

The Well and Ladder of Jacob

Esoteric Christianity, Part 7

Wind & Breath: Three Souls

נשמה Neshamah
Spiritual Soul

- Spiritual, objective perception. The inner light. That which sees God.
- Literally: 'breath'

רוח Ruach
Thinking-
Emotional Soul

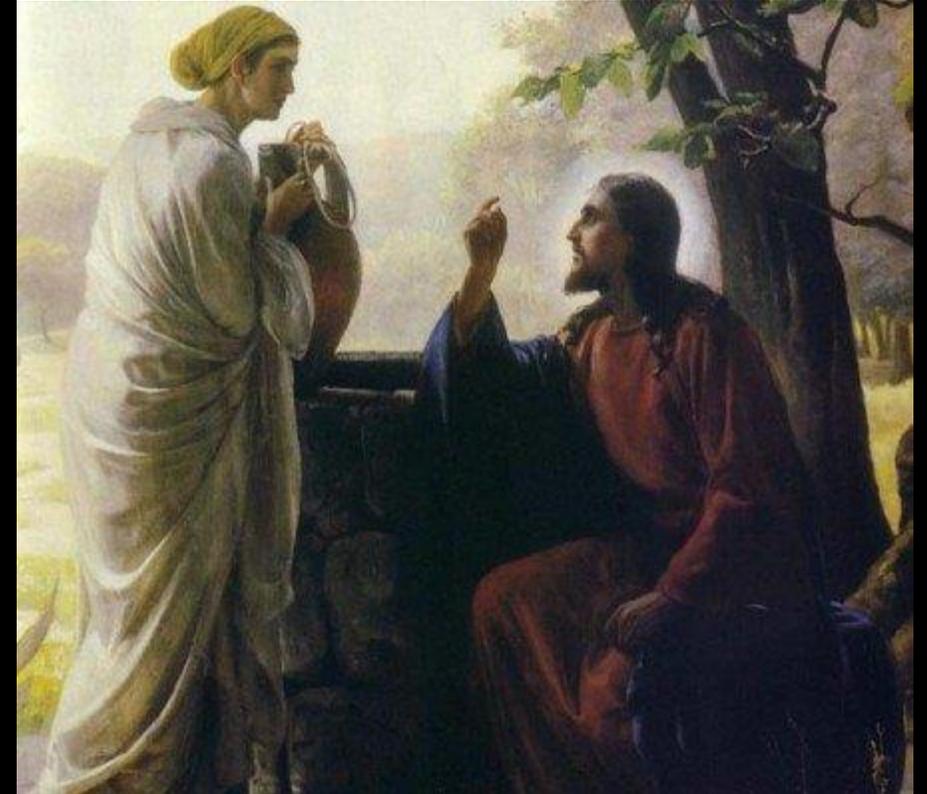
- Ethical perception; discernment; rational consciousness; objective or subjective
- Literally: 'spirit', 'wind', or 'breath'

נפש Nephesh
Animal Soul

- Appetites; instinctive impulses; the foundation of life; animal consciousness
- Literally: 'vitality', 'life force', 'blood', 'breath of life', 'soul', 'appetite'

