GNOSIS
Tradition and Revelation

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With profound love and respect to the V. M. Samael Aun Weor
"The Gospel of Truth is joy for those who have received from
the Father of truth the grace of knowing him, through the power of
the Word that came forth from the Pleroma, the one who is in the
thought and the mind of the Father, that is, the one who is
addressed as 'the Savior,' (that) being the name of the work He is to
perform for the redemption of those who were ignorant of the
Father, while in the name of the gospel is the proclamation of hope,
being discovery for those who search for him."

GOSPEL OF TRUTH

"Unquestionably, Gnostic Knowledge always escapes the
normal analysis of subjective rationalism.

The correlate of this knowledge is the infinite innermost part of
the person, the Being.

The reason of Being of the Being is the Being itself. Only the
Being can know itself. The Being, therefore, knows itself in the
Gnosis.

The Being, reassessing and knowing himself is Self-Gnosis;
indubitably the latter in itself is Gnosis.

The Being's self-knowledge is a suprarational movement that
depends on Him, that has nothing to do with intellectualism."

SAMAEL AUN WEOR

"The Monad, by means of different "esoteric revelations" not
only persuades the soul, but rather also exerts, with all its rights,
full control over the soul.

And when the soul, through these revelations, comes to know
what she was, what she has come to be, where she was, where she
was thrown, where she is going, from what she should be liberated,
what it is to be born, what it is to be reborn, then the peak moment
has arrived in which the soul, knowing she is misplaced, will
cooperate with the divine plan of her own Being."

RAFAEL VARGAS
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1- UNIVERSAL GNOSTICISM

The Gnostic Opportunity

"Speaking very frankly and in plain language we will say, "Gnosis is a very natural functionalism of the consciousness; a Philosophy Perennis et Universalis."

Unquestionably, Gnosis is the illuminated knowledge of the Divine Mysteries reserved for an elite.

The word "gnosticism" contains inside its grammatical structure the idea of systems or currents dedicated to the study of Gnosis...

The gnostic revelation is always immediate, direct, intuitive; it radically excludes the intellectual operations of a subjective type, has nothing to do with the experience and assemblage of fundamentally sensorial information."

Samael Aun Weor

Looking at the calendar created starting from the Christian era, we are at the end of the second millennium, with all the prophetic, social and human events that always accompany the end of a cycle. Therefore, it is a good moment to make a balance sheet of the history of our race, and to reflect about the critical moment in which a civilization agonizes to give way to a new project of the universal intelligence on the setting of our planet.
Glancing through that history, we can contemplate in an astonishing manner the continuous effort carried out by the divinity through the White Lodge and its Masters of Wisdom, to grant real opportunities to all the Beings that impel their sparks through the path of regeneration. We can affirm, without fear of being mistaken, that always, in every moment, in a more or less public or secret way, and throughout time, in all places, humanity has had the gnostic opportunity at its reach. That is to say, the opportunity to enter into the mysteries of the science of the Being's Self-realization.

If we look back in a reflective manner, we verify that these mysteries of universal gnosticism were known in different times in all the preamerican cultures which vibrated intensely with the Mayan and Toltec rays. Olmecs, Zapotecs, Quechuas, Incas, Koguis, Lakotas, and even the Mayan and Toltec descendants held in their time the keys of the Great Arcanum which will be unveiled in this book through the writings of primitive gnosticism. At the same time, and also in different epochs, initiatic schools existed in Egypt, Tibet, China, India, and even in the Europe of the Druids (children of the serpent) and of the Nordic Mysteries. The serpentine wisdom of the Chaldean people (magicians of the fire), of the Assyrians (heirs of Osiris-Sirius), of Mesopotamia, Etruria, is proven and let us not forget the Greek mysteries. Later on, as we will verify throughout this work, those keys of the ancestral wisdom were revitalized by the Hebrew initiates, the primitive Gnostic Christians and, following their example, by all the schools of regeneration that came later: Islamic Sufism, Bogomils, Cathars, Templars, Builder Lodges, Medieval Alchemists, Freemasons and Rosicrucians. And through them—although not exclusively—and through the incarnation of the Avatar of the Era of Aquarius, the V. M. Samael Aun Weor, by means of the Contemporary Gnostic Movement, the
keys arrived once again to the five continents, as the grand finale and the call to order to the reluctant essences that still, in spite of being impelled by their Monads, have not carried out the gnostic opportunity within.

If there is something that humanity cannot complain about, it is of a lack of opportunities for Self-realization. In every moment the keys to the Mysteries have existed over the face of the Earth. There have always been Masters of Wisdom in charge of guiding the neophytes in the search for the Truth that can only be experienced in an individual manner with the help of precise techniques revealed by an authentic Initiate.

The Gnostic principles glow in the wisdom of the people of all ages. They shine unfading in the sacred texts of the first parents of Christian Gnosticism and they are comprehensible to us thanks to the Initiatic keys received from the founder of the Contemporary Gnostic Movement. But to rise to the Being's majestic realization, it is necessary to accompany the received knowledge of the Tradition with the progressive development of the gnostic Revelation inside each Initiate. Only thus is the transmission of the knowledge completed in full form and man rises from the dust of the books, which is the dust of the centuries, to the majestic summits of the Being's intimate presence, established in its own right in the domains of eternity. Therefore, we should define what is considered "gnostic tradition" and what we are denominating intimate "revelation" of the Being.

**Tradition and Revelation**

Gnosis, as a revelatory knowledge, and therefore, as a saving knowledge, is the intimate process by means of which
the will of the divine, that dwells within each one of us, as transcendental *pneuma*, puts pressure on the human psyche with a very defined purpose: the achievement of her self-realization.

The Monad, by means of different "esoteric revelations" not only persuades the soul, but rather also exerts, with all its right, full control over the soul.

And when the soul, through these revelations, comes to know what she was, what she has come to be, where she was, where she was thrown, where she is going, from what she should be liberated, what it is to be born, what it is to be reborn, then the peak moment has arrived in which the soul, knowing she is misplaced, will cooperate with the divine plan of her own Being.

What is to follow, is presented to us by the doctrine of the V. M. Samael Aun Weor; the Being goes ahead illuminating the path; the soul, ashamed and repented, responds with its comprehension, while the Being, in its transcendental aspect that corresponds with the Eternal Feminine, eliminates and creates a new particularly individualized psychological universe.

This revealing process is individual and collective, because it not only affects one soul, but all those that are bound between themselves by the recurrent or karmic processes, even though not all of them will find that path of the return to the light. But in a certain way all of them will contribute, directly or indirectly, in that scenario, which is so necessary on the path of the intimate realization.

In time, all these esoteric revelations and all the works fulfilled by the soul, when being transmitted and absorbed by
the form of a culture or of a place, become transformed into philosophical doctrines, this is: thoughts, feelings and actions that, although organized very logistically, will have nothing to do—then—with their original nature, since the Gnostic truth, when being revealed, always does so in a particular manner, in a determined place and time, in accordance with the karmic or causal processes between the soul and the world; hence its very elitist nature.

The above being said, it is worthwhile that we define what a "gnostic tradition" is and how easy it is to confuse it with philosophical speculations.

The effect of a revelation of the divine in the human is—like we have indicated—individual and collective, gradual and progressive, centrifugal and centripetal, but to understand this we should take into consideration the following: consciously, from the dawn of a cosmic day, all the intelligent principles, divine beings or Monads, in intelligent agreement, created this universe, since it would not be possible in any other way. And now, consequently, when it is necessary to be liberated from the universe and from its laws, the operation is in a certain way collective, because although the gnostic revelation comes from a Monad, its reach and internal effect is towards other Monads. We call such an action or operation executed in the most intimate of the spirit—the Army of Christ, Sabaoth or Chokmah—a "tradition" or transmission of an esoteric teaching through revelation. It is then definitive that where there is a revelation a tradition also exists, that the revelation and the gnostic esoteric tradition are coessential and co-existential.

It is easy—externally—to confuse the gnostic tradition with the philosophical speculation to which the revelations of the great gnostic masters and their disciples are subjected to.
The oral and written ways, although at the beginning participate, as a means to build a bond or bridge of relationships among the Monads, will then be placed—in the background—as a necessary exclusive way to consult about the work to be carried out. But in the end what truly counts is the gradual and permanent revelation in each individual and, consequently, in those that in this way also participate with their own intimate processes, and this extension of the teachings is "gnostic tradition."

The one who participates of the "revelation-tradition" born from the Being is without a doubt a gnostic student; the others are aspirants—a possibility among a thousand—or in the worst case sincerely mistaken ones that unconsciously are potentially enemies, but are all necessary in the processes that surround the initiate: the first ones, are a means for the sacrifice for humanity; the second ones, the temptation always needed in the probatory path for the one who has received from the Father the gift of knowing him.

To the authentic gnostic student, we all, consciously or unconsciously, offer a setting in accordance with his spiritual necessities; that is why the esoteric institutions are so needed. The V. M. Samael Aun Weor and the group of his "gnostic students" have made it possible that there exists today, at the end of this millennium, a Gnostic Movement.

But a judicially legal institution is not only a means of representation of a Gnostic Movement; neither is it exclusively a means of doctrinal diffusion. An institution is gnostic when it carries in itself the spirit of the "revelation-tradition," then it is essentially qualified to offer the true help to the Father's elected student.
The oral and written diffusion of the works of the V. M. Samael Aun Weor are in progress since his first initiatic processes. Thanks to that, it has been possible to organize and to internationalize this contemporary Gnostic Movement. For more than four decades, the Gnostic institutions have offered all that exists regarding the initiatic path; and this titanic work will increase in proportion to its demand, and it will stop the day when the souls called to the path of regeneration cease in their inner search. This is how a "tradition" can suddenly, publicly disappear.

Hand in hand with the doctrinal diffusion, the Gnostic associations are born; they have school and temple at the same time, and with joy, the gnostic missionaries study and teach the holy doctrine, which is the least difficult task, since in a great manner it gratifies the spirit of service which has been called to tread the initiatic path.

The physical maintenance of the diverse centers is unquestionably the biggest difficulty in this institutionally esoteric path, because it has come, in almost every occasion, to condition in the diverse communities the so-called "esoteric work."

Since the initiatic path is demanding, direct and revolutionary by nature, its economic capitalization turns out to be impossible, or to be more precise and direct, the gnostic doctrine is not profitable, and this crude reality does not surprise anyone, because Gnosis is not of, or for, this world, although by means of it we can comprehend the world's reason of being.

Is it almost normal that missionaries and gnostic communities, trying to remedy an existential matter, lean towards philosophical systems or pseudo-esoteric methods, or
in the worst case scenario castrate or add external elements that are not part of the original gnostic foundations of the "revelation-tradition." Isn't this perhaps what has always happened with the origin of the great religions, where regrettably the scale ended up leaning in favor of the material subsistence of the organization?

The "revelation-tradition," when settling down in the world of the three-dimensional forms, must intelligently sustain itself, up to where the tradition lasts, and always with austerity, because above all the priority is the initiatic path.

The Gnostic associations—or the Gnostic Movement—can not offer the "student" all that he esoterically yearns for, since self-realization is not a gift of this world, but they grant one of the only means to reach its transcendental goal: to train oneself as a gnostic missionary. What follows is very important, how does a gnostic missionary student prepare to undertake this "tradition" born from the "revelation" in a dignified way?

The profile of a "gnostic student" is potentially the one of someone who will dedicate one's life to the sacrifice for humanity, that is to say, that of a "missionary." The gnostic-missionary remains in potential and carries in his nature the gnostic tradition awaiting for it to be correctly developed through the Being's intimate revelation.

Let us remember that, fundamentally, "gnostic" is the one who possesses Gnosis. We have already said that Gnosis is in itself the "revelation-tradition" of the eternal truths of the Being, and this defines the authentic universal gnosticism of all times.
A gnostic is per excellence a "missionary," and his mission is to keep the gnostic "tradition" alive. By means of the practice of the three factors of the revolution of the consciousness (psychological death, alchemical birth and sacrifice for humanity) the missionary keeps the gnostic "tradition" alive for others and for himself.

The adjective "gnostic" has its basic and direct relationship with the deep meaning of all that is known and unknown which is contained in the Greek term Gnosis, and the reason is very simple: Gnosis, as "revelation" and "tradition," is atemporal, universal, and this essence, in the Being of everything, is for itself deeply undiscovered or unknown—absolute knowledge—due to its infiniteness, and of a depth that has no limits. And nothing defines better the reason of being of the gnostic, who "knows" that there are no limits in the Being or pneuma, saying it in a Socratic way: I only know that I don't know! Because only the one who knows his ignorance before Agnostos Theos (from the Greek: the unknown God) can call himself "gnostic."

Different is the ignorance of the one who "ignores that he does not know," in comparison with the one who knows or the one who is conscious "that he does not know," and the latter is, truly, the authentic student of Gnosis that directs his footsteps towards the diffusion of this marvelous teachings to all beings.

Having defined then, what "tradition" and "revelation" means for the true gnostic and how this one is transmitted in an eternal manner through all the ages, we will go on now to deepen the so called "Classical Gnosis" in relationship with some of the so called "gnostic foundations" which constitute in itself the "gnostic myth" expressed in allegories, stories, works of regal art and oral and written traditions in all the
cultures where the "tradition-revelation" has flourished, before these teachings, due to the degeneration of the humanity of this time, submerge again in the deep sleep of the unconsciousness.
2- CLASSICAL GNOSIS

The Gnostic Myth

"With the term "gnosis" today is usually designated, in the technical scope of the history of religions, a syncretic religious movement that has its first manifestations in the first century of our era, and that blooms with splendor during the II century, especially in those versions related with the known religions in those two centuries: Judaism and Christianity.

The word "gnosis" is Greek and means "knowledge"; the noun of the verb "gignosko," "to know." Within the framework of the history of religions "gnosis" is understood as the knowledge of something divine that transcends all faith, an immediate and absolute "science" of the divinity that is considered as the absolute truth. The cultured Castilian term "gnosis" is used exclusively in the restrictive sense that it had later on in the Greek language: "perfect knowledge," as opposed to "ordinary knowledge"...

The Fathers of the old Church and modern historiography have used the terms "gnosis" and "gnosticism" to denominate certain religious, Jewish and Christian elitist groups, from the I to the IV centuries of our era...

From the point of view of the doctrinal content, most of the investigators call certain religious groups of the old world who embrace a certain group of religious ideas "gnostics." In a colloquy on gnosis, gnosticism and its origins celebrated in Messina in 1,966 it was specified that the essential nucleus of these doctrines was the following: the belief in the presence of a spark or flash in man, that comes from the scope of the divine and that in this world is found
subject to destiny, birth and death. That divine spark must be awakened by the divine counterpart of the human I in order to finally be reintegrated to the place where it came from.

According to the investigators gathered in Messina, those groups, which embrace that core group of ideas as the central content of their doctrine, can be considered gnostics."

Francisco García Bazán

As we have already seen, the definition of "gnosis" and of "gnosticism" is much more demanding within the scope of the Gnostic Movement itself. It is not only about trying to share a certain doctrine received by the tradition, but to rise to the intimate revelation and to confirm in oneself the reality of that doctrine. Nevertheless, the words of this respected author on gnosticism places us completely in the fertile field of Classical Gnosis: a wonderful period of the history of this humanity that in its bosom saw the birth of some of the greatest Initiates of its time, individuals who developed in their psyche the deep mysteries of the Gnosis of the Father of all lights and left them reflected in their schools, teachings and manuscripts, that have arrived to us crossing all the barriers constructed by time and by the intolerance of the asleep man.

Because of all this, and as we have already seen, although "Gnosis" and the gnostics do not have ideological borders or dates in time, without a doubt we must speak of a classical gnosis, due to the proximity in time to the teachings of the Christ-Jesus. This is, decidedly, that of the century of the Antoninuses (Roman emperors: Nerva, Trajan, Hadrian, Antoninus Pius, Marcus Aurelius, Verus and Commodus) and of the wide Roman peace. And only from this point of view the gnostics by antonomasia will continue being the Basilides, Valentinus, Carpocrates, Ptolemy, etc., whose schools and
teachings we will analyze in this chapter and whose most characteristic texts we will reveal throughout this book.

But before it is indispensable, for the good of the great cause, that we clarify the "gnostic myth" that later will be developed when we analyze the fundamental works of these first fathers of Gnosticism. Its essential aspects, which we will touch on next, are the following:

- The Supreme Divinity (including the pleromatic fall and the Demiurge Architect).
- The Christ, psychological prototype of perfection.
- The philosophy of emptiness in Agnostos Theos.

The Supreme Divinity

One is the anthropomorphic God, created by the ignorance of the one who does not know, and very different is the gnostic God, the transcendental Divinity, Absolute Abstract Space or transcendence that is defined by its complete incomprehensibility and strangeness with respect to the known in the world of the sensual, but nevertheless by its limitless nature, is the Goodness of the goodness, the Mercy of the mercies: inexhaustible omniscience.

For the minds that are ignorant of the vacuity of the divine, it is almost normal that they only conceive of a God with human form, anthropomorphic, limited, occupying the highest place of the pyramid of creation, and that on that ladder of spiritual, moral and social values, they all try to elevate themselves, at any cost, to the peak of his throne. This position is considered by the real gnosticism like a thought and a feeling conditioned by the empire of the Demiurge prototype of the tyrant, merely a reflection of the "animal I" that we all carry inside, cult to the ego or egolatry, only that
potentiated and deified from our egoistic psychological space towards our external space or world of the five senses (or that which is the same: materialistic religiosity).

Meanwhile, the true God remains ignored or unknown for the multitudes, but nevertheless the gnostic initiates with the name of Agnostos Theos adore it. How different it would be if in our thought, feeling and action we acknowledged, we conceived a creator God, infinite in love and wisdom, without form, unmanifested, independent of its work created finite!

The anthropomorphization of God, in the manifested form in his creation, limits our psychology, gags it, preventing it from growing free and without hindrances.

The gnostic of the "revelation" and the "tradition" is not ignorant of this ontological, theological, anthropological and psychological duality with respect to the anthropomorphic God and to the unknown God. He knows that in the way of conceiving the divine is reflected the way of being of the diverse human societies, in their art, science, philosophy and religion.

This false conception of the divine and existential truth is that which lamentably, has seized as much of the philosopher in the West as the common man that practices a religion only in its exoteric form and in view of its anthropomorphic analyses. The gnostic prefers to penetrate into his unknown God, which is totally foreign to the world; nevertheless, he depends on Him, without Him depending on the world.

Neither poverty or wealth would exist for the human mind if we worshiped Agnostos Theos; good and evil would only be the constructive and destructive processes of the so-called matter. Then we would live in the dispassionate, detached and
disinterested love, and we would clearly know that the virtues are infinite qualities of the soul, that the so-called "sins" or "psychological defects" are finite qualities that chain the soul and, therefore, we all would embrace the doctrine of the cosmic Christ.

Having comprehended the tremendously negative effects that an erroneous conception of the supreme Divinity, as a God subject to the diverse forms of matter and spirit, has and has had for humanity, then we would intuit that the so-called emanation and pleromatic fall (the Pleroma is the completely perfect) finds its reason of being in the "desire to exist," indifferent to the "yearning of Being" of Agnostos Theos; that the Demiurge of the gnostics is simply a lesser God, adored for the same reason that it exists outside the scope of the God Agnostos Theos, that is to say, the pretension of putting a limit on that which has never had it. And only if the Pneuma (spirit) in the world can become conscious of this dualism of both universes, the manifested and the unmanifested, will it be able with the aid of the Salvator or cosmic Christ intimately, to return to the nature that always was, that always is and that always will be. And all this metaphysical sense is what defines legitimate Gnosticism.

To contemplate oneself as a moment of the Totality is to know oneself "infinite" and to reject with all the forces of the Being the deceit of the "finiteness." Two ontological states, as an analogy, are opened before the gnostic: the one of Being, affirmative, real and truthful, with its sui generis categories that aim towards the supernatural, and the one of the Not-Being, negative scope of unreality and of ignorance, whose only reason of existing is the blindness before the infinite, which also forms part of this infinite, since it encompasses all, but in an accessory and reflected form. It is enough for man to
let himself be penetrated by the Being so that that illusion, like a reflection, may disappear.

**The Christ, a Psychological Prototype of Human Perfection**

The soul sees herself continuously confronted by the perfection of the Christ, and Christ and his kingdom come from Agnostos Theos, there in the Absolute Abstract Space, which incarnated in the Great Kabir Jesus of Nazareth is the psychological prototype of human perfection. The Christ, upon being born in the darkest night of the soul, makes light amidst the darkness of wisdom, coming from the good God, which forever transcends the opposites of the forms, where the Demiurges or lesser Gods underlay.

The Christ incarnated before, during and after Jesus, is not an individual, since he is of the same omniscient nature of the Absolute Abstract Space or Agnostos Theos. For that reason, Christ acts in Jesus with all the prodigies and miracles that the gospels indicate, multiplying the bread and fish, the faith in those who have lost it, which is hope amid the ups and downs of life. He is the lead of the alchemical personality transmuting itself into the gold of the spirit; He is the gift of tongues that can speak to everything and everyone; he is universal medicine for the blind, the leper and the crippled of the path; water of life that, sprouting miraculously from the hard and brute stone of sex, quenches the thirst of the soul lost in the desert of ignorance. Christ is Master of one, of twelve and of everyone, gift of ubiquity in order to comprehend them all, because in Him we are one and we are nothing. The Lord is forever a friend of his enemies; the Christ is the "multiple perfect unity" that incarnates only in those who are willing to sacrifice their egoistical or limited nature, because the perfection affirms its nature in the unlimited, and an egoistical
atom would be enough for all the glory of Agnostos Theos to be denied.

"For the word is like a grain of wheat; when someone had sown it, he had faith in it; and when it had sprouted, he loved it, because he had seen many grains in place of one. And when he had worked, he was saved, because he had prepared it for food, (and) again he left (some) to sow.

So also can you yourselves receive the kingdom of heaven; unless you receive this through knowledge (gnosis), you will not be able to find it."

The Secret Book of James

After all these reflections on the Christ and his infinite nature that multiplies everything as he passes by, we fully comprehend that the Christ is a "multiple perfect unity," never a person as is conceived by a mind educated in an anthropomorphic way.

The faith of which the Christ speaks to us about from the heart of Jesus is able to multiply all things and facts infinitely, and this for him is not a problem, because Christ as the first-born is a mediator between Agnostos Theos and this perishable universe. For that reason we will have to eat of his flesh and drink of his blood, since this is the only way to be able to assimilate his eternal life, which is what he taught us in his last supper through the miracle of the transubstantiation or Holy Eucharist in his promise of liberty and truth.

**Incarnation of the Psychological Prototype of Human Perfection**

The ways in which the Christ is assimilated in all the hyperdimensional psychological space are only known by the
gnostic tradition. This revelation of the great Masters of humanity has always remained in the bosom of the few, because only those who really hunger for the good God, or Agnostos Theos, will be able to eat the fruits of immortality. Continuously the Savior, the Christ, offers himself to us as nourishment so that we may be filled with Gnosis.

"The Savior said:
You have received mercy
[...] Do you not, then,
desire to be filled?
And your heart is drunken;
do you not, then, desire to be sober?
Therefore, be ashamed!
Henceforth, waking or sleeping, remember
that you have seen the Son of Man,
and spoken with him in person,
and listened to him in person.
...Blessed will they be who have not seen the man,
and they who have not consorted with him,
and they who have not spoken with him,
and they who have not listened to anything from him;
yours is life!
...Therefore, I say to you, 'Become full, and leave no space within you empty, for he who is coming can mock you.'"

The Secret Book of James

The Philosophy of Emptiness in Agnostos Theos

Blessed are those who have not seen subjectively, who do not attach or associate to the changing forms of materiality, those who do not speak when nothing is certain to them, and those who wait that from the most depth of their consciousness the Son of Man may speak to them; life for them is eternal!
The nature of the universal emptiness is the main characteristic of the infinite and blissful space of Agnostos Theos, atemporal pre-existence, negative existence, uncreated light that for human reasoning is deep darkness, without causes or effects, primordial waters of an ocean without borders, that while terrifying the finite mind, on the contrary, for the consciousness is her true mother country. In Agnostos Theos only the unconditional love has reality; the rest is pure illusion, desire, separateness.

"If you detach from the thoughts, there is no confusion, thus there are no causes or effects. Not having either cause or effect, going around in circles does not exist. While you have thoughts, when you cultivate good thoughts good causes and good effects are produced, and when you do wrong, bad causes and bad effects are produced. When you have detached from thought and you have harmonized with the subtle knowledge, there does not exist either cause or effect, birth or death."

Bankei

Agnostos Theos is sustained by love and renunciation, hence its eternally illuminated vacuity. If we didn't cultivate these principles we would never comprehend the authentic nature of God. For that reason, the Gnostics free of ties traverse the Earth, walk on water, ride the wind, live happily amidst the august flames of the universe.

The nature of vacuity is opposite to that of the desire to exist, and when the desire in the mind, heart and sex is sacrificed, unconditioned love is re-born and the spirit of renunciation prevails, which is the free space of Agnostos Theos.
We have already said that the gnostic prefers to penetrate in his unknown God, Agnostos Theos, totally foreign to the manifested world; nevertheless, the latter depends on It, without It depending on the world. Because the gnostic knows that life is not external, that the solution to his problems will come to him from the empty—but illuminated—nature of the Absolute Abstract Space.

In its practical aspect, the aspirant must understand that in gnostic esoterism, the Hindustani prana is the cosmic Christ, the great universal breath that inflames life. Prana is the sum total of the energy manifested in the universe. Prana is the cosmic energy, this christic substance that by its absolute origin acts on the elements, multiplying them in abundant life.

Prana, when handled suitably, makes physical and mental balance possible, as it has been taught throughout history in all the gnostic schools of regeneration. Prana contains in itself the nature of the illuminated void of Agnostos Theos, vibration of a high spiritual frequency.

The physical and mental relaxation techniques, through the rhythmic science of breathing and concentration that comes from prana (christic force) accumulated between each inhalation and exhalation, contribute in an effective manner so that we improve the capacity of reception of the ultimate truth in Agnostos Theos, obviously in correct combination with the different alchemical processes offered by sexual magic and the disintegration of the animal "I."

Prana not only undresses the mind from the false, but also leads the heart to the real feeling of the Being. It is in that neutral point between each inhalation and exhalation that the prana, intelligently directed by imagination and will, can
multiply its absolute power as the force of the Christ itself, which it is.

Once the gnostic myth is defined, the sense of the gnostic investigation and its reason of being in Agnostos Theos, what follows at an individual level is to actively become involved in the practical work on oneself according to the guidelines of an authentic school of regeneration.

With the force of the contemporary esoteric work of the V. M. Samael Aun Weor—published afterwards—a gigantic contemporary gnostic movement, comparable in importance to the one of Classical Gnosis, has been born. But if we do not make flesh the word we have heard we are responsible that this "tradition-revelation" may perish once more. And now it depends on us, and also on you, dear reader, to maintain this light, emanated by the army of the Christ, Sabaoth, alive.

As the farmer who with great sacrifice has bought the land to cultivate, has had to burn it, work it, plow it, fertilize it and sow it, now, in the silence of contemplation, he will have to water it, to take care of it and to wait with supreme patience for the first buds of a grain that will die so that the first embryos of the plant emerge. And this is barely the beginning, because before harvesting the first fruits the farmer must be very attentive to the storms and the diverse changes of life. The inner work is like this, and since we don't know how much longer the fifth sun of this race will shine, we should start as soon as possible.

The V. M. Samael Aun Weor has said everything in regards to the inner work, and we remit our readers to the study of the work of this great contemporary gnostic Master. Then, together and in a particular way, let us concentrate our efforts in one single direction. Firstly, let's learn the "not
doing" or the "serene reflection" in our meditation practices; second, let us learn how to "do" with the consciousness, this is, to give availability to the Being: self-observation, comprehension and elimination of the "I" previously studied in the inferior centers of the human machine (or "serene reflection"); and third, to elevate the consciousness emancipated in the inner work toward the superior centers, to become liberated by the truth, in such a way that we advance by the path of the awakening of consciousness, here and in other dimensions, because all that must come will come from Agnostos Theos. Certainly this will be our last battle and there won't be another, for now...

Schools and Masters

Once the essential exposition in connection with universal gnosticism and the fundamental aspects of the gnostic myth has been presented, and the challenge each aspirant faces in connection with Agnostos Theos has been specifically outlined, we cannot close the chapter about Classical Gnosis without at least approaching those beings who served during that time as a vehicle for the diffusion of these revolutionary postulates.

Before penetrating into the primitive gnostic masters and their schools, it is important to highlight that in most of the investigations done on them, the objective data possessed is not much. Then by projecting their own ideas and limitations, there is a very high degree of speculation and fantasy accompanying the authors who face the study of the different groups that were part of Classical Gnosticism.
Obviously, the best-known school and the one that best approaches the position of Contemporary Gnosticism is the one that emerged from the teachings of Master Valentinus. In addition to this, a saint from the Church, known with the name of Epiphanius, mentions in his book "Against The Heresies" the existence of up to sixty different known gnostic sects in his time, in the IV Century. Little matters to this author that most of them have nothing to do with the fundamental positions of Gnosticism or that even some of them, totally deviated, have degenerated towards the purest black magic. His only intention is to gather all the groups in the same basket and take advantage of the vices and weaknesses of some to equally attack them all later. As it has already been explained, from the point of view of true Gnosticism, only the authentic schools of regeneration that not only share the essential mythical position aforementioned, but rather also give their students the disciplines and appropriate techniques, which allow them to incarnate the Intimate Christ and liberate from the dictatorship of the Demiurge, are considered as gnostic. For this reason, even by recognizing the pre-gnostic aspects of Simon Magus's position, his sad deviation from the Christic postulates prevents us from considering him as a master of Classical Gnosis and, therefore, we do not take him into account as an object of this study.

To understand the culture medium in which the gnostic schools emerge, we should carry out an imagination exercise and move in time and space to the Alexandria of the II century, city in which East and West are mated, natural port of Egypt in the Mediterranean, feudal manor where the nascent Christian teachings, the mysteries of the millennial Egypt, the wisdom of the Distant East, the Greek mystery schools, the ancestral knowledge of the Hebraic Kabbalah and the ancient magic traditions of Persians and Babylonians fuse in a crucible.
Those first centuries of Christendom, where the Christ concept and its transcendence completely revolutionizes the out of date positions of the past, allows the receivers of the occult wisdom of the Apostles to pose their teachings in a climate of liberty, respect and tolerance towards the ideas of others.

This Alexandria of the II century, where all the races, all the continents, all the epochs and known creeds fuse, serves as a special vehicle for the teachings of the three fundamental masters of their time: Valentinus, Basilides and Carpocrates. From there this knowledge will emerge with its different derivations, to settle down later in Imperial Rome (where gnostic communities founded by Saint Paul in the I century existed) and later expand throughout all the Empire, from Hispania to Asia Minor, passing through all the islands of the Mediterranean, Greece, Anatolia, Armenia, Mesopotamia, etc., like an ivy with many ramifications, impossible of being extirpated in its entirety. It is from the II century to the IV when the Classical Gnosis flourishes in the bosom of institutional Christianity, or under its shadow, until finally the Valentinian school is expelled by the official church and, joined with the earthly power, the new Christian "Catholics" begin to pursue the Christian "heretics" and they nail them on their new cross, founded on dogmas, fanaticisms and persecutions.

The Gnostic Master Valentinus

"Valentinus and the Valentinians had their school; it was a gnostic school where the mysteries of sex were studied, where they were analyzed carefully. Valentinus and the Valentinians knew, really and truly, the Lemurian secret: they sublimated the creative energy and they achieved the development of certain psychic
possibilities that are latent in the human race. We have been told that Valentinus was a great illuminated one, a great master in the most complete sense of the word... "

Samael Aun Weor

We have already analyzed the gnostic myth from the point of view of the Valentinian School, the essential base of Classical Gnosis. Let us then speak a bit about Valentinus and of the development of his school.

Little is known about his birth and first steps. From his own words we can gather that he received the gnostic tradition from the lips of one of the secret disciples of Saint Paul, named Theudas. And he received this teaching in Alexandria, the place where he would later impart his teachings for the first time. Valentinus points out that Jesus shared with his disciples certain mysteries that he hid from the others, or that he gave in the form of parables. Some of these disciples, following his instructions, maintained these teachings in secret, only imparting them to those that demonstrated enough spiritual maturity. Through this path the tradition arrived to Paul who in turn confirmed it living in himself the revelation in spiritual communion with Christ. This secret wisdom was only shared with those disciples considered apt for these mysteries, just as they learned it from Jesus himself. Valentinus also acted this way with his disciples.

History tells us that, around the year 140 A.D. he moved to Rome to found his school there. All the scholars confirm that his Gnosticism was the one that contributed the most esoteric teachings in the plane of the commentaries of the Sacred Scriptures and of the doctrine of the adorable savior of the world. If Valentinus and his followers were able to use the biblical language with a deeper sense it was because,
obviously, they knew the keys with which these texts had been written: the transcendental Kabbalah and the esoteric Alchemy.

Another of the great contributions of Valentinian Gnosticism was the clarification of the distinction between the "supreme God" of the New Testament and the "creator God" of the Old Testament, just like it has been expounded on in the gnostic myth.

Even his enemies said of Valentinus that he was a "brilliant and eloquent man." His admirers venerated him as a poet, mystic and spiritual master, and his esoteric legacy rescued in the Nag Hammadi Library (Gospel of Truth, Gospel of Phillip, Tripartite Tractate, Apocalypse of James, Letter to Rheginus, Valentinian Treatise) gives us the magnitude of how great this Master is. As the Master of Masters says, it is by the fruits that the tree is known, and the fruits of this school are flavorful and of great spiritual nourishment.

His main disciples were Heracleon, Ptolemy and Marcus. After the self-realization and disappearance from the physical plane of their Master in the year 161 A.D., they continued with his esoteric teachings and they deepened in the study of their respective intimate revelations. Ptolemy and Heracleon continued teaching in Rome, and they had among their disciples the philosopher Justinus who, once converted to Christianity, was another one of the great pillars of Gnosticism. In turn, Marcus taught in Marseilles and the Rodan Valley, being a contemporary of the famous inquisitor Irenaeus of Lyon and receiving directly from him all his defamatory positions.

On the other hand, Theodotus, a disciple of the eastern Valentinian branch, breaks away from the official church
before the total expulsion of the school in the IV century, and
decides to follow his own steps independently of Valentinus's
other disciples who insist on the importance of remaining in
the bosom of the official church. They are the last avatars of
the grandiose Valentinian School that will pass into secrecy
when being expelled from the Church and persecuted by the
earthly power in alliance with it.

As Master Huiracocha says: "Valentinus's heresy
consisted of possessing a very deep and transcendent
knowledge together with his unspotted virtues that were his
best patrimony throughout all his life... Valentinus, like almost
all the gnostics, took advantage of the simile of the birth of the
human being to explain the creation of the worlds, ending up
constructing an entire philosophical edifice with this system.
He sustained that Jesus was a gnostic in the whole full sense
of the word, and for this reason the Catholic Church could not
interpret the Scriptures, since they lacked the necessary key in
order to do so... By studying the literature about Valentinus
one can discover the whole gnostic system, and then one can
have a glimpse of the wickedness of his enemies of wanting to
destroy something truly holy. Regarding the manner of
transmutation of the sexual forces, his teachings are identical
to those of the other masters or schools."

Grandiose is this master's contribution and blessed the
fruits of his school that will be broadly commented on in the
subsequent analyses about his writings in this same work.

**Basilides**

Little is known about Basilides and his school. Around
the time in which the Roman Emperor Adriano visits
Alexandria (130 A.D.), Basilides is already an outstanding
gnostic master and his disciples come from the cream of the crop of that Hellenistic society, since Greek is the language in which these masters dictate their classes.

Born in Egypt, probably initiated in the Mysteries of Isis and Osiris, he is considered to be the first one to put the gnostic thought in order. He is also author of the first coherent philosophical defense of the Christian thought against the attacks of the masters of the old doctrines. Tradition tells us he was a great alchemist (obviously) and that in the Kircher Museum of the Vatican a book of seven lead pages made by him is conserved. He also sustains in his works that the Apostles possessed that esoteric knowledge we have mentioned already, and he speaks of his tradition affirming to have been instructed by Saint Matthias who gave him the secret part of Jesus' teachings.

With few variants, he shares the gnostic myth in its fundamental aspects with the rest of the masters, and if we can highlight something in particular it is that part of his teachings where he speaks to us of his "hyper-cosmos." A cosmos where God dwells, the "God Nothingness," the ineffable "nothingness." A nothingness that exists, a God to become; the germinative force of the Universe that embraces in itself all its embryos and that language itself is unable to express.

"It was a time in which there was nothing, this great master exclaims. Nothing exists then, neither matter, neither substance: beings without substance, simple beings, compound beings, lucid beings, confused beings, sensitive, insensitive, neither soul, neither man, neither God, none of the beings that one can look at or conceive through the senses or by intelligence."
And he submerges us in the frontier of mystical experience when he exclaims with a voice that emerges from the silence of Agnostos Theos: "The one that does not exist wanted to make the world. I use "wanted" so that you understand me, but in fact there was no thought, no will, no feeling. That one created the world with nothing."

How is it that a master who makes of silence the axis of his doctrine and impels it in his disciples, in turn writes twenty-four tractates commenting on the Gospels?

The paradoxes exist in the world of the sensual mind so that the real substance of all things makes way, overpoweringly, through our darkness by the path of inner silence. This is an important part of the great message of this gnostic master. Maybe it was because of his hermeticism and depth that his name was selected as a pseudonym for Carl Gustav Jung for his gnostic text entitled "The Seven Sermons to the Dead" that appears in his book "Memories, Dreams and Thoughts."

Carpocrates

Contemporary in Alexandria of Valentinus and Basilides, Carpocrates was Greek, originating from the island of Cefalonia, and he always presented himself accompanied by his wife Alexandria. The Carpocratians gave a great importance to the woman as initiator and priestess. Except for slight variants referring to concrete aspects of the doctrine of the transmigration of souls, his teachings coincided in the essential points with those of the other masters. However, the Catholic inquisitors were particularly enraged with this school, perhaps because he spoke with more clarity and radicalism than the other ones about the importance of sexual magic.
Therefore, they attributed to him all kinds of calumnies and defamations in connection with his practices and rituals.

History tells us that the Carpocratians carried the renunciation of material goods to the ultimate consequences, to live in complete community, abolishing private property and denouncing the injustices of this world.

Tradition tells us that Carpocrates was the founder of the first mystic schools of Gnosticism, in which he amply taught the aspects of ceremonial magic. He established numerous foundations of Carpocratian convents in Spain, in which the principles of Gnosticism were studied.

Carpocrates said that the soul relegated to the body is a victim of the appetites of the flesh, and the senses are the instruments of its torture. The soul, of angelic nature, doesn't want to obey the provocation. Thus, the senses become starving dogs that, once satisfied, go away to sleep. It is not enough for the soul itself to fight and suffer with the purpose of defending itself from the temptations. For that reason Carpocrates did not teach to fight against desire, but to sublimate it correctly. His critics who described him as a master of impudicity did not understand this.

For Carpocrates, Jesus is placed above the Jewish people and above the law. Whoever does like Him, whoever imitates Him correctly, rejecting the constituted order and the society in which one lives, becomes the Apostle of the Christ and may become a Man-God like Jesus.

Can we guess now why practically everything about this school has gotten lost?
Other Important Gnostic Masters

Marcion

Cristiano de Ponto, in Asia Minor, was quickly impressed by the contrast between the creator God of the Old Testament and Jesus' God of Love. Son of one of the first Christian bishops and very intimate friend of Cerdon, he fought boldly with him in Rome so that the immortal principles of Gnosticism prevailed, until being excommunicated by the Catholic Church.

The experts comment that the first phrase of the Creed: "I believe in one God, maker of heaven and earth..." which is still recited in the Christian churches, was drafted in honor of this master, in order to leave him totally outside of the official circles. And it really worked, because Marcionism with its dualism disappeared quickly from the gnostic Christian panorama.

The nascent Church could not tolerate that, in its young organization, Marcion established a parallel cult based on the indissoluble dualistic principles of "good" and "evil" with particular priests and rituals, where evil is symbolized in the God of the Old Testament and the good in the Good God, brought by Jesus in the Gospel. This is also the base of the doctrines of the Persian Mani or Manes and of his Manichaeism, from whose sources drank, in his early times, the gnostic patriarch Saint Augustine.
Saturninus of Antioch

Profound connoisseur of the Persian doctrines and of Mazdeism, he was an expert in the Zend Avesta and in the Kabbalah. Tradition tells us that Dr. Encausse (Papus) took most of his magic formulas from this master. He assured that Yahweh, the Hebrew God, was really one of the fallen angels, the cause of which was required of the Christ to liberate humanity from the dead end caused by this Demiurge.

It is commented that the Saturninians were moderate, very chaste and strictly vegetarian, taking their moral norms to inconceivable extremes.

Justinus

Roman, disciple of Ptolemy the Valentinian, being a great philosopher converted to Christianity and finally, like his master, ended up dying a martyr.

Tradition tells us that the Church burned his true works and reformed others substituting names and teachings. Justinus requested of his disciples an oath that obliged them to never ever reveal what was taught to them regarding the great mysteries. He was the author of the "Apocalypse of Baruch," in which he repeats a story of Herodotus whose symbolism refers to the Mystery of the Creation, gnostically explaining the origins of the myth of the Trinity. For Justinus, Baruch was the angel that initiated and perfected Jesus in the great gnostic mysteries.

History tells us that in his courage he had the audacity of writing to the Emperor Antoninus Pius and to his son, the
future Emperor Marcus Aurelius, to defend the wrongly accused Christians. His convictions finally earned him the accusation of an envious philosopher and his later decapitation when admitting the crime of being "Christian."

A tremendous end for a great master of the universal Gnosis!

§

More masters of the Classical Gnosis existed, among which we can highlight Origen (of which we will speak in chapter 4), Clement of Alexandria, Marcus (caretaker of the "gnostic unction"), Saint Augustine, and many others—who are unknown—who fought to give humanity the true keys of man's regeneration through the path of the correct interpretation of the christic mysteries. To all of them we pay sincere homage in this work.

**Some Gnostic Schools**

In spite of what ancient inquisitors and new investigators have affirmed regarding the schools of primitive gnosticism, we can only consider as authentic gnostic schools those that really share in their postulates the gnostic myth already expressed in relation to the problem of creation and man's situation in the world. The tendency to group all the currents considered heretical as if they shared the same postulates has taken many sincere investigators to confusion and even to the elaboration of precipitous conclusions in relation to the lack of coherence of the different heretical groups of the first centuries of Christianity. Thence in addition to the groups that surged in relation to the masters already mentioned, barely a
handful of that great quantity of congregations can be considered for our study on Classical Gnosis.

Since all the schools that we have highlighted share those essential positions, we will only highlight those aspects of their doctrines that gave each one of them their particular characteristics.

**Sethians**

"Because the impetuous and terrible wind unties its whirlwind, like a 'winged serpent' uncoils her rings... It is because of this wind, by this 'winged serpent' that the Creation began. The light, the pneuma, were received in the chaotic womb of the waters and the serpent, the wind of darkness, the 'first born' of the waters penetrated, and the womb engendered man."

Just as the rest of the solar cultures, the Sethians as much as the two groups that we will study next, adored the "winged serpent" as symbol of the Christ and supreme initiator of the aspirant to the wisdom of the Father. They knew how to perfectly appreciate the existing difference between the chaos of above, the superior darkness from where the creation emerged, and the chaos of below, the inferior darkness where the serpent will have to appear in order to take the individual back to the Absolute. That serpent swallowed by the spirit in the form of an eagle, condor, dove, vulture, etc. that conquers all the planes of matter, becomes the Intimate Christ, Our Lord Quetzalcoatl in all the solar traditions.

The Sethians considered themselves spiritual descendents of Seth. If we keep in mind that this is Adam and Eve's third symbolic son, after Abel (the spirit) and Cain (the matter), we will be able to deduce that this school considered itself in the intermediary position between both, the synthetic balance.
mediating between the opposites. This group also affirms that Seth and Christ were the same, since both are children of the "divine wisdom," of Gnosis. Nothing is known of their founder, but with the few traces that survive of their doctrine we intuit that the founder must have been a great illuminated one in the most complete sense of the word.

Master Huiracocha says that the Sethians adored the Great Light, and they said that the sun, in its emanations, was divine substance, which forms a nest in us and constitutes the serpent; that man should only fear the darkness, what it represents, that is to say hell, since the light is trapped by this same darkness and tries to be liberated from it. This darkness is contained in the uterus and the great wind, the great breath, should come to liberate it. In the Mysteries the light was represented by an old man and the darkness by a young and beautiful woman, and the Sethian poets in their odes, sang that persecution...

Thus we comprehend why the Sethians gave so much importance to the woman and the rituals of fire and the serpent, as much in a symbolic as an effective form, in the active and conscious practice of sexual magic with their priestess wives.

They conceived the world like a womb that carries the potentiality of all the creatures, and they saw in the pregnant woman, through all her gestation, the same processes of the birth of the Universe. Therefore, applying the hermetic principle "as above, so below," they worked with the energy of their interior serpent to build their own psychological universe.

The wonderful fruits of this school are "The Second Discourse of the Great Seth," "The Second Treatise of the Great Seth" and "The Three Steles of Seth" among others.
**Peratas**

"We are the only ones that know the laws of the generation and the path through which man entered this world, we are the only ones that can walk and traverse the corruption."

The Peratas, whose name is derived from the Greek expression "perasai" which means "to tread or to traverse," always considered themselves those who could pass through the fascinations, ordeals and deceits to which the soul is subjected by the creator Demiurge, and at the same time, through the corruption and degeneration of its epoch.

For that reason, they used the same principles of every school of regeneration of solar wisdom: the ascent of the serpent through the different levels of creation.

The serpent, like the magnet that only attracts iron, like the amber that attracts paper cuttings, transforms everything; the perfect race formed as the image of the Father, of the same essence as Him, sent by Him to this world below.

Therefore, they divided the world in three symbolic parts: the perfection or "God Cause," the superior world of the Demiurge or astral world, and the physical or visible world. Like all the gnostics, they affirmed that the Father Cause sends a mediator to the manifested world, the Krestos, without whose aid it is impossible to reach perfection. In their writings they sing to beauty and they say that their secret is in the correct conjunction of the masculine and feminine opposites, which properly taken advantage of keep us in the perpetual youth of the soul.

Also, like all the gnostics, they affirmed that two forms of birth existed: that of the flesh, originated by the coitus, and
another very different one, for which the coitus in its vulgar form was not needed. From the first one men condemned to death emerged, and from the second one, from the conception of the Holy Spirit, angels arose. They named the passing from one state to the other "the crossing of the people of Israel through the Red Sea."

Moses, showing the serpent on the staff to the people of Israel in the desert and saying that whoever could take advantage of the power of that serpent would not be harmed during the crossing was a fundamental aspect of their religious symbolism.

That serpent that becomes the staff itself was the center of all the magical-liturgical activities of this group whose dispersed texts and scarce information have prevented to delve more appropriately in their solar message that has partially survived through the times.

**Ophites or Naasseners**

Their name is derived from the Greek *ophis*, which means "serpent." This group ended up becoming one of the most famous of its time and, at the same time, one of the most unknown.

Superficially, it is considered that, for them, the whole history of the world begins and ends in the serpent. And so their main symbol was the serpent coiled on itself—symbol of the infinite—or the serpent that bites its tail. It would suffice for any initiate to know that for this group, the adoration of the serpent was the main object of cult. Immediately, anyone who knows its deep meaning intuits that behind all the legends, persecutions and even the libels that they were subjected to, is
hidden the true secret of the sublimation of the sexual energy that bears the Christ's incarnation and the liberation from the wheel of sufferings.

The serpent, they said, dwells in everything, in all the levels of the created universe and, of course, in man, in the confines of the earth and in the depths of the infinite; it surrounds, it separates, it protects and it originates all the processes of life; the serpent is discovered in the fountain of youth and, obviously, in the roots of the tree of life; it serves as the ladder to ascend to the heavens and as the ladder to descend to the infernos; it tests, tempts, builds, it gives force and power to those who learn to dominate it; and to the weak ones it hypnotizes them among its rings. What better symbol than the serpent to define this infinite in which we have our Being? The serpent has domain over death because of its successive metamorphoses, the primordial knowledge of the nature of the world and the secrets of birth and of man's fate. Can we then blame the Ophites of adoring the serpent?

If the humanity of that time had understood them along with their preserved texts: "The Gospel of the Egyptians," "The Apocalypse of Adam" and "The Teachings of Saint Thomas," Christianity's evolution would have been very different.

They shared with the other gnostics the concept of Christ, of the Demiurge, of man's triple nature and the importance of the sexual transmutation. Therefore, they had the chalice as a sacred object, in which they drank the "semen of Benjamin," mystic denomination for the mixture of wine and water of their Eucharistic unction. In her they also placed other symbols of the eternal masculine and also a "winged serpent," to the likeness of the Hindustani Nagas and of the Mayan people and Mexican Toltecs.
Great is the wisdom of the Ophites, opened still to those who have enough will as to tame the eternal principles of the "winged serpent of light."

**Cainites**

They received their name from Cain, brother of Abel and son of Adam and Eve, the one whom as the Bible relates killed his brother with a jawbone. In Cain they worshipped the mythical model, the act of rejection to a world servant of the Demiurge. And in deeper form, the V. M. Samael tells us that the Cainites worshipped the fire, because Cain is "Inca" backwards, and the Incan priests were the "priests of fire."

Anyway, we must not forget that Abel symbolizes the soul, and the jawbone speaks to us of the fornicating mind that keeps the soul enslaved until killing it. Thence, the Cainite teaching stresses the fall of the spiritual man, the exit from Eden, losing for those reasons all his powers. That is to say, when man spills the semen, the fire descends, and the spiritual soul enters into death.

The Cainites' priests of fire taught the appropriate path in order to restore the soul to its original state.

**Iscariots**

Followers of the teachings of the Master Judas Iscariot, not exactly as the traitor of the Christ, but in his primordial secret teaching, as "conscious master" that speaks to us of the death of the animal ego.
The V. M. Samael says of Judas and the Iscariots:

"Take into account that Judas, the apostle of the divine Nazarene, is not that traitor like they say. That is a slander raised against the apostle. Judas Iscariot is the best disciple of Our Lord the Christ, he is a great hierophant that played a role he memorized by heart. It is a cosmic drama, a drama that has been represented in all the epochs and in all the ages; the cosmic drama is that of the christic Gospel, that drama was brought by the Elohim to the Earth, it came from other spheres. And Judas did not want to represent that role either; he wanted Peter's role, but Jesus had already chosen him for the role of Judas, so that each one of the twelve learned their role by heart. It is a work of art, a dramatic work, and each one had to memorize their role by heart; and Judas had to learn that role and to rehearse it many times and so that it coincided with the Sacred Scriptures, it had to be perfect.

By fulfilling that role, Judas received dharma by the millions, by tons. Judas Iscariot is a great master. He didn't want that role either; he didn't do other than to repeat what he had learned by heart, as was necessary to do it, he had to be exact, precise, in the opportune moment, everything had to be perfect in accordance with the role. But he has never ever betrayed Jesus; he is Jesus' best disciple. And Judas not only reached there, but he descended to the abyss and lives in the infernal worlds. I saw that they hung him; they put a rope to him when I entered in the abyss, and he allowed them to hang him with a unique humility that killed the ego. He doesn't have the ego, and there he lives in the abyss, and doing what? Fighting to save the lost ones, those that have no remedy, he is like a lost ray of Christ in the abyss, suffering for the lost ones, it is something extraordinary. Nobody knows where Judas has reached. If there is a man that has earned the right to enter into the Unmanifested Absolute it is Judas Iscariot. None of us are worthy to untie Judas' shoes, not even I believe myself able to do it, I still don't feel able to do what Judas did, I don't feel capable, I don't know if any of you feels capable of it. That of living in the abyss renouncing all happiness, devoid of the ego, nevertheless living in the abyss, trying to save the lost ones, not even in the physical world, hated by all the multitudes and that whole matter, considered as traitor, when the only thing that he has done is to obey the Lord.
Nobody suspects, not even remotely, the sacrifice of Judas in humanity. He's the only one that has had no honors, for him there have been no commendations, nobody has praised him, how dead will his ego be; so that he is the best of the disciples that Christ has had.

