

# Precepts of Alchemy

## Prakriti



Kundalini Yoga teaches in a brilliant way that the Bhujangini or serpentine power is found coiled three and a half times inside the coccygeal chakra. The three coils represent the three gunas of Prakriti: Sattva, Rajas, and Tamas.

It is an axiom of the occult wisdom that the remaining half tail represents Vikritis, the modification of Prakriti, the eternal feminine. -

*Parsifal Unveiled by Samael Aun Weor*



The Bhagavad-Gita states:

The Great Prakriti is my womb; in that I place the seed; thence, oh Bharata, is the birth of all beings!

Whatever forms are produced, oh Kountreya, in any womb whatsoever, the Prakriti is their womb and I am the seed-giving father.

Sattva, Rajas and Tamas these three Gunas (aspects or qualities) born of the Prakriti, oh mighty-armed one, bind fast the embodied to the body.

Of these Gunas, Sattva which from its stainlessness is luminous and good, binds by attachment to happiness and by attachment to knowledge, oh, impeccable one.

Know thou, oh, Kountreya, that Rajas is of the nature of passion, the source of desire and attachment; this Guna binds fast the embodied being to action.

But know thou, oh, Bharata, that Guna Tamas is born of ignorance, deluding all embodied beings; it binds fast the embodied being, by heedlessness, laziness, and sleep [asleep consciousness, the sleep of consciousness].



Prakriti, the Divine Mother, is the primordial substance of nature. Several substances, different elements and sub-elements exist within the universe, but all of these are different manifestations of a single substance.

The Great Mother, the Prakriti, the primordial matter, is the pure Akasha contained within the entire space.

Mahamanvantara and Pralaya are two very important Sanskrit terms with which Gnostic students must become familiarized.

Mahamanvantara is the Great Cosmic Day. Pralaya is the Great Cosmic Night. During the Great Day, the universe exists. When the Great Night arrives, the universe ceases to exist and becomes [dust] dissolved within the bosom of the Prakriti.

The immeasurable infinite space is full of solar systems, which have their Mahamanvantaras and Pralayas. While some are in their Maha-manvantara, others are in their Pralaya.

Millions and billions of universes are being born and dying within the bosom of the Prakriti. Every cosmos is born from the Prakriti and is dissolved within the Prakriti. Every world is a ball of fire that becomes ignited and extinguished in the bosom of Prakriti.

Everything is born from the Prakriti; everything returns to the Prakriti. She is the Great Mother.



And Iod-Havah Elohim formed  
Adam from the dust of Adamah

שֵׁן רֵי פֵי זֵן



צדיק - Tzadic

ZION

Therefore, here, said Adonai Jehovah, here I am in Yesod at Zion, A stone -- a tried stone, a corner stone precious, founded in Yesod; the faithful will not rush. - *Isaiah 28: 16*

# בראשית ברא אלהים

In the beginning created Elohim. - Genesis 1: 1

These words [ברית-אש ברא אלהים] are included in the first commandment which is known as "the fear of the Lord," the first step in the acquiring of true wisdom and knowledge. It is also called the beginning because it is the true gate through which we enter into the higher mysteries of the divine life. and is the foundation upon which the world exists.

There are three kinds of fear, two of which are of no avail in the search after truth, and have no reference except to bodily or physical enjoyment and delight, and the preservation of wealth, and therefore are altogether unmeritorious. True fear is that affection which arises from a feeling of reverence toward the Holy One as being all powerful, the rootless root of all life and existence and in whose eyes the illimitable universe with all its inhabitants are as nothing. This the fear which when exercised tends to bring nearer the time when the divine will shall universally prevail throughout the world. - **Zohar**

In uttering these words Rabbi Simeon was affected to tears and said:

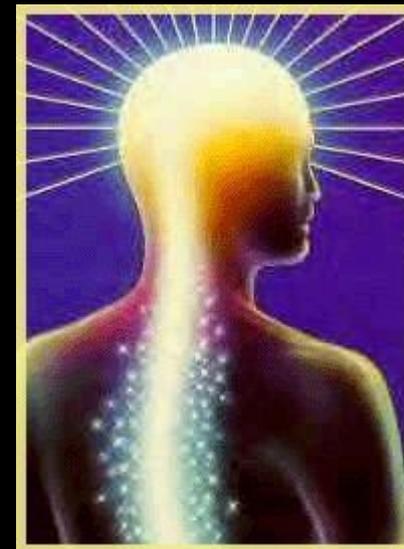
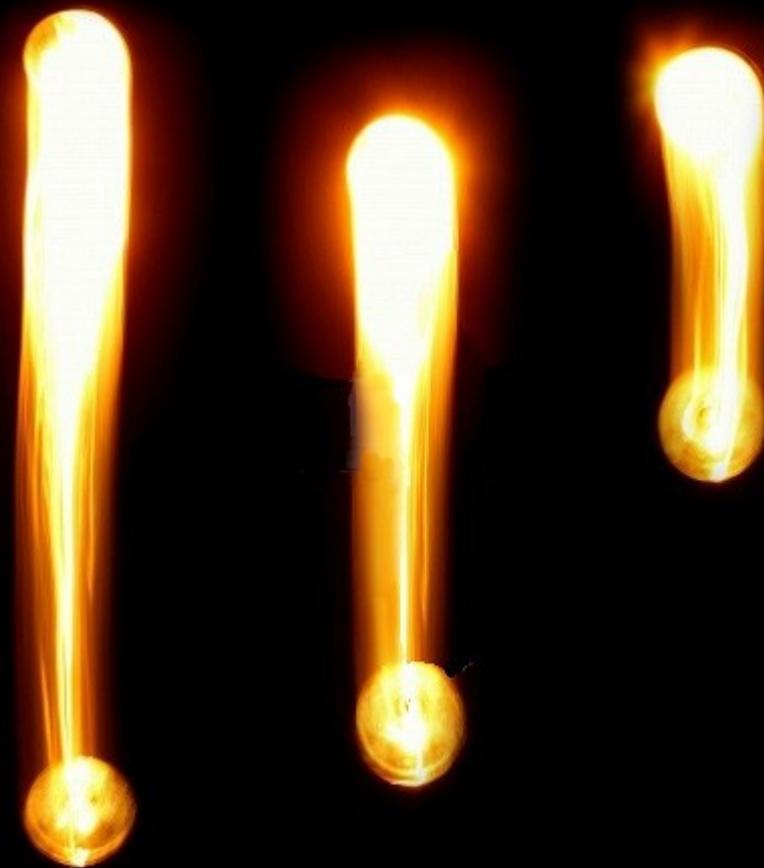
Woe unto me whether I speak or keep silence! For if I speak, sinners will know how to worship and serve the Lord, and refraining there from will thus add to their guilt, and if I keep silent then I keep back knowledge that ought to be imparted to you. The man whose fear springs from a dread of affliction that may assail him, falls under the power and influence of evil that becomes his tormentor.

The only right fear is that described by scripture, as:

תחלת חכמה יראת יהוה ודעת קדשים בינה

Emulsified wisdom is the fear of יהוה, Vav Daath the Holy Ones understanding.

