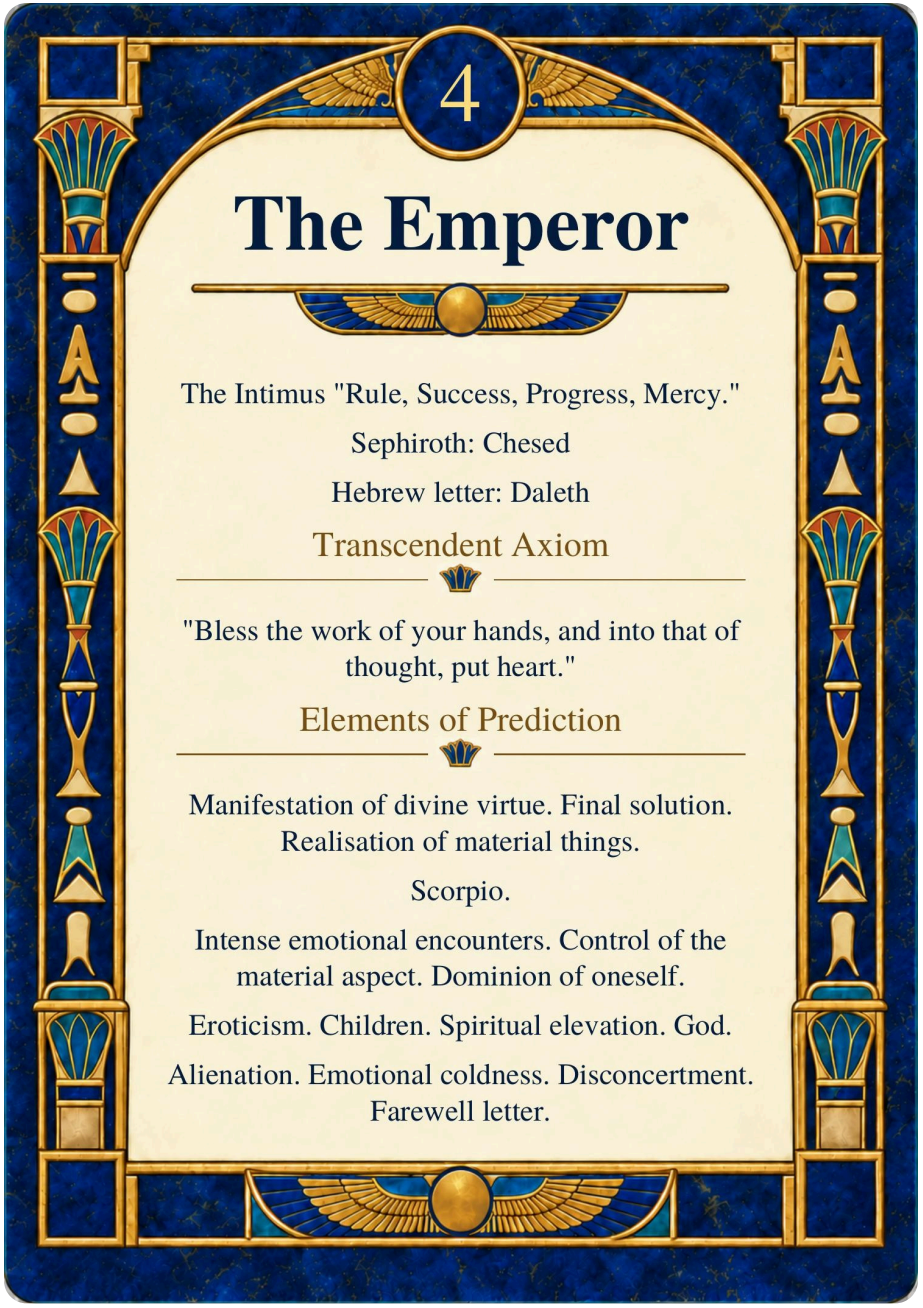

4
ד
The Emperor



The explanation card from the Mystery of the Fire card set. Its title line, Sephiroth, Hebrew letter and Transcendent Axiom follow his consulting chapter (Tarot and Kabalah, chapter 90) in another translation; its Elements of Prediction come from the card set, not from his books. His own lines are printed in Part Six.



The Emperor

Arcanum 4 · The Major Arcana · 4

"Arcanum 4 of the Tarot is the Holy and Mysterious Tetragrammaton."

118 PASSAGES 15 BOOKS 20 SECTIONS 7 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 fourth card of the Tarot: the Emperor seated on the Cubical Stone, the Serpent rising from his forehead, the Staff of Power in his hand. With this card, he says, *"the Being takes the Cross of Initiation upon his shoulders"*. The booklet follows the card first; then the number four and the Tetragrammaton, Iod-He-Vau-He; then the Cross of Initiation; then the four elements of Alchemy, the Sphinx, the four trials and the elementals; then the Logos and the Master, for *"every Logos is Triune"*; then the card in consulting; and last the practices he gives with it.

Of the name of four letters he says: *"Profound study of these four letters of the Eternal inevitably takes us to the Ninth Sphere."*

44 passages come from *Tarot and Kabalah*, 25 from the *Esoteric Course of Kabbalah* and 16 from the *Manual of Practical Magic*, among 118 passages from 15 books in 7 parts.

What is in it

Part One — The Hieroglyph of the fourth Arcanum of the Tarot

1 From the forehead of the Emperor projects the Serpent 4

2 The Being takes the Cross of Initiation upon his shoulders 4

Part Two — The holy and mysterious Tetragrammaton

3 The Cross with four points 5

4 This triad, plus the unity of life, is the holy four 12

5 The sacred name of the Eternal has 4 letters 8

6 The four circles represent the Tetragrammaton 8

7 The School of the Fourth Way is very ancient 6

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9 The Erotic Crucible of sexual alchemy 8

10 The Cross of Initiation is received in the Heart-Temple 4

Part Four — The four elements of Alchemy

11 The sulfur must fecundate the mercury of the secret philosophy 4

12 The four sacred animals of Alchemy 5

13 The neophytes were submitted to the four initiatic trials 4

14 The Magnum Opus would be impossible without the Elementals 7

Part Five — The Logos is the Sephirothic crown

15 Every Logos is Triune 4

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17 A new Master is born in the internal worlds 9

Part Six — Number 4 is the Emperor of the Kabalah

18 The four concordances exist in Arcanum number 4 7

Part Seven — Every alchemist must work with the Elementals of Nature

19 Light a fire and then vocalize the mantram INRI 3

20 Very profound meditation intelligently combined with sleepiness 4

THE MAP

Seven parts: the card, the Tetragrammaton, the Cross, the four elements, the Logos, consulting, and the practices

Tap a part to go to it.



The Hieroglyph of the fourth Arcanum of the Tarot

PART ONE · 8 PASSAGES



The holy and mysterious Tetragrammaton

PART TWO · 39 PASSAGES



The Cross of Initiation is phallic

PART THREE · 17 PASSAGES



The four elements of Alchemy

PART FOUR · 20 PASSAGES



The Logos is the Sephirothic crown

PART FIVE · 20 PASSAGES



Number 4 is the Emperor of the Kabalah

PART SIX · 7 PASSAGES



Every alchemist must work with the Elementals of Nature

PART SEVEN · 7 PASSAGES · 7 PRACTICES

Part One – The Hieroglyph of the fourth Arcanum of the Tarot

4 PASSAGES

I From the forehead of the Emperor projects the Serpent

The card is described figure by figure: the Serpent at the forehead, the crown of an asp, the hat of four points, the Staff of Power and the worked Cubical Stone. Elsewhere he adds that the Emperor's body forms a triangle and his crossed legs a cross, and he names the card Mercy and Chesed, the arcanum by which one comes to rule the world of will.

THE CARD



The painted card of the Mystery of the Fire card set, with his own description from passage I set beside each figure; every label is his.

From the forehead of the Emperor projects the Serpent, symbol of Mastery. The crown, formed of an asp - Thermuthis - belongs to Isis, our Particular Divine Mother Kundalini. Upon his head is a hat with 4 points, 4 angles, representing the 4 elements, the 4 gospels, the 4 vedas etc. The hat also represents the alembic, the receptacle, the sexual organs, the stove, the Muladhara Chakra, the spinal column, and the still, the brain. In his right hand he sustains the Staff of Power. He is seated upon the perfectly worked Cubical Stone, a product of the

previous arcana. Within the Stone is the cat, the fire. In the waters of life is found the Staff of Power, the vertebral colunm.

