

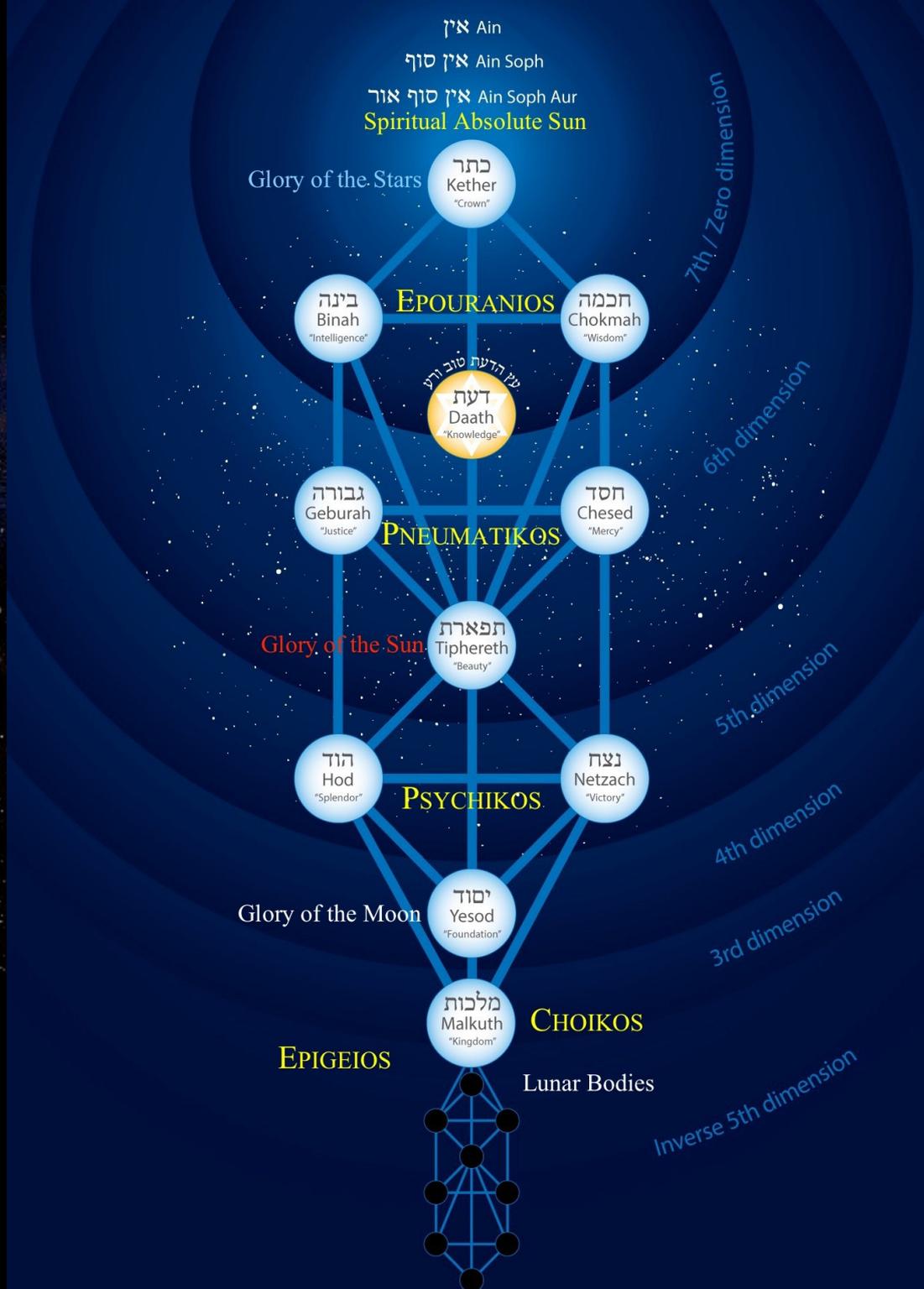
KABBALISTIC & ALCHEMICAL BODIES



There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differs from another star in glory.

So also is the resurrection of the dead.

1 Corinthians 15: 41-42



All Kabbalists base themselves on the Tarot and it is necessary for them to comprehend the Tarot and study it deeply.

The universe was made with the Law of Numbers, Measurements, and Weight.

Mathematics forms the universe and the numbers become living entities.

