

Precepts of Alchemy



ברית-אש

Pact of Fire

Tell me you whose will is to be under the law, do you not hear [how] the law [is applied]? For it is written, that Abraham [Chesed] had two sons, the one by a bondmaid, the other by a free-woman.

But the one who was of the bondwoman was born after the [law of reincarnation in the] flesh; but he of the free-woman was by the promise [in Daath].

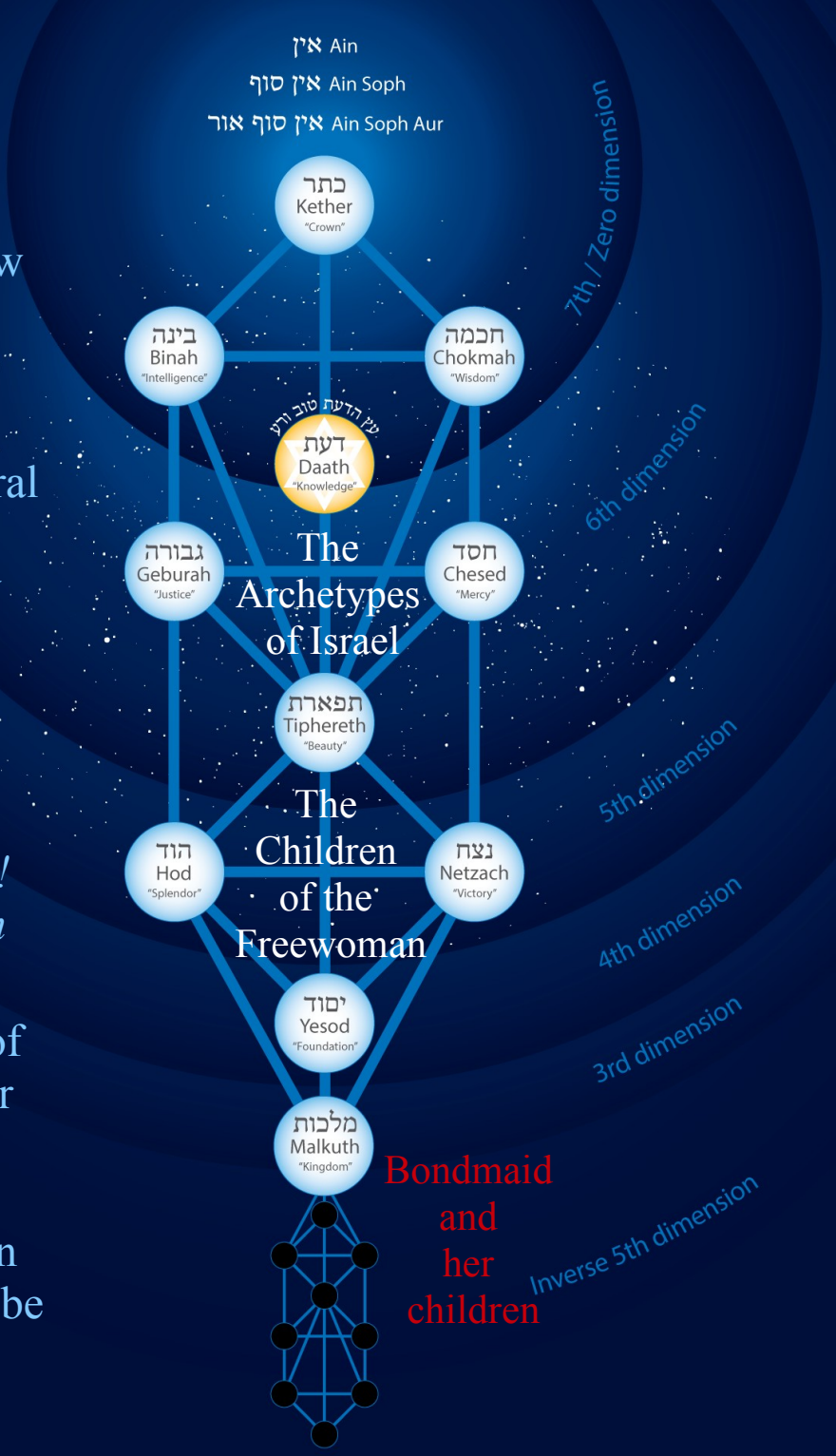
Which things are an allegory: for these are the two covenants [of fire]; the one from the mount Sinai, which [through the spiral path] engenders to bondage, which is Hagar. For this Hagar is mount Sinai in Arabia, and answers to Jerusalem which now is, and is in bondage with her children [the Pratyekabuddhas].

But Jerusalem which is above [in Daath] is free, which is [Elah-Yam] the mother of all of us [the Bodhisattvas].

For it is written: *“Rejoice, O barren she who does not bear; break forth and cry aloud, you who are not in [physical] labor! For the children of the desolate [in Malkuth] will be more than those of she who has a husband [in Daath].”*

Now we, brethren [alchemists], as Isaac was, are the children of the promise [in Daath]. But as then the one who was born after the [law of reincarnation in the] flesh persecuted the one who was born [in Daath] after the [Holy] Spirit, even so it is now. Nevertheless what says the scripture? Cast out the bondwoman and her **children**: for the **children** of the bondwoman shall not be heirs [of Chokmah as] with the children of the freewoman.

