

Cosmology – Universal Creation

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2022, 12 September

ABSTRACT: This article presents the creation process of Nature from the Absolute, introducing the notion of dimensions of Nature classified according to Kabbalah, as well as the bodies of Being (Adam Kadmon – Primordial Men) corresponding to each sphere of creation. Despite exposing a scientific conception of a process that many consider "esoteric", it also makes it clear and evident that the understanding of this process allows the development of a coherent physical science that is more adequate to the reality of a multidimensional creation.

KEYWORDS: Kabbalah, Adam Kadmon, dimensions of Nature, Absolute, Being creation, Macrocosm, Microcosm, Seven Bodies.

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1 Introduction

Theosophists of the early 20th century conceived life as a divine emanation and imagined that there was an extremely subtle and imponderable substance, the Luminiferous Æther, which would be the means by which the Creator had created the visible Universe. The initial experiments that tried to prove the existence of this substance, whose best known experiment is that of Michelson and Morley carried out with a light beam interferometer in 1881 and repeated in 1887, were not conclusive and destroyed the notion that life could be a divine emanation because, without the Luminiferous Æther, there was no way of imagining a means by which the Creator could create: science became materialistic and creation became a random process, a consequence of chaos. Science separated itself from religion and freed itself from its yoke because it could prove its theories in practice; religion alone could not prove the existence of a Creator and, therefore, remained in dogmatic ignorance, maintaining its foundations in faith and belief.

The proof of the existence of a spatial substrate from which the material Universe was created will allow us to develop a science with philosophical characteristics that is closer to the reality of a conscious creation based on numbers, without the currently accepted randomness.

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Therefore, we will be able to develop mathematical models for the creative process and replace the Big Bang model, which is a cosmological theory developed from astronomical observations of the visible universe. Such information is limited to what we can detect with our current instruments, so to extend these observations to the beginning of creation is to limit the unknown with what we know.

The creative process that originated the different substrates of the dimensions of Nature is intelligent and obeys certain rules established by the wisdom of what we can call the Creator, the Great Architect or, popularly, God. The Creator is not a creature as we conceive, but He is able to manifest Himself in the creatures He created, provided that they seek Him within themselves and become like Him and that, therefore, share His wisdom.

We do not make an apology for religiosity here, on the contrary, to understand creation and know the Creator we must abandon all our religious beliefs and fantasies and also our scientific theories based on a lot of imagination and little objective information about the dimensions of the Universe. 'Cause we'll only find true answers when we walk away from what's false.

To establish a multidimensional model of creation, we will adopt the Sephirotic Tree of Kabbalah, also known as the Tree of Life, which establishes a set of dimensions called Sephiroth, or spheres of creation, that emanate from the Absolute, the Uncreated. This model of creation, contrary to the materialist model of the Big Bang, establishes that life exists in all dimensions of Nature as an emanation of light from the Creator. This light unfolds into bands of different densities and that, therefore, allow the propagation of light in different gradations. The subtler dimensions are luminous while the denser dimensions become increasingly dark, that is, we can establish a scientific conception for heavens and hells.

2 Creation of Universal Nature

In order to scientifically understand the creative process, we will need to define some Kabbalistic terms known in the esoteric environment, because our science lacks the necessary definitions and foundations. The first step is to know that creation is a cyclical process, like our breathing (inspiration and expiration) or like day and night. From time to time creation manifests, a period known as Mahanvantara² or cosmic day, and after some time it ceases to manifest, a period known as Pralaya³ or cosmic night. In Hinduism, these days and nights refer to the life of Brahma, the Creator.

The Creator lives within the Absolute, which for us is nothing, but for Him it is his habitat, his rest. The three aspects of the Absolute are: Ain, which is nothingness; Ain Soph, which is boundless space; Ain Soph Aur, which is limitless light. These are, in short, the Unknown. Ain Soph Aur is the unlimited radiated light, the infinite light that comes from Ain Soph. Ain Soph is the self-contained, self-sufficient boundless expansion that remains unmanifested; it is the Absolute Abstract Space; it is the fundamental uncreated light in the ultimate synthesis of all things; it is the non-Self that originates from Ain. Ain is absolute emptiness or the absence of manifestation, also known as nothingness. Ain, Ain Soph and Ain Soph Aur belong to the unmanifest, to non-existence or negative existence.

2 The word Mahanvantara is a shortened form of mahamanvantara, which originates from the Sanskrit words maha, manu and antara. Maha means "big". Manu means the progenitor of the human race. Antara means "duration, period". Mahanvantara, the Cosmic Day, can be translated as the great period of manu, which means a period of divine time equivalent to 311.04 trillion Earth years.

3 The word Pralaya originates from the Sanskrit words para, which means "beyond", and alaya, which means "rest". Pralaya is the great Alaya, the Cosmic Night, which can be translated as the cosmic period during which a situation of non-activity persists, when there is no manifestation of conscious life in the Universe.

These are, in short, the Unknown. Moses calls these AELOHIM. EL means God in Hebrew. Elohim is the Hebrew word for Gods or Goddesses. Elohim is that deity who is always below the Seity (above Kether⁴). The prefix “A” implies negation.

The first thing that emerges from the Unknown is Light, that is, Ain Soph Aur. This is the first emanation of the Unknown, within the Unknown. When the boundless light of Ain Soph Aur projects out of the Absolute, it becomes the Ray of Creation, the all-pervading Okidanokh Ray. This ray is the first emanation of the Absolute, it is the omnipresent active element of Ain Soph Aur.

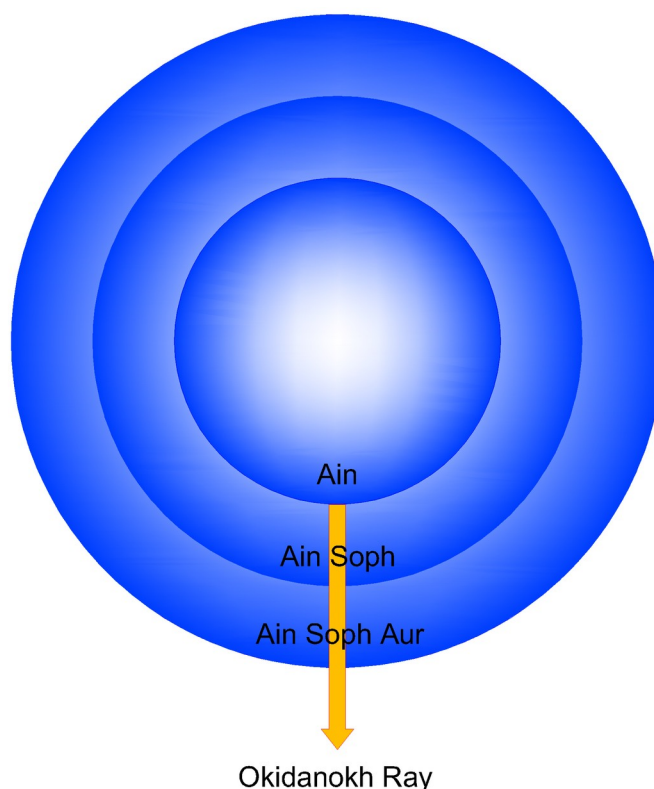


Figure 1: The Absolute and the Ray of Creation.