Well, and now, nevertheless, the body of his doctrine is extraordinary; the Iscariots had studied the body of doctrine of Judas, the total death of the Ego. All the mysteries of Judas are to be lived in the causal world, the mysteries of Judas, the absolute death of the animal ego, that no ego can remain, since Judas as a Master didn't leave any ego: he renounced everything that tasted like happiness and lives in the abyss among the lost ones. The best of the disciples of the Lord, the greatest of the sacrificed ones, the one that has the most right to happiness lives in the Abyss, among the graceless, among those that have no remedy; he is there only for love of humanity, trying to find among the darkness somebody that wants the light. When he is able to find someone who has repented, he goes to instruct him, and if he is able to take him out from there, he takes him out of the abyss, that's what Judas does. So that to condemn Judas is the worst of crimes.

The one we have to condemn is the interior Judas, that is his body of doctrine. That traitor that sells the Lord for thirty silver coins, which is nothing other than to exchange Him for pleasures, for liquor and all the other things of the world; that's the one we need to condemn and judge, and Judas showed that to us with his doctrine, that is his doctrine. His doctrine is the most profound: the absolute death of the ego. If there is a man that deserves reverence, that one is Judas Iscariot. The Inquisition persecuted the gnostic sect of the Iscariots in Europe. All the members of the sect of the Iscariots were burnt alive at the stakes that burned in Europe...

In this manner such a sublime esoteric-gnostic doctrine was hidden for the coming centuries.
Many other groups existed in the first centuries of our era with gnostic, pre-gnostic or proto-gnostic characteristics. We have highlighted those we consider most important within the information that the tradition has bequeathed us.

Manichaeans, Sethians, Barbelognostics, Adamites, Sacoferos, Arrianists, Coddianos and other groups emerged in their moment, were developed and finally disappeared for history. Some of them degenerated terrifyingly and others simply vanished. But the primordial spirit of the gnostic knowledge prevailed, between the uproars and the persecutions of the Inquisition, from lips to ears, from master to disciple, until our modern time, being confirmed, clarified and potentialized by the texts found in Nag Hammadi, of which we are going to deal with next.

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"If one possesses the Gnosis of the great archaic mysteries it is because some very holy men, due to their doctrinal loyalty, were able to draw near to the revelatory dynamism of the Being."

Samael Aun Weor

When Athanasius, bishop of Alexandria, in the year 367 of our era orders his parishioners, by means of a letter, to destroy all the documents referring to Christianity which were excluded from the official canon in the Council of Nicaea of 325 A.D. (which are those that at the moment make up our New Testament), he is ignorant that he is also fulfilling a definitive role in the eyes of History for the intact preservation of 52 gnostic texts (46 originals and 6 duplicates) about the life of Jesus and his disciples and of the evolution and functionalism of the Gnostic Christian communities of the first centuries of Christianity.

Let's see what that letter said according to Tobias Churton's version, remembering that "apocryphal" literally means "secret":

"For as much as some have taken in hand, to reduce into order for themselves the books termed apocryphal, and to mix them up with the divinely inspired Scripture, concerning which we have been fully persuaded, as they who from the beginning were eyewitnesses and ministers of the word, delivered to the fathers; it hath seemed good to me also, having been urged thereto by the brethren and
having learned from the beginning, to bring before you the books included in the cannon, and handed down, and accredited as divine; to the end that anyone who has fallen into error may correct those who had led him astray; and that he who continues steadfast in purity, may again rejoice, having those things brought to his remembrance."

Obviously, Athanasius once again reminds the Abbot of the Monastery of Saint Pachomius which ones are the officially approved texts so that he can act accordingly, as much with respect to himself as to the monks he is in charge of. Possibly the author of this letter does not know or perhaps he does not want to remember that these "official" texts have already been manipulated and reinterpreted by St. Jerome, official translator of the Bible, including the letters of Paul, in order "to adapt them" to the postulates of the new institution. This adaptation of the translations, on the other hand customary in the history of humanity and, above all, in the history of religions, seeks to accommodate the texts to the necessities of the "Catholic" Church of the moment and, thus to radically differentiate them from the rest of the texts that point towards the obtaining of self-Gnosis through the knowledge and incarnation of the intimate Christ. And he adds:

"These are the fountains of salvation, that he who thirsteth may be satisfied with the words they contain. In these alone is proclaimed the doctrine of godliness. Let no man add to them, neither let him take aught from them...

...None of the canonical or official scriptures refers to the apocryphal or unofficial writings, but this is an intension of heretics, writing them to favor their own views, bestowing upon them their approbation, and assigning to them a date, and producing them as ancient writings, that thereby they might find occasion to lead astray the simple."
Athanasius, with the ignorance of the inquisitor, did not know that this disposition would be fundamental so that those texts were conserved, until the present time, thanks to the dryness of the desert.

Due to this official position, one or several monks from the Monastery of Saint Pachomius, located in Upper Egypt between Thebes and Abydos, decides to hide in the desert a clay jar of approximately 60 cm., sealed by bitumen and containing 12 or 13 books or codexes made with papyrus leaf, bound with leather and of an excellent quality for its time.

These books contain the texts previously mentioned and were found "causally" in December of 1945 by Egyptian farmers of the nearby district of Al-Qasr, while they looked for natural fertilizer for their planting. This "accidental" discovery has been described by scholars as the major archaeological treasure of the XX century, and known as "The Gnostic Library of Nag Hammadi," due to the Arab name of the place where they were found.

What happened after has comprised one of the most strange and unheard of stories of international archaeology: intrigue, traffic of antiques, professional envy, competition to be the first, contraband, bribing of authorities, and who knows if the death of one or two accompanies these texts since they were discovered. All of this as a sample of the level of being of the scholars, and obviously, due to the intervention of the dark interests of this society; those tenebrous forces who control the collective unconscious. This is known in esoterism as the "Black Lodge," which is very active in these "modern" times through disdain for what is true. The same ones who crucified the Lord and that later clouded his message. They still perpetuate their attacks against that psychological prototype of perfection called "the Christ." Those who have
structured a world based on the cult to the material, foreign to the intervention of the Eternal, in which the souls that yearn for the light of the Being drown. The French scholar Jean Doresse went so far as to exclaim: "If I had to go through everything again... I would probably think twice before getting involved again in a discovery that awoke so much envy."

For the complete history of this shameful spectacle we refer the interested reader to the book "The Gnostic Gospels" by Dr. Elaine Pagels, in which the details of this story are explained with clarity.

Finally, at the request of several investigators, UNESCO intervenes, and the complete texts end up being placed at the disposal of the English speaking public in 1977.

"Causally" once again, on dates very close to the discovery, specifically in 1950, on the other side of the world, in Colombia (South America), emerges a spiritual movement whose initiatic essence coincides in the fundamental points with the traditional expositions of Primitive Gnosticism: the contemporary Gnosis unveiled by the V. M. Samael Aun Weor.

That intervention of the powers of darkness and materialism that manages to keep the texts "asleep" in the hands of the scholars, without being published, until the precise moment in which Master Samael, in the culmination of his esoteric process, disincarnates, also in 1977, is odd. Thirty-two years to translate 46 texts from Coptic to English and to put them at the disposition of the public. It is much more than a fatal chance or simple academic jealousy!

Contemporary Gnosticism qualifies this discovery as completely "causal" for the following reason. Primitive
Christianity had impelled a great number of consciousnesses towards their own intimate process of self-realization. With the passage of time, as we will study in the next chapter, the Christian-Catholic institution keep on degenerating until the present state. Therefore, the White Lodge preserved these texts for more than 1,600 years in an exceptional place for their conservation. That is why they are found in 1945, as a source of spiritual inspiration for the new Age of Aquarius. And, especially prepared for this age, in 1950 the Contemporary Gnostic Movement also emerges. Together, hand in hand, both had to re-emerge so that the properly prepared gnostics were able to reinterpret the history of Christianity and to give to humanity the authentic version of the gnostic reality.

Therefore the contemporary gnostics of the lineage of transmission of Master Samael have the responsibility to unveil these texts in full form from the point of view of universal Gnosticism.

**Gnostic Transcendence of these Gospels**

These texts shed a lot of light on primitive gnostic Christianity, but above all, the most important thing is that we find ourselves before authentic, first hand documents of our spiritual parents. For the first time, and by their own hand, the gnostics express the true nature of Gnosticism. Having the tradition unveiled by the current Gnosticism, we have the keys that allow us to understand this matter in a deep form.

Until this discovery, the sources of the investigators of Gnosis were based fundamentally in the writings from the critics of Gnosticism, due to the fact that this "heresy," being
the most important one, was persecuted in a systematic form until obtaining that not even one of their books survived the persecution intact.

Let's remember that the "heresy" is considered like a deviation of the true faith. And when the institution had been deviated in full, those few who maintained the essential principles of the true Christianity were obviously described as "heretics" by the dominant majority.

For history, Gnosticism disappears, as an organized and recognizable movement in Christianity, approximately in the IV century. From then on, all those who write about it will do so based on texts from their inquisitors, fundamentally Irenaeus of Lyon, Hypolitus of Rome and Epiphanius of Salamis. These texts include gnostic passages in their writings like rebuttal material, to eliminate any possible re-sprouting of the "heresy."

But this changes radically in 1945, when the discovery of Nag Hammadi rescues the voice of the gnostic patriarchs in an active form, free from ill intended interpretations. Thus, again, gnostic masters of the stature of Valentinus, Basilides, Carpocrates, Silvanus, etc., return to take the word to address a world that needs of their teachings much more than could be suspected.

Scholars from many universities, therefore, hurl themselves to the investigation and historical dating of these texts, with results as surprising as those that demonstrate that some of them (for example, the Gospel of Thomas) are as old or older than the gospels considered official.

It is necessary to emphasize that the texts are translations to Coptic (common Egyptian of the time), made between the
III and IV centuries, of much older manuscripts written in Greek. The dating of these originals is dated around 120-150 A.D. approximately. There are even scholars who manage to affirm, based on the commentaries of Irenaeus of Lyon himself (180 A.D.), that several of these texts had to be contemporary or even previous to those of the New Testament, due to the ample diffusion and to their so evident penetration in the primitive Christian communities. They managed to date the Gospel of Thomas itself as possibly written from sources from the second half of the first century, that is to say, older than the canonical gospels of Mathew, Mark, Luke and John.

Thus, the specialists translate texts, write thesis and essays, conference papers, and books about these Gnostics and their doctrines. But they have a great limitation. Even presupposing their good will, they are not connected with the tradition and, as a logical consequence; they are not intimately living the gnostic revelation. They are ignorant of the connection between master and disciple; they have not received any intuitive opening. Yet being academically well prepared (for which we thank them while making good use of their translations) and dominating dead languages like Coptic and Greek, their versions are always focused on the study of Gnosticism as something archaic, dead in time. And, although they admire the movement in an ignorant way, they cannot extract from the texts the scientific postulates they contain, due to their lack of preparation in the field of the spiritual gnostic initiatic tradition, since without the initiation in these mysteries it is not possible "to see" or "to hear" beyond the "dead letter."

Even so, there are some with good will and some of them, like Dr. Pagels, with splendid works, which imply a certain connection with the primitive gnostic postulates. Others,
acting as modern inquisitors, underestimate the discoveries and the gnostics themselves. And still some, greatly wrong, dedicate themselves to a pure exercise of confusion. They pose the study of the Gnostic School as something that happened exclusively in the past, like an object of archaeology. Few are those who, like Dr. Jung, are able to manifest that "these gnostics indeed knew the psyche of the individual."

Gnosis nowadays receives the challenge of unveiling these texts based on the tradition unveiled by a contemporary master who, due to his doctrinary loyalty, incarnated the revelatory dynamism of the Being in himself. One long chain of traditional transmission exists, as we will see further on, but this is not enough on its own. In fact, tradition without revelation will sooner or later cause the degeneration of a school, as we have already seen, because the gnostic truth cannot be transmitted in a discourse or be shaped onto paper. It cannot be systematized or be outlined with the purpose of preserving it for posterity. The gnostic truth can only be experienced from moment to moment. And only those who enter through the initiatic path, that is, the Christic Gnostic Path, are really able to gain access to the Gnosis of the Father. Those are the ones who are capable to transmit the Gnosis again. In turn, if the new disciples do not incarnate the Gnosis, they will only be able to transmit dead words, ideas from others. This is the sense of the words of Jesus in saying 52 of the Gospel of Thomas: "His disciples said to him, 'Twenty-four prophets have spoken in Israel, and they all spoke of you.' He said to them, 'You have disregarded the living one who is in your presence, and have spoken of the dead.'"

In other words, you pay attention to texts that in the past had meaning, that serve as a guide point to connect with the Christ, but now that you have it in front of you, you are not
able to know what it means or where to find it inside yourselves.

With these Nag Hammadi texts not only is the gnostic heresy known within, but one can also appreciate clearly why it was so dangerous for the Orthodoxy, as we will analyze in the next chapter. Also one deeply understands which were the secret mysteries those gnostics were said to have, and why they were so dangerous for the official church. The role of the woman, clearly expressed by the Gospel of Phillip and the Gospel of Mary Magdalene is understood better. The primordial sense of the relation between master and disciple is exposed (Gospel of Truth, Allogenes, The Discourse on the Eighth and Ninth). The sense of self-Gnosis and the role of the intimate Christ (in several of them, of which we emphasize the Gospel of Thomas and the Gospel of Truth) are clarified. Also the meaning of the work with the creative energy in the Bridal Chamber (Gospel of Phillip) is also clearly defined. We find sacred hymns, mantras, words of power, meditations and prayers, correct use of the ritual... and above all, the importance of the mystical experience as the initiatic path for the return of Sophia to the bosom of the Imperishable Aeon. Thus we will understand why, for the primitive gnostics, "the orthodox" movement that prevailed (and orthodox only means "the one of correct thought"), denominated "catholic" or universal, was considered like the failed church, due to its poor expositions, deficient objectives and a development deviated from the christic postulates.

In order to finish this presentation, and as an example of the intimate connection that exists between primitive Gnosticism and contemporary Gnosticism, let's take three fragments from that library that make reference to the fundamental postulates of the current Gnosis: the three primordial factors of the revolution of the consciousness.
1- About the "second birth" the Gospel of Phillip says:
"Every one who will enter the bridal chamber will kindle the light, for [...] just as in the marriages which are [...] happen at night. That fire [...] only at night, and is put out. But the mysteries of that marriage are perfected rather in the day and the light. Neither that day nor its light ever sets. If anyone becomes a son of the bridal chamber, he will receive the light. If anyone does not receive it while he is here, he will not be able to receive it in the other place. He who will receive that light will not be seen, nor can he be detained."

2- About the "mystic death" the Gospel of Thomas says:
"Jesus said, 'If you bring forth what is within you, what you have will save you. If you do not have that within you, what you do not have within you [will] kill you.'"

3- And on "sacrifice for humanity," with golden seal the Gospel of Truth says:
"Speak concerning the truth to those who seek it and of knowledge to those who, in their error, have committed sin. Make sure-footed those who stumble and stretch forth your hands to the sick. Nourish the hungry and set at ease those who are troubled. Foster men who love. Raise up and awaken those who sleep."

So be it!

Now let us go on to unveil, by the hand of the great wisdom contained in Contemporary Gnosticism, some of the main texts found in that great treasure of primitive gnostic wisdom.
Attributed to Valentinus, as is the Gospel of Phillip, both found in Nag Hammadi.
Valentinus is one of the greatest gnostics of the first centuries after the Christ.
This Gnostic Master was born in Alexandria.
Valentinus tells that in a revelation, he saw a newborn child; he asked him who he was, and that child answered that he was the Logos. And from this vision, Valentinus established his doctrine. Later on he founded the school that today we call the Valentinians.
Valentinus first taught in Egypt and later in Rome, where he lived from the year 135 to 160.
Who has received from the Father of Truth, the Grace of Knowing Him? Those whose Parts of the Being look for the Light and yearn to unravel the mystery of Sophia, that is, that Sophia (feminine) be redeemed, exalted, saved and integrated with the different Parts of the Being. The Being, the intimate Trinity and its different parts are a true army of children that want to be integrated, self-realized, and the only means that exists is to save Sophia. The Father, the Ancient of the Days, through his Son, the Intimate Christ, the Redeemer, can save Sophia, to lead her from darkness to the Light of the Pleroma (fullness, fulfillment or abundance where the Savior dwells).

The Gospel of Truth\(^1\)

«16 The gospel of truth is joy for those who have received from the Father of truth the grace of knowing him, through the power of the Word that came forth from the Pleroma, the one who is in the thought and the mind of the Father, that is, the one who is addressed as 'the Savior', (that) being the name of the work he is to perform for the redemption of those who were ignorant of the Father, 17 while in the name of the gospel is the proclamation of hope, being discovery for those who search for him.»

"Those who were ignorant of the Father" are the different Parts of the profound inner Being. Each individual Part of the Being is self-conscious and autonomous, but without self-realization.

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"The emanation or the Part of the Being that does not give its Light of perfection is because it continues to be bottled up in some psychic aggregate.

It is obvious that any bottled up Part of the Being that boasts about itself, becomes egoic.

To boast of the power and of the light, which does not emanate from oneself, but from the Being, is a crime.

The real Light and Wisdom emanate from the Being's Being and not exclusively from some of the Parts.

Any part of the Being bottled up in this or that psychic aggregate tends to boast and thinks it is sovereign.

The Perfect Number within each one of us is the sum total of all the autonomous and self-conscious parts of our own Individual Being."

Samael Aun Weor

«17,5 When the totality went about searching for the one from whom they had come forth — and the totality was inside of him, the incomprehensible, inconceivable one who is superior to every thought — ignorance of the Father brought about anguish and terror; and the anguish grew solid like a fog, so that no one was able to see. For this reason, error became powerful; it worked on its own matter foolishly, not having known the truth. It set about with a creation, preparing with power and beauty the substitute for the truth.»

The One is the Father. Inside of Him are the different Autonomous and Self-Conscious Parts. Without Light and without Power of the One Father, the different Parts of the Being would not be able to know the truth, nor substitute it.
«17,21 This was not, then, a humiliation for him, the incomprehensible, inconceivable one, for they were nothing, the anguish and the oblivion and the creature of deceit, while the established truth is immutable, imperturbable, perfect in beauty. For this reason, despise error.»

The Truth is one. There are no half-truths. Truth is or is not.

«17,30 Thus, it had no root; it fell into a fog regarding the Father, while it was involved in preparing works and oblivions and terrors, in order that by means of these it might entice those of the middle and capture them.

The oblivion of error was not revealed. It is not a [...] from the Father. Oblivion did not come into existence from the Father, although it did indeed come into existence because of him. But what comes into existence in him is knowledge, which appeared in order that oblivion might vanish and the Father might be known. Since oblivion came into existence because the Father was not known, then if the Father comes to be known, oblivion will not exist from that moment on.»

Sophia fallen in the mist, in oblivion and terrors, drags with her the different Parts from the Being and by her cause binds them to ignorance. Only the Gnosis that the Father grants to the Son can dispel this ignorance so that the Father—that is the Supreme Truth—can be known.

«18,12 Through this, the gospel of the one who is searched for, which <was> revealed to those who are perfect, through the mercies of the Father, the hidden mystery, Jesus, the Christ, enlightened those who were in darkness through oblivion. He enlightened them; he showed (them) a way; and the way is the truth which he taught them.
For this reason, error grew angry at him, persecuted him, was distressed at him, (and) was brought to naught. He was nailed to a tree (and) he became fruit of the knowledge of the Father. It did not, however, cause destruction because it was eaten, but to those who ate it, it gave (cause) to become glad in the discovery, and he discovered them in himself, and they discovered him in themselves.

As for the incomprehensible, inconceivable one, the Father, the perfect one, the one who made the totality, within him is the totality, and of him the totality has need. Although he retained their perfection within himself, which he did not give to the totality, the Father was not jealous. What jealousy indeed (could there be) between himself and his members? For if this aeon had thus received their perfection, they could not have come [...] the Father. He retains within himself their perfection, granting it to them as a return to him, and a perfectly unitary knowledge. It is he who fashioned the totality, and within him is the totality, and the totality was in need of him.»

The Mystery of the Father can only be known through the Mystery of the Son and that of the Son through the Mystery of the Holy Spirit. In the crossing of the two beams lies the Mystery of Sophia: the Holy Spirit. The sexual force—sex—is the power of Sophia. There exists a double aspect of Sophia: masculine and feminine.

The wife of the Holy Spirit is the Divine Mother Sophia, Mary, Kundalini, Ram-Io, Marah, the Particular Mother, etc. The Divine Mother Sophia in us is an unfolding of the Holy Spirit, a variant of our Father. He is He.

From the Sophia at the service of the creative Verb—the Holy Spirit—Christ is born, a fruit of the knowledge of the Father-Mother. And the Son, with his sacrifice and love, illuminates and discovers in himself the different Parts of the
Being. For this reason ignorance always becomes angry with the Christ and kills Him, "it did not, however, cause destruction because it was eaten, but to those who ate it, it gave (cause) to become glad in the discovery." Christ with his death kills death for an entire eternity. Thence the different Parts of the Being love the Father through his Son, because he possesses the Gnosis.

And only through the Son the different Parts of the Being were able to discover Him, the incomprehensible one, the inconceivable one, the Father, the perfect one. Sophia, as wisdom of the world, at the service of the creative Verb, is indisputably the one who leads the soul towards total realization. And she in her other aspect, as Mother of the terrestrial church, disseminates in the cosmos her "natural" children (feminine) of God. Psychic and material people who like the miracles and prodigies, but who are unable to understand the occult doctrine of the Savior of the World.

«19,10 As in the case of a person of whom some are ignorant, he wishes to have them know him and love him, so — for what did the totality have need of if not knowledge regarding the Father? — he became a guide, restful and leisurely. In schools he appeared, (and) he spoke the word as a teacher. There came the men wise in their own estimation, putting him to the test. But he confounded them, because they were foolish. They hated him, because they were not really wise.»

The Intimate Christ is the one who is unknown, the one who wants us to know him, our guide. He is the one who is always rejected by men wise in their own estimation: the dogmatic priests of all beliefs, the petrified elders of many yesterdays and the scribes or rascals of the intellect of all times. They submit the Lord of all perfection to the test. But
He once again defeats them because He truly is the Way, the Truth and the Life. The others are deception, lies and death.

«19,27 After all these, there came the little children also, those to whom the knowledge of the Father belongs. Having been strengthened, they learned about the impressions of the Father. They knew, they were known; they were glorified, they glorified. There was manifested in their heart the living book of the living — the one written in the thought and the mind of the Father, which from before the foundation of the totality was within his incomprehensibility — that (book) which no one was able to take, since it remains for the one who will take it to be slain. No one could have become manifest from among those who have believed in salvation unless that book had appeared. For this reason, the merciful one, the faithful one, Jesus, was patient in accepting sufferings until he took that book, since he knows that his death is life for many.»

The Initiates, the children, the pure of mind and heart seek the Father who is in secret through the Son, since without sacrifice there is no mystical death; there is no spiritual resurrection. Only with death comes the new, the impressions of the Father arrive. Only with the impressions of the Father can we get to know ourselves, and be known, to see the book of our particular Apocalypse and break its Seven Seals.

«20,16 Just as there lies hidden in a will, before it is opened, the fortune of the deceased master of the house, so (it is) with the totality, which lay hidden while the Father of the totality was invisible, being something which is from him, from whom every space comes forth. For this reason Jesus appeared; he put on that book; he was nailed to a tree; he published the edict of the Father on the cross. O such great teaching! He draws himself down to death, though life eternal clothes him. Having stripped himself of the perishable rags, he put on imperishability, which no one can possibly take
away from him. Having entered the empty spaces of terrors, he passed through those who were stripped naked by oblivion, being knowledge and perfection, proclaiming the things that are in the heart, [...] teach those who will receive teaching.»

In heaven, there is only one capable of opening our particular book—the Sealed Book with Seven Seals;—this is the Lamb of God, our Intimate Christ. He can be born and die in us and his sacrifice breaks the Seven Seals of the mysterious Book and from there proclaim the wisdom of the Father.

«21,3 But those who are to receive teaching are the living, who are inscribed in the book of the living. It is about themselves that they receive instruction, receiving it from the Father, turning again to him. Since the perfection of the totality is in the Father, it is necessary for the totality to ascend to him. Then, if one has knowledge, he receives what are his own, and draws them to himself. For he who is ignorant is in need, and what he lacks is great, since he lacks that which will make him perfect. Since the perfection of the totality is in the Father, and it is necessary for the totality to ascend to him, and for each one to receive what are his own, he enrolled them in advance, having prepared them to give to those who came forth from him.»

Those inscribed in the book of the living are the resurrected adepts and the ascended adepts, that is to say, the different grades of perfect adept.

«21,26 Those whose name he knew in advance were called at the end, so that one who has knowledge is the one whose name the Father has uttered. For he whose name has not been spoken is ignorant. Indeed, how is one to hear, if his name has not been called? For he who is ignorant until the end is a creature of oblivion, and he will vanish along with it.
If not, how is it that these miserable ones have no name, (that) they do not have the call? Therefore, if one has knowledge, his is from above. If he is called, he hears, he answers, and he turns to him who is calling him, and ascends to him. And he knows in what manner he is called. Having knowledge, he does the will of the one who called him, he wishes to be pleasing to him, he receives rest.»

He who has the Gnosis is the only one whose name the Father pronounces and is ultimately called to know him. The first impressions begin to arrive, only when we begin to be conscious of our ignorance before the wisdom of the Father. But it is one thing to admit our ignorance and another very different thing to look hopelessly for his Wisdom and Love, because if somebody has gnostic knowledge it is from above. If one is called from above one should respond by turning toward one's interior so that from there, one could do his holy will in this world.

"If He would not help us, we would surely fail, and if we fail, He also fails."

Samael Aun Weor

«22,13 Each one's name comes to him. He who is to have knowledge in this manner knows where he comes from and where he is going. He knows as one who, having become drunk, has turned away from his drunkenness, (and) having returned to himself, has set right what are his own.

He has brought many back from error. He has gone before them to their places, from which they had moved away, since it was on account of the depth that they received error, the depth of the one who encircles all spaces, while there is none that encircles him. It was a great wonder that they were in the Father, not knowing him, and (that) they were able to come forth by themselves, since they were unable to comprehend or to know the one in whom they were.
For if his will had not thus emerged from him — for he revealed it in view of a knowledge in which all its emanations concur.

This is the knowledge of the living book, which he revealed to the aeons at the end as his letters, revealing how they are not vowels nor are they consonants, so that one might read them and think of something foolish, but (rather that) they are letters of the truth, which they alone speak who know them. Each letter is a complete <thought>, like a complete book, since they are letters written by the Unity, the Father having written them for the aeons, in order that by means of his letters they should know the Father.

While his wisdom contemplates the Word, and his teaching utters it, his knowledge has revealed it. While forebearance is a crown upon it, and his gladness is in harmony with it, his glory has exalted it, his image has revealed it, his repose has received it into itself, his love has made a body over it, his fidelity has embraced it. In this way, the Word of the Father goes forth in the totality, as the fruit of his heart and an impression of his will. But it supports the totality, purifying them, bringing them back into the Father, into the Mother, Jesus of the infinite sweetness.»

The Father who is in secret knows it all, can do it all. The Father is the First Mystery and we as souls have originally emanated from Him, therefore we are not a soul who has a Father, rather He is a spirit who has a soul. The contrary is arrogance and ignorance. This is his doctrine with which we should help so that others separate themselves from the error that we too have lived. He is the Circle whose Center is everywhere, whose circumference is nowhere. In Him we live, move and have our Being. Marvelous are those who love him without knowing him. Happy are those who can hear his voice and listen to his wise advice. And blessed are those who have seen his face. Without the will of the Father, the one who is
revealed through the Gnosis of the Son, the different emanations or Parts of the Being—and according to each aeon (space, dimension, region)—could not know the living Book of the particular Apocalypse, where the entire alphabet of the language of gold, with which the Gods converse and create, is written; so the Word of the Father, which is Truth, may enter into our heart and our soul like an impression of his will.

«24,9 The Father reveals his bosom. — Now his bosom is the Holy Spirit. — He reveals what is hidden of him — what is hidden of him is his Son — so that through the mercies of the Father, the aeons may know him and cease laboring in search of the Father, resting there in him, knowing that this is the (final) rest. Having filled the deficiency, he abolished the form — the form of it is the world, that in which he served. — For the place where there is envy and strife is deficient, but the place where (there is) Unity is perfect. Since the deficiency came into being because the Father was not known, therefore, when the Father is known, from that moment on, the deficiency will no longer exist. As in the case of the ignorance of a person, when he comes to have knowledge, his ignorance vanishes of itself, as the darkness vanishes when the light appears, so also the deficiency vanishes in the perfection. So from that moment on, the form is not apparent, but it will vanish in the fusion of Unity, for now their works lie scattered. In time, Unity will perfect the spaces. It is within Unity that each one will attain himself; within knowledge, he will purify himself from multiplicity into Unity, consuming matter within himself like fire, and darkness by light, death by life.»

Once the Father reveals through his Son what is hidden in his bosom—the Holy Spirit—we know that the different parts of the cosmos rejoice because they are able to return to their original source, and we know that that which Jesus incarnated in the Jordan was the Son or Second Logos, which in proportion is what the initiate lives when he is born of the
sexual waters for the second time. So the Son is like the Father a Holy Spirit, which is not the same as in the case of Sophia (feminine). Thanks to this revelation from the Holy Spirit, in the Father and Son, the different regions or aeons and the different Parts of the Being can know the Unity where there is perfection, since deficiency came to exist because the Father was not known. And now forms, minds and matter will no longer be scattered, and Unity will organize and perfect the different spaces, the different Parts of the Being, that is, it will illuminate them.

«25,19 If indeed these things have happened to each one of us, then we must see to it above all that the house will be holy and silent for the Unity — as in the case of some people who moved out of dwellings having jars that in spots were not good. They would break them, and the master of the house would not suffer loss. Rather, <he> is glad, because in place of the bad jars (there are) full ones which are made perfect. For such is the judgment which has come from above. It has passed judgment on everyone; it is a drawn sword, with two edges, cutting on either side. When the Word appeared, the one that is within the heart of those who utter it — it is not a sound alone, but it became a body — a great disturbance took place among the jars, because some had been emptied, others filled; that is, some had been supplied, others poured out, some had been purified, still others broken up. All the spaces were shaken and disturbed, because they had no order nor stability. Error was upset, not knowing what to do; it was grieved, in mourning, afflicting itself because it knew nothing. When knowledge drew near it — this is the downfall of (error) and all its emanations — error is empty, having nothing inside »

Before, during and after these mysteries of the Being and its different Parts, we should procure above all things that our inner home embraces purity and silence for the Unity. With much more reason when the soul treads the authentic initiatic
path, because in everything there are different degrees of esoteric responsibility. Therefore we all have the cosmic duty of practicing alchemical sublimation, daily meditation, perfect synchronization of mind and sexuality, since Gnosis is the judgment which has come from above, which has passed judgment on our psychological, psychic and spiritual interior, like a drawn sword, with two edges, sharp on both sides, that protects the pure and destroys the evil. Great and grave is the responsibility of the soul who has the Gnosis.

«26,28 Truth appeared; all its emanations knew it. They greeted the Father in truth with a perfect power that joins them with the Father. For, as for everyone who loves the truth — because the truth is the mouth of the Father; his tongue is the Holy Spirit — he who is joined to the truth is joined to the Father's mouth by his tongue, whenever he is to receive the Holy Spirit, since this is the manifestation of the Father, and his revelation to his aeons.

He manifested what was hidden of him; he explained it. For who contains, if not the Father alone? All the spaces are his emanations. They have known that they came forth from him, like children who are from a grown man. They knew that they had not yet received form, nor yet received a name, each one of which the Father begets. Then, when they receive form by his knowledge, though truly within him, they do not know him. But the Father is perfect, knowing every space within him. If he wishes, he manifests whomever he wishes, by giving him form and giving him a name, and he gives a name to him, and brings it about that those come into existence who, before they come into existence, are ignorant of him who fashioned them.»

Once the Truth is revealed to the soul, the different emanations know and cooperate with the Father in the realization of the Great Inner Work, because all of them love the truth of the multiple perfect unity expressed in the Holy
Spirit. Even though the different parts are inside of Him, they only recognize Him if He wishes it. Only He self-knows himself in the Gnosis since even He is inclusively profoundly unknown to himself.

«27,34 I do not say, then, that they are nothing (at all) who have not yet come into existence, but they are in him who will wish that they come into existence when he wishes, like the time that is to come. Before all things appear, he knows what he will produce. But the fruit which is not yet manifest does not know anything, nor does it do anything. Thus also, every space which is itself in the Father is from the one who exists, who established it from what does not exist. For he who has no root has no fruit either, but though he thinks to himself, "I have come into being," yet he will perish by himself. For this reason, he who did not exist at all will never come into existence. What, then, did he wish him to think of himself? This: "I have come into being like the shadows and phantoms of the night." When the light shines on the terror which that person had experienced, he knows that it is nothing.»

To exist in the Being is better than to live in the "I;" it is to have root and fruit. When He Is, we comprehend we are nothing. To be is better than to exist in the "I."

«...28,32 Thus, they were ignorant of the Father, he being the one whom they did not see. Since it was terror and disturbance and instability and doubt and division, there were many illusions at work by means of these, and (many) empty fictions, as if they were sunk in sleep, and found themselves in disturbing dreams. Either (there is) a place to which they are fleeing, or without strength they come (from) having chased after others, or they are involved in striking blows, or they are receiving blows themselves, or they have fallen from high places, or they take off into the air, though they do not even have wings.»
When one ignores the Father there is terror, disturbance, instability, doubt, division, illusion, empty fictions, dreams, disturbing nightmares, and so on. Chasing and being chased, beating and being beaten, always as a victim of the law of cause and effect, attempting to do, to seize, to apprehend without the Being, attempting to fly without wings; thus existence after existence like the wandering Jew in a permanent delirium of persecution.

«29,20 Again, sometimes (it is as) if people were murdering them, though there is no one even pursuing them, or they themselves are killing their neighbors, for they have been stained with their blood. When those who are going through all these things wake up, they see nothing, they who were in the midst of all these disturbances, for they are nothing. Such is the way of those who have cast ignorance aside from them like sleep, not esteeming it as anything, nor do they esteem its works as solid things either, but (rather,) they leave them behind like a dream in the night. The knowledge of the Father, they value as the dawn. This is the way each one has acted, as though asleep at the time when he was ignorant. And this is the way he has <come to knowledge>, as if he had awakened. {and} Good for the man who will return and awaken. And blessed is he who has opened the eyes of the blind.

And the Spirit ran after him, hastening from waking him up. Having extended his hand to him who lay upon the ground, he set him up on his feet, for he had not yet risen. He gave them the means of knowing the knowledge of the Father and the revelation of his Son.»

Thus is the life of one who is asleep: paranoia, self-worship, and mythomania, an illusion; then, awakened, it seems like nothing, because we are nothing without the Father. We receive illumination, which is like the aurora of a dawn, the payment our Father grants us for the services to humanity;
in the same proportion in which we help others in the path of the awakening of consciousness.

«30.27 For when they had seen him and had heard him, he granted them to taste him, and to smell him, and to touch the beloved Son.

When he had appeared, instructing them about the Father, the incomprehensible one, when he had breathed into them what is in the thought, doing his will, when many had received the light, they turned to him. For the material ones were strangers, and did not see his likeness, and had not known him. For he came by means of fleshly form, while nothing blocked his course, because incorruptibility is irresistible, since he, again, spoke new things, still speaking about what is in the heart of the Father, having brought forth the flawless Word.

When light had spoken through his mouth, as well as his voice, which gave birth to life, he gave them thought and understanding, and mercy and salvation, and the powerful spirit from the infiniteness and the sweetness of the Father. Having made punishments and tortures cease — for it was they which were leading astray from his face some who were in need of mercy, in error and in bonds — he both destroyed them with power and confounded them with knowledge. He became a way for those who were gone astray, and knowledge for those who were ignorant, a discovery for those who were searching, and a support for those who were wavering, immaculateness for those who were defiled.»

When the resurrected Christ appeared before the different Parts of the Being, they verify the Truth of his mystery. The Christ instructs them about He who has sent him, the Incomprehensible One, and the different Parts of the Being turn to Him, and get to know the flawless word, the one that gives power to all the universe. Let us keep in mind that the
universe is but the crystallization of the sound, the Verb, the Word. In this way, and by the Power of the Word which is Light, in the mouth of the Father the different Parts of the Being are liberated of error and the bonds of mechanicity, synthesized in Sophia fallen in the abyss below.

«31,36 He is the shepherd who left behind the ninety-nine sheep which were not lost. He went searching for the one which had gone astray. He rejoiced when he found it, for ninety-nine is a number that is in the left hand, which holds it. But when the one is found, the entire number passes to the right (hand). As that which lacks the one — that is, the entire right (hand) — draws what was deficient and takes it from the left-hand side and brings (it) to the right, so too the number becomes one hundred. It is the sign of the one who is in their sound; it is the Father. Even on the Sabbath, he labored for the sheep which he found fallen into the pit. He gave life to the sheep, having brought it up from the pit, in order that you might know interiorly — you, the sons of interior knowledge — what is the Sabbath, on which it is not fitting for salvation to be idle, in order that you may speak from the day from above, which has no night, and from the light which does not sink, because it is perfect.

Say, then, from the heart, that you are the perfect day, and in you dwells the light that does not fail.»

Our beloved Shepherd is the intimate Christ. Jesus Christ is the Shepherd of this humanity. The Christ is multiple perfect unity, always in permanent sacrifice for love of the essences and souls of the universe of the infinitely big and small. He is the path through which the creation is expressed and the door of return to the original point of departure. Christ hides in the bosom of the Father as the Holy Spirit, the good Shepherd that left behind the ninety-nine sheep, which were not lost and went searching for the one that had gone astray. The different Parts of the Being are furthermore the sheep that
remain on his left side, the feminine Sophia, without the Gnosis. And when he saves the most remote part, that Part of the Being fallen in the animal generation, that is to say Sophia, then the entire number on the left passes to the right, which should be understood as in favor of the Father. Unquestionably, the same teaching has variable applications, but the interior life of the initiates has priority. The same should be understood about rest on the Sabbath, the day of Saturn, where the work of God finished. Truly the external or internal Great Work will always be unfinished until each Being finishes it in itself. For that reason the Light of God will never be extinguished.

«32,35 Speak of the truth with those who search for it, and (of) knowledge to those who have committed sin in their error. Make firm the foot of those who have stumbled, and stretch out your hands to those who are ill. Feed those who are hungry, and give repose to those who are weary, and raise up those who wish to rise, and awaken those who sleep. For you are the understanding that is drawn forth. If strength acts thus, it becomes even stronger. Be concerned with yourselves; do not be concerned with other things which you have rejected from yourselves. Do not return to what you have vomited, to eat it. Do not be moths. Do not be worms, for you have already cast it off. Do not become a (dwelling) place for the devil, for you have already destroyed him. Do not strengthen (those who are) obstacles to you, who are collapsing, as though (you were) a support (for them). For the lawless one is someone to treat ill, rather than the just one. For the former does his work as a lawless person; the latter as a righteous person does his work among others. So you, do the will of the Father, for you are from him.»

Truth, as eloquent as we may present it, is not liked, neither is it understood by those who don't seek it, and truth is even uncomfortable. But for he who yearns for the truth, from the depth of his Being, a word, a phrase and an example fuses
him—be it only for an instant—with the All. We have already said it; truth arrives to us in the proportion in which we facilitate the circumstances so that those who seek it find it. We must remember that truth is not transferable; it is rather an intimate, very particular experience. Truth is Gnosis descending from on high of the Father through his Son. Gnosis is defined as a revealing knowledge; it is the Light of Christ revealing to the different Parts of the Being the unity of the Father, that is the unity of the manifested and unmanifested Universe so that those who are hungry not only are nourished by the physical bread, but also by the supersubstancial bread which comes from the height: the wisdom of the Father. May those who are tired of the weight of their errors, rest, so that they may rise from the dirt of the earth and awaken consciousness. This is the law for all the universes: give in order to receive, because who gives, receives and the more one gives, the more one receives. But to the one who gives nothing even what he has will be taken away from him. If you don't bear this in mind, the devil, the different psychological aggregates will resurrect from among its own ashes.

«33,33 For the Father is sweet, and in his will is what is good. He has taken cognizance of the things that are yours, that you might find rest in them. For by the fruits does one take cognizance of the things that are yours, because the children of the Father are his fragrance, for they are from the grace of his countenance. For this reason, the Father loves his fragrance, and manifests it in every place. And if it mixes with matter, he gives his fragrance to the light, and in his repose, he causes it to surpass every form (and) every sound. For it is not the ears that smell the fragrance, but (it is) the breath that has the sense of smell and attracts the fragrance to itself, and is submerged in the fragrance of the Father, so that he thus shelters it, and takes it to the place where it came from, from the first fragrance, which is grown cold. It is something in a psychic form, being like cold water which has frozen (?), which is on earth that is not solid, of which those
who see it think it is earth; afterwards, it dissolves again. If a breath draws it, it gets hot. The fragrances, therefore, that are cold are from the division. For this reason, faith came; it dissolved the division, and it brought the warm pleroma of love, in order that the cold should not come again, but (that) there should be the unity of perfect thought.»

"The interior Lord, the superior part of the Being, hears us and helps us.

We came from the womb of the Mother by the will of the Ancient of Centuries.

The Soul often fades, but if the Father fortifies us, we will be victorious.

When the child (soul) falls, when he corrupts himself, then the Father withdraws. When the Father withdraws, the child falls into disgrace."

Samael Aun Weor

The Father loves the faithful and recognizes them by their fragrance, breath, soul or essence, the one that is kindred to his Breath or Divine Exhalation, which is before sound or vibration; for, indeed, it is not the ears that smell the fragrance, but the breath that has the sense of smell. And if an essence, consciousness or soul gets cold, it loses enthusiasm and becomes victim of sadness. Therefore He attracts them to him and warms them. Thus conscious faith came to dissolve the different divisions, in which the consciousness finds itself conditioned and fractioned, in order to reach the unity.

«34,36 This <is> the word of the gospel of the discovery of the pleroma, for those who await the salvation which is coming from on high. While their hope, for which they are waiting, is in waiting — they whose image is light
with no shadow in it — then, at that time, the pleroma is proceeding to come. The <deficiency> of matter came to be not through the limitlessness of the Father, who is coming to give time for the deficiency, although no one could say that the incorruptible one would come in this way. But the depth of the Father was multiplied, and the thought of error did not exist with him. It is a thing that falls, (and) it is a thing that easily stands upright (again), in the discovery of him who has come to him whom he shall bring back. For the bringing-back is called 'repentance'.

For this reason, incorruptibility breathed forth; it pursued the one who had sinned, in order that he might rest. For forgiveness is what remains for the light in the deficiency, the word of the pleroma. For the physician runs to the place where sickness is, because that is the will that is in him. He who has a deficiency, then, does not hide it, because one has what the other lacks. So the pleroma, which has no deficiency, but (which) fills up the deficiency, is what he provided from himself for filling up what he lacks, in order that therefore he might receive the grace. For when he was deficient, he did not have the grace. That is why there was diminution existing in the place where there is no grace. When that which was diminished was received, he revealed what he lacked, being (now) a pleroma; that is the discovery of the light of truth which rose upon him because it is immutable.»

Christ is the Word of wisdom that discovers the place of plenitude or Pleroma for the different Parts of the Being, very especially for Sophia.

The Pleroma is beyond the relativity of this mechanical universe, but the Cross—which is the door—is before it. And only if we go through it filled with joy and overflowing with conscious faith and expectant hope will we enter into its gnostic mystery. Only by dying on the Cross and then
resurrecting among the living dead is Sophia reborn in the Pleroma.

The Cross of the elements, the deficiency of matter cannot be lifted beyond the limits of the Father, on the contrary, it is the greatness of the Father that surpasses it so that the error may be no more, and so the essences and souls can enter into the place which does not have deficiency: the Pleroma.

«36,14 That is why Christ was spoken of in their midst, so that those who were disturbed might receive a bringing-back, and he might anoint them with the ointment. This ointment is the mercy of the Father, who will have mercy on them. But those whom he has anointed are the ones who have become perfect. For full jars are the ones that are usually anointed. But when the anointing of one (jar) is dissolved, it is emptied, and the reason for there being a deficiency is the thing by which its ointment goes. For at that time a breath draws it, a thing in the power of that which is with it. But from him who has no deficiency, no seal is removed, nor is anything emptied, but what he lacks, the perfect Father fills again. He is good. He knows his plantings, because it is he who planted them in his paradise. Now his paradise is his place of rest.»

The Gnostic unction is a very ancient ceremony, through which our psychic or material blood receives the promise of salvation of the spiritual blood. Christic atoms of the highest electronic power penetrate into the molecular world, which is the dwelling of our essence or soul, reaching to the physical body itself. Then the animal yearns to die and the human hurries to be born, so that one day the human may be divinized and the divine humanized, and with this wise combination the Son of the Father can be born, transubstantiated into the Son of the spiritual or pneumatic Man. But what occurs in the Gnostic unction or Eucharistic transubstantiation should in turn occur in the Sacred Sexuality. In the mystery of this Cross
the Christ substance should die and the Christ Light should be reborn. Finally anointed they become perfect like their Father who is perfect, because they have renounced their imperfections and have filled themselves with their perfections. And this is the purpose of the unction: to complete the difference of imperfection in the Father. And in his paradise they will rest.

«37 This is the perfection in the thought of the Father, and these are the words of his meditation. Each one of his words is the work of his one will in the revelation of his Word. While they were still depths of his thought, the Word, which was first to come forth, revealed them, along with a mind that speaks the one Word in silent grace. He was called 'thought', since they were in it before being revealed. It came about, then, that he was first to come forth, at the time when the will of him who willed desired it. And the will is what the Father rests in, and is pleased with. Nothing happens without him, nor does anything happen without the will of the Father, but his will is unsearchable. His trace is the will, and no one will know him, nor is it possible for one to scrutinize him, in order to grasp him. But when he wills, what he wills is this — even if the sight does not please them in any way before God — desiring the Father. For he knows the beginning of all of them, and their end. For at their end, he will question them directly. Now, the end is receiving knowledge about the one who is hidden, and this is the Father, from whom the beginning came forth, (and) to whom all will return who have come forth from him. And they have appeared for the glory and the joy of his name.»

Not even one leaf that falls from a tree escapes the will of the Father. In this way the Father through his will shows his face. When we march against the will of the Father we have the entire universe against us. Instead of objecting continually, it is better to learn how to cooperate with the unavoidable. If we suffer misery or lack of health, let us do good deeds and
the Father of all the lights, our Ancient of Days, will compensate us, because he is the only law from which the other laws emanate.

"The Great Wind is the terrible law of the Ancient of Days. 'Vox Populi Vox Dei.' A social revolt contemplated from the world of the Ancient of Days, is a law in action. Each person, the entire multitudes, look like leaves detached from the trees, hurled by the terrible wind of the Ancient of Days."

Samael Aun Weor

«38,7 Now the name of the Father is the Son. It is he who first gave a name to the one who came forth from him, who was himself, and he begot him as a son. He gave him his name, which belonged to him; he is the one to whom belongs all that exists around him, the Father. His is the name; his is the Son. It is possible for him to be seen. The name, however, is invisible, because it alone is the mystery of the invisible, which comes to ears that are completely filled with it by him. For indeed, the Father's name is not spoken, but (rather,) it is apparent through a Son.»

The one who knows the Secret Doctrine of the Adorable Savior of the World knows what the will of the Father is. The one who makes flesh and blood the teaching of the Adorable Christ-Jesus will see God. The Face of our God is the image of the infinite. Only the Son gives name to the invisible Ancient of Days.

«38,24 In this way, then, the name is a great thing. Who, therefore, will be able to utter a name for him, the great name, except him alone to whom the name belongs, and the sons of the name, in whom rested the name of the Father, (who) in turn themselves rested in his name? Since the Father is unengendered, he alone is the one who begot him for him(self) as a name, before he brought forth the aeons, in
order that the name of the Father should be over their head as
lord, that is the name in truth, which is firm in his command,
through perfect power. For the name is not from (mere)
words, nor does his name consist of appellations, but (rather,)
it is invisible. He gave a name to him alone, since he alone
sees him, he alone having the power to give him a name. For
he who does not exist has no name. For what name is given to
him who does not exist? But the one who exists, exists also
with his name, and he alone knows it, and (he) alone (knows
how) to give him a name. It is the Father. The Son is his
name. He did not, therefore, hide it in the thing, but it existed;
as for the Son, he alone gave a name. The name, therefore, is
that of the Father, as the name of the Father is the Son. Where
indeed would compassion find a name, except with the
Father?»

The Great Kabir Jesus gave a Great Name to the Father
when he taught publicly the doctrine of salvation of the
Intimate Christ. Thereby Jesus calls him the Father of my
Father, "IEU." So did Krishna in sacred India; in the
millennial China, Fu-Hi; in the Egypt of the pharaohs,
Hermes; among the Persian magicians, Ormuz; in the Toltec
Mexico, our Lord Quetzalkoatl; In the Mayan Yucatan,
Kukulkan; in the high Cuzco of Peru, Huiracocha; because
obviously the Christ is not an individual or a person. The
Christ is impersonal, supra-individual. The Christ is perfect
unity and only He will always give a Name to the Father.
There are as many Fathers in the heavens as souls on earth.
That soul whose Father doesn't have a Name is because his
Intimate Christ has still not been born in his stable, has not
suffered persecution, has not preached the good news of the
resurrection, has not been betrayed, has not suffered the via
crucis, has not died on the cross and has not resurrected. But it
is one thing to have the name of the Father that the Christ
gives in a certain stage of the initiatic path, and another very
different thing to honor this Name with the death of the
Initiate himself, during the esoteric resurrection. The Father's
mercy is for those who have suffered the ordeals of the path of the Christ. Some have given Name to the Father, and later dishonored it; these are the so-called fallen bodhisattvas, and with time they have returned to the straight path making this Name shine with more force.

«39,29 But no doubt one will say to his neighbor: 'Who is it who will give a name to him who existed before himself, as if offspring did not receive a name from those who begot <them>?' First, then, it is fitting for us to reflect on this matter: What is the name? It is the name in truth; it is not therefore the name from the Father, for it is the one which is the proper name. Therefore, he did not receive the name on loan, as (do) others, according to the form in which each one is to be produced. But this is the proper name. There is no one else who gave it to him. But he <is> unnamable, indescribable, until the time when he who is perfect spoke of him alone. And it is he who has the power to speak his name, and to see it.»

The name we all receive upon being born in this cellular world, the so-called birth name is really the result of our old causes and effects, be it good or bad. With this name we evoke an unconscious past which pierces through the present alley and projects itself towards an unpredictable future when we are in absence of the Father. Our birth name consequently is a borrowed name.

«40,24 When, therefore, it pleased him that his name, which is loved, should be his Son, and he gave the name to him, that is, him who came forth from the depth, he spoke about his secret things, knowing that the Father is a being without evil. For that very reason, he brought him forth in order to speak about the place, and (about) his resting-place, from which he had come forth, and to glorify the pleroma, the greatness of his name, and the sweetness of the Father. About the place each one came from, he will speak, and to the
region where he received his establishment, he will hasten to return again and to take from that place—the place where he stood—receiving a taste from that place, and receiving nourishment, receiving growth. And his own resting-place is his pleroma.»

