

Binah

"The Eight Aeon is Binah, the region of the Holy Spirit, the World of Shiva, the Third Logos"

25 PASSAGES · 10 BOOKS · 1 LECTURE · 7 SECTIONS · 3 PARTS

SAMAEL AUN WEOR · IN HIS OWN WORDS

Every word here is his. Nothing has been paraphrased, joined or improved. Each passage was cut out of the book it belongs to by reference, and each carries that book and the paragraph it came from, and, where he was speaking rather than writing, the name of the lecture. Anything on this page can be found again in the source.

This is the ninth book of the Tree of Life, the first of the Logoic triangle. Binah stands third, at the head of the left-hand pillar, across from Chokmah and below Kether, with Daath hidden beneath it. He gives it in a line from *Pistis Sophia*: *"The Eight Aeon is Binah, the region of the Holy Spirit, the World of Shiva, the Third Logos."* In *Tarot and Kabalah* it is shorter still: *"Power, flaming igneous principle."*

The first part places Binah in the Crown, beside the Father and the Son, and gives its attributes: its world, its number, its card and its planet, where he parts company with the kabalists: *"It is said that Binah is governed by Saturn." "Here we have reached a point with which we must dissent."* The second is the Third Logos at work, Shiva the creator and destroyer, who fecundates the waters at the dawn of creation and again in us. The third is the Holy Spirit within: masculine, he says, against those who make Binah a woman, *"He is masculine, but upon dividing into She, the first ineffable divine couple is formed"*, our own Monad, and the source of comprehension: *"Then comes comprehension, that spark of light that the Third Logos gives us."*

The sexual fire of the Third Logos and its transmutation are taught in full in *Alchemy*, and the Divine Mother, his Spouse, in *Whose Veil No Mortal Has Lifted*. This book keeps to Binah as a sphere.

What is in it

Part One — Our Sephirothic Crown

1 The Divine Triangle 4

2 Power, flaming igneous principle 5

Part Two — The marvellous force without which the universe could not exist

3 Creator and destroyer 3

4 At dawn of the great cosmic day 5

Part Three — Our intimate Monad

5 The Husband of the Divine Mother 3

6 The first-born of Creation 4

7 That spark of light that the Third Logos gives us 1

THE MAP

Three parts: the Crown, the work of the Third Logos, and the Holy Spirit within

From Binah in the Logoic triangle with its world and its attributes, through Shiva who creates and destroys and fecundates the waters, to the Holy Spirit in us, masculine and divided into his Spouse, our Monad and the root of comprehension.

PART ONE

Our Sephirothic Crown

9 PASSAGES

PART TWO

The marvellous force without which the universe could not exist

8 PASSAGES

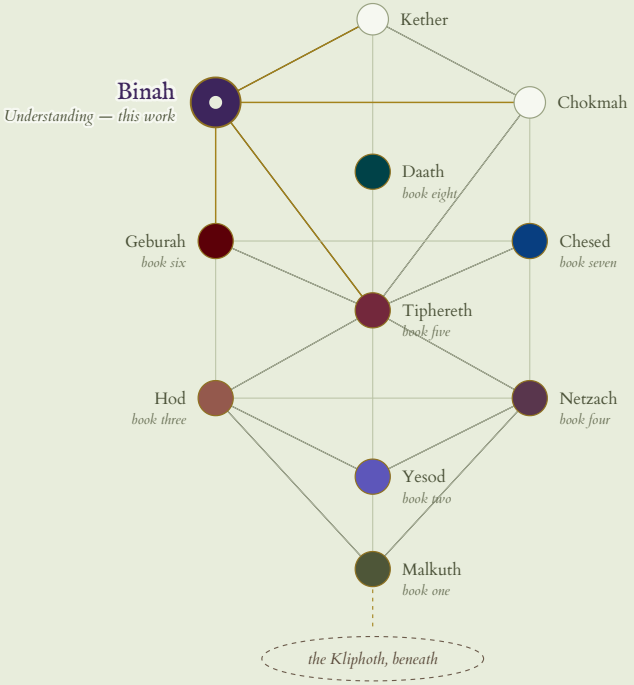
PART THREE

Our intimate Monad

8 PASSAGES

THE FAMILY

The Tree of Life, and where this work stands on it



The ten sephiroth from the Crown to the Kingdom, with Daath hidden between and the Kliphoth beneath. This work is Binah, lit at the head of the left-hand pillar, the third of the Logoic triangle. The books of the Tree go up it from the foot.

