gaze backward, making himself familiar with roots and derivations, tracing meanings to their sources. Clearness in speech and writing require this backward look. Coherence and consistence demand that we keep our mental gaze upon what we have said or written, as the crab keeps his eyes upon the ground which he has just traversed.

But there is a deeper occult connection between the crab-symbol and the magical use of speech than any I have touched upon. As the crab protects and isolates himself by growing a shell, so may the adept protect and isolate himself from the illusions of his environment by learning the technique of
magical speech. By this means he may even build for himself an indestructible body, which will resist every hostile external influence.

This is a work which calls into play the powers which are developed in the Grade of Greater Adept, but because this making of an indestructible body by the power of words would be likely to intensify the delusion of separateness were it attempted before the adept's consciousness had been freed from that delusion, it is only to Exempt Adepts that this path of Cheth is open on the Way of Return.

A person who still labors under the illusion that he has a personal will, that he can do things of himself, is not ripe enough to be entrusted with the secret of building an indestructible body. Only the adept completely liberated from the delusion of separateness can become so free a channel for the outpouring of the Life-Power that none of his thoughts, or words, or actions will do anything but promote the realization of the Will-to-Good which is behind all modes of manifestation. Such a man cannot be selfish, and only one who is wholly unselfish may exercise the powers of a Master of the Temple.

The number 319, which is that of שיח, Speech, and of לזר, Cancer, when articulated as 300, 10, 9, gives the numbers of the letters ש, ש, and כ, and these form two Hebrew words. The first, שיח, means a oar, and so suggests that by which one drives and steers a boat through water. This is analogous to the symbolism of the little boat in the background of the 13th Tarot Key, a Key also attributed to a sign - Scorpion. The meaning has to do with the artistic adaptation and control of the Water-element associated with this path through the sign Cancer. This Water element has its root in the 3rd Sephirah, יד, and it is the substance phase of the Life-Power. Binah is called the Great Sea by Qabalists, and in traversing the 18th Path on the Way of Return, the adept learns the secret of adapting the substance-phase, (sometimes called the Astral Fluid) by means of speech. To be more explicit, the occult art of speech consists in such a specific employment of sound-vibrations related to mental images as will tend to materialize those images as physical conditions. By this occult art of speech the Exempt Adept moulds the Astral Fluid into whatsoever shapes he chooses, and the results of his control of substance through the laws of sound enable him to make for himself an indestructible body, and to produce other effects which seem like miracles to the uninitiated.

Another Hebrew word formed from the same letters is צאר, which is a verb meaning to stretch out. It hints at the tremendous extension of powers which is the outcome of the adept's command, through occult speech, of the substance phase of the Life-Power. The ordinary circle of human influence is comparatively small. Now and then, in moments of stress, some person is enabled to send his thought over miles of distance, or to project a phantasm of himself into another place. This latent power of human beings, of which you may read accounts in the proceedings of the societies for psychological research, is fully developed in the Master who has passed through the 18th Path.

As Hudson says in his Law of Psychic Phenomena, this power is a function of the subjective or subconscious mind. This is the watery Astral Fluid, or substance phase of the Life-Power, whose symbol is the Moon. The adept is able to utilize it more perfectly than other people, because he has developed a vivid consciousness of the unity of substance and of the illusive nature of time and space. First by reasoning, and then by long practice in creative imagination, he has realized that both Past and Future are summed up in an eternal NOW. He has learned by the same means that there is no such thing as distance to the instantaneous action of the Life-Power. Understand me
The adept has first perceived these truths intellectually, and then by long practice has developed skill in expressing these truths imaginatively by sound-symbols expressing definite ideas. He is one who has built up by patient practice in concentration and meditation the ability to carry into execution the words of Jesus, "Whatsoever things ye ask and pray for, believe that ye have received them, and ye shall have them." Jesus did not explain to those who listened to his esoteric teaching that a great deal of patient practice is required in order to perfect such a power of belief. He contented himself with an accurate statement of principle, knowing full well that not one person in ten thousand in any generation of mankind is ripe enough to realize that statement to the full.

And upon what is this belief to be established? Upon recognition of the unity of the Life-Power. Thus we find that 319, the number of these words we have been considering, reduces to 13, the number of the word אחד Achad, Unity, which is also the number of the word אהבה Ahebah, Love.

To understand the One-ness of All is to see, too, that the One is a principle of Love, which declares itself in The Book of Tokens by the words, "Nothing is, or can be, my antagonist." This is the point-of-view from which the Master of the Temple performs his mighty works. He sees no adversary anywhere in creation. To him there are no enemies. It never enters his mind that there is anything to be subdued, anything to be fought, anything which can possibly set itself up against the realization of the Will-to-Good of which he knows himself to be an open channel. Thus, in the 8th Tarot Key, although the Charioteer is fully armed, he is at rest, and the chariot stands still.

The Master of the Temple realizes to the full the meaning of the affirmation, "Filled with understanding of its perfect law, I am guided moment by moment along the path of liberation." He feels within him the urge of that resistless Will which others not so wise mistake for something of their own. He makes no plans, because he knows that the successful end of the Great Work was determined from the beginning. He has neither anxiety nor curiosity about the future, because he has learned that the great secret is to do as the Hindu sage advises — "live out the present with a smiling heart." He works, as Eliphas Levi puts it, "as if he had all eternity to work in." Here Levi shows the subtlty of his language, for what is really meant is not "as if an endless vista of time lay before him, in which to complete his undertaking," but rather, "as if the medium in which he works were Eternity and not Time." It is by means of this timelessness in his thought and work that the Master of the Temple stretches out the circle of his activities so that it includes points in space far distant from that occupied by his physical body; and by this same freedom from the illusion of Time he produces in an instant results in the way of giving visible form and shape to the substance-phase of the Life-Power which seem miraculous to profane beholders of his works.

The Sephirah נביה Binah, to which the 18th Path leads, is also the Path of Sanctifying Intelligence. Thus we know that a Master of the Temple is what we sometimes call a saint. And it is important to remember that the "communion of saints" mentioned in the Christian Creed refers to the rapport existing between in the Christian Creed refers to the rapport existing between adepts who have attained to this Grade in the Invisible Order. For these are the ripened fruits of humanity, in whom are developed all the highest powers of the race. Even the Grade of Magus which lies beyond contains no riper souls, for the Magus excels not in ripeness but in practical skill.

"Sanctifying" in Hebrew is מַכָּר יָדוֹ = 450. From the number we are led to see that a saint is a man in whom the full powers of humanity are brought to fruition. 450 is 10 x 45, and 10 is the number of...
perfection, while 45 is the number of אֱלֹהִים, Adam or Man. Consider the Tarot Keys corresponding to כְּסָכָהוֹ. A saint is one who has surrendered all personal actions to the direction of the Life-Power (M: HANGED MAN). He has traversed the road of initiation during the sleep of his physical body (Q: THE MOON). He has listened to the Voice of the Inner Teacher (V: HIEROPHANT). By coming to understand the full significance of what it is to be a man, and by denying the false claims of personality, he has restored the Creator to His throne; and all this has been accomplished through the generative power of imagination. For without creative imagination no man ever is able to work out the logical consequences of the Unity of Being, so as to develop a vivid consciousness of the real presence in human life, here and now, of the Originating Principle of the Universe. This creative imagination is the mother, so to say, of the new conception of personality which establishes the Fatherhood of the I AM in our consciousness (7: THE EMPRESS). This work which makes a saint has its completion in the perfection and unfoldment of a new vehicle for the Life-Power, a liberated and regenerated person, through the operation of the refining fire of the Life-Breath of the Elohim (םייחוֹלְא יִרָא, Ruach Elohim=300=7. The Judgment.) Yet all this may be summed up in the letter Teth, because 450=4+5+0=9=Teth=STRENGTH, so that we may say a saint is one who has succeeded in applying the law pictured in the VIIIth Key. He knows the Secret of All Spiritual Activities, which is the secret of the control of the serpent-power, FOHAT. He has succeeded, as a result of formulating that secret in occult Speech, in learning how to make himself absolute master of the vehicle of personality, and through that vehicle, of the conditions of external nature.

So I put it, because of the limitations of language. But what has the Master of the Temple really learned to do? Simply to "stand aside and let" the I AM work through his personality. He does nothing, not the slightest thing, of himself. This is why everything that he does is so potent. Every thought he thinks, every word he speaks, every action he performs is the direct expression of the one Life which is the Creative Principle of the Universe. The Master of the Temple has attained to Nirvana, and Nirvana means extinction. But what has been extinguished? Nothing that ever had any reality. In this extinction nothing is lost. A delusion ceases to exist, that is all, and with its passing all bondage is forever at an end.

But this liberation is not completely brought about until one has traversed the 17th Path, that of the letter ZAIN, for the delusion of separate personality is really a transposition of Cause and Effect, a mistaking of the instrument for the player, and the correction of this error is what is finally accomplished in the Path of the Sword (Zain). For this is the error against which we are warned in the admonition to "rightly divide the word of God," which has nothing to do with Scriptural interpretations, but everything with the right ordering or classification of the ways in which the Logos, or thought-embodying energy of the Life-Power, makes itself manifest.

Rightly to divide the Word is to have a clear mental perception of the functions of the three modes of consciousness, and the truth of this matter is symbolically set forth in the 6th Tarot Key, which corresponds to the letter ZAIN. For it must be clear to you by this time that no definite creative imagination is possible without a clear-cut intellectual pattern. Intellect has to grasp the principle in order to supply the pattern from which the subconscious generation of mental images results. And since we found, early in this course, that to become superconscious we must have bodies different from those we are using now, the problem is: How may we build these kind of bodies? Now, we know that the subconsciousness is always amenable to suggestion, and we know that it is the body-builder. Our problem, then, is to set a pattern for the building of a perfect body. Can we do this? Is there any suggestion which will bring about this result?
Yes, there is, but although the self-conscious mind has to give the suggestion, has to set in motion the change in subconscious activities which results at last in the making of the indestructible body of the Master of the Temple, the self-conscious mind does not make the pattern. The pattern is "given in the mount" where are the patterns of the Tabernacle and its furniture.

Why this must be so will be clear to you when you consider the present state of human knowledge concerning the human body. Who knows how to make a pattern of a perfect body? Who among us has seen a Master, so as to know what his body looks like on the outside, let alone what it is like beneath the surface? Nobody. None of us know how to make such a pattern.

What, then, shall we do? The 6th Key shows us. We shall use the law of auto-suggestion to free the subconscious from the domination of the self-conscious, and submit it to the direction of the superconscious. For the superconscious does know -- has always known -- what goes into the making of a perfect vehicle for its self-expression. Thus self-consciousness, the "seed of the woman" who is subconsciousness, shall deliver the woman from the curse. For the curse is that the subconscious shall be subject to the direction of self-consciousness. Yet by right use of that very curse we can turn it into a blessing.

For we can say to subconsciousness:

"Be thou free henceforth from any false idea coming from me. Obey nothing but the real Self. Listen only to it, and act as the vehicle of communication through which I may become aware of its guidance, of its will."

A simple thing to do? Yes. So was washing seven times in the river a simple thing for Naaman, but it cured him of leprosy. So will this simple method cure you, eventually, of the leprosy of separateness. And it can be explained on scientific principles.

If you hypnotize a person and tell him that from that time forth nobody will ever be able to hypnotize him again, your words will be accepted by his subconsciousness, and he will never again be put "under the influence." This is the principle involved in setting the subconsciousness free from self-conscious dominance. Only be sure, be very sure, to make it perfectly clear to the subconsciousness that you are turning it over to the direction of the true Self, to the influx of wisdom from the superconscious plane. Simply to say, in effect, "Henceforth you are free from my control; without specifying that you are merely surrendering the activities of the subconscious to the direction of the I AM, is to invite disaster. For when the subconsciousness is not curbed at all, it simply runs wild, and lunacy is the outcome of its unrestrained activities.

As I said in another lesson, the paths beyond that of the HANGED MAN are paths of realization. This path of ZAIN is the path in which we realize that the superconsciousness, symbolized in the sixth Key by the angel, is at all times the real director of personal activities and destiny. This realization is more than the perception that the I AM is the rider in the chariot of personality. It includes an understanding of the way in which this direction is effected. A man deluded by the sense of separateness supposes that self-consciousness is the plane of initiative, thinks of volition as a power of personality. When he has passed through the path of ZAIN he sees that volition and initiative have their source in superconsciousness, and pass into subconsciousness, where they assume the form of the desires or motives which determine his selection of this or that course of
action. Motive always determines volition, and every motive rises from the subconsciousness into the plane of self-consciousness. The Ageless Wisdom teaches that every man is guided, moment by moment, through the whole series of his lives, by the Cosmic Will. This guidance is misunderstood by the unenlightened, who believe that the source of their motives is separate and personal. Sages unite to declare that this is not so -- that the true Self directs the personality through every stage of its unfoldment, and that the Woman of the mental pair is the immediate recipient of this direction.

Eventually the personality reaches a stage of unfoldment where this truth is perceived, and then the personal life is seen to be the direct manifestation of the Cosmic Will. Thenceforth the man acts, speaks and thinks as the conscious instrument of the true Self.

The Grade of Magister Templi, then, is one in which we arrive at understanding (BINAH) of the true order of the Life-Power's manifestation through personality. He who attains to it does not become a Master. The attainment consists in the realization that the SELF is, and has been always, the Lord of His dwelling-place.

Thus Mohini Chatterji, in his introduction to the eighth chapter of the Bhagavad-Gita, says:

"It is true that no one can ever become the Supreme Spirit, for in reality he is never anything else. To know and to become the Supreme Spirit is really the same thing; the difference in expression is due to the difference in the inner peace of the different classes of devotees."

The numbers of the Tarot cards representing the two paths leading to BINAH are 7 and 6. Their sum, 13, is that of the card named DEATH, which corresponds to the path leading from NETZACH to TIPHARETH. He who has passed through the path of DEATH, who has become consciously immortal, knows that the true Self is Master of the Temple. Sooner or later that knowledge ripens into such perfect control of all physiological processes that he is able to prolong the life of the physical body indefinitely.

When the activities of the subconscious plane have been definitely turned over to the direction of the superconscious, no self-conscious interference with the body-building power is possible. I do not mean by this that every person who enters into superconscious experience attains to physical immortality during the same incarnation in which the awakening comes. Boehme was superconscious, Ramakrishna was superconscious, and so were hosts of others who have passed on. Sooner or later, however, the particular line of tendency which the Life-Power expressed through these personalities will descend into incarnation as a human being who lives in a physical body which does not die until he himself sets his higher vehicles free from it. Even then it will not die in the manner that we usually call "death." It will be instantly disintegrated into its component elements, will vanish from the sight of men in the twinkling of an eye.

Moreover, when a man has reached this stage of unfoldment, he is no longer subject to birth. Whenever he needs to use a physical body, he can make one as quickly as he can disintegrate it. I am persuaded that a number of such just men made perfect are at work in physical bodies in our world today. This, of course, is merely my private opinion, which no reader of these pages is expected to accept, unless it appeals to him as reasonable.

We are far from this perfection, yet we may take the first steps in the path which leads to it. We may
use our intellect and imagination to build up in our minds the conception of the One Self as being even now the absolute master of its temple, human personality, and day by day we may strive to correct the illusions of our seemingly separate existence by meditation upon this truth.
The True Creative Self

The paths upon which you are to meditate in connection with this lesson are:

1. The path of Triumphant and Eternal Intelligence, corresponding to the letter Vau, to the zodiacal sign Taurus, to the color red-orange, and to the note C-sharp.

2. The path of Constituting Intelligence, corresponding to the letter Heh, to the sign Aries, to the color red, and to the note C.

3. The path of Luminous Intelligence, corresponding to the letter Daleth, to the planet Venus, to the color green, and to the note F-sharp.

The goal of all these paths on the Way of Return is the Sephirah Chokmah, to which is assigned the Grade of Magus in the Rosicrucian Order. What a Magus really is may perhaps be better understood if we quote from our old acquaintance, Eliphas Levi:

"Magic is the divinity of man achieved in union with faith; the true Magi are Men-Gods, in virtue of their intimate union with the divine principle. They are without fears and without desires, dominated by no falsehood, sharing no error, loving without illusion, suffering without impatience, reposing in the quietude of eternal thought... A Magus cannot be ignorant, for magic implies superiority, mastership, majority, and majority signifies emancipation by knowledge... The Man-God has neither rights nor duties; he has science, will and power. He is more than free, he is master, he does not command, he creates; he does not obey, because no one can possibly command him. What others term duty, he names his good pleasure; he does good because he wishes to, and never wills anything else; he co-operates freely in everything that forwards the cause of justice, and for him sacrifice is the luxury of the moral life and the magnificence of the heart. He is implacable toward evil because he is without a trace of hatred for the wicked. He regards reparatory chastisement as a benefit and does not comprehend the meaning of vengeance."

That such a man is truly, to use a Rosicrucian phrase, "more than man," we must all concede. That none of us is able to form more than a vague conception of such a character must as freely be admitted. Yet we altogether miss the point of the Wisdom Teaching behind these lessons if we do not see that this is no ideal picture of what we may sometime become. On the contrary, it is the barest of outlines of what the true Man in every human being really IS.

Levi hints as much in the fifteenth chapter of the third book of his Le Grand Arcane, where he tells us:

"The serpent had said: 'Ye shall be as gods.' Jesus Christ, crushing the head of the serpent under the charming foot of his mother, dares to say: 'Ye shall not be as gods, nor as God, but ye shall be God.'"

"Ye shall be God, for God is my Father, my Father and I are but one, and I will it that you and I shall be as one also."
Remember that Levi writes this as an occultist and Qabalist. Superficial readers of his works may believe, with A. E. Waite, that he stultifies himself by pretending to accept the dogmas of the Roman Church. They who can read him in the original French must be struck by the exquisite care with which he chose his words. He did not pretend to accept. He did really accept, as do all occultists, the very dogmas which orthodox theologians believe that they hold. He accepted these dogmas because he understood that they are magical formulae, embodying much of the wisdom of the ages. He did not accept, nor do we, the naive and childish interpretations of the ordinary churchman. He must have known, as we do, that the very name "Jesus Christ" is an occult formula, indicating the exact process, or method, whereby the true Self of man frees itself from the bondage of delusion. For reasons of his own doubtless good ones Levi kept his peace with the theologians of his day by an apparent agreement which was really a profound dissent from their opinions. Perhaps we might be wiser if we adopted a similar course.

At all events, what he has written concerning the Grade of Magus will help us to form a conception of what is meant by reaching this stage on the Way of Return.

The first of the three paths leading thereto is the 16th, and as we travel upward on the Tree of Life, it begins in Chesed, the Sephirah to which was assigned the Grade of Exempt Adept. This path remains closed until the aspirant has attained to the Grade of Magister Templi. One cannot enter into the state of consciousness which Qabalists call "Triumphant and Eternal Intelligence" until all the vehicles of personality have been cleansed and mastered. Indeed, only a Master of the Temple can possibly experience this degree of consciousness.

What we know about it we must perforce gather from the descriptions of the sages, since we are not by any means even at the portals of this Grade. Yet we may profit by an examination of the name of the path.

In Hebrew it is 158, formed from the noun Netzach, with the letter Yod added as a suffix. Netzach is the name of the Sephirah to which the Grade of Philosophus is assigned. Qabalistically, the addition of the letter Yod to this noun is the addition of the hand, suggesting the practical application of a ripened philosophy. To make this practical application, one must be master of his own personal instrument. To be serviceable in order to perform service -- that is the idea. A hard lesson but one that we all must learn thoroughly, sooner or later.

The Qabalistic dictionary says that 158 is represented by the words אורות, arrows; מות, to strangle; and סкладыва (Aramaic), balances. We find little difficulty with "arrows," because an arrow suggests the penetrating directness of the concentrated magical will. Nor does the word "balances" puzzle us to any great extent, since we know by this time that equilibrium is the basis of the Great Work. But "to strangle"? At first glance this appears to have little connection with the idea of a state of consciousness described as "triumphant". Yet further consideration will remind us that in every ancient symbolic initiation the candidate had to simulate death. More than this, strangulation is death by constriction of the throat, and this path that we are studying is connected with the letter Vau, and with the sign Taurus, which rules the throat. What it really means is the total eradication of the sense of separate personality. The false belief in "self" must be strangled before the true Self can be made manifest.

---

1 The numeric value of this word is actually 148 (Ed.)
Consider this word כח in connection with the Tarot keys. Cheth is represented by the CHARIOT, Nun by DEATH, and Qoph by THE MOON. Add the numbers of the keys together and you have 38, by reduction 11, the number of JUSTICE. Lay these cards on the table before you, and seek their significance in this connection, making notes as in other lessons. The CHARIOT represents mastery of the vehicle of personality. DEATH indicates the transforming agency whereby that mastery is made effective. THE MOON is a picture of the slow process of unfoldment. JUSTICE sums up the whole matter. The equilibrium of the balances is unattainable if the bias of the false personality tips the scales. To direct the arrows of volition to their mark is impossible while the aim is spoilt by personal considerations. While yet we speak of rights and duties something of the old error of separateness remains to be killed out, and there is something yet of the lie of division to be strangled.

This is the first step toward the Grade of Magus. Until it is taken, the Eternal Intelligence cannot be known. To be conscious of eternity instead of time is to leave behind every vestige of the old, false "self." It is to affect the great conjunction indicated by the grammatical use in Hebrew of the letter Vau. This is what is indicated in the lines which H.P.B. culled from the Book of the Golden Precepts:

"The Mind is the great Slayer of the Real.
Let the disciple slay the Slayer.
For --
When to himself his form appears unreal, as do on waking all the forms he sees in dreams:
When he has ceased to hear the many, he may discern the One -- the inner sound which kills the outer.
Then only, not till then, shall he forsake the region of Asat, the false, to come into the realm of Sat, the true.
Before the Soul can see, the harmony within must be attained, and fleshly eyes be rendered blind to all illusion.
Before the Soul can hear, the image (man) has to become as deaf to roarings as to whispers, to cries of bellowing elephants as to the silvery bussing of the golden firefly.
Before the Soul can comprehend and may remember, she must unto the Silent Speaker be united, just as the form to which the clay is modeled is first united with the potter's mind.
For then the Soul will hear, and will remember.
And then to the inner ear will speak --
THE VOICE OF THE SILENCE."

The picture of the Hierophant sums up the whole meaning of the 16th path. He is the Silent Speaker of the foregoing quotation. His voice cannot be heard while the insistent demands of the false personality are clamoring for recognition.

We must not misunderstand this talk about killing. It does not mean suppression. Neither does it mean sacrifice, as men understand sacrifice. When Levi says that sacrifice for the Magus is the luxury of the moral life, he is not indulging in meaningless, high-flown phrases. Would there be any sacrifice in changing a counterfeit bill for genuine money? What loss would follow giving up a
paste jewel for a diamond? Even so there is no loss, but a great gain, in ridding oneself of the delusion of separateness. We repeat, this is not suppression, which only submerges the error for the time being in the depths of the subconscious. It is the total eradication of the mistaken opinion. It completely roots up the erroneous conception of personality which results from mistaking illusion for reality. The illusion persists, as we have pointed out before but the belief that it is real, as one might mistake a piece of rope for a snake, is at an end.

Note the result. "Then the Soul will hear, and will remember." Liberation is the result of knowing the truth, and the Greek word for truth means literally "not forgetting." We, immortal, have forgotten our immortality. Essentially divine, we have identified ourselves with the worm of the dust. This delusion we must strangle. Then we shall remember who and what we really are. Our inner ears shall then be opened to the Voice which reveals the mystery of union, which no human language can possibly convey. Then shall we again experience the triumphant consciousness of eternal life. Then shall we be truly "more than free."

This is not all, as Levi shows by saying that the Magus does not command, but creates. This phase of his activity is developed by the state of consciousness symbolized by the fifteenth path. The old Hebrew verb translated "create" in our Bibles means literally "to cut out." Creation is an act of discrimination, and act of definition, and this act is the result of what Qabalists call "Constituting Intelligence."

The Secret Wisdom of Israel says that the fifteenth path bears the name נזוק (Constituting) because it constitutes the substance of creations in pure darkness. A hint of similar import is in the Gospel of St. John. "That which hath been made was life in him (the Logos); and the life was the light of men. And the light shineth in the darkness; and the darkness overcame it not."

The same L.V.X. appears in Bible symbology under the figure of the Lamb, borrowed from the Hindu symbol of Agni, god of fire. The Lamb refers to the mystery of the cosmic sacrifice. In one sense the wise have always regarded creation as a self-immolation of the Life-Power. In one of his sermons, the Rev. R. J. Campbell expresses the matter thus:

"What one dimly perceives is that God cannot help himself in this matter; it is written deep in the nature of things; it has to be; omnipotence cannot alter it. 'The lamb slain from the foundation of the world' is no figure of speech but the very heart of all reality. The revealing of the glory of God carries with it a cosmic Calvary in which we, his children, are individually called to share."

Thus the first letter of נזוק is that which the Tarot pictures as the HANGED MAN. Creation is the self-limitation of that which is really limitless. It is the assumption of the illusions of time and space, the apparent differentiation between "I, the Maker" and "That, the Made." But that which hath been made, we are told, was life in the Maker. By reason of its own nature the Life-Power is creative, yet creation involves the appearance of the Not-I. The limitless takes on the form of the limited. The eternal expresses itself in time. The boundless establishes boundaries. The universal enters into existence as the particular. The absolute enters into the conditions of the relative.

Thus we see that limitation, or definition is the basis of the Constituting Intelligence, and this is plainly indicated by the grammatical meaning of Heh, the Hebrew definite article, corresponding to English "the." With the idea of limitation enters the idea of something opposed to the creative
power, of something external which is the object of that power’s mental contemplation. Thus the second letter of MOMID, Ayin, "the eye," is connected with the restrictive, materialistic influence which astrology associates with Saturn, and this letter is represented in the Tarot by the DEVIL. We point out these correspondences to assist you in your meditation, but the mere enumeration is by no means sufficient. If you hope to penetrate into the profounder mysteries of the occult gnosis, you must ponder these details, earnestly desiring further illumination.

By traversing this path the aspirant to the Grade of Magus associates himself mentally with the cosmic sacrifice. Thus he unifies his being with the current of the cosmic creative impulse. Levi says, you recall, that he who can master the currents of the Astral Light becomes the depositary even of the power of God.

The origin of the fifteenth path is in Tiphareth, so that one must go back to the state of the Lesser Adept to traverse it. That is, one must identify himself with the SON, the Solar Logos (see lesson 4). It is the SON, one with the FATHER, who is the perpetual sacrifice.

In other words, at this stage of initiation the aspirant so identifies himself with the Solar Logos that no shadow, even, of the sense of separateness sullies his consciousness. This is why he must first pass through the sixteenth path, wherein the last vestige of the false personality is eradicated. The least tinge of personal motive vitiates the seeker’s endeavor to utilize the cosmic creative energy. To do nothing for self, but all for the Self, is here the test. It involves what the world misinterprets as sacrifice. Thus the third letter of מים, like the first, is explained by the Tarot picture of the HANGED MAN.

Again, to be a conscious channel of the cosmic creative impulse is to know the state which Hindus call Kaivalya, isolation. How lightly, now that Eastern Wisdom has been translated into our daily speech, does one hear this isolation spoken of. How few in any generation can grasp the meaning of the injunction in Light on the Path: "Stand alone and isolated, because nothing that is embodied, nothing that is conscious of separation, nothing that is out of the eternal, can aid you." We have too much glib speech about this high attainment. Even a little real thought about it soon shows us that it should inspire in us a profound awe. Yet he who would really be a conscious creator must so stand. Creation begins at a point where there is nothing other than the creator. All this is set forth in the symbolism of THE HERMIT.

The last letter of מימים looks ahead to the path we have yet to consider in this lesson. What it means will be explained in due course. In the meantime let us consider the word מימים as a whole, from the point of view afforded by Gematria. Its numeration, 164, corresponds to דבכרה, "ye shall cleave;" דבכר, external; and דבכר, the Pillars (Jachin and Boaz). The suggestion is that the Constituting Intelligence is one of close union with the Life-Power, in which the manifested cosmos is seen as external to the Self, and as proceeding from that Self at the heart of all being. Again, it is a state of perfect equilibrium, understood as the support (pillars) of existence.

To put the matter more explicitly, the aspirant to the Grade of Magus, passing through the fifteenth path, vividly identifies himself with the great Heart of Life, knows himself to be one with the Great Within whence all that is manifested and external proceedings, and realizes in himself the union of positive and negative, of Mercy and Severity, the pillars of the Tree of Life. We who know only a little about this stage of unfoldment can but faintly imagine what the actual experience is like; but
even what dim image will prepare us for the time when, instead of knowing about it, we shall truly know it.

Moreover, two Hebrew words are concealed in מים, waters, and אֵ_FOREVER, eternity. He who has reached the height of the fifteenth path sees himself alone at the center of the Great Sea of Eternal Subsistence. For him there is naught but the true Self, the Self which is ALL. One of the commonest symbols of this state is that of a great ocean. Boundless it extends on every hand, its circumference nowhere, its center everywhere. These words correspond to no actuality of our sense-experience, and are meaningless unless one has known the Presence beyond personality. Yet we believe that to most readers of this lesson they will convey a great deal of significance.

We read a deal of cheerful talk about our being sons and daughters of God, and therefore by birthright creators. Some of it is most plausible. One might almost think he had only to learn the fact in order to be master of the cosmic creative energy. We are creative always, to be sure, because our lives are inseparable from the One Life and share its potencies. Yet most of our creation is negative, because we lack knowledge and skill. We might as well stop deluding ourselves, and face the facts. Not one person in ten thousand even begins to grasp the principles of occult science. Of those who understand the theory, not one in a thousand even begins to grasp the principles of occult science. Of those who understand the theory, not one in a thousand becomes a skilled creator until after a number of incarnations.

To reach the high altitude of attainment represented by the fifteenth path is to have gained knowledge and skill far beyond that of an Einstein, or Edison, or a Steinmetz. Scientists of the physical world are like children playing with toys, in comparison to the initiate ready to enter the Grade of Magus.

Why, then, should we be concerned with these far-off achievements? Simply because we must make a beginning sometime. The Path may seem long and wearisome, but we may look at it in two ways. One way is to cavil at its length and difficulty, thinking of it as something which separates us from the goal. The other is to look upon every step as part of the goal itself. Whenever we try to perform the least action selflessly we are in training for the post of Magus. Every attempt to abstract our attention from the illusions of the external, every endeavor to stand alone, every moment spent in imaging ourselves one with the Heart of Life, is part of the realization which shall some day be ours.

Every human being is destined sooner or later to gain that high eminence. We say this, even though we have been at some pains to show that the true Self in us is even now the Magus of the Eternal. Our poor words cannot convey to you the grandeur of the ultimate realization, yet they may serve to bring you the good news of your certain destiny. This, after all, is one of the main purposes of these lessons.

Coming now to the last of the three paths leading the Grade of Magus, we find that in Hebrew its title is לֹויָם, Luminous, a rabbinical Hebrew adjective derived from אור, light.

The path joins Binah to Chokmah, the Mother to the Father, the Root of Water to the Root of Fire. It is the only path connecting the Grade of Master to the Temple with the Grade of Magus, and unlike the two paths preceding, is attributed to a planet, Venus.
With the astrological meaning of Venus you are by now thoroughly familiar. You know that its influence is dominant in a nerve-center at the throat, and have learned that it governs the generation of metal images by sub-consciousness in response to impulses and suggestions originating in the self-conscious field. Its activity is summed up in the one word, Imagination.

Here we may again refer to Eliphas Levi. He says:

"Imagination is actually as the eye of the soul, and it is therein that forms are delineated and preserved; by its means we behold the reflections of the invisible world, it is the mirror of visions and the apparatus of magical life. Thereby we cure diseases, modify the seasons, ward off death from the living, and resuscitate those who are dead, because this faculty exalts the will and gives it power over the universal agent.

