

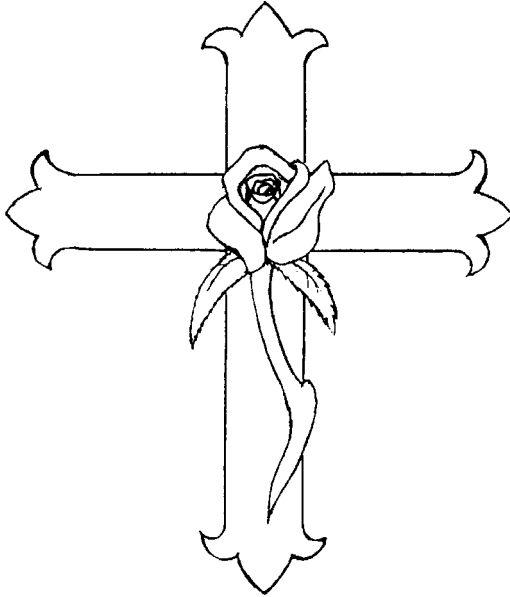
U2	U3	U4	U5
----	----	----	----

**Task to be Undertaken by the Adeptus
Minor**

R . R . E T A . C .

ZELATOR ADEPTUS MINOR

⑤-⑥



THIS MATERIAL IS PRIVATE AND HAS BEEN LENT TO ME ON TRUST, TO RETURN ON DEMAND. IT CONTAINS NOTHING OF PECUNIARY VALUE AND NOTHING PERSONAL TO MYSELF. I HEREBY DIRECT MY LEGAL REPRESENTATIVES WHOMSOEVER, IN CASE OF MY DEATH OR INCAPACITY, TO RETURN THE SAME AT ONCE, UNREAD AND UNOPENED, TO G.H. FRATER P.C.A., AT 14050 CHERRY AVENUE, SUITE R-159, FONTANA, CALIFORNIA, 92337.

U3

This, then, is the task to be undertaken by the Adeptus Minor: to expel from the sephiroth of the Nephesch the usurpation by the evil sephiroth; to balance the action of the sephiroth of the Ruach and those of the Nephesch; to prevent the Lower Will and human consciousness from falling into and usurping the place of the automatic consciousness; to render the king of the body, the Lower Will, obedient to and anxious to execute the commands of the Higher Will, that he be neither an usurper of the faculties of the Higher, nor a sensual despot - but an initiated ruler, and an anointed king, the viceroy and representative of the Higher Will, because inspired thereby, in his kingdom which is man. Then shall it happen that the Higher Will, i.e., the Lower Genius, shall descend into the royal habitation, so that the Higher Will and the Lower Will shall be as one, and the Higher Genius shall descend into the Kether of man, bringing with him the tremendous illumination of his Angelic nature. And the man shall become what is said of Enoch, "And Chanokh (Enoch) made himself to walk with God and he was not, for God took him (Genesis, 5:24)."

U2 U4

Then also this shall thou know, that the Nephesch of the man shall become as the Genius of the Evil Persona, so that the Evil Persona itself shall be as the power of the Divine in the Qlipboth as it is said: "Wither shall I go from Thy Spirit, or wither from Thy presence shall I flee? If I ascend up to Heaven, Thou art there. If I make my bed in hell, behold Thou art there (ps.cxxxix)."

Therefore even the Evil Persona is not so evil when it fulfilleth its work, for it is the beginning of a dim reflection of the Light unto the Qlipboth, and this is what is hidden in the saying that, "Typhon is the brother of Osiris." Hear thou, then, a mystery of the knowledge of evil. The 5=6 ritual of the Adeptus Minor saith that even the "Evil helpeth forward the Good." When the evil sephiroth are expelled from the Nephesch into the Evil Persona, they are, in a sense, equilibrated therein. The Evil Persona can be rendered as a great and strong, yet trained, animal whereupon the man rideth, and it then becometh a strength unto his physical base of action. This Mystery shalt thou keep from the knowledge of the First Order, and still more from that of the outer world, that is a formula, seeing that it is a dangerous secret.

Now then shalt thou begin to understand the saying, "He descendeth into hell," and also to comprehend in part this strength, and thus to begin to understand the necessity of evil unto the material creation. Wherefore, also, revile not overmuch the evil forces, for they also have a place and a duty, and in this consisteth their right to be. But check their usurpation, and cast them down unto their plane. Unto *this* end, curse them by the mighty names if need be, but thou shalt not revile them for their condition, for thus also shalt thou be led into error.

