

# Precepts of Alchemy

פרו ורבו

Fertility

And Mastery

And אל-הים the Sea God blessed them, saying, 'Be fertile and Master, and fill המים the waters בי מים the waters in me And let angels strive in the earth.

- Genesis 1: 22



“Let there be a firmament in the midst of 'the waters' המים Ha-Mayim.” – Genesis 1: 6, by firmament it meant the interior Adam [Israel] who is [Vav, the spine] receptive of [Daath] the knowledge of spiritual truths (Daath, the waters above), and of earthly or alchemical things (Yesod, the waters below).”

“Mi (who) shall heal thee! This is the highest scale of the mystery--the mystery of the being, upon whom depended all things. He shall heal and strengthen thee.

Mi of the heavens above is the highest pole [the cerebral spinal fluid],

Mah of the heavens below is the lower pole [the genital fluids], and the heritage of Jacob [the letter Vav, the spine, which is the ladder that] stands between these extremities of the heavens.

“And the middle bar [the spine] in the midst of the [torax] boards shall pass through from end to end.” – Exodus 26: 28

“Let המים the waters be gathered together in one place”; that is, [Vav, the spine] Israel who accepted the law [of chastity], and "let the dry land or barren element appear"; that is, the fornicator people who, unwilling to receive the law [of chastity], have remained [spiritually] barren and sterile. - Zohar



"And Elohim said: Let there be a firmament in the midst of the waters" – Genesis 1: 6

The word **אלהים Elohim** is composed of two words **אל EL** and **הים Ha-Yam**, which signify The-Sea-God or The-Water-God. The word **הים Ha-Yam** “the Sea” has the same letters as **ימה Yamah** “sea”, by which the scripture teaches that all division of opinion [in the head], symbolized by the feminine term **ימה Yamah**, is right and just when its object is the glory of **אלה ELAH** the divine [female], as then **אל-הים El-Ha-Yam**, “The-Sea-God” becomes united to **אלה-ים Elah-Yam** “the Sea Goddess”.

When, however, this is not so, [**אל EL** and **אלה Elah** – God and Goddess, **Abba** and **Aima Elohim**] remain separated and detached and **ימה Yamah** or **הים Ha-Yam** “the Sea”, then symbolizes the great ocean or abyss of darkness in which Hell is enshrouded and concealed.

When **המים Ha-Mayim** the [sexual] waters [of **אלה-ים Elah-Yam** – the Sea-Goddess] became separated [into male female], then **אל-הים El-Ha-Yam**, The-Sea-God interposed and became the point of union between them, and harmony prevailed and dissension ceased. The waters above the firmament, the male part; those below, the female. Those above [the cerebral spinal fluid] were designated **אל-הים El-Ha-Yam** The-Sea-God, and distinguished by the first letter **Hei ה** in the divine name **יהוה Iod-Hei-Vav-Hei**; those below [the genital fluids of **אלה-ים Elah-Yam** – the Sea-Goddess] were called **אדני Adonai**, the Lord [better said, **אדניה Adonia**, **ימה Yamah** or **Ima**, the Lordess], which is characterized by the second letter **Hei ה** in the divine name **יהוה Iod-Hei-Vav-Hei**.

Although the mediation of **אלהים Elohim** took place on the second day, unity and harmony did not begin to prevail only on the third day when, as the scripture states: "Elohim saw that the third day was good," which is not affirmed in the first and second days of the work of Genesis.

It was in the third day [third initiation of Major Mysteries] that the letter **Vav ו** entered in the divine name and took up its position between the two letters **Hei ה**. This interposition and mediation of **אלהים Elohim**, between **המים Ha-Mayim** the waters above and those below the [letter **Vav**. the] firmament, is further symbolized by the waters of the river Jordan in Joshua 3: 16. - **Zohar**

With reference to the sixth precept contained in the words:

*“Increase and multiply”*

פרו ורבו

Parah Va-Rabah

The one who conforms thereto increases the waters of

[Nahera - נהרה]

the celestial river of life, which never become dried up, but rather augmented by the birth of children [of God, in other words, Beni Elohim].



Every human soul [Tiphereth], when it descends on to the earth plane [Malkuth], is accompanied by two attendant angels, one on the right side of it [Netzach], the other on the left [Hod], as it is said:

*He shall give his angels charge concerning thee, to keep thee in all thy ways. - Psalm 91:11*

If, however, the human soul does wrong, they become his accusers. - Zohar

There really are three protecting angels to a good human soul as we read: "*If there be a Malach with him, or an interpreter, one among a thousand to plead his uprightness.*" - Job 33:23

"If there be a Malach," refers to [Tiphereth] the first [the Causal Body]; "An interpreter," to [Netzach] the second [the Mental Body]; "One among a thousand [Hod]," the third [the Astral Body].

