

# Precepts of Alchemy The Serpents of Eden

Behold, I send you forth as sheep in the midst of  
wolves: be ye therefore wise as serpents, and  
harmless as - Jonah יונה - a dove.

For as Jonah - יונה a dove - was three days and  
three nights in the [final Nun] big fish's belly; so  
shall the Son of man be three days and three  
nights in the heart of [ה Hei] the earth.

- Matthew 10: 16; 12: 40





Vav the serpent was wiser than any beast of the field which יהוה אלהים had - עשה - made.

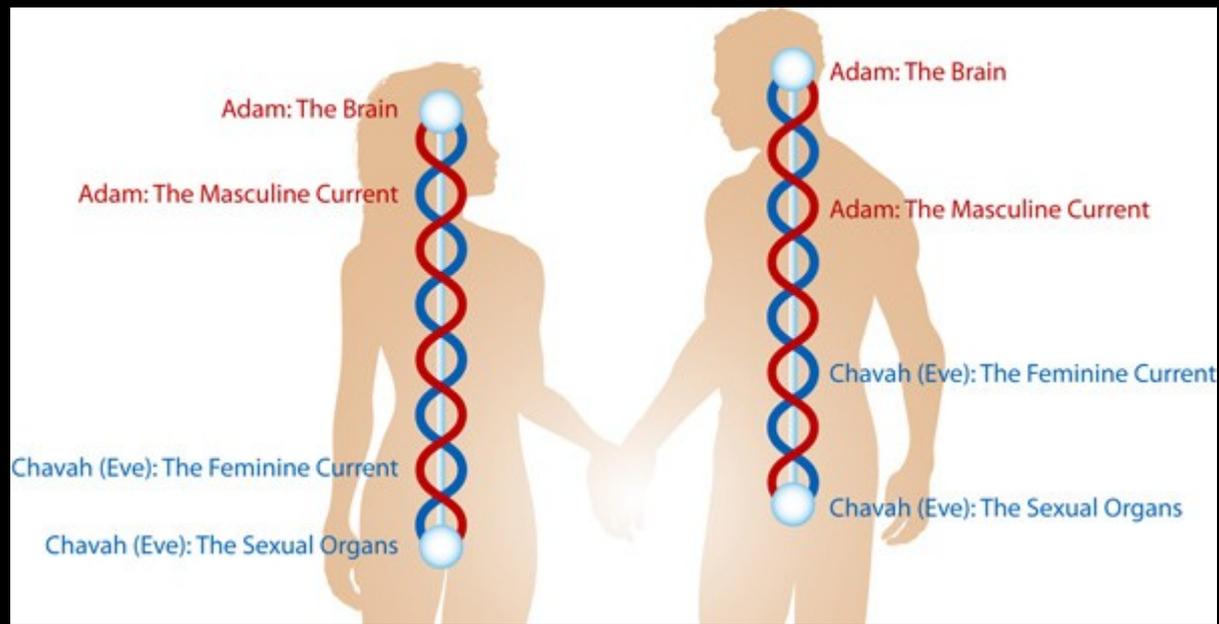
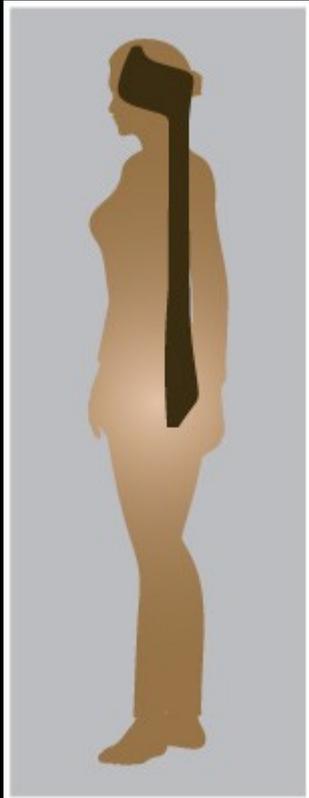
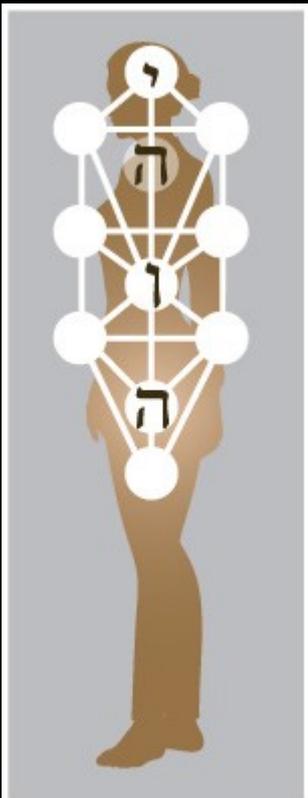
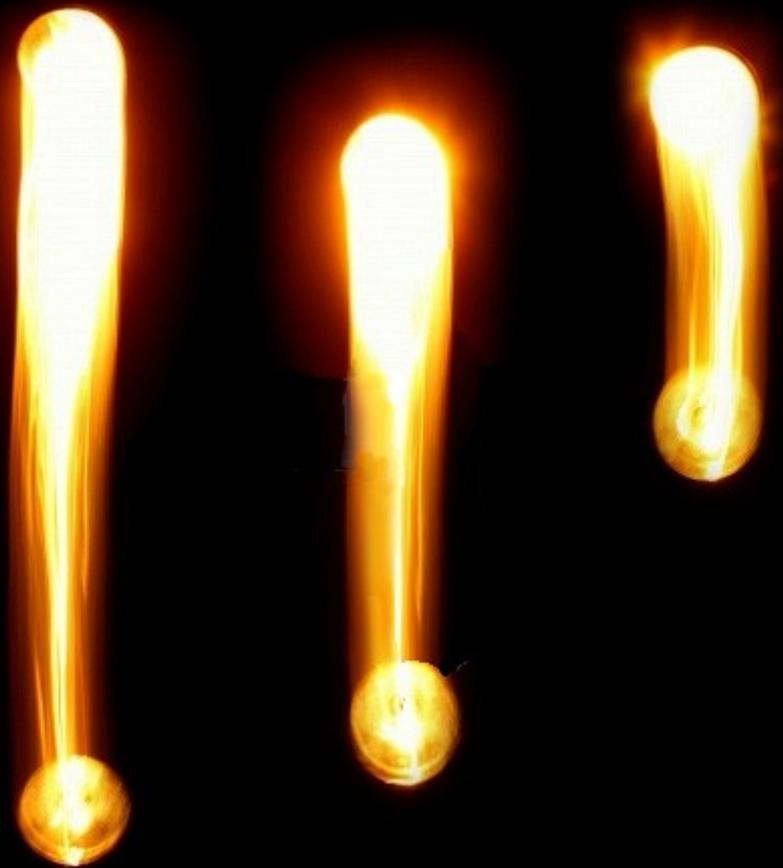
- Genesis 3: 1