One who penetrates Chesed, the pure and ineffable world of [Abraham the Pneuma] the Spirit, can verify that in this region everything is reduced to numbers. This region is incredibly real. In this physical world, we do not see things as they are. We see merely the images of things. But when in Chesed, we can know the amount of atoms that form a table and the amount of Karma owed by the planet, as well as the amount of molecules that function in each organism. Chesed is a world of mathematics. It is a realistic world. In Chesed, one may believe that one is separated from the reality of the world; yet, one is actually in the reality. In a temple of Chesed, one can know the quantity of people who acquired the realization of their Being, and the quantity of those who did not. If one enters a kitchen, one knows the amount of atoms that are in the food that one is going to eat. This is an incredibly realistic world. In the world of Chesed, one knows who is truly a Human Being.

Samael Aun Weor



All flesh is not the same flesh: but there is one kind of flesh of **anthrōpos humans**, another flesh of beasts, another of fishes, and another of birds. There are also **epouranios heavenly** bodies, and **epigeios terrestrial** bodies: but the glory of the epouranios is one, and the glory of the epigeios is another.

There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differs from another star in glory.

So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a **psychikos soul** body; it is raised a **pneumatikos spiritual** body. There is a psychikos body, and there is a pneumatikos body.

And so it is written, The first **anthrōpos human** Adam was made a living soul; the last Adam was made a giving life spirit. Howbeit that was not first which is pneumatikos, but that which is psychikos; and afterward that which is pneumatikos.

The first man is of the earth, **choikos earthy**: the second man **[Chokmah]** is the Lord from **ouranos heaven**. As is the choikos, such are they also that are choikos: and as is the epouranios, such are they also that are epouranios.

And as we have borne the image of the choikos, we shall also bear the image of the epouranios.

Now brothers, I tell you this: Flesh and blood cannot inherit the kingdom of God, and corruption cannot inherit incorruption. Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye **[the pineal eye]**, at **[Binah]** the last trumpet: for **[the seventh angel sounded]** the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. **[And there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. - Revelation 11: 15]**

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?

The sting of death is sin; and the strength of sin is the law.

But thanks be to God, which giveth us the victory through our **[Inner]** Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as you know that your labour is not in vain in the Lord. **1 Corinthians 15: 39-58**

Hagar and Sarah

Tell me, you who want to be under the law, are you not aware of what the law says? For it is written that Abraham had two sons, one by the slave woman and the other by the free woman. His son by the slave woman was born according to the flesh, but his son by the free woman was born as the result of a divine promise.

Now this must be interpreted allegorically: these women are two covenants. . One covenant is from Mount Sinai and bears children who are to be slaves: This is Hagar. Now Hagar stands for Mount Sinai in Arabia and corresponds to the present city of Jerusalem, because she is in slavery with her children. But the Jerusalem that is above is free, and she is our mother. For it is written: “Be glad, barren woman, you who never bore a child; shout for joy and cry aloud, you who were never in labor; because more are the children of the desolate woman than of her who has a husband.”