Ain Soph Aur is the Okidanokh Ray. Ain Soph Aur is the Christ. Christ must manifest the creation of Ain Soph. The Light, the Christ, must be divided into three parts to manifest something. These are the so-called Three Logos, the Divine Trinity. These are energies or forces, not people, which are: Kether, Chokmah, Binah. These are the three parts of the One Deity, which is the Christ.

The first emanation of the Okidanokh Ray occurs when the energy of Ain Soph Aur becomes concentrated upon itself as an immense point called Kether. Thus, Kether is the first manifested principle, and because it is the first, it is the unit of measure of the manifested. After its manifestation, the energy differentiates into two parts called Chockmah and Binah, that is, the androgynous state of the first principle differentiates into two states, passive and active. This is the supreme trinity, the first manifestation of the Okidanokh Ray, the Divine Triad, the three primary forces of creation.

During Pralaya, which is the Cosmic Night, the three primary forces of creation remain contained in the Okidanokh Ray, the primary emanation that originates from the Sacred Absolute Sun. Every solar system has its Sacred Absolute Sun and our solar system of Ors is no exception, from there comes the creator ray Okidanokh. When the dawn of the Mahanvantara, which is the Cosmic Day, begins, the Okidanokh Ray, containing within itself the three basic factors of all creation, emanates and penetrates the worlds, but does not remain enclosed in them.

⁴ Kether, Chockmah and Binah are the names of the three primary Logos of creation, according to Kabbalah.

On our planet, when the dawn of creation began, the Okidanokh Ray penetrated our planet, but it did not remain enclosed in it and, after creating, it unfolded itself into the three primary forces: the positive, the neutral and the negative, which are the Holy Affirm, the Holy Conciliate and the Holy Deny. In India they are known as Brahma, Vishnu and Shiva; in the western world they are Father, Son and Holy Spirit; in Egyptian theology they are Osiris, Horus and Isis; in Kabbalah are Kether (the crown), Chockmah (the kingdom) and Binah (the intelligence), which are the First Logos, the Second Logos and the Third Logos.

These are three forces that work independently and maintain themselves, and it is through these three forces that the Great Architect was able to create the Universe. But, at the end of the Great Cosmic Day, at the end of the Mahanvantara, these three forces merge again, to integrate with the Okidanokh Ray to return to the Sacred Solar Absolute and remain there during Pralaya.

3 The Creative Process

In order to technically express the creative process and understand the uncreated, it is necessary to have a notion of what nothingness is, that is, what the absence of a created thing consists of, and also what is time and space. The manifestation of creation occurs only after the formation of these, which serve as a substrate for creation.

The absolute void that defines Ain is, in fact, the non-creation, the uncreated or the unmanifestation of something; if something is not manifested, it is contained in itself in potency, then we are talking about a point. However, this point radiates something that, despite being expansive, does not contain substance, but establishes the spatial substrate for creation to take place. In this case, Ain Soph is this uncreated space that extends infinitely and that serves as a substrate for creation. When this space is formed, a vibration separates itself from the absolute void and gives rise to a light that, in fact, is an infinite temporally cyclic energy that also propagates and expands everywhere.

Speaking scientifically with elements of our physics, we can say that the absolute void of Ain is similar to the impact that a tuning fork or a vibrating string receives. When these devices receive an impact or a punctual pressure, they emit a vibration that expands everywhere in the form of sound. Ain is the central point which, as long as it remains stationary, static, remains closed in on itself in potency. However, Ain is not the instrument, but the energy of the initial impact that gives rise to the vibrations, but without the instrument there would be no vibration. Here is divine omniscience.

Ain Soph is this expansive vibration that departs from the original impact and becomes the substratum of all creation; so, Ain Soph is a longitudinally expanding vibrating wave that we call uncreated space. When we say that this space is infinite and unmanifested, we are referring to the establishment of a place where there has not yet been creation, therefore, it is uncreated. The limitlessness of this space concerns the fact that time has not yet been created, thus, its expansion is instantaneous and not conditioned to time and, therefore, infinite. Here is divine omnipresence.

When Ain Soph is established, a light with oscillatory vibratory characteristics separates from Ain that propagates in the vibrating substrate of the uncreated space. This light is called Ain Soph Aur and its characteristic is to rotate about its creative center, which is Ain, and it also expands infinitely, settles everywhere in an infinitely small time. The cyclical characteristic of this light produces time, which is the measure of its speed around its center of rotation. As this light has transversal characteristics like electromagnetic waves, it contains energy associated with its frequency. Here is divine omnipotence.

So the original expansion of the uncreated is similar to a spherical wave that starts from a center and expands infinitely, like a sphere that increases its radius indefinitely. Thus, space is spherical and is a substrate of longitudinal waves or vibrations where time is established by the cycle of transverse waves or vibrations. Space and time belong to the uncreated; when they were established, nothing had yet been created. Our conception of empty space or vacuum is not correct

because what we call emptiness is filled with the fabric of space, the substrate from which everything comes. Our conception of time is also extremely limited because we are conditioned to count the cyclical time of created things. Our days are rotations of the planet about its axis, our years are rotations of the planet about the center of the solar system, which is its translation period. This measure of time is not of real time, which belongs to the uncreated, but of the time associated with a cycle of something locally created.

The Absolute, the Unknown, belongs to the Uncreated, the Unmanifested. As long as there is no creation, the Great Architect remains in himself in the Absolute, which is his abode. He is the supreme Consciousness that is only able to experience by creating, therefore, creation satisfies his need to know. When his Consciousness expands to know, creation manifests only from this expansion, therefore, in knowing, He knows Himself through His creation. Creation is the expression of the Creator's Consciousness, so all creation has conscious life. Life is the expression of the Creator's Consciousness wanting to know. The expansion of this Consciousness is the vibratory substrate that allows creation. There is no life without Consciousness. The Creator Consciousness is the uncreated void that allows the creation to manifest.

Thus, the Verb is the uncreated that serves as a substrate for Creation. For there to be creation, it is necessary that this vibratory substrate, in some way, be altered, that it suffer some interference. Then, the breath of the creator, which is life, propagates through the substrate forming tiny bubbles or vortices where, inside, there is an absence of vibrating substrate. Energy and matter are formed from the attenuation or absence of the vibrating substrate. Being is formed from non-Being, although, from its absence. Non-Being occupies all spaces, including spaces within created things because created things are formed by the agglomeration of billions of bubbles or vortices within uncreated space.

It is the breath of the Creator that produces these bubbles in the uncreated substrate. Creation/destruction is done from the inspiration/expiration of the divine breath, and His creation will cease to have life when He breathes out His breath again. This is why life manifests in creation, because the divine breath carries its life force. Nothing would have life without this divine breath, so when He breathes back His breath in Pralaya, life ceases to manifest in creation. Life exists thanks to the breath of the Creator that shapes and expresses itself in its creation. However, we must understand that the divine breath of creation is not of the same nature as the air we breathe because, while He creates life with His breath, we receive life with our breath. The breath of the Creator creates life by opening spaces in the fabric of His Consciousness and each created life has its neutral center of rotation, its center of gravity which is its Consciousness, its neutral empty center which gives Consciousness to the created being. All creation has Consciousness.

Creation is the Creator exploring Himself in a continuous and infinite exploration through all of His creation, including each one of us. As He is emptiness, and emptiness itself is devoid of experience, He manifests in creation through His breath to gain experience, not only of life, but also of death. The Creator is more than just life and death, there are many things beyond life and death to experience in the Universe. The emptiness of non-creation is pure Consciousness, it is the all knowing that is not conditioned to time and space. The expression of this Consciousness in its creation is the Creator's exploration of Himself. So, the Creator expresses Himself in His creation and therefore He is here, experiencing. We don't need to look for the Creator somewhere because He is within us, who are part of His creation. And the Creator experiences Himself through us who are His creatures.

