

The Elohim

Elohim is Gods and Goddesses

What the name Elohim means; how the Manifested Elohim emerges from Aelohim, the Unknowable; how the Elohim, the Army of the Voice, created the universe in the temples of the Chaos; how they produced Man from themselves; and the Interior Elohim in each one of us, in his own words

75 PASSAGES 17 BOOKS 14 SECTIONS 5 PARTS

SAMAEL AUN WEOR · IN HIS OWN WORDS

Every word here is his. Nothing has been paraphrased, joined or improved. Each passage was cut out of the book it belongs to by reference, and each carries that book and the paragraph it came from, so anything on this page can be found again in the source.

He names the Elohim in some two hundred places, from his first books to his last. Many of those name them in passing, in a list of beings, a conjuration or a verse of Genesis. What is gathered here is where he says who they are: the Gods and Goddesses through whom the Unknowable becomes a world, and who are, in the end, within us.

The first part is the word itself: *"The proper translation — strictu sensu — of the noun Elohim is gods and goddesses." "God is not a particular human or divine individual. God is gods."*

The second part is the Unmanifested and the Manifested: *"Aelohim is the Unknowable and Unmanifested One." "Elohim is the Manifested One."*

The third part is how they create: *"The Elohim created the Universe by virtue of the Verb, and with the Verb." "Divine man sang; divine woman sang; the choir of the Elohim sang."*

The fourth part is Man: *"The Elohim (holy Gods) produced Man from themselves (by modification), in their likeness." "The Elohim are male and female."*

The last part is the Elohim within us, and the way back to them: *"Each one of us has his own Interior Elohim." "Self-knowledge and the realization of the realm of infinite possibilities grant our entrance or return to the Creator Hosts of the Elohim."*

What is in it

Part One – In the word Elohim we find a transcendental key

1 The noun Elohim is gods and goddesses 4

2 God is not a particular human or divine individual 6

Part Two – The Two Ones, the Manifested One and the Unmanifested One

3 Aelohim is the Unknowable and Unmanifested Divinity 5

4 Elohim is the Manifested One 5

5 Elohim emerges from the Great Invisible 4

Part Three – The Elohim created the Universe by virtue of the Verb

6 Elohim is the Army of the Voice 6

7 Those emanations of perfect couples come to build the universe 4

8 The seven temples of primitive chaos 8

9 God is the Voice of the Elohim 4

Part Four – The Elohim (holy Gods) produced Man from themselves

10 The Fathers or Pitris of humanity 9

11 The sexual act was directed by the Elohim 5

12 The Elohim are male and female 4

Part Five – The Interior Elohim is the Being of our Being

13 Each one of us has his own Interior Elohim 5

14 Entrance or return to the Creator Hosts of the Elohim 6

THE MAP

Five parts, from the word Elohim to the Elohim within us

Tap a part to go to it. Below, the Great Invisible above, the host of the Elohim, male and female, beneath it, and Man made in their likeness; the captions are his own words, from the passages they link to.

In the word Elohim we find a transcendental key
PART ONE · 10 PASSAGES

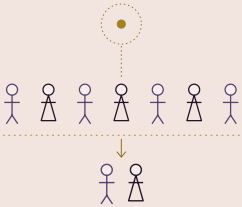
The Two Ones, the Manifested One and the Unmanifested One
PART TWO · 14 PASSAGES

The Elohim created the Universe by virtue of the Verb
PART THREE · 22 PASSAGES

The Elohim (holy Gods) produced Man from themselves
PART FOUR · 18 PASSAGES

The Interior Elohim is the Being of our Being
PART FIVE · 11 PASSAGES

FIGURE: FROM THE GREAT INVISIBLE TO MAN



"Elohim emerges from the Great Invisible"
Pistis Sophia Unveiled, 1983 · §336

"The Elohim (holy Gods) produced Man from themselves (by modification), in their likeness"
Runic Magic, 1969 · §398

Part One – In the word Elohim we find a transcendental key

4 PASSAGES

1 The noun Elohim is gods and goddesses

The word Elohim is read closely: a feminine noun with a plural, masculine ending, rendered as God in the Bibles but meaning gods and goddesses. A religion without the goddesses is said to stand halfway to atheism.

THE WORD

In the word Elohim we find a transcendental key

ELOHIM

a feminine noun — *with a plural, masculine ending*

↓

gods and goddesses



Elohim translates as God in various authorised versions of the Bible

The word taken apart as he takes it apart: a feminine noun with a plural, masculine ending (passages 1 and 2).

In the word Elohim we find a transcendental key that moves us to reflection. Certainly, Elohim translates as God in various authorised versions of the Bible.

1 The Secret Doctrine of Anahuac, 1974 ·¶704

It is an irrefutable fact, not only from an esoteric point of view, but also from a linguistic one, that the term Elohim is a feminine noun with a plural, masculine

ending. The proper translation — strictu sensu — of the noun Elohim is gods and goddesses.

2 The Secret Doctrine of Anahuac, 1974 ·¶705

A Religion without Goddesses is found halfway upon the path of Atheism, because Elohim is Gods and Goddesses.

Pistis Sophia Unveiled, 1983 · ¶542-543

A Religion without Goddesses is found halfway upon the path of Atheism, because Elohim is Gods and Goddesses.

