

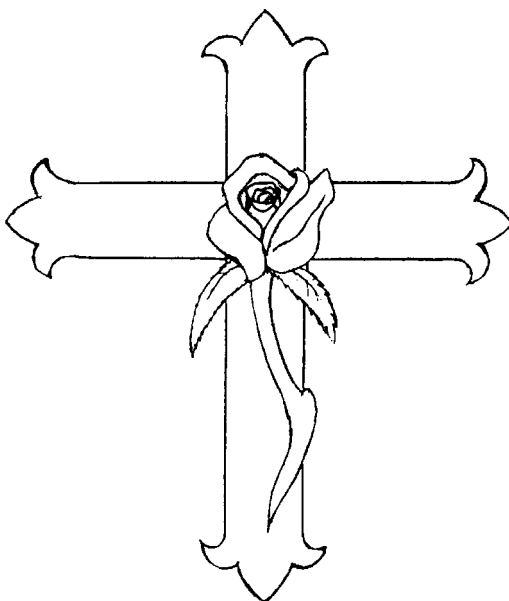
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**The Secret Wisdom of the Lesser World  
or Microcosm By G.H. Frater D.D.C.F.**

**R . R . E T A . C .**

**ZELATOR ADEPTUS MINOR**

**⑤=⑥**



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## The Microcosmic Man

Thou shalt know that the whole Sphere of Sensation which surroundeth the whole physical body of man is called, "The Magical Mirror of the Universe." For therein are represented all the occult forces of the Universe projected as on a sphere, convex to the outer, but concave to the man. This sphere surroundeth a physical body of the man as the celestial heavens do the body of a star and a planet, having their forces mirrored in its atmosphere. Therefore, its allotment or organization is the copy of that greater world or Macrocosm. In this, "Magical Mirror of the Universe," therefore, all the ten sephiroth are projected in the form of a Tree of Life as in a solid sphere.

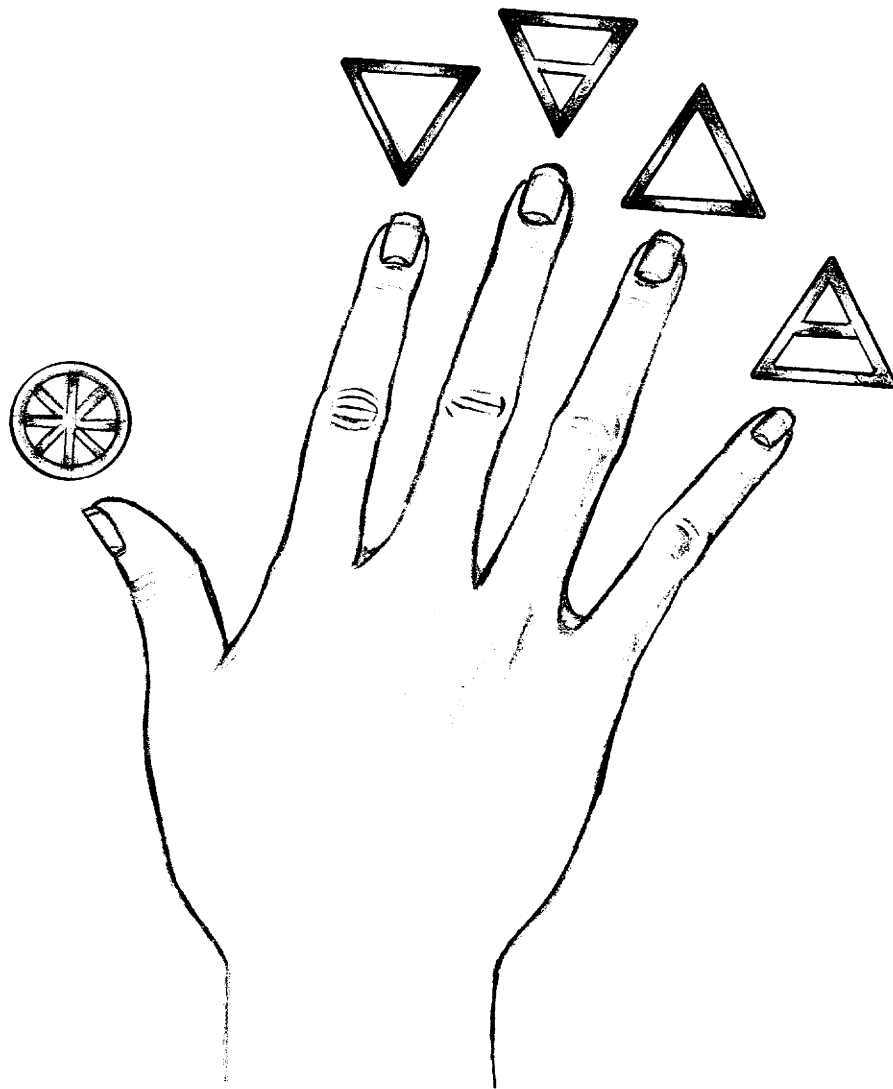
A man's physical body is within the ten sephiroth projected in a sphere. The divisions and parts of the body are formed from the sephiroth of the Tree of Life, thus:

rtk is above the crown of the head and represents a crown which, indeed, is powerful, but requires one worthy to wear it. It is the crown of the head. In the crown of the head is placed the faculty of the Neschamah, which is the power of aspiration unto that which is beyond. This power of the Neschamah is especially attributed unto the Supernal Triad in Assiah, of which there are three manifestations which are included in the general concept of the Neschamah.

From hmkj and hnyb are formed the sides of the brain and the head. Therein exist the intellectual faculties of wisdom and understanding, shining into and illuminating their inferior, the Ruach. They are the mansions of the practical administration of the intellect, whose physical showing forth is by reflection in the Ruach. In "The Magical Mirror of the Universe," or the Sphere of Sensation, man is placed between four pillars of the Tree of Life as projected in a sphere. These keep their place and move not.

But the man himself places in his Sphere of Sensation that point of the Zodiac which ascended at the moment of his birth and conception (for the same degree of the Zodiac ascendeth as both, otherwise the birth could not take place). Which is to say that those times, the same degree of the Zodiac that is ascending in the east of the heavens of the star whereon he is incarnated. Thus does he remain during that incarnation, facing that particular point in his Sphere of Sensation. That is to say, this sphere **does not revolve** about the physical body.

From dsj and hrwbg are formed the arms. Therein exists the faculties of operative action, and at their extremities are the symbols of the four elements and the Spirit. Thus: thumb - Spirit, third finger - Fire, index finger - Water, little finger - Air, second finger - Earth. The arms are the manifestors of the executive power of the Ruach, and therein are the faculties of touch strongly expressed.



From trapt is formed the trunk of the body, free from the members, and therein as a receptacle of influences, are situated the vital organs. The blood is Spirit mingled with and governing the watery principle. The lungs are the receptacles of Air which temperate the blood as the wind does the waves of the sea the mephitic impurities of the blood in its traversal of the body requiring the dispersing force of the Air, even as the sea under a calm, does putrefy and become mephitic.

The heart is the great center of the action of Fire leading its terrible energy as an impulse under the others. Thence cometh from the fiery nature the red color of blood.

The part above the heart is the chief abode of the **Ruach**, as there receiving and concentrating the other expressions of its sephiroth. This part is the central citadel of the body and is the particular abode of the lower and more physical will. The Higher Will is in rtk of the body. For the Higher Will to manifest it must be reflected into the Lower Will by the Neschamah. This Lower Will is immediately potent in the lower

membranes, and thus, in the region about the heart, is the Lower Will seated like the king of the body upon its throne.

The concentration of other faculties of the Ruach, in and under the presidency of the will, at the same time reflecting the administrative governance of hmkj and hnyb, is what is called the human consciousness. That is, a reflection of the two creative sephiroth under the presidency of the four elements, or the reflection of Aima and Abba as the parents of the human hwhy. But the human Neschamah exists only when the Higher Will is reflected by the agency of aspiration from rtk into the lower body, and when the flaming letter c is placed like a crown on the head of the Microprosopus. Thus only does the human will become the receptacle of the Higher Will in the action of the Neschamah, which is the link therewith.

The Lower Will is the human hwhy an angry and jealous god, the shaker of the elements, the manifestor in the life of the body. But illuminated by the Higher Will, he becometh hwhy, no longer angry and jealous, but the self-sacrificer and the anointing and reconciling one.