## THE TWO SERPENTS, PINGALA AND IDA.

"A great fish [letter Nun Final] coming from the left swims through all these waterways to poison and corrupt them. Its scales are as steel. From its mouth comes forth a lurid flame and its tongue is like a sharp sword. Its object is to force its way into the sanctuary of the great ocean to pollute and defile it and thus extinguish light, and causing the waters to become frozen, and the great circulatory water system may cease to operate.

"The occult meaning of this mystery is expressed in the words of scripture, 'Now the serpent was wiser than any beast of the field which יהוה אלהים had made,' (Genesis 3: 1). This **Ida** serpent wished to accomplish his aim by first corrupting the brooklets below [in Yesod] and making them impure and bitter, so that flowing back to the great ocean their fountain head, it might become polluted. This is why he first seduced Adam and brought death into the world and entered into the heart of Adam from the left side.

"There is, however, another serpent that comes from the right. These two serpents [Pingala and Ida] are they that are closely attached to [Sushumna] Adam during his lifetime, as scripture saith, 'of all the beasts of the field that יהוה אלהים had made,' these two are the most cunning, crafty and subtle in tempting and destroying Adam. Woe unto him [the Initiate] who allows himself to be led on and seduced by the serpent, for death irretrievable is his doom, physically, morally and spiritually, both to himself and to those associated with him, as in the case of Adam who wished to know and become expert in nature's secrets and occult science. In revealing them and exciting within him a fictitious joy and happiness, the serpent acquired that influence and control over Adam that contributed to and brought his ruin and downfall and thus caused him to suffer, as also his successors. From the day that Israel came to the foot [Yesod] of Mount Sinai, the impurity and corruption wrought by the serpent has not disappeared from the world [Malkuth]. - Zohar



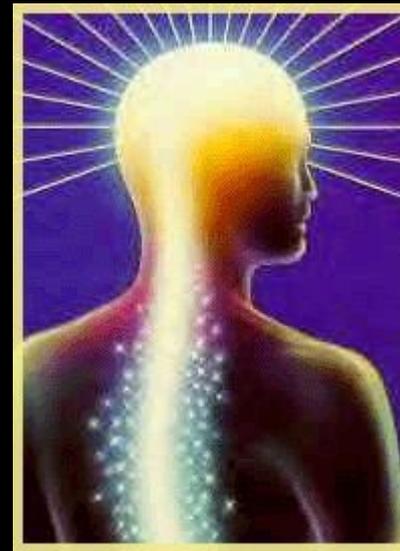
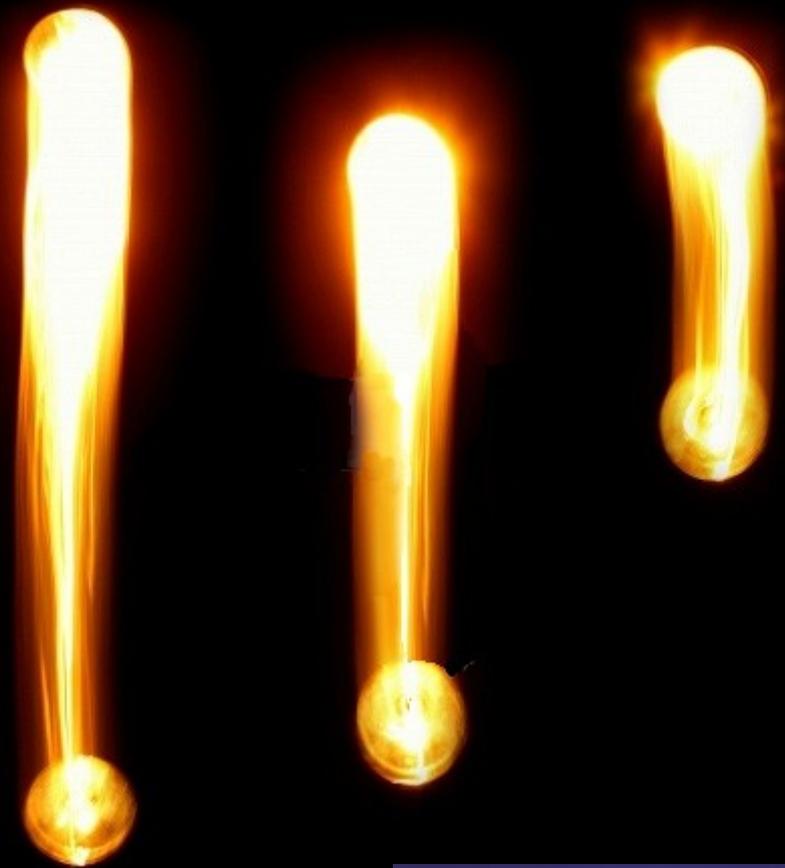
## SYMBOLISMS OF ADAM

"And the Lord God formed Adam" (Genesis 2: 7), that is, [by gathering all the archetypes of] Israel. Here the word ויִצַר Vav-Yitzerah (Vav formed) is written with two "Iods" or I's, indicating that the Holy One formed him with two natures, the higher and lower self; the one divine, the other earthly, and impressed upon his form [in Yetzirah] the divine name, יי - I V I, expressed by the two eyes [two Iods] and the nose [the Vav] between them, thus: The numerical value of the letters יי [which also form the shape of the letter - א - Aleph] is 26, which is also that of the divine name יהוה.

