

DOWNLOAD PDF THE KABALAH AND THE MYSTERIES OF LOVE PAMPHLET

Chapter 1 : The Mystery of Love | Marc Gafni

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Both are oriented toward the construction of a more perfect world. For the Kabbalah, evolution does not end with the human race; it continues, thanks to humans, toward even higher stages. It is then that man will attain the creative forces of which he still has no conception. Life remembers this primordial light, and wants to return to its days of splendor. Natural evolution is presented as one of the manifestations of the cosmic movement of return teshuva. This process of return requires the existence of the transcendence one aspires to regain. Thus, in a certain sense, it constitutes the highest expression of human freedom, a sort of manifestation of divinity in human form. Without it, time would be linear and irreversible. It has this exceptional dimension of being beyond time and the inexorable interlocking relationship between cause and effect. Every culture is a culture of life. It is the action that life exercises upon itself and through which it transforms itself. A culture that does not pursue this movement of creation, elevation, and perfection, even if it considers itself to have achieved a very high level, enters the realm of barbarism. A culture that does not renew itself is a barbarian culture. The Kabbalah represents the vigilance of the spirit as it avoids falling into the trap of cultural satisfaction, on both an individual and a collective level. The Kabbalah is a reminder of the life force that exists in every living thing, and which constantly seeks action, creation, and invention. Baal Ha-Orot, the Master of Lights, teaches: Every step is an ascent. Even descents are ascents within themselves. Every true poet, every man who knows how to penetrate the internal nature of things, everyone who is alert to the spirit of holiness perceives all reality in his upward movement. In each little corner of the world, at every moment, each part of the tiniest creature is in movement, attracted or repelled, ascending, descending, always on the rise even though it may look outwardly as if it is falling, constantly moving to and fro, as the prophet Ezekiel says: And the creatures came and went. Each piece of existence, however tiny, contains a spark of holiness which aspires to return to its source and it is this which produces the fundamental movement of elevation and the dynamic of existence. These rises and falls are uninterrupted in man and in the cosmos in its entirety. Every movement, even a fall, a descent or a psychological depression are an elevation. Changes of state, of mood, and even deep depressions have a positive value. It is the moon, which is almost invisible before its renewal, it is the low tide before the return of the high tide; it is sleep, which offers renewal and force for the morrow and for awakening. A fall is not an accident, it is a natural movement in our participation in the world. What Is a Kabbalist? The disciples said to him: He said to them: This word poses a translation problem. The literal meaning of the word is: In the second meaning, he is not received into a special group of initiates who practice meditation, but received into the chain of tradition. The Initiation Ceremony of the Masters: Only then can the ceremony of initiation and the laying on of hands take place: The purpose of this ordination is clear. Although the ordination must be performed publicly, it is of a private and mystical nature. In fact, thanks to the laying on of hands, the spiritual power of the master or, at least, part of this power "Moses having received it directly from God" is secretly transmitted to the disciple Talmud Bavli, Bava Batra, 75a. The laying on of hands began even before Moses. This tradition is perpetuated to the present day in the words of the blessing that parents give their children on Friday evening or Saturday evening, at the beginning or end of Shabbat or the festivals, which are the same as those of the priestly blessing and which refer to Ephraim and Menashe, for boys and to the matriarchs, for girls: He then opens himself up to a new perception of the celestial energies, which he may transmit in his turn. The prophet Habbakuk Hab. The disciples asked their master: Tradition and Innovation 64 4x The fact that a disciple, ordained as a master, follows a long and powerful tradition in no way weakens his initiative. He must assume his own responsibilities. After having bowed his head while receiving the semikha, the disciple raises it again immediately. The Kabbalah bears witness to the Revelation. In the eyes of his pupil, the master merely represents the support given to him by the past. Despite its profound

