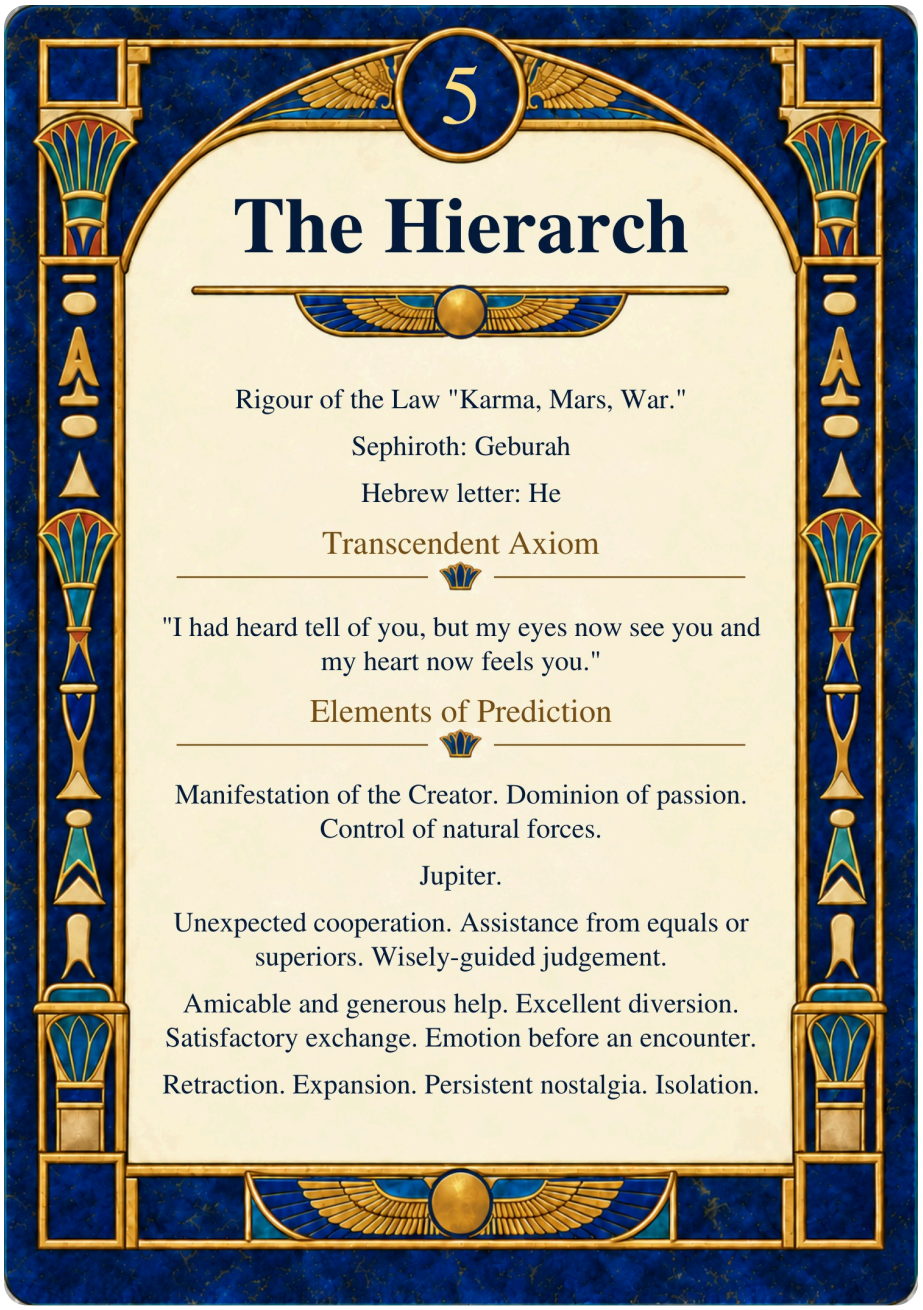

5
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The Hierarch



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 91) in another translation; its Elements of Prediction come from the card set, not from his books. His own lines are printed in Part Seven.



The Hierarch

Arcanum 5 · The Major Arcana · 5

"Arcanum number 5 is the Hierophant, the Law, rigour."

181 passages · 24 books · 26 sections · 8 parts

Samael Aun Weor · in his own words

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

This is the fifth card of the Tarot: the Hierarch in his armour with the Staff of Power, the jackal mask he wears when he administers Justice, the Balance in the waters of life. With this arcanum, he says, *"the man takes in his hands the reins of his own destiny"*. The booklet follows the card first, with the number five and the age in which we live; then the Pentagram, the Flaming Star, for *"Man is represented by the Pentagram"*; then the fall and the rising of the Bodhisattwas; then Anubis and the Lords of Karma, and the Law itself; then the Virgin of the Sea; then the card in consulting; and last the practices he gives with it.

Of the Law he gives this postulate: *"The Lion of the Law is combated with the Balance."*

91 passages come from *Tarot and Kabalah*, 6 from the *Esoteric Course of Kabbalah* and 17 from the *Manual of Practical Magic*, among 181 passages from 24 books in 8 parts.

What is in it

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2	The number five is the number of rigour and of the Law	7
3	Infinity + Infinity = Pentalpha	6
4	The man takes in his hands the reins of his own destiny	4

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THE MAP

Eight parts: the card, the Flaming Star, the fallen star, Anubis, the Law, the Virgin of the Sea, consulting, and the practices

Tap a part to go to it.

The fifth Arcanum of the Tarot
PART ONE · 21 PASSAGES

The Pentagram ablaze, the Flaming Star
PART TWO · 29 PASSAGES · 2 PRACTICES

The fall of the Bodhisattwas
PART THREE · 18 PASSAGES

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PART FOUR · 26 PASSAGES

A Law exists which is called Karma
PART FIVE · 33 PASSAGES

The Virgin of the Sea
PART SIX · 13 PASSAGES

Element of Prediction
PART SEVEN · 10 PASSAGES · 2 PRACTICES

We must learn to go out in the astral body
PART EIGHT · 31 PASSAGES · 30 PRACTICES

Part One – The fifth Arcanum of the Tarot

4 PASSAGES

1 In this card we find the Hierarch

The fifth card shows the Hierarch in armour with the Staff of Power, wearing the jackal mask only when he administers Justice, with the Balance in the waters of life. The Course seats the Great Hierophant between the two pillars, and two early books name the card the Pope and the High Priest.

THE CARD



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

In this card we find the Hierarch wearing his chain mail armour, supporting to the right the Staff of Power. The jackal mask he uses only when he is officiating, when he is administering Justice; it symbolises the Supreme Piety and Supreme Impiety of the Law. In the waters of life one finds the Balance of Justice, indicating that the movements, actions and reactions of the physical body are based in energy.

1 Tarot and Kabalah, 1978 · ¶166 · *also in The Law of Karma*

The Great Hierophant of the Tarot appears seated between the two pillars of the temple, gesturing the sign of esotericism.

2 Esoteric Course of Kabbalah, 1969 ·¶223

Geburah. Strictness. The fifth card of man. The Pope or the Tarot hierophant: Mars, the warrior of Aries.

3 Zodiacal Course, 1951 ·¶630 ·*also in Sagittarius*

6. You have already learned how to respect other people's wills. This is the Fifth card of the TAROT: THE HIGH PRIEST.

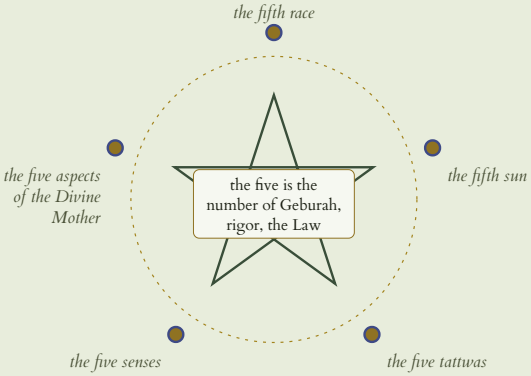
4 Christ Will, 1959 ·¶376

7 PASSAGES

11 The number five is the number of rigour and of the Law

Five stands for rigour, the Law, Mars and war, and for Geburah. These passages also give the arcanum as Teaching, Karma and Explanation, list the fives found in nature and in man, and read the number in the liver, the solar plexus and the mind.

THE FIVE



Arcanum number 5 of the Tarot indicates the Teaching, Karma and the Explanation to us.

The five he names in passage 9, on the points of a star, round the number of Geburah he gives in passage 6.

The number five is the number of rigour and of the Law, it is also the number of Mars and of war. Therefore, the two words “five months” are symbolic.

5 The Aquarian Message, 1960 ·¶948

Doctors call the liver “the organ of the five.” The Kabbalists know that the five is the number of Geburah, rigor, the Law. Many mystics state that Christ is crucified in the liver. There is no doubt that the liver is the seat of appetites and

desires. From that point of view, we can really state that we have Christ crucified in the liver.

6 Endocrinology & Criminology, 1957 ·¶234 ·*also in Desire and Will, INRI and the Cross*

The number five of the liver reminds us of the law, the nemesis that weighs on all those actions that are the offspring of desire and of all evil.

7 Endocrinology & Criminology, 1957 ·¶236 ·*also in Desire and Will*

> *The Kabbalists know that the five is the number of Geburah, rigor, the Law.*
>
> Endocrinology & Criminology, 1957 · ¶234

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

8 Aztec Christic Magic, 1973 ·¶456 ·*also in Geburah, Netzach*

ESOTERIC MEANING OF THE ARCANUM The number 5 is grandiose, sublime; it is the number of the rigour of the Law, it is the number of Mars and of war. 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.

9 Tarot and Kabalah, 1978 ·¶167-169 ·*also in The Five Aspects of the Divine Mother*

The solar plexus corresponds to the number 5 the metal, Azoth (mercury) The musical note is Sol It is related with the gall bladder Esoterically it corresponds to the planet Mars Number 5 of the Kabalah is the Hierophant, rigor the Law It is said that there is access through 72 Gates and that each of these has 35 principles We are strong to the extent that we comply with those principles The 5 is the

Living Fire which is aroused within us and which diffuses throughout the whole organism it is the fortitude of the Fire

10 Tarot and Kabalah, 1978 ·¶2771-2772

From the psychological point of view the number 5 is: persuasion, investigation, selection, comprehension.

11 Tarot and Kabalah, 1978 ·¶2781

6 PASSAGES

III Infinity + Infinity = Pentalpha

Transfinite mathematics sets the horizontal eight, the sign of the Infinite, equal to the five-pointed star. The formula is tied to the Ninth Sphere, where Water and Fire meet and the Son of Man is born, and the letter He is read as the unfolding of Iod.

EIGHT AND EIGHT MAKE FIVE



Infinity + Infinity = Pentalpha.

8 + 8 =5

The Water and the Fire intersect in the Ninth Sphere forming the sign of the Infinite, the horizontal 8.

