

TRADITION & REVELATION

THE EXPERIENCE OF ASTRAL TRAVEL AND THE DEATH OF THE EGO



ZOROASTRO

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The Experience of Astral Travel and the Death of the Ego

Compilation of talks given on Koradi Radio 2015



V. M. Zoroastro

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Rafael A. Vargas

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*“The path is always
seen better awake.”*

FIRST PART

I would like to begin by explaining the motivation for this topic, by clarifying that it was my proposal to Koradi Radio to be able to speak about “The Experience of Astral Travel and the Death of the Ego”—a proposal that was born from an intimate inquietude, when through the years, we have observed how Gnosis spread everywhere in South America, how it became popular, almost becoming a church and then suddenly all of that disappeared.

We have seen that same experience in Central America. Gnosis spread everywhere, V.M. Samael Aun Weor’s message reached many places, and suddenly that chapter ended; those Gnostics disappeared, leaving everything reduced to very few.

The same experience has been lived in Mexico, where we fulfilled a mission for many years, and we also saw how it spread, how it became popular—there was not one city or town in Mexico where the Gnostic teachings were not present.

Then, little by little, it began to change and it followed the same destiny of other cities and other Latin American countries.

The same thing happened in the United States. Gnosis spread with the Hispanics, as the Latin Americans are called there, and after all that everything changed; and now Gnosis has spread to a great extent in the English language, which is something that makes us very happy because it is a mission fulfilled in part by the Hispanics who went to the United States and who were able to give the message there.

We do not know if that same experience is going to repeat itself with the English speaking North Americans, that it will spread everywhere and then also will be reduced to very few.

We have seen this experience in Spain, we have lived it in Italy, and it happens in many places. At the end of that effort there is an outcome, obviously, by natural selection it must be that way; it is undeniable.

Yet trying to delve deeper into the matter, I have proposed to Koradi Radio to be able to present this topic, “The Experience of Astral Travel and the Death of the Ego” as two inseparable subjects or things, like humidity is to water, since the work in the death of the “I” is not possible without interior revelation, without astral experience. And it is not possible to walk well in the astral without the death of the “I”.

They could be two separate topics but I want to present them here as one single topic, through my own personal experience.

The title has ended up as “The Experience of Astral Travel and the Death of the Ego,” which could also very well be called “My Astral Experience and the Death of the ‘I.’” So, by speaking in first person I can comment, share my own personal experience of the astral world and of the death of the “I”, without this being just a lecture that we all know already from first chamber, in which we explain what the astral body is, what the death of the “I” is, and which often ends up being a technical and even cold lecture.

When we place ourselves in first person and explain our own experience about the astral and the death of the “I”, I believe it is worthwhile to do so for the great benefit that it will have for many. That is why I felt it was worthwhile to give a topic like this to everyone who can listen now directly, or through the recording that will come from this, and—if it is possible later—the transcription that will be made in the future, so as to pinpoint a very important detail for all those who come to the Gnostic studies, who become enthusiastic, and who will apparently give everything for the Gnostic teachings, swearing to be faithful to it, then later—just like that—that inquietude, that emotion, inspiration, suddenly, like nothing, vanishes.

So, what I recount next is based in my own experience, hoping that it may be useful, that it may serve the Gnostics of today, and of yesterday who are still active today, and to those generations that are yet to come, who are also interested in their own regeneration.

We have divided this topic into two parts because the content is too extensive. When I set out to prepare a guide, an outline, trying to remember the amount of experiences related with astral travel that I have lived, in parallel with the death of the “I”, I found it was so extensive, but nonetheless it would have been a shame to not be able to transmit everything I have experienced. So, it has ended up in two parts, and take heed if it’s not three parts - if we think about the questions that may arise!

I will read and comment from my outline:

- I was a young person of about 17-18 years old when I attended a Gnostic lecture for the first time, and even though the teaching was singular, there were two ways I could take it, with the mind or with the heart.

Either I could try to understand everything with the intellect, or I could try to feel it to the maximum with my heart. In that time, the spiritual side was not concealed, prayers were done openly, vocalizations were done, practices were done, etc., so, you were either there to listen to the topic with your heart, or you followed the topic with your head, with the intellect.

- To take Gnosis only with the mind did not seem to be sufficiently intelligent. The same for taking it only with the heart. It was necessary to find a balance, and I was discovering this with the esoteric practice itself.

I would say that two, three, or four weeks went by in those initial stages, and I realized straightaway that this was about practice because, otherwise, it would be too long, boring to the utmost, cold, etc., and I did not want to waste time.

- My first practice was single person transmutation, then astral travel, and much, much later, the death of the “I”.

I never took the death of the “I” too seriously. I was afraid of becoming a fanatic in the death of the “I”. I was afraid to assume a false, artificial demeanor. So, I left it aside, and I became interested in direct experience.

- To do that, the practice of astral travel seemed so important because it allowed me to enter into contact with what was being taught in the different lectures, even though for that moment it was only at a very basic level.

So, instead of becoming interested in that aspect of the doctrine that demands upright conduct from us based in a certain type of discipline, I preferred to first experiment with our parallel universe (the fourth dimension).

Today when I speak to students in first chamber, to aspirants, about astral travel, immediately the words “fear,” “afraid,” emerge among those present. It never occurred to me think about that. I only waited for nighttime to arrive in order to practice because I needed to corroborate, to intuit, that it was true. Therefore, I practiced. I practiced at my level with a certain faith, convinced about what I was doing.

- Yet, I intuited that astral travel would inevitably lead me along the path to an upright life, merely through a self-discipline born from my own spiritual need, and not a discipline imposed by force.

This was what I feared because in those times I noticed a certain rigidity in those first chamber students, a certain artificial behavior, giving the impression of being spiritually educated, or good people. All that seemed completely external, false, part of the personality. But I intuited that astral travel would lead me along the path to an upright life, there was no escaping it. If I wanted the astral, I also had to have a certain behavior, a certain way of thinking, of feeling, and of acting. Thus, I realized immediately that a certain kind of discipline was necessary.

- Positive astral experience is, therefore, that which walks parallel with the death of the “I”. So, they complement one another in a marvelous way for the good of the interior path itself.

In the beginning of the Gnostic movement, the small amount of Gnostic literature required more practice and less reading. Today, due to the abundance of information that we have and the little amount of time, it is almost obligatory to read more and practice less.

We believe that the practice doesn't begin until we read the last page of the latest book, and that is why so much time goes by waiting to practice. That did not happen to me because in that time the amount of literature that circulated

among us was not much. We were not given photocopies, and the books were very scarce, and we always made the most of the few books we had from a practical perspective.

- At the beginning, we practice tenaciously in order to go into the astral, then we learn that it is not through our personal will that we obtain results. Thus, in the end we continue practicing simply to be in harmony with the Being.

I reached the conclusion that it was not because I practiced more that I would go out in the astral. Astral experience is a payment that the Being makes to you for your sacrifice, for your interior work, or astral experience is a stimulus from the Being in order to make you see that these studies are real.

- When we comprehend that the practice of astral travel is under the absolute control of the Being, and exclusively for the purpose of the interior path, we comprehend that we could never use this practice as a personal experience to satisfy our simple curiosity.

This must be very clear. We will never become astral experts in order to gain entry into the private life, the intimate life, the secrets of nature, and to be able to manipulate everything as we please. Astral experience is always under the control, supervision, and guidance of our own Being.

What should I do, stop practicing because I could never have absolute control of astral travel? No, I continued practicing because, in addition, the practice always leaves a marvelous

interior state, an interior state of harmony. And, if after that, an experience comes, an astral unfolding, it's a gift. Yet, what is important is to practice because by practicing we move the energies of thought, feeling, instinct, movement, and sexuality, etc. In other words, the practice is to change vibration, to change internal psychological states. So, I kept practicing even though the result of the astral experience was not what I was expecting.

DIFFERENT ASTRAL EXPERIENCES, ALWAYS RELATED WITH THE PATH

The interior path proved to be the most important thing; although, in the beginning, the most important thing for me was to go out in the astral. Afterward I realized that it was an esoteric path which had to be lived, even though they had explained to us that only the great initiates, only those who fabricated the astral body could afford the luxury of living an interior path like this and that, meanwhile, we had to prepare ourselves.

Despite that, the astral experience completely changes your way of thinking. It completely changes the way Gnosis was focused for you, the way they taught you. You begin to comprehend the path for yourself and you no longer depend so much on that exterior lecture.

The points that come next, because I am going to enter directly into practicality, will better explain everything that I am trying to say now about why astral experience, my astral experience, led me to better comprehend my own

death of the “I”, not from the intellectual point of view but rather from the practical point of view.

Hence: *the path is seen better awake. It is lived better if you have a little bit of consciousness.*

1. **The First Signs of Astral Experience and the Being**

Every first chamber or meditation chamber student, or in any level that one may be, has first signs of an astral experience. This is very important. This is the indication that this student is a hope for his Being, a possibility for the path, and this is something not to be forgotten. Many students have their first astral experiences and then they disappear, they are lost, they are never repeated again. These students did not understand the message that their Being was sending them, they did not realize what the Being was saying to them, the way in which the Being says things, the simple language of the consciousness, “you who are my son, you who are my soul, I who am your Being, I am telling you through these first astral experiences, that you have the possibility to enter into the interior path in this existence, to traverse the path of the great initiates; you have this possibility, my son.”

The student thinks that he has simply had these experiences because he has practiced the exercise to go into the astral body, and as a result he obtained a certain outcome, and after—lamentably—the student forgets everything and leaves it to his Being to gift him with those experiences in an endless wait. Therefore, that student did not discipline himself,

did not continue to practice because he had practiced and, since he did not see additional results, he therefore thought that the best thing was to leave everything aside.

Regarding this, in my case, I kept practicing, and it didn't matter if I got results or not; I always continued to practice.

2. **The Best Moment for Astral Travel**

Sometimes this is difficult to respond to because at times we do not have an adequate interior state, and we go to bed and, nonetheless, we have an astral experience. Other times, we have the appropriate interior state, we relax, we get into bed to sleep, expecting to go out in the astral body, and then nothing happens. That is why it is difficult to respond to a question like this.

3. **Reparative Sleep and Conscious Sleep**

I think that night should be divided in two parts. The first part of the night is for reparative sleep, which serves for the physical body, tired from the activity of the day, to recuperate; and that happens between the hours of 10:30/11pm, or midnight, and three in the morning. We have three hours, sometimes up to three and a half hours, to use this "reparative sleep." And then we have the rest of the night—from early morning to sunrise—to use "conscious sleep." This is how I divide the night.

Pay attention. If, when we go to sleep, we mentally and psychologically think that the night is only to rest because

the following day we have a lot of activity to carry out, if we have the subconscious programmed liked this, if the nights are only for sleep, it is logical that you will never move toward conscious awakening in the astral body.

Yet on the other hand, if you think that the night is the magical moment in which your soul will detach from the physical body and be enveloped within the astral body or vital body, you will penetrate into another dimension. If you go to sleep with this idea, if while being in bed you close your eyes and say to yourself, “now I am here, in a matter of minutes this body will fall asleep, and I will be somewhere else, in another place; wherever I find myself I must remember that I have left the physical body here, in this bed, resting, sleeping.”

If our way of thinking were to change in respect to the night, if the night made us vibrate with that magical sensation, with that sense of mystery, of being able to penetrate into other dimensions instead of thinking that today is Sunday, tomorrow is Monday, and I must do a lot of chores, a lot of work...it's obvious that with such an attitude we cancel out the possibility of awakening consciousness in other dimensions.

4. **The Fifth Dimension Corresponds to the Astral World (because the fourth dimension corresponds to the vital world)**

Each night we penetrate into a parallel universe, but we do not always penetrate into the fifth dimension. The fifth

dimension is within the fourth dimension, and the fourth dimension is within the third dimension, where we are in this moment. Our mechanical, intellectual, instinctive dreams—our dreams of the human machine—correspond almost always to the etheric world or vital world. They are dreams that are not very colorful, better said—dark, with little superior emotion, the repetition of what we do in the day.

The astral experience is one step further in; it is a step that is connected to superior emotion. To enter into the astral world differs from the vital world by its colors. The astral world is much more colorful, it is much more brilliant; it turns out to be much more emotional, much more marvelous.

We rarely visit the astral world because everything depends on the emotional state, on the interior state, on the remembrance of the Being that we have lived throughout the day.

Thus the astral world becomes the payment that the Being makes to us for the conscious effort that we have realized, for an interior work, and then we can see ourselves flying in an astral dream, or living strange, unusual phenomena because we are in a superior state.

The worst is to go to sleep sad, preoccupied, trapped in a negative emotion because this will only connect us to the fourth dimension, and above all the fourth dimension of an inferior type.

The astral world is an emotional world; it is related with the King of the Sky, which is the sun.

An esoteric practice with a mantram to go out in the astral, in particular, puts the chakras into vibration, and when they spin positively it is very probable that we will earn the right to surpass the fourth dimension and enter into the fifth dimension or astral world.

5. **Consistent and Punctual Practice**

Why should we practice so much? Because we can and have to change the vibration of the physical body, to change the vibration of the mind, of the emotions, of the sexual energy itself, and sometimes one practice is not enough. It is punctuality and consistency that will keep modifying the interior vibration that we normally live in. Thus the practice must be consistent and punctual; if possible avoiding interruptions because to interrupt it means to interrupt the vibration, the current that is going to take us to the objective, which is astral travel.

6. **The First Sensations of Going into the Astral**

The first sensation of going into the astral is always noise, the very strong vibration felt in the brain when we are at the point of abandoning the physical body.

I remember my high school (secondary school) friend, who I would tell my astral experiences to in our free time between classes, and then he began to also get interested

and to practice like me. And when he began to have positive results, and he heard that strong buzzing/strong vibration in his head, he entered into a crisis. And in order to avoid going out in the astral that night he even prevented himself from going to sleep until dawn. He even got so scared with the exercises that he ended up not practicing them again. That is why it was not worth it for me to have said to him, “but you were about to go out in the astral body!” And he knew it, yet his fear was stronger than [his yearning to] detach from the body.

It is normal that a practice to go into the astral can transform you in those moments of abandoning the body. In that strange buzzing, in that sound produced when the chakras are activated, they spin positively. Those are some of the first sensations that are experienced that indicate that you are about to detach from the physical body, and among other things you can also experience a slight shaking, which is something very natural. And other different forms of astral experiences can come forth, which always indicate the same thing—that you are about to abandon the physical body.

7. The Key of Discernment

This is very important. We always have to ask ourselves what dimension we are in—am I in the physical body or am I in the astral body? To repeat this during the day is important. Even in the moment of going to sleep, always do the practice of discernment. Question yourself, “Now I am

here, within in some minutes I can very well be in another place.”

In this way you accustom the mind to ask this question, “Am I in the physical world or am I in the astral world?” in order to discern because the dimensions are so parallel, they are so equal, that many times we are not capable of distinguishing that we are outside of the physical body, and we even stay in bed, waiting to go out in the astral body when in reality, truly, we are outside of the physical body.

8. **Astral Unfolding**

It is called astral unfolding because you separate from the physical body at will; you leave the physical body and you transfer, you transport to the astral body; you unfold and you see yourself go out or away from the physical body

9. **Astral Projection**

You can project in the astral to a specific place, it can be right there next to your physical body, one meter, or in the next room in the house, or to the door. You can also project in the astral outside of the house or to a very distant place, etc.

For me, I like the experience of unfolding and projecting in the astral body, but a disadvantage I see is that you can often remain around the physical body, and it is hard at first to move away from it. These experiences of seeing myself leave the physical body, which entail seeing how you separate from an arm, how you separate from the other arm, how

you keep separating from a leg, how you separate also from the other leg, always seemed marvelous, interesting, to me; it's like you exist doubly, here and there, and you're out of that physical covering, outside of the physical body, and then penetrate into the parallel dimension, but then it is so hard to move away from there, from your own physical body.

Many times, living this experience, I have gone around and around the physical body, and I even got stuck to the ceiling of that room without being able to lower myself, flying around the physical body, and it was not so easy for me to abandon it. The magnetism that the physical body exercises on the astral is very strong. To try to open the door to go to the street, to walk away from the physical body, is always hard at first because you have the idea fixed and set that the physical body is close by.

Many times I prefer to completely forget about the physical body, in other words to not think I have a physical body, nor that I have to return to it because that idea alone distracts you. I think that anyone who has seen the physical body, when he looks back in the moment he unfolds, and sees it there asleep, it makes such a strong impression that it impedes him from moving away from it. It is not that it is negative, but I want to explain that to unfold and project is worthwhile but it limits your field of action. Many times it is better to not think about the physical body, or even to remember that you have it, so you don't have to return to it constantly.

10. **Awaking in the Astral During Sleep**

It may often occur, and the key of discernment helps a lot with this, that while already in the oneiric world, in common sleep, you suddenly notice, you realize, that you are outside of the physical body in the astral body. And this is good because you are now quite removed from the physical body itself, so you do not feel an attraction to it and that therefore allows you to have a much longer journey to someplace on earth, even to visit another planet in the solar system, and if possible beyond (obviously to wherever you are allowed to go).

11. **Assisted in the Astral by the Divine Mother**

Surely an experience like this is one in which you feel much more secure, protected. To feel that She herself, your beloved Mother, is taking you from the physical body, and that She herself is going to take you to a certain place, is something that gives you a lot of confidence, a lot of security. Hence the prayer that I always recommend with Her to go out in the astral body, *“I believe in God, I believe in the White Lodge, and I believe in my Divine Mother. My Mother, help me to go consciously in the astral body.”*

When we say, “I believe in God,” we are referring to the Absolute, to the eternal Father, to the Father-Mother of everything, which is to believe in the principle of everything, in what we truly must have faith in, in the Eternal Cosmic Common Father, in God. And from God comes all the Masters, the entire White Lodge, and that is also why I

believe in the White Lodge. And in a particular way I am united to all of this through my Divine Mother, which is why: *“I believe in God, I believe in the White Lodge, and I believe in my Divine Mother...”*

We have to say this with great faith, keeping in mind this reflection—this comprehension—which I have shared, so that it penetrates into the depths of our minds, our hearts, like a true, real thought and feeling, like an idea and a superior emotion. Then in this way we prepare to be assisted by the Divine Mother. She will take you from the physical body and you will feel the trust of a Virgin, who is your dear Mother, who is helping you in this process, and you are surely very protected by Her. In addition, She will take you where you have to be taken, and she will leave you in that place, etc., so that you can do your investigation.

12. How to Travel in the Astral World (Palace of Justice)

I remember two astral projections that I will never forget. One of them was related with the Palace of Justice when I was doing a mission in Mexico. We were directing the monastery in Guadalajara, Mexico. A person appeared who was threatening to report us because we did not allow certain behavior, certain conduct in the monastery. And since we spoke definitively, he became our enemy; we gained a free enemy, as it is often said. And since he was a lawyer, he threatened to report us to the immigration police of Mexico City. At the beginning, we didn't pay much attention to this but since he kept on repeating and repeating the same idea

through other people, we began to become preoccupied.

One day the Being allowed me, while outside of the physical body, to present myself to the Palace of Divine Justice, in the fifth dimension. I arrived to that place, I entered into a hall that was dimly lit, and I waited for the hall to be illuminated. Since it did not become illuminated, I placed myself in the position or act of prostration, believing that I would surely find myself facing Egyptian columns, surely masters of karma dressed in the way of ancient Egypt, in the setting of Egyptian decorations, because this is how one imagines it to be. I repeat, I prostrated in that hall, with my head, my forehead in the ground of that floor, and I wait for some moments. Then, someone calls me, and to my surprise I find I am not in the hall that I had imagined, I am in a normal lawyer's office of the twenty-first century, with a library, a regular desk, and the one who has called me directs me to come closer. And I walk toward the interior of that regally decorated place.

Behind that desk is now seated a Judge of Karma, dressed not as I expected but rather with a suit and tie; I repeat, elegantly dressed, like a normal lawyer. All that I see there are books that have to do with the topic of law, but how curious - that lawyer is a child, a fourteen year-old adolescent, dressed elegantly like an adult person, and who says to me to come even closer to him. So I lean over that desk and the lawyer-child, the Judge of Karma, rests his head on my heart to see what problem I have. He already knows why I have come; I have come to complain about

that lawyer in the physical world who threatened to report us to the immigration police of Mexico.

Therefore, that adolescent lawyer, that child who is a Judge of Karma, simply tells me to not pay attention to that person, that the matter is of no importance, that there is no danger. In order for me to comprehend, he invites me to sit where he is sitting and I do so. I turn around to that desk and I sit there in order to see how he sees my problem from there, in other words, from the inside out, which is different to how people see it from the outside in.

When we think about karma, about the Masters or Judges of Karma, we see things from the outside in, and he invited me to see it from the inside out, and they were completely different. I took his seat, momentarily, and I realized that there was no danger; as we commonly say, a barking dog that doesn't bite.

So I remained serene, and I stayed there for some moments with that lawyer, so elegantly dressed, in that modern office, like any office in this era. Nevertheless, we have the idea in our heads that the Palace of Cosmic Justice has to be exactly the same as an establishment in ancient Egypt.

I returned to the physical world, I told everything to my wife Leyda, and then we remained serene and we never had problems with that person who always spoke so much, but who never did anything.

The following experience was due to simple curiosity. I

wanted to know more about the Palace of Justice and seeing myself outside of the physical body, I asked the Being to transport me to the Palace of Cosmic Justice. Yet I didn't really have anything to ask for, it was simple curiosity. So I felt that a gigantic hand, as if I were a dwarf, held me in the palm of its hand, hurled me downwards, towards the abyss, and I woke up instantaneously in the physical body. Comprehending the lesson, you do not play when it comes to things of the Law. You do not go to the Tribunal of Karma like a tourist who enters into palaces taking pictures. Therefore, I never did practices with the Law again if I was not sure that it had to do with something important.

13. **Sharing Astral Experiences with Brethren**

What we are doing in this moment, in which I am telling these experiences, can have a negative or positive side. It's negative if I tell them for vanity, or positive if it is useful as a motivation for astral travel itself. On one hand a silence is broken, a rule of hermeticism is broken, by telling what should not be told.

However, I have always been grateful to V.M. Samael Aun Weor, who in his books, recounts his astral experiences because they have permitted me to comprehend Gnosis quicker, and this is the same that I do and that many of us do, which is we read the Master's books in order to get to the astral experience faster through a superior motivation, in order to see how he lived it and how he learned what he is teaching us in his books.

I think it's interesting that like-minded people who are in the Gnostic studies, in private, at a friend's house, in a specific location, in a place where there can be silence, in seclusion, in nature itself, can sit and exchange impressions about astral experiences because this stimulates, it helps for us to become interested and to never abandon the exercise of the awakening of consciousness.

When this is prohibited, when it is qualified as negative, when it is seen as not good, it seems to me that that silence makes people forget the importance of astral travel, in respect to the interior path itself.

I read almost all of Lobsang Rompa's books because they encouraged me, they made me excited to get up each night to do astral travel practices that he explained so simply.

That is why, through Koradi Radio, I wanted to speak about this and I have hardly begun. I can assure you that there is no intention of vanity in this, much less do I think I have absolute control of astral travel because this is an experience that, thank goodness, is under the control of the Being.

14. Transmutation with HAM-SAH and Astral Travel

For me to transmute my sexual secretions has always been important because the more I transmuted with the powerful mantras or mantric syllables HAM-SAH, I realized that I could remain outside of the physical body for a much longer time. It's the amount of energy transmuted that

allowed me to be outside of the physical body for more or less time. Therefore, we can work with HAM-SAH because it charges our astral body with light, in other words, it charges us with magnetism, with electricity, and that allows the chakras to spin at a greater velocity. It is useful for us to be able to operate for much more time outside of the physical body, and in this way to visit so many places, so many sites, according to the will of the Being.

15. **The First Astral Experience**

My first astral experience was to go out in a very curious way; I energetically left through the pineal gland; it was as if someone had lifted my legs, but really quickly, and then I stepped over my physical body, and before I realized it I was outside of the physical body.

You can leave through other chakras and their corresponding glands, but that first time I left through that one, and I left being propelled about five or six meters from the physical body, in the living room of my mother's house, and I stayed there in a squatting position, semi-seated on the floor, knowing that I was outside of the physical body, and little by little I rose up until I was standing. And in spite of all the help, I realized I was in an inferior dimension, I was not in the superior astral. It was as if I had fallen into a remote past.

Then in one of the rooms of my Mother's house, unexpectedly my Divine Mother came out with a veil that covered her from head to toe, and the Adorable one lifted

me up as if I were a small child and, holding me in her arms, she began to move her legs just as if she was emerging from the depths of an ocean. And I repeat, she was moving her legs (imagine how people move when they are in the deep ocean, to be able to rise to the surface) in order to take me from a very inferior dimension and place me in a superior dimension.

I insisted on trying to see the face of my mother through the holes in that veil, and She knew it, but it was impossible to see her because that veil was so thick. It was my first encounter with my Divine Mother and I wanted to see her face.

16. **New Astral Experiences**

New astral experiences followed where I tried to open the door of that place to go out into the street to move through the garden, to try to float in outer space, to inform some people that they were in their astral bodies, yet in these first experiences it was impossible for me, and thus little by little other experiences repeated themselves, and other experiences until I managed to do it.

17. **Inferior and Superior Astral Experiences**

A long time went by in which I didn't have any other astral experience even though I continued practicing, until other experiences followed. And some of these experiences were superior, and others were very inferior.

I remember one of these astral experiences of a superior type in which I found myself in a type of palace or temple located on top of a mountain, and around that place were other similar temples, and there somebody suddenly yelled out, "Long live the Christ!" And from their temples everyone repeated in chorus, "Long live the Christ!"

After someone leaned out of a window of another temple in order to yell, "Long live the Divine Mother!" And once again everyone responded in chorus, "Long live the Divine Mother!"

