
7
ז
Triumph

7

Triumph

The Chariot of War "Wars. Struggles. Atonement. Pain. Bitterness,"

Sephiroth: Netzach.

Hebrew letter: Zain.

Transcendent Axiom

"When the science enters your heart and your Soul has been sweetened by wisdom, ask and it will be given you."

Elements of Prediction

Spirit governs matter. Elimination of doubts and errors.

Impulses and desires to overcome. Sagittarius.

Triumph in what is proposed. Your effort will be rewarded. Pleasant vacation.

Advantageous activity. Secure contract. Document accepted. Concrete project.

Loss of a valuable item.

Useless lamentations. Words of consolation from strangers.

Chance of a trap.

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 93); its Elements of Prediction come from the card set, not from his books. His own lines are printed in Part Six.



The Chariot

Arcanum ז · Triumph · The Major Arcana · ז

"Arcanum number ז is the chariot of war which the Monad has formed in order to manifest in this world, with power to work in this sphere of life."

101 passages 8 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 seventh card of the Tarot: two sphinxes, a black and a white, pull a chariot in the waters of life, and the warrior standing in it holds the Flaming Sword and the Staff of Power. *"The warrior must learn to use the Staff and the Sword; in this way he will attain the great victory."* The booklet follows the card first; then the Monad, who forms this chariot of war, for *"The Monad of each one of us has need of us, and we need the Monad."*, and the elemental forces that serve him; then the Flaming Sword: *"All who work with the Arcanum A.Z.F. receive the Flaming Sword."*; then V.I.T.R.I.O.L., the seven bodies and the septenary star; then the seven vices and the seven planets; then the number seven, its sephirah and its consulting card; then the seventh chamber; and last the practices he gives with it.

Of its name he says: *"The Arcanum number 7, "Triumph", is attained through great struggles and bitterness."*

58 passages come from *Tarot and Kabalah*, 16 from the *Esoteric Course of Kabbalah* and 12 from the *Manual of Practical Magic*, among 101 passages from 8 books in 8 parts.

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THE MAP

Eight parts: the card, the Monad, the Flaming Sword, the septenary star, the seven metals, the number seven, the seventh chamber, and the practices

Tap a part to go to it.



Standing in his chariot of war

PART ONE · 6 PASSAGES



The Father who is in Secret

PART TWO · 15 PASSAGES



The Flaming Sword

PART THREE · 17 PASSAGES



The Mysteries of Arcanum 7 are terribly divine

PART FOUR · 16 PASSAGES



The transmutation of the seven inferior metals into Pure Gold

PART FIVE · 8 PASSAGES



Number 7 is the number of Victory

PART SIX · 20 PASSAGES



The seventh chamber

PART SEVEN · 9 PASSAGES



Each petition must be meditated upon

PART EIGHT · 10 PASSAGES · 6 PRACTICES

Part One – Standing in his chariot of war

3 PASSAGES

1 A warrior who represents the Intimus

His own description of the seventh card: a black and a white sphinx in the waters of life draw the chariot, and the warrior who stands in it on the cubic stone of sex is the Intimus. The Course adds the triangular crown and the motto Thelema; the Flaming Sword, the Staff of Power, the cuirass and Ra above complete the figure.

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 this card two sphinx, a black and a white appear in the waters of life. They pull a chariot, and represent the masculine and feminine forces. A warrior who represents the Intimus is standing in his chariot of war, within the Cubical Stone (sex), and between the 4 pillars which are Science, Art, Philosophy and Religion, in which he develops. The 4 pillars also represent the 4 elements, indicating that he dominates them.

1 Tarot and Kabalah, 1978 · ¶218 · *also in The Law of Polarities*

In his right hand is the Flaming Sword, and in his left, the Staff of Power. The cuirass is the Divine science which makes us powerful. The warrior must learn to use the Staff and the Sword; in this way he will attain the great victory.

2 Tarot and Kabalah, 1978 ·¶219

On his head is a hat with 3 peaks, representing the 3 primary forces. In the upper part Ra, the Cosmic Christ appears (the wings).

3 Tarot and Kabalah, 1978 ·¶220

3 PASSAGES

11 The Chariot is our own life

In Igneous Rose the white Sphinx stands for the Divine Mother and the black for her shadow. Tarot and Kabalah reads the two sphinxes as the pair of opposites that must be yoked, and the chariot they pull as the life of each one.

8. The seventh Arcanum of the Tarot is represented by a chariot of war pulled by two Sphinxes, one white and the other black.

4 Igneous Rose, 1954 ·¶1984

9. The white Sphinx symbolizes the blessed Goddess Mother of the World and the black Sphinx symbolizes the shadow of the Divine Mother, Hecate, Proserpine, the Queen of the atomic infernos of Nature, the black goddess who is greatly adored by the demons of darkness.

5 Igneous Rose, 1954 ·¶1985 ·*also in Mother Death, Whose Veil No Mortal Has Lifted*

Arcanum 7 is qualities and capacities which are indispensable to Mastery. By means of self-dominion one must, or one must learn to control oneself, to dominate oneself to one day attain Mastery, the Magistery of Fire. If we carefully observe Arcanum 7 we see that the Chariot is drawn by two sphinxes, one white and the other black. It is necessary to restrain the inferior nature, symbolised hereby the two sphinxes who pull the chariot. The yoking means to dominate, to control the passions, to yoke the beast. The Chariot is our own life. The two sphinxes symbolise the pair of opposites, hatred and love, the light and the darkness.

6 Tarot and Kabalah, 1978 ·¶1814

Part Two – The Father who is in Secret

3 PASSAGES

1 The chariot of war which the Monad has formed

Arcanum 7 gathers every septenary: notes, colours, planets, vices, bodies and the grades of the Fire. It is the vehicle the Monad builds to act in this world through seven bodies, and the Intimus, the Real Being, is served by the elemental forces of nature.

ESOTERIC MEANING OF THE CARD Arcanum number 7 represents the 7 notes of the Lyre of Orpheus, the 7 musical notes, the 7 colours of the solar prism, the 7 planets, the 7 vices which we must transmute into the 7 virtues, the 7 Sidereal Genii, the 7 bodies, the 7 dimensions, the 7 grades of power of the Fire, the 7 secret words spoken by the Solar Logos (of Calvary), etc.

