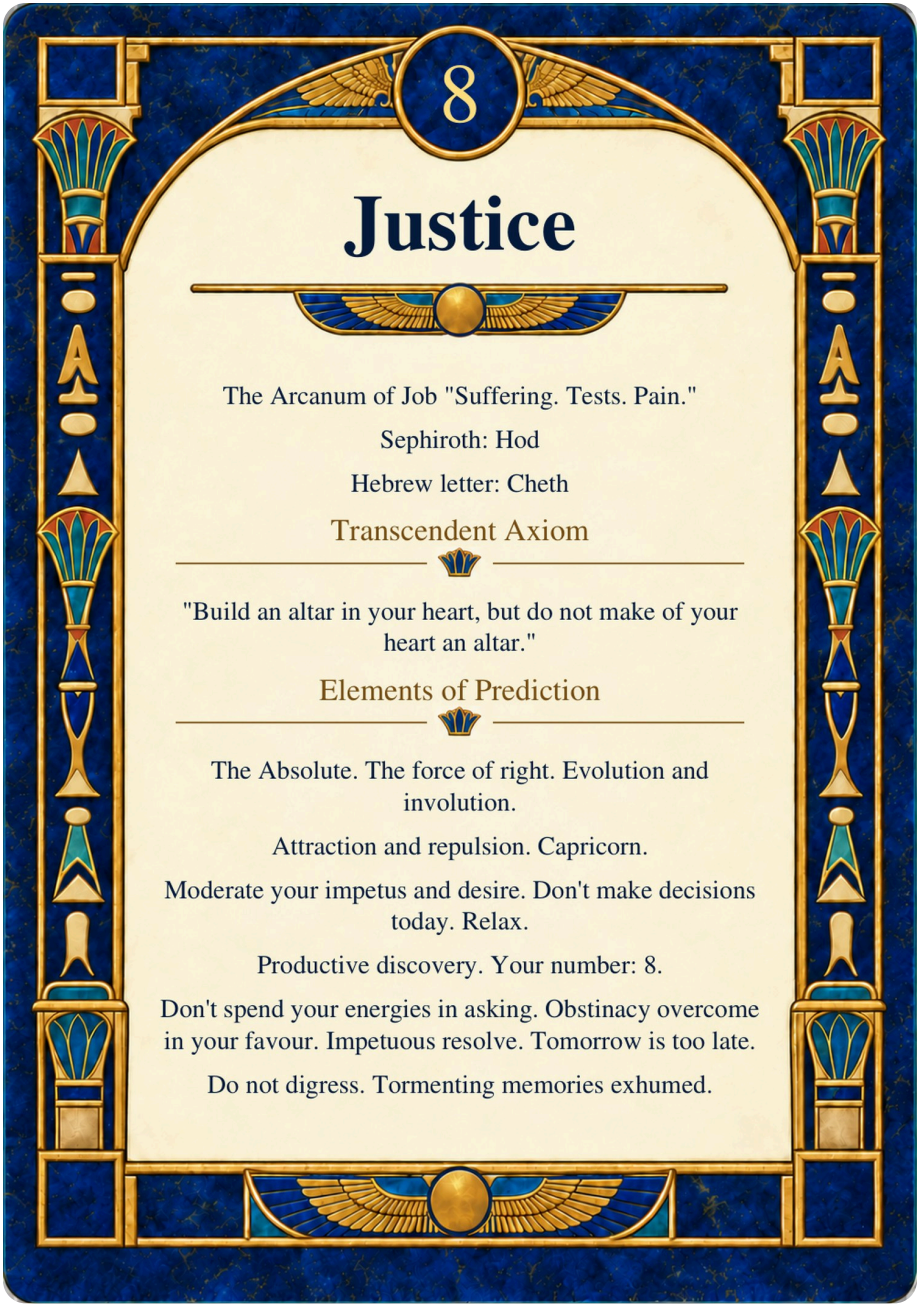

8
ח
Justice



The explanation card from the Mystery of the Fire card set. Its title line, Sephiroth, Hebrew letter and Transcendent Axiom are taken from his consulting lines (Tarot and Kabalah, chapters 86 and 94); its Elements of Prediction come from the card set, not from his books (his own element of prediction for this card is printed in Part Seven).



Justice

Arcanum 8 · The Arcanum of Job · The Major Arcana · 8

"Arcanum number 8 teaches us Justice and Rectitude in our thoughts, words and deeds."

117 PASSAGES 20 BOOKS 22 SECTIONS 8 PARTS

SAMAEL AUN WEOR · IN HIS OWN WORDS

Every word here is his. Each passage was cut out of the book it belongs to by reference and carries that book and the paragraph it came from, so anything on this page can be found again in the source.

This is the eighth card of the Tarot: a woman kneels on three steps with the Sword pointing upwards in one hand and the scales in the other, *"indicating that a balance must exist between the mind, heart and sex"*, and before her the serpent bites its own tail. The booklet follows the card first, and the woman who holds the Sword: *"Without woman no Magician is able to receive the Sword."*; then the number eight, the Holy Eight and the sign of the Infinite; then the Serpent, of which he says *"It is, unquestionably, only by means of the Sahaja Maithuna or Sexual Magic that the Serpent can be awakened."*; then the eighth key of Basil Valentine, death and resurrection in the Great Work; then Job and the tests, and the eighth chamber; then the scale of Cosmic Justice, the Lords of Karma and the grades of mastery; then the consulting card; and last the practices he gives with it.

Of its number he says: *"Eight is the number of Job, the man of saintly patience."* And of the one who enters its chamber: *"We must know how to forgive our accusers."*

68 passages come from *Tarot and Kabalah*, 12 from the *Esoteric Course of Kabbalah* and 8 from the *Manual of Practical Magic*, among 117 passages from 20 books in 8 parts.

What is in it

Part One — A woman with a sword in her hand

1 In her left hand the woman holds the Sword of Power 4

2 Justice is represented as an ineffable lady 3

3 Without woman no Magician is able to receive the Sword 4

Part Two — The Holy Eight

4 The Holy Eight, the sign of the Infinite 5

5 Number 8 is the Octad 4

6 Differentiate between a fall and a descent 3

Part Three — The Serpent of the Great Mysteries

7 Only by means of the Sahaja Maithuna or Sexual Magic 11

8 The esoteric symbol of wisdom and occult knowledge 11

Part Four — The Eighth Key of Basil Valentine

9 The processes of life and of death in the Philosophical Stone 5

10 Within us the Black dies; then appears the White 9

11 White Sexual Magic and Black Sexual Magic 6

Part Five — The number of Job; tests and sufferings

12 Eight is the number of Job, the man of saintly patience 4

13 The ordeals of the Arcane Eight 4

14 The Chamber eight of the Spinal Column of the body of Will 9

Part Six — Rectitude, Justice, Steadfastness, Balance

15 The scale of Cosmic Justice has two plates in perfect equilibrium 7

16 To him is entrusted the Sword and the Scale of Cosmic Justice 3

17 The lords of Karma grant credit to whoever asks for it 4

18 Three Grades of Mastery 4

Part Seven — Element of Prediction

19 The Arcanum of Justice; the eighth card of the Tarot 3

20 Promises retributions, punishment and compensation 7

Part Eight — Do good deeds so that you can pay back your debts

21 Beg help from the Lords of Karma 3

22 Travel in the Astral body to the offices of Karma 4

THE MAP

Eight parts: the woman with the Sword, the Holy Eight, the Serpent, the eighth key, Job and the tests, the scale of Cosmic Justice, the consulting card, and the practices

Tap a part to go to it.



A woman with a sword in her hand

PART ONE · 11 PASSAGES



The Holy Eight

PART TWO · 12 PASSAGES



The Serpent of the Great Mysteries

PART THREE · 22 PASSAGES



The Eighth Key of Basil Valentine

PART FOUR · 20 PASSAGES



The number of Job; tests and sufferings

PART FIVE · 17 PASSAGES



Rectitude, Justice, Steadfastness, Balance

PART SIX · 18 PASSAGES



Element of Prediction

PART SEVEN · 10 PASSAGES



Do good deeds so that you can pay back your debts

PART EIGHT · 7 PASSAGES · 6 PRACTICES

Part One — A woman with a sword in her hand

4 PASSAGES

1 In her left hand the woman holds the Sword of Power

The figures of the card are read one at a time: the serpent biting its tail in the waters of life, the woman kneeling on three steps that stand for the Arcanum A.Z.F., and the raised sword with the scales that ask for balance between mind, heart and sex. A last passage turns the card into a rule of conduct, correct in thought, word and deed.