I realized that there above, in those superior dimensions, adoration to the Christ and adoration to the Divine Mother were very important, and therefore they are places of great spiritual happiness. On the other hand, the experience in inferior dimensions was completely the opposite. There everything has been forgotten, the name of each thing is lost, and everything is ignorance.

18. **The Penates or Patron God of a City or Country**

It has always been important for me, when I arrived to Rome, to search for the Penate God of this capital, the patron God of the city of Rome. I always reflect about it when I am going to a city, for example, when we fulfilled a mission in the city of Mazatlan, whose name meant 'land of the deer,' an animal V.M. Samael Aun Weor tells us symbolizes the human soul. The names of the cities try to tell me something, and that is why I always keep track of the name of a city so that it can lead me to comprehend its

Penate God or patron Saint, because that is how I discover the White Lodge there, or how it is represented there. I am attentive to this, above all, when we change from one Gnostic mission to another. And that is why I think it is important to visit the historical center of the city, for example, its main church or cathedral (in Italy it would be the “Duomo”), I repeat, inquiring into who the true patron of the city is because although this seems symbolic, to me it connects with the internal or esoteric part of the city.

So then, in the case of Rome, when we tried to come here to do a mission for the first time, I had the following experience.

I travel from Spain to Rome in my astral body, I am persecuted by police helicopters, obviously Lords of Karma, who persecute me and it is evident that they do not want me to arrive at this European capital. But I come to bring the Gnostic teachings to Rome, and I need esoteric support to do that, so I descend over the city of Rome in the middle of the day. Those helicopters now transform into patrol officers, the police invariably remain the same, only now they intervene on land. I walk at great speed among the multitudes of Rome knowing they are following me, and since I am bringing the Gnostic teachings these karmic agents follow me. That’s how karma is, it always sets limits, which is an obstacle for the Gnostic missionary who, although fulfilling a mission in a city, must keep in mind that not everyone will receive the message, and that a minimum amount of spiritual values are required.

Not everyone can receive the teachings. Even though we want the message to reach the whole world, there are people—I reiterate—who, because of karma, cannot receive Gnosis. All of this would have to be negotiated.

Among the multitudes of people that I encounter, I see a different being come to me who opens a way among all these multitudes. He comes with a cape that completely covers him, the cape also covers his head, and when he is very close to me I realize he is none other than the Gnostic Master Valentinus, to whom we owe the *Pistis Sophia*, the Gnostic Mass in part, and so many other Gnostic texts such as the *Gospel of Truth*, and the *Gospel of Philip*.

We have more or less studied the entire history of Master Valentinus, and I realize that he is the Patron Saint of this city of Rome, its Penate God as the Greeks and Romans call it. *Roma* [Rome] in reverse is *amor* [love]. The Gnostic Master Valentinus had a school and that's why they were called the Valentinians. When the patrol officers saw me face to face with the Gnostic Master Valentinus, they disappeared.

Master Valentinus invites me to a place in Rome where his disciples, the Valentinians, were gathered, and we speak there. I ask the Gnostic Master Valentinus, "What is going on with Gnosis in Rome? What is going on with Gnosis in Italy because so many years have gone by and it has not developed as it should?" And therefore, Valentinus responds to me entirely in Spanish, "Okay, okay, okay, we

will give you help!” Afterward we speak about other things and Valentinus’ disciples are gathered around their Master, who I interpret as the Patron of this city.

This experience left me so content, so happy, because I then knew that an important mission could be done here, as it has been now after so many years.

That is why it is important for every missionary, every second chamber student, to always see with respect the cathedral or main church, the Patron Saint of any town, city, country, because behind this is always hidden something esoteric.

So, to travel through Italy and to visit duomos, churches, cathedrals, is something we do with great respect, devotion, intuiting everything that is hidden behind a church, in order to get in contact with the saint, the famous saint of that place, which always has a reason of being since nothing is by chance. We have to know how to connect with that, with the mystery, above all, if we want not only to go out into the astral but also to be able to visit certain sacred places because in the end they, the Penate Gods, are the one who give you permission.

19. **Encounter with the Divine Mother**

As I said at the beginning, the Divine Mother plays a very important role in astral travel and the interior path, yet she is not always the bearer of joy. I can also say the Divine Mother has come to me to recriminate me, to remind me of

having assassinated the Horus child in ancient Egypt, for having killed him spiritually within me, and she suffers for the death of her spouse Osiris, and obviously for the death of her son Horus. Therefore, I understood the symbolism of her tears. I turned away from those mysteries; I separated myself from the path, and as a result the Divine Mother then came to me as a widow, in mourning, crying for her husband and for her beloved son, Osiris and Horus.

This is a way to remind me that I was in those Egyptian mysteries but that later I betrayed them. So, what this is about then is to resume those mysteries once again.

20. **Other Encounters with the Divine Mother**

The Divine Mother can present herself in so many ways in order to help us, in order to instruct us.

I remember another experience with the Divine Mother when I was accustomed to going to art exhibits in the times when I studied in the school of graphic arts in Venezuela. On Sundays, I liked to go to the art exhibits of the artists from the city. Why? Because at the end they always served very cold, fruit cocktails, obviously containing alcohol. One would become accustomed to having a drink at those exhibits. And with a few drinks that we had with some friends, we set the world straight, and we were therefore art specialists or critics.

That passed; now I am in the Gnostic teachings, and it happened that one night I found myself in an art exhibit;

obviously, it is in the astral world. I am not conscious of what is happening, which is that I am going through an esoteric test. Now one of those drinks comes to me, a glass that has fruit juice and alcohol, and I ask myself, "Should I try this drink or not? I will not lose anything by trying a little. I will not drink the entire glass, but I can try a little to see what happens."

In addition to the hot weather in that environment, the demon Algol justifies everything. I try it and immediately it transforms into another setting, and it becomes a warning. A master appears, he calls my Divine Mother, my Divine Mother comes totally ashamed, and then he says to her, "Take him and educate him better!"

And she, with embarrassment, takes me by the hand and takes me out of that place, and ashamed about what has happened, I return to the physical body, sad for what has transpired.

Many times she is trampled, humiliated because of our conduct, for our behavior, and many times she leaves the Tribunal of Karma ashamed for the errors we have committed, for the faults we have committed in the past and in the present.

This is an aspect that we, with the Divine Mother, continue to live and comprehend little by little, which is why astral travel is useful for us to seriously begin to die.

21. Invocation to a Master (Kout Humi, Samael)

It is interesting to know that when you learn to go out in the astral body, not only do you have to remain outside of the physical body but, in addition, you must remember what V.M. Samael Aun Weor says—that the greatest invocations are best made outside of the physical body. The great theurgists, the great magicians, invoke outside of the physical body in the astral world. They invoke angels, they invoke demons, they invoke any phenomenon to do their invocations. So, in my case, when the opportunity presented itself to go out in the astral body, I was able to call none other than Master Kout Humi, who together with Master Moria, helped Madame Blavatsky so much with the whole *Secret Doctrine*.

I am in a place in the astral and I begin to invoke Master Kout Humi with a lot of force, yet I am puzzled that some time goes by and Master Kout Humi does not appear, and this surprises me a lot. Something is missing! What is it that I am not doing well?

I am there a while doing the invocation and waiting.

After a good time has passed, I turn around and to my surprise Master Kout Humi was there behind me the whole time, observing me, studying me, to know the reason why I invoked him. The truth is that I did not invoke him for any reason but purely for curiosity, so I returned to the physical world embarrassed.

Invocations are not done just to do them and that's it; you have to have an important reason. That's the lesson I learned.

On another occasion, I invoked V.M. Samael Aun Weor while outside of the physical body, while I was in the living room of my mother's house (many things related with astral travel and with the death of the "I" always happen inside my mother's house, which is obviously related with my interior world). I kneeled in that room, in front of the doorway, which was closed. I was on the inside and kneeling there, I invoked V.M. Samael Aun Weor. I invoked him many times; suddenly the door opened and instead of Master Samael appearing, one of Samael's warriors from Mars appeared, one of the warrior angels from Mars. He came dressed in the style of Roman warriors, dressed as a Roman soldier, with a Roman skirt, with Roman sandals, all in Roman attire; and it was none other than one of Samael's angels.

He was so, so tall that he had to bow his head to be able to go through the door, and he was practically unable to completely enter that room. He had only come to tell me that in that moment V.M. Samael Aun Weor was busy, so he was not able to attend to me, but on behalf of the Master he would look after me, so he asked me to accompany him. So, I left my mother's house through that door, and we walked through the street. As I walked, that three- or four-meter tall giant was floating above my head, and we were conversing about different topics. I was amazed at how stocky that

warrior was, at how strong just one of Samael's soldiers was.

To say goodbye, that angel of Samael showed me his right arm and flexed his muscle, and said to me, "this is just one of Samael's soldiers," so as to give me an idea of what all the warriors or soldiers of Samael would be like. And I returned to the physical world very satisfied from what I had experienced.

I did not invoke V.M. Samael Aun Weor because I had something important to tell him, this again was recurrent; it caused me shame once again, to do invocations, to call important people from the spiritual world, for nothing.

Many times this is how we behave, in a completely foolish way. That is why it is important to not only go out in the astral, but also to have the motivation about what you would do in that moment if you were to find yourself outside of the physical body.

When I give this lecture in first chamber and in other levels, I ask those present, "If you were in your astral body in this moment, where would you go?" The majority remain silent; they don't know how to respond. That is why one reads, that is why one travels, that is why one visits a cathedral – to get in contact with the whole spirit of a city, to enter into contact with the interior part, to find a serious motive, a reason of being for that experience.

22. **Visits to the Tribunal of Karma**

Related with point number 12.

23. **Visits from a Tiger Knight**

This happened on three consecutive nights, always at my mother's house and in the astral world.

I was outside of the physical body. I found myself in what we would call one of those alleyways or the side part of the house (because in South America we do not live in apartments or flats; they are houses surrounded by a walkway, which can completely go around the house, where there is a patio in the front, and behind is a garden, a back garden). So, alongside the house I was called by a being that I did not know. I approached there and it was a visit from one of those Tiger Knights from ancient Mexico. I approached him and he showed me one of his claws, and he ran it quickly passed my face as if to intimidate me and cut me with his sharp claws, claws that were his, and with fear I jumped back; right at that moment he told me I must not be afraid to die.

He came to take me on a journey. He told me to climb onto his shoulders. I climbed onto the shoulders of the Tiger Knight, who was half man and half feline. I held strongly onto his neck and he jumped onto the trunk of a gigantic tree, which was the whole universe, and he began to run and run along the branches of that tree, and we penetrated into regions and regions of the universe, and I grabbed onto that neck with force.

Then after having traversed the immense tree, which at the same time was the universe, we returned once again to the trunk and descended to earth. There he explained to me, “what you have seen are holes that open up at certain moments and allow us to penetrate via these branches through different dimensions of the whole universe.” And to me that seemed like something formidable, marvelous.

I returned to the physical world happy, content from that experience, which stayed with me the whole day.

Yet it did not end there, the next night he appeared once again, and once again another trip through the tree. Then on the third night that Tiger Knight, that priest, said goodbye.

Let’s remember that in ancient Mexico there were Tiger Knights and Eagle Knights, which of course is an initiatic degree. The tiger is a symbol of Lucifer, it is also a symbol of wisdom; and the tiger’s claw is a greeting; it is also of the masters of Freemasonry; and the tiger is also a symbol like the Lion of the Law.

All of these secret orders exist in the superior dimensions. If you take a trip to Mexico, be attentive to the town, to the city, you visit; get to know the main plaza, inquire about it, ask, “Who is this town dedicated to?” In this way, you begin to vibrate with the internal part because, as a missionary who goes from one place to another, or who simply goes on a trip, you connect with the whole esoteric side of that place.

24. **How to Go from the Astral World to the Mental World**

V.M. Samael Aun Weor explains this. The difficult thing is to get out in the astral when you have lost that power, but after you go out into the astral, then it is so simple to go into the astral to carry out many things. Other times when you try to go out, it's not so easy to get out in the astral body. Therefore, getting into the astral or not getting into the astral is so relative; yet when you manage to do it, it all seems so easy again.

Once you get out in the astral, you simply get up, walk, and leave the body in bed. Truly, in that moment, you do not make any effort other than having spent the night chanting a mantram without sleeping in that “vigil–sleepy” state, accumulating consciousness, to later go to sleep at will, and straight away let yourself be led by a superior emotion and then there is a certain time when you will separate from the physical body.

Once you are outside of the physical body, in the astral world, standing with your astral body, you lean yourself backward and you throw yourself forward with your head, as if you were a whip. You propel yourself like you are trying to get something out that is inside of you, so that you can leave through the pineal gland.

For example, “Astral body, get out of me! Mental body, get out of me! Causal body, get out of me!” And in this way, one remains without the astral body, without the mental body,

without the causal body, as a soul, undressed without any of the bodies.

The practice is quite simple; the difficult thing is to go out in the astral. Once you are out, the practice is to shake off the body with a forward motion, like you are trying to throw the astral, mental, and causal bodies out through the pineal gland. If you throw the astral body outside of yourself, you end up in the mental body. If you throw the mental body outside of yourself, you remain in the causal body.

I remember returning from one dimension to another, the astral body was waiting for me there.

“Who is this person?” I asked myself. “Who is this blond young man? I do not know who he is. And who are you?” I asked him.

“I am your astral body,” he responded to me, “I was waiting for you.”

He jumped and entered into me and I returned to the physical body.

25. **Visit to the Sun on the Night of a 26th-27th**

We were always taught, and it was taught in the Sierra Nevada, in the Summum Supremum Sanctuarium, that on the night from the 26th into the 27th an enormous chain was carried out in our solar system around the sun. In the center was the Solar Logos with a huge staff. That great Being was

dressed with a star studded tunic, and that Being, the Solar Logos, who is Jesus Christ himself, is the one who leads that chain. And all the souls of the solar system have the opportunity to make petitions in that moment, or to ask to go from one initiation to another, etc.

I always heard about this; then I had the opportunity to find myself in the astral body on the night of a 26th-27th. I therefore asked the Being to form part of this chain. I can say that I didn't see the whole complete chain but I was part of the chain, and I was in the sun. The sun was not a mass of fire; the sun was a planet and we were all children. We were holding hands forming part of that chain, and we were dressed simply. We sang a hymn to the sun. I did not live it as it was told to me, but I am narrating it as I lived it. I imagine that each person can live this in a completely different way.

26. **Encounter with the Intimate Chesed**

This happened in the interior of the earth.

I am in the center of the earth (it is when I was beginning in the Gnostic teachings) and there has been an earthquake in the room I am in, which is a subterranean room within the earth. I am standing there and I do not know why, or for what reason, or how I got there. Suddenly, I repeat, the entire earth shakes; there has been a tremendous earthquake that breaks the walls of that stone room, and out from the middle of that crack comes my Intimate Chesed. He is in good company with his different parts, which are part of my

interior family, some children, some women, some young people, they were all parts of my Being Chesed, and they all come to meet me. I am glued to that wall and, while looking at my head fixedly, one of them says to everyone, "Look at how he has degenerated so! Look at how his mind is!"

And so I feel ashamed because they can see the interior of my mind, my mind that is diabolic, my animal mind, my mind degenerated through abuse from many and many existences.

And embarrassed, wanting to defend myself, I say to them, "Yes, but now I am in the Gnostic studies, and I am changing."

One of those parts of the Being then pulls out a cigarette to experiment with my mind as if I were smoking, and to produce desire in my mind while he was smoking. Everyone was amazed. I didn't know what they saw in my mind, yet they were all truly surprised with my degenerated mind.

After this experience they commanded me to kneel; they took measurements of some parts of my body; they especially concentrated on my genitals, and then they left. This is how I got to know my Intimate Chesed, who I describe as a gladiator. He seemed like a Greek statue; he walked like an Olympian, like one of those Olympian Gods, with muscles and overall perfect proportions. He was like a living statue, like the statues of the God Apollo, with a certain smile that did not judge me, with so much masculine beauty, and a certain happiness, which in spite

of the fact that I was lost, degenerated, nonetheless, they were there to see how they could help me.

All of this began to instruct my life, to change my way of thinking, feeling, and acting, and as a result I take the need to die in myself very seriously. Not because someone says that it is necessary to die in the ego for behavior, for conduct, to give a good image, for appearances, because of what others will say, etc.

That is why I wanted to dedicate this topic to the Gnostic brethren, so that they can reflect on all of this, and not undervalue the esoteric practice of astral travel. Brethren, try to become conscious of your oneiric experiences, take this seriously! It is important to see, to experience, so as to be able to work intensely in the death, conscious of what it is you are doing, and not simply to take on a certain conduct, a behavior in front of others only for appearances.

27. Invocation to Friends

I have experienced what some have asked of me, “Rafael, if you have the opportunity to go out in the astral body, can you call me to see if I wake up, or awaken my consciousness?”

I have experienced this in two or three cases.

The first case was a friend who is a missionary today, and I promised when I went out in the astral body I would call him, I would look for him. So, that is effectively what I did and this is what I said, “My Father, my Lord, my God, I ask

you with all my heart, with all my soul to invoke for me...” and I said the name of the person. I asked in the name of the Christ, by the power of the Christ, by the majesty of the Christ, and I kept waiting. I looked everywhere to see where my friend would appear. A brief time went by and I saw him coming, completely rejuvenated, very different from the physical world. Yet he came completely asleep, and I realized he would not remember anything. And indeed in the morning I looked for him, I went to his house because he was our neighbor, and he didn’t remember anything.

When we were in Spain doing a mission for the first time, also when explaining these topics, one of our second chamber students, a student of the work of the Master, asked me the same thing. He was a Gnostic brother from Valencia. I did the same thing; he came to me, he arrived very young, rejuvenated, with a totally different appearance to what he had physically. He smiled at me. I observed his gaze, he was profoundly asleep, and from then on I learned what V.M. Samael Aun Weor said, “It is very difficult to wake up a person.”

Ever since then I have not had more experiences with this because it makes no sense

28. **In the Temple of Alden**

There have been a series of quite interesting experiences with the Temple of Alden. This one is with a family member who suffered from asthma, and this made all of us in the family suffer. I made a commitment with myself that the

day in which I unfolded in the astral body I would take him to the Temple of Alden.

When the opportunity presented itself, I took him by the hand and took him from his body. I went flying with him; I asked my Intimate to take me to the Temple of Alden. I arrived to a place; I descended to the place; when I landed I found myself in front of a house, and it seemed strange to me, "This cannot be the Temple of Alden!" I knocked on the door, while I kept holding the person's hand, and an ordinary woman came out who supposedly lived in that house, and then I asked, "This is the Temple of Alden, right?"

And she responded to me, "I do not know what you are looking for." And closing the door, she left and went inside the house.

I wondered why the Being brought me there; perforce, this had to be the Temple of Alden. So, what was wrong, what was missing?

Meanwhile, I was preoccupied for the person who was holding my hand, knowing that this was a unique occasion, and that in any moment I could return to the physical body losing this great opportunity.

Upon reflection, something was missing there, so I decided to kneel to pray to the Being, and I asked profoundly about where I was, and suddenly the facade of that house disappeared and the landscape disappeared, and

there before me was the Temple of Alden—a temple with transparent walls; you can see outside from the inside, but from the outside no one can see in.

Then I saw the quantity of patients who were there. Then inside I delivered the sick person who made this journey with me to the people in charge, and I returned to the physical world. Today that person does not suffer from that illness; that person is a completely healthy person. And since I gained so much faith for the Temple of Alden and the Masters from this experience, when we do chains of healing and we name sick people, I always keep in mind that the masters truly aid those who are in need, helping them according to the possibilities that each one has.

On some occasions I have taken sick people who are named in the chains of healing by the hand and led them to the Temple of Alden. And it is curious that when we arrive there, they open a way for us in the middle of so many patients, like something special, and those sick people are immediately received and attended to. Amidst so many people who are waiting, it is as if we had a special pass to enter into the place, like when you arrive to an emergency hospital and you find so many patients there, and you don't know when they will attend to you, but thanks to a good contact you have inside, they suddenly call your name and you are looked after.

The Gnostics are attended to so quickly in the Temple of Alden. And over time I have comprehended that this is so

because the sick person we normally bring knows about Gnosis, or speaks about the Gnostic teachings, which is why it is always important for a sick person to have the Gnostic knowledge, or some slight information about our studies, and who accepts that his illness has a karmic cause. If the person recognizes his error, it is much easier to cure him than another person who does not want to recognize his error because, in the end, an illness is a medicine that is given to the patient who has a sick soul. Illnesses are medicine for the souls who are sick. Hence the saying “like cures like” [*similia similibus curantur*]. Yet if the person repents and recognizes his error, and it is not a karmaduro, it is a karma that can be negotiated; then it can be cured.

29. Encounters with Masters of Medicine

I have had interesting experiences with Master Huiracocha. I have seen his alchemical laboratory. I have also had experiences with Paracelsus. I asked him for my physical mother’s health, and he taught me how to operate with my hands as if they were sharp knives that penetrate the flesh without damaging it to take out the sickness that’s inside. In the same way, I had an encounter with Mama Ceferino Maravita, from the Mayan Ray of Universal Medicine, who has a living mummy and who is a Master of Resurrection. The invocation to him is done in the name of Kalusuanga, Son of the Seven Red Seas and the Seven Rays of the Sun.

30. **Visit to the Gnostic Church**

The Gnostic Church is not exactly in one place. The Gnostic Church possesses one of the greatest treasures, which is the Holy Grail. But if the Holy Grail is found in Montserrat, Cataluña, Spain, could we affirm that it is the Gnostic Church? Or is the Gnostic Church made up by many temples of the White Lodge? In any case, to visit the Gnostic Church is also interesting when you go out in the astral body, and when you have a reason to visit it. You must always have a reason to visit it.

When we developed the program, “The Three Chambers of the Temple and its Internal Order,” to found the Gnostic Society, I worked very intensely on the whole program. And then I presented myself before the Gnostic Church with that program, in order to get it approved, and I was surprised to find two guardians at the door of the Gnostic Church, one on the right side and another on the left, and one of them was Count St. Germain. He received that material, I entered, and very interesting things happened there that would be too long to recount here.

That temple of the Gnostic Church was a gigantic temple, and we could walk within it—and even fly—without leaving the temple. It is difficult to say exactly what a temple is because, there, a temple is nature itself; it is not the idea that we have of a physical stone temple that’s round, square, or rectangular. It is different in those dimensions; everything can change there from one moment to the next.

31. **In the Kingdom of Melchizedek**

In the Kingdom of Agartha, the heart of the earth...there are so many experiences about this, but before telling these experiences...I always felt a great attraction for the figure of Master Melchizedek. I think one first begins to vibrate with the masters by reading about them, by studying. If you study the chapter from Ossendowski's *Beasts, Men and Gods* [Part V] you feel very motivated to draw close to the one that Rene Guénon called the King of the World, Melchizedek, Changam, as he is also known, and then you could have certain experiences with this great being.

If you lie down on the ground, opening your arms in a cross with your head pointing towards the north, and you concentrate on Changam, if you concentrate on Melchizedek, on the Genie of the Earth, on the Cosmocrator who is responsible for this planet, and you begin to meditate on him, one day you may be invoked from there, called to the Order of Melchizedek. All of this is a matter of esoteric practices, which is what I am explaining here.

The teaching has to be lived with practices because, if not, it's only intellectual information that stays in the personality and in the mind, and when we disincarnate it will completely be forgotten. Everything that is theoretical has to become a superior emotion. It is necessary to learn to meditate on the teachings; it is necessary to learn how to transform all the intellectual information into a superior emotion. That is why not a single day should go by in which we do not practice.

32. **Encounter with Jesus (His Brilliant Eyes)**

The most striking thing about having an experience with Jesus is his gaze, his brilliant eyes, his eyes that always seem to have a special sparkle, like a person who is about to cry or who is very happy. When you see a person who is about to cry and those first tears appear, it's the same as when a very happy person is about to cry; in both cases the sparkle in their eyes is special. That is what Jesus' gaze is like.

Jesus' gaze is the same as observing a clean, transparent window. So I repeat, his eyes are like one who is happy or who knows too much pain, eyes that gleam, that indicate a being who has suffered a lot yet at the same time has loved so much, who is always about to smile or perhaps about to cry.

I also encountered those brilliant eyes in John the Baptist. John the Baptist looks so much like Jesus, and Jesus resembles John the Baptist so much in his look, in his eyes; both resemble each other so much in their brilliance, and I have confused them, not knowing which one was which. It is the characteristic of one who has loved his Being so much, that their eyes are full of that brilliant light, which is the sparkle of spiritual light.

33. **Encounters with Judas Iscariot**

This happened in the city of Valencia. I have always been attracted to the figure of this master, and V.M. Samael Aun Weor refers to him in some of his books.

Outside of the physical body, in the city of Valencia, floating above those enormous buildings, I see people that are hidden in the bushes who are moving. I descend in order to see what it's about. Are they tenebrous, and could this become a tenebrous attack in the end? Have I come across black magic? Is this a place where black magicians hide? I walk toward the bushes to see what it's about, and I see a man come out from among them with a black tunic, and for me that already [suggests] a battle. I prepare myself for a fight with that being in a black tunic.

Then to my surprise he extends his hand to me, and greets me with the name Judas Iscariot, and he invites me to enter his group gathered in those bushes. Those disciples of Master Judas were there giving him the results of their esoteric works. Each one was accountable for their work.

There were five or six disciples. They spoke about the dissolution of the "I", and one of them was very preoccupied because his physical body was about to wake up in the physical world, and the notebook where he wrote down all his spiritual exercises was underneath the pillow, and he was afraid that the cleaning lady would enter and see those notes; he was super preoccupied in that gathering. In other words, he was connected with the physical and at the same time he was present in that gathering.

Judas told him to not be preoccupied, that everything is under control, and he continued the meeting. I realize that it is the same teaching we give, the same teaching that those disciples gave to Judas Iscariot. The meeting finished,

we said goodbye to one another and bid farewell with Paz Inverencial, and I returned to the physical world.