"Imagination determines the form of the child in its mother's womb, it gives wings to contagion, and points the weapons of warfare. Are you exposed in battle? Believe yourself as invulnerable as Achilles, and you will be so, says Paracelsus. Fear attracts bullets, and courage turns them back on their path.

"Imagination is the instrument of the adaptation of the Logos. In its application to reason it in genius, for reason, like genius, is one amidst the complexity of its operations. Demons, souls, and the rest, can therefore be really and truly be held by means of the imagination; but the imagination of the adept is diaphanous, whilst that of the uninitiated is opaque. The light of truth traverses the one as though a crystal window, and is refracted in the other as in a vitreous mass full of scoriae and foreign matter.

"The things which contribute most to the errors of the vulgar and the extravagances of the insane are the reflections of depraved imaginations in one another. But the seer knows with an absolute knowledge that the things he imagines are true, and experience invariably confirms his visions." (Mysteries of Magic, p. 66 ff)

Eugenius Philalethes (Thomas Vaughan) says that he regards the cosmic imagination as being the cause of the great ocean of primordial substance, the chaos whence all forms proceed. "If it (the chaos) be created," he writes, "I conceive it the effect of the Divine Imagination, acting beyond itself in contemplation of that which was to come, and producing this passive darkness for a subject to work upon in the circumference."

The adept learns to utilize the cosmic imagination by means of his passage through the fourteenth path. It may be employed safely be none who has not surrendered himself to the direction of the Higher Self. The Tarot hints at this, for III, the number of the Empress, is the reduction of XII, the number of the HANGED MAN. Hence, too, the first letter of ḫ is that to which the HANGED MAN is attributed.

What does this mean? Primarily that the only way in which to be sure of using the cosmic imagination in its purity is to silence the waves of personal consciousness, to hold the personal mind in suspension. Thus we find the books on Yoga defining that art as the subduing of the modifications or waves in the mind-stuff, which they compare to a lake. When the surface is still it gives a clear reflection. Likewise, when we have silenced the tumult of self-consciousness, the
Luminous Intelligence of the cosmic mind can be reflected by and through our personal lives. He who succeeds in this undertaking does so by prolonged practice in concentration and meditation. When he succeeds, he appears to have miraculous powers, and is able to manipulate the chaos, or root-matter, in ways which dumbfound all beholders. Yet such an adept always says, as said Jesus, "Of myself I can do nothing." By stopping the modifications of the personal mind-stuff he lets the light of the Divine Imagination shine through, unobstructed.

That is all, but what can be written in a few words takes several life-times to accomplish, and the beginning of the work is precisely the kind of self-training which has been explained in this course. We may sign, sometimes, at the difficulty of the work; but the truth is, living as do the brutes and the uninitiated is really a thousand times harder. It is easier to live the life of the adept than the life of the profane. Paradoxical as it sounds, this is eternally true.

We find an illustration of this in the art of piano-playing. Hours of practice have made the muscles of the artist obedient to his will. He plays difficult passages with little effort, and actually finds them easier to execute than the five-finger exercises with which he began. An hour of Beethoven and Liszt and Brahms tires him less than the beginner's half-hour of Koehler or Czerny. So it is with an adept. His years and lives of practice have made the most difficult problems easier for him than the ordinary routine of the average man's life.

Do you seek something more immediately applicable to your present problems? Well, it may help you to remember that when you studied the Tree of Life you learned that every Sephirah contains a whole Tree in miniature. You may be far from traversing the fourteenth path in Tiphareth, to say nothing of Kether; but you follow it down here in Malkuth every time you make an effort to stand aside and let the cosmic imagination work through you. If, whenever you have something to do, whatever it is, you will pause a moment to reflect that all the imagination you can put into it is an expression of the universal image-making power, the task will go more smoothly. You will have more confidence in the successful issue of your undertaking, and the event will justify your confidence. Thus you will continually be adding little acts of practice to the store which will eventually bring you to adeptship.

The second letter of נו brings out another phase of the state of mind called Luminous. Aleph is the Ox, and its primary significance is derived from the fact that oxen are beasts of burden, symbols of patience. The aspirant for the post of Magus must be more than Master of the Temple. He must be ready consciously to assume his share of the burden of creation. To utilize the Luminous Intelligence, one must become a partner with the cosmic life. In the words of Light on the Path, the attitude of an initiate approaching the Grade of Magus is indicated by the admonition: "Let the darkness within help you to understand the helplessness of those who have seen no light, whose souls are in profound gloom. Blame them not -- shrink not from them, but try to lift a little of the heavy Karma of the world; give your aid to the few strong hands that hold back the powers of darkness from obtaining complete victory. Then do you enter into a partnership of joy, which brings indeed terrible toil and profound sadness, but also a great and ever-increasing delight."

The third letter of נו is the same as the fourth of יתנ, constituting, and has been explained on the preceding pages. Detachment is necessary. Seeking for results, identification with the illusions of appearance -- all that partakes of these must be extirpated from the consciousness of the Magus. Yet this detachment is unselfish. The HERMIT, although he stands alone, far above the others who toil
upward, is really actively cooperating with them. He holds up a light for their guidance, and is concerned only with their progress, as one may see from the earnestness of his downward gaze.

The last letter of נא sums up all these that have gone before, and is the key to the Luminous Intelligence. It is Resh, letter of the Sun, represented in the Tarot by the 19th Key. "Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein," said Jesus. Childlikeness is the test of mastership. The intensity of the initiate’s consciousness that he is truly the Eternal Child of the Eternal Father is the measure of his understanding and the root of his wisdom. We hear a great deal in these days about the Masters of the Wisdom, about their wonderful knowledge and powers, about their moulding of their affairs of nations. From all this we are often led to the conclusion that they must be men of great foresight, in the human sense, great schemers and planners. This conclusion, however, is not according to the teaching of the Ageless Wisdom. All that a Master of the Wisdom endures and practices in his long training has the one object of enabling him to lead the planless life. We have been told again and again that the Masters are of the Patanjali School. It follows that they are unconcerned about results, that they are so perfectly concentrated that neither past nor future enters into their calm consideration of the thing to be done now. Let none misunderstand us. We do not mean to say that the Masters may not see far into the future, may not be prophets among prophets, knowing the outcome of many currents of activity whose end is not perceived by ordinary human beings. What we mean is that they do not make personal plans, that they have no need for plotting out a scheme for future action, because their whole training has made them so exquisitely responsive to the direction of the cosmic superconsciousness that every moment of their lives is a perfect obedience to spiritual law. Obeying perfectly, they achieve perfect results.

This, of course, is true of none but Masters in the highest Grades. Many adepts who are comparatively well known to occultists are, by their own statements, far below this exalted height of attainment, though they are far ahead of us beginners on the way.

The correspondences to נא by Gematria are נא, the noun for a sort of slender fir or cedar from which masts were made, carrying the suggestion of uprightness; and נא, one spelling of Uriel. (Compare VRIHL with the Vril of Lytton’s "Coming Race.") Qabalists call Uriel the archangel of the North and of the element of Earth, but his name is commonly spelt ראיריאלא, AVRIAL. Send us your interpretation of VRIHL, worked out with the help of the Tarot.

Let your exercises in general follow the pattern laid down in earlier lessons. The Divine Names of the Grades of Exempt Adept and Lesser Adept may be intoned at the beginning of your meditation on the sixteenth and fifteenth paths, respectively. That of Exempt Adept is נא. That of Lesser Adept is נא. For the fourteenth path, begin by intoning the name נא (both pronounced and given their notes on page 33). The conclusion of the meditation on each path may be the intonation of the Divine Name Jah, נא, with the descending cadence from F to C, used in pronouncing נא but slurred, thus:
Ya-ah
The Perfect Stone

This lesson deals with a single path, that of the letter Gimel. The beginning of this path, on the Way of Return, is in the Grade of Lesser Adept, in Tiphareth. Its completion is in the Grade of Ipsissimus, in Kether.

As preparation for study, review the attributions to Gimel in Section A, the interpretation of the High Priestess in Section B, and the remarks on the number 108 in Section C.

The name usually given to the thirteenth path, מנהרה, Conductive, is another correspondence to 108. Of the words corresponding by Gematria to this number,中间, "middle," has been explained in part. It also refers to the position of the thirteenth path on the Middle Pillar of the Tree of Life, and hints at the secret of equilibration utilized by the Lesser Adept during his journey up this path to Kether.

Another correspondence to 108 is מתן, to favor, to bestow. It suggests an idea often mentioned by the sages, viz., that the supreme attainment is rather by the grace of favor of God than as the result of the aspirant's personal efforts. Yet it must be clearly understood that this grace or favor is not capriciously extended. God does not grant it to some and withhold it from others. It should be realized that his grace inheres in the inmost nature of the Life-power. What is here intended to be conveyed is that this particular aspect of the Life-power, rather than the personal endeavors of the aspirant, is what brings about the final attainment of the Crown.

Finally, הצה, "a conclusion, an enactment, a decree," suggests the fulfillment of the Divine Intention by this final stage of the aspirant's journey on the Way of Return to the Supreme Goal.

The full name of the thirteenth path is מנהרה ההッנות, Conductive Intelligence of Unity. In Hebrew, "Unity" is אחדות = 419 = תחתי (Serpent), the name of the ninth letter, represented in the Tarot by Strength. The unity here designated is by no means a colorless abstraction. It is the ONE THING "whence all proceed by adaptation, for the performance of the miracles of the One." By letter it is symbolized as the serpent-power, by the symbolism of the Tarot, as a lion, and it is the Fohat of Theosophical writers (See Section B)

Finally, מנהרה ההッנות is the number 532, which may be represented by the following words:

אך התהמות Stone of the Wise
אך התהמות Stone of Knowledge
حماה התהמות Sun of Wisdom
حماה התהמות Sun of Knowledge

(N.B. As a clue to the meaning of alchemy, i.e.,تحولות, observe that חמה, a poetical name for the sun, and אבן, Ehben, Stone are identical by Gematria.)

If you will give a little time to considering the meaning of these four names, you will sooner or later perceive that the work of the thirteenth path must be closely related to the alchemical operation called "sublimation." The completion of that work is the confection of that which may be called
either אבר דהברתי, Stone of the Wise (i.e. Philosophers' Stone) or הא отдנה, Stone of Knowledge. In connection with the latter name, note that the place of א"ת, Da'ath, Knowledge, on the Tree of Life is on the thirteenth path, at the point where the fourteenth path crosses it -- midway between Chokmah and Binah.

The Short Lexicon of Alchemy appended to A.E. Waite's translation of the Hermetic Writings of Paracelsus, gives this definition of sublimation:

"Sublimation is the purification of the Matter by means of dissolution and reduction of the same into its constituents. It is not the forcing of the Matter to the top of the vessel, and then maintaining it separated from its caput mortuum, but its subtilization and purification from all earthly and heterogeneous parts, imparting to it a degree of perfection not previously possessed, or more correctly, its deliverance from the bonds which bind it, and hinder its operation."

The Matter, as you learned in Lesson 1, Section A, is the Astral Light of Eliphas Levi. Yogis call it Kundalini. It is the serpent-power represented by the letter Teth. Observe that it is not forced to rise, for in this statement is to be found an important key to the whole work. The Matter is simply purified from the adulterations of heterogeneity -- from the semblances of diversity which it presents to us in its ordinary manifestations. In simple truth this means that the Magus performs the Great Work by divesting the serpent-power of all appearances of Many-ness. On this account the thirteenth path is said to be the Conductive Intelligence of UNITY. When the work of this path is completed, the One Energy which presents itself to our senses in the innumerable forms we call "objects" is directly experienced as ONE, ONE and ALONE.

As we know it here on earth, the Matter is solar force. The Stone and the sun are two aspects of one reality. Therefore אבר דהברתי = א"ת. Alchemists agree that the Great Work which results in the perfection of the Stone is an operation of the sun and moon. To this idea the thirteenth path relates, especially as part of the Way of Return. As we climb the Tree of Life, this path begins in Tiphareth, sphere of the sun, and is itself, through its correspondence to Gimel, the path of the moon.

To traverse it, one must be a Magus, having full comprehension of the principles of cyclic motion which are exemplified in astronomy. Hence the Grade of Magus corresponds to Chokmah, which has the name מ"סם, Masloth, "highways of the stars."

The principle of cyclic motion is fundamental in the cosmos. To understand it aright is to possess true wisdom. The Ageless Wisdom, applying the Hermetic axiom, "That which is below is as that which is above," teaches that the same law which keeps the stars in place is manifest in all activity, everywhere. The discoveries of modern science confirm this ancient doctrine -- particularly those discoveries, so often referred to in these pages, which have to do with the constitution of atoms.

The true magician and alchemist knows how to apply these laws of cyclic motion. Indeed, many of the seeming marvels accomplished by adepts are based upon control of interatomic energy, in accordance with these laws. The principles of this control, we may say (although it would be extremely unwise to give specific information, even if we dared claim that we possess it), are principles identical with those revealed in the science of astronomy.

To make the Stone of the Wise, so that we may change base metal into gold, we therefore apply the
knowledge which Qabalists attribute to Chokmah. And when we speak of this transmutation, we are by no means using purely figurative expressions. True as it is that the Stone of the Wise effects a transmutation of consciousness, so that the base metal of sense-illusion is transformed into the pure gold of spiritual knowing, it is also true that one who has that consciousness gets with it a command of physical forces which enable him to alter the structure of atoms. Such a man can make gold, if he needs to, and the ancient Rosicrucian declaration that the Brothers of the Order have at their disposal "more gold than both the Indies bring to the King of Spain," is far from being an exaggeration. The knowledge whereby this is brought about is represented by the first two letters of חק, Stone, because ח, Father, is a Qabalistic title of Chokmah.

To make use of these principles of cyclic motion, we must have some specific object. Furthermore, this object must aim at some realization of beauty, so the Qabalists teach, and this they indicate by the last two letters of בサン, which form the word בサン, Son, a title of Tiphareth.

This title, בサン, is by Gematria equal to אתה, Mother, a name of Binah. אתה, sphere of Saturn, represents concrete, definite applications of the principles of Chokmah, the Father. בサン, sphere of the sun, alludes to the idea of beauty which must qualify these concrete aims.

In brief, then, the Great Work makes the Sun of Wisdom rise, perfects the Stone of the Wise. It is a work wherein Chokmah חק supplies the mathematical knowledge of principles, wherein Binah אתה provides the specific understanding of concrete application, and wherein Tiphareth בサン contributes the motive of beauty. Thus the powers of a Magus (Chokmah) and a Master of the Temple (Binah) are conjoined in an operation which begins from the level of the seemingly inferior Grade of Lesser Adept (Tiphareth).

The operation must be a Magus, because one who has not attained to that Grade does not know the secret of True Will, nor does he possess a sufficient command of the Life-Force. For True Will and חי, Chiah, the Life-Force, are both realized in Chokmah.

Jesus expressed the mystery of True Will when He said, "My meat is to do the will of him that sent me, and to accomplish his work." The Will expressed in the thought, word, and action of a Magus is not personal. It is the resistless impulse of the eternal, universal vital energy. In truth, the life-force in every human being is identical with the energy of the One Life. This is the cosmic Life-force which Jesus personified as "Father," using the very name, AB, which Qabalists attribute to Chokmah, and following the Secret Wisdom also in his saying, "The Father AB hath life חי in himself." He openly declared that what is hinted at time and again in occult writings, viz., that when we are actually doing the Will of the Father, by letting the universal life-energy flow freely through a personality cleansed from all sense of separateness, our work is not labor. We are not fatigued by our endeavors, no matter how strenuous they may seem to other people. On the contrary, work that is an expression of True Will vitalizes us, fills us to overflowing with abundance of power, really feeds us. Hence we find Jesus saying, "I have meat to eat ye know not of."

A Magus does not infer this. He does not believe it. He does not hold it as a conviction, as do we. He knows it. His personal consciousness is lost, swallowed up, in complete identification with the One Life. He does nothing of himself. His personality is an unobstructed vehicle for the perfectly regulated operation of the Life-Power.
His least action, therefore, is a conscious expression of the inexhaustible power of the ALL. To human eyes he seems to perform miracles. He seems to have developed a tremendous personal will. He seems to have powers not possessed by other men. To himself it is quite otherwise. He knows that the mightiest of his works are simply demonstrations of unchanging law. He knows that he wills nothing but what the Father wills. He knows that he has not a jot or title of power peculiar to himself. The difference between a Magus and other men is that the All-Power flows through his life into external expression, unchecked by the illusions and ignorance of personal consciousness.

Such a man is Master of the Temple of Spirit -- that sevenfold body, symbolized in ancient architecture by Babylonian temples of seven stories, but the Great Pyramid, which has a vertical axis of seven units, and also by the seven-sided vault, described in the Fama Fraternitatis, the first book issued by the Rosicrucians in 1614.

As Master of the Temple, he is guided moment by moment by the clear direction of true Intuition. Not merely in times of stress and trial is he aware of the Inner Voice. Whether his physical body wakes or sleeps, he hears always, and always obeys. To other men he seems to have extraordinary foresight. When they do not call him a prophet, they imagine that he is a most careful planner. As a matter of fact, he lives a planless life, and his one rule of action is that of Jesus, "As I hear, I judge."

Having, therefore, identified himself with the Pure Source of all life, and so harmonized his least actions that whatever he does he says, "I am doing nothing," because he lives only to express the perfect rhythms of the ALL -- guided by an understanding which foresees and forewarns, and keeps his feet upon the true path -- the Magus is duly and truly prepared to essay the last stage of the Great Work.

Yet he begins this final operation of placing himself in the Grade of Lesser Adept. The initial processes of his undertaking depend upon mental powers peculiar to that Grade. Not from the point-of-view of a Magus, or from the vantage-ground of a Master of the Temple, but from the relatively simple realization of Sonship does he proceed, in beginning his last advance along the Way of Return.

His starting-point is the mode of consciousness called Intelligence of Mediating Influence. The Hebrew is ידוע, ידוע = 450, Fruit of the Tree. алלהו, אלל = 86, Elohim. The Fruit of the Tree is שמש, the Son. Its number, 450, is 10 x 45, suggesting the tenfold expression of היאן =45, Man. ידוע is a formula for the powers of the Elohim. (You should study it, letter by letter, with the aid of the corresponding Tarot Keys.) Thus the title of the sixth path hints Qabalistically that the Sonship of Man makes him heir to the powers of the Elohim. The idea is similar to that suggested by the symbols of the Hanged Man.

Bear in mind, too, that the letter-name, ידוע, is by Gematria equivalent to חכמה, Chokmah. This indicates that the thirteenth path has a close correspondence to the specific powers developed in the consciousness of the aspirant of attaining the Grade of Magus.

As corresponding to the High Priestess, the path of Gimel is predominantly a path of recollection, and of the equilibration of the affirmative and negative aspects of the Life-Power represented by the twin pillars depicted in that Key. To traverse the thirteenth path is to read the scroll of cosmic memory.
As the scroll must be read by unrolling it in reverse order, so do the letters of א"ת, read in reverse, indicate the steps of the Magus' progress upward along this path.

His faith in his Sonship must be firmly established. He must not only believe himself to be a veritable Son of the Elohim, but he must also have established that faith by works. These are works whereby the power of Ruach (here understood as Imagination) have been controlled and directed. All these practices are aimed at the equilibration of the conflicting elements of personal consciousness, together with the elimination of everything superfluous.

The aspirant must also, as has been said, eliminate all sense of personal action. He must be fixed in union with the One Life. High as are his attainments in comparison with ours, no slightest trace of pride of power can be mixed with his realization that his personality is absolutely and unconditionally dependent upon the ALL. (Mem and the Hanged Man).

In this condition of self-surrender, a state which presents outwardly the aspect of profound trance, the Magus begins his journey upward. In no other way can perfect mastery of the powers of the cosmic subconsciousness be developed.

What this mastery really is cannot be put into intelligible language. Even if this were possible, adequate description would be impossible here, because neither the writer of these pages nor those for whose instruction they are intended have reached the Grade of Magus. We can only do our best to pass on what reports have reached us from Those who have made the journey, knowing full well that what we write will fall short of the truth.

The goal of the thirteenth path is Kether, the Crown. The Rosicrucian Grade corresponding thereto is called "Ipsissimus," which means, "I, my very Self." Thus the Grade title agrees with the Qabalists' attribution of ה' המ"ה, the Self (the Atma of Hindu philosophers) to Kether.

The Latin word Ipsissimus indicates by its form what we might call the superlative degree of selfhood. It represents the highest possible realization of the meaning of I AM. Qabalists indicate this realization by ה"ה המ"ה, the feminine form of ה"ה המ"ה, "unity." The feminine construction shows that although the I AM is one and alone, it is also conceived in the Ageless Wisdom as the vehicle for כל האחד מאית. As vehicle, or receptacle, it is therefore feminine.

It is said that there are ten degrees of this Grade in each of the four worlds, that is: Kether of Kether, Kether of Chokmah, Kether of Binah, Kether of Chesed, Kether of Geburah, Kether of Tiphareth, Kether of Netzach, Kether of Hod, Kether of Yesod, and Kether of Malkuth — all in Atziluth; and a like tenfold expression in Briah, Yetzirah and Assiah.

Thus we may reckon forty distinct degrees of this one realization which Rosicrucians call Ipsissimus. It is also said that here on the physical plane (in Asiah, that is) there are, at any one time, just ten human beings in whom this realization of Kether is perfected. One has the perfect realization of Kether in Malkuth, another the realization of Kether in Yesod, and so on, up to Kether in Kether.

These ten human beings are said to be the Secret Chiefs of the ten sections of the True and Invisible
Rosicrucian Order on the physical plane. Each section of the Order corresponds to a Sephirah, and consists of persons whose basic development corresponds to that Sephirah.

This statement, however, should not be interpreted as meaning that only ten persons now incarnate have attained to the Grade of Ipsissimus in the World of Assiah. What has been said is that there are but ten in whom this realization is perfected. These ten are the Heads of the Outer Hierarchy of the Order.

This information, however, can be of little more than academic interest to readers of these pages. It is mentioned merely to give some idea of the constitution of the occult hierarchy. The terms here used differ superficially from those familiar to readers of Theosophical literature, but there is no real difference in the teaching itself.

What, after all, is important is that you yourself may gain a flash of this high perception. For from that august Being Whose consciousness is the נקודה ראשית of Kether of Kether in Atziluth, down through the hierarchy, vibrates the "wave-length," so to say, of this supreme realization. If you tune in, you will receive so much of it as you can bear.

Before beginning practice to this end, fix in mind the fact that in meditating on the Great Self you are by no means indulging in a flight of fancy or abstract speculation. The mental result achieved by this exercise is an approximation to the most veritable reality. Now, and always, the true I AM of every human personality is נקודה ראשית, Nequdah Rashunah, the Primordial Point whence all manifestation proceeds. The wise man sees, as did Jesus, that the true Self, or I AM, is the eternal center of creative activity. With Jesus, therefore, he declares, "Before Abraham was, I AM."

He sees, too, that this Primordial Point is a center of expression. In it is concentrated the limitless expanse of א"ז, the Limitless Light. Hence Kether is also named נקודה ראשית, Tath Zal, the Profuse Giver.

Here observe that נקודה ראשית, Tath is 800, equivalent by Gematria to ושנ, Sheresh, "root." Tath, however, is written with two Taus, to call attention to the fact that this Rootless Root concentrates the Limitless Light, and in so concentrating, sets up the double activity of that restrictive, boundary-setting phase of the Life-Power symbolized by Saturn. The root of manifestation, in other words, is a self-limitation of the Limitless Light, a specialization of itself.

Again, ס, Zal, is 37. This number has many important connotations in the Ageless Wisdom, but this is not the place to discuss them. The main point to be considered now is that 37 is the number of נקודה ראשית, the Self. The I AM is not only a center of expression, It is also the exhaustless root of all ability to give, the Original Source whence comes every supply. Not upon anything else does the Magus ever depend. The more, then, that we train ourselves in realization of the I AM, the more shall we find ourselves able actually to draw upon the illimitable resources of this inexhaustible treasure.

The first step in practice is to meditate upon the three letters of the corresponding word Gimel, י"ן, in connection with the corresponding Tarot Keys. Begin with the final letter Lamed, and Justice. Then take the letter Mem and the Hanged Man. After this use Gimel and the High Priestess, or rather with the idea she symbolizes. Loose all sense of personal identity in your realization that
every element of personal existence is really an expression of the power she symbolizes – the power of cosmic consciousness.

From this meditation you may pass to a similar meditation on the word וַיְהִי. Here, too, take the word letter by letter, with the Tarot Keys, beginning with ו and ending with ב.

While you meditate upon ו and the Sun, remember that the force which carries you up to the Crown is the universal electric energy specialized for human beings in the solar radiance. We may always find profit in reminding ourselves that in the Great Work we are by no means dealing with metaphysical abstractions. We are physical children of the sun, and the great Intelligence whose physical body is our day-star has an actual directive power in human life.

In like manner meditate upon ת and the World, and upon כ and the Wheel of Fortune. The latter is a symbol of the whirling motion (Rashith Ha-Galgalim) which begins in Kether.

At the commencement of the period of meditation, intone the Divine Name, יהוה אַלְדוֹנָי, as given earlier in Section C. At the same time see yourself surrounded by the golden radiance of the sphere of the Sun. Remain in this particular phase of the meditation until you feel that your whole being is charged with the electric fire of the sun.

Before meditating upon the letters and Tarot Keys corresponding to גimmel, sound the key-note, and visualize the color of the thirteenth path. Then proceed with the meditation on the letters.

After this, meditate upon the letters and Keys of the word כותר. When you have finished with כ and the Wheel of Fortune, continue by intoning the Divine Name, Eheye, as follows:

Then see yourself at the center of a sea of white brilliance. We find this difficult to describe. White, cold, fire comes as near the reality as anything. See this white radiance whirling out from the center, which is your real Self, into infinity. Realize also that the center is absolutely still.

Success in this meditation will bring results that cannot be described. The little "self" will be lost for the time in the Great Self. Of the further results it is not lawful to speak, save that they are summed up in the Hindu phrase, "Sat-Chit-Ananda," which means "Existence-Knowledge-Bliss." May your faithful practice bring you speedily to this Supreme goal.
Section D
Esoteric Secrets of Magic
The Secret Force

Webster's dictionary defines magic as "the art, or body of arts, which pretends or is believed to produce effects by the assistance of supernatural beings or departed spirits, or by a mastery of secret forces in nature." This definition reflects common opinion accurately enough, but we must modify it a little before it will serve to define what we mean by Magic. The modification is slight but important. As we understand it, magic is the art which produces effects by mastery of secret forces in nature.

The exact derivation of the noun "magic" is in doubt. It is commonly thought to be of Persian origin, and to have come from the name of the "Magi" & priestly caste of the Zoroastrian religion. Certainly the word comes from Asia and probably it has a close affinity with the Sanskrit terms Mahat, great, and Maya. Max Mueller, at least, identifies Maya with magic, for he translates a passage from the Hindu sacred texts as follows: "Purusha (the SELF) is the Mayin (Magician) and Prakriti (Matter, or Nature) is Maya (Magic)."

Ordinarily Maya means illusion, but Shankara, in expounding the Vedanta, uses this term in several technical senses. Considered as the principle of self-determination, for example, as the power by which the Absolute concentrates itself at a particular point within its own subsistence, the word is used to denote the absolute potentiality of the whole cosmic self-expression that is to be, but is not yet. In this sense Maya is neither a thing nor a being nor a quality. It is nothing that is real, and yet it is not unreal. It is absolutely indescribable. Yet it is completely under the control of the Absolute Subsistence, and this Absolute Subsistence is absolutely free with reference to it.

In other words, this particular sense of the Sanskrit term Maya corresponds exactly to the Hebrew conception denoted by the Qabalistic use of the word ḫ,' No-Thing. It is for this reason that ḫ,' is called the first veil of the Absolute.

I may seem to be taking you up to a point where the atmosphere is very thin indeed. Yet I must, if you are to understand what we mean by magic. The whole practice of the art depends upon a knowledge of the force we are using, and that force is precisely the "power of becoming" which the Qabalists call the first veil of the Absolute, echoing their Hindu brothers who call Maya "the veil of illusion which hides the Real." The practice of magic is the art of determining the forms and shapes which shall be taken in the outer world by this veil of Reality, and the ability of human beings to practice this art is derived from the fact that the undifferentiated power which Qabalists call ḫ,' is eternally present in every human life. Not only this, but the Absolute Subsistence of which ḫ,' is the veil is eternally present, too. In a word, the power which completely controls Maya or ḫ,' is NOW, at this very moment, a present reality in your life, and it is now, and always, free to exercise its unlimited creative, preservative and transforming command of the veil of illusion through which it makes itself manifest.

Thus the force named ḫ,' is the secret force by the mastery of which magical effects are produced. I despair of finding words to make you understand, until the Life-Power Itself has ripened you to understanding, that when I say "are produced," I use the present tense deliberately and with a careful regard for exact expression. I do not say, "By means of which magicians have produced
their wonderful results." I do not write, "By means of which you will, when you learn how, be able to produce magical effects." I say that γνωσις which is at this moment a part of your make-up as a human being, IS the secret force by the mastery of which magical effects ARE produced. As I write the words on the typewriter I find myself banging the keys, as if by that means to impress upon the stencil from which these words will be reproduced something of the clear vision of this truth that comes to me as I write. "May the words be as enlightening as the experience they express," would be my prayer, only I know that no word can convey the meaning of that experience. If you have KNOWN that the γνωσις is within you, if you do know it now, you need no words. And the most the words can do is to raise the temperature of your mind from the heat of self-consciousness to the white heat of Superconsciousness. If that happens, you will know what I am only trying to say.

One of the purposes of the our curriculum is to make our affiliates familiar with the teachings of our predecessors on the Way of Return, to set before those who work with us some of the brightest gems out of the treasury of wisdom which has come down from the past. Here is one, from Jacob Boehme's MYSTERIUM PAN SOPHICUM, (published in Six Theosophic Points and other Writings, by Jacob Boehme, Alfred Knopf, New York):

THE FIRST TEXT

"The unbound is an eternal nothing, but makes an eternal beginning as a craving. For the nothing is a craving after something. But as there is nothing that can give anything, accordingly the craving itself is the giving of it, which yet also is a nothing, or merely a desirous seeking. And that is the eternal origin of Magic, which makes within itself where there is nothing; which makes something out of nothing, and that in itself only, though this craving is also a nothing, that is, merely a will. It has nothing, and there is nothing that can give it anything; neither has it any place where it can find or repose itself."

The eternal nothing which makes an eternal beginning is making the eternal beginning in you even now. Never is there a time, whether you wake or sleep, that the γνωσις which makes something out of nothing is not a work within you. Its work, indeed, is what you call your life.

Notice that Boehme speaks of the eternal beginning as a craving. Out of this craving is projected the boundless Chaos concerning which another adept, Thomas Vaughn says:

"I am come now to the gross work or mechanics of the Spirit, namely, the separation of several substances from the same mass: but in the first place I shall examine that Limbus or huddle of matter wherein all things were so strangely contained. It is the opinion of some men, and those learned, that this sluggish empty rudiment of the creature was no created thing. I must confess the point is obscure as the thing itself, and to state it with sobriety, except a man were illuminated with the same Light that this Chaos was at first, is altogether impossible. For how can we judge of a nature different from our own, whose species also was so remote from anything now existent that it is impossible for fancy to apprehend, much more for reason to define it. If it be created, I conceive it the effect of the Divine Imagination, acting beyond itself in contemplation of the which was to come, and producing this passive darkness for a subject to work upon in the circumference."

Compare the last sentence of this quotation with what is said on page 2, near the top of the page, concerning Maya. The same thought has been revived within very recent times in the excellent
writings of the late judge Troward, who teaches that the beginning of the creative process is the self-contemplation of Spirit.

That self-contemplation includes the idea of the primal activity or Life-Breath which is the One Force of which all others are transformations. And this creative principle is precisely what is represented by the Aleph in the word יס. In the Tarot it is the FOOL, descending into the abyss of existence by the path of Involution.