- Zohar



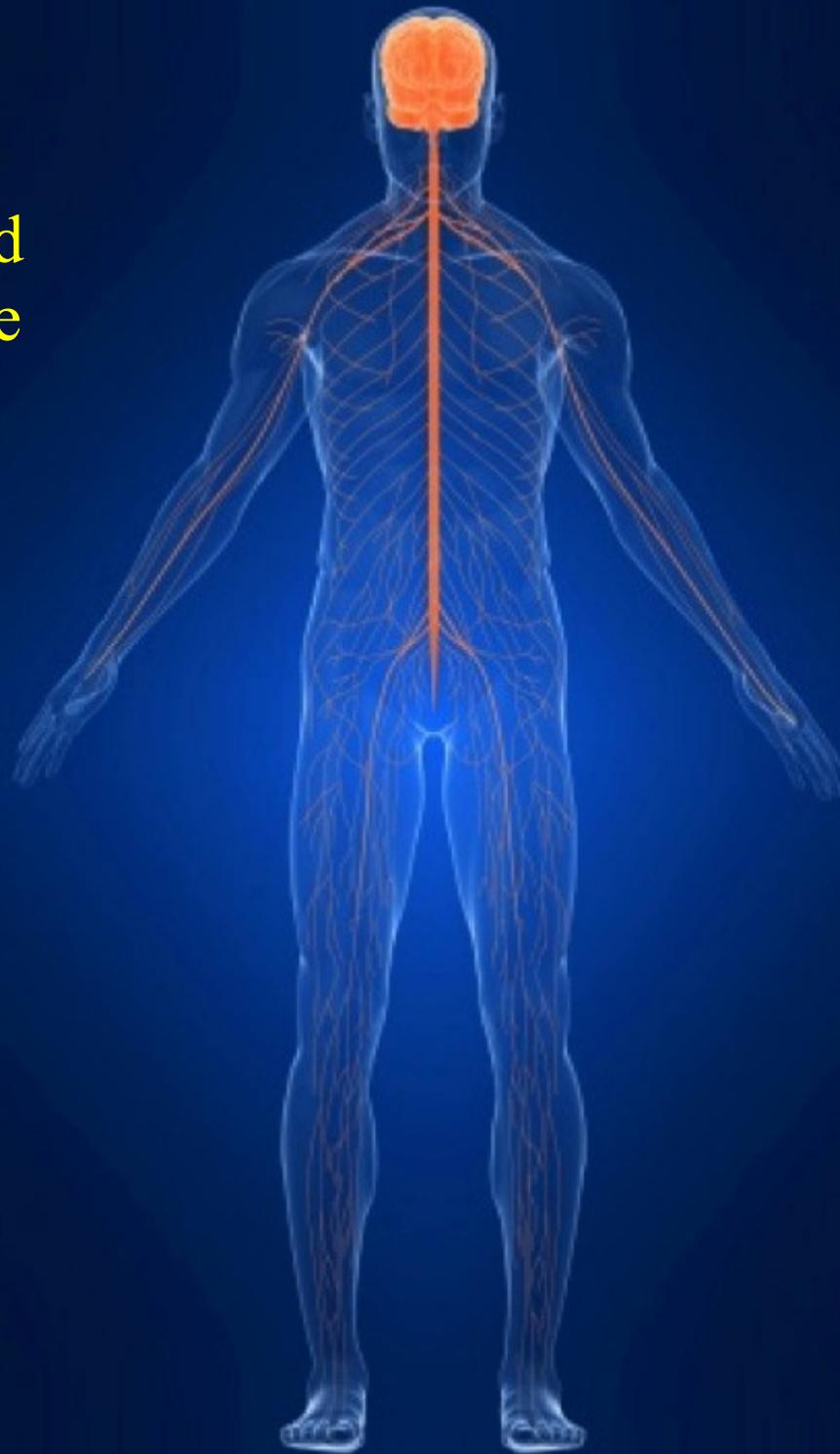
צדיק - Tzadic

Whoever begins the divine life with it, begins well and observes all the other precepts which are included in it. On the contrary, whoever exercises it not breaks and violates them, and to him may be applied the words of scripture:

"And the earth was without form and void, and darkness was upon the face of the great deep, and the spirit of Elohim moved upon the face of the waters" (**Genesis 1: 2**).

