

The Five Aspects of the Divine Mother

His teaching that the Divine Mother within us has five aspects, the Sacred Cow with five legs that is her symbol, each aspect named in turn, and the three aspects of the Prakriti, in his own words, from the fifty-two books

59 PASSAGES · 9 BOOKS · 1 PRACTICE · 8 SECTIONS · 4 PARTS

SAMAEL AUN WEOR · IN HIS OWN WORDS

Every word here is his. Nothing has been paraphrased 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. Many of these passages also stand in other works of the shelf, chiefly *Whose Veil No Mortal Has Lifted*, *The Eternal Mother Space* and *Mother Death*, and are gathered here for the one teaching that holds the aspects together.

The first part is the five aspects, set out by him in two lettered lists: *"The special individual Mother Nature, creator and architect of our physical organism." "I work directly with the five powers of the Sacred Cow…"*

The second part is the Sacred Cow, her symbol, and the cow with five legs: *"The Sacred Cow is the symbol of the Divine Mother, Isis, whom no mortal has ever yet unveiled." "…the Sacred Cow with five legs, the Sacred Symbol of the Divine Mother."*

The third part is the aspects one by one, as he met them: *"…my particular Mother Nature, the fourth aspect of the Igneous Serpent of our magic powers."*

The fourth part is the three aspects of the Prakriti, the same teaching in the cosmos: *"Gnostic students should comprehend very well these three aspects of the Prakriti, since this is fundamental in the esoteric work."*

What is in it

| a practice — something to do, framed and labelled

Part One — The five aspects of the Divine Mother

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THE MAP

Four parts: the five aspects, the Sacred Cow, the aspects one by one, and the three aspects of the Prakriti

Tap a part to go to it. Below, the five aspects as he letters them, A to E, each named in his own words and linked to a passage where the words stand. The caption is his own words, from the passage it names.

The five aspects of the Divine Mother

PART ONE · 6 PASSAGES · 1 PRACTICE

The Sacred Cow, the Divine Mother

PART TWO · 23 PASSAGES · 0 PRACTICES

My Divine Mother Kundalini

PART THREE · 7 PASSAGES · 0 PRACTICES

The three aspects of the Prakriti

PART FOUR · 23 PASSAGES · 0 PRACTICES

THE FIVE ASPECTS

A — The Un-Manifested Kundalini

PASSAGE 3

B — Ineffable Isis, Chaste Diana

Wisdom, Love, Power · PASSAGE 3

C — The Greek Hekate, the Egyptian Proserpine, the Aztec Coaticlue

THE Queen of Hell and Death · PASSAGE 3

D — The particular individual Mother Nature

THE ONE THAT CREATED OUR PHYSICAL BODY · PASSAGE 3

E — The Elemental Instinctive Magician

The Elemental Enchantress · PASSAGE 2

"The Divine Mother Kundalini within ourselves has five aspects, allegorized by the white cow with five legs."

Pistis Sophia Unveiled, 1983

✡ Part One – The five aspects of the Divine Mother

6 PASSAGES · 1 PRACTICE

1 The Divine Mother Kundalini within ourselves has five aspects

The Divine Mother Kundalini takes five aspects in every creature, allegorised by the white cow with five legs and counted among the fives of the fifth Arcanum. The cowherd is told that he can and must work with the five powers of the Sacred Cow, and the Adepts are said to work with the teaching of the five aspects of Devi Kundalini.

Arcanum number 5 of the Tarot indicates the Teaching, Karma and the Explanation to us. It symbolises the fifth cycle, the fifth race, the fifth sun, the five tattwas, the five fingers, the five gospels, the five senses, the five cells of the cerebrum and the ovary, and the five aspects of the Divine Mother.

Tarot and Kabalah, 1978

DEVI KUNDALINI, the Consecrated Queen of SHIVA, our particular Divine Cosmic Individual Mother assumes five transcendental mystic aspects in every creature, which it is imperative to enumerate: a. The unmanifested PRAKRITI b. The CHASTE DIANA, ISIS, TONANZIN, MARIA or better said RAM-IO c. The terrible HECATE, PROSEPHONE, COATLICUE, queen of the infernos and death; terror of love and law. d. The special individual Mother Nature, creator and architect of our physical organism. e. The Elemental Enchantress to whom we owe every vital impulse, every instinct.