Knowing itself perfectly, the Life-Power must also contemplate, or look forward to, its evolution. And in the word יס this second aspect of the Divine Imagination is represented by the letter YOD, the HAND. Since the hand is a human member, it is the special sign of MAN among the Hebrew letters, controlling all the others. By the Hand the House (י) is built, by the Hand the Camel (כ) is driven, by the HAND the Doors (ד) are opened. And MAN of whom the Hand is the symbol is the Life-Power's conception of Itself as evolved from lower forms of manifestation to the stage of self-recognition. Hence in the Tarot the card which represents YOD is a picture of HIM WHO STANDS ALONE, the Ancient of Days Who is the Eternal Light-Bearer for all the evolving begins on the Way of Return.

Finally, the self-contemplation of the Spirit must include its perception of itself as a transforming power. Changeless in itself, it must nevertheless be the principle at work in every change. And this is definitely and unmistakably indicated for us by the Qabalistic meaning of the third letter of יס. For besides meaning "to sprout, to grow," the letter Nun has assigned to it the Qabalistic notion expressed by the word MOTION, which we must understand (on account of the fact that this word comes to use even in English translations from sources several centuries old) as having the now obsolete meaning of "impelling cause, reason, motive." Furthermore, we must not forget to take the hint offered by the attribution of the Path of Imaginative Intelligence to Nun. Again, MOTION in Hebrew is נ"ל = 61, and 61 is the numeration of יס. Here it is as if the final letter of יס summed up the whole word, just as the idea of the Divine Imagination (which is the transforming power that works in the "separation of several (particular) substances," as Vaughan says) sums up the whole creative preservative and transformative self-expression of the Life-Power.

What all this metaphysical and Qabalistic discussion of יס has to do with Magic is simply this: יס is the first of the three veils by which Qabalists designate the secret force which is employed in the Magic of Light.

It's number, 61, may be translated as "WILL-to-BEAUTY," because in number symbolism we interpret the figure in the units place as being the origin of whatever process is symbolized by a number, and the figure in the tens place (if the number be one of two digits) as representing the result, or object aimed at. Thus we see that according to this interpretation of the nature of the secret force used in magic, all our practical work in the art must take into account the fundamental fact that the power we are seeking to direct is one whose intrinsic nature is a will, a craving, an urge toward the production of beautiful results. Consequently on the principle that to make Nature obey us we must first obey her laws, it becomes evident that any magical operation which we attempt is foredoomed to failure unless its motive or central purpose be the manifestation of some beautiful result. And to the degree that all the elements in this operation are expressions of the same urge, will each stage of the process be effective.

It matters a great deal, too, that the name of the secret force we use in magic is NO-THING. Due
meditation upon this will reveal to you deeper meanings than those I shall set down here. But even here, through my veil of words you may perhaps perceive something of the wonder of the thought. Primarily it signifies that in the practice of the art of magic we cannot in the least be prevented from success by any lack of things. To read some books about magic, one might suppose that before one could begin the practice of the art he must first surround himself by innumerable rare and costly objects. Take, for instance, this passage from the seventh chapter of Eliphas Levi's Ritual of Transcendental Magic:

"The magus who intends undertaking the works of light must operate on a Sunday, from midnight to eight in the morning, or from three in the afternoon to ten in the evening. He should wear a purple vestment, with tiara and bracelets of gold. The altar of perfumes and the tripod of sacred fire must be encircled by wreaths of laurel, heliotrope, and sunflowers; the perfumes are cinnamon, strong incense, saffron, and red sandal; the ring must be of gold, with a chrysolith or ruby; the carpet must be of lion skins, the fans of sparrow-hawk feathers."

And then he continues with equally formidable lists of expensive things which are required for the operations dedicated to the several days of the week. All this is an elaborate blind, characteristic of Levi's ironical genius. If you had to get all these things before you could practice magic, I certainly should not be trying to tell you anything about the art, because I never had a carpet of lion skins in my life, and I couldn't tell you what a sparrow-hawk's feathers look like. Yet I have practiced what Levi calls "works of light," more than once.

It is true that for the more elaborate forms of magical ceremonial certain accessories are used--but none of them is indispensable, and the true magician does not depend upon any of these appurtenances for his results. The more he practices magic in the right way, the nearer does he approach that freedom from material limitations which would make it possible to carry out Eliphas Levi's instructions literally; and it is certainly true that a real magician will surround himself with the most beautiful objects that he can procure. At the same time, he never makes the mistake of supposing that these objects have any intrinsic magic power of their own. If you understand the laws of the art, you can practice it in an empty room, and get results.

For magic includes all the procedures made familiar in these days by Christian Science, Now Thought and Applied Psychology. Whatever the theories of the various schools, and whatever the particular variations of their practice, all these mental methods for healing disease or overcoming the limitations of circumstances are really the practice of magic.

One principle is always at work in these practices. No matter how the different practitioners may think they accomplish their results, the fact is that all of them do the same thing. Whether he knows it or not, every successful giver of "treatments," whether for health or for prosperity, has learned how to form clear, sharp mental images of the effect he desires to produce. These images or thought-forms are the patterns through which the secret force works, and that is why the last letter of the Hebrew word which names this force is N, which Qabalists associate with Imaginative Intelligence and with Change, Growth and Development.

If you will refer to your Qabalistic Dictionary, under the number 61 you will find these words: ADVN, Lord; ALIK, to thee; ANI, the personal pronoun "I"; HVN, wealth. The secret force is thus shown to be the power which every religion personifies as the LORD. It is, by implication,
revealed also as a power which enters into human life, which is not afar off, but near by, for ALIK, "to thee," hints at what Jesus expressed more openly when he said: "The kingdom is within you."
It is, furthermore, the secret power which you name "I", and which you try vainly to grasp with the self-conscious intellect. This is that of which we are told in the Upanishads: "If thou objectest 'how should I grasp this?' Pray, do not grasp it; for the residuum after all grasping is an end, is none other than thy real Self." (Yet remember that neither AN1 nor AIN is that Self, although AN1 is the equivalent of the pronoun "I". For whatever has name is not THAT, and "pronoun" means "name used in place of a noun". AN1 or "I" is the veil of THAT, is the word that indicates the identity between the No-Thing and what produces in your personal consciousness the feeling of "I". But this, which makes you aware of the Self, is only the veil or power of that Self.) Finally, the secret force, as HVN, is the true wealth, of which external riches are but the materialization or demonstration. And in what does that wealth consist? In VISION, for H is the letter of Sight. In INTUITION and the power of correlation, because V indicates both these ideas. And in IMAGINATION, the basic creative power by which the Self projects from the depths of its eternal Subsistence the Chaos out of which it forms a cosmos.

Let us revert to the number 61, which represents all these words. We have seen that as 1 working through 6 it symbolized with WILL to BEAUTY with which we must harmonize our magical operations, if we wish them to be successful. The consideration of this fact leads to further light concerning the means employed by magicians. All magical operations, whether they consist in the recitation of words and phrases; the use of perfumes or incense; the tracing of combinations of lines and letters in the air, on paper, parchment or metals; the employment of sounds and colors, or whatever else may enter into a ceremonial, are effective to the extent that they formulate the operator's realization of the nature of the force he uses, establish his consciousness that this force is fully able to accomplish the result aimed at, and make clear and vivid the mental image of that result as an accomplished fact.

A well constructed magical ceremonial is therefore an exercise in auto-suggestion. It utilizes all the senses to build a thought-form. It calls into play every kind of mental imagery. Thus its efficacy depends a great deal upon the operator's understanding of what he says and does. Effects are certainly produced when we simply go through the motions of a ceremonial, even if we do not understand it. We all possess a vast fund of subconscious knowledge which includes perception of what many symbols mean. The vibratory effects of sound and rhythmic gesture, moreover, are set up, no matter whether a person knows or does not know the meaning of what he says. Teach a child the correct pronunciation of a magical formula, and with suitable apparatus it is possible to register the vibrations of the words. The result will be just what would happen if an adept spoke them, so far as the lower modes of vibration are concerned. Right here is where the danger of dabbling in magic comes in. If we use a symbol, gesture, or other magical "tool" which we do not understand, we may easily set up activities out of harmony with the result we aim to produce. Hence the repeated injunctions of the wise as to the importance of being well grounded in theory.

A common objection to magical ceremonials is that they are too complicated. "Why go to all this trouble when you can get the same results simply by visualizing, or 'speak the Word':" is a question I hear often. This is plausible and it appeals to the instinctive dislike of hard work which besets us all. As a matter of fact, the same results are NOT achieved by visualization or by "speaking the WORD." These methods work, to be sure, but their effectiveness is not so great as that of other methods.
Few people are good visualizers. The power to make visual images may be developed to some extent, but if you are a person whose imagery is chiefly auditory, you will never be able to make the vivid mental pictures that so many New Thought teachers believe to be indispensable. The limitations of speech are to be taken into consideration also. To express comparatively simple ideas often requires a long series of phrases, which are by no means sharp and definite. This is why we find illustrations in the dictionary. As the Chinese proverb has it: "One picture is better than 10,000 words."

When a magician traces a circle in the air, or makes some other symbolic gesture, by one brief action he formulates a suggestion which would take three times as long to put into words. When, at the same time, he uses color, sound, perfume and significant words, he makes a mental pattern which is like a painting in full color, whereas the simple visualization or spoken word is like a pencil sketch.

While I am on this subject, perhaps it may be well to add something concerning those great works of magic, the healing miracles of Jesus. For it is often from healing cults which rest their practice upon Jesus' teachings, that we hear these objections to ceremonial. The fact is that Jesus himself used "magic words," which are recorded in the Greek of the New Testament. These words have been studied by T.S. Lea and F.B. Bond, two orthodox English clergymen, and they have discovered that these are words of power like those used by Egyptian and Chaldean magicians. The power of these words consists in their vibratory values and in their numeration. The numeration, by the passage of number into geometry, is a clue to the formation of patterns or figures which are fundamental in the cosmic expression of beauty, and which are fundamental therefore in that particular manifestation of this cosmic expression which we call human art.

The remarkable discoveries of these two clergymen are to be found in their books, "A Preliminary Investigation of the Qabala contained in the Coptic Gnostic Books and of a Similar Gematria in the Greek Text of the New Testament," and "The Apostolic Gnosis." These works afford confirmation, from a source which cannot be suspected of partisanship to occultism, of the teaching which has often been mentioned in these pages. They show that in sacred texts language, number and geometry are always mingled, for some practical purpose. They show, too, that the Gematria of the New Testament works itself out geometrically in the Pentagram, the Hexagram, the Triangle, the Cross and the Cube. Each of these symbols is used in magic, and their magical use and efficacy depends upon the fact that from the circle, the line, the triangle, the square, the pentagram, the hexagram and such figures, as combined in the five Platonic solids, are derived the fundamental principles of proportion which find expression in all beautiful forms, whether those forms be those produced by Nature or by Man. Ceremonial magic is a ritualistic, artistic, conscious use of these basic patterns of the cosmos, aimed at the production of beautiful results. This, whether the magician realizes the full import of what he is doing or not.

Let us take a simple instance for illustration of this point. Suppose you send five dollars to a practitioner for a prosperity treatment, and that your only immediate motive in so doing is a desire for more money. There doesn't seem to be any particular urge to beauty in this, but there is undoubtedly a wish on your part to get a better adjustment of the circumstances which make up your environment. That urge is the cosmic insistence upon symmetry and proportion, pressing out into manifestation as your desire for what you hope will make your personal world more orderly--less of a chaos. The better you know what you want for money for, the more certain is it that you
will formulate a pattern of some specific beautiful result.

Magical ceremonial, then, formulates this urge to the expression in the outer world of the Order and Beauty which the Spirit is in Itself. It works to this and by using precisely the numbers and geometrical figures which the Life-Power itself employs in its cosmic self-expression. The numbers and lines of snow-flakes, the points and angles of crystallization, the curves and ellipses of planetary orbits, the lines of symmetry in plant and animal life - these are the things impressed upon the subconscious mind of the magician as he performs his ritual.

These are the numbers, the points, the lines, the patterns that you are expressing in your everyday life. They determine the formation of your body, they regulate its every movement. You cannot walk across a room, nay, you cannot even digest a meal without the working of the Life-Power through these geometrical expressions of numbers. Thus there is a sense in which your whole life is a magical ritual. Like the man in Molière's play who was amazed to find that he had been talking prose all his life, you have been practicing magic all your days.

It is well to know this, for then you will find it easy to banish all the fears which may have been implanted in your mind by the silly way that some who delight to call themselves occultists (usually with the accent in the wrong place!) write and talk about magic.

What you will learn in the here concerning magic will not give you any new power. The purpose of all these lessons is to make you realize that living is magical, that the art of living and the art of true magic are one and the same thing. By making it as clear as we can that the principal symbols of formal magical rituals are based upon forms which can be seen or traced in all modes of the cosmic life-expression, we aim to enable you the better to understand how the magic of the Life-Power finds expression in your thought, speech and action.

Our purpose, then, is not so much to teach formulas and rituals, as to awaken our affiliates to a realization of the truly magical processes of life, so that they may take conscious part in those processes. When our begin consciously to realize what the Life-Power is doing through them, they will begin to be practical magicians. For whenever a man finds out how some process in nature operates, it is bound to happen, sooner or later, that this knowledge stimulates his invention, so that he makes novel applications of the laws which he has formulated.

A word or two now about the difference between White Magic and Black Magic: The distinction is in two points only. The first has to do with the magician's idea of what he is doing. The second is concerned with his use of his power. Whatever makes us believe that we are using forces outside of ourselves, whatever makes us think that we depend upon anything but the exhaustless Life-Power of which we are all centers, is black, no matter how altruistic its intention. The use of magic for selfish ends, for gaining ascendancy over the lives of others, for promoting our own good at the expense of anybody else, is also black.

I have known many well-meaning people who have been led astray by the first of these errors. They supposed that when they called upon the names of angels, they summoned celestial beings to do their bidding. Or perhaps they used ceremonials in which evil spirits were bound to carry out their behests. There is more of this sort of thing going on today than most people have any idea of, and its results are invariably destructive. The danger lies in the fact that the longer one practices this sort
of magic the more does the auto-suggestion sink in that the operator is not able to do his works by
the power of the Life within him, but must depend upon the assistance of other beings. Thus his
practice intensifies his sense of separateness instead of overcoming it.

Trying to influence people by occult means "for their own good" is a subtle form of evil magic. It
flourishes in these days among people who have found out that thought and feeling can be
transferred telepathically, but its ultimate results are always disastrous. The error lies in the
supposition that any of us is qualified to judge his brother or sister.

It is hardly necessary to enter into details into selfish uses of magic power. But it seems necessary to
say that the use of this power to help ourselves, to improve our circumstances, to extend the circle
of our influence is not always black. It is by no means selfish to use magic to make ourselves free
from disease, to increase our consciousness of supply so that we shall not fall in debt, or in other
ways to increase our ability to be of service to others. More than one sincere and earnest student of
the occult has died because he would not use magic for self-healing. These mistaken persons do not
see that it is really more selfish to refuse to use every available means to prolong the period of their
services to humanity.

The principal danger, however, is the tendency to fall into the error of thinking that a ceremonial
itself accomplishes the result. We may avert this danger by reminding ourselves again and again
that every operation is effective because it concentrates and directs the One Power whose veil is 7W,
the No-Thing.

The Qabalistic technical term which denotes the particular aspect of this No-Thing utilized in magic
is AVD, Od or Aud. (From this, perhaps, Reichenbach derived his term, Odic Force.)

Examine this word Qabalistically. The first letter is the sign of the Life-Breath. The second is the
conjunction "and." The third is the sign of the Venus ray, expressing itself in human consciousness
as love and as artistic adaptation of external conditions by action rooted in creative imagination.

From another point of view the first letter stands for the balance of Will and Wisdom, because it is
the letter assigned to the 11th Path of the Tree of Life. From the same point of view the second
letter, corresponding to the 16th Path, represents the balance between Wisdom and Mercy, while
the final letter is that of the path which joins Wisdom and Understanding. Our use of magic, then,
must be an expression of the Will-to-Good, must utilize the Wisdom which finds expression in the
sphere of the highways of the stars, and must link up that Wisdom with a perception of the working
of the self-imparting, beneficent quality of the Life-Power. Finally, it must express our perception
of cosmic principled (Wisdom) in some specific way. It must look forward to a definite result. It
must include an understanding of the outcome of the principles perceived by Wisdom.

In your Qabalistic dictionary you will find (under the number 11) that AVD corresponds to the
following words: AI, where?, BBVA, when?; DHB, (aramaic) gold; and ChG, circularity of form or
motion.

AI, where? suggests the inquiry, "Where shall we look for the magic force?" The answer has been
given again and again. Even the letters of the word are a clue to it. For A is the symbol of the
cosmic Life-Breath, and I is not only the symbol of the constructive and formative powers of Man,
but it also represents the Intelligence of Will, or the realization of the true nature of Will. Look to the one Life-Breath, expressed as Will, for your magic power. In other words, look within. "Where shall we find the magic force?" Nowhere else but HERE, right where we are at this very point in space.

BBVA, when? indicates the other question, one that I am asked, in one form or another almost every day. "When shall I find this power?" To this question the answer is, "You have found it now. At this very moment you are making use of it. Awaken to its wonderful possibilities, and there is nothing you cannot achieve." Not in some distant future, but at this moment as you read these lines, you are using the force employed in the magic of light. True, you may be like the farmer's children in Russell Conwell's story - the children in South Africa who were playing with diamonds, but thought they were just ordinary stones. We hope in this course of lessons to change all that.

DChB is an interesting word because it conceals an alchemical secret. The first letter is attributed to Venus, the second to a sign ruled by the Moon, and the third to Mercury. Venus, Luna and Mercury are the alchemical terms for Copper, Silver and Quicksilver. Observe that the first two are the metals which are the best conductors of electricity. And the whole word means gold. Thus it is like HVN, which corresponds to 冏, in that it is a symbol of wealth. It is interesting also because on the Tree of Life it corresponds to Paths which balance those corresponding to the letters AVD. The path of B balances the path of A, and the path of Ch balances the path of V, while the path of D is common to both words. Thus, if you were to diagram these two words by placing them in their proper paths on the Tree, the result would be as follows on the next page:

Finally, ChG, representing circularity of form or motion indicates a most important fact about the magic force. It moves in cycles, it comes back to its starting-point, its wheels, so to say. And for this reason every magical ritual is performed within a circle.

Of this I shall speak at some length in the next lesson, which will be devoted to a consideration of the meaning of the Magic Circle.
FIGURE 1A
Ceremonial magic is always performed within a circle, which is popularly supposed to be a means of protecting the magician against the incursion of hostile forces concentrated outside its limits by his evocations. In the Lemegeton, or Lesser Key of King Solomon, we read:

"This is the form of the magical circle of King Solomon, the which he made that he might preserve himself against the malice of these Evil Spirits. This magical circle is to be made 9 feet across, and the Divine Names are to be written around it, beginning at איה, Ehieh, and ending at ונה, Levanah."

The names referred to are those which are ascribed to the first nine Sephiroth. They are written around the circle from right to left, in Hebrew characters, as shown in the diagram. They are:

**Names belonging to 1st Sephira;**
1. AHIH, 2. KThR, 3. MTTRVN, 4. ChIVTh HQDSH, 5. RASHITh HGLGLIM

**Names of 2nd Sephira:**
6. IH, 7. ChKMH, 8. RTzIAL, 9. AVPNIM, 10. MSLVTh

**Names of 3rd Sephira;**
11. IHVH ALHIM, 12. BINH, 13. TzPQIAL, 14. ARALIM, 15. ShBThAI

**Names of 4th Sephira;**

**Names of 5th Sephira;**

**Names of 6th Sephira;**
26. IHVH ALVH VDOTh, 27. ThPARTh, 28. RPAL, 29. MLKIM, 30. ShMSH (or ChMCh)

**Names of 7th Sephira;**
31. IHVH TzBAVTh, 32. NTzCh, 33. HANIAL, 34. ALHIM, 35. NVGH

**Names of the 8th Sephira;**
36. ALHIM TzBAVTh, 37. HVD, 38. MIKAL, 39. BNI ALHIM, 40. KVKB

**Names of the 9th Sephira;**
41. ShDI AL Chl, 42. ISVD, 43. GBRIAL, 44. KRVBlM, 45. LBNH.

Most of these names you have encountered in previous lessons. Their total number, 45, is the number of the extension of 9, and it is also the number of אדמ, Adam, MAN. But in order to write these 9 x 5 names, more than 45 words are required. The total number is 56 words. This is a
number with which you are by this time more or less familiar. It is a Pyramid number. It is related also to the mysteries of Osiris. It is a number, too, which is prominent in the Christian mysteries, as revealed in the New Testament, and as later set forth in the description of the Vault where the Founder of the True and Invisible Rosicrucian Order lay buried. Primarily the meaning of this number is: The expression of Beauty (6) through adaptation (5). It also sums up the totality of existence, for it combines the numbers of the Hexagram (sign of the Macrocosm) and the Pentagram (sign of the Microcosm).

Without going into a detailed account of the numerical symbolism, therefore, we may say that the names written around the magic circle signify:

1. The powers of the Sephiroth from the CROWN to the FOUNDATION.

2. A five-fold manifestation of those powers (since there are five separate names given for each Sephira).

3. The identification of those powers with MAN, inasmuch as the total number of names is the number of ADM.

4. A suggestion that these powers combine the forces of the Macrocosm with those of the Microcosm.

The names, moreover, are written upon a picture of the Serpent of Wisdom. Thus the whole suggestion of this arrangement to an instructed Qabalist Standing within the circle is: "In me, as a center of expression, are concentrated all the powers of the Microcosm. Wisdom is my protection against all appearances of hostility."

Within the circle are drawn four Hexagrams, and in the center of each of these is inscribed a Tau-Cross. Most editions of the Lemegeton say that the name ADONAI should be written in the corners of the Hexagrams, but this is an obvious blind, in as much as ADONAI is spelt י"ה in Hebrew. The correct name is a combination of two words, י, Yah, the Divine Name of Chokmah, and יד, Adonai, the Divine name of Malkuth. This compound name יד י is also particularly associated with Yesod and Malkuth in the creative world, Briah - the world in which every magical operation really begins. The number of this name is 80, the same as that of the letter Peh, and also of the word יד, Yesod, the Foundation. Consequently the four Hexagrams, which by themselves signify the fourfold Macrocosmic manifestation of the Life-Power, when inscribed with the letters of this name signify also the fourfold operation of that fundamental energy which is represented in the Hebrew alphabet by the letter Peh.

At the center of the circle is a cubical altar, resting on a square, wherein are inscribed the letters of the Tetragrammaton, IHVH (in Hebrew). The arrangement of these letters is as shown in the diagram at the end of the lesson. This square is the symbol of the number 4 and of the ORDER which every magical operation seeks to realize. It is really a magic square of 4 x 4, the magic square of Jupiter, whose sphere is the fourth Sephira. Upon it is set the cubical altar, to be explained in the next lesson.

The circle is used by magicians in every part of the world. Its name, indeed, is traced by
etymologists to the Sanskrit noun *chakra*, a wheel. From *chakra*, which has several technical meanings in Hindu occultism, among them being the circle within which are performed the ceremonials of the Tantrik magicians, is derived the Greek noun *KYKLOE*, whence, through Latin, comes our English word *cycle*.

Now, in Greek gematria *KYKLOE* is the number 740, or 20 x 37, and this numbering serves to identify it as a mystery word. The number 740 also represents in Greek Gematria the following words:

- KTIEIE--Creation
- Η ΘΕΡΜΟΘΕ--Heat (that is vibratory force)
- ΑΙΘΕΡΟΕΜΕΑΟΕ--Music of the Spheres.

In Hebrew Gematria the same number is represented by the noun י"ע (reckoning final N at its value of 700), and this is the name of the Pillar of Mercy on the Tree of Life, the Pillar of the Sephiroth whose numbers, 2, 4 and 7 add to 13, the number of AChD, Unity and AHBH, Love. For the Magic of Light, or theurgy (god-working) proceeds in accordance with the magician's recognition of the One-ness of All, and succeeds in the measure that the ceremonial makes real and vivid the operator's knowledge that the magical force is essentially LOVE.

Magic is KTISIS or Creation. The vibratory force which it controls and directs is rightly named H Thermotes, Heat. The Great Secret of the practical occultist is the secret of the music of the spheres, the secret of sympathetic vibration, whereby impulses of what might be called a certain pitch induce the activity of cosmic forces far beyond the range of the limited powers of the physical man.

The magic circle symbolizes all these ideas, for it is the symbol of the whirling motion whence all the forces available to human use are generated, and it is also the primary geometrical figure which determines the construction of the Triangle, the Square, the Pentagram and the Hexagram, figures whose angles determine FORM throughout creation. The numbers expressed in these geometrical figures are basic in nature, and knowledge of them is the beginning of the science of measurement (geometry) without which no artistic adaptation of cosmic forces can be fully successful--least of all that special adaptation which we call the Magic of L.V.X.

The Greek word KUKLOS, and the other words related to it by Greek Gematria also hint at a mathematical fact about the circle which is of considerable importance. The number 740, besides being 20 x 37, is 11 by reduction, and this is the number of AVD, Aud, the force used in the Magic of L.V.X. and of א"ת, which means "circularity of form or movement." This number 11 is the number of units in the base-line of the Great Pyramid, whose vertical axis is, in the same proportion, 7 units. Thus the four baselines of the Pyramid total 44 units, and the vertical axis is the radius of a circle whose circumference or perimeter would be 44 units in length.

We arrive at this conclusion by reason of the fact that according to a proportion much employed in occult writings, the perimeter of a circle is regarded as being 3 1/7 times its diameter. Now, the radius of 7 would have a diameter of 14, and 3 1/7 x 14 is 44, the number of units around the base of the Great Pyramid.
I have mentioned these facts about the Pyramid because it, like the magic circle, exemplifies those basic principles of measurement whose application to the control of nature's finer forces constitutes the art of magic. By the proportion here indicated, 11, which is the number of AVD, Aud, the magic force, is the perimeter of a circle whose diameter is 3 1/2 units, because 3 1/7 x 3.5 = 11.

By the same proportion a circle with a diameter of 7 will have a circumference of 22, one with a diameter of 14 will have a circumference of 44, a diameter of 21 will give a circumference of 66, and one of 28 will give a circumference of 88.

In the esoteric teaching whose elements you are receiving in these lessons, the circle having a diameter of 7 and a circumference of 22 is the geometrical symbol of the archetypal world, or ATZILUTH. The duplication or reflection of ATZILUTH is represented by the circle of 14 units diameter, corresponding to BRIAH, the creative world. The formative world, YETZIRAH is represented by the circle having a diameter of 21 units. The circle of ASSIAH, the material world, has a diameter of 28 units.

When we compare these numbers with the Qabalistic words which correspond to them by Gematria, some very curious results are shown. At present they may seem to you to be remote from any practical application to magic; but it should be borne in mind that to be a magician one needs to do more than learn a formula. A magician is a person who has a particular quality of consciousness, and part of the training consists in the tracing out of the ideas which are brought into juxtaposition before the mind's eye by the fact that words whose everyday meanings are sometimes radically opposed to each other are identical in number. When you exercise your ingenuity and patience in study of this kind, moreover, you are reproducing through the agency of your personal brain-cells ideas which have passed through the brains of adepts in the Ageless Wisdom. To think the same thoughts that have passed through the mind of an adept is to become like him. To work them out independently, or with such slight help as is afforded by the suggestions given in these lessons, is really a course in mental gymnastics, by means of which you may develop mental muscles which you will have need of when you attempt the actual practice of magic. I counsel you, therefore, to pay close attention to the paragraphs immediately following, and to develop the hints they contain as much as you can.

Reference to the Qabalistic dictionary will show you that the number 7 is represented by the following words: ַָּח, to scatter, to disperse; ֶח, desire, either, or; ַָּב, to invent; ַע, good fortune; ֵח, to pine; ַָּב, influx, to flow in, riches; and ַח, a fish. These words, then, are related to the number of the diameter of the archetypal world, and since the diameter is what determines the size of a circle, they may be expected to shed some light upon the Qabalistic conception of the characteristic or determining qualities of this plane of cosmic seed-thoughts, which corresponds to the letter YOD of ת; and to the element of FIRE.

ַָּח, to scatter, to disperse, suggests dissemination or sowing. The archetypal world is the great reservoir of seed-forms, these being the Platonic ideas. Its activity is on this account symbolized by YOD, the letter which is the symbol of the male, sperm-giving principle throughout the universe. Other words which are synonyms for dispersion will help you to grasp the fundamental meaning suggested by ABD. Among them are: diffusion, spreading, distribution, apportionment.

ֶח, as meaning desire refers to a conception about the archetypal world which we find taught in all
schools of the Ageless Wisdom. According to this conception, the motive power in the Life-Power's self-manifestation is its own desire to actualize its own possibilities. The other meanings of AV—either, and or—imply choice, selection, decision, the shaping of a course, the singling out of particular modes of expression. Thus AV denotes desire combined with decision. It is not mere vague longing which is behind the Life-Power's self-expression, but specific selection. Limitless in its potentialities, the Life-Power, in beginning a cycle of self-expression, centers itself upon some particular possibility which it seeks to realize. Here is a hint for every magician, inasmuch as magic after all is but a personal application of the Life-Power's way of being and doing.

N72, to invent, brings in the idea of imagination. In the passage from Thomas Vaughan quoted in the first lesson you will find the conception that the archetypal phase of the creative process in imagination. The opening words of Genesis, according to some Rabbis, convey the same thought. For instead of reading BRASHITH as "in principle," or "in the beginning," they understand it to be Be-Rash-ith, "in the head." Thus they conceive the first step of the creative process to be one of contemplation, by which the Life-Power figures to itself the actualization of some one of its limitless possibilities; thus, too, striking out something new, or inventing a new form of self-expression. Invention, indeed, is practically a synonym for originality, and the archetypal world is held by Qabalists to be the plane of original ideas.

N6, good fortune, is a reminder that although the Life-Power is unlimited in its possibilities of self-expression, so that it may invent new forms of manifestation for itself, it is changeless in its own nature, and must therefore always seek self-expression in ways that are good, in forms that are beneficent.

K27, is a metathesis of K28, and both words mean "to languish, to pine." The idea here is that which is also expressed by AV. Boehme brings it out when he writes:

"Seeing then there is a craving in the nothing, it makes in itself the will to something. This will is a spirit, as a thought, which goes out of the craving and is the seeker of the craving, for it finds its mother or the craving. Then is this will a Magician in its mother; for it has found in the nothing something, viz. its mother, and so now has a place for its dwelling.

"And herein understand that the will is a spirit, and different from the desirous craving. For the will is an insensitive and incognitive life; but the craving is found by the will, and is in the will a being. Thus the craving is a Magia, and the will a Magus; and the will is greater than its mother which gives it, for it is lord in the mother; and the mother is dumb, but the will is a life without origin. The craving is certainly a cause of the will, but without knowledge or understanding. The will is the understanding of the craving.

"Thus we give you in brief to consider of nature and the spirit of nature, what there has been from eternity without origin. And we find thus that the will, viz. the spirit, has no place for its rest; but the craving is its own place, and the will is a band to it, and yet is not held in check."

Six Theosophic Points

K28, "influx, to flow in, riches," indicates another detail in our conception of the archetypal world. This world is the sphere of the self-concentration of the Limitless Light, of its entry into the
conditions of manifestation. And because the limitless possibilities of that Light are the seeds of all forms whatsoever, this influx, which is the MZLA, Mezla, or influence, is the source of all riches.

Finally, ה, the fish, is occultly a reference to the infinite potency of the archetypal world. The association of ideas is not read into the word by any means. It is part and parcel of the Hebrew language, for the verb יגד, to multiply, to become numerous, to grow is derived from ה, and has for its primary meaning "to spawn, like fish." This verb is used in Genesis 48:16:

"The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth."

In the King James Version of the English Bible a marginal note to the verb "grow" says: Heb. as fishes do increase.

These, then, are the Hebrew words corresponding to the number 7, which represents the diameter of the archetypal world. They show us clearly what is the essential determining characteristic of this plane. It is an eager craving, a disseminating influence, limitless in potency, and able to multiply itself in forms innumerable.