It was my first experience with Judas Iscariot. Then came others, and others, related with the infra-world, etc.

34. **Encounter with John the Baptist (His Brilliant Eyes)**

Carried by a Beethoven melody, one of the symphonies, I couldn't help it, but that symphony, which extracted me from that place and transported me to another place, is carrying me to a place in the Holy Land. And there, in that place in the Jordan, I have—as the V.M. Samael Aun Weor says—an unusual, unexpected encounter with John the Baptist, the prophet Elijah.

And here I quote the following:

Knowing that I may return to the physical world, I say to him, 'Master, say just one word to me.' I wanted him to say something to me before I disappeared from this Holy Land and returned to the physical, without having learned something important from him.

And he says to me, 'I will tell you just one word!' And kneeling with his left knee on the ground and right knee up, hands clasped, forcefully joined together, the Baptist prays to the Father with so much love that his eyes welled with so much light and so much love for the Father.

I comprehended there what it meant to pray, the intensity of prayer, and not the prayer that we do mechanically, cold, without love.

It's necessary to feel so much love in a prayer to the Father! He prayed with so much love; that being truly moved me. I will always be grateful to this being who truly taught me what prayer is, and it is what I do when I pray kneeling. Unless my heart manages to explode with joy and love for my Father, I am not content; one single prayer is not enough for me, I repeat, until I reach that high vibrational note, and it is marvelous when I achieve it because everything is forgiven, everything is forgotten, everything is cancelled, the only thing that is important is the love between he and I, between me and him. What love can do is something marvelous. Love is miraculous.

In the second part I describe an encounter with Dante Alighieri, an encounter with Beethoven, an encounter with Saint Theresa of Jesus, an encounter with Count St. Germain, and an encounter in northern Europe with Paracelsus. And why all these experiences? Is it perhaps that I am something different, special? Or is the difference the practice? When you practice and practice every day, and practice and practice with love, and practice and not tire of practicing (and when this meeting ends now, I must rest a little and begin to practice) it is logical that the heart explodes with joy and all of these things are achieved. It is not possible any other way.

SECOND PART

Regarding the second part of “The Experience of Astral Travel and the Death of the Ego” I was reflecting today that this is the third time I have publically presented a topic about astral travel like this, something that is taboo in our Gnostic world not to say prohibited, owing to what it means to bear witness to such an experience.

I remember the first time we did it with a group of missionaries in Chicago, Illinois, in the United States; we wanted to simply present a topic like this to all the Gnostic brethren in that area, and it was a great success.

We broke all the patterns, and I recall that I spoke there about my astral experiences, and other missionaries also shared their own astral experiences with everyone.

The atmosphere was full, loaded with enthusiasm, incredible. The people needed to feel this. All of us left that lecture quite content and we conjured the fear of presenting topics like this which belong, without a doubt, to the intimacy of each person who has experienced it.

After many years I repeated this on a trip to Australia, to the city of Perth, which is the only time we have visited that part of the world. We stayed in Australia for 21-22

days. It is the longest spiritual retreat we have ever done; it was intense, and we dedicated some days to sharing and speaking about our own astral experiences without entering into themes that might hurt, bother, or make anyone feel uncomfortable. Then, like in Chicago, the same thing transpired.

I remember that among the many things that we commented about in the city of Perth, I said that when you are outside of the physical body, in the astral, and you want to help another person to go out in the astral body, you extend your hand to him (I have done it). When I pulled that person by the hand to take him out of the body, the person was so light, his astral body was so light, it was like a piece of paper. And right there in the meeting, I then asked them to get me a piece of paper, I grabbed the piece of paper and I held it with two fingers. "This is how light the astral body is," I said to them. I let the paper go into the air so that they could realize how light the astral body is.

If you know you are in the astral body, you realize that you are light, as light as a piece of paper. Yet if you are not conscious, you keep on thinking that you weigh 80 kilos, or 70 kilos, and then you do not fly, you do not pass through walls, you do not levitate; you cannot make the most of everything the astral body is capable of carrying out.

I recall very well what a well-marked example that was there, to be able to realize how much the mind can influence an astral experience; how difficult it is to awaken,

how difficult it is to become conscious that you are outside of the physical body and that you no longer weigh 70 or 90 kilos. The mind can do so much!

Among other things during the visit to Australia, we also spoke about everything that was related to the time of Lemuria, and I also recounted my experiences about that topic.

Another thing I want to mention, as a reflection to open this second part, is about the Gnostic groups, the Gnostic community in general, about what the whole International Gnostic Movement is.

We can think that the Gnostic groups, the Gnostic Movement, the Army of World Salvation, as the Venerable Master Samael Aun Weor called it, is made up only of “common people,” simple people, ordinary people: the hairdressers, housewives, laborers, intellectuals, lawyers, people who have nothing to do with the lives of saints, prophets, clairvoyants, Jinns, etc. And therefore, Venerable Master Samael Aun Weor, as the Avatar, only came to gather a cargo of little importance, with the purpose of taking these “common people” of humanity to an Exodus and later on to the Golden Age.

To this, I can say otherwise, and it does not matter what the name of the Gnostic institution may be. I think that Gnostic groups are not formed by “common people,” but rather

by “very special people,” at least an important part of the Gnostic Movement, by people who have obtained values in the past from their incarnations, who have been part of heroic, liberating deeds in different nations, in spiritual movements, in art, in philosophy. The Gnostic Movement is composed of a multitude of souls, of fallen Bodhisattvas, of people who already bring certain values.

No one would remain within the Gnostic Movement if they did not have certain very necessary spiritual values, spiritual values that are obtained from service or sacrifice for humanity, conquered from other existences. It is difficult to be able to enter and remain in the Gnostic Movement if you have not obtained these values. To be in the Gnostic Movement means to have paid the price for it, to be here is not free of charge. Everyone who enters here, everyone who affiliates and forms part of a second chamber or becomes a missionary, is so because he has certain values. Many things are hidden behind that rough, humble, intellectual, or common personality. I have been learning that little by little through Gnostic revelation.

I arrived to these Gnostic studies, like any other simple student, to listen to a public lecture, to form part of a first chamber. I entered into second chamber and was always under the negative opinion I had of myself, thinking—for example—that I did not have an astral body, so therefore I shouldn't have an important oneiric experience because I did not have the mentioned vehicle fabricated. I was convinced I was the worst, and surely I was not mistaken

about this, but I was ignorant of so many good things about my Being, leaving an opening to always think or believe the worst of myself.

And when one reads the Master's books, it is even worse still because you think entirely negatively about yourself. We do not realize that when Venerable Master Samael Aun Weor made a particular comment, it was not only a judgment of what was around him, of what was happening in society, it was also a self-criticism. I repeat, many times the way Venerable Master Samael Aun Weor writes confuses people, it's misinterpreted, as if he is always judging and criticizing humanity, until you realize that he is speaking a lot about himself.

I insist on this: it is necessary to know how to read Venerable Master Samael Aun Weor and to also discover that in his writings, he is ridiculing himself, self-criticizing, he is publically presenting his errors, his failures as much as his triumphs. He is not simply speaking to us and to all of humanity. Lamentably, we have a bad translator inside who poorly translates what Venerable Master Samael Aun Weor teaches in his books about the "I".

That is also why I want to emphasize in this whole reflection that in the Gnostic Movement, hidden under the guise of common people, are many interesting souls. With that I am saying, for example, that many early Christians who lived before, during, and after the arrival of Jesus or Masters such as Judas and many other masters, are today

found forming part of the Gnostic Movement. We can also find people in the Gnostic Movement who formed part of secret spiritual orders, who stood out in cultures like the Egyptian or Mayan, from this or that part of the world.

With all of this I have come to the conclusion that Venerable Master Samael Aun Weor is gathering the best values of humanity in the International Gnostic Movement, but at the same time the worst. And I will explain the reason why. It is because there are a good amount of fallen Bodhisattvas in the Gnostic Movement, rebel-souls who have decided not to die. Many of them are trapped in horizontal life and do not decide to abandon that way of life, to change it, to live in another way. And that is why seeing the Gnostic Movement from the outside, it appears with a facade that is a little sad, a little grey, superficial, of little transcendence, because we ignore that behind that guise of an apparently common man or woman, which is a Gnostic brother of the Twentieth or Twenty-first century, are hidden many brethren of forgone times, and who “do not know that they do not know,” “ignorant that they are ignorant” that what they are living in the Gnostic teachings today, they have already known and have lived long, long before.

For that reason I have learned to feel a great respect for each student, for each person or brother who passes through the Gnostic studies, if they stay or not; comprehending that the Gnostic aspirant is the best and the worst at the same time for this natural selection that is being made at a world level by the Avatar of this Aryan fifth root race, the Venerable Master Samael Aun Weor.

This allows me to not only comprehend the Gnostic community in general, but also the work itself of the Avatar, of the supreme commander V.M. Samael Aun Weor, who in his mission is not only gathering common people, people of this modern time of the Kali-Yuga, but also behind these human masks are hidden many souls, very particular essences, who have already lived Gnosis in the past, and if they are here once again, it is because of the spiritual values they have conquered. That is why they are always a hope for their own Beings. I do not want to forget what I am transmitting now in this second part for anything in the world.

This is the third time, in the years that we have been doing a mission, in which I decide to open myself completely to present my own experiences about astral travel.

I do not know when the next time will be, but I think that the missionaries who already have experiences with this should do the same thing with their students, in order to awaken hope in them; the yearning that this is possible, and to not hide astral experiences so much, to the point that we all have the impression that it is practically impossible to experience it.

I accept that this runs the risk of mythomania, self-worship, and paranoia. Yet we have to also learn to walk dangerously. We have to learn to walk with two feet; we have to know how to support ourselves in good and evil

so as to find the middle way. And this is how we stimulate the essence, the soul of these brethren—within which are hidden those spiritual values conquered in the past with so much sacrifice and that cannot express completely. This is essentially due to the modern personality of this Kali-Yuga, the Kalkian personality that impedes the student himself from self-discovering, from knowing himself.

To conclude, with the false personality or Kalkian personality made purely of vanity, envy, jealousy, preoccupations, etc., it is normal that we have an erroneous opinion of ourselves, which is completely negative, that impedes the Being from freely expressing in us.

I am going to continue with what I was relating about “Astral Experience and the Death of the ‘I,’” with a program that I prepared specially, thus I will have to be brief now when I tell each one of the astral experiences so I can manage to complete this second part well, and as we said in the introduction, to also be able to have a third part to address the death of the “I” from the point of view of astral travel.

35. **Saint Paul**

St. Paul was known first as Saul of Tarsus or Saul from the city of Tarsus who, although he was Jewish, was later the apostle of the gentiles or the non-Jews. From the city of Tarsus in Turkey where it was possible to be a Roman citizen, Paul dedicated himself to the persecution of the

Christians; he was present in the moment when St. Stephan was stoned. Paul, who was an enemy of the Christians, fell from his horse on the way to Damascus, and by revelation he heard the voice of the Lord, of Jesus Christ, who said to him, “Paul, Paul, why are you persecuting me?”

And in that revelation, Paul realized that he was going against the truth of the Messiah, and the Christians brought with them the truth of the Christ. So because of all of that, Paul underwent a complete transformation, and from there St. Paul was born.

In spiritual retreats we have studied the Acts of the Apostles and the life of Paul of Tarsus, who later became St. Paul, who is the Gnostic archetype par excellence.

I remember a part from the Acts of the Apostles where Paul must go to Rome to preach, and give a testimony of the Christ beyond the realm of converted Jews. To do so he had to traverse the sea, navigating on a ship full of many passengers. And because they did not obey a revelation that St. Paul had, they would lose their lives. Paul made them see how they might not lose their lives; therefore he restored faith and trust to all of them. They finally manage to reach the port safely, and he fulfills what the Lord told him—that he would preach the good news of Christ the Savior in Rome.

All of these things have always attracted my attention; they have made an impact on me. Therefore, I asked why these biblical personages suddenly appear and then, just like that,

they disappear into history. And if it is true that the Great Work is done more than one time, then where, for example, is St. Paul right now? Luckily, thanks to Gnosis and astral experiences we can, to some extent, know about them.

This allows me, in this moment, to say something about St. Paul. I tell you that on a certain occasion, being in the astral body, I look toward the sky. In the open space that is before my eyes, in a very beautiful blue sky without a single cloud, I see a small sailboat descending at great speed. In other words, a small boat with a very white sail inflated by the wind tries to descend to some unknown place on our planet. It is strange because the boat should be on the waters of some ocean or lake. Yet this one is navigating through the air, and within it is its most important cargo. The passenger, being supported as [best] he can within that boat that, I repeat, comes rushing at high speed. And then I know that the man is none other than the apostle St. Paul. I run, trying to arrive on time to the place where that landing will occur. I want to know in what way the apostle of the gentiles will appear this time.

I repeat to you, when I realize that this has to do with St. Paul, who is coming in this modern time to continue his esoteric work, I run and run, trying to discover the place where he will descend in that ship, in that sailboat whose sail is inflated by the wind. I run and run and run until I finally see the boat enter above a group of houses. The person gets out of the little ship, and I barely reach there in time. I manage to see him from behind before he is mixed

up among the people. This does not allow me to see the person's face, who today may form part of the ranks of the Gnostic Movement.

All of this made a very big impact on me, even though I was not allowed to see that face. It is surely because this must remain in secret. For the moment, I know that he is walking out there somewhere, perhaps among the ranks of the Gnostic Movement. He knows that I know and he, his real Being, does not want it to be known publically.

So the work of Venerable Master Samael Aun Weor, with the three factors of the revolution of consciousness, is allowing for this type of Bodhisattva to be able to complete a work, or he simply finished one and must initiate another. In this moment, he can very well be a missionary we all know, or one who we do not know, or one who must go unnoticed but who obviously comes to do an important work. And this is what the work of Samael serves to do, not simply to give Gnosis to little Peter, to little Paul, to little John, or to that Sophia who is a stranger to everyone. Behind that particular person may very well be a St. Paul, who fights to complete or realize the Great Work once again.

36. **Encounter with Dante Alighieri**

The first time we came to Italy, we fulfilled a Gnostic mission for a brief time in the city of Florence. At that time we still did not know Italian well, even though we had studied it; we didn't yet speak it.

This occurred back in the 80's, when we fulfilled the mission of leading the Gnostic monastery of Guadalajara-Mexico. Obviously, when we arrived to Florence, the first thing I thought about is what Venerable Master Samael Aun Weor has told us—that Dante Alighieri lives in Florence as a resurrected Master.

That is why, sometimes when I present important fragments from the *Divine Comedy* in first chamber lectures or in meditation chamber, I say to the Italians, “Dante Alighieri actually lives in Florence; he is an immortal master!” And logically, they all look at me a little surprised, as if to say, “What? What is he saying? He’s crazy! What is he saying to us?” Certainly all of this is very strange - that I have to come from so far away to tell the Italians that Dante is in Florence, he is alive, he possesses an immortal body, and he is a Master of Resurrection. These are things that—I confess—I enjoy doing because I know that there is so much skepticism today, so much materialism, that it is worth doing from time to time, knowing with full knowledge of the facts that what Venerable Master Samael Aun Weor says about Dante is true. For that reason it is necessary to shake these minds so that their consciousness awakens, even if it’s for a second.

Now I relate how I lived this experience with Dante in Florence.

Once the mission in Florence passed (which was certainly not successful), I was in Rome with the idea to return to Spain.

And one night, in the astral body, I went right from Rome itself to Florence. And I entered directly into a university, which obviously is in the internal worlds. It is a university that is very well attended by many students who come from all parts of the world, and who undoubtedly are students of the *Divine Comedy*.

I could never have imagined, not only being in this place as a witness of that university in the astral world, but also, walking towards us from a corridor of that internal university comes the author of the *Divine Comedy* himself, Dante Alighieri.

All of us who found ourselves in that portico of the university were young people. The impression that I received was so strong when I saw Dante there standing before us.

What attracted my attention was his pallid, white face, his aquiline nose, which characterizes Dante in so many prints and paintings, and that very particular way of dressing. Also what caught my attention was his personality with everyone, gentle yet strong.

I admit that the emotion from that unexpected encounter was so strong I could not help being moved and crying; thus I lost the experience in itself and I returned to the physical body.

Yet that experience with Dante Alighieri was more than enough to know that the serious students of the *Divine Comedy* can visit the venerable master in the astral body,

and he will be there to give explanations about the *Divine Comedy*, which is the Great Work in itself.

37. Encounter with Saint Theresa of Jesus

Trying to fulfill a Gnostic mission in Italy for the first time, Leyda and I were very preoccupied because of not yet speaking the language and not having sufficient finances. In the end, having used up all the resources we had, there was no other choice but to leave that mission.

So, sadly, the mission in Florence closed for us. Fortunately this mission ended with a balance of many internal experiences, but without having achieved what was most important - to form a Gnostic group. We barely managed to disseminate a correspondence course of V.M. Samael Aun Weor's book *Aztec Christic Magic* throughout Italy.

Therefore, we had to accept the harsh reality that we had to return to Spain from Rome. And one of those nights when we were about to take that trip, I found myself outside of the physical body in the astral world, in the city of Ávila, Spain, precisely in the Convent of the Incarnation where it is said that Saint Theresa of Jesus entered as a nun in the year 1535.

I tell you precisely, being in the astral body I was in the upper part of the Church, which in the overall architecture of the convent stands out for its height, and if one day some of you visit the city of Ávila, you will be able to see this place straightaway—I repeat—on the same side where the whole

convent is and where later Saint Theresa became prioress, which is why she always lived there and from there she fulfilled her missions throughout Spain.

There I am, not walking on land but rather in the highest part of that church, and then comes the encounter with the Saint. She is dressed in an immaculate white tunic, her appearance youthful, very white complexion, and she presents herself before me with the name “the Architect, Saint Theresa of Jesus.”

I never read, never knew anything about this Saint being called like that in the physical world, but that is what she told me she was called. “Architect” because her teachings serve to construct souls. And I cannot miss the opportunity, in this visit with this Saint, to make the most of it and consult her about our mission in Italy, which had hardly begun and was sadly ending. She then takes my hand and she reads it like any palm reader. Tracing a line on the palm of my hand with her index finger, she makes me see the interruption of that destiny. But then she shows me that one day we would go back to Italy for a longer time, such as has been accomplished to date.

And I took the opportunity to make a new query to the Saint about all the scandals that happened in Mexico and internationally regarding the figure of Litelantes. My query is, “What is going on with her?” She does not respond to this straightaway; she says to me, “Let me consult my little God!” And then I see how the Saint elevates herself

to heaven; she elevates so much that she disappears from my sight. And I stayed there waiting for her to return. Some time went by, it wasn't much, and once again she is there with me. The answer she gives me is very brief, "The mission of Litelantes has not been comprehended!" With this answer, I myself will change my attitude toward her. Because I myself knew all those commentaries that were being made surrounding the figure of Litelantes very well.

So the answer I received from the Saint made an impact on me, it made me reflect, it clued me in that I did not have a complete view of the matter. And thus I left this topic aside, and never again have I made any comments about that, knowing that facts are facts and that we have to surrender before the facts. Yet it is also true that many times behind these facts are things that we humans ignore, and that we do not know about Bodhisattvas who have not completed the Great Work.

38. Encounter with Beethoven

This experience began with a visit to Canada in the astral body, where there was an important meeting of Gnostics, and I did not know the reason why they were there. I only knew that everyone there was awaiting the arrival of an important person, so I joined that group of people who were all Gnostic missionaries, some known and others not.

The place in Canada could have been Montreal, due to the presence of some missionaries from that country. Yet it could also have been any place in the United States.

What was certain was that I knew I was in North America, in a large room in one of those large houses in America, in which there are big Gnostic centers. And we were all impatient, waiting for that important person to show up, which was the reason for that well attended meeting.

The person suddenly arrived; we were all surprised since it was none other than Ludwig van Beethoven. Beethoven was dressed in the way of his time, something that surprised us at the beginning because we were all dressed in the modern style of today. Yet it was not how Beethoven was dressed that made the greatest impact, it was his simple, discrete presence; this is truly what predominated from his personality, what most attracted all of our attention. Without a doubt he was a man of few words, I would say that he was someone who had had a hard time speaking, but that, nevertheless, within him was hidden, as we already know, a genius of classical music, a philosopher of the esoteric path and of the Great Work, as Venerable Master Samael Aun Weor explains when he expounded on his Nine Symphonies.

All of us surrounded Beethoven in that spacious room; we all felt that this being was a great friend of humanity. But I do not understand why they wanted to play a joke on him, like something children or young people almost always do to a timid, introverted friend. I repeat, I do not understand why we should greet this genius of classical music with a joke. But in that moment I remembered a similar or even worse joke that is told in the history of Beethoven; a joke

that a group of friends in Vienna organized. A friend of mine who is a lover of classical music told me about this.

Taking advantage of the fact that Beethoven passed through a certain forest at a certain hour either on his way home or from the place where he worked on his compositions, they organized the following joke. They paid a prostitute to only cover herself up with a cape and underneath she was naked, and she was to appear at a certain place on that path, and of course those friends hid to see and enjoy that joke on Beethoven.

When the woman appeared before Beethoven and removed the cape to end up being completely naked before him, it is said that Beethoven looked at her in such a way, so fixedly that it went through her, it pierced her, and not only did he look at her body, he also looked into the depth of her soul, and that woman felt so ashamed within that she immediately covered herself up and left. I do not have this story at hand, I never verified it; perhaps they are popular stories without any historical basis but it helped me to comprehend this other joke.

I repeat—I did not know why this was repeated in another way in that place in North America. Someone placed himself behind Beethoven, apparently without him realizing it. They wanted to play a joke on the great master, but I didn't think it was right. And next someone was supposed to push Beethoven over so that he would fall onto the ground. But Beethoven surprised everyone since, without looking

backward, he realized the joke, and it didn't even bother him, he didn't react, and there he showed his virtue that I qualify as humility.

Humility is the great virtue of geniuses of all times. Beethoven's humility says very well how to pass that "test" with flying colors—by simply lifting his leg and stepping over that person who was behind him as an obstacle for him to fall. There I realized how genius is combined with humility. Beethoven did not speak at any moment; however, he gave all of us a teaching of wisdom and love.

Since I had nothing else to do in that place, I returned to the physical world very satisfied from the experience I had lived without losing the capacity of astonishment that the experience left in me and, in addition, trying to comprehend why that experience happened in the internal presence of a Gnostic group? What was the reason for the presence of the great musician Beethoven in connection with the salvific mission of V.M. Samael Aun Weor? I concluded that it had to do with the mission of an avatar or messenger, of gathering the best values of humanity, in this case of someone like Beethoven.

Without a doubt, the Gnostic community is a very special community and we do not realize that. It deserves all our respect, not only because hidden within it may be a Beethoven, a St. Paul, a Pythagoras (who according to my intuition is in Mexico), but rather because, in addition, there may also be hidden male and female saints from

the beginning of Christianity and from when after Jesus left—souls who have accompanied the great master in different moments. Interesting people from so many epochs and different cultures, always with the values they have conquered, who are out there anonymously in the Gnostic Movement, cloaked today with the name of some common person, and in many cases without any of them being conscious of who they were.

**39. Encounters with Count St. Germain
(William Shakespeare)**

On several occasions I have had a visit or an encounter with Count St. Germain, surely because I have studied a little, and that bit of his enigmatic life has interested me so much, and because his life, as an initiatic process, is at the same time linked to the very history of humanity.

This being has finished the Great Work one time, but he has also already done it several times, a second, a third, and surely more than four times. Count St. Germain is the Master of the Ray of Politics, which is why he deals with the whole of world politics, together with Count Cagliostro.

I was sleeping in Valencia, Spain (at that time Leyda and I were fulfilling a mission in this city). It was a very hot summer, and it was between two or three in the afternoon. With regard to the astral, that is also the time of day when one can separate from the physical body at will. Then, laying down in the same bed, I felt I must look behind me.

And to my astonishment, right in our bedroom doorway I saw Count St. Germain standing there, observing us, and while we were dressed in proper summer clothes, he was dressed in the way it was known in Europe, just as I have seen in engravings or paintings.

I got up straightaway, still unfolding in the astral body, and I walked toward him, and before I could touch him, he began to elevate to what he is, an ascended master. And I tried to touch him, even though it was his feet, but when I almost managed to do it, he disappeared penetrating through that ceiling. It was the first experience with the enigmatic Count St. Germain.

Later, much later, other experiences followed; for example, I found Count St. Germain at the door of the Gnostic Church in the internal worlds, when I had prepared the whole project of “The New Gnostic Society Samael Aun Weor,” the institution that we are now coordinating from Rome, Italy.

I presented myself there before the door of the Gnostic Church with the whole program of work, and there he was, not with the name St. Germain, but rather with the name of the playwright William Shakespeare. This confirmed for me what I had read from Master Samael, that one of his many personalities had been this one, the famous English writer, of whom no one knows when he was born and when he died.

Count St. Germain, as William Shakespeare, received from me the entire program that we currently use, “The Three

Chambers of the Temple and its Internal Order,” and he passed it to another master who was beside him, and that master took it to the interior of that sacred place. William Shakespeare invited me to enter, and a long conversation developed inside that has stayed in my soul like a great secret.

Count St. Germain has given other experiences which have always confirmed for me that the Gnosis we have is the true path of the Great Work, and when St. Germain appears it is an indication for me that this great being works in tandem with Venerable Master Samael Aun Weor.

The last thing about St. Germain is what Venerable Master Samael Aun Weor has already said; the promise of his return to Europe in the year 1999. And in an experience that I had about that I confirm what Master Samael says, that Count St. Germain is already in Europe. He arrived as he promised, right in the year 1999. And he is precisely in the north of Europe, in those countries where he has always taken refuge in the past, countries like Germany, for example, in a certain place in particular that I should not mention. Yet I can tell you that today Count St. Germain looks like a young university student, between the age of 25 and 35 years old. And like any student, he attends a university—I repeat—like any other student, obviously dressed in a modern way.