It is on this account that scripture saith: "From the top of the rocks [צורים zurim] I shall see Him" (Numbers 23: 9).

The word צורים zurim (rocks) denotes also forms [Yetzirah], so that Balaam who uttered these words, meant that in viewing the form of Israel [from the מ Mem, the top of מצרים – Mizrahim - Egypt, that is, the waters of Yesod in the world of formation], he beheld and recognized the divine name [יהוה].

Another comparison of Israel [Tiphereth – the Vav] with this Divine name is in the two tables of stone containing the law and representing two Iods, the letter Vav symbolizing what is written on them. [Aleph in אדם] Adam [the Vav] also in himself represents the union and blending together of the higher and lower Shekhinahs, symbolized by the repeating of the Shema: [Hear, Israel: יהוה is our Elohim; יהוה is one] morning and evening. - Zohar

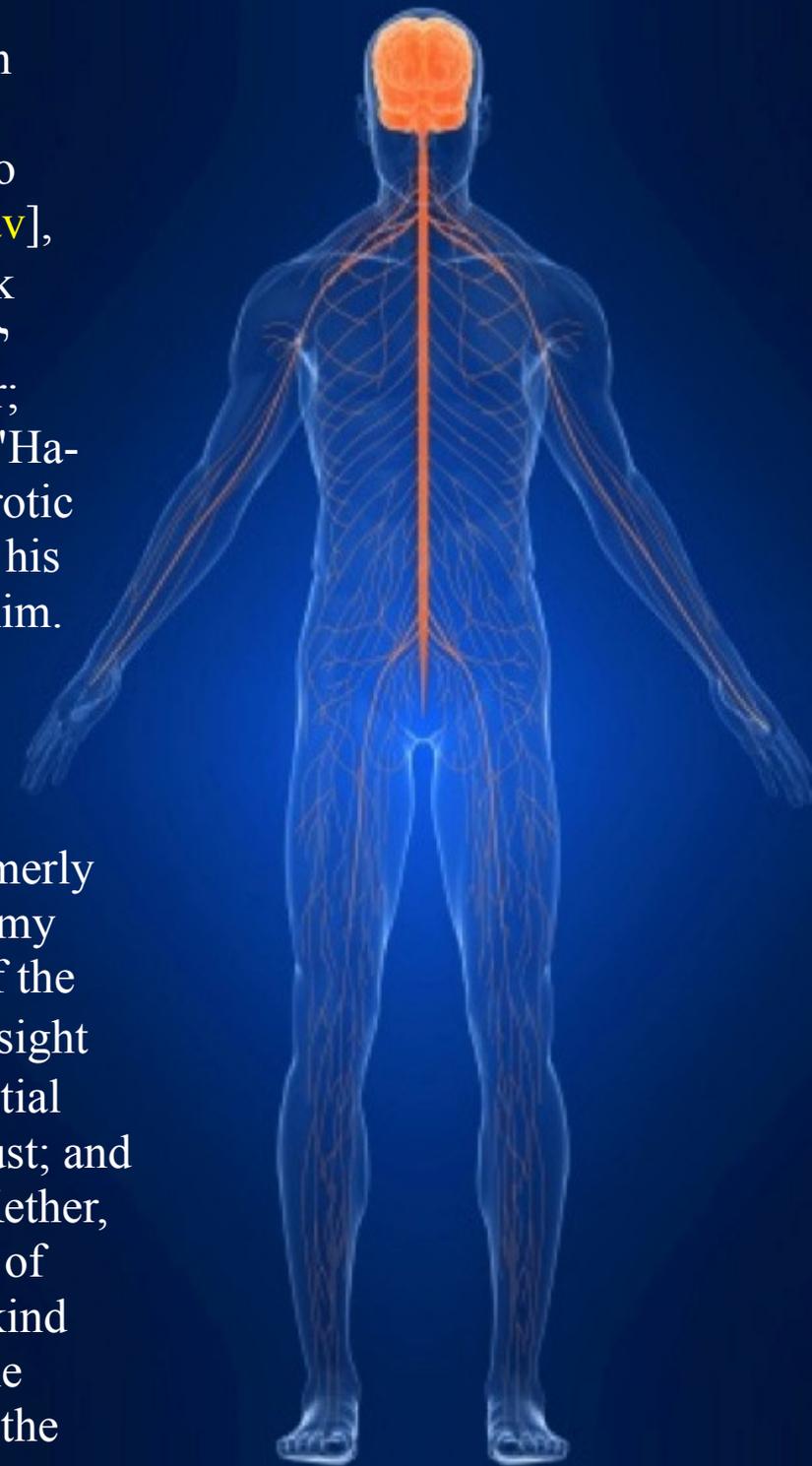


יונה - Jonah

## SYMBOLISMS OF ADAM

The union of the two [upper and lower] natures [of - א - Aleph] in Adam [the Vav – spinal medulla] is also referred to in the words, "Bone of my bone and flesh of my flesh" (Genesis 2: 23). We also read that Elohoim planted Adam, that is, Israel [Tiphereth, the Vav], in the sacred garden of Eden, as it is written, "And יהוה אלהים took Ha-Adam and put him in the garden of Eden" (Genesis 2:15). יהוה אלהים, Iod-Havah Elohim; that is, the heavenly father and mother; "garden," the lower Shekhinah; "in Eden," the heavenly mother; "Ha-Adam," the middle column [central nervous system] of the sephirothic tree; [which bottom is Yesod] from which was formed [Malkuth] his wife, and who being his delight should never be separated from him.