In the former verse are designated the four kinds of punishments inflicted upon the ungodly:

Tohu (without form), the punishment of strangulation referred to by the prophet Isaiah 34: 1, as the cord of Tohu. Bohu (void), which ejected great stones by which criminals are stoned, is the second kind of punishment. - **Zohar**



The third is darkness (choshek) or death by fire, as it is written: "When ye heard his voice out of the midst of the darkness, for the mountain did burn with fire" (Deuteronomy 5: 23). The words: "And the spirit of Elohim moved upon the face of the waters," refer to the fourth mode of punishment, viz., death by beheading with a sword. It is written: "And he placed at the east of the garden of Eden, cherubim and a flaming sword which turned every way to keep the way of the tree of life" (Genesis 3: 24). This flaming sword bears the name of "Spirit" and symbolizes the infliction of death meted out to transgressors of the commandments of the law. - Zohar



Having described the first precept, viz., the fear of the Lord, come we now to the second which is intimately associated with it and never separated from it; that is, perfect love which everyone should cherish and entertain towards their Creator.

If it he asked, what is perfect love, it is love of perfection, the one great love, as it is written: "Walk before me and be thou perfect" (Genesis 17:1). Furthermore, the scripture says: "And God said let there be Light" (Genesis 1:3). By the word Light is meant perfect love. - **Zohar**



Perfect love is that which manifests itself in two different ways or aspects and merits only to be called such.

There are those who love God if he grants them wealth, length of days, offspring, worldly prosperity and success in their business enterprises, but hate and disregard him if the wheel of destiny or the good law brings them misfortune and suffering.

Perfect love is that which changes not, but continues and abides the same in all circumstances, be they joyous or adverse. We should therefore love God even if he takes from us life, health, yea everything we hold dear. - **Zohar**



The fear of the Lord is inseparable from his commandments, especially that of perfect love, and happy the man in whose life and conduct they are manifested and conjoined, as it is written:

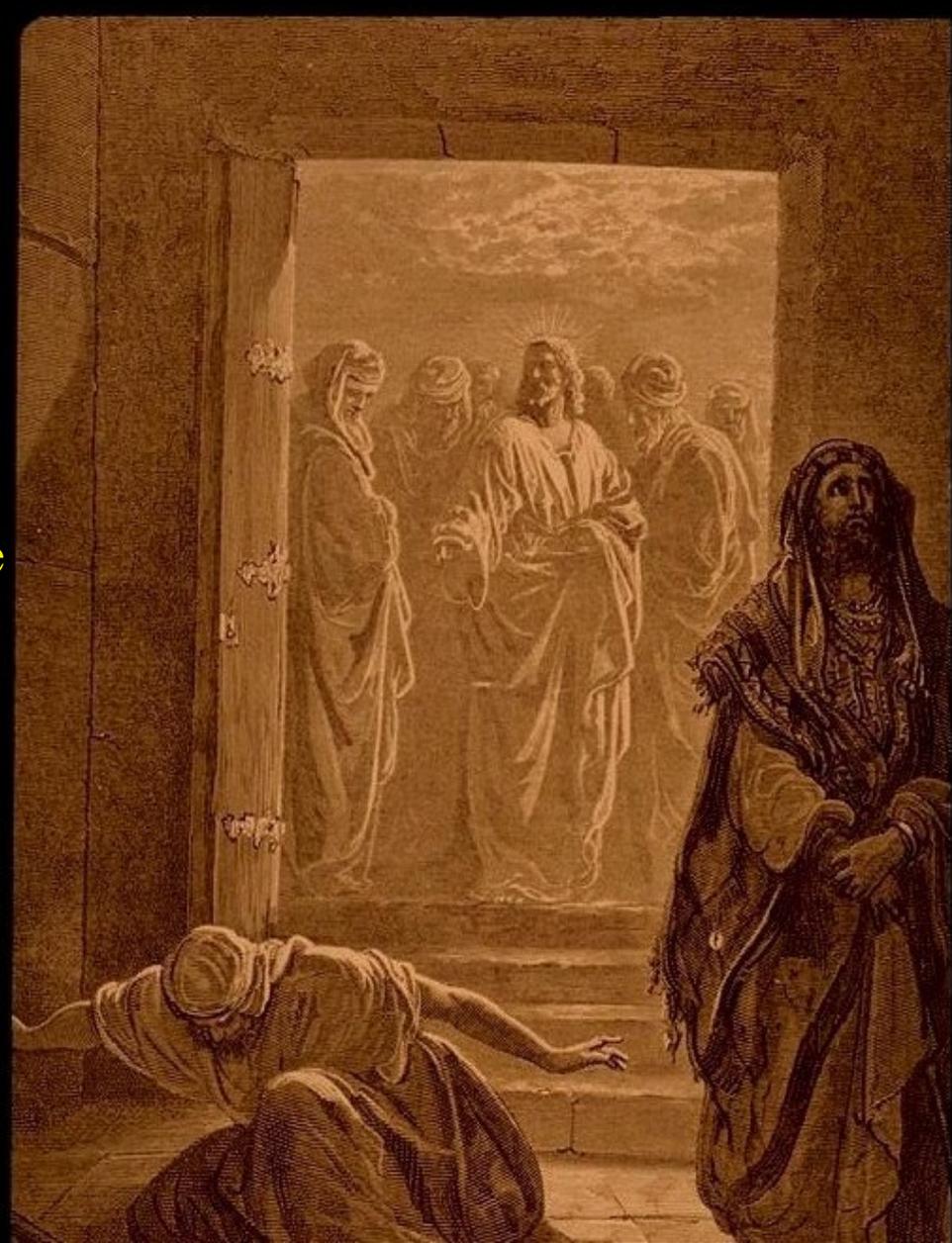
“Blessed is the man that is continually in awe: since the one whose heart is presumptuous, shall fall into evil.” - **Proverbs 28: 14**