Be it a Name recovered by regeneration or given for the first time, whatever the case may be, it is a happiness shared between the soul and the Father. Now it is known that the Father is a good God, and wickedness only comes from those who don't do his will. From this moment on the Father will speak through his Son and will teach the place from where we all come from. Not as those who speculate from what they have been told or read, but like the one who truly knows because he has the Gnosis of the Pleroma.

«41,14 Therefore, all the emanations of the Father are pleromas, and the root of all his emanations is in the one who made them all grow up in himself. He assigned them their destinies. Each one, then, is manifest, in order that through their own thought <...>. For the place to which they send their thought, that place, their root, is what takes them up in all the heights, to the Father. They possess his head, which is rest for them, and they are supported, approaching him, as though to say that they have participated in his face by means of kisses. But they do not become manifest in this way, for they are not themselves exalted; (yet) neither did they lack the glory of the Father, nor did they think of him as small, nor that he is harsh, nor that he is wrathful, but (rather that) he is a being without evil, imperturbable, sweet, knowing all spaces before they have come into existence, and he had no need to be instructed.»

The one who has his Name, or has given Name to his Father, knows where he comes from and where he is going, he knows that all the emanations or Parts of the Being are his Pleromas. And recognizing that he is also one of these
emanations, subordinates him to the destiny his Father designates for him. That is why all the emanations are an expression of the One who in truth has the Categorical Imperative, which is the capacity to create new circumstances. Because the place where thoughts are sent, that place is the root of everything. Now the different emanations possess a head and even it seems natural to them that it be this way, for He is the order, the head of the Universe, instructed forever.

«42,11 This is the manner of those who possess (something) from above of the immensurable greatness, as they wait for the one alone, and the perfect one, the one who is there for them. And they do not go down to Hades, nor have they envy nor groaning nor death within them, but (rather) they rest in him who is at rest, not striving nor being twisted around the truth. But they themselves are the truth; and the Father is within them, and they are in the Father, being perfect, being undivided in the truly good one, being in no way deficient in anything, but they are set at rest, refreshed in the Spirit. And they will heed their root. They will be concerned with those (things) in which he will find his root, and not suffer loss to his soul. This is the place of the blessed; this is their place.»

There is no second death for those whose superior judge, the Father, guides them with wisdom and love. And envy, a characteristic of those who still live at the expense of the external world, no longer exists. They don't compete because they are part of the truth and, like the Father, they will cooperate in the construction of the Great Work.

«42,39 For the rest, then, may they know, in their places, that it is not fitting for me, having come to be in the resting-place, to speak of anything else. But it is in it that I shall come to be, and (it is fitting) to be concerned at all times with the Father of the all, and the true brothers, those upon whom the love of the Father is poured out, and in whose
midst there is no lack of him. They are the ones who appear in truth, since they exist in true and eternal life, and (since they) speak of the light which is perfect, and (which is) filled with the seed of the Father, and which is in his heart and in the pleroma, while his Spirit rejoices in it and glorifies the one in whom it existed, because he is good. And his children are perfect and worthy of his name, for he is the Father; it is children of this kind that he loves.»

When everything ends, the gospel of joy, the Gospel of Truth begins.
There is no way to "scientifically" confirm this gospel is from the Gnostic Valentinus, nevertheless the essence of its content has so much to do with the esoteric formation of the Master and his School. The different paragraphs forming its structure, keep describing, step by step, an esoteric-Christic path until arriving at the Gnosis of the Father. The most important part of its message is the Baptism of Water, the Last Supper, the Baptism of Fire—called Unction—and the great Mystery, the encounter of the Bride and Bridegroom in the nuptial thalamus, a mystery that introduces us into the tantric sexual science.
If the Christ was not a multiple perfect unity, a celestial army, the Father would not have allowed Him to incarnate for the well being of men and gods, not even creation itself would have made sense. Jesus is the most exalted initiate of the Great White Lodge who incarnated the Christ to publicly teach the secret doctrine of the Adorable Savior of the World, that is to say, the Doctrine of the Intimate Christ. The Christ particularizes his Life, Passion, Death, and Resurrection in each individual fittingly prepared. He, from the bottom of each one of us, intends to save us, since from the outside this duty is more than impossible.

The Gospel of Phillip²

«A Hebrew makes another Hebrew, and such a person is called "proselyte." But a proselyte does not make another proselyte. [...] just as they [...] and make others like themselves, 52 while others simply exist.»

A Hebrew, in his proselytizing labor, can make another one Hebrew. A Christian or a person of any religion could do the same, and that is proselytism. But the proselyte does not make proselytes. In other words, a Master can make pupils, but pupils cannot make pupils if they don't become Masters. The believers of the different religions by the simple act of believing do not enjoy the privileges of their Master. It would be useless that the Christ lived his passion, if each one of us does not live one's own in the depths of one's soul.

«52,2 The slave seeks only to be free, but he does not hope to acquire the estate of his master. But the son is not only a son but lays claim to the inheritance of the father. Those who are heirs to the dead are themselves dead, and they inherit the dead. Those who are heirs to what is living are alive, and they are heirs to both what is living and the dead. The dead are heirs to nothing. For how can he who is dead inherit? If he who is dead inherits what is living he will not die, but he who is dead will live even more.»

He, who is a slave of himself, is not free. The son in his freedom can inherit the wealth of the father. He who seeks the Intimate Christ will find his Father who is in Secret. He who seeks outside of his Being will inherit what is impermanent. "Seek first the kingdom of God and His righteousness, and all these things will be added to you." "It is better to be a beggar on the face of the earth than a prince in the kingdom of darkness."

«52,16 A Gentile does not die, for he has never lived in order that he may die. He who has believed in the truth has found life, and this one is in danger of dying, for he is alive. Since Christ came, the world has been created, the cities adorned, the dead carried out. When we were Hebrews, we were orphans and had only our mother, but when we became Christians, we had both father and mother.»

Alive are those who have experienced «gnosis»; Dead are those who have betrayed it. One dies proportionally to the level of truth one has experienced. Many Hebrews live nonetheless are dead. Some gentiles, not Hebrews, saw God face to face. And the true gnostic initiates can say: when we were Hebrews (Worshipers of the old testament) we were orphans (without a Father, without Christ) and we had the feminine Sophia as the mother. But when we became Christians, we had a mother and a father, that is to say, the
masculine Sophia, heir of the «gnosis» of the father through the son.

«52,25 Those who sow in winter reap in summer. The winter is the world, the summer the other eternal realm (Aeon). Let us sow in the world that we may reap in the summer. Because of this, it is fitting for us not to pray in the winter. Summer follows winter. But if any man reap in winter he will not actually reap but only pluck out, since it will not provide a harvest for such a person. It is not only [...] that it will [...] come forth, but also on the Sabbath [...] is barren.»

Those who in this world work on themselves will inherit the spiritual earth. Those who say: “tomorrow I will work on myself,” and occupy their lives in matters other than those of the Father who is in Secret, when the time comes to give accounts to the Great Divine Law, will only regret the time lost, the wasted opportunities, and their anguish will be great, very great, like no other.

«53 Christ came to ransom some, to save others, to redeem others. He ransomed those who were strangers and made them his own. And he set his own apart, those whom he gave as a pledge according to his plan. It was not only when he appeared that he voluntarily laid down his life, but he voluntarily laid down his life from the very day the world came into being. Then he came first in order to take it, since it had been given as a pledge. It fell into the hands of robbers and was taken captive, but he saved it. He redeemed the good people in the world as well as the evil.»

"Listen men and gods: in the mystery of each deep wave the Adorable comes near... the one that makes us kings and priests for God and his Father."

Samael Aun Weor
According to the three natures: the material (hyle or hylics), the psychic (psyche) and the spiritual (pneuma), in the mystery of each profound wave, the Adorable Christ rescues those who were strangers and makes them his own. He sets apart those to whom he made a promise, and in the proportion in which the Father organizes the order of the universe, He fulfills his salvific mission. The Blessed Christ does not only sacrifice himself in the midday of the life of a world, but also at the dawn of the aurora of any creation, in order to take everything at the end of times. And thus He redeems the good, and the evil and those who went beyond.

«53,14 Light and Darkness, life and death, right and left, are brothers of one another. They are inseparable. Because of this neither are the good good, nor evil evil, nor is life life, nor death death. For this reason each one will dissolve into its earliest origin. But those who are exalted above the world are indissoluble, eternal.»

The light could not exist without the darkness. The darkness is condensed light. Where darkness ends, light begins. It is the consciousness that has to discern the good from the evil and the evil from the good, because if not it will dissolve itself in its original nature. But those who by creative comprehension transcend in this world the pair of opposites of philosophy will remain in the other world indissolubly.

«53,24 Names given to the worldly are very deceptive, for they divert our thoughts from what is correct to what is incorrect. Thus one who hears the word "God" does not perceive what is correct, but perceives what is incorrect. So also with "the father" and "the son" and "the holy spirit" and "life" and "light" and "resurrection" and "the church" and all the rest — people do not perceive what is correct but they perceive what is incorrect, unless they have come to know what is correct. The names which are heard are in the world [...] deceive. If they were in the eternal realm (Aeon), they
would at no time be used as names in the world. Nor were they set among worldly things. They have an end in the eternal realm.»

Just as we have a physical apparatus to perceive physical impressions, we have a psychic apparatus to perceive the causes of phenomenon. Unfortunately the latter is normally found atrophied. Conditioned by the physical apparatus, we only perceive angles, sides and surfaces, but never the thing of the phenomena in itself. With this limited vision we have confectioned our own three dimensional geometry, our own particular philosophy, and this, as the mother of our science, is consequently subjective. From these impressions emerge the names and concepts that give us the vision of god, of the Father, of the Son and of the Holy Spirit, and of their manifestations in life, the light and the resurrection. If our psychical apparatus subordinated itself to the psychic apparatus and the latter to the Pneuma or spirit, then these divine mysteries would not have profane names.

«54,6 One single name is not uttered in the world, the name which the Father gave to the Son; it is the name above all things: the name of the Father. For the Son would not become Father unless he wore the name of the Father. Those who have this name know it, but they do not speak it. But those who do not have it do not know it.»

The infinite name the Father gives the Christ cannot be pronounced in this finite world. The Father as head of the universe synthesizes all the names. One thing is the name the Christ gives the Father and another very different thing is the eternal name the Father gives to the Son. Without the Christ this world would not have any relation with that one that is the dwelling of the Father.
«54,13 But truth brought names into existence in the world for our sakes, because it is not possible to learn it (truth) without these names. Truth is one single thing; it is many things and for our sakes to teach about this one thing in love through many things. The rulers (archons) wanted to deceive man, since they saw that he had a kinship with those that are truly good. They took the name of those that are good and gave it to those that are not good, so that through the names they might deceive him and bind them to those that are not good. And afterward, what a favor they do for them! They make them be removed from those that are not good and place them among those that are good. These things they knew, for they wanted to take the free man and make him a slave to them forever.»

God, the Father and the Truth have one name and many names. Every religious form gives a name to the truth. Every religious form is the manifestation of the same governing principle of creation. "All religions are precious pearls strung on the golden thread that is the divinity." "The heresy of separateness is the worst of heresies." But the truth of any religious form is found in the depth of the consciousness itself. Know thyself and you will know the universe and the gods. All that is not through our interior is deceitful. We have to die in ourselves; this is observation, comprehension and elimination of our psychological defects. We have to be born for a second time, from the sexual waters by means of suprasexuality. And we have to sacrifice ourselves intensely for humanity. In Jesus-Christ's own words: "if anyone would come after me, he must deny himself and take up his cross and follow me."

«54,32 These are powers which [...] man, not wishing him to be saved, in order that they may [...]. For if man is saved, there will not be any sacrifices [...] and animals will not be offered to the powers. Indeed, the animals were the ones to whom they sacrificed. They were indeed offering
them up alive, but when they offered them up, they died. As for man, they offered him up to God dead, and he lived.»

Humanity is the most important organ of this world. The invisible powers of this world need of these millions of little human machines that humanity supplies. And if mankind were to be saved, there would not be any intellectual animals to offer in the holocaust. It is the animal psyche of the man who does not work on himself which nourishes the invisible powers of the demiurge. And it is in this way that he looses his possibilities of intimate realization. On the contrary, when man, dead in himself psychologically, offers himself to God, he lives in Him.

«55,6 Before Christ came, there was no bread in the world, just as Paradise, the place were Adam was, had many trees to nourish the animals but no wheat to sustain man. Man used to feed like the animals, but when Christ came, the perfect man, he brought bread from heaven in order that man might be nourished with the food of man. The rulers thought that it was by their own power and will that they were doing what they did, but the Holy Spirit in secret was accomplishing everything through them as it wished. Truth, which existed since the beginning, is sown everywhere. And many see it being sown, but few are they who see it being reaped.»

The Christ-force, above all, is in itself the living bread that nourishes this world. This super-substantial bread is elaborated with immaculate wheat or sexual force of the Holy Spirit; with which the Father fecundates the chaotic matter of the First Instant. The authentic man in the beginning nourished himself with this bread of wisdom. Then he lost such right due to the original sin, fornication; and learned to feed himself from the animals of passion. And the Christ, incarnated in perfect man, has brought this bread in many occasions so that man can be nourished with this food. The secret of the
elaboration of this spiritual Bread is present in many cultures. Since the beginning of creation the seed of this wheat has been sown in the depths of the very same seminal system of men and women. The furnace or "forno" of its baking is the sexual apparatus. While Mother Nature sows and harvests and kneads the wheat of the sexual seed, men and women should learn to cook in their furnaces with the right proportions of fire and water until obtaining the Christic Bread, which is the body of the Lord, the Holy Spirit. And "not to fornicate" is the principal rule of this recipe.

«55,23 Some said, "Mary conceived by the Holy Spirit." They are in error. They do not know what they are saying. When did a woman ever conceive by a woman? Mary is the virgin whom no power defiled. She is a great anathema to the Hebrews, who are the apostles and the apostolic men. This virgin whom no power defiled [...] the powers defile themselves. And the Lord would not have said "My Father who is in Heaven," unless he had had another father, but he would have said simply "My father."

Mary, the mother of Jesus, conceived by the Holy Spirit that emanates from the Father, and not from the feminine Sophia or Third Logos. It is necessary to remember that the Holy Spirit is consubstantial with the Three Divine Persons, being in the Father and in the Son of a masculine nature, and in the Third Logos feminine. Mary, the Hebrew initiate, masculinized her feminine Sophia by the grace that is given by the «gnosis» of the Father. In this way Mary, like her son Jesus, is one with the Trinity, through the Sophia that received the divine verb, and her nature becomes quintessence in the entire universe until the end of the centuries. Now She is everywhere. In this world we are born of a father and a mother, but when we are born in the «gnosis» we have a Father-Mother in the heavens.
«56 The Lord said to the disciples, "[...] from every house. Bring into the house of the Father. But do not take (anything) in the house of the Father nor carry it off."»

Let's detach our consciousness from every illusion, from all exteriorization; and by dissolving the desire of the "I," let's penetrate empty into the light of the Father; then let's not materialize with absurd ideas that which in Him does not have any form.

"Just as life represents a process of gradual and always more complete exteriorization or extroversion, likewise the death of the animal ego is a process of slow interiorization in which the individual consciousness, the pure essence, stripped little by little of its useless clothing—like Ishtar in her symbolic descent, until she is entirely naked—and awakens herself before the great reality of life free in its movement."

Samael Aun Weor

«56,3 "Jesus" is a hidden name, "Christ" is a revealed name. For this reason "Jesus" is not particular to any language; rather he is always called by the name "Jesus." While as for "Christ," in Syriac it is "Messiah," in Greek it is "Christ." Certainly all the others have it according to their own language. "The Nazarene" is he who reveals what is hidden. Christ has everything in himself, whether man, or angel, or mystery, and the Father.»

"IEU" is the occult name of Jesus, just like the master of masters said: the Father of the Father. Jesus is an inhabitant of the Absolute Abstract Space that renounced the Pleroma, the plenitude, because of love for humanity. Christ, in Greek is the purified one; in Syrian is the messiah, the Nazarene, etc.; He is the second logos of the Trinity of this solar system—because each system or universe has its own—that incarnated in the Great Initiate Jesus of the Jordan there in the Jordan, to save
men and gods. He revealed to us the «gnosis» or occult knowledge of the Father, He who has everything in himself.

«56,16 Those who say that the Lord died first and (then) rose up are in error, for he rose up first and (then) died. If one does not first attain the resurrection, he will not die. As God lives, he would [...]»

All of us are sure that our carnal body will die, that is its nature. And we know our soul will not resurrect if what is subjective in her does not die. What has to die is what condemns the soul, the flesh dies by its own and limited nature and when the soul resurrects, the same will happen to the body. In any case, the priority is the soul, and it is here and now, and not later that one should resurrect.

«56,20 No one will hide a large valuable object in something large, but many a time one has tossed countless thousands into a thing worth a penny.»

Really the soul is that valuable object; and the body of flesh is the thing of lower value.

«56,24 Compare the soul. It is a precious thing and it came to be in a contemptible body.»

We are a soul that has a body.

«56,27 Some are afraid lest they rise naked. Because of this they wish to rise in the flesh, and they do not know that it is those who wear the flesh who are naked. It is those who [...] to unclothe themselves who are not naked. "Flesh and blood shall not inherit the kingdom of God" (1 Co 15:50). 57 What is this which will not inherit? This which is on us. But what is this, too, which will inherit? It is that which belongs to Jesus and his blood. Because of this he said "He who shall not eat my flesh and drink my blood has not life in
him" (Jn 6:53). What is it? His flesh is the word, and his blood is the Holy Spirit. He who has received these has food and he has drink and clothing. I find fault with the others who say that it will not rise. Then both of them are at fault. You say that the flesh will not rise. But tell me what will rise, that we may honor you. You say the Spirit in the flesh, and it is also this light in the flesh. (But) this too is a matter which is in the flesh, for whatever you shall say, you say nothing outside the flesh. It is necessary to rise in this flesh, since everything exists in it. In this world, those who put on garments are better than the garments. In the Kingdom of Heaven, the garments are better than those who have put them on.»

The identification we have with the body of flesh is so great that we are afraid to resurrect in that which is from the Lord. Only he who experiences the joy of having the soul detached from the body will learn to unclothe and strip himself, and later he will be willing to give even the last drop of blood for love of the Christ; as the Christ gives his for the Work of the Father. He, who looses everything for love to Him, will gain everything, that is to say, flesh and blood, food, drink and clothing that does not come from the original sin.

«57,22 It is through water and fire that the whole place is purified — the visible by visible, the hidden by the hidden. There are some things hidden through those visible. There is water in water, there is fire in chrism.»

"Nature contains nature, nature rejoices in nature, nature dominates nature and it transforms itself in the other natures."

Roger Bacon

By means of the spermatic waters of the first instant and the fire of the Holy Spirit everything is created or dissolved.
That argentals\textsuperscript{3} water is what is known in alchemy as the Mercury of the sages or metallic soul of the sperm. In alchemy, the sacred fire is the Sulfur. And from the union of these two occult natures the Salt of life is born, the final product with which the soul can be redressed. That is why the Christ-Jesus said to us with much assertion; "I am the path, the truth and the life." In this sexual alchemical cross is where the Holy Spirit can find the vehicle fit for its manifestation.

"57,28 Jesus took them all by stealth, for he did not appear as he was, but in the manner in which they would be able to see him. He appeared to them all. He appeared to the great as great. He appeared to the small as small. 58 He appeared to the angels as an angel, and to men as a man. Because of this, his word hid itself from everyone. Some indeed saw him, thinking that they were seeing themselves, but when he appeared to his disciples in glory on the mount, he was not small. He became great, but he made the disciples great, that they might be able to see him in his greatness."

The Christic mystery of the transubstantiation is revealed to each individual in a different way, according to the level of comprehension: to the great ones, it is revealed in the sexual crucible\textsuperscript{4}; to the ones of little understanding as the historic Christ or the prophet of some religion.

"58,10 He said on that day in the thanksgiving, "You who have joined the perfect light with the Holy Spirit, unite the angels with us also, as being the images." Do not despise the lamb, for without it, it is not possible to see the king. No one will be able to go in to the king if he is naked."

"The last supper is a magical ceremony of immense power; something very similar to the archaic ceremony of the Blood

\textsuperscript{3}Silvery.
\textsuperscript{4}The original Spanish word is "crisol" from the Latin "crucibulum."
Brotherhood. The tradition of this brotherhood says that if two or more people mix their blood in a cup and then drink of it, due to the blood they will remain united forever."

Samael Aun Weor

No one could belong to the blood brotherhood if he does not drink from the wine of sexual transmutation in the crucible of alchemy. Only in the crucible of sexual alchemy can one fabricate the wedding garments of the soul, needed in order to present ourselves properly dressed before the king. Do not reject the Christ because without him it is not possible to see our Father who is in secret.

«58,17 The heavenly man has many more sons than the earthly man. If the sons of Adam are many, although they die, how much more the sons of the perfect man, they who do not die but are always begotten. The father makes a son, and the son has not the power to make a son. For he who has been begotten has not the power to beget, but the son gets brothers for himself, not sons. All who are begotten in the world are begotten in a natural way, and the others are nourished from the place whence they have been born. It is from being promised to the heavenly place that man receives nourishment. [...] him from the mouth. And had the word gone out from that place, 59 it would be nourished from the mouth and it would become perfect. For it is by a kiss that the perfect conceive and give birth. For this reason we also kiss one another. We receive conception from the grace that is in one another.»

The celestial man is the inner man who has self-engendered himself from the mercurial water and sulfurous fire. The earthly man is engendered of water and fire, but from this world. The self-engendered or self-generated don't die and for this reason there always will be many. The celestial man engendered bodies, powers, virtues, and the result was that his
animal soul regenerated itself into human soul. The man that is engendered in this world by the sexual energy is born incomplete. The sexual energy engenders authentic man or engenders natural children. The children of the celestial man are his inner creations. The earthly man doesn't engender children, but brothers, that is to say just like him. The engendered in this world are natural; they don't know their spiritual parents. A different thing happens with the self-generated, they know who created them.

«59,6 There were three who always walked with the Lord: Mary, his mother, and her sister, and Magdalene, the one who was called his companion. His sister and his mother and his companion were each a Mary.»

"Mary, or better said, Ram-Io, is the same Isis, Juno, Demeter, Ceres, Maia, the Divine Cosmic Mother, the serpentine power subjacent in the living depths of organic and inorganic matter."

"The beautiful Magdala is, without a doubt, the same Salambo, Matra, Ishtar, Astarte, Aphrodite, Venus."

Samael Aun Weor

The Lord takes three liturgical steps down below in the dawn of creation: the first one in the world of the Logos, the second in the world of the Spirit and the third one in the Soul; and three steps upwards will He take at the end of this cosmic period in order to save men, gods and the world. Three are the fundamental steps the intimate Christ takes in the microcosm man when He comes to masculinize the soul, and with three upwards steps He saves it. And in each of these liturgical steps the three Maries, the Mother, the Sister, and the Wife accompany the Lord. As the Gnostic Poem we have annexed in this work, would say:
"I am the first and the last.  
I am the honored one and the scorned one.  
I am the whore and the holy one.  
I am the wife and the virgin."

«59,11 "The Father" and "the Son" are single names; "the Holy Spirit" is a double name. For they are everywhere: they are above, they are below; they are in the concealed, they are in the revealed. The Holy Spirit is in the revealed: it is below. It is in the concealed: it is above.»

Sophia, the Holy Spirit, is a dual name. One is the—feminine—Sophia fallen in the materiality of creation, and another very different one is the—masculine—Sophia who has received the «gnosis» of the Father.

"The Gnostic Myth of the fall of Sophia (the divine Wisdom) solemnly allegorizes this terrible disturbance in the bosom of the Pleroma.

Desire, fornication, the wanting to stand out as Ego, originates the setback and the disorder; it produces an adulterated work that unquestionably is set outside the divine scope, although the essence, the Buddhata, remains trapped in the psychic material of the human creature."

Samael Aun Weor

«59,19 The saints are served by evil powers, for they are blinded by the Holy Spirit into thinking that they are serving an (ordinary) man whenever they do so for the saints. Because of this, a disciple asked the Lord one day for something of this world. He said to him, "Ask your mother, and she will give you of the things which are another's."»

The Sophia fallen in generation, and without the «gnosis,» with her bad powers blinds the saints who have not gone
beyond good and evil. We have to pass through the magic; nonetheless we have to go beyond the psychic phenomenology of nature.

«59.27 The apostles said to the disciples, "May our entire offering obtain salt." They called Sophia "salt". Without it, no offering is acceptable. But Sophia is barren, without child. For this reason, she is called "a trace of salt." Wherever they will [...] in their own way, the Holy Spirit [...], and her children are many.»

Twelve are the parts of the being and twelve are the zodiacal constellations where for good or bad we exist with the Being. The twelve zodiacal vibrations where beasts, men and gods are gestated have a correspondence with the twelve physical and occult salts of our planetary organism. Without the Salt of life no body would have consistence, the body would not be able to express itself in the world of forms. The Sophia fallen from the Pleroma of the Universe is the salt of materiality; therefore she is called the Salt of life. The salt is the result of the union of the mercurial water with the sulfurous fire of the alchemists. Just like the salt is constituted, it can also be dissolved. Thirteen are the repentances Sophia has to fulfill in order to recuperate her lost state in the Pleroma. Twelve are the apostles and one the Lord; all together they succor Sophia.

«60 What the father possesses belongs to the son, and the son himself, so long as he is small, is not entrusted with what is his. But when he becomes a man, his father gives him all that he possesses.»

The Intimate or Cosmic Christ is born weak and surrounded by dangers, and as he advances in his mission gradually the Father goes on entrusting him with everything he possesses in Him.
"Those who have gone astray, whom the spirit begets, usually go astray also because of the Spirit. Thus, by one and the same breath, the fire blazes and is put out."

"My Father if it is possible take this cup of bitterness from me, yet let it not be my will but yours." This is the Great Law; comprehend it.

"Echamoth is one thing and Echmoth, another. Echamoth is Wisdom simply, but Echmoth is the Wisdom of death, which is the one which knows death, which is called "the little Wisdom."

We have said it already, there is a Sophia that is simply Wisdom and another one that is the wisdom of death; this is the repented Sophia that has been fecundated by the divine verb and therefore receives the «gnosis» of the Father. The little wisdom is to signify that each one realizes her in a particular way, because this is a work no one can do for you.

"There are domestic animals, like the bull and the ass and others of this kind. Others are wild and live apart in the deserts. Man ploughs the field by means of the domestic animals, and from this he is nourished, (both) he and the animals, whether tame or wild. Compare the perfect man. It is through powers which are submissive that he ploughs, preparing for everything to come into being. For it is because of this that the whole place stands, whether the good or the evil, the right and the left. The Holy Spirit shepherds everyone and rules [all] the powers, the "tame" ones and the "wild" ones, as well as those which are unique. For indeed he [...] shuts them in, in order that [...] wish, they will not be able [to escape."

The Good Shepherd rules all the laws, is beyond good and evil. The hierarchies of angels and the legions of demons obey Him.
«60,34 He who has been created is beautiful, but you would not find his sons 61 noble creations. If he were not created, but begotten, you would find that his seed was noble. But now he was created (and) he begot. What nobility is this? First, adultery came into being, afterward murder. And he was begotten in adultery, for he was the child of the Serpent. So he became a murderer, just like his father, and he killed his brother. Indeed, every act of sexual intercourse which has occurred between those unlike one another is adultery.»

In the beginning everything was in perfect balance; matter had no form, energy had no movement, creation rested in the No-Being or the unmanifested existence. We have already said before: the desire of the virginal Sparks of wanting to stand out as Ego, the desire to exist, of wanting to know what is beyond, originated the setback, a disorder, an upheaval in the Pleroma, and thus an "adulterated" work, outside of the divine scope, was born. And that is what constitutes the myth of the fall of Sophia (the divine Wisdom), solemnly allegorized in many ways in all the primitive cultures.

That is why it is said that first the adultery existed, and this, later, had repercussions on the original sin. In the appropriate time and corresponding space—the fifth race and the fourth round—the Father sent his Son so that the descendants of that adulterated creation were able to adjust, firstly the unbalance in the Pleroma, and secondly what is without a doubt a consequence of that first error, that is to say: the original sin.

That is then when a murder is committed, the relative death of Christ that has its justification in the demonstration of a worthy life after the resurrection. And he, the Demiurge, and his humanity, are the ones engendered through adultery, since the Demiurge and his humanity are children of the serpent that
crawls, the Sophia precipitated from the Pleroma. That is why their sexuality is a reflection of the first adultery, as are their assassinations.

«...61,12 God is a dyer. As the good dyes, which are called "true," dissolve with the things dyed in them, so it is with those whom God has dyed. Since his dyes are immortal, they become immortal by means of his colors. Now God dips what he dips in water.»

God, the good one (from the version of the new testament which is different from the anthropomorphic one of the old testament) points out or sets apart his legitimate children, the twice born, the true ones, because they have dissolved what is false in them and now they have fused with The All, and fused with Him they are immortal. Now then, they are immortal because they have submerged in the alchemical waters.

«61,20 It is not possible for anyone to see anything of the things that actually exist unless he becomes like them. This is not the way with man in the world: he sees the sun without being a sun; and he sees the heaven and the earth and all other things, but he is not these things. This is quite in keeping with the truth. But you saw something of that place, and you became those things. You saw the Spirit, you became spirit. You saw Christ, you became Christ. You saw the Father, you shall become Father. So in this place you see everything and do not see yourself, but in that place you do see yourself — and what you see you shall become.»

When the subject is fused with the object, the consciousness knows. "There is no worse heresy than the heresy of separateness." We want to experience the truth, when the lie still lives inside of us. If what is false does not die, what is real cannot be born. In the world of the spirit or the electronic world diversity is unity; therefore, we become
any thing we concentrate on. That world constitutes the basis of conscious faith.

«62 Faith receives, love gives. No one will be able to receive without faith. No one will be able to give without love. Because of this, in order that we may indeed receive, we believe, and in order that we may love, we give, since if one gives without love, he has no profit from what he has given. He who has received something other than the Lord is still a Hebrew.»

Conscious faith is a solar principle that descends from the electronic or spiritual world. With conscious faith, in the long or short run, nothing is impossible. Whosoever has this faith has from where to give, with what to give, and has what to give: gives love. Just like love is given, irradiated, faith is received. Conscious faith comes to us from the Lord, and trough the one who is sought and who seeks, in that instant of the encounter. The true Christians, the ones who have penetrated into the solar world of the Christ, have faith.

«62,7 The apostles who were before us had these names for him: "Jesus, the Nazorean, Messiah", that is, "Jesus, the Nazorean, the Christ." The last name is "Christ," the first is "Jesus," that in the middle is "the Nazarene." "Messiah" has two meanings, both "the Christ" and "the measured." "Jesus" in Hebrew is "the redemption." "Nazara" is "the Truth." "The Nazarene" then, is "the Truth." "Christ" [...] has been measured. It is "the Nazarene" and "Jesus" who have been measured.»

Christ is the second person of the Trinity that incarnated in the master Jesus as a Holy Spirit or White Dove, there in the Jordan. For that reason, the last and definitive name is Christ. The first name is Jesus, the Human Soul of this divine ministry masculinized by the «gnosis» of the Christ, and the one with which He was redeemed and the one through which
He redeems. And from the union of both truth is born, the Nazarene. The three reciprocally consubstantializing in the measure established by the only law of the Father.

«62,18 When the pearl is cast down into the mud, it becomes greatly despised, nor if it is anointed with balsam oil will it become more precious. But it always has value in the eyes of its owner. Compare the Sons of God: wherever they may be, they still have value in the eyes of their Father.»

When the soul in its transmigration is taken into materiality, she is no less important because of it, nor does she becomes more important when she returns to the point of departure, but she always has value in the eyes of the spirit. Neither is she different if her carnal destiny is more or less sacrificed. Wherever she may be, the love of the Father-Mother is always the same.

«62,26 If you say, "I am a Jew," no one will be moved. If you say, "I am a Roman," no one will be disturbed. If you say, "I am a Greek, a barbarian, a slave, a free man," no one will be troubled. If you say, "I am a Christian," the [...] will tremble. Would that I might [...] like that — the person whose name [...] will not be able to endure hearing.»

The powers of the Demiurge that subject Sophia will not be a match against those who have formed an alliance with the Lord. The Gnostic Christian makes this expired, degenerated and conformist civilization tremble. God willing many more will receive this name!

«63 God is a man-eater. For this reason, men are sacrificed to him. Before men were sacrificed, animals were being sacrificed, since those to whom they were sacrificed were not gods.»
God is love, and love with love is nourished. God is a devouring fire and the Angels are his ministers. Happy are those who have been devoured by the fire of the love of God, and the ones who will be. The sacrifices to an anthropomorphic God, a God conceived by subjective minds, are useless; they are sacrifices of animals made by intellectual animals.

«63,5 Glass decanters and earthenware jugs are both made by means of fire. But if glass decanters break, they are done over, for they came into being through a breath. If earthenware jugs break, however, they are destroyed, for they came into being without breath.»

The fire of the love of God has created everything, and the difference lies in the one who has responded more to love; thence metaphorically some souls are like glass and others like clay.

"To love… how beautiful it is to love! Only the great souls know how to truly love."

Samael Aun Weor

The crystalline transparency of those who have truly loved through the breath of the Father-Mother is indisputable, and in spite of it all one day they could err, that as we know is of humans. But nonetheless they can restore their fault. On the contrary, the errors of those who do not know how to love cannot be repaired. Without love there is no breath, without love everything is dissolved, untied, disintegrated, decomposed, and destroyed irremediably. For that reason, vehemently the Lord says repeatedly to us: "I am the Way, the Truth, and the Life."

«63,11 An ass which turns a millstone did a hundred miles walking. When it was loosed, it found that it was still at
the same place. There are men who make many journeys, but make no progress towards any destination. When evening came upon them, they saw neither city nor village, neither human artifact nor natural phenomenon, power nor angel. In vain have the wretches labored.»

The speculative mind is the donkey that turns and turns without advancing more than what the ordinary senses perceive, impeding the soul the fulfillment of her true mission and the finding of her destiny.

"The Mind which follows the rambling senses, makes the Soul as helpless as the boat which the wind leads astray upon the waters. (Bhagavat-gita II. 70)."


When the cosmic night comes or when there are no more opportunities, the Soul will regret not having taken advantage of all the possibilities that she received in order to create the real man.

«63,21The eucharist is Jesus. For he is called in Syriac "Pharisatha," which is "the one who is spread out," for Jesus came to crucify the world.

The Lord went into the dye works of Levi. He took seventy-two different colors and threw them into the vat. He took them out all white. And he said, "Even so has the Son of Man come as a dyer." As for the Wisdom who is called "the barren," she is the mother of the angels. And the companion of the [...] Mary Magdalene. [...] loved her more than all the disciples, and used to kiss her often on her mouth. 64 The rest of the disciples [...] . They said to him "Why do you love her more than all of us?" The Savior answered and said to them, "Why do I not love you like her? When a blind man and one who sees are both together in darkness, they are no different from one another. When the light comes, then he who sees
will see the light, and he who is blind will remain in darkness."»

Christ humanized in Jesus and the Savior was divinized in Him. And with his death and his spilled blood Jesus Christ was spread. Therefore, his flesh and blood inhabited and lives in everything, in the Bread and in the Wine that is consecrated in the Eucharistic Unction, and in the sexual seed that, united with voluptuousity, is sublimated in the alchemical transmutation.

The immediate objective of the Lord: to reduce the multiple into unity and later return it to the Father. And this is the sign with which we know the Son of Man, he who is spread and later reduced into the essence of everything. As far as Sophia, the one called barren, she has her equivalent in Mary Magdalene, and as the first, Christ loved her more than he loved everything, because she is that third Trinitarian aspect that lacks the «gnosis». And he loved her more because when this dream of this creation ends, the reality of the Father will set apart that aspect of the Trinity which has the «gnosis» from the one which does not, and only if Sophia or Mary Magdalene is saved, will she be able to see the truth of that light. After Christ incarnated in Jesus, any act of his life was tied to that of the Logoiic Trinity, therefore the life of Jesus Christ is not made up of isolated events.

«64,10 The Lord said, "Blessed is he who is before he came into being. For he who is, has been and shall be."»

Blessed is the one who when the Lord became the Savior was not a descendant of the Sophia fallen into the animal generation, for he was already redeemed before he could begin to redeem.
The superiority of man is not obvious to the eye, but lies in what is hidden from view. Consequently, he has mastery over the animals which are stronger than he is and great in terms of the obvious and the hidden. This enables them to survive. But if man is separated from them, they slay one another and bite one another. They ate one another because they did not find any food. But now they have found food because man tilled the soil.

The superiority of the real man with respect to others lies in his comprehension of the Gnostic mysteries of the Being, therefore he knows how to dominate those who in appearance are stronger, and just like he needs from them in his continuous learning process, at the same time they cannot live without him. The ignorant one needs to believe in something as if it was his own; this helps him to survive, this is his justification. Many times, in the history of our humanity, the ignorant man has not found the sense of his existence and many times he has been on the verge of suicide or annihilation. But approximately two millennia ago, a man named Jesus sowed the seed of the ancient universal cosmic religion; and even though only few have comprehended it, it was enough at the moment as to avoid total annihilation. With Christianity humanity has found a sense to its existence.

If one go down into the water and come up without having received anything, and says "I am a Christian," he has borrowed the name at interest. But if he receive the Holy Spirit, he has the name as a gift. He who has received a gift does not have to give it back, but of him who has borrowed it at interest, payment is demanded. This is the way it happens to one when he experiences a mystery.

To descend into the water is the ancient descent to the ninth sphere of the sexual mysteries. All the great initiates of all times passed through the trial of the sexual ninth sphere in order to be born for a second time. To descend and not receive
the fire of the Holy Spirit is just like entering into the mother's womb and not be born; it's an abortion, a failure. To know the modus operandi of the gnostic sex yoga and then ignore it is to die even more after having caught a glimpse of the true life. Therefore the ancient key of sexual magic was only given from mouth to ears, having previously overcome certain initiatic ordeals in relationship with courage and ethics.

«64,31 Great is the mystery of marriage! For without it, the world would not exist. Now the existence of the world [...], and the existence of [...] marriage. Think of the [...] relationship, for it possesses [...] power. Its image consists of a defilement. »

Before everything existed the Three Primary Forces of creation were not differentiated, much less the Two. That or whatever it was, rested in the profound bosom of the Absolute Abstract Space. That is not a nameable god. It is before the very same God and gods manifested themselves. The Universe and the World were when the Unmanifested differentiated itself into the Two and into the Three. From Them comes about the mystery of matrimony. If the Three Universal Forces—Holy Affirmation, Holy Negation, and Holy Conciliation—were not to coincide in a certain given point of the Chaos from the above, creation would not be possible. Without Them man could not be born for a second time, nor would he receive the Fire of the Holy Spirit, nor would he be able to form the garments, the bodies or house of fire (Bethlehem), the "Authentic man," so that the Son of God could incarnate in him, becoming "The Son of Man." Think; think about that uncontaminated relation where there is no fornication.

«65 The forms of evil spirit include male ones and female ones. The males are they that unite with the souls which inhabit a female form, but the females are they which
are mingled with those in a male form, though one who was disobedient. And none shall be able to escape them, since they detain him if he does not receive a male power or a female power, the bridegroom and the bride. One receives them from the mirrored bridal chamber. When the wanton women see a male sitting alone, they leap down on him and play with him and defile him. So also the lecherous men, when they see a beautiful woman sitting alone, they persuade her and compel her, wishing to defile her. But if they see the man and his wife sitting beside one another, the female cannot come into the man, nor can the male come into the woman. So if the image and the angel are united with one another, neither can any venture to go into the man or the woman.»

The male spirits are those who in the past have raised their Sophia (wisdom). Wisdom, when it has not received the divine verb, the fecundator, is feminine in the third aspect of the Trinity, and these are the female spirits. The Greek term Sophia, in regards to its masculine or feminine gender, should not lead to confusion, because wisdom in itself is neutral, only that when qualifying it as masculine or feminine its perfection or imperfection is determined. And as we have explained before, such imperfection of the third person is a reflection of the whole trinity. Also as we have said, the three are consubstantial.

A male and impure spirit had the divine Grace—the «gnosis»—and then lost it. That is something that should not amaze us, since perfection has grades and grades, levels and levels. A female spirit is impure from its original nature in Sophia.

A male spirit—the one who had the «gnosis»—is recognized, among other things, since it has been united in cause and effect with the souls that dwell in a feminine form; and a female spirit—meaning without the «gnosis»—for it has
been mixed with those that live in a masculine form that was disobedient.

The fallen bodhisattvas are trapped in the law of recurrence and they don't find the way to escape from their crime. Turned into seeds of masters, they will await the opportunity to recuperate their philosopher's stone. Due to sex they left the mysteries of the Being and only through this door can they return. They are Sons of the Father-Mother who have rejected their legitimacy, and now they have united with natural sons.

Only the union in gnostic matrimony will protect and vindicate the error. Only the bridal chamber of the alchemical mirror—the mercury of the sages—will give an opportunity again to the repented one. So that, if the image, the sexual electromagnetic attraction, and the angel—the spiritual yearning—are united by the will of the Father, neither the lascivious men or women will be able to interfere in the return to the initiatic path.

«65,27 He who comes out of the world, and so can no longer be detained on the grounds that he was in the world, evidently is above the desire of the [...] and fear. He is master over [...]. He is superior to envy. If [...] comes, they seize him and throttle him. And how will this one be able to escape the great [...] powers? How will he be able to [...]? There are some who say, "We are faithful" in order that [...] 66 the unclean spirits and the demons. For if they had the Holy Spirit, no unclean spirit would cleave to them. Fear not the flesh nor love it. If you fear it, it will gain mastery over you. If you love it, it will swallow and paralyze you.»

He who knows where he comes from cannot be detained: a psychological defect that has been comprehended is a defect that cannot hide. Evidently that person has arrived at the secret
causes of the error: desire and fear. Transmuting and sublimating one's inferior nature one has become one's own master, one's own owner. Later, those who proceed in this way—from the bridal chamber of mirrors—receive the fire of the Holy Spirit and starting from there they say: "we are faithful," and can begin to escape from the impure spirits or demons. Because it is not by fearing sex or giving ourselves to it how we will prevail. The key lies in the wise combination of sexual desire and spiritual yearning. While desire produces the wine, the yearning drinks of it.

«66,7 And so he dwells either in this world or in the resurrection or in the middle place. God forbid that I be found there! In this world, there is good and evil. Its good things are not good, and its evil things not evil. But there is evil after this world which is truly evil — what is called "the middle." It is death. While we are in this world, it is fitting for us to acquire the resurrection, so that when we strip off the flesh, we may be found in rest and not walk in the middle. For many go astray on the way. For it is good to come forth from the world before one has sinned.»

The Bible says: "So because you are lukewarm, and neither hot nor cold, I will spit you out of My mouth." This is truly the worst thing, to live permanently in a state of indecision. It is better to define ourselves, and there is no way to escape from this world other that through the mystic death and the esoteric resurrection.

«66,23 There are some who neither will nor have the power to; and others who, if they will, do not profit; for they did not act since, (they believe,) [...] makes them sinners. And if they do not will, justice will elude them in both cases: and it is always a matter of the will, not the act.»

Some are not even good for evil, much less for God's deeds. Many are the ones who live exclusively for the interest
of the mechanics of nature; their desire is not good for any other thing, but because nature needs them, justice hides itself.

«66,30 An apostolic man in a vision saw some people shut up in a house of fire and bound with fiery [...], lying [...] flaming [...], them in [...] faith [...]. And they said to them, "[...] able to be saved?" [...] "They did not desire it. They received [...] punishment, what is called 'the [...] darkness', because he [...]."»

To not know that a door to escape from the fire of desire exists justifies the foolish attitude of the ignorant. To know that the door is the orifice that crosses the thirty-three chambers or canyons of the dorsal spine, and in spite of this not to want to escape... The only reasonable explanation is the lack of yearning of the Being. Cast out they will remain in the outer darkness of materiality until the culmination of their cycles.

«67,2 It is from water and fire that the soul and the spirit came into being. It is from water and fire and light that the son of the bridal chamber (came into being). The fire is the chrism; the light is the fire. I am not referring to that fire which has no form, but to the other fire whose form is white, which is bright and beautiful, and which gives beauty.»

By the supra celestial waters and by the divine fohat (fire) provided and administered by the Holy Spirit, the soul is created and the spirit is incarnated. By the water and the fire John baptizes. By the Light of that water and that fire the cosmic and intimate Christ Jesus baptizes, and in both cases, by means of the bridal chamber of the Christian Gnostic matrimony; because what interests us, the Gnostics, is the fire of the fire, the flame of the flame, the astral signature of the
light, the alchemical quicksilver⁵, the INRI of esoteric Christianity.

«67,10 Truth did not come into the world naked, but it came in types and images. The world will not receive truth in any other way. There is a rebirth and an image of rebirth. It is certainly necessary to be born again through the image. Which one? Resurrection. The image must rise again through the image. The bridal chamber and the image must enter through the image into the truth: this is the restoration. Not only must those who produce the name of the Father and the Son and the Holy Spirit, do so, but {those who} have produced them for you. If one does not acquire them, the name ("Christian") will also be taken from him. But one receives the unction of the [...] of the power of the cross. This power the apostles called "the right and the left." For this person is no longer a Christian but a Christ.

The Lord did everything in a mystery, a baptism and a chrism and a eucharist and a redemption and a bridal chamber.»

Truth comes hidden in the cloud of esotericism or occultism and the one who has eyes and ears will see and hear. For even if Truth undresses amid the square of a city, the only thing that it will do is to shock those who do not want to see or hear. It is said that one day Parable found Truth crying and, upon questioning her about the cause of her suffering, she, with a lot of anguish, told Parable that she had not been received and that in the places she had visited men hated her, etc. Parable, to console and help her, gave her some of the many vestments he carried with him, and dressed her. And it is said that ever since she is received with great curiosity and enthusiasm. Thence no one will receive truth any other way.

⁵Mercury.
There is a second birth and Nicodemus, in spite of being an important master of Israel, did not understand it.

"Great was the flame of love in the heart of the Nazarene, great was the longing for the light in the heart of the Pharisee (Nicodemus).

And it was a thread of light that summed up destiny that night, drawing back the veils so that the man of clay could undertake the path of regeneration.

And the Rabi Nazarene said to Nicodemus, and his words remain alight in his heart:

'What is born of flesh is flesh, and this is generation. What is born of Spirit is spirit, and this is another generation.

Do not be astonished then, Nicodemus, that I have said to you that it is necessary to be born again, because he who is not born again cannot see the Kingdom of God.'"

Being born will always be a sexual matter; with much more reason if it is a second birth. As Saint Clement of Alexandria would say: "Why must we be embarrassed of speaking of a thing which God was not embarrassed of creating?"

God created with the sexual force and this is the Holy Spirit with which He fecundates Sophia, Mary, etc.

That image of being born again is the soul redressed with a precious, marvelous garment, the wedding dress of the soul or the superior existential bodies of the being. The image of the spirit is the soul, the one of the soul is the flesh, and this one is the image of the wedding garments of the soul; thus the

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6 Armando Cosani, "The Flight of the Feathered Serpent."
image is born and raises itself from the image. The soul, dressed with the wedding garments, and the bridegroom, or spirit, both enter and fuse into the truth of the Christ. And this is the restoration or the union of the human and divine soul with the spirit. A great master said: "The union with the spirit is something very difficult, of two who attempts it, perhaps one will achieve it." Then the Lost Word is found: the name of the Father, of the Son and of the Holy Spirit. In the aromatic unction of the sexual power of the cross lies the magisterial key, where the right—the Christian man—and the left—the Christian woman—unite to become Christ.

«67,30 [...] he said, "I came to make the things below like the things above, and the things outside like those inside. I came to unite them in the place." [...] here through types [...] and images. Those who say, "There is a heavenly man and there is one above him" are wrong. For it is the first of these two heavenly men, the one who is revealed, 68 that they call "the one who is below"; and he to whom the hidden belongs is (supposed to be) that one who is above him. For it would be better for them to say, "The inner and outer, and what is outside the outer." Because of this, the Lord called destruction "the outer darkness": there is not another outside of it. He said, "My Father who is in secret." He said, "Go into your chamber and shut the door behind you, and pray to your Father who is in secret," the one who is within them all. But that which is within them all is the fullness. Beyond it, there is nothing else within it. This is that of which they say, "That which is above them."

Before Christ, some came from a place they were no longer able to enter, and they went where they were no longer able to come out. Then Christ came. Those who went in, he brought out, and those who went out, he brought in.»

Christ is the mediator. He unites the philosophical earth with the heaven of the consciousness. He unites the sexual
The seed of outside with that of the Holy Spirit. His ministry is not limited to men; it is law for the worlds, gods and creatures. He is the celestial man that is above the earthly one. Outside Him there is only darkness, coldness and crying, within Him: Our Father who is in Secret.

"68,23 When Eve was still with Adam, death did not exist. When she was separated from him, death came into being. If he enters again and attains his former self, death will be no more."

In order for us to one day be able to recover our other half—the Eve of the Hebraic genesis—first we would have to pass through the esoteric resurrection, and in the tenth labor of Hercules we would have to fulfill the "Hyperborean Mystery," "the Mystery of the Grail;" then we would have to raise the Columns of the inner Temple "J" and "B" of Occult Masonry; then the encounter with the other half, usually called the better half: the primogenital particular Eve, would arrive.

"68,27 "My God, my God, why, O Lord, have you forsaken me?" It was on the cross that he said these words, for he had departed from that place."

On the cross, when we fornicate we are divided; and when we purify up to the last drop of the precious liquid or the libido of the sexual transmutations, we are united.

Unquestionably, Jesus Christ, crucified on the Mount of Skulls, experienced and made his own the pain of the rupture or abyss that exists between humanity and his Creator. So strong was and is his experience that he felt and feels a great love and compassion for all those who are found on this side of the river of life.
«68,30 [...] who has been begotten through him who [...] from God.

The [...] from the dead. [...] to be, but now [...] perfect. [...] flesh, but this [...] is true flesh. [...] is not true, but [...] only an image of the true.

A bridal chamber is not for the animals, nor is it for the slaves, nor for defiled women; but it is for free men and virgins.»

When we are engendered through the fornication of infersuality or of normal sexuality, we are children of that division or separation experienced by Jesus Christ in his agony, and we are dead. If now we embrace the Secret Doctrine of the Adorable Savior of the World, then we would raise ourselves like the Lord rose from among the dead. For our flesh will not be the true one until we enter into the bridal chamber; then we will be free.

«69,5 Through the Holy Spirit we are indeed begotten again, but we are begotten through Christ in the two. We are anointed through the Spirit. When we were begotten, we were united. None can see himself either in water or in a mirror without light. Nor again can you see in light without water or mirror. For this reason, it is fitting to baptize in the two, in the light and the water. Now the light is the chrism.»

First it is necessary to work with the elemental fire of the Holy Spirit, in order to be engendered for a second time. Later, we should be engendered through the Christ in the mysteries of Light. Only in this way are we baptized in both, obtaining the chrism for the esoteric resurrection.

«69,14 There were three buildings specifically for sacrifice in Jerusalem. The one facing west was called "The Holy." Another, facing south, was called "The Holy of the
The third, facing east, was called "The Holy of the Holies," the place where only the high priest enters. Baptism is "the Holy" building. Redemption is the "Holy of the Holy." "The Holy of the Holies" is the bridal chamber. Baptism includes the resurrection and the redemption; the redemption (takes place) in the bridal chamber. But the bridal chamber is in that which is superior to [...] you will not find [...] are those who pray [...] Jerusalem. Jerusalem who [...] Jerusalem, [...] those called the "Holy of the Holies" [...] the veil was rent, [...] bridal chamber except the image [...] above. Because of this, its veil was rent from top to bottom. For it was fitting for some from below to go upward.