It was then that the Holy One planted Israel [in the heart of Malkuth], who are the [the right and left] holy branches [or coronary arteries] of the [microcosmic] world [his physicality], or, in other words, a race purer and better than those that had formerly existed; as it is written, "The branch of my planting, the work of my [Iods] hands, that I may be glorified" (Isaiah 60: 21). "And out of the ground made יהוה אלהים to grow every tree that is pleasant to the sight and good for food" (Genesis 2: 9). " יהוה אלהים denoting the celestial father and mother; "every tree that is pleasant to the sight," the Just; and "good for food," the middle column consisting of the sephiroth Kether, Tiphereth, Yesod, Malkuth, and from which proceed those stores of food by which the righteous are sustained and which, when mankind becomes purified and enlightened, will contribute to the life of the world. Then will every one take of the tree of life in the midst of the garden, and eat and live for ever more. - Genesis 3: 22 - Zohar



It is literally written:

“Vav, expelled 'Iod' 'At' the man, Vav caused 'Iod' the tabernacle of the east of the garden of Eden, the cherubim and the flame of the sword to invert herself over to keep 'At' the way of the tree of life.”

“So Vav expelled 'Iod' 'At' the man” [ויגרש את־האדם], literally, “Vav ‘Yod’ expelled - את-AT - ha-Adam” (Genesis 3: 24).

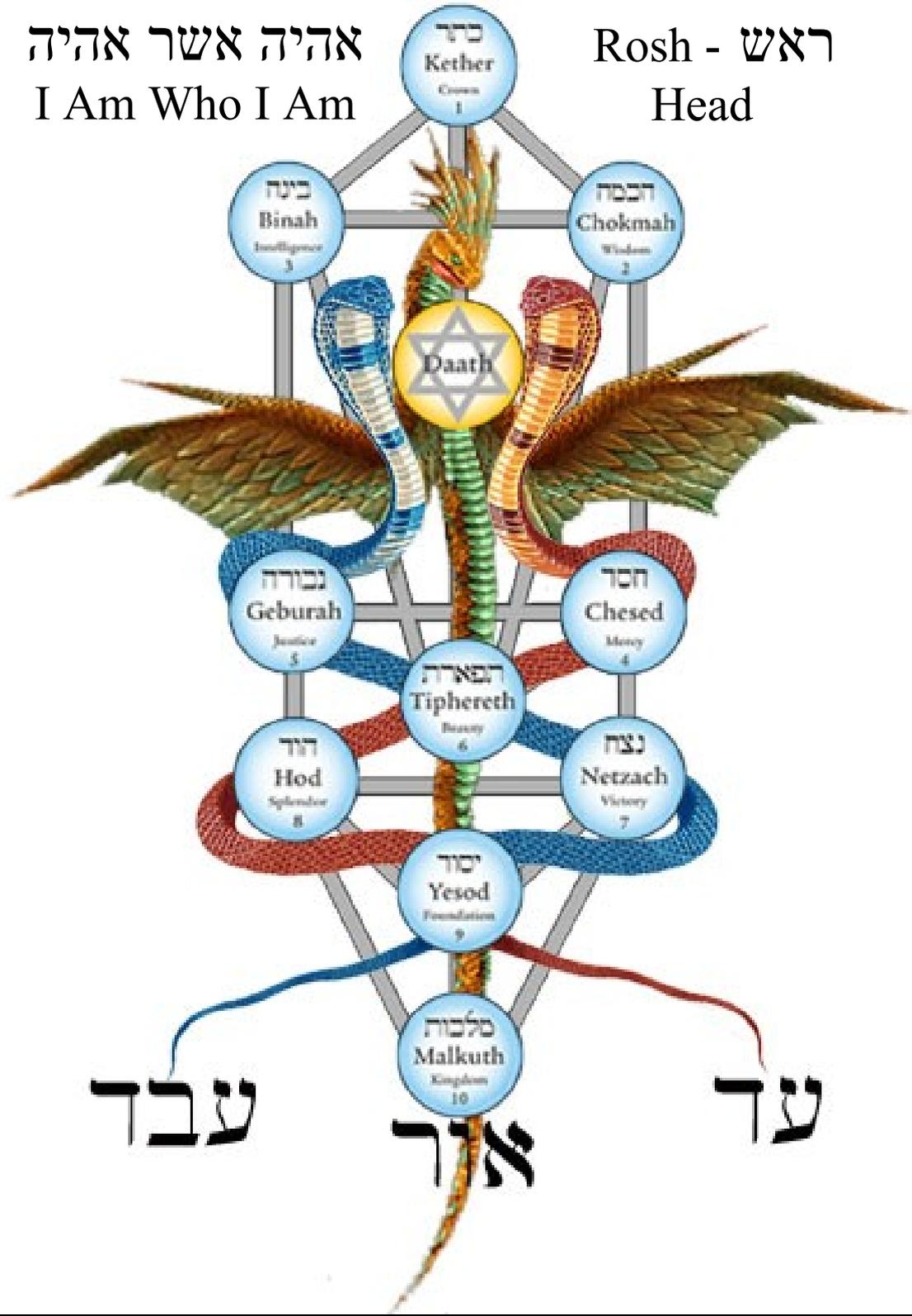
Do we know who expelled who [Hebrew Asher - אשר], or who, it was [את-AT] which was expelled, whether [Asher – אשר the third Logos] the Holy Spirit or not?

The words are ‘va-i-garesh ath’ (Vav ‘Yod’ expelled ath). Who was this ‘Yod’? The scripture says ‘ha-adam’ (the man - the Brain, the head – Rosh ראש).

After sinning it was Adam [the Brain, the head - Rosh ראש] who [through Iod] expelled here below [through the orgasm] who is here called ‘את - ath’ [the third Logos, the Holy Spirit “Asher - אשר”].