That is how I saw the current Count St. Germain internally, as a blond man, with a German appearance, and I knew

that it was him, and that he wanted me to know it so that I could confirm what our Venerable Master Samael Aun Weor said about his return in the year 1999 to attend to all the apocalyptic events and occurrences that have already begun, especially to what corresponds to the whole of world politics.

He has returned once again to fulfill what he told Venerable Master Samael Aun Weor at one time, *“Remember, Samael, in the past we worked from above to below”* (from the mental round to the astral round, to the etheric round, and the physical round) *“and now we must work from below to above”* (from the physical round to the etheric, astral, and mental rounds in order to return to the original point of departure so the seven rounds can be fulfilled).

So, everything that is happening at the level of world politics and at the economic level forms part of the apocalyptic process, directed by the Count himself. I do not have the least doubt about that, everything is for the good of humanity, to conclude one age and to be able to initiate a new era and even though it all seems negative to us, everything forms part of a positive process.

40. **Encounter with Philippus Aureolus Theophrastus Bombastus von Hohenheim, called Paracelsus**

My physical mother underwent a health problem and I did my practices asking Paracelsus to help her. Paracelsus came in an internal experience to help me. I thought he

would operate directly on my mother, on the astral body. While my mother was standing with her back uncovered, Paracelsus took my hand and taught me to insert it into my mother's back as if it were a sharp knife, so that I could operate and see what was done in order to improve my mother's health. With my hand inside my mother's back, practically within her lung, I touched something and I took it out to the satisfaction of Paracelsus.

While in Rome, not long ago (about three or four years) we visited Switzerland and mostly we were in the state of Einsiedeln near the small town where Paracelsus was born in 1493. As many know, Paracelsus is famous for his studies of the elementals of nature, for example, the work titled *A Book of Nymphs, Sylphs, Pygmies, Salamanders, and on the Other Spirits*, and many other titles.

It is not too much to say that Paracelsus is an immortal master. There are some Rosicrucian books that speak about him, for example, the book *An Adventure in the Mansion of the Rosicrucian Adepts*, by Franz Hartman. In that book this author cites Paracelsus and his laboratory, Joan of Arc, and other interesting people.

The fact is that I was there, so happy to be able to visit a Gnostic group from the Gnostic Society that is in Switzerland, and I was also waiting for the moment to arrive when we could take a trip to visit that place close to where Paracelsus was born. And while we were there I saw that they recognized the figure of the sage Paracelsus

very well as doctor, alchemist, etc., but for us, in synthesis, Paracelsus is an immortal, a resurrected master.

When we returned to the place where we were staying, in my vigil that night, I saw the Venerable Master Paracelsus coming close to the place where I was keeping watch and praying, obviously I saw him in the astral world. I will describe how I saw him. He walked quickly; he circled the place where I was. I was keeping watch and praying, yet when he realized that I was in a vigil, Paracelsus respectfully retreated so as to not interrupt my work. During a pause in the vigil I looked for him, but he was no longer there. I lamented it a lot because I would have liked so much to have had an encounter with him in that dimension. I felt that Paracelsus wanted to reciprocate my visit to that city, by visiting me that night in the astral world while I was keeping watch.

I have great faith, which is also love for this master who, not only can we invoke along with so many Masters of Medicine like Galen, Hippocrates, Hermes Trismegistus, Angel Adonai, Huiracocha, Asclepius, etc., but in addition we can work individually with him, asking him in prayer to help us, and to aid our sick ones.

41. **Illnesses in the Astral World**

In many cases, the way that the masters of “occult medicine” cure illnesses from the astral world or from any dimension, the way in which they operate on the patient, is externally similar to official medicine.

In some cases, the likeness between one science and the other is so similar that in some dimensions you could swear that you are in any clinic or hospital in the physical world. The masters, dressed with the normal white doctor's coat, and even the place itself where the healing is carried out can be similar to the physical world.

Occult medicine of "pure science," in its essence, is completely different to the official medicine of "materialistic science." And the Temple of Alden in the astral world is a marvelous example of what true medicine is, which not only cures illnesses of the different internal bodies, it also cures illnesses of the soul.

However, although it is very interesting to accompany someone in the astral body to the Temple of Alden, or to see how the people who are named in a magnetic chain, being taken by the hand, arrive to this hospital in the internal worlds, nevertheless that doesn't allow you to know how it is that they will be cured through occult medicine.

The difference between "official medicine" and "occult medicine" is very clear by just watching how the Masters of the Ray of Medicine work directly. The following example that I personally lived in the astral world allowed me to make a clear distinction between one medicine and the other.

On one occasion I arrived to the internal worlds in a place where a group of brothers from the White Lodge was waiting for me. The place was a hospital operating room.

Within this place, the patient I must operate on was already prepared.

Surprised by this commitment, I immediately said that I knew nothing about medicine, much less would I be able to operate on a person. And they told me that they knew it, that I should not worry about that.

So while they prepared me to enter into the operating room, from outside I saw the patient who was sleeping, and my preoccupation was even greater since I had no idea what I had to do. But immediately, when I left the room where I was and entered into the operating room, everything changed.

I felt my Being enter into me and I was Him, we were one. Now I knew what I had to do with the patient. Or better said, he knew what had to be done in that moment and I was simply his instrument. Interesting, right?

And as if I had done operations all my life, I operated on that patient with total certainty. It was an operation that I would define as microscopic because my vision sharpened in such a way that I was able to see within that patient as if I had the most sophisticated electronic microscope.

What I saw were different colored threads. So I cut and joined where it was necessary. And that operation ended positively. Now the difference seems evident between both occult and materialistic medicine. The first one is guided by the Being, the second one is guided by the Kalkian personality.

In those days I was so ignorant of my Being, of his cosmic ray, of his incarnations in this world. Today I know much more, even though I do not know everything, since the Being is infinite. Those brethren from the White Lodge knew that when I crossed through that door, He would take control of everything.

42. **Chains in the Astral World**

To attend a chain in a temple of medicine in the astral world is a unique experience and I must tell it because it is very important. It is very important that the Gnostic brethren realize how effective the healing chains are; yet also how mechanical these chains can be.

We are forming a chain, but those of us who are there do not look like adults. I look like an adolescent who is about 10-12 years old and all those who are there are the same. We form a large chain, a large circle holding hands, and instead of looking toward the center of the chain, we are looking towards the outside of the chain, because there is an altar in the center of the chain, and a being who comes from the cosmos, appears in the middle.

Effectively from the infinite cosmos, like a meteorite, a Master of Medicine arrives and places himself in the center of the chain. We cannot look toward the center because he is there working. In front of us the masters have hung up photographs of a little girl who must be urgently operated on because she has lost her sight, so as to return it to her.

There is a rope that goes around the chain with hooks that hold the photographs of the girl.

This chain is not done like this in the physical world. I know that you are thinking that perhaps we are doing the chains incorrectly. The internal worlds are the internal worlds, and the physical world is the physical world; they are two completely different things. What is important is what happened in that chain, because there are so many ways to do a chain that we only know one or another model, yet there exist many ways to do chains.

I am not going to elaborate on this topic because it is quite broad, but I can say that we had to look fixedly at the photograph of that beautiful girl. We had to irradiate all our love to that girl (a girl who was approximately 5, 6, or 7 years old) we had to irradiate it with so much devotion that we even had to cry of love to get the maximum love to concentrate on the image of that photograph, and that is what we all did.

And from the outside, a group of masters, who were leading this chain without touching us, asked us to give love, more and more love, and we obeyed by always giving more love. And as we were giving more and more love, it was illuminating the very center of the chain, and it was illuminated with so much love, that the Being who was in that light of pure love, began to operate on that girl from there at a distance.

And we understood that the Being immersed himself in

that light of love, which was formed by all the participants of the chain. That is why he could carry out the surgical operation on that girl's eyes. Once the operation ended, there was a pause. Then, just as that Being came, namely, like a meteorite, he departed once again to space and disappeared, while we awaited news about the girl.

Meanwhile we were in the room walking around, and after some time passed the news arrived; the operation had been a success. They had managed to successfully operate on the optic nerve of that girl who was destined to be blind her whole life. Without a doubt, love is a miracle.

43. Astral Experiences with Presidents of Nations

To be able to encounter presidents and leaders of nations in the astral world has happened not only to me, it has also happened to other missionaries. In my case, for example, suddenly and without wishing to do so, I have found myself in the United States, in the White House, with the Presidents George H. W. Bush (father), George W. Bush (son), Bill Clinton, and Barack Obama.

I am not going to say which of them, but I knew that one of them had informants who indicated when the stock market would go up or down on very important exchanges worldwide; he knew it with such precision and anticipation that this allowed him to make a lot of money.

With one of the other presidents the experience was different. I was in one of the hallways that surround the

Oval Office of the White House. Then next I see that the president arrives. Yet before he enters into the Oval Office he goes to one of those filtered water coolers to quench his thirst.

And in the moment he crosses through the door to enter into this Oval Office, he hears the hymn of that nation, which although it was normal because this president did it every day, I comprehended that it was, at the same time, a solemn act because this place is like the heart of that nation.

Therefore, to enter into the Oval Office of the White House is to enter into the heart of that country where very important decisions are made that even effect other nations for good or bad. Therefore, being there you really know what is happening in that nation and beyond.

It is quite strange for someone, a missionary, to be allowed to know about these things.

Venerable Master Samael Aun Weor explains it in one of his books, *Christ Will*, that as the fire of the Kundalini advances, when it reaches a certain stage of the path, we come in contact with the presidents of nations and—I repeat—we can know what is happening in that country, in that town, the karma and dharma of that nation.

I have had different experiences with that, for example, when we were doing a mission in Mexico, which curiously was not with presidents of that nation, but rather with their spiritual guides, for example, with our Lord Quetzalcoatl.

Also with presidents of Venezuela (my country of origin) with the political process that Venezuela has experienced in its recent and past history, and with the whole crisis that it is currently experiencing, and what will come later. In relation with the politics of Italy; in relation with Spain, with its king and even with his family, almost as if I formed part of that family. Incredibly, I have lived details of the king and queen's children that have now formed into the scandals we know publically. And that remains as something private, something I have lived and need not be in the public domain.

And thus to know what's happening with Italian politics (where I now live) both positive and negative, as an archetype and also as the reality of daily life; what is happening at the level of the European Community, to know, for example, well in advance, that the Euro would be a failure. I have known about the failure of the Euro for many years, as an irremediable karmic process.

Astral experiences allow for all of these things, which is why it completely changes your concept of life, increasing your yearning to die in the ego, to better serve humanity, and to dedicate yourself to this, to Gnosis, as a duty because there is nothing more important. For that reason they let you see the reality of humanity so that you know it not for simple curiosity, but rather so you can have charity and love and compassion for the nations, and so that you do not forget that we are in the end times, and that the world leaders definitely cannot do anything more because

they have failed, and this failure and this end are also the beginning of other processes that humanity is beginning to live.

44. **Astral Experiences with Two Popes (John Paul II and John XXIII)**

The following astral experiences have also ended up being interesting for me with two popes, John Paul II and John XXIII. I will read a text and in this way I will enter into the topic:

With John XXIII. *“About 38 years after his death in 2001, the opening of the heavy cypress coffin left everyone flabbergasted. According to the official report, which detailed the operation step by step, and the state of the remains of John XXIII, it was said, ‘once the cloth that covered the blessed one’s face was removed, it appeared intact, with his eyes closed and mouth slightly open, with features that immediately evoked the physiognomy of the revered pontiff.’”*

When that happened, between the years of 1999 and 2000, we had recently arrived to Rome. We knew through TV news that they were about to open the coffin of John XXIII, so then in those days I had the following experience:

In the astral body I approached the Vatican, which is relatively close to the place where we currently live in the north of Rome. In this experience I was precisely at the point in which the Tiber River is closest to St. Peter’s in the Vatican.

And there, right in the middle of the day, I discovered the famous “Good Pope” John XIII leaning on the wall that runs parallel to the Tiber River, who from that angle looked toward the Church of St. Peter’s preoccupied and even upset; he appeared to be in disagreement with what they were doing at that moment with what was his physical body.

I recognize that I do not have a concrete idea of what the church could be doing in that moment with that body once they opened his coffin, and above all if it would affect him or not. Let’s remember that this is the famous “Good Pope,” the only one that Master Samael considered interesting in relation to all the popes.

I saw that John XXIII was quite upset because they were poking around with his body, and he could not do anything to avoid it—I repeat—I realized that he did not like anything that was happening there in St. Peter’s Basilica. And meanwhile, as this is happening, at no moment did the pope realize that I was observing from a certain distance away. Once I returned to the body I reflected about the curious experience.

With John Paul II. Surely this is the pope who most traveled the world and, as a result, his papacy became very popular. In an astral experience I went directly to where the Vatican City is today, and I was surprised because this had been a trip directly into the past when Vatican City did not yet exist and, therefore, the only thing I saw around me

was a large piece of land, which is where the first Basilica of St. Peter's would be constructed in the future, and later on the whole of Vatican City.

It's worthwhile to say that before the construction of St. Peter's Basilica, the headquarters of the papacy in Rome was in what today is the Archbasilica of St. John Lateran, which is the place where St. Francis of Assisi made a pilgrimage with his disciples to solicit recognition from Pope Innocent III (1198-1216) for the rules of his order.

Therefore, my astral travel took me to a prior epoch, before the construction of St. Peter's Basilica. While I was there in that place, in that widespread land, without hardly any trees, I looked around me to try to give myself an explanation of why the Vatican City was not yet in this place.

When suddenly, in an instantaneous way, the figure of John Paul II burst into the place. And before uttering a word, he looked around to make sure nobody would hear what he was about to say to me, "*What you Gnostics teach about sexuality...*" and he looked around again, "*is something that we also knew here!*" Having said that, he disappeared instantaneously, and I returned to the physical body. And I reflected about the way that I should present Gnosis here, at least in Rome. I must do it very discretely. And that is what I have done all these years.

This pope was referring to sexual magic, to the spiritual rule of not losing the sexual energy, of transmuting it. And these have been my experiences with these two popes. The

most recent astral experience has been with Pope Benedict XVI, but I prefer to not mention anything about that.

45. Visits to the Underworld and the Superior Dimensions

In my case, I have had so many visits to the underworld. I practically became accustomed to being in the underworld in a conscious way. A night did not exist where I was not in the underworld. I became accustomed to the odor of the bodies of those who live down below. Their ash-colored bodies covered by gray ash emit a very particular odor, like something old. And I have had so many visits that I felt the need to share that experience with others, so that we realize the inhabitants of the underworld are convinced they can make a living in those regions like here, they do not miss what was the physical world for anything. For them, that is the physical world.

There are entire families in that underworld, an immense population. In the underworld there are cities like New York or like Rome, cities with skyscrapers. The underworld is a copy of our dirty, chaotic, dark, and degenerated cities. People live there thinking that is normal life, yet nobody there knows where they come from, where they are going, why they are there. People ride the buses and if you ask someone on the bus where that bus is going, no one will respond to you. People get off when the conductor stops and no one knows where to go because everything is the same or it all makes no difference.

The scenery is sad; it doesn't matter if you look right or left, wherever you go, it's all the same. If you stay on the bus too long, they surround you and try to steal your money, your documentation, your watch, anything you are carrying. It is a world that truly feels sorrowful, sadness is everywhere.

And regarding this, I have written some texts about what I have experienced in the underworld. Astral travel is not always for the superior dimensions, it is also for the inferior dimensions, and it is also interesting to live these experiences because in that way you become conscious of physical life and you realize that you are here in the physical world in passing. And it depends on what you do in your life. One day you will go to live in that underworld, or if your works are better you will go to superior dimensions. I will better clarify; we have already lived in the underworld, we are part of the underworld, and the point is to see how to get out from there.

Therefore, it is perfectly normal that when we lose the physical body, and one of our cycles is finished, it is very natural that we next become inhabitants of the underworld.

In the underworld we can find those scholarship students who study a career and who have a room with a television, a bed, a library, everything that is needed, and who take advantage of their free time prostituting themselves for drugs, which is now what a scholarship student does who leaves his parents and goes, for example, to the United States, or to some place in Europe to study, and who is not conscious that it is the underworld itself.

Conclusion: for me, many essences from the physical world are exactly the same as those who live in the astral underworld. For that reason, sometimes before a situation in daily life, I'm surprised and I stop in astonishment because I perceive that what is happening right then in the physical world is exactly the same as what I have lived down there in the underworld; as some say, we are already in the inferno.

On the other hand, the world of the superior dimensions is different, formidable, because everyone there knows where they come from, why they are there, and where they are going. And that's because what predominates there is the kingdom of the Christ and the Divine Mother.

It is marvelous to be able to rise up once in a while to the superior dimensions, even though it may take so much sacrifice, so much effort, so much work, since we have to transform so much of our inferior psychology into superior psychology. For that reason, we can only manage to do this once in a while, not when you want it, but rather when the Being allows it and thanks to your consistent interior work.

46. Actors and Singers Who Dwell in the Underworld

I have been, like many of you I imagine, someone who admires certain movie actors, for example, Charles Bronson, who was the protagonist in so many movies about detectives and assassins. We often like these types of movies because they show the injustice of all the cities

of our world and also justice that, in a fantastic way, puts order into everything, at any cost. And he was that type of movie actor, that character, or the policeman who put order where there was so much disorder.

Charles Bronson is a movie artist who, although he has already died, we remember because his scripts were always of very few words, a total man of action. Yet my Being has wanted that false image to change within me, for it to disappear from my mind. After that actor had died, I saw in the astral (and this was no longer the movies) how an immense spider enveloped him within its web in the form of a cocoon to then suck out his essence or soul as if it were a liquid. Once the macabre scene concluded I returned to the physical world, impacted.

I have also had some very sad experiences with the actors Liz Taylor and Marlon Brando. I knew they vibrated with the inferior sphere of Venus, and that they were inhabitants there. I have had that necessary astral experience because, like all of you, I have identified with them through some movies, through the roles they represented, and being identified with them I did not realize that they are people from the abyss.

And at the same time I have been identified with singers and singing groups who, nevertheless, in spite of the success of their melodies in the physical world, are already living in the underworld, even though they live a “normal” life here in the physical world. I already know that I am not saying anything new, that we already know this through

Gnosis, yet it is interesting when you live this in an astral experience and you confirm that it is so.

47. A Humanoid and a Man in the Astral World

Outside of the physical body, I had to live an astral experience so that I could comprehend the difference between what a “humanoid” or intellectual animal is, and what an authentic man is. Thus I better comprehended what our Master Samael explains in respect to the intellectual animal.

In the astral world, the humanoid and the authentic man live together. I observed, from a certain distance away, the difference between one and the other. The first was standing up like the second, only the first was a dog and he did not know it. Nonetheless, he was sporting some modern dark sunglasses, and was dressed like a man with pants and a shirt, and he was convinced of being a man, and he did not realize how ridiculous he was.

And beside him was an authentic man, simpler and natural in his behavior who, nevertheless, had the appearance of a human. I therefore realized the contrast between the humanoid and the man.

The humanoid, I repeat, was a dog. He did not yet have the human soul. He was an intellectual animal. Internally he was a dog, only with dark sunglasses to protect himself from the sun, dressed modernly, and to see him standing and trying to behave like a man was really funny.

The intellectual animal didn't realize how ridiculous his role was, believing himself to be an authentic man. Imagine the scenario when you see one of those dogs out in the street whose owners dress them in a peculiar way as if they were people. Imagine the animal, the dog, standing up and smoking a cigarette with that air of self-sufficiency.

48. **Tolls in the Infra-Dimensions**

In the regions below, there exist the famous tolls that we can find in some places in Naples, for example, or in some places like Chicago or New York, or anyplace in the world where dangerous people live, and in order for you to be able to pass through there, you have to pay a toll charge. If you do not give the money they assault you; they can become violent with you in thousands of ways and cause you a lot of harm. In the infra-dimensions some demons do not allow you to pass unless you pay something. So all this stuff about tolls comes from the infra-dimensions, just like fashion, tattoos, etc.

49. **About the End Times and the Golden Age**

I arrive in my astral body to a very particular forest, where there is also a very special monastery. What impresses me about the place is the enormous silence that envelops that forest and monastery. I knock on the door of the monastery, and a being dressed completely in white like a modern day nun appears.

I can't say if it is a man or a woman because the entire body is covered with that very pure tunic, from head to toe, and I can barely see the face. Therefore, surprised, I ask, "Where am I?"

The reply to me is, "In the future." Next, I am allowed to enter the place to verify what I am told. I look at a very peculiar calendar on one of the walls and, indeed, from the year I see I am in the future (third millennium).

I then ask, "And what happened with humanity?"

"They were destroyed; they no longer exist." And overcome by this response I am silent.

I had made an astral journey into the future, and so I could comprehend what it was like in the beginning of the Golden Age. I remember being told long ago that in the beginning of the Golden Age there would be a great silence on the whole planet, and that no one would speak of those times of the great catastrophes that had occurred, of all that humanity had lived in the apocalyptic time period, so as to avoid attracting those events once again. That is why on this journey into the future I found myself in that special silence, in that monastic life, and in the midst of the Golden Age.

50. **The Planet Herculubus**

In my astral body I see the planet Herculubus from space, and I realize it is similar to the planet earth (like our planet, it has oceans, and continents, thus, it has abundant life and

inhabitants), only it is much, much larger, and it's very close to the earth. And then I return straightaway to the physical body so that I do not have the least doubt about what I have seen; that the words of the Venerable Master Samael Aun Weor are pure truth, that Hercolubus is very nearby.

And what the words "close by" or "near by" mean here is all very relative, taking into account that this is an astral experience. What is indisputable is that the planet Hercolubus is there, and it comes to fulfill its function as in other times, to produce a magnetic shock to change the poles on our planet for the equator, thus putting a full stop on the current fifth root race of the Aryans, and this is the great catastrophe.

51. **Different Experiences with Extraterrestrial Brothers (Coca Cola)**

As it has happened to some Gnostic brethren, above all missionaries, at the beginning I had a period of more or less successive experiences related with the topic of extraterrestrials.

Later these astral experiences were reduced to a few, ones that were necessary in order to specify aspects of the Gnostic path, and some in relation to our humanity. This fulfilled what V.M. Samael Aun Weor said, that among the many missions of the brothers from space, is also included sowing spiritual inquietudes.

The first experiences were simply to enter into their

cosmic ships in order to visit places near and far. Others were educational experiences, like for example, to warn us about the danger of carbonated beverages like Coca-Cola or Pepsi-Cola. The extraterrestrial brothers made me see the harm that these cause to the health of all of humanity. In our case we drank them, as is customary in many places in America, during meals and even anytime we were thirsty. This is a bad custom in regions of the Caribbean where the heat is suffocating year round. And I learned from the extraterrestrials that many illnesses have their cause in this carbonated beverage, whose preparation formula has never been transparent.

The experience I lived with the extraterrestrial that warned me about this is quite long. I will summarize everything I can here. Right in the middle of the day, a cosmic ship arrives from deep space; a group of young people run so we can see where it will land. And once in that place a being descends who is impressively very tall, about two or three meters, with an athletic body, and with a suit that was skintight to his body. What attracts our attention most are his glasses, which are without a doubt something special. I welcome him as I would welcome a visitor who comes from far away and I say to him, "Welcome to planet earth!"

And he barely stops at my greeting and he continues to walk looking down with those glasses or special lenses that, as we see, allow him to see the particles of skin of the young people who, just a little while ago, were at a modern or rock music festival, sponsored by the Coca-Cola company.

We follow the extraterrestrial until he stops directly where a huge Coco-Cola truck is parked. Instead of carrying bottles of this drink, it is carrying containers or tanks.

This brother from space now wants us to see something important. With his hand he cuts one of those containers and inside, to our surprise, is a young girl in the fetal position, obviously dead. Her body is almost completely wasted away from the beverage, allowing us to see only a fibrous body, almost without flesh. And the impression for us is huge. I pray an Our Father in that moment for the soul of the young girl.

Now, with his hands, the brother from space gives life to this cadaver before us; she becomes the young girl she was before. And as if nothing had happened, she now walks in front of us and we follow her. I notice how the young girl is dressed, like almost all the young people dress today, with their really tight pants, with that way of walking with complete indifference. The young girl is now entering into a kind of office and there she disappears.

We enter with the brother from space into that office, which contains enormous files with names of young people like the young girl that we now no longer see. And our conclusion is that something macabre is hidden in that office. Having fulfilled his mission, the extraterrestrial leaves that place and returns home in his ship.

I still continue investigating the topic, and at night I walk close to some apartments. I hear some children who

cannot sleep, and their mothers do not know what to do for them. I comprehend that this is part of the effect that this carbonated beverage has. Curiously, there exists today a version of Coco-Cola for children and young people so as to not have trouble sleeping.

This experience was quite extensive. Very early the following morning I told my wife Leyda about it and we were reflecting about it. And I asked myself if I should interpret this as something symbolic or something literal?

The next night, I was at a party with friends. This carbonated beverage was given out, and I remembered what I had just experienced. And the question came up again, was the lived experience something symbolic or should I take it as something literal?

And to end that doubt, I took one of those glasses of Coca-Cola and I tried it. I did not manage to completely drink that mouthful because it tasted like blood straightaway, and I associated that to the body of the young girl wasting away in the container. I spit out that mouthful from that beverage and I immediately returned to the physical body.

I first recounted this experience to some missionaries and they were impressed, yet they only stopped drinking Coca-Cola for a very brief time, then they forgot about the experience and continued drinking Coca-Cola as if nothing happened.

Leyda and I have not drunk Coco-Cola for years. Personally, that experience was too real for me to forget it. This brother

from space did not make a trip from his planet to only tell a symbolic story; he came for something more than that.