The number 22, which corresponds to the perimeter of a circle whose diameter is 7, is represented in Hebrew by the following words: הר, הר with his hand; ב, by Yod; ותא (Aramaic) a magical vision; זן, wheat; גוד, Good; and יד, unity.

In the first two of these words some symbolists find a trace of a certain Egyptian idea concerning the beginning of things. Perhaps some readers of these pages may know it, and they will understand me when I say that although I reject all the cruder explanations which writers like Inman, Payne, Knight and others have offered with respect to this particular detail of symbolism, there is, nevertheless, a certain truth (however repellent may be the way it is expressed) in the old Egyptian imagery.

Note that ותא, a magical vision, designates the mental activity which is the embodiment of desire or longing, that זן, wheat, a seed-form, is symbolically expressive of the archetypal world, and that גוד declares the goodness of the primogenial ideas, while יד affirms the unity of their source.

Passing now to the circle of the creative world, הריבר, or Water, and to the second letter of Tetragrammaton, the creative letter ח, assigned to יד, the Mother. The creative world is the sphere in which the archetypal ideas are combined with each other, so as to make aggregated, conglomerations, accretions. And thus
this world is represented by ATD, "the fastening, or the fastener."

The number corresponding to the creative circumference, 44, has the following words:

The formative diameter expressed by the number 21 and the following words:

The circumference number of the formative world has these correspondences:

The diameter number of Assiah, the material world, is 28. This, it is to be noted, is the extension of 7 as well as 4 times 7, so that it suggests the complete expression of the archetypal diameter through a four-fold manifestation. The corresponding words are: TIT, clay (but do not fail to study this word letter by letter, and with the help of the corresponding Tarot keys, paths, etc.); וּמָּשֶׁר, union, or unity, indicates the fact that the material world, which we misinterpret as the sphere
of many-ness or multiplicity, is fundamentally the ONE expression of ONE reality, in which there is no separation whatever, each of the seemingly separate parts being combined with all the others. This is a conception made understandable by modern rediscoveries concerning the electrical constitution of matter. Finally, 28 is KCh, Kach, power, and this locates for us in no uncertain way the place whence we shall draw the power used in magic and other forms of practical occultism. The power we are to use is, indeed, a physical power. It is not afar off. On the contrary, it is close at hand. We do not have to leave this world to find it. It is here, in plain sight, even as the alchemists tell us again and again when they intimate that the First Matter of the art is procurable everywhere, and without expense.

Does this mean that I am here reversing all that has been said in former lessons about not depending upon external things for supply? By no means. The intention of the closing words of the preceding paragraph is simply this, Do not make the mistake of looking upon the external world as separate from the One Life-Power. Do not think of it as being "material" in opposition to the "spirituality" of metaphysical planes. Understand that the forces you are using in magic are the very same forces which are the subjects of investigation in the laboratories of material science; but understand them as the appearances of the One Power. The external world is not a product of the One Power, different from and separated from its Producer. It IS that Power making Itself known in ways which are perceptible to our bodily senses. This is the inner meaning of what Jesus declared, "He who hath seen me hath seen the Father." It is also what The Book of Tokens teaches in the words:

"All this am I. Therefore, though none may capture me in the net of thought, he shall speak truly who shall say, laying his hand on anything soever (whether men prize it, or scorn it as of no worth), 'Dost ask me to show thee the Lord? Verily, in this shalt thou find Him, if thou hast eyes to see."

The words corresponding to the circumference number of the material world are those representing 88:

חলל means "colored," and in this connection we may remember that the word "color" is derived from a Latin root, meaning "to conceal." The same implication of concealment is connected with this word חלל, which suggests that the material world is a veil of color, concealing the real nature of the Life-Power. חכם means "to be hot; to glow, to brood, to hatch." This word is closely related to the old name of Egypt, Khem וה, whence, by an interesting series of linguistic transmutations, we get our modern word chemistry--so that the name of that branch of science which is doing so much to establish the real unity of the material world is, literally, "The Wisdom of Egypt." חור means "darkness," and suggests the fact that no matter how much we investigate it, the material world remains ever a great field of the Unknown וה. "something hollowed out, a valley" may serve to remind us of the popular idea that this material world is a vale of tears; but there is a profounder meaning than this, which I trust you will discover for yourself.

In the magic circle, these four circles are implied, even though the actual diameters of 7, 14, 21 and 28 are not indicated. They are implied because within the outer circle of 9 feet is a second circle of seven feet (diameter), so that the figure of the serpent with the divine names is enclosed in a ring one foot wide.

Furthermore, to suggest the presence of the archetypal circle, the square before-mentioned is exactly 27 inches wide, so that it will enclose a circle whose diameter is also 27 inches. The
diameter of a circle of 27 inches is to the diameter of a circle of 108 inches, as the diameter of a circle of 7 feet is to the diameter of a circle of 28 feet, that is 27 inches: 108 inches: 84 inches: 336 inches. Consequently, the square at the center of the magic circle implies the presence of a small circle whose proportion to the outer circle is as that of the circle of the archetypal world to the circle of the material world. Of this you will find further mention in the next lesson.

Going back now to the particular form of magic circle described in the Lemegeton, let us consider why it should be 9 feet in diameter, and not some other number. In the first place because 9 is the number of completion, the number whose extension is 45, (the number of ADM, Adam), and the number of the Sephira of FOUNDATION.

But aside from the mathematical fact that 9 feet corresponds to these ideas, this number also conceals another which we discover by expressing the feet of the diameter as inches. 9 feet = 108 inches, and thus the number of units in the diameter of the Magic Circle of ceremonial is the same as the number of units in the string of beads which you used for concentration.

This number 108 has been venerated by occultists for many reasons. It is the product of $2^2 \times 3^3$, and this fact has mystical interpretations which we need not enter into at present. The gematria of this number in the Hebrew tongue is very rich and suggestive, but this, also, is not the main consideration at present. What is of greater interest and importance for the magician is the fact that 108 is a key-number to the great time-periods which are the basis of the measurements in astronomy. It is, in other words the key-number of the rhythms of the music of the spheres.

In the precession of the equinoxes, 2160 years elapse in each of the twelve periods constituting what is known as the Great Year. One of these periods, then is 108 times 20 years, and the whole Great Year is 108 times 240 years. Again, by the traditional Hindu system of reckoning time, a Manvantara consists of 4,320,000 years, of 108 times 4000 years.

Such are the astronomical meanings of the number 108. But this same number has another important meaning which recurs again and again in nature and in art—especially in the art of magic. Each of the interior angles of a pentagon, or regular five-sided figure, is 108 degrees, so that this is the number which determines the growth of five-petalled flowers, (among which the rose is most prominent in symbolism) which is expressed in the structure of many shells, in the formation of diatoms, and in many other ways throughout the plant and animal kingdoms.

As the pentagon angle, moreover, the angle of 108 degrees determines the construction of that great magical symbol, the Pentagram, to which we shall presently devote considerable attention.

Thus the fact that this number is represented in the Magic Circle by the number of inches in its diameter is an indication that the whole circle is intended to express the basic numeral proportions in astronomy, in the construction of many living organisms, and in the symbolic representation of true magic, or human adaptation of cosmic law to practical results.

On page 41 I said that the Hebrew Gematria of this number is full of valuable indications, but passed it for the time being in order to give first place to the various details just mentioned. Yet I feel that many readers of these pages may profit by a consideration of this Gematria, which is not included in the Qabalistic dictionary in Section A. Here, then, are the Hebrew words corresponding...
to the number 108: אוזן, the ears; אֵין, the fruit of a deep valley (The "valley" is the Abyss of the Ungrund, or Boundless Subsistence); קַדְמָה, a wall (suggesting protection, as does the Magic Circle); אָמַס, to be sharp, bold, violent; קַדְמָה, to incline, to have mercy, to love; אָמַס, to close, to shut, to hinder; קַדְמָה, the middle, an arrow (compare with Greek kentron, an arrow-point, whence center); קַדְמָה, that which in inscribed; that which is appointed; revelation, divine (cosmic) law; and, finally, as the most important, MNHIG, conductive (title of the thirteenth path.)

Study of these words will show that they have correspondences to the ideas symbolized by the Magic Circle. Thus Stenring says, in commenting on the thirteenth path:

"No magical work can be accomplished without communication with this path. It is the equilibrating power and the source of volition. It is the spiritual focus of gravitation and the directing force. The Conductive Intelligence is always accompanied by Responsibility. The two ideas stand in direct proportion to each other." - Sepher Yetzirah, page 61.

The Magic Circle, moreover, is a continuous line, having neither end nor beginning. It symbolizes to the instructed operator the fact, which is lost sight of by the uninitiated, that all human activities are expressions of a cosmic process which continues forever. It is a symbol also of perseverance. These two ideas which are represented by the Magic Circle are conveyed in Eliphas Levi's remark that the magician should work as if he had all eternity in which to complete his operation. This means that he should recognize the timelessness of his undertaking. For magic, or theurgy, as god-working aims to enable the operator to express the identical creative power which is the source of all cosmic manifestations. It is, so far as symbol and ceremonial are concerned, an intensive method for impressing upon the subconsciousness the suggestion that man in a center of the Life-Power's creative ideation. It aims to arouse in the subconsciousness an intense conviction of the actual, real presence of the creative power in the operator's life. In short, the purpose of the magic of Light is to establish in the subconsciousness of the operator, by scientific use of symbol, gesture, and other suggestive accessories, that very living faith of which Jesus spoke when he said: "Whatsoever things ye ask and pray for, believe that ye have received them, and ye shall have them." And the circle, which is one form of the zero-sign helps the instructed operator to do this because it reminds him that he is the immediate expression of a Power with which all things ARE possible. ARE, not WILL BE. And we use the present tense, not in blind faith, but because hard intellectual study has enabled us to learn that the limitless potencies of the Life-Power are necessarily potencies existing at the present moment, in all perfection.

Again, the circle is a figure in which every point of the circumference is equidistant from the center. Thus symbolized equilibrium, poise, adjustment, symmetry, and all such ideas. It is the emblem of the true magical work, which is the confirmation in thought, word and action of the magician's realization that he is a center of expression for the equilibrating power of the cosmos.

And because of this, the circle reminds the magician that his operation cannot possible be any sort of hocus pocus for getting the best of somebody else. Better than most people, the competent magician knows that the Life-Power is no respector of persons - that it cannot be invoked to give any one person an unfair advantage over another. This, indeed, is where the danger of Black Magic comes in. For when, in the presence of, and using, the symbols of cosmic unity, one attempts a magical operation directed against the welfare of another person, the only evil that is effected is the result of the operator's own miserable misinterpretation of the work.
It would be futile to deny that occult forces can be so directed by ill-disposed persons, that other people may be made to suffer temporarily in consequence. But the Ageless Wisdom is very definite in its declaration that no victim of an evil magical operation suffers unjustly, or can possibly be hurt unless that particular experience is, to use the vernacular, "coming to him." And the suffering of the victim of evil magic is nothing in comparison to the suffering which must be endured by the operator. That, too, not in some future life, but invariable in the same incarnation wherein the evil magic is performed. For the occult forces invoked by such operations work swiftly, and quickly return to their source. Hence it is written that he who sows the wind shall reap the whirlwind.

The worst of black magic, as I have said, is the error of consciousness from which the impulse to perform it springs. No operation can possibly be evil when it is undertaken by an operator who recognized the unity of the Life-Power and the impossibility of invoking it to the disadvantage of another. The impossibility, I say, because the suffering caused to the victim is by no means to his real disadvantage, inasmuch as it educates him, and helps him to work off a Karmic debt. And because any seeming ascendancy which the black magician gains over other people is purely illusive, there is certainly no advantage gained by himself. With this let us dismiss black magic.

To summarize this lesson, then, the purpose of the Magic Circle is:

1. To remind the operator that he, as a living expression of the Limitless Light, actually occupies a central position in the cosmos.

2. To affirm symbolically and Qabalistically the idea that his magical operation is part of the eternal cosmic process of IDEATION, or creative imagination, in which manifestation proceeds from the archetypal to the material world by ordered, regular processes.

3. To affirm also the idea that this is a work of equilibrium, whose outcome must be beautiful or symmetrical.

4. To intensify the magician's realization that he works to produce a specific result, as definite, and as accurate as his circle.

5. To remind him, also, that the success of his operation may be expected from the fact that even as he is standing in the center of a circle whose circumference is bounded by the Holy Names, so is he, as a human being, the center of expression for the correlated operation of all the cosmic aspects of the Life-Power symbolized by those names.
The Magical Altar

In Lesson 2 you learned that at the center of the Magic Circle is a square, inscribed with the four letters of the Tetragrammaton, IHVH. This square is 27 x 27 inches, so that one of its sides is equal to one quarter of the diameter of the circle. Consequently its four sides are 4 x 27 inches, or 108 inches, which is the length of the total diameter of that circle.

Upon this square is placed the altar of ceremonial. This is a cube measuring 27 x 27 x 27 inches. Such a great cube would measure 108 inches along one of its boundary lines, so that it would be the cube corresponding to a square, one of whose sides was equal to the diameter of the Magic Circle. The altar cube, as representing one sixty-fourth of the entire volume of this great cube, corresponds to the Gnostic-Christian geometrical representation of truth, for the following reason:

In the Greek language, which is like Hebrew in that its letters are numbers, the word for truth is spelt ΑΔΗΟΕΙΑ, in which A=1, Α=30, Η=8, Ω=9, Ε=5, Ι=10, and Α=1, and Α=1, the total number being 64. Now, any square is the symbol of the number 4, but the square of IHVH is a square of 4 x 4, because IHVH represents the Self-Existent One as manifest in 4 elements, and also because there is a correspondence between the JOVE of the Grecian mystery cults and IHVH, which makes the 4 x 4 square, dedicated to Jupiter the one which properly represents the powers of the name Ἡρα.

This magic square of Jupiter, whose proportions are the basis of the cube containing 64 small cubes, is given below, with the numbers properly arranged. Horizontally, vertically or diagonally, each column adds invariably to 34, and the total number of the square is 136, or S:16.

<table>
<thead>
<tr>
<th>15</th>
<th>10</th>
<th>3</th>
<th>6</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>5</td>
<td>16</td>
<td>9</td>
</tr>
<tr>
<td>14</td>
<td>11</td>
<td>2</td>
<td>7</td>
</tr>
<tr>
<td>1</td>
<td>8</td>
<td>13</td>
<td>12</td>
</tr>
</tbody>
</table>

Magic Square of 4

The numbers of this particular square, therefore, are 4, the number on which it is based, signifying ORDER, system, regulation, command, etc., and relating particularly to the fourth path of the Tree of Life, which is named MEASURING INTELLIGENCE. 16, the number of cells in the magic square, corresponding to the Hebrew words נָגַח, hyssop, (symbolizing the cleansing which comes with regulation), יהַס, to apprehend, to lay hold of (referring to the grasp of cosmic laws which is based upon measurement), ברַשַׁ, elevated, exalted, high (referring to the idea of dominion and authority derived from grasp of cosmic law), לֵז, to live, to be (originally to breathe), יִשְׂרָאֵל, the personal pronoun, she (reminding us that existence is the state of the Life-Power's manifestation through Prakriti, personified in Egypt as ISIS, or Nature, and represented in the Pythagorean triangle by the base line of 4 units), סָג, to enclose, or, like, equal to (words which refer to the
essential identity of all manifestations of the One Life); 34, corresponding to the Hebrew words AL, גא, God the Father, a name associated with Jupiter and Chesed, נא, to ransom, and אג, to reveal; and 136, corresponding to the words לאことができます, Hismael, Spirit of Jupiter, אל vard, Yophiel, Intelligence of Jupiter, ויסה, the angel of vengeance, and ר, a voice. Furthermore, the square adds to 34 in 4 vertical, 4 horizontal, and 2 diagonal columns, or 10 in all, and 10 x 34 is 340, the value of ספר, a book and נ, the Name.

Thus the magic square on which the altar is based is one that is particularly related to the ideas of ORDER, of DOMINION, of MEASUREMENT, and of the powers of the planet Jupiter. Careful study of the various Hebrew words corresponding to the numbers related to this square will show that all of them refer either to measurement or to powers active in the sphere of Chesed. These powers, so far as human consciousness is concerned, are rooted in Memory, which is the special phase of mental activity associated with Chesed. Memory, too, is the function of consciousness most closely identified with the Jupiterian vibration. Hence Jupiter is said to be the planet which rules priests and lawyers, whose work is based upon precedent.

Now, when each of the 16 squares in this magic square of Jupiter is raised into a cube, the result is a plinth containing 16 cubes, and upon this foundation is built the great cube of 64 small cubes whose number represents in Greek Gematria the word Aletheia, or Truth. The literal meaning of Aletheia is "not forgetting," so that it is evidently a word suggesting perfect memory.

Our altar of ceremonial, therefore, is primarily intended to remind us that our work is founded upon the self-impartation of the Life-Power which is represented by Chesed. It stands before us in the magic circle as a symbol of truth, as an emblem of power and control derived from our grasp of the basic measurements of the cosmos. Thus it brings ever to our recollection the fact that our magical work is never at any time intended to set aside natural processes, is never to be thought of as a means for circumventing the regularity of the cosmic order.

The sides of the altar, as squares, remind us that we are dependent for success upon the classifying activity of self-consciousness, which regulates all the products of imagination.

The number of points or corners of the cube is 8, and this serves to remind us that every undertaking of man is part of the cosmic process of involution and evolution. It tells us also that the support of all our work (as the altar supports our implements) is the rhythm of the Life-Power's vibratory activity. When we grasp the full purport of this word "rhythm" so as to be able to apply it, tremendous power is available for our use. As a simple illustration of this let me remind you of a laboratory experiment in elementary physics.

A weight so heavy that a man may not move it as it hangs suspended may be set in motion, like a pendulum, by a little child. All that is required to produce this result is to strike the weight gently with a mallet, and in a little while the effect of these gentle impulses (which must, of course, be regular) will set the weight swinging.

Again, a member of this Section has noticed that in one of our leading New York cinema houses, a large statue of Diana in the balcony sways perceptibly when certain pedal notes are sounded on the organ of the theater. The motion is distinctly visible--nearly a half-inch displacement from the perpendicular.
The 12 boundary lines of the cube remind us of the 12 signs of the zodiac. Thus they carry our thoughts, as instructed Qabalists, back to Chokmah, the sphere of the zodiac, and remind us that our magic, as practical Cabalah, is founded upon the laws of planetary influence. We must take account of these laws in choosing suitable times for our various operations, and thus no success in the practice of magic is possible for the person who ignores astrology. For every magical operation has its own particular characteristics, as may be seen from the following quotation from Eliphas Levi:

"Magical works are seven in number:

1. Works of light and wealth under the patronage of the Sun.
2. Works of divination and mysteries, under the invocation of the Moon.
3. Works of skill, science, and eloquence, under the protection of Mercury.
5. Works of love, favored by Venus.
6. Works of ambition and policy, under the auspices of Jupiter.
7. Works of malediction and death, under the care of Saturn."

It will not escape the attentive reader that every magical work therefore calls into play the special activities of one of the seven chakras or nerve-centers which the alchemists disguised as "metals," named after the seven celestial bodies. The nerve-currents working in these centers are modified by the revolutions of the heavenly bodies. Hence it is important to choose a correct time for working, and this means, of course, that one must be able to make an election for the work according to astrological rules. This detail, lost sight of in the hit-or-miss procedure of the average New Thought practitioner, is sufficient to account for many failures. All magicians may with profit consider the words of the Preacher:

"To everything there is a season, and a time to every purpose under the heaven: a time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; a time to kill, and a time to heal; a time to break down, and a time to build up; a time to weep, and a time to laugh; a time to mourn, and a time to dance; a time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing; a time to seek, and a time to lose; a time to keep, and a time to cast away; a time to rend, and a time to sew; a time to keep silence, and a time to speak; a time to love, and a time to hate; a time for war, and a time for peace." — Ecclesiastes, 3: 1 to 9.

Some people, confused by the doctrine of the actual, real presence of the omnipotent Life-Power in human life, and mistaking the meaning of words, "Now is the acceptable time," are of the opinion that the philosophy of times and seasons runs counter to the higher aspects of metaphysical truth. Their error consists in their notion of what constitutes the "salvation" or liberation concerning which it is written that NOW is the acceptable time. The freedom of the wise is not freedom to do whatever they please at any given moment. Rather is it the freedom which is indicated by the name of the 12th path on the Tree of Life, the path which, in the Tarot, is definitely associated with magic, because it corresponds to the picture of the Magician.

That path is called INTELLIGENCE OF TRANSPARENCY, and the freedom it confers is the freedom which comes to those through whom the cosmic life-currents have unobstructed passage.
Hence, in the picture of the Magician we see that he is attentively considering the symbols of the
four elements on his table, and that his task is evidently that of arranging them in their proper order.
NOW is always the time of liberation, but the truly free man is he whose life from moment to
moment is so well-adjusted to cosmic rhythms that in a period ruled by Venus, say, he is not vainly
attempting to perform a work of Saturn.

Thus the altar's twelve boundary lines serve to remind us that we are at all times centers of
expression for the vibrations of planetary forces, and that by adapting our working to the cycles of
those forces we may be sure that what we undertake will be brought to a successful conclusion.

Another consideration which must be taken into account is indicated by the correspondence of the
altar to the name of I H V H (because the numbers that represent the points, lines and faces of a
cube are 8, 12 and 6, whose sum, 26=IHVH). The Tetragrammaton means "The Self-Existent." It is
a name which is attributed on the Tree of Life to Binah, to Tiphareth and to Netzach (See list of
names on the Magic Circle, Lesson 2D. Thus it is a name referring to Intuition (Binah), to
imagination (Tiphareth) and to Desire (Netzach). Intuition, Imagination and Desire are the basis of
all magical working. Intuition as to the real nature of Self-Existence, and its relation to man.
Imagination which pictures definite beautiful results as the logical outcome of that relation. Desire
so trained and directed that it is a steady beautiful aspiration towards the realization of these beautiful results.
In other words, a magician engaged in theurgy, or god-working, is a man who listens attentively to
the Inner Voice which reveals the presence of Self-Existence, who pictures clearly and definitely
some particular beautiful expression of the power made known to him by intuition, and who keeps
the flame of desire burning clear and bright to illuminate that picture. Intuition shows him what the
Self-Existent One is and can do. Imagination makes a slide for his mental magic lantern by
deducing particular applications of what intuition makes known. The flame of desire lights up the
picture and projects it upon the screen of space.

Furthermore, since the altar represents אשת, or the Self-Existent Reality, it serves to remind the
magician that the basis of his operation is the constitution of the cosmos as it is. This point may
seem to be so obvious that it requires no elaboration, but it is ignored more often than one might
think. For example, take the magical operation called "mental healing." We have Christian Science
healers, Divine Science healers, Unity healers, healers belonging to any number of religious
denominations. Then we have mental healers who assert that religion has nothing to do with the
work. All of these healers attribute their successes to various causes. Many of them deny that the
curative works of those who hold a different belief are genuine. But the fact remains that they all
have just about the same percentage of successes.

What does this mean? This, that a healer's theories may be merest moonshine, but he will cure his
patients is his practice conforms to the cosmic order. The basis of the work, in other words, is
existence as it is, not the pet theory of the practitioner. And this holds true of all magical working.
The basis of the work is not theory but fact, not opinion but reality. Magic, therefore, is not an
attempt to escape from things as they are. It succeeds because it gets the magician into harmonic
rapport with the Life-Power's ways of self-expression.

This, of course, is implicit in the correspondence between the cubical altar and the Greek word
Aletheia. For truth is defined as "conformity to fact or reality; exact accordance with that which is,
or has been, or shall be." The magician opposes reality to appearance, fact to fancy, order to
disorder. Seeming to do things which are miracles, or departures from the established order, he really accomplishes these marvels by a strict conformity to the workings of the cosmic process. The successful outcome of his undertakings is merely the fulfillment of the promise, "Ye shall know the truth, and the truth shall make you free."

The six sides of the magical altar represent six of the planetary vibrations. The top corresponds to Mercury. The bottom is dedicated to the Moon. The side facing East is attributed to Venus. The southern side corresponds to the Sun. To the western side Jupiter is assigned. Mars corresponds to the Northern face. The point at the center of the altar is attributed to Saturn. (The point, that is, within the cube, at its heart.)

Some magical rituals say that the faces of the cube should be covered with plates of the metals corresponding to the planets (Mercury being represented by an amalgam of quicksilver with silver). When expense is no consideration, this may be done. Quite as effective, however, is the alplan of painting the sides of the cube in the proper colors. The top is bright, deep yellow, for Mercury. The bottom is blue, for the moon. The eastern face is green, the southern face orange, the western face violet, and the northern face red.

The planetary and color attributions are in accordance with the Yetziratic attributions of the seven double letters to the six directions of space. Thus the altar is the synthesis of the seven planetary forces, the representation of the balanced activity of the alchemical metals, the symbol of the orderly manifestations and coordination of the powers of the seven chakras, or nerve-centers.

Its eight points give the number of Hermes, who represents intellect. The cube itself was also sacred to Hermes, who, as the god of science, astrology, magic and medicine, personifies the perception of truth, the knowledge of cosmic cycles, the practical application of the cosmic L.V.X., and the purification and perfection of man. The cube also typifies geometrically the Hermetic axiom, "That which is below is that which is above, and that which is above is as that which is below," because its upper and lower faces are identical in their measurement. Observe that the upper face corresponds through its color to the letter Beth, and so to the Magician, while the lower face corresponds in the same way to the letter Gimel and the High Priestess.

Thus the surface of the cube upon which the operator places the implements of his work represents the plane of self-consciousness and intellect, while the base of the altar represents subconsciousness and memory. This base is placed upon the square in the Magic Circle, upon which the name is written. Thus the side of the altar symbolizing subconsciousness is in juxtaposition with the square which represents the archetypal manifestation of Self-Existence. That square is colored red, in accordance with the attribution of the element of Fire to the archetypal world.

What this means is that it is through the powers of subconsciousness that the magician makes his direct contact with the archetypal aspects of self-existence. This is precisely what is implied in the symbolism of the sixth Tarot Key, where it is Eve, or the Woman, who looks toward the angel. And the powers of the subconscious plane are indeed those which establish the basis of every magical operation. Yet the ordering and regulation of his implements is accomplished on the top of the altar. In like manner it is in the plane of self-consciousness that the magician exercises the powers which effect the magical results. He finds out where he stands in the cosmos by exercising his ability to make inferences from facts. He formulates his mental patterns in this plane, too. The six faces of the
cube are also symbols of the numerical occultism of the number 6. They serve to remind the magician that his work is simply a correlation or arrangement of existing forces, that he produces his results because he stands in a reciprocal relation to the Life-Power, that the success of his work is evidence of his harmony with the urge of the Life-Power to self-expression, and that urge is ever a tendency toward the establishment in the external world of the symmetry and beauty which the Spirit is in itself.

The Hebrew word for "altar" is מזבח, a noun derived from the verb י밤, to slaughter, to sacrifice. Thus the altar, in addition to the various meanings which we have derived from its geometrical proportions, must also be regarded as that upon which something is destroyed or sacrificed. What this is we should have no difficulty in deciding when we remember that the altar represents truth and conformity to the cosmic order. What we sacrifice or destroy is the sense of personal separateness. What we kill out is the illusion that we do anything of ourselves.

By Gematria מזבח (=57) corresponds to אבזר, destruction; אולק, consuming; נשא, to breathe, to effect by work, to take pains; רצ, the pronoun "we"; ביב, to build; and שלמה, making secret.

Most of these words so obviously correspond to the basic idea of destruction or sacrifice that they need no explanation. Note, however, the connection between breath and working, and the implication of the pronoun נשא, which suggests that in getting rid of the illusion of separateness there is effected a realization that all the spiritual powers of the cosmos are finding expression in the magical operation.

Let it be understood, however, that although the altar is a symbol of sacrifice and atonement, it must not be thought of as representing propitiation. There is no angry deity to be appeased, no hostile force to be won over by the giving up of something dear. This old false conception of sacrifice still taints the thought of the world. What one gives up is really nothing. The atonement is better understood as at-one-ment.

True, the illusion of separateness often seems hard to part with, and it assumes protean forms, which we cherish as our dearest possessions while the illusion persists. That is why there are so few real magicians in the world. That, too, is the reason why anyone who promises to teach the art of developing the powers of personality can always find plenty of pupils. Children are not the only ones who hope to find a way to have their cake and eat it too.

But if we are to become magicians, we must follow the path that the other magicians have taken. We must know the truth that no power whatever originates in personality, and we must live in accordance with our knowledge.

Moment by moment, hour by hour, day by day, we must correct the illusion of separateness by the clear intellectual vision of the truth that each of us is a center of expression for the One Power which appears in the myriad transformations of the cosmos. To that vision we must hold until what is at first a mere intellectual apprehension is transferred to subconsciousness and begins to have its effect as an auto-suggestion. All this time it will seem to us that we are making an effort of our own wills, yet we must continually remind ourselves that the seeming is not reality.

It would be futile, and dishonest, to pretend that this is easy. It is anything but that. But where in our
lessons have you found any intimation that you would be shown an easy way? The magician cannot
be a weakling. He has to develop his spiritual muscles by hard exercise. In ancient times, before the
aspirant was permitted to know a tithe of what has been told you in this curriculum, he had to meet
trials and tests that few of us would have courage to face.

No, the work which must be done in order to transform the average sense-bound, illusion-fettered
human being into a magician is not easy. It cannot be made easy. What is to be remembered,
however, is that when this work has been done, everything that seems difficult to the average
person is easy for the magician.

A magician is what the Chinese philosopher, Lao-Tze, called the "possessor of Tao." This is how
he described the way to come into possession of Tao, in the chapter of the Tao-Teh-King entitled
"Going Home:"

"Having emptied yourself of everything, remain where you are."
"All things spring forth into activity with one accord, and whither do we see them return?"
"After blossoming for a while, everything dies down to its root."
"This going back to one's origin is called peace; it is the giving of oneself over to the inevitable."
"This giving of oneself over to the inevitable is called preservation."
"He who knows this preservation is called enlightened."
"He who knows it not continues in misery."
"He who knows this preservation is great of soul."
"He who is great of soul is prevailing."
"Prevailing, he is a king."
"Being a king, he is celestial."
"Being celestial, he is of Tao."
"Being of Tao, he endures forever; for though his body perish, yet he suffers no hurt."

This is the sacrifice that the altar represents – this giving of oneself over to the inevitable.
Throughout these lessons our effort has been to make clear the truth that surrender to the cosmic
order, that sacrifice of the illusion of separate personality must come to every human being sooner
or later upon the Path of Return. The illusion that we can do anything of ourselves is our only
adversary. The failure which results from this illusion is the only sin.

In the earlier part of this lesson we have tried to show you that the cubical altar is the symbol of the
coordination of the magician's life with the rhythms of the cosmos. That coordination demands
surrender, demands the sacrifice of the childish error that we can "go it alone."

But it is no use to multiply words. Either you will accept this teaching and do all that you can to live
it, or you will go about seeking for some other way. Sooner or later, though, the unfoldment of the
Life-Power's special work in you will bring you to the point where you will understand and accept
this way—the only way to freedom, the only way to preservation.

And then you will understand why the cubical altar of sacrifice is also the work-table of the
magician. Then, too, will you see that the same symbol which stands for the surrender of
personality is also—by the creative mathematics of the cosmos—the symbol of the preservative Salt,
which crystallizes in perfect cubes.
For that which is at once liberation and preservation is the understanding and living of truth. That is perfect coordination and symmetry. That is enlightenment. That is the consciousness which makes a human being "great of soul," that is, what Theosophists call a Mahatma, or a master.

This, in part, is what the altar of ceremonial magic symbolizes. In part, we say, because we have by no means exhausted the significance of this simple geometrical solid.