Therefore Scripture first informs us that the Lord God [Iod-Havah Elohim - Binah] expelled Adam from out of [Daath] the [upper] garden of עֵדֶן Eden [through the 'Vav' the Central Column of the Tree of Life], as Adam had already expelled here below [through his "Iod," in the lower garden of עֵדֶן Eden - Yesod] the 'את - ath' (the third Logos, the Holy Spirit or Substance Christ, contained within the "ן Final Nun" of עֵדֶן Eden) when [the Upper] Eden became closed to him, and the path leading to it obliterated or hidden. - Zohar

אהיה אשר אהיה Rosh - ראש  
I Am Who I Am Head



Vav [**Ida, the left side serpent**] caused the tabernacle from [**Tiphereth**] the East of [**Daath**] the [**Upper**] Garden of Eden, [**אח-At**] the [**two**] Cherubim [**of Yesod, the Lower Eden**] and [**אח-At**] the flame of the sword, to be inverted [**towards Klipoth**]; in order to keep [**אח-At**] the way of the tree of lives. - **Genesis 3: 24**

"Hear what the scripture says when Adam and Eve ate of the fruit of the tree by which death [**Klipoth**] entered into [**Nephesh**] their souls or lower nature:

'And when they heard [**אח-At**] the voice of the Lord of the Elohim walking in the garden [**central nervous system**]; or as it ought to be rendered, [And when they heard that (**אח-At**) the voice of the Lord of the Elohim] had walked (**מתהלך – mithhalech**) [out of the 'garden' – their central nervous system]. - **Genesis 3: 8**



I am [the Logos] Alpha and Omega [Hebrew **אח-AT**], the beginning and the ending, says the Lord, which is, and which was, and which is to come, the Almighty [El-Shaddai in Yesod].

I [Hermes, Iohannes, Iouames] was in the Spirit on the Lord's day, and heard behind me [in my central nervous system] a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches [chakras] which are in Assiah [spinal medulla]; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

And when I saw him, I fell at [Malkuth] his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am [‘את - ath’] the first and the last [hebrew letters]: I am he that lives, and was dead [by the fornicator Amalekites]; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. - Revelation 1: 8-11, 17, 18



אהיה אשר אהיה  
I Am Who I Am

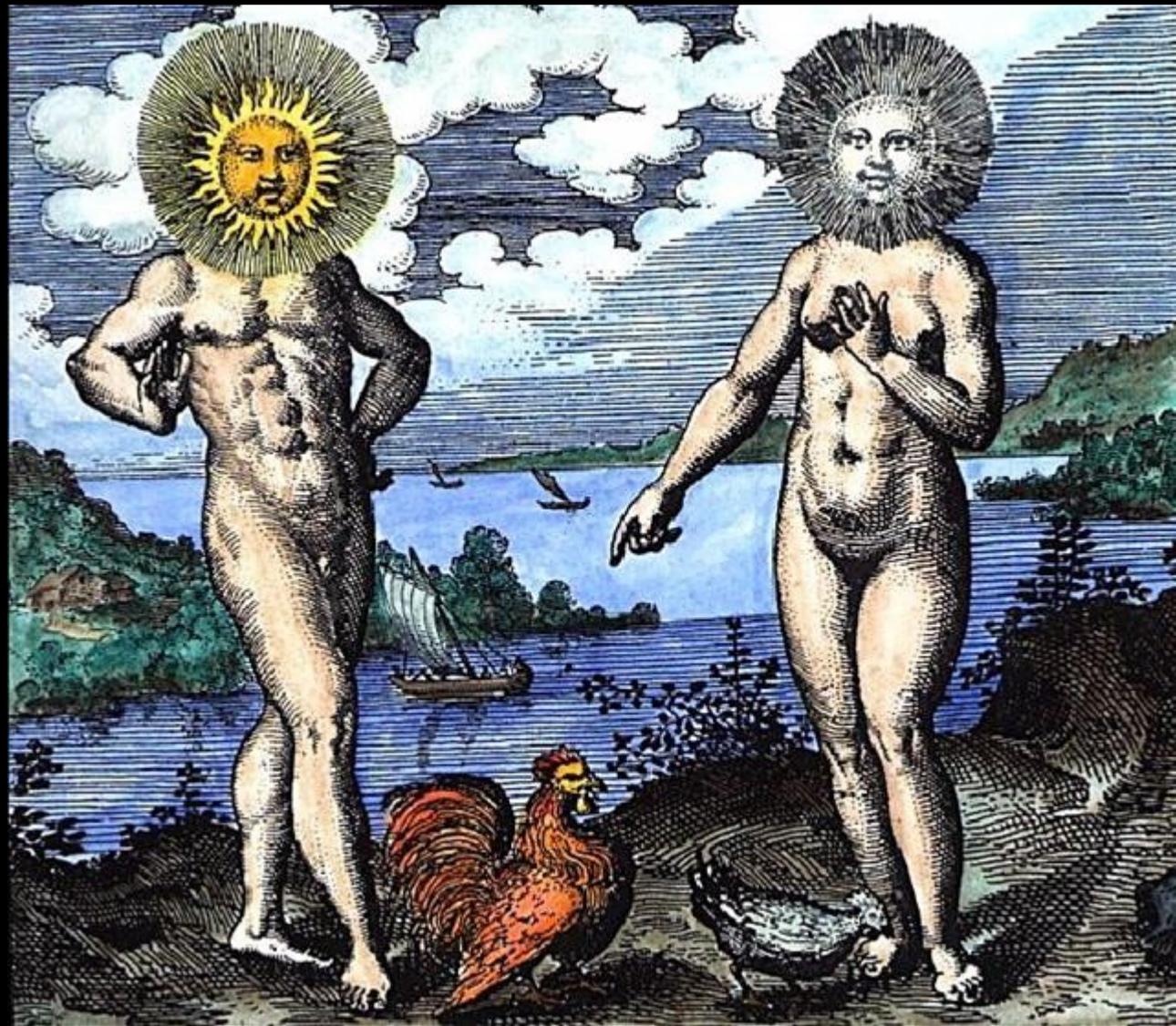
Note further that whilst Adam had not fallen, he was a recipient of divine wisdom (Chokmah) and heavenly light and derived his continuous existence from the Tree of Life to which he had free access, but as soon as he allowed himself to be seduced and deluded with the desire of occult knowledge, he lost everything, heavenly light and life through the disjunction of his higher and lower self, and, the loss of that harmony that should always exist between them, in short, he then first knew what evil was and what it entailed, and, therefore, it is written:

'Thou art not a God that approveth wickedness, neither shall evil dwell with thee' (Isaiah 5:5); or, in other words, he who implicitly and blindly follows the dictates of his lower nature or self shall not come near the Tree of Life.

