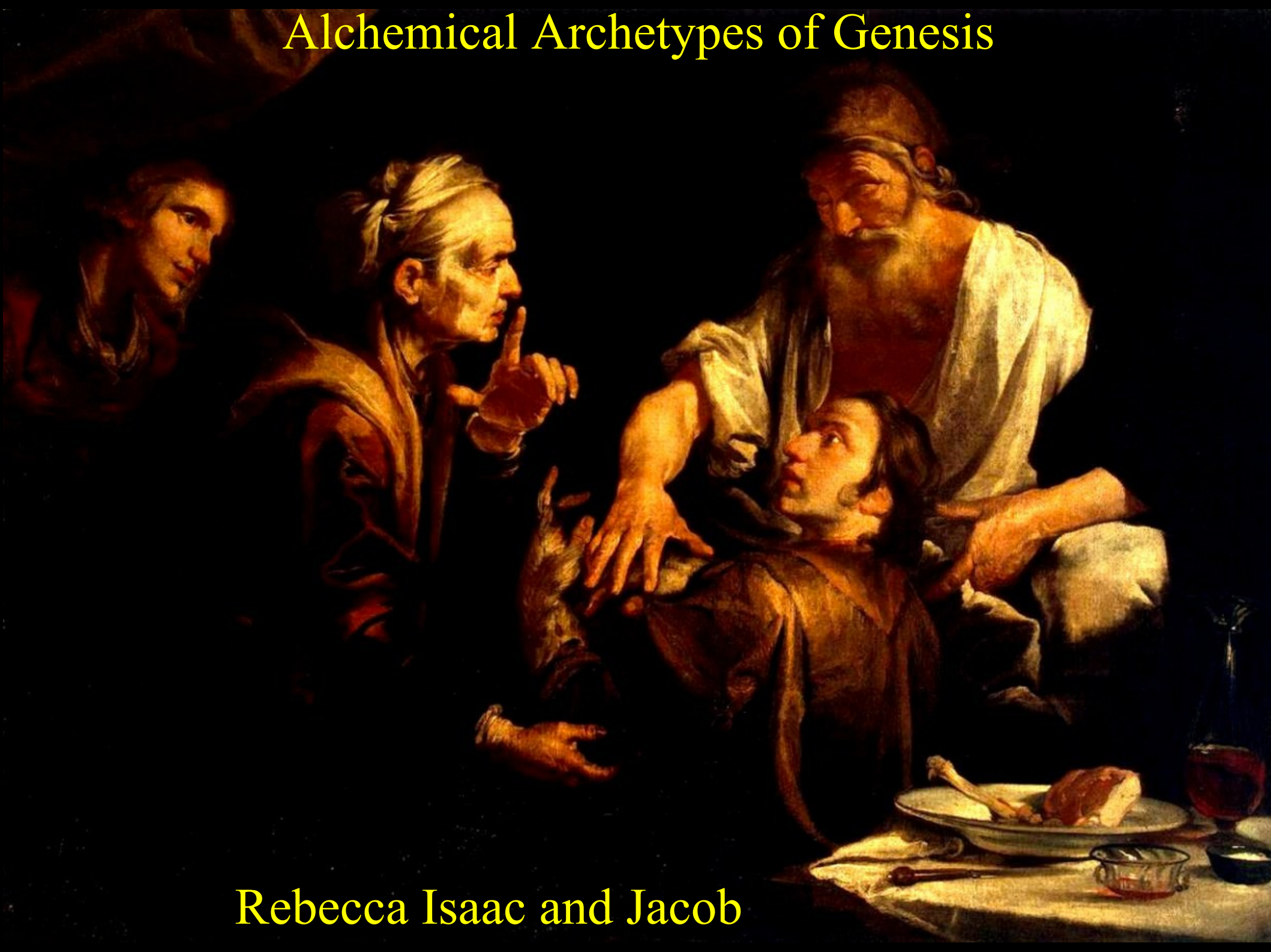


# Alchemical Archetypes of Genesis



Rebecca Isaac and Jacob

The Heavens - השמים <> The Waters - המים

Who מי went up to שמים heaven, and descended  
 Who מי has gathered רוח the spirit in his fists  
 Who מי has bound מים waters in his garment  
 Who מי stirs up הקים all of earth's insignificant things  
 What מה is the name [שמה of the earth's water]  
 And what מה [is in אברהם Abraham] the שמה  
 name of their son. You know this! - Proverbs 30: 4

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

[Behibaram בהבראם] is an anagram of ב'אברהם  
 beAbraham (by Abraham).