John 4: Samaritan Woman

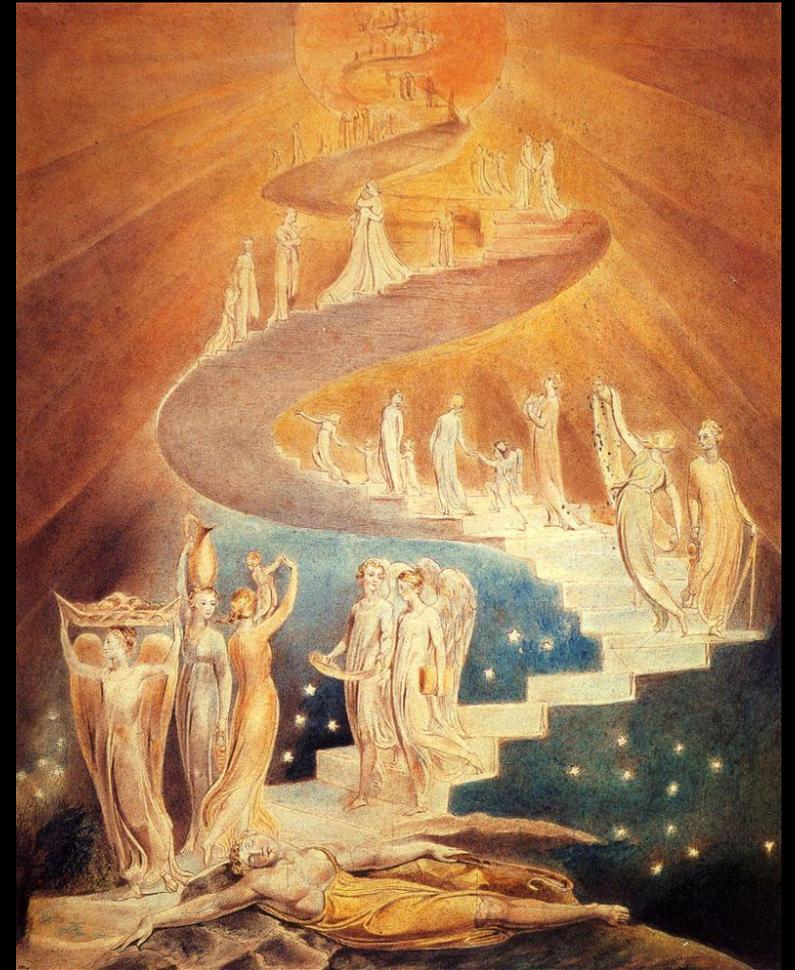
⁵ So He came to a city of Samaria [שמר *shamar, preservation*] which is called Sychar [שכר *shekar: intoxicating drink, or, recompense*], near the plot of ground that Jacob [Ἰακώβ, יעקב *Iokab*] gave to his son Joseph [Ἰωσήφ, Ioseph, IO-Ceph]. ⁶ Now Jacob's well was there. Jesus therefore, being wearied from *His* journey, sat thus by the well. It was about the sixth [ו *vav*] hour.



Jacob's Ladder

And Jacob went out from Beersheba (באר שבע place of seven wells), and went toward Haran (חרן 'cross roads' of the path). And he lighted (פגע paga, 'contacted') upon a certain place (Yesod), and tarried there all night (in meditation), because the sun was set (for psychological death); and he took of the stones of that place (Yesod), and put them for his pillows (moved the energy from below, to above), and lay down in that place to sleep. And he dreamed, and behold a ladder (spinal medulla, from below to above) set up on the earth (gonads), and the top of it reached to heaven (pineal gland): and behold the angels (electronic, atomic, & molecular messengers) of Elohim ascending and descending on it...

Genesis 28 10-12



Jacob's Pillar, The Stone of Bethel

...and Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured (יצק *yatsaq*, 'to cast in metal') oil (שמן *shemen*) upon the top of it. And he called the name of that place Bethel (בית אל, 'House of God'): but the name of that city was called Luz (almond tree) at the first. [...]

And this stone, which I have set for a pillar [מצבה, *matstsebah*], shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

Genesis 28 18-22



Jacob Wrestles with God

And Jacob was left alone; and there wrestled a man (**fiery Samael which stings the heel**) with him until the breaking of the day (**birth of new consciousness**). And when he saw that he prevailed not against him, he touched the hollow of his thigh (**sex**); and the hollow of Jacob's thigh was out of joint (**not in alignment with desire**), as he wrestled with him. And he said; Let me go, for the dawn is ascending (**light of comprehension is near**). And he said, I will not let you go, except you bless me. And he said unto him, what is your name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel [...] And he blessed him there.