Part One – Our Sephirothic Crown



Part One · 4 passages

1 The Divine Triangle

These passages set Binah third on the Tree, after Kether and Chochmah, and name the three as Father, Son and Holy Spirit. Two of them call Binah the Mother in us and say the Holy Spirit is our Divine Mother; later in this book he calls that reading an error, and both views are kept. The last passage holds the three persons as one God, the Father, within whom are the Son and the Holy Spirit.

If we observe the Tree of Life as it is written by the Hebraic Kabalists we see Ten Sephiroth. It begins with the Ancient of Days, Kether, who is in the highest position on the Tree; then comes Chochmah, the second Sephiroth, or Second Logos which is the Cosmic Christ or Vishnu; then comes Binah, the Third Logos, the Lord Shiva. The Rabbis taught that Kether, Chochmah and Binah are the Father, the Son and the Holy Spirit, just as depicted in the Tree of Life of the Hebraic Mysteries. Kether, Chochmah and Binah are the Trimurti and Perfection, are the Divine Triangle, the Beloved Father, the most adored Son, and the very wise Holy Spirit.

Tarot and Kabalah, 1978

The Kabbala speaks to us of the ten Sephiroth. Kether is the Ancient of Days and each one of you is, in essence, a blessed Ancient of Days. Kether is the Father in us, a breath of the Absolute profoundly unknown to Itself. Chokmah is the Son, the Atomic Christ in us. Binah is the Mother in us, the Holy Spirit in us. Kether, Chokmah and Binah are our Christ child. The much beloved Father, the much adored Son, and the very wise Holy Spirit live within the depths of our superlative consciousness, awaiting the supreme instant of our realisation. The Holy Spirit is our Divine Mother. The mother dresses in a blue mantle and a white tunic of exquisite splendors.

Christmas Messages, 1952-66

Although those three personages are triune, essentially they are only one, individual, which is the Father.

Tarot and Kabalah, 1978

Chochmah is the Son, the Atomic Christ in us. Binah is the Mother in us, the Holy Spirit in us. Kether, Chochmah and Binah are our Sephirothic Crown.

Tarot and Kabalah, 1978

Kether-Father, Chochmah-Son and Binah-Holy Spirit are three distinct personages and one true God this is what theology teaches. Although those three personages are triune, essentially they are only one, individual, which is the Father. Within the Father is the Son and the Holy Spirit, just as within the True Man is the Body, the Soul and the Holy Spirit. Likewise within the Ancient of Days there is also the Son, and the Holy Spirit which form an integral, unitotal, Single One. In ancient Egypt this Single Unitotal was called Osiris. (See chapter 7).

Tarot and Kabalah, 1978

II Power, flaming igneous principle

These short passages give Binah's attributes: its world the Eighth Aeon, its power and fire, its Tarot card and its number. On the planet he does not settle: an early course gives Venus, a later text grants the kabalists Saturn but adds Jupiter, and elsewhere in this book he names Mercury. The number 3 is tied to the creative sexual force, worked through the 6 and fulfilled in the 9.

The Eight Aeon is Binah, the region of the Holy Spirit, the World of Shiva, the Third Logos.

Pistis Sophia Unveiled, 1983

The HOLY SPIRIT: Third Logos. Binah. Power, flaming igneous principle.

Tarot and Kabalah, 1978

I do not wish to say that the Holy Spirit is not governed by Saturn, that a relationship does not exist between them, because it does.

Tarot and Kabalah, 1978

Binah. Intelligence. The Planet Venus, the third card of the Tarot. The Empress. The primitive symbol is a hand in the attitude of taking.

Zodiacal Course, 1951

The kabalists locate the different Sephiroth of the hebraic Kabalah in the worlds. Thus for example, the Ancient of Days is a point of Infinite Space; as a symbol is eternal. Chochmah is governed by the zodiac, and is Truth. It is said that Binah is governed by Saturn. Here we have reached a point with which we must dissent. I do not wish to say that the Holy Spirit is not governed by Saturn, that a relationship does not exist between them, because it does. This is not everything however, because without doubt the world of Jupiter is related in a

certain manner with Binah, given that it has powers, a throne and washes the Waters of Life.

Tarot and Kabalah, 1978

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The number 3 corresponds to the Third Logos, the Holy Spirit. The Third Logos is in essence, the creative sexual force which expresses in all the universe. One works by means of number 6 which is related with sex. Here the man and woman is to be found; in the Tarot a man is shown before vice and virtue, before the Virgin and the whore. The sexual force must be worked with through the 6, or that is, with love this has an expression in 9 which equals the Ninth Sphere. Number 9 is the number of the Master. The three triads or horizontal lines represent the three worlds.