So then, brethren, we [Bodhisattvas] are not **children** of the bondwoman, but children of the free. - Galatians 4: 21-31



יה = 15

יהו = 21

יהוה = 26

10 +
15
21
26
72 = 9 = Yesod



Solar
Absolute

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 Yod (י or creative shakti potential) which enters into the composition of the seventy-two divine names [of Yod-Hei-Vav-Hei] imprinted on the body of a child at time of birth, and denotes its purity.

The first letter Iod [or fiery shakti potential] opens [Yesod, the foundation of the tree of life, the spine] as it were the womb of the second, the Hei, by means of which the Yod [the fiery shakti potential] becomes fruitful [along the tree of life, the Vav, the spine]. - Zohar

Sanctify me in every forge, that [shakti potential, or Yod of the sperm] which cleaves the womb [of every woman-slave-Malkuth] among [the Alchemists, that is to say] the children [archetypes] of Israel [who are trapped in Misrahim], among Adam [in Tiphereth, the heart] and among Behemah [sexual animal potency]; it is mine. - Exodus 13: 2

These quotations help us to remember how to return - in Yesod, the forge of Vulcan, the Holy Spirit – the Theomertmalogos, the Chai-חי divine life of our Yam-ים sexual waters, Chaim חיים, back to the Ain Soph Aur or Solar Absolute.

The twelfth precept concerns the tithes [the tenths, the Yods or seeds] on fruit trees, as it is written:

And [the Chaiah חיה, that is the Yod, the soul of Binah, the soul of the mercury or shakti potential of] every tree, in which is the fruit of a tree yielding [זרע zera semen or brute mercury or] seed; to you it shall be for food.- Genesis 1: 29

Or, in other words, though it is unlawful [according to the cosmic common trogo-auto-egocratic law] to keep what is consecrated to me [the Ain Soph Aur] I permit you to eat [better said, to sexually transmute] of the tenth [the Yod or shakti potential] of the products of the earth [your physicality], whether of grains [semen] or [of the] trees [of life and knowledge], in order that they may serve as [a spiritual] food to you [better said, to your consciousness] and not to future generations [in other words, not to fornication]. - Zohar

Therefore, the tithes [the tenth, the Yod] becomes a practical and necessary complement of the dynamic principle which emanates from the profound study of the Tenth Commandment, in other words: We must consider the mysterious Yod which is hidden in the middle of the central delta of the sanctuary of our Being, as a fountain, spring, and spiritual providence of all the interior and divine centers of our [Chaiah חיה] life...

Behold here the Twelfth Arcanum of the [Torath] Tarot. Behold here the union of the cross with the triangle. Behold here Sexual Magic. Behold here the Realized Work, the living Human Being that does not touch the earth [Malkuth], but only with the thought. - Samael Aun Weor



Therefore [in the sexual alchemical copulation] shall the Ish איש [the י Yod, the tithe, the shakti potential, of the fire אש] leave [יה Jah] his father and his mother [sperm and ovum, their physical receptacles], and [up along the spine] shall [the י Yod, the tithe, open the womb, the spine and] cleave to [the head as Hei or אשה Isha, the Kundalini, the Serpent of Brass] his wife: and they [Ish and Isha, איש ו אשה, the fire of יה Jah, Abba and Aima Elohim] shall be one [fire in the ו Vav of husband and wife, that is, in the spinal medulla of their Hei, their] flesh [their physicality]. - Genesis 2: 24

So. the twelfth precept is to first bring up through your spine, by means of sexual alchemy, the shakti potential of the fruits of Daath, Tree of knowledge and thereafter give away the Light, that is, the fruits of Chaim, the tree of life, in all the areas of our life, as a true blessing for all humanity. Thus, in the evening, we perform the positive sexual connection of יה Jah with our חוה Chavah, for such an alchemical transmutation, will be the seed given force for the rest of the day, given that the evening and the morning are one day; therefore:



יום ליום יביע אמר ולילה ללילה יחווה-דעת
Day after day utter a speech, and night after night
experience knowledge. - Psalm 19: 2



So, this is how Adam [our brain] will know חוה Chavah [our sex] his wife, who will say: “I have gotten an Ish איש [a י Yod, the shakti potential, of the fire אש] from יהוה.” - Genesis 4: 1

Thus, by not ejaculating the life, fire of יה Jah, his light will bloom in our heart as wisdom and knowledge. This wisdom and knowledge is Iohannes Ra, חוה Chavah's Son, the outcome of our sublimated Chaiah or soul of the mercury that through sexual alchemy we took from our sexual seed or brute mercury.