The explanation of the forming of the names  
 Elohim and אברהם Abraham is as follows:  
 “[יהוה Iod-Havah] The holy one” took מי Mi [who]  
 and joined it to [אלה -Eleh-these] and this formed  
 Elohim [Gibor in Geburah]. He also took  
 מה Mah [what], and joining it to אבר Abr,  
 and formed Abraham [in Chesed]. - Zohar







Aleph, Alif, means:  
“bull, ox, cattle,  
cow.”



א-ברם [exalted bull] ברא-מה Bra-Mah [Abraham]

י-צ-חק IOd-Tzadik-Chaq [Isaac – follower of IO]

י-עקב IOd-Acab [Jacob - holding IO by the hoof]

י-סוף IOd-Soph [Joseph – IO’s reed]

Four alchemist worshippers of “IO,” or רבקה Rebekah,  
the sacred young cow, the Egyptian Goddess [Hathor].



Devi Shailputri and Lord Dattatreya







The (upper right יוד Iod in the shape of the) letter aleph symbolizes (the head, Kether) the beginning and (the lower left יוד Iod in יסוד Yesod, the ninth sphere, symbolizes) the end (the genitalia). Throughout (the four worlds of kabbalah) the universe, all classes of beings (Elohim) are (in their central nervous system, letter Vav) impressed with its signature, both those in heaven and those on earth.

Though it includes many forms, yet they (the Elohim) are but one (אחד) full letter (aleph).

By the higher part (the upper Iod) of it (the letter aleph) is symbolized the divine mind and thought, as also the upper firmament of the spiritual world.

Beneath it (the upper Iod) and in the middle of aleph is the letter Vav, the numerical value of which is six, denoting the six degrees (of objective reasoning) between the Supreme Mind and (Binah) the firmament above the חיות הקדש Chaioth, or "the hidden living creatures."

The light emanating from the Divine (or upper Iod) is expressed in the word "Berasheeth," of which the first part, ברא bra, contains the initial letters of the name אברהם Abraham, to which scripture refers in **Genesis 18: 1**:

*And יהוה Iod-Havah appeared to Abraham as he sat at the door of his tent in the heat of the day.*

The esoteric meaning of which is as follows: When Abraham (Chesed) sat at the door of his tent; that is, at (Daath) the gate separating the (three) higher (sephiroth) and (the seven) lower (sephirotic) world, symbolized by the letter aleph, he felt the great heat of the day; that is, he became mentally and spiritually enlightened by the divine light of the First Logos (Kether – the Father).

The light of the Second Logos (Chokmah – The Son) was beheld by Isaac (Geburah) when, in the cool of the evening and the sun was going down, he prayed for the coming of this light, as it is written:

*And Isaac went out to meditate in the field at the evening. - **Genesis 24: 63***

*It was then he foresaw the contention that would arise between Jacob and Esau.*

The light of the Third Logos (Binah – The Holy Spirit), that proceeds from the (union of the) other two, was that seen by Jacob (Tiphereth), as it is written in **Genesis 32: 31**:

*And as he (Jacob) passed, peniel (in Yesod) the sun rose upon him and he halted upon his thigh*

*At the evening he beheld the light (of Binah, the Holy Spirit) called and known as the Netzach of Israel (victory of Israel - Tiphereth), and he halted on his thigh, because this light of sephirothic origin constitutes the thigh in the sephirothic figure. His thigh, not thighs, for as just said, he beheld the light of Netzach, which is only' of the fourth degree. - **Zohar***



In the words Iod-Hei-Vav-Hei, we find the mystery of the Tetragrammaton (the Holy Four), the four words, the four elements. More profoundly, we find our Being, our most complete Divinity. From the Ain Soph, which is a Super-Divine Atom of each one of us, the three Primary Forces (the Father, the Son, and the Holy Spirit) emanate and give their final synthesis:  $3 + 1 = 4$ . Tetragrammaton is יהוה This is the sacred summation of the number four.