THE CARD



The painted card of the Mystery of the Fire card set, with his own description from passages 1, 2 and 3 set beside each figure; every label is his.

In the waters of life of this Arcanum the Serpent is shown biting its own tail, forming the sign of the Cosmic Mother, the Infinite (0, zero).

1 Tarot and Kabalah, 1978 · ¶235

One finds a woman kneeling upon a tumulus with 3 steps which represents the Arcanum A.Z.F. (waters plus fire equals consciousness).

2 Tarot and Kabalah, 1978 · ¶236

We need to be correct in our thoughts, our words and our deeds.

Tarot and Kabalah, 1978 · ¶1815

In her left hand the woman holds the Sword of Power pointing upwards, and with her other hand balances the scales, indicating that a balance must exist between the mind, heart and sex. Ra appears in the upper part of the card, (this is the other symbol for Ra apart from the wings).

3 Tarot and Kabalah, 1978 ·¶237

Arcanum 8 considered carefully, signifies Vigilance, Justice; the sword pointing upwards signifies Rectitude. We need to be correct in our thoughts, our words and our deeds. The left hand of the woman supports the balance of Equity Equilibrium, Precision; the Balance of Justice represents this.

4 Tarot and Kabalah, 1978 ·¶1815

3 PASSAGES

11 Justice is represented as an ineffable lady

Three further pictures of the eighth card follow: the woman before the Cosmic Scale as mother of the Son of Man, the double cross of the Pentacles where Venus balances the labours of Mars, and an old sculpture of Justice standing on a cubic stone.

She is before the Cosmic Scale in the eighth Arcanum. She is the mother of the Son of Man.

5 The Aquarian Message, 1960 ·¶1183

The double cross of the Pentacles of Pythagoras and Ezekiel represents Arcanum eight. Venus balances the labors of Mars; Mercury balances and accomplishes the works of the Sun and Moon, above and below, in the macrocosm and the microcosm, man. The works of the Sun and Moon, man and woman, are balanced and accomplished by the mercury of the secret philosophy—the ens seminis.

6 Esoteric Course of Kabbalah, 1969 ·¶360 ·*also in INRI and the Cross*

Somewhere there is an ancient sculpture where Justice is represented as an ineffable lady with her sword drawn, standing on a cubic stone. In the right hand, she has the sword; in the left, the scale, and on the weighing pans, the weights of the scale. Her attire: a golden crown on her head; she wears a white tunic and over her shoulders a purple robe. That is Justice. [...]

7 The Fifth Gospel, vol. 1A ·The Reason of Being of Objective Justice ·*Lecture – Interview – Mexico City – 1975* ·¶1838

4 PASSAGES

III Without woman no Magician is able to receive the Sword

Only the woman of the arcanum can give the Sword to the Magician, and four degrees of woman are named, from Eve-Venus to Urania-Venus. The forces of man and woman are balanced in the Arcanum A.Z.F, and only the twice-born is said to have a right to the Sword of Justice.

The number 8 is the number of the Infinite. The vital forces of the Fire of Phlegethon and the Water of Acheron circulate, intertwining in the Ninth Sphere in the heart of the Earth in the form of an eight. The sign of the Infinite is also formed within the spinal column. The sign of the Infinite means to work in the Ninth Sphere, and this indicates the sex. Arcanum number 8 is a woman with a sword in her hand before the Balance of Cosmic Justice. Really only she can present the Sword to the Magician. Without woman no Magician is able to receive the Sword. There is Eve-Venus the instinctive woman, Venus-Eve the woman of the home. There is Venus-Urania, the woman initiated in the Great Mysteries. And finally we affirm the existence of Urania-Venus, the Woman Adept, the woman who is the fully realised woman.

8 TAROT AND KABALAH, 1978 ·¶240-242 ·*also in The Magician*

The woman of Arcanum number 8 of the Tarot has the Balance in one hand and the Sword in the other. It is necessary to balance the forces, it is urgent and necessary to sanctify ourselves absolutely and practice the Arcanum A.Z.F; the forces of man and woman are balanced in love and in wisdom.

9 TAROT AND KABALAH, 1978 ·¶243-244

He who has not worked in the Ninth Sphere has no right to the Sword of Justice.

TAROT AND KABALAH, 1978 · ¶2761

One cannot be just, really just, if one has not attained the Second Birth. When one has traversed the Ninth Sphere, then one receives the Flaming Sword, then it is said that one is just. He who has not worked in the Ninth Sphere has no right to the Sword of Justice. The 35 principles of Mercy =3+5=8 (Justice). In Arcanum 8 the woman has the Sword of Justice and a Balance for weighing the good and bad actions.

10 Tarot and Kabalah, 1978 ·¶2761

No yogi or yogini can ever self-realize without the Arcanum A.Z.F. Those who want to exclude the Arcanum A.Z.F. from all of their yoga are violating the law of the eighth Arcanum, and they are failures.

11 Esoteric Course of Kabbalah, 1969 ·¶361

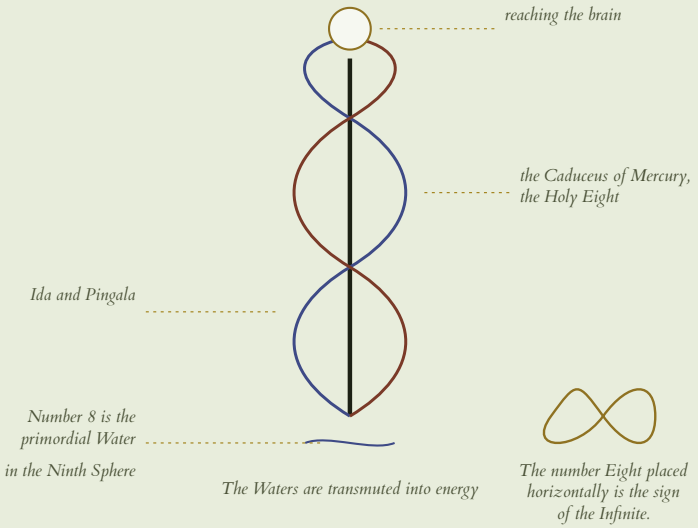
∞ Part Two – The Holy Eight

5 PASSAGES

1 The Holy Eight, the sign of the Infinite

Laid on its side, the eight is the sign of the Infinite and a clepsydra of cycles. In the body it is traced by Ida and Pingala entwined about the spine as the Caduceus of Mercury, and in the earth by the primordial Water of the Ninth Sphere.

THE HOLY EIGHT



The two channels crossing about the spine in the form of an eight, from passages 13, 15 and 16. The drawing of the crossings is ours; the labels are his.

11. Together, the medulla and the ganglionic cords have the form of the Caduceus of Mercury, the form of the number eight.

12 Treatise of Sexual Alchemy, 1954 ·¶1208

The number Eight placed horizontally is the sign of the Infinite. The eight has the image of a Clepsydra. The succession of time in different cycles can be indicated with the Eight; each cycle (or circle of the number eight) is without a

doubt the continuation of the other. The Spiral of Life exists within the Holy Eight. The Evolving and Devolving processes are always performed in a spiral form.

13 The Solar Bodies, 1968 · ¶1056 · *also in The Magician*

The Spiral of Life exists within the Holy Eight.

The Solar Bodies, 1968 · ¶1056

The Two Witnesses are a pair of sympathetic channels, semi-etheric, semi-physical, which are entwined about the spinal column forming the Caduceus of Mercury, the Holy Eight, the sign of the Infinite. They are known in the East as Ida and Pingala.

14 Tarot and Kabalah, 1978 · ¶1216 · *also in The Law of Polarities, The Magician*

Number 8 is the primordial Water because it is located in the Ninth Sphere, in the planetary cerebrum.