Conclusion: 8 = ★

His sum of passage 12, with the conclusion of passage 15, where his page sets a star after the sign.

In accordance with transfinite mathematics, Infinity + Infinity = Pentalpha. 8 + 8 =5

12 Tarot and Kabalah, 1978 ·¶177-178

Number 5 is the Pentalpha, the five-pointed star. It corresponds to the planet Mercury and the fifth constellation of Leo.

13 Tarot and Kabalah, 1978 ·¶2770

The 5 is in essence, the five-pointed star, the Pentalpha man Authentic Man must be born in the Ninth Sphere To understand this is very important Thus the

72 Gates, because he is born of the Ninth Sphere It is this which gives power to the Son of Man.

14 Tarot and Kabalah, 1978 ·¶2777 ·*also in The Three Factors*

Number 5 is the Pentalpha, the five-pointed star.

Tarot and Kabalah, 1978 · ¶2770

The 35 principles are Justice, Law; the number 5 is verification. The Water and the Fire intersect in the Ninth Sphere forming the sign of the Infinite, the horizontal 8. Conclusion: 8 = ★ Ariano Montes, the great esoterist who dwelt in a monastery in Spain, gives us this formula Infinite = Pentalpha which is also to be found in very old books. The Son of Man is born of Water and Fire in the Ninth Sphere, sex

15 Tarot and Kabalah, 1978 ·¶2778-2780

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...

16 The Three Mountains, 1972 ·¶577-579 ·*also in The Five Aspects of the Divine Mother*

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.

17 The Three Mountains, 1972 ·¶717 ·*also in The Five Aspects of the Divine Mother, Whose Veil No Mortal Has Lifted*

4 PASSAGES

IV The man takes in his hands the reins of his own destiny

The present age is the fifth of the seven, when life turns back towards the Great Light. In this fifth sphere a person takes hold of destiny and must become eagle or reptile, angel or demon.

Card number 5 of the Tarot is Initiation, Demonstration, Teaching, Karmic Law, Philosophy, Science, Art. We live in the Age of Samael, the fifth of the seven; the Return to the Great Light has been initiated. Life has begun to flow from the external inwards; we are faced with the dilemma of To Be or Not To Be; we need to define ourselves as angels or demons, as eagles or as reptiles; to confront our own destiny.

18 TAROT AND KABALAH, 1978 ·¶170-171

We now live in the proper age of Samael. We live in the Fifth Era. Life has initiated its return to the Great Light, and we must define ourselves in these moments, as eagles or reptiles, angels or demons. We are faced with the philosophical question of "to Be or Not to Be".

19 ESOTERIC COURSE OF KABBALAH, 1969 ·¶221

The fifth Arcanum of the Tarot is represented by the Hierophant. This fifth sphere is definitive, because at that time the man takes in his hands the reins of his own destiny and becomes an angel or a demon.

20 ESOTERIC COURSE OF KABBALAH, 1969 ·¶222

Here, within me, is the Fifth of the Seven, who is the last of this race. But in the sixth race, at the end of the sixth race, the Sixth will come; and much later, at the end of the seventh race, the Seventh will come. Each of the Seven fulfils his duty, his mission with the seven races that have to exist on planet Earth. So far there have been five races; missing are the sixth and much later the seventh.

21 THE FIFTH GOSPEL, VOL. 1A ·THE SEVEN MINDS AND THE SEVEN TRUTHS ·*Third Chamber – Mexico City – July 13, 1977* ·¶2528 ·*also in The Root Races*

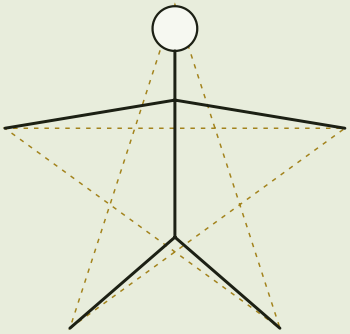
☆ Part Two – The Pentagram ablaze, the Flaming Star

9 passages · 2 practices

1 The ineffable symbol of the Verb made flesh

The burning Pentagram is called the sign of the Word made flesh and a figure of the human being with arms and legs spread. A five-part mantram from the Upanishads is given that forms the Flaming Star in the astral plane, before which the tenebrous flee.

MAN, THE FIVE-POINTED STAR



man the microcosmos, who with arms and legs extended, is the Five-Pointed Star.

The figure of passage 23: the head and the four limbs on the five points.

Arcanum number 5 is the Hierophant, the Law, rigour. It is the Pentagram ablaze, the Flaming Star the sign of Divine omnipotence, this is the ineffable symbol of the Verb made flesh, the awe-inspiring bright star of the Wise Men.

22 Tarot and Kabalah, 1978 ·¶172 ·*also in Christmas*

Man is represented by the Pentagram; man the microcosmos, who with arms and legs extended, is the Five-Pointed Star.

23 Tarot and Kabalah, 1978 ·¶173

The Innermost is God within the human being; the "I" is Satan in the human being. The symbol of the Innermost is the star of five points, the pyramid, the cross with equal arms, the scepter.

24 Aztec Christic Magic, 1973 · ¶304 · *also in Aztec Christic Magic, The Being Is the Being, The Words He Uses*

The Pentagram expresses the dominion of the Spirit over the elements of nature. With this magical sign we can command the elemental creatures that inhabit the regions of Fire, Air, Water and Earth.

25 The Perfect Matrimony, 1950 · ¶1616 · *also in Angels and Demons, Elemental Magic*

Before this marvelous star the columns of Angels and demons tremble.

The Perfect Matrimony, 1950 · ¶1643

A PRACTICE

The Pentagram is the symbol of the Universal Word of Life. With certain secret mantra the Pentagram can be made to shine instantly. In the Gopalätapani and Krisna Upanishad we have found the mantram that has the power to instantly form the terrible Flaming Star in the astral plane, before which demons flee in terror. This mantram is made up of five parts, which are: KLIM KRISHNAYA GOVINDAYA GOPIJANA VALLABHAYA SWAHA. By vocalising this mantram, the Flaming Star is instantly formed, before which the tenebrous of the eighteenth arcanum flee in terror. These demons violently attack the Initiate when he is working in the Great Work. The devotees of the Perfect Matrimony have to wage tremendous battles against the tenebrous. Each vertebra of the spinal column represents terrible battles against the black magicians. They struggle to deviate the student from the Path of the Razor's Edge.

26 The Perfect Matrimony, 1950 · ¶1623-1624 · *also in Angels and Demons, The Keys of Astral Travel, The Perfect Matrimony, The Words He Uses*

The powerful mantram mentioned above has three perfectly defined stages. On reciting KLIM, which the occultists of India call the "seed of attraction", we provoke a flow of Christic energy, which descends instantly from the world of the Solar Logos to protect us, and then a mysterious door opens downwards. Then, by means of the three following parts of the mantram, he who has recited it is infused with Christic energy; and finally, by means of the fifth part, he who has received the Christic energy can radiate it with tremendous force to defend himself from the tenebrous. They then flee in terror. The Word always crystallizes in geometric lines. This is demonstrated by magnetic tapes. When speech is recorded on a tape each letter crystallizes into geometric forms. Afterwards, it is sufficient to make the tape vibrate in the tape recorder for the speech to be repeated God geometries. The word takes on geometric forms. This mantra cited by us has the power to form the Flaming Star instantly in the supersensitive worlds. This star is a vehicle of Christic force. This star represents the Word.

27 The Perfect Matrimony, 1950 ·¶1625 ·*also in The Keys of Astral Travel, The Perfect Matrimony, The Solar Logos*

A PRACTICE

Everyone who is working in the Fiery Forge of Vulcan can defend themselves with this powerful mantram. This mantram is vocalized by pronouncing each syllable. With this mantram one can conjure demons that control the possessed. It is urgent to learn how to create the Flaming Star instantly. With this mantram we can create that star to combat the tenebrous.

28 The Perfect Matrimony, 1950 ·¶1626-1627 ·*also in Angels and Demons, Elemental Magic, The Keys of Astral Travel*

The Word is completely symbolized by the five pointed star. This is the Flaming Star. With it we can defend ourselves against the tenebrous. Before this marvelous star the columns of Angels and demons tremble.

29 The Perfect Matrimony, 1950 ·¶1643 ·*also in Angels and Demons*

The Pentagram, which in the Gnostic schools is known as the Flaming Star, is the sign of magic omnipotence.

30 Pistis Sophia Unveiled, 1983 ·¶45 ·*also in The Treasury of the Light, The Words He Uses*

9 PASSAGES

11 It can represent God or the Devil

Turned point upward the star stands for Christ and the Master and drives off the tenebrous; turned over it stands for Satan and the He-goat of Mendes. The inversion is explained as sex defeating the brain, which is how a Master falls.

THE STAR UPRIGHT AND INVERTED

When the top angle is facing uppermost



it represents the Internal Christ of each man who comes to this world

The Pentagram with the two points facing upwards represents Satan



This is the inverted star, this is the He-goat of Mendez.

there is a battle between brain and sex

The two positions of the star in passages 32 and 33.

In the centre of the Earth, in the Ninth Sphere one finds this sacred symbol of the infinite. All organisms revolve around this symbol, just as within the human body of one who wishes to Self-Realise there is always an eternal struggle: "brain against sex", "sex against brain against heart". If sex dominates brain it leads to the fall and the Pentagram (representing the Master) rests with the lower extremities facing upwards and the head facing downwards.

31 TAROT AND KABALAH, 1978 ·¶65 ·*also in The Magician*

The Pentagram with the two points facing upwards represents Satan, and is used in black magic to invoke the tenebrous. When the top angle is facing

uppermost, it represents the Internal Christ of each man who comes to this world; it symbolises the divine, and is used in White Magic to call divine beings. If it is placed in the doorway with the two feet facing outwards, tenebrous entities will not enter. On the other hand, the inverted Pentagram, having the feet facing inwards, allows the tenebrous to enter.

32 Tarot and Kabalah, 1978 · ¶174 · *also in Angels and Demons*

Arcanum 5 of the Tarot is the Blazing Pentagram, the Flaming Star. The Pentagram represents the Microcosmos man. From the esoteric point of view we see that there is a battle between brain and sex. If the sex conquers the brain, the 5-pointed Star (Man) falls to the abyss with the feet upward and the head downwards; becomes an entity of darkness. This is the inverted star, this is the He-goat of Mendez.

33 Tarot and Kabalah, 1978 · ¶955-956

The He-goat of Mendez represents black magic. A human figure with the head pointing downwards and the feet upwards, represents of course, a demon.

34 Tarot and Kabalah, 1978 · ¶957 · *also in Angels and Demons*

When the brain can no longer control
Sex, then the Pentagonal Star
remains inverted, and man is sunk
into the Abyss.