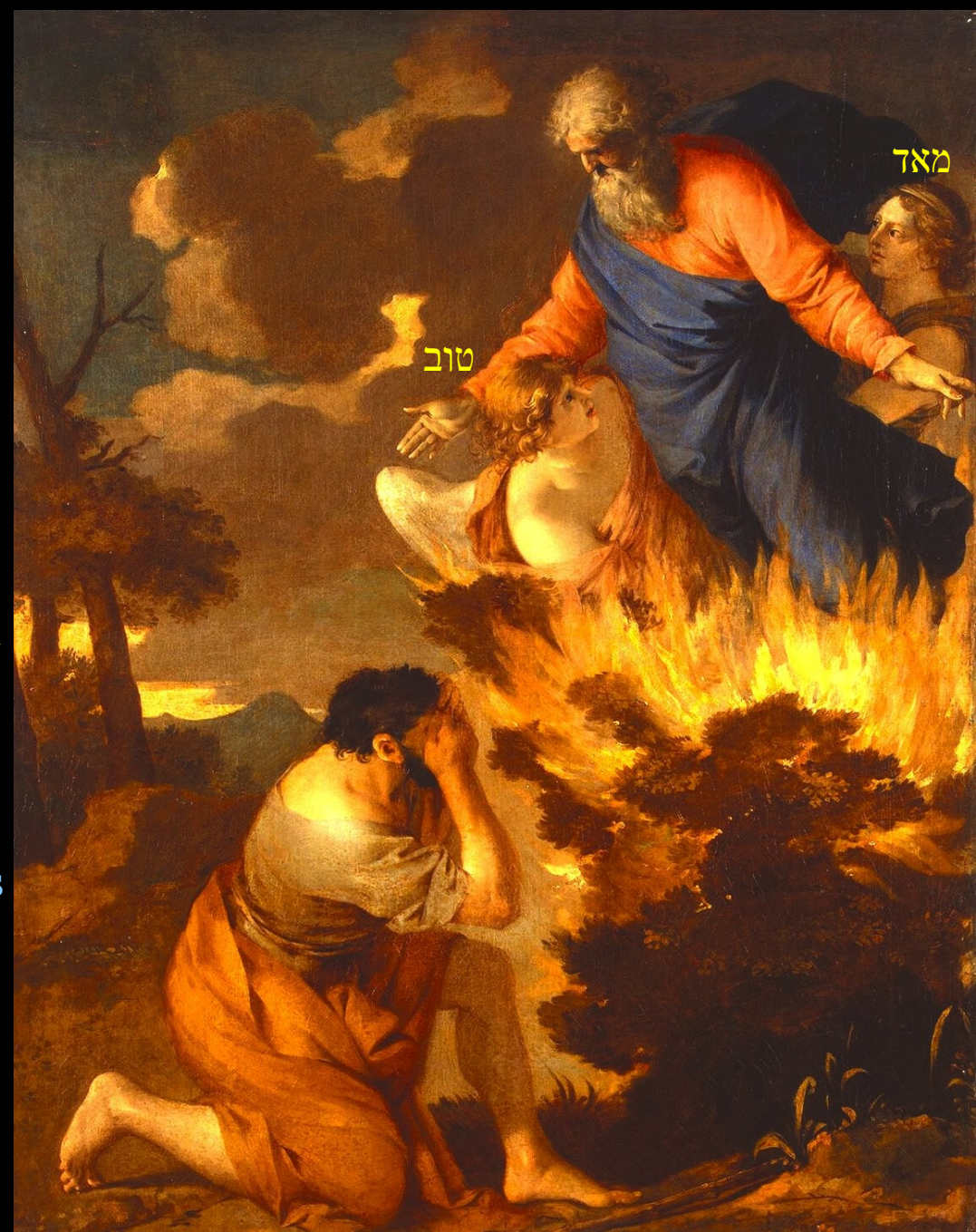
Therefore, when יהושוע Yeshua [the Shin, the fire of Chokmah] saw his mother [Aima Elohim in Daath], and his disciple [the human soul] standing by, whom he [יהוה] loved, he said unto his mother, [אשה Isha, Fiery] Woman, behold thy son [in Tiphereth]!

Then he said to his disciple, Behold thy mother [Elah-Yam, אלהים the Sea Goddess in Daath]! And from that hour that disciple [or Bodhisattva] took her [the Woman Serpent] unto his own heart. - John 19: 26, 27

The thirteenth precept relates to the alchemical work of redemption or purchase of the first born [Israel, whose archetypes are in bondage in Misrahim] and thus making its life assured [by connecting them to Tiphereth through Chaiah the power of Otz Chaim, the tree of life], for there are two angels, one of which is the lord of life [Chaiah], the other the lord of death [Maveth], always hovering near and about at the time of birth [of any Master of fifth degree]. When [the Kether of] a man [as Moses] redeems his child [Israel] from the power of [the second] death [by means of the alchemical ritual of life and death, that implies the separation of the consciousness from the process of the second death] then it [the second death] has no power or influence over the life of [Israel's archetypes] his offspring. Thus, when an alchemist redeems his consciousness, he redeems it from Klipoth, and takes it out of death's control. This is the esoteric meaning of the words:

"And Elohim saw everything that he [Asher or Who] had made [through Assiah or Mah], and, behold, it was טוב מאד very good. And Yehi the evening, and Yehi the morning, the sixth day." - Genesis 1: 31

The word טוב good designates אור the angel lord of life, the word מאד very the angel lord of death אוב. By redemption, the one [Od = Chai] is strengthened, the other [אוב Ob = Muth] enfeebled and has, as we have just said, no longer power over the child [Israel]. - Zohar



And thou shalt say unto Pharaoh, Thus saith יהוה
Israel is my son, even my firstborn.