U5

There is also a great mystery that the Adeptus Minor must know, viz:

How the spiritual consciousness can act around and beyond the sphere of sensation. "Thought" is a mighty force when projected with all the strength of the Lower Will under the guidance of the reasoning faculty and illuminated by the Higher Will. Therefore, it is that, in thy occult working, thou art advised to invoke the Divine and Angelic names, so that thy Lower Will may willingly receive the influx of the Higher Will, which is also the Lower Genius behind which are the all-potent forces. This, therefore, is the magical manner of operation of the initiate when "skrying" in the spirit vision. Through his own arcane wisdom, he knows the disposition and correspondences of the forces of the Macrocosmos. Selecting not many, but one symbol, and that balanced and with its correlatives, then sendeth he a thought-ray from his spiritual consciousness, illuminated by his Higher Will, directly unto the part of his sphere of sensation which is consonant with the symbol employed. There, as in a mirror, doth he perceive its properties as reflected from the Macrocosmos, shining forth into the Infinite abyss of the heavens. Thence can he follow the ray of reflection therefrom, and while concentrating his united consciousness at that point of his sphere of sensation, can receive the direct reflection of the ray from the Macrocosmos. Thus, receiving the direct ray as then reflected into his thought, he can unite himself with the ray of his thought so as to make one continuous ray from the corresponding point of the Macrocosmos unto the center of his consciousness. If, instead of concentrating at that actual point of the sphere of sensation he shall retain the thought-ray only touching the sphere of sensation at that point, he shall, it is true, perceive the reflection of the Macrocosmic Ray *answering* to that symbol in the sphere of his consciousness. But he shall receive this reflection tintured much by his own nature, and therefore to an extent untrue, because his united consciousnesses have not been able to focus along the thought ray at the circumference at the sphere of sensation. And this is the reason why there are so many and multifarious errors in untrained spirit visions. For the untrained seer, even supposing him free from the delusions of obsession, doth not know or understand how to unite his consciousnesses and the harmonies between his own sphere of sensation, and the Universe, the Macrocosmos. Therefore, is it so necessary that the Adeptus Minor should correctly understand the principia and the Axiomata of our secret knowledge, which are contained in our Rituals and Lectures.

Commentary by G.H. Frater P.C.A.

The keywords in the first part of the task undertaken by the Adeptus Minor are the words "royal habitation." This "royal habitation," as it is called, is absolutely essential. It is at the point when the Higher Will and the Lower Will become married, so to speak, that the Higher Genius descends into the Kether of man, as it states, bringing with him the tremendous illumination of his Angelic nature. This is the God in man, and the man in God, and like Enoch, the Adept shall walk with God. This clearly is an indication of the lack of all neurosis from a psychological point of view and perfect integration between the body, the mind, and the spirit of the actualized individual. It is here, at this point, that the Adept no longer is in conflict with himself, but rather is in perfect equilibrated harmony. We might say that the thought and the action become one. Although some occult groups strive to understand this mystery, and to accomplish this task, have sought to exalt the Nephesch, this is clearly not the answer. For in exalting the Nephesch, the Nephesch then becomes the supreme ruler of the personality. This is neither a case of creating a split or dichotomy in the personality. This is not a case of good and evil fighting it out for control within the individual. This is the case of the Higher Genius working in harmony with the Lower Will and ruling over the Nephesch in such a way that the Nephesch now begins to serve in the Great Work:

"Then also this shalt thou know, that the Nephesch of man shall become as the Genius of the Evil Persona, so that the Evil Persona itself shall be as the power of the Divine in the Qlipoth. "

Here, we clearly see the hierarchy within man now working in perfect integration and harmony. Thus, the Nephesch takes on the appearance in the Qlipoth as the Divine ruler or Genius. Thus, the True Will, the Divine Will, now emanates from the Divine through the Higher Genius, the Lower Will, and the Nephesch, in all aspects. Even the Qlipoth serve unto the Great Work. "Thought" is a mighty force when projected with all the strength of the Lower Will under the guidance of the reasoning faculty and illuminated by the Higher Will. This clearly indicates to us the need for invoking the Divine and Angelic names so that our Lower Will may be willing to receive the influx of energy and integrate properly with the Higher Will. It is more than merely intoning the Divine names, however. It is intoning them with the utmost reverence and solemnity. The intonation of the Divine names and Angelic names sets in action this integration process whereby the Lower Will and the Higher Will begin to work in harmony for magical purposes. These magical purposes will always be in accordance with the Divine, for it is written, "Not unto my name but unto Thy name be the power and the glory."

Study well this lesson, for it is the nature of the human animal to pass over such a seemingly simplistic lesson and want to dig deeper into more complex material. But in this writing is deeply hidden secret Mysteries that must be meditated on in order for it to be understood. Remember, as an Adeptus Minor our task is to become more than human and to gradually raise ourselves up to the illuminated Divine within us. At the same time, the Higher Genius shall descend, thus, bringing about our highest potential and true Angelic and Divine nature.

RC