3 Pistis Sophia Unveiled, 1983 ·¶542-543

Master: Well, first of all we have to analyze the word "Elohim". "Elohim" is in reality and in truth, a feminine word with a pluralized masculine ending – so its exact pronunciation is "Elohim" with the 'H' sound pronounced–. If the word "Elohim" is pluralized, we then have the Elohim, the Army of the Voice, formed by perfect male-female creatures.

4 The Fifth Gospel, vol. 1B ·The Power of Conscious Faith ·*Second Chamber – Mexico City – 1977* ·¶1993 ·*also in The Solar Logos*

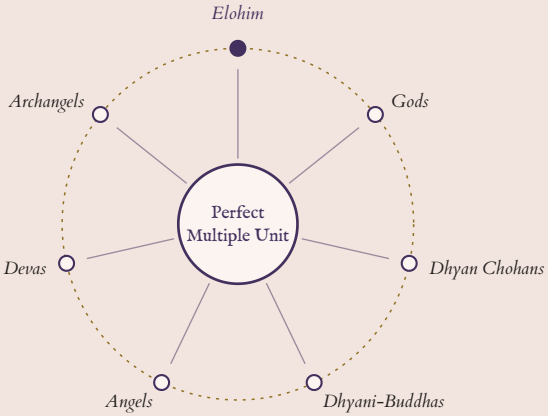
6 PASSAGES

11 God is not a particular human or divine individual

Here God is the whole legion of divine beings taken together, the Army of the Word, and not one person. Homage belongs to the Elohim rather than to the anthropomorphic Jehovah, whose cult he calls a hindrance to higher states of consciousness.

MANY AS ONE

God is not a particular human or divine individual. God is gods.



variety is unity

The names he gives in passage 5, set round the one he gives in passage 7: what is called God is the whole host taken together.

It is obvious that variety is unity. Polytheism synthesises itself in the unity. The total addition of all of those heavenly beings, namely: Elohim, Gods, Dhyan Chohans, Dhyani-Buddhas, Angels, Devas, Archangels, etc., etc., etc., constitute that which is commonly named God. We have always believed that mortality and immortality is something extremely relative and even when this seems to be incredible, the fact is that even God dies at the end of the Mahamanvantara.

5 My Return to Tibet, 1969 · ¶1370 · *also in Angels and Demons*

The whole of this ineffable legion of divine beings, all of these Elohim constitute, as an ensemble, the nameless, single God of the Tartesians, the authentic sublime Jupiter of ancient times...

6 The Three Mountains, 1972 · ¶2114

Among the most conservative Semite peoples, the most ancient god of light, El or flu, appears in the first chapters of Genesis in its plural and synthetic form, Elohim. God is not a particular human or divine individual. God is gods. He is The Army of the Word, The Great Word, The Word of St. John's Gospel, The Creator Logos, Perfect Multiple Unit.

7 The Secret Doctrine of Anahuac, 1974 · ¶652-653 · *also in The Demiurge Architect, The Solar Logos*

...all of these Elohim constitute, as an ensemble, the nameless, single God of the Tartesians

The Three Mountains, 1972 · ¶2114

If we truly want the perfect balance of psychic life, we must render homage to the Elohim (gods and goddesses of ancient times), and not to the anthropomorphic Jehovah whom Jesus the great kabir rejected.

8 The Secret Doctrine of Anahuac, 1974 · ¶708

The idolatrous cult to the anthropomorphic Jehovah in place of Elohim is clearly a powerful hindrance to the achievement of supra-normal states of consciousness.

9 The Secret Doctrine of Anahuac, 1974 · ¶709

Gnostic anthropologists, instead of sceptically laughing just as lay anthropologists do — at the representations of gods and goddesses of various Aztec, Mayan, Olmec, Toltec, Inca, Chibcha, Druid, Egyptian, Indian, Chaldean, Phoenician, Mesopotamian, Persian, Roman, and Tibetan pantheons,

we prostrate our selves to the feet of those divinities. In them, we recognise the Elohim-Creator of the Universe.

10 The Secret Doctrine of Anahuac, 1974 ·¶710

Part Two – The Two Ones, the Manifested One and the Unmanifested One

5 PASSAGES

1 Aelohim is the Unknowable and Unmanifested Divinity

Aelohim is the name of the Great Invisible, the Cosmic Common Eternal Father and Abstract Absolute Space. Entering his bosom is knocking on the Thirteenth Gate, and the least longing for a separate existence is enough to fall from it.

The name of the Great Invisible is Aelohim.

11 Pistis Sophia Unveiled, 1983 ·¶544

Let it be known, now and forever, that Aelohim is the Unknowable and Unmanifested Divinity.

12 Pistis Sophia Unveiled, 1983 ·¶545

Absolute perfection is needed in order not to fall from the bosom of Aelohim.

Pistis Sophia Unveiled, 1983 · ¶570

Knocking on the Thirteenth Gate is equivalent to entering the bosom of the Cosmic Common Eternal Father, whose Hebraic name is Aelohim.

13 Pistis Sophia Unveiled, 1983 ·¶561 ·*also in Ain, Ain Soph, Ain Soph Aur, The Treasury of the Light*

Aelohim is the Omnimerciful, the Cosmic Common Eternal Father, the Abstract Absolute Space.

14 Pistis Sophia Unveiled, 1983 ·¶567

Absolute perfection is needed in order not to fall from the bosom of Aelohim. Any longing, as insignificant as it could be for a separate existence or to be someone, is enough to cause one to be self-released from Aelohim and to fall under the reign of the Demiurge Creator.