7 TAROT AND KABALAH, 1978 ·¶221-222

Arcanum number 7 is the chariot of war which the Monad has formed in order to manifest in this world, with power to work in this sphere of life. It is the Monad realised, manifesting through his 7 bodies. From another perspective 7 is struggles, battles, difficulties; but he is always victorious despite the battles.

8 TAROT AND KABALAH, 1978 ·¶223-224 ·*also in The Being Is the Being*

Number 7 is the Intimus, that is, our Real Being, served by all of the elemental forces of nature. Nature is a great living organism, in the final synthesis this great machine is controlled by elemental forces.

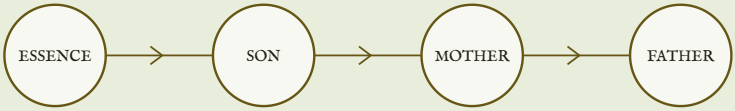
9 TAROT AND KABALAH, 1978 ·¶1094 ·*also in Elemental Magic, The Words He Uses*

6 PASSAGES

11 The Monad of each one of us has need of us

These passages state that the Father in secret, though immortal and omniscient, has no rule over the elements until he Self-Realises. The Egyptian prayer to Horus, the unfolding of Osiris-Ra and a word from his own Monad show the need running both ways.

THE MONAD UNFOLDING



it is He who has to Self-Realise, and in turn unfold into Father, Mother and Son.

The Son unfolds into the Essence, which is that which swallows us, leaving the Self-Realised Monad.

Arcanum number 7 is the chariot of war which the Monad has formed
manifesting through his 7 bodies

His line of four words at the end of passage 12*, drawn in his order; below, the chariot of passage* 8.

The Father who is in Secret, or the Divine Monad is immortal, omniscient, but without Self-Realisation. He is unable to rule the physical, does not have sovereignty over the Elements. It seems incredible that we, such miserable worms, "Have to make the Father powerful" it seems blasphemous ; but "He" has to Self-Realise.

10 TAROT AND KABALAH, 1978 ·¶225 ·*also in The Being Is the Being, The Words He Uses*

A Realised Monad is powerful, having power over the fire, the air, water and earth. This is why in the Egyptian Book of the Dead, the devotee says to Horus: "I strengthen your legs and your arms". In turn the devotee begs that He should

strengthen his Three Brains (intellectual, emotional and motor) because Horns needs the devotee to have three strong brains.

11 Tarot and Kabalah, 1978 ·¶226 ·*also in The Being Is the Being*

In Egyptian Theogony the Father (Father, Son and Holy Spirit) is Osiris or Ra; and Ra is the Logos with its three aspects. When the Monad is spoken of, it is Osiris who is being referred to; it is He who has to Self-Realise, and in turn unfold into Father, Mother and Son. The Son unfolds into the Essence, which is that which swallows us, leaving the Self-Realised Monad. ESSENCE ----> SON -----> MOTHER ------> FATHER

12 Tarot and Kabalah, 1978 ·¶227 ·*also in The Being Is the Being, The Human Soul*

A Realised Monad is powerful,
having power over the fire, the air,
water and earth.

Tarot and Kabalah, 1978 · ¶226

The Monad of each one of us has need of us, and we need the Monad.

13 Tarot and Kabalah, 1978 ·¶228 ·*also in The Being Is the Being, The Human Soul*

When speaking with my Monad, he said to me: "I am Self-Realising you what I am doing is for you".

14 Tarot and Kabalah, 1978 ·¶229 ·*also in The Being Is the Being*

To put it another way, what are we living for? There is an objective the Monad wants to Self-Realise, and for this reason we are here.

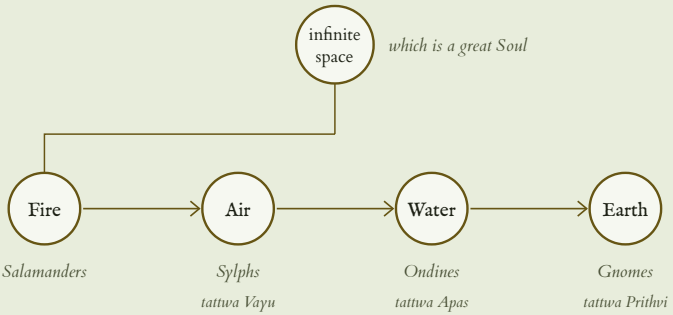
15 Tarot and Kabalah, 1978 ·¶230 ·*also in The Being Is the Being*

6 PASSAGES

III The chief of all the elemental forces

Each element has its tattwa and its creatures: Salamanders in fire, Sylphs in Vayu, Ondines and Nymphs in Apas, Gnomes in Prithvi. Fire turns into air, air into water, water into earth, and over all of them stands the Intimus.

THE TRUE ORDER OF THE ELEMENTS



This is the true order of the elements.

The Intimus is Divine Spirit, is the chief of all the elemental forces.

The order of passage 21, with the elemental creatures of passages 16 to 19 under their element.

Sacred Fire from the physical point of view is produced by combustion; however, the elemental fire itself can exist from the essential point of view; the Fire of the Wise. Within that elemental fire live the Salamanders. Franz Hartman describes them in his book called "The Elementals". Esoterists know that the elementals and elemental Gods of fire exist. If we look at Maya, Aztec angelology etc., we will find the Gods of fire. The Elemental Fire of the Wise exists in all of nature.

16 TAROT AND KABALAH, 1978 · ¶1095 · *also in Elemental Magic*

Air, in ultimate synthesis is elemental. The tattwa Vayu, the elemental principle of air is animated by elemental creatures or Sylphs, about which the kabalists

speak. That elemental air of the wise is in reality, ether in movement. Physicists say that wind is air in movement, but occultists see that in that air in movement there exist forces which impel it, and they are the Sylphs.

17 Tarot and Kabalah, 1978 ·¶1096 ·*also in Elemental Magic*

Water has an elemental principle; the tattwa Apas. In that principle, in that base, in that substance we find the Ondines, Nereides, Nymphs. Anyone who has studied the ancient or classical Latin works will have found in them the elementals of the waters.