In this view, all things are created within the spatial and temporal substrates. Therefore, everything occupies a space, which is its longitudinal measure, and it also rotates around its center of creation, creating time as the measure of this transversal turn. This temporal cyclical turn in created things takes the form of vortices, so planets, solar systems, galaxies etc. revolve around their creative center.

Understanding the creative process, from Ain Soph Aur, requires us to have an objective view of the symbolic elements of creation. Our physical science still does not have theoretical

elements to understand the phenomenon of creation, however, we can analyze this creative process as follows:

1. It is not possible to have creation without a substrate that maintains it, in this case, the substrate would be composed of an uncreated medium that is very close to a form of energy. We know that any energy that we know is already a manifestation of creation, so we must imagine that the substrate of creation is like a fabric of such high energy that it presents itself as solid, capable of propagating waves and vibrations symbolically represented as the original Verb. In this way, we can understand that: “In the beginning there was only the verb ...”.
2. The first manifested principle, which is Kether, is created by the concentration of infinite light, which is Ain Soph Aur, upon itself in an immense point. In this case, a concentration of a type of energy is formed at this point which is the first form of creation, the first created energy which contains in itself two principles, because it is androgynous. Physically, we can understand that the type of energy created is close to what we know as a static electromagnetic field, formed by the perpendicular interaction between a magnetic field and another electric field, both interacting dynamically on a static point. This first manifested point is not electromagnetic, but a space formed by the attenuation of the original homogeneous and uncreated fabric, which becomes the gravitational center of all creation.
3. When, at the point of concentration of infinite light, this electromagnetic field interacts with the uncreated space, there is an attenuation, a lowering or absorption of the vibrations of the uncreated space. Then, from this attenuation, a pressure difference is formed between the created point, with lower vibratory pressure, and the non-attenuated uncreated space, with higher vibratory pressure. This difference in pressure is what maintains the shape of the created thing because everything is pushed to this point of lower vibratory pressure by the pressure of the uncreated space, which is the vibratory ocean that makes up the fabric of the Creator. It is like an air bubble formed inside water, where the air space inside the bubble is pressured by water from all sides.
4. When infinite light was concentrated at one point, at that point a vortex formed, a whirlpool that became a center of the universe towards which all created things are pushed by the ocean of vibrations of uncreated space. This vortex provides a dynamic interplay between the original magnetic and electric fields of the infinite light of Ain Soph Aur. On the one hand there is the attractive centripetal force of this center towards which all created things converge, on the other hand there is the expansive centrifugal force due to the vortex turning. This is why all solar systems and galaxies have an attractive center of rotation and at the same time they expand by centrifugal force, thus maintaining their orbits.

Although this physical analysis of the creative process is understandable, we must know that this process occurs at the macrocosmic and microcosmic levels, therefore, it gives rise to universes, galaxies, solar systems, planets and all kinds of human beings, animals, plants, minerals and others. But how can we understand that creation originates from non-Being? How can non-Being give rise to Being? There is certainly a physical equivalent to the interpretation of this phenomenon. That's what we'll see.

The non-Being, which is the unmanifestation, is the substrate of the manifestation of the Being, therefore, it is the unlimited vibratory space, that is, the Verb. The Being is created from an attenuation or distortion in this vibratory space, therefore, when one exists, the other ceases to exist. Being exists in proportion as non-Being ceases to exist.

There are, therefore, different degrees of existence, or rather different degrees of density in creation, which we call dimensions, related to the Sefira of the Kabbalistic Tree of Life. The dimensions of Nature are formed from the different degrees of attenuation of the original vibration according to the Law of Octaves, similarly to the octaves of the musical scale. Each dimension of Nature has its substrate that allows the manifestation of the various levels of creation in that

dimension from the attenuation of this substrate. The substrate that gave rise to the etheric and material substances (of the fourth and third dimensions according to current science) is of the seventh vibratory level, the first vibratory level being that of Kether.

In this way, both visible matter (from the third dimension), the energies we know (from the fourth dimension) and invisible matter (from the higher dimensions) are part of creation, as they are all created from this original substrate of the first vibratory level. Energies are as much a part of created substances as are matters because the energies that we know are manifestations of the most subtle etheric substances; they are like extremely subtle gases. These subtle gases of etheric matter are what sustain the life of third-dimensional biological materials, and thanks to them, life manifests in the third dimension. While still in etheric form, these gases contain vitality; when they are absorbed by living beings, they renew their energies; when they are absorbed by dead substances, such as metallic ones, they manifest the different energies that we know. The electrical, magnetic, thermal and other energies that we know only manifest when those subtle etheric gases are absorbed by inanimate matter. As metals and other industrialized substances are lifeless or dead, the known energies that manifest are also devoid of vitality or dead, so they are approximately 1,000 times less intense than the living energies of Nature.

So how can we create energy and matter from the vibrating substrate of space? To answer this question we need to investigate the true nature of matter and energy and also know that the substrate from which energy and matter come is known as Luminiferous Æther.

When creation manifests itself from the attenuation of the original fabric of space, a decrease in the intensity of this vibration is created at the place of attenuation, which is proportional to the amount of substance created (including energy and matter). Thus, we can understand that unlimited uncreated space is the densest that exists because it has “infinite” energy, and creation manifests itself as a decrease in this density. This means that the energy and matter created form like bubbles within the vibrating ocean that fills the void of space. The boundless uncreated space filled with the vibrational waves of non-Being can be understood as the densest space imaginable, considering that we can associate a density of mass with the energy of the high frequency photons of the primordial substrate.

Physically, we can understand that matter is composed of tiny vortices of empty spaces opened within the substrate of space, the Luminiferous Æther. These spaces are tiny vortices, infinitely small because a physical atom is made up of billions of dots of empty space. Therefore, matter is the absence of a spatial substrate, matter is nothingness. And when we say that the non-Being is the nothing, we mean that this nothing is the absence of the created thing. The created substance is, in fact, the nothingness, that is, the absence of the vibratory substrate of the uncreated space. Thus, the non-Being is the real, the true, the substratum of everything that exists and that was created. Everything that is created comes from the real, but from the absence of it, and therefore it is not real, it is not true, it does not belong to reality.

Nothing that is created is outside this substrate or original light, nothing exists outside the Creator. All the non-empty spaces of creation, which make up created things, are filled with the primordial light of the Creator's fabric, therefore, He is in everything and everywhere, inside and outside of all things. All that is visible and invisible is the manifestation of the Creator's own body.

4 The Dimensions of Nature

The fabric of space, vibratory substrate or ocean of photons from which everything is created behaves like an elastic solid, which has electromagnetic and mechanical characteristics (force and momentum). This is the Verb, the unity of the Divine Trinity, the manifestation of Christ, the Great Architect, creator of heaven, earth and the entire Universe. Its omnipresence or manifestation is similar to an ocean of extremely high-frequency photons that occupy the void and establish space (by the wave's longitudinal propagation) and time (by the wave's transverse cycle).