- Exodus 4: 22

In Atziluth, the world of archetypes, the world of becoming, the first born son, Israel, is the Yod י within which is the Shin ש or shakti potential of Ra, the Ain Soph Aur that manifest through אל El - Kether; in Briah the world of creation and in Yetzirah the world of formation it hovers with El, Chesed, Abraham above Yesod in order to alchemically work with the waters of life and death in Assiah. Thus, the fire of Yod from Ra protects the El of all alchemists who are born and dead through these sexual alchemical precepts.

“Wherever in the Scripture the word יהי 'Yehi' (becoming) is used, it addresses the Divine Light (אהיה-Eheieh-Kether-the Ancient of Days) both within (Chesed, the Innermost of) this world and (the Logos of) the world of becoming (Atziluth). So יהי 'Yehi' the divine light and splendor [Tiphereth], though refracted and reflected by the Sephiroth, is only one and the same.” – Zohar

Therefore, by this act of redemption, that is, by this psychological alchemical death, Od the ultraviolet אור light is strengthened and Ob the infrared אור light is weakened. Through psychological death one purchases solar light for oneself, as has been mentioned, so that the Klipothic lunar light leaves the alchemist alone and does not cling to him any more.



And Elohim called the light Day... And Yehi the evening and Yehi the morning, the first [light] day. - Genesis 1: 5

The "I" is the demon that we carry within.
Concerning this affirmation, we can say that the work
of the dissolution of the "I" is
really the work with the demon.

This work is very difficult.
When we work with the demon,
tenebrous entities usually launch
terrible attacks against us.

This is really the Path of the Astute Man,
the famous Fourth Path, the Path of Tao.

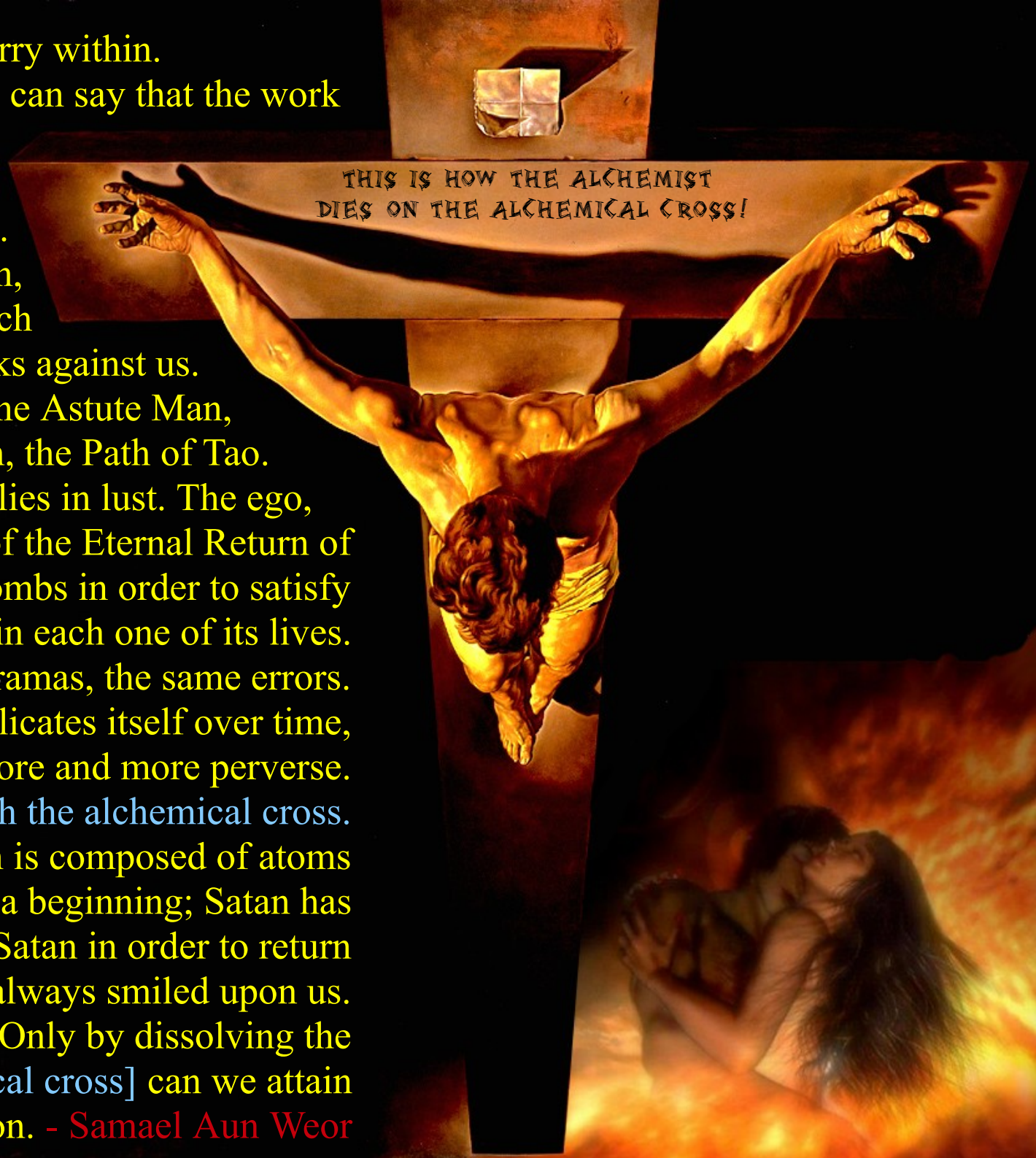
The origin of the sinful "I" lies in lust. The ego,
Satan, is subject to the Law of the Eternal Return of
all things. It returns to new wombs in order to satisfy
desires in each one of its lives.