Esoteric Treatise of Theurgy, 1959 · ¶212-213

The sacred symbol of the Infinite represents the brain, heart, and sex. If sex dominates the brain, then this brings about the fall, the Fulminated Tower, the inverted five-pointed star, the Pentagram reversed, the man with his head pointing downwards and his feet upwards. He hurtles to the depths of the abyss.

We should recall that sacred pronouncement: The Infinite is equal to the Pentalpha.

35 Tarot and Kabalah, 1978 ·¶1541 ·*also in The Magician*

When the struggle of heart against heart begins, the Five-Pointed Star falls, and rests with the lower points facing upwards.

36 Tarot and Kabalah, 1978 ·¶2822

The Pentagram with the superior point upwards causes the tenebrous to flee. The Pentagram with the point downwards serves to call the tenebrous. Placed in the doorway with the superior point inwards and the two inferior angles outwards, it prevents black magicians from passing. The Pentagram is the Flaming Star. The Pentagram is the sign of the Word made flesh. According to the direction of its rays it can represent God or the Devil; the Sacrificial Lamb or the he-goat of Merides. When the Pentagram elevates its superior ray in the air, it represents Christ. When the Pentagram raises its two inferior points in the air, it represents Satan.

37 The Perfect Matrimony, 1950 ·¶1618-1619 ·*also in Angels and Demons, The Perfect Matrimony*

In the Abyss, Lilith and Nahemah live in eternal struggle. The depraved souls of Lilith no longer have any possibility of redemption. The victims of Nahemah still have the possibility of coming out of the abyss. The problem is a Sexual one. Demons are terrible fornicators! The Five-Pointed Star symbolizes man. The brain should control Sex. When the brain can no longer control Sex, then the Pentagonal Star remains inverted, and man is sunk into the Abyss. The demons can be symbolized by the inverted Pentagonal Star.

38 Esoteric Treatise of Theurgy, 1959 ·¶212-213

Master: Well, when the man makes a mistake, when he is an adulterer, or the woman makes a mistake toward the man, the five-pointed star appears – it is perceptible to the clairvoyant– with the upper points downward and the two

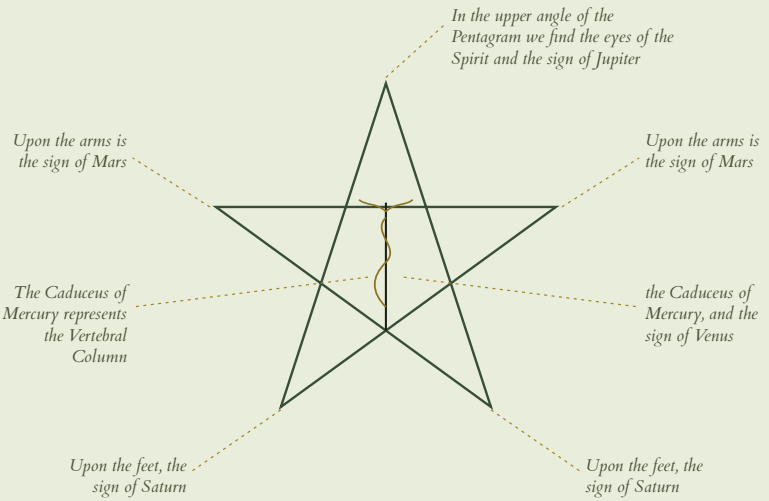
lower points upward. [...] That is how it becomes perceptible to the sense of psychological self-observation. Any other question? Go on.

39 The Fifth Gospel, vol. 1B ·Lunar Psychism and Solar Psychism ·*Second Chamber – Mexico City – 1976* ·¶981 ·*also in Lust and Chastity, Self-Observation*

III The five Impressions of the Great Light

Here the Pentagram is read part by part: the five Impressions of the Great Light, the five Helpers who are five Genii, and the five orders of the Lords of Karma. The signs of Jupiter, Mars, Saturn, Mercury and Venus, the chalice and the sword are set upon it, and the self-realised man is called a perfect flaming star.

THE ESOTERIC PENTAGRAM



The signs of the esoteric Pentagram, as passage 49 places them.

The five Impressions of the Great Light are found represented in the esoteric Pentagram. The Gnostic Pentagram is the human figure with four limbs, and one unique apex, which is the head.

40 Pistis Sophia Unveiled, 1983 ·¶40 ·*also in The Treasury of the Light*

The sign of the Pentagram is also called the sign of the Microcosm. It represents what the Cabbalist Rabbis of the book Zohar call the Microprosopos.

41 Pistis Sophia Unveiled, 1983 ·¶41

The five Impressions of the Great Light, and the five Helpers, are contained within the Flaming Star.

42 Pistis Sophia Unveiled, 1983 ·¶46 ·*also in The Treasury of the Light*

The five Helpers are the five Genii: Gabriel, Raphael, Uriel, Michael, and Samael. The entire Treasury of the Light is contained within the Pentagram, and this allegorizes the human being.

43 Pistis Sophia Unveiled, 1983 ·¶47 ·*also in Angels and Demons, The Treasury of the Light, The Words He Uses*

The comprehension of the magic Pentagram is the key of the two Spaces.

44 Pistis Sophia Unveiled, 1983 ·¶48 ·*also in The Words He Uses*

A self-realized man is a perfect flaming star, and he shines.

The Fifth Gospel, vol. 1B · ¶993

Master: Well, the five impressions that Pistis Sophia speaks of. Undoubtedly, man is represented in these five impressions: if you stand up with your arms opened left and right and your legs apart, you have the five-pointed star. Now, in a negative form the matter changes. It is, we would say, the inversion of the intellectual order, it indicates Black Magic, etc.

45 The Fifth Gospel, vol. 1B ·Lunar Psychism and Solar Psychism ·*Second Chamber – Mexico City – 1976* ·¶988

But if we talk about the star, we talk about the star; it clearly indicates the man. A self-realized man is a perfect flaming star, and he shines. Those are the five impressions about which the Pistis Sophia talks.

46 The Fifth Gospel, vol. 1B ·Lunar Psychism and Solar Psychism ·*Second Chamber – Mexico City – 1976* ·¶993 ·*also in The Treasury of the Light, The Words He Uses*

The Five Helpers are related to those five impressions of the Pistis Sophia. Those Five Helpers are the Five Genii: Gabriel, Raphael, Uriel, Michael, Samael. They are the five, are they not? Moon, Mercury, Venus, Sun, Mars; the Five Helpers. Those Five Helpers are represented in five parts of the Being which exist within man. Also that star represents the Five Trees or Five Orders of the Lords of Karma, understood?

47 The Fifth Gospel, vol. 1B ·Lunar Psychism and Solar Psychism ·*Second Chamber – Mexico City – 1976* ·¶994 ·*also in Angels and Demons, The Treasury of the Light, The Twelve Powers Are Within Us*

This figure with its lambel and its five lines reminds us of the five trees, the five orders of the lords of karma, the five lines with which the star of five points is formed.

48 The Mayan Mysteries, 1977 ·¶915

THE ESOTERIC PENTAGRAM In the upper angle of the Pentagram we find the eyes of the Spirit and the sign of Jupiter, Sacred Father of the Gods. Upon the arms is the sign of Mars, the symbol of force. Upon the feet, the sign of Saturn, the symbol of Magic. In the centre is the symbol of occult philosophy, the Caduceus of Mercury, and the sign of Venus. The Caduceus of Mercury represents the Vertebral Column, and the two wings, the ascent of the Sacred Fire along the vertebral column, thus opening the 7 Churches of the Apocalypse of Saint John (the 7 Chakras) by means of scientific chastity. The chalice, symbol of the feminine Yoni, also represents the crystallised mind, containing the wine of light which semenises the brain. The sword is the masculine phallus. We also find the key and the pentacle of Solomon. TETRAGRAMMATON is a mantram of immense priestly power.

49 Tarot and Kabalah, 1978 ·¶175-176 ·*also in The Holy Grail*

Number 5 becomes the perfect Self-Realised Flaming Star. Number 7 is the number of Victory having 248 precepts of an affirmative type. One must understand the 248 precepts in order to attain victory over oneself and to be able to see the astral light. There we find the force of the Soul, of the action and the

image, answer or result. Number 7 is the Arcanum of Victory, the 248 precepts are reduced to Arcanum "5", which is none other than the resplendent Flaming Star, the Star of Divinity.

50 Tarot and Kabalah, 1978 ·¶2809-2810

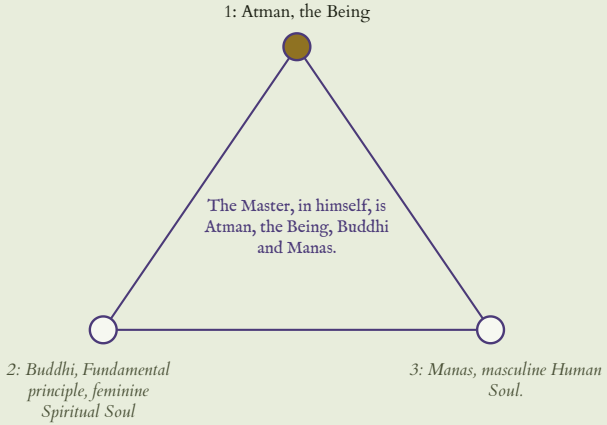
Part Three – The fall of the Bodhisattwas

8 PASSAGES

1 One must have full consciousness of what a Bodhisattwa is

A Bodhisattva is the human soul of a Master, sent by Atman to take a body. Many have fallen like an inverted star, and one who does not rise again descends through harder lives towards the infernal worlds.

THE MASTER AND HIS BODHISATTWA



That is what is called a Bodhisattwa

The three of passage 53 and the Master of passage 54.

From the upper part descends the Ray of Cosmic Justice, destroying the tower which the kabalists call the Tower of Babel. Two persons are plunged into the depths of the Abyss; one to the left, and the other to the right. They fall with the arms, legs and head pointing downwards, making the sign of the inverted Flaming Star. This symbolises the fall of the Bodhisattwas; a fall due to sex, due to spilling the Vessel of Hermes.

51 Tarot and Kabalah, 1978 ·¶598

All magic power is found in the Five-Pointed Star. The whole science of Gnosis is summarised in the Blazing Star. Many Bodhisattwas (Human Souls of Masters) fell like the five-pointed Star, inverted, with the upper extremity pointing downwards and the two lower points facing upwards. One must have full consciousness of what a Bodhisattwa is. The Superior Triad of every immortal spirit, of every man is composed of Atman, Buddhi and Manas.

52 Tarot and Kabalah, 1978 · ¶958 · *also in The Human Soul, The Words He Uses*

1: Atman, the Being; Divine immortal spark has two souls which in esoterism are called Buddhi and Manas. 2: Buddhi, Fundamental principle, feminine Spiritual Soul, superlative consciousness of the Being. 3: Manas, masculine Human Soul.