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respect for the past, the Kabbalah does not languish in a static attitude. The past extends into the present, renews itself, and opens up to the miracle of the future see A. Safran, *The Kabbalah*, "We are closer to the place we are going to when we are on our way than when we convince ourselves that we have reached our destination and merely have to establish ourselves. It does not merely take us from one place to another. It is the passage of the actual train of thought. The road makes things move, calls them into question, places them in the balance. It invites and disquiets, incites and solicits. For the kabbalist, living is an adventure and not a nostalgia for forms that have already been lived! This is a true dialogue, in which the conduct of the conversation is reversed. We no longer lead the conversation ourselves; we are led. No one can know in advance what will emerge from such a situation. Consequently, the time may come when we feel at a loss, defeated. The kabbalist is an eternal student. And to study means to be open to an encounter with the most radical strangeness. He is always in the process of reading and interpreting. This is a perfect summary of the epistemological objective that the Kabbalah sets itself. Through several thousands of pages and over and above the various themes discussed, openness is taguth, a deployment of the creative imagination and unblocking of the channels of the spirit. The essential question is not, What is interpretation? Interpretation is not only commentary, the fact of saying something else and of saying it better. Interpretation is the patience of sense. The messiah will always arrive late. Patience means giving time the opportunity of being time. It is the very meaning of the possibility in time of being time. It is the very meaning of the tetragrammaton. Man constructs himself, produces himself, in time, each time becoming a different man, a different life, a different experience. Man does not exist but becomes; this means that he has a duty to exist through his incessant change. This also applies on a collective level. A society that does not devise new forms of organization is signing its own death warrant. Man is always already above and beyond himself. Man is the sentinel of questioning. By preserving the Why?

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Chapter 2 : Kabbalah: Doctrine and Literature eBook: Arthur Waite: www.nxgvision.com: Kindle Store

Kabbalah is full of mysteries that originate from its symbolic writings, old kabalistic books, sacred talismans and rituals. However this jewish mysticism that came with ages doesn't prevent its followers from understanding the message of divine truth revealed by this ancient belief.

He who practices Sexual Magic every day is working with the Philosophical Stone. He who raises his Seven Snakes upon the staff acquires the following powers: The power to never die and to remain in the physical body until the consummation of the centuries. The power to govern all the elements of Nature. The power to make oneself immune against all types of firearms. The power to make oneself the master of all of creation. The power to see and hear everything. The Power to be Wise. The power to govern the Celestial Militias, etc. All that is necessary in order to work with the Philosophical Stone is to have a good woman. The only thing that we need is the woman in order to transform ourselves into gods. The Hieroglyphic is a radiant Sun and two wholesome children holding hands. This type of Cross is Phallic. Arcanum 19 is the Arcanum of the Alliance. Really, these are the passive instruments of the Great Work. The positive Principle is the Interior Magnes of Paracelsus. We need to Transmute and thereafter Sublimate the Sexual energy to the Heart. It is impossible to progress in the Great Work without the force of Love. It is easy to confuse the desire with that which is called Love. Desire is a substance that decomposes into thoughts, volitions, feelings, romances, poetries, tenderness, sweetness, anger, hatred, violence, etc. Lovers always swear that they are in love, when in reality they are only desiring. The human being does not know that which is called Love; however, we have in the very depths of our Being a principle that loves. Unfortunately, we do not have this principle Incarnated. Unfortunately, people only have Satan Incarnated. Satan does not know what Love is. Satan only knows about desire. Everyday we see many lovers that swear eternal love to each other. Desire is the great trickster. It is necessary to know how to Love. Love has its peculiar happiness and its infinite beauty. People do not know That which is called Love. Love is similar to the feelings shown by a new born baby. Love forgives everything, gives everything, it does not demand anything, it does not ask for anything, it only wants the best for the one that loves. If you want to love, be prudent ; do not confuse Love with Desire. Do not let yourself be cheated by the Great Trickster. Within yourself is an Embryo of Soul that is able to love. Really your Love is Embryonary because it is an Embryo, but if you annihilate desire you will feel that spark of Love. When you learn how to feel that Spark, then that Spark will become a Flame and you will experience That which is called Love. Strengthen your Embryo of Soul with the blessed flame of Love, and then you will achieve the miracle of your Incarnation. In Arcanum 19, a Great Alliance is established between two Souls. Man and woman must kill desire in order to achieve the Great Alliance. Reflect a bit, up until now you are just a living specter, a sleeping specter. You wretched specter, you sleep during the slumber of your physical body and after your death. You escape from the Graveyard or cemetery dreamingâ€¦ Miserable specter! You are not yet a Being. You are in dreams, you die without knowing how and are born without knowing how. Only with the Arcanum A. This is how you will become integral. You need to Be Integral. Be patient in the Great Work. If you want to incarnate your Internal Christ, then you must be sour like the Lemon. Kill not only Desire, but even the very shadow of desire. Be perfect in your thoughts, words and works. Be Pureâ€¦ Pureâ€¦ Pure..! This is the Heliogabalus Stone. The Elixir of Long Life cannot be acquired without this stone. The two columns of the Temple, Jachin and Boaz, are the Man and the Woman who are in alliance in order to work with the Philosophical Stone. The Being does not need to think. The Being does not need to search. The Students of the luminous path always fall into the Abyss of perdition when searching for Security. Do not allow yourself to be seduced by the Great Tempter. While the mind is searching for something, while the mind is searching for security, while the mind is searching around for results, it is because we are not ready for the Great Work. Satan always wants Security, Satan always wants results. Satan is always searching for something. Do not allow your mind to be poisoned by Satan. With the battling of reasoning, we waste our Mental Energy. Your