18 Tarot and Kabalah, 1978 ·¶1097 ·*also in Elemental Magic*

Fire is transformed into air, air into water and water into earth.

Tarot and Kabalah, 1978 · ¶1099

The earth element is ruled by certain elemental creatures; it is in the tattwa Prithvi where the Gnomes or Pygmies of the Kabalah are to be found.

19 Tarot and Kabalah, 1978 ·¶1098 ·*also in Elemental Magic*

Fire is transformed into air, air into water and water into earth. The tattwas assist us in the transmutation of lead into Gold by means of the Caduceus of Mercury.

20 Tarot and Kabalah, 1978 ·¶1099 ·*also in Elemental Magic*

The first thing there is in creation is infinite space, which is a great Soul. The Fire arises which becomes Air; Air becomes Water and Water, Earth, and worlds appear. This is the true order of the elements. The Intimus is Divine Spirit, is the chief of all the elemental forces.

21 Tarot and Kabalah, 1978 ·¶1122 ·*also in Elemental Magic*

Part Three – The Flaming Sword

4 PASSAGES

1 All who work with the Arcanum A.Z.F. receive the Flaming Sword

The Flaming Sword belongs to Arcanum 7 and is given to those who work with the Arcanum A.Z.F; the passage on those who have awakened Kundalini speaks of that same sexual work and calls the sword the fruit of incessant transmutations. The Elohim carry it, its creative organs are the sexual organs, and only by this Arcanum does the warrior leave the four bodies of sin.

All who work with the Arcanum A.Z.F. receive the Flaming Sword. This sword corresponds to Arcanum number 7 of the Kabalah.

22 Tarot and Kabalah, 1978 · ¶1123-1124

The Guardians of the ancient Mystery Temples use the Flaming Sword, and they who have awakened Kundalini receive it. In occult Masonry the sword is used, it is received with the advent of the Fire. From the point of view of occult Masonry, the Flaming Sword is the result of incessant transmutations.

23 Tarot and Kabalah, 1978 · ¶1125 · *also in The Words He Uses*

> *The warrior can only free himself from the Four Bodies of Sin by means of the Arcanum A.Z.F.*
>
> Tarot and Kabalah, 1978 · ¶1197

The Elohim or Prahapatis carry their Flaming Swords. Those Elohim are Divine, and an Elohim without a sword would be inconceivable. We know that the sexual organs constitute the real Sanctum Laboratorium of the Third Logos, they are the creative organs of the Flaming Sword.

24 Tarot and Kabalah, 1978 · ¶1126-1127

One has to work with the Arcanum A.Z.F. to attain the Sword. The struggle is terrible. The warrior can only free himself from the Four Bodies of Sin by means of the Arcanum A.Z.F.

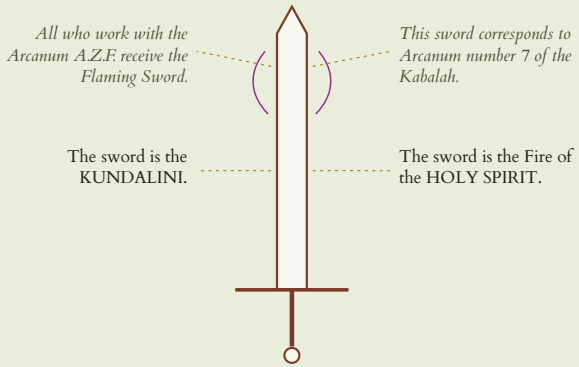
25 Tarot and Kabalah, 1978 ·¶1197 ·*also in The Solar Bodies*

5 PASSAGES

11 Whoever wants to be a magician must obtain the sword

The Manual's Zain verses name the sword as the Kundalini and the Fire of the Holy Spirit. In the same verses it is loving a good woman and practising Sexual Magic with her that gains the sword.

THE FLAMING SWORD



Whoever wants to be a magician must obtain the sword.

The warrior can only free himself from the Four Bodies of Sin by means of the Arcanum A.Z.F.

What he says the Sword is, gathered from passages 22, 25 and 26 to 28.

4. We are completely practical and we know how to talk with the angels and the prophets. 5. Whoever wants to be a magician must obtain the sword.

26 Manual of Practical Magic, 1954 ·¶551

6. The sword is the KUNDALINI.

27 Manual of Practical Magic, 1954 ·¶552

The sword is the Fire of the HOLY SPIRIT.

Manual of Practical Magic, 1954 · ¶553

7. The sword is the Fire of the HOLY SPIRIT.

28 Manual of Practical Magic, 1954 ·¶553

13. It is better to love a good woman and practice Sexual Magic with her every day, than to be wasting time with polemics, intellectualism and foolishness.

29 Manual of Practical Magic, 1954 ·¶559

14. Thus we acquire the sword of the KUNDALINI and we awaken all our magical powers, to enter through the doors of the triumphant city.

30 Manual of Practical Magic, 1954 ·¶560-561

5 PASSAGES

III Authentic yogis practice sexual magic with their wives

Blavatsky's second marriage and Lahiri Mahasaya's initiation as a married man are given as proof that Self-Realisation needs the Arcanum A.Z.F. Lunar abstention is called useless, Hatha Yoga mere acrobatics, and all three rays of enlightenment are said to need Sexual Magic.

Those students of occultism who think about attaining Self-Realisation without the Arcanum A.Z.F. are absolutely mistaken. Madame Blavatsky, after having written the 6 volumes of the Secret Doctrine, said that they who wished to know the mysteries of Chiram must look to the old Alchemists. She was in Agarthi, renounced Nirvana in order to attain the Venustic Initiation, is now twice-born, possesses the Solar Bodies, lives in the sacred monasteries and is going to return to this world which is more bitter than bile. She prepares to take a body in the United States, in New York. This Great Master was a true Yogini, a disciple of Kout Houmi and yet after having become the widow of Count Blavatsky, married Colonel Olscott so as to work with the Arcanum of Sexual Magic. Only thus did she attain profound Self-Realisation.