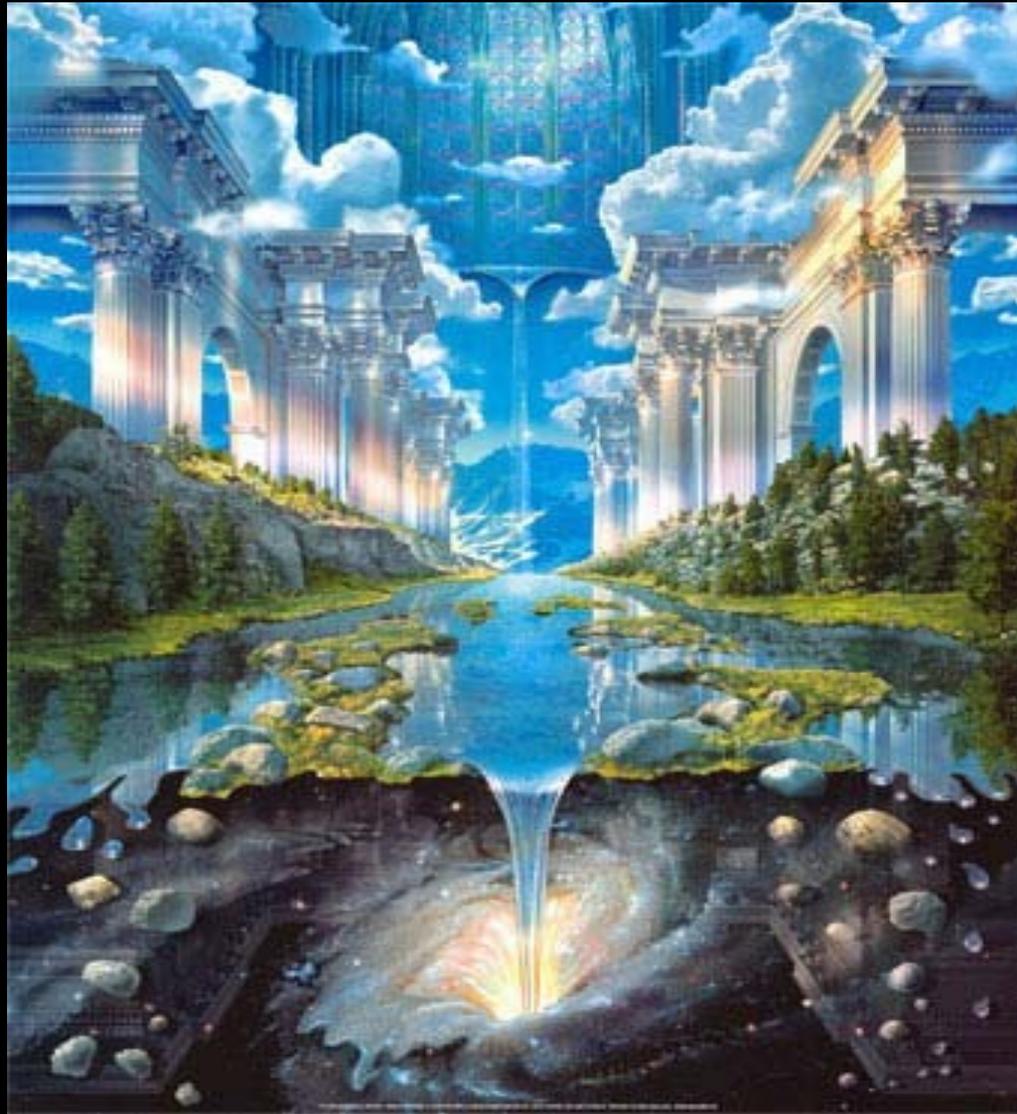
Now you, brothers and sisters, like Isaac, are children of promise. At that time the son born according to the flesh persecuted the son born by the power of the Spirit. It is the same now. But what does Scripture say? “Get rid of the slave woman and her son, for the slave woman’s son will never share in the inheritance with the free woman’s son.”

Therefore, brothers and sisters, we are not children of the slave woman, but of the free woman.