Rabbi Simeon replied and said: As a matter of fact there are five guardian angels to each person, for the scripture further proceeds:

*"He will be gracious unto him and will say: Deliver him from going down to the pit: I have found a ransom."* - Job 33:24

"He will be gracious," specifies [Yesod] the fourth [The Vital Body]; whilst "*he will say*," denotes [Malkuth] the fifth [The Physical Body].

Then said Rabbi Pinchus: Thy words are not altogether exact, for as much as "*He will be gracious*" refers to the Holy One [Binah, the Holy Spirit], since compassion and graciousness belong only to Him [in Yesod]. Thou speakest truly, replied Rabbi Simeon, for whoever ignores the precept "*be fertile and multiply*" obstructs the flow or course of [Nahera – נהרה] the celestial river of life [better said, river of light] and thus violates and profanes the [Vav, the spine, the] holy covenant. Of such it is written:

*"They shall go forth and look upon the carcasses of the men that have transgressed against me."* - Isaiah 66: 24

*Against me*," because this is a sin against God [the Holy Spirit in Yesod]. The souls of such people will never enter [Tiphereth] unto the palace of the King [Melech], but be cast forth to live and dwell [among the carcasses] in [Klipoth, the pit] the darkness and error of [fornicators in] earth life. - Zohar

The hierarchies related with the elemental department of the fig tree are responsible for applying the karma to all evil ones, sodomites, and to all sexually degenerated ones who are so abundant in this humanity.

The name of the governing Angel of this elemental department of Nature is נהרה Nahera.

The elementals of this elemental department of the fig tree use white tunics, and are children of extraordinary beauty. The white tunic represents chastity and sanctity.

The members of all the spiritualist schools hate chastity and they skillfully avoid it by searching for an escape through the false door of their theories. Their same weakness, their same lack of willpower, causes them to search for subtle escapes in order to avoid the problem of chastity.

- Igneous Rose by Samael Aun Weor



The seventh precept has reference to the circumcision of male children on the eighth day of birth [8<sup>th</sup> initiation], by which, bodily impurity is taken away. Of the celestial regions whither souls come forth to be incarnated on earth, [Binah is] one of them, the eighth in order, is termed *Chaiah* חיה (living). This is the reason why circumcision is performed on the eighth day of birth. In the ancient book of Enoch, the course of [Nahera - נהרה] the celestial river of life [better said, heavenly river of light] is described as resembling the letter Iod (י or creative shakti potential) which enters into the composition of the seventy-two divine names imprinted on the body of a child at time of birth, and denotes its purity. - *Zohar*



This is - אליהו - God IAO's Throne

The words: "And fowl that shall fly above the earth" allude to Elijah, who is present whenever the rite of circumcision is performed, when a throne or seat is formed and set specially for him by pronouncing the words: "This is Elijah's throne." If this is neglected, **אליהו** does not attend. Furthermore, we read:

"And Elohim created great whales or fishes," alluding to the two great fishes called Leviathan, symbolizing the male and female [sexual] principles that manifest themselves [in **המים** Ha-Mayim the waters above and below] in every part of the creation. The words:

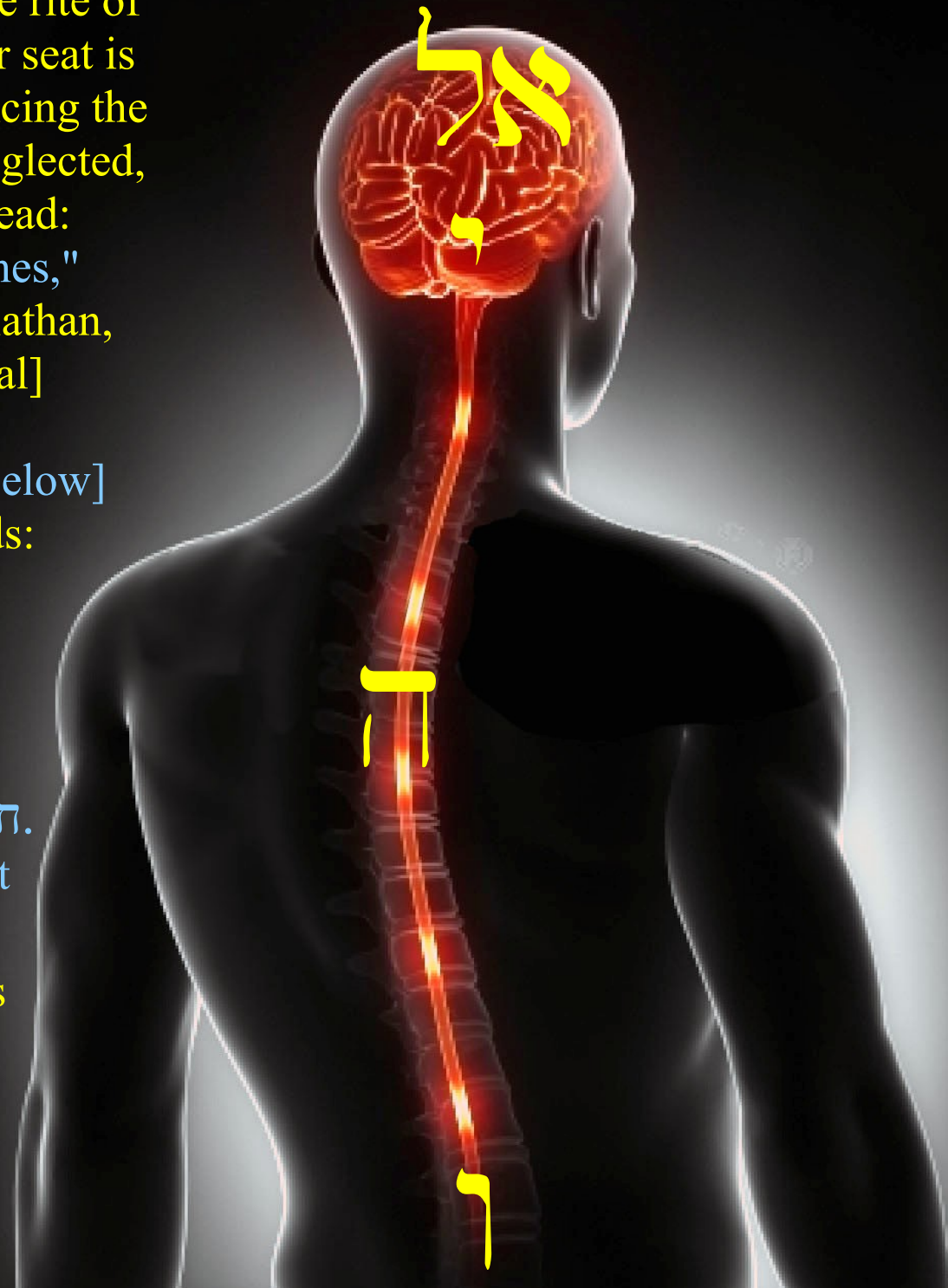
**ואת כל-נפש החיה**

"And every living soul"

refer to the sacred name imprinted on the bodies of all incarnated souls coming from [Binah] the celestial region called *Chaiah* **חיה**.

"Which **המים** Ha-Mayim the waters brought forth abundantly," denotes the letter Iod (י) with which, as a sign [of shakti], the angels above are distinguished from demons below, and also the children of Israel from other people of the earth, that is to say, the fornicators and idolatrous.