15 Pistis Sophia Unveiled, 1983 ·¶570 ·*also in The Demiurge Architect, The Treasury of the Light, Yearning for the Being*

5 PASSAGES

11 Elohim is the Manifested One

Of the Two Ones, Aelohim is unmanifested and Elohim is manifested. Moses forbade images of the first but never of the second, and the Manifested Elohim is constituted by the Demiurge Creator.

THE TWO ONES

the Two Ones, the Manifested One and the Unmanifested One



Above, what may not be drawn; below, what may be: the two he names in passages 16 to 20. The figures below are only a sign.

We could not understand all the Mysteries of the Light if we would not know something about the Two Ones, the Manifested One and the Unmanifested One. Aelohim is the Unknowable and Unmanifested One.

16 Pistis Sophia Unveiled, 1983 ·¶2728-2729

Elohim is the Manifested One.

17 Pistis Sophia Unveiled, 1983 ·¶2730

Moses prohibited the molding of images of Aelohim.

Pistis Sophia Unveiled, 1983 · ¶2731-2732

Moses prohibited the molding of images of Aelohim. Yet, he never prohibited the sculpting or allegorizing of the Manifested Elohim.

18 Pistis Sophia Unveiled, 1983 ·¶2731-2732

Nevertheless, the Manifested One, the Knowable Elohim, can be allegorized or symbolized.

19 Pistis Sophia Unveiled, 1983 ·¶2734-2735

The Manifested Elohim is constituted by the Demiurge Creator of the Universe.

20 Pistis Sophia Unveiled, 1983 ·¶2736 ·*also in The Demiurge Architect*

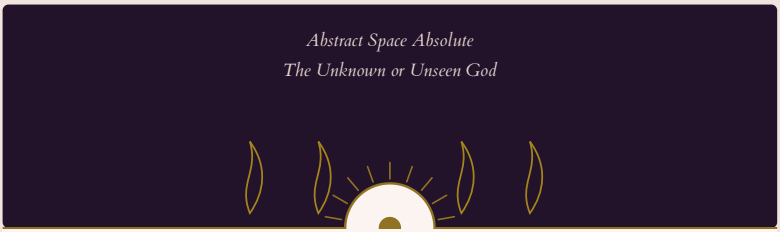
4 PASSAGES

III Elohim emerges from the Great Invisible

These passages trace the Manifested out of the Unmanifested: from the Unknown God the Elohim come forth at the dawn of every creation, emerging from the womb of Aelohim in order to create and create anew.

OUT OF THE WOMB OF AELOHIM

emerges from within the womb of Aelohim in order to create and create anew



from where the Elohim come forth in the dawn of any universal creation

Fohat, the Fire, the intelligent flames

The dark above is the Unknown God of passage 21; the dawn and its flames are the Elohim coming forth, as in passages 21 to 24.

The Supreme Gnostic Divinity can be manifest as Agnostos Theos, Abstract Space Absolute, The Unknown or Unseen God and The One Reality — from where the Elohim come forth in the dawn of any universal creation.

21 The Secret Doctrine of Anahuac, 1974 · ¶671-673

Elohim emerges from the Great Invisible.

22 Pistis Sophia Unveiled, 1983 · ¶536 · *also in The Intimate Christ, The Treasury of the Light*

Elohim is interpreted as a manifested God who emerges from within the womb of Aelohim in order to create and create anew.

Pistis Sophia Unveiled, 1983 · ¶539-540

Elohim is interpreted as a manifested God who emerges from within the womb of Aelohim in order to create and create anew.

23 Pistis Sophia Unveiled, 1983 ·¶539-540

Fohat, the Fire, the intelligent flames, emerge from within the bosom of Aelohim. The Cosmic Intelligence is the Fire, the Creators, the Ineffable Ones who emerge from within the womb of the Unknowable One in every Universe, in the beginning of the Dawn of Creation.

24 Pistis Sophia Unveiled, 1983 ·¶2738

Part Three – The Elohim created the Universe by virtue of the Verb

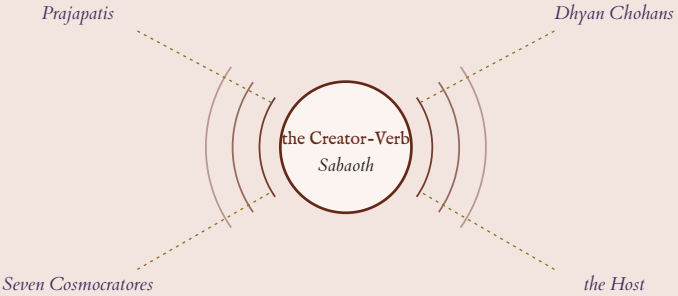
6 PASSAGES

1 Elohim is the Army of the Voice

Under many names, Prajapatis, Dhyan Chohans and the Seven Cosmocratores among them, the Elohim are called the Army of the Voice, Sabaoth in Hebrew, and the Creator-Verb. By the Verb and with the Verb they built the universe.

ONE HOST, MANY NAMES

Elohim is the Army of the Voice.



The Elohim created the Universe by virtue of the Verb, and with the Verb.

The names in passages 25 to 30 for one host, which creates by the Word.