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Soul does not need to reason. It is painful to see the specters of death reasoning about problems that do not exist. Those sleeping specters are worthy of pity. LOVE When the mind does not search anymore, when it does not seek refuge, when it does not seek for security, when it does not covet more books or knowledge, when it ignores the memories of desire, then only Love will remain within us. That is what is called Love. How great it is to Love! In the middle is a couple holding hands, forming the Tao Key. This Arcanum teaches us that through transmutation we attain Final Liberation. In order to realize the work which is the Great work, we have to work with the Philosophical Stone. This is the Stone with which we must make the foundation of the Temple. He who finds the Philosophical Stone transforms himself into a God. Those who build upon the living Stone will incarnate the Verb. Those who build upon the sands will fail, and their structures will tumble into the Abyss. Those Sands are Theories, Dead Religions, etc. The Man and the Woman holding hands, and the Sun shining upon them indicates that this Arcanum is related with the Mystery of Fire. The Sexual aspect of this Arcanum we find in the Kabalistic addition: In meditating upon Saints of Medieval Times, I was able to discover that although these saints were celibate, they had worked in the Ninth Sphere in other lives, [and that] they had developed the Sacred Fire with the Sahaja Maithuna. If we analyze the life of Saint Phillip, we find that feeling love for the Divine, he fell to the ground, and upon raising himself, felt with his hand, a thoracic protrusion. He examined it and discovered that he had formed a protrusion upon the heart, and felt that the Sacred Fire of the Holy Spirit consumed him. After his death it was discovered that the artery between the heart and lungs was very thickened. He had however, lived to old age and had been able to say at which hour he was going to disincarnate. There is no doubt that he had the Sacred Fire due to the practice of the Maithuna in previous lives. Catherine de Borbon was an extraordinary mystic, this was demonstrated in her life. When she died she was buried without a coffin, but on passing her tomb many persons noticed that a strong fragrance was emitted, and many sick persons were cured. After several months the priests removed her body in order to give her a good burial, it was undecayed, and gave off a fragrance, it was placed on exhibition, the cadaver had a nasal hemorrhage, perspired, and emitted perfume, it was seated in a chair in a chapel in Italy, the eyes opened, and it remained undecayed. When the Akash, the causa causorum of Ether, and the basic principle of the Tattwas is concentrated in the sexual organs, it is then the psychic basis of the blood, and pure Akash becomes the nutriment of these Mystics. They carry this substance to the blood and can live without eating. There are initiates who can live without clothes in the snow without eating, and in order to attain this, extraordinary concentration is needed. Catherine of Siena said that she felt herself in Christ, being nourished by his blood. The relationship of the Akash with the Blood, and of the Blood with the Akash is tremendous. The Mystics concentrated in the blood of Christ and attracted only pure Akash, for this, tremendous concentration is needed and the energies have to have been transformed. In the age of gallantry, in the Renaissance, in those times of wigs, petticoats, purple cassocks, beautiful dances, fine carriages, man knew how to appreciate woman and made sacrifices for her. Man was capable of making any sacrifice for a lady; knew how to appreciate her, did not shirk even at giving his own life.