And Jacob called the name of the place Peniel (**פְּנוּאֵל, 'face of God'**): for I have seen Elohim face to face and my life (**נֶפֶשׁ nephesh, 'life force'**) is preserved (**נָצַל, natsal, 'rescued'**). - Genesis 32: 24-31



ו Vav

Sixth Letter, Sixth Hour

ו Vav is formed by a ׀ iod that is been elongated vertically.

ו Vav is the word 'and.' ו Vav is the connector or bridge between ideas.

ו Vav is the conduit between man and God, between Heaven and Earth.

ו Vav is the vertical staff of the wise, the spinal column, the reed, the measure of wisdom.

בראשית ברא אלהים את השמים ואת הארץ

Genesis 1:1

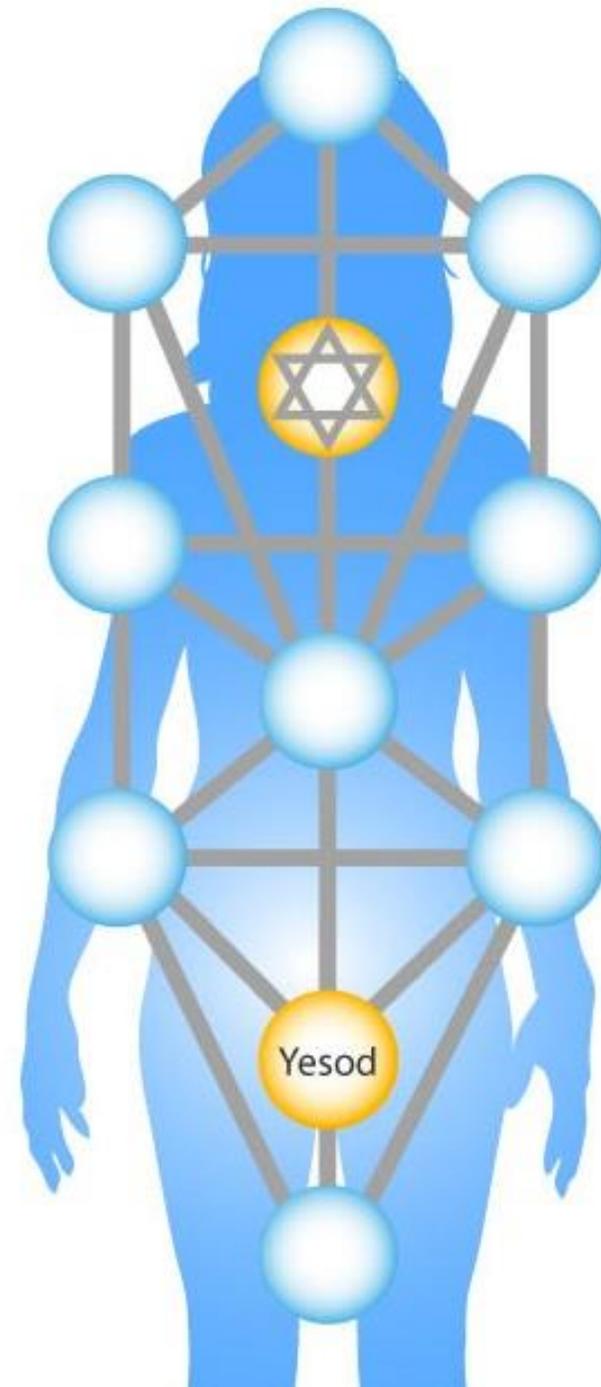
Jacob In the Place of Brit (Jacob's Ladder)

And in this verse: “And he was afraid, and he said, How awesome is this place; this is none other than the House of G-d, and this is the gate of heaven.” (Bereshit, 28:17)

Jacob was secretly referring to “the place of the Brit” [ברית berith, covenant, as in מילה ברית circumcision].