The Mystery of the Golden Blossom, 1971

A PRACTICE

It is indispensable for the good of everybody and of each of our students to define these five aspects: A) The Un-Manifested Kundalini. B) Ineffable Isis, Chaste Diana (Wisdom, Love, Power). C) The Greek Hekate, the Egyptian Proserpine, the Aztec Coaticlue (the Queen of Hell and Death. Terror of Love and Law). D) The particular individual Mother Nature (the one that created our physical body). E) The Elemental Instinctive Magician (the one that originated our instincts). The "cowherd", the guide of the Sacred Cow, can and must work in the Teaching of these five powers of the Sacred Cow, the Pentalpha... I solemnly and emphatically declare the following: I work directly with the five powers of the Sacred Cow...

The Three Mountains, 1972

Heve is the unfolding of Iod, the Divine Wife of Shiva, our individual Mother Kundalini, the Sacred Cow with five legs, the esoteric mystery of the Pentalpha.

The Three Mountains, 1972

The legend of the Celestial Cow, whose milk is ambrosia, life and immortality, is something with a solid foundation, and ourselves the Adepts, like the divine Gauthama or the Buddha leader of the Cow, work very seriously with the Teaching of the five aspects of Devi Kundalini.

The Three Mountains, 1972

Heve is the unfolding of Iod, the Divine Wife of Shiva, our individual Mother Kundalini, the Sacred Cow with five legs, the esoteric mystery of the Pentalpha. Jupiter and his Cow of IO (iiiii oooooo) have exact concomitance with the Iod-Heve, the divine interior Divine Couple of each creature.

The Three Mountains, 1972

The Divine Mother Kundalini within ourselves has five aspects, allegorized by the white cow with five legs.

Pistis Sophia Unveiled, 1983

Part Two – The Sacred Cow, the Divine Mother

II PASSAGES

I Her most powerful symbol is the Sacred Cow

These passages name the Sacred Cow as the symbol of Isis, whom no mortal has unveiled, with Mercury, the Logos, as her calf. The Patriarchs worshipped her as Io, the Gnostics adore her, and Apis, the figure of the first Arcanum and the white cow of India carry the same sign.

The Sacred Cow symbolizes Isis, the Divine Mother and her Calf or Heifer represents Mercury, the Messenger of the Gods, the Kabir, the Logos.

Esoteric Treatise of Hermetic Astrology, 1967

The Divine Mother is Isis, Tonantzin, Kali or Parvati, the wife of Shiva, the Third Logos and her most powerful symbol is the Sacred Cow.

Esoteric Treatise of Hermetic Astrology, 1967

The serpent should ascend along the spinal canal of the Sacred Cow, the serpent should fecundate the womb of the Divine Mother; it is only in this manner that the immaculate conception and the Second Birth arrive.

Esoteric Treatise of Hermetic Astrology, 1967

Abraham, Ia-Sac, Ia-Cab, Io-Sep. were always worshippers of the Sacred Cow, Io, or of the Egyptian Goddess Is-is; while already Moses, or better said, Esdras, the reformer, who altered the teachings of Moses, demand the sacrifice of the Cow and the calf and for their blood to fall upon everyone's head, especially their children.

Esoteric Treatise of Hermetic Astrology, 1967

The Sacred Cow is the symbol of the Divine Mother, Isis, whom no mortal has ever yet unveiled.

Esoteric Treatise of Hermetic Astrology, 1967

> *We, Gnostics, adore the sacred Cow;*
> *we worship the Divine Mother.*
>
> Esoteric Treatise of Hermetic Astrology, 1967

We, Gnostics, adore the sacred Cow; we worship the Divine Mother.

Esoteric Treatise of Hermetic Astrology, 1967

The famous Bull Apis, so adored in the Egyptian Mysteries, was the creator and prosecutor of souls. The symbolic Bull Apis was consecrated to Isis, because it is in fact related to the Sacred Cow, the Divine Mother, Isis, whom no mortal has ever unveiled. In order for a Bull to have

the high honor of being promoted to such a category, it was necessary for it to be black and to have on its forehead or on one of its shoulder blades, a white spot in the shape of a crescent Moon.