1 Tarot and Kabalah, 1978 ·¶144

The Hieroglyph of the fourth Arcanum of the Tarot is the Emperor. The Sovereign is shown forming a marvelous triangle with his body. The crossed legs of the Emperor form a Cross. This is truly the image of the Athanor of the Alchemists. The linking of the Cross with the Triangle is only possible by means of the potable gold—sacred fire—of Alchemy.

2 Esoteric Course of Kabbalah, 1969 ·¶199-201 ·*also in INRI and the Cross*

6. The Fourth Arcane is the EMPEROR of the TAROT, and it is just that you receive your shield, and that you hoist your flag, so that you rule the world of will.

3 Christ Will, 1959 ·¶318 ·*also in Tiphereth*

Chesed. Jupiter. The divine being. Atman, primitive hieroglyph: a breast. The fourth card of the Tarot. Mercy. The card of the Emperor.

4 Zodiacal Course, 1951 ·¶629 ·*also in Chesed, Sagittarius*

4 PASSAGES

11 The Being takes the Cross of Initiation upon his shoulders

With this arcanum the Cross of Initiation is laid on the shoulders. These passages name the persecution that meets whoever takes it up and point to the cross Quetzalcoatl and Jesus carried.

With the fourth Arcanum of the Tarot, the Being takes the Cross of Initiation upon his shoulders.

5 Esoteric Course of Kabbalah, 1969 ·¶202 ·*also in INRI and the Cross*

Those who resolve to cast on their shoulders the heavy cross of Initiation, will find themselves persecuted and even hated by the spiritualist brothers themselves, who live daily, talking about initiation. The spiritualist brothers who hate chastity, despise it because they are wolves dressed in sheepskin. They defend their beloved fornication with the most refined philosophies. When one talks to them about sexual magic, they immediately reject it because for them there is nothing more dear than fornication. If you, my brother, want to cast the heavy cross of initiation on your shoulders, do not let yourself be obstructed by the theories of those strayed souls. All those tenebrous beings crucified Christ.

6 The Greater Mysteries, 1956 ·¶397-398 ·*also in INRI and the Cross, Lust and Chastity, The Greater Mysteries*

> *This is the cross of the initiation that we must bear upon our shoulders.*
>
> The Mayan Mysteries, 1977 · ¶758

The intersection of the vertical phallus in the horizontal cteis forms a cross. This is the cross of the initiation that we must bear upon our shoulders.

7 The Mayan Mysteries, 1977 ·¶758 ·*also in INRI and the Cross*

Friends, the cross that Quetzalcoatl carries is formidable. That cross, that Tree of the Universe, contains the very secret of the doctrine of Quetzalcoatl. Let us think for a moment about the Vertical Lingam and the Horizontal Yoni.

Unquestionably, the insertion of the vertical Phallus inside of the proper Ectais makes a cross; the cross which Quetzalcoatl carries upon his shoulders, the cross which the Great Kabir Jesus also carries bound for Calvary, the magnificent cross of all ages.

8 For the Few, 1980 · ¶183 · *also in INRI and the Cross*

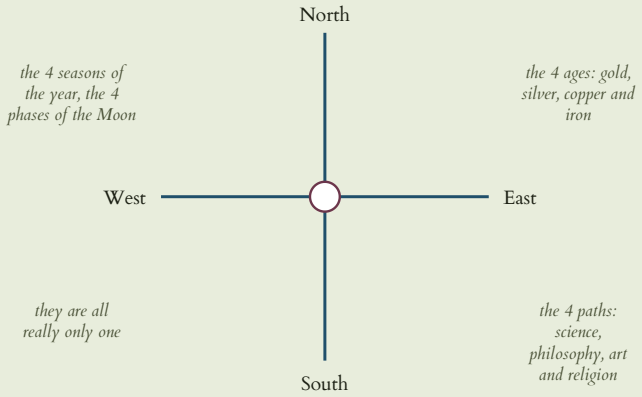
Part Two – The holy and mysterious Tetragrammaton

5 PASSAGES

1 The Cross with four points

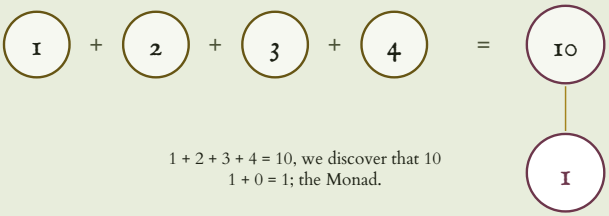
Four is first the Cross: cardinal points, ages, seasons, phases of the Moon and the four paths that are really one. The kabbalistic sum 1 + 2 + 3 + 4 returns to the Monad, the cubical stone is the base of the Great Work, and without the 4 there is no Self-Realisation.

THE CROSS WITH FOUR POINTS



What the four points of the Cross stand for, in passage 9.

FOUR RETURNS TO ONE



1 + 2 + 3 + 4 = 10, we discover that 10
1 + 0 = 1; the Monad.

TETRAGRAMMATON is the same as the Monad.

His kabalistic addition of the fourth Arcanum, passage 10.

We must understand that with its 4 points it symbolises the 4 cardinal points of the Earth: North, South, East and West; the 4 ages: gold, silver, copper and iron; the 4 seasons of the year, the 4 phases of the Moon, the 4 paths: science, philosophy, art and religion. In speaking of the 4 paths, we should understand that they are all really only one; this is the strait and narrow Path of the Razor's Edge, the Path of the Revolution of Consciousness. The Cross is a very ancient symbol, having been employed since the beginning in all religions, amongst all peoples, and it would be erroneous to consider it the exclusive emblem of one or another religious sect. When the Spanish Conquistadors reached the holy land of the Aztec they found the cross upon their altars.

9 Tarot and Kabalah, 1978 ·¶147 ·*also in INRI and the Cross*

If we make the following kabalistic addition of Arcanum 4: 1 + 2 + 3 + 4 = 10, we discover that 10 1 + 0 = 1; the Monad. TETRAGRAMMATON is the same as the Monad.

10 Tarot and Kabalah, 1978 ·¶161 ·*also in The Words He Uses*

The 4 also represents the 4 points of the Cross, which enclose the Mysteries of the Lingam-Yoni.

Tarot and Kabalah, 1978 · ¶2657

Arcanum number 4 is very interesting, it refers to the Cross with four points, the cubical stone which is the basis of the Great Work; that which must be carved.

11 Tarot and Kabalah, 1978 ·¶899 ·*also in INRI and the Cross*

It is the Chariot of the Ages which takes the form of the Celestial Man. The Monad finds expression by means of the Chariot; in it He travels. The 4 also represents the 4 points of the Cross, which enclose the Mysteries of the Lingam-Yoni. In the crossing of these two is found the key with which Self-Realisation is attained. The Monad Self-Realises by means of the Cross. Without the 4 there

is no Self-Realisation, the Law of the Ternaries which belongs to esoteric mathematics would be violated.

12 Tarot and Kabalah, 1978 ·¶2657 ·*also in INRI and the Cross, The Solar Bodies*

The god of sexual fire represents, unquestionably, one of the most ancient traditions of the Maya and the Nahua peoples. Like the sacred brazier used to light up the fire in the centre of the home and Aztec temple, he is the deity of the centre, directly related to the four cardinal points of the world. Thus, it is quite normal to find that the hierophants of the god of the flame have on them the mystical shape of the holy cross; this also decorated the incense burners, the tiemaiti (hands of fire) with which the priests incensed the holy gods.

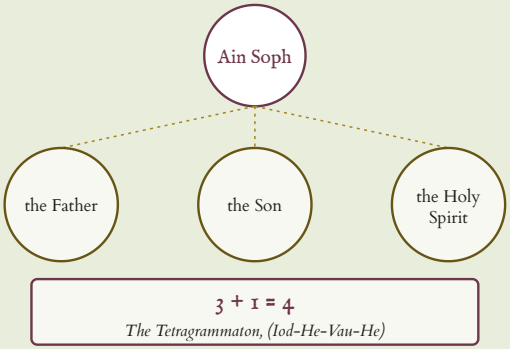
13 The Secret Doctrine of Anahuac, 1974 ·¶409-410 ·*also in INRI and the Cross*

12 PASSAGES

11 This triad, plus the unity of life, is the holy four

Father, Son and Holy Spirit emanate from the Ain Soph, and the three together with that unity make the Holy Four. Arcanum 13 and Arcanum 22, added kabbalistically, come back to the same four.