12. The Elohim or Prajapatis of East India are the constructors of this universe.
13. These Elohim work within the blazing flames of the igneous rose of Nature, in accordance with the plans of the Lord Jehovah.

25 Igneous Rose, 1954 ·¶525

Christic Esoterism mentions the Seven Creator Spirits in front of the Throne of the Lamb. Therefore, it is important to clarify this matter and to place at once the cards over the table. These Seven Cosmocratores are the same Dhyan Chohans who clearly correspond to the Hebrew Elohim.

26 My Return to Tibet, 1969 ·¶1691-1692

In Hebrew, the Army of the Voice, the Host, or Creative Hostess of the Elohim, receives the name of Sabaoth.

27 Pistis Sophia Unveiled, 1983 · ¶383 · *also in The Solar Logos*

The Elohim created the Universe by virtue of the Verb, and with the Verb.

Pistis Sophia Unveiled, 1983 · ¶1880

Elohim is the Army of the Voice.

28 Pistis Sophia Unveiled, 1983 · ¶537 · *also in The Intimate Christ*

Elohim is the Creator-Verb.

29 Pistis Sophia Unveiled, 1983 · ¶538 · *also in The Intimate Christ*

The Elohim created the Universe by virtue of the Verb, and with the Verb.

30 Pistis Sophia Unveiled, 1983 · ¶1880 · *also in The Intimate Christ*

4 passages

11 Those emanations of perfect couples come to build the universe

With Valentin he describes the Creator Elohim as perfect couples, androgynes emanated from the unknowable Divinity. Each group that governs a solar system is found to be like a divine family.

After a lot of observation and experience, however, all of us brothers [and sisters] have verified the existence of something similar to a family in each group of the Elohim or Prajapatis who govern the various solar systems of our galaxy. It is this sense of cosmic association within each group of Elohim that makes them like ineffable, divine, sublime families.

31 The Buddha's Necklace, 1967 ·¶49

The thirty Aeons that emanated as couples from within the bosom of Aelohim are something different. They are the Cosmocreators or Creator Elohim.

32 Pistis Sophia Unveiled, 1983 ·¶589-590

> *They are the Cosmocreators or Creator Elohim.*
>
> Pistis Sophia Unveiled, 1983 · ¶589-590

And precisely Valentin –the founder of the Gnostic order of the Valentines– already presented your same point of view, that of the Elohim as perfect couples emanating from Agnostos Theos, that is to say, from the unknowable Divinity, from the unknowable Seity, which is the Absolute, or better said, the Absolute Abstract Space.

33 The Fifth Gospel, vol. 1B ·The Power of Conscious Faith ·*Second Chamber – Mexico City – 1977* ·¶1994 ·*also in Ain, Ain Soph, Ain Soph Aur, The Words He Uses*

Now, penetrating into the depths of what is the Absolute itself, is not possible by mere speculative reasoning, because it is beyond all possible speculation; but the Elohim do emanate from it, in perfect couples –says Valentin–. Those

emanations of perfect couples come to build the universe. They are the Cosmocrators, perfect androgynes, the creators of the universe.

34 The Fifth Gospel, vol. 1B · The Power of Conscious Faith · *Second Chamber – Mexico City – 1977* · ¶*1996* · *also in Ain, Ain Soph, Ain Soph Aur*

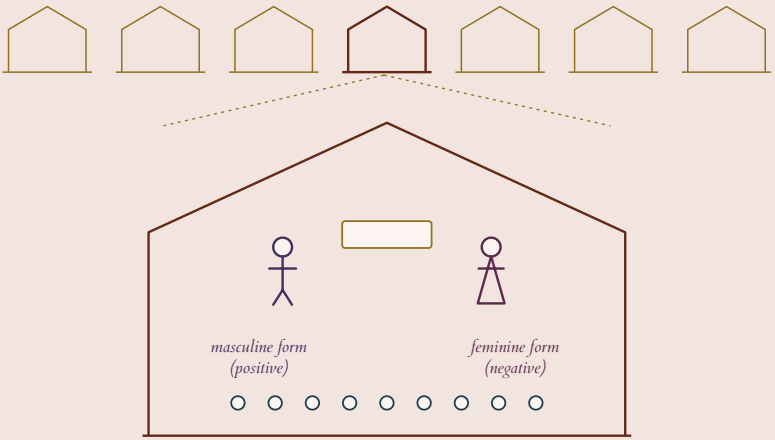
8 PASSAGES

III The seven temples of primitive chaos

Creation is shown as liturgy and as sexual work. In each temple of the Chaos one Elohim stands polarised as masculine, another as feminine, and the choir as the neutral force; the Elohim unfold as Father-Mother and fecundate chaotic matter so that a world can arise.

THE SEVEN TEMPLES

worked in the seven temples of chaos



The choir of the Elohim on the main floor of the temple represented the neutral force.

the Great Word fertilized the womb of the great Divine Mother

One of the seven temples opened out: the three forces as he places them in passage 36.

The Cosmocreators, the Army of builders of the aurora, the host of Elohim, The Third Logos, worked in the seven temples of chaos.

35 THE BUDDHA'S NECKLACE, 1967 · ¶9 · *also in Binah, The Holy Spirit*

Three forces are indispensable to all creation: the positive force, the negative force, and the neutral force. In front of the altar of the temple, one of the Elohim was polarized into masculine form (positive) and another one into feminine form (negative). The choir of the Elohim on the main floor of the temple

represented the neutral force. In this way, the order of these three forces was established in each of the seven temples of primitive chaos.