The "I" repeats the same dramas, the same errors.

The "I" complicates itself over time,
each time becoming more and more perverse.

Satan's death is done through the alchemical cross.

The Satan that we carry within is composed of atoms
of the Secret Enemy. Satan had a beginning; Satan has
an end. We need to dissolve Satan in order to return
to the Inner Star that has always smiled upon us.
This is true Final Liberation. Only by dissolving the
"I" [through the alchemical cross] can we attain
Absolute Liberation. - Samael Aun Weor



THIS IS HOW THE ALCHEMIST
DIES ON THE ALCHEMICAL CROSS!

And Elohim called the light Day and the darkness He called Nigh.... And Yehi the evening [Isaac] and Yehi the morning [Abraham], the day one . - Genesis 1: 5

The Zohar states: The light emanating from the Divine [Ain Soph Aur] is expressed in the word "בראשית Beresheeth [better said: ברא-תיש Bera Tayish]" of which the first part, ברא bra, contains the initial letters of the name אברהם Abraham [Chesed], to which scripture refers:

And יהוה appeared to אברהם Abraham as he sat at the door of his tent in the heat of the [light] day." - Genesis 18: 1

The esoteric meaning of which is as follows: When Abraham [created Isaac, he] sat at the door of his tent; that is, at the gate [of Daath] that separates the higher and lower world, symbolized by the letter aleph, he felt the great heat of the [light] day; that is, he became mentally and spiritually enlightened by the divine light of [Kether] the First Logos.

The light of [Chokmah] the Second Logos [refers to תיש-tayish the second part of בראשית Brashith, that] was beheld by Isaac when, in the cool of the evening when the sun [of midnight] was going down, he prayed for the coming of this light [into Malkuth], as it is written: *And Isaac [Geburah] went out to meditate in the field at the evening. - Genesis 24: 63*



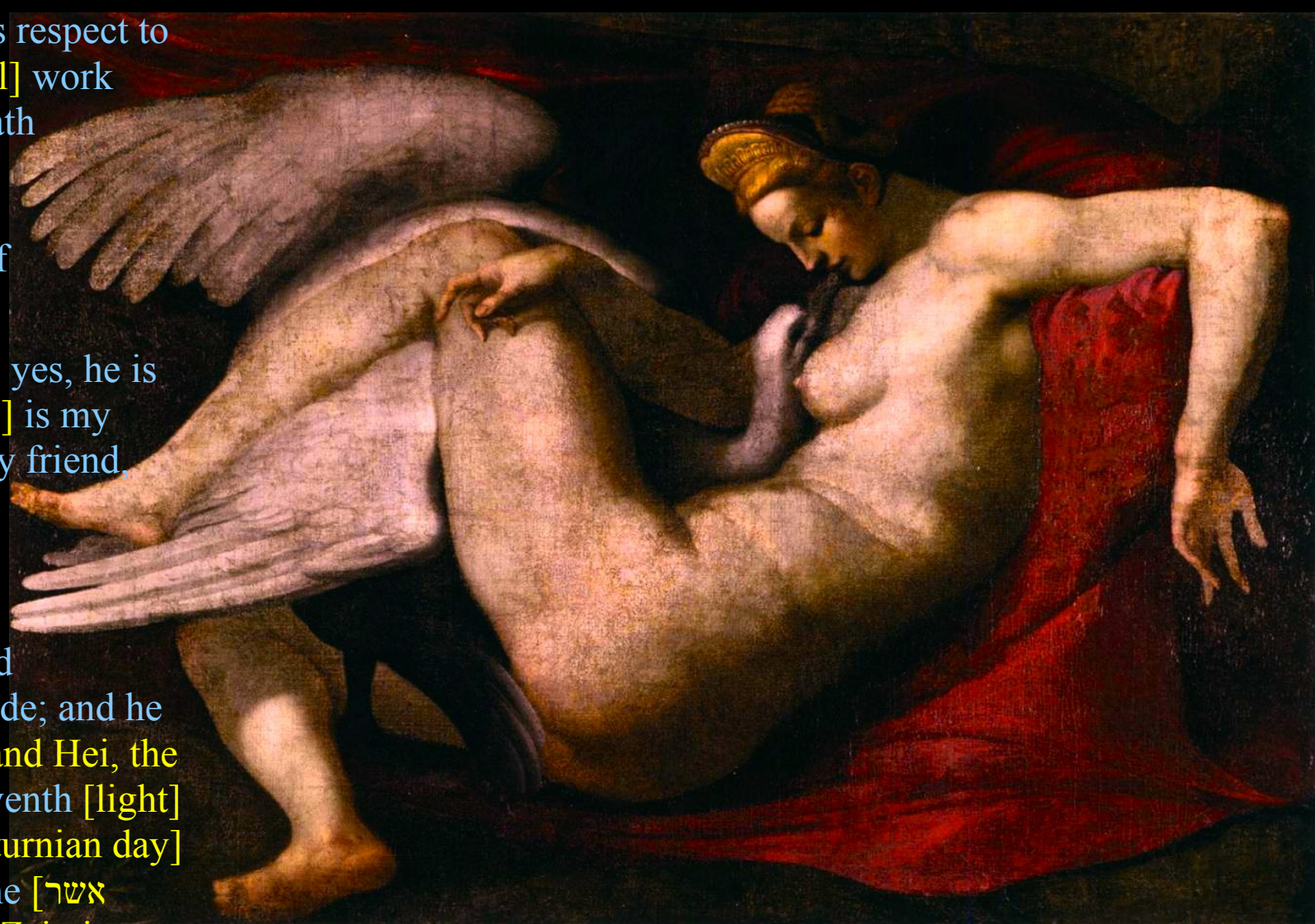
The fourteenth precept has respect to rest [our sexual alchemical] work on [the dawn of] the sabbath day, as did Elohim [because on זה this Venus Elohim] rested his work of creation. As it is written:

“His mouth is most sweet: yes, he is altogether lovely. This [זה] is my beloved, and this [זה] is my friend. O daughters of Jerusalem.
- Song of Songs 5: 16

“And on [זה] this seventh [light] day Elohim finished his work which he had made; and he rested on [זה] this [Zain and Hei, the שבת, the daughter, the] seventh [light] day [Saturnian light or Saturnian day] from all his work which he [אשר asher] had made [through Zain in

Hei, עשה Assiah, Malkuth]. And Elohim blessed [Zain] the seventh [light or saturnian] day, and made it holy, because on [זה] this [Zain and Hei, עשה Assiah, the שבת, the seventh light, the saturnian light] he rested to perform all his work which he [אשר asher] had created and made [in עשה Assiah].” - Genesis 2: 2,3

This precept is subdivided into two others: one enjoining rest [that is, to avoid the orgasm when alchemically resting] on [זה] this שבת Sabbath [light], the other teaching us to keep it holy. - Zohar



Concerning resting [our sexual alchemical work] on the sabbath [the seventh body, Malkuth, our physicality] we have already said it was ordained, because [אשר asher] the divine Being [the Holy Spirit] rested [עשה Assiah, Chavah, in order to do] his work which he then finished. When, however, [in the continent of Mu, “ יהוה אלהים caused a deep sleep to fall upon Adam and he slept: and he took one of his ribs [רִיבָה], and closed up the flesh instead thereof; And the rib [רִיבָה], which יהוה אלהים had taken from Adam, made he a woman, and brought her unto Adam. And Adam said, [זֶהָ] this is now bone of my bones, and flesh of my flesh (Genesis 2: 21-22), then] the [first sexual alchemical work on the] sabbath commenced [between man and woman, but] there were certain creatures [demons from other rounds] who had not received bodies in which to incarnate. The question may here arise could not the Holy One have retarded [among animal souls] the approach of the [sexual alchemical work on the] sabbath and thus have provided them [these demons] with physical sheaths or bodies? The truth is, the tree of the knowledge of good and evil [sex] had excited them to revolt [against chastity] even before embodiment, through their great [lustful] desire to descend into the world [of Malkuth] or on to the earth, and make themselves lords and masters thereof. The Holy One then divided the [animal souls] into two classes of which he placed one, the good [the chaste, the right, the righteous, the Tzadik], by the tree of life, and the other, the bad [the fornicator, the left, the unrighteous] by the tree of knowledge of good and evil. While intending [in Lemuria] upon providing for the former with bodily forms, the [initiation of the sexual alchemical work on the seventh day] sabbath day dawned, and thus the work [for providing them with physical sheaths or bodies] was interrupted and suspended. - Zohar



If these [lustful] rebellious and ambitious [demonic lunar] spirits [from other cosmic rounds] had acquired bodies, the [divine solar objective of the] world would not have continued to exist even for a moment. The Holy One had, however, provided a remedy against this prospective catastrophe by hastening [on the animal souls] the coming of the [sexual alchemical work on the] sabbath and therefore the world exists and continues [with a divine solar objective]. What those wicked [lustful] spirits [or demons] thought of doing by [means of] their [orgasmic animal] procreation of and filling the world with their [lustful demonic] offspring was accomplished by [Chesed, Abraham or] those good spirits [or Monads] by the tree of life who from the night [from their left side] of the first [sexual alchemical work on the] sabbath discharged this duty [through chastity]. This is why the wise and they [the alchemists] who understand [sexual alchemy], restrict their connubial relationships to the [secondary light in the] day [or dawn] of the sabbath [that is, to Chavah, Ela-Yam, Binah] so that the wicked spirits [from Klipoth] may recognize how inferior they are to those who, whilst incarnated, are able to discharge marital duties [through chastity]. It is these wicked spirits who [from Klipoth] go forth in their hordes throughout the world [of Malkuth] with the hope of surprising any [alchemist] who [through the orgasm] violates and infringes the esoteric injunction respecting the conjugal act [of chastity], the offspring of which becomes afflicted with epilepsy [that is to say, afflicted with a disorder in their central nervous system - or their tree of life - characterized by the loss of divine consciousness] through becoming obsessed by Lilith, the great mother of the demons, who [by means of the orgasm] kills and destroys [Cupid, Eros, Anael] the child [of Shiva, the Holy Spirit, or true chaste love between spouses]. - Zohar