15 Tarot and Kabalah, 1978 · ¶2823

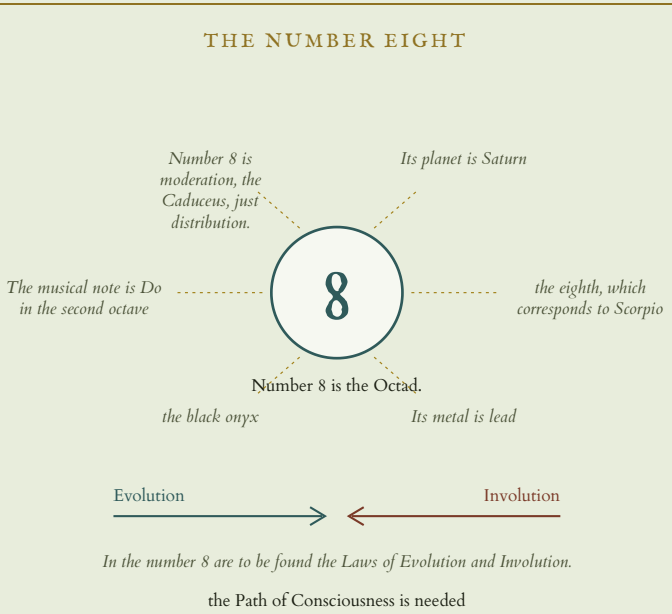
The Waters are transmuted into energy, and arise through Ida and Pingala, reaching the brain, forming the Caduceus of Mercury, the Holy Eight.

16 Tarot and Kabalah, 1978 · ¶2824 · *also in The Law of Polarities, The Magician*

4 PASSAGES

11 Number 8 is the Octad

The number's correspondences are given (Saturn, Scorpio, lead, black onyx), with the two laws of Evolution and Involution that together form the Holy Eight. Neither law leads to Self-Realisation, for that the Path of Consciousness is needed, and eight also stands for moderation and just distribution.



What he gives the number eight in passages 17 to 20, around one figure; the two arrows meeting are ours.

Number 8 is the Octad. Its planet is Saturn, its constellation the eighth, which corresponds to Scorpio.

17 Tarot and Kabalah, 1978 · ¶2814 · *also in Scorpio*

Its metal is lead, and stone, the black onyx. The musical note is Do in the second octave. In the number 8 are to be found the Laws of Evolution and Involution. That which is subject to evolution violates the Laws of the Holy Eight, violates the Laws of mathematics; thus every evolution is followed by involution. These

two Laws form the Holy Eight. ----------Evolution ----------
-- Involution

18 Tarot and Kabalah, 1978 ·¶2815-2818 ·*also in Evolution, Involution, Revolution*

The Holy Eight represents the brain, heart and sex of the planetary Genie.

Tarot and Kabalah, 1978 · ¶2819

These two Laws of Evolution and Involution cannot lead us to Self-Realisation; the Path of Consciousness is needed. In nature, in the universe, everything is mathematics. The Holy Eight represents the brain, heart and sex of the planetary Genie. We already know that the struggle is terrible: brain against sex, sex against brain, heart against heart. The Holy Eight has 365 precepts; those precepts must not be violated.

19 Tarot and Kabalah, 1978 ·¶2819 ·*also in Evolution, Involution, Revolution*

Number 8 is moderation, the Caduceus, just distribution.

20 Tarot and Kabalah, 1978 ·¶2829

3 PASSAGES

III Differentiate between a fall and a descent

These passages set a fall apart from a descent. No one ascends without first descending, Christ himself had to descend, and whoever will not descend stagnates.

One must learn to differentiate between a fall and a descent. No-one can ascend without first descending, it is the Law.

21 Tarot and Kabalah, 1978 · ¶2825

Upon the supreme disobedience of Adam is superimposed the supreme obedience of Christ; but Christ had to descend.

22 Tarot and Kabalah, 1978 · ¶2826-2827

Always when we wish to ascend, we must descend because otherwise we stagnate. From this stagnation one can only escape by descending; but distinguish between a fall and a descent.

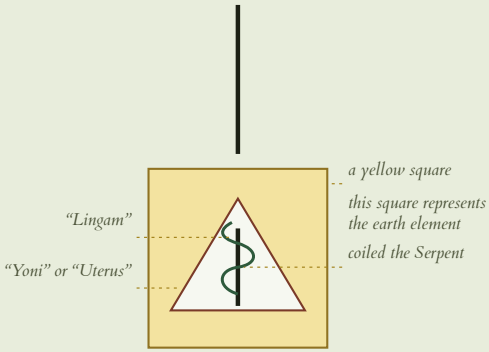
23 Tarot and Kabalah, 1978 · ¶2828

♌ Part Three – The Serpent of the Great Mysteries

1 Only by means of the Sahaja Maithuna or Sexual Magic

The seminal energy rises by two filaments in the form of an eight, one lunar and one solar, beside the medullar channel. The serpent lies coiled in the magnetic centre at the base of the spine, and he states plainly that only Sahaja Maithuna, Sexual Magic, awakens it; the Course then lists the powers won at each of the seven centres.

THE CENTRE AT THE BASE OF THE SPINE



In the centre of the "Muladhara Chakra"

halfway between the anal orifice and the sexual organs

only by means of the Sahaja Maithuna or Sexual Magic

The magnetic centre at the root of the spine as he describes it in passages 29 to 31, with his line from passage 33 beneath.

The miraculous ascent of the seminal energy to the brain is made possible due to a certain pair of nerve filaments which, in the form of an eight, extend to the left and right of the vertebral column.

24 Tarot and Kabalah, 1978 · ¶245

In Chinese philosophy this pair of filaments is known by the classic names of "Yin" and "Yang", being the "Tao" the Path of the Middle Way, the Medullar Channel, the secret way by which the Serpent ascends.

25 Tarot and Kabalah, 1978 ·¶246

Obviously the first of these two channels is of a Lunar nature, whilst the second is ostensibly of a Solar type.

26 Tarot and Kabalah, 1978 ·¶247

When the Lunar and Solar atoms make contact with the triveni near the coccyx, the Igneous Serpent of our Magical Powers awakens.

27 Tarot and Kabalah, 1978 ·¶248

The Sacred Serpent or Saviour Logos sleeps coiled within the depths of the Ark, mystically lying in wait; awaiting the instant of being awakened. Kundalini, the Igneous Serpent of our Magical Powers, coiled within the magnetic centre of the coccyx (the base of the spinal column) shines like a bolt of lightning.

28 Tarot and Kabalah, 1978 ·¶258-259

The Sacred Serpent or Saviour Logos sleeps coiled within the depths of the Ark, mystically lying in wait; awaiting the instant of being awakened.

Tarot and Kabalah, 1978 · ¶258-259

They who study Nahuatl or Hindu esoteric physiology stress the transcendental concept of a marvellous magnetic centre located at the base of the vertebral column halfway between the anal orifice and the sexual organs.

29 Tarot and Kabalah, 1978 ·¶260

In the centre of the “Muladhara Chakra” there is a yellow square which is invisible to the physical eyes but perceptible by means of clairvoyance or the sixth sense. According to the Hindu, this square represents the earth element.

30 Tarot and Kabalah, 1978 ·¶261 ·*also in The Chakras*

It has been said that within that yellow square there is a “Yoni” or “Uterus”, and that within the middle of this one finds a “Lingam” or erotic “Phallus” around which is found coiled the Serpent; the mysterious psychic energy called Kundalini.

31 Tarot and Kabalah, 1978 ·¶262

The esoteric structure of this magnetic centre, together with its unusual location between the sexual organs and the anus, provide a solid irrefutable basis to the Tantric schools of India and Tibet.

32 Tarot and Kabalah, 1978 ·¶263

It is, unquestionably, only by means of the Sahaja Maithuna or Sexual Magic that the Serpent can be awakened.

33 Tarot and Kabalah, 1978 ·¶264

The flaming fire opens the Seven Churches of the Apocalypse (the seven magnetic centers of the spinal cord). With the first center, situated at the height of the sexual organs, we conquer the powers of the earth. With the second, located at the height of the prostate, we conquer the waters. With the third, situated at the height of the navel, we conquer the universal fire. With the fourth, located at the height of the heart, we conquer the air. The heart is the Sanctuary of Sephira, mother of the Sephiroth, the Divine Cosmic Mother. With the fifth center, situated at the height of the creative larynx, we receive sacred hearing and control the akash, with which we can conserve the body alive during the great cosmic nights. With the sixth center we conquer the magnetic center of the Father, situated between the two eyebrows, and we then become clairvoyants. With the seventh center, located in the pineal gland, we

receive polyvision, intuitive sight, ecstasy. Balance of the Scales The woman of the eighth Arcanum of the Tarot holds the scales in one hand and the sword in the other. It is necessary to balance energies, it is necessary and urgent to absolutely sanctify ourselves and practice the Arcanum A.Z.F. The energies of the man and those of the woman are equilibrated in love and wisdom.