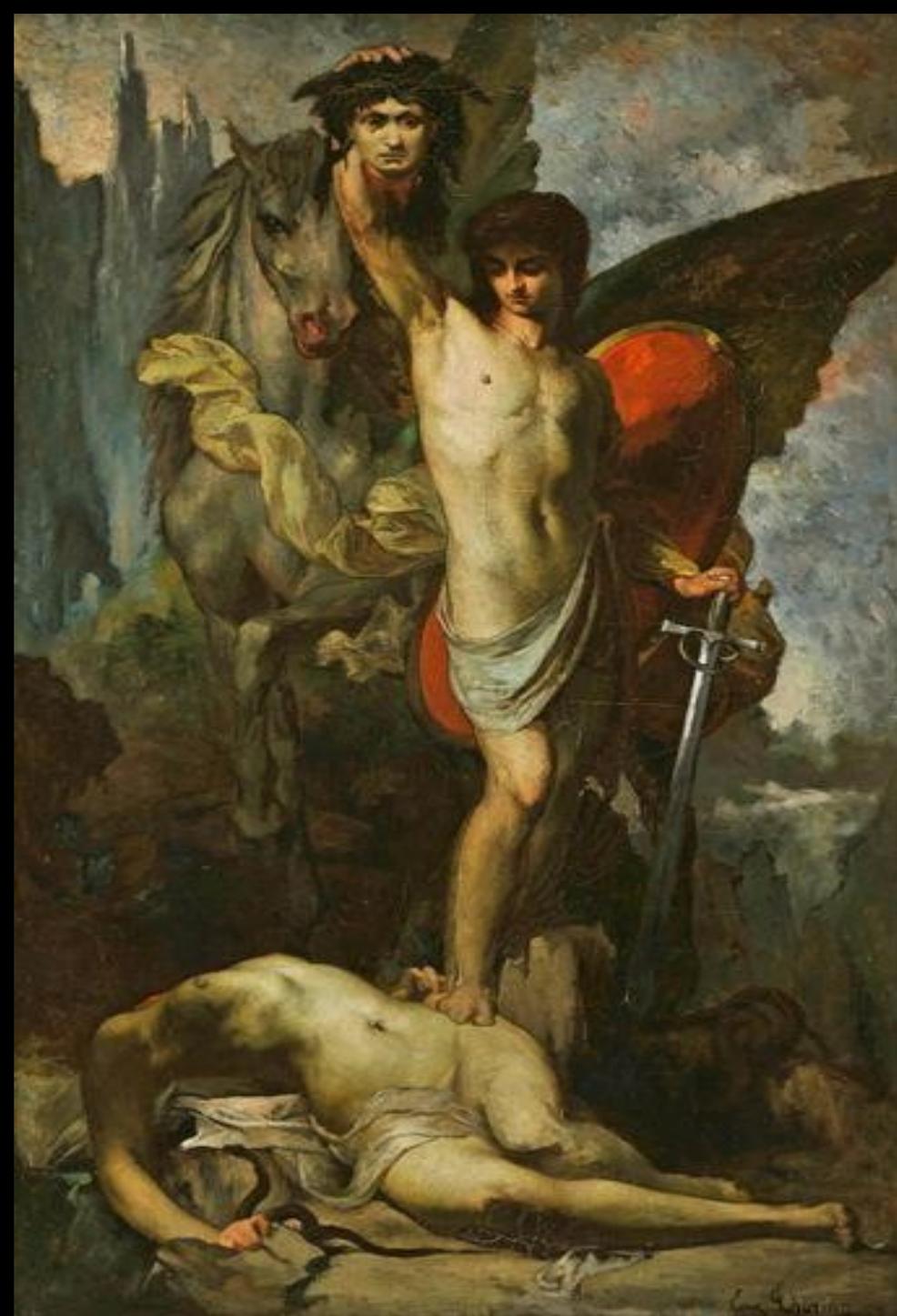
For his fear and love are so associated that even if misfortunes assail and overwhelm, it matters not. He is unmoved and his heart becomes not hardened so that he falls into sin. - **Zohar**



Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself: 'God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess.'

And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying: 'God be merciful to me a sinner.' I tell you, this man went down to his house justified rather than the other: for every one that exalts himself shall be abased; and he that humbles himself shall be exalted. - **Luke 18: 10-14**





Sheol [שאול] has slain his thousands, And David [דוד] his ten thousands. - 1 Samuel 18: 7

# שמע ישראל יהוה אלהינו יהוה אחד

Hear, Israel: יהוה is our Elohim; יהוה is one

The third precept teaches that the lord of the Universe is an all powerful Being who is יהוה, and also to proclaim his unity by the repetition of the six words of the שמע Shema, which correspond to the six directions in space, with a fixed intention to do his will. The word אחד echad (one) in the שמע Shema should be equal in the duration of its pronunciation to the six words. This is the reason why the scripture says:

ויאמר אלהים יקוו המים מתחת השמים אל-מקום אחד ותראה היבשה ויהי- כן

Vav Elohim said, Let the waters [מ Mem] under the heavens [א Aleph] be gathered together into אחד echad one place, and let [ד Daleth] the dry land appear: and it was so. - Genesis 1: 9

Genesis 1: 9 means, that the waters of the rivers running into the ocean [of marrow] may testify of the unity of the six directions. Stress should be laid also upon the letter ד "daleth" in the word אחד echad (one), the numerical of it being equal to four and indicating the four directions of the rivers. For this reason this letter in the word אחד echad (one) occurring in this verse is always written larger than the other letters. The attestation of the six points or directions having been made, should be confirmed by six other words:

ברוך שם כבוד מלכותו לעולם ועד

Blessed be the name of the Glory of His Kingdom for ever and ever

In recognizing this unity symbolized by the letter ד "daleth", Adam walks on dry land that brings forth trees and fruits. This also is why Elohim called the dry land, earth, which is twice mentioned, land and earth being one and the same.