Shiva Destroyer of Demons

Solar Absolute



As soon as, however, the Sabbath day [the light of Saturn rises or] begins [to rise up in the spine], and whilst it endures, these wicked spirits becoming filled with terror, fly quickly away and hide themselves, with the exception of one of them named *Assimon* [אסיים און] who with [Lilith and] his [lustful] attendants [terminates the power of any alchemist; he] is authorized to go through the world [of Yesod] in order to seek and find out [fornicators and adulterers or] transgressors of the law relating to conjugal [alchemical] practice [that is to say, those who exchange their divine tithes for the pleasures of the flesh]. When the night however has passed, he is obliged to go and hide himself in the great abyss of darkness. The [sexual alchemical] sabbath ended, hosts of [lustful] demons reappear in the world, and therefore to ward off and be proof against their evil influence and nullify their power, the reading of the 91 Psalm has been enjoined.

Whosoever dwells in [Daath] the secret place of the Most High will rest in the shadow of Shaddai. They will say of יהוה, "He is my refuge and my fortress; my God, in whom I trust." For he will deliver me from the snare of the fowler, and from the deadly pestilence. He will cover me with his feathers. Under his wings I will take refuge. His faithfulness is a shield and a buckler.

You shall not be afraid of the terror of Lilah, nor of the arrow that flies by day; nor of the pestilence that walks in darkness, nor of the destruction that wastes at noonday.

A thousand shall fall at your [left] side, and ten thousand at your right hand; but it will not come near you. You will only look with your eyes, and see the recompense of the wicked.

For you have said, יהוה is my refuge, and have made of the Most High your dwelling place, no evil shall happen to you, neither shall any plague come near your dwelling. For he will put his angels in charge of you, to guard you in all your ways. They will bear you up in their hands, so that you won't dash your foot against a stone [Yesod].

You will tread on the lion and cobra. You will trample the young lion and the serpent underfoot.

"Because he has set his love on me, therefore I will deliver him. I will set him on high, because he has known my name. He will call on me, and I will answer him. I will be with him in trouble. I will deliver him, and honor him. I will satisfy him with long life, and show him my salvation.