THE THREE AND THE ONE



being the Sacred resume of number 4

The three forces that come from Ain Soph, and the four they make with it, as passage 23 gives them.

The Crown of Life has three aspects; First, the Ancient of the Days, the Father; second, the very beloved Son of the Father; and third, the very wise Holy Spirit. Father, Son and Holy Spirit, the perfect triad within the unity of life. This triad, plus the unity of life, is the holy four; the four eternal carpenters, the four horns of the altar, the four winds of the oceans, the holy and mysterious Tetragrammaton whose mantric word is Iod He Vau He, the terrible name of the Eternal.

14 The Greater Mysteries, 1956 ·¶880

The holy Four, the Tetragrammaton, is symbolized by the four fangs of the Aztec virgin, the IOD HE VAU HE, the divine I Am. In Kabbalah, Kether is the Father, Chokmah is the Son and Binah is the Holy Spirit; this is the Sephirothic

Crown, the Crown of Life. This triad plus the unit is the holy Four, the holy and mysterious Tetragrammaton, the IOD HE VAU HE.

15 The Greater Mysteries, *1956* ·¶899 ·*also in Kether, The Words He Uses*

3 + 1 = 4. Three plus one equals four. Behold here the holy Tetragrammaton, the Dragon of Wisdom (the internal Christ) which emanated from the Mn Soph and which will return into the Ain Soph.

16 The Aquarian Message, *1960* ·¶1811 ·*also in The Intimate Christ*

The shining Dragon of Wisdom is the Crown of Life, it is that Ray which emanates from the INNER BEING, the Monad. The Shining Dragon of Wisdom is triune.

17 Logos, Mantram, Theurgy, *1959* ·¶41 ·*also in The Being Is the Being, The Words He Uses*

Juan had read that the Trinity within the Unit forms the Holy Four, the TETRAGRAMMATON. However, in spite of having read it, he had not fully comprehended it. With his understanding, he had only penetrated what the Trinity is, but something else was lacking. He wanted to complement that of the Holy Four!

18 Logos, Mantram, Theurgy, *1959* ·¶42-44 ·*also in The Words He Uses*

That atom is the AIN SOPH The Father, the Son, and Holy Sprit emanate from the atom. When the Great Cosmic Night arrives, the Shining Dragon of Wisdom of every man will be absorbed within the AIN SOPH. There you have the Trinity being absorbed within the Unit! That is the Holy Four, the Tetragrammaton of the Kabbalists!

19 Logos, Mantram, Theurgy, *1959* ·¶47 ·*also in Ain, Ain Soph, Ain Soph Aur*

The result is the Holy Four, the mysterious Tetragrammaton, the Iod He-Vau-He; Man, Woman, Fire and Water; Man, Woman, Phallus, Uterus.

Tarot and Kabalah, 1978 · ¶775-777

1 (Monad) + 3 (Trinity) = 4 (Tetragrammaton).

20 Tarot and Kabalah, 1978 ·¶773

Arcanum 22 added kabalistically gives us: 2 + 2 = 4 (Tetragrammaton).

21 Tarot and Kabalah, 1978 ·¶774

The result is the Holy Four, the mysterious Tetragrammaton, the Iod He-Vau-He; Man, Woman, Fire and Water; Man, Woman, Phallus, Uterus. You will now understand why Arcanum 22 is the Crown of Life. The Apocalypse says: "Fear not those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life." (Apocalypse 2.10) The prison is the prison of suffering and the ten days are the tribulations whilst you are submitted to the Wheel of Returns and karma.

22 Tarot and Kabalah, 1978 ·¶775-777 ·*also in Suffering*

From Ain Soph, which is a Super-divine atom within each of us, emanates the three divine forces; that of the Father, of the Son, and of the Holy Spirit, giving the final synthesis of: 3 + 1 = 4. The Tetragrammaton, (Iod-He-Vau-He); being the Sacred resume of number 4.

23 Tarot and Kabalah, 1978 ·¶946

The hair of the Ancient of Days has thirteen ringlets. If we add thirteen together we will have 1 + 3 = 4. One is the masculine principle, fire; two is the feminine principle, water; three is the Son of creation, plus the unity of life equals four. This is the holy Tetragrammaton. This is the name of the Eternal One: Iod He Vau He. The beard of the Ancient of Days has thirteen locks. This beard represents the hurricane, the four winds, the breath, the Word. The four winds are Iod He Vau He. The Ancient of Days is the goodness of goodness, the occult of the occult, the absolute mercy. The mantra PANDER permits us to reach the Ancient of Days. This is possible through profound meditation. In the world of Atziluth there exists a marvelous temple where the majestic presence of the Ancient of Days is shown to us. In order to self-realize the Ancient of Days within, we must totally perform the thirteenth arcanum within ourselves. We need a supreme death and a supreme resurrection.

24 Aztec Christic Magic, 1973 ·¶252 ·*also in Aztec Christic Magic*

The three profundities of the shining Dragon of Wisdom emanate from a mathematical point; this is the Ain Soph, the Inner Atomic Star that has forever shone upon us. The Holy Trinity emanated from this Inner Star; the three profundities will return and fuse with this Inner Star. The number 22 is added kabbalistically thus: 2 + 2 = 4. The Holy Three emanates from this Inner Star; the three, plus its Inner Star is the Holy Four, the mysterious "Tetragrammaton"—Iod He Vau He. With this we shall now comprehend why Arcanum 22 is the Crown of Life: "Be thou faithful unto death, and I will give thee a crown of life."

25 Esoteric Course of Kabbalah, 1969 ·¶871-872 ·*also in The Being Is the Being*

8 passages

III The sacred name of the Eternal has 4 letters

Iod, He, Vau, He are read as man, woman, phallus and uterus, or man, woman, fire and water. Studied deeply, these four words lead to the Ninth Sphere, to sex, and they also stand for the four elements and for the Being itself.

THE FOUR LETTERS

Iod	He	Vau	He
Iod is man.	He is woman.	Vau is the phallus.	He is the uterus.
Alternatively we can say:			
Iod is man.	*He is woman.*	*Vau is the fire.*	*He is the water.*

The four letters of the name with the two readings he gives in passage 32.

Revelation 9: 13 to 21: "And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God." This golden altar is the man, the woman, the fire and the water: IOD HE VAU HE. The altar of God is nature.

26 The Aquarian Message, 1960 ·¶964

The masculine and feminine principles conjoin in the Holy and mysterious Tetragrammaton; an esoteric name which must not be spoken in vain and which has a relationship with the letters of the name of the Eternal in Hebrew.

27 Tarot and Kabalah, 1978 ·¶844-845 ·*also in The Law of Polarities, The Priestess*

Arcanum 4 of the Tarot is the Holy and Mysterious Tetragrammaton.

28 Tarot and Kabalah, 1978 ·¶907

The sacred name of the Eternal has 4 letters: Iod, He, Vau, He. IodHe Vau He – ManWoman Phallus Uterus – Man Woman Fire Water

29 Tarot and Kabalah, 1978 ·¶908-914

Deeper still, we find our Being, the most complete Divinity.

Tarot and Kabalah, 1978 · ¶945

They are the 4 words which lead us to the Ninth Sphere, to sex, to the Forge of Cyclops, to the famous fiery forge of Vulcan, in order to raise the Sacred Serpent of our Magical Powers and carry it to the heart, thus receiving the Sacred Cross of Initiation in the Temple of the Divine Mother. The number 4 also represents the 4 physical elements and the 4 elements of the Alchemy.

30 Tarot and Kabalah, 1978 ·¶915 ·*also in INRI and the Cross*

In the words Iod-He-Vau-He, we find the mystery of the Tetragrammaton (Holy 4), the four words, the four elements. Deeper still, we find our Being, the most complete Divinity.

31 Tarot and Kabalah, 1978 ·¶945 ·*also in Elemental Magic*

Iod is man. He is woman. Vau is the phallus. He is the uterus. Alternatively we can say: Iod is man. He is woman. Vau is the fire. He is the water.