Nothing exists outside of this substrate and everything is created from its attenuation in the form of tiny vortices of empty space similar to the air bubbles that form in the water, and produce a rarefaction or decrease in the density of the original tissue. The greater the attenuation, the greater the amount of void spaces created, the lower the density of the original substrate and the greater the material density of the substance created. The denser the substance, the greater the centripetal pressure of the fabric of space (similar to radiation pressure) surrounding the attenuated spot, which we call the gravitational force. So, what we call gravity is a consequence of the creative process and it is what maintains the shape of the created thing (considering the structure of galaxies, star systems, planets, living beings, molecules, atoms and everything that is formed by the rarefaction of original space).

Matter, as we know it, was not formed from the attenuation of the original space, but from the attenuation of substrates already attenuated several times, which we call dimensions. From the absolute, creation manifests itself in several dimensions separated in frequency bands, like the octaves of the musical scale. Each denser dimensional substrate is formed by the attenuation of the less dense dimensional substrate (considering material density), which are like oceans of lower energy photons that establish the manifestation of life in its various aspects in that dimension.

The creation of successive dimensions, from the lowering of the original frequency of those photons, also creates a difference in radiation pressure proportional to the lowering, so in the higher frequency dimensions (substantially less dense) the gravitational force is always smaller than in the lower frequency dimensions (substantially denser) of Nature. This gravitational force acts on the created substances and makes them always more compact in the denser dimensions (actually, with a greater amount of empty space), because the gravitational force is greater in the substances of greater density. Thus, the third dimensional planet Earth (10th sphere of creation – Malkuth) is smaller and denser than the fourth dimensional planet Earth (9th sphere of creation – Yesod).

The frequency lowering can be seen as a loss of energy in analogy to what occurs with water in Nature. In liquid form, water is compact (denser) and heavier than air; the planet's gravitational pull brings it closer to its center of attenuation (the planet's center of mass). In the gaseous form, a condition acquired by receiving energy, it is less compact (less dense and of greater volume) and is lighter than air; the gravitational force does not act as strongly and puts it at a height corresponding to the heat received.

Thus, the dimensions of Nature are not mixed, they are separated into bands of frequencies in the same way as white light, which can be decomposed into a gradient of colors when diffracted in a prism. Substances in the higher frequency dimensions are further away from the center of attenuation, so the planet Earth in the above dimension is larger and the one below is smaller. They are like concentric spheres that coexist and allow the manifestation of life in the different bodies of the planet in each dimension.

Currently, our physics has not defined what dimensions are and some unofficial theories, such as string theory, try to give some idea. The concept we have of the third dimension refers to the fact that we relate three measures (length, height and width) to objects of this dimension, but it happens that objects of other dimensions also have these measures. Therefore, calling this dimension the third is somewhat arbitrary. To study the formative process of the dimensions it is more convenient to use Kabbalah, which defines the spheres of existence related to what we can call the dimensions of manifestation of the Being.

As we know, the Absolute is the Non-Being, the uncreated empty space, and the creation takes place from the manifestation of the limitless light (Christ) that creates by the emanation of the Okidanokh Ray, from the radiation emitted by the Sacred Absolute Sun that, for our understanding corresponds to the stars. This is the reason why some civilizations revered the Sun as the creator God of life, whose radiation is the expression of the Solar Christ, which allows the manifestation of life on the planets.

The ten emanations that depart from Ain Soph form the Kabbalistic Tree of Life, which represents the Archetypal Man, the Primordial Man, also called Adam Kadmon. This is the

androgynous divine archetype, the primordial image and likeness of God in which we were made. Each of these emanations is called the Sephiroth. These emanations manifest on four different levels, interconnecting the ten Sephira in increasingly dense layers: [1]

1. Atziluth, the world of Archetypes or Emanations: Kether (Crown), Chokmah (Wisdom), Binah (Intelligence);
2. BriaH, the world of Creations: Chesed or Gedulah (Mercy), Geburah (Strength), Tiphereth (Beauty);
3. Yetzirah, the world of Formations: Netzach (Victory), Hod (Glory), Yesod (Foundation);
4. Assiah, the world of Actions: Malkuth (Kingdom).

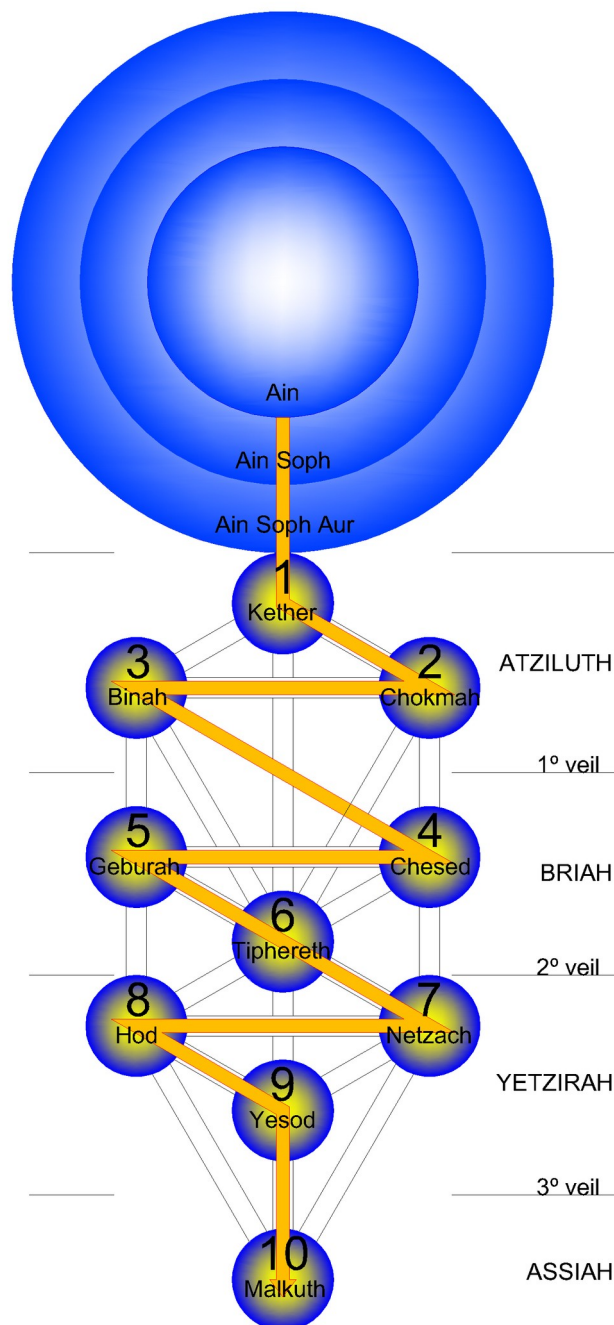


Figure 2: The Tree of Life and the Four Worlds.

The first three spheres of creation, Kether, Chokmah and Binah correspond to the three primary forces of creation, the Divine Trinity, the Christ, the three parts into which must be divided

the Okidanokh ray, the Ray of Creation, which is the first emanation of the Absolute that emerges from limitless light, Ain Soph Aur, to manifest the creation of Ain Soph.

Until the fifth sphere of creation (Geburah) there are only stars in creation. Planets exist only from the sixth sphere of creation (Tiphereth), where human souls exist with their causal bodies in the worlds of causes, whose effects are manifested in the lower (denser) dimensions.