53 Tarot and Kabalah, 1978 · ¶959-961 · *also in The Consciousness, The Human Soul*

The Master, in himself, is Atman, the Being, Buddhi and Manas. When a Master comes to the world he needs to take a body; Atman commands Manas, its Human Soul, and it appears, living in the physical world. That is what is called a Bodhisattwa, which realises that which it has to carry out. In addition, the Buddhi can be placed within, and it does what it must do.

54 Tarot and Kabalah, 1978 · ¶962 · *also in The Being Is the Being, The Human Soul*

Every fallen Bodhisattva is the inverted Flaming Star.

The Perfect Matrimony, 1950 · ¶1620

Thus we have the case of the Master Jehova who sent his Bodhisattwa to Chile. At present he is a youth doing foolish things, and the Master simply waits for his Bodhisattwa to mature so that he may enter him. Jehova is the regent of the ancient Moon; is a great Master who has intentionally been confused with Jahve, the head of the black lodge, he who tempted Jesus offering Him all the treasures of this world. Jesus replied: “Satan, Satan, thou shalt not tempt the Lord thy

God". Jahve may be represented by the five-pointed star with the feet pointing upwards.

55 Tarot and Kabalah, 1978 ·¶963-965 ·*also in Angels and Demons, The Words He Uses*

A Bodhisattwa who allows himself to fall becomes a black magician and if he does not elevate himself, comes to an incarnation which is much harder, more bitter; he suffers terribly. If at the end of various incarnations, each one more difficult, he does not elevate himself, he is sent to the infernal worlds, accused of three crimes: 1: Having assassinated the Buddha. 2: Having dishonoured the Gods. 3: Various other less important offences.

56 Tarot and Kabalah, 1978 ·¶966-969

Madame Blavatsky gave a very good explanation of what a Bodhisattwa is, but her followers have not understood it.

57 Tarot and Kabalah, 1978 ·¶970-971

The Pentagram represents the complete man. With the superior ray upwards, it is the Master. With the superior ray downward and the two inferior angles upwards, it is the fallen Angel. Every fallen Bodhisattva is the inverted Flaming Star. Every Initiate who allows himself to fall becomes in fact, an inverted Flaming Star.

58 The Perfect Matrimony, 1950 ·¶1620 ·*also in Angels and Demons*

7 PASSAGES

11 Bodhisattwas fall because of sex

The cause of the fall is sex, and so is the means of rising: sex is the Philosophical Stone, without which the Medusa cannot be beheaded. Humility is asked before and after wisdom, and the brothers are warned not to judge a newcomer who may be a returning Bodhisattva.

In this epoch the great majority of Bodhisattwas are fallen, and pass from life to life. We need to be humble to attain Wisdom, and afterwards, to be even more humble.

59 TAROT AND KABALAH, 1978 · ¶972 · *also in Humility*

Bodhisattwas fall because of sex, and elevate themselves through sex.

60 TAROT AND KABALAH, 1978 · ¶973

Sex is the Philosophical Stone. It would be impossible to decapitate the Medusa (the Satan we carry within), without the precious treasure of the Philosophical Stone. Remember that the Medusa is the damsel of evil (the psychological "I") whose head is covered with hissing snakes. In occult science it is said that the union of Sophic Mercury and Sophic Sulphur gives as a result the Holy Philosophical Stone. The Ens Seminis is the Mercury, the Sulphur is the Holy Fire of Love.

61 TAROT AND KABALAH, 1978 · ¶974 · *also in The Words He Uses*

> *Yet the Luciferian star—the fallen man—will shine one day as the morning star on the right hand of the Verb.*
>
> ESOTERIC COURSE OF KABBALAH, 1969 · ¶217

Mythology speaks about the efforts of the "Soplones", they who try to raise the stone to the summit, and the aforementioned stone falls once again; that is, like

the effort of the students who spill the Ens-Seminis.

62 Tarot and Kabalah, 1978 ·¶991

If and when one of these Bodhisattvas raises himself up, if he returns to the Path, if he recapitulates his Initiations, then the brothers of the Path are surprised and say, "This one is just now beginning these studies, and already he thinks he is an Initiate?" Truly, students often pass judgment a priori, because they are ignorant of the great mysteries. We must differentiate between that which is a person beginning these studies and that which is a fallen Bodhisattva. In the Apocalypse of St. John, the Pentagram falls from heaven to earth and the human waters become bitter, they are turned to absinth. The Prophet Isaiah said, "How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations!" (Isa. 14:12)

63 Esoteric Course of Kabbalah, 1969 ·¶216

Yet the Luciferian star—the fallen man—will shine one day as the morning star on the right hand of the Verb.

64 Esoteric Course of Kabbalah, 1969 ·¶217

Often times a man or a woman arrives at the Gnostic Lumisials searching for the divine torch of the truth. The newcomer is seemingly at that time a beginner. However, the brothers are ignorant of that which is the soul; they do not know that this man may be a bodhisattva (the soul of a Master) who wishes to return to his Father who is in secret. The brothers are astonished when something superior happens to the apparent beginner and then they say, "We have been in these studies longer and we have not passed through what he is undergoing." And they ask themselves, "How is it possible that he who has just now begun seems to be an Initiate?" One must not judge so as to not be judged, because "with that rod with which you measure, so you shall be measured."

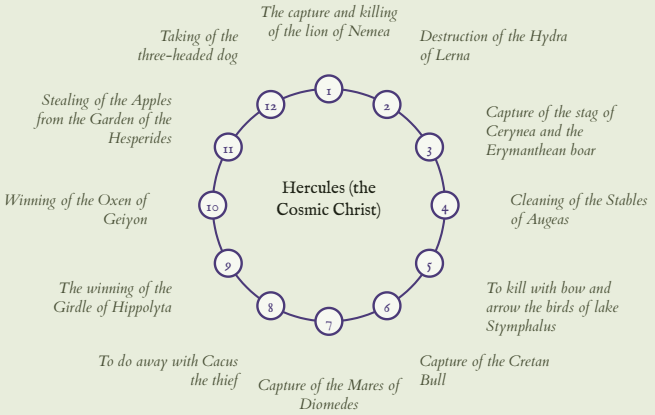
65 Esoteric Course of Kabbalah, 1969 ·¶218 ·*also in The Human Soul*

3 PASSAGES

III The Twelve Labours of Hercules

Man and woman in the Great Work must perform the Twelve Labours of Hercules, each read as a conquest over some part of the ego. Hercules is the Cosmic Christ, who practises the purification he asks of others.

THE TWELVE LABOURS



The twelve labours as passage 66 lists them, in his order; what each stands for is in his brackets there.

Apollo and Diana; Man and Woman, must work in the 'Magna Obra', decapitating the Medusa, overcoming the tempting serpent, killing the lion of Nemea, taking from Tartarus the infernal dog, Cancerberus. They must work in the Great Work, realising the Twelve Labours of Hercules. Hercules (the Cosmic Christ), son of Jupiter (IO Pither) and Alcmene undertook 12 labours: 1st - The capture and killing of the lion of Nemea (the force of the instincts and uncontrolled passions, which devastates all and devours all). 2nd - Destruction of the Hydra of Lerna (the psychological defects in the subconscious). 3rd - Capture of the stag of Cerynea and the Erymanthean boar (the lower animal

passions). 4th - Cleaning of the Stables of Augeas (submerged subconscious depths). 5th - To kill with bow and arrow the birds of lake Stymphalus (bewitching psychological aggregates in the subconscious under-currents). 6th - Capture of the Cretan Bull (sexual impulses, passionate impulses, rashness, infrahuman elements.) 7th - Capture of the Mares of Diomedes (passionate inhuman elements, deeply submerged in our own unconscious abysses). 8th - To do away with Cacus the thief (the bad thief who plunders the sexual centre in order to satisfy his animal passions). 9th - The winning of the Girdle of Hippolyta (feminine psychological aspect of our real interior nature). 10th - Winning of the Oxen of Geiyon (this is related with the detachment). 11th - Stealing of the Apples from the Garden of the Hesperides. 12th - Taking of the three-headed dog from his Plutonian dominion (the guide dog, the sexual instinct).

66 Tarot and Kabalah, 1978 ·¶975-988 ·*also in The Intimate Christ*

Each time that Hercules, the Instructor of the World comes, he has to realise the same thing; a work of complete pacification. The Cosmic Christ practices what he preaches; from the time he is sma ll the tenebrous serpents of evil come to attack him, the Herods to persecute him, etc.

67 Tarot and Kabalah, 1978 ·¶989 ·*also in The Intimate Christ*

The Cosmic Christ does not demand other than what he himself practices, He is the Master of all Masters, realises his works of purification, of dissolution of the "I", of the ego.

68 Tarot and Kabalah, 1978 ·¶990 ·*also in The Intimate Christ*

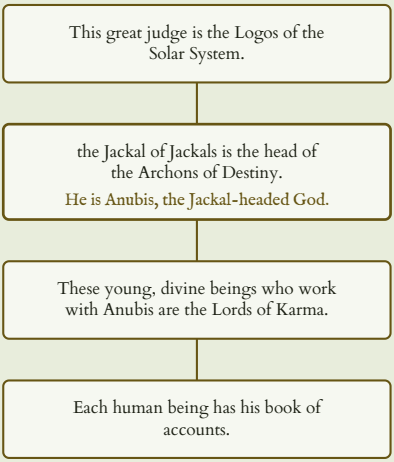
Part Four – Anubis, the Jackal-headed God

8 PASSAGES

1 The Jackal of Jackals is the head of the Archons of Destiny

The Hierarch of this arcanum is Anubis, chief of the Archons of Destiny, keeper of the books of Karma and servant of the Logos of the Solar System. The young divine beings who work with him are the Lords of Karma, and each person also carries an Anubis within.

THE ORDER OF THE TRIBUNAL



Anubis controls the books of Karma in the underworld.

The order he gives in passages 69 to 74, read from the top.

The Hierarch of Arcanum number 5, the Jackal of Jackals is the head of the Archons of Destiny. He is Anubis, the Jackal-headed God.

69 TAROT AND KABALAH, 1978 · ¶191 · *also in The Law of Destiny, The Law of Karma*

The Temple of Anubis is the Temple of the Lords of Karma. Anubis controls the books of Karma in the underworld. Each human being has his book of accounts.

70 TAROT AND KABALAH, 1978 · ¶192 · *also in The Law of Karma, The Words He Uses*

"I am the Jackal of jackals, I am Shu, and [I] draw air from the presence of the god of Light [Khu] to the bounds of heaven, and to the bounds of earth, and to the bounds of the uttermost limits of the flight of the Nebeh bird. May air be given unto these young divine beings."

71 Treatise of Sexual Alchemy, 1954 ·¶316

He who wants light must give light in order to receive his payment.