The powers do not see those who are clothed in the perfect light, and consequently are not able to detain them. One will clothe himself in this light sacramentally in the union.»

The Sacred-office is the work where the soul sacrifices the inferior for sake of its superior nature, then the soul is left pure and holy. Esoterically, this work begins in the west—«the Holy»—or first building, which is the place where the waters are found. This is why in temples, cathedrals or religious buildings we always find in the west, fountains, baptismal fonts, etc. In our human body this corresponds with the sexual gonads.

The second building, that of the south—«The Holy of the Holy»—has its correspondence with the fire element. Water is the habitat of fire; if we lose the water, we lose the fire; if the lamp has no fuel, the fire does not burn in the inner temple. Consequently, fire is doubly holy, pure. The gnostic alchemist comprehends this well.

The third building, in the east—«the Holy of the Holies;»—is of the element of air, breath, spirit or breath of life, where the physical and spiritual Sun is born. Therefore it
is rightly the place through which the supreme priest, representing the Holy Spirit, or vicar (representative) of the Father, enters.

The baptism in the waters begins in the west. Through the fire of the south we redeem ourselves, since if the waters create, the fire disintegrates. And before Him we espouse in the bridal chamber and we penetrate in the celestial Jerusalem, or inner city of the light, well dressed with the wedding garments of the human soul and by the hand with the spiritual soul.

«70,10 If the woman had not separated from the man, she should not die with the man. His separation became the beginning of death. »

If after the separation of the sexes in Lemuria, the woman and the man had continued carrying out the sexual act inside the temples, wisely, they would not have died in the two worlds and today they would have Cupid's gift: the elixir of long life.

«70,12 Because of this, Christ came to repair the separation, which was from the beginning, and again unite the two, and to give life to those who died as a result of the separation, and unite them. But the woman is united to her husband in the bridal chamber. Indeed, those who have united in the bridal chamber will no longer be separated. Thus Eve separated from Adam because it was not in the bridal chamber that she united with him.»

Those who persevere in the bridal chamber of sexual alchemy will not be separated. Those who were deceived by the astuteness of the sexual instinct were not completely united. Those who are totally united cannot be tempted.
«70,23 The soul of Adam came into being by means of a breath. The partner of his soul is the spirit. His mother is the thing that was given to him. His soul was taken from him and replaced by a spirit. When he was united (to the spirit), he spoke words incomprehensible to the powers. They envied him [...] spiritual partner [...] hidden [...] opportunity [...] for themselves alone [...] bridal chamber, so that [...].»

The Lemurians (Adams) intoxicated with the instinctive sexual force deformed into lust, still carried the spirit of their mother Sophia. Later some replaced this soul with the masculine spirit of «gnosis»; therefore they had the word that was incomprehensible for the powers of the demiurge.

«70,35 Jesus appeared [...] Jordan — the fullness of the Kingdom of Heaven. He who was begotten before everything, was begotten anew. He who was once anointed, was anointed anew. He who was redeemed, in turn redeemed (others).»

Jesus, in the Jordan, was the clearest example of that one who had been engendered before all, and was engendered anew. Thereby he has consciousness of the fall; hence he becomes the one who redeems.

«71,3 Indeed, one must utter a mystery. The Father of everything united with the virgin who came down, and a fire shone for him on that day. He appeared in the great bridal chamber. Therefore his body came into being on that very day. It left the bridal chamber as one who came into being from the bridegroom and the bride. So Jesus established everything in it through these. It is fitting for each of the disciples to enter into his rest.»

Are we sufficiently free and stripped of prejudices and fears as to comprehend the magnitude and transcendence of the mysteries of the Sacred Trinity? The Father in itself
ordered and in itself it obeyed; then it descended or appeared in the Great Bridal Chamber and there he united with the virgin that descended in her fall (Sophia), and his spirit manifested there in its body, in its material, psychic and spiritual form, and it ended up being in that same day. The same thing that the creator did in the beginning in order to create, each one of us should and can do as to create inwardly. This is the mystery Jesus pronounced so that all his disciples could enter into the Kingdom of the Father.

«71,16 Adam came into being from two virgins, from the Spirit and from the virgin earth. Christ therefore, was born from a virgin to rectify the Fall which occurred in the beginning.»

The Adamic Lemurians are of two types of natures: those of the small Sophia, masculinized by the «gnosis», and those of simply Sophia. That is why the Christ incarnates in Jesus, the son of a "raised" virgin, to rectify the fall of the beginning.

«71,22 There are two trees growing in Paradise. The one bears animals, the other bears men. Adam ate from the tree which bore animals. He became an animal and he brought forth animals. For this reason the children of Adam worship animals. The tree [...] fruit is [...] increased. [...] ate the [...] fruit of the [...] bears men, [...] man. [...] God created man. [...] men 72 create God. That is the way it is in the world — men make gods and worship their creation. It would be fitting for the gods to worship men!»

One is the tree of the science of good and evil or tree of knowledge— that produces animals, and is Sex — and the other is the tree of life that produces authentic men. The two trees are in Paradise or Eden, word that means voluptuousness. Both trees share their roots in the sex. Both feed from the same sexual waters. The shadow of the tree of science is
animal fornication. The shadow of the tree of the Being is the animal "I," our false selfish creations.

The sinful Adam or the Lemurians fallen into animal generation fed and feed from the tree of knowledge, and for that reason their consciousness became complicated. They have lost a big part of the nature that created them and now they have acquired a false nature that they call their god.

«72,5 Surely what a man accomplishes depends on his abilities. For this reason, we refer to one's accomplishments as "abilities." Among his accomplishments are his children. They originate in a moment of ease. Thus his abilities determine what he may accomplish, but this ease is clearly evident in the children. You will find that this applies directly to the image. Here is the man made after the image accomplishing things with his physical strength, but producing his children with ease.

In this world, the slaves serve the free. In the Kingdom of Heaven, the free will minister to the slaves: the children of the bridal chamber will minister to the children of the marriage. The children of the bridal chamber have just one name: rest. Altogether, they need take no other form, because they have contemplation, [...]. They are numerous [...] in the things [...] the glories [...]»

The capacity of a man lies in his power to create, an inheritance that comes from the one who through his imagination, will and by means of the sexual energy created him. Man externally creates—his children—or he creates himself, in the image of the one who created him originally. The first one is the man created according to an external image, who does things with his physical force and produces children with ease, being a slave of what he has done; for that reason in this world, the slaves serve the free. The second one,
those who here are free, in the Kingdom of Heaven serve those who need so much help: the slaves.

Those who create in the bridal chamber do not need to continually change form; the infinite contemplation, comprehension and penetration permanently and inexhaustibly enrich their lives.

«72,30 Those [...] go down into the water. [...] out (of the water), will consecrate it, [...] they who have [...] in his name. For he said, "Thus we should fulfill all righteousness."»

The children of the bridal chamber, united with the sacrament of baptism and of the gnostic matrimony, are perfected by the universal archetype of the Christ and his justice.

«73 Those who say they will die first and then rise are in error. If they do not first receive the resurrection while they live, when they die they will receive nothing. So also when speaking about baptism they say, "Baptism is a great thing," because if people receive it they will live.»

The esoteric resurrection is to be fulfilled in life, after the mystical death, not the physical one. The same as with the sacrament of baptism, which is a pact of sexual magic to be fulfilled in the gnostic matrimony; then, we will therefore know that baptism is a great thing, before that, nearly nothing.

«73,9 Philip the apostle said, "Joseph the carpenter planted a garden because he needed wood for his trade. It was he who made the cross from the trees which he planted. His own offspring hung on that which he planted. His offspring was Jesus, and the planting was the cross." But the Tree of Life is in the middle of the Garden. However, it is from the
olive tree that we got the chrism, and from the chrism, the resurrection.

This world is a corpse-eater. All the things eaten in it themselves die also. Truth is a life-eater. Therefore no one nourished by truth will die. It was from that place that Jesus came and brought food. To those who so desired, he gave life, that they might not die.»

Joseph—our inner Being, the divine carpenter whose prime matter is the tree of Life, which is the Being—is continually planting the sexual seed in our sexual gonads, in our philosophical earth. Objective: to make a cross of redemption to save what is his. And from his shop he negotiates with the lords of the divine Law. His own descendant is his first-born Son, the one he sends to us so that his spilled blood redeems us, crucifying him. For, if we have to discern between this world which is a devourer of living dead, and that one which is a devourer of life, unquestionably, the latter is the truth that nourishes what never dies: the spirit.

«73,27 God [...] a garden. Man [...] garden. There are [...] and [...] of God. [...] The things which are in [...] I wish. This garden is the place where they will say to me, "[...] eat this or do not eat that, just as you wish." In the place where I will eat all things is the Tree of Knowledge. That one killed Adam, but here the Tree of Knowledge made men alive. The law was the tree. It has power to give the knowledge of good and evil. It neither removed him from evil, nor did it set him in the good, but it created death for those who ate of it. For when he said, "Eat this, do not eat that", it became the beginning of death.»

The tree of knowledge is sex; its fruit is the sexual seed. If you remove it from your dorsal spine, from the trunk of your tree, you will die. Do not fornicate! Learn to inhale the perfume and flavor of your fruits, but do not bite the fruit, do
not eat it! For you will die every day, until the second death. This is the tree which through its indisputable power we know "good;" and through its impotence we know evil, serving as the cause of old age, illness and death; through which the advancement of the knowledge that is not «gnosis» is justified: which is the so-called science of the antichrist or materialistic science.

«74,13 The chrism is superior to baptism, for it is from the word "Chrism" that we have been called "Christians," certainly not because of the word "baptism." And it is because of the chrism that "the Christ" has his name. For the Father anointed the Son, and the Son anointed the apostles, and the apostles anointed us. He who has been anointed possesses everything. He possesses the resurrection, the light, the cross, the Holy Spirit. The Father gave him this in the bridal chamber; he merely accepted (the gift). The Father was in the Son and the Son in the Father. This is the Kingdom of Heaven.»

The baptism during the gnostic matrimony is a good work; the chrism is a superior work. Chrism, from the Greek Khrisma, from Khrein: to anoint (holy oil), and «Jrisn» for which we are called Christians when we are anointed by the oil of our incessant transmutations in the crucible (cup in cross) of sexual alchemy, by means of the action of the continuous works of the Intimate Christ and his passion in the soul, whereby one arrives to the Kingdom of Heaven.

«74,25 The Lord said it well: "Some have entered the Kingdom of Heaven laughing, and they have come out [...] because [...] a Christian, [...]. And as soon as [...] went down into the water, he came [...] everything (of this world), [...] because he [...] a trifle, but [...] full of contempt for this [...] the Kingdom of Heaven [...] If he despises [...], and scorns it as a trifle, [...] out laughing. So it is also with the bread and
the cup and the oil, even though there is another one superior to these.»

Christ when coming out of the waters of life laughs at everything since He knows the sustainers of the world—good and evil—are values that are not only relative, but also nonexistent; that this world is maya, illusion. And there are those who enter the Kingdom of Heaven crying because they have not yet comprehended the world they left, that is why they return to it. To leave the world properly begins when we make proper use of the bread of wisdom, the cup or feminine yoni and the oil of the alchemical sublimation.

«75,2 The world came about through a mistake. For he who created it wanted to create it imperishable and immortal. He fell short of attaining his desire. For the world never was imperishable, nor, for that matter, was he who made the world. For things are not imperishable, but sons are. Nothing will be able to receive imperishability if it does not first become a son. For he who has not the ability to receive, how much more will he be unable to give?»

Only the Son, the Christ is eternal; the one who incarnates him, the one who receives him will be immortal. This world does not want him, nor understands him; therefore the world will perish many times. He who receives gives, and if he gives more than what he receives, he will receive more. But if one gives nothing, even what one has will be taken away and he will perish.

«75,15 The cup of prayer contains wine and water, since it is appointed as the type of the blood for which thanks is given. And it is full of the Holy Spirit, and it belongs to the wholly perfect man. When we drink this, we shall receive for ourselves the perfect man. The living water is a body. It is necessary that we put on the living man. Therefore, when he
is about to go down into the water, he unclothes himself, in order that he may put on the living man.

A horse sires a horse, a man begets man, a god brings forth a god. Compare the bridegroom and the bride. They have come from the [...]. No Jew [...] has existed. And [...] from the Jews. [...] Christians [...] these [...] are referred to as "The chosen people of [...]," 76 and "The true man" and "Son of Man" and "the seed of the Son of Man." This true race is renowned in the world [...] that the sons of the bridal chamber dwell.»

The cup or gomor, the blessed chalice, the alchemist's glass, the sacred grail or real blood of the supreme drink, the recipient where the Manna that fed the Israelites in the desert is contained, is the Yoni, the Uterus of the eternal feminine. It is called the cup of prayer since the copula of sacred sexuality should be a sublime act of the highest prayer. And its content is nothing less than: wine and water with which we should know how to give thanks in a trance of supreme sublimation, transforming the waters of the libido into the wine of the most high spirituality, until becoming enraptured in divine love; the living water with which we build vehicles, bodies, living garments. We should be Children of the living God in order to be authentic Christians.

«76,6 Whereas in this world the union is one of husband with wife — a case of strength complemented by weakness (?) — in the Aeon (eternal realm), the form of the union is different, although we refer to them by the same names. There are other names, however; they are superior to every other name that is named and are stronger than the strong. For where there is a show of strength, there those who excel in strength appear. These are not separate things, but both of them are this one single thing. This is the one which will not be able to rise above the heart of flesh.»
In the Absolute Abstract Space, or in the only aeon, differentiation doesn't exist; the form of the union is different: the whole manifested universe depends on Him, and He makes it dependent, He needs them and for that reason creates. In those regions evolutions that not even the gods themselves know exist.

«76,17 Is it not necessary for all those who possess everything to know themselves? Some indeed, if they do not know themselves, will not enjoy what they possess. But those who have come to know themselves will enjoy their possessions.»

He who knows himself knows the universe, the gods and their laws. He ceases being multiple and becomes only one.

«76,23 Not only will they be unable to detain the perfect man, but they will not be able to see him, for if they see him, they will detain him. There is no other way for a person to acquire this quality except by putting on the perfect light and he too becoming perfect light. He who has put it on will enter [...]. This is the perfect [...] that we [...] become [...] before we leave [...]. Whoever receives everything [...] hither [...] be able [...] that place, but will [...] the Middle as imperfect. 77 Only Jesus knows the end of this person.»

Only the Light penetrates where there is no form and where there is no time. The soul fused with the spirit becomes light; then nobody will be able to stop her in her plenitude. The Christ makes this possible because He is the Light of the World. Whoever does not go to Him goes against Him, and only He will know their destiny.

«77,2 The priest is completely holy, down to his very body. For if he has taken the bread, he will consecrate it. Or the cup or anything else that he gets, he will consecrate. Then how will he not consecrate the body also?»
The one who serves the Light is a priest, and serves it in the proportion in which he approaches it; therefore he will consecrate all that he touches with his soul or his body. In the Light there is no difference, because everything is material that can be sacrificed in honor of the Light.

«77,7 By perfecting the water of baptism, Jesus emptied it of death. Thus we do go down into the water, but we do not go down into death, in order that we may not be poured out into the spirit of the world. When that spirit blows, it brings the winter. When the Holy Spirit breathes, the summer comes.»

When desire is eliminated in the sexual waters through the Christic sacrifice, the waters are transformed into eternal life. To descend to the death is to imprint desire in them, it is to attach ourselves to the world. The spirit of the waters without desire brings the warmth of lasting life.

«77,15 He who has knowledge of the truth is a free man, but the free man does not sin, for "He who sins is the slave of sin" (Jn 8:34). Truth is the mother, knowledge the father. Those who think that sinning does not apply to them are called "free" by the world. Knowledge of the truth merely makes such people arrogant, which is what the words, "it makes them free" mean. It even gives them a sense of superiority over the whole world. But "Love builds up". In fact, he who is really free, through knowledge, is a slave, because of love for those who have not yet been able to attain to the freedom of knowledge. Knowledge makes them capable of becoming free. Love never calls something its own, [...] it [...] possess [...] It never says, "This is yours" or "This is mine," but "All these are yours". Spiritual love is wine and fragrance. 78 All those who anoint themselves with it take pleasure in it. While those who are anointed are present, those nearby also profit (from the fragrance). If those
anointed with ointment withdraw from them and leave, then those not anointed, who merely stand nearby, still remain in their bad odor. The Samaritan gave nothing but wine and oil to the wounded man. It is nothing other than the ointment. It healed the wounds, for "love covers a multitude of sins."

When there is no longer an "I," who wants to sin? The knowledge of the Truth is simply speculation, vanity, arrogance, etc. Only love is the Truth. Only love edifies and dignifies. For that reason Hermes Trismegistus says: "I give you love in which is contained the summun of wisdom." Knowledge ties, love unties the ties of the mortifying reasoning intellect. Knowledge has nothing, and love asks for nothing and has it all. The unction is the food-synthesis love needs, the only thing that feeds and heals the wounds caused by the sins.

«78,12 The children a woman bears resemble the man who loves her. If her husband loves her, then they resemble her husband. If it is an adulterer, then they resemble the adulterer. Frequently, if a woman sleeps with her husband out of necessity, while her heart is with the adulterer with whom she usually has intercourse, the child she will bear is born resembling the adulterer. Now you who live together with the Son of God, love not the world, but love the Lord, in order that those you will bring forth may not resemble the world, but may resemble the Lord."

Let us study, let us love the Doctrine and secret Work of the Savior, the «gnosis» of the intimate Christ, so that the result of our efforts be not for the glory of the things of the world, since it is with ease that our mind and our heart forget our true Father.

«78,25 The human being has intercourse with the human being. The horse has intercourse with the horse, the ass with the ass. Members of a race usually have associated
with those of like race. So spirit mingles with spirit, and thought consorts with thought, and light shares with light. If you are born a human being, it is the human being who will love you. If you become a spirit, it is the spirit which will be joined to you. If you become thought, it is thought which will mingle with you. If you become light, it is the light which will share with you. If you become one of those who belong above, it is those who belong above who will rest upon you. If you become horse or ass or bull or dog or sheep, or another of the animals which are outside or below, then neither human being nor spirit nor thought nor light will be able to love you. Neither those who belong above nor those who belong within will be able to rest in you, and you have no part in them.

He who is a slave against his will, will be able to become free. He who has become free by the favor of his master, and has sold himself into slavery, will no longer be able to be free.

We are what we think and feel, in that we become. Think about the Father continuously and you will go to Him. The slave, against his will and yearning will fight to recover his freedom since he knew freedom before. That is why it is so important that the student try to have a direct experience of the truth, since that will leave him, in the end, with a new element that sooner or later will transform him into someone different.

"79,18 Farming in the world requires the cooperation of four essential elements. A harvest is gathered into the barn only as a result of the natural action of water, earth, wind and light. God's farming likewise has four elements — faith, hope, love, and knowledge. Faith is our earth, that in which we take root. And hope is the water through which we are nourished. Love is the wind through which we grow. Knowledge, then, is the light through which we ripen. Grace exists in four ways: it is earthborn; it is heavenly; [...]."
The cross of the four elements is the center or womb of the universe where we meet with our true essence in God: faith, the certainty where we base ourselves; hope, so as to not perish in the desert of life; love, through which we expand with freedom; knowledge is the light or heat our seed needs to not perish.

«79,33 Blessed is the one who on no occasion caused a soul [...]. 80 That person is Jesus Christ. He came to the whole place and did not burden anyone. Therefore, blessed is the one who is like this, because he is a perfect man. For the Word tells us that this kind is difficult to define. How shall we be able to accomplish such a great thing? How will he give everyone comfort? Above all, it is not proper to cause anyone distress — whether the person is great or small, unbeliever or believer — and then give comfort only to those who take satisfaction in good deeds. Some find it advantageous to give comfort to the one who has fared well. He who does good deeds cannot give comfort to such people, for he does not seize whatever he likes. He is unable to cause distress, however, since he does not afflict them. To be sure, the one who fares well sometimes causes people distress — not that he intends to do so; rather, it is their own wickedness which is responsible for their distress. He who possesses the qualities (of the perfect man) bestows joy upon the good. Some, however, are terribly distressed by all this.»

Who knows how many ways the Lord tries to help us without wanting to trouble us, and we trouble ourselves due to our ignorance and fear.

«80,23 There was a householder who had every conceivable thing, be it son or slave or cattle or dog or pig or corn or barley or chaff or grass or [...] or meat and acorn. Now he was a sensible fellow, and he knew what the food of each one was. He served the children bread [...]. He served
the slaves [...] and meal. And he threw barley and chaff and grass to the cattle. He threw bones to the dogs, and to the pigs he threw acorns 81 and slop. Compare the disciple of God: if he is a sensible fellow, he understands what discipleship is all about. The bodily forms will not deceive him, but he will look at the condition of the soul of each one and speak with him. There are many animals in the world which are in a human form. When he identifies them, to the swine he will throw acorns, to the cattle he will throw barley and chaff and grass, to the dogs he will throw bones. To the slaves he will give only the elementary lessons, to the children he will give the complete instruction.»

The slaves of the animal ego receive lessons from the Being according to their nature. Those who have incarnated the Son receive the instruction from the Father who is in Secret, which is teaching that only serves to them.

«81,14 There is the Son of Man and there is the son of the Son of Man. The Lord is the Son of Man, and the son of the Son of Man is he who creates through the Son of Man. The Son of Man received from God the capacity to create. He also has the ability to beget. He who has received the ability to create is a creature. He who has received the ability to beget is an offspring. He who creates cannot beget. He who begets also has power to create. Now they say, "He who creates begets." But his so-called "offspring" is merely a creature. Because of [...] of birth, they are not his offspring but [...]. He who creates works openly, and he himself is visible. He who begets, begets in private, and he himself is hidden, since [...] image. Also, he who creates, creates openly. But one who begets, begets children in private.

No one can know when the husband 82 and the wife have intercourse with one another, except the two of them. Indeed, marriage in the world is a mystery for those who have taken a wife. If there is a hidden quality to the marriage of defilement, how much more is the undefiled marriage a true
mystery! It is not fleshly, but pure. It belongs not to desire, but to the will. It belongs not to the darkness or the night, but to the day and the light. If a marriage is open to the public, it has become prostitution, and the bride plays the harlot not only when she is impregnated by another man, but even if she slips out of her bedroom and is seen. Let her show herself only to her father and her mother, and to the friend of the bridegroom and the sons of the bridegroom. These are permitted to enter every day into the bridal chamber. But let the others yearn just to listen to her voice and to enjoy her ointment, and let them feed from the crumbs that fall from the table, like the dogs. Bridegrooms and brides belong to the bridal chamber. No one shall be able to see the bridegroom with the bride unless he become such a one.»

Whosoever creates (externally) does not self-generate; whosoever engenders, self-generates himself, and can also, according to the will of the Father, create. Whosoever creates without engendering only generates a creature of external life; his children are creatures, not descendants. When creating, his children are visible and he himself is visible. Whosoever engenders does it secretly, invisibly; since he knows the old artifice of the alchemists—the hermetic transmutation of gross metals into subtle ones—therefore in private he engenders children, virtues, qualities, powers, bodies, etc. This person grows and multiplies inwardly until becoming the very same light, and always starting from the sexual energy, that is the prime matter in both cases. The powers of the demiurge, the world in general, are ignorant of his union, of his reason to do so. They only show themselves to their spiritual Father-Mother, to the invisible guru and to the different Parts of the Being, since all of them cooperate in the realization of the great Work. The external world will have to settle with their exemplary life, their word, etc. No one will externally see the instant in which the souls become one.
«82,26 When Abraham [...] that he was to see what he was to see, he circumcised the flesh of the foreskin, teaching us that it is proper to destroy the flesh.»

To see what is hidden in the Father, it is necessary to sacrifice desire for the sake of yearning; it is necessary to circumcise the desire in the mind, the desire in the heart and the desire of the sexual libido. It is not the physical flesh that should be circumcised, but the flesh of our desires, the hidden part of the inferior nature.

«82,30 Most things in the world, as long as their inner parts are hidden, stand upright and live. If they are revealed, they die, as is illustrated by the visible man: as long as the intestines of the man are hidden, the man is alive; 83 when his intestines are exposed and come out of him, the man will die. So also with the tree: while its root is hidden, it sprouts and grows. If its root is exposed, the tree dries up. So it is with every birth that is in the world, not only with the revealed but with the hidden. For so long as the root of wickedness is hidden, it is strong. But when it is recognized, it is dissolved. When it is revealed, it perishes. That is why the Word says, "Already the axe is laid at the root of the trees." It will not merely cut —what is cut sprouts again— but the ax penetrates deeply, until it brings up the root. Jesus pulled out the root of the whole place, while others did it only partially. As for ourselves, let each one of us dig down after the root of evil which is within one, and let one pluck it out of one's heart from the root. It will be plucked out if we recognize it. But if we are ignorant of it, it takes root in us and produces its fruit in our heart. It masters us. We are its slaves. It takes us captive, to make us do what we do not want; and what we do want, we do not do. It is powerful because we have not recognized it. While it exists it is active. Ignorance is the mother of all evil. Ignorance will result in death, because those who come from ignorance neither were nor are nor shall be. [...] 84 will be perfect when all the truth is revealed. For truth is like ignorance: while it is hidden, it
rests in itself, but when it is revealed and is recognized, it is praised, inasmuch as it is stronger than ignorance and error. It gives freedom. The Word said, "If you know the truth, the truth will make you free" (Jn 8:32). Ignorance is a slave. Knowledge is freedom. If we know the truth, we shall find the fruits of the truth within us. If we are joined to it, it will bring our fulfillment.»

The problem of teaching is that the truth is hidden, and only if each one of us learns how to hide from ourselves and in ourselves will we be able to find it. Teach, then, to have a single objective: to show how we should enter into ourselves without leaving what is visible, learning how to recognize the invisible in the visible, because life is a whole.

«84,14 At the present time, we have the manifest things of creation. We say, "The strong who are held in high regard are great people. And the weak who are despised are the obscure." Contrast the manifest things of truth: they are weak and despised, while the hidden things are strong and held in high regard. The mysteries of truth are revealed, though in type and image. The bridal chamber, however, remains hidden. It is the Holy in the Holy. The veil at first concealed how God controlled the creation, but when the veil is rent and the things inside are revealed, this house will be left desolate, or rather will be destroyed. And the whole (inferior) godhead will flee from here, but not into the holies of the holies, for it will not be able to mix with the unmixed light and the flawless fullness, but will be under the wings of the cross and under its arms. This ark will be their salvation when the flood 85 of water surges over them. If some belong to the order of the priesthood, they will be able to go within the veil with the high priest. For this reason, the veil was not rent at the top only, since it would have been open only to those above; nor was it rent at the bottom only, since it would have been revealed only to those below. But it was rent from the top to bottom. Those above opened to us the things below, in order that we may go in to the secret of the truth. This truly
is what is held in high regard, (and) what is strong! But we shall go in there by means of lowly types and forms of weakness. They are lowly indeed when compared with the perfect glory. There is glory which surpasses glory. There is power which surpasses power. Therefore, the perfect things have opened to us, together with the hidden things of truth. The holies of the holies were revealed, and the bridal chamber invited us in.»

Keep in mind that the great invisible truths are in those things that usually go unnoticed. The truth—says the V.M. Samael Aun Weor—has a simplicity that amazes. How many things are there in this world that have a relative value, are simple, insignificant, and weak, and go unnoticed before our understanding, and nevertheless contain great arcana of knowledge? Only the one who knows and practices in the bridal chamber knows it. Others will know of the truth that which has been taught through symbols, texts, discourses, types and images. But the way in which God, behind the Veil of the different dimensions, controls the creation, that, they will not know.

But when a messenger sent by the Father, a messenger or avatar, tears the veil of the mysteries from top to bottom, this house, our world and its humanity will be left in desolation, will be destroyed, because then we will already be in the times of the end of our fifth race, our fourth round, the physical. And that inferior divinity, the beings that could not do the inner Work, then will not be able to mix with the light, and their only refuge will be below the wings of the cross, in its secret, present in the lower types and in the forms of weakness, for example: the sexual seed, so despised or undervalued by its possessor, the breath or spirit that animates all of our physical organism, the impressions and the blood. For example, who could imagine that in the gnostic matrimony or bridal chamber, these fundamental elements considered as low and
weak are present; and that nevertheless they are the ones that will lead us to the transcendental matters of the Being? But the "I" in its ignorance, changes these simple things for others of seemingly more value: honor, power, wealth, experience, etc., iniquity triumphing.

«85.21 As long as it is hidden, wickedness is indeed ineffectual, but it has not been removed from the midst of the seed of the Holy Spirit. They are slaves of evil. But when it is revealed, then the perfect light will flow out on every one. And all those who are in it will receive the chrism. Then the slaves will be free and the captives ransomed. "Every plant which my father who is in heaven has not planted will be plucked out." Those who are separated will unite [...] and will be filled. Every one who will enter the bridal chamber will kindle the light, for [...] just as in the marriages which are [...] happen at night. That fire [...] only 86 at night, and is put out. But the mysteries of that marriage are perfected rather in the day and the light. Neither that day nor its light ever sets. If anyone becomes a son of the bridal chamber, he will receive the light. If anyone does not receive it while he is here, he will not be able to receive it in the other place. He who will receive that light will not be seen, nor can he be detained. And none shall be able to torment a person like this, even while he dwells in the world. And again when he leaves the world, he has already received the truth in the images. The world has become the eternal realm (Aeon), for the eternal realm is fullness for him. This is the way it is: it is revealed to him alone, not hidden in the darkness and the night, but hidden in a perfect day and a holy light.»

We are already in the times of the end; now what is hidden comes out to the public light and what was seen at midday, will hide. The Great Arcanum of the bridal chamber, sexual magic, the key of all empires and of the whole cosmos is today a public teaching, for the good of some and for the bad of others. Therefore, the iniquity of the "I" could be destroyed or it will multiply its forces, and there will be no middle ground. Even
those who are indifferent before the secrets of the bridal chamber will be defined. And he who is not in favor is against it. For it is the time to awaken, be it for the good or for the evil. Blessed are the matrimones that are already working in the bridal chamber for they have kindled the light of a fire that never goes out. And when this world is taken to its Aeon, the children of the bridal chamber will not be hidden in the cosmic night: they will live and be nourished by the light.
Comprehension and sensibleness, patience and discernment, cognition and self-criticism are the attributes of the inner Thomas, one of the twelve Autonomous and Self-conscious parts of our own Being.

With Thomas, we learn to manage the mind through serene reflection and profound meditation (Mo-Chao).

"Each part of the Being gives their solution to the repentance of our Soul; but only Thomas gives the last word."

Samael Aun Weor
A Necessary Introduction

Thomas's incredulity before the fact of Jesus' resurrection has been definitive to qualify this apostle as the Christian symbol of skepticism. And it is not a coincidence that in fact in the first manifestation of the resurrected Christ before his disciples, "Thomas, called Didymus, one of the twelve, was not with the disciples when Jesus came." (Jn 20:24)

But it is in the light of Gnosis, as revelation and tradition that we know that the Apostle Thomas besides being a great initiate is the esoteric representation of the universal and particular archetype of the mind as a feminine substance. It is necessary to emphasize that an archetype is universal because it includes everything, and it is particular because in it manifests itself in each one of us according to our particular psychology.

If we look at the Gospel of Thomas from this gnostic perspective, we will understand that the inner Thomas, as a Part of the Being, in each one of us, does not take part in the resurrection of the Intimate Christ until his siblings, the other parts of the Being, experience such a prodigy precisely in absence of the mind. Later, and only at the end, will he confirm the repentance of each part of the Being. And it is then that Thomas will have the last word. This allows us to bring up that the esoteric fall of the initiate takes place through the mind, and therefore it is the mind the one that will confirm his triumph.

"So the other disciples told him, 'We have seen the Lord!' But he said to them, 'Unless I see the nail marks in his hands..."
and put my finger where the nails were, and put my hand into his side, I will not believe.' (Jn 20:25) In the Great Work, the first nail corresponds to the incarnation of the Human Soul; the second nail is the union of the Human Soul with the Divine Soul at the end of first labor of Hercules; and the third nail is obtained at the summit of the second mountain, before the death and resurrection. Thomas as an Autonomous part of the Being should superlatively confirm all these things.

Before the esoteric resurrection of the inner Master, the initiate, having concluded the nine works of Hercules in the second mountain, should qualify in eight years and by means of the "Book of the Patriarch Job" each one of the major initiations received along the initiatic path. And this is how we comprehend the following verses of the Gospel of John: "Eight days later his disciples were in the house again, and Thomas was with them. Though the doors were locked Jesus came and stood among them and said, 'Peace be with you!' Then he said to Thomas, 'put your finger here; see my hands. Reach out your hand and put it into my side. Stop doubting and believe.'" (Jn 20:26-27) Thomas, as the inner mind, has the capacity of introversion, of touching the Master who underlies secretly in the depth of the soul.

The mind transformed by the resurrection of the inner Master always recognizes his Master, which is why the mind responds without doubting. "Thomas said to him, 'my Lord, and my God!' Then Jesus told him, 'Because you have seen me, you have believed, blessed are those who have not seen and yet have believed.'" (Jn 20:28-29) In other words: because you have confirmed the resurrection intimately you have conscious faith! Blessed are those that have still not done the Great Work and who nonetheless tread the path with their hopes in it.
The Gospel of Thomas

These are the secrets sayings which the living Jesus spoke and which Didymus Judas Thomas wrote down.

It is necessary for the intimate Jesus to reveal himself to the inner Thomas or otherwise, like the text of the Voice of Silence says: "The Mind which follows the rambling senses, makes the Soul as helpless as the boat which the wind leads astray upon the waters. (Bhagavat-gita II. 70)."

«1 And he said, "Whoever finds the interpretation of these sayings will not experience death."»

Only the comprehension and the sensibleness, the patience and the discernment, the cognition and the self-criticism of the inner Thomas can penetrate the revelations of the Being and interpret their immortal nature. Consequently, this could be called the gospel of discernment.

«2 Jesus said, "Let him who seeks continue seeking until he finds. When he finds, he will become troubled. When he becomes troubled, he will be astonished, and he will rule over the All."»

The external search will always be sterile, but if you listen to the inner call and seek in that direction, we will find everything that is unworthy of the nature of the one who forever will be Worthy.

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«3 Jesus said, "If those who lead you say to you, 'See, the kingdom is in the sky,' then the birds of the sky will precede you. If they say to you, 'It is in the sea,' then the fish will precede you. Rather, the kingdom is inside of you, and it is outside of you. When you come to know yourselves, then you will become known, and you will realize that it is you who are the sons of the living father. But if you will not know yourselves, you dwell in poverty and it is you who are that poverty."»

Certainly the superfluous mind is deceived with ease, because the kingdom of the Only Law is much closer than the space where everything that flies and navigates moves. And only by knowing ourselves in the essential and in the false, which dwells in the external and internal circles of the mind, will the truth that we are children of an Eternal Common Cosmic Father emerge.

«4 Jesus said, "The man old in days will not hesitate to ask a small child seven days old about the place of life, and he will live. For many who are first will become last, and they will become one and the same."»

Time does not teach us, time only repeats that which has still not been comprehended and eliminated. With time everything gets complicated. The soul only rejuvenates and simplifies herself before the presence of the atemporal that palpitates in each instant of the Being. To try to be the first due to the desire of the mind is to assure oneself to be in last place, to be separate from the eternal.

«5 Jesus said, "Recognize what is in your sight, and that which is hidden from you will become plain to you. For there is nothing hidden which will not become manifest."»

We are abnormal because our psyche is not free of illusions. Normally, our vision of things is conditioned by the
memory of the impressions of the senses of physical perception. And if we add to this the control that the "psychological I" exerts on the five centers of the human machine, it is easy to comprehend that we are the blind man mentioned in the gospel. By knowing our subjectivity, we will awaken to the objectivity of the consciousness.

«6 His disciples questioned him and said to him, "Do you want us to fast? How shall we pray? Shall we give alms? What diet shall we observe?"

Jesus said, "Do not tell lies, and do not do what you hate, for all things are plain in the sight of heaven. For nothing hidden will not become manifest, and nothing covered will remain without being uncovered."

To fast is only good if we have consciousness of this sacrifice; only the prayer felt in the soul pleases the Being; only the sacrifice for our fellow men is useful, if we live the gospel in the consciousness; man does not live by earthly bread alone, but he needs of the super substantial bread that descends from the most high of the Father.

Meanwhile, let us comprehend the true sense of that which certainly pleases the Being, as to fulfill our cosmic duty.

«7 Jesus said, "Blessed is the lion which becomes man when consumed by man; and cursed is the man whom the lion consumes, and the lion becomes man."

Blessed is the essence that tries to humanize herself, and the soul that later on is able to deify herself. And the great tragedy is surely that of the gods who precipitate themselves into animal generation, surely only the latter benefit from it.
«8 And he said, "The man is like a wise fisherman who cast his net into the sea and drew it up from the sea full of small fish. Among them the wise fisherman found a fine large fish. He threw all the small fish back into the sea and chose the large fish without difficulty. Whoever has ears to hear, let him hear." »

Christ belongs to everyone, but of a thousand one belongs to the Christ, and of ten thousand, two are his. If everyone belonged to the Christ the universe would not exist.

«9 Jesus said, "Now the sower went out, took a handful (of seeds), and scattered them. Some fell on the road; the birds came and gathered them up. Others fell on the rock, did not take root in the soil, and did not produce ears. And others fell on thorns; they choked the seed(s) and worms ate them. And others fell on the good soil and it produced good fruit: it bore sixty per measure and a hundred and twenty per measure."»

The sower is the Christ incarnated in some messenger or avatar. The seeds are the christic principles that lie in the depth of our sexual seed, the germs in order to aspire to "man" or "superman." Only with the three factors of the revolution of consciousness (the psychological death, the sexual alchemical birth and the sacrifice for humanity) will some few be able to incarnate "human soul;" that is to say, to become authentic men. A few less will reach the logoic union, and they are the ones who become supermen. Because according to Kabbalah, sixty is equal to six, the soul; one hundred and twenty is equal to three, the three logoic forces (that of the Father, of the Son and of the Holy Spirit), with which the total union with the Absolute Abstract Space is achieved.

«10 Jesus said, "I have cast fire upon the world, and see, I am guarding it until it blazes."»
The doctrine of the Christ is living fire. The day humanity comprehends this the world will burn, although this is a lot to ask for. Anyway, for the glory and the freedom of so many souls and monads trapped in the celestial mechanics, at the end of times, the world will burn.

«11 Jesus said, "This heaven will pass away, and the one above it will pass away. The dead are not alive, and the living will not die. In the days when you consumed what is dead, you made it what is alive. When you come to dwell in the light, what will you do? On the day when you were one you became two. But when you become two, what will you do?"

One day all this that surrounds and penetrates us will no longer be; but the essence or soul, which we are, will be questioned by the Only Truth, our Father. Then the dead will be alive, for they won't be able to psychologically die; since during the days we ate of his separativity, we gave life to the "me myself," the selfish "I." When this happens, when we wake up from this dream, what will we do? We were one with the Father, but when we got identified we became different, we became two. To wake from this dream will be a true nightmare.

«12 The disciples said to Jesus, "We know that you will depart from us. Who is to be our leader?"

Jesus said to them, "Wherever you are, you are to go to James the righteous, for whose sake heaven and earth came into being."

The Sun and Mercury are two very close planets; as are the Christ and James; the soul should never ignore this, that in absence of the solar force she should appeal to her philosophical mercury, in the entrails of her sexual seed.
Transmute your seed brother so that the lunar coldness will never catch you!

«13 Jesus said to his disciples, "Compare me to someone and tell me whom I am like."

Simon Peter said to him, "You are like a righteous angel."

Matthew said to him, "You are like a wise philosopher."

Thomas said to him, "Master, my mouth is wholly incapable of saying whom you are like."

Jesus said, "I am not your master. Because you have drunk, you have become intoxicated from the bubbling spring which I have measured out."

And he took him and withdrew and told him three things. When Thomas returned to his companions, they asked him, "What did Jesus say to you?"

Thomas said to them, "If I tell you one of the things which he told me, you will pick up stones and throw them at me; a fire will come out of the stones and burn you up."

Who does the Christ resemble? To a just angel, says our intimate Peter, the fundamental stone of life, sex, because Christ gives him his measure. Mathew, the intimate one, who symbolizes the pure science of the Being, says: you are a wise philosopher! Since His science brings him close to the Being of everything. And Thomas, the intimate one, turns abstract, infinitely empty, finding no measure to describe him. And the Christ, not wanting the mind to be left trapped in the parameters of the limits, tells him: I am not even your master. And he grabbed Thomas and took him to the heights where
only the mystery of the Most Holy Trinity reigns; and there he told him what he was, this is, that he is in everything, even in the fire that burns in each rock.

«14 Jesus said to them, "If you fast, you will give rise to sin for yourselves; and if you pray, you will be condemned; and if you give alms, you will do harm to your spirits. When you go into any land and walk about in the districts, if they receive you, eat what they will set before you, and heal the sick among them. For what goes into your mouth will not defile you, but that which issues from your mouth — it is that which will defile you."»

Disciplines and practices not made with divine love don't give good fruits.

Our love to the divine is tested through our love to the human, but both are inseparable.

Only by walking from town to town, from country to country, one fasts, one prays, one is truly charitable, before that everything is ambition.

«15 Jesus said, "When you see one who was not born of woman, prostrate yourselves on your faces and worship him. That one is your father."»

There exist the sons of men and the true Sons of God procreated with the seed of the Third Logos, emerging directly from Agnostos Theos, from where the true Creation is derived; Sons of the Eternal One, not of the dust of the Earth.

«16 Jesus said, "Men think, perhaps, that it is peace which I have come to cast upon the world. They do not know that it is dissension which I have come to cast upon the earth: fire, sword, and war. For there will be five in a house: three will be against two, and two against three, the father against
the son, and the son against the father. And they will stand solitary."»

The essential nature of our world and its contents are of a christic nature, but governed, as mental substance, by the antichrist, and this is not speculation, for a simple glance at our surroundings is more than enough to verify it.

A world like this, ignorant of its true origin, well deserves that its false peace be disturbed by the Christ with fire, sword and wars, until being totally naked before the truth.

«17 Jesus said, "I shall give you what no eye has seen and what no ear has heard and what no hand has touched and what has never occurred to the human mind."»

Our particular Thomas knows well that only our intimate Jesus teaches us to see the ultra of things, to listen where it is not spoken, to touch the noumenon of nature, and he will make the new of each instant emerge in the mind, the unknown of the truth at each moment.

«18 The disciples said to Jesus, "Tell us how our end will be."

Jesus said, "Have you discovered, then, the beginning, that you look for the end? For where the beginning is, there will the end be. Blessed is he who will take his place in the beginning; he will know the end and will not experience death."»

Through the beginning we will know why we reach the end. The beginning of any life is its seed or sexual seed, it is she who brings to manifestation that which we call life; this is the beginning of universes, suns, worlds, gods, humanities, beasts, etc. The immortality of the soul bases its science on the absolute control of the creative energy.
«19 Jesus said, "Blessed is he who came into being before he came into being. If you become my disciples and listen to my words, these stones will minister to you. For there are five trees for you in Paradise which remain undisturbed summer and winter and whose leaves do not fall. Whoever becomes acquainted with them will not experience death."»

The twice born, from the fire and from the sexual water, present themselves in this life duly dressed with their superior existential bodies of the Being or suprasensible vehicles, and before being born, they have already been born.

If we would interpret the Gnostic Christian hermeticism correctly, we would know that the fundamental stone of the inner temple or sexual stone of all the initiatic mysteries is the only one that will serve us in the realization of the Great Work.

And as for the five Trees of Paradise, they are a symbol of the Great Law and of the Esoteric Pentagram crystallized in the self realized Man.

"The five trees of the Great Law are the Prodigies, the Bewitchments, the Jinns, the most hidden Powers, the Law, the Karma, the Orders of the Lords of the Law." "The Divine Hierarchies that exist in the Macrocosms and in the Microcosms emanate from the five Trees of the Great Law." "Unquestionably, the Twelve and their Twelve Orders and the Seven voices and the Five Trees will be absorbed in Christ in the day of 'Be with us.'"

"Jeu⁸, Prince of the Faces, emanates from the Pure Light of the First Tree of the Great Law; He is the same Law within ourselves, here and now. It is written that the Guardian of the Veil has

⁸YEW.
emanated from the Second Tree. The 2 Guides emanate from the Pure Light of the Third and Fourth trees of the Great Treasury. Melchisedeck, the Regent of the planet Earth who dwells in the region of Agharti, within the interior of the World, has emanated from the Fifth Tree of the Great Law."

Samael Aun Weor

In the dawn of this life, the five cosmocrators deposited in the depths of our consciousness the germs of the true Man. It is normal that in our world such germs are lost. What is abnormal is that they develop. Only the real Man will get to know the Kingdom of Heaven. Those who take advantage of the "initiatic stone of all mysteries" incarnate the "five trees of Paradise" and consequently, in themselves they will form the perfect Man who is also called: the esoteric pentagram. These Five trees are also the representations of the first cosmocrators of our solar system, that is: Gabriel (regent of the Moon), Raphael (regent of Mercury), Uriel (regent of Venus), Samael (regent of Mars) and Zachariel (regent of Jupiter). In each of us, the first one, is the prime matter of the inner Work to be carried out; the second is the secret agent or the sexual libido that we should transmute; the third is love sublimating nature; the fourth is the interior war and the penitence of the work; and the fifth, is the offering made towards our Father who still is in secret. Therefore those who know of them will not taste death.

«20 The disciples said to Jesus, "Tell us what the kingdom of heaven is like."

He said to them, "It is like a mustard seed. It is the smallest of all seeds. But when it falls on tilled soil, it produces a great plant and becomes a shelter for birds of the sky."»
The very small and symbolic mustard seed with which one can access the Kingdom of Heaven, beyond the wheel of births and deaths, in the absolute abstract space, palpitates incessantly in our sexual energy. In the human being she is a synthesis of our whole way of eating, breathing, and of the external and internal impressions we are constantly receiving. In the divine she is all the cosmic values of the inner and profound Being, in addition to the important and mysterious participation of the cosmocrators of our solar system. And when this miraculous seed falls on the philosophical earth of a soul thirsty for the one and only truth, from her a great tree of wisdom is born, then it becomes a refuge for all, the white brotherhood.

«21 Mary said to Jesus, "Whom are your disciples like?"

He said, "They are like children who have settled in a field which is not theirs. When the owners of the field come, they will say, 'Let us have back our field.' They (will) undress in their presence in order to let them have back their field and to give it back to them. Therefore I say, if the owner of a house knows that the thief is coming, he will begin his vigil before he comes and will not let him dig through into his house of his domain to carry away his goods. You, then, be on your guard against the world. Arm yourselves with great strength lest the robbers find a way to come to you, for the difficulty which you expect will (surely) materialize. Let there be among you a man of understanding. When the grain ripened, he came quickly with his sickle in his hand and reaped it. Whoever has ears to hear, let him hear."»

As priestess or as mother, Mary is the archetypal representation of matter. Christ and his different parts need of this matter to be able to express themselves. The Parts of the Being, like children, live inserted in the womb or mother of this universe, with the only purpose of self-realization. When
the final cycle of manifestation arrives, it will be necessary to give back all that was lent to them.

Blissful be the Monad who knew how to take advantage of the magnificent opportunity of the manifestation in matter, for otherwise the monads will be stripped of their opportunities.

Blessed be those who have taken advantage of this philosophical earth in order to obtain a good spiritual crop.

«22 Jesus saw infants being suckled. He said to his disciples, "These infants being suckled are like those who enter the kingdom."

They said to him, "Shall we then, as children, enter the kingdom?"

Jesus said to them, "When you make the two one, and when you make the inside like the outside and the outside like the inside, and the above like the below, and when you make the male and the female one and the same, so that the male not be male nor the female female; and when you fashion eyes in the place of an eye, and a hand in place of a hand, and a foot in place of a foot, and a likeness in place of a likeness; then will you enter the kingdom."

The so-called initiates of the Divine Mysteries, are the children of the Kingdom of God, they are born from the union in the Bridal Chamber, and made from Two, he and she, One. Since they knew and were able to give inner use to the sexual force, raising it from below to above, masculinizing the feminine; and the nature, born for a second time from this tantric sexual mystery, replaced the seeing, touching, walking, the impressions, thereby they penetrated into the kingdom of our Common Cosmic Father.
«23 Jesus said, "I shall choose you, one out of a thousand, and two out of ten thousand, and they shall stand as a single one."»

By the Donum Dei or grace of God, Christ chooses one from among a thousand; but from among ten thousand only two will be able to incarnate him. The cross is evidently a sexual symbol. Esoteric tradition says that every time an initiate is born a thousand souls are sacrificed.

«24 His disciples said to him, "Show us the place where you are, since it is necessary for us to seek it."

He said to them, "Whoever has ears, let him hear. There is light within a man of light, and he lights up the whole world. If he does not shine, he is darkness."»

Christ is the Light of the World that lies inside each one of us, if this Light does not shine it won't be possible for us to see his Kingdom. Let us conquer the darkness of the selfish "I" within us and his Kingdom will receive us. It is necessary to lose everything to gain everything. The Great Kabir Jesus in his capacity as Christ said: "If anyone would come after me, he must deny himself, and take up his cross and follow me."

«25 Jesus said, "Love your brother like your soul, guard him like the pupil of your eye."»

"Self-love" is the great obstacle for "conscious love." The love for the Being relates us correctly with ourselves; and it is from there that one learns how to love one's fellow men, because the Being is what we all have alike. Christ gathers in itself our fellow men, which is why it is not possible to love him fully without discovering in him our fellow men. The great Kabir Jesus tells us: "Love one another just as I have
loved you." "If you love one another everyone will know you are my disciples."

«26 Jesus said, "You see the mote in your brother's eye, but you do not see the beam in your own eye. When you cast the beam out of your own eye, then you will see clearly to cast the mote from your brother's eye."»

When we pass judgment on others it is because, without a doubt, we feel like a victim of their injustice or of life itself. We don't know how to take advantage of the different adversities that in the end are the result of our own way of proceeding. "Good is he who has been done injustice completely. He is glorified justly."

«27 <Jesus said, > "If you do not fast as regards the world, you will not find the kingdom. If you do not observe the Sabbath as a Sabbath, you will not see the father."»

The world is inside each one of us. The worst kind of identification that exists is the identification with oneself, with one's way of thinking, feeling and acting. Abstention, in the proper sense, is to not identify with this psychological world, in order to live according to the seventh day of creation, when God rested after having finished his work. The Sabbath, well understood, that of the last day of rest in the philosophical earth, is comprehensible only if we consider the genesis of all theogonies and traditions like a treatise of sexual alchemy. For the seven days of creation in the inner psychological space are in correspondence with the superior existential bodies of the Being transformed into pure gold or spiritual substance, then, relatively, rest can come.

«28 Jesus said, "I took my place in the midst of the world, and I appeared to them in flesh. I found all of them intoxicated; I found none of them thirsty. And my soul
became afflicted for the sons of men, because they are blind in their hearts and do not have sight; for empty they came into the world, and empty too they seek to leave the world. But for the moment they are intoxicated. When they shake off their wine, then they will repent."»