In the first dimension of creation from the Absolute (sphere of Kether) the density of photons of the original frequency is maximum, the light is of maximum intensity. In each denser dimension, the rarefaction of photons increases; the original light becomes less intense. In dimensions where the amount of original photons is greater than the empty spaces, everything that is created emits light, including celestial bodies and beings; are the luminous (celestial) dimensions. When the rarefaction of the original light reaches 50% of the maximum intensity, from then on, what is created does not emit light, it is opaque, they are dimensions of gradual obscurity and increasing darkness (hellish). On the Tree of Life, the celestial dimensions belong to the three worlds Atziluth, Briah and Yetzirah; the infernal dimensions start from Assiah, to which the dimension in which we currently manifest ourselves belongs.

Thus, starting from the sphere of Kether, the celestial dimensions are gradually less luminous and the infernal dimensions are gradually obscure, darker. This is because the radiant energy emitted by stars, like our Sun, when diffusing through the medium (the space substrate), has more difficulty in penetrating environments with denser substances. This is easily verified by our physics, since the light emitted by a flashlight reaches a much greater distance when it propagates in the atmosphere than when it propagates in water. So the Sun, with its multiple bands of energy radiation, gives life not only to the various planets of the solar system, but also to the different bodies of each planet that inhabit the different dimensions.

It turns out that, depending on the density of substances, light can penetrate with less or greater difficulty. In the celestial dimensions, the higher the region, the more transparent the materials are and the light can penetrate them. And not only that, but matters also emit light because they are radiant matters. In the infernal dimensions, matters are opaque, made of dense substance that does not emit light and instead absorbs it; therefore, in order to see things, the presence of external light is necessary.

This is why in the celestial dimensions we see things as they really are, we see the correct colors emitted by objects. In the infernal dimensions we see everything in reverse, the opposite of what they really are, that is, when the emitted light reflects on an object, the part of the light absorbed is the true color of the object and the part of the reflected light, which reaches our eyes, is the inverse of the true color. For example, we illuminate an object with white light, which is the sum of all colors, and we see that the object is yellow in color, so the object absorbed the blue color, which is its true color, and reflected the yellow color, which is the inverse of its true color.

There is another phenomenon that our scientists still cannot explain: the inversion of the image that occurs in our eyes. When we see the images, our eyepiece inverts them and, as our scientists explain, our brain takes care of inverting them. Of course, brain disinversion is a theory because our scientists cannot imagine or accept the fact that we live in a world where everything is inverted, and our eyes are responsible for disinverting what we see. In the end, it's as if we're walking upside down and our body takes care of making us think we're standing.

Let us place a mirror under our feet so that an inverted image of us is reflected in the mirror. Everything we do will happen inverted inside the mirror. How does our image, if it were alive (but it seems to be because when we move it also moves) interpret its world? To our image, everything that happens there appears true, including everything that he sees seems correct and not inverted, because everything is inverted, including his insides and everything else. She is upside down, however like everything else, she doesn't notice the inversion. This example explains our real situation: our Consciousness is inside the mirror. So, this mirror is positioned at the boundary between heaven and hell, that is, between the ninth and tenth spheres of creation (between the fourth and third dimensions for our actual science), and here everything is inverted.

Just as the three-dimensional planet Earth is approximately round, so its upper and lower planetary bodies are rounded. They are arranged as concentric spheres, the outermost and greatest spheres are celestial and the inner and smaller spheres are infernal, so when we say that hell is below, we are correct. We, therefore, are standing on the ground that is hundreds of meters above the ground of the next lower dimension. The floor of the next higher dimension, where people who inhabit paradise stand, which is the etheric planet, is around 1,500 meters above the ground of the physical planet, and we inhabit the underground of the fourth dimensional planet Earth, which is the densest part of our atmosphere.

5 The Bodies of Being

The Being is the set of bodies that emanate from the first manifestation of conscious creation, Keter. Keter is not the Spirit, which is the fourth manifestation of Keter Consciousness, but the first being manifested (created) in creation by Ain Soph Aur from the Absolute.

In the fourth sphere of creation (Chesed, the spiritual dimension) there are no planets, only stars, and the beings that exist there are called spirits (Father of heaven for religions, the Real Being, the Intimate for Gnostics, the Son of God the Trinity, the Son of Christ). The spirits are fully aware of themselves and the creative process, but they do not know everything, they need to experience life in the denser dimensions to acquire knowledge about creation, therefore, they use their created bodies in the process of descent into the denser spheres of creation (denser dimensions) to manifest your Consciousness.

The bodies of the Being, which form the Kabbalistic Tree of Life, are the manifestations of the Consciousness of the Being in the denser dimensions, and allow the Intimate or Spirit to know creation through the expression of its Consciousness. These bodies denser than the spiritual body are the living beings that inhabit the various stellar and planetary globes and each possess a portion of the Consciousness of the Being that allows them to experience living. But, in order for the Spirit to have conscious access to the denser dimensions, it is necessary that the fractions of its Consciousness dispersed in the various bodies be unified so that, in this way, they do the will of the Spirit (the Father's will). Otherwise, they will be doing their own will, that is, they will be satisfying their ego's instincts.

The complete or integral Being (Spiritual Man) has a septenary constitution, thus defined:

Principle	Sanskrit name	Properties
4 – Atmic body (Spirit)	Atman	The universal spirit, the radiance of the absolute.
5 – Buddhic body (divine soul)	Buddi	The spiritual soul, the vehicle of the pure universal spirit.
6 – Causal body (human soul)	Manas	The animal soul, the seat of animal desires and passions. The higher mind, the abstract mental. The life of the animal and mortal man has in this principle its center of life.
7 – Mental body	Kama Rupa	The lower mind, the concrete mental. The connection between mortal and immortal man.
8 – Astral body	Kama	The vehicle of emotions, desires and passions.
9 – Etheric body	Lingham Sharira	The vital principle. The image or ethereal counterpart of the physical body, the "ghost body".

Principle	Sanskrit name	Properties
10 – Physical body	Sthula Sharira	The vehicle of all other “principles” during life.

Atman is the Spirit, Buddhi is the Spiritual Soul, the Superlative Consciousness of Being; the two integrated, that is, Atman-Buddhi constitute the Monad, Neshamah, in Hebrew. The Monad, in turn, unfolds into the Human Soul or Causal Soul, which is the “Higher Manas” of the Orientalists. This Human Soul is, in principle, completely germinal, but from it, by unfolding, the Essence results, which is the only thing that rational animals (Homo Sapiens) have incarnated in their interior.

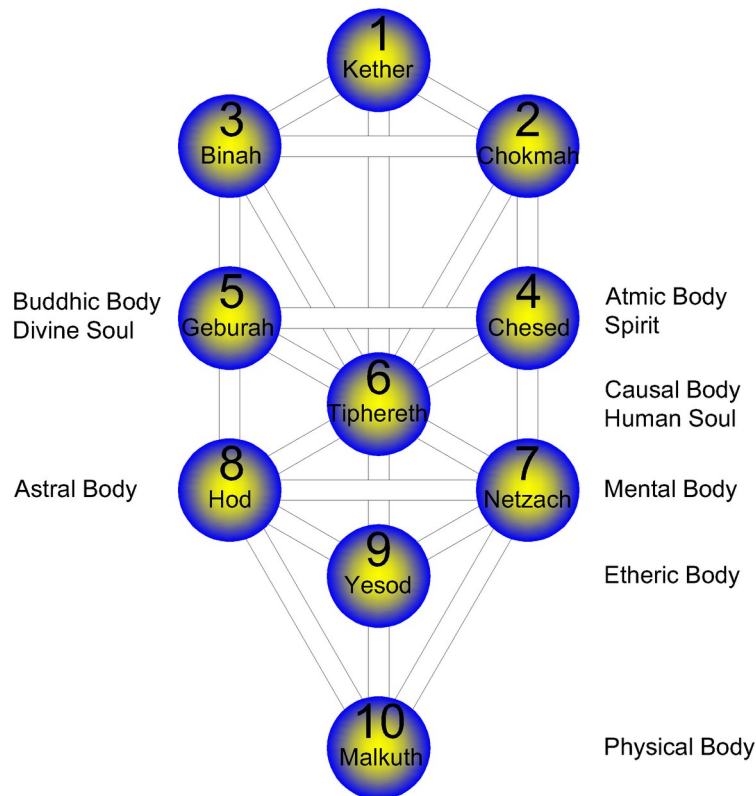


Figure 3: Tree of Life and the Seven Bodies of Being.