Tarot and Kabalah, 1978

Part Two – The marvellous force without which the universe could not exist

III Creator and destroyer

Here the Third Logos is Shiva, the sexual potency in all living things, and the primary intelligence of Nature that joins sperm and ovum. He describes Shiva and his wife Parvati as each having a double face, of love and of death. He also says the Third Logos is not an individual, a claim the next part qualifies.

Binah is the Holy Spirit, is the Third Logos, Lord Shiva of the Hindus, who manifests as sexual potency in all that is, has been and will be. The Holy Spirit is that sexual force which we see within the pistils of the flowers, that which is expressed in the creative organs of all living species; the marvellous force without which the universe could not exist.

Tarot and Kabalah, 1978

The creative energy of the Third Logos is that primary intelligence of Nature that unites the spermatozoon with the ovum.

Endocrinology and Criminology, 1957

Gnostics talk about the Third Logos. Science must know that the Third Logos is that primary intelligence. The Third Logos is not an individual. The Third Logos of the Gnostics is the primary intelligence of Nature. The creative energy of the Third Logos is that primary intelligence of Nature that unites the spermatozoon with the ovum. The creative energy of the Third Logos bipolarizes itself into positive and negative. The spermatozoon is the exponent of the positive forces of the Third Logos. The ovum is the exponent of the negative forces of the Third Logos. Both poles of the energies unite in order to create. The Law is the Law.

Endocrinology and Criminology, 1957

The atomic seminal work is the Magisterium of Fire. In India, the Third Logos is Shiva. Symbols of Shiva are embedded in the Black Lingam Yoni. Shiva's wife is Parvati, the Goddess of beauty, love and happiness. The double aspect of Shiva as creator and destroyer immediately makes it clear that love and death are intimately linked. The double aspect of his wife Parvati is as Goddess of Love, and as Kali, Goddess of Evil's misfortune, sickness and death.

Christmas Messages, *1952-66*

IV At dawn of the great cosmic day

These passages tell the order of creation. The Father sends the Third Logos to fecundate chaotic matter, the Great Mother, and then the Second Logos brings consciousness into what has been formed. One passage repeats the same order inside man, where the Third Logos fecundates the matter in the semen so the solar bodies can be born.

At dawn of the great cosmic day, the First Logos, the Father, said to the Third Logos, the Holy Spirit, " Go, fertilize my wife, chaotic matter, the Great Mother, so that life will emerge. See what unfolds..." When the Father had spoken, the Third Logos bowed reverently; at that moment, creation dawned. The Cosmocreators, the Army of builders of the aurora, the host of Elohim, The Third Logos, worked in the seven temples of chaos.

Buddhas Necklace, 1966-67

When life dawned, when the Dawn of Creation began, the First Logos called the Third Logos and said: "Go and fecundate your Wife so that existence may come forth", and he began to work with the Seven Spirits before the throne and the Army of the Voice. And the Masonic rituals were performed, and chaotic matter was made fecund, the Matripadma was fecundated, and the universe came into existence. Each one of the Seven Cosmocrators gave forth from Himself his Two Souls, the feminine Buddhic Soul and the Causal Masculine Soul, which are symbolised by the Constellation of Pisces.

Tarot and Kabalah, 1978

Without him, she remains still, and
with him, she comes to light,
reverberates, swells.

Tarot and Kabalah, 1978

The Cosmic seedbed, the Matripadma, is the Deva Mater, is Chaotic Matter, the Mater substance, the Materia Prima of the "Great Work". That is Mother Space.

The Holy Spirit is the Third Logos who fecundates her; who is latent in Matripadma. Without him, she remains still, and with him, she comes to light, reverberates, swells. The Father is the First Logos, the Second is the Son, and the Third, the Holy Spirit. These three aspects are behind Atma, Buddhi and Manas. From Ain Soph emanates the Father, from Him, the Son, and from Him, the Holy Spirit. These three Logoi are the Tao, Brahatma, the Universal Spirit of Life; and beyond this is the Absolute. These three Logoi emanate from that Universal Ocean of Life. A wave which arises may be Ishvara, a Purusha who teaches, and having taught, merges with the Spirit of the Ocean.