- Psalm 91

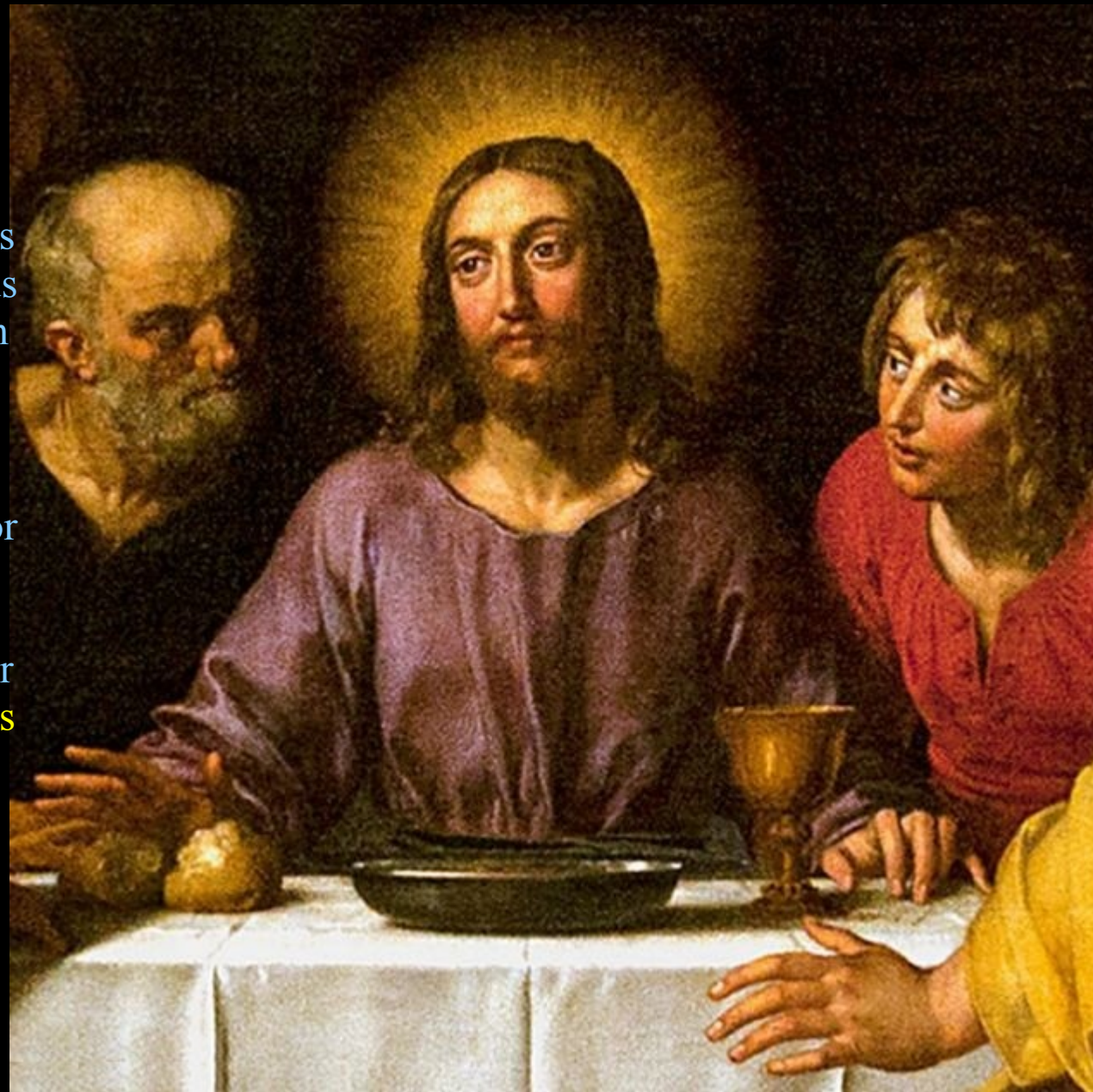




As soon as the [lustful] demons observe the children of Israel [or alchemists] engaged in prayer, and the reading of it and holding in their hands a cup of wine [and without spilling a single drop of it], they hurriedly rush away and disappear in deserts and solitary places [within the infraconsciousness of our own psychological nature] in which they make their dens and hiding places. - Zohar

May the Holy [Grail] One ever keep and preserve us [by means of psychological death] from [the fornicators and] their [lustful] noxious power and influence!

Our masters and great teachers (their names and memories be ever blessed) admonish us that there are three different ways by which a human may incur guilt and attract evil: either by invoking curses [meaning, מארות Klipothic lights] upon himself [through black tantra]; by wastefully casting bread or crumbs upon the ground [Adamah, our physicality; or better said: casting the manna, the Yod, from heaven], be they ever so small [as the sperm or any seed, which is on the surface of all the earth]; and also at the conclusion of the [sexual alchemical work on the] sabbath by lighting a candle [of passional fire] before first reading or reciting the psalm or [sexual alchemical] liturgy of "separation" and by thus doing, causing the [passional] fires of Gehenna to be lighted before their time.



There is in Gehenna a place reserved for those who break and profane the [sexual alchemical work on the] sabbath and who enjoy a respite from its fiery punishment whilst the sabbath endures and vent their maledictions and curses on them who light a [passional] candle before the prescribed time, saying: "May God hurl thee in his fury and bring thee hither and thus be tossed about as a ball so that thou becomes an object of shame and reprobation to thy kith and kindred." - Zohar

SOLVITIO PERFECTA

It is written: “Ye shall keep my Sabbaths, and reverence my sanctuary; אֲנִי יְהוָה.”

- Leviticus 19: 30

These words plainly show that there are two sabbaths: one heavenly [אל-הים] and one earthly [אלה-ים]; yet are they but one [אלהים], both alike in their esoteric meaning. There is another Sabbath - a third one, not mentioned in scripture, and which was unhonored. This Sabbath said to the Holy One: “Thou art my maker, and I am called Sabbath. Now, there is no day without a night. Let there a Sabbath night or eve, as well as a Sabbath day, be kept.” To which the Holy One replied: “My child, Sabbath art thou, and Sabbath thou shalt be called. I will yet adorn thee with great honor and beauty.” Then made he proclamation, and said: “Reverence my sanctuary.” That is to say, the Sabbath eve [sexual potency], which is also to be revered and kept; for the name of the Holy One [יהוה] is found [alchemically active in the Holy Copulation] in the word [of Yesod]. - Zohar



And on the seventh day Elohim finished his work [through] אשר עשה; and Elohim rested on the seventh day from all his work [through] אשר עשה. - Genesis 2: 2

The sanctity of the sabbath as long as it lasts imposes absolute rest [on the saturnian light] both in the higher and lower worlds, during which, the punishments of the wicked cease and their over lookers remain inactive until the children of Israel have finished reciting the words: "Blessed art thou oh Lord who separates the holy from the unholy." On him, however, who lights not his candle [of passionate fire] they invoke benedictions. Genesis 27:28; Deuteronomy 28:3; Psalm 14:1 "God give thee of the dew of heaven and the fatness of the earth and plenty of grains and wine. Blessed be thou in the city and blessed be thou in the field, etc." "Blessed is the man that considers the poor, the Lord will deliver him in time of trouble." Why does the scripture use the words "in time of trouble," in place of "the evil day?" Because the evil spirit then is able to obtain the mastery over the soul of a human, and then it is the Lord will deliver him. By the word dal (poor) is meant the humble sin-sick soul who repents of his [lustful] sins against the Holy One. Another and further interpretation of the words: "The Lord shall deliver him in time of trouble" is that they allude to [Holy Sepulcher in the 8th or] the last or judgment day. - Zohar





There is in Gehenna a place reserved for those who break and profane the [sexual alchemical holy work on the] Sabbath