34 Esoteric Course of Kabbalah, 1969 ·¶358-359 ·*also in The Chakras*

II The esoteric symbol of wisdom and occult knowledge

The serpent is defended as an emblem of wisdom and not of evil, from Thoth and Quetzalcoatl to the Nagas and the Ophites. It is also the feminine aspect of the Logos: Isis, the individual Divine Mother Kundalini that each one has.

The Serpent which forms the figure of a circle, in that Gnostic trance of devouring its own tail, is an extraordinary synthesis of that marvellous message of Lord Quetzalcoatl. In the vertical position it illustrates the Maya or Nahuatl idea of the Divine Viper devouring the Soul and Spirit of man, or finally the sexual flames consuming the animal ego, annihilating it, reducing it to ashes.

35 Tarot and Kabalah, 1978 ·¶249

The Serpent is unquestionably the esoteric symbol of wisdom and occult knowledge. The Serpent has been related with the God of Wisdom since ancient times.

36 Tarot and Kabalah, 1978 ·¶250

The Serpent is the sacred symbol of Thoth, and of all the other Holy Gods such as Hermes, Serapis, Jesus, Quetzalcoatl, Buddha, Tlaloc, Dante, Zoroaster, Bochica etc., etc., etc.

37 Tarot and Kabalah, 1978 ·¶251

Any Adept of the Universal White Fraternity may correctly be represented by the “Great Serpent”; that which occupies such a prominent position amongst the symbols of the Gods which appear upon the black stones of the buildings of Babylon.

38 Tarot and Kabalah, 1978 ·¶252

AEsculapius, Pluto, Esmun, Kneph, are all, according to Dupuis, deities with the attributes of the serpent. All are healers, givers of spiritual and physical health and of illumination.

39 Tarot and Kabalah, 1978 ·¶253

The Great Kabir Jesus of Nazareth would never have advised his disciples that they should be wise like the Serpent if it had been a symbol of evil.

Tarot and Kabalah, 1978 · ¶257

The Brahmins obtained their cosmogony, science and cultural arts from the famous "Naga-Maya" who were later called "Danavas". The "Naga" and the Brahmin used the sacred symbol of the Plumed Serpent, an indisputably Mexican and Mayan emblem. The Upanishads contain a treatise on the Science of Serpents, or, that which is the same, the Science of occult knowledge.

40 Tarot and Kabalah, 1978 ·¶254-255

The "Nagas" (Serpents) of esoteric Buddhism are Real Men, perfect, Self-Realised, by virtue of their occult knowledge and protectorship of the law of Buddha by means of which they correctly interpret his metaphysical doctrine.

41 Tarot and Kabalah, 1978 ·¶256

The Great Kabir Jesus of Nazareth would never have advised his disciples that they should be wise like the Serpent if it had been a symbol of evil. We would do well to remember the Ophites, the Gnostic Egyptian sages of the "Fraternity of the Serpent". In their ceremonies they would never have made a live snake an object of adoration, being the emblem of Wisdom, Divine Sophia, if that reptile had been associated with the powers of evil.

42 Tarot and Kabalah, 1978 ·¶257

The crown formed of an Asp, the Thermuthis, belongs to Isis, she is our particular and individual Divine Mother Kundalini, because each one of us has our own.

43 Tarot and Kabalah, 1978 ·¶265 ·*also in The Mother Who Suffers, Whose Veil No Mortal Has Lifted*

The Serpent as the feminine Deity within us is the wife of the Holy Spirit; our Virgin Mother weeping at the foot of the Sexual Cross, her heart pierced by 7 daggers.

44 Tarot and Kabalah, 1978 ·¶266 ·*also in The Mother Who Suffers, Whose Veil No Mortal Has Lifted*

The Serpent of the Great Mysteries is indubitably the feminine aspect of the Logos, God the Mother, the wife of Shiva. She is Isis, Adeonia, Tonantzin, Rhea, Mary, or better said, Ram-IO. She is Cibeles, Opis, Dero, Flora, Paula, IO, Akka, the Great Mother in Sanskrit. She is the Goddess of the Lha, Lares or spirits from here below, the anguished mother of Huitzilopochtli, Aka or the Turkish White Goddess, the Chalcidean Minerva of the Initiatic Mysteries, the Aka-Boizub of the Lunar Temple of Chichen-Itza (Yucatan) etc, etc.

45 Tarot and Kabalah, 1978 ·¶267-269 ·*also in The Eternal Mother Space, Whose Veil No Mortal Has Lifted*

Part Four – The Eighth Key of Basil Valentine

5 PASSAGES

1 The processes of life and of death in the Philosophical Stone

Arcanum 8 holds the Eighth Key of Basil Valentine, an allegory of death and resurrection in the making of the Philosophical Stone and a variation of the Caduceus in which Mercury, Sulphur and Salt are united. The rough stone has to be worked until it is cubic.

The Double Current with which one must work in the Great Work (in order to attain the Intimate Self-Realization) is wisely represented in the mysterious Eighth Key of Basil Valentine. This is a variation of the Caduceus, and naturally it symbolizes the Mercury of Secret Philosophy; the marvelous properties of Sulfur and the productive fecundity of Salt are united extraordinarily within this Mercury. Thus, this is how the mystical connubial of Two Luminaries is performed in Three Worlds.

46 The Solar Bodies, 1968 · ¶1058

In Arcanum 8 we find the Eighth Key of Basil Valentine. He was, with out doubt a great Gnostic. The gospel of Valentine is admirable; the eighth key refers to the processes of life and of death in the Philosophical Stone carved with the hammer of Intelligence and the chisel of Will.

47 Tarot and Kabalah, 1978 · ¶1203

> *It must be raised upon the living rock, upon the Stone.*
>
> Tarot and Kabalah, 1978 · ¶1205

The eighth key is a clear and perfect Alchemical allegory of the processes of the Death and Resurrection which inevitably follow in the esoteric preparation of the Philosophical Stone which is between the columns Jakin and Boaz. The crude stone must be polished in order to trans form it into a cubical stone.

48 Tarot and Kabalah, 1978 · ¶1204 · *also in The Resurrection and Easter, The Words He Uses*

The Stone is Peter, and refers to the blessed waters of Amrita. In the perfect edges and angles of the Stone we see the man who works with Amrita. The rough stone and the smooth are situated at the entrance of the Temple beyond the columns. The Worked Stone is to the right, its particularity is that it has "Nine" angles forming "Four" crosses. They who raise the Temple upon the sands fail. It must be raised upon the living rock, upon the Stone. All human matter employed in this work dies, putrefies, rots and goes black in the Philosophical Egg; then it whitens marvellously.

49 Tarot and Kabalah, 1978 ·¶1205

In this lesson we are going to study the Eighth Key of Basil Valentine. The illustration is from Viridarium Chymicum.

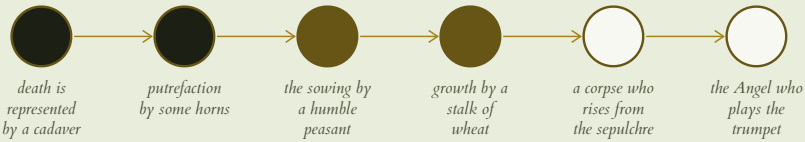
50 Esoteric Course of Kabbalah, 1969 ·¶336

9 PASSAGES

11 Within us the Black dies; then appears the White

Each figure of the key's illustration marks a stage of the inner work: the cadaver, the horns of putrefaction, the peasant, the wheat and the angel with the trumpet. The black of the ego dies in the Philosophical Egg, the white appears, and the Two Witnesses rise from the sepulchre.

THE EIGHTH KEY



within us the Black dies; then appears the White, that which makes of us Masters.

the "Ego", the "My self" must become white, pure, clean, perfect.

The figures of the eighth key in his order, from passages 51 and 54; the black-to-white shading of the circles is ours.

That is to say, within us the Black dies; then appears the White, that which makes of us Masters. Let us remember for a moment the work in the Ninth Sphere, the dissolution of the "I". Let us remember the work in the purgatorial region. The Initiates appear there like putrefying cadavers because all of those larvae that we have within us, rise to the surface giving the bodies of the Initiate the appearance of a decomposing cadaver. In the eighth key, being an illustration of the Viridarium Chymicum, death is represented by a cadaver, putrefaction by some horns, the sowing by a humble peasant, growth by a stalk of wheat. The Resurrection is represented by a corpse who rises from the sepulchre and by an Angel who sounds the trumpet of the Final Judgement.