32 Esoteric Course of Kabbalah, 1969 ·¶160-168

Profound study of these four letters of the Eternal inevitably takes us to the Ninth Sphere—Sex. We must raise our serpent up through the medullar canal, taking it to its sanctuary in the heart.

33 Esoteric Course of Kabbalah, 1969 ·¶169

8 passages

IV The four circles represent the Tetragrammaton

On Mayan stelae and altars he reads four faces, four lines, four circles and four figures as the trinity within the unity of life. The foursquare city of the Apocalypse recalls the same holy four, without which the new Jerusalem cannot be built.

We see four faces in this stela, which is how the Tetragrammaton is represented.

34 The Mayan Mysteries, 1977 ·¶295-296

Pay attention to wisdom, and never, ever forget that each one of us is the final outcome of the distinct unfoldments of the Tetragrammaton.

35 The Mayan Mysteries, 1977 ·¶309

These lines and the vertical line indicate the Holy Tetragrammaton [יהוה[.

36 The Mayan Mysteries, 1977 ·¶659

The trinity within the unity of life has been always represented by the four lines. The Kabbalists called this Tetragrammaton. The name of the Eternal One has four letters: יהוה Iod, Hei, Vav, Hei.

37 The Mayan Mysteries, 1977 ·¶668

> *...each one of us is the final outcome of the distinct unfoldments of the Tetragrammaton.*
>
> The Mayan Mysteries, 1977 · ¶309

Above is a series of lines that, as we previously stated, symbolize the mercury of secret philosophy. Four circles also appear that not a single anthropologist could have understood, and that also appear in Mexico, Peru, the East, Mesoamerica,

Yucatan, etc. It is clear that the four circles represent the Tetragrammaton, and serve in order for us to remember the trinity within the unity of life.

38 The Mayan Mysteries, 1977 ·¶730

We can appreciate four figures; one of them is a little disfigured. Among the Mayans the existence of the four is always affirmed: the unknowable Adi-Buddha, and the three forces of creation, meaning the trinity within the unity of life. Thus, very clearly in this altar we see the Tetragrammaton.

39 The Mayan Mysteries, 1977 ·¶895

We have reached the square of the circle and the perpetual movement. The city is situated and placed in a square. This reminds us of the holy and mysterious Tetragrammaton, the holy four.

40 The Aquarian Message, 1960 ·¶1808

To edify the new Jerusalem without the holy four is impossible.

41 The Aquarian Message, 1960 ·¶1814

6 passages

v The School of the Fourth Way is very ancient

The Fourth Way walks with balance in science, philosophy, art and religion and informs all three brains. He corrects Gurdjieff and Ouspensky, who confused the Kundalini with the Kundartiguador and left out the key of the solar bodies.

Speaking about the School of the Fourth Way, we find that Gurdjieff, Ouspensky and Nicoll, have expounded that which they know, but the exposition contains many defects. For example: Gurdjieff commits the error of confusing the Kundalini with the abominable Kundartiguador organ, and Ouspensky commits the same error. We must not forget that there is that blind Fohatic force which has people hypnotised, but that it has nothing to do with the Kundalini. The Kundartiguador is the lunar fire. The bible speaks of the 44 fires, but one only can speak of two great fires: Kundalini and Kundartiguador. The first is the Pentecostal Fire, the ray of Vulcan ascending the spinal column; the positive fire which crystallises in worlds and suns. Its antithesis is the Kundartiguador, the negative fire which crystallises in those psychic aggregates, those screaming and troublesome I which we carry within. They are negative crystallisations which have people submerged in the unconscious.

42 Tarot and Kabalah, 1978 ·¶900-901 ·*also in Awakening, Fascination, The Kundabuffer, The Sleep of the Consciousness, The Two Serpents*

Gurdjieff also commits the error of saying nothing about the lunar bodies which everyone has, and only says that we must transform the Being and fabricate the Solar Bodies. Ouspensky speaks about the second birth, but his teachings are incomplete. The Solar Bodies are first fabricated in the ninth Sphere, attaining the second birth; but neither Gurdjieff nor Ouspensky give the key.

43 Tarot and Kabalah, 1978 ·¶902 ·*also in The Solar Bodies*

The School of the Fourth Way is very ancient; comes from archaic lands; is the basis of the great Mysteries. One finds it alive in Gnosticism, in the religions of the Egyptians, Lemurians, Atlanteans, Phoenicians etc.

44 Tarot and Kabalah, 1978 ·¶903 ·*also in The Words He Uses*

In Science, Philosophy, Art and Religion we must walk with balance.

Tarot and Kabalah, 1978 · ¶904

The path must be travelled by that Fourth Way. In Science, Philosophy, Art and Religion we must walk with balance.

45 Tarot and Kabalah, 1978 ·¶904

Previously, in the art of the theatre, the three brains of the individual were informed; the motor, emotional and intellectual. Today schools only give information to the intellectual brain; and unhealthy mental states and neurosis are due to this. By balancing the three brains, mental disequilibrium is avoided.

46 Tarot and Kabalah, 1978 ·¶905 ·*also in The Centres of the Human Machine*

Science is contained within the whole Cosmos; it exists even when the sciences may not exist.

47 Tarot and Kabalah, 1978 ·¶906

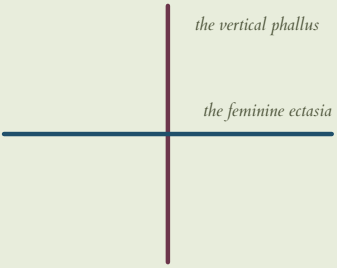
Part Three – The Cross of Initiation is phallic

5 PASSAGES

1 Insertion of the vertical phallus into the horizontal uterus forms the Cross

The cross is formed by the union of phallus and uterus, and it has the power to create. Its four points are science, philosophy, art and mysticism, and the mysteries of sex taught by Quetzalcoatl are held in it.

THE CROSS OF INITIATION



The Cross of Initiation is phallic

It is the Cross of Initiation which we must take upon our shoulders.

The Cross of Initiation as passage 49 gives it.

The latter is phallic. Insertion of the vertical phallus into the horizontal uterus forms the Cross. The Cross has the power to create. There cannot be creation without the sign of the Holy Cross. Animal species are crossed, atoms and molecules are crossed to perpetuate life.

48 The Perfect Matrimony, 1950 ·¶189 ·*also in INRI and the Cross*

ESOTERIC MEANING OF THE ARCANUM The Cross has 4 points. The Cross of Initiation is phallic; the insertion of the vertical phallus in the feminine ectasia forms the Cross. It is the Cross of Initiation which we must take upon our shoulders.

49 Tarot and Kabalah, 1978 ·¶145-146 ·*also in INRI and the Cross*

The mysteries of sex are transcendental and they are in the cross.

For the Few, 1980 · ¶145

This was also why a sacred place in Greek homes, the interior aisle separating all rooms from those of the guests, was called Chalcidicean. This can also be appreciated in Vitruvius' De Architectura, Procopius' De Aed Becchi '5 Del Calcidio et Della Cripta Di Eumachia, and other treatises on construction where the history of this crossing or effective and symbolic Tao was linked to the duties which hospitality imposed to men. The insertion of the vertical phallus in the horizontal uterus makes a cross; anyone can verify this.

50 The Secret Doctrine of Anahuac, 1974 ·¶403 ·*also in INRI and the Cross*

Unquestionably, the Tree of the Universe is highly symbolic. Let us remember the "Erotic Greek." There is no doubt that the formal ectais (feminine uterus), properly connected with the vertical phallus (masculine phallus), makes a cross. The four points of the cross are: Science, Philosophy, Art, and Mysticism.

51 For the Few, 1980 ·¶142-143 ·*also in INRI and the Cross*

As long as we are ignorant of the mysteries of the Aztecs, the Zapotecs, the Toltecs, etc., it will be impossible to truly achieve within ourselves the integral fusion of the spirit with the soul. The mysteries of sex are transcendental and they are in the cross. I repeat: the insertion of the vertical Lingam into the formal ectais forms a Cross. The mysteries of sex were taught by our Lord Quetzalcoatl. He was truly incarnated. He became a living man and was not merely an historical personage.

52 For the Few, 1980 ·¶145 ·*also in INRI and the Cross*

8 PASSAGES

11 The Erotic Crucible of sexual alchemy

Cross and crucible share one root, and in that crucible the ego dies and the Phoenix is reborn. The S and the Tau show that only the crossing of lingam and yoni without the orgasm awakens the Kundalini; the swastika and the quadrature of the circle show the same cross in movement.