In the next lesson you will learn more about it, and about the other four regular solids. For, while the occult interpretation of these bodies may seem to be somewhat remote from the subject of magic, it does help to awaken the magical consciousness, which is, primarily, the understanding of the unity and order of the cosmos. Thus we feel that a discussion of the properties and meaning of the Platonic or Pythagorean solids, which were held in high esteem by the schools of theurgy in former times, has its proper place in this course of lessons on the theory of magic.
Platonic Solids

Because the purpose of the Magic of L.V.X. is primarily to develop in the magician a vivid realization of his place in the cosmic order, whatever will tend to deepen or broaden one's mental grasp of the fact that this is truly an orderly cosmos, wherein nothing whatever happens by chance, helps to strengthen the magical consciousness. As you have read in other lessons of this series, ceremonials are of little avail unless they are backed up by knowledge, will and courage. The more, then, you know about the cosmic order, the better will you be able to discern your relation to it.

The purpose of this lesson, therefore, is not merely to make you familiar with the ancient esoteric meaning of the five Platonic solids. We hope, by setting these facts and some of their meanings before you, to intensify your magical consciousness.

The following description of the Platonic solids is taken from *Nature's Harmonic Unity* by Samuel Colman, N.A. (pp. 14 to 17).

"The Greeks, long before the Christian era, discovered that there could be but five regular solid bodies, or polyhedra, three of these formed by the use of the equilateral triangle, one based upon the square of 90°, and one upon the regular pentagon, which forms we shall now analyze as set forth by Euclid.

"The simplest regular polygon is the equilateral triangle, and since each apex of an equilateral triangle is an angle of 60°, three such triangles can be combined to form a polyhedral angle. It is seen, then, that a regular polyhedron can be formed, bounded by equilateral triangles and having three at each vertex. This has four faces, and is called a tetrahedron. (See fig. A) Since four angles of 60° are less than four right angles, four equilateral triangles can be combined to form a polyhedral angle and it is seen, then, that a regular polyhedron can be formed, bounded by equilateral triangles, and having four at each vertex. There is such a regular polyhedron. It has eight faces and is called a regular octahedron. (Fig. B) Since five angles of 60° are less than four right angles, five equilateral triangles can be combined to form a polyhedral angle and it is seen then that a regular polyhedron can be formed, bounded by equilateral triangles and having five at each vertex. There is such a regular polyhedron. It has twenty faces and is called the regular icosahedron. (Fig. C) No regular polyhedron bounded by equilateral triangles had having more than five at each vertex is possible, for six or more angles of 60° are equal to or exceed four right angles, and cannot form a polyhedral angle.

The regular polyhedron next in order of simplicity to those formed by the equilateral triangle is the polyhedron formed by the square, each of whose angles is a right angle. Three right angles can be combined to form a polyhedral angle. It is seen then that a regular polyhedron can be formed, bounded by squares, three at each vertex. There is such a polyhedron. It has six faces, and is called a cube or regular hexahedron. (Fig. D) No regular polyhedron bounded by squares and having more than three at each vertex is possible, for four or more right angles cannot form a polyhedral angle.
"The next regular polyhedron is that formed by the use of the pentagon, each of whose angles contains 108°. Three angles of 108° each can be combined to form a polyhedral angle. It is seen then that a regular polyhedron can be formed, bounded by regular pentagons and having three at each vertex. There is such a regular polyhedron. It has twelve faces and is called the dodecahedron. (Fig. E) No regular polyhedron having more than three angles of 108° at each vertex is possible. These five polyhedra, the tetrahedron, the octahedron, the icosahedron, the hexahedron, and the dodecahedron are the only ones possible.

"It would be well for the serious student to construct models of these five figures in order fully to comprehend their meaning. This can be done easily and with perfect accuracy by drawing on cardboard the following outlines, cutting them out and gluing the edges. It may easily be seen by examination that the square, the pentagon, and the hexagon by its equilateral triangle, are all that appear to the eye in regarding them. This trinity of forms is now disclosed to be harmonic with all five of the polyhedra and they are therefore all that are necessary in an analysis of proportional spaces, excepting the Egyptian triangle with the angles of 38° 30' and 50° 30' and the ideal angles of 42° and 48° which will be considered later."

The patterns referred to in this quotation will be found on the next page. They should be somewhat enlarged for convenience in construction, and the student who succeeds in making good models of the polyhedra will find himself amply repaid for his trouble.
Assuming that the boundary lines of these patterns are all composed of units of the same length (although they are not so represented in the patterns given below), the pattern of the tetrahedron will have a perimeter of 6 units, that of the cube 14 units, that of the octahedron 10 units, that of the dodecahedron 38 units, and that of the icosahedron 22 units. Each of these numbers is significant to students of the Ageless Wisdom. We need not elaborate upon the significance of 6, 10, 14 or 22. 38 refers by Gematria to הַחַי, moving one thing through another, spinning; נִטָּח, to uncover, to lay a thing open, to reveal; וָּנ, wall, rampart; נֵב, new, unused. These meanings are particularly related to the esoteric meaning of the dodecahedron, and we shall explain them presently.

The sum of the numbers 6, 10, 14, 22 and 38 is 90, and its Gematria is given in Lesson 9A, Page 227.

Pythagoras, and Plato after him, together with the Neo-Platonic and Neo-Pythagorean schools (to
which we are indebted for so much of our knowledge of the Ageless Wisdom), ascribed special properties to each of the regular polyhedra. In these schools it was taught that the dodecahedron corresponds to ETHER, the octahedron to AIR, the tetrahedron to FIRE, the icosahedron to WATER and the cube or hexahedron to EARTH.

The order in which they are mentioned in the preceding paragraph is the order of the evolution of the Tattvas, as given in the Science of Breath, the Sanskrit work quoted in Lesson 4A, page 54. Ether, or the Quintessence is the Akasha, Air is Vayu, Fire is Tejas, Water is Apas, and Earth is Prithivi. (See Figure 4A)

We know that Pythagoras studied in India, and it is equally certain that the Neo-Platonists and Neo-Pythagoreans were influenced by Hindu philosophy. Thus it is not surprising to find that when we tabulate the various properties of the regular polyhedra, keeping them in the order of the evolution of the Tattvas, we find some striking symmetries which will, if we take the hints they give, lead to valuable practical conclusions.

Hereafter, for convenience, we shall designate the dodecahedron by the capital letter "D", the octahedron by "O", the tetrahedron by "T", the icosahedron by "I", and the cube by "C".

Now, bearing in mind that the pentagon represents 5, the triangle 3 and the square 4, let us consider one aspect of the meaning of the polyhedra.

<table>
<thead>
<tr>
<th>Polyhedron</th>
<th>Faces</th>
<th>Calculation</th>
<th>Result</th>
</tr>
</thead>
<tbody>
<tr>
<td>D.</td>
<td>12 pentagonal</td>
<td>2 x 5</td>
<td>60</td>
</tr>
<tr>
<td>O.</td>
<td>8 triangular</td>
<td>8 x 3</td>
<td>24</td>
</tr>
<tr>
<td>T.</td>
<td>4 triangular</td>
<td>4 x 3</td>
<td>12</td>
</tr>
<tr>
<td>I.</td>
<td>20 triangular</td>
<td>20 x 3</td>
<td>60</td>
</tr>
<tr>
<td>C.</td>
<td>6 square</td>
<td>6 x 4</td>
<td>24</td>
</tr>
</tbody>
</table>

Observe the symmetry of this arrangement. The tetrahedron is the central point. Above it is a pair of numbers identical with the pair below. This reminds us of the Hermetic axiom, "That which is above is as that which is below." The pair above (D and O) totals 84, and so does the pair below (I and C). Again, the extremes (D and C) also total 84, and so do the opposites (O and I).

The symmetry of the arrangement is striking, but it also points to some very extraordinary conclusions, if we apply the mathematical rule that "things equal to the same thing are equal to each other." For then, since D and I, which represent Akasha and Apas, or the Quintessence and Water, or the Unmanifest and Subconsciousness, are both represented by the number 60, the implication is that Akasha and Apas, Ether and Water, the Unmanifest and Subconsciousness are aspects of the same thing. We may sum this up by saying that the universal, unmanifested reality is identical with the cosmic subconsciousness, and this is a direct echo of Hindu teaching, for we read in Sanskrit works numerous passages like the following:

"She who is pure, eternal Mulaprakriti (root-matter) is Parabrahman itself and the Devata We (the supreme triad of Hinduism, Brahma, Vishnu and Shiva) worship."

Thus it is that we find the unmanifested Reality compared over and over again to a great ocean, implying that its nature is like Water.
In like manner, because both the octahedron and the cube are represented by the number 24, we may look for an identity between Vayu and Prithivi, Air and Earth, superconsciousness and "matter manifested." This identity is hinted at by the Western symbols for Air and Earth, which are identical in form, but opposite in position. It is also suggested by this passage from the Sepher Yetzirah:

"He created from the formless and made the non-existent exist; and he formed large columns out of intangible air." (Chapter 2, paragraph 6).

At first this may seem difficult to grasp, but it is scientifically true. The property of Vayu, say the Hindus, is motion, and that of Prithivi is cohesion. Cohesion is the result of motion, and just as the root-substance of air is electrons, since the atmosphere is made of molecules of gases composed of atoms, so are electrons the basis of all the solider forms that we call earth.

In like manner, that which we experience through the senses as matter is identical with that which we know in superconsciousness. And here we are very close to the knowledge which becomes fully unfolded in the magical consciousness, the knowledge which overcomes the illusions of appearance, and makes it possible for us to perform works of power firmly established upon our knowledge of reality.

The tetrahedron corresponds to the number 12, which is one-seventh of 84. This suggests that a seven-fold expression of the universal FIRE or Fohat or Astral Light, is represented by all the pairs of elements whose combinations, as represented by the polyhedra, give the total of 84. These combinations are: ETHER and AIR (D and O), ETHER and EARTH (D and C), AIR and WATER (O and I), and WATER and EARTH (I and C), four in all. \(4 \times 84 = 336\), and \(336 = 3 \times 7 \times 16\). The sum of these factors of 336 is \(3 + 7 + 16 = 26\), the number of \(37\).

Since ETHER and WATER are both represented by 60, or 5 times the number of FIRE, we may regard ETHER and WATER as being in some sense a fivefold manifestation of FIRE.

Since AIR and EARTH are represented by 24, or \(2 \times 12\), we may regard them as corresponding to each other, and as being each a duplication, or twofold manifestation of FIRE.

Another table shows the same correspondences, but based on different facts.

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>D. (ETHER) has 30 edges</td>
<td>O. (AIR) has 12 edges</td>
<td>T. (FIRE) has 6 edges</td>
<td>I. (WATER) has 30 edges</td>
</tr>
<tr>
<td>C. (EARTH) has 12 edges</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Again, the points of the dodecahedron are the same in number as the faces of the icosahedron. Similarly, the points of the octahedron are the same in number as the faces of the cube. Vice versa, the faces of the dodecahedron are equal to the points of the icosahedron, while the faces of the octahedron are equal in number to the points of the cube.

Here is another table, showing the same correspondences, but enabling us to compare the solids by
means of the numbers derived from adding together the numbers of the points, lines and faces of each figure:

<table>
<thead>
<tr>
<th></th>
<th>Points</th>
<th>Lines</th>
<th>Faces</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>D.</td>
<td>20</td>
<td>+</td>
<td>30</td>
<td>+</td>
</tr>
<tr>
<td>O.</td>
<td>6</td>
<td>+</td>
<td>12</td>
<td>+</td>
</tr>
<tr>
<td>T.</td>
<td>4</td>
<td>+</td>
<td>6</td>
<td>+</td>
</tr>
<tr>
<td>I.</td>
<td>12</td>
<td>+</td>
<td>30</td>
<td>+</td>
</tr>
<tr>
<td>C.</td>
<td>8</td>
<td>+</td>
<td>12</td>
<td>+</td>
</tr>
</tbody>
</table>

**TABLE 4A**

Here the solids representing ETHER and AIR, AIR and WATER, WATER and EARTH, and EARTH and ETHER give 88 as the sum of the numbers representing each pair. The number 88 is connected with the Pi-proportion and with the Great Pyramid. It is the number representing the circumference of a circle having a radius of 14, because 14 radius = 28 diameter, and $28 \times 3 \frac{1}{7} = 88$, which is the circumference number of the circle of Assiah, as explained in Lesson 2 D. 88 is also the number of units around the base of the Great Pyramid, if the height of that structure be reckoned as 14, the number which corresponds to the tetrahedron, or FIRE in the table above.

Note also that in this table 62 and 26 are not only complementary, as being the component numbers of 88, but they are formed by the same digits, so that one is the reflection, as it were, of the other.

By reducing the numbers shown in the preceding table, we arrive at the following:

\[
\begin{align*}
D &= 62 = 6 + 2 = 8 \\
O &= 26 = 2 + 6 = 8 \\
T &= 14 = 1 + 4 = 5 \\
I &= 62 = 6 + 2 = 8 \\
C &= 26 = 2 + 6 = 8 \\
\end{align*}
\]

**FIGURE 4C – PROJECTION OF CUBE**

Thus the number 37 is the sum of the least numbers of the five numbers which represent the
geometrical properties of the Pythagorean solids. The digits of 37 are the digits which particularly correspond to the Tree of Life, which has 3 Supernal and 7 Inferior Sephiroth.

Now, if we represent the cube of $4 \times 4 \times 4$, which is built up from 64 small cubes, by a series of points showing the symmetric aspect of that cube in flat projection, the resulting diagram will be what is shown here.

Each point represents one of the 64 constituent cubes in the great cube, and none of these lesser cubes 37 are visible. No more than 37 can be seen at any one time.

The whole 64 stand for Truth, because the Greek word $\text{ΑΛΗΘΕΙΑ}=64$, and thus 37 may be taken to symbolize the revealed or manifested truth.

The reason that this is important is that the Gnosis of the New Testament books indicates, beyond reasonable doubt, that their writers understood the significance of the cube in question. Frederick Bligh Bond, after years of investigation, has made lists of the names, epithets and types of Christ which are multiples of 37. In one of the books written by him in conjunction with T.S. Lea, (their names are given in Lesson 1D) he gives more than a hundred examples. In another book he gives more than 500 Greek words and phrases, used in the New Testament, which correspond by Gematria to 2368, or 37 x 64, which is the number of $\text{ΙΗΣΟΥΣ ΧΡΙΣΤΟΣ}$, Jesus Christ. By the mere operation of the law of averages, something like three percent of all the words or phrases in the New Testament would be multiples of 37, but as Dr. Lea says, "when a large collection exhibits peculiarities for which the doctrine of Chance cannot wholly account, then other causes must be looked for and will probably be discovered."

The root-word from which all these New Testament appellations of Jesus Christ are derived is Hebrew, the proper name Η Β Λ, Abel, which is derived from a verb spelt with the same letters, meaning, "to breathe, to wave." Thus the root-meaning is that of the rhythmic motion of the life-breath.

The same noun is used again and again in Ecclesiastes, being translated "vanity" in our English Bibles. The real meaning is "transientness," or "transitoriness." Thus when the Preacher says, "Vanity of vanities, all is vanity," he is saying just what Omar puts thus:

"The worldly hope men set their hearts upon
   Turns ashes--or it prospers; and anon,
   Like snow upon the desert's dusty face,
   Lighting a little hour or two--is gone."

These are not the accents of despair. They are the wise man's recognition of the fact that all external conditions are fluid, that everything as Heracleitus said, "is becoming, so that a man cannot bathe twice in the same stream." The idea is ominous and sorrowful for those who have believed in the permanence of things, in the importance of the world's standards of success, in the reality of appearances.

They tell us, indeed, that we shall find no permanent happiness in the world of transient forms, in the phantasmagoria of the appearances of the One Reality. We must find THAT which is behind
these appearances if we would have a treasure that nothing can destroy. But there is another aspect of this truth. When it is understood that every condition is impermanent, that the external world is plastic and fluidic, that the law of transition is at work in every detail of our environment, the first step has been taken on the path which leads finally to absolute and magical mastery. It is when the imagination is set free from the belief in the permanence of Name and Form that the ground is made ready for the mustard-seed of conviction which develops into the great tree of confident expectation. So long as you believe in the permanence of mountains, you cannot have faith to move them; but when you see that they are mere temporary waves upon the ocean of Ether, perhaps your belief that they may be moved will take form as the invention of a new high explosive.

But there is an esoteric meaning to this word HBL, behind the dictionary definition. "H" or Heh is the Hebrew definite article "the." ̀ה is a combination of letters which has several meanings. BL is the negative adverb, NOT, equivalent in meaning to LA, which you will remember as the metathesis of AL, strength. It refers to the truth that all things are transitory expressions of the STRENGTH יָוָן which is NOT-anything. ̀ה, again, is the Aramaic word for "heart", and originally it meant, "courage, or strength." ̀לב is also a contraction for BOL, meaning master or Lord. Thus ̀יהל may be read as the (H) No-thing, the Lord, whose strength is the heart or core of all things ̀לב. Again, ̀ה is 32, so that ̀יהנ may be read Qabalistically as "The Thirty-two" referring to the complete manifestation of the 32 paths of the Tree of Life.

Now, the fact that the key-number to all the dimensions of the polyhedra is 37, coupled with the fact that this is the key-number of hundreds of names and epithets of Jesus in the New Testament means that liberation from bondage to conditions is the outcome of the realization that all things are transitory, that whatever exists is the temporary self-expression of the power of THAT which is No-Thing. For we must remember always that the very name "Jesus" means "liberation," that it is synonymous in significance with the Hindu word "mukti," and that the whole purport of the teaching of the New Testament is completely misunderstood if we lose sight of the fact that it aims to develop in those who grasp and apply it a truly magical consciousness.

Priestcraft has done its best to conceal the truth. Yet at Christmas-time we read again the story of the visit of the Wise Men, guided by their knowledge of astrology to the birth-place of the Liberator. And not even the effrontery of priestcraft, despite all its false teaching that man is a worm of the dust, has been equal to the suppression of the words which definitely establish the magical quality of the Master's teaching:

"And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover."

The belief, the conviction, which finally leads to such mighty works has its roots in the knowledge that all the conditions of human environment are expressions of an invisible, impalpable Reality, which can only be designated by negatives. The "miracles" of this One Thing which is No-Thing are partially interpreted by materialistic science. But our laboratory researchers cannot get at the heart of the phenomena they observe so patiently and accurately. What is missing? They do not see that all these transformations of electro-magnetic energy which they are so busy cataloguing and reducing to formulae are brought about by the mental activity of the One Power whose outward vesture is that same energy. They do not perceive that the whole cosmos is the IDEATION of the Life-Power.
The last few pages may seem to you to have been a long digression from the subject of the Lesson. What has all this to do with the polyhedra? Quite a good deal. For in the symbolism of the Ageless Wisdom one of these figures is a constantly recurring type of the perfection of the cosmic order. The cube furnished the pattern for the Holy of Holies in the Jewish Tabernacle and Temple, is the New Testament symbol of the New Jerusalem, and was the symbol of Hermes among the Greeks. We are now familiar with the fact that this figure represents \( \pi \) by the sum of its points, lines and faces (as does also the Octahedron). In Hebrew tradition, moreover, it is said that Solomon's Temple was built of cubical blocks, measuring nine units every way, just as does the cube which is the basis of construction for the Vault of Brother C. R. in the Rosicrucian allegory which describes that Vault as "a compendium of the universe." Thus we know that one of the polyhedra, at least, is widely employed to symbolize the perfection of the manifestation of that cosmic order which, in greater detail, is summed up in the properties of all five regular solids.

Now, in a work of Rhabanus Maurus 'de laudibus Sanctae Crucis', there is a plate wherein the Nimbus of Jesus has the letters A. M. Ω, signifying the beginning, Middle and End. These letters, written in their primitive forms give us the outlines of the tetrahedron, the octahedron and the cube, thus:

Thus, it is evident that behind the esoteric doctrines of Christianity there is hidden an esoteric doctrine, for when we find New Testament titles of the Liberator repeating over and over again the number which synthesizes the properties of the polyhedra, when we find an old Christian writer using symbols that represent FIRE (tetrahedron) as the ALPHA or Beginning, AIR (Spirit) as the mediating principle (Octahedron), and EARTH (cube) as the End, or manifestation, and when, too, we find the opening words of the Fourth Gospel repeating Platonic and Pythagorean philosophy, we must be blind if we do not see that the real Christianity is inseparable from the stream of the Ageless Wisdom which preceded it. It is a truly magical doctrine, aiming at magical results, and accomplishing them (as was said in the first of these Lessons) by the employment of magical words of power.

See now the agreement between the association of the letter ALPHA with the tetrahedron and FIRE, and the older Qabalistic doctrine you have learned from previous lessons. The Sepher Yetzirah says that FIRE corresponds to the Holy Letter, Shin, which is called "holy" because its
number, 300, is the value of the words רוח אָליםְחִים, Ruach Elohim, the Life-Breath of the Gods. The Sepher Yetzirah assigns this Ruach also to Aleph, and Aleph is identical with ALPHA. Thus in Hebrew as in Christian symbolism the Beginning of manifestation is associated with FIRE, symbolized by the tetrahedron.

From the Table 4A, it is evident that the number 14 is the key-number of the tetrahedron, and to a Qabalist this immediately suggests the name דוד, David, or LOVE, and thus links up the ideas of Beginning and Creative FIRE with that of the attraction between complements which pervades all existence. But this is an aspect we may pass for the time. We shall pass, too, all the interesting deductions which might be drawn from the fact that 14 is the diameter number of the Creative World, as explained in Lesson 2 D. What we wish now to emphasize is that 14 is a numerical representation of the movement of the cosmic Life-Breath.

Traditionally the Elohim דַּעַן are the seven spirits of God. Thus Ruach Elohim may be understood as "Life-Breath of the Seven." (Incidentally, this fact as well as tradition, for the cosmic breath has seven aspects). Therefore, because breathing consists of two movements, inspiration and exhalation (with a pause between them, which is not a movement, but a cessation of motion), the idea of breathing is numerically represented by 2. Hence the motion of the sevenfold Cosmic Breath may be represented as $2 \times 7 = 14$.

The Cosmic Fire-breath is dual, Outbreathing or manifestation, and Inbreathing or return to the unmanifest. The Outbreathing involves (winds up) the Fire-Breath in the conditions of Name and Form. The Inbreathing involves (unfolds or unwinds) that same Breath from the complexities and limitations of name and form, and brings itself back to the Unmanifest.

All states of ETHER, AIR, WATER and EARTH are states of name and form embodying the FIRE of the Life-Breath. All states of ETHER, AIR, WATER and EARTH are states either of Involution or of Evolution, and at any given period, states of Involution exist simultaneously with states of Evolution. In other words, the Life-Breath is involving itself at one point at the very moment it is evolving itself at another.

The symbol of this is the turning wheel or ROTA, and in previous lessons you have learnt that R.O.T.A. in Hebrew letters adds up to 671, (another 14), which may be represented in our alphabet by A.O.M. (reckoning final M as 600). Of this A.O.M. the Hindu Pranava AUM is a variant, and so is the A.M.O. (mega), that has been studied in this lesson.

It will not escape you, either, that A.M.O. is the spelling of LOVE in Latin, so that the word which makes 671=14 in Hebrew utilizes the letters that spell LOVE in the later tongue of science, but has a numeral value which is the number of LOVE (DVD) in Hebrew, and the number also of the tetrahedron.

The name Elohim also points at the same thing. Its total numeration is $86 = 8 + 6 = 14$. This 14 also reduces to 5, the number of the polyhedra, and of the elements and Tattvas. (Note, too, that 14 expresses numerally the idea of the manifestation of ORDER (4) through unity (1)). And each letter

---

2 Ed. note: AMO = "I love", "Love" = AMOR (noun) or AME (imperative).
of ALHIM corresponds to one of the elements, thus:

A: letter of Ruach, really ETHER (D)
L: letter of Libra, therefore AIR (O)
H: letter of Aries, therefore FIRE (T)
I: letter of Virgo, therefore EARTH (C)
M: letter of the element of WATER (I)

The order of the elements in this word is the order of the evolution of the Tattvas, except that the last two are reversed. FIRE is central, ETHER and AIR are above, and WATER and EARTH are below. The purport is evident.

Nor should we overlook the significance of the number 86, which is the value of Elohim. It represents the expression of RECIPROCATION, interchange, and the like (6) through the RHYTHM, periodicity, and alternation represented by 8. Thus, from another angle we arrive at the very same idea that the Life-Breath is a rhythmic pulsation of Evolution and Involution.

There is another detail about the polyhedra which we must take into consideration. Three have faces formed from equilateral triangles, one has faces formed from the square, and one has pentagonal faces. The triangle is the number 3, the square the number 4 and the pentagon the number 5, so that in the construction of the polyhedra we find once more the familiar numbers of the old Egyptian triangle of Osiris (3), Isis (4) and Horus (5). The sum of the squares on the three sides of this triangle is 50 ($3^2 + 4^2 + 5^2$) and 50 is the number of the faces of the polyhedra and also the number of their points or vertices. Thus we find the basic numbers of the triangle in the construction of these Platonic solids. Furthermore, the angle formed by the lines of Osiris and Isis is the angle of $90^\circ$, and this angle's numeral value is represented by the total number of edges in the polyhedra, which is also 90.

The polyhedra with triangular faces represent AIR, FIRE and WATER, and they correspond to Osiris, or 3. That which represents EARTH corresponds to ISIS, or 4. That which typifies ETHER corresponds to Horus, or 5. Osiris is a sun-god (Fire), a Nile-god (Water), and, as careful examination of Egyptian myth will show, an atmosphere god also (Air). Isis typifies Mother Earth. Horus, son of Osiris and Isis, represents the Ruach, or ETHER, which is the Quintessence, or fifth essence, of the alchemists.

We hardly expect you to see the force of some of these details at first reading. The reason that this lesson on the polyhedra has been introduced at this point is to show that there is a thread of connection between the mystery symbols of Egypt, India, the Neo-Platonists and Christianity. In these days when the land is filled with the disputes of jarring sects, the fact seems to be forgotten that Christianity is essentially a magical religion, that its aims are precisely the same as those of the older faiths which preceded it.

One of our aims is to revive this fundamental aspect of Christianity. And although all this explanation of numbers and geometry may seem to be very complex (and to many readers, perhaps, more or less far-fetched) we know from experience that the contemplation of these mathematical truths will lead the mind at last to a deeper perception of the hidden symmetries of the cosmic plan. The real meaning of what lies behind all this strange symbolism is simple enough. Everything that
exists is an appearance of a single reality. All the appearances are transitory. None has permanence. For the knower of Self, therefore, no obstacle is insuperable, no condition unalterable, no limitation so fixed that it cannot be overcome.

But the mere assertion of this truth is not enough. The Emerald Table advises us to separate the subtle from the gross, the fixed from the volatile with great ingenuity. That is, we must devise as many means as we can to help us in the work of distinguishing the Permanent or Real from the Impermanent or Apparent.

The study of the mathematical properties and correspondences of the polyhedra is one such application of ingenuity. Many others are required in order to overcome the hypnotism of those volatile, ephemeral conditions of Name and Form which seem to us so fixed and unyielding. It is not that these manifold symbols have any magical power of their own. That is not why you are asked to become familiar with their esoteric meaning. The value of this kind of study is that it exercises a power of the mind which is not properly developed by our modern methods of schooling. From the perception of the symbolic correspondences between the letters of the alphabet of nature the mind is led to the realization of the unity which is veiled behind the multiplicity of appearances.

This is the important thing to grasp, and this is the really valuable result of the study of comparative symbology. At first one seems to be lost in a maze of strange signs and emblems, but finally comes the realization which Eckhartshausen expresses in The Cloud Upon the Sanctuary, when he writes:

"As infinity in numbers loses itself in the unit which is their basis, and as the innumerable rays of a circle are united in a single centre, so it is also with the Mysteries; their hieroglyphics and infinitude of emblems have the object of exemplifying but one single truth. He who knows this has found the key to understand everything, and all at once... He who has discovered this way possesses everything therein; all wisdom in one book alone, all strength in one force, every beauty in a single object, all riches in one treasure only, every happiness in one perfect felicity."
Magical Instruments and Vestments

In ceremonial magic four principle implements are employed: the Wand, the Cup, the Sword and the Pentacle. These implements are represented by the four suits of the Tarot, and what you have already learnt concerning the symbolism of those suits should prepare you to understand the further developments set forth in this lesson.

Eliphas Levi gives the following description of the magic wand, a description full of blinds, but one which contains many clues to the real significance of this implement:

"The magic rod, which must not be confused with the simple divining rod, nor with the fork of the necromancers, nor with the trident of Paracelsus, the true and absolute magic rod, must be a single and perfectly straight beam of the almond or hazel tree, but by a single blow with the magic pruning-knife, or golden sickle, before the sun rises, and at the moment when the tree is about to blossom. It must be longitudinally perforated without splitting or breaking it, and a needle of magnetized iron, occupying its whole length, must be introduced; then a polyhedral prism triangularly out (that is, a tetrahedron), must be fitted to one of its ends, and to the other a similar figure of black resin. In the middle of the rod must be placed two rings, one of red copper, the other of zinc; the rod must be gilt on the side of the resin, and silvered on the side of the prism up to the central rings, and it must be wrapped in silk to the extremities exclusively. On the copper ring must be engraved these characters:iv-rp;i
~iwnl
(596 + 414 = 1010), and on the zinc one
(=95 + 375 = 470). The consecration of the rod should last seven days, beginning at the new moon, and should be made by an initiate possessing the great Arcanum, and himself having a consecrated rod. This is the transmission of the magical priesthood, which has never ceased since the misty origin of the transcendent science. The rod and other instruments, but the rod above all, must be carefully hidden, and under no pretext should the magus permit it to be seen or touched by the profane; otherwise it will lose all its virtue. The manner of transmitting the rod is one of the secrets of science which it is never permitted to reveal. The length of the magic rod should not exceed that of the operator's arm; the magician should never use it except when alone, and should not even handle it unnecessarily. Many ancient magi made it only the length of the forearm, and concealed it beneath their long mantles, showing the simple divining rod only in public, or some allegorical scepter made of ivory or ebony, according to the nature of their operations. The magic rod is the Verendum of the magis, he should not so much as refer to it in any clear and precise was; no one should boast of having it, and the secret of its consecration should be transmitted on condition of absolute confidence and discretion alone." The Mysteries of Magic, p. 206 (Parentheses are ours.)

Even a cursory reading of this description ought to be sufficient to show that it is not intended to be taken literally. But the clues to the real meaning are abundant.

In the first place, the material of the wand is to be the wood either of the almond or hazel, and both these trees are symbolic of the power of Kether. The almond about to blossom refers to Kether itself. The hazel is especially attributed to the Moon, and so to the path of the letter Gimel, which proceeds from Kether. The rod must be a single, straight beam. It must be cut with a single blow. Note the emphasis on the idea of singleness or concentration.
In Hebrew the almond is 7pw (=404), and the name refers to the earliness of its flowers and fruit. The derivation is from a verb spelt with the same letters, which means 1) to hasten away; 2) to be zealous, to be eager for or intent upon something; to attend carefully. These ideas, as you can see, are directly connected with Kether, because Kether is the first, or earliest of the Sephiroth, and because it therefore represents the first awakening of the Life-Power into activity at the dawn of the Cosmic Day.

By Gematria, 7pw corresponds to 7yw, sacred, (which is a transposition of the letters) and to 7w, a law, edict or commandment. These words represent the outgoing affirmative quality of the primal Will of Kether. The last is particularly interesting because it combines the letters of Venus (D) and Saturn (Tv) and so indicates that the Law is an expression of the creative imagination (D) in activities leading to concrete, specialized results.

The alternative wood, hazel, is named 115 (=43), and this was the name of the place where Jacob is said to have had the dream of angels ascending and descending a ladder. 115 is also a verb whose primitive meaning is "to turn away, to deviate." Later connotations include the idea of forwardness and perversity; and these have a bearing upon later meaning of the path of the letter Gimel. For that path is the path of the Moon, and it is the symbol of the departure of the energy from Kether on its way down to Tiphareth. This departure, descent, or involution is, as we have tried to make clear throughout these lessons, the cause of all limitations and "evils" on which account the feminine principle represented by the moon has always been designated in the books of the wise as the cause of the "Fall".