This is in regards to the action of the more physical man. Unto this Ruach is also represented the reflection of the Macrocosmic Universe in the Sphere of Sensation. They surround the Ruach and the natural man feeleth them vaguely but comprehendeth them not. The faculty of the Earth are shown forth in the organs which digest and putrefy, casting forth the impurities, even as the Earth is placed above the Qlippoth.

Thou wilt say, then, that the Ruach cannot be the reasoning mind, since it reflecteth its reason from hmkj and hnyb, but it is the executive faculty which reasoneth, which worketh with and combineth the faculties reflected into it. The reasoning mind, therefore, is that which useth and combineth the principia of hmkj and hnyb so that the parts of hmkj and hnyb which touch the Ruach are the initiators of the reasoning power. The reasoning itself is a process and a simulacrum of the action of the Higher Wisdom and understanding. *For the Air is not the Light, only the translator of the Light.*

Yet, without the Air, the operation of the Light could not so well be carried out. The words Ruach, and Spirit, also meaneth Air. It is like a thing that goeth out though knowest not wither, and cometh in though knowest not whence.

"The wind bloweth where it listeth, and thou hearest the sounds thereof, but canst not tell whence it cometh nor whether it goeth. So is everyone that is born of the Spirit."

The Air, the Ruach, permeateth the whole physical body, but its concentrated influences are about the heart. Yet, were it not for the boundary force of hmkj and hnyb above of the Sphere of Sensation surrounding it, and of twklm below, the Ruach could not concentrate under the presidency of the name, and the life of the body would cease. Thus far concerning the Ruach as a whole, it is the action of the will in trapt.

From jxn and dwh are formed the thighs and the legs. They terminate in the symbols of five, as do the arms, but they are not so moveable, owing to the effect of twklm. In them are placed the faculties of support in firmness and balance; they show the more physical qualities of the Ruach. In them is the sustaining force of the Ruach. They are the affirmations of the Pillars of the sephiroth, as answering to the passive,

the arms more answering to the Pillars which are active. They are the columns of the human temple.

From *dwsy* are formed the generative and excretory organs, and therein is the seat of the lower desires, as bearing more on the double nature of, on the one hand, the rejection of the Qlippoth, and on the other hand, the simulacrum of the vital forces in *trapt*. It is the special seat of the automatic consciousness. That is, not the will, but the simulacrum of the will in *trapt*. *dwsy* is the lowest of the sephiroth of the Ruach, and representeth, "fundamental action." It, therefore, governeth generation. In *dwsy*, therefore, is the automatic consciousness or the simulacrum of the will. This automatic consciousness is to the Nephesch what the *tud* action is to the Ruach.

Thus, there being a simulacrum or reflection of the heart and vital organs in the parts governed by *dwsy*, if the consciousness of *trapt* be given unto this wholly, it shall pave the way for disease and death. For this will be the withdrawing of the vital forces of the name, which are in the citadel of *trapt*, to locate them in *dwsy*, which is a more easily attacked position. For the automatic consciousness is the translator of the Ruach unto the Nephesch.

From *tuklm* is formed the whole physical body under the command and presidency of the Nephesch. The Nephesch is the subtle body or the refined astral light upon which, as on an invisible pattern, the physical body is extended. The physical body is permeated throughout by the rays of the Ruach, of which is the material completion. The Nephesch shineth through the material body and formeth the Magical Mirror or Sphere of Sensation. This Magical Mirror or Sphere of Sensation is an imitation or copy of the Sphere of the Universe. The space between the physical body and the boundaries of the Sphere of Sensation, is occupied by the Ether of the astral world. That is to say, the container or recipient of the astral rays of the Macrocosm.

The Nephesch is divided into seven palaces, combining the sephirotic influence in their most material forms. That is, the world of passions dominated by the Ruach, or by the world which is beyond. Or otherwise said its sephiroth are passionate, expressing a passionate dominion. Thus, its three Supernal sephiroth, *r tk*, *hmkj* and *hnyb* are united in a sense of feeling and comprehending impressions. Its *dsj* is expressed by laxity of action, and its *hrwbg* by violence of action. Its *trapt* is expressed by, more or less, sensual contemplation of beauty and love of vital sensation. Its *dwh* and *jxn* is expressed by physical well-being and health. Its *dwsy* is by physical desire and gratification. Its *tuklm*, by absolute increase or dominion of matter in the material body.