31 Tarot and Kabalah, 1978 · ¶1147

The great Yogi-Avatar Lahiri Mahasaya was called for Initiation by the immortal Babaji whilst he still had a wife; in this manner the Yogi-Avatar Self-Realised. In India Sexual Magic is known by the Sanskrit term “Urdhvaratus”.

32 Tarot and Kabalah, 1978 · ¶1148

However, all three rays inevitably need Sexual Magic.

Esoteric Course of Kabbalah, 1969 · ¶287

Authentic yogis practice sexual magic with their wives. There are two types of Bramacharya (sexual abstention), Solar and lunar. The Solar is for those who have attained the Second Birth and the lunar is that absurd sexual abstention

which serves for nothing other than to cause sickening, nocturnal pollutions with all of their disastrous consequences.

33 Tarot and Kabalah, 1978 ·¶1149-1150

Hatha Yoga is mere acrobatics that only have the power to draw man away from the superior worlds and enslave him in the physical world. Never have we known a Hatha Yogi acrobat with the powers of internal illumination.

34 Esoteric Course of Kabbalah, 1969 ·¶285-286

There are three rays of enlightenment: the Yogi, the Mystic, and that of the Perfect Matrimony. However, all three rays inevitably need Sexual Magic. Everything that is not geared towards sex is a useless waste of time. We departed from Eden through the door of sex. Only through that door can we enter Eden. Eden is sex itself.

35 Esoteric Course of Kabbalah, 1969 ·¶287

3 passages

IV We gain nothing with filling our heads with theories

Three more verses of the Zain chapter set the literal reading of scripture against direct conversation with the angels and the prophets, and count theory as gaining nothing.

1. All Christian and Neo-Christian religions: Protestants, Catholics. Adventists, etc. study the BIBLE literally. 2. All those sects study the prophecies in an absolutely intellectual and literal manner. 3. We, the Gnostics, like to converse personally, face to face with the angels for them to explain the prophecies to us.

36 Manual of Practical Magic, 1954 ·¶549-550

8. We gain nothing with filling our heads with theories. 9. We gain nothing with interpreting the BIBLE literally as is done by the Adventists, Protestants, Presbyterians, etc.

37 Manual of Practical Magic, 1954 ·¶554-555

10. The best thing is to learn to talk with the angels and the prophets. II. Only like this do we tread on sure paths.

38 Manual of Practical Magic, 1954 ·¶556-557

Part Four – The Mysteries of Arcanum 7 are terribly divine

6 PASSAGES

1 Visit the interior of our Earth

V.I.T.R.I.O.L. is read as the search within the philosophical earth, the human organism, where the Stone is found through the Maithuna. Sun and Moon are its father and mother, joined in the chalice upon the Caduceus, and the uncut stone is given its cubic form by the two influences.

The 22 Arcana in their essence pertain to the Ninth Sphere. The Amphitheatre of Eternal Wisdom is in the creative organs given that all life comes from here. In the Garden of Delights of Alchemy we find the word VITRIOL ; this word is to be found in the Alchemical treatises and ancient tractates of Kabalah.

39 TAROT AND KABALAH, 1978 ·¶1128-1129

The above word is acrostic, being derived from the phrase: "Visitabis Interiora Terrae Rectificando Invenies Ocultum Lapidem". (Visit the interior of our Earth, and rectifying it you will find the hidden stone).

40 TAROT AND KABALAH, 1978 ·¶1130 ·*also in Alchemy*

We must search within the interior of our philosophical earth (the human organism) so that, correcting, and working with the Arcanum A.Z.F., the Maithuna, we will find the Philosophical Stone.

41 TAROT AND KABALAH, 1978 ·¶1131 ·*also in Alchemy*

> *The Sun (phallus), masculine principle, is the Father of the Stone.*
>
> TAROT AND KABALAH, 1978 · ¶1132

The Sun (phallus), masculine principle, is the Father of the Stone. The Moon (uterus), feminine principle, is the Mother of the Philosophical Stone. The Wind (seminal vapours) carried the Son in its bosom and the Earth nourished Him this is related with the Four Elements which are living manifestations of Akash.

42 TAROT AND KABALAH, 1978 ·¶1132 ·*also in Elemental Magic, The Law of Polarities*

The Sun and the Moon, the masculine and feminine principles are combined within the chalice (the brain) which is supported upon the Caduceus of Mercury with the two channels of Ida and Pingala.

43 Tarot and Kabalah, 1978 ·¶1133 ·*also in The Law of Polarities*

The two influences which act upon the Uncut Stone, to which we need to give the perfect cubical form, are one of a masculine character and the other of a feminine character.

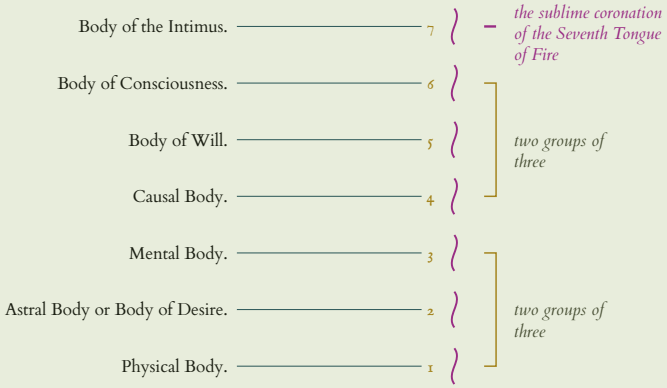
44 Tarot and Kabalah, 1978 ·¶1134 ·*also in The Law of Polarities*

5 PASSAGES

11 The human being has seven bodies

Every one of the seven bodies has its own spinal column and serpent, and the seven serpents form two groups of three under the seventh tongue of fire. The Aztec sculpture of the seven serpents and the Law of Heptaparaparshinokh carry the same septenary, and the complete man is called the Holy Seven in himself.

SEVEN BODIES, SEVEN SERPENTS



each body has its spinal column and its Sacred Serpent

His list of passage 46, read from the physical body upward, with the serpents of passages 45 and 47; he names two groups of three crowned by a seventh; setting the bodies in those groups in order is our drawing.

The human being has seven bodies, each body has its spinal column and its Sacred Serpent.