72 Tarot and Kabalah, 1978 ·¶196

Within each one of us, there exists our own particular, individual Anubis.

Pistis Sophia Unveiled, 1983 · ¶2156

The Jackal of Jackals conducts the light to the very limits of the firmament, reaching even to the frontiers of the bird Neveh, the enormous Serpent, one of the 42 judges of MAAT in the tribunal. This great judge is the Logos of the Solar System. The Jackal of Jackals works under the command of this great judge.

73 Tarot and Kabalah, 1978 ·¶197 ·*also in The Law of Karma*

17. These young, divine beings who work with Anubis are the Lords of Karma.

74 Treatise of Sexual Alchemy, 1954 ·¶332 ·*also in The Law of Karma*

A temple of the Lords of Karma exists in the subtle world and the jackal is great chief of these judges of destiny. This great Being is supreme Judge of the Cosmic Tribunal; he has the appearance of a great man with the head of a jackal.

75 Zodiacal Course, 1951 ·¶98 ·*also in The Law of Destiny, The Law of Karma, The Words He Uses*

Within each one of us, there exists our own particular, individual Anubis. He applies the law of Karma to us, within ourselves.

76 Pistis Sophia Unveiled, 1983 · ¶2156 · *also in The Law of Karma*

6 passages

11 In that tribunal only rules the terror of love and justice

In the Temple of Anubis every person has a book in which good and bad actions are noted each day, good deeds counted as coins. The judges wear the jackal mask, initiates weigh their hearts before the forty-two, and the KAOM in the depths of the consciousness records every act.

273. The elemental department of the tolu tree is directed by the Lords of Karma. 274. The Lords of Karma keep an exact note of all our debts in their books.

77 Igneous Rose, 1954 ·¶871 ·*also in Elemental Magic, The Law of Karma*

In the internal worlds, we can speak with the 42 judges of karma. The chief of these 42 judges is Anubis. The Lords of Karma reward and punish us. We can also ask for credit from the judges of karma. Every credit must be paid with good deeds or with pain. "Initiates" know how to visit the palace of Anubis to settle their business. In the internal worlds, our good deeds are symbolized by exotic coins. When we request certain services from the divine hierarchies, we must pay for them with those coins. If we want to replace those spent coins, we then have to do good deeds.

78 The Greater Mysteries, 1956 ·¶170 ·*also in Altruism and Charity, The Greater Mysteries, The Law of Karma*

When the Initiates are taken into the secret Sanctuary of the Double House of Life, so that they can weigh their hearts, they, seated on their heels, are placed around the Great Hall of Truth in accordance with their height. The Great Priest Anubis and his forty and two assistant Judges wait for them. All the Judges wear a mask with the shape of a jackal's head or plumed wolf, emblem of Truth. Then, dressed in white and filled with terror, the Initiate declares: "I have made no one of my neighbors to weep; I have not performed reprobated actions to mankind; I have not done evil; I have not made to be the first consideration of each day that excessive labor should be performed for me; I have not inflicted fear on anyone; I have not afflicted the widows; I have not oppressed the orphans; I have not caused harm to be done to the servant by his chief I have done no murder; I have not purloined the temples; I have not removed items

from the corpses; I have not slept with the spouse of my neighbor; I have not added to the weights of the scales to cheat the seller; I have not misread the pointer of the scales to cheat the buyer; I have not carried away the milk from the mouths of children; I have not driven away the cattle which were upon their pastures; I have not snared the feathered fowls; I have not turned back the water at the time when it should flow; I have not extinguished a fire or light when it should burn; I have not place obstacles on the way of men; I have not committed fornication. I am pure! I am pure! I am pure!"

79 Aztec Christic Magic, 1973 · ¶330-331 · *also in The Law of Karma*

An act of love annuls past acts inspired by inferior laws.

Tarot and Kabalah, 1978 · ¶1031-1032

None can escape Justice due to the existence in the depths of our conscience of the KAOM, the Police of Karma, which takes form each time it registers a positive or negative action.

80 Tarot and Kabalah, 1978 · ¶201 · *also in The Law of Karma*

Whoever awakens consciousness can travel with his internal bodies outside of the physical body with complete conscious will and study his own book of destiny in the Temple of Anubis and his fo rty two Judges. The head of the priests of the Tribunal of Karma is the great Master Anubis. The Temple of Anubis, the supreme regent of karma is found in the molecular world, called by many, the astral world. In that tribunal only rules the terror of love and justice. There, exists a book for each one with the debts and credits. Each day one's good and bad actions are meticulously noted in it. Good acts are represented by strange coins which the Masters accumulate in favour of the men and women who perform them. Defence lawyers are also to be found in that tribunal; however, everything is paid for, nothing is obtained as a gift. He who has good

works pays, and comes off well in the dealings. Credit solicited is paid for with unselfish works, inspired by love for those who suffer.

81 Tarot and Kabalah, 1978 ·¶1028-1030 ·*also in Hod, Selfishness, The Law of Destiny, The Law of Karma*

The Masters of Karma are Judges of Conscience who live in a state of Jinas. We have to do good works constantly in order to have the where withal to pay our debts of this life and of past lives. All the actions of man are ruled by laws; some superior, others inferior. In love is epitomised all of the superior laws. An act of love annuls past acts inspired by inferior laws. For this reason, speaking of love the Master Paul said: "Love is patient, love is kind. Love is not envious, works not evil, knows not pride; is not rude, neither selfish; is slow to anger, imagines no mischief, rejoices not in injustice, but delights in justice. Love defends all, love believes all, love hopes all, love bears all". When they officiate as judges, the Masters of Karma use the sacred mask in the form of the head of a jackal or a feathered wolf; and with it they appear to the Initiates in the internal worlds. That is the cruelty of the law of love.

82 Tarot and Kabalah, 1978 ·¶1031-1032 ·*also in Anger, Envy, Gratitude and Kindness, Patience and Serenity, The Law of Karma*

6 passages

III Every credit must be paid

Credit can be asked of the Lords of Karma, but none is free. It is repaid by good deeds, by work for humanity or in the Great Work of the Father, or else collected with pain.

281. It is also possible to ask for credit to the Lords of Karma, but the credit must be paid with sacrifice for humanity.

83 Igneous Rose, 1954 ·¶877 ·*also in Altruism and Charity, Entropy and Sacrifice, Igneous Rose, The Law of Karma, The Three Factors*

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

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

15. We can also ask for credit from the Lords of Karma, but every credit must be paid by working in the Great Work of the Father, or by suffering the unspeakable.

85 The Mysteries of Fire, 1955 ·¶607 ·*also in The Law of Karma*

The Law of Karma, the Law of the Cosmic Balance is not a blind law; one can also ask for credit from the Lords of Karma, but every credit must be paid with good deeds and if not paid, then the Law collects with pain.

86 Esoteric Treatise of Hermetic Astrology, 1967 ·¶499 ·*also in The Law of Karma*

To get credits with the Lords of the Law or Archivists of Destiny is also possible, but these must be paid with good deeds, through working for humanity, or based upon supreme pain.

87 Runic Magic, 1969 ·¶1122-1123 ·*also in Altruism and Charity, Remorse and Repentance, The Law of Destiny, The Law of Karma*

If the values are exhausted one dies quickly, if they are saved, life is prolonged. Clearly, some are given more capital than others, depending upon the debts and

credits of each one. When one believes that they have abused the thinking brain, one must put the motor brain to work. When one is doing these esoteric studies in order to prolong life one must negotiate with the Lords of Karma, but one must pay doing good deeds.

88 Tarot and Kabalah, 1978 ·¶1417 ·*also in The Centres of the Human Machine, The Law of Karma*

6 passages

IV All negotiations are arranged with the Lords of Karma

Debts are settled by speaking personally with Anubis and the Lords of Karma in the internal worlds. Repentance and negotiation can dissolve the causes of error, though crimes against the Holy Spirit cannot be negotiated.

282. All negotiations are arranged with the Lords of Karma by personally speaking with them in the internal worlds.

89 Igneous Rose, 1954 · ¶878 · *also in Igneous Rose, The Law of Karma*

14. In the Temple of the Lords of Karma we can arrange our negotiations (karmic debts).

90 The Mysteries of Fire, 1955 · ¶606 · *also in The Law of Karma*

The Initiates can directly negotiate with Anubis. We can pay every karmic debt with good deeds, but we have to negotiate with Anubis.

91 Esoteric Treatise of Hermetic Astrology, 1967 · ¶498 · *also in The Law of Karma*

> *We can pay every karmic debt with good deeds, but we have to negotiate with Anubis.*
>
> Esoteric Treatise of Hermetic Astrology, 1967 · ¶498

In our work with the Blessed Stone it is indispensable to consciously manage our dealings.

92 Tarot and Kabalah, 1978 · ¶200

Only most profound repentance and the respective negotiations with the Lords of Karma, can give us the joy of achieving disintegration of all those causal elements, which in one way or another can lead us to definitive elimination of

the undesirable elements. The intrinsic causes of our errors, can certainly be eradicated from ourselves thanks to the Intimate Christ's efficient work.

93 The Great Rebellion, 1975 ·¶879 ·*also in Remorse and Repentance, Seventy Times Seven, The Great Rebellion, The Law of Causality, The Law of Karma*

One can negotiate one's karma with the Lords of the Law, or he can also be forgiven, but crimes against the Holy Spirit are not negotiable nor forgiv-able, they have to be paid. Any other question, brothers? Let us see...

94 The Fifth Gospel, vol. 1B ·Lunar Psychism and Solar Psychism ·*Second Chamber – Mexico City – 1976* ·¶998 ·*also in The Law of Karma*

Part Five – A Law exists which is called Karma



10 PASSAGES

1 Karma is the law of compensation, not of vengeance

Karma is defined as the law of action and consequence, a law of compensation rather than vengeance or fatalism, and a medicine given for one's own good. A run of examples shows people demanding the fidelity, love and respect they never gave.

Arcanum number 5 is the Law; this Arcanum represents the "Karma" of the Initiate. We must understand that the Karma, in the final synthesis, serves in order to live in the flesh all the Drama of the Passion of our Lord, Jesus Christ.

95 TAROT AND KABALAH, 1978 ·¶992 ·*also in The Law of Karma*

It is necessary for people to understand what the Sanskrit word "Karma" is.

96 TAROT AND KABALAH, 1978 ·¶993 ·*also in The Law of Causality, The Law of Karma*

My friends, a Law exists which is called Karma, and it is pertinent to assert that that word itself means: law of action and consequence. Cause obviously does not exist without effect, nor effect without cause. The Law of Balance, the terrible Law of Karma governs all that is created. Every cause becomes an effect, and every effect is transformed into cause. You must understand what the law of compensation is. One must pay for everything that one does, because there does not exist cause without effect, nor effect without cause.