The Nephesch is the real, actual body of which the material body is only the result through the action of the Ruach, which by aid of the Nephesch, formeth the material body by the rays of the Ruach, which do not ordinarily proceed beyond the limits of the physical body. That is to say, in the ordinary man, the rays of the Ruach rarely penetrate into the Sphere of Sensation. Shining through infinite worlds and darting its rays through the confines of space in this Sphere of Sensation, is placed a faculty even as a light is placed within a lantern. This is, in a certain sense, placed in the apperture of the upper part of the Ruach where it acts on the rays from *hmkj* and *hnyb* which govern the reason - *tud*. This faculty can be thrown downward into the

Ruach, and thence, can radiate into the Nephesch. It consists of seven manifestations answer to the hexagram, and it is like the soul of the Microprosopus or the \yhl a of the human Tetragrammaton.

Therefore, in the head, which is the natural and chief seat, are formed the seven apertures of the head. This is the spiritual consciousness as distinct from the human consciousness. It is manifested in seven, as just stated, or in eight if tud be included. The Father is the Sun, hmkj. The Mother is the Moon, hnyb. The wind beareth it in its bosom, the Ruach. Its nurse is the Earth, the Nephesch. The power is manifested when it can be vibrated through the Earth.

The following is the true attributions of the seven apertures of the head: right ear - L; right eye - A; mouth - B; right nostril - F; left ear - K; left eye - 5; left nostril - C. These latter represent here the sonofirerous sense. The right and left eye, the luminous sense, as the Sun and the Moon are the illuminaries of the Macrocosm. The right and left nostrils through which the breath passes, giving strength to the physical body are under F and C. The Mouth is under B, the messenger and the speaker.

The spiritual consciousness is a focus of the action of the Neschamah. The lower will power should control the descent of the spiritual consciousness into the Ruach, and then into the Nephesch, for the consciousness must descend into the Nephesch before the image of the Sphere of Sensation can be perceived. This so because it is only the rays of the Ruach permeating the Ruach that can take cognizance thereof. This faculty of the spiritual consciousness is the seat of thought.

Thought is a light proceeding from the radiation of this spiritual consciousness, traversing the Ruach as Light traverses Air, and encountering thereafter the symbols reflecting in the Sphere of Sensation, or "Magical Mirror of the Universe." These symbols are, by its radiation (i.e. that of thought), reflected again into the spiritual consciousness where they are subjected unto the action of the reasoning mind and the lower will. That is, in the ordinary, natural man, when awake, the thought acteth through the Ruach and is subject, when there, to the action of the lower will, and submitted to the reasoning power derived as aforesaid from hmkj and hnyb. But in the ordinary man when sleeping and in the mad man, the idiot, and the drunkard, the process is not quite the same.

In the sleeping man, the concentration of the Ruach in his heart during the waking time hath produced a weakening of the action of the Ruach in its subsidiary sephiroth in the physical body. To preserve the salutary conjunction of the Ruach with the Nephesch in the physical body (whose limits are fixed by the sephiroth of the Ruach), it is necessary to weaken the concentration in trapt to repair the strain which is produced by the concentration of the Ruach therein during the waking state. This reflux of the Ruach into the subsidiary sephiroth produces naturally a weakening of the lower will; the Ruach, therefore, does not reflect so clearly the reasoning faculty. The thought of the spiritual consciousness reflecteth the image in a confused series, which are only partially realized by the lower will (This is as regards to the ordinary natural man in sleep).

In the mad man, as considered apart from obsession (thought obsession is frequently the accompanying of mania, and still more frequently, its cause), the thought and lower will are very strongly exercised to the detriment of the reasoning faculty. That

is, there is an alliance between the two former which overpowereth the action of hmkj and hnyb in the latter.