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Chapter 3 : Perseus and Medusa

Ten Luminous Emanations is a study of the ancient writings of master kabbalist Rav Ashlag that discuss the mysteries of life, the Creator and the cosmos. It's considered to be one of the most profound studies The Kabbalah Centre www.nxgvision.com look forward to seeing you in these 6 weeks of insights that can shift our perception of the world and elevate our consciousness.

Origins[edit] According to the traditional understanding, Kabbalah dates from Eden. Talmudic Judaism records its view of the proper protocol for teaching this wisdom, as well as many of its concepts, in the Talmud , Tractate Hagigah , 11ba, "One should not teach Answers to questions of transmission, lineage, influence, and innovation vary greatly and cannot be easily summarised. Terms[edit] Originally, Kabbalistic knowledge was believed to be an integral part of the Oral Torah , given by God to Moses on Mount Sinai around the 13th century BCE according to its followers; although some believe that Kabbalah began with Adam. Merkabah mysticism alluded to the encrypted knowledge within the book of the prophet Ezekiel describing his vision of the "Divine Chariot". These terms are also mentioned in the second chapter of the Talmudic tractate Hagigah. The 72 letter name of God which is used in Jewish mysticism for meditation purposes is derived from the Hebrew verbal utterance Moses spoke in the presence of an angel, while the Sea of Reeds parted, allowing the Hebrews to escape their approaching attackers. The miracle of the Exodus, which led to Moses receiving the Ten Commandments and the Jewish Orthodox view of the acceptance of the Torah at Mount Sinai, preceded the creation of the first Jewish nation approximately three hundred years before King Saul. Talmudic era[edit] Grave of Rabbi Akiva in Tiberias. He features in Hekhalot mystical literature, and as one of the four who entered the Pardes The grave of Shimon bar Yochai in Meron before An additional term also expanded Jewish esoteric knowledge, namely Chochmah Nistara Hidden wisdom. Talmudic doctrine forbade the public teaching of esoteric doctrines and warned of their dangers. In the Mishnah Hagigah 2: Ben Azzai looked and died; Ben Zoma looked and went mad; Acher destroyed the plants; Akiba entered in peace and departed in peace. In notable readings of this legend, only Rabbi Akiba was fit to handle the study of mystical doctrines. The Tosafot , medieval commentaries on the Talmud, say that the four sages "did not go up literally, but it appeared to them as if they went up". Initiates were said to "descend the chariot", possibly a reference to internal introspection on the Heavenly journey through the spiritual realms. The ultimate aim was to arrive before the transcendent awe, rather than nearness, of the Divine. From the 8th to 11th centuries, the Hekhalot texts, and the proto-Kabbalistic early Sefer Yetzirah "Book of Creation" made their way into European Jewish circles. This ethical-ascetic movement arose mostly among a single scholarly family, the Kalonymus family of the French and German Rhineland. Medieval emergence of the Kabbalah[edit] The 13th-century eminence of Nachmanides , a classic rabbinic figure, gave Kabbalah mainstream acceptance through his Torah commentary Modern scholars have identified several mystical brotherhoods that functioned in Europe starting in the 12th century. Some, such as the "Iyyun Circle" and the "Unique Cherub Circle", were truly esoteric, remaining largely anonymous. There were certain Rishonim "Elder Sages" of exoteric Judaism who are known to have been experts in Kabbalah. One of the best known is Nahmanides the Ramban "whose commentary on the Torah is considered to be based on Kabbalistic knowledge. Another was Isaac the Blind " , the teacher of Nahmanides, who is widely argued to have written the first work of classic Kabbalah, the Bahir Book of "Brightness". Many Orthodox Jews reject the idea that Kabbalah underwent significant historical development or change such as has been proposed above. After the composition known as the Zohar was presented to the public in the 13th century, the term "Kabbalah" began to refer more specifically to teachings derived from, or related to, the Zohar. At an even later time, the term began to generally be applied to Zoharic teachings as elaborated upon by Isaac Luria Arizal. Lurianic Kabbalah[edit] The leading scholars of Safed in 16th-century invigorated mainstream Judaism through new legal, liturgical, exegetical and Lurianic-mythological developments. Following the upheavals and