When the Ray of Creation comes out of the Absolute, everything has yet to be created, not only men or human beings, but also all of Nature. Each one will occupy its proper place, with regard to plants it will occupy the vegetable kingdom, as regards minerals it will occupy the mineral kingdom, and so on, to form all that is Nature. The fact is that some remain in the third dimensional part, as men or as humans, and others acquire bodies of elementals to form what Nature is. Thus, all creation is manifested.

When the Monad⁵ leaves the Absolute, it is to acquire Consciousness because it does not have it 100%. So she comes to the school of creation to acquire absolute Consciousness through objective experience, which is like food; esoterically it is said that the Absolute vomits and swallows. When vomiting, something came out of him, when swallowing, he ingests much more of that force that will serve him to continue sustaining life.

⁵ The Monad is formed by Atman-Buddhi, which is above Manas. In Gnostic esotericism these three parts are the Spirit, the Divine Soul and the Human Soul. The Monad is the spiritual man who emerges from the Absolute to express himself in creation and to learn about himself.

When leaving the Absolute, the Ray of Creation is divided by laws. When dividing into two laws, there is already some mechanics, so creation becomes more unconscious through the mechanicalness. When the third force arrives, or rather, when it is divided into three – Father, Son and Holy Spirit, the mechanicism increases even more and, therefore, unconsciousness, and so on. When the Monad unfolds, it already has within itself the mechanicism and, starting from the causal world, it is already so mechanical that it no longer does the will of the Spirit (Father), the seed of the ego begins to germinate. When she takes on a physical body, she gives life to those residues of the ego that come through mechanicism and disobedience to the Father. No one else does the Father's will, but his own will. It moves away from the Ray of Creation and becomes mechanized, and then the ego comes into action.

Through mechanics, we create those residues or shadows of egos, which are neither crystallized nor manifested. When we move away from the Father's will, we become mechanized and our rebelliousness is punished, already because of the mechanicism. So, first comes the ego, then comes sin, and then, when we take a third-dimensional body, comes the fall, that is, the involutive descent. When we sin, then the involutory law catches us because there is a cause to punish us. Prior to sin, there were no offenses for us to punish. Thus, the regions of the abyss (infra-dimensions) only begin to be occupied after we make mistakes, when the involutory law catches us.

In the end, everything is swallowed up again. When the Monad returns, that is, when the Absolute brings it, it collects its different particles, it assimilates them. If the Monad is not interested in mastery, in self-realization, then it will not have increased its Consciousness and will return as it left, despite having completed the three thousand cycles of involution and evolution, which is permitted. Those Monads who studied, who worked for awakening, who freed themselves, return to the Absolute with the experience and awareness of everything and, without losing individuality or free will, unite with the Great Consciousness, form part of the Absolute.

Why are they part of the Absolute? The Absolute is a force that allows us to help those below this region, fighting. So, the Absolute is a force that needs nourishment because where it is taken and not put in, it tends to end. The Absolute needs those Monads that overcome themselves, that free themselves, that form part of that region, that “Great Love”, that “Great Light”, that “Wisdom”. So, the Absolute also needs us, that we free ourselves, even if we are few, but that reinforce, that feed that force, that LOVE.

The Essence is the part of the Consciousness that we have within us, a fraction of the Human Soul. Unfortunately, it is asleep, "bottled" by the various inhuman psychic aggregates that we carry within us (which are the ego, the living beings that inhabit the infra-dimensions) due to the countless existences that the Essence lived in the various kingdoms of Nature. This Essence needs to be awakened; we have to put it into activity to acquire the Consciousness of Being and become real Men. This process of awakening Consciousness allows us to reacquire the lost light (the part of the Essence that currently gives life to the beings we create in the infra-dimensions).

This means that the “salvation of the Soul” is possible only by releasing the Essences bottled up by these beings who live in the infra-dimensions and integrating them into the Human Soul. In other words, the Human Soul is divided and condemned to live in the infra-dimensions (the Hell of religions), unless we eliminate these beings to release the fractions of the Soul, a method known as Mystical Death.

Due to the increasing density of each dimension (sphere of creation), the radiation emitted by the stars is attenuated and the planets of the denser dimensions receive solar radiation of lower frequencies, with less intensity. In the regions of darkness, due to the lesser amount of light, beings who have dormant consciousness question the existence of a Creator. In fact, light comes from the Creator, it is the expression of its manifestation and, in the dark regions of Nature, its presence (of light) is lesser. In the last infernal dimensions the denial of the Creator is maximum because there is almost no light, the darkness is too great for anyone to even suppose the existence of the light of the

Creator Christ. They even fight against light and hate it because it destroys them if it is intense, in the same way that we would be burned with radiation of great intensity.

What happens is an inversion in people's perception because the inner light is bottled up in the darkness of the dense matter that makes up the psyche of those people (who for us are devils and demons), and everyone thinks they are right when, in fact, they are wrong (for those who live in the light). Therein lies the difficulty of explaining to a devil or demon what the truth is, because everything he sees in hell seems to be true, but it is the opposite of the true. From the third infradimension (12th sphere of creation, two infra-dimension bellow), it is practically impossible to rescue an individual to follow the light because in hell everyone seeks darkness thinking they are seeking the truth. Esoterically, we could say that “the devil is God in reverse” and the God they seek is the absolute absence of light which, for them, represents perfection (of darkness).

The same planet exists in several dimensions of Nature, as well as beings and everything else, which have more subtle bodies on the planets of the higher dimensions and denser bodies on the planets of the lower dimensions. A planet of the third dimension can be inhospitable and empty, but in the superior dimension it is full of life, it all depends on the level of densification of beings, that is, if they have lost enough energy to create denser bodies and if the planet has enough conditions to bear life.

On the planet Earth of the ninth sphere of creation (fourth dimension for current physicists) there is only one nation, there are no divisions between peoples, the beings that inhabit there are indeed human. In the tenth sphere of creation (third dimension or first infra-dimension, which is where we are), there are divisions between peoples and nations establish their borders for reasons that, for Consciousness, are vain. In this dimension we are no longer human, we are rational animals that act by instinct and, therefore, fight each other. In the infra-dimension below (eleventh of creation), the division is greater and the large population groups (cities) fight each other; the beings that consider themselves human there are even more animalistic and aggressive. In the first infernal dimension, which is where we are, the mechanical process of degeneration begins, whose consequence is the loss or numbness of Consciousness through the gradual loss of light. With each infra-dimension below, disharmony and dissonance increase, culminating in complete destruction, because they are degenerative dimensions whose objective is the final annihilation of the created thing.