Esoteric Treatise of Hermetic Astrology, 1967

The chariot reminds us of the human being and his internal bodies. The Oxen brings into our imagination the Sacred Cow with five legs, the Sacred Symbol of the Divine Mother. The Sacred Ark encloses the mysteries of Sex, the Ark itself is the same Sex In other times, the humble Psalmist always paved the way for the Holy Cup, the Cup of Hermes, by dancing and jumping, and in that moment, he was nothing more than a King This also reminds us of the Whirling Dervishes of Mohammedan Esotericism The objective of all of these dances is to awaken the Consciousness.

The Solar Bodies, 1968

Above her head are the horns of the Sacred Bull Apis, husband of the Divine Cow. Internally the horns signify the Father, and externally, the "psychological I" (our defects). We also find the attributes of the Little Calf, or Kabir. The circle is the Serpent which bites its tail, representing the Cosmic Mother, the Sacred Cow. The veil which covers her face is the veil of Isis.

Tarot and Kabalah, 1978

In electricity the eternal positive and eternal negative exists. In India the masculine principle is represented by a bull, and the feminine principle by the sacred white cow which represents the Divine Mother and has her antithesis in the black cow.

Tarot and Kabalah, 1978

The loves of Jupiter with the Virgin IO, who was transformed into the celestial calf or Sacred Cow of the orientals to escape the rages of Juno, is something that has very deep significance...

The Three Mountains, 1972

12 PASSAGES

II The esoteric symbolism, wonderful and glorious, of the Cow with five legs

H.P.B. saw a white cow with five legs in India, led by a young Sadhu who lived on its milk, and he reads it as the five unfoldings of the Divine Mother Kundalini. The same cow guards the Jinn lands, equals the Pentalpha, and as Io is the Mother whose serpentine power reduces the ego to dust.

The Twice-Born form the Solar Race, the Solar Nation. The People of the Solar Race would never assassinate a Sacred Cow. The Twice-Born are children of the Sacred Cow. Chapter 29th of Exodus is pure and legitimate Black Magic. In said chapter unjustly attributed to Moses, the ritualistic ceremony of cattle sacrifice is minutely described. The Lunar Race mortally hates the Sacred Cow. The Solar Race adores the Sacred Cow. H.P.B. really saw a Five-Legged Cow. The fifth leg came out of her back; with it she scratched herself, scared away the flies, etc. Said cow was led by a young man of the Sadhu Sect, in the land of Hindustan.

Esoteric Treatise of Hermetic Astrology, 1967

With the help of the Sacred Five-Legged Cow, we can enter the Temples of the Gods with the physical body in the Jinn state.

Esoteric Treatise of Hermetic Astrology, 1967

It becomes opportune to refer here to the symbolic cow of five legs, which is the terrific guardian of the JINN lands.

Runic Magic, 1969

H. P. Blavatsky really saw a cow with five legs in India, which had a “fifth leg” growing out of her hump. It scratched its head with the extra hoof and killed flies with it, etc. Such an animal was guided by a young man who was a member of the Sadhu sect.

Runic Magic, 1969

If we read the three syllables of the word CABALA in the inverted way, then we read LA-BA-CA. In Spanish, LA VACA means ‘the cow’ which is the living symbol of the eternal Mother-Space.

Runic Magic, 1969

This reminds us of the Isiac Mysteries, the terrible sacrifice of the Sacred Cow and the archaic cults of IO, whose origins can be traced to the dawn of life in our planet Earth. It is moving, clear and definite, that only IO, Devi Kundalini, the Sacred Cow with five legs, the Divine Mother, truly possesses that Magic Serpentine Power that permits us to reduce to cosmic dust

the animal Ego, the bellowing beast of the ring of existence. The vowels IO constitute in themselves the number ten associated with generation, and the ratio of the circumference to the diameter.

The Three Mountains, 1972

With the help of the Sacred Five-Legged Cow, we can enter the Temples of the Gods with the physical body in the Finn state.

Esoteric Treatise of Hermetic Astrology, 1967

It is necessary that with the utmost urgency we become "cowherds", that is, wise guides of the Sacred Cow.

The Three Mountains, 1972

The Venerable Great Master H.P.B. actually saw, in India, an authentic cow with five legs. It was a true caprice of Nature, an immaculate miracle, white, ineffable... Mr. Mario Roso de Luna has said that that singular creature carried the fifth leg on its back, and used it to scare flies away, or to scratch itself...