97 TAROT AND KABALAH, 1978 ·¶994-995 ·*also in The Law of Causality, The Law of Karma*

We have been given freedom, free will, and we can do as we wish. It is clear however, that we must answer to God for all of our acts. Any action in our life, good or bad, has its consequences. The law of action and consequence governs the course of our various existences, and each life is the result of the previous one.

98 TAROT AND KABALAH, 1978 ·¶996 ·*also in The Law of Causality, The Law of Destiny, The Law of Karma*

To completely understand the bases and "Modus Operandi" of the law of Karma is indispensable in order to orient the ship of our life through the different levels

of life in a positive and edifying manner.

99 Tarot and Kabalah, 1978 ·¶997-998 ·*also in The Law of Karma*

Any action in our life, good or bad,
has its consequences.

Tarot and Kabalah, 1978 · ¶996

Karma is the law of compensation, not of vengeance. There are those who confuse this cosmic law with determinism, and even fatalism; to the point of believing that everything that happens to man in life is inexorably determined beforehand. It is true that the actions of a man de termine his heredity, education and environment. It is also true however that man has free-will and can change his actions; refine his character, create superior habits, overcome weaknesses, strengthen virtues etc.

100 Tarot and Kabalah, 1978 ·¶999

Karma is a medicine which is given for our own good; unfortunately, instead of people bowing reverently before the eternal living God, they protest, blaspheme, justify themselves, foolishly excuse themselves and, as Pilate, wash their hands. With such protests the Karma is not modified; on the contrary, it becomes harder and more severe. When one comes to this world, one brings one's own destiny; some are born on a feather bed, others in misfortune. If in our past existence we killed, now they kill us, if we wounded, now we are wounded, if we stole, now we are robbed, and "by the rod with which we measure others, so we will be measured."

101 Tarot and Kabalah, 1978 ·¶1000 ·*also in Remorse and Repentance, Return and Reincarnation, The Law of Causality, The Law of Destiny, The Law of Karma, The Three Traitors*

We demand fidelity of our spouse when we ourselves have been adulterous in this or in previous lives. We ask for love when we have been heartless and cruel.

We seek comprehension when we have never been able to understand anyone; when we have never been able to learn to see another's point of view.

102 Tarot and Kabalah, 1978 ·¶1001-1003 ·*also in The Law of Causality*

We desire immense happiness when we have always been the cause of much unhappiness. We would have liked to be born in a very beautiful home with many comforts, when in past existences we did not know how to provide a home and beauty for our children.

103 Tarot and Kabalah, 1978 ·¶1004-1006

We protest about being insulted, when we ourselves have always insulted those around us. We want that our children obey us when we never knew how to obey our parents. Slander annoys us terribly when we have always defamed others and have filled the world with pain. Gossip makes us angry; we do not want anyone to say anything about us; nonetheless we went about spreading gossip and rumours, speaking ill of our fellowman, causing other people lives of distress. That is to say, we always demand that which we have not given; in all our previous lives we were worthless and deserve the worst, but we consider that we should receive the best.

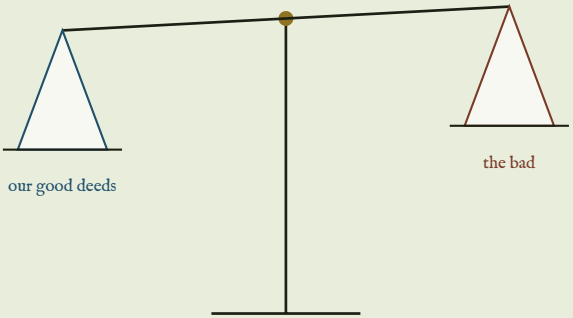
104 Tarot and Kabalah, 1978 ·¶1007 ·*also in Ingratitude, Slander, Truthfulness*

6 PASSAGES

11 I emphatically repeat that Karma is negotiable

Justice and Mercy are named the two columns of the White Lodge, and justice without mercy is called tyranny. On that ground Karma is held to be negotiable: a superior law washes away an inferior one, and good deeds placed on the scale cancel debt.

THE TWO TRAYS



"The lion of the law is over-come with the balance."

we must place good deeds on the tray of good actions with the purpose of inclining the balance in our favour

The scale of passage 109, drawn as he describes it.

Fortunately my friends, Justice and Mercy are the two Toral Columns of the Universal White Lodge.

105 TAROT AND KABALAH, 1978 ·¶1008 ·*also in Compassion, Seventy Times Seven*

Justice without Mercy is tyranny; Mercy without Justice is tolerance, indulgence of the crime. Karma is negotiable, and this is something which may surprise a great many of the followers of the different orthodox schools.

106 TAROT AND KABALAH, 1978 ·¶1009 ·*also in Compassion, Seventy Times Seven, The Law of Karma*

Some pseudo-esoterists and pseudo-occultists have become excessively pessimistic in relation to the law of action and consequence; they mis takenly consider that it operates in a mechanical, automatic, and cruel manner. The erudites believe that it is not possible to alter the law; I am sincerely sorry, but I have to disagree with this manner of thinking. If the law of action and consequence, if the nemesis of existence were not negotiable, what then would remain of divine mercy? Frankly, I am unable to accept cruelty in divinity. The real, that which is complete perfection, that which has different names like Tao, Aum, INRI, Sein, Allah, Brahma, God, or better said, Gods, etc., etc., etc., could in no manner be something without mercy, cruel, tyrannical, etc. Due to all of the above, I emphatically repeat that Karma is negotiable.

107 Tarot and Kabalah, 1978 ·¶1010 ·*also in Compassion, Seventy Times Seven, The Law of Destiny, The Law of Karma*

We must never protest against Karma, the important thing is to know how to negotiate.

Tarot and Kabalah, 1978 · ¶1013

It is possible to alter our own destiny because: "When an inferior law is transcended by a superior law, the superior law washes away the inferior law."

108 Tarot and Kabalah, 1978 ·¶1011 ·*also in The Law of Causality, The Law of Destiny*

In altering the cause, one alters the effect. "The lion of the law is over-come with the balance." If on one tray of the scale we place our good deeds and on the other we place the bad, either both trays will weigh equally, or there will be some imbalance. If the tray of bad actions weighs more, we must place good deeds on the tray of good actions with the purpose of inclining the balance in our favour; thus we cancel Karma. Perform good acts in order to pay your debts; remember that one does not only pay with pain, one may pay by doing good.

109 Tarot and Kabalah, 1978 ·¶1012 ·*also in Altruism and Charity, The Law of Causality, The Law of Destiny, The Law of Karma*

Now you will understand my good friends, how marvellous it is to do good. Without doubt, right thought, right feeling, and right action are the best form of negotiation. We must never protest against Karma, the important thing is to know how to negotiate. Unfortunately the only thing which occurs to people when they find themselves in a very bitter circumstance, is to wash their hands like Pilate, saying that they have done nothing wrong, that they are not guilty, that they are righteous souls etc., etc., etc.

110 Tarot and Kabalah, 1978 ·¶1013 ·*also in Altruism and Charity, Remorse and Repentance, The Law of Karma*

8 PASSAGES

III Good acts upon the tray of the cosmic balance

To change an effect one must change its cause, so those who suffer are told to judge their own conduct, serve others and share what they have. Behind every error stands the ego; when it is dissolved there is no karma to pay, and karma may be pardoned.

I say to those who are in misery that they examine their conduct; that they judge themselves; that they take a seat, even if only for an instant, in the dock; that after a summary analysis of themselves they change their behaviour. If they who find themselves without work were to become chaste, infinitely charitable, peaceful, completely obliging; it is obvious that they would radically alter the cause of their misfortune, consequently altering the effect.

111 TAROT AND KABALAH, 1978 ·¶1014-1015 ·*also in Altruism and Charity, Gratitude and Kindness, The Law of Causality*

One must work always in a selfless manner with infinite love for humanity; thus we alter those bad causes which bring about the bad effects.

112 TAROT AND KABALAH, 1978 ·¶1017 ·*also in Selfishness, The Law of Causality*

There is no doubt that misery has its causes in drunkenness, nauseating lust, in violence, in adulteries, in wastefulness and in avarice etc., etc.

113 TAROT AND KABALAH, 1978 ·¶1018

Do you want to be healed? Then heal others. Some of your family are in prison? Work for the liberty of others. Are you hungry? Share food with those who are worse off than you etc.

114 TAROT AND KABALAH, 1978 ·¶1019 ·*also in Altruism and Charity, The Law of Destiny, The Law of Karma*

All that is needed in order to have the right to true happiness is, above all, not to have the ego.

Tarot and Kabalah, 1978 · ¶1022

Many people who suffer only recall their miseries wishing to find a remedy for them; but they do not remember the sufferings of others, it does not even enter their heads to provide for the needs of their fellowman. This egotistical state of their existence serves no end; and thus, the only thing which they achieve is to aggravate their sufferings. If such people were to think of others, to think about being of service to their fellowman, of giving food to the hungry giving a drink to the thirsty of clothing the naked, of teaching those who do not know, etc, clearly they would place good acts upon the tray of the cosmic balance in order to incline it in their favour. Thus they would alter their destiny and fortune would favour them; that is to say, all of their necessities would be met. People are however, very egotistical, and for this reason they suffer. Nobody thinks of God nor their fellowman except when they are in desperation and this is something which everyone has been able to prove for himself; such is humanity.

115 Tarot and Kabalah, 1978 ·¶1020 ·*also in Altruism and Charity, Compassion, Selfishness, Suffering, The Law of Destiny, The Law of Karma*

Unfortunately, my dear friends, that ego which each one carries within does exactly the opposite of what we are saying here; for this reason it is urgent, unpostponable, something which ca not be put off, to reduce the "myself" to a cosmic dust cloud. Let's consider for a moment the mass of humanoids who populate the face of the Earth. They suffer the indescribable, victims of their own errors. Without the ego there would not be those errors nor would they suffer the consequences of them.

116 Tarot and Kabalah, 1978 ·¶1021 ·*also in Suffering, The Law of Destiny, The Law of Karma*

All that is needed in order to have the right to true happiness is, above all, not to have the ego. Certainly when the psychic elements do not exist within us, the inhuman elements which make us so horrible and wicked, there is no karma to pay, and the result is happiness.

117 Tarot and Kabalah, 1978 ·¶1022 ·*also in Suffering, The Law of Karma*

It is also good to know that when we have radically eliminated the ego, the possibility of offending is wiped out and in consequence, karma can be pardoned.

118 Tarot and Kabalah, 1978 ·¶1023 ·*also in The Law of Karma*

9 PASSAGES

IV The Lion of the Law is combated with the Balance

The chapter closes with a synthesis. Karma is paid even for good left undone, the Lords judge by deeds rather than intentions, and the postulates learned in the initiatic processes are set down one by one.

For the unworthy, all of the doors are closed except one; that of repentance. Ask and you shall receive, knock and it will be opened to you.