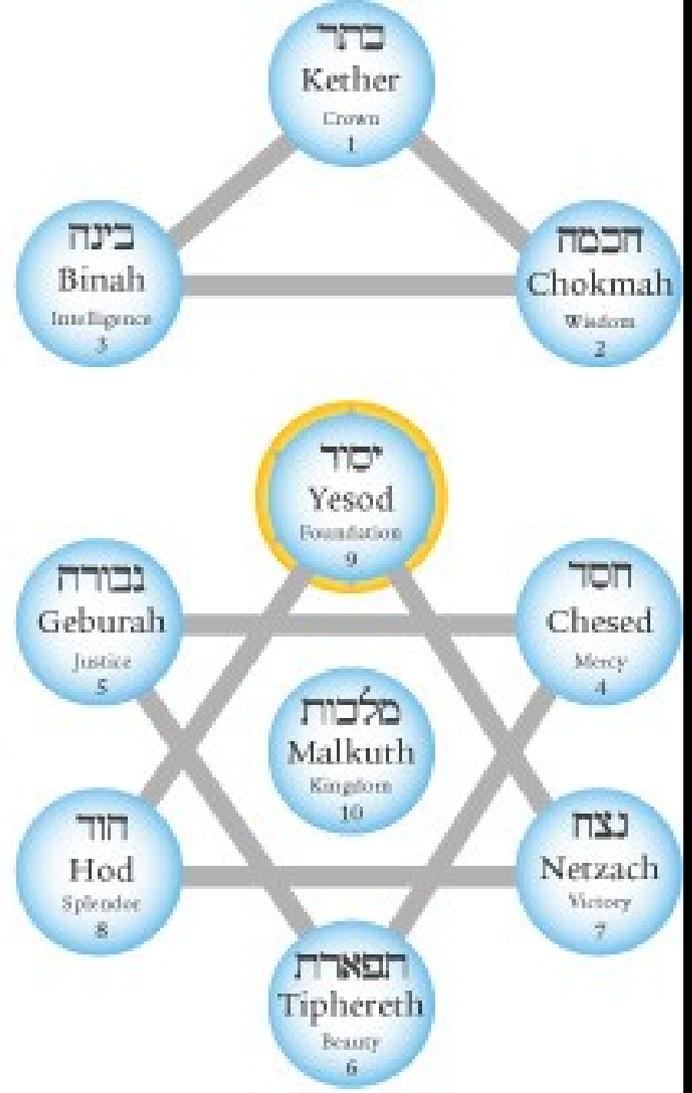
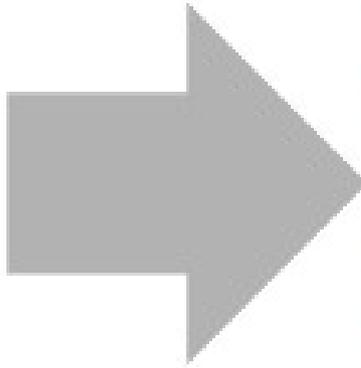
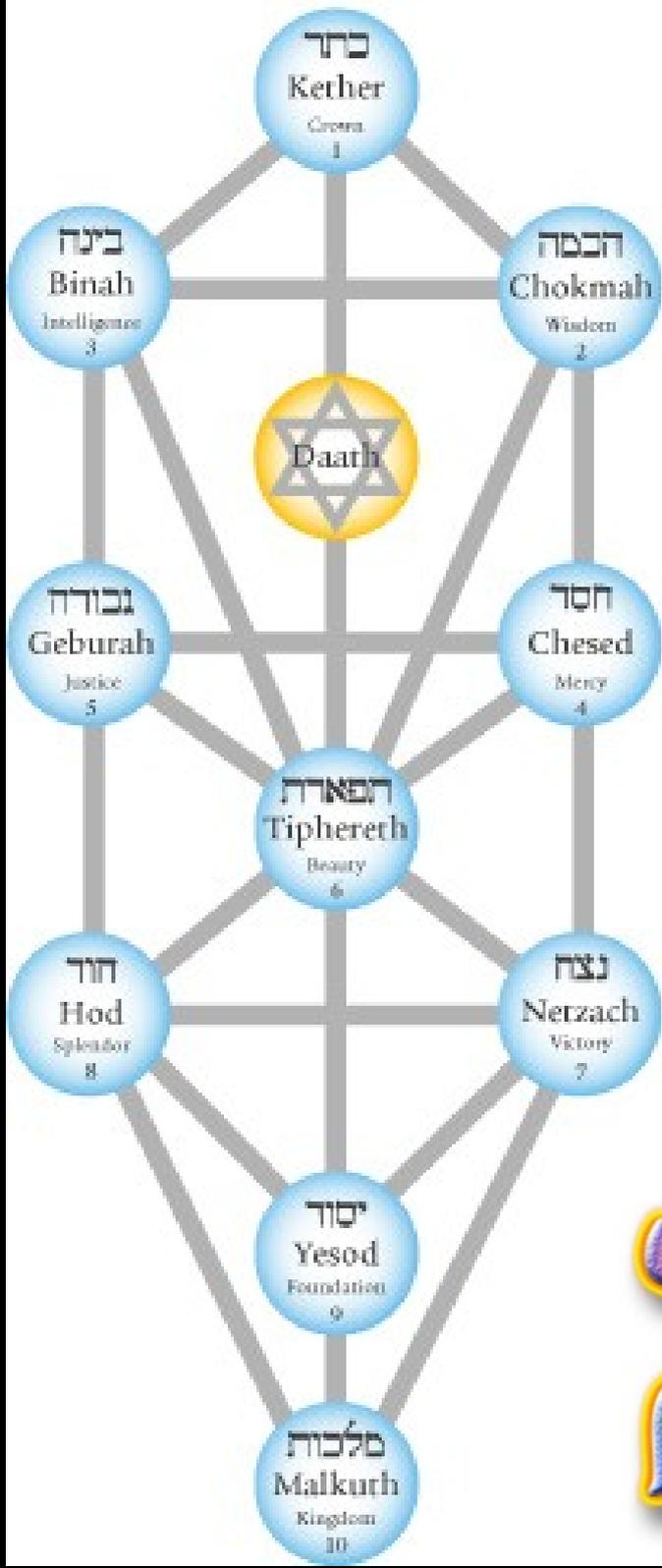