Since the dawn of creation, amid the elements and toward the four directions of the universe, the Cosmic Christ as the quintessence of everything remains until the final hour. And there, in the Jordan, two millennia ago, when the planet earth found itself half way through its corresponding seven rounds, He became flesh and lived among us. As it is already known, Christ is an army, that is why before his maximum crucifixion in Palestine, he prepared his own way by incarnating in some initiates, and continues doing so even after. Regrettably, he has always found us asleep in the dreams of this world, intoxicated with ignorance, without thirst for the only truth of the Father, definitively like ignorant children. And when this world concludes in its manifestation, then we will know the lost opportunities.

«29 Jesus said, "If the flesh came into being because of spirit, it is a wonder. But if spirit came into being because of the body, it is a wonder of wonders. Indeed, I am amazed at how this great wealth has made its home in this poverty."»

When we look to our surroundings we marvel at nature and the multidimensional universe that penetrates and interpenetrates us all around; and we cannot reach any other conclusion than: a Transcendental Intelligence makes this possible. But it would be more relevant to believe that this Supreme Intelligence, as the absolute center of everything, was a consequence of nature and of the multidimensional universe. Absurd!, we would say, because the first is the first, and the second the second. However in all manifested nature, as germ or psychic and spiritual seed, there exists the
possibility of conscientious enrichment and this is not contradictory, because if not, what sense would creation have had? Thereby, the gnostic marvels at how much wealth lies in the poverty of the sexual seed that as christic substance can allow the birth of beasts, men and gods.

«30 Jesus said, "Where there are three gods, they are gods. Where there are two or one, I am with him."»

The Christ Jesus, intimate and cosmic, is human and divine; consequently he is the mediator, the savior of both natures. The divine Christ is made flesh in an authentic Man for his humanization, so that the human is divinized. Where the Three primary forces of creation are present, there the Christ is the second divinity, but outside the Father, polarized in different gods, between the union of the two or as representative of the One, is where his nature of sacrifice and love is truly active.

«31 Jesus said, "No prophet is accepted in his own village; no physician heals those who know him."»

"Truth is the unknown from instant to instant." Due to the vast nature of Gnosis, the continuous sensation of foreignness characterizes the practical Gnostic. Therefore a prophet in his own hometown would be conditioned to the finite life of the place and would no longer have the infinite vision of the Being. And although in his own hometown he might live as a gnostic foreigner, he would not be popular to those who only see in him just one more citizen...

Neither the science nor the faith of the doctor would be enough as to work the miracle of the healing of the soul and of

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9The original Spanish word is "Extranjería," the state of being a foreigner.
the body; the faith of the sick person who perceives the hand of the unknown is necessary...

«32 Jesus said, "A city being built on a high mountain and fortified cannot fall, nor can it be hidden."»

It is not right that the reason of being and of existing of nature and of life in each one of us, precisely, be the most unknown and ignored in our world. The authenticity of life through the Being, and of what exists beyond, should occupy the most relevant places of our culture, with the trust and guarantee of all the great initiates that have been in the world.

«33 Jesus said, "Preach from your housetops that which you will hear in your ear. For no one lights a lamp and puts it under a bushel, nor does he put it in a hidden place, but rather he sets it on a lampstand so that everyone who enters and leaves will see its light."»

We should transmit to other consciousnesses that which we certainly listen to with the consciousness, the highest of the roof of the inner temple; this is disinterested love, sacrifice for our fellow men. To deny this light is to walk among the somber darkness of the basement of our house.

«34 Jesus said, "If a blind man leads a blind man, they will both fall into a pit."»

One does not give what one does not have. Nobody gives of what they do not have. Only the completely lost ones, lost the capacity to receive and to give.

«35 Jesus said, "It is not possible for anyone to enter the house of a strong man and take it by force unless he binds his hands; then he will (be able to) ransack his house."»
Decision, action and will which descend from the heights of the Father will be necessary in order to storm the Kingdom of Heaven; otherwise, our hands will be tied and the "I" will control us.

«36 Jesus said, "Do not be concerned from morning until evening and from evening until morning about what you will wear."»

To worry is to act before or at the wrong time. The best of life is each instant of the consciousness.

«37 His disciples said, "When will you become revealed to us and when shall we see you?"

Jesus said, "When you disrobe without being ashamed and take up your garments and place them under your feet like little children and tread on them, then will you see the son of the living one, and you will not be afraid"»

In proportion to the level of sacrifice each one of us does in favor of universal love; each one of us will perceive the truth.

A Nirvana Buddha or walker of the spiral will never be in contact with the esoteric processes of a walker of the Direct Path.

The walkers of the Direct Path incarnate this son of the Living one, the only one capable of trampling on the false garments of the world of maya or illusion.

«38 Jesus said, "Many times have you desired to hear these words which I am saying to you, and you have no one else to hear them from. There will be days when you will look for me and will not find me."»
In the book of Job, the initiate, during the last days, feels abandoned to the fortune of this perishable world, and all that so that the Son of God transformed into the Son of an authentic Man may suffer all sorts of humiliations and sufferings, in order to die and with his death kill death for an entire eternity, those will be the days in which we will seek him and find him.

«39 Jesus said, "The pharisees and the scribes have taken the keys of knowledge (gnosis) and hidden them. They themselves have not entered, nor have they allowed to enter those who wish to. You, however, be as wise as serpents and as innocent as doves."»

Hypocrisy and false intellectuality stand in the way so that the souls do not find their salvation in the divine Grace that is granted by the gnosis, thereby we should be very cleverly instructed in the wisdom of the snake and in the innocence that is granted by the white dove or Third Logos to those who in the mysteries of sex know how to trade like the god Hermes with the Sun.

«40 Jesus said, "A grapevine has been planted outside of the father, but being unsound, it will be pulled up by its roots and destroyed."»

The mother of all forces is the sexual energy, without which the universe would not have existed. Of divine origin is the sexual force that traveling to all Kingdoms has the capacity to bring them back to their point of departure. But, when we do not know the way of returning the sexual energy to the highest levels of the consciousness, then we plant our vine far from the Being and this is fornication.
«41 Jesus said, "Whoever has something in his hand will receive more, and whoever has nothing will be deprived of even the little he has."»

What joy to be able to find only one capable of experiencing divine love, that one has something in his hands, but if we have nothing, we lose even what we do not know of ourselves, the divine particle, the Essence or Consciousness.

«42 Jesus said, "Become passers-by."»

Anything of this world that we cling to will be the very same thing that will corrupt us, because this is irremediably perishable, it is better to live in the spirit of foreignness of the gnostic, in the unity of diversity.

«43 His disciples said to him, "Who are you, that you should say these things to us?"

<Jesus said to them, > "You do not realize who I am from what I say to you, but you have become like the Jews, for they (either) love the tree and hate its fruit (or) love the fruit and hate the tree."»

The mind, divided, only perceives "half truths," and the truth is or is not, since there are no half-truths. What they tell us of the Christ is not the truth; the truth is only what we experience in his multiple perfect unity.

«44 Jesus said, "Whoever blasphemes against the father will be forgiven, and whoever blasphemes against the son will be forgiven, but whoever blasphemes against the holy spirit will not be forgiven either on earth or in heaven."»

He who lies, sins against the Truth of the Father; whoever hates sins against the Love of the Son; and whoever fornicates or spills his sexual energy, in either case, sins against the Holy
Spirit; and will not be forgiven until he eliminates, in his particular heaven and earth, the atoms of desire for the things of this world, which is opposite to the immaculate nature of the world of the Pleroma; that which is always complete or full with the Grace or Gnosis of the Father; simply because one cannot serve two masters. Since the Third Logos loves us so much, the Third Logos does not forgive us. And by doing so, the Third Logos would become an accomplice of the universe infected by the desire of existing.

«45 Jesus said, "Grapes are not harvested from thorns, nor are figs gathered from thistles, for they do not produce fruit. A good man brings forth good from his storehouse; an evil man brings forth evil things from his evil storehouse, which is in his heart, and says evil things. For out of the abundance of the heart he brings forth evil things."»

Before being able to aspire to the so-called mastery, one must first form spiritual values; in the same manner that in order to be able to fabricate gold, a small quantity of the precious metal is needed.

The fruit of the tree mentioned so many times in the canonical and apocryphal gospels is not simply a metaphor, certainly in our sexual glands and in the dorsal spine, we have their physical equivalents; which are only the external reflection of the hyperdimensional Tree of Life; and it is there where the tree is measured by its fruits. Woe to whoever does not water his tree!

«46 Jesus said, "Among those born of women, from Adam until John the Baptist, there is no one so superior to John the Baptist that his eyes should not be lowered (before him). Yet I have said, whichever one of you comes to be a child will be acquainted with the kingdom and will become superior to John."»
To become a child, consciously, one has to incarnate the Christ, only he makes us as great or greater than John the Baptist, the head of the prophecy, the universal archetype of the decapitation of the "I."

«47 Jesus said, "It is impossible for a man to mount two horses or to stretch two bows. And it is impossible for a servant to serve two masters; otherwise, he will honor the one and treat the other contemptuously. No man drinks old wine and immediately desires to drink new wine. And new wine is not put into old wineskins, lest they burst; nor is old wine put into a new wineskin, lest it spoil it. An old patch is not sewn onto a new garment, because a tear would result."»

Although, to a certain extent, common life tolerates us the lack of loyalty to its nature, the initiatic path demands from us permanent faithfulness, since only full and constant love towards the Being, redeems and assures final victory.

«48 Jesus said, "If two make peace with each other in this one house, they will say to the mountain, 'Move Away,' and it will move away."»

We have of faith, what there is of active consciousness in each one of us; and in that proportion we have of love. If two are made into one through love, faith will be increased like in the hermaphroditic-gods of the first races.

«49 Jesus said, "Blessed are the solitary and elect, for you will find the kingdom. For you are from it, and to it you will return."»

To gain everything it is necessary to lose everything, for love towards Him, our real Being, and from there comes the peace and hope of his promise. Those who find themselves on
the summit of the Second Mountain, the Resurrection, comprehend all of this very well.

«50 Jesus said, "If they say to you, 'Where did you come from?', say to them, 'We came from the light, the place where the light came into being on its own accord and established itself and became manifest through their image.' If they say to you, 'Is it you?', say, 'We are its children, we are the elect of the living father.' If they ask you, 'What is the sign of your father in you?', say to them, 'It is movement and repose.'"»

Light is an effect of love, but the substance of the love that produces it is still a mystery even for the gods themselves. Only a mind opened to the infinite through the peaceful heart could know this eternal truth of the Father. The more open and infinite the space where love moves and rests, the more its light is.

"The Intimate Christ receives the Light-Power from the Ancient of Days. By means of this Light-Power he can help the Initiate and lead him up out of the chaos."

Samael Aun Weor

«51 His disciples said to him, "When will the repose of the dead come about, and when will the new world come?"

He said to them, "What you look forward to has already come, but you do not recognize it."»

Christ, who came in Jesus, is the repose and the rest, the love-light of the Father that two millennia ago announced to us, the end of the "dead" in those who have exhausted their last possibilities, that now only have, perhaps, one last opportunity. And Christ is always the door towards a new world, in a new dimension.
«52 His disciples said to him, "Twenty-four prophets spoke in Israel, and all of them spoke in you."

He said to them, "You have omitted the one living in your presence and have spoken (only) of the dead."»

Through the Hebraic tradition, the universal archetype of the Twenty-four Parts of the Being has spoken to humanity, in different stages. Regrettably, the one whom it was necessary to listen to, the center of this archetype, the Christ Jesus, nobody listened to, and he was only useful for a few in addition to initiating in this physical round the salvation process of the soul of this world. This Living one is the Christ, the doctrine of salvation of our Intimate towards the soul, without Him, the different parts and the soul could not weave their loom.

"ISRAEL, is a word that must be analyzed: IS, reminds us of Isis and the Isiac Mysteries. RA, reminds us of the Solar Logos (let us remember the Disk of Ra, found in the ancient Egypt of the Pharaohs). El, is He, the Interior profound God within each one of us.

In sequence and correct etymological corollary, the different Parts of the Being constitute the "People of Israel." All the multiple Self-Conscious and Independent parts of our own individual Being constitute the 'People of Israel.'"

Samael Aun Weor

«53 His disciples said to him, "Is circumcision beneficial or not?"

He said to them, "If it were beneficial, their father would beget them already circumcised from their mother. Rather, the true circumcision in spirit has become completely profitable."»
True circumcision is sexual chastity well understood, that is to say "sexual longing" united with "spiritual yearning." This is the highest level of sacrifice we can truly offer to our Real Being. And the reason is very simple; the spiritual yearning in such instants of sexual joy is opposed to the repugnant bad habit of the spasm, and of fornication. For that reason, killing desire and vivifying authentic love, does not eliminate sexual joy, as a legitimate right, but rather it reconciles the body with the soul, and the latter with the spirit.

«54 Jesus said, "Blessed are the poor, for yours is the kingdom of heaven."»

A Kingdom of peace is possible in this world; it is the Kingdom of the poor, where the poorest is the King. The virtue of being poor is not pursued, it arrives as a consequence or corollary; they are the ones who worked in order to save the world, and then they discovered, without thinking about it, that they had lost everything and this is how everything is won.

«55 Jesus said, "Whoever does not hate his father and his mother cannot become a disciple to me. And whoever does not hate his brothers and sisters and take up his cross in my way will not be worthy of me."»

If we were sons of God the works of God we would do, but since we do the works of the Devil, sons of the Devil we are..., this the great Kabir Jesus taught, consequently we know what we should renounce with the cross of the alchemical birth, of the mystic death and of the sacrifice for humanity, until finding our inner Parents.
«56 Jesus said, "Whoever has come to understand the world has found (only) a corpse, and whoever has found a corpse is superior to the world."»

The world of forms, this casing, only deludes those who forgot their inner profound Real Being. This world is only to verify the impermanence of the Truth, a means for the waterwheel of common life to rotate or a unique possibility of self-realization.

«57 Jesus said, "The kingdom of the father is like a man who had good seed. His enemy came by night and sowed weeds among the good seed. The man did not allow them to pull up the weeds; he said to them, 'I am afraid that you will go intending to pull up the weeds and pull up the wheat along with them.' For on the day of the harvest the weeds will be plainly visible, and they will be pulled up and burned."»

In all evil there is some good. In all good there is always some evil. But what is truly evil or truly good only in the end will the great divine Law distinguish it.

«58 Jesus said, "Blessed is the man who has suffered and found life."»

We suffer consciously only when the pain reaches the depths of the soul, through the recognition and the repentance of having transgressed the law of Love.

«59 Jesus said, "Take heed of the living one while you are alive, lest you die and seek to see him and be unable to do so."»

We only see the Living intimate Christ on the path of the Great Work, he is that divine child incarnated in the real Man, and also through certain confirmations of the great masters of
humanity like the Angel Aroch, Sanat Kumara, Koot Humi, Plato, Socrates, Huiracocha, Paracelsus, Saint Germain, Dante, Judas, John the Baptist, Quetzalcoatl, Valentinus, Saint Teresa of Jesus, Melchisedek, Samael, Jesus and many others, that from the invisible world show us the passion for the Lord.

«60 They saw a Samaritan carrying a lamb on his way to Judea. He said to his disciples, "That man is round about the lamb."

They said to him, "So that he may kill it and eat it."

He said to them, "While it is alive, he will not eat it, but only when he has killed it and it has become a corpse."

They said to him, "He cannot do so otherwise."

He said to them, "You too, look for a place for yourself within repose, lest you become a corpse and be eaten."

As long as the shadow of the animal "I" and the secret desire to exist live in us, we will not die, the Christ will not die in us, in order to resurrect into eternal life within us. Nothing can be more important than the regeneration of the soul and this is only possible dying from instant to instant through the force of love, and this is well known by the initiates who find themselves at the summit of the Second Mountain.

«61 Jesus said, "Two will rest on a bed: the one will die, and the other will live."

Salome said, "Who are you, man, that you ... have come up on my couch and eaten from my table?"
Jesus said to her, "I am he who exists from the undivided. I was given some of the things of my father."

[...] "I am your disciple."

[...] "Therefore I say, if he is destroyed, he will be filled with light, but if he is divided, he will be filled with darkness."

Life is not possible without death; and without death there is no resurrection.

Salome, like a Sophia of the Gnostic tradition, is the soul clamoring for her Savior, Christ, the second logos, who even though is outside of the Father, is one with the Pleroma, the plenitude that sustains it all. The soul seeks to be complete, full of the Light.

"62 Jesus said, "It is to those who are worthy of my mysteries that I tell my mysteries. Do not let your left (hand) know what your right (hand) is doing."

The Christ reveals himself only to those who transcended the duality of all nature, those who made of two one. For the wisdom is a double edge sword that heals or kills, that is why the Lord is demanding without measure.

"63 Jesus said, "There was a rich man who had much money. He said, 'I shall put my money to use so that I may sow, reap, plant, and fill my storehouse with produce, with the result that I shall lack nothing.' Such were his intentions, but that same night he died. Let him who has ears hear."

The Prince of this World, as the great Kabir Jesus called him, the Guardian of the Threshold (our psychological type defects) knows very well how to keep us entertained in the investments and compensations of life, what the Prince of this
World does not know is the instant in which the great law will call us to give accounts on the true objectives of the soul. To die, in oneself, is urgent!, in order to be able to ascend consciously.

«64 Jesus said, "A man had received visitors. And when he had prepared the dinner, he sent his servant to invite the guests. He went to the first one and said to him, 'My master invites you.' He said, 'I have claims against some merchants. They are coming to me this evening. I must go and give them my orders. I ask to be excused from the dinner.' He went to another and said to him, 'My master has invited you.' He said to him, 'I have just bought a house and am required for the day. I shall not have any spare time.' He went to another and said to him, 'My master invites you.' He said to him, 'My friend is going to get married, and I am to prepare the banquet. I shall not be able to come. I ask to be excused from the dinner.' He went to another and said to him, 'My master invites you.' He said to him, 'I have just bought a farm, and I am on my way to collect the rent. I shall not be able to come. I ask to be excused.' The servant returned and said to his master, 'Those whom you invited to the dinner have asked to be excused.' The master said to his servant, 'Go outside to the streets and bring back those whom you happen to meet, so that they may dine.' Businessmen and merchants will not enter the places of my father."»

Humanity is always the guest to the supper of the Lord, but nobody has spiritual time. They all argue: they owe me money!, my friend is getting married!, I am going to collect the rent!, etc., etc. But only the Christ knows the true reason for this discourtesy; for if we knew what this great divine gift is, if we knew who is the one who invites us to drink and to eat, then we would beg for a single drop of that spring of sweet ambrosia and a crumb of this delicious delicacy.
Since it is not possible for the guests to concur to the Lord's table, then it will be the poor, those who are empty of attachments and impressions of this world, who shall taste of the last supper, the one who kills you and resurrects you to a new life.

«65 He said, "There was a good man who owned a vineyard. He leased it to tenant farmers so that they might work it and he might collect the produce from them. He sent his servant so that the tenants might give him the produce of the vineyard. They seized his servant and beat him, all but killing him. The servant went back and told his master. The master said, 'Perhaps he did not recognize them.' He sent another servant. The tenants beat this one as well. Then the owner sent his son and said, 'Perhaps they will show respect to my son.' Because the tenants knew that it was he who was the heir to the vineyard, they seized him and killed him. Let him who has ears hear."»

The Father of all Lights, the Ancient of Days, the Kether of the Kabbalah, is the owner of the vineyard, our sexual seed. All the owners united constitute the Eternal Common Cosmic Father. There are many servants or Venerable Masters of the White Lodge who serve the diverse owners of this great vineyard that is life. And anyone who, for sake of the spiritual, observes and abides by the teachings of human regeneration is a farmer of this vineyard. Unfortunately, not all the "alchemical farmers" or "sexual tantrics" are loyal to the purposes of our Father who is in secret, they sell and betray their Master, the Guru, who with so much love taught them the science of all the arcana, sexual magic. And it doesn't matter how many Masters have to come to aid humanity, history always repeats itself, they are betrayed.

Thus the history of our humanity is written, with the persecution and annihilation of many prophets; and that all of
them were the annunciation of the greatest among all, the Son of the Solar Logos of this planetary system, Jesus the Christ. But, since the black lodge knew that it was he who was going to inherit the destiny of all the souls, self-realized or not, they captured and crucified him. And fortunately He always triumphs for the glory of all.

«66 Jesus said, "Show me the stone which the builders have rejected. That one is the cornerstone."»

The whole structure of life rests on the sexual energy; this is the Fundamental Stone. In the mysteries of sex lies the key of all power, and as the V.M. Samael Aun Weor tell us, everything that is not through it is a miserable waste of time.

«67 Jesus said, "If one who knows the all still feels a personal deficiency, he is completely deficient."»

We should inwardly transmute our sexual secretions into creative energy, and from this sexual alchemy is born the need of dying psychologically from instant to instant in order to be able to better serve our fellow men. This is the gnosis of deeds, which withers, in the most beautiful philosophical abstractions.

«68 Jesus said, "Blessed are you when you are hated and persecuted. Wherever you have been persecuted they will find no place."»

Blessed is the soul when, due to all the initiatic processes, it is condemned to forgetfulness and to death. And those who unconsciously execute these actions will always be forgiven, since how else could one ascend? And only in the secret of the consciousness and in the karma will be the answer to these persecutions, unjust and just at the same time.
«69 Jesus said, "Blessed are they who have been persecuted within themselves. It is they who have truly come to know the father. Blessed are the hungry, for the belly of him who desires will be filled."»

To sacrifice our feelings, even though false, is truly painful. Then the torn heart will be prepared to love the only one, our profound inner Being. Only the Being can satiate the thirst and the hunger forever. There are men who are poor, and there are poor men, the first ones will see God.

«70 Jesus said, "That which you have will save you if you bring it forth from yourselves. That which you do not have within you will kill you if you do not have it within you."»

The undesirable elements that have been added to the psyche should be segregated and eliminated or otherwise they will destroy us. We should implant in our consciousness impressions capable of humanly and divinely crystallizing into soul.

«71 Jesus said, "I shall destroy this house, and no one will be able to build it [...]."»

The electronic power of the Christ can destroy and build a new Temple for the Father.

«72 A man said to him, "Tell my brothers to divide my father's possessions with me."

He said to him, "O man, who has made me a divider?"

He turned to his disciples and said to them, "I am not a divider, am I?"»
The Lord, the intimate, and at the same time, cosmic Christ, is multiple perfect unity, infinitude that sustains all. Only the psychological and egocentric families we carry within our particular psychology like separateness.

«73 Jesus said, "The harvest is great but the laborers are few. Beseech the Lord, therefore, to send out laborers to the harvest."»

We need many Gnostic missionaries!, authentic workers of the Lord, to diffuse the christic gospel of these times, then it will be necessary to wait for a time, and many times, in order to have a solar harvest.

«74 He said, "O Lord, there are many around the drinking trough, but there is nothing in the cistern."

75 Jesus said, "Many are standing at the door, but it is the solitary who will enter the bridal chamber."»

If we knew who it is who says to us, give me to drink from this fountain of sweet ambrosia!, then we would comprehend that this well of eternal youth is our sexual secretions, the waters of life, and that the profound Real Inner Being is the one who asks us, for our own good, that we transmute them in the bridal chamber of the Gnostic Matrimony, alone with the spirit.

«76 Jesus said, "The kingdom of the father is like a merchant who had a consignment of merchandise and who discovered a pearl. That merchant was shrewd. He sold the merchandise and bought the pearl alone for himself. You too, seek his unfailing and enduring treasure where no moth comes near to devour and no worm destroys."»

It is well known that amid pain and sacrifice, the pearls of the deep sea of life are born; in the same way the Gnostic
should elaborate his own "seminal pearl," renouncing even to his own desire of existing, then losing everything he arrives to the consciousness of the immortality of his soul, which is his own pearl.

«77 Jesus said, "It is I who am the light which is above them all. It is I who am the all. From me did the all come forth, and unto me did the all extend. Split a piece of wood, and I am there. Lift up the stone, and you will find me there."

The Christ incarnated in Jesus or in any Man who rises to the category of a Superman, has become a Son of the Eternal Common Cosmic Father, and will be above all things and in all of them.

«78 Jesus said, "Why have you come out into the desert? To see a reed shaken by the wind? And to see a man clothed in fine garments like your kings and your great men? Upon them are the fine garments, and they are unable to discern the truth."

Truth is direct experience. Truth has its paths, they are the three factors of the revolution of consciousness: To Die in the psychological defects, to Be Born of suprasexuality—just as it is taught in the Gnostic schools—and Sacrifice for our fellow men. Then we will begin to understand, a little bit, what is the last Truth; everything else is impermanent, deceiving.

«79 A woman from the crowd said to him, "Blessed are the womb which bore you and the breasts which nourished you."

He said to her, "Blessed are those who have heard the word of the father and have truly kept it. For there will be days when you will say, 'Blessed are the womb which has not conceived and the breasts which have not given milk.'"
It is not enough that one, Jesus, christified himself; you can imagine the great failure that would mean for the Common Cosmic Father. Divine love like human love does not set limits; it aims for everyone to be able to rise in equal measure.

And the day has arrived in which the one who should not be judged for not having conceived the Son of Man, be blessed, since it is the time of the supreme impiety of the Law.

«80 Jesus said, "He who has recognized the world has found the body, but he who has found the body is superior to the world."»

The five ordinary senses limit us to a cellular knowledge of life, now we should gain access to the hyperdimensional knowledge of the world, by means of the development of the spatial sense.

«81 Jesus said, "Let him who has grown rich be king, and let him who possesses power renounce it."»

Inner wealth, which is the richest, is not possible without renouncing malignant power. The government of the solar humanities is the permanent presence of the profound Being, since one government is enough.

«82 Jesus said, "He who is near me is near the fire, and he who is far from me is far from the kingdom."»

The kingdom of Christ is of pure fire, of pure love. Christ is the fire of the fire, the flame of the flame. Christ is the Spirit, the unconditioned Breath, the electricity and the magnetism. Christ is truly the infinite nature that multiplies
everything without measure. The sexual fire is Christ crucified in the four elements; let us fight for His emancipation.

«83 Jesus said, "The images are manifest to man, but the light in them remains concealed in the image of the light of the father. He will become manifest, but his image will remain concealed by his light."»

The Father, our dear Ancient of Days reveals himself to men in the Peace of the tranquil heart, and is only fully visible to the gnostic initiate when in the heaven of the consciousness the storm clouds of the psychological "I" are dissolved, there at the end of the second mountain, and once again He is the hope of those who are walking on the third mountain, in the eleventh feat of Hercules, the solar hero.

«84 Jesus said, "When you see your likeness, you rejoice. But when you see your images which came into being before you, and which neither die not become manifest, how much you will have to bear!"»

Which is my original face? This Koan of Zen Buddhism is a good meditation exercise to discover, first that we have many faces, and second, a face without a face, an original face; and it is never pleasant, nor tolerable, to pay debts acquired through the diverse personalities; but there is no other remedy, if what we seek is to self-realize.

«85 Jesus said, "Adam came into being from a great power and a great wealth, but he did not become worthy of you. For had he been worthy, he would not have experienced death."»

The Lemurian humanity needed to go astray to be able to find its only reason of being, what is sad is that it still remains lost.
«86 Jesus said, "The foxes have their holes and the birds have their nests, but the son of man has no place to lay his head and rest."»

Christ will never find rest in a perishable nature. For the Christ the world is only the cross of his perpetual renovation, the way of giving life to those who have not yet found their own.

«87 Jesus said, "Wretched is the body that is dependant upon a body, and wretched is the soul that is dependent on these two."»

The wretched is lamentable, this is the case of "the mind that is a slave of the senses" for "it makes the soul as helpless as the boat which the wind leads astray upon the waters." Unfortunately this is the historical moment in which we live with a humanity where more and more men forget their souls and identify themselves more with their bodies; an unequivocal sign of the end of times.

«88 Jesus said, "The angels and the prophets will come to you and give to you those things you (already) have. And you too, give them those things which you have, and say to yourselves, 'When will they come and take what is theirs?'"»

In the Great Work of the profound inner Lord, the soul should be devoured by the serpent of wisdom, our particular Divine Mother; later the serpent of the Isiac mysteries should be devoured by the Eagle of the spirit... Most Sacred Holy Spirit, when will you come to take what is yours?

«89 Jesus said, "Why do you wash the outside of the cup? Do you not realize that he who made the inside is the same one who made the outside?"»
The hypocritical Pharisee that exists within each one of us ignores that the external is the internal, and that is his true sin.

«90 Jesus said, "Come unto me, for my yoke is easy and my lordship is mild, and you will find repose for yourselves."»

One is the cross of karma, and another very different one is the cross of the initiatic mysteries offered by the Christ-Jesus to those who have received from God the gift of knowing him.

«91 They said to him, "Tell us who you are so that we may believe in you."

He said to them, "You read the face of the sky and of the earth, but you have not recognized the one who is before you, and you do not know how to read this moment."»

What the Christ is, will never be able to be understood and comprehended by our finite mind, much less assimilated in his fullness, the Son of God first should be made Son of the real Man, that is to say, he who has built for him a fire house, by means of the five initiations of major mysteries, after intense sacrifice for humanity.

«92 Jesus said, "Seek and you will find. Yet, what you asked me about in former times and which I did not tell you then, now I do desire to tell, but you do not inquire after it."»

One looks for what one knew. It is never found if previously we didn't have it, although there was a first time the Father, through revelation, called us to participate in the
Divine Mysteries, without being worthy, even though one is never completely worthy in the kingdom of the Being.

Before the resurrection of the inner Master the different Parts of the Being and his disciples, have certain needs, later, He is incomprehensible, unpredictable, vast, no longer has any need, is full, now that He truly knows since He has the Gnosis of the Father, there are no questions in the scope of his immeasurable nature.

«93 <Jesus said,> "Do not give what is holy to dogs, lest they throw them on the dung-heap. Do not throw the pearls to swine, lest they [...] it [...]."»

Subjective concepts, the impurity of the heart and fornication, make us worthless to receive the word that descends from the heights, from the Father of all lights. The mind should be free of obstacles and prejudices; in the matters of the spirit the heart should be loving. And chastity, in marriage, should walk the paths of continence, transmutation and sublimation of the sexual energy, before receiving the sacred pearls of the spirit.

«94 Jesus said, "He who seeks will find, and he who knocks will be let in."»

He does not come to us passively, but actively, in the yearning of being. Passive, should be the whole changing nature. Vivified, should be the flame of Faith and Love. Faith is received; Love is given. For Love is not to be asked for, and Faith is not to be given.

«95 [Jesus said.] "If you have money, do not lend it at interest, but give it to one from whom you will not get it back."»
True Love does not ask for anything in exchange. Receiving is implicit in the art of giving; the rest is unnecessary.

«96 Jesus said, "The kingdom of the father is like a certain woman. She took a little leaven, concealed it in some dough, and made it into large loaves. Let him who has ears hear."»

Without the woman, without the priestess and much less, without the Divine Mother, the synthesis of the Eternal Feminine, is more than impossible for the Bread of wisdom to ferment, to grow, that the existential bodies of the Being be created. She works in the table or altar of magical transcendental prodigies, kneading the flour from the wheat, from the corn or from the rice that comes from the sexual seed, and offers to the solar divinity their seven breads.

«97 Jesus said, "The kingdom of the father is like a certain woman who was carrying a jar full of meal. While she was walking on the road, still some distance from home, the handle of the jar broke and the meal emptied out behind her on the road. She did not realize it; she had noticed no accident. When she reached her house, she set the jar down and found it empty."»

In the dawn of life, from the Mother Space, the Hindustani Maha Kundalini, emerged the seven cosmos and with it the content of all the Kingdoms. And as the jar that broke its handle, with pain, she creates and creates again so as to make possible that the Law of the One be fulfilled, this is that the karmic debts of past cosmic days be adjusted to the unit. She, the Mater, Matter, Matrix\textsuperscript{10}, Mother, Mary or Sophia, is born into creation in order to self-know herself.

\textsuperscript{10}Womb or uterus.
That is why she does not realize the problem, that "unconsciously" the manifestation has taken place..., the Absolute in its unknown nature, unknown to itself, instinctively creates with the purpose of giving himself and all of nature an opportunity for self-knowledge.

«98 Jesus said, "The kingdom of the father is like a certain man who wanted to kill a powerful man. In his own house he drew his sword and stuck it into the wall in order to find out whether his hand could carry through. Then he slew the powerful man."»

The final objective of the Absolute Abstract Space is to dissolve in itself the entire unconscious that underlies in itself, by means of the knowledge of itself; it is to kill ignorance itself in each manifestation. To put it graphically, the Unknown tries to know itself through the mirror of creation. In each one of us ignorance comes as a desire to exist that is contrary to the yearning of Being. Strong is this desire that serves as the basis of our particular and selfish psychology, which will never make us happy. Wouldn't we like to kill it?

«99 The disciples said to him, "Your brothers and your mother are standing outside."

He said to them, "Those here who do the will of my father are my brothers and my mother. It is they who will enter the kingdom of my father."»

In the transcendental sense, our siblings begin with the different Parts of the Being, and this spiritual family extends to everything that is an expression of the divine, but above all to those who have become self-conscious in relation to the eternal Common Cosmic Father.
«100 They showed Jesus a gold coin and said to him, "Caesar's men demand taxes from us."

He said to them, "Give Caesar what belongs to Caesar, give God what belongs to God, and give me what is mine."»

The mind, the matter and the world of forms, are not an end in themselves, but a means that inevitably the spirit has in order to be able to contemplate itself in the living mirror of this creation. But it is a luxury that has to be paid for. In this way it is interpreted that "Cesar" is the archetype of the matters of this world, of the forms, and of materiality, and that in this region of the universe nothing is given for free. But there are priorities; and that is to give to the one who sent us what is just: the consciousness of Being in the uncreated space; and this is our main cosmic duty. As for the Christ, he is our only possible mediator, due to his great capacity of sacrifice, which has endowed him with the mutual Love that he shares with his Father. Without this bridge, neither materiality nor the spirit could find their just cosmic balance.

«101 <Jesus said, > "Whoever does not hate his father and his mother as I do cannot become a disciple to me. And whoever does not love his father and his mother as I do cannot become a disciple to me. For my mother [...], but my true mother gave me life."»

Abiding to the law of the eternal return of all things, we have been parents, and we have been children, and according to the measure of our yearning, let us try to obtain now, the identification with our Father who is in Secret and with our Divine Mother Kundalini. In this way, those on the earth and the ones in the heavens of the consciousness will occupy the right place in our hearts.
«102 Jesus said, "Woe to the pharisees, for they are like a dog sleeping in the manger of oxen, for neither does he eat nor does he let the oxen eat."

Hypocrisy deceives and self deceives itself, it neither enters nor allows entrance into the kingdom of heaven, and in this world it is the cause of all confusion. The Pharisee, attached to unyielding dogmas, does not know how to discern, and his own rules condemn him.

«103 Jesus said, "Fortunate is the man who knows where the brigands will enter, so that he may get up, muster his domain, and arm himself before they invade."

The impressions controlled by the selfish "I" condition the weak consciousness even more. Only in Self-Remembrance and in the attentive observation of our mechanical psychological processes will we avoid the unjust theft of the inner light, the consciousness.

«104 They said to Jesus, "Come, let us pray today and let us fast."

Jesus said, "What is the sin that I have committed, or wherein have I been defeated? But when the bridegroom leaves the bridal chamber, then let them fast and pray."

The groom is the spirit. The bride is our human soul. And in sexual alchemy, the groom and the bride, inside the bridal chamber, offer their sacrifices to the Third Logos. That is when we should really pray and fast so as to die in oneself. Before, this could be called a good work. During, it is a superior work.

«105 Jesus said, "He who knows the father and the mother will be called the son of a harlot."
Those born for a second time, of water and of sexual fire, have recognized their Being, their spiritual father and mother, and upon not accepting, exclusively, the condition of being born of the earthly flesh, they are judged unjustly.

«106 Jesus said, "When you make the two one, you will become the sons of man, and when you say, 'Mountain, move away,' it will move away."»

The Son of God, Christ, Chokmah, the second person of the logoic trinity, could be born in each one of us if we previously formed the authentic man through the crystallization of the astral, mental and causal bodies, after sacrifice for humanity. And this is only possible through the alchemical gnostic matrimony, where two are made one to govern nature.

«107 Jesus said, "The kingdom is like a shepherd who had a hundred sheep. One of them, the largest, went astray. He left the ninety-nine sheep and looked for that one until he found it. When he had gone to such trouble, he said to the sheep, 'I care for you more than the ninety-nine.'"»

The good shepherd, our Christ, gives his life for those who have lost it for love of that which transcends the fleeting existence, and that is how he saves it and saves himself. This is his doctrine, that of the Salvator Salvandus¹¹, the one who saves himself in order to save that which is kin to him.

«108 Jesus said, "He who will drink from my mouth will become like me. I myself shall become he, and the things that are hidden will be revealed to him."»

"To the one who knows the word gives power, nobody has pronounced it, only the one who has incarnated it."

¹¹Redeemed Redeemer.
«109 Jesus said, "The kingdom is like a man who had a hidden treasure in his field without knowing it. And after he died, he left it to his son. The son did not know (about the treasure). He inherited the field and sold it. And the one who bought it went plowing and found the treasure. He began to lend money at interest to whomever he wished."»

We, the human beings, ignore the treasure that by inheritance we have in the depths of our heart, this is: powers, bodies, attributes, virtues, gifts, etc. And other entities, added to the psyche, "I's," defects, demons, etc., buy our lands at a very high karmic interest.

«110 Jesus said, "Whoever finds the world and becomes rich, let him renounce the world."»

Firstly, the world is not how we see it with our senses, and when through the esoteric initiation, this world is conquered, then, by renouncing it we liberate ourselves from ourselves. And in great manner, this is almost one hundred percent possible in the nine works of Hercules; much later, in the Mountain of Ascension, the initiate goes through the Great Renunciation.

«111 Jesus said, "The heavens and the earth will be rolled up in your presence. And the one who lives from the living one will not see death." Does not Jesus say, "Whoever finds himself is superior to the world?"»

Whoever renounces the world, will do it because his soul and his Father, the Living one, has resurrected from among the living but who are dead, then the heavens and the earth, will always be uncoiled for him.
The one who incarnates the Being will inherit the universes limited only by the Maker of the Light.

«112 Jesus said, "Woe to the flesh that depends on the soul; woe to the soul that depends on the flesh."»

The flesh that depends on the immortal soul, should perish. And the soul that is subject to the perishable flesh will die. "One is a spirit, a soul one has."

«113 His disciples said to him, "When will the kingdom come?"

<Jesus said, > "It will not come by waiting for it. It will not be a matter of saying 'here it is' or 'there it is.' Rather, the kingdom of the father is spread out upon the earth, and men do not see it."»

The kingdom of the Father resembles a walled mansion, where the soul is sometimes carried sleepwalking and then remembers everything like among dreams. Other times, through the cracks of the wall, she looks to that which is promised to her, and in her anxiety, investigates here and beyond, about her possibilities; but the only thing that she certainly knows is that her own senses are the limited wall of a kingdom without end.

«114 Simon Peter said to him, "Let Mary leave us, for women are not worthy of life."

Jesus said, "I myself shall lead her in order to make her male, so that she too may become a living spirit resembling you males. For every woman who will make herself male will enter the kingdom of heaven."»

Peter, Patar, the Stone of the sexual mysteries, is the alchemical foundation of the Great inner Work. Peter, the
apostle, within each one of us is one of the different Parts of the Inner Profound Being, that as a point of departure define us towards the light or the darkness.

Mary, Mater, the fundamental Matter of life, is, in addition to a vital Part of the Being, our Mother. But in this case, she is the repented Mary Magdalene, she is the condition of the soul who having escaped from the original sin, aspires to the masculinization that only the Christ confers, after working in the mysteries of sex, like those gnostics of the first centuries of the Christian era taught. This Magdala does not only underlie in each woman, but in each creature of this planet, regardless of gender.

**Conclusion:**

As we said at the beginning of this work, only comprehension and sensibleness, patience and discernment, cognition and self-criticism, as attributes of the inner Thomas, make it possible for us to learn to manage this mind, sometimes capricious, other times trivial, and that by means of serene reflection and profound meditation (Mo-Chao) will give way to the luminous solutions of our intimate Christ.

The perspective we offer through the comments that accompany this gospel is the fruit of the little knowledge learned through the living gnostic teachings\(^\text{12}\) offered by our beloved Master Samael in all his works, amen to that which was pulsing through the inspiration of the heart from the very depths of the Being. The imperfections are the weed that

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\(^{12}\)The original Spanish word is "Catedra," which means master class or lecture.
accompanies us all until we eat the dust of the earth. What matters is the awakening of a yearning for the study of the apocryphal gospels from the gnostic initiatic dimension.

"Each part of the Being gives their solution to the repentance of our Soul; but only Thomas gives the last word."13

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13 Samael Aun Weor, "Pistis Sophia Unveiled."
The Gospel of Mary
(Commented)

"There were three who always walked with the Lord: Mary his mother and her sister and Magdalene, the one who was called his companion. His sister and his mother and his companion were each a Mary."

The Gospel of Philip

Simon Peter said to him, "Let Mary leave us, for women are not worthy of life." Jesus said, "I myself shall lead her in order to make her male, so that she too may become a living spirit resembling you males. For every woman who will make herself male will enter the kingdom of heaven."

The Gospel of Thomas

Mary, the mother of Jesus, her sister and Magdalene, the three Marys are all, in each one of us, the raw material that has to be transmuted for the birth of our Savior.
"And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him: among which was Mary Magdalene and Mary the mother of James and Joses, and the mother of Zebedee's children."

Matthew 27

"And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him."

Mark 16

"It was Mary Magdalene and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. And their words seemed to them as idle tales, and they believed them not."

Luke 24

A Necessary Comment

Before being able to capture with the consciousness the transcendental meaning of the universal archetype of Mary Magdalene, of which the present apocryphal gospel refers to, it is necessary to have a Gnostic reflection to allow us to expand the esoteric vision of such an important character for the universal Christian tradition.

The V.M. Samael Aun Weor says: "The beautiful Magdala is, without a doubt, the same Salambo, Matra, Ishtar,
Astarte, Aphrodite and Venus. All the priestess wives of the world constitute the solar aura of the repented Magdala. Blessed be the men who find refuge in that aura, theirs will be the Kingdom of Heaven."

How could we approach a topic like this, if we did not know the hidden meaning of each one of the diverse universal archetypes joined in the depths of all traditions and religions? Fortunately universal Gnosticism is based on the revelation of these universal archetypes and the manner in which they are externally and internally represented in nature. Without these keys, it would be more than impossible, dear reader, to unveil, explain, understand any esoteric message. But let us begin by briefly explaining, what is an archetype?

The etymological dictionary says: archetype Greek *arkhein*: to be the first one, and *typos*: type. XVI Century - exemplary model.

Through today's genetic engineering it is conclusive that nature is shaped by a geometric, mathematical, harmonious language where the frontier between science and religion is found. In the same in which a complex organism is found in a cell, or a solar system is represented in an atom, thus a psychological way of being finds its corresponding "universal archetype" in the universe of the infinitely big or small.

For that reason, although the Magdala existed in flesh and bones, we should not ignore that she already existed, as a "universal archetype," long before the great religions emerged; even long before our world began to palpitate as a germ of life in the bosom of the absolute space. And the reason is very comprehensible if we think of Mary Magdalene as the "anima mundi," that is to say the soul of a world, of a Sun, of a Solar System, of a Galaxy, etc., that descending in the celestial
mechanics, should pilgrimage in the spiral of time, with all its constructive and destructive processes of nature, until one day being able to find her way back to the spirit, to even be able to go further, in order to be saved.

Mary Magdalene, sunk deep down in the "anima" of everything, is the Pistis Sophia of the gnostics, the divine Wisdom-Power, also latent inside each one of us, in our interior Universe, as one of the "four-and-twenty emanations" or 24 parts of the Being, who first found herself in the region of the Thirteenth Aeon. But when contemplating the Light of the Treasury of the Great Light, which is inside the bosom of the only Father, and while she sang praise to those regions of the height, in the 13th aeon, her desire to arrive there created an opposition in the entire order which was below the 12 aeons. And when looking toward these regions below she thought to herself: "I will go into that region without my pair and take the light and thereout fashion for myself light-aeons, so that I may go to the Light of lights, which is in the Heights of heights." Then, Pistis Sophia, when ceasing to perform the mystery of the thirteenth aeon, where she has her center of gravity, to sing praises to the Light of the height, abandons her own region. And "Self-willed," the very cause of the animal-ego, and that "Lion-Faced light Power," which is the law of the karma that regulates everything on the scale of balance, and the "Rulers of all the regions below," different manifestations of the same Law of karma, persecuted her. They became enraged against her, for having thought of the greatness of the Treasury of the Light, which is the Stone of the alchemical philosophers, for having wanted to go to the heights and to be above them. This is to want to be or to know more than what one is or knows up to that moment. Because of all that, an imbalance took place, and that is the reason for the fall into the world of forms, as the sacred books of all religions give testimony when they speak of a great rebellion
of angels. To recapture the path now is always a repentance, the twelve repentances of Pistis Sophia, with which the power of the Christ will return her, conscious, to the bosom from where she fell but always in a superior octave. These are the twelve works of Hercules, the solar hero, according to the Greco-Roman tradition.

Thereby, the character of Mary Magdalene, which is in itself the feminine aspect of an unredeemed nature, Sophia, is so incomprehensible and polemic; since she first appears in the Christian gospel as a strange shadow beside the majestic figure of Master Jesus, a symbol of the sin that is condemned by the predominant religion and nevertheless redeemed by the Master himself. Other times she is envied for being the first who gave testimony of the resurrection of Christ; and few times understood if we adhere to that apocryphal text that to the letter of the word says:

"Simon Peter said to him, 'Let Mary leave us, for women are not worthy of life.' Jesus said, 'I myself shall lead her in order to make her male, so that she too may become a living spirit resembling you males. For every woman who will make herself male will enter the kingdom of heaven."

The Gospel of Thomas

This apparent discrimination of the sexes is only comprehensible when we penetrate into other Gnostic texts that shed great light for its transcendental comprehension, very particularly on the matter of passing from the feminine nature to that of a male. For example, GNOSTIC CHRISTOLOGY, when referring to the Valentinian Sacred Trinity, says the following:

"The Father, 'formless' and infinite, is pure Spirit, without form, or measure, or name."
Without "form," or "measure," should be understood as not being dressed with the substance of "Matter" or which has not manifested outside or inside of itself, which is "feminine" by nature due to the capacity of making "concrete" what is "abstract," to give form and measure to that which has never had it. Therefore one is only masculine or male, when one is free of the constructive and destructive processes of "matter." This is equal to saying that we all, without exception, should masculinize ourselves in order to return to the Kingdom that we one day departed from, which is only possible, consciously, through the Son.

The Son, name of the Father, possesses, in addition to the substratum, a form that characterizes him. Only begotten in the bosom of the Father, he subsists without his own pneuma in the Spirit of the Father. Engendered outside the bosom of God, he acquires his own. In both cases, be it as only begotten, be it as First-born, possesses the pneuma in all its purity and vigor, just like the Father. Father and Son have in common the masculine Spirit.

The Son possesses the spirit or pneuma in all its purity, that is, although differentiated from the Father, he possesses the same attributes as him. Although, due to his love towards those who suffer in the bosom of the creation, as poor snails in the spiral of matter, the Christ dresses himself with the corruptible flesh to reach each one of us, with only one objective: to save us. And this he does saving himself, inside of us, which is the meaning of his doctrine, known gnostically with the name of the doctrine of the Salvator Salvandus, the one who saves himself in order to save us. Therefore, after what was previously stated, we can now have a clearer understanding of that apocryphal sentence, mentioned previously, which was pronounced by the Lord, the Christ, to
the apostle Peter: "Behold, I shall lead her in order to make her male, so that she too may become a living spirit resembling you males. For every woman who will make herself male will enter the kingdom of heaven."

Because it is only "peculiar to the masculine Spirit to intuit the mystery of God (Father), to grant, to who possesses him, the "gnosis" of God, to sanctify, to masculinize, to communicate the immortal and incorruptible life."

That is why "Man" is understood esoterically, in the most transcendental sense of the word, as those who have been masculinized by the Christ, that is, who have incarnated him, and this is truly a "male" son of God. To specify even more we would say, Mary Magdalene is, esoterically speaking, a male; a quality the Father doesn't grant directly, but through his Son.

In order to be a "male," it is not necessary to be born with a masculine body, or even to accept or to believe in these principles. To be a "male" one should make flesh and blood the doctrine of the Adorable Savior, dying in the psychological defects, being born for a second time in the sexual waters, and sacrificing for humanity.

And as for the third person, the Holy Spirit, the gnosticism of Master Valentinus tells us: "Sophia (Achamoth) {the third person of the Valentinian Trinity} is consubstantial with the Father and with the Son; and, like them, spirit. Thus it is called the 'Holy Spirit.' By virtue of its origin it possesses the substance of the Pleroma; but—behold its characteristic—a substance qualitatively inferior, feminine. Feminine spirit, differs from that of the masculine, common to the Father and to the Son."
The Father unfolds into the Mother, and becomes She, but always without ceasing to be Him, and both are denominated by Gnostic esotericism: the supra darkness, since its light has no limits, it becomes for us and for itself, profoundly undiscovered or unknown. And it is the Son, the Christ, a product of both, who as the mediator, gives name to both, that is to say the one that becomes conscious of its limitless light. But until this arrives, Sophia, manifested in creation, is an inferior substance, feminine, and without Gnosis.

When it is said there were three "Women" who always walked with the Lord: "Mary his mother and her sister and Magdalene, the one who was called his companion" and that they all were "Mary," we will have to, then, reflect even deeper, trying to feel in a transcendent way, the historical fact itself. Then, only in this way, with the power of intuition, can we capture the deep significance of this marvelous phrase from the—apocryphal—gospel. And throughout this path we will arrive to the most sublime comprehension of this gospel dedicated to the Magdala that we all carry within us, that as we know was a disciple and partner of Jesus, for it is said Jesus loved her in a different way.

We owe the form and measure that the multidimensional universe has, to the substance of "Matter," "Mater," "Mother," "Mar," "Mary," "Maia," "Magic," "Maga," "More," "Mass," etc., etc., etc., emanated from the very Being of all things; which insufflated by his breath, assumes infinite characteristics. And there are three Gunas or fundamental qualities of "matter," that as they come closer or further from the solar spirit of Christ, their eminent savior, manifest in the harmony of Sattwa, the emotion of Rajas, or the inertia of Tamas. So now we know that the first quality is the Mother of the Lord; the following one, is the sister of his Mother; and the last one, his companion. In the case of the great Master Jesus,
she is the sinful Magdala, the one that should be redeemed in her nature, which should be transfigured throughout the great inner work into sister and Mother. But, this doesn't discard that Mary Magdalene was indeed the point where Jesus alchemically supported himself in order to carry out the work in favor of this world and himself, as a universal archetype that serves as a path to be treaded upon by those who exist in this universe, or as a particular work, which in the case of the great Paramartasatya Jesus, one is not much different than the other, since anything he does for himself, he always does in favor of others or of many, due to the infiniteness of his consciousness.

The Gospel of Mary\textsuperscript{14}

«…Will matter then be destroyed or not? The Savior said, «All nature, all formations, all creatures exist in and with one another, and they will be resolved again into their own roots. For the nature of matter is resolved into the roots of its own nature alone. He who has ears to hear, let him hear.»

Destruction or death is solely a modification of the only substance of which all things, external and internal, are made. When the original essence of the only substance, the sexual seed, with which the inner Father-Mother is so closely implied, is not present among the many combinations, the original nature is degraded, almost irremediably, and this is what we should understand as sin.

«Peter said to him, "Since you have explained everything to us, tell us this also: What is the sin of the world?" The Savior said "There is no sin, but it is you who make sin when you do the things that are like the nature of adultery, which is called sin. That is why the Good came into your midst, to the essence of every nature in order to restore it to its root."