Corresponding to 115 by Gematria are LVZ, which means "great" in a wide variety of applications—great in mass or size (weighty, important); great in vehemence (violent); in dignity (authority); in eminence (distinguished). To a Qabalist, therefore, LVZ would suggest intense power and value, so that it is symbolically representative of the potency ascribed to the magic rod. Another word which corresponds to 115 by Gematria is z?n, Challah, which is interpreted by Qabalists as representing the Shekinah, or divine agency through which God rules the world. This Shekinah (which Qabalistic Rabbis call the cohabiting glory) is in every respect the same as what the Hindus call Shakti, the feminine power which is the Mulaparakriti and working principle in all things. 115, as corresponding to this power and to 115, represents the intermediary power between the Primal Will and its manifestations. That power, on the Tree of Life, is represented by the UNITING INTELLIGENCE of the 13th path, and to this path both the almond 7pw and the hazel 115 are attributed. The magic rod, therefore, is to be made of a single beam of this UNITING INTELLIGENCE, that is to say, is to the fashioned from a single ray, or one particular specialized expression of the power which descends from Kether through the 13th path.

Notice, too, that all these words referring to hazel wood are represented by the number 43. They therefore direct our thought to something which combines growth and augmentation (3) with order and regulation (4). And the words which correspond to 7pw, or 404 are designated by a number which shows the essential order (4) of the Limitless Light (0) expressing itself in the regulation of all things (4). These ideas, of course, are directly related to the notion of magic power expressed by the rod.

The prototype of the magical rod is described in the Bible as being of almond wood (Numbers 17). This was the rod of Aaron, the first High Priest of Israel, whose name means "enlightened or lofty".
The needle of magnetized iron represents the Mars-force, or Rajasic energy of desire which must animate the volition of the magus.

The two prisms refer to the fire-power symbolized by the tetrahedron. One is of crystal, representing the transmission of light. The other, of black resin, represents the absorption of light.

The rings in the middle of the rod are of copper and zinc. The red copper ring refers to Venus, and the zinc refers to Jupiter. The gilt at one end of the rod is a symbol of the sun. The silver at the other end is a symbol of the moon.

The Hebrew letters on the copper ring may be translated "Jerusalem the Holy". Note that their numeral value is a double 10. The letters on the ring of zinc may be translated "(The) King Solomon", or "(The) King of Peace". This name has the value of 470, which corresponds by Gematria to DVR DVRIM, a cycle of cycles, or eternity, so that we have here the essence of the idea which Levi expresses elsewhere when he says that a magician should work as if he had all eternity in which to complete his operation. The total value of these Hebrew letters is 1480, and this is the numeration of שבעה שבועות, which is literally "Seven Sabbaths". Seven periods of seven days are forty-nine days, and this number 49, which is the square of seven, and so related to the powers of Venus, is one with which we meet constantly in works devoted to practical occultism. Note that its reduct is 13, and its least number 4. The same results come from the reduction of 1480, so that the Qabalistic treatment of the letters on the wand brings us at last to the consideration of Unity and Love (both represented by 13) and finally to the idea of Order, symbolized by 4.

Hence, no sooner has Levi mentioned these letters, than he tells us the consecration of the wand should take seven days. He follows this by a reference to the moon as being important in connection with the consecration, and we have seen that the hazel and almond both refer to the path of the Moon. This, too, is the 13th path, and the reduction of the total value of the Hebrew letters on the wand gives the number 13.

Furthermore, the very word "rod" in Hebrew is סנ = 49. Consider, too, what its letters mean. There is M, corresponding to the Hanged Man in the Tarot, and Th, the symbol of Fohat and of its direction, as represented by Strength in the same book of symbolic wisdom.

It is said that "the length of the rod should not exceed that of the operator's arm," to indicate that the extent of the aspiration, or one-pointed purpose which it symbolizes should not be out of his reach. It is called the Verendum, a Latin word synonymous with lingam or phallus, but having special reference to secrecy or privacy, because the immediate source of the power of any magician is actually the nerve-force ordinarily expressed through the organs of reproduction.

We have been at some pains to indicate the clues to the real meaning of Levi's description of the magic wand, because it is an excellent example of the way in which a writer well versed in symbolism can convey occult instruction for the initiated in terms which make apparent sense to the uninitiated.

What he is talking about is the magician's central, dominant purpose--the one particular tendency of the Life Power which he has set himself to realize. And he gives priceless practical instruction when he says that it must be kept carefully hidden, so that the profane may never touch or see it.
For the true rod of miracles in the ONE AIM which you have set yourself to realize in life. Keep it concealed. Do not talk about it. Do not handle it unnecessarily, even when alone, says Levi. This means that the ONE AIM must be kept sacred, that it must not be the subject of too much thought, above all, never of light or doubtful thought. The times when you dwell upon it should be times set apart for the very best that is in you.

This emphasis on secrecy is not to be lightly passed by. None may become a magician who cannot keep his own counsel. Your true, innermost purpose must come to you as an intimation from the highest Self, from that indivisible principle of unity, seated in Kether, which is names IChIDH, Jechidah. That Self is the "initiate possessing the Great Arcanum," and that Self already possesses a consecrated rod.

From that self alone may you learn the one high purpose for which you have entered into incarnation, and it is what happens when you receive this inner teaching that Levi means when he says, "The manner of transmitting the rod is one of the secrets of science which it is never permitted to reveal."

Now, in ordinary ceremonial, no such elaborate preparations are required. One magician of our acquaintance uses a common black wand with ivory tips, such as may be bought at the shops which deal in supplies for stage conjurors. This form of wand is excellent from the point-of-view of symbolism. The ivory tips are symbols of the elephant-god of India, Ganesha, the god of wisdom. The black body of the wand represents the hidden force of the magical will, and the secrecy which the magician must maintain concerning his one aim. The contrast of colors, black and white, serves the same symbolic purpose as the more elaborate symbolism of the wand described by Levi. For white is the synthesis of all colors, and black is the absorption of every hue. Consequently every aspect of color-vibration is included in this combination of black and white, which, moreover represents the combination of Will (Kether) and Understanding (Binah) since Kether is white and Binah is black. For each magician, the wand must represent all these ideas, plus the special aim or purpose which he has come to realize as a result of listening to the Voice of his innermost Self.

Every time the wand is used in ceremonial, it must be employed to make some gesture or other indication of the power descending through the path of Gimel from Kether. Hence it must invariably remind the magus of the eternal self-direction of the Life-Power toward the production of beautiful results, inasmuch as the path of Gimel ends in Tiphareth. Hence, in making rituals, one must be careful that the wand is used in the right places, and to represent the correct ideas, for otherwise the ceremonial will be more or less confused, and the auto-suggestive value will be lessened.

The prototype of the magic cup is the silver cup used by Joseph for divination. It is primarily a symbol of receptivity, in contrast to the wand, which, as representing the lingam, corresponds to the letter YOD, the archetypal world, and to the powers of Kether and Chokmah. The cup represents the second letter of IHVH, and this letter is assigned to Binah.

It should be made of crystal (which costs too much for ordinary students) or of glass. The preferable material is black glass, but when this cannot be procured, an ordinary glass goblet may be painted black, inside and out, and then varnished with some water-resisting substance. We recommend having this done by somebody who understands all about paints and their application to glass.
The reason the cup should be black is that it is intended to symbolize Binah, the sphere of Saturn. This is one reason, rather. Another is that black is the best color for a magic mirror or divining crystal, and the cup is sometimes used for this purpose.

A goblet of the shape shown here, which is not very unusual, will serve perfectly, after it has been painted black, and the whole cost will be well within the means of the average student.

It is used to contain the water of purification used in ceremorial work, and, as said before, for the kind of divination commonly known as crystal-gazing.

Around its base, in Hebrew letters, should be written the words בֵּינָה, אִמְּאָא, and אֲלָדוֹת.

**Figure 5A - GOBLET**

Because the cup corresponds to Binah, it is the particular symbol of intuition, and its use in ceremonials has always to take this into account.

It contains the water of purification, and this water is the symbol of the Astral Fluid, or universal substance. Thus, in a sense, the cup represents the Great Sea of undifferentiated substance whence all forms are generated. And as a cup gives a temporary form to the water which is poured into it (so that if the water be frozen it takes the shape of the cup) this implement of the magician typifies the formative power of Understanding, with which we make our personal contact through intuition.

The cup is a symbol of receptivity, and as such represents the descending current from Kether which traverses the 12th path of the letter Beth. Into the cup of Binah, moreover, are poured the currents of the Life-Force from Chokmah, through the path of Daleth, the 14th path. Hence the water in the cup represents the mingling of the Primal Will with the Life-Force, but that mingling, we must remember, is also a mixture of the qualities of Mercury and Venus. For the 12th path which leads from Kether to Binah is tinged with the quality of Mercury, and is symbolized in the Tarot by the Magician. Thus it represents the volition and attention of the self-consciousness. And the life-force חַיָּה, Chaiah which comes to Binah through the path of Daleth, is tinged with the Venusian quality represented by the Empress, who is sub consciousness as the generatrix of mental images.

Our magical cup then holds the impulses of the Primal Will, expressed as self-conscious attention to the facts of self-experience, and as intelligent classification of those facts, mingled with the life-force proceeding from Universal Wisdom, and expressed as mental imagery proceeding from the principles of that Wisdom.

This combination is what is symbolized by the water in the cup, and all the lustrations and other applications of that water refer to the paths proceeding from Binah. The first of these is the 17th path of Zain, and the other is the 18th path of Cheth. The 17th path is completed in Tiphereth. The 18th is completed in Geburah. The 17th, because it corresponds to Gemini, ruled by Mercury, carries and elaborates an influence which has its origin in the 12th path. The 18th, because it corresponds to the sign Cancer, ruled by the Moon and the exaltation of Jupiter, is a path in which the powers of the subconsciousness, represented by the path of Daleth, predominate. In ceremonial
uses of the water in the cup, to produce the most satisfactory results, every emblematic employment of the fluid must express ideas connected with one of other or these two paths.

The magical sword is thus described by Levi:

"The sword is less occult, and must be made in the following manner: - It must be of pure steel with a copper handle made in the form of a cross with three pommels, as it is represented in the Enchiridion of Leo III, or else with two crescents for guard. On the middle knot of the guard, which should be covered with a gold plate, the sign of the Macrocosm must be engraved on one side, and that of the Microcosm on the other. On the Pommel must be inscribed the Hebrew monogram of Michael, as it is seen in Agrippa; the characters (93 + 26 + 50 + 67 = 236) must be engraved on one side, and on the other the monogram of Constantine's labarum with the following words, Vince in hoc, Deo duce, comite ferro. The consecration of the sword must take place on Sunday, in the hours of sunlight, under the invocation of Michael. The sword must be thrust into a fire of laurel and cypress wood; it must then be dried and polished with ashes of the sacred fire, moistened with the blood of the mole or serpent, these words being said: - Sis mihi gladius Michaelis, in virtute Elohim Sabaoth funiant a te spiritus tenebrarum et reptilia terrae; it must then be perfumed with the perfumes of the Sun, and wrapped up in silk with branches of vervain, which must be burned on the seventh day."

The key to the understanding of this symbolic description is to be found in the fact that the sword is to be consecrated on Sunday, in the hours of sunlight, under the invocation of Michael. For Sunday, sunlight, and the Angel Michael all refer to the sixth Sephira, Tiphareth, to which Qabalists particularly assign the V or IHVH, and of this letter V, in this connection, the sword is the symbol. Its steel blade represents Mars and the Sephirah Geburah. Its copper handle represents the Sephira which is the complement of Mars, namely, Netzach, sphere of Venus. The middle knot of the guard, with its gold plate, is the sixth Sephira, because gold is the metal corresponding to the sun. The sign of the Macrocosm is the six-pointed star or Hexagram, and the sign of the Microcosm is the five-pointed star, or Pentagram. They are combined in the sword, because this implement represents the personal (microcosmic) expression of universal (macrocosmic) powers. The Hebrew characters (which are printed with many typographical errors, here corrected, in Levi's book) may be freely rendered "In the powers of IHVH how shall there be defeat?" The Latin motto means, "I conquer in this, with God my guide, my sword my companion."

If you will study the diagram of the Tree of Life, you will see that from Kether to Tiphareth inclusive there are six Sephiroth. These are represented by the Hexagram, or seal of the Macrocosm. From Tiphareth to Malkuth inclusive there are five Sephiroth. These are represented by the pentagram, or seal of the Microcosm.

The successive numbers of the Hebrew words are also significant:

<table>
<thead>
<tr>
<th>Word</th>
<th>Number</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Beni El</td>
<td>93</td>
<td>Beni El, the sons of God; נֵבְּיֵהוֹן</td>
</tr>
<tr>
<td>לָבֹא</td>
<td></td>
<td>frankincense, symbol of aspiration; לָבוֹא</td>
</tr>
</tbody>
</table>
| a shield     |        | a shield, used in Hebrew as emblem of God the Protector, and especially connected with the 
|              |        | Hexagram, called מַגְּן דוֹד, Mogun David or Shield of David; מַגְּן דוֹד |
| possession   |        | נֵהָל, possession, property, destiny, נֵהָל |

3 Ed note: also called Verbena.
fate; and TzBA, a host, and army (of which the plural, תֶּבַע, Tzabaoth, is used in the divine names assigned to Netzach and Hod).

וָא = 26, and the other words given under that number are to be found in the Qabalistic dictionary. It emphasizes the powers of the Self-Existent One.

ר = 50, and this refers to the Gates of Understanding, to the squares of the Pythagorean Triangle, and to the various words having the same number given in the Qabalistic dictionary.

כֶּסֶף = 67 = a number also given in the dictionary, which is particularly referred to יבנה, Understanding and יד, sword, the name of the seventh letter.

236, the sum of all these names, is the number of the Rabbinical word קומת, which Knorr von Rosenroth translates as Pagillus in his Kabbala Denudata. This word signifies the hand as a weapon, (as may be seen from the English word pugilist, derived from it). Rosenroth says it is YOD (the Hand), or Chokmah (because I of IHVH is assigned thereto), which may be resolved into five fingers, i.e., Binah, since to Binah is referred H (=5) and the fifty Gates. It therefore denotes the powers collected and hidden in the supernals prior to manifestation, whose extension (the opening of the fist) is effected in Binah.

This curious and characteristic bit of Qabalistic symbology is a clue to the Hebrew motto on the sword. The powers of the sword are primarily the powers of Chokmah, of the Father. And, as we have learned that Chokmah is the sphere of the zodiac, here is a hint that all the powers which are symbolized by the magical sword are really the vibrations of the cosmic light manifested through the zodiac. Of like import is the sign of the Hexagram on the pommel. What is meant is that all the activities of personality are really specializations of cosmic forces.

The Latin motto implies the same idea. Vince in hoc signes or "I conquer in this sign" refers to the cruciform shape of the sword, which designates the letter Tau, the vibration of Saturn, and the crystallizing, specializing power of human activity. This, indeed, is the secret of our magical victories. We win them because in our theurgy, or god-working, we consciously wield and direct, not our own puny personal forces, but the infinite powers of the One Life.

We do so as conscious instruments of the Life-Power, and this is what is meant by Deo duce, "with God for my guide." Finally, the magical sword is our companion, our agency, our aid, and this is signified by "Comite ferro."

Now, the V in הדת refers to the Sephiroth from Chesed to Yesod inclusive, and thus symbolizes the powers of the personal consciousness. Chesed is the sphere of MEMORY, Geburah is the fiery Mars-force which we feel as WILL; Tiphareth is IMAGINATION; Netzach is DESIRE; Hod is INTELLECT; Yesod is the AUTOMATIC CONSCIOUSNESS, or the cell-consciousness of the animal organism. These powers, and the connecting activities, represented by the paths joining these Sephiroth, are what is represented by the magical sword. Careful study of the diagrams in Lesson 10 of Section A will help you to understand it better.

Nor should we forget that the magical sword, as corresponding to V of הדת does, in a measure, represent the particular powers associated with Vau as a letter. To Vau the Sepher Yetzirah assigns the power of HEARING, so that it is the letter which particularly represents the subtle principle of
Sound, or Akasha. To wield the magical sword is to make use of the potencies of sound-vibration—and this is the basic power in all production of forms.

Finally, we come to the Pantacle, represented in the Tarot by the suit of Coins, and so corresponding to the final Heh of IHVH, to the world named Assiah, to the element of Earth, and to Malkuth among the Sephiroth.

Tradition says it is a disk, made of beeswax, and engraved with the sigils and names relating to the particular magical operation to be performed. Thus, if the work be a work of light and wealth, under the patronage of the Sun, the pantacle will have the sigil of Michael, angel of the sun, will bear the magic square of 6 x 6, and the magical names belonging to the Tiphareth. It will be encased in a bag of orange silk, and the names upon it will be filled in with orange paint or with gold. For works of divination and mysteries, under the patronage of the Moon, the names and sigils will be those belonging to Yesod, sphere of the Moon, the magic square will be one of 9 x 9, and the writing will be in silver or blue. So for all the other works. Each is under the presidency of one of the planets, and the pantacle used must bear the magic square, sigils, and names corresponding to the Sephira which is the sphere of that planet, written in the corresponding color; and when not in use will be wrapped in a bag of the same color.

On the reverse side of the pantacle, written in the color which is complementary to that in which the sigils, names, etc. are written, should be a brief statement of the specific result which the operation is intended to accomplish. Thus, if the work be an undertaking which is under the presidency of the Sun, whose names and sigils are written in orange, the statement of the work to be done will be written in blue, the color complementary to orange. These names and sigils are first engraved on the surface of the wax with a stylus, and then filled in with the proper colors.

The material, beeswax, is particularly susceptible to impression by certain of the finer vibrations of the astral light. Its plasticity represents the amenability of the external world to control by mental imagery. As a product of the work of bees, it is of course a symbol of the results of industry, but there is a deeper meaning than this obvious one, which will be easier to grasp if we know the mythological significance of the bee.

Concerning this, the Neo-Platonist, Porphyry, writes:

"The Ancients, moreover, used to call the priestesses of Mother Earth Bees, in that they were initiates of the Terrence Goddess, and the Maid herself Bee-like. They also called the Moon the Bee, as Lady of Generation; and especially because (with the Magians) the Moon in exaltation is the Bull, and Bees are Ox-born—that is, souls coming into birth are Ox-born—and the 'God who steals the Bull' (Mithra) occultly signifies generation."

The Moon, whose sphere is in Yesod, the Foundation or basis, is the subconscious plane of mind, and beeswax, as the product of the Bee or Moon, thus represents the sphere of the elements, Malkuth, which proceeds from the ninth Sephira. In other words, the use of beeswax for the pantacle is a symbolic reminder of the fact that the appearances of the external world are really differentiations or projections of subconsciousness in terms of time, space, name and form. The things which make up our environment are emanations of the subconsciousness. Their very substance is the subconsciousness. And he who is master of his mental imagery is able to make his
environment what he will by reason of his power to express patterns upon this universal subconscious plane of being through the channel thereto provided by his personal subconscious mind.

In addition to the four implements, ceremonial work requires incense, fire, and for some rituals, consecrated oil. The incense is of various sorts. Each kind has its particular correspondence to one of the planets.

For works of the Sun, the principle ingredients are clibanum (frankincense) and cinnamon. For works of the Moon, camphor and aloes. For works of Mars, pepper, dragon's blood, and like hot, pungent odors. For works of Mercury, mastic, white sandal, mace and storax. For works of Jupiter, cedar and saffron. For works of Venus, rose, red sandal, and the leaves of myrtle. For works of Saturn myrrh (and in evil magic) assafetida and sulphur.

The base of the oil is pure olive oil (representing the order and measurement of the sphere of Jupiter). With it are combined liquid storax, (for Mercury), camphor (for the Moon) and benzoin (for Venus). Since this course of lessons is concerned principally with the theory of ceremonial, the exact proportions of the elements used in the incense and oil are not here given.

The ashes of the incense are mixed with salt, and are mingled with the water of purification. Rituals of magic include formulae for the consecration of the ash and salt, and for the consecration of the water into which they are cast. The ash represents the material element in aspiration, which is symbolized by the incense. The salt is a symbol of preservation. These are mingled and cast into the water to represent the nucleus of the Tinasic quality around which are crystallized the material results of the magical work.

The magical fire may be a small red lamp, such as is used on altars in the Roman church, containing a large wax candle. It is used for lighting the charcoal on which the incense is cast. From it, also, are lit all the fires or lights which may be required in certain ceremonials; and it serves, too, for the ceremonial purification of the blade of the magic sword, before it is used in making the signs of the Pentagram or Hexagram. This fire represents the cosmic fire, as the ash and salt represent earth, the incense (in process of combustion) air, and the oil one aspect of the watery element.

We have left the description of the magical vestments to the last, not because it is unimportant, but because in this elementary study of the subject, it would be futile to enter into detailed descriptions.

Some writers are of the opinion that the vestments should include an outer robe and an inner robe, a girdle in the form of a serpent, an apron similar to those worn by Free Masons, and a crown. Others substitute a hood or cap for the crown. Others say that the two robes and a silken girdle are sufficient.

The inner robe should be of woolen stuff, and its color black. Thus by color it represents the primal Night which to uninitiated eyes appears to be night but which every seer who has experienced superconsciousness declares to be a radiance surpassing any light we see on earth. It is darkness to our eyes and intellects, but it is also the Primordial Glory, wherein all lesser lights are swallowed up. Thus the black inner robe is often called "The Robe of Glory". It symbolizes AIN SVP AVR, the Limitless Light.
The outer robe may be of a color appropriate to the specific work--orange for works of the Sun, Blue for operations under the dominance of the Moon, Scarlet for works of Mars, Yellow for those of Mercury, Violet for those under the influence of Jupiter, Green for those of Venus, and deep Indigo for the works of Saturn. When these colored outer robes are used, the silken girdle should be of the complementary color. (Color complements are those which are opposite each other in the color-chart.)

But we may simplify matters by using only a white robe, inasmuch as white is the balance or equilibrium of all colors. With this will be worn a girdle of yellow silk, symbolizing the restrictive power of the intellectual selfconsciousness, under the rulership of Mercury.

The black inner robe may be cut like the outer one, or hereafter described, or it may be a cassock such as is worn by priests. Its cut is unimportant, because it is the symbol of the formless Light.

The outer robe, which is called the Robe of Concealment because it is either of a specific color, or else of white linen or silk representing all colors, (we say because on account of the derivation of the word "color," from the Latin celare, to conceal), is cut so as to represent one form of the Tau-cross, as seen on the following page:
The shape of this garment refers to the letter Tau, and to the 32nd path on the Tree of Life. The name of that path, Administrative or Assisting Intelligence, describes the magical consciousness, because a magician is one who by his knowledge of the hidden laws of the Life-Power's self-expression, takes a conscious active part in the administration of those laws. Tau also refers to Saturn, and so represents the force of crystallization which is at work in all practical applications of occult law.

Embroidered upon the breast of the outer robe, or hung by a white cord from his neck, the magician also wears a lamen, or symbolical summary of his understanding of the cosmos. Some use a simple crucifix—which is a perfect symbol if only it be understood, but worse than useless if it be worn without a real knowledge of its meaning. Others wear some variation of the Rose and Cross. Yet others find it best to devise their own lamen, and many enclose it in a vesica piscis. Such a lamen is pictured in a little book on magic which is meat for those who can digest it, entitled, Book Four, Part 2. We prefer the lamens which are the result of the magician's own ingenuity. The simpler they are, as a rule, the better.
The Four Maxims

As the implements of magic are four, as the letters of the Great Name are four, as the Qabalah speaks of four worlds and of four principles in the constitution of man, so does magic, which is the conscious operation of the cosmic order through a human personality, sum up its theory in four words. These have come down to us from the past in the formula:

TO KNOW, TO WILL, TO DARE, TO BE SILENT.

Knowledge, will, courage, silence – this is the four square foundation of magical practice. And since the art of magic is founded upon a tradition which, for us of the Western world, comes in its clearest and simplest form by way of the channel of the Secret Wisdom of Israel, we purpose in this lesson to give some account of the esoteric meanings of the four Hebrew words which embody these ideas. Knowledge in Hebrew is נְוֵן, Will is רֵאָשׁ, Courage is יַאֲשׁ, and Silence is חַזֶּה.

نبي signifies insight. Its first letter is D, the Door, suggesting entrance. The second letter is O, the Eye, or instrument of vision. The last is Tau, the mark or sign, signifying definiteness. True magical knowledge includes all these elements. It opens a door from the outer world of effects and appearances, leading inward to the realm of causes. It develops vision of the inwardness of things. It is, finally, definite and particular, not vague and general.

The first letter of the word נְוֵן is the letter assigned to the 14th path on the Tree of Life, connecting Chomah with Binah. Therefore traditionally it is said that Da'ath is the union of Chokmah and Binah. This path, named Luminous Intelligence, is represented in the Tarot by the Empress, and since we have learned that she is a symbol for the response of the subconsciousness to self-conscious stimuli, in the generation of ideas, we find that the beginning of magical knowledge, as represented by the letter D, is really creative imagination.

It follows, therefore, that he who would attain to this knowledge which combines Wisdom and Understanding, must not only have a mental grasp of principles, but must also develop as much skill as he can in developing his understanding of the application of these principles.

In other words, magical knowledge requires us to exercise the deductive processes of the subconsciousness. And those deductive processes cannot be exercised unless we given them something to work upon. This, indeed, is the reason for all the work that you have received up to this point in your studies. This is why you have been asked to learn numbers and their meanings, the Hebrew alphabet and its correspondences, alchemical and astrological symbols, and their correlations. For these symbols are all that we can communicate to you. These symbols, the Tarot pictures, and some commentary upon them, couched in language which is itself symbolic and inadequate.

The real magical knowledge, however, cannot be communicated. It must be evolved. You may read thousands of books, attend innumerable lectures, but the only way in which you can come into conscious possession of the true magical DOTv is by evolving it from within.
The first step in that evolution is to learn the symbols. They are the seeds which you plant in your mental garden. They are not planted if they remain between the covers of the notebooks in which you preserve these lessons. Not until they are incorporated in the substance of your brain-cells can the life within them begin to manifest itself. For not until they become interior objects, so to say, can the eye of the mind begin to perceive the relationships between them.

It may well be that in earlier lessons we have not sufficiently emphasized the importance of thorough familiarity with the Hebrew letters, the 32 Paths of Wisdom, and the peculiar arithmetical processes of the Qabalah. If we have been at fault in this particular, let this be the opportunity to correct the short-coming. It is absolutely necessary to be letter-perfect in these matters, and to keep oneself letter-perfect by daily exercise. It is necessary primarily because this material has life in itself, so that if it be really deposited in the subconscious it will begin to grow. It is necessary secondarily because this particular system of symbols is, and has been for many centuries, the means of communication between adepts of the Inner School.

What will sooner or later happen to you if you become thoroughly familiar with these symbols is precisely what would happen to you if you learned the Morse alphabet, or the signals used in sending Marconigrams. Some day you might be passing a telegraph office, and instead of hearing meaningless noises from the sounder, you would hear a definite message. Or, if you know the Marconi signals, you might some day find, to your delight, that the crash of the wireless in your receiving set had become significant. But with a notable difference. From the telegraph sounder or from the wireless you would receive nothing but scraps of information concerning mundane affairs of little or no importance to you. When full possession of the code language of the Inner School has put you on rapport with the mental broadcasting of its adepts, you will be able to "listen in" on a priceless store of wisdom. We make no secret of the fact that some of the best things in these lessons have come in just this way.

Once experienced, this "listening-in" will never be confused with one's own subconscious elaboration of the symbols. Often it has a distinctive tone of its own, so that after many experiences of this kind one is able to recognize the characteristic quality of the "sender."

But we would not have you underestimate the importance of the subconscious elaborations just mentioned. To make these possible, indeed, is the main reason for learning the symbol-language thoroughly. It is interesting to listen in, and the experience forever settles one's doubts as to the real existence of the Inner School. But one's own needs are best met by the deductive process which begins as soon as the numbers, letters, Sephiroth and Tarot Keys are firmly fixed in mind.

In a later lesson, on the Great Arcanum, we shall recur again to the fact that the highest teaching is incommunicable, and shall consider some of the reasons why this is so. At present it is sufficient to say that יִשָּׁר is an interior illumination.

The subject of that illumination, that with which it is concerned, is the Great Magical Agent. Eliphas Levi tells us that this agent is "the devil of esoteric dogmatism," and thus we know that it is represented by the letter Ayin, corresponding to the 15th Key of the Tarot. We may say explicitly that the symbolism of this Tarot Key, rightly understood, leads directly to magical knowledge of practical value. That knowledge, moreover, is definite, not vague, practical rather than abstract. Certain aspects of it, perhaps, might possibly be put into words. Jacob Boehme and the alchemists,
indeed, have tried to do so. And here and there in these lessons we have made one or two like attempts. But we are of the opinion that our efforts have been no more successful than those of Boehme or the alchemists, so far as they affect people who have not already developed within themselves an inkling, at least, of the truth. For there seems to be something in the very nature of the spoken word which makes it an inadequate medium for the transmission of this class of ideas, no matter how clearly the words one uses appear to the writer or speaker to convey his meaning. But we can at least put you upon the right track. The magical knowledge is knowledge of that which is symbolized by the Devil, and when it blossoms in the garden of the mind it is truly an experience that is properly named "The Renewing Intelligence," for as a result of it one comes to see — to see with his inner eye, and to perceive, too, with his outer sense of sight — that the world in which we live is quite other than what we formerly supposed. And this vision is an inner and outer perception of the Beauty which dwells in all things whatsoever, which leads to confident, yet cool and intellectual, expectation of the ultimate perfection of the Great Work in which we all have a part.

The last letter of יד, and the last letter of the Hebrew alphabet, refer to this new vision. So does the 21st Key of the Tarot. Remember what we have just said. Although it is apparently incommunicable, it is not in the least vague. When you experience it you will know it as the most certain knowledge that you have. Nothing can shake this certainty. Nothing can take away from you the recollection of the experience. The experience itself, because of its intensity, is commonly of short duration. From a few minutes to an hour is the average length of this clear vision of reality. But the memory never fades. And when one has thus truly seen, one knows beyond per-adventure that he has a place in the schema of things, a work to do, a part of the Great Plan to materialize. He knows too that this special part of the work is indispensable. He has entered the kingdom, and has, in effect, become the King Himself, inasmuch as he knows that every part of his personal life has, as its raison d'être, the working out of a particular aspect of the Creative Will.

Such, in brief, is the nature of the magical knowledge, but we fear that we have fallen far short in our attempts to declare it. But enough has been said, we think, to make you understand that it is not ear-knowledge, not book-knowledge, not formula-knowledge, and that above all, it is knowledge received from within. Our understanding of psychology enables us to determine that it is not miraculous (except as all natural processes are miraculous). That is, we can say definitely that this experience comes as the result of subconscious elaboration of the symbols of the Ageless Wisdom which have been transmitted to us from the past. But none but those who have entered the Door, and seen with the inner Eye, can have any adequate idea of the glory and wonder of this experience.

Will comes next, because it is only when we truly know that we can really will. Yet the word יד affords many clues. Some of these have been considered in other lessons, but if there be some repetition here, it will serve to fix the ideas more definitely in your minds.

In the first place, the magical will is recognized by the initiated as the out-pressing into manifestation of that Limitless Light which centers itself in our world-system in the Sun. Will, for magicians, is no abstraction. It is primarily a force, and a physical force, at that. Literally, and without reservation, it is the power that radiates to us from the sun. We regard it, therefore, not in any sense as being any person's possession, but as a common principle in which all of us have a share. And, because it is primarily this One Energy which always is pressing itself into manifestation, and always in harmony with itself, we reject as unthinkable and unreasonable the notion that it can anywhere be turned against itself, or made (even temporarily) to defeat itself. This
is the basis of the metaphysical determinism which has been referred to so often in these pages.