This immense creative process is simply represented in the stages of generation, maturation, degeneration and rotting of a fruit: in the period of formative development the fruit acquires shape and color due to its vitality (constructive harmony), in the degenerative period (after reaching maturation) the fruit loses its shape and blackens due to loss of vitality (disharmony or destructive dissonance).

However, there is a way to return to Paradise: reacquiring the lost light and awakening the Consciousness of Being. This work, called by the Gnostics the Intimate Self-Realization of the Being, can be performed by anyone, as long as they have the correct understanding and obtain real results with adequate and efficient practices, but it requires sincerity, great will and persistence.

6 The Seven Cosmos

The Universe, from its creation or manifestation, is governed by many laws. Different parts of the cosmos are governed by different amounts of laws. The Ray of Creation manifests itself from the Absolute to the atomic hells of Nature and is divided into seven cosmos so called: [2]

1. Protocosmos

It is the Absolute – the Eternal Cosmic Common Father, is governed by 1 law, which is the Truth. Formed by the multiple spiritual and divine suns.

2. Ayocosmos

It is the Infinite, the Firmament, it is governed by 3 laws. Formed by the multiple galaxies with their multiple suns. Included here are the clusters and superclusters of galaxies, as well as the filaments and clusters of filaments known to our astronomers..

3. **Macrocosmos**

It is each Galaxy, it is governed by 6 laws. Ours, called the Milky Way, has the Sirius sun as its central cosmic capital. Every galaxy has its forming center, which is its neutral center formed by the meeting of two opposing magnetic vortices. Our scientists are unaware of the true nature of this neutral center and call it a black hole. Thus, every galaxy has its black hole, which is its neutral center of formation in which all the solar systems that make up each galaxy orbit.

4. **Deuterocosmos**

It is each Solar System, it is governed by 12 laws. Ours is called the Solar System of Ors. Our solar system also has its magnetic neutral center of formation, which is not the Sun, but a magnetic neutral center in which all planets, including the Sun, orbit. It happens that all the planets and also the Sun have their forming neutral center which also becomes a center of gravitation towards which the planets are pushed. As the Sun's neutral center is of very high intensity, the other planets also orbit around the Sun.

5. **Mesocosmos**

It corresponds to each Planet, it is governed by 24 laws. Ours is called Planet Earth. Every planet and every star (like our Sun) has its neutral center of formation, which is located at the center of each celestial body. This is why celestial bodies are approximately round in shape, because this neutral magnetic center attracts towards it cosmic dust particles created by the attenuation of the spatial substrate caused by the magnetic field of the neutral center. Over the millions of years, these dust particles are agglomerating in orbital positions around this neutral center, and the celestial bodies will, thus, materialize in the denser dimensions, until the third dimension (the 10th sphere of creation in the Kabala) in which our physical bodies inhabit and others even denser, which are the infra-dimensions of each planet.

6. **Microcosmos**

It corresponds to each Human Being, the so called Homo Sapiens, and it is governed by 48 laws. These 48 laws are directly related to the body's 48 chromosomes, 46 physical chromosomes and 2 vital chromosomes.

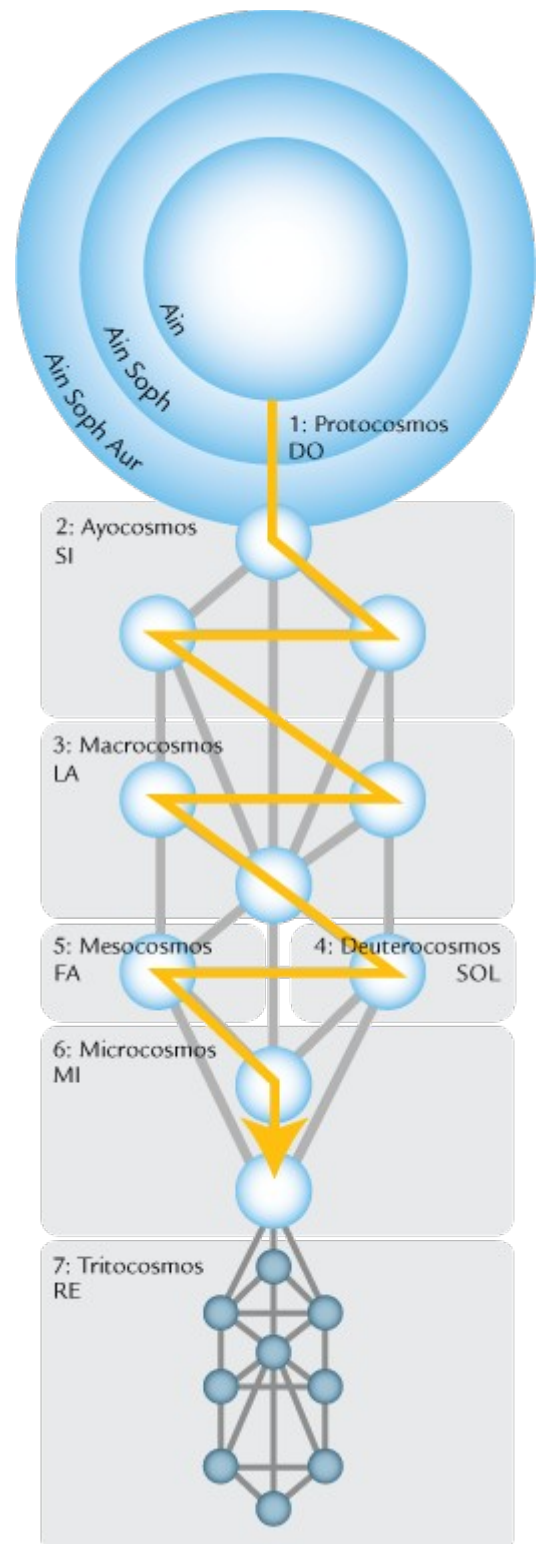


Figure 4: Ray of Creation and seven Cosmos.

7. Tritocosmos

It corresponds to the infra-dimensions or inferior dimensions of Nature, to the infernal worlds, to the 9 Dantesque circles. Each of the nine Dantean circles is governed by a multiple of 96 laws, ranging from 96 to 864 laws. People who live in these dimensions are our multiple Psychological Selves or Psychic Aggregates (those who cause us temptations), created by the same process of densification of matter, however, as they are beings that live in the infra-dimensions of Nature, their creative process does not corresponds to a process of descent, but to an involution.

This didactic division of the cosmos serves to emphasize the similarity that exists between the different levels of creation. Each of the seven cosmos represents a human-type Being, and if we moved far enough away from a Galaxy, we would see a Human Being, as long as we were able to see in the frequency range of this Being's body because what we currently see is the third dimensional part of he. In this way, the superior is like the inferior and vice versa.

Each of the seven cosmos is formed by the same original matter, but of different vibratory levels (densities). The Protocosmos is made of completely luminous, radiant, subtle, high-frequency matter; the Tritocosmos is made of dark, opaque, dense, low-frequency matter.

The original matter (light or radiant energy), projecting itself through cosmic space, gradually loses part of its energy and condenses, thus forming successive cosmos in specific frequency bands (such as the rainbow) generating the various cosmos mentioned above. The condensation of energy produces forms, and these, dividing themselves in a similar way to the divisions of a human ovule after fertilized by sperm, generate the various solar systems by multiplying themselves and differentiating according to the places they occupy. Reason why there are galaxies, suns, planets, etc. different from each other, like the cells of the human body.