The Sign of the Cross, the sublime monogram of Christ our Lord, the Cross of Saint Andrew and the miraculous key of Saint Peter, are marvellous replicas which are of equal alchemistic and kabalistic value. It is then, the sign which can assure victory to those who labour in the Great Work.

53 TAROT AND KABALAH, 1978 ·¶148 ·*also in INRI and the Cross*

The sexual Cross, the living symbol of the crossing of the Lingam-Yoni, has the unmistakable and marvellous mark of the 3 keys employed to immolate the ChristMatter, a reflection of the 3 purifications by iron and by fire, without which Our Lord would not have been able to achieve the Resurrection.

54 TAROT AND KABALAH, 1978 ·¶149-150 ·*also in INRI and the Cross, The Intimate Christ, The Resurrection and Easter*

The Cross is an ancient hieroglyphic which is alchemical, from crucible (creuset), which in the French was previously cruzel, crucible, croiset. In Latin, crucibulum (crucible), had as its root crux, cruxis, (cross). All this clearly invites us to reflect.

55 TAROT AND KABALAH, 1978 ·¶151 ·*also in Alchemy, INRI and the Cross*

It is in the crucible where the materia prima of the Great Work suffers with infinite patience the passion of the Lord. In the Erotic Crucible of sexual alchemy the “ego” dies and the “Phoenix Bird” is reborn from amongst the self same ashes: INRI, “In Necis Renascor Integer”; “In death reborn pure and intact”.

56 TAROT AND KABALAH, 1978 ·¶152 ·*also in Alchemy, INRI and the Cross, Patience and Serenity, The Resurrection and Easter, The Three Factors*

That perpetual motion is only possible by means of the sexual force of the Third Logos.

Tarot and Kabalah, 1978 · ¶158

If we reflect very seriously on that intimate relationship which exists between the "S" and the "TAU", Cross or "T", we arrive at the logical conclusion that it is only by means of the crossing of the "Lingam-Yoni" (phallus-uterus) with the utter exclusion of physiological orgasm, that we can awaken "Kundalini", the Igneous Serpent of our Magical Powers.

57 Tarot and Kabalah, 1978 ·¶154-155 ·*also in INRI and the Cross*

In the Nahuatl and Maya conception of things the Sacred "Swastika" of the Great Mysteries was always defined by the cross in movement; which is the Nahuatl "Nahuiollin", the sacred symbol of Cosmic Movement. The two possible directions of the Swastika clearly represent the masculine and feminine, positive and negative principles of nature. Two Swastikas, one in each direction and perfectly superimposed form without doubt the Cross Potent, and represent in this sense, the erotic conjunction of the sexes. According to the Aztec legend it was a couple, a man and a woman who invented Fire; this is only possible with the Cross in movement: INRI; "Ignis Natura Renovatur Integra" "Fire incessantly renews nature".

58 Tarot and Kabalah, 1978 ·¶156-157 ·*also in INRI and the Cross, The Law of Polarities*

The Cross also reveals the "Quadrature of the Circle", the key of perpetual motion. That perpetual motion is only possible by means of the sexual force of the Third Logos. If the energy of the Third Logos stopped flowing in the universe, perpetual motion would cease and there would be a cosmic breakdown. The Third Logos organises the fundamental vortex of all that is

born in the universe and the infinitesimal vertex of the very last atom of any creation.

59 Tarot and Kabalah, 1978 ·¶158

The sexual connection of the phallus with the uterus forms a cross. The Kundalini, the magic 'S', the snake, is found intimately related with that Cross or Tau.

60 Parsifal Unveiled, 1970 ·¶893 ·*also in INRI and the Cross*

4 passages

III The Cross of Initiation is received in the Heart-Temple

Each of these short passages places the reception of the Cross in the temple of the heart, where the Mother has her sanctuary. One asks the student to learn to think with the heart.

The cross of initiation is given to us in the heart-temple.

61 Zodiacal Course, 1951 · ¶350 · *also in INRI and the Cross*

These four elements form the Cross of Initiation. You must know that the Cross of Initiation is received in the Heart-Temple.

62 The Aquarian Message, 1960 · ¶1819 · *also in Elemental Magic, INRI and the Cross, The Heart Temple*

The sanctuary of the Mother is located in the heart.

The Mayan Mysteries, 1977 · ¶678

It is Urgent to learn to think with the heart, to deposit the mind in the Heart Temple. The Cross of Initiation is always received in the marvelous Temple of the Heart.

63 Esoteric Treatise of Hermetic Astrology, 1967 · ¶287 · *also in INRI and the Cross, The Heart Temple*

The cross of initiation is received in the heart temple. The magnetic center of the Father is located between the eyebrows. The sanctuary of the Mother is located in the heart.

64 The Mayan Mysteries, 1977 · ¶678 · *also in INRI and the Cross, The Heart Temple*

Part Four – The four elements of Alchemy

4 PASSAGES

I The sulfur must fecundate the mercury of the secret philosophy

Salt, sulfur, mercury and Azoth are the four of Alchemy. Fire must fecundate the water so that the salt, the man, is regenerated, and the key lies in the Lingam-Yoni.

THE FOUR OF ALCHEMY

Earth	Fire	Water	Air
Salt	Sulphur	Mercury	Azoth

the fire must fecundate the water so that man may regenerate, Self-Realise.

His table of the four elements and the four of Alchemy, in passage 68, with the line that follows it.

The four points of the cross symbolize: water and earth, fire and air; spirit and matter, movement and repose. The four elements of alchemy are Salt, Sulfur, Mercury, and Azoth.

65 The Mayan Mysteries, 1977 · ¶679 · *also in Elemental Magic, INRI and the Cross*

Remember, beloved disciple, the four elements of Alchemy are: salt, mercury, sulfur, and quicksilver. The salt is matter. The mercury is the ens seminis. The quicksilver is the mysterious ray of light of the Kundalini. It is also the Azoth.

66 Esoteric Course of Kabbalah, 1969 · ¶171

...the fire must fecundate the water so that man may regenerate, Self-Realise.

Tarot and Kabalah, 1978 · ¶916-922

The sulfur must fecundate the mercury of the secret philosophy for the salt to be regenerated. Only thus shall we be able to write the book of Azoth. “If you want Initiation, write it upon a staff.” The key of our liberation is found in the Lingam-Yoni.

67 Esoteric Course of Kabbalah, 1969 ·¶172

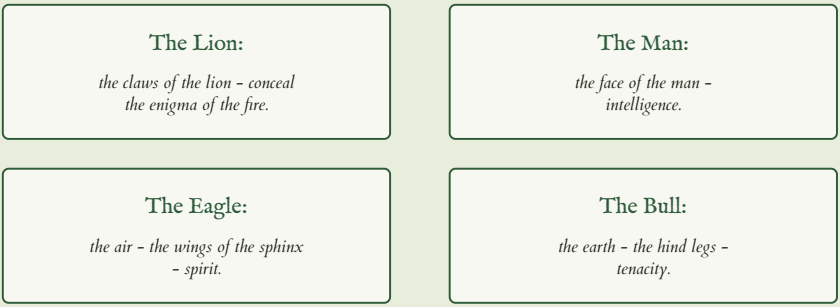
Earth Fire Water Air - Salt Sulphur Mercury Azoth The old Alchemists said that the Sulphur had to fecundate the Mercury of secret philosophy in order for the salt to regenerate. That is, that the fire must fecundate the water so that man may regenerate, Self-Realise.

68 Tarot and Kabalah, 1978 ·¶916-922

5 PASSAGES

II The four sacred animals of Alchemy

Lion, man, eagle and bull hide fire, intelligence, air and earth, and the four Gospels carry the same signs. He also recounts meeting the elemental of the sphinx, its feet heavy with mud.



The four sacred animals as he reads them in the Sphinx, passage 69.

We also find in this Arcanum the secret of the sphinx, and we are reminded of the four sacred animals of sexual alchemy. The Lion: The Man: The Eagle: The Bull: the claws of the lion - conceal the enigma of the fire. the face of the man - intelligence. the air - the wings of the sphinx - spirit. the earth - the hind legs - tenacity.