Blessed is the lot of Israel! - **Zohar**



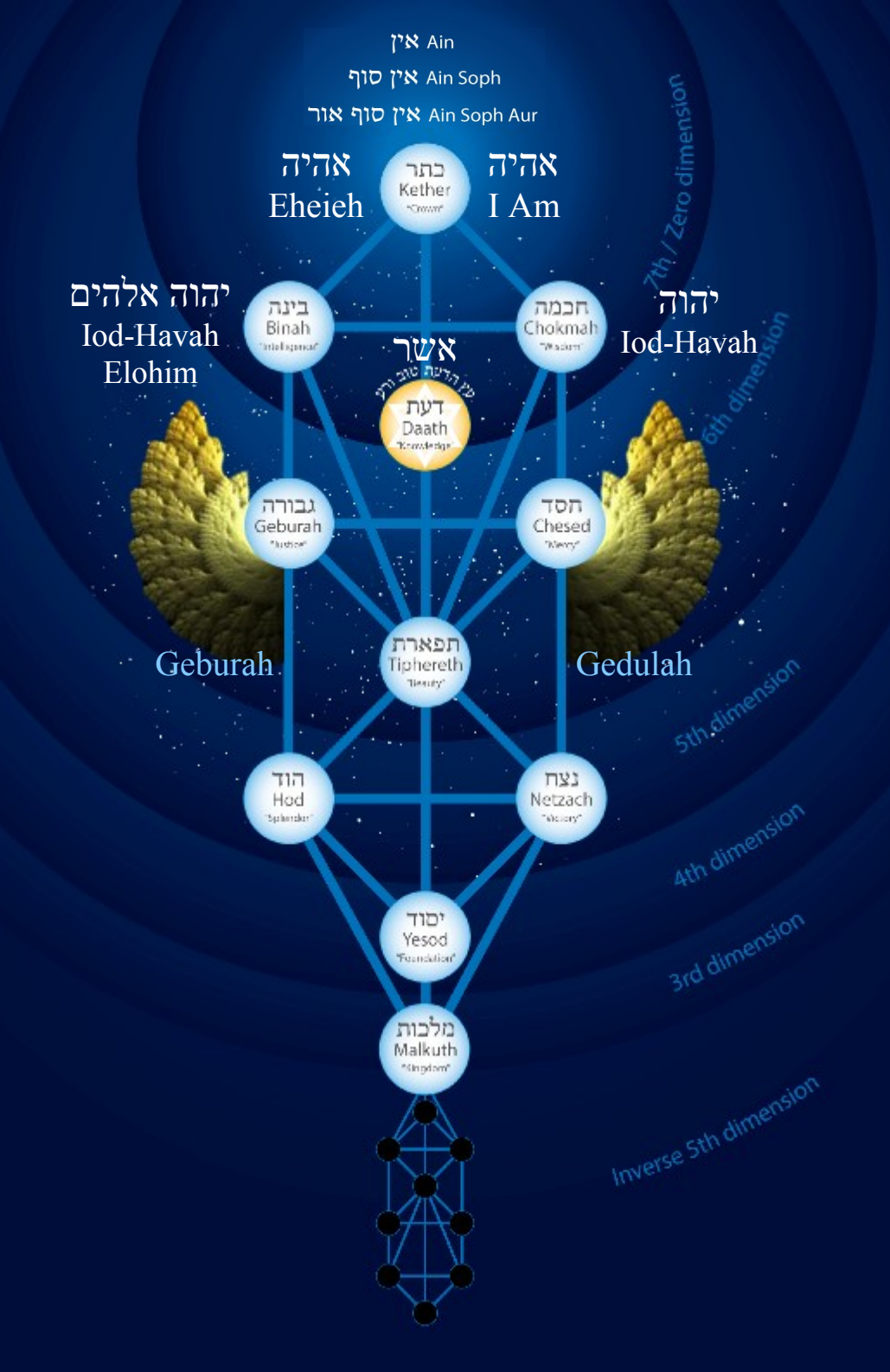


The eighth precept is that related to generosity - to be shown as proselytism - to converts that consent [to practice sexual alchemy, in other words,] to be circumcised in order to enjoy the protection of the sheltering wings of the Schekinah, or divine Presence, that guards and defends all those who [in Malkuth], forsaking the worship of [fornicator] demons [from Klipoth], give themselves up to the service of the true God [Shaddai-El-Chai in Yesod]. Thus it is written:

*Let the [brute mercury of the] earth [their physicality] bring forth, the living soul [of the mercury] according to their sex.*

The esoteric [alchemical] meaning of the words למינה “according to their sex,” repeated twice in this verse of scripture, is [related to male-female sexual polarities] as follows.

The [sublimation of the living soul of the mercury towards the] wings of the שכינה Schekinah that denote two spiritual regions [Geburah and Gedulah] with many separate [Nirvanic] divisions or localities, whither the [chaste] soul of proselytes [Arhats, Initiates] return after separation from their body. - Zohar



# Schekinah - The Brazen Serpent

שכינה - נחש הנחשת



The region included under the right wing contains two divisions through which pass the souls of the children [Bodhisattvas] of Israel, when after [psychological] death they ascend [from Chesed] to the celestial locality [in Binah] called *Chaiah* חיה. The left wing with its two divisions is reserved for the people of Ammon and Moab. All souls, however, whether they come forth from *Chaiah* חיה, or Ammon and Moab, are living souls differing in their sexuality, being those [Bodhisattvas] of Israel or those of proselyte [Initiates, Arhats] who, as stated, ascend to the regions under the right wing of the שכינה Schekinah. - Zohar

A further allusion to this mystery occurs in the words:

And all people shall call you blessed: for you  
[Tiphereth] shall be a delightful land, said  
Iod-Havah Zabaoth יהוה צבאות. - *Malachi 3:12*

For this reason Israel [the human psyche] is called  
בן יקר ben yaqir (the dear child of Chokmah),  
because יהוה has given unto him [unto Tiphereth]  
a better portion than that of the proselytes.

The children [Bodhisattvas] of Israel are also called  
*"those whom I [Chokmah] carry in my bosom,"*  
that is to say, in my beautiful land [Tiphereth, the  
heart, his kingdom] to which [Bodhisattvas], having  
ascended after [psychological] death,  
they shall go out no more.

The scriptures proceed further:

*"cattle and creeping thing and beast of the earth after  
their kind [sex],"* teaching us that [חיות Chaioth]  
beasts, [are נפש חיה, living souls, who] differ in their  
natures and forms, though animated with the same  
נשמת חיים Neshamoth Chaim breath and life,  
so human souls, though differing the one from the  
other [according to Yesod], nevertheless derive  
their origin from the same divine source  
[Chaiah, Iod-Havah Elohim, Binah]. - *Zohar*