51 Tarot and Kabalah, 1978 · ¶1206 · *also in The Resurrection and Easter*

All of this represents that we must die in ourselves; the “Ego”, the “My self” must become white, pure, clean, perfect. The stage of putrefaction is when one is within the purgatorial region, represented by the horns. A cadaver in a state of putrefaction appears there. It has repulsive, animalesque forms; reptiles, spiders, filthy worms, horrible larvae.

52 Tarot and Kabalah, 1978 ·¶1207 ·*also in Psychological Death*

With the aid of the Divine Mother, Kundalini, those animalesque forms are reduced to cosmic dust.

53 Tarot and Kabalah, 1978 ·¶1208

After the seeds of the ego have been incinerated, with the purification of the rotting mass in Purgatory, the Initiate bathes in the rivers Lethe and Eunoe, his bodies shining marvellously. He must be later confirmed in the Sex-Light and then comes the Initiatic Resurrection, represented by the Angel who plays the trumpet. Jesus, after His Resurrection, taught his disciples for many years.

54 Tarot and Kabalah, 1978 ·¶1209-1210 ·*also in The Intimate Christ, The Resurrection and Easter*

All power is found enclosed within the ear of wheat.

Tarot and Kabalah, 1978 · ¶1215

The interesting thing is that all of that putrefaction is realised in the Philosophical Egg (sex). One comes to be confirmed by the Light in the eighth key of Basil Valentine. After attaining the Second Birth, sex is prohibited, and the Master is told : “You may not return to work in the Ninth Sphere because you would then resuscitate the “I” and you have been freed of it. Your esoteric tests have terminated and sex remains prohibited to you for all of eternity.” Sex is the lowest part of Initiation, and if it is that we wish to achieve illumination,

Self-Realisation, we have to draw back the Veil of Isis, which is the Adamic Sexual Veil.

55 Tarot and Kabalah, 1978 ·¶1211

In the Philosophical Egg (sex), which represents the germ of all life, is found all of the work of the Great Work. The masculine-feminine sexual principles are contained within the Egg. Just as the egg issues from the pigeon; just as the Golden Egg of Brahma issues from the universe; so also, from the Philosophical Egg comes the Master. Due to this it is said that they are Sons of the Stones and they render cult to the Stones.

56 Tarot and Kabalah, 1978 ·¶1212

We Gnostics know that the cadaver, the death of the eighth key represents the Two Witnesses of the Apocalypse (11.3-6) which are now dead.

57 Tarot and Kabalah, 1978 ·¶1213

By means of the Alchemical putrefaction, represented by the two horns, by means of the works of Alchemy, the Two Witnesses are resuscitated.

58 Tarot and Kabalah, 1978 ·¶1214

All power is found enclosed within the ear of wheat. The Sacred Angel which we carry within sounds his trumpet and the Two Witnesses arise from the sepulchre.

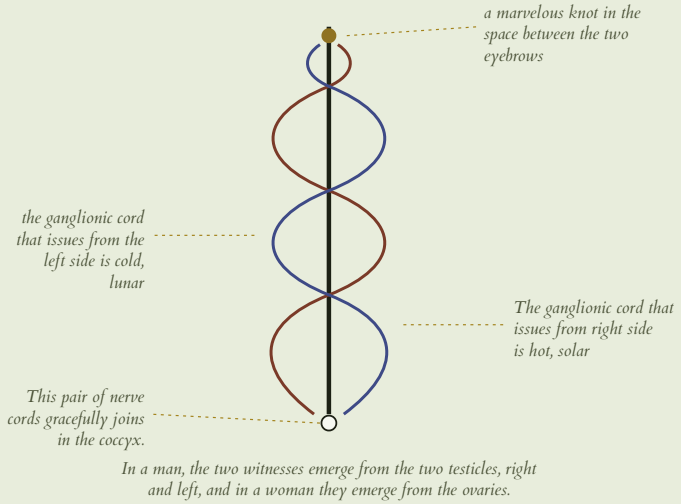
59 Tarot and Kabalah, 1978 ·¶1215

6 PASSAGES

III White Sexual Magic and Black Sexual Magic

In the Course the key's two archers stand for White and Black Sexual Magic, and only the way without ejaculation resurrects the Two Witnesses. The seminal vapours rise through Ida and Pingala, lust polarises the sacred fire in the lower centres, and the laboratory is to be entered as a sanctuary.

THE TWO WITNESSES



The two witnesses connect the sexual organs with the nostrils.

The arrangement of the two witnesses as he gives it in passage 61. Which side is drawn in which colour is ours.

The two archers, one who hits the target dead-on and the other who misses, symbolize the two interpretations of alchemy that can be given; the correct one and the erroneous one; White Sexual Magic and Black Sexual Magic; Golden Alchemy and erotic satanism. In Golden Alchemy there is no ejaculation of the ens seminis. In erotic satanism there is definitely ejaculation of the ens seminis. In India the yogis of black sexual magic (Aura Samphata) ejaculate the ens

seminis (Shuhsra) in order to criminally mix it with feminine Raja in the vagina. Next, by means of the negative use of the Vajroli, they reabsorb the seminal liquor that has already been mixed with the feminine Raja. These yogis of black sexual magic believe that in this way (Bonpas and Dugpas) they will achieve wisely joining the solar and lunar atoms in order to awaken the Kundalini. That result of that black Tantrism is the negative awakening of the serpent. Then the serpent, instead of rising, descends to the atomic infernos of man and turns into the tail of Satan.

60 Esoteric Course of Kabbalah, 1969 ·¶343 ·*also in The Kundabuffer*

This is how the yogis of black sexual magic end up separated from their Inner God forever—they are demons. That is black magic. The two witnesses of the Apocalypse will never resurrect following this road. That is the road that leads to the Abyss and the "second death". Every person who ejaculates the seminal liquor moves further away from his Inner God. The yogis who practice Urdhvaretas Yoga (positive Sexual Magic) do not ejaculate the ens seminis. In this case, the combination of Shuhsra (solar atoms) and Raja (lunar atoms) is accomplished inside of the Philosophical Egg, which is to say within the alchemist's own sexual laboratory. That is how the two witnesses resurrect: "These are the two olive trees, and the two candlesticks standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven (to those who practice Sexual Magic and ejaculate the semen), that it rain not in the days of their prophecy: and have power over waters (humans) to turn them to blood, and to smite the earth (the philosophical earth, the human organism of fornicators) with all plagues, as often as they will (in accordance with the Law)." (Revelation 11: 4-6) Arrangement of the Witnesses The two witnesses are a pair of semi-physical, semi-etheric sympathetic nerve cords that are entwined around the spinal cord, forming the Holy Eight, the Infinity Sign. In a man, the two witnesses emerge from the two testicles, right and left, and in a woman they emerge from the ovaries. The two witnesses are situated at either side of the spinal column. The two witnesses ascend alternating from left to right until

forming a marvelous knot in the space between the two eyebrows. Then they proceed to the nostrils. The two witnesses connect the sexual organs with the nostrils. The ganglionic cord that issues from right side is hot, solar; the ganglionic cord that issues from the left side is cold, lunar. This pair of nerve cords gracefully joins in the coccyx. When the solar atoms and lunar atoms of the seminal system come into contact in the Triveni, near the coccyx, the Kundalini awakens.

61 Esoteric Course of Kabbalah, 1969 ·¶344-347 ·*also in Angels and Demons, The Law of Polarities, The Magician, The Resurrection and Easter*

The objective of sexual union between Initiates is to establish the contact of opposite poles in order to awaken the Kundalini. With sexual contact, the mercury of the secret philosophy multiplies (the seminal liquor increases). When not ejaculated, the ens seminis is transmuted into seminal vapors.

62 Esoteric Course of Kabbalah, 1969 ·¶348-349 ·*also in The Law of Polarities*

Sex is the Sanctum Sanctorum of the Temple.

Esoteric Course of Kabbalah, 1969 · ¶352-353

In turn the seminal vapors are converted into energies that bipolarize into positives and negatives. The positives are the solar forces; the negatives are the lunar forces. The solar and lunar energies rise up through the pair of sympathetic nerve cords known as the two witnesses—Ida and Pingala. The medullar canal has an opening on the inside, which is closed in common, ordinary people. The seminal vapors uncover that orifice so that the Sacred Serpent can enter therein, inside of the medullar canal.