6.1 Macrocosmos

There is an esoteric adage that says that as above, so below, and vice versa, and above and below are part of the same thing. That is, the Macrocosm is similar to the Microcosm, therefore, it can also be seen as a human being. This means that the understanding of “God” being omniscient, omnipresent and omnipotent creator of Heaven and Earth can be expressed in a more technical way, which allows us to discern what is and what constitutes “God” according to a biocosmic structure. This would be a biological model for the Universe, which justifies being “in the image and likeness of God”.

For this purpose, we will admit that the Macrocosmos corresponds to the human body of a great being (the superior) similar to us humans (the inferior), and we will be able to deduce to what part of it we correspond. We will go through four levels of division of the human body:

1. Complete human body (Macrocosmos);
2. Organs and systems (Deuterocosmos);
3. Cells (Mesocosmos);
4. Molecules (Microcosmos).

In this analogy, taking the complete human body for a Macrocosm, the systems and organs correspond to the Deuterocosmos, the cells correspond to the Mesocosmos and we will find the next Microcosm in the molecules (three Cosmos below). Therefore, we human beings are just biochemical substances (molecules) of the higher Macrocosm, which is also a human being in its dimension.

The planets of the Solar Systems (Mesocosmos), according to this analogy, are just cells of the body of this great macrocosmic Being. And the cells of our body are the planets where the molecules (human beings) live that constitute, in their sum, the entire intelligent process of the functioning of our body (autonomous functions). In this way, the cells of the blood of this macrocosmic Being can be compared to the bodies of our celestial space and its blood plasma is

what we call vacuum or stellar space (the Luminiferous Æther) where the various globules are dispersed and subject to the blood stream. Red blood cells are analogous to the planets of the various star systems and white blood cells are analogous to stars.

This means that we are inside the bloodstream of this macro Being, which is why our entire solar system, along with other stellar systems, is traveling in the cosmos with very high speed, as already verified by our scientists. The difference between the different cosmos is in the duration of their cycles. For example, a red blood cell of our physical body lasts for 3 ½ days, so a planet, which is a red blood cell of the macrocosmic Being, lasts for 3 ½ days for it, but for us in the Microcosm it lasts for a few billion years. We can say that this macro Being is eternal, or not?

We can now understand what cosmic days and nights mean. When this macro Being wakes up, the day begins for him and creation manifests from the Absolute. When the macro Being sleeps, the cosmic night comes and creation dissolves, returning to the Absolute. But we know, through Gnostic esoteric knowledge, that the Conscience leaves the physical body when we sleep, and returns to it when we wake up, therefore, when this Macrocosmos Consciousness returns to its physical body, the cosmic day begins and the light that manifests from the Absolute corresponds to the astral body of the Macrocosm penetrating into its various systems and organs, cells and molecules of his physical body.

This understanding allows us to conclude that we cannot exist outside of “God” (the macrocosmic Being), it is impossible because we are an integral part of his body, we are just molecules that inhabit his blood cells and, if we move away from him, we will surely die because it is he that maintains our life. We are nothing without him. Our belief or disbelief in him is irrelevant.

Furthermore, it is perfectly reasonable to admit that there are countless other types of worlds and beings that inhabit his body, just as there are countless types of cells and molecules in our human body. And the Universe is BIOLOGICAL and is full of life in the multiple dimensions of Nature, that is, in his multiple bodies.

6.2 Microcosmos – Mem

The analogy between Macrocosmos and Microcosmos allows us to understand the creative process of the Universe through the development of the human embryo. Our physical body has the same materials that make up the cosmos, so the different parts of our organism correspond to the different parts of each of the different cosmos.

Just as we have seven bodies in different dimensions, we must understand that each part of our physical body has its autonomous functioning and has its correspondence in the other bodies. It is as if each organ or system, cell and molecule of our body had its own independent life and its corresponding part in the etheric, astral, mental etc. bodies. In fact, even if some parts of our organism are injured or stop working, the other parts continue to function with a certain autonomy.

Our biological body is constituted by the sum of all these parts, but in the beginning, when it was still a single matter (known as zoosperm), the parts were not differentiated and there was what we can call CHAOS. In the development of the human body there is a generative and formative principle that controls the differentiation of the original matter until its complete development.

The different parts of our physical body are also formed by other smaller parts called cells, which also have autonomy of functioning. These cells also have their etheric, astral, mental etc. counterparts, which are precisely the etheric, astral, mental etc. cells of the bodies that inhabit these other dimensions.

Cells are also formed by smaller parts that are molecules or biochemical substances that have autonomy of functioning and are also living substances, and it is this latent life in biochemical substances that regulates the bioelectrochemical reactions of the human organism. These biochemical substances also have their counterpart in the bodies of the other dimensions according to the septenary constitutions of the bodies of the Being.

In this way, because we are the Microcosm, we are molecules of the Macrocosm. But we are a molecule of which substance? Basically, we have three main centers in the human machine:

intellectual center, emotional center and sexual center. Our biochemistry is based on the chemical element Carbon, so these three centers define three carbon atoms: the one in the emotional center (heart) has two covalent bonds to the other carbons (which form the trunk), the carbons in the intellectual (head) and sexual (sex) centers have one covalent bond to the central carbon and two ionic bonds each (2 arms and 2 legs) with hydrogen atoms (hands and feet).

Conclusion: for the Macrocosmos we are just molecules of propane (C₃H₄). And certainly there are other beings that correspond to other molecules that are part of our body, as well as other worlds that correspond to other cells in our body.

The seven bodies of the Microcosmic Being, therefore, are a set of molecular bodies, including the Christ body of each one is molecular. The molecular assemblies form the cells, which form the systems and organs, which form the seven bodies of the Macrocosmic Being, each body being in a sphere of creation (dimension of Nature).

7 Conclusion

It is presented a multidimensional model for the creation of the Universe based on the Kabbalah and gnostic knowledge. Life emanates from the Absolute, composed of three levels: Ain, which is nothingness; Ain Soph, which is boundless space; Ain Soph Aur, which is limitless light. The Absolute is the Uncreated and from Ain Soph Aur emanates the light that gives life to the creation with its Okidanokh Ray, the Christ emanation.

The vibratory space created from the Absolute is the uncreated spatial substrate from where all things are create by its attenuation. The fabric of space that we call vacuum is a “tissue” of inconceivable density and the creation, including matter, energy etc., comes from its rarefaction.

The dimensions of Nature are defined as spheres of creation, known as Sephiroth of the Kabbalistic Tree of Life. This way there are 9 supra-dimensions and 9 infra-dimensions, each of them having planets and stars with support for life in its numerous aspects. The supra-dimensions (called heaven) are luminous while the infra-dimensions (called inferno or hell) are dark because the emanated light from the Absolute is attenuated when it penetrates the denser dimensions. According to Kabbalah our physical bodies are in the first infra-dimension of Nature, we are in the first Dantesque circle of the Hell.

Each being is constituted by 7 bodies, each one inhabit a dimension: Spirit (4th sphere of creation), Divine Soul (5th), Human Soul (6th), Mental body (7th), Astral body (8th), Etheric body (9th), Physical body (10th). When all these bodies are integrated, we can do the Father’s will, otherwise we do our ego’s will. In these other dimensions, our bodies inhabit planets, so the planets (and stars) have its bodies in other dimensions where all life evolve.

The Omniscient, Omnipresent and Omnipotent God may be considered the Macrocosmos, a Being similar to us, the Microcosmos. So, we are part of He because we are inside his body, we are molecules of his body.

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