119 Tarot and Kabalah, 1978 ·¶1034 ·*also in Seventy Times Seven, The Law of Karma*

SYNTHESIS Karma is not only paid for the bad one does, but for the good which one could have done and did not do.

120 Tarot and Kabalah, 1978 ·¶1035-1036 ·*also in The Law of Karma, The Words He Uses*

> *"May no-one delude himself; what a man sows that shall he reap; and his deeds shall follow him."*

121 Tarot and Kabalah, 1978 ·¶1038 ·*also in The Law of Causality, The Law of Karma*

The Lords of Karma in the tribunals of Objective Justice judge the souls by their works, by the clear and definitive concrete facts, and not the good intentions.

122 Tarot and Kabalah, 1978 ·¶1039 ·*also in The Law of Karma*

The results are always that which speak; it serves no purpose to have good intentions if the facts are disastrous.

Tarot and Kabalah, 1978 · ¶1040

The results are always that which speak; it serves no purpose to have good intentions if the facts are disastrous.

123 Tarot and Kabalah, 1978 ·¶1040 ·*also in The Law of Karma*

During the esoteric initiatic processes of fire, I had to fully comprehend the following postulates: The Lion of the Law is combated with the Balance.

124 Tarot and Kabalah, 1978 ·¶1041-1042

He who has capital with which to pay, pays, and comes off well in the dealings.

125 Tarot and Kabalah, 1978 ·¶1043

He who does not have the means to pay must pay with pain.

126 Tarot and Kabalah, 1978 ·¶1044

Do good works so as to pay your debts.

127 Tarot and Kabalah, 1978 ·¶1045 ·*also in The Law of Karma*

Part Six – The Virgin of the Sea

8 passages

1 A great Goddess exists, and she is the Virgin of the Sea

The Manual's chapter on the Hierarch names a great Goddess, the Virgin of the Sea, known as Isis, Astarte and Mary, whose body is Nature itself. Whoever seeks magical powers is told to become her disciple.

1. A great Goddess exists, and she is the Virgin of the Sea.

128 Manual of Practical Magic, 1954 ·¶350 ·*also in Whose Veil No Mortal Has Lifted*

2. The Virgin of the Sea is ISIS, Adonia, Astarte, Mary.

129 Manual of Practical Magic, 1954 ·¶351 ·*also in Whose Veil No Mortal Has Lifted*

3. Nature is not unconscious.

130 Manual of Practical Magic, 1954 ·¶352

4. Nature is a generous and austere Mother.

131 Manual of Practical Magic, 1954 ·¶353 ·*also in Whose Veil No Mortal Has Lifted*

> *Nature is a generous and austere Mother.*
>
> Manual of Practical Magic, 1954 · ¶353

5. When we invoke the great MOTHER in the internal worlds, Nature answers us with a terrifying metallic sound, that causes the entire Universe to shake.

132 Manual of Practical Magic, 1954 ·¶354 ·*also in The Eternal Mother Space, Whose Veil No Mortal Has Lifted*

6. Really, Nature is the body of a Guru-Deva. 7. That Guru-Deva has been adored in all Religions.

133 Manual of Practical Magic, 1954 ·¶355-356 ·*also in Whose Veil No Mortal Has Lifted*

8. That Guru-Deva has been named ISIS, Adonia, Isoberta, Mary, Maya, Persephone, etc. 9. When the CHRIST needed to reincarnate to save the World, then that Guru-Deva was born in Mount Carmel and was baptized with the name of Mary, the Virgin of Carmen. 10. That is the Virgin of the Sea, the blessed Goddess MOTHER of the World.

134 Manual of Practical Magic, 1954 ·¶357

11. Whoever wants to be a magician and have magical powers, has to become a disciple of the Virgin of the Sea.

135 Manual of Practical Magic, 1954 ·¶358 ·*also in Whose Veil No Mortal Has Lifted*

5 PASSAGES

11 That creature is the elemental Sphinx of Nature

The Sphinx of the Egyptian desert is the image of the elemental Sphinx of Nature, which holds the wisdom of elemental magic and obeys the Virgin of the Sea. The verses end on the line that all the powers of the earth come from the sea.

12. The peeling sphinx that we see in the desert of Egypt is the image of an intelligent creature that exists in the internal worlds.

136 Manual of Practical Magic, 1954 ·¶359

13. That creature is the elemental Sphinx of Nature.

137 Manual of Practical Magic, 1954 ·¶360 ·*also in Elemental Magic*

> *All the powers of the earth come from the sea.*
>
> Manual of Practical Magic, 1954 · ¶363

14. The elemental Sphinx of Nature has all the wisdom of the elemental magic of Nature. 15. That Sphinx is the elemental Intercessor of the blessed Goddess MOTHER of the world.

138 Manual of Practical Magic, 1954 ·¶361 ·*also in Elemental Magic*

16. The sphinx obeys all the orders of the Virgin of the Sea.

139 Manual of Practical Magic, 1954 ·¶362

17. All the powers of the earth come from the sea.

140 Manual of Practical Magic, 1954 ·¶363

Part Seven — Element of Prediction

10 PASSAGES · 2 PRACTICES

1 Arcanum number 5 is Indication, Demonstration, Teaching

For consulting the Tarot, Arcanum 5 is given its key words, its Sephirah Geburah, its letter He, its axiom and its element of prediction. Further lines show a number reduced to the fifth Arcanum and a way to consult the Lords of the Law by opening the Bible at random.

THE CARD IN CONSULTING

Arcanum number 5 is Indication, Demonstration, Teaching, Karmic Law, Philosophy, Science, Art.

It is Law, Rigor.

Kabalistic Sephiroth: "Geburah".

Hebraic Letter: "He".

I have heard of you by ear, but my eyes now see you and my heart now feels you.

His consulting card for Arcanum 5 in one frame, from passages 144 to 147.

All internal calculations, all internal additions are interpreted with these 22 Greater Arcanes. Jesus, the divine Master told one of our (female) disciples that she would have to remain incarnated, working in her work, 32 years more. This number is added between itself, and gives us Arcane 5 of the Tarot, the Law. In other words, that this sister will have to remain incarnated until she fulfills her destiny in accordance with the Law. The children of this perverse Luciferic humanity are conceived with Arcane 15 and die with Arcane 13.

141 The Greater Mysteries, 1956 ·¶223-224 ·*also in The Greater Mysteries, The Law of Destiny*

5: Arcanum 5 of the Tarot is rigor, study, science, analysis, investigation, intellect. That Inner Urgency makes him a reasoning person.

142 Tarot and Kabalah, 1978 ·¶2903

The Hierarch: Rigor. The Law “Karma, Mars, War.”

143 Tarot and Kabalah, 1978 ·¶3183

Arcanum number 5 is Indication, Demonstration, Teaching, Karmic Law, Philosophy, Science, Art. It is Law, Rigor.

144 Tarot and Kabalah, 1978 ·¶3250

Kabalistic Sephiroth: “Geburah”.

145 Tarot and Kabalah, 1978 ·¶3251

I have heard of you by ear, but my eyes now see you and my heart now feels you.

Tarot and Kabalah, 1978 · ¶3253

Hebraic Letter: “He”.

146 Tarot and Kabalah, 1978 ·¶3252

Transcendent Axiom: “I have heard of you by ear, but my eyes now see you and my heart now feels you.”

147 Tarot and Kabalah, 1978 ·¶3253

Element of Prediction: “Liberty and restrictions, new experiences, acquisition of useful teachings, loves and affairs, voyages of ill-fated out come. Propitious friends and friends of fellowmen. Beings and things which come and go; those who come in order to leave, and those who leave in order to return.”

148 Tarot and Kabalah, 1978 ·¶3254

A PRACTICE

When these type of works are performed against the will of the Lords of Destiny, then one falls into black magic and falls into the abyss. Therefore, every work of practical magic must be supported with permission of the Lords of the Law. Those who do not know how to depart in their astral bodies can consult the Lords of the Law by opening the Bible.

149 Occult Medicine and Practical Magic, 1955 ·¶1882-1883 ·*also in The Law of Karma*

A PRACTICE

Before opening the Bible, beg to the Lords of the Law, asking permission in order to execute the magical work. Then, with closed eyes, ask the Lords of the Law to guide your hand. In an unplanned manner open the book, placing the index finger upon any verse of the opened page. Next, open your eyes and read what you have pointed to.

150 Occult Medicine and Practical Magic, 1955 ·¶1884 ·*also in The Law of Karma*

Part Eight — We must learn to go out in the astral body

4 PASSAGES · 4 PRACTICES

1 Students can prepare an electrum

An electrum is a Pentagram made of the seven planetary metals, or traced in gold on white marble, and worn for protection against the tenebrous. The metals and their planets are listed.

THE ELECTRUM



the Pentagram made with the 7 metals of the 7 planets is called an electrum.

The seven metals of passage 152, each with its planet as he pairs them.

A PRACTICE

The best Electrum is a Flaming Star with the seven metals that correspond to the seven planets. These are the following: silver for the Moon; quicksilver for Mercury; copper for Venus; gold for the Sun; iron for Mars; tin for Jupiter and lead for Saturn. One can make medallions to hang around the neck and rings to wear on the ring finger.

151 The Perfect Matrimony, 1950 ·¶1621 ·*also in Angels and Demons, The Perfect Matrimony*

A PRACTICE

Students can prepare an electrum to protect themselves from the tenebrous. In occultism, the Pentagram made with the 7 metals of the 7 planets is called an electrum. Silver - Moon Mercury - Mercury Copper - Venus Gold - Sun Iron - Mars Tin - Jupiter Lead - Saturn

152 Tarot and Kabalah, 1978 ·¶179-186

A PRACTICE

The sign of the Pentagram must be composed of the seven metals, or at least traced in pure Gold upon white virgin marble.

153 Pistis Sophia Unveiled, 1983 ·¶49

A PRACTICE

The seven metals are as follows: Silver, Mercury, Copper, Gold, Iron, Tin and Lead. The Pentagram, with its superior ray aiming upwards, forces the columns of demons to scatter.

154 Pistis Sophia Unveiled, 1983 ·¶50

11 One makes the Pentagram and consecrates it

The Pentagram is consecrated with the four elements, five breaths, ritual water, the smoke of five perfumes and the invocation of five Archangels or Helpers. Because man is himself a five-pointed star, the same rites and perfumes can cleanse a person, on condition of perfect chastity.

THE FIVE PERFUMES

Frankincense	Myrrh	Aloes	Sulphur	Camphor
	the first 3 to invoke the White		*the sulphur to repel tenebrous entities*	*the camphor to perfume and attract success*

One makes the Pentagram and consecrates it with the 4 elements: Fire, Air, Earth and Water

so too we can consecrate ourselves with the same rites and perfumes

The five perfumes of passage 155 and what each is for, and the same rites for oneself from passage 156.