And to think that right when this being descended from his ship I said to him, "Welcome to planet earth!" as if this planet earth were a paradise, a place of peace, happiness, harmony, and joy, when he came specifically to study it as a strange, degenerated planet.

52. **Encounters with V.M.Samael Aun Weor**

The internal encounters with V.M. Samael Aun Weor were more frequent for me after he disincarnated on December 24th in the year 1977, which is when he passed directly to live in his Egyptian mummy.

And since then V.M. Samael Aun Weor lives in that immortal body, and continues fulfilling his worldwide mission as Avatar, now secretly on the Asian continent. What this means is that he never departed from us.

When V.M. Samael Aun Weor had recently disincarnated, I had an experience with him with the same appearance that we know of him. The astral encounter was out in nature, in a type of prairie. We were a good group of Gnostics gathered around a large table; the atmosphere was like that of a good meal.

For a moment we left that table, and in an open field we played with the Master. The game consisted of throwing stone balls that he caught without difficulty, and he

returned them to us at such high speed that it was hard for us to imitate him.

Suddenly in the distance we saw a small plane or light aircraft land in that field. And then came the farewell, charged with emotions and many tears when V.M. Samael Aun Weor said to us, "Don't forget that one day you knew me physically!" And our beloved Master left. I then thought, "It was the Lords of the Law who have taken him!"

Since then some time has passed and another experience came with V.M. Samael Aun Weor. It was the first astral encounter with his living mummy; it took place right in the very center of Rome, I repeat, in the astral body.

In the middle of the summer in Rome, I encounter the Master with that immortal body. I was seated at one of these tables that are often placed outside of the shops and suddenly I see the Master coming, walking amidst the people. I want to let everyone know, yet he gives me the sign to keep silent, and that's what I do, and we sit down to speak like any tourists.

While we are seated there, we exchange impressions and I ask him, "Master how are we going to physically recognize you when you come?" And in that moment he rolls up his short sleeves to show me the marks on his skin, which are lighter than the skin on his arms, where he previously had Egyptian rings. Then straightaway he gets up from that chair and leaves among the people. I watch as he disappears among them. After that, more and more experiences continued with the Venerable one.

53. **The Exodus**

With the new Exodus I can say that thanks to V.M. Samael Aun Weor I have seen something, not everything, about the esoteric work that is being prepared between the brothers from space and the blessed White Lodge in Mexico, Brazil, the Sierra Nevada of Santa Marta, Colombia, etc. I have seen, for example, in the Sierra Nevada, entire families that already live in those places, and the cosmic ships moving through these zones of South America. I repeat, all of this is a very important work for a future that is not very far away.

54. **Encounters with Disincarnated Gnostic Brethren, Family Members, and Friends**

It is very natural that Gnostic students, after many years in these studies, reach old age like everyone in the world. Yet the preoccupation of the student of a certain age is to know what might happen if the Great Work has not been concluded. What might be the immediate future, will he be able to find the Gnostic teachings in the next existence or not?

Through astral experiences, I have known that whoever dies sincerely loving the Gnostic teachings, and does not deny it but rather stands by it, recognizing it as the truth of the Being, that Gnostic brother will miraculously continue being in contact with Gnosis, internally attending the Gnostic meetings, just as he did physically, attending congresses, spiritual retreats, seminars, Gnostic meetings, works of second chamber, etc. And like here in the physical

world, he can study the work of V.M. Samael Aun Weor, he will also have a place beyond to continuing doing so.

That is why it is sad when someone who has known the Gnostic teachings, in the later years of his life, commits the error of leaving it, of not accepting it anymore. Consequently, when that person dies, he will not be in contact with the light of Gnosis and, as is natural, he will follow an opposite process.

For that reason—I repeat—it is a very grave error, having known Gnosis, to abandon it for a whim of life. It's better if one dies without diminishing his love for the teachings. In that way he will continue being in contact with Gnostics internally, with the congresses, with the seminars, with the spiritual retreats, with the meditations, until being able to have a physical body again. Physical death for a brother like this is not an impediment, beyond that he will be able to continue dying in his psychological defects, and always reading and studying the work of our Guru.

I know that this affirmation will surprise many, yet this is the way I have experienced it in the astral body with some “old Gnostics” who today are disincarnated. One of them, who was a student of mine in Spain, told me, “Rafael, now that I am disincarnated I do not miss any of the meetings, now I can be present in all the activities.” And I said to her, “I knew it, and that is why I told you that when you disincarnate, you will see that you will continue being in contact with Gnostics!” Because, that is the way it is when

you die physically and you continue being faithful to the Gnostic postulates.

55. **The Powers of the Being**

The Theosophical Glossary of H.P. Blavatsky says that *siddhis* is the Sanskrit term that defines psychic faculties, the abnormal or extraordinary powers of man, and that a group of them includes inferior, gross mental psychic energies, another group requires the most elevated education of spiritual powers.

Therefore, as there exist superior powers of the Being, likewise, inferior psychic powers also exist.

There is nothing better than for these abnormal or extraordinary senses to be in the hands of our Being, and not in our hands. Although this confuses the Gnostic student who hopes that, upon attaining mastery, the initiate above all, in the perfection of mastery, ought to have the entire Philosopher's Stone at his disposal.

Thus, and in my case, the one who thinks that all these astral experiences that I am sharing here pertain to my inferior psyche are mistaken. Fortunately, that's not the way it is, the majority of these come from the Being, in other words, they are from the Being who is seeking his own self-realization.

The danger of inferior powers is that they do not obey the will of the Father, but rather the personal will, the will of

whichever “I” is on duty, with its good or bad intentions. It is best to follow V.M. Samael Aun Weor’s guidance about the matters of “abnormal or extraordinary powers.”

So then, what comes first is to create Man, that is what’s fundamental, and this is obtained by organizing the psyche. Yet many, instead of dedicating themselves to organizing their own intimate psyches, concern themselves exclusively with developing inferior powers or siddhis. That is absurd!

What are we going to begin with, to organize the psyche or to develop inferior powers? What do we want? We have to be judicious in our analysis, judicious in our yearnings. If what we are seeking are powers, we are miserably wasting our time.

I do not deny that yearning has always been decisive to enter into contact with the superior and inferior dimensions of nature, but isn’t yearning itself a power of the Being that he deposited as a seed in our essence many years ago? Therefore, our yearning is nothing more than his own yearning.

And regarding superior powers (because they come from the Being), what is not possible for my Being in the physical world because he does not now have a suitable vehicle (for example, the immortal physical body), is possible for him in the immortal astral, mental, and causal bodies because the Being does have absolute control over them.

And from these immortal internal vehicles, I have experienced the power of my Being over the element of earth, passing through walls, provoking earthquakes; over the element of water, walking on it, provoking floods, purifying myself; over fire, not suffering harm, also purifying me, communicating telepathically; of the element of air, invisibility, intuition, mystical rapture; of the ether, the capacity to hear and to communicate; of the sixth chakra, to see the ultra, to experience the illuminating void; and from the seventh chakra, to take part in the omniscience of the Intimate Christ.

Thus, it has only been possible in some moments outside of the physical body in other dimensions, when my Being has wanted it, so that I could comprehend that the powers are his, not mine.

56. The Gnostic Esoteric Work and the Different Parts of the Being

The third part of this work is entirely dedicated to the death of the “I” from the perspective of astral travel, which is nothing other than this sub-heading from the second part called “The Gnostic Esoteric Work and the Different Parts of the Being,” and I will explain why.

It is a great help to be in contact with some of the parts of the Being through astral experience; you then begin to comprehend that the weight of the Gnostic esoteric work doesn’t completely fall on you, that what falls on you is the proportional part that corresponds to you.

And that is the Gnostic esoteric work, the work on yourself, taking into consideration not only our part but also the part that corresponds to what will be carried out by the different parts of the Being. Then you comprehend that we are not alone in facing the great challenge of the Great Work.

The first time I had an encounter with the Being and his different parts, I comprehended that I was part of a spiritual family. So therefore, I must discover the part that corresponds for me to carry out so that the rest of my interior family can also fulfill theirs.

I knew with this experience that I must simplify my way of thinking, thus my mind would be more receptive, less active. This meant having more trust in the Being, to not try to resolve all my matters of spiritual and daily life with my mind.

I am standing and resting on one of the walls of a narrow room that is oddly located in the interior of the earth. Then, with all the forces of my soul and heart I invoke my Intimate Being. And the answer is immediate. The earth trembles with a strong earthquake, which breaks the stone wall that is in front of me, and that's how my Olympic Intimate comes in. I say Olympic Intimate because that is what I have before me, a kind of living Greek sculpture, just like the God Apollo. The great Being takes a few steps toward me and each movement has a majestically divine air about it. My Intimate is accompanied by some

parts of the Being. They speak among themselves and they comment about my degree of mental degeneration. I defend myself by saying that I am now in the Gnostic studies. They order me to kneel, and next they take measurements of my body. Now one of the parts of the Being who looks like a child is holding a cigarette, and by feigning that he smokes, my desire is stimulated. Meanwhile all the different parts of the Being observe my mental reactions. And in that moment I return to the physical world.

It was the month of November of the year 2003 when I began to be even more conscious of my role, the role that I must take on before the parts of my Being, which entails my avoiding being first or last in anything in my life, the most or least intelligent.

I am with the diverse parts of the Being. I know this because it's happened to me before. The place is like a classroom, with students that I knew from my school years. Each part has its work and tries to fulfill its duty the best it can. I realize that I am not the most intelligent, nor the least. They are feminine and masculine parts. The Genie of the Earth, Melchizedek, congratulates one of the feminine parts for her work; she is the smallest one. In the transition of returning to the physical body, I feel how all the parts of the Being masculinized within me.

To masculinize means that previously some of the parts of the Being were passive, and with the Great Work, little by little, they were becoming more active, more masculine. Daily esoteric practice, without missing, allows me to be in harmony with all my invisible brethren. Now I do not feel that weight of responsibility that I felt at the beginning but rather I know what my responsibility is.

57. The Atlantean Epoch and the Lemurian Epoch

Atlantis. I had hardly begun to study Gnosis in a first chamber when one day a Gnostic missionary, who originated from Mexico City arrived to our city, designated to do so by V.M. Samael Aun Weor. The commentary from this missionary about the fact that a great part of the American continent was one day part of the Atlantean continent made such a positive impression on me that it was decisive to my continuing to delve deeper into Gnostic wisdom.

That is how it is in the beginning of these studies. It may happen that a teaching that may be of little importance for everyone else may, nonetheless, be enormously important for the one who, with so much yearning, is barely beginning in the Gnostic studies, and that was my case. This simple detail that pre-Hispanic America was part of Atlantis gave me all the answers I needed to hear.

Then delving even deeper into V.M. Samael Aun Weor's books, it was confirmed that it could not be any other

way; the continent of Atlantis is not totally submerged in the waters that carry its name; many of its lands not only form part of America, but also Africa and Europe.

And to reject this idea of the existence of Atlantis doesn't seem like a big deal, but it would also be to reject the whole Gnostic doctrine founded on the principle that humanity has a divine origin – not an evolutionist and materialistic origin – eventually rejecting the inner path itself, which is the only thing that can lead you to union with your own Being.

And there could not have been an Atlantean continent without the continent of Mu or Lemuria located in the Pacific Ocean. Even better, when Gnostic revelation comes through astral travel then you know objectively; and this is my case, I lived in Atlantis and in Lemuria. I was incarnated in Atlantean Mexico, which was much more modern than Mexico today. In a particular scene, I will explain just how modern that time period was. I repeat, thanks to astral travel, I re-lived a scene as an adolescent in that Atlantean Mexico, therefore I was incarnated then and I was part of a normal family in that epoch.

Like all children, I played on the inner patio of my house but my toy was not like the toys of today, my toy was a lucid metal sphere that fit perfectly into my hand, and that I continually threw into space, and just like that, the sphere stayed there floating and spinning on its own axis.

And as if by the art of magic, which in reality was pure Atlantean technology, the sphere, in continual movement, returned to me, being attracted by my thought. This gives us an idea of how Mexico was then, modern in technology and religion. Therefore, the true Mexican is a Toltec from Atlantis.

I was also incarnated in South American Atlantis. The scenario that the Being allowed me to re-live there is the following. I was sitting in a place, like a chief of a tribe, and even though it was not as modern of an epoch as the one in Mexico, nonetheless, what most impressed me about that moment was the color of the sky, a clean, pure, uncontaminated blue with an exuberant nature.

As I visited many places in this epoch in the three Americas, North, Central, and South, I cannot avoid thinking about Atlantean America, and how hidden within them, the three Americas, is Lemurian America, that together they are the lands that will host the inhabitants of the sixth race, the Koradi Race.

So, the mathematical proportions of the pyramids, monoliths, steles, calendars, sculptures, and the cities with their ceremonial centers, etc., are definitely of Atlantean-Lemurian origin.

This forms part of the marvelous message that we have received from V.M. Samael Aun Weor, coined in many of his books, which also confirms that mathematics is

not from this world, it originates from the center of the galaxy and beyond.

Lemuria. To say something about Lemuria, we can only include a little bit in this space. I have explained before that in this existence I was born in Venezuela, very close to the famous Lake of Maracaibo.

I say famous because of the diverse circumstances that I will briefly explain. The indigenous people of that region recount in their chronicles that in this place the first couple of their race took refuge, fleeing from their father who did not approve of their relationship.

Their father then, as a punishment for their disobedience, ordered the clouds to rain in that place without ceasing. And that is how Lake Maracaibo was born. Obviously, that couple died there. This reminds us of Adam and Eve from Lemuria, and the famous universal flood from Atlantis.

In the time of the independence of South America, an important naval battle was fought in Lake Maracaibo, where two armies faced off, the patriots and the realists; the patriots were in opposition to the King of Spain, and the realists were in favor of the Spanish crown.

And with the triumph of the patriots, the independence of all of South America consolidated. The lake was an important refuge for the crown of Spain, as it was also during the times in which pirates moved throughout all of the Caribbean Sea.

In the most recent times, close to Lake Maracaibo, in the lake itself and in its surroundings, important oil fields were discovered that completely changed the history of Venezuela. As we know very well, black gold or petroleum is fossilized residues from prehistoric animals, we would say from antediluvian giants. *“Petroleum and natural gas are known as combustible fossils since, according to the most accepted theory, their origin is more or less organic. In other words, these hydrocarbons are the remains of creatures and plants that died millions of years ago, including the dinosaurs.”*

And this, in its time, and from what I will recount next, invited me to reflect.

Flying in the astral body, I landed in a part of Lake Maracaibo, and to my surprise I discovered an island that was very out of the norm since it was high like a mountain and it does not exist physically in this place, even though there are islands in the lake. Some people were visiting this island-mountain, yet they only managed to see one side; it was impossible for them to access the other side of it.

So I separated myself from the group of people, and by floating, I managed to locate myself on the unknown side of the island, there I saw that it was the door of a temple of the White Lodge. The greatest surprise came when from the inside of that door I saw one of its inhabitants coming from the well-guarded secret island. And my surprise was even greater when I saw that the being was a Lemurian hermaphrodite. My time floating in front of him lasted a

short time, yet I managed to comprehend that a small group of Lemurians also lived there, and the place, being a temple, conserved relics of the Lemurian times. I returned to the physical world amazed by what I had seen and experienced. The memory stays with me of how that Lemurian smiled at me. And I reflect on all of that.

During a visit to V.M. Samael Aun Weor in Mexico City, in the company of a very valued missionary brother, we had the chance to speak with our beloved guru about the very famous Catatumbo Lightning¹ phenomenon, which is present in a certain part of Lake Maracaibo. V.M. Samael Aun Weor, being surprised about this mysterious place where the lightning never ceases and is active all year round, told us that in places like that temples of the great White Lodge are often found.

1 Catatumbo lightning is a unique meteorological phenomenon that occurs in the basin of Lake Maracaibo in Venezuela, but mainly in the southern area of the lake and in the lower basin of the Catatumbo River, hence its name. This phenomenon is characterized by the appearance of a series of almost continuous and virtually silent strikes of lightning, due to the long distances required to observe the phenomenon, which occurs in clouds of great vertical development forming electrical discharges between 2 and 10 kilometers high (or more), as the trade winds penetrate the surface of the lake in the afternoon (when evaporation is greater) and are forced to ascend the Perija mountain range (3,750 m) and Cordillera de Merida, the Venezuelan branch of the Andes (up to 5,000 meters, approximately). The origin of this phenomenon is in the orographic effect of these mountain ranges that enclose and hold back the winds from the northeast; and clouds are produced of great vertical development, mainly concentrated in the Catatumbo river basin. This phenomenon is easy to see from hundreds of kilometers away, i.e., from the lake itself (where there usually occur clouds overnight), which is also known as the Lighthouse of Maracaibo, as the boats that cut through the area could navigate at night without problems at the time of sailing. It may be up to two hundred sixty times a year and lasts up to 10 hours a night; moreover, this phenomenon can reach sixty discharges per minute.

58. **The Life of Those Who Have Disincarnated**

All of us come into this physical life from parallel dimensions, however, we live this life as if we will never return to the place where we came from. That is why the death of a loved one, and our own death, impresses us so much; we don't accept the return to the place where we come from.

And all of this is because it's difficult for us to discern between the part of our life here, which is transitory, and the other part, which is from the essence—the truly immortal life—unless we go through an astral experience, which can change our way of thinking.

Astral travel is the same as physical death. We return to the parallel universe where we come from for a brief time, then return to this transitory life with the impression that the world we come from is much more abundant and interesting.

Lamentably, this idea has not spread in this part of the world, and surely in other parts of the world, due to the globalization of ideas, little by little, it is being lost.

I am not setting out here to write a treatise about the life of those who have disincarnated, only to share an astral experience of what I have seen there. This happened when I was in a place where many people disincarnated in the timespan of some days and weeks.

As is natural, this made the people from that place very

nervous. Therefore, on one of those nights, I went out consciously in the astral and from the place where I was I looked up at the sky; it was unusual as it was filled with rainbows.

Everywhere I looked there was a rainbow that connected the sky with the earth, and the earth with the sky. First I saw people who were coming into life and who were not alone. A being, who accompanied them, spoke to them in a whisper while they descended to be born.

Meanwhile, on other rainbows, people were going up also accompanied in the same way by a celestial being who was whispering words to them that I could not manage to hear. What is interesting is that everything happened in the city where I was, and no one was aware of it.

Today my fear of death is not only based in the way I will die, my main fear is to die having not fulfilled what my Being, in a whisper, indicated to me in the moment when I myself descended on that rainbow.

59. **Preceding and Successive Existences**

As I have already given testimony of preceding existences, and I have also said something about what will come after, here I limit myself to only reflect about its importance.

V.M. Samael Aun Weor tells us that life is one, and that we have repeated it in many existences, in lower or higher spirals, yet always the same life. Therefore, our present and

our future are not different, they are always the same unless we work on this one life and make of it a masterwork.

The best way to remember a past existence is without doubt through an astral experience, guided by the Being. And this astral experience helps to instruct us, never to satisfy our curiosity. In any case, to remember is to activate the memory of an event, which later triggers other events or interior states with their good or bad consequences. And logically, to remember is to put into action the Law of Cause and Effect, our karma.

Thus, to remember our past existences forces us to take responsibility before the Being and before the great divine Law, to make it possible for our life, the only one we have, to become a masterwork. Now the question becomes is that really what we want? In other words, do we want to negotiate our destiny with the lords of the great Law? If the answer is yes, this is marvelous. Then welcome to the initiatic path.

In the astral world, through the will of the Being, to know of a past existence activates the mechanism of the subconscious. Therefore it's as if we were living in two eras, which opens the possibility toward a different successive life. And since the Being yearns for our triumph, which is his triumph, he will show us the best and also the worst of that existence, so that we may learn to renounce the fruits of action.

The astral world, through the Being, has allowed me to

know only what is necessary from my previous existences, never the totality of an existence, only what the Being knew would help me to arrive at a comprehension of one or many psychological defects, also to recognize the good values that were born in those existences. And in moments of uncertainty, in order for the Being to help me, he showed me the existence of the hero who did so much good for humanity.

60. **An Astral Experience with a Nereid from the Water**

Leyda and I found ourselves in a forest in the astral world with a group of men and women. Obviously they were waiting for us, and all of them formed part of a fraternity because there was a lot of harmony among them.

And just like that, the group of men separated me from Leyda to lead me to a certain hidden place in the forest. Meanwhile, she was led with a group of women to a place that was also unknown to me.

Having entered into that forest I saw that they were leading us toward a beautiful and mysterious enchanted lake. I say that it was an enchanted lake because to my surprise, in the tranquil waters of that lake, lived none other than a Nereid, in other words, an elemental of the waters.

That Nereid was so beautiful I immediately jumped into space and floated over that enchanted lake. While flying, I headed to the very center of the lake while the Nereid, who was unable to elevate herself above the waters, followed me

by navigating beneath that crystalline mirror, which was the lake itself.

Without touching those sweet waters of the enchanted lake, floating above it, I contemplated the beauty of that Nereid very closely, which I recognized as something unique, fascinating. And she did the same with me, she did not lose sight of me, following all my movements. Then I noticed that on the ends of her earlobes was something shining. Ahh, it was her earrings, which were like diamonds!

And then I saw what was causing her earrings to shine. It was the sun that was about to appear on the horizon, the dawn of a new day that was about to begin. And I floated there in the center of the lake; I floated by making a great effort to sustain myself in that space, very close to her to be able to better contemplate her body, her clothes, the beauty of her eyes, her hair, and I also contemplated the grace and agility with which she moved in those serene waters.

And from the silent relationship something was born between us, apparently a simple relationship of sympathy, surely a result of that mutual contemplation. Yet right there in that instant I realized that esoterically I was in danger, which is why the men on the shores of the lake were laughing in a very kind way because I had not realized that this was nothing other than an esoteric test.

So, in order to escape from that place I had to elevate myself, to float higher, and to make an effort to reach the shore of the lake, which now seemed very distant, so much so that,

I was almost not able to reach the shore, and my curiosity could have ended up in a sexual fall.

We have that Nereid within ourselves, we have it in the depths of ourselves as elementals of the waters, our own sexual waters, and if we do not overcome it there, it is because we are still not prepared to conquer greater temptations.

So then, as you have been able to observe, I overcame that test with the Nereid with a lot of difficulty because I entertained myself too much with contemplating her mysterious beauty. That is why I returned to that shore practically without any forces, quite preoccupied about what could have happened.

Then when I was in the physical world I remembered what it said in the famous *Book of Enoch* about the angelic fall back in the Lemurian continent:

UNION OF THE ANGELS
WITH THE DAUGHTERS OF MEN

1 And it came to pass when the children of men had multiplied that in those days were born unto them beautiful and comely daughters.

2 And the angels, the children of the heaven, saw and lusted after them, and said to one another: *'Come, let us choose us wives from among the children of men and beget us children.'* (Genesis 6:1-4)

3 And Semjâzâ, who was their leader, said unto them: *'I fear ye will not indeed agree to do this deed, and I alone shall have to pay the penalty of a great sin.'*

4 And they all answered him and said: *'Let us all swear an oath, and all bind ourselves by mutual imprecations not to abandon this plan but to do this thing.'*

5 Then sware they all together and bound themselves by mutual imprecations upon it.

6 And they were in all two hundred; who descended [in the days] of Jared on the summit of Mount Hermon, and they called it Mount Hermon, because they had sworn and bound themselves by mutual imprecations upon it.

This text from the *Book of Enoch*, is undoubtedly a description of the fall into the original sin, of those children of the gods who fell in love with the daughters of men, and who from that union gave birth to the giants. But the most important thing is that this is the cause of the fall of the children of the gods into animal generation.

As we know this event pertains to Lemuria. I felt that this test with the Nereid was a very similar repetition of that epoch in Lemuria when the children of the gods fell in love with the daughters of men. And that much later in time, the intellectual animal would be the result of that union.

This same thing is described in the famous story of the Little Mermaid, in which a prince falls in love with a mermaid, and that mermaid falls in love with the prince, the result of which is fatal for the prince, who ends up drowning. Stories and tales that we find in the Nordic legends about the elementals of nature who fell in love with men, or of men who fell in love with the elementals of nature, are remembered as tales told to children to entertain them, yet in reality they are real, true stories.

This is how common elementals from the three inferior kingdoms can have the opportunity to pass to the human state, to one day truly be humans, to be authentic men. And for authentic men, it is their opportunity to know the secret of the abyss and afterwards they can emerge by taking with them the ultimate truth, through the realization of the Great Work.

And here we have both temptations, the temptation of the children of the gods who do not yet have a complete experience of what is below, and the temptation of those who are below and who do not yet have a complete experience of those who are above.

That is why both aspects are found, so that the one who is below can fabricate his soul and the one who is above, since he already has it, can renew it. I am not justifying the fall, I am explaining that something similar to this occurred on this planet 18 million years ago on the continent of Mu, and this continues being repeated in many forms.

61. **Astral Practice with the Internal Elementals of the Physical Body**

The first time I learned and performed this practice I was a second chamber student, being led by a missionary within a group of students and I knew straightaway that I had to learn it by heart.

Today this practice forms part of our meditation chamber program. We can find the outline of it in V.M. Samael Aun Weor's book *Treatise of Endocrinology and Criminology*.

Having done this practice many times, it thereby formed part of my memory. One day I went out in the astral and, as was customary, I found myself at my mother's house on the patio, right in the middle of the day, beneath one of her fruit trees. While I was standing there I began to invoke each one of the elemental genies of the physical body and their corresponding elemental creatures.

But I did not begin from above to below as I had the custom of doing, from the element of ether to the element of earth; rather I began from below to above, from earth to ether.

The God of Ether and his elemental creatures were held off until the end of the practice. I then discovered that the degree of spiritual development of the elementals of ether, the punctas of space, was much greater, and it made sense that it was like that.