63 Esoteric Course of Kabbalah, 1969 ·¶350 ·*also in The Law of Polarities*

It is necessary to advise our Gnostic Rosicrucian Brethren that they must learn how to polarize the sacred fire of the Kundalini. Some devotees eat meat every

day, drink alcohol, and under the pretext of working in the Great Work bestially enjoy carnal passion (even though they do not waste the ens seminis, they delight in the feeling of lust). The result of this is that those devotees then totally polarize the fire in the chakras of the lower belly and they lose then the felicity of enjoying the happiness of the Lotus of One Thousand Petals. That Lotus is situated in the pineal gland; this is the crown of Saints that shines on the head of the great Initiates. The Lotus of One Thousand Petals converts us into Masters of samadhi (ecstasy).

64 Esoteric Course of Kabbalah, 1969 ·¶351 ·*also in Gluttony, Temperance, The Chakras*

The work in the Laboratorium Oratorium is a true mystic ceremony that must not be profaned by animal desire or by evil thoughts. Sex is the Sanctum Sanctorum of the Temple. Before entering the Sanctum of the Sanctum, purify your mind of all impure thought. Esoteric Tests Initiatic trials are enclosed in Arcanum eight; each initiation, each degree has its ordeals. The initiation trials get more and more demanding in accordance with the initiatic degree.

65 Esoteric Course of Kabbalah, 1969 ·¶352-353 ·*also in Chastity, The Words He Uses*

Part Five – The number of Job; tests and sufferings

4 PASSAGES

1 Eight is the number of Job, the man of saintly patience

Eight is Job's number and it signals patience, so an inner answer of "eight days" is a call to wait and not a date. Job's life is the path to the Second Birth, and his eight years as a leper are the eight years in which the Eight Initiations are qualified.

The objective of studying the Kabalah is to prepare us for the Superior Worlds. For example: on one occasion, an Initiate asked for the faculty of clairvoyance, and internally received the reply: "You will be in eight days." One who did not know would return to the physical body believing that in eight days he would be clairvoyant. For example if today was Wednesday, then on the following Wednesday. In reality, "eight" is the number of Job and was indicating the need for patience. He who does not know is confused in the internal worlds. Knowing the Kabalah is fundamental for understanding the language of those worlds.

66 TAROT AND KABALAH, 1978 ·¶27-28 ·*also in Patience and Serenity*

ESOTERIC MEANING OF THE ARCANUM Arcanum number 8 is Judgement. The 8 is the number of Job; tests and sufferings. The esoteric sense of this is represented by a sword.

67 TAROT AND KABALAH, 1978 ·¶238-239

Eight is the number of Job, the man of saintly patience. That number represents the life and sacrifice of Job which is the path which leads the Initiate towards the Second Birth. The tests are very hard, we need the patience of Saint Job; without it, it is impossible for one to do that Work. To Job came a grave illness (Job 2. 9) (the flesh of Lazarus was rotting; Luke 16. 19-31), the friends of Job, Eliphaz, Bildad, and Zophar (the three traitors of the Internal Christ) said to him: "If you are a friend of God's then why don't you complain?" He said: "The Lord gave and the Lord hath taken away" (Job 1. 21). The number of Job is patience and meekness; here lies the path of putrefaction. The original Bible, which includes the works of the Aeneid, the Odyssey and Maccabees bears witness to this. Examples of the abovementioned Bible are to be found in the museum in

London, in the Vatican, and the Washington Museum. The modern Bible is a cadaver. The Bible is an Arcanum; in Psalms, chapter 19 it deals with the Tarot.

68 Tarot and Kabalah, 1978 ·¶1217-1218 ·*also in Humility, Patience and Serenity, The Three Traitors*

The qualification of the Eight Initiations is carried out –I repeat– on the summit of the Second Mountain, before the resurrection. This qualification must always pass through a period of eight years: the eight years during which Job, the great Patriarch, was a leper; the eight years of trial and pain, the eight years of the great Holy Week.

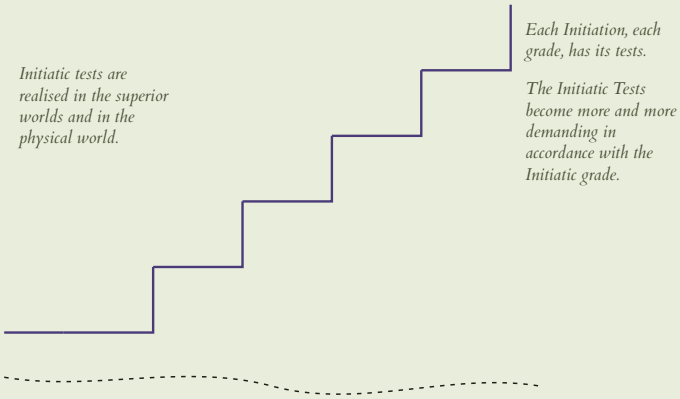
69 The Fifth Gospel, vol. 1B ·**Animic Involution or Intimate Revolution** ·*Third Chamber – Mexico City – April 1973* ·¶2094 ·*also in The Resurrection and Easter*

4 PASSAGES

11 The ordeals of the Arcane Eight

Arcanum 8 contains the Initiatic Tests, which grow harder with each grade and are met in the superior worlds and in the physical one. In the Test of Justice the disciple is accused by those closest to him, and whoever protests is not yet prepared.

THE TESTS



His teaching on the initiatic tests in passage 72 drawn as a stair; the stair and the abyss line are ours.

Another very difficult test to pass is called the Test of Justice, since in this test one has to live like Christ before Pilate and Caiphas. The disciple is accused by their own most dearest friends and are evaluated before the Judges of the Tribunal of Justice, and if he protests it is because he still lacks preparation.

70 The Elementary Level Perfect Matrimony ·¶95 ·*also in The Three Traitors, The Words He Uses*

Now, we are going to study the Sephira Hod whose regent is Raphael. Let us see, we already studied the Arcane Thirteen, Death. Indeed, the Goddess of Death is an Adorable Mother. Jesus met her when he rose to Jordan in the

solitude of the desert. She governs all the Angels of death. Let us reflect on the Arcane Twenty which represents the Resurrection. Let us study also the Arcane of Job, the famous Arcane Eight. This Arcane signifies, as a fact, ordeals and grieving. No one is worthy of receiving the Crown of Life without having passed through the ordeals of the Arcane Eight.

71 Aztec Christic Magic, 1973 ·¶460 ·*also in Hod, Mother Death, The Words He Uses*

Great patience is needed so as not to fall to the abyss.

Tarot and Kabalah, 1978 · ¶1219

In Arcanum number 8 are contained the Initiatic Tests. Each Initiation, each grade, has its tests. The Initiatic Tests become more and more demanding in accordance with the Initiatic grade. The number 8 is the level of Job; this sign, this number, signifies tests and suffering. Initiatic tests are realised in the superior worlds and in the physical world. The tests of Initiation are truly terrible. Great patience is needed so as not to fall to the abyss. We are tested many times.

72 Tarot and Kabalah, 1978 ·¶1219 ·*also in Patience and Serenity*

Arcanum 8: The Arcanum of Job. Tests and pain. The Tests of Initiation are very terrible! One needs great patience in order to not fall into the abyss! We are tested often! Arcanum 9: The Hermit. This Arcanum is the Ninth Sphere: sex. And the descent to the Ninth Sphere was, in the ancient temples, the maximum test for the supreme dignity of the Hierophant. Hermes, Buddha, Jesus Christ, Zoroaster, Dante, etc., and many other great Initiates, had to descend to the Ninth Sphere, in order to work with the fire and water, origin of worlds, beasts, men, and Gods. All authentic White Initiation begins there... In the ninth stratum of the Earth we find the Infinity Sign. This sign has the form of an 8 (eight). In this sign are symbolized the brain and sex of the Genie of the Earth. The struggle is terrible; brain against sex, sex against brain, and that which is most terrible, heart against heart!

73 Magnus Opus, 1958 ·¶17

9 PASSAGES

III The Chamber eight of the Spinal Column of the body of Will

In the eighth chamber of the body of Will the disciple learns to forgive accusers and betrayers and to submit patiently to the Law. Those who protest or despair before their judges fail the test, and the chamber closes with the Fire christifying the Will.

THE TEST OF JUSTICE

The Test of Justice is
terrible, and few succeed.