The Three Mountains, 1972

This curious animal was led by a young man of the Sadhu sect. Exclusively the milk of this mysterious cow nourished this lad.

The Three Mountains, 1972

The esoteric symbolism, wonderful and glorious, of the Cow with five legs, is obvious and manifest.

The Three Mountains, 1972

Lively, clear expression of the five unfolding of our Divine Mother Kundalini, very special...

The Three Mountains, 1972

Let us remember the sign of the infinite, the eight lying down horizontally and equated to a five, which means, read literally, "Infinity equals five"; that is, the infinity equals the Pentalpha, the Ineffable Cow of the five legs, the Star with the five points, or regular star-like pentagon, that stopped Mephistopheles when he came up in response to the invocation of Doctor Faustus...

The Three Mountains, 1972

Part Three – My Divine Mother Kundalini

3 PASSAGES

1 The third aspect of my Divine Mother Kundalini

He tells of the second aspect, Isis, Adonia, Tonantzin, coming to him, and of the third, met as the Scorpion Head Goddess and as the Stone of Truth, Mother Death.

"The Scorpion Head Goddess, the third aspect of my Divine Mother, while walking inside of thyself, transformed into a mysterious scorpion, makes to rain upon thee her cup of destruction.

MY RETURN TO TIBET, 1969

Isis, Adonia, Tonatzin (the second aspect of my Divine Mother Kundalini) came to me faster than a gust of air from Eurus...

THE THREE MOUNTAINS, 1972

I wish to refer emphatically to the Stone of Truth. This had then a divine human form... Sexual prodigy of the blessed goddess Mother Death, a funeral, spectral marvel... The third aspect of my Divine Mother Kundalini, a stony living sculpture, tremendous representation of that which frightens mortals so much...

THE THREE MOUNTAINS, 1972

4 PASSAGES

II My particular Mother Nature, the fourth aspect of the Igneous Serpent

Each person has a particular Maternal Ray, one with the Monad, and his own particular Mother Nature, the fourth aspect, was once the subject of his meditation. After four aspects of the Sacred Cow of Io comes the fifth, the Elemental Magician, whom he found at the origin of the sexual forces.

If it is for something that we have our Particular Maternal Ray, our Individual Divine Mother, it is precisely because she, in herself, is the Mother of the Inner-Being, bidden within the Monad, one with the Monad.

Esoteric Treatise of Hermetic Astrology, 1967

The motive for my meditation was my particular Mother Nature, the fourth aspect of the Igneous Serpent of our magic powers.

The Three Mountains, 1972

We have studied four aspects of the Sacred Cow of IO. We continue now with the fifth mystery...

The Three Mountains, 1972

When I wanted to search, investigate, inquire about the origin of such forces and sexual powers, I found myself face to face with the Elemental Magician, with my Divine Mother Kundalini in her fifth aspect.

The Three Mountains, 1972

Part Four – The three aspects of the Prakriti

12 PASSAGES

1 The Prakriti differentiates into the Three Cosmic Aspects

One and integral in the Cosmic Night, the Prakriti unfolds in the Cosmic Day into three aspects: Infinite Space, Nature and Man, or the Unmanifested, Nature, and the Queen of the Infernos and Death. Each man has his particular Prakriti, any of the three may take a feminine shape, and behind the Unmanifested Prakriti stands the Unmanifested Absolute.

During the Great Pralaya, these Three Gunas are in perfect equilibrium on the Great Scales of Justice; when imbalance of the Three Gunas is produced, the aurora of the Mahamvantara is initiated and the universe is born from within the bosom of the Prakriti. During the Great Pralaya, the Prakriti is unitotal, integral. In the Manifestation, in the Mahamuantara, the Prakriti differentiates into the Three Cosmic Aspects.

Esoteric Treatise of Hermetic Astrology, 1967

The three aspects of the Prakriti during the manifestation are: First, the Infinite Space; Second, that of Nature; Third, that of Man.

Esoteric Treatise of Hermetic Astrology, 1967

The Divine Mother in infinite space; the Divine Mother in Nature; the Divine Mother in man. These are the Three Mothers, the Three Marys of Christianity.