45 Tarot and Kabalah, 1978 · ¶1135

The seven bodies of man are the following: 1: Physical Body. 2: Astral Body or Body of Desire. 3: Mental Body. 4: Causal Body. 5: Body of Will. 6: Body of Consciousness. 7: Body of the Intimus.

46 Tarot and Kabalah, 1978 · ¶1136-1143

We have Seven Serpents; two groups of three, with the sublime coronation of the Seventh Tongue of Fire, which unites us with the One, with the Law, with the Father.

Tarot and Kabalah, 1978 · ¶1144

We have Seven Serpents; two groups of three, with the sublime coronation of the Seventh Tongue of Fire, which unites us with the One, with the Law, with the Father. All of the work is realised with the Great Arcanum. The seven-pointed star is the inseparable, vital part of the Vitriol, of that work with the Maithuna. The Seven Serpents of Alchemy are related with the seven planets, the Seven Great Cosmic Realisations, the Seven Grades of Power of Fire. The acrostic Vitriol with its seven letters and seven words symbolises all of the Great Work; gives the seven secret words pronounced by the Solar Logos on Calvary. The Mysteries of Arcanum 7 are terribly divine.

47 Tarot and Kabalah, 1978 ·¶1144

In the National Museum of Anthropology in Mexico City there is an Aztec sculpture in the form of a decapitated man. In the place of the head there are Seven Serpents which represent the Seven Grades of Power of Fire. The Seven Snakes (a phallic image) being related with the seven planets, with the seven basic, fundamental dimensions, the seven vowels I.E.O.U.A.M.S. which resound in all nature, with the seven words of the Vitriol. All of this is related with the Law of Heptaparaparshinok, this is the Law of the Eternal Seven, the ineffable Cosmic Law.

48 Tarot and Kabalah, 1978 ·¶1145 ·*also in The Laws of the Three and of the Seven*

For instance, an intellectual animal is not the living representation of the Holy Heptaparaparshinokh, not yet. He is a humanoid with means to become a

human being. If the germs that lie in the humanoid develop successfully, he could transform into a human being. Having turned into a human being, he is a complete septenary, he is the perfect septuple man, he has seven bodies. So, if one counts from top to bottom, seven bodies; if one counts from bottom to top, seven bodies. That is to say, he possesses all seven principles; the sacred Law of the Heptaparaparshinokh has come to take full shape in him. He is the Holy Seven in himself.

49 The Fifth Gospel, vol. 1B ·Particularities of Objective Reason ·*Conference – Mexico City – 1975* ·¶2613 ·*also in The Laws of the Three and of the Seven*

5 PASSAGES

III The Great Septenary Star that shines like a sun

A seven-pointed star ringed by a double circle and the signs of the planets serves as a talisman. Around it the Course sets the seven words of V.I.T.R.I.O.L., the seven works of the novice and the elder's face, which stands for the sophic mercury.

A kabalistic esoteric symbol is the seven-pointed star surrounded by a double circle with the signs of the seven planets it is a powerful talisman. The two circles represent the eternal masculine and feminine principles.

50 Tarot and Kabalah, 1978 ·¶1146

The seven points of the Great Star of Alchemy have the sacred seals of the seven planets. The seven words of "V.I.T.R.I.O.L." and the double circle of the masculine and feminine forces encircle the Great Septenary Star that shines like a sun in the Temple of Science. The Sun and the Moon, the fire and the water, the King and the Queen form an integral part of the work of every novice alchemist.

51 Esoteric Course of Kabbalah, 1969 ·¶277 ·*also in The Law of Polarities*

> *The novice must carry out seven great works that culminate in the coronation of the Great Work.*
>
> Esoteric Course of Kabbalah, 1969 · ¶278

The novice must carry out seven great works that culminate in the coronation of the Great Work.

52 Esoteric Course of Kabbalah, 1969 ·¶278

In the center of the septenary star of Alchemy there appears engraved the face of a venerable elder in the illustration of Viridarium Chymicum.

53 Esoteric Course of Kabbalah, 1969 ·¶279

That intensely venerable face on the septenary star symbolizes the sophic mercury (the ens seminis) Listen, novices of Alchemy, listen to Stolcius' explanation of this emblem: "That which before was enclosed in many forms, you now see contained in one alone. The beginning our old man is, and he holds the key; the sulfur, the salt and the mercury yield riches. If you see nothing here, there is no reason to continue searching, for you will be blind, even in the midst of light."

54 Esoteric Course of Kabbalah, 1969 ·¶280

Part Five – The transmutation of the seven inferior metals into Pure Gold

3 PASSAGES

1 Seven vices that we must transmute into wisdom and love

Triumph comes through struggle: the seven capital sins of the planets are turned into seven virtues as the base metals are turned into gold. Only the science of transmutation dissolves the "I", and the Course gives each vice beside the virtue it becomes.

THE SEVEN VICES TRANSMUTED

seven vices that we must transmute into wisdom and love

Pride	→	*solar faith and the humility of Christ*
Lunar greed	→	*hope and altruism*
The fatal lust of Venus	→	*the Chastity of Venus and the charity of the spirit*
The anger of Mars	→	*the marvelous force of love*
Laziness	→	*the prudent activity of Mercury*
Gluttony	→	*the temperance of Saturn*
Envy	→	*happiness for the well being of others*

The seven lines of passage 57, each vice set against what he says it is transmuted into.

Only with the science of the transmutations are we able to disintegrate the defects and dissolve the Psychological "I". Only with the science of the transmutations are we able to modify our errors, transmute the base metals into Pure Gold and govern. Work with the Arcanum A.Z.F. so that you may receive the sword.

55 Tarot and Kabalah, 1978 ·¶1160 ·*also in Laziness*

The Arcanum number 7, “Triumph”, is attained through great struggles and bitterness. We see this in the Seven Capital which we must transmute into Seven Virtues; in the transmutation of the seven inferior metals into Pure Gold.