*We must know how to forgive
our accusers.*

*We must know how to forgive
those that betray us.*

*One must patiently submit to
the Law and the Justice.*

*That one, who protests before
his judges and accusers, fails
the Test of Justice.*

*Those that despair before
their judges and accusers,
fail the Test of Justice.*

We must remain indifferent before praise and condemnation,
before triumph and defeat.

The eighth chamber's verses from passages 76 to 80, set side by side: on the left what he asks, on the right what fails.

1. You have entered Oh! BUDDHA, the Chamber eight of the Spinal Column of the body of Will.

74 CHRIST WILL, 1959 ·¶442

2. This is the Arcane eight of the TAROT: JUSTICE.

75 CHRIST WILL, 1959 ·¶443

3. We must know how to forgive our accusers.

76 CHRIST WILL, 1959 ·¶444

4. We must know how to forgive those that betray us.

77 Christ Will, 1959 ·¶445

We must remain indifferent before praise and condemnation, before triumph and defeat.

Christ Will, 1959 · ¶448

5. One must patiently submit to the Law and the Justice.

78 Christ Will, 1959 ·¶446 ·*also in Patience and Serenity, The Will of the Father*

6. The Test of Justice is terrible, and few succeed.

79 Christ Will, 1959 ·¶447

7. That one, who protests before his judges and accusers, fails the Test of Justice. 8. Those that despair before their judges and accusers, fail the Test of Justice. 9. We must remain indifferent before praise and condemnation, before triumph and defeat. 10. "I am not more because I am praised, or less because I am condemned, because I am always what I am." (Kempis).

80 Christ Will, 1959 ·¶448 ·*also in Hope*

11. The fire has entered your Chamber eight. 12. Enter Oh! BUDDHA, into this Chamber to celebrate the occasion.

81 Christ Will, 1959 ·¶449-450

13. The Fire is completely christifying your Will. 14. The Human Will is becoming converted into Christic Will.

82 Christ Will, 1959 ·¶451-452

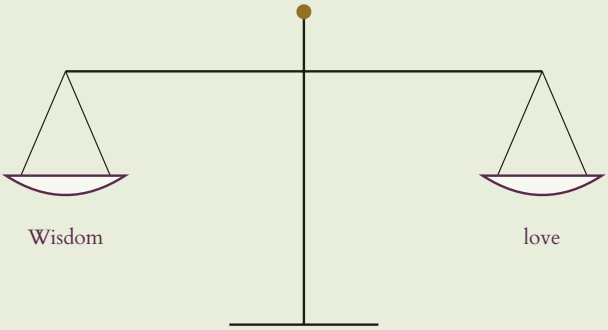
Part Six – Rectitude, Justice, Steadfastness, Balance

7 PASSAGES

1 The scale of Cosmic Justice has two plates in perfect equilibrium

On the scale of Cosmic Justice good and evil deeds are weighed, and after death the Lords of Karma judge by it. Wisdom belongs on one pan and love on the other, and Saturn balancing Jupiter is named the Law of Equilibrium.

THE SCALE OF COSMIC JUSTICE



The scale of Cosmic Justice has two plates in perfect equilibrium.

The good and evil deeds are weighed on the scale of the cosmic justice.

Old man Saturn balances the Father of the Gods, Thundering Jupiter.

That is the Law of Equilibrium.

The scale with its two pans as he loads them in passage 86, *and his lines on it from passages* 84, 85 *and* 89.

"The Lion of the Law is combated with the Scale".

83 Zodiacal Course, 1951 ·¶53 ·*also in The Law of Karma*

19. The scale of Cosmic Justice has two plates in perfect equilibrium.

84 Igneous Rose, 1954 ·¶1410 ·*also in The Law of Karma*

The good and evil deeds are weighed on the scale of the cosmic justice.

85 The Aquarian Message, 1960 ·¶1212 ·*also in The Law of Karma*

On one pan of the scales of cosmic justice we must put Wisdom, and on the other we must place love.

Fundamental Education, 1970 · ¶1377-1378

On one pan of the scales of cosmic justice we must put Wisdom, and on the other we must place love.

86 Fundamental Education, 1970 ·¶1377-1378

After the death of the physical body, every human being, after having reviewed the life that just passed, is judged by the Lords of Karma. The lost enter the Infernal Worlds after their good and bad deeds have been placed on the scales of Cosmic Justice.

87 Esoteric Treatise of Hermetic Astrology, 1967 ·¶464 ·*also in The Law of Karma*

Justice, Lion, Scale and Sword are found intimately associated.

88 Pistis Sophia Unveiled, 1983 ·¶2508

Old man Saturn balances the Father of the Gods, Thundering Jupiter. That is the Law of Equilibrium.

89 Esoteric Course of Kabbalah, 1969 ·¶362

3 PASSAGES

11 To him is entrusted the Sword and the Scale of Cosmic Justice

The sword and the scale are the old symbols of justice. They are entrusted to Lucifer, the norm of weight, measure and number, whose temptation carries a hidden teaching.

The Roman Law has the scale and the sword as symbols of justice.

90 RUNIC MAGIC, 1969 ·¶1118 ·*also in Remorse and Repentance, The Law of Karma*

Lucifer as Ayo, educator, mentor is certainly something rare, unusual, extraordinary. There exists in the Luciferic temptation an inimitable didactic, a portentous teaching, an attraction which is amazing, an unmistakable incentive, a hidden instigation with secret divine purpose, seduction, fascination... Lucifer Prometheus is one with the Platonic Logos, the Minister of the Demiurge Creator and resplendent Lord of the Seven Mansions of Hades (the Inferno), Sabbath and the manifest world. To him is entrusted the Sword and the Scale of Cosmic Justice. He is then, indubitably, the rule of weight, measure and number - Horus, Brahma, Ahura-Mazda, etc. - always ineffable.

91 TAROT AND KABALAH, 1978 ·¶585-586 ·*also in Lucifer*

The Seven Lords of Time (the seven Chronides) know very welt that Lucifer-Sabaoth is the one who bears the sword and the scale of Cosmic Justice, because to him is undoubtedly committed the norm of the weight, measure and number. He is Horus, Brahma, the Ahura Mazda etc., etc., etc.

92 PARSIFAL UNVEILED, 1970 ·¶688-690 ·*also in Lucifer, The Law of Karma*

4 passages

III The lords of Karma grant credit to whoever asks for it

A superior law washes away an inferior one, there are forty-two Judges of Karma, and disciples are to manage their karmic affairs themselves. Credit is granted to whoever asks, and it is repaid by working in the Great Work of the Father.

1. When an inferior Law is transcended by a superior Law, a superior Law washes away an inferior Law.

93 Manual of Practical Magic, 1954 ·¶568

6. Our disciples should learn to manage their businesses (the businesses of Karma), personally.

94 Manual of Practical Magic, 1954 ·¶573 ·*also in The Law of Karma*

7. There are forty-two Judges of Karma.

95 Manual of Practical Magic, 1954 ·¶574 ·*also in The Law of Karma*

8. The lords of Karma grant credit to whoever asks for it, but all credit has to be paid working in the great work of the FATHER.

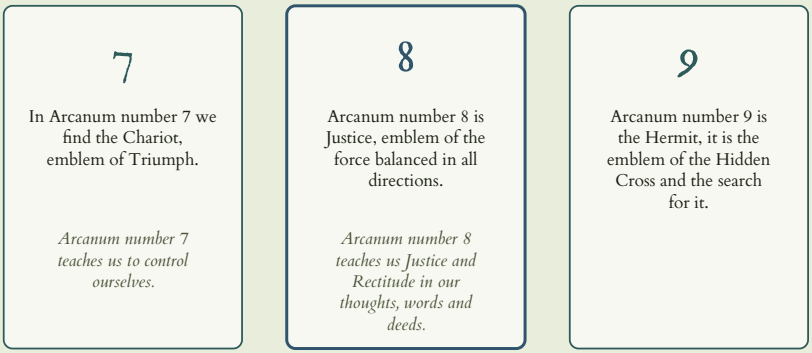
96 Manual of Practical Magic, 1954 ·¶575 ·*also in Manual of Practical Magic, The Hierarch, The Law of Karma*

4 PASSAGES

IV Three Grades of Mastery

Arcana 7, 8 and 9 are taught together as the tools of the Great Work. The eighth stands for rectitude in thought, word and deed, with the sword as steadfastness and the scale as equilibrium at the axis of one's life.