Secondly, we regard the magical will as being something perceptible throughout Nature. Thus it is correctly described, in one aspect, as Natural Intelligence. And, furthermore, we accept the testimony of the wise in every age who declare, over and over again, that he who learns by practice the art of true meditation becomes a powerful center of that Natural Intelligence. We accept as worthy of credence the following statements of the great Hindu psychologist, Patanjali:

"By making Samyama (defined as the combination of concentration, meditation and Samadhi with reference to some particular thing) on the three sorts of changes comes the knowledge of past and future. By making Samyama on word, meaning and knowledge, which are ordinarily confused, comes the knowledge of all animal sounds. By perceiving the impressions, knowledge of past life. By making Samyama on the signs in another's body knowledge of that mind comes; but knowledge of its contents, that not being the objects of the Samyama. By making Samyama on the form of the body the power of perceiving forms being obstructed, the power of manifestation in the eye being separated, the Yogi's body comes unseen... By making Samyama on the elements, beginning with the gross, and ending with the superfine, comes mastery of the elements."

And these are only a few of the powers enumerated by Patanjali. They are the natural powers of the man who by meditation identifies himself with the very essence of the various modifications of the one Life-Power. Such a man is in absolute harmony with the One Will, and through him its omnipotence will be manifest. Will he, then, be a miracle-worker? Not necessarily. Indeed, it is more than likely that wonder-working is the very rare exception among those who have gained the powers mentioned above. For after all, there is very little reason for miracles, as a rule, so that even if an adept had these powers, he would never exercise them except in case of absolute necessity. We may be sure that he would not (unless his was a particular vocation to world-enlightenment, such as that of Jesus) do anything out of the ordinary as evidence of his superior attainments. And because of this, too, we may be sure that no real magician will ever exercise his power to satisfy either doubt or curiosity.

The third letter of "πιν" is a consequence of the two that precede it. He who knows the One Will is a Yogi. He goes through life guided by an Inner Voice, and many who have attained this unfoldment have borne testimony to this. Thus Jesus, "As I hear I judge, and my judgment is just." Appearances never deceive such a man, even though the illusion that they present will affect him just as certainly as they will anybody else who is incarnate in terrestrial conditions. But he who has identified himself with the One Will never judges by appearance. He always listens. In him the magical will is the reverberation of the Soundless Sound of the Voice of the Silence. To him that Will presents itself as the revealer (Hierophant) of all mysteries and secrets.

Finally, the magical will is a power of development, and a dissolving power, also. It is a power which taken form in mental imagery. It is a power which can, as Levi says, reduce the whole world to a chaos. It is a power which impels him through whom it works to be ever on the side of progress. Magicians, therefore, are always among the radicals, not on the side of the conservatives who rely upon the power of precedent. Magicians have been the hidden force at work behind every step in human progress toward the better realization of the ideal of freedom. It is the magical will which has practically overthrown monarchy, which has done so much to change the status of women and children, which is necessarily a perpetual menace to the cant, hypocrisy and formalism.
of organized exoteric religions. Thus priests have ever been foremost among the persecutors of magicians, and kings have seldom been their friends.

The third aspect of the magical consciousness, Courage, valor, or strength, is the consequence of magical knowledge and magical will. Its three letters are in a sense a summary of all that has been said on the preceding pages concerning magical realization of the inner meaning of נוּ and לִינ. The first letter of נוּ is Aleph, and represents the path of Fiery or Scintillating Intelligence, which joins Kether, the Hidden Intelligence of the Primal Will, to Chokmah, the Illuminating Intelligence of Wisdom. To Aleph the word Ruach is especially assigned, as if to emphasize the thought that this path is the one whence we may learn the real nature of spirit, or the Cosmic Life-Breath.

Reference should here be made to the Qabalistic analyses of the word נוּ in earlier lessons. In the Name of the 11th Path its fiery, sparkling quality is particularly emphasized. And the letter with which this energetic, coruscating, blazing aspect of the Great Breath is associated is appropriately the first letter of the word representing the magical courage. A magician must be spirited. He must have contempt for danger. A degree of audacity must be part of his psychic make-up. He must have fortitude in the face of uncertainty and peril.

This does not mean that he is to be fool-hardy, but it does mean that the world will often judge him as being just that. The magician must meet problems that make the uninitiated flinch, must face perils that strike terror to timorous souls whose imaginations are fertile in conjuring up pictures of disaster. His attitude toward life will be inexplicable to those who do not have his knowledge, and if he does not carefully observe the last of the four occult maxims, he is sure to be called a fool.

This, indeed, is one implication of the Tarot Key which represents the letter Aleph. But the magician's folly is such only when judged by the false standards of the unenlightened. He is not really foolhardy. His daring is based upon his vivid realization of his place in the scheme of things. If he seem unduly venturesome to lesser minds, it is only because they do not know how adequate are the grounds for the security that he feels.

To all puling, sickly prudence of the worldly sort he is necessarily a stranger. And they who watch his progress through the world are likely to suppose that he is almost a monster of determination and refusal to be bound down to the mean standard of averages which is accepted by the masses of his fellow-men. To the outsider, the magician always seems a great egoist, if not an insufferable egotist. Yet this, of all mistaken opinions, is farthest from the truth.

For the daring of the magician, as shown by the second letter of AMTz, is the result of a reasoned surrender to Life itself. It is by no means an egotistic confidence in one's personal adequacy. On the contrary, it is the result of a calm reliance upon the ability of Life Itself to adjust all conditions so as to produce good results. For the magician, remember, is one who knows, one in whom the ripening of consciousness has brought out a realization of his exact place in the scheme of things. He does not depend upon appearances. The mental imagery that take form in his thought and word and action is not motivated from without, but from within. Like Moses, he has seen the "pattern in the mount," and his courage to go ahead through every peril, and in spite of every opposition, is born of his certainty that this pattern is true.

He does not depend upon his own will and vision, but makes himself receptive to the One Will and
the One Vision of the Inner Seer. Thus his consciousness is not only enterprising and adventurous, but it is also fixed or stable, as the name of the path to which Mem is attributed shows. He has the resistless courage of One Aim, which he knows must be realized, because it is the tendency of a resistless will.

Thus his impetuosity is balanced by calmness. However spirited he may be, he is always poised. He does not "go off half-cocked." And thus the faces of great magicians are notable for their placid calm, and their words and actions, ever full of force, are free from the least trace of haste or bluster.

The last letter of $\gamma\nu$ is the second of $\lambda\nu$, because the magical courage is the fruit of conscious possession of such powers as we have enumerated in the quotation from Patanjali. Intellectually we may even now grasp the idea that such are the powers which ought to be expressed in the life of a man who measures up to the fullness of his inheritance as a son of God. It is, perhaps, less easy to grasp the idea that all these powers are at this very moment latent within us, like seeds that have scarce begun to grow, if, indeed, they have begun at all.

Yet this is what the Ageless Wisdom has always taught. These powers are not acquired. We cannot have them imparted to us by any mysterious process whatsoever. Thus more than one alchemist has written "To make gold, you must have it." Nor is this to be interpreted (as some unfriendly critics would have us believe) as being a veiled admission that all the mysteries of Hermetic Science are nothing more than veils for conscious chicanery. You must have gold to make it. You must have the powers if ever you are to develop them. And you who read these pages must begin by training your intellect to grasp the truth that all these powers are YOUR powers NOW. From this initial perception every magician has begun the process of his unfoldment. You, too, must follow the same path. And when the work is perfected, then you will understand that the magician's courage is the natural expression of his clear perception of the actual facts about the world in which he lives and works. He knows that through him are working the powers that make a nebula appear in empty space, that form that nebula into a solar system, and people it with living things. He knows that in him and through him work the powers that form the veins of precious metal in the bowels of the earth, the powers that determine the number of electrons in every atom, the powers that shape crystals and fashion all the marvelous perfection of line and color that meet our eyes on every hand. Furthermore, he knows himself as one with the Source and Controller of all these processes. And this knowledge he has gained by ceaseless meditation, whose fruit is absolute identification of his whole personal activity with the working of the Life-Power in the cosmos. By meditation he unites himself with nature (Tz), by imagination he builds specific images of the consequences of that union (D) and by his works he confirms and realizes what he sees (I).

Magical courage, then, is the natural outcome of the magician's unusual responsiveness to the influx of the Spirit of Life, of his perfect surrender to the direction and guidance which that spirit exerts upon all of its centers of expression, and of his conscious identification with the sum-total of cosmic processes. The possessor of such a consciousness is daring because he is absolutely certain that he will succeed, courageous because none of the phantoms of appearances has any power over him. His will is the Cosmic Will. His powers are the Cosmic Powers. His knowledge is Wisdom itself. And by this realization fear is banished from his mind.

The last of the four aspects of the magical consciousness is silence. You remember the story of Elijah, and how he identified the Lord as a "still, small voice." The Hebrew word for "still" is elsewhere in the Authorized Version translated "silence." Thus we know that what Elijah heard was
what Theosophists term "the Voice of the Silence." This is that "god-nourished silence" whereof the Chaldean Oracles also tell us. It is the Soundless Voice of the Inner Life.

The Lord was in this Voice. The ruling power in the cosmos is not noisy. Its Creative Word is the silent Word of thought. And we, if we would be theurgists, or "god-workers," must remember this and apply it to our practice of the art of life.

When people first escape from the swaddling-bands of orthodoxy, their enthusiasm over the new thoughts which stimulate their imaginations makes them eager to proselyte. Like St. Paul, they preach the good news "in season and out of season."

Yet Jesus, although he bade his disciples preach the Gospel to every creature, bade them also be "wise as serpents," and serpents are among the most silent of silent beasts. And in early Christian times the meaning of this injunction was understood and observed. Christianity began as a secret society, and following the example of the Master, reserved many things for secret instruction of pupils tested and tried with "milk for babes."

This rule still holds good, and those who fail to observe it pay the inevitable penalty of loss of power. For of all wasters of energy, an unmanageable tongue is one of the worst. He who expends all his force in talking cannot have much left for doing.

Possibly this may be one of the reasons why teachers of the Law in Eastern lands are recognized as meriting particular care from their pupils. They use their force for the purpose of instruction, and thus have less to expend upon the acquisition of worldly goods. Yet we are by no means sure that the Eastern methods will work in Western Civilization, and perhaps the necessity which the European or American expounder of cosmic law is under -- the necessity of making his teaching pay for itself -- may work out to good results in the long run.

But this is a digression. The Hebrew word for silence, HSH, claims our attention now. Its first letter is Heh, and so is its last. Our teachers in the Qabalah tell us that the first Heh is the Heh of the Mother, AIMA, or Binah, which the last if the Heh of the Bride, Malkuth. The first Heh, therefore, corresponds to the creative world and to the faculty of intuition.

Thus is reminds us that to receive the interior tuition which reveals to us the mysteries of cosmic law, we must learn to keep silent. The Inner Voice is not heard by those who indulge in needless talk. Furthermore, the letter Heh is the letter of Sight, and for the clearest, most intense vision, silence is essential.

The second Heh may serve to remind us of Lao-Tzu’s dictum: "The state should be governed as we cook small fish, without such business." When we come to apply whatever magical knowledge we may possess to the actual work of taking our part in the administration of the Kingdom, we shall accomplish more work and do it better if we don't have too much to say about our plans and projects. The middle letter of HSH, Samekh, hints that in silence there is a supporting or sustaining power. That this is true every practical occultist learns sooner or later. The practice of silence as to what you aim at, as to what you are doing, has two very important practical results. First of all, it prevents other people from learning of your plans, and perhaps setting themselves in opposition to you. Thus silence is over and over again a time-saver and an energy-saver. Secondly, the practice of
silence serves to intensify desire-force. Your one aim (the arrow of the Archer, represented by the letter Samekh) is something that you must keep religiously to yourself. Not even your closest friends should know of it. This one aim is typified in Revelation by the white stone, upon which is written a name which to man knoweth, save him that receiveth it. The one thing you have to do in order to fulfill your destiny will be, or perchance has been, revealed to your from within. See that you tell no man. For in silence and secrecy the strength and potency of that aim will be intensified until it dominates your whole life.

But if you tell your secret to other people, virtue goes out of you, and you are almost certain to incite somebody to acts of open or veiled opposition.

Pythagoras, it is said, required several years of silence from his pupils. And because of that training, some of his pupils became mighty men among the magicians of that day.

To enforce such a rule now would be difficult indeed, so confirmed are we in the habit of telling all we know, and a great deal more than we know. But we urge you, as you hope for the unfoldment of the magical consciousness, to practice silence. Keep your counsel. Do what you have to do without one needless word. Spare your wife or husband the ordeal of listening to all your little plans. Be self-contained and quiet.

Practice, we say, because of all the occult maxims, this one is the hardest to observe, the one that will take the greatest amount of ingenuity in the way of devising strictly technical exercises (like a musician's scales) before the degree of magical perfection is attained.

Remember, this maxim, BE SILENT, is placed last among the four, in the most emphatic position, that is. Think out what this means, and then begin to live, in so far as you are able, a life of wise silence. Nothing will do more to hasten your progress toward final liberation, toward ability to demonstrate your god-likeness.
The Great Arcanum

This is what Eliphas Levi says concerning the Great Arcanum:

"There exists a principle and a rigorous formula which is the Great Arcanum. Let the wise man seek it not, for he has already found it; let the vulgar seek for ever, they will never attain it. This universal arcanum, the crowning and eternal secret of supreme initiation, is represented in the Tarot by a young and naked girl who only touches the earth with one foot, who holds a magnetic rod in each hand, and appears to be running inside a crown which is supported by an angel, an eagle, a bull, and a lion. This figure is fundamentally analogous to the cherub of Ezekiel, and to the Indian symbol of Addhanari, corresponding to the Adonai of the prophet just mentioned. The comprehension of this figure is the key of all the occult sciences. The Great Magical Secret is represented by the lamp and poniard of Psyche, the apple of Eve, the fire stolen from heaven by Prometheus, and the burning scepter of Lucifer, but also by the Cross of the Redeemer. It is the ring of Gyges, the Golden Fleece, the allegorical picture of Cebos, which is its most audacious demonstration. It is also represented by the lingam, for the Great Arcanum is connected with the mystery of universal generation, and by the serpent pierced with an arrow, with formed the seal of Cagliostro.

"The secret is the kinghood of the sage, the crown of the initiate, whom it renders the master of gold and of light, which are fundamentally the same thing. By its means he solves the problem of the quadrature of the circle, directs the perpetual motion, and possesses the philosopher's stone. This great and indicible arcanum was never referred to even among adepts; it is essentially unexplainable in its nature, and is destruction both to those who divine it and those who reveal it.

"The Great Magical Secret is the secret of the direction of the Great Magical Agent; it depends upon an incommunicable axiom, and on an instrument which is the supreme and unique Athanor of the Hermetists of the highest grade. When the adepts in alchemy speak of a great and unique Athanor of which all can make use, which is within the grasp of all, which all men possess without knowing it, they allude to the philosophical and moral alchemy. A strong and resolute will can arrive in a short time at absolute independence, and we all possess the Athanor, the chemical instrument, by which that which is ethereal is separated from that which is gross, and the fixed is divided from the volatile. This instrument, complete as the world, and precise as mathematics themselves, is designated by the sages under the emblem of the Pentagram, the body of man and the absolute sign of human intelligence. The incommunicable axiom is kabbalistically enclosed in the four letters of the Tetragram, arranged in the following manner: in the letters of the words AZOTH and INRI kabbalistically written, and in the monogram of Christ as it is embroidered on the labarum, which Postel the Kabbalist interprets by the word Rota, from which the adepts have formed their Tarot.

"To understand the alternative or simultaneous proportion of the forces which produce equilibrium is to possess the first principle of the Great Magic Arcanum, which constitutes true human divinity. It is the science of fire; everywhere we find the enchanter who pierces the lion and leads the serpents – the lion is the celestial fire, and the serpents are the magnetic and electrical currents of earth. It is to this great secret of the Magi that we must refer all the marvels of Hermetic Magic,
which still declares in its traditions that the Arcanum of the magnum opus consist in the government of fire.

Thus far Eliphas Levi, and at first reading it may seem to you that he has left nothing to say. Has he not declared that the Great Arcanum is incommunicable – that it is destruction for him who divines or reveals it? How then may we dare to venture in explaining it?

Well, you have had occasion before this to learn that our French magus, writing for a world that he rightly judged as having few who would in his day understand him, veiled his actual meaning in subtleties of language, after the fashion of adepts in every age. We do not pretend to be able to tell you the Great Arcanum, but we can do something in the way of lifting Levi’s veil of words, and perhaps a little something, too, to bring you a step or two nearer to the discovery of the Great Secret.

First of all, the Great Arcanum is twofold. It is a principle, and it is also a formula. A principle is a source, or something from which other things proceed. In physics it is a fundamental energy or substance. In meta-physics it is a fundamental truth or postulate. The Great Arcanum is a principle in both senses. It is an actual or real energy. It is also a fundamental, archetypal idea.

This idea, wherein real energy or working power resides, exists, or comes into manifestation, as a formula. A formula is a fixed, prescribed, arranged method by which something is said or done. And when Levi says the Great Arcanum is a "rigorous formula" he is referring to the exactitude and severity of the order of manifestation by means of which the power of the Originating Idea or Principle comes into manifestation, or exists.

The wise man has no need of seeking it, for the wise man, as Levi uses the term, is one who has
found this principle and formula. The vulgar, that is, the general run of human beings in any age, cannot find it, because their seeking is invariably in the wrong place. Moreover, even if they should happen to look in the right direction, it remains true that they would not attain it. For it is absolutely true that no man ever attains this secret, because he already possesses it. What happens is that its meaning dawns upon him. Aladdin, says the Eastern tale, had the magic lamp for some days before he learned its secret. And that story of the Wonderful Lamp is only another variation of the allegory of the Great Arcanum, to be added to those enumerated by Levi in our quotation.

When he describes the 21st Key of the Tarot as a glyph of the Great Arcanum, Levi is perfectly correct, but he might have chosen any of the major trumps for the same purpose, because each of them has this "crowning and eternal secret of supreme initiation" for its central theme. A little farther on in this lesson we shall consider another of the major trumps from this point-of-view. But let us continue with our interpretation of Levi.

"This secret is the kinghood of the sage," our Qabalist tells us, "the crown of the initiate." Look at your diagram of the Tree of Life. The "King" is MLK, Melek, the Divine Name of Malkuth. The "crown" is Kether. And the Great Arcanum has to do with the identity of the two Sephiroth, indicated by the doctrine that "Malkuth is in Kether, and Kether is in Malkuth." But the kinghood of the sage who possesses the great Arcanum is more than this metaphysical realization of the identity between the opposite extremes of the Tree of Life. It is a practical secret, which makes the true sage really dominant in his world, which makes its conditions subject to the Will expressed in all his thoughts and words and acts. Here we deal with no figure of speech at all. Whoever has made sufficient progress in the study of occult science to be able to understand this lesson knows that the affairs of this world are truly directed by an "invisible government." Those who sit in the high places of external authority are only so many puppets, working out (in ways which often puzzle, and often, too, distress us) the details of the Cosmic Plan. The invisible hierarchy of adepts and masters are the real governors of this plane and its affairs, and their rule is through the application of the principle and formula with which we are not concerned.

Literally, too, the sages are masters of gold and light. (Notice, too, how Levi anticipated modern scientific ideas about matter.) They have at their command practically limitless resources, and nothing could be farther from the truth than the idea that the poorer a man is the better occultist he is. The wise, to be sure are not burdened with a weight of personal possessions, but no person at all familiar with the innumerable him, as to the workings of the occult hierarchy, which are to be found here and there in the literature which they have inspired or sponsored, can doubt that they always have enough actual material wealth to carry out any undertaking with which they are concerned.

Yet, because Levi's writing conforms to the occult rule of "a meaning within a meaning" it may also be understood to refer to the mastery of the powers which Qabalah associates with Tiphareth, the sphere of the sun or alchemical gold. Thus we may know that knowledge of the Great Magical Secret makes the sages masters of the Intelligence of the Mediating Influence. That particular kind of intelligence is identified in Qabalistic psychology as Imagination, and Tiphareth, as the seat of Imagination, is called BN, Ben, the Son. For imagination is actually the personal expression of the original creative power of the One Life, and in nothing is the truth that man is the son of God so perfectly demonstrated as in the fact that the dominant images in each human mind set the pattern for the world in which each man lives.
Levi goes on to tell us that the Great Magical Secret enables its possessor to solve the problem of the quadrature of the circle. He does not refer to the mathematical problem. What he means is the very same thing that is meant by the words of the Lord's Prayer, "as in heaven, so on earth." For the symbol of heaven, or the world of archetypal ideas, is the circle, and the square is the symbol of the physical world wherein those ideas are actualized. This metaphysical "squaring of the circle" is also what is symbolized by the square and compass of the Masonic fraternity. It is the bringing into actual, concrete expression to the physical plane of the hidden potencies of the archetypal world.

The accomplishment of this result is the Great Work, and it is rightly described as the direction of the perpetual motion. Read Levi's words carefully and you will see that he says nothing whatever to justify the belief that one can make a perpetual motion machine. He only declares that the sage "directs the perpetual motion," the eternal self-activity of the Limitless Life.

Finally, he tells us that the sage who knows the Great Secret "possesses the philosopher's stone." We have referred to this "stone" in other lessons. You will remember that it is named ABN, Ehben, in Hebrew. Jesus, who spoke Aramaic, said, "What is this then that is written, the stone which the builders rejected, the same is become the head of the corner?" Thus he quoted from Psalm 118: 22, and went on to identify this stone with the stone of Nebuchadnezzar's dream, mentioned in Daniel 2:35.

The "builders" rejected the stone because they were the line of theologians who developed the monotheism of Israel, with its conception of a far-away God. But the very word הַלְוָיָא is itself a glyph for the Great Arcanum. This it is because it combines in one word the names ה, Father, and ל, Son. And the most open and audacious declaration of the Great Arcanum ever given, in spite of what Levi says about the allegorical picture of Cebes, is to be found in three sentences of Jesus: "I and the Father are one. He who hath seen me hath seen the Father. The things that I do shall ye do also, and greater things shall ye do, because I go unto the Father."

Yet even these words cannot reveal the Great Secret to any man. Rather must their meaning be forever veiled from those who have not come into possession of that Arcanum. For this is truly an indicible arcanum. "Indicible" and "incommunicable" must be understood in their most literal sense in this connection. The secret is one that cannot be told. Its nature is such that it cannot possibly be imparted. It is not that people know and will or dare not tell. It is that those who know find no means for transmitting their knowledge. And Levi is particularly explicit upon this point.

He says, furthermore, that the Great Arcanum is destruction both to those who divine it and those who reveal it. Here is an echo of Jesus' teaching about the Stone. Jesus declared, "Whosesoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." We would have you ponder long and earnestly upon these words. Yet ponder them without fear. True it is that the Great Secret is "destruction." And in this aspect it is symbolized by the 16th major trump of the Tarot. But not only is it the destruction of all false notions of personality. In itself, essentially, it is a secret of destruction, of the dissolution of forms, of the disintegration of matter. And on this account the Hindu teaching which so wonderfully parallels the Western occultism gives us to understand that the final liberation of the Yogi is brought about by the destruction or transforming aspect of the Life-Power personified as Shiva.

We do not believe that Levi's remarks about the Athanor will give readers of these pages very much
trouble. His meaning is plain. The Athanor, or chemical instrument, is the human body. This is the tool whereby we are able to demonstrate our knowledge of the Great Arcanum. Hence the Ageless Wisdom, teaching reincarnation, declares that its purpose is liberation. We come into bodies again and again until at last we learn the secret which makes their rebirth needless. How foolish, then, to neglect or misuse our bodies! How impossible to find liberation until we learn that the body is indispensable thereto it is ridiculous to suppose that the goal is to become bodyless, especially when we remember the plain teaching which pervades the New Testament! Liberation from the necessity for rebirth is attained when one is so perfectly adapted to cosmic law that one has learned how to make an indestructible body. The last enemy to be overcome is death we are told, and if this means anything, it means that the completion of the Great Work brings a man into the control of natural forces that he is the master of the occult forces of disintegration which now bring his earthly body to the grave.

The diagram which we reproduce from Levi needs explanation for students of these pages. It is plainly derived from the Tree of Life. The white triangle top, enclosing the letters YOD and HEH, refers to the supernal Triad. The Hexagram in the middle indicates six Sephiroth which are referred to the VAU of IHVH and the circle at the bottom, enclosing a square, is Malkuth, its meaning is the same meaning which is repeated over again in the Tree of Life. That is: every apparent separate aspect of the One Life includes all the rest.

Consciousness of this, as distinguished from the outline conveyed by the words, is the Great Arcanum. Consciousness cannot be communicated. It seems, indeed to be preposterous to the great majority of human beings, and even you, who have spent much time ripening yourself, may find more of sound than of sense in the words.

We have said that every major trump symbolizes an aspect of this consciousness, so that Levi is correct in describing the 21st Key as a synthesis of the Great Arcanum. But there is another trump which to us has had particular significance from this point-of-view because it is connected with the path on the Tree of Life named "Intelligence of the Secret of All Spiritual Activities."

The Hebrew name for this path, has been dealt with in other lessons, but there are other aspects of its meaning with which we shall now deal. It will be well for you to reread, before going on with this lesson what has been written concerning in Section C, beginning at page 137.

In that lesson we have said that the Secret of All Spiritual Activities is the secret of the Word made flesh. The eighth Tarot Key shows the nature of the law whereby this comes to pass. The Word or Thought, formulated by the intellect, or self-consciousness, passes into the subconscious plans of mental activity, and this results in a modification of the subconsciousness, represented in the 8th Key by the sign of the Holy Spirit over the head of the woman.

One of the essential meanings of that sign is that the various pairs of opposites in the illusive world of actuality which affects our senses are all produced by a single cause. In other words, this sign stands for the idea that the manifested universe is the expression of One Power, which produces opposite forms of expression. It is the contradiction of the various dualistic interpretations which see the world as something developed from, or the playground of, two contending forces.

The intellectual perception of the unity of causation is the beginning of the gradual change in
consciousness which leads from bondage to freedom. So long as we are enmeshed in the net of dualism (however subtly stated) we are in bondage to the pairs of opposites. But when we perceive clearly that whatever happens is the outworking of the potentialities of a single cause, we have taken the first step on the Way to Freedom.

The noun דָּבָר, Word, which corresponds by Gematria to כְּפַר, begins with the letter Daleth, symbol of Venus, and so referable to the emotional nature, since the sphere of Venus is Netzach, the sphere of Desire. This is important, as showing that the beginning of every Word or Thought is a feeling.

"As below, so above." The Creative Logos, the Word or Thought which calls the cosmos into existence must begin as feeling also. Pure Spirit, which the Qabalists call No-Thing, or AIN, transcends all the states which we call mental, yet every sage tells us that Pure Spirit is Pure Consciousness. But Pure Consciousness as it is prior to self-manifestation cannot be consciousness of anything, or consciousness of any relation. Feeling, or self-awareness, therefore, is the only mode of consciousness which is conceivable at this point. And as Judge Trovard has said, in The Creative Process in the Individual, this initial feeling must be that of being alive.

This, indeed, is Qabalistically shown in the letters of the word י"ק, inasmuch as the first, א, is the symbol of Ruach, or Life-Breath, the second, י, a symbol of potential humanity (because י="hand"), and the third, נ, by its name, Nun, (taken as a verb), a symbol of the potency of growth. That which is י"ק, No-Thing, is nevertheless that which has for its primary self-awareness or feeling, the feeling which is subsequently developed as actual Life (א), as actual humanity (י), and as actual development (נ).

It is this primary feeling of the No-Thing which is represented by the first letter of י"ב. That feeling is rationalized into the self-conscious awareness indicated by the letter ב. For no sooner does Spirit feel itself alive than it must also experience a further modification of consciousness, described by Troward in the book above-mentioned as follows:

"Then to feel alive it must be conscious, and to be conscious it must have something to be conscious of; therefore the contemplation of itself as standing related to something which is not its own originating self in pròpria persona is a necessity of the case; and consequently the Self-contemplation of Spirit can only proceed by its viewing itself as related to something standing out from itself, just as we must stand at a proper distance to see a picture – in fact the very word 'existence' means 'standing out'. Thus things are called into existence or 'outstandingness' by a power which itself does not stand out, and whose presence is therefore indicated by the word 'subsistence'."

Yet this outstanding is illusive, because there is really no "outside" into which the omnipresent Spirit may project itself. Hence a Gnostic writer is careful to say that the "Noughtness emanates, but does not really emanate" the cosmos. Qabalists, too, are careful to say that the ten Sephiroth, or "emanations" begin by the concentration of the Limitless Light in and upon itself. Time and Space are therefore labels for relations existing between the points of the Life-Power's self-expression within the boundless Presence of its own subsistence. The relative is not a projection from the Absolute. Neither is it to be understood as a development of the Absolute. More accurately is it described as an apparent self-limitation of the Life-Power which happens within the boundless
"area" is an alogical (as distinguished from "illogical") expression. The limitations of language are such that words will not serve to formulate a logical statement of this first stage of the creative process. But because THAT which eternally does so manifest itself to itself is the central reality of your experience, you may, by maintaining a mental attitude of receptivity, receive from that Source of Pure Knowing a confirmation of this teaching which will carry your consciousness beyond the limitations of words.

The last letter of  =$\alpha$ =, as you know, is the letter of the Sun, and here it typifies the third stage of the creative process, in which the Life-Power completes its expression of its feeling of Life in the establishment of a systemic center of activity. That center may be the nucleus of the miniature solar system of electrons composing an atom. It may be the central sun of a universe of solar systems. But whether the scale be large or small, the quality of consciousness manifested is always the same. It is the consciousness of relative centrality, the consciousness of being a center of positive, self-directed energy.

The three stages of creative activity represented by the letters of DBR, the Word, are therefore as follows:

D: The simple feeling of being alive.
B: The consciousness of that life as finding expression in specific, existing or "outstanding" activities.
R: The consciousness that whether the range of those activities be relatively great or small, the Life is the directive center of the whole system.

The reproduction of the Life-Power's own consciousness of this creative process in a personal center is what makes a man an adept, a master and a magus. The words we have used to indicate that consciousness are more than inadequate, but we believe that they are words which will point the way for you.

Thus, although the Great Arcanum is incommunicable, we may do something to indicate the way to be followed in order to come into possession of it. We may also make known the fact that the psychical and physical transformations which make a human being able to receive this knowledge from within are those which happen according to the law symbolized by the 8th Tarot Key. By the study of its symbolism, by the contemplation of the position of its path upon the Tree of Life, by the earnest demand that its deeper meaning be made known to you, you will establish the state of receptivity which makes possible the influx of the higher wisdom from superconsciousness.

In addition to this practice, you will probable find it to your advantage to read, ponder, and develop in your times of meditation the following extracts from the Chaldean Oracles.

Attributed by the ancients to the magi, these Oracles are sometimes called the Oracles of Zoroaster, but theirs is the spirit of Egyptian Neo-Platonism, rather than that of Persian dualism. This is made clear in the first of these fragments. No complete version of the Oracles has come down to us. These fragments are mostly quotations given by various Greek writers of Neo-Platonism. They are taken from Volume 6 of the Collectanea Hermetica. The translation is by "Sapere Aude," which is, I believe, the Rosicrucian motto of Dr. W. Wynn Westcott.
1. But God is he having the head of the Hawk. The same is the first, incorruptible, eternal, unbegotten, indivisible: the dispenser of all good; indestructible; the best of the good, the Wisest of the Wise; He is the Father of Equity and Justice, self-taught, physical, perfect, and wise – He who inspires the sacred philosophy.

"The hawk," says Horappalo, "stands for the Supreme Mind, and for the intelligent soul. The hawk is called in the Egyptian language biaeth, from bai soul, and eth heart, which organ they consider the seat or enclosure of the soul."

Sayce, in his Religion of the Ancient Egyptians, says: "Originally it was only the sun god of Upper Egypt who was represented even by the Egyptians under the form of a hawk. This was Horus, often called in later texts "Horus the elder' (Aroeris)."