56 Tarot and Kabalah, 1978 ·¶1161 ·*also in Lust and Chastity*

Arcanum 7 of the Tarot is represented by a warrior crowned with a triangular crown standing atop the cubic stone of Jesod—sex. The two black and white Sphinxes that are drawing his chariot symbolize the masculine and feminine forces. His cuirass represents the divine science that makes us powerful. The warrior must learn how to use the staff and the sword. The Great Victory is achieved in this way. Our motto is Thelema— willpower. Let us remember that there are seven vices that we must transmute into wisdom and love: Pride is transmuted into solar faith and the humility of Christ. Lunar greed is transformed into hope and altruism. The fatal lust of Venus is transmuted into the Chastity of Venus and the charity of the spirit. The anger of Mars is transmuted into the marvelous force of love. Laziness is transmuted into the prudent activity of Mercury. Gluttony is transmuted into the temperance of Saturn. Envy is transformed into happiness for the well being of others.

57 Esoteric Course of Kabbalah, 1969 ·¶288-296 ·*also in Altruism and Charity, Anger, Diligence, Envy, Gluttony, Greed, Hope, Humility, Laziness, Temperance*

5 PASSAGES

11 The seven notes of the lyre of Orpheus

The planets are listed with their angelic rulers, their notes and colours, their kabbalistic symbols and their metals. Talismans made from those stones and metals draw the planetary forces.

THE SEVEN PLANETS

	The seven kabbalistic symbols of the planets	*These seven talismans*
Sun	*For the Sun, a serpent with the head of a lion*	*Gold is the metal of the Sun*
Moon	*For the Moon, a globe separated into two half moons*	*Silver is the metal of the Moon*
Mars	*For Mars, a dragon biting the guards of a sword*	*Iron is the metal of Mars*
Venus	*For Venus, a sexual lingam*	*Copper is the metal of Venus*
Mercury	*For Mercury, a caduceus and a baboon*	*Quicksilver (mercury) is the metal of Mercury*
Jupiter	*For Jupiter, the flaming Pentagram or the beak of an eagle*	*Tin is the metal of Jupiter*
Saturn	*For Saturn, an old man or a serpent interwoven into the Heliac Stone*	*Lead is the metal of Saturn*

The two lists of passages 61 and 62 set side by side, planet by planet.

The seven talismans have the power to attract the seven planetary forces. With the stones and metals perfect talismans can be prepared.

58 Tarot and Kabalah, 1978 ·¶1192

The rulers of the seven planets are: Gabriel, Raphael, Uriel, Michael, Samael, Zachariel, and Orifiel.

59 Esoteric Course of Kabbalah, 1969 ·¶298

The rulers of the seven planets are:
Gabriel, Raphael, Uriel, Michael,
Samael, Zachariel, and Orifiel.

Esoteric Course of Kabbalah, 1969 · ¶298

The seven notes of the lyre of Orpheus correspond to the seven planets. One planetary note corresponds to each color of the solar prism. Alchemy is intimately related to music. Atalanta is the Voice that Flees, Hippomenes is the Voice that Pursues, and the Apple is the Voice that Waits.

60 Esoteric Course of Kabbalah, 1969 ·¶299

The seven kabbalistic symbols of the planets are: For the Sun, a serpent with the head of a lion. For the Moon, a globe separated into two half moons. For Mars, a dragon biting the guards of a sword. For Venus, a sexual lingam. For Mercury, a caduceus and a baboon. For Jupiter, the flaming Pentagram or the beak of an eagle. For Saturn, an old man or a serpent interwoven into the Heliac Stone.

61 Esoteric Course of Kabbalah, 1969 ·¶313-320

These seven talismans have the power to attract the seven planetary forces: Gold is the metal of the Sun. Silver is the metal of the Moon. Iron is the metal of Mars. Copper is the metal of Venus. Quicksilver (mercury) is the metal of Mercury. Tin is the metal of Jupiter. Lead is the metal of Saturn.

62 Esoteric Course of Kabbalah, 1969 ·¶321-328

⑦ Part Six – Number 7 is the number of Victory

1 Number 7 is a very strong number

The chapter on the number gives its planet, sign, note, metal, stone and colour, and ties the Nadis to it. Its 248 precepts reduce to Temperance and to the Flaming Star, and whoever triumphs in it is said to see the astral light.

THE NUMBER SEVEN

Its planet is Neptune

All of the Nadis, or nerve channels are of this number.

Its colour is magenta

the stone, opal



the constellation of Libra

Its musical note is SI

the metal, bronze

The number 7 is guarded by "248" precepts

2 + 4 + 8 =14; 1 + 4 = 5

Arcanum 14 of the Kabalah which is Temperance

the resplendent Flaming Star, the Star of Divinity

The number seven as passages 63 to 68 give it, and the reckoning of its 248 precepts.

Number 7 is a very strong number. Its planet is Neptune and it corresponds to the constellation of Libra.

63 Tarot and Kabalah, 1978 ·¶2804

Its musical note is SI; the metal, bronze; the stone, opal.

64 Tarot and Kabalah, 1978 ·¶2805

Its colour is magenta (a blue colour, a colour which is purplish grey). All of the Nadis, or nerve channels are of this number.

65 Tarot and Kabalah, 1978 ·¶2806

Number 7 is efficiency, integrity, concentration, clemency, yearning for the ascendent life.

Tarot and Kabalah, 1978 · ¶2811

The number 7 is guarded by "248" precepts; we progress in accordance with the extent to which we understand these 248 precepts. Arcanum 7 is Triumph, and he who triumphs sees the astral light, and is practically Self-Realised.

66 Tarot and Kabalah, 1978 ·¶2807

If we add 248 together it gives us 2 + 4 + 8 =14; 1 + 4 = 5. The 248 precepts reduce to Arcanum 14 of the Kabalah which is Temperance, a woman with two vessels who mixes the two Waters; that is to say the White Elixir with the Red Elixir of life, of the Alchemy. This is the work with the Sun and with the Moon, the work of transmutation.

67 Tarot and Kabalah, 1978 ·¶2808

Number 5 becomes the perfect Self-Realised Flaming Star. Number 7 is the number of Victory having 248 precepts of an affirmative type. One must understand the 248 precepts in order to attain victory over oneself and to be able to see the astral light. There we find the force of the Soul, of the action and the image, answer or result. Number 7 is the Arcanum of Victory, the 248 precepts are reduced to Arcanum "5", which is none other than the resplendent Flaming Star, the Star of Divinity.