Tarot and Kabalah, 1978

In the Mayan theogony, two Gods intervened in creation; one who gives life and form to man, and the other who gives him consciousness. The Third Logos makes the Waters of Life fertile and when these have been fertilised, the Second Logos intervenes, infusing consciousness into every organism. The ineffable Gods are the vehicles of action for all the forces of the Logos.

The Perfect Matrimony, 1966

As above, so it is below. On initiating the aurora of creation, the sexual fire of the Third Logos fecundates the womb of the Great Mother, the primordial substance. The Second Logos, the Cosmic Christ, accomplishes the second part by incarnating in any worlds that are born so that all beings may have life and have it abundantly. This event is repeated in the microcosmos, man. The first to intervene is the Third Logos, fecundating the chaotic matter contained in the semen and in the spinal column, fecundating the Divine Mother, the akashic principle, so that the interior universe, the solar bodies, can be born. Later, the Second Logos is born within the superior existential bodies of the Being in order to labor in the Great Work of the Father.

Buddhas Necklace, 1966-67

Part Three – Our intimate Monad

v The Husband of the Divine Mother

He corrects the kabalists who call Binah feminine: the Holy Spirit is masculine and divides into his Wife, the Shakti or Divine Mother Kundalini. He applies the same correction to those who derive Daath from a feminine Binah. In a later talk he says Binah is masculine and feminine at the same time, like the Elohim, and this is kept beside the correction.

Some kabalists stress the idea that Binah, the Holy Spirit, is feminine such a statement is erroneous. In the Divine Comedy it clearly states that the Holy Spirit is the Husband of the Divine Mother. So it is then that the Holy Spirit in turn divides into His Wife, the Hindu Shakti. One must know how to understand this. Many, upon noting that the Third Logos divides into the Divine Mother Kundalini, or Shakti, who has many names, have thought that the Holy Spirit is feminine, and have thus been mistaken. He is masculine, but upon dividing into She, the first ineffable divine couple is formed; the Creator Elohim, the Kabir or Great Priest, the Ruach Elohim who according to Moses, cleansed the Waters at the beginning of the world.

Tarot and Kabalah, 1978

This assertion is absolutely false, because the Holy Spirit is really masculine; it is only upon dividing into the Divine Mother that the perfect pair is formed.

Tarot and Kabalah, 1978

Some kabalistic authors assume that Daath, the Sephiroth which gives knowledge and wisdom, comes from the fusion of Chochmah, the masculine Cosmic Christ, with Binah, which they consider to be exclusively feminine. This assertion is absolutely false, because the Holy Spirit is really masculine; it is only upon dividing into the Divine Mother that the perfect pair is formed.

Master: Well, we do not agree, because Dion Fortune believes precisely that this is how they are formed, but this is not how they are formed. Note that Binah is represented in India by Lord Shiva, the Third Logos. Lord Shiva has two wives in Hindustan, it is a fact! One of them –I said– is Durga, and the other is Kali. But let us think only of Durga, of his Spirit-Wife, of our Divine Mother Kundalini. We see Binah there as Jakin and Boaz; he is masculine and feminine at the same time. The Elohim is that: masculine and feminine at the same time.

The Fifth Gospel · The Power of Conscious Faith · *Second Chamber – Mexico City – 1977*

VI The first-born of Creation

These passages bring the Third Logos down to the individual. A disciple meets his own Holy Spirit as an elder; the Third Logos is the sexual force worked in the Ninth Sphere, and the husband of Kundalini. The last two name him our own individual Monad, which sits against the earlier statement that he is not an individual, and one of them calls him Mercury.

Juan embraced the venerable elder, filled with immense love. The elder blessed Juan and left. The Theurgist knew that this was his own Holy Spirit! He knew that this was Binah, the Third Logos. Undoubtedly, every human has his white and ineffable Dove. The Logos is the perfect multiple unit. And the Holy Spirit is the Third Logos. And the prodigious force of the Third Logos flows in the entire Universe. We have been created by the Third Logos!

Logos Mantram Theurgy, 1959

To fabricate the Solar Bodies is vital, one must work in the Ninth Sphere; one has to descend to the Forge of Cyclops in order to work with the Water and the Fire. The creative energy is the Holy Spirit. Vulcan is the Third Logos, the sexual force, Shiva. The Sacred Fire is "She", the Igneous Serpent who rises through the spinal column, is Mother Kundalini. She is united with her husband in the pineal gland. The Third Logos, the Holy Spirit, the Eternal husband is he who fecundates the Divine Mother Kundalini, the root of the Monad, Mother Space.