Esoteric Treatise of Hermetic Astrology, 1967

Gnostic students should comprehend very well these three aspects of the Prakriti, since this is fundamental in the esoteric work. Besides, it is urgent to know that the Prakriti has its particularity in each man.

Esoteric Treatise of Hermetic Astrology, 1967

Gnostic students should not find it strange if we affirm to them that the particular Prakriti of each man even has her individual name. This means that we also have a Divine Mother in each of us. The comprehension of this is fundamental for the esoteric work.

Esoteric Treatise of Hermetic Astrology, 1967

> *When the Great Cosmic day dawns, all beings manifest, proceeding from the Unmanifested Prakriti; and at sunset, they disappear into the same Unmanifested Prakriti."*

Esoteric Treatise of Hermetic Astrology, 1967

This means that we also have a
Divine Mother in each of us.

Esoteric Treatise of Hermetic Astrology, 1967

Behind the Unmanifested Prakriti is the Unmanifested Absolute. It is necessary to first enter the Unmanifested Prakriti before submerging ourselves within the Bosom of the Unmanifested Absolute.

Esoteric Treatise of Hermetic Astrology, 1967

The Prakriti is One, Unique, Indivisible and Integral during the Pralaya (Cosmic Night). Yet, during the Mahamanvantara (Cosmic Day) as a consequence of the activity of the First, Second and Third Logos, the Prakriti expands and builds up from herself in Three Aspects.

The Solar Bodies, 1968

The three modes of the Prakriti are: First, the Unmanifested Prakriti; Second the Prakriti in Nature; Third, the Prakriti as Queen of the Infernos and Death.

The Solar Bodies, 1968

The Unmanifested Prakriti has no symbol amongst the Aztecs. The Manifested Prakriti (Nature) has the Aztec symbol of Tonatzin, the Adorable Mother. The Greeks symbolized this second aspect of the Cosmic Mother as the Chaste Diana.

The Solar Bodies, 1968

Among the Aztecs, the third Aspect of the Divine Mother is the Terrible Coatlicue; among the Egyptians she is Proserpine and among the Greeks she is the tremendous Hekate, Lady of Enchantments and Death.

The Solar Bodies, 1968

Any of the Three Aspects of the Prakriti can (if she wishes) take on a feminine shape in order to communicate something to any Illuminated Mystic.

The Solar Bodies, 1968

6 passages

II Hekate-Diana-Luna is the Trine Divine Mother

Greeks, Egyptians and Aztecs gave the one Mother three faces: Luna or Selene above, chaste Diana on earth and Hekate below, or Tonantzin, Coatlicue and Tlazolteotl. The three Marys of Gnosis carry the same triple teaching.

If Artemis Loquia or Neiter was Luna in the sky for the Greeks, the chaste Diana on Earth was the Divine Mother presiding over the birth and life of the child and for the Egyptians it was Hekate in the Inferno, the Goddess of Death, that reigned over the spells and sacred Magic.

Esoteric Treatise of Hermetic Astrology, 1967

Hekate-Diana-Luna is the Trine Divine Mother, while at the same time One, in the fashion of the Hindu Trimurti, Brahma, Vishnu and Shiva.

Esoteric Treatise of Hermetic Astrology, 1967

Let us remember Telemachus descending into the world of shadows in order to inquire about the fate of Ulysses, his father. The young man walked under the light of the moon while invoking Prakriti, the powerful Deity who is Selene in heaven, as well as the Chaste Diana on the earth, and the formidable Hekate within the subterranean worlds.

Runic Magic, 1969

> *I know the three ineffable aspects of the Divine Mother Kundalini, the igneous Serpent of our Magical Powers.*
>
> My Return to Tibet, 1969

I know the three ineffable aspects of the Divine Mother Kundalini, the igneous Serpent of our Magical Powers.

My Return to Tibet, 1969

The three goddesses, who are actually only three unfoldings of the same divinity, that represent our Divine Mother (variations or offshoots of our own Being) are Tonantzin, Coatlicue and Tlazolteotl.

The Secret Doctrine of Anahuac, 1974

The three Marys are fundamental in Gnosis: Isis Mary, Mary in Nature and the Unmanifested Cosmic Mother Christ shines upon the head of Pistis Sophia.