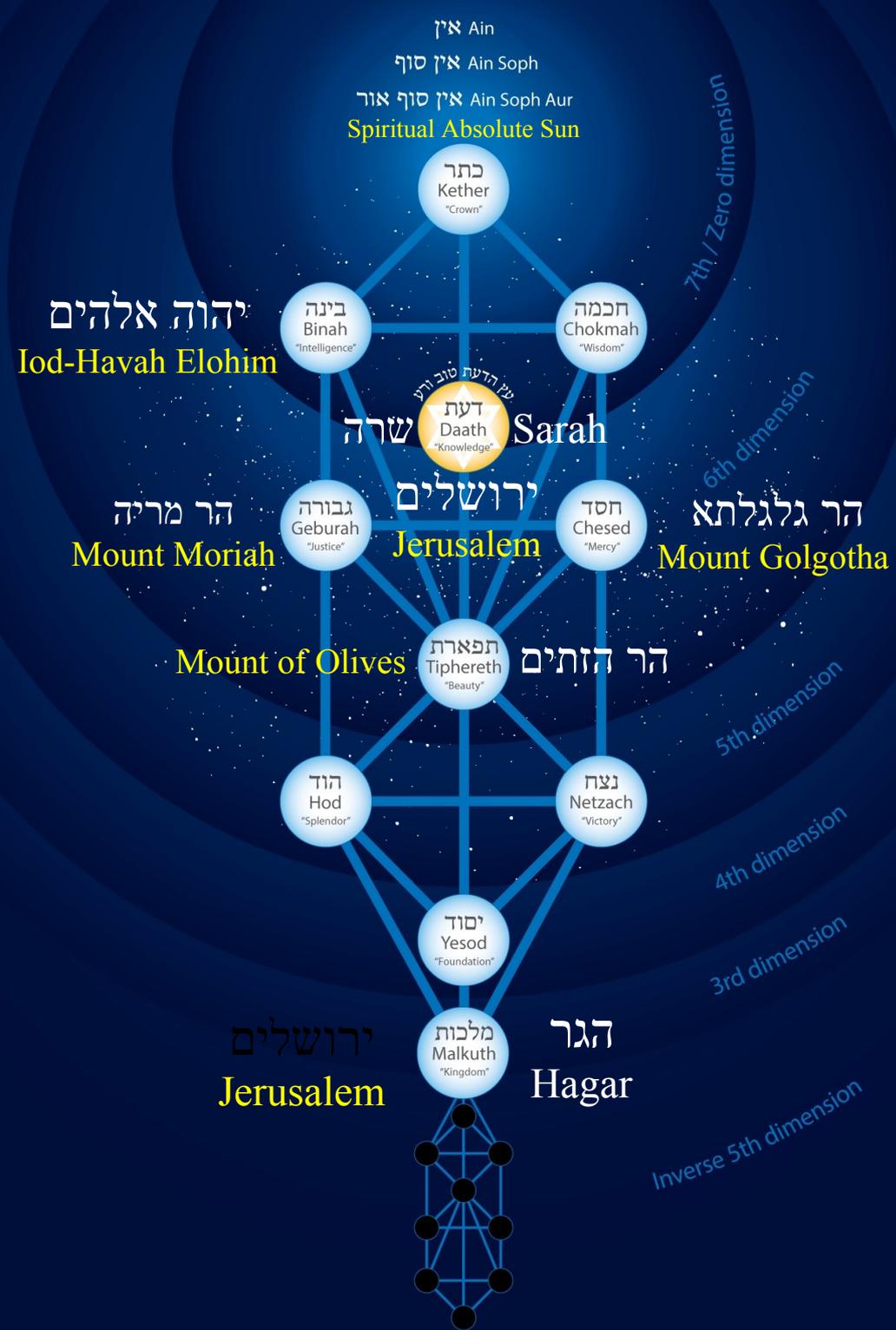
- Galatians 4: 21-31



And Solomon began to build the house of יהוה in Jerusalem, in mount Moriah. - **Chronicles 3: 1**



And his feet will stand in that day upon [Tiphereth] the mount of Olives, which is before Jerusalem on the east. - **Zachariah 14: 4**