68 Tarot and Kabalah, 1978 ·¶2809-2810 ·*also in The Hierarch*

Number 7 is efficiency, integrity, concentration, clemency, yearning for the ascendent life.

69 Tarot and Kabalah, 1978 ·¶2811

7 3 PASSAGES

11 The Holy Seven is the Sanctum Regnum of Sacred Magic

Seven stands for magic power and the war chariot. The Zodiacal Course places the seventh card under Hod, Mercury of Gemini, and Christic Aztec Magic gives Arcanum 7, Expiation, as the number of Netzach, complementing Geburah.

Hod. Mercury of Gemini. The chariot of the Tarot. The seventh card and the eternity of everything.

70 Zodiacal Course, 1951 ·¶632 ·*also in Hod, Sagittarius*

The Kabbalistic number of Netzah is the Arcane Seven, the Chariot of War of the Tarot, Expiation. Geburah is the Arcane Five, the justice of karma. Both Arcanes are different; yet, they complement each other.

71 Aztec Christic Magic, 1973 ·¶456 ·*also in Geburah, Netzach, The Hierarch*

The number 7 represents magic power with all its force. The Holy Seven is the Sanctum Regnum of Sacred Magic, of the high esoteric Magic in Kabalah; the war chariot.

72 Tarot and Kabalah, 1978 ·¶1093 ·*also in The Words He Uses*

7 4 PASSAGES

III Arcanum number 7 teaches us to control ourselves

With Arcana 8 and 9, the seventh forms the three grades of mastery, the tools of the Great Work. Its share is the Chariot, Triumph won by guiding one's own life through self-dominion.

THE THREE GRADES OF MASTERY

The Arcana 7, 8 and 9 are the "Three Grades of Mastery".

7	8	9
the Chariot, emblem of Triumph	Justice, emblem of the force balanced in all directions	the Hermit, it is the emblem of the Hidden Cross and the search for it
Arcanum number 7 teaches us to control ourselves.	*Arcanum number 8 teaches us Justice and Rectitude in our thoughts, words and deeds.*	*it is the Ninth Sphere, sex*

The three grades of passages 73, 74 and 76; this booklet is the first of the three.

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

73 TAROT AND KABALAH, 1978 · ¶1811

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.

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

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.

75 Tarot and Kabalah, 1978 ·¶1816 ·*also in Diligence*

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.

76 Tarot and Kabalah, 1978 ·¶1818

7 6 PASSAGES

IV Arcanum number 7 is Struggle, Battle, Difficulties

For consulting the cards, Arcanum 7 reads as war, struggle, atonement and bitterness, with its axiom and its element of prediction. A worked reckoning that adds to 25 and reduces to 7 is answered with Triumph.

THE CARD IN CONSULTING

Triumph: The War Chariot

"Wars, Struggles, Atonement. Pain, Bitterness".

Arcanum number 7 is Struggle, Battle, Difficulties.

Our motto is Thelema (Will).

Kabalistic Sephiroth: "Netzach."

Hebraic Letter: "Zain."

When science enters your heart and your Soul has been sweetened by wisdom, ask and it will be given you.

His consulting lines for Arcanum 7 in one frame, from passages 78 to 80.

7 The chariot of war. Struggles.

77 Zodiacal Course, 1951 ·¶691 ·*also in Sagittarius*

Triumph: The War Chariot "Wars, Struggles, Atonement. Pain, Bitterness".

78 Tarot and Kabalah, 1978 ·¶3187

Arcanum number 7 is Struggle, Battle, Difficulties. The Warrior must learn to use the Staff and the Sword; thus he will attain great victory. Our motto is Thelema (Will). Kabalistic Sephiroth: "Netzach." Hebraic Letter: "Zain."

79 Tarot and Kabalah, 1978 ·¶3263-3264 ·*also in Christ Will, Netzach*

Transcendent Axiom: “When science enters your heart and your Soul has been sweetened by wisdom, ask and it will be given you.”

80 Tarot and Kabalah, 1978 ·¶3265-3266

Element of Prediction: “Promises magnetic power, appropriate intellection (the union of the intellect and the intuition), justice and reparations, honour and dishonour, to achieve that which one pursues with determination, satisfactions and setbacks.”

81 Tarot and Kabalah, 1978 ·¶3267

11 + 8 + 6 = 25 25 = 2 + 5 = 7 (Answer: Triumph) The Tame Lion: 11 The Prodigy: 26 = 2 + 6 = 8 Pre-eminence: 42 = 4 + 2 = 6 Result: 7 (Answer)

82 Tarot and Kabalah, 1978 ·¶3409-3415

Part Seven — The seventh chamber

9 PASSAGES

I Knock strongly upon the door of the seventh chamber

In Igneous Rose the seventh chamber is symbolised by the Chariot of War, and the Arhat who followed the dark goddess of passion must remember the Divine Mother, repent and knock until the Gods open it. Christ Will names the same card for the seventh chamber of the body of Will.

1. You are now before the door of the seventh chamber, oh Arhat!

83 Igneous Rose, 1954 · ¶1975

2. This chamber is symbolized by the Seventh Arcanum of the Tarot: The Chariot of War.

84 Igneous Rose, 1954 · ¶1976

3. Remember your first love, brother of mine. Remember your Divine Mother, the blessed Goddess Mother of the World, who you abandoned when you ate the forbidden fruit.

85 Igneous Rose, 1954 · ¶1977-1978 · *also in Igneous Rose, Whose Veil No Mortal Has Lifted*

5. Knock, ungrateful son, knock strongly upon the door of the seventh chamber, so that it will be opened unto you.

86 Igneous Rose, 1954 · ¶1981 · *also in Gratitude and Kindness, Ingratitude*

> *Cry, lament and fight indescribably so that the Gods will open the door of this chamber for you.*
>
> Igneous Rose, 1954 · ¶1982

6. Disobedient child, repent of your ungratefulness. Cry, lament and fight indescribably so that the Gods will open the door of this chamber for you.