"Whilst the protoplasts had not as yet lost their innocence and purity, they heard within themselves the voice divine, the voice out of the Great Silence. Guided and directed by divine wisdom, they walked and lived in the divine light and were not afraid.

As soon, however, as they succumbed to temptation, they lapsed into a state of sin, of sorrow and shame and found that though the voice was still audible, they could not endure to hear it; and the sense of sin pervaded and prevailed throughout the world up to the time when Israel [Tiphereth] stood at the foot [Yesod] of Mount Sinai, purified from all defilement and thus able to become conjoined with the Tree of Life, and partook of its fruits, beholding the celestial glory.



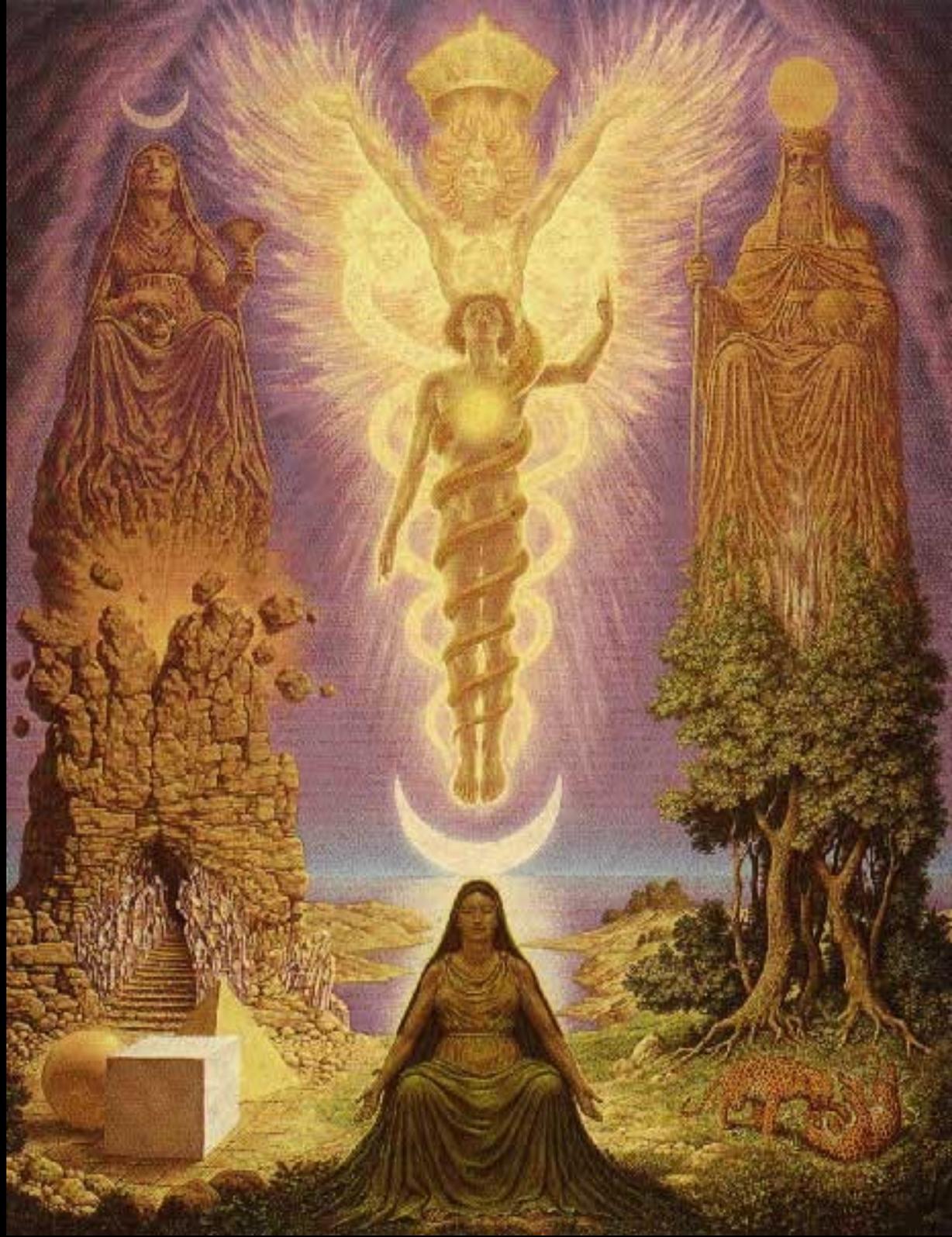
They ascended higher and higher in the divine life, and lived in the enjoyment of the Beatific Vision being filled with that interior peace and tranquillity known and experienced only by those who understand the mysteries of the higher and divine life. - Zohar



יְהוָה

“The Holy One protected them by impressing upon them his divine name, so that the spirit of evil was unable to exercise power and influence over them and thus corrupt them.