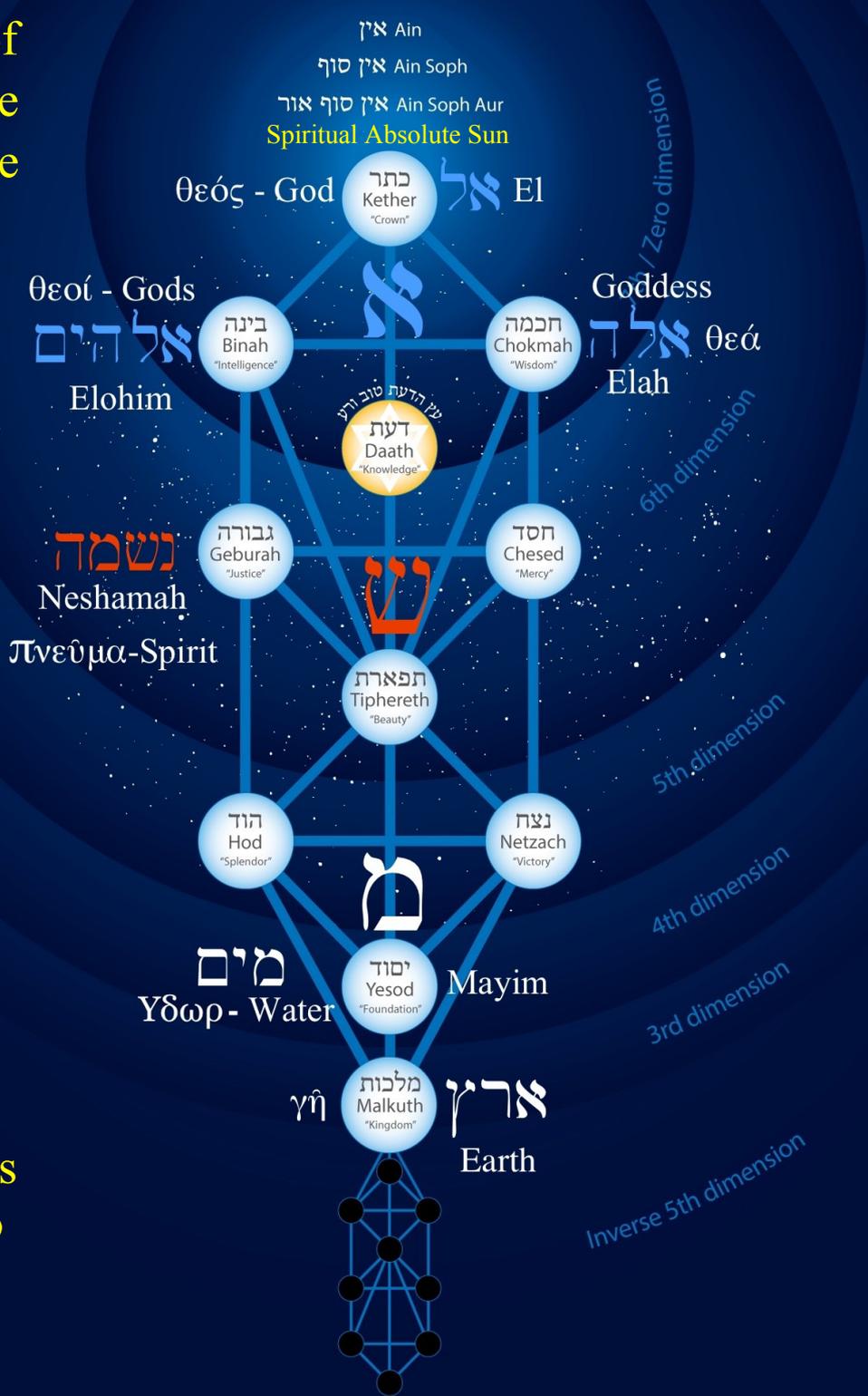


These [אלה] are the generations of the heavens and of the earth [Be-hibaram בהבראם - when they were created,] in the day that יהוה אלהים [Binah] made the earth and the heavens. - **Genesis 2: 4**

[Behibaram בהבראם] is an anagram of beAbraham (by Abraham). The creation was brought about by the transposing of the letters of the concealing word, ברא bara, into אבר Abar, the sacred principle on which the world was founded and continues to subsist. מי מי [who] was the first aspect of the mysterious unknown who, when ברא bara was transposed into אבר Abr, created [אלה - Eleh-these].

To אבר Abr he took and joined the letter ה Hei, forming אברה Abrh, to [אלה - Eleh-these]. He took and joined the letter י Iod, forming אלהי Elhi [my God], then of the two component letters of מי Mi, he took and added מ M to each of them and thus were formed אלהים Elohim and אברהם Abraham.

Another explanation of the forming of these names is as follows: "The holy one took מי Mi and joined it to [אלה - Eleh-these] and this formed אלהים Elohim. He also took מה Mah [what], and joining it to אבר Abr, formed Abraham. - **Zohar**



אברהם ABRAHAM

And יהוה appeared to Abraham by the oaks of Mamre, as he sat in the tent door in the heat of the day: and he sat in the tent door in the heat of the day; And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, And said, My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant: Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. - **Genesis 18: 1-5**



IDOL: from Latin *idolum* “image -mental or physical-, form;” from Greek *eidolon* “appearance, reflection of oneself in water or a mirror, also mental image, apparition, phantom;” *eidolon* also means “any material image, statue,” from *eidos* “form” from Latinized form of Greek *-oeides*, from *eidos* “form,” related to *idein* “to identify,” *eidenai* literally “to idein-tify, to recognize, mental perception”.

And Elohim said,
“Let us make
Adam in our
image, after our
likeness.”

And Iod-Havah
Elohim formed
man of the dust of
the ground, and
breathed into his
nostrils the breath
of life; and man
became a living
soul.

Genesis 1: 26; 2:7



And it came to pass after these things, that אלהים did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am.

And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

Then on the third day Abraham lifted up his eyes, and saw the place afar off.

And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you,

And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?

And Abraham said, My son, אלהים will provide himself a lamb for a burnt offering: so they went both of them together.

And they came to the place which אלהים had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

And Abraham stretched forth his hand, and took the knife to slay his son.

And the angel of יהוה called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.

And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest אלהים, seeing thou hast not withheld thy son, thine only son from me.

And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place [יהוה יראה] Jehovah-awe: as it is said to this day, In the mount of אלהים it shall be seen. - **Genesis 22: 1-14**

Then Jesus gave them this illustration:

“No one tears a piece of cloth from a new garment and uses it to patch an old garment. For then the new garment would be ruined, and the new patch wouldn’t even match the old garment.



“And no one puts new wine into old wineskins. For the new wine would burst the wineskins, spilling the wine and ruining the skins. New wine must be stored in new wineskins. But no one who drinks the old wine seems to want the new wine. ‘The old is just fine,’ they say.” - Luke 5: 36-39