87 Igneous Rose, 1954 · ¶1982 · *also in Gratitude and Kindness, Igneous Rose, Ingratitude, Remorse and Repentance, The Will of the Father*

10. You abandoned your Mother by following this tenebrous Goddess of carnal passions. Now, you must repent for your ungratefulness and knock strongly upon the door of the seventh chamber, in order for the Gods to open it for you.

88 Igneous Rose, 1954 ·¶1986 ·*also in Gratitude and Kindness, Ingratitude, Remorse and Repentance, Whose Veil No Mortal Has Lifted*

11. Enter with your chariot of war, oh Arhat! Knock strongly so that they will open the door for you. 12. The door has been opened. Now, enter your chamber, oh Arhat! 13. Enter the seventh chamber and receive your feast.

89 Igneous Rose, 1954 ·¶1987-1989

13. The fire has entered the chamber seven of the body of Will.

90 Christ Will, 1959 ·¶437

14. This Chamber is symbolised by the seventh card of the TAROT: THE CHARIOT. 15. Enter your Chamber to celebrate the occasion, Oh! BUDDHA.

91 Christ Will, 1959 ·¶438-439

Part Eight – Each petition must be meditated upon

3 PASSAGES · 3 PRACTICES

I Pray the Our Father very slowly

The Our Father carries seven esoteric petitions, each to be meditated upon. The Course turns this into a nightly practice: lying as a five-pointed star, praying slowly into sleep, and on waking recalling the night's experiences without moving.

A PRACTICE

SYNTHESIS The "Our Father" is the most perfect prayer. The "Our Father" with its seven esoteric petitions is one of the magic prayers. Each petition must be meditated upon.

92 TAROT AND KABALAH, 1978 · ¶1193-1194 · *also in Prayer in the Work, The Science of Meditation*

A PRACTICE

Asana: The student will lie down on the ground on a mat or carpet. Spread out your arms and legs in the form of a five pointed star. Relax your entire body. Think of nothing. Put the blank mind. The student will concentrate on his Inner God and begin to pray the Our Father very slowly, considering the meaning of each word, meditating profoundly on the meaning of each petition, dozing off to deep sleep while meditating on every word, every phrase, adoring…, adoring…, adoring…

93 ESOTERIC COURSE OF KABBALAH, 1969 · ¶331 · *also in Prayer in the Work, The Keys of Astral Travel, The Retrospective Exercise, The Science of Meditation*

A PRACTICE

When the student wakes up from sleeping he should not move… Practice a retrospective exercise in order to remember your internal experiences; where you were, where you went in the astral body, what you did, what you saw, etc., etc., etc. This exercise must be carried out daily, without ever tiring of it. You shall be able to see and hear the great inner realities.

94 ESOTERIC COURSE OF KABBALAH, 1969 · ¶332 · *also in Awakening, Memory, The Keys of Astral Travel, The Retrospective Exercise*

3 PASSAGES · 2 PRACTICES

II I.A.O. is the supreme mantram of Sexual Magic

The Laboratorium Oratorium is the sexual organs, and both mantrams here belong to the work done there by the couple: I.A.O., sung seven times, and I.N.R.I. with its vowels for the chakras. Neither is given as a practice apart from that work.

The sexual organs are the authentic Laboratorium Oratorium of the Amphitheatrum Sapientiae Aeternae.

95 ESOTERIC COURSE OF KABBALAH, 1969 ·¶271

A PRACTICE

I.A.O. is the supreme mantram of Sexual Magic. I.A.O. is the name of the serpent. Blessed be the I.A.O. The I.A.O. must be chanted during the experiences in the laboratory. Thus the serpent stirs and rejoices. Sing the I.A.O. seven times in the Laboratorium Oratorium.

96 ESOTERIC COURSE OF KABBALAH, 1969 ·¶300-301

A PRACTICE

The mantram I.N.R.I. has absolute power over the fire. Chant it as well in the Laboratorium Oratorium in order to take the fire to each one of your seven chakras. Sing it like this: INRI, ENRE, ONRO, UNRU, ANRA. It is sung by syllabicating in the following manner: IIIIIIINNNNNNN… RRRRRRRIIIIIII… (Clairvoyance). EEEEEEENNNNNNN… RRRRRREEEEEEE… (Clairaudience). OOOOOOONNNNNNN… RRRRRROOOOOOO… (Heart-Intuition). UUUUUUUNNNNNNN… RRRRRRUUUUUUU… (Telepathy-Solar Plexus). AAAAAAANNNNNNN… RRRRRRAAAAAAA… (Pulmonary Chakras-Past Life Recall) The Great Hierophant Jesus Christ sang these mantrams in the Laboratorium Oratorium in the Pyramid of Chephren.

97 ESOTERIC COURSE OF KABBALAH, 1969 ·¶302-312 ·*also in Clairaudience, Clairvoyance, INRI and the Cross, The Chakras*

4 PASSAGES · 1 PRACTICE

III The Mind is the donkey that we must ride

The Mind is to be freed from desire, emotion and theory; it is the den of desire and the donkey ridden into Jerusalem. When it assails with low passions, the Manual gives the words with which to command it.

12. We should liberate the Mind from all kinds of desires, emotions, reasonings, intellectualism, theories, vanities, etc.

98 MANUAL OF PRACTICAL MAGIC, 1954 ·¶558 ·*also in The Mind*

15. The Mind is the donkey that we must ride to enter the celestial Jerusalem on Palm Sunday.

99 MANUAL OF PRACTICAL MAGIC, 1954 ·¶562 ·*also in The Resurrection and Easter*

> *The Mind is the den of desire.*
>
> MANUAL OF PRACTICAL MAGIC, 1954 · ¶563

16. The Mind is the den of desire.

100 MANUAL OF PRACTICAL MAGIC, 1954 ·¶563

A PRACTICE

17. When the Mind assaults us with useless representations, when the Mind ambushes us with its low passions, let us talk to the Mind like this: 18. Mind, remove from me those desires; Mind, remove from me those passions, I do not accept them from you, you are my slave and I am your Lord, until the end of time.

101 MANUAL OF PRACTICAL MAGIC, 1954 ·¶564-565 ·*also in Desire and Will, Mental Effigies, The Mind*