Pistis Sophia Unveiled, 1983

5 PASSAGES

III The fourth and fifth aspects of Prakriti are negative

Past chaste Diana and Hekate-Proserpine lie two further unfoldings of the Prakriti, negative ones belonging to terror and black magic. They form the shadow of the Eternal Mother-Space, which the sixth Arcanum shows as the Virgin and the Whore, Heva and Lilith.

She... the Unmanifested, has no symbolism among the Greeks, but in her second manifested aspect within Nature, She is the greatly adored and worshipped chaste Diana. The third aspect of Prakriti is the blessed Goddess Mother-Death, terror of Love and Law. She is the terrible Hekate, Proserpine, Queen of the Infernos.

Runic Magic, *1969*

Two more unfolding aspects of Prakriti take us into the negative aspect of Nature: That which is undesirable, that which in no way would be beneficial for us - the kingdom of terror and black magic.

Runic Magic, *1969*

> ***Let us remember Virtue and Vice, the Virgin and the Whore, Heva the White Moon and Lilith the Black Moon.***
>
> Runic Magic, *1969*

The two subsequent unfo ldments of Hekate-Proserpine, which are the fourth and fifth aspects of Prakriti are negative. They constitute the shadow of the Eternal Mother-Space, which are lost reflections within the mirror of Nature.

Runic Magic, *1969*

Let us go into the roots, into the very facts. It is urgent to comprehend in depth that the third aspect of the Cosmic Mother, whether named Hecate or Proserpine, has always the possibility of unfolding herself into two more aspects of an opposite or fatal type. Let us define and clarify: These two negative aspects of Prakriti constitute that which is named Kali or Holy Mary.

Runic Magic, *1969*

The sixth Arcanum of the Tarot has the representation of these two polarities of the Great Mother-Space. Let us remember Virtue and Vice, the Virgin and the Whore, Heva the White Moon and Lilith the Black Moon.

Runic Magic, *1969*

How this was made. All fifty-two books were extracted (73,105 paragraphs, 2,157,671 words) and swept for the aspects as aspects: the five aspects or parts of the Mother, the white cow with five legs and the Sacred Cow, the Elemental Enchantress, the particular Mother Nature, the Unmanifested Prakriti, chaste Diana and the ineffable Isis, the three aspects of the Prakriti, and any aspect named as an aspect of the Mother. The paragraph either side of each was offered too, and the lists that follow where he names the five. That returned **163 candidate paragraphs in 14 books**, 66 of them by name. Every candidate was read **twice, by independent readers** working from a written brief. The two passes agreed on whether to print 96.3% of the time and on the class 90.2%, and a third reader, who saw neither verdict, settled the 6 they did not. 60 were judged printable, 1 of them was left out as a restatement, so **59 are printed here**. The rest are recorded with the reason each was set aside.

What was set aside. 38 stood next to a passage on the subject but were about something else, 10 were one aspect taught at length and belong to the work built for it, 4 were a false friend, 7 named the subject only in passing, and 24 were myth, narrative or ceremony told for itself. 12 more were judged and not printed.

No word of his is changed. No mend was needed and nothing was lifted out of a passage.

No sentence of his is cut in half. Each range was extended against the corpus until his sentence closed, and 10 ranges run over more than one paragraph. His two lettered lists of the five aspects (*The Three Mountains* and *The Mystery of the Golden Blossom*) are each printed whole, from the line that announces them to the last letter.

One paragraph was left out on purpose. It restates, with nothing added, a passage printed here, and the fuller copy is kept.

43 passages also stand in a finished work, and every one is marked where it stands, most of them in *Whose Veil No Mortal Has Lifted* (34), then *The Eternal Mother Space* (13) and *Mother Death* (10). Shared passages print here too. An overlap is allowed wherever the teaching needs it. What is not allowed is an overlap a reader cannot see.

Checked five ways. Every reader's note was proved to sit on the passage as it is actually printed. Every printed pair was compared as sequences. Every ragged edge was repaired or named. The one passage marked a practice was proved to carry its own instruction. And every passage was checked word for word against a fresh extraction of its book.

A work of The Divine Mother, the third family of the shelf. Beside the particular Mother, the Mother as Space and the Mother as Death, this fourth work is the teaching that holds them together: that she has five aspects. It wears the family's lilac mist ground and its outline with the gold hairline inside, in horn olive.