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dislocations in the Jewish world as a result of anti-Judaism during the Middle Ages , and the national trauma of the expulsion from Spain in 1492, closing the Spanish Jewish flowering, Jews began to search for signs of when the long-awaited Jewish Messiah would come to comfort them in their painful exiles. In the 16th century, the community of Safed in the Galilee became the centre of Jewish mystical, exegetical, legal and liturgical developments. The Safed mystics responded to the Spanish expulsion by turning Kabbalistic doctrine and practice towards a messianic focus. Moses Cordovero and his school popularized the teachings of the Zohar which had until then been only a restricted work. The author of the Shulkhan Arukh the normative Jewish "Code of Law" , Yosef Karo " , was also a scholar of Kabbalah who kept a personal mystical diary. Moshe Alshich wrote a mystical commentary on the Torah, and Shlomo Alkabetz wrote Kabbalistic commentaries and poems. The messianism of the Safed mystics culminated in Kabbalah receiving its biggest transformation in the Jewish world with the explication of its new interpretation from Isaac Luria " , by his disciples Hayim Vital and Israel Sarug. I have found it written that all that has been decreed Above forbidding open involvement in the Wisdom of Truth [Kabbalah] was [only meant for] the limited time period until the year 5, C. From then on after is called the "Last Generation", and what was forbidden is [now] allowed. And permission is granted to occupy ourselves in the [study of] Zohar. And from the year 5, C. And because in this merit King Mashiach will come in the future"and not in any other merit"it is not proper to be discouraged [from the study of Kabbalah]. The Vilna Gaon says, "There was never any ban or enactment restricting the study of the wisdom of Kabbalah.

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Chapter 4 : Arcanum 19 “ Koph x§ ” Gnostic Studies

The Kabbalah and Study Interpreting means to have an effect on the destiny of individuals and the world; it means giving this destiny a new course, taking the absolute responsibility for it and being ready to pay the price.