Then He continued and said, "That is why you become sick and die, for you are deprived of the one who can heal you. He who has a mind to understand, let him understand. Matter gave birth to a passion that has no equal, which proceeded from something contrary to nature. Then there arises a disturbance in its whole body. That is why I said to you, 'Be of good courage, and if you are discouraged be encouraged in the presence of the different forms of nature.' He who has ears to hear, let him hear."»

We sin when we do the things that are of the same nature of adultery, which is, to mix our essential and existential values in fornication, forgetting our cosmic duty with the profound inner Being. When the sole substance, the seed of this love emanated from the Good, our Father-Mother, is absent in any action of life, be it intellectual, emotional, motor, instinctive and sexual, whether by fornication and later adultery, by "a passion that has no equal, which proceeded from something contrary to {the essential} nature," then the spiritual, moral and physical confusion occurs. And this is what we call "original sin," the cause of all illness. Thereby, today more than ever, it is urgent to restore our roots in our philosophical earth, there below, at the end of our spinal column; in order to make ascend to the brain, and then to the heart itself, the resulting energy of the sexual transmutation; as stated by the V.M. Samael Aun Weor in Kundalini Yoga.

«When the Blessed One had said this, He greeted them all, saying, «Peace be with you. Receive my peace unto
yourselves. Beware that no one lead you astray saying "Lo here" or "lo there!" For the Son of Man is within you. Follow after Him! Those who seek Him will find Him. Go then and preach the gospel of the Kingdom. Do not lay down any rules beyond what I appointed you, and do not give a law like the lawgiver lest you be constrained by it. » When He said this He departed.»

Since peace is an essence emanated from our beloved Ancient of Days, only the One who comes from the Father gives peace. All the Ancients of Days sustain the universe in peace in its rhythm, return and recurrence. Gods, there is a God! The Father is only particularized or individualized through his Son, and this is the direct invitation to incarnate him in his peace..., and only in this way do we avoid being led astray. Let us give testimony of this, that is to teach this doctrine; and He will give to us testimony of his Kingdom. There are no more laws or rules than those, which are established by the Father to his Son, and by the Son to the soul. That is; we should regenerate ourselves through the only substance, primogenial, now and in our feminine condition, in order to return to our original state, dying in our defects, being born for the second time and sacrificing ourselves for humanity.

«But they were grieved. They wept greatly, saying, «How shall we go to the Gentiles and preach the gospel of the Kingdom of the Son of Man? If they did not spare Him, how will they spare us?» Then Mary stood up, greeted them all, and said to her brethren, «Do not weep and do not grieve nor be irresolute, for His grace will be entirely with you and will protect you. But rather, let us praise His greatness, for He has prepared us and made us into Men. When Mary said this, she turned their hearts to the Good, and they began to discuss the words of the Savior.»
When the Intimate Christ, for any reason, integrates back into the place where he comes from, doubt arises, that is one returns to the finite and conditioned state which is in the absence of that which knows no end; be it in the different parts of the Being, or in each one of us. Which in the end is more or less the same; if we think that as essences or souls we form a unit with all of them. Undoubtedly faith is received through the Lord, while love we ought to give, irradiate it, being both natures from the One, the Father. And we doubt when we forget the one who knows how to receive and give, the Being. Consequently it is natural, although it should not be normal, not to know how to preach with example what is not yet completely ours. If Gentile is the non Jew, Hebrew or the one who does not belong to the tradition of a direct revelation of God, we are all in the interim Gentiles, and it doesn't matter if Jewish blood flows through our veins or not; because it should be already very clear that mastery is not inherited, it is conquered by incarnating the holy doctrine of the Savior.

But Mary, the already transmuted matter, the regenerated soul, the repented Magdala, having completed her mission, tells them not to cry, not to grieve because the solution has been given, through His Grace or Gift of God\textsuperscript{15}, that He will be entirely with them, the different parts of the Being, very well represented in Peter, the fundamental stone, which will protect them. Therefore, instead of doubting, rather let us praise His greatness or infinitude, that he can therefore do it all in his just measure. Because He, says "Mary," has prepared us and has sent us to men, having transformed them before into real Men. She, who so closely has lived His path, His own transformation, and His resurrection, knows it.

«Peter said to Mary, «Sister we know that the Savior loved you more than the rest of woman. Tell us the words of

\textsuperscript{15}Donum Dei.
the Savior which you remember which you know, but we do not, nor have we heard them." Mary answered and said, «What is hidden from you I will proclaim to you.» And she began to speak to them these words: «I, she said, I saw the Lord in a vision and I said to Him, "Lord I saw you today in a vision." He answered and said to me, "Blessed are you that you did not waver at the sight of Me. For where the mind is there is the treasure." I said to Him, "Lord, how does he who sees the vision see it, through the soul or through the spirit?" The Savior answered and said, "He does not see through the soul nor through the spirit, but the mind that is between the two that is what sees the vision and it is [...]»

Peter as "brother," the Hierophant archetype of the mysteries of sex, knows very well that the Christ, the Savior, Jesus the Great Kabir, forever loves the misled and repented soul; that the Christ is its redeemer; and that the divine Master from Galilee, from there, loved her in this world. Therefore in cosmic and human intimacy, She possesses a very particular being and knowledge that will give solution to the doubts that arise after the resurrection of any initiate.

And She reveals in this way, to those outside and to those inside, to everyone: "Lord, I saw you today in a vision:" this is that the "matter" and the soul contained there has reached its maximum sublimation, elevation, and that she, the priestess, has been exalted in her intimate work, now she is a "Virgin," an authentic "Man." And He blesses her because she did not doubt the infinitude that is beyond the manifested universe, the Kingdom of Agnostos Theos, the unknown God.

But, who has the vision of Agnostos Theos? Could it be the soul? Or the spirit? The One whose essence emanates from the very Absolute Abstract Space, a Paramartasatya or inhabitant of the Absolute, responds well and says that the mind is between the two, between the soul and the spirit, "that
is the one that sees the vision," who interprets it, conceptualizes it, separates it from the unity, from everything, and makes it as his own, and this is how this state of revelation, of ecstasy, is lost; and this is how life is perceived differentiated among some and others, ignoring that it is forever one. What the V.M. Samael Aun Weor has said is very accurate, that the fall of the soul, of any bodhisattva, is always processed through the mind. As we have said, the matter that "desires," in complete absence of the "psychological I," will later be only a consequence.

«(...) And desire said, "I did not see you descending, but now I see you ascending. Why do you lie since you belong to me?" The soul answered and said, "I saw you. You did not see me nor recognize me. I served you as a garment and you did not know me." When it said this, it (the soul) went away rejoicing greatly.»

Lamentably the text that continues of this great gospel is not complete. A matter of destiny, nemesis, karma or accident, be it what it may, we should continue the thread of tradition through the Gnostic revelation. Let us then request aid from the high, to the Father of all: Only Lord, reveal yourself! And the desire of the mind that still does not know, that doesn't have the Gnosis, said: "I did not see you descending, but now I see you ascending." One never descends to the ninth sphere with desire, since then it is very difficult to ascend, every expert gnostic alchemist knows this. The sexual appetite, born of the spontaneity of a natural polarity and in absence of the perverted desire, is the best in order to work in sex yoga.

She, the soul answered: "I saw you," that is to say she was conscious of this desire. "You did not see me nor recognize me," the mind with desire, is extremely identified as to recognize other states of consciousness. "I served you as a garment and you did not know me." It is true that the mind is a
The way of expression of the soul, but it is also greatly true that without the soul the mind could not be organized, it would be only a chaotic state, total ignorance. Man, "know yourself" and you will know the universe, the gods and the laws. "When it said this, it went away rejoicing greatly," because new possibilities arise for the soul emancipated of desire by the grace of its savior.

«Again it came to the third power, which is called ignorance. The power questioned the soul, saying, "Where are you going? In wickedness are you bound. But you are bound; do not judge!" And the soul said, "Why do you judge me, although I have not judged? I was bound, though I have not bound. I was not recognized. But I have recognized that the All is being dissolved, both the earthly things and the heavenly."»

And many times, the soul in its yearning to know itself in so many mental levels, in order to find its original identity, should face the great triple power, denominated by the Pistis Sophia: Self-willed, "that is the third triple power, who is in the thirteenth aeon, he who had become disobedient, in as much as he had not emanated the whole purification of his power in him, and had not given the purification of his light at the time when the rulers gave their purifications, in that he desired to rule over the whole thirteenth aeon and those who are below it." And Master Samael says: "In order for the third triple power, mind, astral and sex, to emanate millenary purifications, the Buddhist Annihilation is necessary," this is the death of the "psychological I."

Truly, if the soul is tied to iniquity, where can it go? What right judgment can it have of itself and its environment? But if the soul does not judge, that is, it does not condemn, nor is an accomplice, but rather understands what it is to be tied without getting bound to anything, then it will be difficult to recognize
it in one way or another. And not being neither good nor bad, but simply different, then it will find the way of dissolving the false consciousness. And along the way the universe of all illusions, the world of Maya will dissolve irremediably, on earth as it is in heaven...

«When the soul had overcome the third power, it went upwards and saw the fourth power, which took seven forms. The first form is darkness, the second desire, the third ignorance, the fourth is the excitement of death, the fifth is the kingdom of the flesh, the sixth is the foolish wisdom of flesh, the seventh is the wrathful wisdom. These are the seven powers of wrath. They asked the soul, "Whence do you come slayer of men, or where are you going, conqueror of space?" The soul answered and said, "What binds me has been slain, and what turns me about has been overcome, and my desire has been ended, and ignorance has died. In a aeon I was released from a world, and in a Type from a type, and from the fetter of oblivion which is transient. From this time on will I attain to the rest of the time, of the season, of the aeon, in silence."»

The observation, comprehension and elimination of the Self-willed Ego are always processed in different levels, always within the septenary order in which nature was initially organized. The first one is the world of form, which is the darkness of matter; and from there desire, ignorance, fear of death, sin of the flesh, the foolish wisdom of the flesh with all its justifications, anger, violence or hate which is the major disgrace of humanity; in summary, the seven powers of anger. And then, they interrogate the soul, the one responsible for the destiny of men and gods; where do you come from? And obviously, if the soul has eliminated what tied it, what disturbed it and its desire has ended, which in itself is Ignorance, this triple power called Self-willed; then the soul has arrived to the aeon of Silence, which is the state of Grace that bestows the Gnosis.
«When Mary had said this, she fell silent, since it was to this point that the Savior had spoken with her. But Andrew answered and said to the brethren, «Say what you wish to say about what she has said. I at least do not believe that the Savior said this. For certainly these teachings are strange ideas.» Peter answered and spoke concerning these same things. He questioned them about the Savior: «Did He really speak privately with a woman and not openly to us? Are we to turn about and all listen to her? Did He prefer her to us?»

The Gnosticism of Master Samael tells us that Andrew is the archetype or prototype of the three factors of the Revolution of Consciousness, this is: mystic death, second birth, and sacrifice for humanity. One a destructive process, the other constructive and a third one of reconciliation, where the primordial matter contained in the sexual seed subjects herself to the sacrifice on the X cross of the sexual mysteries in order to regenerate all our human nature. But this particular Andrew, in each one of us, apparently turns out to be too simple as to be admitted as the only means to arrive to the final process of the work: death and resurrection. That is why he doubts of the experiences of the Magdala; does not accept her testimony. Clearly said no one is able to accept that with the three factors, we can attain the Philosopher's Stone, and even when Master Samael himself asserts that with these teachings we will become terribly divine gods, his affirmation sounds exaggerated, impossible, even demagogic, etc, to our ears. But the priestess of the temple knows this is true, it is a reality, and cries disconsolately because nobody believes her. The soul of the initiate suffers for nobody will be witness of his salvation. Certainly these teachings are strange ideas, until you have palpable proofs of its truth.

And Peter, the intimate one, wants to not only be the initiator, the foundation; he yearns to arrive at the end of this
mystery called intimate self-realization, of which he is an active protagonist, a vital heated fire on this path, for the good or the bad of the great work.

«– Then Mary wept and said to Peter, «My brother Peter, what do you think? Do you think that I have thought this up myself in my heart, or that I am lying about the Savior? » Levi answered and said to Peter, «Peter you have always been hot tempered. Now I see you contending against the woman like the adversaries. But if the Savior made her worthy, who are you indeed to reject her? Surely the Savior knows her very well. That is why He loved her more than us. Rather let us be ashamed and put on the perfect Man, and separate as He commanded us and preach the gospel, not laying down any other rule or other law beyond what the Savior said.» And when they heard this they began to go forth to proclaim and to preach.»

Definitely, the intimate Jesus secretly instructs the soul fallen into generation, and later into degeneration, with the purpose of regenerating it. That is why he secretly spoke to the Magdala to make sure that in this universal archetype, all her actions would be recorded in our universe for an eternity, for the good of those who one day would take refuge in the solar aura of the repented Mary Magdalenes. And with each apostle, He spoke, what corresponded to each one, no more, no less. And we should not only listen to each of the isolated parts of our Being to complete the inner work, but very particularly to her, our human soul, the particular Magdala, that will always give testimony of Him in the moment of the resurrection, even though we may be hard of hearing.

We conclude this present gospel with a fragment of the gnostic poem called THE THUNDER, PERFECT MIND, where the archetype of Sophia or the one of Mary Magdalene, truly, is described in all its dimensions:
“Look upon me, you who reflect upon me,
and you hearers, hear me.
You who are waiting for me, take me to yourselves.
And do not banish me from your sight.
And do not make your voice hate me, nor your hearing.
Do not be ignorant of me anywhere or any time.
BE ON YOUR GUARD!
Do not be ignorant of me.

For I am the first and the last.
I am the honored one and the scorned one.
I am the whore and the holy one.
I am the wife and the virgin.
I am the mother and the daughter.
I am the members of my mother.
I am the barren one
and many are her sons.
I am she whose wedding is great,
and I have not taken a husband.
I am the midwife and she who does not bear.
I am the solace of my labor pains.
I am the bride and the bridegroom,
and it is my husband who begot me.

I am the mother of my father
and the sister of my husband
and he is my offspring.
I am the slave of him who prepared me.
I am the ruler of my offspring.

But he is the one who begot me before the time on a birthday.
And he is my offspring in due time,
and my power is from him.
I am the staff of his power in his youth,
and he is the rod of my old age.
And whatever he wills happens to me.”
Nothing is nearer to the Sun than Mercury, nothing is nearer to the cosmic Christ than James, the Apostle of the Great Work, who makes possible that the soul, of the one who humanly crystallized it, through this secret agent or quicksilver-mercury, may also find, its divine salvation.

For, once the psychic principles of the diverse existential bodies of the Being have been assimilated, the soul will also be able to later incarnate the divine, having previously annihilated the animal Ego, so as to absorb itself in its own transcendental parousia, and, in total illumination be saved.
A Necessary Introduction

"James, in the interior of our Being, is the Patron Saint of the Great Work. He is the Mercury of the Secret Philosophy, the foundation itself of the Great Work."

V.M. Samael Aun Weor

In the gnostic schools of regeneration of the period after the resurrection of the Christ-Jesus, unquestionably, the apostle James, Patron Saint of the Great Work, assimilated in all his Being that universal archetype denominated by the medieval alchemists: The Mercury of the sages, or brute Quicksilver; that as "metallic Soul" of the sexual seed or sacred sperm, is the essential mediator between the different Kingdoms of nature and of the cosmos.

Philosophical Mercury capable of reducing life to its quintessence, and from there be able to act in and on it, with the purpose of obtaining superior transformations and crystallizations that reconcile the cosmos of below with the cosmos from above, of life.

Astronomically and astrologically, James the apostle is, in regards to the Christ-Jesus, what the planet Mercury is in regards to our Sun of Ors, its divine Vicar and its Messenger of the human.

James is, therefore, the new Greek Hermes, the Roman Mercury, or the Hebrew Raphael of these cultures; but in a different perspective since two millennia ago our world and its
different Kingdoms began the path of salvation of this *anima mundi*.

Nothing is nearer to the Sun than Mercury. Nothing is nearer to the cosmic Christ than James, the Apostle of the Great Work. He makes possible that the soul, of the one who humanly crystallized it through this secret agent or quicksilver-mercury, may also find its divine salvation. For, once the psychic principles of the diverse existential bodies of the Being have been assimilated, the soul will also be able to later incarnate the divine, having previously annihilated the animal Ego, so as to absorb itself in its own transcendental parousia, and, in total illumination be saved.

Just as we have a James in the heavens and a historical James, there exists in each one of us an intimate James. He is one of the different parts of the Being, the quicksilver of the medieval alchemists, which like a secret substance also remains in the essence itself of the sexual energy, and that sexual magic puts into action in order to dissolve in it and through it, the false metals of the transitory nature of the animal "I," and in continuous pilgrimages along James's staff, our spinal medulla, finally opens the secret or sealed book of the Great Work.

**The Secret Book of James**

«James, writes to you: Peace be with you from Peace! Love from Love! Grace from Grace! Faith from Faith! Life from Holy Life!»

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"James" writes to the different parts of the Being, and to everyone. But only those who truly have received from the Intimate Father the Gift of knowing Him or Donum Dei, only they, will be able to comprehend his message of True Peace, conscious Love, divine Grace, true Faith, in a purified Life...

Only through "James-mercury" or by means of this metallic soul of the sexual energy that is also the libido properly sublimated between he and she in the laboratory of the sexual alchemist, is it possible to make descend from the highest of the Tree of Life or of the Being, the true "Peace of the Ancient of Days," the "conscious Love of the Christ," "the Grace or divine 'Gnosis' of the Holy Spirit," the "truly intimate Faith." In this way, the Soul, vivified, will be able to say: Ad Deum qui Leatificat Juventuten meam, "to God that makes my youth joyful."

«Since you asked that I send you a secret book which was revealed to me and Peter by the Lord, I could not turn you away or gainsay you; but I have written it in the Hebrew alphabet and sent it to you, and you alone. But since you are a minister of the salvation of the saints, endeavor earnestly and take care not to rehearse this book to many — this that the Savior did not wish to tell to all of us, his twelve disciples. But blessed are those who will be saved through faith in this discourse.

I also sent you, ten months ago, another secret book which the Savior had revealed to me. Under the circumstances, however, regard that one as revealed to me, James.»

"James," has a message for his siblings, the different parts of the Being, from there where the Christ, has conquered death once again. It's the answer to a yearning of the soul in its pilgrimage through regeneration.
Another book is being requested since "ten months" ago, the Savior revealed the first one. The first book is the initiation into the sexual mysteries, that is to say the work with the 10 or "IO" of the fire and the water whose secret name, precisely in Hebrew, is the very same name of God: Iod (man) He (Woman) Vau (phallus) He (Uterus). Four sacred words that designate the truly hidden name of the "good God," the one who was announced by Jesus, and which is different from the anthropomorphic God of exoteric Jewry.

The Lord, our Savior, the Intimate Christ, reveals this second hermetic book of his wisdom or Gnosis of salvation, through "James" and "Peter." Both, the Mercury-James and the sexual fundamental Stone, will never deceive or deny the rest of the parts of the Being the wisdom and the love there contained and revealed to them not for a preference or a particular distinction, but because the mysteries of sex are the center of gravity of all activity in heaven as it is on earth.

In Hebrew, that is to say, in its mantric root itself, in order that the divine word, the word of our intimate Savior, geometrize. It is worthwhile to comment that the great Kabir Jesus communicated in Aramaic and ritualized in Hebrew, making the transcendence of the Hebrew language evident.

The Parts of the Being are really a government of Twelve Ministries for the salvation of the soul. They will strive so that this secret science does not become known to those "many people" who dwell in the interior of everyone, the egoic multitudes or sum of our psychological aggregates, because wisdom heals or kills, constructs or destroys.

«...The twelve disciples were all sitting together and recalling what the Savior had said to each one of them, whether in secret or openly, and putting it in books — But I
was writing that which was in my book — lo, the Savior appeared, after departing from us while we gazed after him.»

The instructions given by the Savior, or by the one who has incarnated his intimate Christ, are crystallized particularly and collectively according to the ministry to which they correspond. Secretly when it corresponds to the matters of the spirit, openly when the instructions descend the wisdom to the regions of the human in the soul. And there is a "Gnosis" for before and for after the resurrection that justifies a certain confusing behavior, that we will never fully understand, from Jesus' disciples when the hour in which he surrenders to his Passion, Death and Resurrection arrives. Some time later, the Savior appears to reveal to them a "Gnosis" that is never the same; since the Truth although unique, is what is unknown from instant to instant, from moment to moment; since the dynamic contact that once again the Christ establishes between the absolute and the relativity of existence unceasingly renovates the truth of this Gnosis.

«And five hundred and fifty days after he had risen from the dead, we said to him, "Have you departed and removed yourself from us?"

But Jesus said, "No, but I shall go to the place from whence I came. If you wish to come with me, come!"

They all answered and said, "If you bid us, we come."

He said, "Verily I say unto you, no one will ever enter the kingdom of heaven at my bidding, but only because you yourselves are full. Leave James and Peter to me, that I may fill them." And having called these two, he drew them aside and bade the rest occupy themselves with that which they were about.»
After the Resurrection follows the Ascension, to the place from where one descended. Five hundred and fifty days (5+5+0 = 10) leads us once again to Iod-Heve, the inner Father-Mother, the First Mystery and the last one, depending on how it is seen; from above to below or from below to above, in the Tree of Life, which is the Being, which is not precisely the place to where the intimate Jesus goes, but rather that place to where he returns; since he descended from there. How difficult it is to accept that this is not our earth, nor our home, we are only passers-bys on the train of life. *Not forever here!* But to comprehend this it is necessary to fill ourselves with Him through the intimate James and Peter, for it is in the sexual force where the desire of remaining in this world underlies.

The Intimate Savior, the instructor of all the worlds, fills with his Gnosis the philosophical Mercury and the fundamental force of life, the sex, and in that way regenerates the different parts of the Being, and consequently the soul. He also does something more, according to the number of times that one has resurrected, for example: to glimpse at other horizons of perfection where one will never be completely full.

«The Savior said, "You have received mercy [...] Do you not, then, desire to be filled? And your heart is drunken; do you not, then, desire to be sober? Therefore, be ashamed! Henceforth, waking or sleeping, remember that you have seen the Son of Man, and spoken with him in person, and listened to him in person. Woe to those who have seen the Son [of] Man; blessed will they be who have not seen the Man, and they who have not consorted with him, and they who have not spoken with him, and they who have not listened to anything from him; yours is life!»
Before the resurrection, the different parts of the Being and the soul are treated, relatively with benevolence simply because the work has not yet been completed... Later, in the Ascension, the different parts of the Being and she, the soul, are taken to the *Pleroma* or plenitude of the *Gnosis*. On the contrary, we will be inebriated from ignorance and without "grace" or Gnosis, and embarrassed before the Good one, our Father, when we intuit his greatness.

"*Woe to the one who knows and does not act!*" But for the one that has not seen and has not intuited the door of self-realization, common life is the only thing that really counts.

The one who adds wisdom to his life inevitably adds pain, and sacrifice, given the great responsibility that it means to have arrived to the synthesis of all the hermetic sciences, this is: destruction of the animal "I," the second birth through the sexual mysteries, and the sacrifice for our fellow men that comes from teaching others by example.

«"Know, then, that He (the Son of Man) healed you when you were ill, that you might reign. Woe to those who have found relief from their illness, for they will relapse into illness. Blessed are they who have not been ill, and have known relief before falling ill; yours is the kingdom of God!"»

The son of the good God, the Christ Chokmah of the kabbalists, takes three steps downward in the Tree of Life that is the Being, and becomes the Son of Man, in the one who is called Man for he has been born for a second time, and the Christ-Man cures us of all the illnesses caused by the "I."

The law of Christ is sacrifice and consequently conscious transformation, and in Him illness is a path of continuous purifications.
In the path toward resurrection sacred illnesses exist. The Holy Job and many other initiates give testimony of it. All the sins can be paid, less the sins of fornication, against the Holy Spirit, in the use and abuse of the sexual energy. Blessed is the one who no longer is ill because of the other, who has previously rested, for he paid his karmic debts. Now he is prepared to consciously suffer the illness that according to the Holy Spirit should purify us outright, therefore the kingdom of the Being will also be his.

«"Therefore, I say to you, 'Become full, and leave no space within you empty, for he who is coming can mock you."»

The one who must come without a doubt brings with him the gnosis Pleroma. This is a plenitude that knows no limits. And even more, the Body of Law, or body of the Dharmakaya, to be able to remain, amid this immense machinery of relativity that is the manifested creation and the illuminating Void or unmanifested, which is what in pure esoterism is denominated: the Tality. This consciousness of Dharmakaya is even greater than that of a Super-man. This is an inhabitant of the Absolute Abstract Space, a Paramartasatya, the one who is conscious of his happiness. The V.M. Samael Aun Weor would say: it's a matter of degrees! And he would smile due to our limited psychological perception.

«Then Peter replied, "Lo, three times you have told us, 'Become full'; but we are full."

The Savior answered and said, "For this cause I have said to you, 'Become full,' that you may not be in want. They who are in want, however, will not be saved. For it is good to be full, and bad to be in want. Hence, just as it is good that
you be in want and, conversely, bad that you be full, so he
who is full is in want, and he who is in want does not become
full as he who is in want becomes full, and he who has been
filled, in turn attains due perfection. Therefore, you must be
in want while it is possible to fill you, and be full while it is
possible for you to be in want, so that you may be able to fill
yourselves the more. Hence, become full of the Spirit, but be
in want of reason, for reason <belongs> to the soul; it is (of
the nature of) soul."»

Completely full, when one incarnates the Three primary
forces of the universe: holy affirmation, holy negation and
holy reconciliation. The sexual force itself, the intimate Peter,
the starting point of the works of the Great Work, although
being the cause of everything, will always be the one who
relatively will ignore the limits of That, That, That which truly
has no name.

Although we are full, full of the Gnosis of the Father, of
the Son and of the Holy Spirit, we can be filled even more
because the Being in Itself and for Himself is deeply
undiscovered, unknown. It is comprehensible that we can even
be filled more since "That" has no limits. Even in the plenitude
one should be open to other levels of perfection, although this
turns out to be a temptation for us.

Brethren of one same path, doubt, but doubt with faith,
since the one who lacks of the ultimate understanding is the
human reason before the infinite, and perfect is our Father
who is in secret, but remember that beyond the seventh danger
you can fall into temptation, making the one who should not
suffer suffer...

«But I answered and said to him, "Lord, we can obey
you if you wish, for we have forsaken our fathers and our
mothers and our villages, and followed you. Grant us, therefore, not to be tempted by the devil, the evil one."

The Lord answered and said, "What is your merit if you do the will of the Father and it is not given to you from him as a gift while you are tempted by Satan? But if you are oppressed by Satan, and persecuted, and you do the Father's will, I say that he will love you, and make you equal with me, and reckon you to have become beloved through his providence by your own choice."»

What would be of the "essence" without new impressions!; new sensations that as temptations have to be transformed...

What would be of the soul without its conscious works and voluntary sufferings!; the soul could not crystallize that which in the human is the Son of Man, and previously, in the divine, is the Son of God.

What would be of the spirit without the cosmic manifestations!; it would not have the opportunity to reach Paranishpana (absolute happiness) with Paramartha (the awakened consciousness), this is: consciousness of its happiness.

Because, if in the beginning of the Work, "Satan" is the mantric name that personifies the ignorance tempting us, after its disintegration, this temptation continues in the name of Lucifer. Only that this time he rises to the level of a psychological trainer, without which it would be impossible to comprehend our psychological prototype of perfection: the Christ, and the Christ could not die in order to resurrect from among the dead. This matter is of such fortune and importance that the Great Master Jesus without a Judas would not have had his Passion.
Then we would not receive what the Father gives to those who are tempted, in order to be the same as the Christ. We know about these things through the revelation of the great initiates or through the hermetic tradition, that although reading in the biblical texts that Lucifer was the "favorite angel of God," seeing we don't see, hearing we don't listen. And all this leads us to deduce that the tempter and the redeeming Christ are one, so that the Soul can be saved.

We know that Christ redeems himself from the gross elements of matter with sacrifice, and now we know that Lucifer liberates himself from the infra-worlds tempting us, training us, etc., because his maximum yearning is to transcend Satan, the animal Ego, in order to be able to occupy his place again on the left hand side of the Father. Because Christ is seated at the right hand, while Lucifer, the favorite Angel of God, is on the left hand side for the good of the souls.

"So will you not cease loving the flesh and being afraid of sufferings?"

Alone, we would not know how to abandon the attachment to this world; neither would we renounce the fear of suffering. Maybe we would be willing to renounce many kinds of physical sacrifices, but never our own sufferings, and it is precisely in the psychological where the help becomes eminent.

"Or do you not know that you have yet to be abused and to be accused unjustly; and have yet to be shut up in prison, and condemned unlawfully, and crucified without reason, and buried <shamefully> as <was>I myself, by the evil one?"
Only through the Christ-Lucifer whose nature is between the absolute and the relative, between spirituality and materiality, is it possible to abandon the attachments to the finite life. And because of this transcendental objective the Lord is insulted, accused falsely, thrown in a prison, wrongly convicted, crucified without reason, buried in the earth, and everything so that the evil one, the same one who executed him, may have a one in a thousand chance for self-realization. If the Lord, our Intimate Christ protested, reacted and did not accept the great sacrifice, the great renunciation, then there would not be any possibility of freedom, redemption or self-realization for the different parts of the Being.

Christ leaves us only one option, the Kingdom of the Father. It is not selfishness, since we come from Him. Lucifer, although he offers in his temptations many other possibilities, his exercise is so that we forge ourselves, mature ourselves and even that we tire ourselves, and get convinced that the diverse experiences are only fragments of a single truth and this is how we are saved by both.

«"Do you dare to spare the flesh, you for whom the Spirit is an encircling wall?"»

When we ask not to be tempted by the "evil one," we are indirectly defending this world of the transitory flesh, forgetting our essential nature which is as impenetrable as a firm wall that is protecting us all around.

«"If you consider how long the world existed before you, and how long it will exist after you, you will find that your life is one single day, and your sufferings one single hour. For the good will not enter the world."»

We continuously place hopes in the things of this world, always disappointed with the results, because we have not
comprehended that the truth will never be subject to objects of limited form and nature.

«"Scorn death, therefore, and take thought for life!"»

Dead are those who are alive here, alive are those who have died psychologically, those who walk through the Mountain of Ascension, but that having renounced life free in its movement, the Absolute Abstract Space, work in favor of this aching humanity.

«"Remember my cross and my death, and you will live!"»

We need of the death in a cross to really live. We descended one day to the elements and there we die unconsciously, and now the moment has arrived in which in its crucible or cross, we should die intentionally, to consciously ascend. This cross is synthesized in the sexual mysteries.

«But I answered and said to him, "Lord, do not mention to us the cross and death, for they are far from you."»

The Being and the soul of everything descended from a cross, this is from TETRA GRAM MATON, so as in a smaller cross to get to know four Kingdoms, and through the sexual cross some self-realized beings return to the bosom from where they emerged. That is why the cross is always close to the Lord, and without it there would be no life.

«The Lord answered and said, "Verily, I say unto you, none will be saved unless they believe in my cross. But those who have believed in my cross, theirs is the kingdom of God. Therefore, become seekers for death, like the dead who
seek for life; for that which they seek is revealed to them. And what is there to trouble them? As for you, when you examine death, it will teach you election. Verily, I say unto you, none of those who fear death will be saved; for the kingdom <of God> belongs to those who put themselves to death. Become better than I; make yourselves like the son of the Holy Spirit!"»

Death is love's twin brother, which is to say that we should die from love. We should ask for the death of our psychological aggregates to the one, who in herself, is the mother of Love, Our Divine Mother.

Not even the very same Lord, our Christ, considers himself the limits of the Kingdom of death and of love. That is why he invites us to be greater than him, children of the one who one day descended on Him like the Holy Spirit there in the Jordan, the Solar Logos. If for some reason Christ is the first one, it is because he has known how to be, and is, the last one in everything. What a great lesson in humility the Christ gives us, being the infinitely great and the infinitely small. When will it be that one-day we will say like Him: Be greater than me!

«Then I asked him, "Lord, how shall we be able to prophesy to those who request us to prophesy to them? For there are many who ask us, and look to us to hear an oracle from us."

The Lord answered and said, "Do you not know that the head of prophecy was cut off with John?"

But I said, "Lord, can it be possible to remove the head of prophecy?"
The Lord said to me, "When you come to know what 'head' means, and that prophecy issues from the head, then understand the meaning of 'Its head was removed.'"

In the universe of the Being, everything is intelligently organized by way of "heads" or archetypes, and these constitute the different parts of the Being, the people of Israel, the children of Isis (the Divine Mother), of Ra (the Son) and of El (the Father) in the depths of each one of us. Archetype, from the Greek *arkhein*: to be the first one, and *tipos*: type. XVI Cent. - Exemplary model.

John the Baptist, the Precursor, who prepared the path for the Master Jesus, is the same Elijah the "prophet" reincarnated. But, as a universal and particular archetype, this intimate John the Baptist allegorizes the path of the physical Kingdom of Malkuth, the ethereal Kingdom of Yesod, before the descent of the intimate Christ to the dimensions of the astral (Hod), mental (Netzah) and causal (Tiphereth), in the earthly man mentioned by Saint Paul; for just as we created the earthly man, it is necessary to attract the celestial Man, the Son of Man.

They took the head of the prophecy with John. Firstly this means that John is the one who absolutely occupies the mission of announcing the most transcendental in any prophecy: the descent of the Son of God into the real Man for the good of some and for the confusion and pain of many. Therefore that prophecy, already announced by the prophet of prophets, has been fulfilled for this humanity.

And in what refers to humanity, John was beheaded and consequently the head of the prophecy was removed. Now we will understand what this means: "the head was removed." Each one must aspire to realize in oneself such an initiatic mystery, if it is that one aspires to become the man of the fifth
round, or ethereal world of the fourth superior dimension, where John will forever await us, to individually prophesize the descent of our Intimate Christ.

«"At first I spoke to you in parables, and you did not understand; now I speak to you openly, and you still do not perceive. Yet, it was you who served me as a parable in parables, and as that which is open in the words that are open."»

The wisdom of the inner Master taught so faithfully by the Great Kabir Jesus is exoterically a way of living, in the esoteric, a way of being, and both, in their corresponding spheres, serve to many and to a few.

«"Hasten to be saved without being urged! Instead, be eager of your own accord, and, if possible, arrive even before me; for thus the Father will love you."»

The times of the end have arrived; we have reached the maximum of materiality for a world. The head of the prophecy, John the Baptist, already told it to us two thousand years ago. Let us understand that we are already returning, we carry a delay of two millennia and the avatar of the new era is among us. We have no more time to lose, because there is no time, rather you better get going...

«"Come to hate hypocrisy and the evil thought; for it is the thought that gives birth to hypocrisy; but hypocrisy is far from truth."»

Let us direct external thought towards what is real in the Being.

«"Do not allow the kingdom of heaven to wither; for it is like a palm shoot whose fruit has dropped down around it. They, the fallen fruit put forth leaves, and after they had
sprouted, they caused their womb to dry up. So it is also with the fruit which had grown from this single root; when it had been picked, fruit was borne by many. It (the root) was certainly good, (and) if it were possible for you to produce the new plants now, <you> would find it."

The Kingdom of heaven consummates itself for this world and partly for this humanity. At the end of times humanity defines itself either for the light or against it.

«"Since I have already been glorified in this fashion, why do you hold me back in my eagerness to go? For after the labor, you have compelled me to stay with you another eighteen days for the sake of the parables. It was enough for some to listen to the teaching and understand 'The Shepherds' and 'The Seed' and 'The Building' and 'The Lamps of the Virgins' and 'The Wage of the Workers and the 'Didrachmae' and 'The Woman.'"»

In the dawn of the aurora of this creation belonging to the scope of the Solar System of Ors, the Great Master, the Solar Logos, the Christ, coming out from the Absolute, traversed the Dhyani-Pasha, intermediate region, and crucified himself on his Cross there in the Cosmic Garden, yet when the creation only existed in the mind of the gods. And the fact of committing himself to saving men and gods who had cosmic debts pending from other cosmic days glorified him. He signed a pact that grants them the opportunity of self-realization or of being liberated, according to the path that each one follows. Now the Christ longs to leave, let's not hold him back. Let's help him from within ourselves by doing the Great Work, although we cannot hold him back anyway...

"Eighteen days we hold him back in his return" and this is a parable, until we annihilate the internal enemies. That is why he is obligated to speak to us in parables, so that only the
consciousness comprehends the word that saves, so that our defects will not wrongly translate and cause more harm. Although, for the purest the parables have already awakened great enthusiasm, since the consciousness imposes itself on the enemies of the night.

«"Become earnest about the word! For as to the word, its first part is faith; the second, love; the third, works; for from these comes life."»

The internal value of the word that descends from on high is conscious Faith. And where there is consciousness, there is love, and as a Spanish proverb already says: love is good deeds and not good reasons. From this the true life of the Kingdom from above comes to the one who is constantly persuaded by the Lord a thousand ways. But, this Faith-love-deed-life includes even the very same sexual love, through which it is regenerated and therefore we are returned to eternal life.

«"For the word is like a grain of wheat; when someone had sown it, he had faith in it; and when it had sprouted, he loved it, because he had seen many grains in place of one. And when he had worked, he was saved, because he had prepared it for food, (and) again he left (some) to sow. So also can you yourselves receive the kingdom of heaven; unless you receive this through knowledge, you will not be able to find it."»

This word that descends from the heights of the Logos is a very tiny grain and only a great knowledge like the gnostic one can allow itself to be born as a great tree of wisdom, the humanized Being and later on deified. In each soul, it is the solar experiment that the Lord, our Intimate Christ, is carrying out since the dawn of life with the purpose of forming the real Man, born for a second time. The Christ and his love, has
power to multiply in each one of us his seed, and this is the true "grow and multiply."

Bodies, virtues, and powers, which transform the essence or consciousness into a true soul, are born from the sexual seed; so that later the Kingdom of the higher parts of the Being may descend. But, it is the knowledge of oneself and of the sexual alchemical science that makes it possible that we then ascend, like winged mercury, beyond the laws that govern the different spheres or worlds of space.

"Therefore, I say to you, be sober; do not be deceived! And many times have I said to you all together, and also to you alone, James, have I said, 'Be saved!' And I have commanded you to follow me, and I have taught you what to say before the archons.""

The path is only one and it doesn't have trails, but temptations and big precipices surround it. Woe to us if our servant sinks! Our humble servant is the Mercury-James, the metallic Soul of the properly transmuted sexual seed. But, fortunately there are always remedies and remedies...

"Observe that: I have descended, and have spoken, and undergone tribulation, and carried off my crown after saving you.""

The Intimate Christ transmutes, sublimates, and fixes our lead of the personality into the gold of the spirit.

"For I came down to dwell with you, so that you in turn might dwell with me. And, finding your houses unceiled, I have made my abode in the houses that could receive me at the time of my descent.""
He descends amidst the different parts of the Being, in all those who have prepared for him a "tower of fire," a "house of fire" or city of BEL-EM (Bethlehem). Not being able to arrive into those "essences" that have not yet been born a second time from the water and from the alchemist's sexual fire.

«"Therefore, trust in me, my brethren; understand what the great light is. The Father has no need of me, — for a father does not need a son, but it is the son who needs the father — though I go to him. For the Father of the Son has no need of you."

This world is the shadow of that imperishable light, which is why we should trust in Him, as He trusts in That One. Outside of Him, nothing has reality.

«'Hearken to the word; understand knowledge; love life, and no one will persecute you, nor will anyone oppress you, other than you yourselves."

After listening to the Living word, it is necessary to make it flesh and blood through a psychological revolution and a biological insurrection. Simply believing in it is not enough.

«"O you wretches; O you unfortunates; O you pretenders to the truth; O you falsifiers of knowledge; O you sinners against the spirit: can you still bear to listen, when it behooved you to speak from the first? Can you still bear to sleep, when it behooved you to be awake from the first, so that the Kingdom of Heaven might receive you? Verily I say to you, it is easier for a pure one to fall into defilement, and for a man of light to fall into darkness, than for you to reign or not reign."

"To the one who knows the word gives power, nobody has pronounced it, only the one who has incarnated it." "Love is good deeds and not good reasons." "Faith without deeds is
dead faith." "Happiness without consciousness is not legitimate happiness." "It is the hour of Being or not Being; a step backwards and we would be lost." "We are halfway through a great cosmic day, in the transition from the physical to the ethereal round." "Awakened, one sees the path better." Either cold or hot, "for the lukewarm I am about to spit you out of my mouth."

«"I have remembered your tears and your mourning and your anguish, (while you say) They are far behind us. But now, you who are outside of the Father's inheritance, weep where it is necessary and mourn and preach what is good, as the Son is ascending as he should Verily I say unto you, had I been sent to those who listen to me, and had I spoken with them, I would never have come down to earth. So, then, be ashamed for these things.»

When the Christ has not yet descended, the "parts of the Being suffer." "Pistis Sophia" repents and asks the Lord to liberate her from the Self-willed Ego, and from the archons of each sphere. But once He descends, ignorance stays way behind, although the true plenitude or Pleroma only arrives when our Intimate Christ ascends to the Father in the Mountain of Ascension, taking the Soul with him.

In the same way that a medicine is for a sick person, and a remedy is for the solution to a problem, the Christ is a necessity for those who have been ashamed of having violated the Law of Love...

«"Behold! I shall depart from you, and go away, and do not wish to remain with you any longer, just as you yourselves have not wish it. Now, therefore, follow me quickly."»
Ontologically and psychologically it is not convenient that the inner Master, our Lord Jesus Christ, remain more than the esoteric time allowed in a universe that is an effect of His cause, the inversion of these two values is against nature. The study, comprehension and elimination of all our karmic psychological causes bring us back to the true nature in the Absolute Abstract Space. Once the path has been initiated, let us not stop; let us advance from sacrifice to sacrifice.

«"This is why I say unto you, "for your sakes I came down." You are the beloved; you are they who will be the cause of life in many. Invoke the Father, implore God often, and he will give to you."»

We have to love the one who has always loved us; in this way the force of this sacrifice and love will give life to everything and everyone. The renovating nature of Christ lies in the frequency of this exercise, and there is no other way of calling God-Father.

«"Blessed is he who has seen you with Him when He was proclaimed among the angels, and glorified among the saints; yours is life. Rejoice and be glad as sons of God. Keep his will that you may be saved; accept reproof from me and save yourselves. I intercede on your behalf with the Father, and he will forgive you much."»

The Father will give testimony of your union with Him, to everyone, since inevitably his nature is in everyone. If we reveal ourselves to Him, then he will be revealed in everything, in exchange for doing his sacred commandments.

«And when we heard these words, we became glad, for we had been grieved at the words we have mentioned before. But when he saw us rejoicing, he said, "Woe to you who lack an advocate!"»
The Christ unceasingly and in all ways possible persuades the soul through the different parts of the Being, and very specifically through those that are related with the Mercury-James and the Fundamental Stone of Sex, Peter. The nature of Christ always reminds us that we should not lull ourselves into the false sensation of security, since this is the path of the "razor's edge," surrounded by dangers on all sides, inside and outside. For one is only safe in the 13th Aeon, the Ain of the Kabbalah, the unmanifested Sat or Absolute Abstract Space, from where the Christ himself has his Kingdom. Before penetrating in this region, any possibility of "falling" still exists.

«"Woe to you who stand in need of grace! Blessed will they be who have spoken out and obtained grace for themselves."»

It is in the unmanifested Space where Grace and Gnosis, in essence and even by accident, are identifiable, inseparable, since when being saved by this absolute and revealing knowledge, "grace" confirms the pure return. When Gnosis is lost, by accident or in the desire of existing where there is no existence, the Grace of the Holy Spirit is lost, and our life becomes disgrace. Blessed be those who again found the grace of the Father!

«"Liken yourselves to foreigners; of what sort are they in the eyes of your city? Why are you disturbed when you cast yourselves away of your own accord and separate yourselves from your city? Why do you abandon your dwelling place of your own accord, making it ready for those who want to dwell in it? O you outcasts and fugitives."»

Outside of the Father's house we are foreigners and without identity, and we are looked at as the disgrace of that
homeland of which we have not even a memory. What or who occupies this place, our place? A dishonored desert.

«"Woe to you, for you will be caught!"»

That is why the Law was created; and although its origin is the Love of the Only One, when we transgress it, it becomes severe justice.

«"Or do you perhaps think that the Father is a lover of mankind?"»

As long as one has not incarnated the Christ, undoubtedly we think backwards: in a centrifugal not a centripetal way.

Above all, the human should be divinized, later the divine is humanized, the first prevailing over the last.

«"Or that he is won over without prayers?"»

He is in himself the "great worshiper" and the "supreme adored one," and the difference is established only by the selfish mind.

«"Or that he grants remission to one on another's behalf?"»

He is the just Love, the supreme piety and impiety of the Law.

«"Or that he bears with one who asks?"»

To himself, He is deeply unknown, and it must always be this way so as not to ever put limits to his knowledge. And in Him, the beyond does not exist; only He exists. Therefore, by nature, He does not tolerate anyone who is seeking, since the
one who is seeking does not exist in himself; and what does not exist by desire cannot be found. The best thing is for that which seems to exist outside of what has always been, is, and will be, to be dissolved.

«"—For he knows the desire and also what it is that the flesh needs! — (Or do you think) that it is not this (flesh) that desires the soul?"»

The Flesh, the sensual, that which is exteriorly differentiated from the Supreme, by desire, does not yearn for the integration. The flesh only wants the "I," this is the disintegration, a subjective perception of oneself, which is the worst of the heresies: separateness.

«"For without the soul, the body does not sin, just as the soul is not saved without the spirit. But if the soul is saved (when it is) without evil, and the spirit is also saved, then the body becomes free from sin. For it is the spirit that raises the soul, but the body that kills it; that is, it is it (the soul) which kills itself."»

Above all the soul should know what it wants. If it identifies with the body, it will be lost. If it identifies with the spirit, it will be saved.

The emotions are controlled with the mind, and the latter with the will. Conscious love gives way to will, to faith, and to the capacity of sacrifice. The Soul should know this.

«"Verily, I say unto you, he will not forgive the soul the sin by any means, nor the flesh the guilt; for none of those who have worn the flesh will be saved. For do you think that many have found the kingdom of heaven?

Blessed is he who has seen himself as a fourth one in heaven!"»
The Father is the Law, and to be one with Him, we must strip ourselves of the sensual flesh of the world of the "I." And very few are those who, truly, have found the Kingdom of the universal archetypes.

Blessed be the one who knew how to ascend, first: from the soma to the psyche; second: from the psyche to the pneuma; and third: from the pneuma to the fourth order: in the "I Am" of the Christ. This one does not ignore the functions of the different parts of the Being, the universal archetypes.

«When we heard these words, we were distressed. But when he saw that we were distressed, he said, "For this cause I tell you this, that you may know yourselves."»

The truth always inconveniences; no one likes it. We prefer to believe that this life here, although transitory, is our definitive dwelling. Then we contradict ourselves, because we want to awaken without destroying our dreams. And the dreams although pleasant, are dreams. But like the gospel says: "Until you see the Kingdom of God and his Righteousness, you won't like death."

«"For the kingdom of heaven is like an ear of grain after it had sprouted in a field. And when it had ripened, it scattered its fruit and again filled the field with ears for another year."»

The fundamental characteristic in the Kingdom of the Father is the infinite multiplication of days, of deeds, of faith, of mercy, kindness, happiness, wisdom, and of love. In fact, it is precisely the opposite of that which we lack here.

«"You also, hasten to reap an ear of life for yourselves, that you may be filled with the kingdom!"»
The ear of life is our sexual seed, wisely cultivated or transmuted in our philosophical earth, since as the Spanish proverb well says: "love is good deeds and not good reasons."

"And as long as I am with you, give heed to me, and obey me; but when I depart from you, remember me. And remember me because when I was with you, you did not know me."

Whenever the Christ, incarnated in a properly prepared "man," comes to humanity, He instructs about the Kingdom of the Universal Archetypes, the diverse parts of the Being; and a few confiding in Him, listen and trust, for they are persuaded of a Kingdom in which justice and love knows no limits, and amazed they hurry to enter into it. And this promise of the Christ is only fulfilled intimately when psychically dying in the worlds: mineral, cellular and molecular, they are born in the electronic world, and begin liberation from the wheel of continuous mechanical death and birth.

"Blessed will they be who have known me"

That is, those who see in the Christ the possibility of reaching conscious happiness in the Absolute Abstract Space.

"Woe to those who have heard and have not believed!"

It is not enough to hear the word of the Lord; it is necessary to make it flesh and blood.

"Blessed will they be who have not see, yet have believed!"
By the law of the opposites, one intuits this Kingdom of the immeasurable justice.

""And once more I prevail upon you, for I am revealed to you building a house which is of great value to you when you find shelter beneath it, just as it will be able to stand by your neighbors' house when it threatens to fall."»

The Stone of the Philosopher-alchemists, the Intimate Christ dressed with the existential superior bodies of the Being, is the house built for the immortal dwelling of the soul.

""Verily, I say unto you, woe to those for whose sakes I was sent down to this place; blessed will they be who ascend to the Father!"»

The Christ descending to this universe is in itself the Law in action.

The Christ ascending makes us one with the Law.

""Once more I reprove you, you who are; become like those who are not, that you may be with those who are not."»

To exist in the Being, let us die in the "I" of self-worship.

""Do not make the kingdom of heaven a desert within you. Do not be proud because of the light that illumines, but be to yourselves as I myself am to you. For your sakes I have placed myself under the curse, that you may be saved."»

When we don't fulfill the Being's cosmic duty, the three factors of the revolution of the consciousness: the psychological death, the sexual second birth, and sacrifice for our fellow men, we transform our interior worlds into a desert.
Let us not be proud of the knowledge conferred by transcendental spirituality, for a simple desire is enough to continue being tied to this wheel of continuous needs. It is better to take the narrow, but sure path, of continuous sacrifice for others.

«But Peter replied to these words and said, "Sometimes you urge us on to the kingdom of heaven, and then again you turn us back, Lord; sometimes you persuade and draw us to faith and promise us life, and then again you cast us forth from the kingdom of heaven."»

The fundamental sexual stone should be intelligently chiseled with the hammer of will. In this sexual alchemical work, one advances with sexual longing and spiritual yearning. The lack or the abuse of one of these two ingredients impedes the initiatic advancement. The desire that makes us see this universe like a good dwelling for the soul should be sacrificed.

«But the Lord answered and said to us, "I have given you faith many times; moreover, I have revealed myself to you, James, and you (all) have not known me. Now again, I see you rejoicing many times; and when you are elated at the promise of life, are you yet sad, and do you grieve, when you are instructed in the kingdom? »

Conscious or solar faith is an emanation from the Kingdom of Christ, and only through it are the actions free of the desire of the "I." In almost all of the Great Work, James, our philosophical mercury, due to this sensual desire, is not capable of recognizing this Kingdom where his own nature would be benefited by the infinite multiplicity. Although all of this is almost normal since the mercury is the basis of the world of forms, and therefore its only hope is that of the Christ Sun.
«"But you, through faith and knowledge, have received life. Therefore, disdain the rejection when you hear it, but when you hear the promise, rejoice the more."»

By means of conscious faith and knowledge of oneself, the sexual mercury multiplies its life in the Christ. Then the words of rejection are only a warning to never ever transgress the law..., and the promise is the assurance that we are on the right track.

«"Verily, I say unto you, he who will receive life and believe in the kingdom will never leave it, not even if the Father wishes to banish him."»

One is the life outside the Kingdom of Christ, and another very different one is the true life in the world of the Universal Archetypes.

«"These are the things that I shall tell you so far; now, however, I shall ascend to the place from whence I came. But you, when I was eager to go, have cast me out, and instead of accompanying me, you have pursued me."»