So, I first invoked the Genie of the Earth, Brahma, with his mantram LA, and then the gnomes and pygmies of

the earth came to the call, not in the way we see them in drawings but rather from out of the patio ground of my mother's house emerged an enormous amount of rabbits, each one of a different color. It was impressive to see so many rabbits of various colors moving though that patio.

Next I followed with the element of water. To do so I invoked their Genie Narayana with the mantram VA, and straightaway the undines and nereid's manifested among drops of water that fell in the atmosphere. They were tiny elementals of the water.

I next invoked the elemental Genie of the Fire, Rudra, with the mantram RA, and I was surrounded by small flames, each one independent, and within each flame I was able to observe tiny blond-haired babies with diapers, sitting and crawling.

I continued invoking, and this time I called the Genie of the Air, Ishwara, as you already know, with the mantram YA. Then what emanated all around me were small whirlwinds, and within each of these small vortices of wind I also noticed babies in movement, restless like their elemental.

Lastly, I invoked the Genie of the Ether, Sudashiva, with its mantram HA. Now the patio of my mother's house changed quite a bit, because appearing before me was a kind of platform, and on it were many children who were not tiny like the previous ones. These were about 12 years old, with rather dark skin and transparent blue eyes that contrasted so much with their dark skin, each with a white Hindu

turban, holding a blowpipe in his hand. They pointed them directly at my head, and then they all blew with great force and shot darts or particles of light at me that penetrated through my head, and in that moment I returned to the physical body.

62. **Astral Practice with the Our Father**

There are still a few points remaining to touch on in this second part and since time is short, I don't want to skip over two very important astral experiences—one with the prayer of the Our Father and the other with the prayer to the Divine Mother.

I think it is very necessary to share the results of what I experienced from these two very important prayers in the internal worlds, since it gives a deeper comprehension of the effect that pronouncing them, or any other prayer, has in other dimensions. And I begin with the effect that the prayer of the Our Father has in the astral world.

Outside of the physical body in the astral body, I set out to realize the following experience. I found myself in my mother's house, I got a table to place a glass of water on, and then I began to pray with great faith, with great love, like this, "Our Father who is in heaven, hallowed be your name, your kingdom come, your will be done..."

And while I continued with the prayer, from the center of the water in that glass, a beautiful blue light began to form, it grew and grew as I kept pronouncing the prayer of the

Our Father. Then I realized that the Our Father, effectively, is a very powerful prayer that attracts this blue color of peace, which is the color of the Father who is in heaven in the superior dimensions.

I continued with the experiment and now, looking through a window from my mother's house, I concentrated on a neighboring house and prayed the Our Father once again. As I pronounced it, that same blue light of peace and love that emanates from the Father kept forming in the center of the room of that neighboring house until it completely inundated the whole house.

Conclusion, I realized the magical-spiritual power the prayer of the Our Father has.

As we already know, there are seven petitions hidden within the Our Father, and these seven petitions correspond with the Tree of Life of the Kabbalists. For example, "Hallowed be your name" is related with the Holy Spirit; "Your kingdom come" is related with the second Logos, the Christ; and the first Logos, the Father, is related with the phrase "Your will be done, on earth as it is in heaven"; "Give us this day our daily bread" is related with the physical body; while "Forgive us our trespasses as we forgive those who trespass against us" is related with the karma accumulated in the vital body; "And do not let us fall into temptation," with desire of the inferior astral body; concluding with the mind in this way, "but deliver us from evil."

After this astral experience, for me, the Our Father is

effectively a prayer of great power, and not only for personal benefit, also for the benefit of many.

**63. Astral Practice with the Prayer,
“Oh Isis! Mother of the Cosmos...”**

What can I tell you about this marvelous prayer to the Divine Mother? *“Oh Isis, Mother of the Cosmos, root of Love, trunk, bud, leaf, flower, and seed of all that exists. We conjure you...”*

I could say many beautiful things about this beautiful and formidable prayer. Certainly, I am not reading the prayer in this moment, I am reciting it from memory. I know this prayer by memory because I practice it very frequently because when I practice and recite this prayer I know what happens internally. What happens? I have lived it in this way in the astral body, and this is what I saw when I said, *“Mother of the Cosmos, root of Love, trunk, bud, leaf, flower, and seed of all that exists.”*

As I travelled, flying in the astral body at great speed, flush with the surface of the ground—I repeat—reciting the prayer, I marveled at how from the very bowels of the earth emerged bushes, plants, flowers, fruits of various shapes and multiple colors. And from that a complete beautiful garden formed behind me, all a beautiful earthly paradise, which is life itself.

And I realized that entire paradise was Her, the Divine Mother herself. Without a doubt, this is a prayer to surround

you with virtues, which are the flowers themselves. So, the virtues are to protect you, to surround you with love, wisdom, and power, and in this way to elevate and sublimate our sexual secretions to the maximum, into energy and light. Then you are a part of Her, and She is a part of you.

Oh Isis, Mother of the Cosmos, root of Love,
trunk, bud, leaf, flower, and seed of all that exists.

We conjure you, naturalizing force.

We call to the Queen of Space and of the Night,
and kissing her loving eyes,
drinking the dew from her lips,
breathing the sweet aroma of her body, we exclaim,

Oh, Nut, you eternal Seity of heaven!

You who are the primordial soul,
you who are that which was and that which will be,
Isis whose veil no mortal has lifted,
when you are beneath the radiant stars
of the nocturnal and profound sky of the desert,
with purity of heart and in the flame of the serpent,
we call you!

O AO KAKOF NA KHONSA

64. **Astral Conversation with a Wild Duck
About the Migration of Birds**

In the astral world, I arrived to a beautiful lake where there were untamed or wild ducks, and one of them was sleeping.

The duck was on the waters, it was one of those ducks that has an iridescent, brilliant green head, and all of its plumage is also very beautiful. And while I conversed with its elemental, a child who was about 9 years old, the body of that wild duck was very close to us and slept while floating on those waters. And since its head was practically sinking, I was preoccupied about it, and the elemental told me not to worry, to be calm, and we continued the conversation. Yet periodically I looked at the little body of the wild duck, and once again its head was about to drown in the water, and once more his elemental insisted that we continue the conversation calmly.

I asked him, “Would you like to take a human body, a man’s body?”

And very sure of himself, the elemental responded to me, “No! The life we live among the birds is marvelous. I do not wish for that.”

And the truth is that I was not expecting this answer from the elemental. I assumed that was what all the inhabitants of the kingdoms preceding the human kingdom wished for more than anything, to go from the kingdom they were in to the next kingdom immediately, to reach the human kingdom. I was mistaken about it, or this was one of the few exceptions to the rule.

Then that elemental explained to me why he did not wish to abandon the kingdom where he was, and he related to me the most important experience for them—migration or

seasonal travels—how they transported themselves to very remote places by taking advantage of the air currents; once they were inside them, they hardly had to make any efforts.

He recounted this story with so much emotion that I comprehended how happy this elemental was as a wild duck in the bird kingdom, therefore, it didn't make sense for me to insist, to speak to him about the human kingdom because it was very certain that our kingdom offered the opportunity for self-realization; it was also true that our kingdom is about enormous sacrifices.

Once that experience finished with the wild duck, I became interested in the topic of the migration of birds, and I found general information that during those long journeys the birds travel day and night; during the day they are guided by the scenery but, since we humans alter this, many birds get lost and very few manage to retake the route. And while migrating during the night, incredibly, the birds are guided by the stars.

“Bird migration is the regular seasonal journey carried out by many species of birds. In addition to migration, birds perform other movements in response to changes in food availability, habitat, or weather, which are often irregular or just in one direction and variously known as nomadism, invasions, dispersions, or raids. Migration is marked by its annual seasonality.”

And I told this experience regarding the elemental, who was so content in the bird kingdom and did not desire our

human kingdom, to a group of Gnostic students and one of them said to me, “Would that be an attachment to that life? Surely, birds or elementals also have their attachments to their kingdom?”

And this is how I responded to him, “We do not speak about attachment, about the ego, in that kingdom because there is no ego in that kingdom, that elemental simply expressed how happy he was there, and that he was not thinking about going to another kingdom, and it’s good that way.”

In that region of the birds, pilgrimage is very special for the wild ducks, which is the power to transport themselves from one side of the earth to the other—from north to south or east to west—through air currents that, in the end, are the same magnetic currents born in the earth’s poles and related with the planet’s rotation itself. And practically without making any effort at all, the birds travel through tunnels, channels, veins from the atmosphere that allow them to go to the best climates in order to survive seasonal changes.

I was speaking about all of this with that elemental, with the wild duck; interesting, isn’t it!? And I returned to the physical world happy, amazed by all of it. At least the Golden Age is coming; then, by respecting nature, we will not alter the routes the birds take in their pilgrimage, as it is done in this Kali Yuga.

After the experience with that wild or untamed duck, other experiences were also given with other elementals

and, regarding this, one that always comes to mind is a very brief experience with an octopus, which contrary to popular belief is a very kind elemental. And someone was instructing me about the happy times in Lemuria, before the fall into original sin, while we were so happy living together with all the kingdoms of nature.

And so that I did not have any doubt about what the instructor who accompanied me was saying, while we were walking next to a seaport, suddenly an octopus jumped out from those waters and with one of its arms, he high-fived me like a greeting, to confirm what the instructor was telling me.

65. **Vision of the Chakras of the Astral Body (Occult Psychology of the Chakras)**

Some time ago I wrote a work entitled “The Occult Psychology of the Chakras,” and after having expounded on this topic so many times in Gnostic meetings, one day I said to myself, “Is it possible that you have done an investigation about the chakras and that you have never seen a chakra? And that you are writing about the Antakarana, the silver cord, and you have never seen it?”

So the Being allowed me to see what the chakras are, above all the chakras in the astral body, and what the astral body is when you unfold and go before a mirror, and you can see and admire your own astral body from the front.

The entire astral body and all the active chakras spinning

positively are a true spectacle of color and light, a beautiful rainbow ranging from warm colors, from the bottom up, to cooler colors, from the top down. And in the middle, their equilibrium is in the heart, which is the color green.

Green is a perfect combination of warm and cool colors, which is why nature is green and relaxing for the heart, which is the color of hope. That is why when you are in a green forest you feel hope, and this is relaxing because it is the color of balance.

Certainly, for the Mayan, Aztec, Egyptian cultures, etc., the color green was also a symbol of Venus, the planet of love, an intermediary point between heaven and earth.

66. The Silver Cord or the Antakarana

As in the case of the astral body and its chakras, many times I have explained the function of the silver cord or Antakarana. While being a certain distance from the physical body, nevertheless, what we are living is transmitted to the physical through this silver cord. Yet how was it possible that I had never seen this silver cord in spite of having observed my astral body? And this inquietude or yearning to see it opened up that possibility. Regarding the silver cord, occultists say the following.

When the astral body is projected into the astral world, of course it is separated from the physical body, but it always remains attached to it through

the so-called silver cord. Clairvoyants often describe this 'cord' as a kind of highly elastic thread, whose silvery tone comes from being composed of particles of all colors that vibrate at such a high frequency the colors seem to blend to produce a single color of a silvery tone. This elastic thread can be extended to a point that, however much the astral body separates from the physical body, the cord always gives what is needed, since this is precisely its task, to provide unlimited mobility to the astral body in the astral plane. Making a comparison, we could say that the silver cord can be considered the umbilical cord linking the mother and baby up until the moment of birth.

The experience was very interesting. While in the astral body I could see and touch in my chest, and in other parts of the astral body, the silver cord or Antakarana. I was surprised at how subtle it was. It was similar to some very delicate strips of silver paper, and it was not only connected to the heart and the umbilical region but also with the upper part of the head, and very probably with other parts of the astral body. I knew it couldn't be broken with my hands, yet my instinct told me in that moment to be very delicate with my silver cord.

67. **Conscious Descents to the Ninth Sphere**

We have read in the main works of V.M. Samael Aun Weor,

especially in his book *The Perfect Matrimony*, this succinct phrase, “Kabbalists speak to us about the Ninth Sphere. The Ninth Sphere of the Kabbalah is sex. The descent to the Ninth Sphere was, in the Ancient Mysteries, the ultimate test of supreme dignity of the Hierophant. Jesus, Hermes, Buddha, Dante, Zoroaster, etc., had to descend to the Ninth Sphere to work with fire and water, origin of worlds, beasts, men, and Gods. All authentic and legitimate white initiation begins there.”

Thanks to the unveiling of the mysteries of sex realized by V.M. Samael Aun Weor, we begin to work in the Ninth Sphere, yet without suspecting that the alchemical sexual work may truly be a literal descent in the astral body to those infra-regions, in other words, to your own underworld, that at the same time connects with the underworld of the planet earth.

Thanks to astral travel, which usually occurs more consciously in the Mountain of Resurrection, I have been able to see on several occasions my own descent to the Ninth Sphere, as well as the descent into other spheres. At the beginning, I could never understand why my descents to the Ninth Sphere always ended up in strange neighborhoods of the abyss inhabited by perverse people.

By being down there in those regions of the Ninth Sphere, night after night of pure work with the hidden side of the psychological moon, seeing others descend to the Ninth Sphere, I have been able to comprehend my own descent.

Then, on one occasion when looking at the tenebrous sky of the Ninth Sphere, among those people from the abyss, I saw a kind of meteorite fall from that dark sky.

And it impressed me to see how so many tenebrous ones looked at that sky, following the route that ball of fire took, knowing exactly the place it would arrive. It even impressed me more to see how they all ran to look for that fallen treasure from the sky, and thanks to my Being this made me comprehend my own case, my own descents to the Ninth Sphere.

So whoever practices sexual magic truly descends to the Ninth Sphere, descending to those regions like a ball of fire that passes through that dense atmosphere, and then the demons in those regions see it descend, and they know you have practiced sexual magic, and therefore you will be there with them for some days—three, four days, one week—which is the opportunity for them to take that gold, which was conquered with so much sacrifice.

Therefore, once you have descended to the Ninth Sphere, you must be vigilant and pray with a certain consistency, you must work in the death of the “I”, because—I repeat once more—you have literally descended to the Ninth Sphere. It is not a symbol to descend to the Ninth Sphere, you really descend in the astral body, and the tenebrous ones are going to try to rob your treasure, lead transmuted into gold.

68. An Interesting Experience with V.M. Samael Aun Weor about the Different Esoteric Schools Written on Each Hair

This is not an astral experience, this occurred physically. I was at V.M. Samael Aun Weor's house in Mexico City, in one of those few times when we were able to share some moments with him. Then, I told the Master about an astral experience that I had. I told him I saw my hair in that dimension and I discovered with astonishment that on one of my hairs was written one of the many esoteric schools that I knew in the past. Straightaway I looked at the rest of my hair and there were many schools, particularly the Rosicrucian School.

I repeat, I asked him about this in his house in Mexico City. Then the Master looked at me and taking all the importance away from the matter he said to me, "the whole physical body, the whole astral body, and all the internal bodies are a book." And then came a silence, and from that silence I comprehended what the Master wanted to say to me. "Why are you surprised about this, brother, in one hair or your whole head of hair, if in all our occult anatomy are written all the experiences from the past as if it were a book?" And he never spoke more about this.

69. V.M. Samael Aun Weor and his Gift of Ubiquity

On some occasions we heard V.M. Samael Aun Weor speak about the Gift of Ubiquity that his Being had, in other words, that his planetary Logos, regent of the planet Mars,

not only manifested physically right there in Mexico City but also in other places, physically, on our planet earth. All of those who were his physical brothers and part of the same planetary Monad, as one unique soul gathered in the Sacred Order of Tibet, were all one Being.

There are recordings and transcriptions about these commentaries by V.M. Samael Aun Weor that many have read but, without a doubt, this is one of those topics that the Master touches on that is quite hard to comprehend fully. And these manifestations of his Being are not only on this planet, but also on the planet Mars itself, and who knows where else.

One day, outside of the physical body, I asked my inner Being to transport me to the planet Mars; my yearning was to go in search of one of those brothers of the same Monad of the Logos Samael.

Once I appeared on the planet Mars, I was amazed at the immense population that existed in one of their cities. Surrounded by Martians, who were people like us, in a city also similar to ours, I said something quite stupid, "Ah, but yes, the planet Mars is also inhabited!" Then the people who surrounded me looked at me with astonishment about what I had said, and one of them said, "How ignorant!" And to diminish my ignorance I said, "All of the solar system is inhabited!" It's clear that with this other expression I made things worse.

I continued walking for the reason I had come to the planet Mars. And I didn't walk much when suddenly, from among

those people, one of those brothers who forms part of Samael, the Logos of Mars, came toward me, and to my surprise, he was exactly the same in his physical appearance to our Master in Mexico City, yet I noticed he was different psychologically. I did not speak with him, I only restricted myself to contemplating him, and I knew that each one of them, each of these children of the Martian Monad was different, and at the same time they formed part of the same Logos Samael. Once the investigation finished I returned to the physical body satisfied.

In Mexico, with V.M. Samael Aun Weor, when this topic came up again, I asked the Master about his essence; I wanted to know if it was divided. So I pretended to understand the Gift of Ubiquity. Yet my question was poorly formed, and the Master's answer came swiftly; it was brief but for me it was a great lesson, "I do not have an essence!" Then I understood really well in that moment, that like any master, he had a soul and not an essence, and logically his soul was not divided, and this is the difficult part to comprehend about the soul of a planetary Logos, that it is one and multiple at the same time.

Yet I comprehend this topic much better today, I repeat, I comprehend better today what a collective soul and an individual soul of a planetary Logos is, while being multiple, at the same time, it's a single soul. And this is the Gift of Ubiquity that a Jesus, a Buddha, a Moses, and many important masters of the White Lodge have, just as a God that is one and is everywhere. In fact, a Cosmocrator is a Demiurge or lesser God.

THIRD PART

Appreciation

Thanks to Koradi Radio, and thanks also to Rene and Laura Barge for simultaneously translating the third part of this lecture into English allowing us in this moment to also be able to reach every corner of the planet in that language, and this is something marvelous. The fact the people from the radio are there in Argentina, and I am here in Rome, and the English translators are in Brazil is something impressive, yet today it's normal.

This clearly indicates we are witnessing a complete globalization of communication, and all this has to serve for something. Globalization does not serve solely to increase worldwide chaos but rather it can, at the least, serve so that the message of the Venerable Master Samael Aun Weor can reach anyplace, any location on the planet as far as it may be, and people can receive the Gnostic message, and in this way they can also define what they want for their lives.

Fifty Percent of the Death of the “I”

In essence, in the third part of this lecture, I would like to make clear the issue of 50% of the “I” as a fundamental requirement to be part of the worldwide Exodus, as indicated to us by Venerable Master Samael Aun Weor in his message. And in respect to this important requirement, I would like to play devil’s advocate against those who believe many will not be able to reach that goal, so that everyone without exception has hope this is, in fact, possible.

To Be is Better than to Exist in the “I”

I am beginning with this phrase that says so much about this third lecture, above all, what it means to “die in ourselves” because to be or to exist in the Being is always better than to live in the selfishness of the “I”.

It is surprising to know that Master Samael indicates a specific number of psychological aggregates that must be eliminated in the Great Work—specifically 10,000 psychic aggregates—basing himself on the Old Testament, particularly, the section of the Book of Kings, *Saul becomes jealous of David*.

When I read this from Venerable Master Samael, it impressed me so much that a specific number of “I’s” to eliminate could exist, 10,000 psychological aggregates. However, it was something contradictory to think about a figure that is the same for everyone since some have 3% free consciousness, and others 15% free consciousness,

and even some 50% free consciousness, etc. In spite of everything, what the Venerable Master Samael said seemed important to me. Therefore, it's interesting to delve deeper into it since there must be a reason why the Master dedicated a separate study to it.

Truly, to emancipate the essence, to unbottle the mind and will, is not an easy thing. The mind ... is bottled up among the aggregates, and as a result it has become not one mind but rather many minds, thousands of minds; each psychic aggregate has its own mind, and since there are thousands of aggregates, there are thousands of minds. **Truly, we have 10,000 psychic aggregates**, and it is necessary to reduce them to dust because they are processed in seven levels. In esotericism, they are called whales ...

Obviously, from the alchemical point of view, the whale—like any large fish—allegorizes the dry mercury or animal “I”. A huge fish or whale in our waters is a desire that has not been transformed or transmuted. But the symbol is inverted with small and colorful fish, which represent the virtues of the soul, positive creations within the sexual mercury.

And regarding the whale, we cannot stop thinking about the Prophet Jonah, who symbolically dies and resurrects within a whale. And going back to that previously mentioned text about King Saul who was jealous of his successor David,

we read:

The Old Testament recounts that **‘Saul has killed his 1,000’s and David his 10,000’s ...’** It’s necessary to know how to understand this ...

I reiterate, when the Master cites the Kings Saul, David, and Solomon from the Old Testament, this corresponds to the section called Kings, books one and two. Here history recounts Saul as the military warrior, earthly king, dressed in battle attire, while David is represented simply, dressed as a shepherd, which is why he is a celestial king par excellence.

Saul is the earthly king, David is the celestial king, and the latter prepares the way for King Solomon so that in the end the celestial takes shape physically, which then becomes a marvelous period for the nation of Israel (which is effectively what happened).

Therefore, now we can ask ourselves, what does it mean that Saul killed 1,000 while David killed 10,000?

The Old Testament says when King Saul found himself face to face with the giant Goliath, he was afraid of him like the rest of the soldiers, and no one dared to face the giant of the nation of the Philistines.

Then a young man from Israel named David dared to face him. Slender and small in stature, simple, and dressed as a shepherd carrying only one weapon—a slingshot—he took a stone, and hit him with it on the forehead, and the Philistine

giant called Goliath fell to the ground mortally wounded. This is interesting, and important from the esoteric point of view since it has to do with the definitive death of the “I” of revolutionary psychology. Thus, that shepherd named David became the king of the people of Israel.

That event was celebrated with great joy, with great festivities, because David had killed the giant Goliath, who within us is the “I” with its 10,000 psychological aggregates.

It is said that after the defeat of the Philistines, walking among the multitudes of Israelites, Saul heard them singing in this way, “Saul has killed his 1,000’s, and David his 10,000’s.” And this chorus awoke great jealousy in King Saul because he then saw his rival, King David, would undoubtedly be his successor, and so he experienced great envy.

Then Venerable Master Samael—based on this text from the Old Testament where Saul killed his 1,000’s, yet David managed more because he killed 10,000—tells us the following experience that he had with Master Moria.

In principle, I learned this from Master Moria. [This is how he] formulated it to me, [and] he said, ‘Master so-and-so—a (specific) Master—killed 10,000 whales.’ And I responded to him, ‘Frankly, this is something I do not essentially understand, Venerable Master Moria.’

And since Venerable Master Samael did not understand

what the Venerable Master Moria wanted to say about that initiate who had killed 10,000 whales, which is the same as the future King David when he killed Goliath and his 10,000 Philistines, Venerable Master Samael retreated, and tells us,

I extended my hand to him to say goodbye, and I was determined to kiss his hand but at the same moment I had extended my hand I observed something extraordinary: his hand [had] become a skeletal hand, a dead person's hand. 'Ah yes, I understand Master Moria, now I understand!'

Venerable Master Samael Aun Weor
"The Consequences of the Comet Condor"

For those who are following this lecture, I ask, did you understand why, when Venerable Master Samael Aun Weor tried to kiss Venerable Master Moria's hand to say goodbye to him without having understood the teaching he had been given, and just like that he transformed his hand into the hand of a cadaver? And Venerable Master Samael, who finally comprehended that message, immediately said, "Now I understand!" I repeat, have all of you comprehended it? The dialogue between both masters is similar to the language of Japanese Zen, in which it is necessary to resolve a koan.

Practically speaking, one may ask how many meditations are required to eliminate one single "I" if we are speaking

about 10,000 aggregates? Surely, many sessions are needed just for one “I”. And if we multiply that by 10,000 “I’s”, we can imagine the hard work needed in a life in which we hardly have time for it.

Therefore, we can conclude that according to three-dimensional mathematics, the complete annihilation of the “I” is impossible unless the skeletal hand of a deceased person touches you. Therefore, the time frame of the “I”, which is memory, is destroyed by the eternity of that skeletal hand, which is the mystical death.

Venerable Master Moria wanted to tell Venerable Master Samael the following: do not be preoccupied if there are 10,000 or if there are 40,000 “I’s”, the important thing is the death that comes from the Being.

The important thing is to incarnate the yearning to die in our hearts. The number of aggregates is the least important. That cadaver’s skeletal hand in us is the Being and his 49 parts. We are saying it is not necessary to preoccupy ourselves if there are 10,000 psychological aggregates, and if, for each psychological aggregate, not one meditation is enough but rather three, four, or five to eliminate that “I”.

Suppose that we’re worried because we supposedly multiplied all those meditations by 10,000 “I’s”, as one of our students from the center worried when he did his mathematical calculations; at that time I told him he had not comprehended the death of the “I” because it does not depend exclusively on us but rather part of it is related with

the Being. But if we forget the Being, wanting to resolve the issue of the death of the “I” all on our own truly scares and worries us. In this way it would be impossible to achieve even half of its death, which would be 50% of the death of the “I”, which in the case of 10,000 aggregates would be only 5,000.

Then I cited to our student, who was very skeptical about the death of the “I” with its 10,000 aggregates, the case of Pancho Villa, the hero from the Mexican Revolution. I told him Pancho Villa disincarnated many people, however, Pancho Villa liberated Mexico with an army that was certainly not very organized, and with other important figures from the Mexican Revolution he managed for that nation to achieve complete independence.

Pancho Villa liberated his Mexican people from the slavery of a tyrant. And once he had disincarnated, Pancho Villa’s Divine Mother, Mother Death, Hecate, Proserpine, Coatlicue, out of love for the work he did on behalf of all those Mexicans, granted him to eliminate the grossest part from his psychological nature so he could return to incarnate in better conditions, all because of the service he provided to Mexico in a difficult moment in history.

The bestial part of Pancho Villa went into involution, and the human part—his better part—would incarnate, and Venerable Master Samael said one day he would be president of the Mexican Republic.