Regarding the verse, “And he lied down [וישכב vey shakab] in that place,” (Bereshit, 28:11) some Rabbim teach that v'yishkav can be read, v' yeish kaf bet [ויש כב]) – the place of the Brit [sexual organs – Yesod].

– Zohar, Bereshit 149



ט Teth

Ninth Letter, Ninth Hour

ט Teth is formed by ו Vav on the right, and ז Zayin on the left, connected at the bottom.

ט Teth is the symbol of the serpent. ו Vav is the masculine Adam, ז Zayin is the feminine Eve.

ט Teth is the Ninth Letter, related to the Ninth Sephiroth, Yesod. Yesod represents sexuality.

ט Teth is the tempting serpent of paradise, the crucible of spiritual knowledge (gnosis).

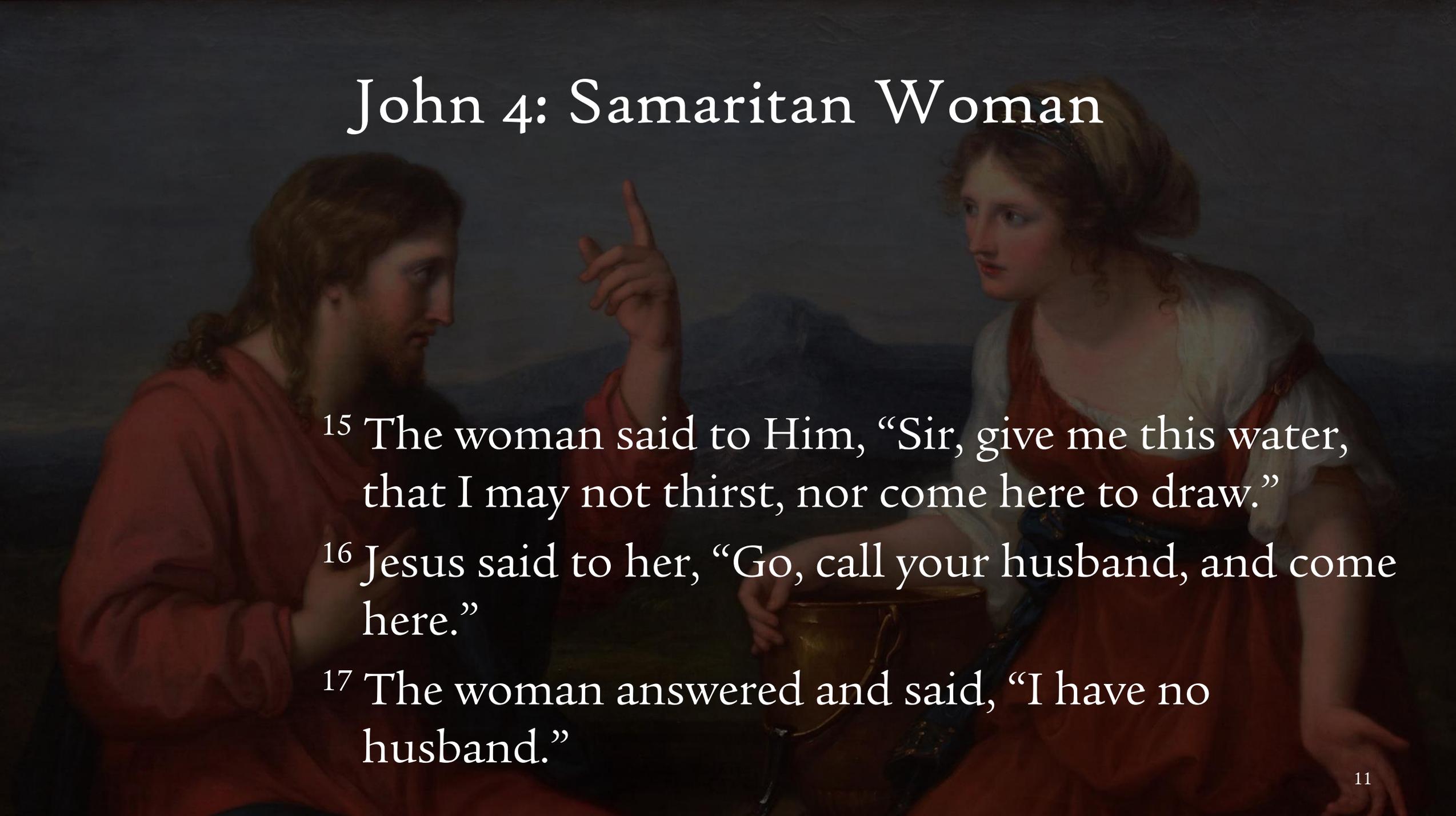
John 4: Samaritan Woman

⁷ A woman of Samaria came to draw water. Jesus said to her, “Give Me a drink.” ⁸ For His disciples had gone away into the city to buy food.

⁹ Then the woman of Samaria said to Him, “How is it that You, being a Jew, ask a drink from me, a Samaritan woman?” For Jews have no dealings with Samaritans.

¹⁰ Jesus answered and said to her, “If you knew the gift of God [δωρεάν τοῦ Θεοῦ, *dorean tou Theou*], and who it is who says to you, ‘Give Me a drink,’ you would have asked Him, and He would have given you living water.”