The anthropologist and Hebrew scholar Raphael Pattai, the Kabbalah scholar Moshe Idel, others, and myself have all used the term independently. Each person is referring, in a different way, to the sexual symbolism that lies at the core of the Holy of Holies, the Secret of the Cherubs. These teachings understood implicitly that the sexual models the erotic. They viewed the sexual act itself as a great sacred mystery that reflects the deepest truths of the spirit. Most of these teachings are hidden, for two reasons: Yet in all quests after the mysteries, the first source is never textual; it is, rather, the soul itself. I knew that the sexual, if liberated and ethically expressed, must somehow hold the mystery of return to the much larger than sexual Eros. Moreover, I was convinced that the vitality of paganism and the goddess cults, stripped of their non-ethical practice, had much to offer us in the renewal of the old religion for our postmodern souls. And yet, a prima facie reading of the sources did not seem to support my intuitions. It enigmatically alluded to the secret of the cherubs, and cited the key Talmudic texts that I adduce in the second and third chapters of this work. Helpful too was an excellent short monograph by Saul Lieberman on the esoteric mystery of the Song of Songs, to which I was referred by Daniel Abrams. The same is true of a number of articles by Moshe Idel, most important among them being Sexual Praxis in Kabbalah. What is true of virtually all the works cited here is that while they note that there is a mystery and that it is connected to sex, Eros, and the Temple, they do not examine the nature of Eros, using it for the most part as a kind of evocative catchphrase and often not distinguishing between it and sexual vitality. Similarly, they do not suggest sex as a model for Eros, nor do they make our essential suggestion that the term Shechina in many passages is virtually identical to Eros, or that the exile of the Shechina is the exile of the erotic into the sexual. Most importantly, however, they do not unpack distinct and specific paths of Eros that are modeled by the sexual. And yet, Eros in one of its important expressions is interconnectivity, and I happily acknowledge my debt to all the important work that informed my thinking in this book. To the best of my knowledge, this work is the first modern attempt not only to establish the existence of such an esoteric body of knowledge, but also actually to gather and interpret the essence of Hebrew Tantra. The ten paths discussed here are unpacked in a more scholarly manner in a significantly longer forthcoming work on the subject, *The Erotic and the Holy*. In this work, we approach the material not in an academic scholarly sense, but as part of the chain of tradition, receiving, interpreting, and adding to the ancient wisdom. According to Gafni, most people assume that eros is just another word for sex. It is to feel the palpable love that dissolves the walls of ego, anger, and anxiety. As in his previous book *Soul Prints*, Gafni remains eloquent and intelligent while also offering accessible insights. Rather, he uses brief essays, ancient teachings, and heartfelt wisdom to help us nurture our erotic potential even as we face our aging bodies and shadowy desires. At its core, this is a worthwhile book about living with great love and great spirit, written by an author who obviously does both. From Publishers Weekly From the author of *Soul Prints* comes this book about the profound link between sex and spirituality. Gafni, a Kabbalah scholar, television host and rabbi, argues thoughtfully and thoroughly that the erotic and the holy are one and the same. He carefully reclaims the word eros, broadening it from the narrow sexual meaning it has today to encompass a larger life force: In this context, eros is synonymous with the divine and the sacred. Gafni meticulously builds on this central argument with generous helpings of parables and stories from mystical texts, observing that we often lead nonerotic although not necessarily nonsexual lives. He invites readers to learn to fill their emptiness with eros rather than its pale imitations. Those frustrated with the sparse documentation of his argument can look forward to his upcoming two-volume scholarly work expanding on the material in this fascinating book. Copyright Reed Business Information, Inc. This text refers to an out of print or unavailable edition of this title.

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Chapter 5 : Sex: The Secret Gate to Eden (Video) - IMDb

Here, we explore the mysteries of the divine names, including some of Gikatilla's insights into the significance and purpose of each name. Gikatilla examines the names of God corresponding to the sefirot in ascending order, starting with the last sefirah, Malkhut, and moving to the first, Keter.

There is a subtle connection to the world of Islam in this specific Torah Reading. First, according to Kabbalah, the story is really about how we must learn to bind and sacrifice our own ego and selfishness in order to better serve our fellow-man through the will of our soul. Abraham represents the goodness of our soul. Isaac is a code for our ego, the ugly self-interest that we must bind and slaughter so that we can love our neighbors unconditionally. Our neighbors include Muslims and Christians and Hindus and all humankind. Thousands of Muslims circle it every day and a billion Muslims turn to face it during their prayers five times a day. The tefillin phylacteries worn each day by the Children of Israel are also a black cube. According to both Kabbalah and Islam, there are seven heavens, or seven dimensions in the spiritual world that directly influence our world. This is why there are seven notes of music, seven seas, seven continents and seven days in the week. We have seven layers of negativity within us and we want to bind and slaughter those selfish layers that make us treat others with disrespect. The Zohar explains this is the secret behind Abraham binding his son Isaac. Each of us are required to sacrifice our ego for the sake of sharing with others. The tefillin act like an antenna that draws down a powerful spiritual force from these seven dimensions that negates and sacrifices the influence of our selfish nature and ugly ego. The purpose of Hajj for Muslims is to connect to the same event of Abraham binding Isaac Muslims relate this to Abraham binding his son Ishmael. The connection is profound. Only Kabbalah explains the true spiritual purpose. For updates on course info, pricing and starting date on the upcoming "Unredacting Jesus" course by Billy Phillips, please register your email Success! Now check your email to confirm your subscription. There was an error submitting your subscription. First Name Email Address We use this field to detect spam bots. If you fill this in, you will be marked as a spammer. Unsubscribe at any time. He has been instrumental in helping to make Kabbalah accessible for the masses working on both private and public projects under the guidance of Kabbalist Rav Berg. He has lectured on a variety of topics, most notably the profound connection between Kabbalah, Christianity, Islam and the world of Science. You may also like

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Chapter 6 : Mysteries of the Kabbalah - PDF Free Download

The Mystery of Love. The core ideas in The Mystery of Love began germinating when Marc encountered a Talmudic passage, some twenty-five years ago, which described the sexual drive as the Lion of Fire residing in the holy of holies in the temple.