Tarot and Kabalah, 1978

> *Undoubtedly, every human has his white and ineffable Dove.*
>
> Logos Mantram Theurgy, 1959

We can assert the following in a solemn manner: The Husband of Devi Kundalini, our own Cosmic Mother, is the Third Logos, the Holy Ghost, Shiva

the first-born of Creation, our intimate Monad, individual or better said, super individual Monad.

The Three Mountains, 1972

Mercury is the Third Logos, Shiva, the Holy Ghost, the First Born of Creation, our authentic, particular, individual Monad...

The Three Mountains, 1972

VII That spark of light that the Third Logos gives us

A single passage from a late talk says comprehension does not belong to the mind but to the Third Logos. Study and meditation bring experience, the Holy Spirit then gives comprehension, and faith comes from that comprehension.

Comprehension, in itself, does not belong to the mind. It is an exclusive property of the Third Logos, of Lord Shiva, of Binah –one of the three supreme Sephiroth–, of the Holy Spirit. If through meditation we are experiencing, if we are studying something, some transcendental subject, if we strive to comprehend it, it is obvious that the first thing we will have will be the mystical experience –as a result of study and meditation–. Then comes comprehension, that spark of light that the Third Logos gives us. He comes to our aid to give us comprehension, and from such comprehension results faith. Comprehension –I repeat, so that I am well understood– has its basis in the Third Logos, and from that comes faith. Then, if comprehension has its basis in the Third Logos and from this comes faith, obviously, the very root of faith is in the Third Logos, that is to say, in the Holy Spirit.

The Fifth Gospel · The Power of Conscious Faith · *Second Chamber – Mexico City – 1977*

Comprehension, in itself, does not belong to the mind.

The Fifth Gospel

· BOOK, LECTURE, PARAGRAPH ALSO IN — PRINTED IN ANOTHER WORK TOO

How it was made. All fifty-two books in the library were searched for Binah by name, for the Third Logos wherever he says what it is or sets it beside the other Logoi and the Tree, and for his names for its world: the region of the Holy Spirit, the World of Shiva, the Eighth Aeon. That found 105 candidates in 27 books. Each was read by two readers working apart, who agreed on 99 of them; a third reader, who did not see what either had decided, settled the 6 they did not. 26 paragraphs were judged printable. Where his teaching runs on, neighbouring paragraphs were read as one, and they make 25 passages. **25 passages are printed here.**

What was left out, and why. Most of what he says about the Third Logos is about its fire: the sexual energy, the creative force that must be turned inward and upward. That is *Alchemy*'s teaching, and the paragraphs where the Third Logos is named only as that force were not taken in. Of those that were, most name Binah in a list, Kether, Chokmah and Binah, while the subject is the Crown or the Christ, or speak of the Divine Mother as herself. Where the same page stands in two books, the earlier one is printed: *The Perfect Matrimony* rather than *The Mayan Mysteries*, the *Zodiacal Course* rather than the *Esoteric Course of Kabbalah*. He gives no practice for Binah by name.

He does not always agree with himself, and nothing here smooths it over. In the *Christmas Messages* and in *Tarot and Kabalah* he writes, *"Binah is the Mother in us, the Holy Spirit in us."* In the same *Tarot and Kabalah* he answers the kabalists: *"Some kabalists stress the idea that Binah, the Holy Spirit, is feminine such a statement is erroneous."* And in a lecture late in his life: *"We see Binah there as Jakin and Boaz; he is masculine and feminine at the same time."* Its planet moves too: Venus in the *Zodiacal Course*, Saturn with Jupiter in *Tarot and Kabalah*, and Mercury, named as the Third Logos, in *The Three Mountains*. One passage says the Third Logos is not an individual; two others call him our individual Monad. Each stands in its own words, with its year.

What was done to his words. Nothing was paraphrased. The only changes are to the scanning and the setting: words broken at the end of a line and closed up against the corpus; **8 places the scanner damaged**, given in their plain reading (*then*, *Spirit* twice and *individual* and *consciousness* closed up where the scanner split them, *Logoi* for *Logoii* twice, and *white and ineffable* for *white arid ineffable*); and a chapter heading of *Logos, Mantram, Theurgy*, set out of its place by the scan, left out of the passage it interrupts. His own spelling *Eight Aeon* is left as printed. Each change is recorded with its place in the book in the project notes. 13 passages run over more than one paragraph, where his sentence or his account crosses the break.

13 passages also stand in a finished work, and each one is marked where it stands. An overlap is allowed wherever it is needed to get the teaching across, but it should always be

visible to the reader.