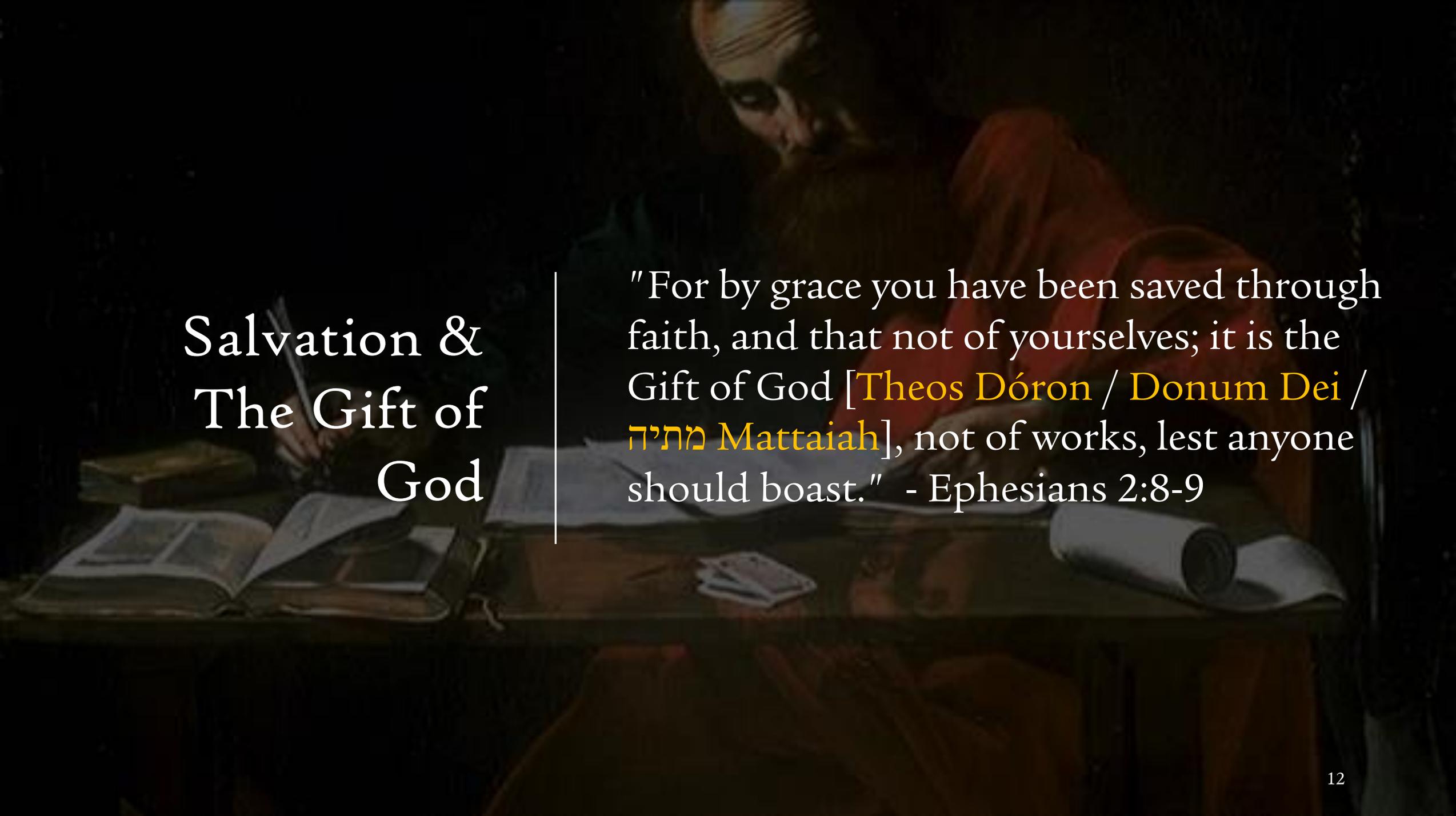
John 4: Samaritan Woman



¹⁵ The woman said to Him, “Sir, give me this water, that I may not thirst, nor come here to draw.”

¹⁶ Jesus said to her, “Go, call your husband, and come here.”

¹⁷ The woman answered and said, “I have no husband.”

A man with a beard is shown from the chest up, leaning over a desk. He is wearing a red garment and is writing with a quill pen on a scroll. The desk is cluttered with several open books, papers, and a rolled-up scroll. The background is dark, and the lighting is focused on the man and his work.

Salvation & The Gift of God

"For by grace you have been saved through faith, and that not of yourselves; it is the Gift of God [**Theos Dóron / Donum Dei / מתיה Mattaiah**], not of works, lest anyone should boast." - Ephesians 2:8-9

Exodus 15:8

And with the blast of your nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea.

Esoteric translation:

And by the **רוח** **ruach** of your noses your [sexual] waters were gathered together, your flowing waters were lifted up like a pillar, and the depths [of Yesod] coagulated in the sea of your heart.

Transmutation for Singles

Single people must transmute the seminal liquor with deep breathing, keeping the lungs full thirty seconds or more.

– Samael Aun Weor

And by the **רוח** **ruach** of your noses your [sexual] waters were gathered together, your flowing waters were lifted up like a pillar, and the depths [of Yesod] coagulated in the sea of your heart.

– Exodus 15:8

Breath & Concentration

Since the intellect of those recently embarked on the spiritual path continually darts away again as soon as it has been concentrated, they must continually bring it back once more; [...] some teachers recommend them to pay attention to the exhalation and inhalation of their breath, and to restrain it a little, so that while they are watching it, the mind, too, may be held in check.

– *Philokalia*, St Gregory Palamas, *In Defense of Those who Devoutly Practice a Life of Stillness*

Breath & Concentration

Restrain the drawing-in of breath through your nostrils, so as not to breathe easily, and search inside yourself with your *nous* so as to find the place of the heart, where all the powers of the soul reside.

– *Philokalia*, St Symeon the New Theologian, *The Three Methods of Prayer*

Breath & Concentration

Seat yourself, then, concentrate your *nous*, and lead it into the respiratory passage through which your breath passes into your heart. Put pressure on your *nous* and compel it to descend with your inhaled breath into your heart. Once it has entered there, what follows will be neither dismal nor glum. Just as a man, after being far away from home, on his return is overjoyed at being with his wife and children again, so the *nous*, once it is united with the soul, is filled with indescribable delight.

– *Philokalia*, Nikiphoros the Monk, *On Watchfulness and the Guarding of the Heart*