Yet the Divine Mother cannot perform this same operation

with everyone because if she were to remove the entire bestial part of a person but the person did not have spiritual values, there would be absolutely nothing left. This rule, this special help, can only be given by the Divine Mother, as Mother Death, to someone who has sacrificed intensely for humanity.

Having said that, let's think about how important sacrifice for humanity is: so much so that Venerable Master Moria was capable of showing Venerable Master Samael that the "skeletal hand" is capable of doing away with the 10,000 psychic aggregates, or whatever amount needs to be destroyed by the Divine Mother in a given moment—5,000, 3,000—to then earn the right to form part of the worldwide Exodus like the one now at the gates of the end of this race.

Gnostics worldwide, in whichever Gnostic institution they are, also have this magnificent opportunity to receive that special gift from the Divine Mother. Mother Death (according to the merits accumulated in the heart) comes to eliminate an important percentage of the animal ego, without us having to be huge experts in meditation. This does not mean we should undervalue meditation and prayer; both are very necessary techniques in these works.

If there are 5,000 or 10,000 psychic aggregates (depending on if you want to achieve 50% or 100%) she, our Divine Mother, can do all that because she is capable of everything. Conclusion, the Gnostic should not worry so much about the subject of 50% of the ego's death; the Gnostic ought

to insist that his yearning to die, and his practice of death, are always accompanied by sacrifice for humanity, together with transmutation as a single person or married, whichever the case may be.

I am going to play devil's advocate by saying that not only do we the Gnostics have this marvelous opportunity—through that “skeletal hand” of the Divine Mother to touch us and eliminate so many psychological aggregates according to the merits of the heart—but simple people who are not Gnostic will also have this marvelous opportunity, people who do not belong to our institution, who have never read the book *Revolutionary Psychology*, and who will never meditate as they should meditate in order to eliminate the entire “I”.

People like those who were impressed by the revelation of the Virgin Mary, Mother of Jesus, in Fatima, in Lourdes, or anyplace on the planet where she, the Eternal Feminine, reveals herself to children or simple, innocent people, and shows them we are inevitably witnessing the end times of the current humanity.

The Marian Movement, which is centered on the Virgin Mary, and apparently has nothing to do with the Gnostic Movement, nonetheless moves so many souls to repentance, converting them into her devotees.

I repeat, people who, without knowing our Gnostic studies, begin to die in themselves, orienting their lives differently because like us, they also yearn for a better world—a different world, new heavens and new lands, and a new humanity—

so that a new progeny may live on the face of the earth.

So, beyond the Gnostic Movement there are souls who are also called to reach at first 25% of the psychological death, even as single men and women, reaching up to 50% if the Divine Mother wants it so (and, obviously, if they have accumulated the values).

That is why I am playing devil's advocate here, because surely many Gnostics will think this is not possible, and that it's only possible through Gnosis and for a very reduced group of Gnostics, in other words, that everything that has to take place will only happen within Gnostic communities.

I believe that beyond the Gnostic communities there are sincere, simple people who have completely set themselves apart from degeneration, who feel a great awe for God, and are also candidates for the Exodus for that reason. This is what one intuits when one reads the following text by Venerable Master Samael Aun Weor.

Question: Venerable Master Samael, regarding those people who disappear overnight in planes as well as in boats, had these people who were chosen been initiates before? They have been taken from the planet, although perhaps they have not worked with the Maithuna. Can you shed any light on this for us?

Answer from Venerable Master Samael Aun Weor: Well, some of them are initiates. Others,

although they may not be initiated yet, at the very least, they are select people, people who give hope, selected seed. What the White Lodge is interested in are people who are not perverse so the seed that will serve for the cross breeding—which, I repeat, will take place on other planets, with people from other planets—can truly be select. So, the people of the future great Sixth Race, who will form Celestial Jerusalem, will undoubtedly be people crossbred with inhabitants from other planets. It will be a superior type of humanity, will it not?

That explains why, in this moment, many people are already being taken to the worldwide Exodus without being part of the Gnostic movement. That's all the more reason why we Gnostics ought to have faith, hope, and trust that it's possible to form part of a new humanity.

We, the Gnostic missionaries, should have faith that our students who know the body of the doctrine and who work with us, even if they aren't experts in meditation, can be earning that right to enter into the new Exodus, thanks to their merits, and through the secret action of the Divine Mother because she is the one who is going to define "those who will not" and "those who will" be able to reach the requisite 50% of dead ego.

"Those who will not" are the ones who do not sacrifice for humanity. "Those who will" are the ones who are already, in so many ways, sacrificing for humanity. In many sects, in many beliefs, in many religions, in many spiritual

movements, there could be things occurring that we ignore completely, even though it may not be all of them but with a select group, yes.

So, it's necessary to comprehend well what it means that "Saul has killed his 1,000's and David his 10,000's" because when David hit the giant Goliath in the forehead with that stone's blow, when Goliath fell, the "I", the whole Philistine army fell, and thus King David was proclaimed king of a spiritual, celestial character, like one who has finally conquered the Philosopher's Stone.

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Having said all of the above, now in this third part I will summarize, through 39 points, all the most important parts of the death of the "I" from the point of view of astral experiences.

1. **How the Astral Can Change our Comprehension of the Death of the "I"**

I began with a first topic but then I continued with a second topic about astral travel to motivate and give hope because, even though we have the ego alive, if we do esoteric exercises, vocalizations, chains, meditations, all that leads, little by little, to awaken in our hearts the yearning to die.

2. **In Relation to 10,000 “I’s”,
How Many parts of the Being are there to Assist us?**

We are not alone in the work of the death; the One is with us, the Ancient of Days. That One is duality because He is Father-Mother. And also present within Him is the Son, the Christ, and with the Christ the 12 Apostles are present, and with the 12 Apostles, the 24 Ancients of the Apocalypse are present. If we add 24 and 24 plus 1 we have the 49 parts of the Being. And since the Being has no limits, it's an army; it is logical to have full confidence the light will always triumph over the darkness when we put ourselves on the side of the light. The work of death is not a personal work; all the parts of the Being are involved. Logically, we must collaborate.

3. **Why is Interior Life More Interesting
than Exterior Life?**

Because interior life exists in 13 heavens, 13 Aeons, 13 dimensions because the interior world is hyper-dimensional. Whereas on the other hand, exterior life is limited to the length, width, and height of the three dimensions. That is why interior life will be much more interesting, much richer, than exterior physical life.

4. **Why is the Immortality of the Essence Important?**

It is the only part we have incarnated, and since the essence is immortal it is always going to remind us that, in relation

to the body, personality, and everything that surrounds us, we are immortal. And we do not have a reason to fear death because, as immortals, we have no beginning and we will never have an end. The essence will always motivate you towards the immortal in the face of the “I” that belongs to time.

5. We are All Mortal in Body and Personality

It is logical that this is so since everything that has a beginning has an end. That is why we must not be too attached to this world because this world passes, everything passes; the only thing that is permanent is the immortality of the essence.

6. To Die from the Being is to Liberate the Immortal Essence

To die in ourselves, we must be inspired in the Being, and feel ourselves in the Being. Then the essence will become activated, and we will remember and feel we are immortal.

7. Death and Eternity are Practically the Same Thing

Death is nothing other than the step to eternity, and that should not be forgotten. Death is not painful, what is painful is the illness. What worries one is that which one is going to die from but in reality death comes to alleviate the pain produced by the illness.

When it arrives, all those who are dying say blessed be death because death completely calms all pain, because death returns us to the state of eternity we have forgotten.

8. To Meditate on What Has No Beginning and No End is Very Necessary

To retrospectively review our lives is to become conscious of our mortal and immortal parts, to conclude that, in the Being, we have never had a beginning, and we will never have an end.

9. Because one Cannot Die All one Wants, but Only as Much as one Can

As Saint Theresa and also Saint John of the Cross would say, “I die because I do not die” because one cannot die all he wants but dies according to karma and the processes of the path. But also if the Divine Mother wants it, and even if you haven’t reached the major mysteries, incredibly she can bring about 25% and even 50% of the death of the ego.

10. Sacrifice for Humanity Helps to Negotiate the Death of the “I”

Each time we serve our fellowman, each time we are attentive to the necessities of a human being with the teachings, even in things of common life, with sacrifice for humanity we are paying and negotiating for the death of the “I”. Sacrifice accelerates the process because it creates

values, and in this way the Divine Mother can negotiate with the Lords of the Law for your own mystical death.

11. Every Esoteric Practice Must be Inspired by the Negation of Oneself

Any esoteric practice must always be inspired by the death of the “I”, even the simplest vocalization practice must serve for that. It is not possible to vocalize without reflecting on the fact the energy we are moving serves to transform us, to die in ourselves, and to be reborn in the Being.

The term “death” should never be associated with the idea of failure or fear; on the contrary, it is a “yes” to a change of life and renovation.

12. True Self-observation is Remembrance of the Being

We can be very attentive to what we are thinking, what we are feeling, very attentive to the movement of our bodies, and even very attentive to what is happening around us but this has no value if we do not live in remembrance of the Being. And remembrance of the Being is more than a simple mental memory, it is love for our Being.

The most elevated form of remembrance of the Being is to be grateful for everything that comes to us from Him; it is to love Him, and to always carry Him in our hearts. That gives us the true capacity to observe ourselves consciously. In this way, by loving our Being, a prayer has a lot of true self-observation.

Sacrifice for humanity, done with love, has a lot of self-observation because self-observation is not possible without love, without remembrance of the Being. It is like salt on food; if you do not put salt on what you are going to eat, it obviously tastes different. Love is the fundamental ingredient; it is the special substance for all the work of death, self-observation, and comprehension.

**13. Comprehension is Not from the Mind
but from the Consciousness**

In his book *Fundamental Education*, Venerable Master Samael tells us the mind is not capable of comprehending. It can understand but it cannot comprehend. When the mind opens to the consciousness, then true comprehension comes. Comprehension is exclusively of the consciousness. Comprehension is the perception of interior knowledge without the abuse of reasoning.

14. The “I” is a Temporal Entity Created By Us

Our ignorance is based in the bad relationship of our consciousness with the mind, and from that bad relationship the “I” is born.

**15. Someone Can Understand an “I”
but this Does Not Mean he has Comprehended It**

Yes! You have intellectually understood that “I” but you have not passed through the sieve of comprehension, the

sieve of the consciousness; therefore, it still cannot be eliminated.

16. Understanding Comes from the Finite Mind

The limited sensorial mind, the external mind, is different from the interior mind. Understanding comes from the finite or sensorial mind. By passing through the interior mind, the consciousness gives us comprehension. Therefore, to understand does not mean to have comprehended.

17. Self-observation is Amazing, Astonishing, and Joyful because of the Discovery

If we self-observe but do not experience amazement for what we have seen, if we observe but do not experience astonishment or joy for what has been discovered, there is no comprehension, nor is there true self-observation. It is simply a deception of the mind. That means there is no true action of the consciousness.

18. Comprehension is Remorse and Repentance

One thing is to taste remorse, and what follows is to repent for that which produces pain in you for the harm you caused to others or to your own Being, which are two things that are united.

When I comprehend, it's because I'm passing through remorse and taste the shame of it. Today I tasted shame

remembering certain scenes, certain situations that took place before knowing the teachings. It is incredible how I behaved with certain subtle aspects, and I tasted a great remorse for it, a great shame. One would rather not remember these scenes, these situations, but sometimes it is necessary to remember them to discover whether or not there is remorse and, above all, repentance.

19. **The Death of the “I” is Negation, Renunciation**

One of the things I find most marvelous in the study of myself is to renounce: to renounce to my image, to renounce to praise, to renounce to criticism, sometimes even to renounce to a pain. To renounce, to renounce, to let go of something to see it differently, detached. When one separates oneself, he can see where he is sitting, what he is relying on, he can see the foundation holding up his whole psychology. The death of the “I” is negation, renunciation. When one renounces, life is much more bearable, pleasurable, everything is different, even the sun seems brighter, the air seems cleaner, and poverty becomes wealth because you feel freer.

20. **To Be is Better than to Exist**

We opened up this third part with this phrase or thought, which means that to affirm the Being is to deny the “I” that is on duty—which in a given moment is thinking, feeling, and acting through us—in order to allow the ultimate truth to express more freely. The Intimate Being allows you

to liberate yourself from the “me myself”, “one’s self”, “I myself”, even if it’s only for an instant, on our path toward authentic liberty.

21. **The Elimination of the “I” Must Always Pass through Love of the Divine Mother**

This is fundamental, the elimination of the “I” must always be through love of the Divine Mother because by nature she is death, immortality, eternity, everything, because she has never had a beginning, and will never have an end.

How much love is in her? So much, it’s infinite because she is death itself, eternity. Therefore, the elimination of the “I” always goes through her, following self-observation, comprehension, and adoration of the Divine Mother so she can eliminate what has to be eliminated. And the more we love her, the more we die.

22. **The “I” of Lust gets Confused with Sexual Yearning or Sexual Appetite**

It is easy for lust to be confused with sexual yearning or sexual appetite, and a simple example from daily life will allow us to comprehend the difference between one and the other. For example, if a woman or man experiences sexual appetite, it is as natural as if any one of us experiences the appetite to eat. The appetite really exists, this is not gluttony, the need to eat something truly exists, the body is hungry. And as the body asks for its nourishment out of necessity, so too does the soul at a given moment experience sexual

appetite. And it is that sexual appetite we must transmute so it doesn't accumulate becoming lust. That is why we transmute, whether we are single or married, to transform the sexual appetite into the flesh and blood of the Christ.

23. Chastity is Sexual Yearning and Love

If lust is sexual yearning or sexual appetite without love, legitimate or scientific chastity (and not purely clerical abstention) is sexual yearning with love. By defining chastity, we also define lust, and this is very important.

24. Lust is Sexual Yearning without Love

I said lust is sexual yearning but without love. And chastity is sexual yearning, sexual appetite, but with love, so when there is love during sexual union based on sexual appetite, this sexual appetite is transformed into fire, light, consciousness, and this is chastity.

25. There are Three Types of Love: Emotional, Sexual, and Conscious

According to what Venerable Master Samael teaches us, love expresses in the three ways: as emotional love, as sexual love, and as conscious love. On different scales, and in their different values, all are manifestations of the same love. And even though each one is important, surely conscious love is the one that most interests us to comprehend and live because, in truth, together with sexual appetite, it is

what transforms our egoical thoughts and feelings into superior thoughts and sentiments. Hence the phrase, “Love is law but conscious love.” It is the love that comes from the Being which completely expresses conscious law in us, while emotional and sexual love are subjective.

26. **Temptation Begins with the Mind, and is Followed by the Emotions, and Will**

Temptation begins through the mind, then attracted to it, one identifies with its nature, forgetting the worst type of identification that exists is of the mind. By the very nature of the mercurial mind, the mind is external, superficial, fickle, inflexible, curious, capricious, stubborn, deceptive, reactionary, and therefore active when it would be better if it were passive.

And all that in our mental memory is an archive in constant action and reaction, whether you have the “I” or not, it will always continue with its whims, unless we complete the entire path of the Philosopher’s Stones.

In regards to all this, Venerable Master Samael says in his book *The Three Mountains* that the Edenic fall on the continent of Mu had its reason for being in the mind, and not—as we believe—because of the “I”. The children of the gods who revealed themselves had no “I”, and yet they fell. On the same continent, Venerable Master Samael raised himself, and again fell at the beginning of the new race, always because of the mind.

In other words, the mind is much more dangerous than the “I” itself. In fact, the “I” is born from the subjective mind itself. And to be overcome, the mind not only needs one Philosopher’s Stone but two, three, four, five, until reaching the maximum in which the mind and heart fuse into one single thing. So, be careful with the mind, which distorts, speculates, dreams, moves in fantasy, associates and disassociates, constructs falsities. Be careful with the mind, it always needs to be observed.

Therefore, temptation begins with the mind. The emotion follows, and lastly, the will. When temptation passes to the will we are lost. If temptation touches the mind, we still have time to observe it, and study what is going on. And if it touches the emotions, it’s a serious thing because we feel it in the heart and are identified even more. The worst is when temptation overpowers the will, then comes the error, the fall.

27. To Die from Love is the Best Thing

Because love and death are twin brothers, we can die from love. Love has the flavor of death. Love makes you suffer even though love is sublime. Even though it is beautiful, it is also painful. It is love that annihilates the “I”. The more one loves, the more one dies. So then, lack of love impedes death.

28. **Love is the Twin Brother of Death**

Love and death are two brothers who can never be separated on the esoteric path. And this is because love is eternal, and eternity is love, which helps us to revolutionize our consciousness. That's why you cannot die without love, since dying from love brings pain and brings happiness, too, which helps to endure the pain.

29. **We Must Die from the Essence or Consciousness, and Not from the "I"**

We must die from the essence, from the consciousness, and not from the "I", because the "I" will never like to die. For example, we cannot wait for the "I" of anger to die, it is never going to want to die, it will always justify itself, and the same for lust and envy.

Because in forgetting it is immortal, the essence does not know how to die. The essence could become conscious of itself, and instead of becoming identified with the mind, it could identify with the Being, from which it comes. By dying from the point of view of the essence, we separate ourselves from the "I". Being separated from the "I", we will know how to observe it, and not only will we comprehend it but, by adoring the Divine Mother, she will also eliminate it.

30. **The "I" Will Never like to Die**

I repeat, the "I" will never like to die. We must die from the essence. It is necessary to feel ourselves as the essence, and

within the essence to feel love, and in love to discover death because when we love we do not need other things, love gives us everything. Love can do everything. Love forgives everything. In love, everything is enough, everything is sufficient.

A person in love does not need anything else. The person who needs so many things is because he doesn't have enough love. If he had enough love, none of it would matter to him.

Western society has everything but what does it lack? It lacks love. Why does it lack love? The simplest logic tells us it lacks love because it lives primarily identified with the mind, and consequently clings to all material things, as if wanting to fill its own void, its lack of love.

31. The Being, and Each of his Parts, Die in Themselves

When we speak about the death of the "I", we have to comprehend well what the mystical death is. In the final synthesis, the one who dies within our soul is the Being himself, and therefore he also resurrects within us.

And with the Being, each of his parts die, that is to say each of the twelve internal Apostles are also resurrected with the Intimate Lord; the Divine Mother dies with her husband, the Third Logos, and both resurrect. And we can believe there is a contradiction in all of this, that the Being has no reason to die. Then I must tell you, dear friend, you have not yet comprehended what the mystical death is.

God himself is crucified in creation, and dies to be resurrected many times, infinitely, which is how the cosmic fire renews incessantly. And if not, how?

32. **God himself Constantly Dies and Resurrects in Creation**

This is definitely the way it is, the Being dies in order to resurrect; and one example of this is the Christ Logos himself, the Intimate Christ, which is also why creation itself is renewed with its seasons. I repeat, God, divinity in all its manifestations, dies in its own creation to be reborn even better, just like the phoenix bird from mythology that, tired of living, incinerates itself to be reborn from its own ashes, more beautiful and glorious than before.

All intelligent principles die in creation, and then enter a Pralaya or cosmic night to be reborn in a new cosmic day or Mahamanvantara because eternity is nothing other than continual death and rebirth, and the more it is born, the more it dies, and the more it dies, the more it is reborn. This is axiomatic, with the exception of the Intimate Christ who must not be renewed more than seven times so as to not make suffer the one who should not suffer so much.

The scene from the Via Crucis, in which the Christ Jesus, after being unnailed from the cross, placed in his mother's arms, and surrounded by some of his disciples—John, Mary Magdalene, the other Mary, Joseph of Arimathea, and Nicodemus—as the archetype of the Intimate Being,

deserves to be seen with new eyes, with a deeper look. This is the famous scene of the Pieta. It is about the Intimate Christ surrounded by his different parts who, like him, have lived the Passion—each in his own way—and now wait for him to resurrect so they can also resurrect.

Even Lucifer himself, Christ's twin, dies in each of the different parts of the Being, and consequently dies in us as the devil to resurrect with his twin as a glorious archangel because the death of the "I" is definitely not a matter only for the soul. The Being and his different parts die in order to entirely dethrone the selfish nature of an ignorant consciousness that has forgotten its origin in the Being.

33. The "I" is a Desire that Separates us from Everything

The Being is everything that exists in the universe without limits, while the "I" is a desire that separates us from that absolute whole, which is the Being. To exist in the "I" is to turn our backs to the totality of the Being. "There is no greater heresy than the heresy of separateness." While the Being knows no limits, the "I" is every limit the consciousness encounters. And lastly, where love is lacking, desire and its limits are found.

34. The "I" is Mechanical Memory

We always distinguish between what mechanical memory is and what conscious memory is. The "I" is mechanical memory; in the Being memory is conscious. Mechanical

memory conditions our perception of interior and exterior life so we dream and, hence, as consciousness we sleep. Only identified in the Being can we begin to die and awaken; then we will know true memory, the memory of the Being, and he will reveal to us what we truly were, what we are now, and what we can become.

35. **The “I” is an Untransformed Impression**

Concepts are a sum of perceptions; perceptions are a sum of sensations; and sensations are a sum of impressions. When we do not transform an impression correctly, it accumulates in the depths of our psyche as a false sensation, as a new “I”. And from that new “I” false perceptions and false concepts are born. By dying to an “I” or to several “I’s”, the sensations, perceptions, and concepts of ourselves, and of life itself, change.

36. **The Work on an “I” is Always Accompanied with other “I’s”**

No “I” works in an isolated way, it will always be connected to another “I”, and with another, and with another. An “I” is inevitably linked to many “I’s”. When we observe an “I” from the consciousness, we are observing the sum of many “I’s”. When an “I” dies, it produces a chain reaction, in other words, it unchains a series of “I’s” that react against us. The death of the “I” in the Great Work is earthquakes, one after another; the psychological moon constantly changes position in our psychological space.

37. The “I” is Like a Person who Thinks, Feels, and Acts

Oneiric experiences and astral travel help us realize that the “I” is a real person who lives within us, and that the “I” is not just a psychological, mental, or emotional problem. I repeat, the “I” is like a person who lives within us, and reproduces within us by joining with other “I’s”, like any creature. Therefore, and even though you may not believe it, the “I” has its own children. All together they form a psychological family, and they even multiply in great legions that occupy the psychological space of a neighborhood, city, country, and world; they are all the psychological aggregates, the “10,000” psychological aggregates, the “10,000 whales,” as Venerable Master Moria calls them in that conversation with Venerable Master Samael.

38. The Fundamental Energy that Nourishes an “I” is the Sexual Energy

Just as we—as well as all existing creatures—reproduce through the sexual energy, it is also the fundamental energy that nourishes an “I”; it doesn’t matter whether it’s lust or not. This is the foundational energy needed to give birth to a new “I”, the seed of which is an impression transformed incorrectly. We will never tire of saying that it is our misuse of the mind—because we occupy ourselves little in observing and comprehending it—that we receive impressions, sensations, and perceptions that are transformed into false concepts about ourselves and everything around us.

39. **To Transmute the Sexual Energy means to Destroy the Foundation of the “I”**

Undeniably, to transmute the sexual energy as a single or married person means to destroy the foundation of the “I”. Let me explain myself better. In the sexual energy is desire or primitive fire that serves as nourishment for an untransformed impression. When the sexual energy is transmuted, the “desire-fire” is transformed into “light-love.” In other words, by transmuting sexual energy we are also dying in ourselves. Obviously, I am referring to sexual transmutation in the remembrance of the Being, with sincere love for our Being.

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I’ve concluded this important part with its 39 points, and the first two parts of this topic, “Astral Experience and the Death of the ‘I,’” however, it gives the impression that I have and have not spoken about self-observation, that I have and have not spoken about comprehension, that I have and have not spoken about the elimination of the “I”, and what I am saying has been inspired by astral travel, esoteric practices, or whatever other exercise.

I want to point out it’s not only astral travel that allows for the development of self-observation, comprehension, and elimination of the “I” but also when we carry out a magnetic chain in remembrance of the Being. And transformation, sacrifice, transmutation, and death is in all of Gnosis lived practically.

Death is not something isolated or separated. All the Gnostic esoteric work is death, death, death, which allows you to be in contact with eternity, which is to lose the fear of death, in order to live an immortal life.

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When Venerable Master Samael told us 50% of the ego's death is the requisite needed to form part of the new worldwide Exodus, surely, the first impression this caused in everyone was it wouldn't be easy to reach this percentage, much less 100%. Yet for love of the teachings, each of us continued on; the result would be seen in the future.

Given the difficult nature of the "I", the idea of 50% was not so encouraging; on the contrary, what was present in the depths of our psyches was a certain resistance to believe it, which is surely still present today simply because of a lack of faith. I repeat, it's not as if all of us had so much faith in being able to conquer that goal. Obviously, this should not have been our reaction, the best would have been for all of us to be seriously determined for the interior work.

But now that so many years have passed, and today we are reflecting on that skeletal hand with which Venerable Master Moria greeted Venerable Master Samael regarding the superior teaching he was giving, our hope is increased. And if we add to it the story of Pancho Villa with the extra help he received from his Divine Mother—because of sacrifice for humanity, she eliminated a significant portion of the "I"—then our hope is multiplied even more.

On the other hand, 50% of the “I’s” death, working exclusively from the intellectual point of view (as we always thought should be done), would only serve to awaken greater skepticism in us, that of being unable to fulfill from the intellectual mind this very difficult task of the elimination of the “I”, which is a matter not only for us but also for the Being and his parts. The heart lacking love for the work also lacks conscious faith. Because really, what does it mean to have 50% of the “I” dead? If someone eliminates 50%, at what point on the esoteric path is that person?

The first thing we think of is that 50% is half of the path. Right? And if 100% is the total death of the ego, what would 50% be? The Minor Mysteries perhaps? Or the Major Mysteries? The Venustic Initiations, which is the whole first mountain? Half of the Labors of Hercules, third or fourth labor of Hercules on the Second Mountain? Is this what 50% of the ego ought to be, according to mathematics?