### Synthesis

- The Master is formed by Atman-Buddhi.
- Atman is [Gedulah] the Innermost.
- Buddhi is [Geburah] the Divine Soul, meaning the Divine Consciousness of [Abraham] the Innermost.
- When a Logos wants to redeem a world, it emanates from itself a celestial prototype formed by Atman-Buddhi [Chesed-Geburah].
- The Logos is the Sephirothic Crown, the individual Ray from which the Innermost [Abraham] Himself emanated. This Ray is Triune; it is the Holy Trinity within each one of us.
- Thus, every Logos is Triune.
- The Father is Kether, the Elder of Days.
- The Son is Chokmah, the Cosmic Christ in us.
- The Holy Spirit is Binah, the Divine Mother in us.
- The Mother carries a lamp in her hand. That lamp is [Abraham] the Innermost who burns within our heart.

Samael Aun Weor





A lethargy of innumerable centuries weigh upon the ancient mysteries. Nonetheless, the Pennate Gods [the Teraphim] continue to exist within the parallel universes.

The Hierophants can converse with these Pennate Gods [the Teraphim], who are regents of cities, countries, towns, and homes, while in the supra-sensible worlds of the superior dimensions of space.

The blessed protector of a town is a Pennate God [a Teraph] or holy Guardian Angel. The secret rector of any city is its special Deity. The Protector Spirit of any family is its spiritual director.



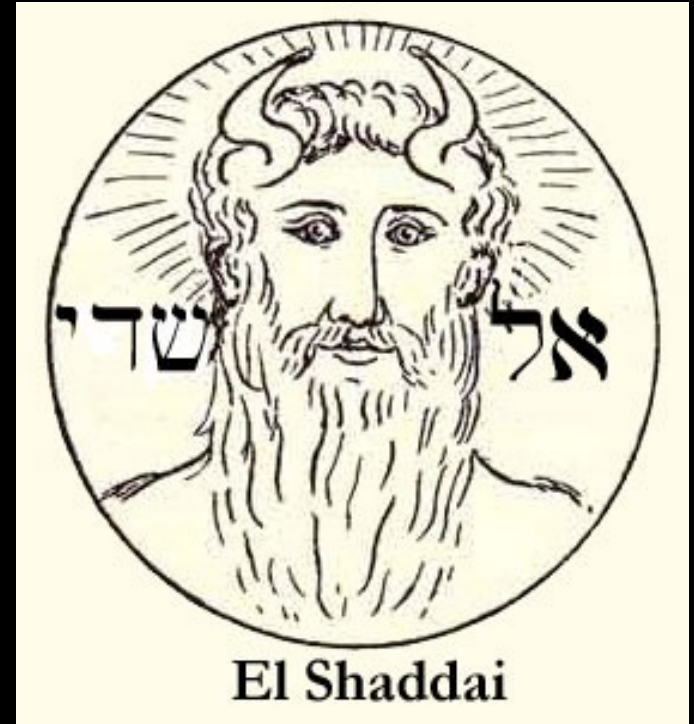
All of these Genii or mysterious “Jinns” of family, race, nation, tribe, or clan, certainly are the Pennate Gods [the Teraphim] of ancient times, who continue to exist in the Superior Worlds. We have conversed many times with these Pennate Gods, regents of ancient classical cities. Some of them are suffering the unspeakable, paying terrible karmic debts.. - Samael Aun Weor



## מאור כשדים – M'aur Kashedim – Illumination from Chaldeans

And **תרה** Terah took Abram his son, and **לוט** Lot the son of **הרן** Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and the **מאור** “source of light” that they brought with them was from the **כשדים** Chashedim, to go into the land of Canaan [**central nervous system**]; and they came unto **הרן** Haran, and dwelt there. - **Genesis 11: 31**

And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of (El Shaddai - **אל שדי**) God Almighty, but by my name (**יהוה**) Iod-Havah was I not known to them. - **Exodus 6: 3**



**שדי** - **כשדים** - **כשד** : demon, devil, fiend, goblin, gremlin, sprite, bogey, fantom, genie, ghost, ghoul, gnome, hobgoblin, incubus, kobold, mephistopheles, phantom, poltergeist, puck, shade, spirit, bogy, daredevil, (**אל שדי** almighty God),



And a river went out of [Daath] Eden to water the garden [Yesod]; and from thence [Eden] it was parted, and streamed into four heads:

Shem the first, is Pishon: this is the one which flows through the whole land of Havilah, where there is gold: And the gold of that land is good; bdellium and the onyx stone are there.