THE THREE GRADES OF MASTERY



Arcana 7, 8 and 9 are the tools of the work.

Tarot and Kabalah chapter 46 in three columns, from passages 98 and 100; the eighth is drawn heavier.

The Arcana 7, 8 and 9 are the "Three Grades of Mastery". They are the tools of trade in the Great Work.

97 TAROT AND KABALAH, 1978 ·¶1811 ·*also in The Chariot*

In Arcanum number 7 we find the Chariot, emblem of Triumph. Arcanum number 8 is Justice, emblem of the force balanced in all directions. Arcanum number 9 is the Hermit, it is the emblem of the Hidden Cross and the search for it. All aspirants seek it, but we know that at bottom, it is the Ninth Sphere, sex.

98 TAROT AND KABALAH, 1978 ·¶1812-1813 ·*also in INRI and the Cross, The Chariot*

Just as Arcanum number 7 – Triumph – is attained through the self-dominion of the Chariot of Life, by dominating oneself, by knowing how to manage one's own life or guiding intelligently the Chariot of Life, so also Arcanum number 8 represents Rectitude, Justice, Steadfastness, Balance. Steadfastness, the Sword; Equilibrium, the Scale; that steadfastness must become the very axis of life, the central gravitational point of life and of our existence.

99 Tarot and Kabalah, 1978 ·¶1816 ·*also in Diligence, The Chariot*

Arcana 7, 8 and 9 are the tools of the work. Arcanum number 7 teaches us to control ourselves. Arcanum number 8 teaches us Justice and Rectitude in our thoughts, words and deeds. A man must live with rectitude.

100 Tarot and Kabalah, 1978 ·¶1818 ·*also in The Chariot*

Part Seven — Element of Prediction

3 PASSAGES

1 The Arcanum of Justice; the eighth card of the Tarot

Short lines place the eighth card on the Tree of Life: Hod and the Hebrew letter Cheth in Tarot and Kabalah and the Course, while the Zodiacal Course sets the justice of the arcane beside Netsah.

Netsah. The justice of the arcane. The eighth card of the Tarot; Saturn: Victory. Jesod. The Sun of Leo. The ninth card of the Tarot. The hermit. The absolute.

101 Zodiacal Course, 1951 ·¶633 ·*also in Netzach, Sagittarius, Yesod*

Within Arcanum number 8 are to be found Initiatic tests. Kabalistic Sephiroth: “Hod”. Hebraic Letter: “Cheth.”

102 Tarot and Kabalah, 1978 ·¶3271 ·*also in Hod*

Hod: The Arcanum of Justice; the eighth card of the Tarot. Saturn—Victory.

103 Esoteric Course of Kabbalah, 1969 ·¶29 ·*also in Hod*

8 7 PASSAGES

11 Promises retributions, punishment and compensation

When the eighth card comes up in a reading it speaks of hard tests, suffering and pain, of rectitude, and of retribution and compensation. Numbers that reduce to eight, Arcanum 17 or the year 1979, are read the same way.

THE CARD IN CONSULTING

Justice: The Arcanum of Job

"Suffering, Tests, Pain."

Arcanum number 8 signifies hard tests; it is Rectitude, Justice, Equilibrium.

Kabalistic Sephiroth: "Hod".

Hebraic Letter: "Cheth."

"Build an altar in your heart, but do not make of your heart an altar."

"Promises retributions, punishment and compensation, gratitude and ingratitude. Compensation for services rendered."

His consulting lines for Arcanum 8 in one frame, from passages 102 and 106 to 109. The Zodiacal Course gives the eighth card with Netsah instead (passage 101).

Justice. (Suffering. Tests. Pain.) The Hermit. (Solitude. Suffering.) Retribution. (Changes.) Persuasion. (There should be no fear.)

104 The Greater Mysteries, 1956 ·¶208-211 ·*also in The Greater Mysteries*

Arcanum 17, the Star of Hope, is for the individual who has never been fulminated, for he who is capable of attaining the Venustic Initiation. If we add this Arcanum it gives us 1 + 7 = 8, the number of Job, patience, tests, suffering.

105 Tarot and Kabalah, 1978 ·¶1873 ·*also in Hope*

Justice: The Arcanum of Job "Suffering, Tests, Pain."

106 Tarot and Kabalah, 1978 ·¶3189

Build an altar in your heart, but do not make of your heart an altar.

Tarot and Kabalah, 1978 · ¶3272

Arcanum number 8 signifies hard tests; it is Rectitude, Justice, Equilibrium. One must seek the good, cost what it may, just as the Masters of Medicine, when they treat an ill person who is dying. They try to save them because that is the Law; they fulfil Doing Good.

107 Tarot and Kabalah, 1978 ·¶3270 ·*also in Altruism and Charity*

Transcendent Axiom: "Build an altar in your heart, but do not make of your heart an altar."

108 Tarot and Kabalah, 1978 ·¶3272

Element of Prediction: "Promises retributions, punishment and compensation, gratitude and ingratitude. Compensation for services rendered."

109 Tarot and Kabalah, 1978 ·¶3273

1979 1979 has another important aspect for your life. l+9 + 7 + 9 = 26; 2 + 6 = 8, 8 is the number of Job: tests and pains for 1979. Tests and pains: the Arcanum 8 of the Tarot.

110 The Fifth Gospel, vol. 1A ·Chaotic Consciousness and Intelligent Consciousness ·*Public Lecture – Torreón, Coahuila, Mexico* ·¶399

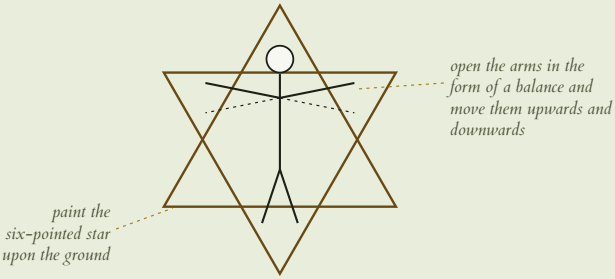
✡ Part Eight – Do good deeds so that you can pay back your debts

3 PASSAGES · 3 PRACTICES

I Beg help from the Lords of Karma

The petition to the Lords of Karma: a six-pointed star on the ground, the arms moving like a balance, the mind on Anubis, and the syllables NI, NE, NO, NU, NA, for times of danger or need. Every credit received has to be paid.

THE PETITION



having the mind concentrated on Anubis

NI, NE, NO, NU, NA.

All credit must be paid for.

The practice of passages III *to* 113 *in one drawing; the figure in the star is ours, every word is his.*

A PRACTICE

SYNTHESIS When our disciples wish to beg help from the Lords of Karma, paint the six-pointed star upon the ground, open the arms in the form of a balance and move them upwards and downwards having the mind concentrated on Anubis.

III Tarot and Kabalah, 1978 ·¶1220-1221 ·*also in The Hierarch, The Law of Karma*

A PRACTICE

We can then beg the Lords of Karma for the desired favour. Whilst moving the arms in the form of a balance vocalise the syllables: NI, NE, NO, NU, NA.

112 Tarot and Kabalah, 1978 ·¶1222 ·*also in The Hierarch, The Law of Karma*

A PRACTICE

This is the way we may beg assistance of the Lords of Karma in moments of necessity or danger. All credit must be paid for.

113 Tarot and Kabalah, 1978 ·¶1223 ·*also in The Hierarch, The Law of Karma*

4 passages · 3 practices

11 Travel in the Astral body to the offices of Karma

Debts are paid with good deeds. The Manual also asks disciples to learn astral travel and to go to the offices of Karma to speak with the Judges in person, which it holds to be better than the petition.

A practice

3. Do good deeds so that you can pay back your debts.

114 Manual of Practical Magic, 1954 · ¶570 · *also in The Law of Karma*

4. Our disciples should learn to travel in the Astral body.

115 Manual of Practical Magic, 1954 · ¶571

A practice

5. Our disciples should learn to go in the Astral body to the offices of the Lords of Karma.

116 Manual of Practical Magic, 1954 · ¶572 · *also in The Keys of Astral Travel, The Law of Karma*

A practice

14. However I tell thee that it is better to travel in the Astral body to the offices of Karma to speak personally with the Judges of the Law.

117 Manual of Practical Magic, 1954 · ¶582 · *also in Manual of Practical Magic, The Keys of Astral Travel, The Law of Karma*