Monomania is shown in the consideration of only one certain symbol which is too attractive to the will. A chain of thought is, therefore, simply a graduated vibration arising from the contact of a ray of thought with a symbol. If controlled by the reasoning power and licensed by the will, such vibrations will be balanced and of equal length. But if uncontrolled by the Lower Will and the reason, they will be unbalanced and inharmonious (that is, of uneven length).

In the case of the drunkard, the equilibrium of the Sphere of Sensation and consequently that of the Nephesch, is disturbed. In consequence, the thought rays are shaken at each vibration so that the Sphere of Sensation of the Nephesch is caused to rock and waver at the extremities of the physical body where the Ruach action is bounded. The thought, therefore, is dazzled by the symbol of the Sphere of Sensation in the same way as the eyes can be dazzled in front of a mirror if the latter is shaken or waved. The sensation, therefore, then conveyed by the thoughts is that the Sphere of Sensation oscillating and almost revolving around the physical body, bringing giddiness, sickness, vertigo and the loss of idea of place and position. Nearly the same may be said of sea-sickness and the action of certain drugs.

Restoration of the equilibrium of the Sphere of Sensation after this naturally produces a slackening of the concentration of the Ruach in trapt, whence sleep is an absolute necessity to the drunkard. This is so imperative that he cannot fight against the need. If he does so, or if this condition be constantly repeated, the thought rays are launched through the Sphere of Sensation so irregularly and so violently that they pass its boundary without either the Lower Will or the reasoning power, or even the thought itself, consenting thereto; the latter is, therefore, without protection of the will. Thence, arises the condition of delirium, and tremors. An opening is made in the Sphere of Sensation which is unguarded, and through which hostile influences may enter. But this latter cometh under the heading of obsession.

All thought action in the spiritual consciousness originateth in radiation, and radiation is as inseparable from the spiritual consciousness as it is from Light.

This spiritual consciousness is the focus of the action of the Neschamah. The spiritual consciousness is, in its turn, the throne or vehicle of the life of the Spirit which is the Chiah; these combined form the chariot of the Higher Will which is in rtk. Also, it is the particular faculty of the Neschamah to aspire unto that which is beyond. The Higher Will manifests itself through the Yechidah. The Chiah is the real life principle, as distinct from the more illusionary life of the physical body. The shining flame of the Divine Fire, the rtk of the body, is the real self of the incarnation. Yet only few of the sons of men know it, or feel its presence. Still less, do they believe in or comprehend those higher potencies - Angelic, Archangelic, or Divine, of which the manifestation directly touching the Yechidah is the Higher Genius.

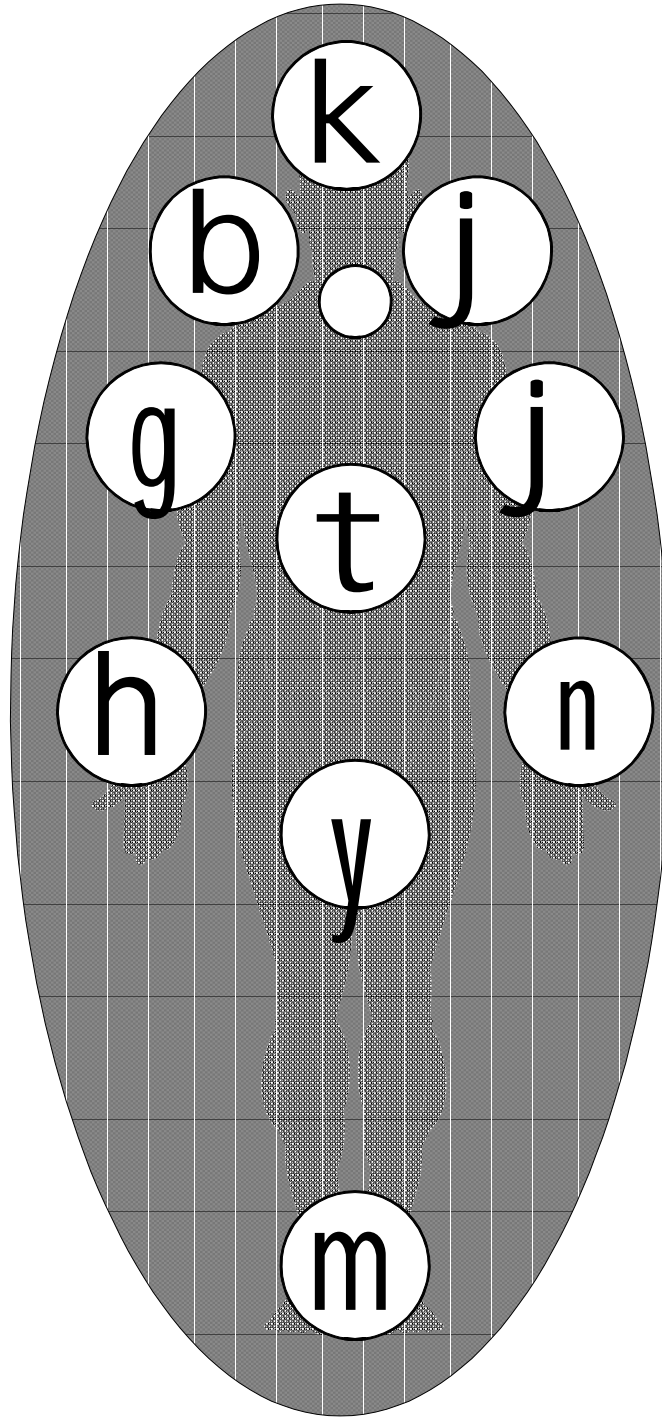
This Yechidah in the ordinary man can but rarely act through the Spiritual consciousness since for it to do so, the king of the physical body, that is the Lower Will, must rise from his throne to acknowledge his superior. This is the reason why, in some cases, when sleeping does the Higher Will only manifest itself by dream unto the ordinary man.