36 The Buddha's Necklace, 1967 · ¶10 · *also in The Eternal Mother Space, The Law of Polarities, The Laws of the Three and of the Seven*

Divine man sang; divine woman sang; the choir of the Elohim sang. The whole liturgy of the seven temples was sung, and the Great Word fertilized the womb of the great Divine Mother.

37 The Buddha's Necklace, 1967 · ¶11 · *also in The Eternal Mother Space, The Law of Polarities, The Solar Logos*

If we take into consideration that the Elohim are androgyny it is then clear that they had to polarize themselves at will in a Masculine, Feminine and Neutral form, in accordance with the Sacred Cosmic Common Triamazikamno.

38 Esoteric Treatise of Hermetic Astrology, 1967 · ¶80 · *also in The Law of Polarities, The Laws of the Three and of the Seven*

Divine man sang; divine woman sang; the choir of the Elohim sang.

The Buddha's Necklace, 1967 · ¶11

One must know how to understand this. Many, upon noting that the Third Logos divides into the Divine Mother Kundalini, or Shakti, who has many names, have thought that the Holy Spirit is feminine, and have thus been mistaken. He is masculine, but upon dividing into She, the first ineffable divine couple is formed; the Creator Elohim, the Kabir or Great Priest, the Ruach Elohim who according to Moses, cleansed the Waters at the beginning of the world.

39 Tarot and Kabalah, 1978 · ¶2547 · *also in Binah, The Holy Spirit, Whose Veil No Mortal Has Lifted*

When the Limbus Magnus emerged as a result of the differentiation initiated by the Cause Logos, immediately the Solar Logos, the Fire, entered into activity. It

had to be like that: the Elohim, splitting, became the Father-Mother. In a supreme creative union of him and her, of Osiris-Isis, the third emerged: the Kabir, the Fire, which fecundated that Magnus Limbus where the seed of this universe was. Matter was contained there in potential; that is the authentic "original proto-hyle", that is pro-matter; it was there in potential, waiting. And the Fire fecundated the Limbus Magnus and, then, lunar life entered again into activity. That proto-hyle came into existence.

40 The Fifth Gospel, vol. 1B · The Destruction of our Lunar Inheritance · *Third Chamber – Mexico City – June 1977* · ¶754 · *also in The Solar Logos*

Animals too, how do they reproduce? The worlds? Do you think that planet Earth did not arise from sex? It arose from sex! The Elohim had to make tremendous sexual works amid the chaos so that this Earth could arise from there; otherwise, it would not have arisen. Creative, sexual works. Of course, I do not explain that to you tonight because it would be extremely long; these are teachings of most-high Alchemy. In any case, I knew that class of works, that is why I talk about that.

41 The Fifth Gospel, vol. 1B · Lunar Psychism and Solar Psychism · *Second Chamber – Mexico City – 1976* · ¶971

Of course, the Elohim, who as a whole constitute Sabaoth –that Army of the Word– unfolded themselves in the form of the divine androgyne, but by unfolding themselves as male-female, they were sufficiently prepared to fecundate chaotic matter; that Isis and her Masculine Principle would then exercise a copulation of a chemical-metaphysical type to fecundate chaotic matter, it is also true!, to fecundate Svabhava, the Chaos.

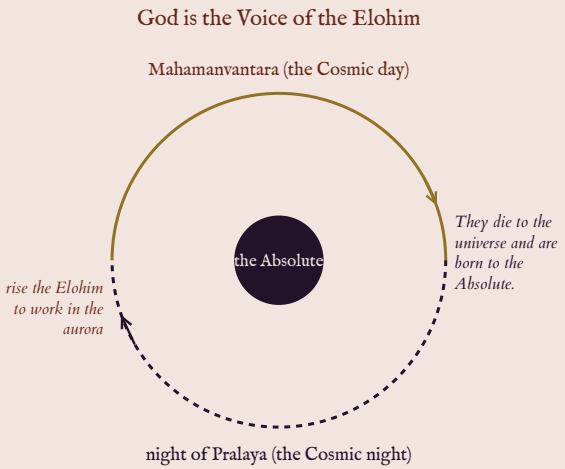
42 The Fifth Gospel, vol. 1B · The Metaphysical Value of Knowing How to Listen · ¶1542 · *also in The Eternal Mother Space, The Law of Polarities*

4 PASSAGES

IV God is the Voice of the Elohim

At the dawn of a Cosmic Day the Elohim rise from the Great Ocean to work and, when its night falls, must break every shackle to existence. The choir that opens the day is God, who dies to the universe and is born to the Absolute.

THE COSMIC DAY AND NIGHT



The Elohim rise at the dawn of the Cosmic Day and, at its night, return into the Absolute (passages 44 and 45).

48. When the Elohim or Glorious Dhyanis started to weave in the Loom of God, they cried with pain when contemplating the twilight of the Uncreated Light that seemed to sink as a frightful setting sun.

43 The Mysteries of Fire, 1955 ·¶260 ·*also in Barbelo, Barbelo: the Ocean of the Uncreated Light*

The Monad, the being, surges forth from within the Great Mother-Space. From within the Great Ocean rise the Elohim to work in the aurora of the Mahamvantara.