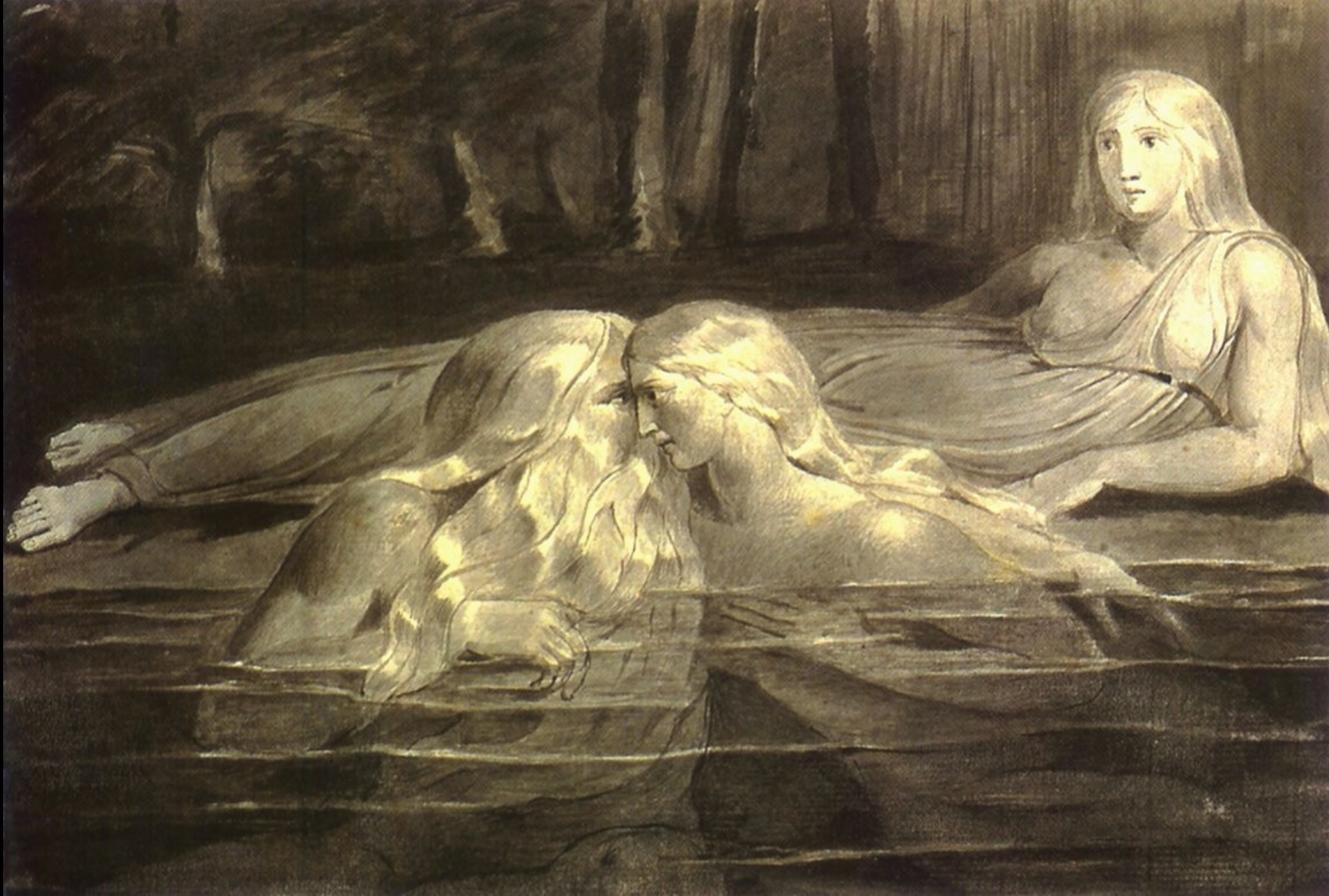
The name of the second river is Gihon: the same river that flows through the whole land of Cush [son of Ham].

And the name of the third river is Hiddekel: that is it which goes toward the east of Assyria. And the fourth river, "it is Phrat" [הוא פרט Eua Phrat]. - **Genesis 2: 10-14**

These are the generations of the sons of Noah: Shem, Ham and Japheth... And these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot. And Haran died before his father Terah in the land of his nativity, in the light of the Chashedim באור כשדים. - **Genesis 10, 11**







And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death. - [Genesis 24: 67](#)