69 Tarot and Kabalah, 1978 ·¶923-931

These are the representative values of the sphinx; the four elements of Solar Alchemy. We need the tenacity of the bull and the wings of the spirit.

70 Tarot and Kabalah, 1978 ·¶932 ·*also in Diligence, Elemental Magic*

We need the tenacity of the bull and the wings of the spirit.

Tarot and Kabalah, 1978 · ¶932

The sphinx speaks to us of the Great Work which is realised with the four elements. On a certain occasion, I met with the elemental of the sphinx; it is a marvellous elemental. Its feet were heavy with mud; it blessed me, and I said to it: "I now understand why your feet are heavy with mud, because of this Age of Kali Yuga".

71 Tarot and Kabalah, 1978 ·¶933 ·*also in Elemental Magic*

The four sacred animals of Alchemy are: the Lion, which conceals the enigma of the Fire; the Man, who represents the Mercury of the Secret Philosophy; the Eagle, which indicates to us the Air; the Bull, which symbolizes the Earth. The Sphinxes of Egypt and Ezekiel possess the sacred symbolism of the four animals of Alchemy.

72 Esoteric Course of Kabbalah, 1969 ·¶174

The Gospel of Mark is symbolized by a Lion (fire). The Gospel of Matthew is represented by a Young Man (water). The Gospel of John is represented by an Eagle (air). The Gospel of Luke is symbolized by a Bull (earth). The Four Gospels symbolize the four elements of Nature and the consummation of the Great Work, the Magnum Opus.

73 Esoteric Course of Kabbalah, 1969 ·¶179 ·*also in Elemental Magic*

4 PASSAGES

III The neophytes were submitted to the four initiatic trials

The old sanctuaries were entered through a hidden opening, as Eden is entered through sex. There the neophytes passed the trials of fire, air, water and earth, which are now verified in the internal worlds and require meditation.

Water contained at the bed of seas, rivers and oceans, heated up by the fire of the sun, is transformed into clouds that rise up to the sky, and after a certain time of digestion they are converted into thunder and lightning. This same process is repeated in the sexual laboratory of the Alchemist. Our motto is Thelema, which is Willpower. The entrance to the ancient archaic temples was commonly a hole or opening hidden at some mysterious place in a thick forest. We departed from Eden through the door of sex. Only through that door can we return to Eden. Eden is sex itself. Sex is the difficult, straight and narrow doorway that leads to the light.

74 ESOTERIC COURSE OF KABBALAH, *1969* ·¶175 ·*also in Christ Will*

In the solitude of those mysterious sanctuaries, the neophytes were submitted to the four initiatic trials. The tests of the fire, air, water and earth always defined the various purifications of the neophyte. These sanctuaries of mysteries were commonly found located at the foot of some volcano. The disciples fell senseless to the ground. At that time the Hierophant took the students out of their physical bodies, and in the astral body he took them to the depths of the sanctuary. He then taught them the great mysteries of life and death. The volcanic emanations of the earth produced that state of suspended animation. In the Gnostic Lumisials some disciples fall into that status of suspended animation. The ceremony of the carrying of the cross, such as you are accustomed to in the Gnostic Lumisials, serves to humbly confirm any esoteric internal Initiation. Each one of the seven bodies of man must be crucified and stigmatized. Every student of Kabbalah must familiarize oneself with the elements of the fire, air,

water and earth. Man is still not the King of Nature. However, he is called to be a King and Priest after the Order of Melchizedek.

75 Esoteric Course of Kabbalah, 1969 · ¶176-177 · *also in INRI and the Cross*

These tests are for all men and women.

Tarot and Kabalah, 1978 · ¶937

The neophytes are submitted to the 4 initiatic tests which are verified in the internal worlds. Man is still not king of nature, but he is called to be so after the order of Meichizedek.

76 Tarot and Kabalah, 1978 · ¶936

The disciple must be tested in the 4 elements. In order to examine him he is submitted to the test in the 49 regions of thought. These tests are for all men and women. It can assist one to have pure thoughts, but this is not all, meditation is necessary.

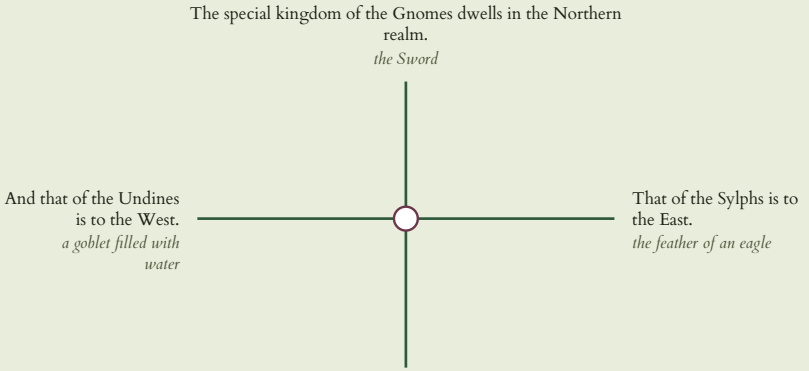
77 Tarot and Kabalah, 1978 · ¶937

7 PASSAGES

IV The Magnum Opus would be impossible without the Elementals

Salamanders, undines, sylphs and gnomes each have a part in turning the lead of the personality into gold along the spinal column. The section gives the conduct that opens the elemental paradises, the instruments that command each kind, and their four realms set as a cross.

THE FOUR KINGDOMS



These four elemental hierarchies form a cross.

Where each elemental kingdom dwells (passage 84) and what commands it (passage 83).

It is necessary for the student to familiarize oneself with all of the elemental creatures of the four elements. The Salamanders live in the fire. The Undines and Nereids live in the water. The Sylphs live in the air. The Gnomes live in earth.

78 Esoteric Course of Kabbalah, 1969 ·¶178 ·*also in Elemental Magic*

Every Hierophant of Nature becomes King of the Elementals. If you want to be granted entrance into the Elemental Paradises of Nature, do not kill! Do not eat

meat of any kind! Do not drink wine that contains alcohol! Be vegetarian! Do not ever destroy a plant or a flower. Respect all forms of life. You only need two things in life: Wisdom and Love. Thus you shall have happiness, peace and abundance. "Be perfect as your Father is perfect." The Initiate must work with the elementals of the central mountain range. That central mountain range is the spinal medulla. The materia prima of the Great Work of the Father is the ens seminis; you know this.

79 Esoteric Course of Kabbalah, 1969 ·¶180 ·*also in Elemental Magic, Temperance*

Your creative organs are the sacred vessel, and the muladhara chakra is the furnace. The spinal cord is the chimney. The brain is the distillery. When we work in the laboratory of the Third Logos, it is necessary to transmute the lead of the personality into the gold of the spirit. The Great Work cannot be consummated without the cooperation of the Elementals.

80 Esoteric Course of Kabbalah, 1969 ·¶181-182

The Great Work cannot be consummated without the cooperation of the Elementals.

Esoteric Course of Kabbalah, 1969 · ¶181-182

The Gnomes or Pygmies are the great alchemists that transmute the lead into gold. They reduce the metals to semen, and then transmute it into the pure gold of the spirit. This labor would be impossible if the Undines did not obey, or if the Salamanders of the fire did not fecundate the voluptuous Undines. Without the fire, the tempting Undines can only lead us to shipwrecked failure. Odysseus, the astute warrior, conqueror of citadels, had to be tied to the mast of a ship in order to escape the danger of falling into the sea, seduced by the sexual beauty of the Undines. The ancient Gnostics stated, "You will all be gods if you leave Egypt and cross the Red Sea" (the ocean of temptations).

81 Esoteric Course of Kabbalah, 1969 ·¶183 ·*also in Elemental Magic, The Words He Uses*

The vapors from the materia prima of the Great Work would not rise up the chimney without the help of the Sylphs that are ceaselessly in motion. The Gnomes must distill the gold in the brain, and that is only possible with the aid of the Sylphs of the air. The Gnomes transmute the lead into gold. The Magnum Opus would be impossible without the Elementals. We must familiarize ourselves with the Elementals of Nature.

82 Esoteric Course of Kabbalah, *1969* ·¶184 ·*also in Elemental Magic*

We shall finish this teaching by saying that the Elementals of the Fire are commanded with the Iron Trident or the Iron Staff. The Elementals of the Air are commanded with the feather of an eagle or of any bird. The Elementals of the Water are commanded with a goblet filled with water. And the Elementals of the earth are commanded by the Sword or with some other blade.