44 Esoteric Treatise of Hermetic Astrology, 1967 ·¶1045 ·*also in The Eternal Mother Space*

From within the Great Ocean rise the Elohim to work in the aurora of the Mahamvantara.

Esoteric Treatise of Hermetic Astrology, 1967 · ¶1045

God is the Voice of the Elohim, is the Choir of Masters who initiate the Mahamanvantara (the Cosmic day); that is God. When the night of Pralaya (the Cosmic night) comes, He ceases to exist for the universe. They die to the universe and are born to the Absolute. For this reason it can be said that God also dies. After the Cosmic night, in the new dawning of the Cosmic day, He arises once again from within the Absolute.

45 Tarot and Kabalah, 1978 ·¶1684 ·*also in Ain, Ain Soph, Ain Soph Aur, The Cosmic Night and Day, The Intimate Christ*

In the nightfall of the universe that sparkles within the infinite, the Elohim must break every shackle that in one or another way binds them to existence, thus, becoming radically liberated from all that is called mind, willpower and consciousness.

46 My Return to Tibet, 1969 ·¶390

Part Four – The Elohim (holy Gods) produced Man from themselves

9 PASSAGES

1 The Fathers or Pitris of humanity

Man was produced by the Elohim out of themselves, in their likeness, male and female. The Host symbolised by the hierogram IO is Adam-Kadmon and the first root races; when the Elohim left their forms, the superior elementals came to occupy them.

MAN FROM THE ELOHIM

The Elohim (holy Gods) produced Man from themselves (by modification), in their likeness

the Host of Elohim
the Fathers or Pitris of humanity

↓

The Protoplasmatic Root Race

↓

Androgynous

↓

Hermaphrodite

↓

divided into opposite sexes



the superior animal elementals, which occupied the vehicles or the discarded forms of Elohim

The steps as he gives them in passages 47 to 54, from the host of the Elohim to the sexes divided.

Let us remember that the Sexual Hierogram of "IO" corresponds to the Host of Elohim, the Fathers or Pitris of humanity.

47 The Solar Bodies, 1968 ·¶749

The Collective Host of Elohim (symbolized by the Sexual Hierogram of "IO") was reincarnated within The Three First Root Races in order to populate the world. They populated the world without the necessity of sexual intercourse,

because in those ancient times humanity was first Androgynous and later Hermaphrodite.

48 The Solar Bodies, 1968 · ¶770-771 · *also in The Root Races*

"My doctrine is not mine, but his that sent me." Listen to me, you must study in depth with your mind and your heart this revolutionary chapter of this 1968-1969 Christmas message. The Elohim (holy Gods) produced Man from themselves (by modification), in their likeness ... He (the collective Deity) created them (the collective humanity or Adam) male and female.

49 Runic Magic, 1969 · ¶998 · *also in The Root Races*

The Protoplasmatic Root Race from the Sacred Island (located in the Septentrion) was truly their first production. It was a tremendous transformation of themselves (the Elohim) and which was through themselves. These productions were pure spiritual existences. Behold here the Adam Sollus.

50 Runic Magic, 1969 · ¶999-1000 · *also in The Root Races*

> *Adam-Kadmon, the feminine-masculine being of Genesis* 1*, was the very same Host of the Elohim.*
>
> The Secret Doctrine of Anahuac, 1974 · ¶289

In his other aspect of Jove or Iod-Eve, he is the male-female Jehovah, collective androgynes of Elohim of the mosaic books, Adam-Kadmon of the kabbalist, the Ia-Cho or Inacho of the Anatolia who is also Dionysus, whose vibratory wave has become very intense with the entry of the Sun in the brilliant constellation of Aquarius...

51 The Three Mountains, 1972 · ¶707 · *also in Aquarius*

In this way, the multitude of the lords or Elohim Jupiter, are symbolised by the sexual hierogram of IO (iiiiii oooooo); it is clear that they have dozens of names

in each tongue and a hundred or even a thousand of myths for each of these names in the respective tongues.

52 The Three Mountains, 1972 ·¶2113

Adam-Kadmon, the feminine-masculine being of Genesis 1, was the very same Host of the Elohim. The superior eurhythmy of their bodies was then manifest.

53 The Secret Doctrine of Anahuac, 1974 ·¶289

Thus, this humanity, these tri-cerebral or tricentered bipeds properly said, were the superior animal elementals, which occupied the vehicles or the discarded forms of Elohim. They left, but they left the bodies –already divided into opposite sexes– for the superior elementals to occupy, and they occupied them; and as the superior elementals occupied them, they were distancing themselves, until they were gone.

54 The Fifth Gospel, vol. 1B ·**The Power of Conscious Faith** ·*Second Chamber – Mexico City – 1977* ·¶2000 ·*also in Elemental Magic*

Did some Elohim fall? It is true, and that is the angelic rebellion. Not all of them fell, but many of them did; and that is written in all mythologies: the rebellion of the angels, the fall. That is part of all the old religions of ancient times. Thus, the perfect hermaphrodite man was made in the image and resemblance of the Elohim.

55 The Fifth Gospel, vol. 1B ·**The Power of Conscious Faith** ·*Second Chamber – Mexico City – 1977* ·¶2001 ·*also in Angels and Demons*

5 PASSAGES

11 The sexual act was directed by the Elohim

Eden is presented as the home of the Elohim who govern the lunar forces of reproduction. In Lemuria couples united under their command without spilling the semen, and children were born by Immaculate Conception.