In the middle part of the plate is an old Hermit who is advancing forward, pointing out the path by holding in his left hand a lamp known as the lamp of Hermes, wisdom. With his right hand he holds on to the staff of the patriarchs, which represents the spinal column with its seven churches. The prudent and wise Hermit is wrapped up in the protecting mantle of Apollonius, which symbolizes prudence. The palm of victory is behind him. In the superior part of the plate is a sun that shines with three rays, indicating the three primary forces that descend to unite with the moon. The moon ascends and the sun descends, indicating that we need to transform the moon into the sun through transmutation. We need to convert the lunar bodies into solar bodies with the Arcanum A. Arcanum Nine clearly indicates the nine spheres of the atomic infernos of nature and the nine spheres of the nine heavens. This arcanum also points out the nine planets represented in the nine spheres of the planet Earth. The initiate must descend to the nine submerged spheres to later win the nine heavens corresponding to each planet. This arcanum in its more elevated form is the Ninth Sphere, sex. In the ancient temples, the descent into the Ninth Sphere was the maximum ordeal for the supreme dignity of the Hierophant. Hermes, Buddha, Jesus Christ, Zoroaster, Dante, and many other great initiates had to pass this maximum ordeal, the descent to the Ninth Sphere, in order to work with the fire and the water which originated the worlds, beasts, men and gods. Every authentic White Initiation starts here. In the Ninth Sphere, or ninth stratum of the Earth, in the center of the Earth, in the very heart of the Earth, the sign of the infinite is found resplendent. This sign has the form of an eight. The sign of the infinite is the Holy Eight. In this sign the heart, brain, and sex of the genie of the Earth are represented. The secret name of this genie is Changam. The Zohar emphatically warns us that in the depths of the abyss lives the Protoplasmic Adam, the differentiating principle of the souls. With that principle we have to execute a struggle to the death. This struggle is terrible: It is obvious that in a human being all the forces are rotating over the base of the Holy Eight. One who wants to enter into the city of nine doors, mentioned in The Bhagavad Gita, must resolve to descend to the flaming forge of Vulcan. In the human organism the Ninth Sphere is sex. One who wants to realize the Self has to descend to the Ninth Sphere to work with the water and the fire in order to achieve the Second Birth. The flaming forge of Vulcan is found in the Ninth Sphere sex. There, Mars descends in order to retemper his flaming sword and conquer the heart of Venus the Venustic Initiation. Heracles descends in order to clean the stables of Augeas our animal depths. The fetus remains nine months within the maternal womb. In order for a planetary humanity to be born, nine ages are necessary in the womb of Rhea, Tonantzin, Cybele, or Mother Nature. As well, it is obvious that one has to descend into the Ninth Sphere in order to be gestated and to achieve the Second Birth. This refers to the building of the solar bodies. No one can enter into the Kingdom if they are dressed with lunar rags. One has to build the solar bodies and this is only achieved by transmuting the creative energy. In Egyptian theogony, these solar bodies are represented by the Egyptian Sahu. No one has the right to sit at the table of angels if they are not dressed with the solar bodies. We have to build To Soma Heliakon, the body of gold of the solar human being. Those who want the realization of the Self must be ready to renounce everything: One must have a center of gravity, a permanent center of Consciousness. It is the root of all our suffering and pain. It lives in accordance to its own conditioning. We have to reduce it to cosmic dust in order to have our Consciousness awake, in order to see the path. By knowing, we understand what it is to see, hear, and touch the great realities. When descending to the Ninth Sphere, we put ourselves in agreement with the planetary organism in which we live. This is by the law of concomitancies, or the law of relations. Those who work in the Ninth Sphere have descended to the bottom of their real aspect. If they have been working in the Ninth Sphere, then when they die they will see that they really live in that region the