A PRACTICE

One makes the Pentagram and consecrates it with the 4 elements: Fire, Air, Earth and Water; perfumes it with 5 perfumes: Frankincense, Myrrh, Aloes, Sulphur and Camphor. These 5 substances serve to consecrate the Pentagram; the first 3 to invoke the White, the sulphur to repel tenebrous entities, and the camphor to perfume and attract success. One must learn to handle these substances. The 4 letters, Iod-He-Vau-He, must be placed upon the Pentagram and it should be worn at the neck, thus giving us extraordinary protection. During the consecration one insufflates 5 breaths, the Christonic Real Being of the Internal Master appearing for the consecration of the Pentalpha, and the 5 Archangels, Gabriel, Raphael, Samael, Anael and Orifiel are invoked.

155 Tarot and Kabalah, 1978 ·¶187 ·*also in Angels and Demons*

A PRACTICE

If we are able to prepare a metallic Pentagram and consecrate it, so too we can consecrate ourselves with the same rites and perfumes we utilised for our metallic Pentagram, because man is a Star with 5 points.

156 Tarot and Kabalah, 1978 ·¶188

A PRACTICE

All they who feel themselves to be unclean, with larvae, or in misery, must utilise the 5 perfumes to perfume themselves, this is on the condition that they follow the Path of Perfect Chastity. In the Lumisials [Gnostics Churches] the custom of cleansing those brothers who feel themselves to be covered in larvae should be established. In this way their souls and their bodies will receive the benefits.

157 Tarot and Kabalah, 1978 ·¶189 ·*also in Chastity, Lust and Chastity*

A PRACTICE

The Pentagram, with the two inferior rays aiming upwards, attracts the tenebrous ones. When the Pentagram is traced with carbon on the floor of the threshold (entrance) of the room, with its two inferior rays aiming towards the outside of the room, it does not permit the entering of the tenebrous ones. The Pentagram must be consecrated with the four elements, while reciting the exorcisms of fire, air, water and earth.

158 Pistis Sophia Unveiled, 1983 ·¶51-52 ·*also in Angels and Demons, Elemental Magic*

While blowing the five breaths upon the Flaming Star, the five magic Helpers Gabriel, Raphael, Uriel, Michael, and Samael, must be invoked.

Pistis Sophia Unveiled, 1983 · ¶58-59

A PRACTICE

Five breaths must be blown upon the magic Pentagram figure.

159 Pistis Sophia Unveiled, 1983 ·¶53 ·*also in Elemental Magic*

A PRACTICE

The Flaming Star must be sprinkled five times with ritual water.

160 Pistis Sophia Unveiled, 1983 ·¶54 ·*also in Elemental Magic*

A PRACTICE

The figure of the Pentagram must be dried with the smoke of five perfumes: Frankincense, Myrrh, Moe, Sulphur, and Camphor.

161 Pistis Sophia Unveiled, 1983 ·¶55-56 ·*also in Elemental Magic*

A PRACTICE

Afterwards, the Pentagram is placed on the floor, alternating successively to the North, South, East and West.

162 Pistis Sophia Unveiled, 1983 ·¶57 ·*also in Elemental Magic*

A PRACTICE

The name of Aleph and the sacred name of Thau must be uttered, united in the Kabalistic name of Azoth. While blowing the five breaths upon the Flaming Star, the five magic Helpers Gabriel, Raphael, Uriel, Michael, and Samael, must be invoked.

163 Pistis Sophia Unveiled, 1983 ·¶58-59 ·*also in Angels and Demons, Elemental Magic*

6 PASSAGES · 6 PRACTICES

III Visit the Temple of the Jackal of jackals

Disciples are taught to leave in the astral body at the moment of falling asleep and go to the temple of the Lords of Karma to consult their book and settle their accounts. Works of elemental magic are to be done only after asking those Lords' permission.

A PRACTICE

6. Those who learn how to control their Ka (Astral body) can visit the Temple of the Jackal of jackals in order to consult their book and to make their negotiations. 7. Whosoever has capital to pay, pays and does well in his negotiations.

164 Treatise of Sexual Alchemy, 1954 · ¶322 · *also in The Keys of Astral Travel, The Law of Karma*

A PRACTICE

13. The Yogi must learn how to travel in his Astral body so that he can visit the Temple of Anubis and his 42 Judges.

165 The Mysteries of Fire, 1955 · ¶605 · *also in The Keys of Astral Travel, The Law of Karma*

A PRACTICE

22. The Yogi shall get up out of his bed in the very instant of falling asleep and go out of his bedroom towards the palace of the Lords of Karma to arrange his negotiations. He can go to any Temple of Mysteries.

166 The Mysteries of Fire, 1955 · ¶613 · *also in The Keys of Astral Travel, The Law of Karma*

When a man learns to manage his accounts, he can guide his life better.

The Mysteries of Life and Death, 1962 · ¶54

A PRACTICE

Our disciples must learn to travel in the astral body to visit the temple of the Lords of Karma. The chief of this temple is ANUBIS.

167 The Mysteries of Life and Death, 1962 ·¶53 ·*also in The Keys of Astral Travel, The Law of Karma*

A PRACTICE

The key to traveling in the astral body is very simple: the disciple should lie in his bed and try to go to sleep calmly. Then the disciple should get up from his bed while he is slumbering, and leave his room. If the disciple jumps slightly intending to stay afloat in the air, he will see with astonishment that he is delightfully floating in the air and that he can travel by astral body to any place on Earth. The disciple can go by astral body to the palace of the Lords of Karma. In this temple he can settle his affairs with the Lords of Karma. When we say affairs, we refer to our outstanding debts to cosmic justice. The Lords of the Law also grant credit, but all credit must be paid back by doing good works for the benefit of humanity. We must learn to go out in the astral body to settle our affairs personally with the Lords of Karma. When a man learns to manage his accounts, he can guide his life better.

168 The Mysteries of Life and Death, 1962 ·¶54 ·*also in The Keys of Astral Travel, The Law of Karma*

A PRACTICE

All of these works of elemental magic must be performed after having asked permission to the Lords of Karma. Therefore, I teach to all my disciples to depart in their astral bodies, in order for them to visit the temples of the Lords of Karma.

169 Occult Medicine and Practical Magic, 1955 ·¶1881 ·*also in Elemental Magic, The Law of Karma*

9 PASSAGES · 8 PRACTICES

IV Negotiate with the Lords of the Law

Several ways are given to ask Anubis and his judges for help: an invocation before an altar, the arms moved like a balance over a drawn star, the Rune Not with its mantras, and prayer with concentration in meditation. Continuing a moment of joy or pain in meditation lets one see its cause in a former life.

A PRACTICE

If we need to resolve a personal problem, we should invoke the great Master of Karma, Anubis and his 42 Judges of the Law. Proceed in this manner: "In the name of Christ, in the name of Christ, in the name of Christ, we invoke you Anubis, Anubis, Anubis, Amen." Then, facing the altar, we ask for the help that one wishes. The Judges of karma will remedy our needs in accordance with the Law; they cannot violate the laws. When we are not granted what we have requested, we should not protest. It would have been because of a lack of merit; we should bow before the verdict.

170 THE GREATER MYSTERIES, 1956 · ¶1206 · *also in The Greater Mysteries, The Law of Karma*

We need to make ourselves conscious of our own karma, and this is only possible by means of a state of alert novelty. Every effect in life, every event, has its cause in a previous life; but we need to make ourselves conscious of that.

171 TAROT AND KABALAH, 1978 · ¶1026

A PRACTICE

Each moment of happiness or pain must be continued in meditation with the mind quiet, and in profound silence. The subsequent result will be the experience of the same event in a previous life. Then we will make ourselves conscious of the cause of the fact, be it agreeable or disagreeable.

172 TAROT AND KABALAH, 1978 · ¶1027 · *also in The Law of Karma, The Science of Meditation*

A PRACTICE

To negotiate with the Lords of the Law is possible by means of meditation: pray, meditate and concentrate in Anubis, the most exalted Regent of the good law.

173 Tarot and Kabalah, 1978 ·¶1033 ·*also in Prayer in the Work, The Law of Karma, The Science of Meditation*

Each moment of happiness or pain must be continued in meditation with the mind quiet, and in profound silence.

Tarot and Kabalah, 1978 · ¶1027

A PRACTICE

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

174 Tarot and Kabalah, 1978 ·¶1221 ·*also in The Law of Karma*

A PRACTICE

We can then beg the Lords of Karma for the desired favour. Whilst moving the arms in the form of a balance vocalise the syllables: NI, NE, NO, NU, NA. This is the way we may beg assistance of the Lords of Karma in moments of necessity or danger. All credit must be paid for.

175 Tarot and Kabalah, 1978 ·¶1222-1223 ·*also in The Law of Karma*

A PRACTICE

We can beseech, ask for help to Anubis and his forty-four Judges of Karma with this Rune Not, in order for them to consider negotiations.

176 Runic Magic, 1969 ·¶1563 ·*also in Runic Magic, The Law of Karma*

A PRACTICE

In the case of requiring the assistance of Anubis, if you urgently need to negotiate with him, then, you must open your arms to the sides. While in this position, you must form the Rune by placing one arm at an angle of 135 degrees and the other arm at an angle of only 45 degrees.

177 Runic Magic, 1969 ·¶1570 ·*also in Runic Magic, The Law of Karma*

A PRACTICE

Then, the arm which is forming the angle of 45 degrees will move in order to form an angle of 135 degrees, and the other arm will move to form the angle of 45 degrees. During this exercise, you must chant the Mantras, NA, NE, NT, NO, NU, while having your mind concentrated on Anubis, the Chief of Karma. In this manner, beseech him for the negotiation you wish, and ask him for the help urgently needed.

178 Runic Magic, 1969 ·¶1571 ·*also in Runic Magic, The Law of Karma*

3 PASSAGES · 3 PRACTICES

V He who invokes the Virgin of the Sea in the internal worlds

The practice is to invoke the Virgin of the Sea in the internal worlds, to ask her personally for powers, and to learn to go out in the astral body to speak with her.

A PRACTICE

20. He who invokes the Virgin of the Sea in the internal worlds will receive from her all her teachings.

179 MANUAL OF PRACTICAL MAGIC, 1954 · ¶366 · *also in Whose Veil No Mortal Has Lifted*

A PRACTICE

21. One must personally ask the Virgin of the Sea for all kinds of magical powers. 22. There are magicians who carry the image of the Virgin of Carmen tattooed over their heart to stop enemy bullets from causing them harm.

180 MANUAL OF PRACTICAL MAGIC, 1954 · ¶367 · *also in Whose Veil No Mortal Has Lifted*

A PRACTICE

23. We need to learn to come out in the Astral body to talk with the Virgin of the Sea.

181 MANUAL OF PRACTICAL MAGIC, 1954 · ¶368 · *also in Whose Veil No Mortal Has Lifted*