The matrimonies of Arcadia were Gnostic matrimonies. Then, the human beings were performing the sexual connubii under the commands of the Elohim, and as a sacrifice on the altar of matrimony, in order to provide bodies to the souls who needed to reincarnate. Fornication was completely unknown and there was no pain in giving birth.

56 The Revolution of Beelzebub, 1950 ·¶596

In Eden dwells an ineffable virgin who is related with the constellation of Virgo. This being works with the rays of the Moon; she is the Immaculate Conception. She is a Primordial Elohim of paradise. Those who return to Eden know her, because this pure Elohim governs the Immaculate Conception.

57 The Greater Mysteries, 1956 ·¶44-45

> *Eden is the depository of all the sexual forces from Nature.*
>
> Aztec Christic Magic, 1973 · ¶491

In the gigantic patios of ancient Lemuria, men and women united sexually in order to create. The sexual act was directed by the Elohim. The man and the woman withdrew before the spasm in order to avoid seminal ejaculation.

58 The Greater Mysteries, 1956 ·¶66 ·*also in The Root Races*

The Elohim only utilized one spermatozoon and one feminine gamete in order to create. A spermatozoon is so infinitesimal, so microscopic, that it easily escapes from our sexual glands without the need to spill the semen. This is how the Edenic man reproduces. This is how the children of Immaculate Conception

are born. This is the Immaculate Conception. Lucifer tempted man and man fell into temptation. Lucifer is a black magician with a bloody colored robe.

59 The Greater Mysteries, 1956 ·¶67-68

Eden is the depository of all the sexual forces from Nature. The Elohim, who govern the lunar forces related with the reproduction of all the living species, live in Eden. When a woman dies while in parturition of her child, she loses an opportunity as a reincarnating soul; nonetheless, this is a deceptive failure, since indeed she has performed a totally complete occult work. This can be proven by the mystics, the great illuminati, during the ecstasy.

60 Aztec Christic Magic, 1973 ·¶491 ·*also in Return and Reincarnation, The Mysteries of Life and Death*

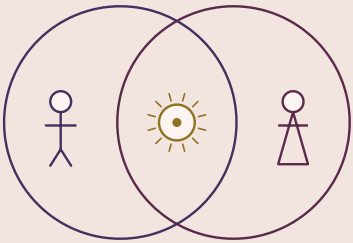
4 PASSAGES

III The Elohim are male and female

Androgynous and hermaphrodite, the Elohim are at once masculine and feminine. A man and a woman united in the Maithuna are said to reach that same male-female state.

MALE AND FEMALE

The Elohim are male and female.



a terribly divine Elohim

the hermaphroditic divine state of the Elohim

Elohim is both masculine and feminine.

Man and woman united, in the words of passages 61, 63 and 64.

The Elohim are male and female. The man and woman, sexually united during the supreme ecstasy of love, are really a terribly divine Elohim.

61 The Perfect Matrimony, 1950 ·¶88-89 ·*also in Love, The Law of Polarities*

114. The Elohim or Praja-patis are hermaphrodites.

62 The Mysteries of Fire, 1955 ·¶130

In the Maithuna, the man and woman assimilate each other, thus reaching the hermaphroditic divine state of the Elohim, the Teleios Antrophos.

The Buddha's Necklace, 1967 · ¶328-329

In the Maithuna, the man and woman assimilate each other, thus reaching the hermaphroditic divine state of the Elohim, the Teleios Antrophos.

63 The Buddha's Necklace, 1967 ·¶328-329

Elohim is both masculine and feminine.

64 Pistis Sophia Unveiled, 1983 ·¶549

☥ Part Five – The Interior Elohim is the Being of our Being

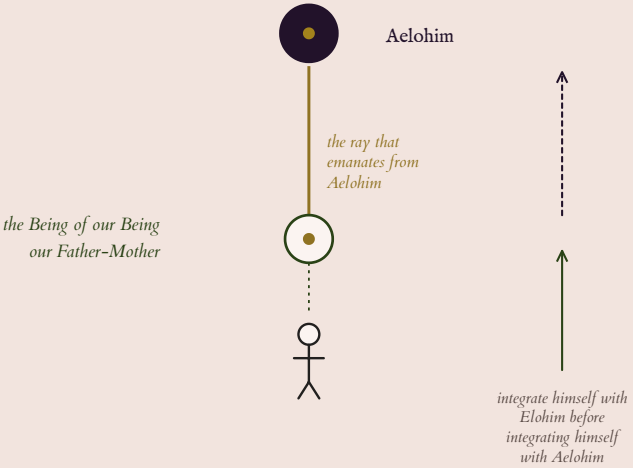
5 PASSAGES

1 Each one of us has his own Interior Elohim

Within each person is an Interior Elohim, the Being of our Being and our Father-Mother, a ray emanating from Aelohim. Integration with Elohim comes before integration with Aelohim.

WITHIN

Each one of us has his own Interior Elohim.



The ray and the order of the climb, as passages 65 to 69 give them.

Every Initiate must previously integrate himself with Elohim before integrating himself with Aelohim.

65 PISTIS SOPHIA UNVEILED, 1983 ·¶562 ·*also in The Treasury of the Light*

Each one of us has his own Interior Elohim.

66 PISTIS SOPHIA UNVEILED, 1983 ·¶563 ·*also in The Being Is the Being*

The Interior Elohim is the Being of our Being.