The Christ always returns to the place from where His nature is, but those of us who are not conscious of this Kingdom, in the sensual of the mercury-mental and in the desire-sexual, are identified with the sensations and pleasures of this world. One cannot serve two masters; neither should we besiege the Christ with the idea of establishing a Kingdom here.

«"But pay heed to the glory that awaits me, and, having opened your heart, listen to the hymns that await me up in the heavens; for today I must take (my place at) the right hand of the Father."»
The glory of Christ is the one of participating from his throne with the infinitude that sustains it all. Bear in mind that in his descent Christ humanized or individualized himself; now he leaves this vestment in order to multiply himself in the Father, which is the Gnosis.

«"But I have said (my) last word to you, and I shall depart from you, for a chariot of spirit has borne me aloft, and from this moment on, I shall strip myself, that I may clothe myself."»

Christ's last word has been said in the world of forms. Now that he will sit at the right hand of the Father his promise of salvation with respect to this subjective world will be fulfilled for those who have built the solar or existential bodies of the Being, the spiritual chariot or Mercabah, the celestial Man of the Kabbalah, who now will be dissolved into four seed-atoms of Carbon (body of Will), Oxygen (Mental body), Nitrogen (Astral body) and Hydrogen (physical body) in order to be able to enter stripped of all form into the region that is beyond matter and spirit.

«"But give heed; blessed are they who have proclaimed the Son before his descent, that when I have come, I might ascend (again). Thrice blessed are they who were proclaimed by the Son before they came to be, that you might have a portion among them."»

Watch and Pray, so you will not fall into temptation! Since, although at these heights of the Great Work, the mountain of Ascension, the "animal-Ego," Prometheus-Lucifer does not exist, it stills stalks with the desire of existing. To triumph it is necessary to go through the great renunciation, so as to become one more stone of the guardian wall, a custodian of humanity.
The Christ descends only in those who can offer him the nourishment of the intense sacrifice for humanity. These bodhisattvas fallen into animal degeneration, repented of their errors, and were able to receive from the Father the donum dei or grace of god; this is the possibility of returning to the Kingdom.

Blessed are those that have reality in the Absolute Abstract Space even before the manifestation emerged, since in other times they realized this inner work. With them the happiness that knows no limits is shared.

«Having said these words, he departed. But we bent (our) knee(s), I and Peter, and gave thanks, and sent our heart(s) upwards to heaven. We heard with our ears, and saw with our eyes, the noise of wars, and a trumpet blare, and a great turmoil.»

While the Christ fuses with the Gnosis of the Father, the essence of the sexual mercury, establishes its definitive dwelling in the highest spheres of the spirit. This is the most absolute chastity in thought, word and deeds. The intimate James has been redeemed, liberated. The sexual force, the inner Peter, dies to the desires of the world, and will only obey the superior orders.

Both, James and Peter, record in their superlative senses the revolutionary transformations that are provoked in the highest spheres of the absolute consciousness.

«And when we had passed beyond that place, we sent our mind(s) farther upwards, and saw with our eyes and heard with our ears hymns, and angelic benedictions, and angelic rejoicing. And heavenly majesties were singing praise, and we, too, rejoiced.»
Only in ecstasy or a state of manteia could we comprehend these mysteries of the Being.

«After this again, we wished to send our spirit upward to the Majesty, and after ascending, we were not permitted to see or hear anything, for the other disciples called us and asked us, "What did you hear from the Master. And what has he said to you? And where did he go?"

Now, all the other parts of the Being should be informed of the sayings of the Christ as much on earth as in heaven. And James-mercury as messenger between men and gods, and Peter, the sexual foundation of the edifice of the divine Temple, will testify about that which has been revealed to them and will ratify the promise the Lord makes for the generations that will come later.

«But we answered them, "He has ascended, and has given us a pledge, and promised life to us all, and revealed to us children (?) who are to come after us, after bidding us love them, as we would be saved for their sakes."

The christic Gospel is individual and collective. It is the process intimately lived by the Great Kabir Jesus. And it is collective with respect to his disciples, since together they save the anima mundi of the planet Earth, as well as the humanity that dwells in it. It is the particular work of each apostle or of any other initiate. Monads that unite with more elevated monads. Cosmocrators who work with the corresponding Solar Logos. Saviors of the intimate. In any way, the participation is multiple. Everything is implicated in the universe of the Christ.

«And when they heard (this), they indeed believed the revelation, but were displeased about those to be born. And so, not wishing to give them offense, I sent each one to
another place. But I myself went up to Jerusalem, praying that I might obtain a portion among the beloved, who will be made manifest.»

For love of the Christ one is infinitely implicated with all those who shall be esoterically born, that is for the second time. Only the Christ can assume this titanic task with great compassion. The divine parts of the Being complain until they are completely assimilated by the Lord.

James, the Mercury, which as a planet is nearest to the Christ-Sun, can go to the center of this divine work: the inner Jerusalem, and from there work in favor of everything that is akin to him, his fellow men. As the Lord sacrificed himself, each part of the Being should sacrifice itself. Individually, each apostle had to sacrifice himself in order to Christify himself. Then each one of them completed the work of the great master Jesus, the work of the Christ, the one who makes it possible for us to be able to now live it individually.

«And I pray that the beginning may come from you, for thus I shall be capable of salvation, since they will be enlightened through me, by my faith — and through another (faith) that is better than mine, for I would that mine be the lesser.»

Until the consummation of the centuries, until the end of this humanity's times, the christified one will only be completely saved when each one of us is saved. This is the nature of the Christ, incomprehensible for humans and the divine, compassion in itself. And if there is just one small desire to be the greatest, it is enough to become the last one. For that reason "the last will be first."

«Endeavor earnestly, then, to make yourself like them, and pray that you may obtain a portion with them. For
because of what I have said, the Savior did not make the revelation to us for their sakes. We do, indeed, proclaim a portion with those for whom the proclamation was made, those whom the Lord has made his sons.»

It is conclusive, definitive, that which we are given, materially and spiritually, should be always shared or we will lose it. The one who gives receives, and the more one gives the more one will receive; and the one who gives nothing even that which one has will be taken away; this is the Law of the Christ.
From what we have seen up to the moment, we can understand why although most Westerners have been educated in the bosom of the Christian religion, and therefore, educated according to the teachings delivered by Jesus the Christ, his true message has only been established in a superficial form. Two thousand years of Christianity have still not opened the path to a truly Christian society. The most external aspects of the solar doctrine that the Great Initiate Jeshua Ben Pandira incarnated in him have barely been taught. For this reason, our intention in this chapter is to reflect on the profound part of the Christian doctrine, that is Gnostic Christianity, using as a point of reference the primitive gnostics in order to understand the great difference that existed among the Orthodoxy (those of "right-thought") and the Primitive Gnostics or "Heretics" (a term that curiously means in its literal form "those who have the capacity of choosing"). We will analyze why the heretics were persecuted, suppressed, illegalized and their texts destroyed by the dominant institution, and how, had this not happened, it would have completely changed the face of Christianity as we know it today.

Let us begin with a text from Monoimus, gnostic patriarch of the II century: "Abandon the search for God and the Creation and other matters of a similar sort. Look for him by taking yourself as the starting point. Learn who it is within you who makes everything his own and says, 'My God, my mind, my thought, my soul, my body.' Learn the sources of sorrow, joy, love, hate. If you carefully investigate these matters you will find him in yourself."
This is the essential point, the key that distinguishes Gnostic Christianity from official Christianity. The gnostics always look for the intimate revelation of the Being. And since the revelation is intimate, they refrain from looking for it in the exterior, in the writings, in the external investigations, or in theological or philosophical types of speculations, to enter in the territory of what today we could call psychoanalysis, that is to say, the knowledge of man by means of the study of his psyche. For that reason Monoimus says abandon the investigation (of an external type), learn who it is that says my soul (in the same way that it says my house) my God (as it says my family) my thought (in the same sense as my flowers, my car, my business). When you discover who it is that says that, you will have discovered the sources of sorrow, joy, love and hate, and in this way you will discover that "MY" hides HIM. This is the essential point of the Gnostic postulate.

Let us reflect on this brief text of the V.M. Samael Aun Weor that unites tradition with revelation to connect again the spirit of Gnosis with all the contemporary seekers.

"Ostensibly, as much in essence as in accident, Gnosis and Grace are phenomenologically identifiable. Without divine Grace, without the extraordinary assistance of the Sacred Breath, self-Gnosis, intimate self-realization of the Being would be more than impossible."

We also find this in the Gospel of Truth. In reality, it is not correct to say that we have a soul, not even that we have a spirit. What is correct would be to say that we derive from a spirit; we have the luck of belonging to it as essences. It is a great difference not to see the creation from the point of view of the furthest link, from the kingdom of Malkuth, the physical world of materiality; but to see the creation from the point of view of the origin; and us as part of that origin.
"Without the extraordinary assistance of the divine breath, sacred, self-realization is impossible."

It does not depend on our will, but on the intimate impulse of the Being that activates our yearnings, the *Donum Dei*, we have already mentioned.

"Self-salvation is what is needed, and this demands absolute identification of the one who saves with the one who is saved. The Divine that dwells in the depth of our souls, the authentic and legitimate cognitive faculty, annihilates the ego and absorbs the Essence in its parousia; and in total illumination saves it."

This is the theme of the Salvator Salvandus. This is the essence of the gnostic experience, the fundamental essence of the concept of Christ just as gnosis delivers it, the Savior of the World, the Savior of Souls, which descends to help Sophia, the soul, to reintegrate once again with the divine.

"The gnostic that has been saved from the waters, has closed the cycle of infinite bitterness, has crossed over the boundary that separates the Pleroma's ineffable realm from the inferior regions of the universe, he has courageously escaped the demiurge's empire because he has reduced the ego to cosmic dust. The journey throughout the diverse worlds, the successive annihilation of the inhuman elements, secures this return to the Sacred Absolute Sun, and then, having become terribly divine creatures, we go beyond good and evil."

It is interesting to understand the essence of the Salvator Salvandus. In the above text, several of the essential parts of the Gnostic Myth are outlined. In order to speak of the Gnostics and their differences with the Orthodoxy, we have to first understand the differences of religious position based on the Gnostic Myth and to capture the fundamental basis of knowledge, which is the essence itself of the word Gnosis. What exactly does Gnosis mean? We know that it translates
from a Greek word that means "Knowledge," but to what type of knowledge does it refer? In the Gospel of Truth, already studied in a previous chapter, it says:

"He who is to have knowledge in this manner knows where he comes from and where he is going. He knows as one who having become drunk has turned away from his drunkenness, and having returned to himself, has set right what are his own."

These allusions, in reference to the state of the soul, are common in all the gnostic texts: intoxicated, asleep, sleepwalking, lost, blind, in the dark, in darkness are adjectives for the soul that has not yet been redeemed.

And, in accordance with this viewpoint on the state of the soul: what is the essential foundation of the complex problem of this creation, according to the gnostics? We have described it in the second chapter, but we will briefly recap to understand in depth the difference between Gnosticism and Orthodoxy.

According to the Gnostic Myth, at the beginning, Sophia, the wisdom of the soul, inhabited the 13th aeon, the imperishable aeon, the unmanifested absolute, Agnostos Theos. In the absolute Sophia was undifferentiated, that is to say, in the absolute the Essence is one with the Being and with all its parts. In a certain instant Sophia's yearning to know the regions of the chaos makes her confuse the light of the superior chaos with the light of the inferior chaos. Sophia in that instant doubts, she has the possibility to submerge in the chaos of above, in the supreme seity that sustains it all. But, if Sophia submerges in the infinitude, the rest of the parts of the Being that still don't know perfection are left stagnated in their process. For this reason all the parts of the Being, the rulers of the aeons, that is to say, all the forces and powers that structure the creation, deceive Sophia. She is tempted toward
incarnation, of course, driven by her Being with secret aims of self-knowledge. Sophia emerges from the superior chaos, goes down from the thirteenth aeon to the inferior chaos, and when she wants to return once more, she finds she is trapped by the world of relativity. At the beginning, Sophia remembers her origin and yearns to return to the Father of all Lights, but as time passes, Sophia keeps identifying with the situation in which she has fallen. As the result of feeding, clothing, and relating with the aspects of the inferior chaos, Sophia forgets her origin. She remains trapped in the dictatorship of those forces that have structured the creation and sustain it, that serve the powers of above, but that from Sophia's point of view, are the forces that impede her liberation.

Sophia, our soul, at this moment is found trapped by the mechanics of nature, by the cycle of successive existences. Identified with the world of forms, with pleasure and pain, with the physical body, heaven and hell, religions, politics, the world of labor, etc. Sophia emerged from the chaos with a hidden motive in relation to her Father, but now she not only has the identifications and ties with the every day world against her, but also the Archons of the Law and the Demiurge, that is to say, the sustainers of this creation that fascinate Sophia. In order to return once again to the 13th Aeon, to the bosom of the Omnimerciful, the Father unfolds into the Son. The Father sends the Christ so that He may incarnate in Sophia properly prepared; so that He takes charge of all her processes, helps her leave the state in which she is in, and allows her to escape from the dictatorship of the demiurge, to return once again to the infinitude that sustains it all, having fulfilled the perfection of each and every one of the parts of the Being.

Sophia identified with the chaos below, needs of a force superior to her that will allow her to return once again to the bosom of the Father. This force is the Intimate Christ.
Perfection is one thing, and consciousness of perfection is something very different. With perfection, but without consciousness of perfection, the parts of the Being have not yet succeeded in developing in a complete form their hidden potential. The Being does not yet know what it is capable of until he enters or puts into action a part of itself in the game of the worlds. The Being gambles his self-realization in it. In reality, self-realization doesn't belong to Sophia, but to the Father of all Lights. He is the one who puts creation in its course, and when doing so, there is happiness in some and deep sadness in many, so the gnostic texts tell us. This supposes that many Sophias, that many souls will be trapped in the universe of relativity with the danger of not being able to be liberated.

This is the essential foundation that separates the Gnostics from the rest of the currents. The Gnostic says that the situation in which Sophia is found is not a matter of believing or not, that you like it or not, to be in accordance or not with the state of things. It is a question of pondering the necessity to escape from relativity, and for that, Sophia should prepare the path so that some day the Salvator Salvandus can help her to be liberated from this mechanism of the worlds. This is the essence of the Intimate Christ.

For the creation to emerge it is necessary to send souls from the absolute to the chaos below, in the process known as the descent of the spirit into matter, with the consequent danger of falling. The law of evolution and involution sustains this creation, and from that moment, there are souls submerged in relativity.

It is quite logical that even the Being acquires experience, through his Essence, through involution. For this reason, the
essence evolves and involves at least once, to get the complete experience of the ray of creation, which concludes in the submerged mineral world. There is a necessity for the soul to understand what it means to involute, although the soul will always return to the absolute. But there is a great difference between Sophia with all the parts of the Being perfected, fused with the Being (Self-Realized Master), and Sophia returning without consciousness, unsuccessful although happy after the entire journey.

For a creation to exist, it has to be sustained by a law. Without a law, there is no order for the cosmos, since there is no one able to follow a guideline that allows the cosmos to subsist. It is necessary that the cosmos subsist so that the infinitude that sustains it all can be unfolded into a creation that allows the Beings to send their sparks to continue expanding the consciousness of what we denominate God. If a means is not created, there is no one who can incarnate, so this will continue to be a chaos, the chaos above. The creation should be structured and sustained. This is the job of the lords of the great law, the masters of karma, the cosmocrators of each planet, those in charge of each solar system, the regents of each galaxy, etc. They are, in some way, the Demiurge that sustains this creation. What makes no sense is to be identified with this creation. The Christ comes to liberate us from it. And this is the great difference between Orthodoxy and Gnosticism. Orthodoxy creates a religion according to the demiuerg, a religion in which it is necessary to behave "good" in accordance with the demiuerg. But, to behave according to the demiuerg, is not to be liberated from the demiuerg. Hence, what the gnostic seeks is to incarnate a force that is beyond the demiuerg, that comes from the domain of the Pleroma (the region of departure of the Christ, beyond relativity). This is from where the Salvator Salvandus emerges, traverses the demiuerg, and incarnates in the soul to live the entire process,
his entire inner Holy Week, until the diabolical powers of the ego end up crucifying and killing him.

But the essence of the Salvator Salvandus, upon dying, instead of disappearing, bursts inwardly in the very psyche of the individuals and keeps on putting an end to all the egoic processes until obtaining the perfection of all the parts. For this reason it is necessary for the Christ to be crucified, and that there be a demiurge and even the shadow of God.

Now we understand why the Gnostics were so rebellious and their institutional organization was so difficult. Where would external rules fit when the essential foundation of their transformation is revelation? Hence they were accused of having so many different groups. The group of Basilides, functioning around his revelation, The Valentinian group the same. In fact, when Valentinus's disciples succeed him, a moment comes when the school of the west and east separate. Carpocrates follows his path. Other deviated pseudo-gnostics decide that to insurrect against the demiurge, one has to fall into all possible vices and licentiousness, and to be devoted to absolute libertinism provided that they breach the creation but from below. There existed groups of this type, who deviated from the essence of the Salvator Salvandus.

Where a Gnostic Master rouse up, a group would follow, and so forth. In fact among three of Valentinus's most outstanding disciples there existed superficial differences. What Marco teaches in Marseilles differs slightly from what Ptolemy teaches in Rome. In essence it is the same, but each one living his own process, his own revelation, which coincides in the essential, but with individual characteristics; like an old ritual says, each stone should give its own tone. For that reason, how were the Gnostics going to submit themselves to a dogma in relation with the canonical texts,
with the hierarchy of bishop, priest and deacon as indispensable vehicles to obtain access to the divinity, such as the orthodox intended? A dogma, which does not allow women the right to participate in the assemblies, where everything is regulated and structured? The gnostics do not fit into these schemes.

We must emphasize that, as some authors wisely point out, a pre-Christian Gnosticism exists, but Christianity changes the face of Gnosticism completely, in fact the gnostics of that epoch that don't accept Christ are left out of the current of initiation of that time. Christianity revolutionizes Gnosticism, it gives it an intimate sense, and Gnosticism gives depth to Christianity; and they both complement each other perfectly. In fact, a culture medium has been generated because in humanity there exists the necessity to transcend the frontiers of old spirituality, with a new viewpoint that allows the individual to escape from the limitation that has alleged the degeneration of the ancient cults. For this reason Christianity is considered the last great opportunity of this race.

Theodotus says: "It is not only the baptismal immersion that saves, but the knowledge (gnosis). Who were we, what have we become (what have we converted into), where are we, where have we been cast, toward where do we hasten, from where have we been redeemed, what is generation, what is regeneration."

Theodotus writes this as an answer to the orthodox doctrines of the time that fulfill the following position: Salvation is a matter of accepting that the Christ has already arrived, that he has already sacrificed for everyone, that he already carried out that supreme pact of dying on the cross; and thus, whosoever affirms the Creed, respects the authority of the ecclesiastic hierarchy, and follows the emanated guidelines of the dominant institution, is already saved.
It is a position that has functioned through the centuries. All its derivations and later divisions, like sects derived from the same roots, don't vary in the essential. It has been this way with all divisions of Lutheran, Protestants, Adventists, etc. They all maintain these essential principles, which are based on the approval of the canonical books. That is to say, the approval of the New Testament, the subjection to the authority of the Church (until Luther questions it, but at the same time substitutes it for another type of authority), and lastly, the acceptance of the Apostolic Creed as edited by Eusebius of Caesarea and the very Athanasius of Alexandria, and imposed in the Council of Nicaea in the year 325. It is important to understand this, because there is no difference between theological or religious aspects and political or ideological aspects in the initial structures of the Christian Church. At the beginning, religion and politics are absolutely united, and to be able to structure a church that will last in time, it is precise to follow strict guidelines of a political type.

For that reason there is such a great difference between the official institution and Gnosticism. Theodotus affirms that "it is not only baptismal immersion that saves." Other gnostics go even further. Theodotus, like all gnostics, knew what the baptismal immersion consisted of, as a pact of sexual magic, in which the individual commits to purify the original sin (fornication) via the practice of sexual transmutation. Hence Baptism is directly connected with Matrimony, and between them, an intermediate ritual, which is Confirmation in the moment in which the young person begins to mature in his/her sexual energy.

"Baptism," in which the parents and godparents take the child to the priest so that the child can be anointed, connected with the Christic energy. It is the first connection, and as such magnificent, if later it is followed by a correct education, for
the transformation. "Confirmation" of the commitment in the moment that the sexual energy matures; there the father and godfather commit to educate the son in transcendental sexuality. The Mother and godmother do the same with the daughter. This way they take them, correctly educated to "Matrimony," the culmination of the pact of sexual magic. In that matrimony, which works with sex yoga, the true baptismal immersion takes place.

But for the gnostics, even that baptismal immersion does not save, what saves is to incarnate the Christ. The immersion allows for the construction of the Tower of Fire where the Christ will incarnate, so if one does not do part of the path, the world of the Logos is so elevated that one cannot arrive to the most earthly parts of Sophia. Sophia should do her part of the work, driven intimately by the Being, creating the solar bodies (astral, mental, causal), and in this way the Christ can incarnate in Sophia, in the Initiation of Tiphereth. There, in the place where what ascends and what descends are fused, the Christmas of the Heart is produced, so that from there the Christ can take charge of all the intimate processes of the initiate. This part is important for only in this way can we understand the essence of the gnostic salvation, and why some gnostics said that it is not baptism which saves but the essence of the Salvator Salvandus 18.

With these premises, we can capture in all its depth what the Christ tells Sophia in the Gospel of John: "I am the way, the Truth, and the Life. No one comes to the Father, but by me."

How could we understand this in any other way if we had all already been saved since Christ arrived? And if we are all saved, how is it that some do not have vestments and are

18Redeemed Redeemer.
thrown outside, where all that is heard is the crying and gnashing of teeth? How others are expelled from the wedding banquet, and others are the rocky ground where the seed does not germinate, while some follow the wide and easy path?

And to the one that requests a tunic, give him also a mantel; and to the one that asks to carry a load for a mile, go two miles; that is to say, always make the effort to die in yourself, to renounce, to take a step back for comprehension, to turn the other cheek, to be able to comprehend the one who is identified, etc. In this manner we verify, that according to the path followed by the Christian organizations, many of them have become antichristian organizations, sustained by foreign principles, and almost contrary to the Christic principles.

Gnosis, then, is Sophia becoming conscious of who she is, of what she has become, where she is, where she has been cast to, where she is heading, from what she must be redeemed, what is to generate, what is to regenerate.

Thus, the Gnostics of all times remember that Christ did not come in the past; Christ comes in the present. Two thousand years ago he incarnated in Jeshua Ben Pandira, four thousand years ago in Krishna; and before that in Quetzalcoatl, Kukulkan, Huiracocha, Hermes, etc. Christ comes whenever the circumstances are favorable for his incarnation; when on earth the path that allows Sophia her return to the absolute has disappeared, so as to renew the pact of the Creator with his creation; so as not to abandon the creation. This is in essence the position of the Contemporary Gnosticism unveiled by the V. M. Samael, the same position of all the Christs: prepare yourself as to intimately receive the Intimate Christ.
For Christ has come and truly has saved us; but in a way that we can only comprehend if we follow his path. That is to say, when we connect ourselves with a Christic tradition we receive the keys that allow us to comprehend why Christ is the one who can save us. If one receives the revelation, one can comprehend how it is that the Christ saves us.

Christ, at a historical level, the one we know as Jeshua Ben Pandira, had as a mission to represent in the physical world the Drama that every initiate who incarnates the Cosmic Christ should live in the transfuse of his psychology.

In that sense, Christ has saved us, because had he not represented the drama, we would have lost the connection with the tradition. But merely by the fact of having represented the Drama, does not mean that anyone who believes in him has been saved, but rather the one who does the will of the Father will be self-saved.

Even still with the official gospels having been manipulated, and the process of their selection from among other contemporary texts and many more gnostic texts rescued in Nag Hammadi being so doubted, even still with some of Paul's letters having been modified, in spite of all that, Jesus' message is so strong, that what has been left of his message continues mobilizing hundreds of millions of people throughout the entire world. This speaks to us of the magnitude of His commitment.

The demiurge is a servant to the work of the Father, but Christ saves the essence from the demiurge's influence. Nevertheless, the demiurge continues existing so that other souls can incarnate. For the soul that has already learned the lesson, it is now a matter of liberating from the demiurge. The soul has already learned what she needed to know of the
mechanism of creation, and this is not to say that the creation does not have a purpose.

The Gospel of Philip says: "Christ came to ransom some, to save others, to redeem others. He ransomed those who were strangers, he set his own apart, those whom he gave as a pledge according to his plan."

There are three different levels, those who fuse with him, those who believe in him, and those who hear of him. These three levels are called in the Valentinian School:
- Hylics (from hilia, matter)
- Psychics (from psyche, soul)
- Pneumatics (from pneuma, spirit)

The hylics are the materialistic ones, those who having heard about Christ are still fascinated with the world of matter, they don't have the least interest in him; some of them (in these times) in spite of having been baptized or married by the church. They are the material or materialistic ones. The primitive gnostics said that they were of a diabolical nature, understanding the devil as the obverse of God. Therefore, those who build all their expectations around matter, who await for their recompenses from that which is immersed in a trajectory that sets the individual apart from the divine, are working with the opposite of God. They are the furthest from God, and for them is the future possibility.

As for the psychics, they were considered of a humanoid nature, neither so identified with matter, nor fervently seeking self-realization. These are the ones who according to the primitive gnostics, have the nature of the demiurge. They serve the demiurge, they try to follow the commandments of the church, to behave in a correct form, not doing much harm to others; being good house masters, etc. According to Philip,
for them, there is the promise. They are psychic because they become fascinated with miracles, they love extra sensorial phenomena, curing, healings, the faculties of the chakras, to enter into a trance; and they are left fascinated with those servants of the demiurge, since they do not follow the path of Christic liberation, but rather they commit themselves with Christ in the future. These psychics are the ones who, in the past and present, fill the churches all over the world.

The gnostics considered themselves pneumatics or spiritual, of divine nature and connected with the spirit of light. These are the ones who live the essence of the Salvator Salvandus. They do not see miracles other than as phenomena of the manifestation of the greatness of those who incarnate the Christ; they are not fascinated with the works of the demiurge or with the works of the ego or the devil, since they look for the essence of Christ. In the past there existed radical gnostics that rejected any contact with other groups, while others, such as the Valentinian gnostics (the movement closest to Contemporary Gnosticism) lived in the bosom of the Church. They obeyed the bishop and remained connected with all the Christian people with the purpose of being able to spiritually nourish those who were prepared. Until their expulsion, they remained, as much as they could, in the bosom of the Primitive Church, following the New Testament and the hierarchies, of which some of them were members.

These gnostics affirmed that, through Gnosis, one could transcend the egoic nature of identification with forms, the slavery of desire and passions, and also the structure of the creation such as it has been organized to support those essences that are not yet able to be conscious of this. It is not that the pneumatic escapes or flees, but rather knows, and then helps those who have not yet reached the wisdom.
It is a position that fuses western Christianity with oriental Buddhism in an eternal present.

**Differences between Gnosticism and Orthodoxy**

It is necessary to clarify a series of points so that we can understand the differences between Gnosticism and Orthodoxy. We could classify the gnostic as "the one who knows," the one who has knowledge. Orthodox is the one of "right-thinking," while Catholic literally means "universal."

We have then two well-defined currents. On one hand, those who recognize as final authority their own Being, who manifests through the direct intimate revelation that each one verifies in the realism of one's own psyche. On the other hand, we have the other tradition that speaks to us of the transmission that goes from Jesus to the apostles, and from the apostles directly to the different Patriarchs or bishops of Rome, the rest of the bishops, priests and deacons, and from them down to the people.

The Valentinian gnostics accept this last transmission, but they say that in addition to this external or exoteric transmission, there exists an esoteric or internal transmission. Valentinus goes back to Paul, who receives it directly from Jesus Christ in his mystic experiences that he narrates in the Acts of the Apostles and in his letters. As shown in these words from his second letter to Corinthians referring to himself:

"I know a man in Christ about fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell; God knoweth) such a one caught up to the third heaven."
And I know such a man, (whether in the body, or out of the body, I cannot tell; God knoweth) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter."

As much in the experience on the road to Damascus, as in the other experiences narrated in the letters, Paul affirms the existence of this type of internal revelation that connects the disciple with Christ himself. In this manner, the tradition affirms that exactly as Jesus spoke in parables to all the people, nevertheless, to his disciples He spoke the words of the Kingdom of God. It occurs in the same way at the level of transmission of the teaching afterwards. Jesus himself affirms it in the Gospels of Matthew, Mark and Luke.

"Then, approaching the disciples, they asked Him: 'Why do you speak to them in parables?'

He responded, telling them: 'Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

For whosoever hath (consciousness), to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand."

Within the primitive Christian hierarchies, only a few were able to comprehend the immediate magnitude of Christ, while for others it was gradual, and for the many they were left without understanding the full magnitude of the event that was being represented. Among those who understood perfectly the dimension of the change that Christianity meant for the ancient world we find Paul; although not a direct
apostle, he incorporates later to Christian Gnosis by way of revelation obtained on the road to Damascus. As we have seen previously, these intimate revelations received by Paul, according to the tradition, are transmitted to his disciple named Theudas, who, after receiving the transmission, raises himself in the revelation, and teaches in Alexandria to a series of characters, among which we find a young man known as Valentinus, whose history we already know.

Therefore, we must comprehend that there are two different religious perspectives: on one hand the gnostics that speak of the knowledge of oneself and of the path of Christic initiation as a means to salvation. On the other hand, the orthodox path, which tells us that Christ already made the sacrifice and that salvation is obtained by believing in him, participating in his church, accepting the authority of the clergy, receiving the sacraments and proclaiming the Apostolic Creed.

This means that, from then on, what it literally means to be a Christian, according to the Orthodoxy, is defined: to accept the doctrine, the ritual, the hierarchy, just as it was delivered; without intimate or esoteric transcendence. Meanwhile, Gnosticism speaks of the occult interpretation of the gospels, of the importance of the transcendent aspect of the sacraments and of the preponderance of revelation.

For the Orthodox, the origin of suffering is sin. Accepting Christ is how sin is eliminated, since he already made the sacrifice. For the gnostics, the root of sin is ignorance, and this generates attachment, desire and suffering. Therefore, obtaining knowledge or Gnosis, you liberate yourself from ignorance, attachment, sin and suffering. To arrive to knowledge of oneself is to vanish any possibility of
wrongdoing and therefore, to eliminate any possibility of sinning.

While on one hand a passive type of salvation is established, the Gnostics speak of an active type of salvation. While the Orthodox Church catholicizes or universalizes Christianity, reducing the demand levels so that everybody can be involved; and with that really become a universal church; the Gnostics distinguish according to the levels of comprehension. There exist radical Gnostics that completely exclude from their cults and meetings anyone who does not have enough maturity to comprehend these mysteries. There exist others, such as the Valentinians, who live in the bosom of the Church and accept all levels, giving to every one according to their comprehension.

But in practice, this coexistence had in reality very little future. Let us imagine a bishop from a place where there was a Valentinian school, in theory subjected to the bishop's authority. A school that supposedly could only study the canonically approved texts, and that should meet where the bishop indicated, and that were able to celebrate the Eucharist only from the bishop’s hands. And let us also imagine that Valentinian group that, in an active or passive form, are telling that bishop that he does not have the Gnosis, that by direct connection with the intimate revelation, they skip over all the hierarchies that enter in contradiction with their intimate experience, except that of the spiritual hierarchy. And, furthermore, that only those who have already begun walking in the levels of revelation, have access to the knowledge of the spiritual hierarchy. It is obvious that, more and more, the two positions are separating. One position offers a superficial, simple, concrete teaching that everybody understands, and where everybody universally feels saved, where everyone can participate without any distinction due to their level of
comprehension. That is to say, a religion that is in the image and likeness of the Demiurge. And on the other hand, the Gnostics saying that everybody can participate, but each at their own level, and in that level receiving and delivering. And adding that the one who elevates himself to the revealed knowledge will connect directly with the divinity, with Christ, without going through the earthly hierarchy; a position in the image and likeness of the Intimate Christ.

That implies an absolute danger for an institution that is being born; in addition to giving grounds for any lunatic or mythomaniac to make a peculiar proposal on Christianity, as it occurred in practice with some who deviated. Let us not forget that not all the schools called gnostic really maintained the level of the Christic teaching, others were simply followers of deviated or degenerated individuals. This is a real danger of Gnosticism; hence it is so difficult to institutionalize Gnosis. Here we enter into the difficult balance between liberty and order, which allow us to maintain a pure and balanced vehicle necessary for the institution, provided that those who direct it at all its levels are involved in the intimate process of awakening.

For that reason, where the Valentinian school finally clashed was inside the institutional Catholic hierarchy, because for them the revelation was not accepted if it did not follow the official channels: bishop, priest and deacon. The proof of this is that the institutional church has always persecuted the mystic.

Neither can it be said that in the past all those who were grouped as gnostics really were. For that reason we base ourselves a great deal on the teachings of the Valentinian school, in the first place, because they left recognized initiates with whom the contemporary seeker can connect, who still are
found working for humanity, who left texts that have been recovered that are crystal clear about the interior work, demonstrating that those who elaborated them had a deep initiatic knowledge.

Women in the Church

The role of the woman in the Church has always been one of the most controversial points of Christianity, since no one provides convincing reasons as to why a woman cannot hold important positions in the ecclesiastic institution or even participate in an equalitarian relation with man in the liturgical duties. As the V.M. Samael says, a religion without goddesses is half way to being atheism, since the Hebrew word ELOHIM, used in the Bible in relation with the creative divinity means Gods and Goddesses. Obviously, if the creation is sustained by the eternal masculine as the impulsive force, and the eternal feminine as the receptive force, both are necessary to make any creation. And, what is a ritual, if not a creation through the union of certain forces in a concrete space, with the intention of capturing a superior energy that increases the conscious field? Then man and woman, both in equal importance, are indispensable, each one in its role.

Priestesses existed in Egypt, as well as in Greece, Babylon, India and in all the pre-American cultures. It is at least strange, that in the history of Christianity the importance of the woman's role in the way it is reflected in the texts found in Nag Hammadi, that is to say, at the same level of man, has been erased.
It is obvious that Christianity in the beginning emerges from Judaism, but it is not exclusively developed for Judaism. In opposition with the monotheistic masculine God, which gives grounds to the individual to mold the supremacy of the male in the physical world, a new cult that provides the possibility for women to share as an equal with the masculine element emerges based on the fact that Jesus never discriminated between man and woman.

Let us remember that the Gospel of Philip says:

"There were three who always walked with the Lord: Mary, his mother, and her sister, and Magdalene, the one who was called his companion. His sister and his mother and his companion were each a Mary."

The references to God-Mother in the primitive Gnostic texts, as well as to the importance of the feminine disciples in the par excellence gnostic text, the Pistis Sophia, are plentiful. However, toward the end of the second century any active reference to the woman playing important roles within Christianity disappears from any official text. The figure of Jesus' companion, as well as that of his mother, and even that of those of his most important female disciples among his approximately 60 direct disciples are eclipsed, overshadowed and even missing from the official texts. Those twelve symbolic apostles, which make reference to the domain of the twelve constellations that accompany the Intimate Christ, and that symbolize different parts of the Being, become a dogma of faith that "demonstrates in an irrefutable form" the absence of feminine disciples. And above all, any possible reference to Mary Magdalene as the companion of Jesus disappears.

"… and the companion of the Savior is Mary Magdalene. But Christ loved her more than all the disciples and used to kiss her often on her mouth. The rest of the disciples were offended by it."
They said to him: Why do you love her more than all of us? The Savior answered and said to them: Why do I not love you like her? When a blind man and one who sees are both together in darkness, they are no different from one another. When the light comes, then he who sees will see the light, and he who is blind will remain in darkness."

Gospel of Philip

Let us not forget that according to the Canonical Gospels, after his resurrection, the Christ appears first to Mary Magdalene; although the majority of his apostles do not believe her. This makes her the trustee of a special knowledge that speaks to us of the importance of the eternal feminine in the process of the culmination of the Great Work.

Christianity, like all the teachings of the great masters of humanity, began without distinction of sex or race, and shared all its goods in a community fashion. In it, women found their ancestral role in an equality of conditions with the male; and in this way the new cult expanded. Little by little, the Hebrew tradition was recuperating terrain in the new movement until the Christian institution emerged. Then, all the texts that exalted the woman's figure and those that insinuated or declared openly that Jesus had a companion disappeared. Including those that gave special importance to God-Mother, like the Gospel of Peace, whose original is found in the Vatican and it is one of the most ancient and beautiful texts about the life and sayings of Jesus that begins talking of the Creation from the point of view of God-Mother.

When towards the end of the II century there was a sufficiently strong control of the institutional church, and with women having been relegated to a secondary plane, in the middle of this political-religious operation that was so cunning; the bases that no woman could play an important
decision-making role in church are established. The corresponding additions to the Pauline letters are done with the purpose of justifying "a posteriori" the institutional decisions. This gives origin to what the erudite denominate "pseudo-Pauline letters," due to their evident differences of style and significance. As an example, the following paragraph from the first letter to the Corinthians:

"Women should remain silent in the churches. They are not allowed to speak; but must be in submission... as the law says. It is disgraceful for a woman to speak in the church."

Also during this time, the heretical groups are set apart due to the fact that in their meetings women participate in an active form, they speak, they work in an equalitarian level with men, they participate in the liturgical duties, etc. The single fact that a congregation functions in terms of equality means that we are before a "heretical" group.

This is the orthodox mentality, never that of Gnosticism. So, we see the following recommendation in Tertullian:

"It is not permitted for a woman to speak in the church, nor is it permitted for her to teach, nor to baptize, nor to offer the Eucharist, nor to claim for herself a share in any masculine function – not to mention any priestly office."

According to these theories, the tradition of Jesus and the apostles indicates that they were all men, and therefore, the woman should always remain in a secondary role, although Jesus had never manifested anything to this respect.

It is a very simple method: first manipulate history as it suits and later be shielded by it to promulgate laws and important decisions. Eliminate from the texts all the material that can endanger the "institutional" ideas and later declare
them heretical; this way it can be affirmed that the ideas that the Orthodoxy sustains are in accord with the essential truth. A tenebrous game that finally gave its fruits.

Once the woman was controlled and subdued, a significant change of direction is produced, the strengthening of the Marian cults in their eagerness to universalize the church. It is obvious that any religion of that time that wanted to spread through the Mediterranean could not forget that the cultures of that area have adored in its entirety the eternal feminine in her different forms. Isis, Demeter, Proserpina, Insoberta, Diana, Cibeles, Venus, Aphrodite, Ceres, Ishtar, etc. form part of the collective unconscious of those people. Thus, the Church attempts to syncretize the spiritual yearnings, of the people of that area, in relation with this eternal principle of creation, in a feminine figure. Finally, the Church achieved it by strengthening the figure of Mary, the mother of Jesus—that great Hebrew initiate—granting her the characteristics of these goddesses of the feminine cults; and even, placing Marian sanctuaries where primitive cults to this great cosmic principle previously existed. In this manner we understand how in a religion in which the figure of Mary is so important, we do not find any woman in important institutional positions; and furthermore women are prohibited to practice as priestesses of the Christian cult. Obviously, this did not occur in the Gnostic circles, and that was another reason for their persecution and disappearance.

For that reason, the cult to Mary is a belated cult in relation to other religious archetypes of Christianity; since to strengthen that image too soon would have meant not only a justification to give preponderance to the woman inside the institution, but also the possibility of confusing the rising
religion with the ancient cult mysteries\textsuperscript{19}. Hence, first Christianity is expanded (for which the woman is indispensable), later women are subdued; and finally the Marian cult strengthens to assimilate the rest of the dispersed cults of the Mediterranean coast. This strategy gave its fruits to the point that even the names and attributes of those ancient deities were assimilated to a certain virgin of the many that Christianity has. A complete analysis of this exceeds the characteristics of this study, but many wise authors have already talked about it.

In this manner, the Marian cult spread with great force until becoming, in a transcendental way, part of Catholicism. To ignore the importance of this cult, as many sects that emerged from the root of the Reformation do, demonstrates a profound ignorance of the process of creation of the internal and external Universe in relation with the eternal feminine and its powers and attributes, which is indispensable for any religious postulate of a solar and serpentine type.

As the Gospel of Mary Magdalene in a masterful manner shows us, the root of all things lies in the seed, and it is always gestated in the bosom of Mother Nature. There the Savior reveals one of the biggest mysteries of human nature; one that due to the intolerance of the Roman Church has been taken away from its parishioners and substituted with dogmas and external cults.

"All natures, all formations, all creatures exist in and with one another, and they will be resolved again into their own roots. For the nature of matter is resolved into the roots of its nature alone. He who has ears to hear, let him hear."

\textsuperscript{19}The original Spanish word is "mistericos."
Marvelous is the mystery of all the Marys; hardly intuited by a religion that has fragmented, diluted and manipulated the cult to the eternal feminine.

Matrimony Church-State

To be able to understand this turbulent relationship, in which Christianity passes from being a cult persecuted by the political power to becoming the official religion of the state that crucified its founder, we should look to the past and analyze some important dates of the history of our culture. We will observe how this very important cult passed, in its leading elite, from persecuted to persecutors, from the martyrdom to the inquisition when becoming the official religion of the state.

Up to the beginning of the III century there exists a strong controversy related with the different religious perspectives we previously outlined, but all Christians are still persecuted, whether Catholics or Gnostics. The Church has not yet merged with the Roman Empire. Christianity is still a forbidden, persecuted cult and, at certain times, its faithful ones are tortured and murdered in the arenas and prisons. The word "Christian" itself was enough to be condemned. Many of them only had to abjure being Christian, adore the emperor and carry out offerings to their gods, nevertheless, they preferred to die before denying Christ; which has a profound esoteric connotation: Christ cannot be betrayed, if you betray him in an existence, terrible consequences will be paid further on.
Gnostics and Catholics are then persecuted. It is a time of the Patristics (the first Fathers of The Church): Origen, Clement of Alexandria, Saint Augustine, etc.

In that time one of the primordial figures of the Christian Church is Origen, a disciple of Clement of Alexandria, son of a martyr and in turn tortured by the order of the Emperor Decius, who by following the steps of his master (the first to speak of the Buddha in a Greek text) says the following in his writings:

"Each soul returns to the world reinforced by the victories or weakened by the failures of its previous life. Its place in the world, so much as in honor as in dishonor, is determined by its previous merits or demerits. Its work in this world determines its place in the world that follows."

It is very clear: reincarnation, Karma, successive existences, payment for debts, just as we can still find in the Scriptures, in the following passage of Jesus in relation to the presence of a man blind from birth.

"Rabbi: 'who sinned, this man or his parents, that he was born blind?' 'Neither this man nor his parents sinned,' said Jesus, 'but this happened so that the work of God might be displayed in his life.'"

John 9, 1-3

Obviously, the disciples attributed a previous existence to the blind man, and Jesus does not show the least intent of correcting them. Another passage speaks to us of the preexistence of John the Baptist when referring in Matthew chapter 11 to the prophecy of the Old Testament that affirms the appearance of Elijah before the coming of the Messiah.
"This is the one about whom it is written… For all the Prophets and the Law prophesied until John… he is the Elijah, who was to come. He who has ears, let him hear."

We could, from the Old as well as from the New Testament, including from Revelations, show many other examples of the doctrine of reincarnation and of the gnostic concept of Karma and successive existences; also accepted by the Hebrew Kabbalists. But these examples, which survived the manipulation of the official texts, are enough as to understand the importance of the parts that were subtracted by the official Christianity.

Origen is one of the recognized pillars of Christianity of that time. He is not just any personage, and his postulates reflect a highly important current inside the Church of that time, which was not yet institutionalized in such a rigid form as it will occur later on, after Constantine.

But, how does the relationship between church and state begin in an active form? Or, said differently, when does the emperor clearly take the position to resolve internal differences in the bosom of the church? We should go back to the year 313, once Constantine has conquered, according to him, thanks to the intervention of the Christian God, in the civil war against Majencius, the other aspirant to the imperial domain of Rome.

To understand the origin of that relationship, let's go back in time to the second half of the III century. From the years 249 to 259 the persecution of Christians is intensified. Before the imminent threat of punishments and tortures, many Christians cede in their faith and abjure Christ, offering the forced sacrifice to the Roman gods and swearing fidelity to the emperor; something, until then, unimaginable in the bosom of a religion that had grown by the shed of the blood of its
Romarty to Inquisition

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martyrs. Then the division that arises in the bosom of the Church consists in the way of treating those who "fall," called "traditores" or traitors, for renouncing the Christ and handing over the Sacred Scriptures for their destruction. While the Roman hierarchy is tolerant in accepting the traitors once again in the bosom of the Church, the Christians in North Africa oppose it and speak with much rigor of the "salvation of the martyrs," of the importance of fidelity to the Christ and the necessity to re-baptize the traitors. Probably that "fall" has some evident gnostic connotations related with the creative energy, although it is difficult to be able to prove it. It is certain that when the bishop from Carthage is to be succeeded, two opposite groups opt for the position. On one side, Donatus the Carthaginian, supported by the church of his origin; and on the other, Cecilianus who represents the Roman hierarchy and the more "gentle" postulates. The Carthaginians called the Romans "Catholics."

Before this circumstance, which threatens the religious unity of the Empire, so indissolubly bound to a political unity, Constantine decides to directly intervene in the generated conflict. And he does it in favor of those who adapt better to the imperial interests; that is, those institutionalized followers who do not permit the true principles of Christianity to obstruct the "logical and adequate conduct" in relation with the universalization of the church. This crisis is historically known as the "Donatist Schism," because Donatus and his partisans are finally deposed of and declared heretics by a Roman tribunal presided over by Milciades, the bishop of Rome, a well-known "traditor."

As a wise author says, the Donatist crisis taught the Church to value (priestly) ordination because it imparted an inalienable title and formed a stern vision of the "objectivity" of the sacraments; or, using simpler words, to consider the
church mainly as an "institution" whose sanctity and truth were inalienable, regardless of how lamentable the state of its members may be; this round off the position of Catholicism for the first time.

And, therefore, the sources of gnostic knowledge and the true message of Jesus is buried among so many political interests, among so much religious politics, between corruptions and institutionalizations of vices and impudicity, among so much theological and philosophical debate and among so much service and earthly power. For the first time, the institutional church turns to the earthly emperor to solve an internal dispute. And also for the first time, the emperor summons a Council to solve the problems of the church. In spite of Constantine's direct intervention, and of the confiscation of properties, and of the exile of the Donatists leaders, it was again demonstrated that persecution strengthened the church, and this conflict was prolonged in time. What was demonstrated without a doubt was that the emperor never again would leave out of his political hand the destinies of the church; and he would always be on the side of those more suitable to his plans of political unification.

Council of Nicaea, A.D. 325

To get an idea of the significance of the Council of Nicaea, we should first understand what religion always meant to Constantine. In fact, before getting earthly power, the future Emperor of Rome understood that the official religion was exhausted, and additionally he is in a civil war trying to conquer the power of the empire. At that moment he receives a vision ("In hoc signo vince," with this sign you will conquer), and he sees a cross in the sky. With that sign he enters into battle and wins the war, proclaiming himself
Emperor of Rome. He and his mother (a Catholic Christian) carry out a tremendous effort to transform Christianity into the official religion of the Empire. Some authors elevate him to the altars; others make him descend to the infernos. For attracting the church to the state, some consider him a saint. Others, exactly for the same reason consider him a demon. But, be it for love of Christianity or for love of power, the implications are completely different. It is probably neither one nor the other. Maybe he was sincere in his Christian yearnings. But if something was clear, it was that Constantine needed a religion for his empire because, especially in that time, one of the important agglutinants of an empire is its religion. Here, instead of Constantine being Christianized, what occurs is that Christianity is Constantinized so that the Karma or destiny of this race can be completed. Constantine and the hierarchies of the time, working together to convert the church into a more Catholic, or universal one, lower the demand levels even more. In this way, the Catholic religion became the official religion of the state.

For that reason it was so important for Constantine to terminate those heresies that could divide the political-religious unity that were so important for his plans. Under this premise, in Alexandria (always Alexandria), the heresy of Arius arises and will become one of the most threatening polemic motives to imperial politics. The theological aspects of this dispute are based on the nature of the Son and his relationship of importance with the Father; although deep down they denote certain proto-Gnostic aspects, in reality the bases of the Arian heresy form part of the disputes for power and religious model of the institution in its process of political fortification.

It is in relation to this heresy that Constantine summons the famous Nicene Council, the imperial treasury covering the
expenses of transporting the bishops. It can be said that the emperor with clear political objectives devised the politics of summoning councils to solve the crises of the church.

Putting it this way, the Council of Nicaea serves to completely unify the criterion of ownership of the Official Church, putting an end to the Arian Heresy and in passing, to any form of Gnosticism that differs in fundamental religious matters. The primordial objective was to elaborate the famous Apostolic Creed, which allowed, starting from then, the clarification of the differences between Catholicism and Heresy, from the point of view of the ecclesiastical unity and not from metaphysical speculation. Constantine "blessed" the entire Council with his physical presence so that from it concrete solutions would arise and not endless philosophical debates.

Thus, as his biographer Eusebius says, the emperor only asked that the bishops accepted the creed and refused any official interpretation of its significance. It had to be a proposal aimed to harmonize differences, and not a source of new discrepancies.

As another wise author says, the Council of Nicaea marks a new stage in the centralization of power, parallel to the administration of the Empire. The religion formed from a few simple men allies in an indissoluble form with the empire and flings to the feet of the earthly emperor, what will give cause to the consequent historical derivations. The pact between politics and religion is definitively sealed. The rock of the church is sculpted according to the emperor's political plans, and little does it matters that later Constantine changes sides in the church, every time his politics needs it, removing and banishing bishops, to later do the same with the successors and restore those previously fallen in disgrace. Constantine has
made himself the master of the Church, and the Roman institution has lost the little good it had by selling itself hopelessly to the earthly power. This is the starting point for the subsequent persecutions to the rest of Christian "heretics" and the germ from which the black seed called "Holy Inquisition" sprouted.

In gnostic esotericism it is affirmed that a karmic union took place with the purpose of extending Christianity throughout all of Europe, and that further ahead it would arrive to America in the way we know it, losing many values in the journey. One of the most important ones was the concept of successive existences. If individuals have different lives to balance their actions, the power of the church and of the emperor weakens terrifyingly. Besides, if the emperor could have been a plebeian in his previous existence and in the next existence come as a woman, and maybe in some other existence as a pig, what is then the divine power of the emperor? When the emperor, according to this political maneuver, is designated emperor, not by the powers of earth, but by the power of heaven, that has chosen him to take Christianity to all of humanity, the indissoluble political-religious bonds are evident.

For the first time in history, and after three centuries of Christianity, the bishops who are not in agreement with the position of reincarnation completely dominate the council, backed up by the emperor. And all those bishops who do not accept the theory of maximum two lives (the natural body and the resurrection) are removed from office. Of course, resurrection is only possible if the faithful one behaves in accordance with the canons of the "Holy Mother Church." This position becomes a dogma in Nicaea; and those bishops who do not accept it, or who preach the contrary, are ceased in all their institutional positions; being substituted by officials in
agreement with these ideas or simply by characters with ambitions of reaching to power or pleasing the emperor. Yet, there are no Christian martyrs at the hands of Christians. Up to now, all martyrs have been Christians at the hands of pagans. Starting from here Christians begin to persecute their brothers of faith.

**Theodosius, Edict of Thessalonica (A.D. 380)**

The first step, then, is taken. And now, with the passing of time and the political experience of the empire, only perfection of the political-religious edification, according to the foundations implanted by Constantine, is sought. In this way, we read in Theodosius, Roman Emperor from 379 to 395:

"We require that those who follow this rule of faith should embrace the name of Catholic Christians, adjudging all others madmen, and ordering them to be designated as heretics... condemned as such to suffer divine punishment, and therewith, the vengeance of that power which we, by celestial authority, have assumed."