This elder Horus or Aroueris, is represented by the hypotenuse of the 3-4-5 triangle, as shown in Section A. Plutarch, in Isis and Osiris, tells us, Isis and Osiris conceived the elder Horus while they were in their mother's womb." Spirit, the Father, Osiris, and Nature, the Mother, Isis, unite to produce Horus, which accounts for the Oracle's declaration that the God is "physical." For ancients did not fall into the error which has beset many who followed them. They fully understood the truth that what we call "physical" is really a self-expression of Pure Spirit.

2. Theurgists assert that He is a God, and celebrate him as both older and younger, as a circulating and eternal God, as understanding the whole number of things moving in the world, and moreover infinite through his power, and energizing a spiral force.

Theurgists assert it, please observe. They who walk in the darkness of duality cannot see the god in what they call "matter". Thus the Bhagavad-Gita says, "The deluded despise me in human form." The "circulating and eternal God" is the Eternal Pilgrim represented by the Fool in the Tarot.

3. The God of the universe, eternal, limitless, both young and old, having a spiral force.

Some versions of the Tarot represent the Fool as a youth. Others picture him as a bearded ancient.

4. For the Eternal Aeon – according to the Oracle – is the cause of never-failing life, of universal power and unsluggish energy.

Compare this with the attribution of Ruach to Aleph, the letter represented by the Fool.

5. Hence the inscrutable God is called silent by the divine ones, and is said to consent with Mind and to be known to human souls through the power of Mind alone.

6. The Chaldeans called the God Dionysus (or Bacchus) IAO in the Phoenician tongue (instead of Intelligible Light) and He is also called Sabaoth, signifying that He is above the Seven poles, that is, the Demiurgos.

7. Containing all things in the one summit of His own Hyparxis, He himself subsists wholly
beyond.

Hyparxis is a technical term of the Gnosis. By Greek Gematria it is the number 851. This reduced, is 14, and the least number is 5. 851, moreover, is 23x37, and so belongs to the great number of mystery-words which are multiples of 37. Its meaning is existence, substance, goods, possessions. Thus Jesus' words, "All that the Father hath is mine," express the root-meaning of this Oracle.

8. Measuring and bounding all things.

This fragment brings out the idea that the Life-Power, although free in itself, works through limitation.

9. For nothing imperfect emanates from the Paternal Principle.

The commentator says, "This implies that all imperfection are derived from a succedent emanation only." We cannot admit this. From the human point-of-view, to be sure, many things are imperfect, and this relative imperfection is the consequence of limitation. But to the eye of the Creative Spirit, which sees all things in their true relations to each other, and understands that each specific phase of its self-manifestation is indispensable, necessary, inevitable stage of the creative process, everything is seen to have its rightful place in the expression of the spiral, progressive force. Nothing, therefore, being out of place, nothing can be imperfect.

10. The Father effused not Fear, but He effused Persuasion.

11. The Father hath hastily withdrawn Himself, he hath not shut up His own Fire in His intellectual power.

12. Such is the Mind which is energized before energy, while yet it had not gone forth, but abode in the Paternal Depth, and in the Adytum of God-nourished silence.

13. All things are sprung from that one Fire, for things did the Father of all things perfect, and delivered them over to the Second Mind, whom all races of men call First.


The Second Mind is what we call self-consciousness. All races of men call it first, because while many perceive the duality of self-consciousness and subconsciousness, few in these days, and fewer, when the Oracles were written, perceive the superconsciousness as the true First.

19. Natural works co-exist with the intellectual light of the Father. For it is the Soul which adorned the vast Heaven, and which adorneth it after the Father, but her dominion is established on high.

(N.B. The numbering of these selections is that given in the book from which these fragments are taken.)

20. The Soul, being a brilliant Fire, by the power of the Father remaineth immortal, and is Mistress of Life, and filleth up the many recesses of the Bosom of the World.

21. The channels being intermixed, she performeth the works of incorruptible Fire.
22. For not in Matter did the Fire which is in the "Beyond" first enclose His power in acts, but in Mind. For the Framer of the Fiery World is the Mind of Mind.

23. Who first sprang from Mind, clothing the one fire with the other Fire, binding them together, so that He might mingle the fountaneous craters, while preserving unsullied the brilliance of His own Fire.

24. And thence a fiery whirlwind, drawing down the brilliance of the flashing Flame, penetrating the abysses of the Universe; for thencefrom downwards, all extend their wondrous rays, (abundantly animating Light, Fire, Ether and the Universe.)

28. The Mind of the Father said that all things should be cut into Three, and immediately all things were so divided.

29. The Mind of the Father said, Into Three! governing all things by mind.

30. The Father mingled every Spirit from this Triad.

31. All things are supplied from the bosom of this Triad.

32. All things are governed and subsist in this Triad.

From 28 to 32 the Oracles speak of the Supernal Triad, figured on the Tree of Life as Kether, Chokmah and Binah.

39. The Mind of the Father whirled forth in reechoing roar, comprehending by invincible Will ideas omniform; which flying forth from that one fountain issued; for from the Father alike was the Will and the End (by which are they connected with the Father according to alternating life, through varying vehicles.) But they were divided asunder, being by Intellectual Fire distributed into other Intellectuals. For the King of all previously placed before the polymorphous World a Type, intellectual, incorruptible, the imprint of whose form is sent forth through the world, by which the universe shone forth decked with ideas all-various, of which the foundation is ONE, One and alone. From this the others rush forth distributed and separated through the various bodies of the universe, and are born in swarms through its vast abysses, ever whirling forth in illimitable radiation. They are intellectual conceptions from the Paternal Fountain partaking abundantly of the brilliance of Fire in the culmination of unresting Time. But the primary self-perfect Fountain of the Father poured forth these primogenial ideas.

40. These being many, ascend flashingly into the shining worlds, and in them are contained the Three Supernals.

41. They are the guardians of the works of the Father and of the One Mind, the Intelligible.

42. All things subsist together in the Intelligible World.

43. But all Intellect understandeth the Deity, for Intellect existeth not without the Intelligible, neither apart from Intellect doth the Intelligible exist.
44. For Intellect existeth not without the Intelligible; apart form it, it subsisteth not.

45. By Intellect He containeth the Intelligibles and introduceth the Soul into the Worlds.

46. By Intellect He containeth the Intelligibles and introduceth Sense into the Worlds.

47. For this Paternal Intellect, which comprehendeth the Intelligables and adorneth things ineffable, hath sowed symbols through the World.

48. This Order is the beginning of all section.

49. The Intelligible is the principle of all section.

Oracles 48 and 49 show the Order is the Intelligible. It is the principle or beginning of "section" or division, because the idea of order necessitates a sequence or series. The Creative Thought seems to Provide the subsistent Unity into Three, and from those do proceed the Seven (according to the Gnosis and the Qabalah. Specialization, creation, section -- these are synonyms.

A consideration of this will show you, perhaps a profounder meaning in the saying, "Order is Heaven's first law."

50. The Intelligible is as food to that which understandeth.

51. The oracles concerning the Orders exhibit It as prior to the heavens, as ineffable, and they add -- It hath Mystic Silence.

The "Orders" are the emanations. That which is called It is the Intelligible.

52. The oracle calls the intelligible causes Swift and asserts that, proceeding from the Father, they rush again unto Him.

Compare this with Sepher Yetzirah, 1:6:

"Ten ineffable Sephiroth (intelligible causes) appearance is like that of a flash of lightning, their goal is infinite. His word is in them when they emanate and when they return; at His bidding do they haste like a whirlwind; and before His throne do they prostrate (themselves)."

56. He gave his own whirlwinds to guard the Synoches mingling the proper force of His own strength in the Synoches.

Synoche is a Greek technical term meaning rest. It is practically equivalent with Sephira, and carries with it the idea that each of the specific self-manifestations of the Life-power is a restrain or limitation. The noun Synoche may be translated anguish, or distress, and this meaning is a clue to Jacob Bohme's use of the term "anguish," by which he designated the third property in nature.

71. Father-begotten Light, which alone hath gathered from the strength of the Father the Flower of Mind, and hath the power of understanding the Paternal Mind, and doth instil into all Fountains and Principles their power of understanding and the function of ceaseless revolution.
72. All fountains and principles whirl round and always remain in a ceaseless revolution.

This is identical with Qabalistic teaching. Kether, the Crown, is Rashith ha-Galgalim, the beginning of the whirling motion, and all the rest of the paths are manifestations of that same whirling activity. Be careful never to picture the Tree of Life to yourself as static. See each Sephirah as a whirling sphere or wheel. See each connection channel as containing a double current up toward Kether (with the exception of the Paths of Aleph and Beth, in which the current is always directed downward).

73. The principles, which have understood the intelligible works of the Father, He hath clothed in sensible words and bodies, being intermediate links existing to connect the Father with Matter, rendering apparent the images of unapparent natures, and inscribing the unapparent in the apparent frame of the world.

Note the use of the word "inscribing." The idea is the same as that which is behind Tantrik philosophy and behind the Sepher Yetzirah. It is the idea that the cosmos is, in a sense, the writing of Spirit upon the pages of the Book of Space.

78. The Father conceived ideas, and all morals bodies were animated by Him.

79. For the Father of gods and men placed the Mind (nous) in the Soul (Psyche); and placed both in the body.

80. The Paternal Mind hath sown symbols in the Soul.

All symbols know to man are reflections of these symbols which the Paternal Mind has sown in the psyche. As here used, the term Soul or psyche represents the animal sentient principle, and corresponds closely to the universal subconsciousness. It is what Eliphas Levi calls "the common and instinctive life," and of it he says:

"There are, then, in man, two lives: the individual or reasonable life, and the common or instinctive life. It is by the latter that one can live in the bodies of others, since the universal soul, of which each nervous organism has a separate consciousness, is the same for all."

This common, instinctive life, or subconsciousness, is "sown with symbols." Modern psychologist call them "complexes", or groups of ideas clustered by association around a common nucleus. Hindu psychologist call them Samskaras – impressions in the mind-stuff that produce habits.

When you make yourself familiar with a well-organized system of symbols like the Hebrew alphabet and the Tree of Life, you are in a position to make use of the psychological law that every idea has a tendency to bring to the surface of consciousness the complex with which it has affinity by association. The symbols already sown in your soul by the Cosmic Mind are, so to say, attracted by these alphabetical and numerical symbols. This is why the letter Tzaddi, the fish-hook, is the letter of meditation. When you let down the hook of a symbol into to pool of the subconsciousness, sooner or later you catch the fish. You become aware of one of the greater symbols sown in the universal soul, and through that symbol you come to understand That which cannot be expressed in human words. This is the way to the self-discovery of the Great Arcanum. And is the way to the
self-discovery that the first Oracle tells us that the God is self-taught.

83. The Soul of man does in manner clasp God to herself. Having nothing immortal she is wholly inebriated with God. For she glorieth in the harmony under which the mortal body subsisteth.

84. The more powerful Souls perceive Truth through themselves, and are of a more inventive nature. Such Souls are saved through their own strength, according to the Oracle.

MAGICAL AND PHILOSOPHICAL PRECEPTS

144. Direct not thy mind to the vast surfaces of the Earth; for the plant of truth grows not upon the ground. Nor measure the motions of the Sun, collecting rules, for he is carried by the Eternal Will of the Father, and not for your sake alone. Dismiss (from your mind) the impetuous course of the Moon, for she moveth always by the power of necessity. The progression of the stars was not generated for your sake. The wide aerial flight of birds gives no true knowledge not the dissection of the entrails of victims; they are all mere toys, the basis of mercenary fraud: flee these if you would enter the sacred paradise of piety, where Virtue, Wisdom and Equity are assembled.

Jesus summed up the gist of this Oracle in the Words, Judge not by appearances." The aim of the magician is to rise in consciousness above the sphere of necessity, above the rule of precedent, above the bondage of Karma. Omens have influence upon those who believe in them. The astrological progressions of the stars are fatal enough for one who submits to their domination. But he who has rooted his life in the center of Being behind personality can transcend what is sometimes called "the astral spirit."

145. Stoop not down unto the darkly splendid world; wherein continually lieth a faithless depth, and Hades wrapped in clouds, delighting in unintelligible images, precipitous, winding, a black ever-rolling Abyss; ever espousing a Body unluminous, formless and void.

146. Stoop not down, for a precipice lieth beneath the Earth, reached by a descending ladder which hath Seven Steps, and therein is established the throne of an evil and fatal force.

147. Stay not on the precipice with the dross of matter, for there is a place for thy Image in a realm ever splendid.

Nos. 145, 146, and 147 may be understood as referring to the dangerous psychic practices which result from a quest for power in the region of the subconsciousness. The reference to a ladder of Seven Steps in No. 146 may be compared with the Qabalistic idea that below Malkuth is the "infernal palaces" corresponding by inversion to the seven Sephiroth below the three Supernals.

148. Invoke not the visible Image of the Soul of Nature.

149. Look not upon Nature, for her name is fatal.

150. It becometh you not to behold them before your body is initiated, since by alway alluring they seduce the souls from the sacred mysteries.

151. Bring her not forth, lest in departing she retain something.
Nos. 143 to 151 indicate a subtle danger — that of investigating phenomenal relations before the mind is opened to the influx of Spirit, which alone can rightly interpret those relations.

152. Befile not the Spirit, nor deepen a superficies.

A superficies, or surface, is an appearance. To deepen a superficies is to ascribe to appearances a profundity which is not theirs, and this false judgment defiles Spirit. Never so much as in those systems of error which give power to appearances by asserting that "matter", or the sum-total of appearances, has a power which is inimical to Spirit.

155. Enlarge not thy Destiny.

A Hindu philosopher would give the same advice thus: "Do not generate unnecessary restrictive Karma."

155. Change not the barbarous names of evocation, for there are sacred names in every language which are given by God, having in the sacred rites a power ineffable.

157. Let fiery hope nourish you on the angelic plane.

158. The conception of the glowing Fire hath the first rank, for the mortal who approacheth that Fire shall have light from God; and unto the persevering mortal the Blessed Immortals are swift.

159. The gods exhort us to understand the radiating form of light.

160. It becometh you to hasten unto the Light, and to the Rays of the Father, from whom was sent unto you a soul (psyche) endued with much mind (nous).

161. Seek Paradise.

Paradise is the superconsciousness, the mystical "Garden", which is in Hebrew GN=53=ABN, the Stone of the Wise=ChMH, the Sun of the alchemists, which is in the sixth Sephira.

162. Learn the Intelligible for it subsisteth beyond the Mind.

163. There is a certain Intelligible One whom it becometh you to understand with the Flower of Mind.

Paradise is the consciousness of that Intelligible One which subsists beyond the Mind, That One Is what Herbert Spencer mistakenly calls the Unknowable. It is not to be grasped by Mind, whose highest aspect is the expression of self-consciousness in abstract mathematical ideas. It may nevertheless be known, and the knowing, or understanding, is the result of the unfoldment from the highest development of self-consciousness of something beyond Mind — the Flower of Mind. But it is to be noted that as flowers do not appear upon a plant until it has reached its perfection in stalk and branch, so the Flower of Mind does not open upon the stalk of self-consciousness until the latter has reached the limit of its development. That limit, as just indicated, is in certain forms of abstract mathematical (particularly geometrical) reasoning. This
is why so much importance attaches to numbers and geometry in occult writings, including the 
books of the Old and New Testaments.

164. But the Paternal Mind accepteth not the aspiration of the soul until she hath passed out of 
er her oblivious state, and pronounceth the WORD, regaining the memory of the pure paternal 
symbol.

Note here the importance of the Word and its pronunciation. See, too, that the enlightenment 
ensuing is a recollection, or "not-forgetting" (Aletheia, in Greek).

165. Unto some He gives ability to receive the Knowledge of Light; and others, even when 
asleep, He makes fruitful from His own strength.

The "Knowledge of Light" is a technical term of the Mysteries, Light in Greek is \( \Phi\Omega\Sigma \), by 
Greek Gematria the number 1500 = EN\(\Delta\)YMA K\(\Upsilon\)PIOY, Endyma Kyriou, the Robe of the 
Lord. The word EN\(\Delta\)YMATA, Endymata, Robes, is 601, which is the value of A plus \(\Omega\), Alpha 
and Omega, and also the value of \(\Pi\varepsilon\iota\sigma\varsigma\varepsilon\tau\rho\alpha\), Peristera, the Dove. The Dove is the symbol of 
the Holy Spirit, or Ruach. The Robes, of which three are mentioned in the Pistis 
Sophia, are 
practically the same as the three veils of the Absolute (1. Ain, 2. Ain Soph, 3, Ain Soph Aur). 
They are robes of Lights.

The Greek word for Light, \( \Phi\Omega\Sigma \), Phos, is written with letters which are variants of the Hebrew 
P, O, and Sh. The Phos is the Mouth (Ph) or Utterer, the Seer (Omega, literally "Great O," or 
"Great Eye"), and the Devourer ("Shin", Tooth, associated with Fire.)

Note, too, that the Greek Gematria of \( \Phi\Omega\Sigma \), Phos, is related to the Hebrew Divine Name, Jah 
(IH), since Phos or Light is 1500, and IH=15.

Note also the last part of this Oracle, and compare with what is said of Sleep in Course A, in 
connection with the letter Qoph.

166. It is not proper to understand that Intelligible One with vehemence, but with the extended 
flame of far-reaching Mind; measuring all things except that Intelligible. But it is requisite to 
understand this; for if thou inclinest thy mind thou wilt understand it, not struggling; but it is 
becoming to bring with thee a pure and enquiring sense, to extend the void mind of thy Soul to 
the Intelligible, that thou mayest learn the Intelligible, because it subsisteth beyond Mind.

In some editions the word here translated "struggling is given as "earnestly," but the original 
Greek means "contending." The purport of the whole passage is of the same tenor as the words 
of the Emerald Tablet: "Separate the etherial from the gross, gently (or suavely) and with great 
ingenuity. It is important to keep in sight the words of the Oracle, "to extend the void mind of 
the Soul." This is like Lao-Tze's aphorism: "Having emptied yourself of everything, remain 
where you are."

167. Thou wilt not comprehend it, as when understanding some common thing.

To "comprehend" is to grasp fully. The higher understanding might be described as being 
comprehended, rather than as comprehension. Personal consciousness, as Paul says, is "caught
up" into superconsciousness.

169. Things divine are not attainable by mortals who understand the body alone, but only by those who, stripped of their garments, arrive at the summit.

Compare this with the Qabalistic dictum, "Nulla res spiritualis descendit sine indumento," "No spirit ever descends without a garment." Concerning this, Eliphas Levi makes the comment:

"The garments of the spirit have reference to the media through which it passes. As it is the lightness or heaviness of bodies which causes them to rise or to fall down, so the spirit clothes itself to descend and unclothes itself to go upward."

This Oracle also makes clear the distinction in consciousness between those who are on the path of return and those who are yet enmeshed in the snare of external appearances. The latter are "mortals," but the former have caught a glimpse of their immortality.

170. Having put on the completely armed vigour of resounding Light, with triple strength fortifying the soul and the mind, he must put into the mind the various symbols, and not walk dispersedly on the empyrean path, but with concentration.

Our Work aims to carry out the spirit of this Oracle. The earlier lessons have afforded you some opportunity to "sow the mind with symbols," and to learn the meaning of concentration. The symbols which are most important are those of the Hebrew alphabet. Of them it has been said, "The sacred letters are perfect hieroglyphics which express all Ideas." Eliphas Levi writes:

"Hence, by the combination of these letters, which are also numbers, are obtained combinations of ideas which are always new and always rigorously exact, like the operations of arithmetic. This is the signal wonder and the supreme power of Kabbalistic science."

172. Explore the River of the Soul, whence, or in what order you have come: so that although you have become a servant to the body, you may again rise to the Order from which you descended, joining works to sacred reason.

173. Every way unto the emancipated Soul extend the rays of Fire.

They extend even in that dimension which is held to be at right angles to our three dimensions, and it is from this Fourth Dimension that the consciousness of the practical magician works in ways which seem miracles to the uninstructed.

174. Let the immortal depth of your Soul lead you, but earnestly raise your eyes upward.

176 If thou extendeth to the fiery mind to the work of piety, thou wilt preserve the body.

178 The Oracles of the Gods declare, that through purifying ceremonies, not the Soul only but bodies themselves become worthy of receiving much assistance and health, for, say they, the mortal vestment of coarse matter will by these means be purified. And thus the gods, in an exhortatory manner, announce to the most holy of Theurgists.
179. We should flee, according to the Oracle, the multitude of men going in a herd.

One of the most important works of the practical occultist is to free himself from the dominance of the race-consciousness. This is what Jacob Boehme means by "walking in all things contrary to the world."

180. Who knoweth himself knoweth all things in himself.

181. The Oracles often give victory to our own choice, and not to the order alone of the mundane periods. As, for instance, when they say, "On beholding thyself, fear!" And again, "Believe thyself to be above the body, and thou art so." And, still further, when they assert, "That our voluntary sorrows germinate in us the growth of the particular life we lead."

185. Theurgists fall not so as to be ranked among the herd that are in subjection to Fate.

196. If thou often invokest thou shalt see all things growing dark; and then when no longer is visible unto thee the high-arched vault of heaven, when the stars have lost their light and the lamp of the moon is veiled, the earth abideth not, and around thee darts the Lightning Flame and all things appear amid thunders.

198. A similar Fire flashingly extending through the rushings of Air, or a Fire formless whence cometh the image of a Voice, or even a flashing light abounding, revolving, whirling forth, crying aloud. Also there is the vision of the fire-flashing courser of light, or also a child, borne aloft on the shoulders of the celestial steed, fiery, or clothed with gold, or naked, or shooting with the bow shafts of light; and standing on the shoulders of the horse; then if thy meditation prolongeth itself thou shalt unite all these symbols into the form of a lion.

199. When thou shalt behold that holy and formless fire shine flashingly through the depths of the universe: Hear thou the Voice of the Fire".
Fraternitas L.V.X. Occulta

--The Portal of Wisdom--

An Introduction to
The Fraternity of the Hidden Light
The Fraternitas L.V.X. Occulta (F.L.O.) is an esoteric order in the Western Mystery Tradition, tracing its lineage directly to the esteemed English tradition of the Hermetic Order of the Golden Dawn, which was founded at the turn of the twentieth century. Membership of the Golden Dawn has included notable figures such as: W. B. Yeats, George Bernard Shaw, Florence Farr, A.E. Waite, as well as many others. And, like the Golden Dawn, F.L.O. practices a system of spiritual disciplines best described as Hermetic Qabalah.

Hermeticism is based upon the teachings of Hermes Trismegistus, the great and legendary Egyptian Master of Masters. Hermes has been credited as being the father of Hermetic Wisdom, the founder of Astrology, and the discoverer of Alchemy.

The Qabalah is a dynamic system of Judeo-Christian theosophy, mysticism and theurgy, founded upon ancient teachings and traditions, as practiced by many traditions including the ancient Essenes whose members included John the Baptist and Jesus of Nazareth.

ESOTERICISM

Esotericism is the theory and practice of the arcane arts and sciences. Arcane by definition means “mysterious” or “secret” and these same secret arts have been practiced by the great Adepts and Masters of all ages. Furthermore, entire civilizations practiced these recondite arts, including the ancient Egyptians. In the Orient, esotericism is practiced openly as Yoga.

HISTORY

Mystery Schools, as individualized expressions of the Western Mystery Tradition, have been in existence for millennia, their origin lost in time. Tradition ascribes the founding of the first Mystery Schools to immortal beings of godlike stature, whose compassion for mankind lead them to form the Mystery Schools for the evolutionary advancement of a comparatively infant humanity.

These first Mystery Schools, having served their purpose, have long since vanished. Dying embers from their altars, how-ever, were carried to new temples and rekindled into burning flames, to be living messages to a humanity in great need. Notable among these various Schools formed through the centuries are those of Isis and Osiris, the Zoroastrian Mystery Schools, the Mysteries of Dionysus, the Mithraic Mysteries, the Eleusinian Mysteries, the Gnostics, the Essenes, the Sufis, the Knights Templar, and the Brotherhood of the Golden and Rosy Cross.

In 1888, a new and eclectic expansion of the Western Mystery Tradition for English speaking nations took form in Great Britain as the Hermetic Order of the Golden Dawn. A couple decades later an American branch was established as the Hermetic Order of the Golden Dawn in America. Reorganized under S. Liddel MacGregor Mathers, it became the Rosicrucian Order of the Alpha et Omega in America, with temples in Philadelphia, Los Angeles and San Francisco, and with its governing or mother temple in New York, the THOTH-HERMES Temple #9.
Perhaps one of the most important events for modern man in the history of the Western Mystery Tradition occurred in the 1920s when the Praemonstrator, or ruling Chief, of the Thoth-Hermes Temple, along with three other Officers, reorganized and expanded the teachings of the Alpha et Omega and formed a new Mystery School. This school operated under a new age dispensation and was a traditional order, formed to assist Piscean Age humanity into the Aquarian Age of Brotherhood and Humanitarianism.

The founders of this new order have since made their own transition, but have left the vestiges of a lofty tradition intact and capable of infinite expansion by those who hold the “keys.”

And now, the task has fallen to F.L.O., inheritor of these “keys,” to expand its tradition.

**FRATERNITAS L.V.X. OCCULTA**

Our name, *Fraternitas L.V.X. Occulta* (Latin for “Fraternity of the Hidden Light”), refers to that hidden light which is resident in all life, the Spirit Within.

Through application of a Qabalistic numerological system known as Gematria, “Hidden Light” equates to the phrase “The stone which the builders rejected,” and refers to the legend concerning the building of King Solomon’s Temple, where the rejected stone became the Keystone of the Temple, the Temple of God and indwelling place of the Holy Shekinah.

Our fraternity is an order of the “Right Hand Path,” and practices the Mysteries according to free will and for the purpose of uplifting all of Humanity.

**STATEMENT OF PURPOSE**

F.L.O. is an Aquarian Age Mystery School of the Western Mystery Tradition, organized for the following three-fold purpose:

I. To act as a modern day repository of the Ancient Wisdom teachings of the Tarot, Qabalah, Alchemy, Astrology, and related Arcane Sciences;

II. To train its members for unselfish service to humanity, by providing a seeding-ground for their growth and development through group and individual applications of the Wisdom teachings;

III. To promulgate the Ancient Wisdom teachings in an effort to elevate the thought life of humanity at large, and help herald the coming of a universal brotherhood on earth.

Our Initiates advance through several grades of instruction and experience, which aid them in their quest to reach their highest potential. The common goal is illumination and the full expression of Wisdom, Love and Power. Wisdom is acquired by the experience of correct
actions based upon true knowledge and insight. Love is developed through meditation, which prepares the heart for the illumination of Union with the ALL. Power is developed through the correct application of Wisdom and Love, as through Ritual. The power employed in the rituals of F.L.O. is the power of Love, the only true power in the Universe.

ORGANIZATION

The Fraternity of the Hidden Light does not discriminate against gender, religious or social background and status. The Order is organized into four levels. The first level is the Outer Court, which offers correspondence courses for dedicated seekers all over the world.

These courses are:

- **The Threshold Course**
- **The Path of Return**
- **Elements of Ceremonial Astrology for the Qabalist**

This preliminary level is probationary and members of the Outer Court are referred to as "Probationers". The materials they receive focus on developing a well rounded knowledge and understanding of the esoteric arts. All of the correspondence courses include theory and guided practices.

The “First” Order of F.L.O. is composed of the Initiates of a greater Mystery Tradition of which it is a part. The objective of the First Order is to train its members in the Lesser Mysteries and assist them to develop into balanced centers of expression for Wisdom, Love, and Power.

As Initiates progress through the curriculum and practices of the First Order they learn to develop each element of their being, resulting in balance and harmony. The goal is to be in control of ones own actions, thoughts, and emotions, and ideally, at peace with oneself, the world and all of its creatures.

The “Second” or “Inner” Order is composed of Initiates of the Greater Mysteries who not only have developed balance and harmony in themselves, but who have also received illumination. Their Higher Self is both awakened and in control of their lives. They seek to become those who truly “know” and can serve humanity.

The “Third” or “Invisible” Order is composed solely of Great Adepts and Masters throughout the ages. These great souls guide the Order, and other spiritual organizations that have similar objectives and high ideals. The Masters that guide the Fraternity of the Hidden Light serve the Will of God.
CURRICULUM

The curriculum of the F.L.O. is a structured, graduated system. This system utilizes the ancient grades as a means of identifying the level a student has reached for the purpose of receiving the Ancient Wisdom teachings.

The curriculum is personally guided, and consists of study, meditation, and ritual. Lessons center primarily around the Qabalah, the Tarot, Alchemy, Hermeticism, Astrology, and Esoteric Psychology. Meditation is used to bring about an in-depth understanding of the teachings and to create in the aspirant a personal communication link with the only true teacher, one’s Higher Self.

Rituals are used for numerous purposes, the most frequent being initiatory, which are aimed at invoking quantum changes in consciousness. These changes lead to recognition of the inner realities behind the outward appearance of things.

An important part of our curriculum involves applications of our teachings towards healing. Through the use of Light and Sound, a harmonizing and equilibrating energy is released for all those who are in need: be they student, friend, or foe.

MEMBERSHIP

Membership of the outer court of the Fraternity entitles the Probationer to receive the Threshold correspondence course. This course consists of 32 Lessons of which you receive two monthly by mail. The curriculum includes the study of the Tree of Life, Tarot, Meditation, and the work of the Esoteric Orders. After completion you can continue membership and study the Path of Return, Elements of Ceremonial and Astrology for the Qabalist. The correspondence courses are different from the work of our Initiates. Only initiated members are provided with the occult knowledge of the grade work and access into a lodge.

The Fraternity of the Hidden Light is very selective in accepting members for initiation into its lodges, and seeks only those who truly desire to grow in Love and who willingly commit to serve humanity.

Before applying for Initiation into a lodge of the FRATERNATAS L.V.X. OCCULTA, a minimum of three months is required as a Probationer. Completion of the probationary period, however, is not an entitlement to membership. Rather, it is a condition pursuant thereto.

Members of the Outer Court who are considered for initiation will be expected to submit a proficiency examination demonstrating a basic knowledge of the esoteric science.

“At Large” membership in a working Lodge is available to sincere students who are able to travel to the nearest lodge at least twice a year. We don’t perform “astral” Initiations or Attunements.
HOW TO APPLY FOR MEMBERSHIP

Apply via www.lvx.org/enroll.htm or fill in the Information on application form and mail it to:

Director of Probationers
Fraternity of the Hidden Light
P.O. Box 836432
Richardson, TX 75083-6432

Before applying, however please visit our website at www.lvx.org to learn more about the Fraternity and consider well the statements made in this brochure.

The Fraternitas L.V.X. Occulta, like all true mystery schools, never urges an aspirant to become a member. This is a step you should seriously consider without persuasion.

A well-known saying among initiates of the Western Mystery Tradition is “When the student is ready, a teacher will appear.”

Are you ready?

*In the meantime, may the Love and Light of the Lord of the Universe guide us all to the full realization of the Age of Brotherhood.*

In L.V.X.,

The Grand Lodge

Sub Umbra Alarum Tuarum

Issued under the Authority and by Dispensation of:

THE STEWARD
FRATERNITAS L.V.X. OCCULTA
APPLICATION FOR PROBATIONARY MEMBERSHIP

Please photocopy this page and send to address on page 180 or apply on-line at www.lvx.org/enroll.htm

PERSONAL INFORMATION

Name: ____________________________________________
Address: ____________________________________________
City/State/Zip: _________________________________
Phone Number: _______________________________________
E Mail Address: ________________________________________
Birthplace: _________________________________________
Birth date and Time: _________________________________
Male __ Female __ Marital Status: ___________________________
Education: _________________________________________
Occupation: _________________________________________
Interests: ___________________________________________

If you are a member of any secret, fraternal or philosophical organizations, please give names:

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

I hereby make application for probationary membership in the Fraternity of the Hidden Light. I have enclosed my check, or money order for $15.00 to cover my first month’s probationary membership dues or $45 for a quarter year (includes receipt of our correspondence course, The Threshold). U.S. funds please.

_________________________   _________________________
Signature                   Date