Pistis Sophia Unveiled, 1983 · ¶564

The Interior Elohim is the Being of our Being.

67 Pistis Sophia Unveiled, 1983 ·¶564 ·*also in The Being Is the Being*

The Interior Elohim is our Father-Mother.

68 Pistis Sophia Unveiled, 1983 ·¶565 ·*also in The Being Is the Being*

The Interior Elohim is the ray that emanates from Aelohim.

69 Pistis Sophia Unveiled, 1983 ·¶566

6 passages

11 Entrance or return to the Creator Hosts of the Elohim

The Elohim advise and help in the Great Work, each at his own specialty, and their abode is the Heaven of Jupiter. Self-knowledge opens the way back to their host, and the alchemist is made again in their image, male-female, God and Goddess.

We are always assisted by the Elohim in the Magisterium of Fire. They advise and help us.

70 Parsifal Unveiled, 1970 ·¶944

The Divine Love is characterized by multiple angelical services. Each Elohim works at his specialty. We can and should appeal to the angelical protection.

71 The Three Mountains, 1972 ·¶78

By developing very carefully this transcendental theme, we can solemnly deduce the following: the Heaven of Jupiter is the abode of the Elohim, Nirvana...

72 The Three Mountains, 1972 ·¶2115 ·*also in Chesed*

> ***...he is Elohim, God and Goddess at the same time.***
>
> The Fifth Gospel, vol. 1B · ¶2003

Self-knowledge and the realization of the realm of infinite possibilities grant our entrance or return to the Creator Hosts of the Elohim.

73 The Secret Doctrine of Anahuac, 1974 ·¶654

Now, placing ourselves in an aspect of a superior order, Genesis is part of Alchemy. While it is true that through Genesis the whole panorama of the universe was unfolded and developed, it is also true that the alchemist has to

work with that same Genesis and again be made in the image and resemblance of the Elohim, the moment the sixth day of Creation is reached.

74 The Fifth Gospel, vol. 1B · The Power of Conscious Faith · *Second Chamber – Mexico City – 1977* · ¶2002

One remains in the image and resemblance of Elohim when he has been swallowed by the Serpent and when that, in turn, has been devoured by the Eagle, when one has become a Quetzalcoatl, in the same male-female. Then he is an Elohim again, he is a perfect man who has been made in the image and resemblance of themselves; he is Elohim, God and Goddess at the same time. Is there any other question, brothers? You can ask.

75 The Fifth Gospel, vol. 1B · The Power of Conscious Faith · *Second Chamber – Mexico City – 1977* · ¶2003

How this was made. All fifty-two books were extracted (73,105 paragraphs, 2,157,671 words) and swept for the Elohim by name (Elohim, Aelohim, Alhim, and Eloah and Elohi beside them); the paragraph either side was taken where his sentence ran across. *Introduction to Gnosis* was left out, by the editor's ruling. That returned **261 candidate paragraphs in 30 books**. Every candidate was read **twice, by independent readers** working from a written brief. The two passes agreed on whether to print 95.8% of the time and on the class 91.6%. The 11 disagreements on printing were settled by the editor: most were whether a clear line was the clearest of several that say the same. 76 were judged printable; 1 of them, the same teaching said a second time, is kept at its fuller line, and the rest are printed here, carrying with them the paragraphs his sentences run into, so **75 passages are printed here**. The rest are recorded with the reason each was set aside.

What was set aside. 73 were conjurations and invocations that use the name, verses of Genesis he does not unveil, lists of names and headings. 35 named the Elohim only in passing while the line teaches something else: the elementals, the Spirit moving on the waters, the angels of a particular planet. 17 belong to other works: Solomon's conjurations, the planetary exorcisms and Elohim Gibor with his double (*Angels and Demons*, *The Law of Polarities*), and the elementals (*Elemental Magic*), and 13 were neighbours on another subject. 32 more were judged and not printed, most of them the same teaching said again, and 15 were judged the second halves of sentences begun in the paragraph before.

No sentence of his is cut in half. Each range was extended against the corpus until his sentence closed, and 15 ranges run over more than one paragraph.

37 passages also stand in a finished work, and every one is marked where it stands, the most in *The Intimate Christ*, *The Law of Polarities* and *The Solar Logos* (5 each). An overlap is allowed wherever the teaching needs it, so that a reader who comes to this one book has the whole of it. What is not allowed is an overlap a reader cannot see.

Checked against the source. Every passage was proved word for word against the raw text of its own book, and the printed text against the paragraphs it joins, with no failures. Four mends were made, and they are listed: three misread words in *Pistis Sophia Unveiled* ("arid" for and, twice; "Onmimerciful" for Omnimerciful), and words split by the scanner at a line end closed up where the corpus knows the whole word. Every other printed word stands as the source has it.

No editor's notes. The doctrine search over his passages and over every word of ours found nothing that ties the fire to anything but the couple's work. Where he speaks of the sexual act here, it is the couple's: in Lemuria under the Elohim, in the Maithuna, and in the alchemist made again in their image.

A work of Creation. Creation is a family of small books, each on one step in the making of a world, set in the order the making unfolds. The Elohim stand seventh in that order, after the First Mystery: the host through whom the Unknowable becomes a world. The family wears the rose sand of first dawn; this book's colour is the violet of the Heaven of Jupiter, their abode.