וירא אלהים כי- טוב

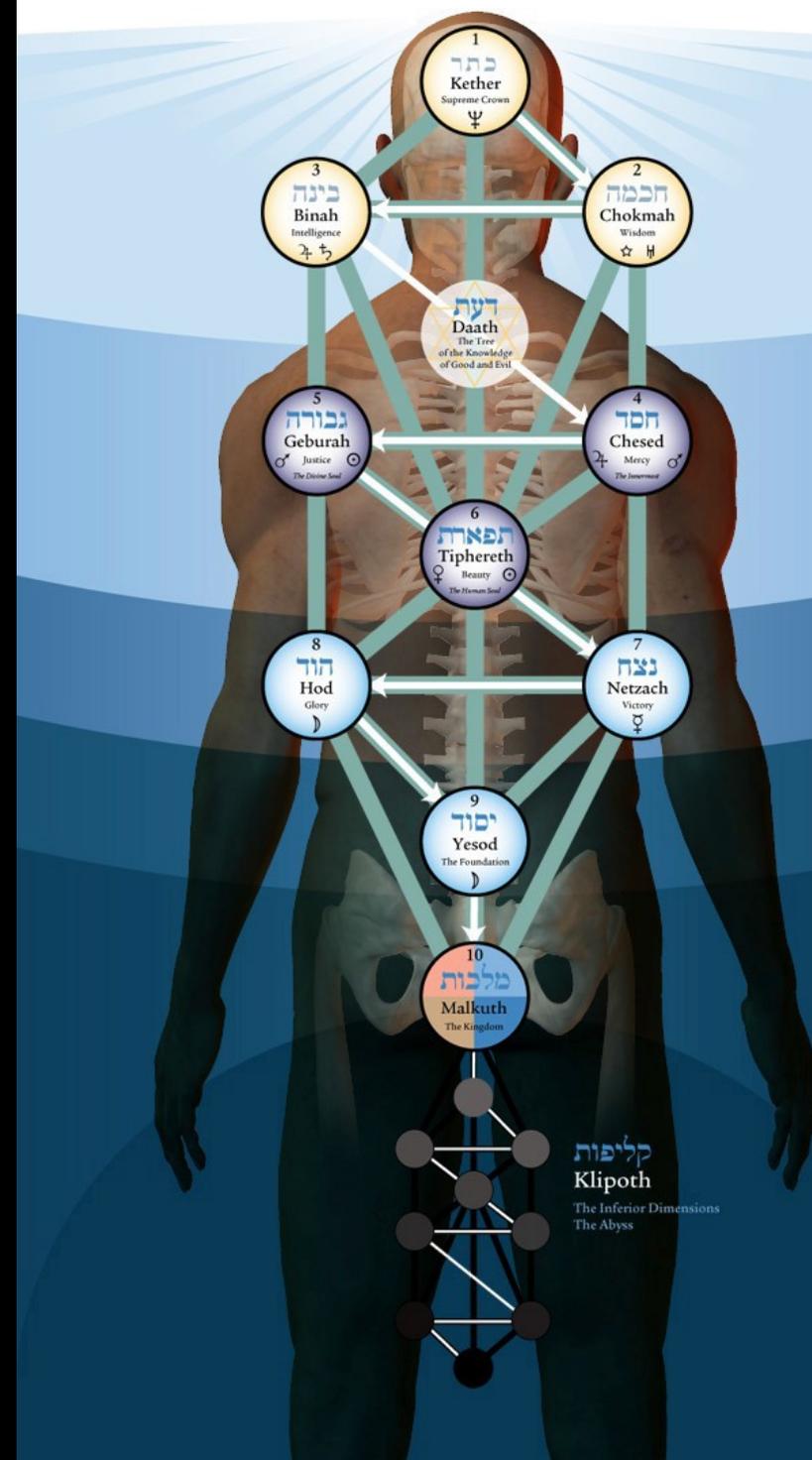
And Elohim saw that it was good

Symbolizing the unity above and the unity below. When this took place the earth was able to bring forth fruits and flowers. - Zohar



יהוה

Vav Elohim said:  
Let the waters under  
the heavens be  
collected into one  
place, Vav, the dry  
land appear:  
Vav was so.  
- Genesis 1: 9



ותראה היבשה: ויהי כן  
ויקרא אלהים ליבשה ארץ  
ולמקוה המים קרא ימים  
וירא אלהים כי טוב

Vav the dry land appear: Vav was so.  
Vav Elohim called the dry land Earth;  
Vav, the gathering together of the  
waters called he Seas:  
Vav Elohim saw that it was good.  
- Genesis 1: 9, 10