In other cases, it may be manifested; at the times through the sincere practice of religious rights or in cases where the opportunity of self-sacrifice occurs. In all these cases, the lower will hath, for a moment, recognized a higher form of itself, and the *why* of the man hath reflected from the Eternal Lord the Higher Self. This Yechidah is the only part of man which can truly say - *hyha*, I am. This is but the *rtk* of Assiah of the Microcosm, that is, it is the highest part of man as man. It is that which toucheth the manifestor of the higher and greater range of being. This Yechidah is, at the same, the higher human self and the lower genius -- the God of man, the Atziluth of his Assiah, even as the Chiah and the Neschamah form his Briah, and Ruach his Yetzirah. This is the Higher Will and the Divine Consciousness, as *tud* is the spiritual consciousness, *trapt*, the human consciousness, and *dwsy* the automatic consciousness. It is the Divine Consciousness because it is the only part of man which can touch the all-potent forces. Behind Yechidah are Archangelic forces of which the Yechidah is the manifestor. It is, therefore, the lower genius or viceroy of the Higher Genius which is beyond, an Angel Mighty and Terrible. This Great Angel is the Higher Genius beyond which are the Archangelic and the Divine.

Recall the *trapt* clause of the Adeptus Minor Initiation: "I further solemnly promise and swear that with Divine permission I will from this day forward apply myself unto the Great Work which is to purify and exalt my spiritual nature, that with Divine aid I may at length attain to be more than human, and thus gradually raise and unite myself to my Higher and Divine Genius, and that in this event, I will not abuse the great power entrusted unto me." Note that this clause answereth unto *trapt*, seeing that it is the lower will that must apply itself unto this work because it is the king of the physical man. All of the Shining Ones (whom we call angels) are Microcosms of the Macrocosms of Yetzirah, even as man is the Microcosm of the Macrocosm of Assiah. All Archangelic forms are Microcosms of the Macrocosms of Briah, and the Gods of the sephiroth are consequently the Microcosms of the Macrocosm of Atziluth. Therefore apply this perfecting to the spiritual nature as the preparation of the pathway for the shining light, the Divine Light.

The Evil Persona of man is in the sphere of the Qlippoth, and the devils are the Microcosm and the Macrocosm of the Qlippoth. This Evil Persona has its parts and divisions, and it is the part which touches the *t\kl m* of the Nephesh which is its *rtk*. Tremble, therefore, at the evil forces which be in thy own Evil Persona. And, as above the *rtk* of a man are his angelic and other forms, so below the *t\kl m* of the Evil Persona are awful forms, dangerous even to express or think of.





Physical Body on the Tree of Life