This is one of the keys to understand the attitudes that will follow later on. Constantine dares to say that he is not emperor by the force of weapons, or by being chosen by the Roman Senate or for his military victories, but rather he is emperor because God himself put him there. From then on the song will be repeated over and over again. The alliance between the heirs of those who crucified the Christ and those who proclaimed themselves followers of the crucified one is sealed, and Theodosius confirms it with clear words in his edict.
A.D. 385

As a consequence of these politics and during the reign of Theodosius, the first murder of Christians at the hands of Christians takes place. It is the martyrdom of Priscilianus and his followers.

Priscilianus, a Spaniard from Galicia, was a disciple of Marcion of Ponto; and imbued by the Gnostic-Christian tradition he taught from his headquarters at the bishopric in Avila. Also he sustained the doctrine of reincarnation and the rest of the gnostic postulates already analyzed too well. Declared a heretic in the provincial council of Zaragoza in 380, he was condemned to death after the famous edict of Theodosius. After several appeals, he was imprisoned, tortured and finally decapitated in Tours, France in 385 for the crime of heresy and magic. Subsequently two of his favorite disciples were executed, and their writings were destroyed. In spite of that, his postulates continued through three Spanish bishops who followed. Independent investigators affirm that these are the bodies found in Santiago of Compostela worshipped as the remains of an apostle who never set foot on Spanish terrain.

Nevertheless, what is important is that Priscilianus and his followers are the first Christians martyred by Christians and their massacre opens the door to one of the most horrendous stories of intolerance, persecutions and inquisition in the history of the world; so much more since it was and is done in the holy name of the Divine Savior of the World, crucified by the intolerance of his time to complete his redeeming mission. Barely 380 years after Jesus' death, the panorama that is foreseen is devastating. How quick the degeneration of such a sublime knowledge!
In the face of this, the gnostics follow the popular proverb: "When you see your neighbor's beard burn, put yours to soak." They hide. After more than two centuries of delivering the teaching in an occult manner, risking their lives for it, persecuted by those who were their brothers; even then, reincarnation theories and some gnostic viewpoints still subsist in the bosom of the Church, thus the following step is needed.

A.D. 543

Mortal blow to the theories of reincarnation. Excommunication of Origen, of all his postulates and of all those who follow him. Origen, who for 3 centuries was one of the Fathers of the Church, now is "thrown from heaven to the inferno" by the ecclesiastical hierarchies. Obviously, to be able to establish their dogmas, they cannot consider him father of the church nor allow his writings to continue circulating, thus he becomes a heretical branch that continues being fed in time. Once the ecclesiastic institution decided to cut the first finger, how could they stop? They continued cutting, burning, persecuting, until being able to throw the Christian ship overboard, not only the dangerous theories, but also the essence of Christianity itself. As the English proverb says: "To throw away, they threw from the tub the water and the child;" barely leaving only a few dogmas and rituals lacking intimate content and even esoteric explanation.

Council of Constantinople (A.D. 553)

It was the final turn of the screw for the absolute control of the institution before the continuous traces of heresy. There the official rejection of the doctrine of rebirth takes place.
Also there, the active strengthening of human punishments by divine grace is agreed upon; and why not the use of the marvelous weapon of "the final judgment" as a means of control. Dogma: only one life.

The few esoteric groups that still remained navigating the surface disappear completely from view at the evident physical level. Some hide even in Christian convents, almost up until our times. Others, through the more or less different known groups in history keep continuing with the "heresy" in the way we will study in the next chapter.

To what is this continuous and incorrigible emergence of the "heresy" due? Could it be because there does not exist a way of silencing the Truth forever? Could it be that a man is capable of risking his life for it?

Subsequently the open crusades of religion that will form part of one of the darkest pages in the history of humanity began. But this belongs to the next chapter.

As Voltaire said, Christ was Jewish and the Church persecuted Jews, He lived poor and the Church became rich, He paid tribute and the Church demanded it. Christ subjugated to the powerful ones, and the Church became powerful, He went on foot and they went in carriages, He ate what was given to him and the Church does not deprive itself of meat not even on Fridays, He prohibited Peter to use the sword and the Vatican built an army. Therefore, Voltaire affirmed, by doing the opposite of Christ, The Institutional Church became the Antichrist.
5- THE RETURN OF THE HERESY

All that breathes under the sun is subject to the laws that structure this creation. An inexorable law speaks to us of the impermanence of all the phenomena of the world of forms. The groups that emerged from the bosom of the gnostic idea are not an exception. They are born in time, they grow, they reproduce and finally they die, according to the Kabbalistic principle, which teaches us that "nothing survives its usefulness." The flourishing of all these congregations obeys principles of a supra-terrestrial character, which are difficult to understand if they are not analyzed through the light the gnostic experience provides. To confuse the external manifestations (organizations or societies) of Gnosis with the true gnostic knowledge would imply that Gnosis is also subject to the degeneration of time. And this is not the case. Universal Gnosis is incorruptible; it appears where the opportune conditions are given for its development and later vanishes when the human group has lost the possibilities to incarnate it. As a wise author said:

"The most powerful traditional organizations, those which truly work in the profound order, are not in any way "societies" in the European sense of the word; although under their influence, occasionally, societies that are more or less external, with an eye toward a precise and defined objective, are formed. But said societies, always temporary, disappear from the moment in which they have completed the function that was assigned to them. Then the external society is nothing more than an accidental manifestation of the pre-existent interior organization, and the internal organization, in all that it has in essence, is always
absolutely independent of the external one... In order to truly guide what moves, it is necessary to not see oneself dragged toward the field of movement."

Amid the conflict between the Orthodoxy and the "Heresy" in a corrupt world, and after the political defeat of the gnostic postulates, the only possible solution for the dissident groups facing the clear danger of disappearance, if they kept their postulates public, was to submerge into secrecy. Their teachings hide and spread beyond the cities throughout all the bordering territories of the Roman Empire: Mesopotamia, Armenia, Greece, Central Europe, etc. The estrangement from the centers of power allows the emergence, development and multiplication of numerous splinter groups of proto-gnostic character (with clear tendencies toward Gnosis, but still not completely gnostic). Most of those groups are known only by the erudites in this matter, and do not have a special importance for those who study the gnostic tradition. But certainly Gnosis never disappears from the main cities of the empire, which continue being the culture medium for later resurgences of the heresies.

Nevertheless, from that moment on, the quiet work of these groups will be publicly recognized as different movements; some of them with greater social character, others eminently initiatic, some secret, others public. Sometimes the civil or ecclesiastical authority recognizes them, other times openly persecuted. Among all of them we should point out the Bogomils, Cathars, Templars, Freemasons and Rosicrucians. To carry out a profound study of each one of these groups far exceeds the pretenses of this chapter. Also a concrete and exact differentiation among them cannot be carried out, not even to accurately date their historical emergence as well as the end of their public work. Some congregations emerge from others. All are connected with the most ancient traditions. Small groups sometimes survive while the main group and its
historical-initiatic transcendence has already disappeared. And some of them even coexist in time, with important personages who simultaneously belong to several organizations.

It is certain that, with the clear difficulties that such a work represents, we can find the thread of gnostic continuity marked by the essential aspects of the transmission of the tradition, and consequently, connected with the purest spiritual principles by means of the intimate revelation obtained by each one of the founding and continuing Masters of the esoteric work of these groups. For that, we will use the keys given by Master Samael throughout his entire work, and especially the unveiling of the Gnostic Myth of the Fall of Sophia and the work of the Salvator Salvandus, the Christ; together with the description of the world that we have already studied in previous chapters.

We will observe that the conflict between Orthodoxy and Heresy, far from being over, will reappear, even with more force, according to how evident the degeneration of the Catholic structure would be for the common people. In the same way, repression will be much more severe based on how great the danger was for the degenerate ecclesiastical and civil hierarchies of losing control of the souls and properties (above all the latter).

Before immersing into history and rescuing, before the eyes of the world, the essential principles contained in the different resurgences of the gnostic heresy, some important facts, which marked the development of institutional Christianity, and that provoked many of the later attitudes in relation with these groups, must be highlighted.
543 A.D.

In this date the mortal blow is given to the theories of reincarnation, which still existed in the bosom of the Church. The official excommunication of Origen, the great patriarch of early times, takes place; his books are burnt, and his postulates and followers are also excommunicated.

553 A.D.

The Council of Constantinople. With the participation of all the Bishops, the doctrine of rebirth is formally rejected. Potentiation of human punishments, and consequently potentiation of the divine punishments, with the aim of controlling the individuals, is stressed. "The Last Judgment" is used as a threat and as an instrument of repression. Official dogma: a single life, without any possibility of rebirth.

752 A.D.

Emergence of the Papal States. The Pope Stephan II, after a political conflict with King Astolfo, of the North of Italy, demands military help from Pipino, king of the Franks, to expel Astolfo's subjects and take possession of their lands. The Pope justifies his action with a document named "The Donation of Constantine," whose falsehood history has
demonstrated. Through this document Emperor Constantine gave in perpetual inheritance his palace, as well as all the provinces, palaces and districts of the city of Rome and Italy, and at the same time the regions of the west. This false document is followed by two terrible wars that had, as a result, the creation of the Papal State of the Church and the beginning of the tradition of the warrior Popes, militaries that would not doubt to defend or to extend their lands and political interests by the hand of the sword and their armies.

It is in this context, in the IX Century, and in the lands that correspond to current Bosnia, where the Bogomil heresy emerges as a new form of Gnosticism.

**Bogomils**

The name literally means "Beloved of God," a name with which they qualified themselves so as to be distinguished from the rest of Christendom, who they consider has fallen into the degeneration and negation of the Christic principles. Their past history has a macabre parallelism with the situation lived at the beginning of the 90's in relation with the civil war, the "ethnic cleansing" and the tragedies that have devastated Bosnia-Herzegovina in these last years.

Tradition relates that in its mountains, forests and plains, far from the metropolis and from the Catholic and Orthodox hierarchy of Serbia, rural communities that gathered the gnostic traditions of past centuries flourished. And in the IX Century they established solid groups that faced the earthly power and the dominant ecclesiastic institution. In a rural environment, Gnosis joins the ideological and religious
insurrection to the social rebelliousness, gathering in its bosom thousands of peasants and artisans who ended up creating their own independent organization, their own laws, and finally even their own army.

In those lands scarce vestiges of this culture barely remain. If at all, some tombstones in several cities of the area, most of them now practically destroyed by time, and several monoliths lost in the forest, are silent survivors of the systematic destruction to which this heresy was subjected. Solely excommunication and imprisonment does not work against the Bogomils. Social insurrection is a lot more dangerous than the simply religious one. A group that affirms that this world is the result of the victory of the forces of evil, to which the rich churches and the great lords that live immersed in the most complete ethical degradation serve; and who in the face of this put forward the return to the postulates of primitive Christianity: transmutation instead of procreation; cooperation instead of exploitation; matrimony for love instead of conventional marriages; the rejection of the God of the Old Testament; the reestablishment of the Living Christ as head of a church of true sacrifice; etc., by its own merits is earning its violent expulsion from the history of humanity.

Again, like in the early times, all kinds of slander are raised against them. They are accused of being sodomites, insurrectionists, licentious, communists (well, they would be accused of that today), heretics, libertines, etc.. The great crusade begins their destruction. The orthodox monarchs supported by the institutional church recruited thousands of soldiers who in the name of God invaded those countries. They plundered, stole, killed, violated, slaughtered and burned everything they found in their way. In spite of everything, the Bogomils never betrayed the gnostic oath of searching for the truth and justice above all conventionalism. That cost them not
only their lives and the lives of all their loved ones, but also the annexation of their lands, which were invaded by Serbian colonists and seekers of fortune, giving way to a problem that has fatally reached up to our times.

With this terrible event, the terrestrial power of the Official Church went from pursuing the heresies through its leaders, to beginning the politics of the great religious crusades, in order to put an end to the Gnostic insurrection, slaughtering entire towns and taking possession of their estates and territories. The attitude of the Bogomils, proclaiming their faith in the true Christ up to their own death, at the stake, far from putting an end to the dissidence, provided them with an aureole of martyrs, and laid with force their convictions; which would reappear later in time through the postulates of the Cathars of the French Languedoc.

**Cathars**

In order to place ourselves in the time and space in which the Cathar movement emerges, we should do a brief review that will allow us to understand the situation of the institutional church in that time. This will explain to us why groups that try to return to the principles of the most pure Christianity emerge with so much insistence, since that is what the word "cathar" means: pure. The same church in which St. Francis of Assisi, St. Teresa of Avila, St. John of the Cross, Miguel de Molinos, St. Peter of Alcantara, and many other great mystics of Christianity would flourish, is the church that in those centuries, and in its lofty hierarchies, finds itself immersed in the most awful degeneration and fight for power.
Let us remember what Saint Cyprian, one of the Fathers of the Church, says with respect to the terrestrial power that subsequently usurped the papacy:

"None of us should title themselves bishop of bishops, nor pretend to tyrannically impose their will on their colleagues, and this is because each bishop has the freedom and the right of working as he deems convenient, and in the same manner he cannot be judged by another bishop, nor can he judge another bishop."

Since its very origins as an organized structure the struggles for earthly power form part of the history of the institution called Christian. We should remember that the so-called first Patriarch belonged to the Church of Jerusalem. Little by little, the Roman organization is formed as a carbon copy of the structure of the Roman Empire, in contrast with the organization of the Middle East churches which gave autonomy to each church and used the original texts in Greek for the gospels and liturgy. It is necessary to point out that due to the proximity with the imperial headquarters and to the wealth that is growing with the donations and contributions of great gentlemen, the power of the Roman headquarters progressively increases. That causes each vacancy in the Episcopal headquarters of a city to stand out due to the bloody and fratricidal battles fought in order to occupy it.

It is not until the year 455 that the Valentinian Emperor grants the title of Primacy of all the bishops to Leo I, who is considered by history as the first Pope of Rome. Nevertheless, the Patriarch of Constantinople, in those times, has identical prerogatives as Leo I; one has no more power than the other. It is starting from Leo III, after crowning Charlemagne, that the papacy began to give "divine validity" to the monarchy. The great power of the papacy is increased from then on, and reaches its maximum exponent in the alliances with the
emerged dynasties of the Carolingian Empire that extended to the XIX Century.

But with regard to the Pope of Rome as the leader of the whole Christendom, the reader should notice that not even in the VI Century did they claim for themselves the privilege of primacy, as this text from Gregory I to the patriarch John I of Constantinople, who wanted to attribute to himself the title of “Bishop of Bishops,” demonstrates:

"Such an idea of a superior and general bishop is a product of vanity, an invention of an apostatizes, an impious manifestation of vainglory, a scandal of the Church, a damned attack against the commandment of God, against the Gospel, against the ecclesiastical laws, against the dignity of the bishops and an offense against the universal Church and a blasphemy... IT WOULD NEVER OCCUR TO A ROMAN BISHOP TO PRETEND SUCH A SUPREME AUTHORITY, SINCE SUCH A VANITY WOULD BE A SIGN OF THE COMING OF THE ANTICHRIST."

This is what was declared, at the end of the VI Century, by one of the predecessors of one who later would hold such a supreme authority. The passing of time increases the power of Rome, and the struggles to obtain it. The differences between the Roman headquarters and Constantinople keeps increasing up to its culmination at the end of the IX Century with the famous Schism of the West, when the definitive separation of both organizations would take place. Let us move toward the condition of the papal seat during those dates by the hand of a wise author who has deeply investigated these facts.

"On the death of Pope Paul I, who had attained the pontificate A. D. 757, the Duke of Nepi compelled some bishops to consecrate Constantine, one of his brothers, as pope; but more legitimate electors subsequently, A. D. 768, choosing Stephen IV, the usurper and his adherents were severely punished; the eyes of Constantine were put out; the tongue of the Bishop Theodorus was amputated,
and he was left in a dungeon to expire in the agonies of thirst. The nephews of Pope Adrian seized his successor, Pope Leo III, A. D. 795, in the street, and, forcing him into a neighboring church, attempted to put out his eyes and cut out his tongue; at a later period, this pontiff, trying to suppress a conspiracy to depose him, Rome became the scene of rebellion, murder and conflagration. His successor, Stephen V, A. D. 816, was ignominiously driven from the city; his successor, Paschal I, was accused of blinding and murdering two ecclesiastics in the Lateran Palace... Boniface VI, A. D. 896, who had been deposed from the diaconate, and again from the priesthood, for his immoral and lewd life. By Stephen VII, who followed, the dead body of Formosus was taken from the grave, clothed in the papal habilaments, propped up in a chair, tried before a council, and the preposterous and indecent scene completed by cutting off three of the fingers of the corpse and casting it into the Tiber; but Stephen himself was destined to exemplify how low the papacy had fallen: he was thrown into prison and strangled.

In the course of five years, from A. D. 896 to A. D. 900, five popes were consecrated. Leo V, who succeeded in A. D. 904, was in less than two months thrown into prison by Christopher, one of his chaplains, who usurped his place, and who, in his turn, was shortly expelled from Rome by Sergius III, who, by the aid of a military force, seized the pontificate, A. D. 905. This man, according to the testimony of the times, lived in criminal intercourse with the celebrated prostitute Theodora, who, with her daughters Marozia and Theodora, also prostitutes, exercised an extraordinary control over him. The love of Theodora was also shared by John X: she gave him first the archbishopric of Ravenna, and then translated him to Rome, A. D. 915, as pope. John was not unsuited to the times; he organized a confederacy, which perhaps prevented Rome from being captured by the Saracens, and the world was astonished and edified by the appearance of this warlike pontiff at the head of his troops. By the love of Theodora, as was said, he had maintained himself in the papacy for fourteen years; by the intrigues and hatred of her daughter Marozia he was overthrown. She surprised him in the Lateran Palace; killed his brother Peter before his face; threw him into prison, where he soon died, smothered, as was asserted,
with a pillow. After a short interval Marozia made her own son pope as John XI, A.D. 931. Many affirmed that Pope Sergius was his father, but she herself inclined to attribute him to her husband Alberic, whose brother Guido she subsequently married. Another of her sons; Alberic, so called from his supposed father, jealous of his brother John, cast him and their mother Marozia into prison. After a time Alberic's son was elected pope A.D. 956; he assumed the title of John XII.

John was only nineteen years old when he thus became the head of Christendom. His reign was characterized by the most shocking immoralities, so that the Emperor Otho I was compelled by the German clergy to interfere. A synod was summoned for his trial in the Church of St. Peter, before which it appeared that John had received bribes for the consecration of bishops; that he had ordained one who was but ten years old, and had performed that ceremony over another in a stable; he was charged with incest with one of his father's concubines, and with so many adulteries that the Lateran Palace had become a brothel; he put out the eyes of one ecclesiastic, and castrated another, both dying in consequence of their injuries; he was given to drunkenness and gambling... When cited to appear before the council, he sent word that 'he had gone out hunting;' and to the fathers who remonstrated with him, he threateningly remarked 'that Judas, as well as the other disciples, received from his Master the power of binding and loosing, but that as soon as he proved a traitor to the common cause, the only power he retained was that of binding his own neck.'

Hereupon he was deposed, and Leo VIII elected in his stead, A.D. 963; but subsequently getting the upper hand, he seized his antagonists, cut off the hand of one, the nose, finger, tongue of others. His life was eventually brought to an end by the vengeance of a man whose wife he had seduced.

John XIII was strangled in prison; Boniface VII imprisoned Benedict VII and killed him by starvation; John XIV was secretly put to death in the dungeons of the Castle of St. Angelo. The corpse of Boniface was dragged by the populace through the streets. The
sentiment of reverence for the sovereign pontiff, nay, even of respect, had become extinct in Rome."

Amid all that intrigue and abomination, and at the beginning of the year 1054, a delegate of Pope Leo IX excommunicates the orthodox patriarch Miguel Cerulario for not allowing him to celebrate mass in the high altar of Holy Sophia. The orthodox patriarch, in turn, does not give in to the provocation and excommunicates the entire Latin kingdom, with the paradoxical consequence that the entire Christendom is excommunicated, that is to say, expelled from the "Church of Christ," at the beginning of the XI Century. This is the Schism that would divide the Church into two irreconcilable factions, on one hand, the Latin Church, headed by the Bishop from Rome, and on the other the Orthodox Church, headed by the Patriarch from Constantinople.

It is amid this degeneration and fratricidal battle for power that the Bogomil current survives its annihilation, and mixes with Gnostic groups which remained hidden in the French Languedoc giving place to one of the most glorious episodes of Christian Gnosticism and most shameful for the institutional Church: Catharism.

Catharism, directed by its bons-hommes, the good men, advocated the return to the principles of primitive Christianity. It did not recognize the authority of a completely degenerated ecclesiastic structure, and recuperated many of the principles that configure the Gnostic Myth as a foundation of its spiritual and vital postulates. The Cathar doctrine affirmed that man should experience the existence of a perfect, eternal God, essence of all creation, but independent of it; and accepted the existence of another imperfect principle, subjected to the laws of this creation, which has formed the world in which we live. This God of evil, or Demiurge, has involved many celestial spirits and has trapped them in the world of forms. Therefore,
the earth is, for the Cathars, a place of penance from which we need to learn to liberate ourselves. But the supreme God, who does not forget his children, has sent the Christ to liberate them, to teach the path that frees them from the tyranny of matter.

"For the Cathars, redemption does not consist of the immolation of Jesus, but in the doctrine He taught, a doctrine that purifies the souls of all their faults, even of the first one: having fallen into the temptation of Lucifer..."

This movement and its gnostic principles extended throughout all of Europe, beginning in the XII Century and continuing with its influence beyond the XVI Century. Although as an organized and important movement, protected and financed by the great men of the area, it had its harrowing epilogue with the slaughter that occurred in the castle of Montsegur in the year 1244. This resulted in almost two centuries of active Catharism that offers a new viewpoint of life; one in which gentlemen and vassals share the same principles; where the equality of man and woman, the right to free religious election, the reestablishment of the spiritual authority in those who have been intimately developed to hold it, the abolition of the oaths, the return to the postulates of simplicity, fraternity and profundity in the knowledge of Christianity, are reclaimed.

The marvelous fruits of that time and of the Cathar postulates are: the chant to pure love of the medieval Troubadours, the equality of sexes, the search for something more than procreation in the practice of sexuality, the condemnation of war, the payment of the tithe to the church, the feudal rights, etc. The papacy responded with the establishment of the Inquisition by Pope Gregory IX in 1232.
It is not unusual that in line with this ambiance, at the beginning of the XIII Century the polemic between Catharism and the Official Church unleashed a series of conflicts of religious and political order. Those conflicts culminated with the murder of a legate of the Pope and the subsequent declaration that would mark the beginning of the first of the crusades against the Cathars; which were settled with the slaughter and plundering of Beziers, a French city in which approximately 8,000 Cathars and sympathizers died at the hands of the Catholic attackers.

This event was followed by a series of battles, negotiations, resistances and sieges, culminating in 1244 with the slaughter that would take place in the castle of Montsegur, the last stronghold of the Cathars. There, about two hundred "heretics" were burned at the stake for not publicly renouncing and retracting their religious beliefs. After these events, the Pope Innocent IV authorized the use of torture on the part of the Inquisition with their \textit{Ad extirpanda} papal bull, aiming to attain, at any cost, a self-accusatory confession from the one being accused of heresy by the Catholic institution.

For those interested in studying Catharism in depth, we recommend the stupendous book by Rene Nelli "The Cathars."

\textbf{Templars}

So much has been written about the Order of the Knights of the Temple of Jerusalem, known popularly as the Templars, that it turns out to be difficult to contribute something new to what has already been said. We will just highlight their gnostic-initiatic aspects and carry out a reflection about the
historical moment in which they emerged and how they were exterminated by the powers of that time. Therefore, and for the good of the great cause, we will transcribe some parts of the book "Le Secret de la Chevalerie" by the French author Victor Emile Michelet that approaches this topic in an inspired manner:

"Among all the orders of knighthood, none had such an extraordinary destiny as the Templars. None exercised so much influence on the direction of the world, an influence that lasted long after their disappearance. Despite the fact that the order lasted 194 years, it took with it to the land of the dead their never betrayed secret; such an important secret that after more than six centuries numerous men of diverse spiritual horizons still incline to their mysteries... The 22 grand Masters of the order, who "occupy the place of God" and were submitted to the general advice of the order, like the Pope to the councils, were the ones who directed the Christian world. In a papal bull, the Pope Innocent III boasts of being affiliated to the Templars. In the following century the king of France, Philip the Fair, writes to the Pope saying that he and his nephew have attempted in vain to become brothers of the Templars. When later the Pope persecuted the Templars with much insistence, it was, apart from political and financial reasons, that he held a double resentment toward them: the Templars had rejected his affiliation and furthermore, the Templars gave hospitality to the revolutionaries that he persecuted.

In 1118 in the land of Palestine nine crusader knights of French origin constitute the religious and military order of the Templars. Their object is to protect the pilgrims that travel to the Holy Land. The king of Jerusalem confers to them the investiture, giving them lodging next to the site where the Temple of Solomon stood. Esoterically, they had the mission of reconstructing the symbolic Temple. Didn't the Freemasons, later on, seek to carry out the same work?"

Causally, and further on in time, barely a few years later, there begins in Europe what has been called "The Age of the
Cathedrals," which was characterized by the construction of sacred worship places following gnostic, hermetic, and spiritual principles that have yet to be matched. Sacred worship places were built and financed by the driving force of the Templar Order and its allies. As books of stone they are the depositories of a transcendental teaching that shows man the path of return toward his divine origin.

"If the order of the Templars was created between the first and the second crusade, half a century after the Ancient of the Mountain would have created his famous order, it seems evident that the order of the Christian knights and the order of the Muslim knights are identical and fraternal. The great sultan Saladin requests the French crusader Hugh of Tabarie to make him a knight...

The Muslim order of the Ismailites\textsuperscript{20} knights, denominated "Assassins" (from "assas," guardian) and the Christian order of the Templars are constituted exactly on the same model, and this does not imply that the second imitated the first, but that one as much as the other are built on the same secret doctrines...

Officially, the mission of the Templars would be to protect the pilgrims who travel to the Holy Land and to hearten their tired march aided by the staff from where the shells of Santiago hang. But, the true objectives are secret; and the Abstract, to whom they invoke, will direct their energy and will provide a magnificent development to their action. In a period of 10 years, with unsuspected impulse, the order of nine Templars increased to a considerable number; it reaches so much force, that the Pope summons a council in Troyes, with the only objective of dealing with the companions of Hugh of Payens.

Thus, in 1118 a Pope exists. What is his name? Maybe it is Paschal II, it doesn't matter. He is not the one who commands Christianity. No, a young, 27-year-old monk, whose feverish activity and iron-will are at the service of an audacious and precise

\textsuperscript{20}Also called Isma'ilis.
imagination, of a piercing genius, does... If later on, this Bernard is placed in the category of the great saints, it is because he died in time to avoid excommunication...

It is this young monk, of great authority, who incites the Council of Troyes and makes them entrust to him the mission of providing a constitution for The Templar Order...

The Order of the Assassins, just like the Order of the Templars, lasted for two centuries. Both crumbled when reaching the summit of their power. It is as if one star shone in their common destiny. Their alliance was demonstrated by the facts. In 1118, the Grand Master of the Templars, that was just born, forces Baldwin II, King of Jerusalem, to ally with the Grand Master of the Assassins, who by means of a secret treaty, commits to surrender the city of Damascus to the Crusaders on a Friday. In compensation, when the Grand Master of Hospitaller, rivals of the Templars, forces the King Amaury to invade Egypt, the Templars deny him their help. The Templars of Asia customarily speak Arabic. The order has Muslim knights in its ranks. If among its members there are popes, there are also sultans, and they all receive the same initiation. The secretary of one of the Grand Masters is a Muslim...

The secret societies, which measure the events with the weight of its will, can only be blindly judged by a history which does not see in them anything more than appearances and which attributes to them a series of acts and plans, according to its state of spirit. History has surrounded the red cap of the Assassins with an aureole of terror and blood. Of the Templars, it does not know what to think. History encloses them with the numerous enigmas of one who has lost the hope of some day receiving the key. How could it not feel confused given the speed with which the knights of the white mantel and the Red Cross become referees of Christianity? Some years after St. Bernard formulated his external rule, the Templars, abandoning their initial role as protectors of pilgrims, build feudal castles in the main strategic points of Europe. The nations would not enter into war unless considering it necessary, putting their sword on the scale. They are the owners of the finances.
It is rumored that they possess fabulous wealth. They have as many banks as fortresses... in each country, the Templars connect the provinces through networks that traced their "encomiendas," powerful constructions, many of which are still standing... they are heirs of the hierophants who, in a great, very distant time, guarded the treasures of the knowledge kept in the Temple, on whose model the Temple of Solomon was built. Certain of acting according to the principles revealed by the depositories of the only wisdom, they pursue a grandiose objective: to build the terrestrial city, to organize a society in which all the classes of the three worlds (Christian, Jewish and Muslim) would be hierarchically adjusted in peace and prosperity. They prepare for this with extraordinary mastery. They dominate the finances and create Stocks; they seize the industry by means of the protection with which they surround the corporations and the trading with the Hansas, an old druidic institution they recapture in order to unite the main ports of Europe...

With these postulates, so different, so spiritual and revolutionary, it is barely normal that the conflicts did not take long to appear. In this way, the night of the 12th into the 13th of October in 1307, and under the order of Philip The Fair, all the heads of the Templars in France are arrested and thus began one of the strangest processes in history, that prolonged for 7 years and concluded on March 13, 1314 with the burning at the stake of the Grand Master Jacques de Molay, who prophesied from his holocaust the close death of Pope Clement V (placed in his pontifical seat, by Phillip, for the condemnation of the Templars) and the death of the king himself in less than a year, events that would be accomplished faithfully. In the process carried out against them, six countries acquitted them of all blame, in spite of the testimonies against them obtained from the knights under torture. With their disappearance, also vanishes their secret that would be transmuted and would reappear reflected in the Gothic constructions and poured through the confraternities of Builders, from which Speculative Freemasonry and the Rosicrucian movement would emerge."
Is it admissible to consider the Rosicrucians as descendants of the Templars? The fabulous knight Christian Rosenkreutz would be born 70 years after the coup d'etat of Philip the Fair, according to the legend of German origin that created this character...

**Freemasons and Rosicrucians**

To claim to find an origin to these two initiatic groups, of clear gnostic-templar character would be something more than impossible. In the same manner, the establishment of concrete differences among both of them, which through history have been presented together in many occasions, has never been clear. It is very certain that, if Freemasonry has its roots in the Egyptian initiatic rites, the Rosicrucians also claim this right, just like other secret societies that have existed in time.

Let us go into each one, beginning with the legendary origin of the order and continuing with the proven historical origin, to then contemplate them under the prism of their current state.

In reality, the legend that gives origin to Freemasonry makes reference to the Gnostic Myth (although slightly modified) in relation to the construction of the temple of King Solomon (our inner Temple).

Tradition says that the great Hebrew king looked for the best architect of that time, known as Hiram Abbif, for the construction of this temple. This architect (our particular Innermost) was dedicated to this construction following the same plans and measures that the Great Architect of the
Universe used for the creation of this cosmos. When he was about to culminate his work, a synthesis of science, architecture, philosophy and religion, three of his companions, envious of his glory, allied to kill him; a plan that was carried out after an ambush in the night.

Gnosis teaches that those three traitors, known in the Masonic tradition as Sebal, Ortelut and Stokin, are inside of us. They are the Demon of Desire, the Demon of the Mind and the Demon of Ill-Will.

After their evil action, they escaped, but not before tearing the body of Hiram Abbif to pieces and scattering the remains in all directions (a symbol of the tearing to pieces of Osiris by Seth, an allegory of the fall of Eden and of the state of the soul far from the Being). The faithful companions of the architect went in nine directions to hunt down and eliminate the three traitors and to recover the pieces of their master. Thus, in a final ritual, after having completed the Temple, they can resurrect the master more glorious than before. For this reason, the work of a true mason does not conclude until the three traitors are dead and the secret master has resurrected. Until then, they are called "the children of the widow," because Masonry was left widowed after the death of the secret master.

This is the legend that makes Freemasonry date back to the times of the construction of the Temple of King Solomon. But in practice, history tells us that its origin, as an organized institution, comes from the fall of the Templars, whose esoteric objectives are the same, and from the soon after emergence of the brotherhoods or fraternities of builders involved initially in the construction of sacred buildings, and later on located in symbolic Lodges, which revive the myth, with the secret objective of finalizing each one's work taking
advantage of the forces of the Great Architect of the Universe. In this way, we can establish the real emergence of Freemasonry (of the French "mason", stonemason; or "franc mason", free stonemason) starting from the XIV Century, until finding completely organized Lodges in the XV Century.

To give a complete history of Freemasonry including all its different groups, symbols, rites, etc. much exceeds the objective of this book. For that reason, confirming the clear gnostic origins of the authentic Freemasonry and the similarity of goals it pursues, we must regret the lamentable state it currently is in, having lost almost all the keys that allow man to enter into the true initiation.

It is necessary to say that starting from the French Revolution (a clear product of Freemasonry), and from the different revolutions and wars of independence in the American continent, these societies entered into the game of being actively involved in the politics and the economy of this planet, betraying its true origins and allying largely with those who put an end to its founder.

The United Nations (UN), The International Red Cross, The World Bank, The European Union, The Trilateral Commission, The Boy Scouts, and many of the organizations that at a global level keep humanity in the state of hypnotism in which it currently is in, are products of the current Freemasonry.

The times in which a corrupt church persecuted this organization, which held the initiatic principles, have already passed. Now bishops initiated in Freemasonry exist; and the collaboration between both institutions, as much in Italy as in Spain, France, the United States of America, Mexico and other places important for Catholicism is patent. As in the case of
the Primitive Church, Freemasonry ended up allying with those who at the beginning persecuted it.

As for Rosicrucianism, we can speak about its origins from the words of its own members.

"The first evidence that can be found on the existence of the mythical fraternity of the Rosicrucians appears at the end of the Middle Ages in the work of Dante, because in the "Divine Comedy", when describing the eighth heaven of Paradise, Rosicrucian symbols are mentioned. It is necessary to keep in mind that Dante was one of the heads of La Feda Santa, an order affiliated with the Templars.

In Provençal literature of the XIII Century (of Cathar ascendance) there is a work called "Romance of the Rose" that can have a Rose-Cross genesis.

In Colonia, a manuscript appears with the alias Omnis Moriar that gathers the existence of a Rose-Cross society in this city in 1115. Also in 1230, there are Rosicrucian signs in the 'Rosary' of Arnaldus de Villa Nova (a famous Valencian physician and alchemist)."

Therefore we see how the Rosicrucian movement also sinks its roots into ancient gnostic groups, as well as the Cathars and Templars. Also, it closely relates and shares the same mysteries of the medieval alchemists, a group that, although was never organized as an initiatic fraternity at the physical level, was always considered as such at an internal level; with names that are part of the history of universal gnosticism such as Ramon Llull21, Arnaldus de Villa Nova, Nicholas Flamel, Sendivogius, the Abbott Johannes Trithemius and his three disciples (Dr. Faust, Paracelsus and

21Sometimes called Raymond Lully, Raymond Lull, in Latin Raimundus or Raymundus Lullus, or in Spanish Raimundo Lulio.
Cornelius Agrippa) and many others who knowing the keys of the transmutation of lead into gold, devoted with urgency to the art of Hermes, the art of incessant transmutation of the energy and of the compounds. But let us continue with the history of the Rosicrucians:

"In 1484, in Denmark, there appear traces of a Rose-Cross society with the name of "Fraternitatus Rosarii Sleswicii Condito, anno 1484." There is evidence that in the XVII Century the king of Denmark was the head of the Rose-Cross Order."

How could they have recovered these secret teachings, if it is said that its mysteries had been buried with the end of the Templar Order? Citing a manuscript of an old Rosicrucian student, Bulwer Lytton says:

"Do you believe that there has not been any other mystic and solemn societies that have looked for the same objectives, (the perfection of the human being) through the same means, before the Arabs of Damascus taught a German traveler, in 1378, the secrets that constituted the institution of the Rosicrucians? I concur, however, that the Rosicrucians formed a sect that descended from a very great ancient school. Those men were wiser than the alchemists, just as their Masters were wiser than them."

Again, the wisdom of the Arab world, of their most sublime mystics, the Sufi Masters, was influencing in the spiritual development of the west. And it will not be the last time that we observe these types of influences, because when the initiatic knowledge fades in the west, the keys return from the east again.

"In 1571 in Lunenburg the 'Militia Crucifera Evangelica' is founded. In the manuscripts of this society there are references to the Rose and the Cross. This organization cooperated with another one in Holland, known as 'Friends of the Cross.'"
Just prior, in 1510, recently ordained as priest, Martin Luther is sent to Rome. Scandalized by the reigning corruption in that new Gomorrah, he describes the Holy Headquarters as more corrupted than Babylon and Sodom.

"It is upsetting and terrible to see the head of Christianity, who presumes to be the Vicar of Christ and successor of St. Peter to live in such an ostentatious piece of land, that no king or emperor can match. Therefore in him, in the one who calls himself the most saintly and most spiritual, exists more worldliness than in the world itself."

The criticism and the attitude of Luther are the trigger needed by a great part of Christianity tired of the abuses and degeneration of the clergy, and gives way to the Protestant Schism. And from that point on the religious wars, the establishment of the absurd celibacy by the Catholic Church, in order to stop the scandalizing private life of its clergymen, and other circumstances, give way to the atomization of the Church after the Reform. But let us continue with the Rosicrucians, whose public appearance is close in time:

"In the XVII Century the treatises that will make known to the civilized world the existence of the Rosicrucian Fraternity appear. These treaties are:

- "Fama Fraternitatis Rosae Crucis of the Meritorious Order," written in 1610, addressed to the European sages and hierarchies and published in Kassel in 1614.
- "Confessio Fraternitatis," written in 1615.
- "Chymical Wedding of Christian Rosenkreutz," written in 1459 that circulated in manuscript form until 1601 and was published in 1616."

Regarding the "Chymical Wedding of Christian Rosenkreutz," it is necessary to point out that it is the authentic dairy of that German traveler who received the keys; written in a symbolic and alchemical manner so that those
who have ears to hear can hear the message of the great Arcanum. For that reason, it was published with the symbolic name of Christian Rosenkreutz, a knight who knows that it is Christ who flourishes on the Cross in the form of an opened Rose or Lotus, when the raw material has been perfectly worked in the athanor of the alchemist. His weddings are the intimate event of the Soul that fuses with her beloved, the Christ. As we see, the Gnostic Myth anew and also the indiscriminate persecutions of the new Gnostic-Rosicrucians, as much by Catholics as by Protestants.

"During the XVII century, well-known Fraternity groups existed. They frequently met in cities like Amsterdam, Dantzig, Nuremberg, Mantua and Venice.

The Order flourished in Germany between 1641 and 1765. In 1714 a new constitution appears headed by Brother Sincero Renato. At this time the organization takes the name of the Golden and Rosy Cross, in two branches, the Rosy Cross and the Golden Cross... Later on, the latter establishes fraternal ties with Masonry, and both use common lodges under the name of Fraternity of the Golden and Rosy Cross. It was this Order that published in 1785 "The Secret Symbols of the Rosicrucian" in Altona, and from which, in the XIX Century, derives the Rosicrucian Fraternity S.R.I.A. in England and the Order of The Esoteric Rose-Cross of Franz Hartmann in Germany, which fused with the Ordo Templi Orientis (O.T.O.) and would give way in the Spanish-speaking countries to the Fraternitas Rosacruciana Antiqua (S.S.S.) of Krum-Heller."

And this is a very interesting part of the history of the "heresies" for all those interested in the emergence of Contemporary Gnosticism, for, by means of this tradition, comes much of the esoteric knowledge that the Gnostic groups currently hold, according to the progression we will see next.
Contemporary Gnosticism

"Today we have a Gnostic movement in the anonymous masses which is the exact psychological counterpart of the Gnostic movement nineteen hundred years ago. Then, as today, solitary wanderers like Apollonius of Tyana, spun the spiritual threads from Europe to Asia, perhaps to remotest India."

Carl Gustav Jung

"At the end of the last century and beginnings of the current one, distinguished individuals known as Masters, among which we will mention Helena Petrovna Blavatsky, Charles Leadbeater, Krishnamurti, Rudolf Steiner, Sivananda, Francisco A. Propato (Luxemil), Arnoldo Krumm-Heller (Huiracocha), G. Gurdjieff, publicly taught the initial letters of the initiatic knowledge, but without lingering much on the analysis and unveiling of certain Gnostic aspects that would be unveiled starting from the year 1950 forward. Rudolf Steiner himself, one of the most conspicuous representatives of the Gnosticism of that time, declared in 1912, that they, the initiates of his time, only communicated an elementary, simple, incipient teaching, announcing along the way that later humanity would receive an esoteric doctrine of a superior order, of a transcendental type.

Besides the noted authors, many recognized intellectuals and renowned universities have occupied themselves in later times with Gnosticism, affirming that the Gnostic doctrines are something more than heresies immanent to Christianity and that, although Gnosticism is very diverse, it constitutes an existential attitude with its own characteristics.
Gnosticism, as the pioneers of Gnosis in the contemporary world indicate, is a collection of ideas and scientific philosophical, artistic and religious systems that tend to re-emerge incessantly in times of great political and social crisis.

Now then, we cannot deny that such marvelous jewels of the Gnostic or proto-gnostic literature fulfilled their task, awakening general inquietudes and propitiating the opening of schools of Theosophy, Yoga, the Fourth Way, etc., based on the limited theoretical and practical information that the above mentioned individuals were allowed to communicate. Yet, "The Perfect Matrimony" written by the V.M. Samael Aun Weor, specifically in 1950, just one year after the death of Gurdjieff and Huiracocha, causes the true revolution in this field. This book caused great enthusiasm among the students of the diverse schools, religions, orders, sects and esoteric societies, resulting in the appearance of the Contemporary Gnostic Movement, which began with a few who understood, and became totally international."

Franklin Ugas

But let us return to the last years of the past century and we will find the key of these mysteries. During that time, the Rosicrucian tradition tells us that Karl Kellner, a German freemason, who had traveled through the middle-East in search of the occult wisdom, which had already been lost in his tradition, due to the lack of true Masters who would have realized the intimate revelation in themselves, affirmed to have discovered the true secret of the Order of the Templars. He attributes that discovery to the teachings received from three oriental adepts, two Arabs and one Hindu. Again the ancestral wisdom comes to aid the European Tradition. He decided to establish an occult fraternity where these techniques would be taught, calling it Ordo Templi Orientis. Related with this order, and possessors of these same mysteries, we find Dr. Krum-Heller (Master Huiracocha), Dr.
Encausse (Papus), Rudolf Steiner and Max Heindel, among others. In 1912, after Kellner's death, the Masonic magazine *Oriflame* announced:

"Our order possesses the KEY which opens up all Masonic and Hermetic secrets, namely, the teaching of SEXUAL MAGIC, and this teaching explains, without exception, all the secrets of Nature, all the symbolism of Freemasonry and all systems of religion."

It is said that the O.T.O. was divided into nine grades, of which the first six were of Masonic nature. In the seventh, sexual magic was taught in a theoretical manner and in the eighth and ninth the corresponding practices were taught. As is customary in occultism, a symbolic language was used, in which descriptive words were substituted by others commonly used in alchemy.

In 1911, the entrance of Aleister Crowley to the O.T.O. takes place. He quickly progresses in the order until being named the head of it in 1925. This provokes a division among the different lodges, which gets worse with the outbreak of World War II and the degeneration of Aleister Crowley, who regrettably strays, until tragically ending his days in 1947. From there starts a history of betrayals, divisions, internal fights and degenerations that draws this group practically to its disappearance.

In spite of all this, from this bosom, at the beginning of the century is born the *Fraternitas Rosacruciana Antiqua* of Krum-Heller who was a personal friend of Papus, Hartmann, Reuss, Steiner and other prominent occultists. This fraternity maintained the principles of the Great Arcanum just as they have always been used in the gnostic schools of regeneration. And through that fraternity, this knowledge would arrive to the V.M. Samael Aun Weor, who would receive the internal order of unveiling these mysteries in a public manner.
The Church of Scientology, of the science fiction author Ron Hubbard, and the Rose-Cross Order AMORC of San Jose, California, due to the incorrect use of the sexual energy, and the fact that they emerge after various scandals of fraud and adultery, are degenerated fruits from this school. Both emerged from the degeneration of the initiatic knowledge that in its moment O.T.O. had. Later on, the rest of this school even mixes with organizations of voodoo characteristics ("The Black Snake") and its teachings are lost in darkness.

Samael Aun Weor is then, above all, a continuator of the work undertaken by those illustrious minds of the Gnosis of the beginning of the century. He was encharged with clarifying and simplifying; he was encharged with unveiling certain doctrinal aspects that those remarkable esoterists omitted, or did not come to know. Such is the case, for example, of the Mysteries of Sex, which, up to this moment, had never been revealed publicly. Also of the appropriate techniques for the Dissolution of the Ego, of those psychological factors that bottle up the human consciousness; and of the analysis and clarification of the evolutionary and involutionary laws which sustain this creation, a matter that was only touched upon superficially.

The means and ends of this wisdom that reappears today, at the margin of dogmas and discussions of false spirituality and of pseudo-schools, which unfortunately have become classrooms of business and social commitments, are exposed by Master Samael, a true Gnostic Master of the Tradition, who incarnated in himself the Intimate Revelation of the Being, in the following extracts with which we conclude this work:
"We do not want idolaters nor are we interested in blind followers\(^{22}\); we are only signposts, our aim is not to proselytize; we indicate with logical thought and exact concept the path to follow, so that each one can arrive to their Internal Master, the REAL INNER BEING who dwells in silence within each one of you.

We inform you that wisdom belongs to the BEING and that virtues and gifts are not a matter of attitudes, nor of fake meekness, but rather terrible realities that transform us into powerful oaks against which the gales of thought, the threats of the tenebrous ones, and the contumely of the wicked ones are shattered...

This wisdom is for the rebels of all Schools, for those who do not compromise themselves for masters, for those dissatisfied with all beliefs, for those who still have a little manhood and a spark of love left within their heart.

We are not interested in anyone's money, nor are we enthused with monthly fees or classrooms made out of brick, cement or mud, because we are attendants to the Cathedral of the Soul and we know that Wisdom belongs to the Soul.

We are not in search of followers; all we want is for each person to follow himself, his own INNER MASTER, his REAL BEING, because He is the only one who can save and redeem us...

We do not want anymore farces; now we want living realities, now we want to prepare ourselves to see, hear and touch the great Mysteries of Life and Death; now we want to seize the sword of will in order to break all the chains of the world and to terribly launch ourselves into a battle for liberation, because we know salvation is within man..."

\(^{22}\)The original Spanish word is "secuaz" which has a pejorative connotation, not just a follower.
<table>
<thead>
<tr>
<th>Year(s)</th>
<th>Event Description</th>
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<tbody>
<tr>
<td>27-30 A.D.</td>
<td>Jesus of Nazareth's public preaching.</td>
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<tr>
<td>30 A.D.</td>
<td>Crucifixion of Jesus of Nazareth.</td>
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<td>30-60</td>
<td>Paul's Activity.</td>
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<td>90-100</td>
<td>Writing of the Gospel according to Saint John.</td>
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<td>120-130</td>
<td>Writing of the main Gospels of Nag Hammadi.</td>
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<td>140</td>
<td>Valentinus moves to Rome.</td>
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<td>150-215</td>
<td>Clement of Alexandria.</td>
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<td>161</td>
<td>Death of Valentinus.</td>
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<tr>
<td>Late II Cent.</td>
<td>Carpocratian groups founded in Hispania.</td>
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<td>177</td>
<td>Increase of the persecution and martyrdom of Christians by the Emperor Marcus Aurelius.</td>
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<tr>
<td>205-270</td>
<td>Plotinus, neo-Platonic philosopher.</td>
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<tr>
<td>II-IV Cent.</td>
<td>Flourishing of the Christian Gnostic groups.</td>
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<tr>
<td>249-259</td>
<td>Intense persecution and martyrdom of Christians.</td>
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<td>313</td>
<td>Conversion of Constantine after his victory at war.</td>
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<td>320</td>
<td>Donatist Schism.</td>
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<td>323</td>
<td>The Arian heresy.</td>
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<td>325</td>
<td>Council of Nicaea. Canon of texts and Creed.</td>
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<tr>
<td>350</td>
<td>Gathering of the Nag Hammadi codexes.</td>
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367  Order of destruction of the "apocryphal" texts not approved in Nicaea. The Nag Hammadi texts are hidden.

380  Theodosius, Edict of Thessalonica. Opening the door for Christians to pursue Christians.

385  Martyrdom of Priscilianus and his followers. First Christians killed by Christians. The Gnostic groups submerge into secrecy.

455  The Valentinian Emperor grants the title of Primate of all bishops to the bishop of Rome, Leo I.

543  Excommunication of Origen and his postulates.

553  Council of Constantinople. Official rejection of the doctrine of rebirth.

752  Emergence of the Pontiff Statuses.

757-980  The degeneration of the papacy reaches unsuspected limits.

872  Military victory over the Paulinian Gnostics of Armenia.

950  Bogomil activity in Bulgaria and Bosnia. Military crusade that puts an end to its postulates.

1054  Schism of the West; separation of the Church of Rome and the Church of Byzantium.

1118  Founding of the Order of the Temple.

1130  Beginnings of the so-called "Century of the Gothic Cathedrals."

1163  First repressive measures by the Catholic bishops against the Cathars. First Cathar Council.
1172 Papal legacy demolished in Saint Gilles. Innocencius III calls to arms against the Cathars.
1217 End of the first crusade against the Cathars.
1230 Arnaldus de Villa Nova publishes the "Rosary."
1232 Gregory IX establishes the Inquisition.
1244 Final defeat of the Cathars in Montsegur.
1252 Innocencius IV authorizes the Inquisition to use torture.
1280 The "Century of the Gothic Cathedrals" ends.
1307 The Order of the Temple is dissolved.
1314 The last Grand Master of the Templars, Jacques de Molay, is burnt at the stake. Ramon Llull dies.
1330-1418 Nicolas Flamel.
1378 Christian Rosenkreutz, the mythical knight, is born.
XIV-XV Cent. The organization of Freemasonry begins starting from a society of builders.
1480 The Inquisition is implanted in Spain.
1486-1535 Cornelius Agrippa.
1493-1541 Paracelsus.
1510 Luther in Rome. Origin of the Protestant Schism.
1545 Obligatory imposition of Celibacy in the Council of Trent.
1600 Giordano Bruno is burnt at the stake in Rome.
1614 The Rosicrucian "Fama Fraternitatis" is published.
1616 "The Chymical Wedding of Christian Rosenkreutz" is published.
1714 Emergence of the Golden Rosicrucian Order.

1785 Discovery of The Pistis Sophia in Luxor.

XIX Cent. "Rosicrucian Esoteric Order" of Hartmann.

1875 Founding of the Theosophical Society.

Late XIX Cent. Karl Kellner receives the keys once again in the East. Upon returning to Europe he establishes the O.T.O.


1912 The Masonic magazine "Oriflame" announces the Great Arcanum.

1917 Samael Aun Weor is born in Colombia.

1932-1945 Samael Aun Weor receives esoteric instruction at the Theosophical Society and in the F.R.A. of Krum-Heller among other schools.

1945 "The Nag Hammadi Library" is discovered.

1949 Krum-Heller and Gurdjieff die.

1950 Samael Aun Weor publishes "The Perfect Matrimony" giving origin to the Contemporary Gnostic Movement.

1977 Publishing of the Nag Hammadi texts in English. Samael Aun Weor disincarnates.

‡
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