83 Esoteric Course of Kabbalah, *1969* ·¶203 ·*also in Elemental Magic*

The special kingdom of the Gnomes dwells in the Northern realm. That of the Salamanders is in the South. That of the Sylphs is to the East. And that of the Undines is to the West. These four elemental hierarchies form a cross. Behold the holy and mysterious Tetragrammaton.

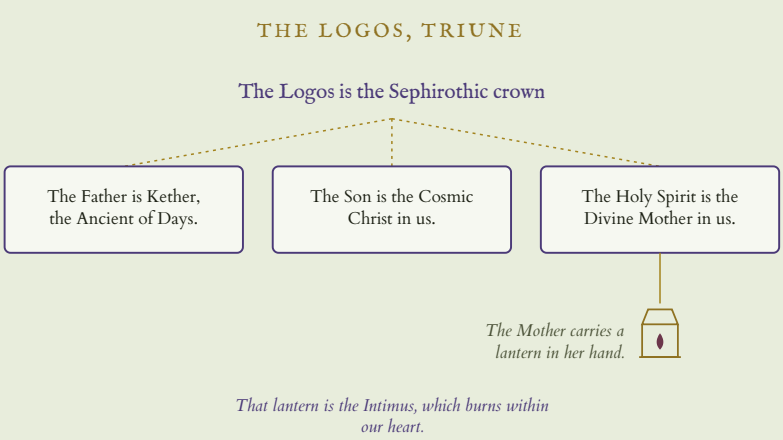
84 Esoteric Course of Kabbalah, *1969* ·¶204-205 ·*also in Elemental Magic, INRI and the Cross*

Part Five – The Logos is the Sephirothic crown

4 PASSAGES

1 Every Logos is Triune

The Master is Atman-Buddhi, and the Logos is the triune ray from which the Intimus emanates. Father, Son and Holy Spirit are Kether, the Cosmic Christ and the Divine Mother, whose lantern is the Intimus in the heart.



The three aspects of every Logos, from passages 86 to 88.

SYNTHESIS The Master is formed of Atman-Buddhi. Atma is the Intimus.

85 TAROT AND KABALAH, 1978 ·¶947-948

The Logos is the Sephirothic crown, is the individual ray whence the Intimus itself emanates. That ray is Triune, is the Most Holy Trinity within us.

86 TAROT AND KABALAH, 1978 ·¶950 ·*also in The Being Is the Being, The Intimate Christ, The Words He Uses*

> *That lantern is the Intimus, which burns within our heart.*
>
> TAROT AND KABALAH, 1978 · ¶952

So then, every Logos is Triune. The Father is Kether, the Ancient of Days. The Son is the Cosmic Christ in us. The Holy Spirit is the Divine Mother in us.

87 Tarot and Kabalah, 1978 · ¶951 · *also in Kether, The Intimate Christ, Whose Veil No Mortal Has Lifted*

The Mother carries a lantern in her hand. That lantern is the Intimus, which burns within our heart.

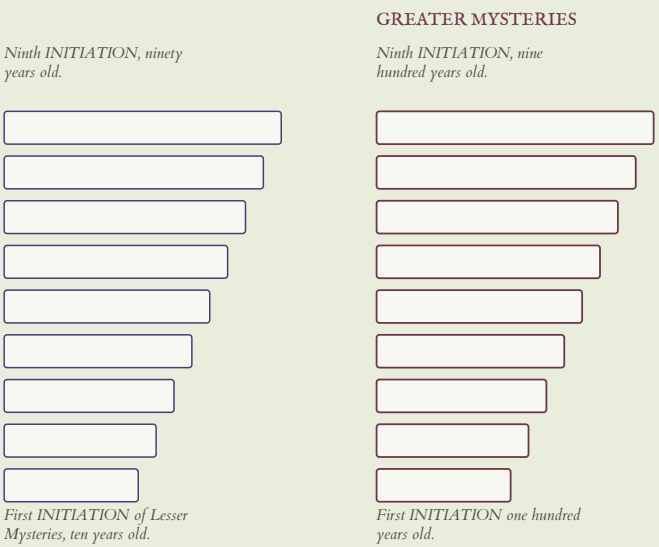
88 Tarot and Kabalah, 1978 · ¶952 · *also in Whose Veil No Mortal Has Lifted*

7 PASSAGES

11 Esoteric ages are not chronological time

A numbered list sets out the esoteric ages of the Initiations of the Lesser and Greater Mysteries, up to the Logoic ages. Initiation, he says, is life itself, internal and individual.

THE ESOTERIC AGES



Ages of more than nine hundred years are Logoic ages.

The nine initiations of the Lesser Mysteries and the nine of the Greater, with their esoteric ages, from passages 89 to 91.

1. The esoteric ages are the following 2. First INITIATION of Lesser Mysteries, ten years old. 3. Second INITIATION, twenty years old. 4. Third INITIATION, thirty years old. 5. Fourth INITIATION, forty years old. 6. Fifth INITIATION fifty years old. 7. Sixth INITIATION sixty years old. 8. Seventh INITIATION, seventy years old. 9. Eight INITIATION, eighty years old. 10. Ninth INITIATION, ninety years old.

89 Manual of Practical Magic, 1954 · ¶289-298

GREATER MYSTERIES 11. First INITIATION one hundred years old. 12. Second INITIATION, two hundred years old. 13. Third INITIATION, three hundred years old. 14. Fourth INITIATION, four hundred years old. 15. Fifth INITIATION five hundred years old. 16. Sixth INITIATION, six hundred years old. 17. Seventh INITIATION, seven hundred years old. 18. Eighth INITIATION, eight hundred years old. 19. Ninth INITIATION, nine hundred years old.

90 Manual of Practical Magic, 1954 ·¶299-308

20. Ages of more than nine hundred years are Logoic ages.

91 Manual of Practical Magic, 1954 ·¶309

21. To reach absolute liberation, one needs to possess 300,000 (three hundred thousand) esoteric years of age. (Esoteric ages are not chronological time).

92 Manual of Practical Magic, 1954 ·¶310

22. INITIATION is your life itself.

93 Manual of Practical Magic, 1954 ·¶311

23. INITIATION is profoundly internal.

94 Manual of Practical Magic, 1954 ·¶312

24. INITIATION is profoundly individual.

95 Manual of Practical Magic, 1954 ·¶313

9 PASSAGES

III A new Master is born in the internal worlds

Under the headings of the Divine Triad and the Human and Dhyani Bodhisattvas, these verses show the Divine and Human Souls fusing with the Inner Self. A Master or a Logos sends his soul ahead to reincarnate and enters it once it is prepared, and a fallen Bodhisattva returns under harder conditions.

THE DIVINE TRIAD 25. The INNER-SELF has two Twin Souls: the Divine and the Human.

96 Manual of Practical Magic, 1954 ·¶314-315 ·*also in The Human Soul*

26. At one hundred years of esoteric age, the Divine Soul fuses with the INNER-SELF, and so a new Master is born in the internal worlds.

97 Manual of Practical Magic, 1954 ·¶316 ·*also in The Human Soul*

27. At five hundred years of esoteric age, the Soul also fuses with the INNER-SELF. 28. That is how a new MAHATMA is born in the internal worlds.

98 Manual of Practical Magic, 1954 ·¶317-319 ·*also in The Human Soul*

HUMAN BODHISATTVAS 29. When a Master of Greater Mysteries wants to reincarnate, he sends ahead his Human Soul, to reincarnate and prepare himself. 30. When that Human Soul is already prepared, the Master then reincarnates. 31. He enters in his Human Soul.

99 Manual of Practical Magic, 1954 ·¶320-323 ·*also in Return and Reincarnation, The Human Soul*

That is how a new MAHATMA is born in the internal worlds.

Manual of Practical Magic, 1954 · ¶317-319

32. When the Bodhisattva lets himself fall, the Master cannot reincarnate. 33. The Bodhisattva who lets himself fall, must later reincarnate under more difficult

conditions. 34. If the Bodhisattva repeats his errors, then the Lords of Karma send him to reincarnate in much more terrible and painful conditions each time.