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Ninth Sphere is the center of the earth. Of course, those who will notice this will be the ones that have awakened their Consciousness. We must warn the neophyte that supreme pain exists within the Ninth Sphere, just as Dante explains in his Divine Comedy. Dante states that some of the condemned have tears coagulated in their eyes, and others have the water rising up to their creative organs. One needs to know how to understand. One needs to know how to learn to suffer, to be submissive. Those who are not are the ones that fail. It is impudent to want to find happiness in the Ninth Sphere. This is because the realization of the inner Self has a price. It costs the same life. Was it not perhaps Hiram Abiff who was assassinated and sought by twenty-seven Masters? There are great pains in the Ninth Sphere, up to the moment that one reaches the Second Birth. When Jesus said to Nicodemus that he had to be born again, Nicodemus did not understand. Jesus knew the great mystery. Could someone ever depart from the Ninth Sphere? Yes, when one reaches the Second Birth. In the residence of love, in the Temple of the Twice-born, I found other brothers and sisters that had also worked intensely in the flaming forge of Vulcan sex. All of them were shining gloriously within the divine, indescribable enchantments of Holy Friday. We were reunited in order to comment about our struggles and pains. We had been victorious. But, all of this is the beginning of beginnings, the foundation of foundations. There is something more about this, and it is necessary for you to be informed about it. If a Twice-born, or someone who has reached Adept hood, is intent to reach the Angelic state, this person has to descend again to the profound well of the universe, to the Ninth Sphere. Then, when finished with that work, the Twice-born must rise up the ladder Luciferic ladder, in order to reach the angelic state. If this being wants to be an Archangel, Principate, Throne, or Cherubim, he or she must do the same: We must understand and distinguish between what it means to fall and what it means to descend. One who is already decapitated cannot be recapitated. On the eve of entering the Absolute, one has to descend to the Ninth Sphere. If the Second Birth is achieved, the sexual act remains prohibited. One needs to obey. This is not pleasure, but pain and sacrifice. One must descend and one must suffer upon the Luciferic ladder. We need to transform ourselves into Masters, as much as with the superior forces, as the inferior forces. The Father who is in secret commands; He knows what must be done. Only by receiving His order can one descend. Those who fall are the only ones that lose their initiatic degrees, never those who descend. By finishing the work, the commands are received and the sexual union is not performed in a capricious way. The Father is the owner of this act and the order has to come from the Father. The sexual union does not belong to us, but to the Father. The law of the Leviathan is the law of the Mason that has already passed all of the works or esoteric degrees. Since he is already decapitated he cannot be recapitated. This Mason cannot receive damage, neither from above, nor from below. He lives in harmony with the law, the great law. This is the superior knowledge of esoteric Masonry. When one does not have ego anymore the malignity will disappear and the individual will only know how to do the will of the Father. When He commands, His orders must be fulfilled. One begins to gain liberation from the Ninth Sphere when one converts oneself into a Paramarthasattya an inhabitant of the Absolute. Then, one submerges into the Abstract Joy. But before going there, a humiliation will occur. One needs to return to descend; otherwise one violates the law of Leviathan, the Seal of Solomon. This is the Ninth Sphere, sex. Only those that have reached absolute Chastity will be saved.

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Arthur Edward Waite, commonly known as A. E. Waite, was an American-born British poet and scholarly mystic who

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wrote extensively on occult and esoteric matters, and was the co-creator of the Rider-Waite Tarot deck. As his biographer R. A. Gilbert described him, "Waite's name has survived because he.

Chapter 9 : Kabbalah Centre - Wikipedia

The Kabbalah Centre International is a non-profit organization located in Los Angeles, California that provides courses on the Zohar and Kabbalistic teachings online as well as through its regional and city-based centers and study groups worldwide.