If this were the case, then 50% of the ego dead would be more than impossible to reach. Could someone who is not married, or a married person who has not awoken the fire, reach the middle of the Second Mountain to obtain 50% of the ego? Answer: according to formal logic, no.

Yet, according to the transcendental logic of the Being, it is possible because his logic does not solely depend on the work we are able to do. The Being is supported by his different parts who are self-conscious, which is why a single person can absolutely eliminate 25% of the ego,

and even 50% of the ego as Venerable Master Samael Aun Weor says. So, that completely smashes the misconception we have about the initiatic path, and takes us to a new level of comprehension.

The problem, therefore, is not the amount or percentage of “I’s” we humans can eliminate, the problem is our degree of comprehension of the mystical death, to know how to embrace it from the point of view of the Being and his different parts by accepting the mystical death as our counselor—which does not come from pure intellectual analysis—and to be willing, as a soul or essence, to truly die from the Divine Mother. And to be willing to die, it is necessary to be willing to love with detachment, just like the Being himself. This is the capacity to love we must develop, a love without attachment because it is inspired from the Being.

In this sense, in this third part of the lecture, I am playing devil’s advocate, coming to the defense of single men and women, and even those who are married and have not received the fire, who see 50% of the ego as something so far, so impossible to reach. Even worse is to think that people outside of our Gnostic institutions cannot access the Exodus. I also play devil’s advocate on behalf of those like Pancho Villa, who nonetheless feel love and pain when seeing people suffer due to tyranny, or suffer because of ignorance—because they do not know—and because of that, in the face of so much pain, they try to serve and help them.

Truly, for all those who sacrifice for humanity, the Divine Mother can absolutely give the gift she gave Pancho Villa, eliminating a significant portion of the “I” because, in the end, she is the one who will decide who will form part of the Exodus. And remember, everyone who enters the Exodus will have the opportunity of two centuries, two hundred years, to do the Great Work. The best of all the religions, of all the spiritual movements, and of all those groups that have sacrificed for humanity will enter the Exodus.

That is why, on the streets of Rome where we live in the north of Rome, when I see the preachers or Jehovah’s Witnesses, and also the Evangelists, etc., who go door-to-door with a flyer, preaching the word, as they say, immediately we reject and criticize them with our attitude, however I think we should learn how to appreciate the good will effort they make. They are there doing what many of us would not be capable of doing, speaking with the people they can, in the street or knocking on the door of someone they don’t know, without knowing what might present itself. These preachers keep on insisting and insisting, indicating it’s necessary to repent because we are in the end times.

I am not saying all of them might earn the right to a worldwide exodus but it’s undeniable that many of them are people of good will. So, there will be people among them whose Divine Mother can operate the same miracle done with Pancho Villa, a miracle that comes from love for the Divine Mother, from sacrifice for humanity, from yearning to serve disinterestedly.

By everything I am saying, and I'm supporting myself on the words of Venerable Master Samael, the ones who will participate in the worldwide Exodus are those who work in the Great Work, and also people of good will. I therefore have been able, in this third part of the current lecture, to play devil's advocate, advocating for those who seem like impossible to save cases, lost cases who, having repented, can also have an opportunity.

I am content, truly happy, to finally be concluding this third part of the lecture, "Astral Experience and the Death of the 'I,'" which is not only another complement to the previous one but at the same time is the foundation of all the interior work presented here as a consequence of internal experience itself.

For that reason, I first expounded on the topic of astral travel as motivation, so all of us can be attentive to our oneiric lives, so we might do esoteric exercises that allow us to awaken the consciousness hand-in-hand with the death. So we can get up at dawn and work esoterically, knowing there is also so much death in that.

I am going to conclude with a text from Venerable Master Samael Aun Weor, which I have used for the occasion of an upcoming anniversary of his incarnation, yearning that he himself can be the hope we are not alone to face the difficult times that are now coming:

October 27, 1954/2015

61ST ANNIVERSARY OF THE INCARNATION OF
THE LOGOS SAMAEL IN THE V.M. AUN WEOR

I will fulfill a secret mission in Tibet, and then I will definitely head toward Agarthi. It will be in the Jinn lands, in the fourth vertical, where I will live for some time in the company of many initiates on the eve of the final cataclysm, which I understand will be in the next century after the year 2000.

We, a group of brothers, Lamas, Adepts of the Fraternity of the Inner Light, will abandon those sacred Oriental lands to come to the Western world. Then, we will not come writing books or giving lectures but searching for those who are self-realized, or at least those who have dissolved even 50% of the ego, that is something. They will be selected. We know most perfectly how to find them on the Earth.

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The worldwide Exodus began a long time ago and, in spite of everything, we Gnostics continue here fighting and fighting so all those who draw close to our studies can have the same hope as us, the possibility of earning the right to also participate in the worldwide Exodus.

And in our esoteric practices, we ask the venerable masters for those unable to be in contact with us physically to at least be able to find their own spiritual paths so they too can realize we are participating in the end of one race and the beginning of another. And above all that they can earn the right to know, and one day practice, the great Arcanum A.Z.F.

I think the fraction of humanity that is going to directly participate in the great events of the end of this Aryan fifth race—earthquakes, seaquakes with tsunamis, the third world war with all its contamination of the planet, and the effect of the cosmic ships in the sky coming to rescue the little good there is—will have an impact on the consciousness, and will be decisive in their lives. I want to say that, after all that, humanity will have to define itself for the light or for the darkness.

I repeat, I think that after having contemplated the end of the current race, a number of humans will yearn to form part of the worldwide Exodus, which is the opportunity to live for two centuries—therefore more than one incarnation, two, three, or perhaps four—in order to enter the new Golden Age with the help of sexual magic and the incarnation of the Christ, which is the synthesis of the Gnosis of Venerable Master Samael Aun Weor.

So, I conclude giving thanks to all those who have collaborated in the exposition of these three topics, with the yearning that its contents might be useful to many within the few of all of humanity. Paz Inverencial!

Questions

Question: When we are dying psychologically, do we also feel like we are dying physically?

Rafael: Logically, the psychological death affects the physical body; that is undeniable, they are not separate things, even your health can be affected. The Master spoke about a disciple, a disciple from Third Chamber in Mexico City, whose heart became unwell when she was dying. I am not going to say anymore because it makes complete logical sense that when uprooting the cause of the “I”, it can absolutely affect psychological, physical, nervous, glandular aspects, etc., and therefore the health. The story of many male and female saints is just that: the story of Saint Francis, of Saint Theresa, and of many masters.

We joke here with one of our second chamber students because she is proud of her health, of not having anything, she is well. And I tell her that things aren’t going very well then, “If you don’t have any health problems, something is not going well in your death.” And she feels badly. Really, it’s a joke on my part, it’s not serious, but I make this joke because she feels proud of not having any health problems.

Question: Can a person who only has 4% awakened consciousness truly know how much he has died in himself, and discover he has died much more but is not awake?

Rafael: Yes, it makes sense that 4% consciousness can become a flash, a spark, a bolt of lightning in a moment

or a second, in which you become conscious of the death you have done, and you realize it. Then you go back to sleep, and fall into a profound slumber. But this miracle could happen, like a type of ray that enters a dark room and illuminates it for a moment. The person realizes what exists in that room because that ray of lightening entered through the window and illuminated it, and then that bolt fades, it goes, and everything remains in darkness.

Those moments happen in the initiatic path, when the Being allows us to realize what we are doing, and what we are not doing. And that encourages or preoccupies us because we can continue to die more.

Certainly, many times we do not use the consciousness completely. Even though part of it is free, it can also be conditioned by the personality.

That is why meditation and prayer help, it's why esoteric practices help, so we can use that part of the consciousness we are not using. Like someone who has money in the bank, he lives in a house of misery, eats poorly, dresses poorly, and has a disorderly house but nonetheless has a lot of money in the bank. That person could take a little trip to the bank to take out a little bit of money to eat, dress, and live better. That is why esoteric practices are very important.

Sacrifice for humanity and transmutation are necessary, but to be conscious in a given moment is useful. That is the reason for the astral practices, the Jinn practices, the esoteric exercises, so we can realize and become conscious

of our state, in the positive sense as well as the negative sense. That is why I am sharing this reflection fully.

Question: How can someone sacrifice for humanity without being a missionary?

Rafael: You can help in many spheres, wherever you see pain, suffering, ignorance, and you are moved and can do something, even within the Gnostic groups themselves. For example, if someone needs to leave the center late, because it ended late, traveling at night by bus, how is it possible that a Gnostic brother, who has a four-door car with enough space, passes him and says goodbye, and doesn't even offer to take him to the station? Or why not completely go out of the way that night, and take him home? Why not do it? There are brethren, in that sense, who behave selfishly, and could be serving their fellowman and their Gnostic brethren.

Why do we think we are gathered in Gnostic groups? It's because through those Gnostic groups we help one another, and we sacrifice for humanity. Why do we think a populace will be taken to an exodus? It's because in the Exodus there will be an opportunity to help one another; alone, being isolated, it is impossible.

Sacrifice for humanity has so many possibilities besides giving lectures (which is not the maximum). Sacrifice for humanity is to approach a brother because we feel he is not speaking, is in silence, because he will be passing through something. It's not as if it's necessary to interrogate him,

and he has to recount his entire private life to us, but to go beside that brother, keeping him company, being discrete. We can always be thoughtful of the group at the Gnostic center itself, to not close ourselves off in a corner, only hanging out with a group of people but not hanging out with those people who seem unfriendly to us. And this same thing happens at work, on the street, we behave selfishly with our things, our money, our time, we could be giving advice, etc.

You leave the house, and you begin to walk on the street, and here you have the opportunity to sacrifice for humanity. Instead of walking ahead of that elderly person, let them go by, and don't try to be the first one to arrive. Always be attentive to be able to help everyone who is around us. Don't think twice if you should give a coin to that lady or gentleman, give it at once, nothing is going to happen. Why enter into intellectual conjectures as to whether they will use it wrongly or if they will use it for good. One must learn to know with intuition who to give to and who to help.

We are made to love, like it says in an Italian song. All of us are made to love. Our nature is made to love, to forgive, to serve, to always give others an opportunity, even if they do not take advantage of it, you give them another and another because you have been given to heaps of times, too. Why deny it to them?

I believe it's part of nature to give and to receive. Those are the ones who will enter the Golden Age; those are the ones

who will form part of the Exodus, not the one who only gives beautiful lectures.

Question: In those experiences we can often have in the internal worlds, in which we are combating against an army, or annihilating or killing various soldiers, or sometimes hundreds of soldiers, does that allude to the fact we are dying rapidly in many “I’s” at the same time? How should all that be interpreted?

Rafael: I am basing myself on the premise that, yes, it is logical that in an oneiric encounter where you face an army, those are the multitudes that live within you. We are setting out on the premise that it seems impossible for you to be able to kill so many people at the same time, or that groups of people can die, and we do not feel we are capable of doing something like this.

Let’s depart from the premise of a specific “I”, which could be anger together with fear, and what others may say about us, what they think about us. These three psychological elements are in the mind in the first level, in the second, third, fourth, fifth, sixth, seventh, and in the eighth. Or in other words, what happens there has repercussions in the different levels of the mind; not in all of them because it all depends on the degree, the depth of comprehension. But every time we work on a psychological aspect, this will make an impact in many places.

It’s as if you placed a bomb somewhere. The bomb is not very strong, it doesn’t have a big blast but it depends where

you put it. If you place it in a specific place, that makes the structure shake and it breaks apart, you will surely be able to produce a great catastrophe; it depends where you put your work.

This is how it happens with certain aspects that we comprehend in ourselves, that we observe and study, and for which we repent. A repentance can produce a very strong explosion within us that annihilates but it's not because we do it but rather because the Divine Mother uses it to eliminate an "I" associated with this, and with this, and with that, and with the other. This then becomes a massacre, a great death of many elements, and suddenly you may see you are walking among cadavers.

It's not as if you have done away with each one of them, rather you worked on only one aspect but that aspect within you was not unique. That aspect was multiplied so many times that when you worked here, it had repercussions in several places at the same time, a chain reaction.

Question: If you mention that groups exist where there are people who gather values to be included in the Exodus, many people from groups that are not affiliated with Gnosis could commit the error of understanding that all of them truly already have or have already gathered those values.

Rafael: It's correct that it's not all of them. We are speaking about a certain group of people who, being included in a much larger group, can absolutely be doing a path even though the rest of the group is not doing it. I'll give the

example of a convent, in which there may be twenty nuns, and nineteen are wasting their time, and one is taking advantage of it. Those nineteen serve for that one to reach it.

Many times a group is created with the objective for one soul to take advantage of that experience because that soul is sincere, because that soul brings values, because that soul is working intelligently, and doesn't necessarily need to take refuge in a Gnostic group. Why do we believe that only we—because we have license, or because we have been in Gnosis for so many years—that we are already selected, the selected people? This is still to be seen.

So, this is a matter of the soul. When we reach the Exodus, the acronyms disappear, the institutions disappear, and the only thing that remains are those souls who truly knew how to take advantage of this, because the Being guides them, and because their Divine Mother knows there are values within them.

And regarding religions, sects, etc., I must publically say I have always tried to be very careful with the subject of the Catholic church, surely, because I am someone who never believed in religions as institutions, organizations of power, which is why I am very critical about that subject to the point of being very untrusting when I visit their headquarters, centers, temples, convents, etc., yet nevertheless knowing that some mystics, saints, walked the way of the monk positively.

And it was by reading and studying “Mystical Levitations”

from Venerable Master Samael Aun Weor in his book *The Secret Doctrine of Anahuac*, which is the story of saints and mystics who reached certain states of consciousness, that I therefore expanded my comprehension a little bit about the way of the monk. They did not self-realize but they created tremendous values, and many of them may now be incarnated in the Gnostic movement, or in whatever esoteric institution, and know how to take advantage of it because they bring those values with them from the past.

Here in Italy, there is great devotion for Padre Pio, who I have always looked at with care, with great neutrality. So much so that when we buy candles because we need them, many times these candles have the image of Padre Pio on them, and we avoid buying those; we prefer to buy the ones that have the image of the Divine Mother on them, or that do not have any images. So, I am confessing my degree of complete distrust, which I am not going to call skepticism for spiritual things, I am going to better call it being careful because there is so much fanaticism with the clergy, and at the same time so much skepticism, that I prefer to stay on the sidelines.

Nevertheless, little by little, we slowly change with internal experiences, when they allow us to see that part nobody sees. I had an encounter with Padre Pio here in Rome in the astral; I was with my divine soul, and he was with his. We found ourselves in one of those churches in the center of Rome, and he was waiting for me, and I didn't know he was waiting for me but he was waiting for me in that place.

I didn't know it was Padre Pio, who the Catholic Church made suffer and criticized so much, accusing him of heaps of things such as his stigmata were fraudulent.

Those who have seen the two-part movie about Padre Pio will know what I am saying, and if you haven't seen it, try to see it. This man suffered so much with persecutions from the Church itself!

I arrived to that place, and had an encounter with Padre Pio but I didn't know it was Padre Pio because he didn't even have a head, he had a very particular tunic but he was headless.

I arrived to that place, it was behind a very high column, I entered there, and he smiled at me. He didn't have a head yet he smiled at me because he knew I was surprised, and I knew it was Padre Pio. He didn't tell me he was Padre Pio, he didn't speak.

So, we brought our divine souls to this encounter, and we embraced. I realized he had achieved the decapitation of the "I". He didn't have a head; he was completely decapitated.

And why did he smile? It was because he knew I had a negative opinion of him, and I have a negative opinion of many aspects of the Church. I am referring to what we humans do with the Gospel, how we mistakenly use it, how we exploit it. I was very critical about that, until I had that encounter, and it completely changed my attitude.

Now I am eager to go to the place of his tomb. I am giving testimony here that this being does not have a head; he is decapitated.

He was not Gnostic, he didn't know the perfect matrimony, yet I can only say the same thing about Pancho Villa, the marvels of which the Divine Mother is capable. She is the one who is astonishing, obviously, when there are values.

I agree it's necessary to be careful about thinking this when it comes to other groups. We shouldn't presume because not everyone is working in the death of the "I". You are right, it is not correct to see it like that. I admit you are totally right.

Yet neither should we completely close ourselves off to the possibility that someone is there who has taken refuge, and is doing a serious work.

Like there are many Gnostics who call themselves Gnostics, and who are not. Or like many Gnostics who appear as if they are doing nothing, and nevertheless they are doing something.

It's not a question of acronyms. The moment arrives when acronyms get put aside, and the message of Venerable Master Samael becomes something completely universal, transcending the limits of our thoughts, ideas, psychological limitations, prejudices, and becomes something completely universal.

It is humanity; it is the exodus of humanity, not only of the Gnostics. It is necessary to take the best of humanity; the Gnostic movement is among them.

It's what I think, it's what I've lived, it's more or less what I know. I respect if there is an opinion that is completely different to what I am saying. That is why I have played devil's advocate in this third part.

Question: How does one strengthen the desire to kill an ego when in reality there is more desire to feed it than to kill it?

Rafael: In reality, we do not kill an ego with the desire to kill it. We invoke, we appeal to love. Love is not desire. Love is purifying, love is sacrifice, love is renunciation, surrender, pardon, hope, faith, and that is what we die with, not with desire.

You are right, a desire to want to eliminate another desire is an "I" that wants to eliminate another "I". The "I" can never observe the "I", the "I" can never comprehend the "I", the "I" can never eliminate the "I". That is not something I say, that is something the Master said.

Therefore, all of this is done with the force of love, and not with the desire to kill.

The term "to kill an 'I,'" is questioned many times. What term should we use to eliminate that which is false? Or do we also have to accept that what is false should exist and live? Do we need to make laws now so the things that are false can also be protected like the truth?

I believe what is false, is false. A coin that is false is false, and has no value. Everything that is false—anger, envy, all of that—must be eliminated.

If the word death is scary, or “to kill” frightens, they are only our own prejudices in language. That word is used to purify.

It’s as if you have to wash clothes because otherwise you will have to put on dirty clothes. Or do you put on dirty clothes? Do you not realize that when you put them into the washer you are killing a ton of germs? Should you not kill those germs? Leave them there in your clothes, protect them, because they also have the right to live? It is not true that they have the right to live. They transform into something else.

Perhaps death ought to be interpreted not as death in itself but rather as a transformation. But it is a question of words, and it is not very important.

Thus, we must die from love!

Question: What does it mean to dream with Master Samael but Master Samael has another face, the face of one of his disciples?

Rafael: This means that the Master is in each of his disciples, in each of his missionaries. He is present in all those who are serving the Great Work; so the person who has that dream has that in mind.

Even though you may think Samael is far, he is expressing through his disciples. He inspires his disciples, and his disciples—being inspired by him—spread the message, and practice it.

Question: How do we receive the Donum Dei, and how do we know if we have received it?

Rafael: It's not like when you receive an email, or when someone yells to you and you shout back. The Donum Dei or Gift of God, is God himself who inspires you, it's God who uses you like a channel for you to realize the Great Work. Therefore, it's difficult for someone to say, "Ah, I have the Donum Dei." It requires many confirmations.

I think the Donum Dei begins—let me see if I can capture what I want to say—in the moment in which the person arrives to first chamber, listens to a lecture, becomes excited, and continues, and goes from that first level, and enters into another level.

That person has certain experiences, certain internal help. Her dreams are the same as always but she has dreams that are not normal dreams, dreams that are responsible for a message that indicates things, and she realizes it because she wakes up in the middle of the night, impacted by what she has experienced.

That is not normal, it's not a mechanical dream, it does not pertain to the five centers of the human machine but rather pertains to the superior emotional and superior intellectual

centers of the human machine. Those dreams connect with the Ray of Creation, they are dreams that come from on high, and they bring messages.

I am not going to say that is completely the *Donum Dei*, the Gift of God, but God has already begun to direct your life, and you feel it.

You feel you are not doing it all, that a superior force opens and closes doors; what seems impossible is possible, and life begins to change. So many things take a different, new direction.

I repeat, I do not want to call that the Gift of God because (ah!) now everyone would have the Gift of God. Yet it is undeniable you are in the hands of God.

One day, when the advent of the fire comes, when the fire awakens, and the work of your Kundalini begins, and you know this consciously, you are under the direction of God. The *Donum Dei*, the Gift of God, is there.

People who have this gift from heaven feel they must obey, and they must work. And they follow the path, and whatever happens, nothing can divert them. And they are the ones who have been in these studies many years.

Others have spent many years, and are simply comfortable. But there are some who are guided by signs from heaven, by signs that come from the stars, and suddenly wake up at midnight, startled by some revelation, or go out consciously in the astral.

All of that is directed by the Being; the Logos is directing it, the masters are directing it, God himself is directing it.

So then, there will be degrees and degrees, levels and levels, of that which is called Donum Dei.

Question: Can a person who is awakening consciousness believe in a given moment that he is already self-realized, and discover after, later on, that he has not achieved it, that in reality he is lacking quite a bit to do it?

Rafael: It's so good something like that happens, that he realizes it was not true. It's so good. He was given a huge help to realize he was not what he thought. Because one experience is not enough, many more experiences are needed, many revelations are needed, many confirmations.

The path is a path of uncertainty. You never know exactly if you are walking correctly or not. When you believe you are doing well, it turns out you are doing very badly, and when you believe you are doing very badly and you suffer for that, it turns out that was the good you needed.

So then, we can never say with certainty, "Yes, now I have attained it!" One can always be submitted to tests, and tests, and more tests.

That is why it is delicate to say, "I am self-realized. I am awakening consciousness." To speak in that language is dangerous. We have to be careful in making categorical affirmations like that. And if we do it, it is our responsibility.

And if we do it, we not only need to have one confirmation but many confirmations.

I have heard brothers confirming on behalf of themselves that they have done a certain type of work. And since I have had experiences about it, in my interior silence I know what they are saying is true.

In other cases, I am not informed, and must respect what that person is living. Why do I have to know everything? There are things that are transmitted to you, and there are things that are not.

There is something of everything in the vineyard of the Lord, there is the false, and there is the true. But it's so good that there comes a moment in which we receive a strong, clear experience that demonstrates that it is not so.

Now, what does it mean to awaken consciousness? There is continual consciousness or sporadic consciousness. Sometimes you awaken, you go to sleep, you awaken.

I have always felt a great fear or trepidation that the Gnostic believes he cannot do the path.

I do not know why we insist that nobody is doing anything, and that in Gnosis we are living a great failure. Therefore, we must fight to spread the message. But to not believe the path is possible? This has always concerned me, that I do not have confidence a brother is doing the path.

The good thing is we not only have experiences about

ourselves, it's marvelous when you have experiences about others who are doing the path because you realize the work of Samael has not been completely lost, there are fruits, and it's necessary to keep moving forward.

It's bad when someone believes he is the only one doing the path, and others have not done anything. It is necessary to be careful with those affirmations.

Between heaven and earth there are so many things, as Madame Blavatsky said, so many mysteries, so many things that are unknown.

Question: When a person tries to self-observe, and begins to observe a defect, and for moments self-observes in a mechanical way, what can he do to make that practice more conscious?

Rafael: Many times we are doing a work that doesn't go in the direction the Being is following. It's as if what's happening is that the Being is carrying out a work within, however, we are not informed about what he is doing.

It's good that we humans can do what we can do, but the Being has a direction. What is most important of all this? Whether we are correctly observing the "I" or not, how do we know if the work we are doing is correct or not?

This is what I have found the answer to be: when the masters test us, when the Being tests us, to see in which degree we are in the work, they always test us through chastity. They always test us through the sexual energy; they

place us into temptations, physically in the day as much as at night. If you always escape—in a word—intelligently, or you overcome it, if you fight for your chastity, and observe yourself, and keep working, it's not so important how you are observing yourself but rather how you care for your chastity.

Of what use would it be if, even though I am a specialist in observing an "I" and I do it really well, I am not careful with my chastity, and I constantly lose my energy? For the masters, what counts is if every time they test you, you are capable of overcoming the test, you are capable of staying awake that night, sitting up on the edge of the bed to reflect, and to not let yourself to be overtaken by that temptation. And when dawn comes, you have managed to move forward.

Therefore, transmute your energies because the masters measure your death (in other words, self-observation, comprehension, and elimination) by your chastity, rather than whether we self-observe well or not. Even though sometimes we observe ourselves, and we may not be so competent, the important thing is managing the mercury, how we sublimate the mercury, how we are drying the mercury. It's necessary to dry it with prayer, with transmutation, with sacrifice, and of course with self-criticism, with repentance, with self-observation.

We always associate self-observation, comprehension, and death with the sexual energy. If these three things, united

to the sexual energy, move in harmony, if we more or less (because to speak about chastity is quite delicate) defend our energy at all costs, if we do whatever it takes, that has great merit.

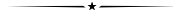
Because in order to conserve the energy well, you are forced to carefully self-observe how that impression entered, how the desire awakened in you, how lust awakened in you. What are you going to do with that impression now? Where is it going to take you?

That's where you have to become an expert at all costs. That's where you have to demonstrate your comprehension.

Whenever I refer to lust, which presents itself in so many ways and with so many masks (and I realize it is lust, and nothing other than lust), in order to overcome it, I accuse lust for the way this entire planet Earth is: for hunger, for inequalities, for broken homes, for families that are destroyed, for drugs, for wars, for bad television, for bad movies, for pornography, for ignorance. I say to lust, "You have made the world this way, and you want me to accept you within myself? To accept you within myself is to be an accomplice to war, to hunger, to the inequalities, to injustice, to ignorance. You want me to accept you so all that will also reproduce in me? So that I can be a virus transmitted to others?"

Lust realizes what I am saying, and it vanishes. And I continue with the work of death.

Death has no limits; it's infinite. Thank goodness it is limitless! It should be forever. There is no limit for death because it forms part of resurrection.



Other Books by the Gnostic Society Samael Aun Weor