100 Manual of Practical Magic, 1954 ·¶324-326 ·*also in Return and Reincarnation, The Law of Karma*

35. So arrives the moment in which the Master can reincarnate in the Bodhisattva. 36. The Master is formed by ATMAN-BUDDHI. 37. ATMAN is the INNER-SELF. 38. BUDDHI is the DIVINE SOUL, in other words, the Divine Conscience of the INNER-SELF.

101 Manual of Practical Magic, 1954 ·¶327-330 ·*also in Return and Reincarnation, The Human Soul*

DYANIS BODHISATTVAS 39. When a LOGOS wants to redeem a world, he emanates from himself a celestial prototype, formed by ATMAN-BUDDHI. 40. The LOGOS is the SEPHIROTHIC CROWN.

102 Manual of Practical Magic, 1954 ·¶331-333

51.When a LOGOS wants to come to the World, he emanates from himself his INNERSELF. 52. The INNER-SELF then, together with the Divine Soul, is the DHYANI BODHISATVA of a LOGOS.

103 Manual of Practical Magic, 1954 ·¶343-344 ·*also in The Human Soul*

53. The DHYANI BODHISATTVAS of the LOGOS who follow the long and bitter Path of Duty, evolve like any man among men when they reincarnate in a world. 54. When the DHYANI is prepared, then his real LOGOIC BEING incarnates in him to save the world.

104 Manual of Practical Magic, 1954 ·¶345-347 ·*also in Return and Reincarnation*

Part Six – Number 4 is the Emperor of the Kabalah

7 PASSAGES

1 The four concordances exist in Arcanum number 4

For divination the number 4 means stability, a base as solid as the Cubical Stone. The chapter on consulting gives its concordances, Sephirah, letter, axiom and prediction, and the four of Clubs is read as this same arcanum.

THE CARD IN CONSULTING

The four concordances exist in Arcanum number 4.

Affirmation, Negation, Discussion, Seduction.

Kabalistic Sephiroth: "Chesed."

Hebraic Letter: "Daleth."

Bless the work of your hands; and into the labour of thought, put heart.

His consulting card for Arcanum 4 in one frame, from passages 106 to 109.

Number 4 is the Emperor of the Kabalah. It means stability; it is the basis for that which we may want be it to establish a home, business, journey, employment, etc. That which one wishes to have must be perfectly solid, must be the Cubical Stone, solid as concrete. Do not establish a false base because everything will fall through.

105 TAROT AND KABALAH, 1978 ·¶2764

The four concordances exist in Arcanum number 4. These are: Affirmation, Negation, Discussion, Seduction.

106 TAROT AND KABALAH, 1978 ·¶3244 ·*also in Chesed*

Kabalistic Sephiroth: "Chesed."

107 TAROT AND KABALAH, 1978 ·¶3245 ·*also in Chesed*

Bless the work of your hands; and
into the labour of thought, put heart.

Tarot and Kabalah, 1978 · ¶3247

Hebraic Letter: “Daleth.”

108 Tarot and Kabalah, 1978 ·¶3246 ·*also in Chesed*

Transcendent Axiom: “Bless the work of your hands; and into the labour of thought, put heart.”

109 Tarot and Kabalah, 1978 ·¶3247

Element of Prediction: “Promises material gains, bases for higher ventures, favourable results for effort invested and difficult conditions in order to attain them. Friendships are simultaneously an aid and an obstacle. Luck is at the same time for and against”.

110 Tarot and Kabalah, 1978 ·¶3248

All the 56 cards of the lesser arcanes are based on these four Aces, and on the ten numbers of our decimal system. In the 22 major arcanes, for example, a four of Clubs, is no other but the arcane “4”, the emperor and the symbol of the Ace of Clubs repeated four times; the same happens with the 56 cards of the lesser arcanes. Intuitively interpret these cards combining the natural element with the major arcanes and the problem is resolved.

111 Zodiacal Course, 1951 ·¶669-670 ·*also in Sagittarius, Zodiacal Course*

Part Seven – Every alchemist must work with the Elementals of Nature

3 PASSAGES · 3 PRACTICES

I Light a fire and then vocalize the mantram INRI

The practice with the salamanders uses a lit flame and the mantram INRI, with sleep. For the sylphs the student meditates on a Latin supplication, blows to the four cardinal points and sounds the H.

A PRACTICE

Practice Fire: Light a fire and then vocalize the mantram INRI. This mantram is vocalized in two separate syllables: Iiiiiiiiinnnnnnnnn… Rrrrrrrrriiiiiiiii…

112 Esoteric Course of Kabbalah, 1969 ·¶185-187 ·*also in INRI and the Cross*

A PRACTICE

Elongate the sound out of each letter. Concentrate now on the fire that you have lit (a candle flame, a burning charcoal or a lamp). Meditate profoundly on the fire. Lull yourself to sleep meditating on the fire. Invoke the friend who writes this teaching and you will be assisted in this practice. Vocalize the "S" as a delicate hiss, like the buzzing of a rattlesnake. Practice with the Sylphs Air: Seated in a comfortable armchair, or lying down face up with the body relaxed, you shall meditate profoundly on the following supplication: Spiritus Dei ferebatur super aquas, et inspiravit in faciem hominis spiraculum vitae. Sit Michael Dux Meus, et Sabtabiel servus meus, in luce et per lucem. Fiat verbum halitus meus, et imperabo spiritibus aeris hujus, et refrenabo equos solis voluntate cordis mei, et cogitatione mentis mei et nutu oculi dextri. Exorciso igitur te, creatura aeris, per Pentagrammaton et in nomine Tetragrammaton, in quibus sunt voluntas firma et fides recta. Amen. Sela Fiat. So be it.

113 Esoteric Course of Kabbalah, 1969 ·¶188-190 ·*also in Elemental Magic*

A PRACTICE

Blow towards the four cardinal points of the Earth. Pronounce the letter "H" several times like a rather deep sigh. Lull yourself to sleep meditating on the genii Michael and Sabtabiel. You shall then be in contact with the Sylphs.

114 Esoteric Course of Kabbalah, 1969 ·¶191 ·*also in Elemental Magic*

4 passages · 4 practices

II Very profound meditation intelligently combined with sleepiness

Before a glass of water the student falls asleep on the exorcism of water and the letter M; for the gnomes, on the Heart Temple at the centre of the Earth with the mantram I.A.O. Meditation joined to sleep is what opens the elemental paradises.

A PRACTICE

Practice with the Undines Water: In front of a glass of water, lull yourself to sleep meditating on the following Exorcism: Fiat firmamentum in medium aquarum et separet aquas ab aquis, quae superius sicut quae inferius, et quae inferius sicut quae superius, ad perpetranda miracula rei unius. Sol ejus pater est, luna mater et ventus hanc gestavit in utero suo, ascendit a terra ad coelum et rursus a chelo in terram descendit. Exorciso te, creatura aquae, ut sis mihi speculum Dei vivi in operibus ejus, et fons vitae, et ablutio pecatorum. Amen, Amen, Amen.

115 Esoteric Course of Kabbalah, 1969 · ¶192-194 · *also in Elemental Magic*

A PRACTICE

Now fall asleep vocalizing the letter "M" as follows: mmmmmmmmm…

116 Esoteric Course of Kabbalah, 1969 · ¶195

Thus you shall be in contact with the creatures of the water.

Esoteric Course of Kabbalah, 1969 · ¶196-197

A PRACTICE

The lips should be hermetically sealed. This sound is like the bellowing of a bull, but you will sustain the sound for a long time, without letting the sound fade away—like a bull does. The letter "M" is the mantram of water. Thus you shall be in contact with the creatures of the water. Now invoke the Genie of water. That genie is named Nicksa. Practice with the Gnomes Meditate profoundly on the Heart Temple at the center of Earth. Meditate on the Genie of Earth, whose name is Changam. Beg him to put you in contact with the Gnomes that dwell in the bowels of the Earth. Call to the Genie of the Gnomes. That Genie is named Gob. Lull yourself to sleep while concentrating on this Genie. Vocalize the mantram I.A.O.

117 Esoteric Course of Kabbalah, 1969 · ¶196-197 · *also in Elemental Magic, The Heart Temple, The Science of Meditation*

A PRACTICE

Very profound meditation intelligently combined with sleepiness will allow you to enter into the Elemental Paradises of Nature. Every alchemist must work with the Elementals of Nature.

118 Esoteric Course of Kabbalah, 1969 · ¶198 · *also in Elemental Magic, The Science of Meditation*