Thus they lived, pure and protected, until they bowed down and worshipped the golden calf. Then fell they from their high estate and lost the divine protection which was as a cuirass or protective armor against the assaults of evil that now again acquired power over them and brought death unto their souls.” - **Zohar**

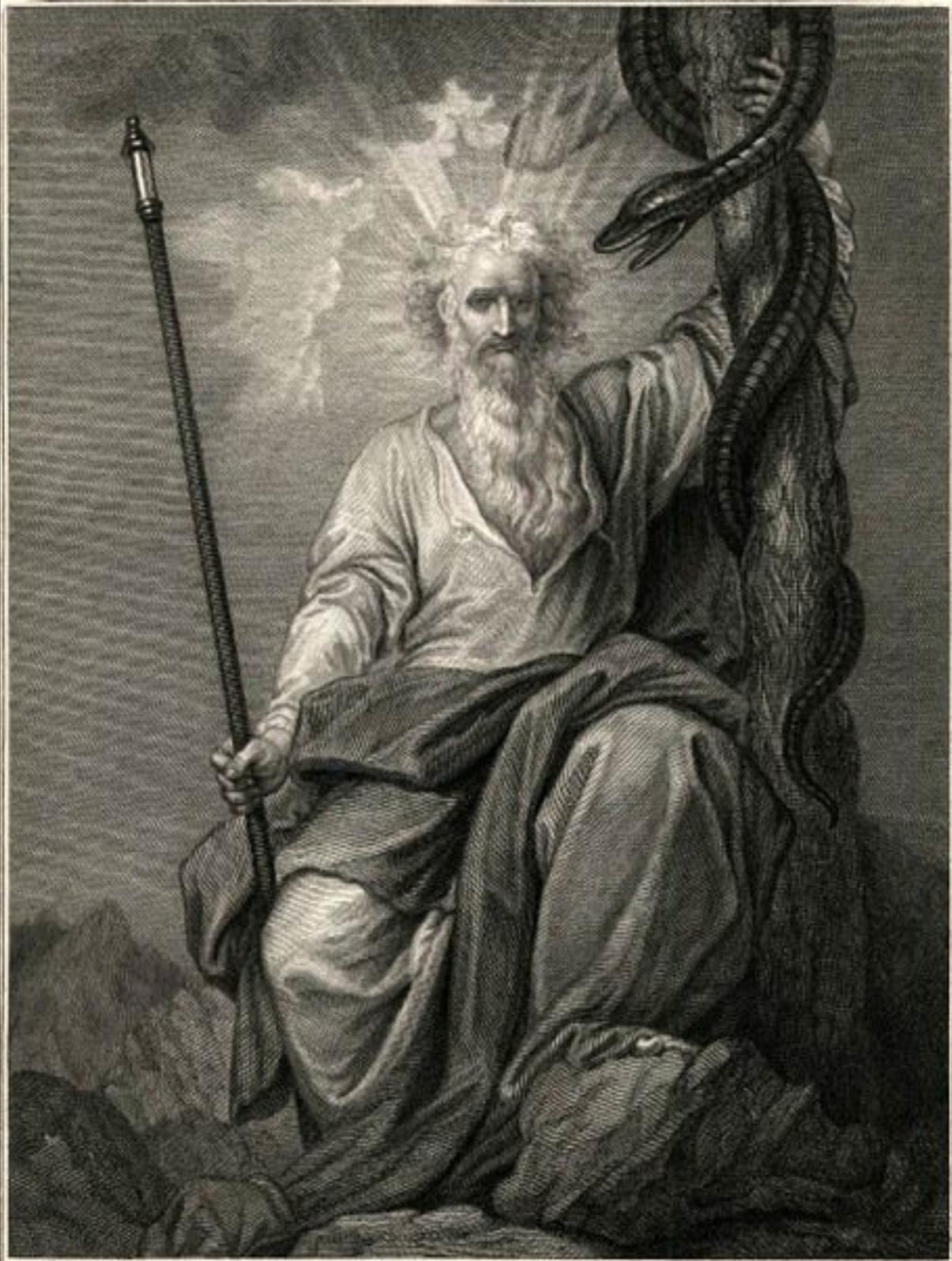


"After their fall, scripture informs us, 'and when Aaron and all the children of Israel saw Moses, behold, his face shone radiant with light, and they were afraid to come nigh unto him (Exodus 34: 30).

Before this, however, it is written, 'and Israel saw the mighty hand of the Lord'; that is, they were able by the purification of the lower nature and mental and spiritual illumination, to attain unto the Beatific Vision and view the splendor and glory of the life on high. And so it is further written, 'and the people saw the thunderings and lightnings, and the sound of the trumpet' (Exodus 20: 13).

All these glories, however, departed from them after their lapse into sin, so that they could not even endure to behold and regard the luminous face of their intercessor Moses, for, as it is said, 'they were afraid to come nigh into him.'

- Zohar



"Remark, now, what is further stated, 'and the children of Israel stripped themselves of their ornaments by the Mount Horeb' (Exodus 33: 6), (Horeb here meaning Sinai). By which is signified, that Israel [Tiphereth], after sinning, became divested of their safeguards, the ornaments of purity and integrity, and thus fell under the power of evil.

So that, as is stated, 'Moses was compelled to take the tabernacle and set it up away without the camp and called it the Tabernacle of the Congregation' (Exodus 33: 7) for what reason." - **Zohar**

Vav arose, David's Vav walked, all people's Vav, [אשר אתו - **Asher-Ath-Vav**], from [Judah's sexual intercourse - מבעלי יהודה], they brought up thence the [את - **ath**] shrine of the Elohim; "Asher" is [תפילין מצח - **Tephilin Metzach**] the name that has been called the name of Iod-Havah Zabaoth [in **Netzach of Atziluth**] inhabiting upon the cherubim [precisely, in their pineal gland]. - **2 Samuel 6: 2**

