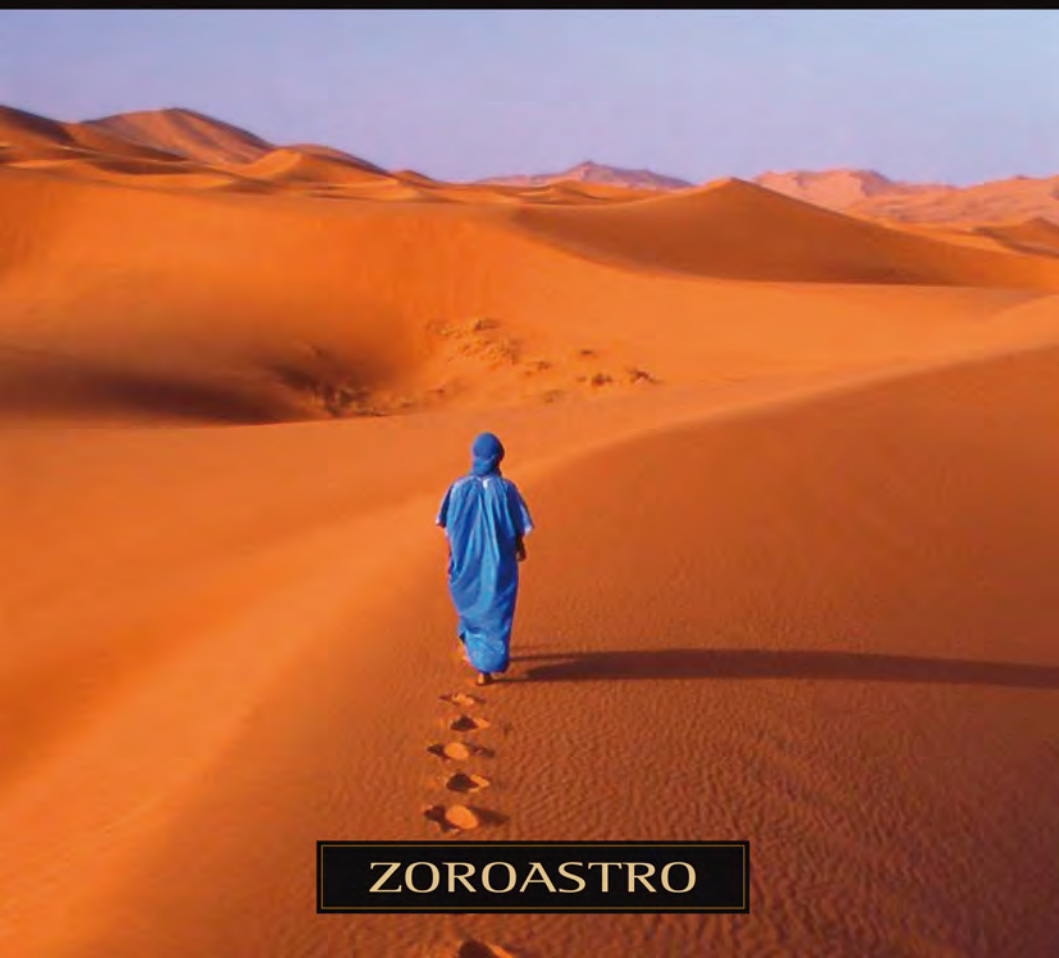


TRADITION & REVELATION

THE TRUTH SHINES AT THE END OF THE PATH



ZOROASTRO

TRADITION AND REVELATION

The Truth Shines at the End of the Path



V. M. Zoroastro

ALL LEVELS

The Truth Shines at the End of the Path

Collection of lectures and written works

National Retreat Spain 2016, Barcelona.

Rafael A. Vargas

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

Jesus said, "Have you discovered, then, the beginning, that you look for the end? For where the beginning is, there will the end be.

Blessed is he who will take his place in the beginning; he will know the end and will not experience death."

*The Gospel of Thomas
Saying 18*

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General Introduction

It's very fair to say at the end of a path, now I know what I needed to traverse it, and what was never necessary. So, now I know how I can guide others. But it's also very just that they do not believe me, since each one must live his own process of the same path. So, therefore, my comprehension must always be vast because at first everything seems to be useful, and it's only at the end of the path that one sees the difference between what is useful and what is useless.

Hence, the name with which this book is presented, *The Truth Shines at the End of the Path*. Undoubtedly, the topics selected for this book reflect the end of the path, which is at the same time the beginning, only in a higher octave, going from octave to octave until finally reaching the ultimate truth.

This work begins with a study of the "I", the mind, and mystical ecstasy, and allows us to understand differently psychological death from the perspective of the Being, and not the "I", because the "I" cannot eliminate the "I". For the "I" is not the true cause of our ills; it is the mind, which we do not know, that causes our separativity. This is what now

compels us to take up the inner work, more from prayer itself to mystical ecstasy itself.

What follows is, “In the End of Times a Message of Hope...” which, without detracting from the importance of the end of the fifth race of the Aryans, enables one to understand the end of each soul in the end of times, in order to discover true hope when it seems that everyone has lost it.

Regarding sacred sexuality, about which everything has already been said but not everything has been comprehended, a topic is presented here entitled, “Sexual Paroxysm,” which gave the impression to those who listened to it that it was the first time they had heard about sexual magic and the Great Arcanum A.Z.F.

And because someone asked me during a lecture about the death of the “I”, perhaps imprudently because it’s a topic that had already been addressed, it nevertheless gave birth to the lecture entitled, “The Philosophy of Death and the Mind,” which allowed me to respond that the “I” will never want to die because it’s not the “I” or ego that must die, it’s us, as souls, who have to die, so that the separativity of the “I” can die in us, and the infinitude of the Being can shine forth.

And the reader will find here a little more about “Prayer and Mystical Ecstasy,” and about the way I carry out the nighttime vigil, which allows for this to be a book about the end of the path and the return to the point of departure.

V.M. Zoroastro

Spiritual Retreat 2015, Rome.
Spiritual Retreat 2016, Barcelona.

The “I”, the Mind, and Mystical Ecstasy



“They who meditate on the heart center will obtain control over the tattwa Vayu (etheric principle of air). They will also obtain the siddhis, powers of the saints, Bushari, Kechari, Kaya, etc. (to float in the air, to put his own spirit in someone else’s body, etc.). They will reach cosmic love and all the tattwic divine qualities.’ When dealing with the apprenticeship of Jinn Science or the Doctrine of Levitation, the substantial development of the tranquil heart is urgent and cannot be postponed.

*V.M. Samael Aun Weor
The Secret Doctrine of Anahuac*

The “I”, and its Legion of 10,000 Psychic Aggregates

It’s surprising to know, basing himself in the Old Testament, Master Samael indicates a specific number of psychological aggregates that must be eliminated in the Great Work; the number is 10,000 psychological aggregates.

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 view, the whale allegorizes dry mercury or the animal “I” that is crystalized in our sexual secretions, which in the case of the prophet Jonah is also used to represent the very death and resurrection of that great initiate.

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

¹ **Saul becomes jealous of David.** ⁶ It happened as they were coming, when David returned from killing the Philistine, that the women came out of all the cities of

how to understand this...

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 essentially something I do not understand, Venerable Master Moria.' I extended my hand to him in order 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!'

Samael Aun Weor

"The Consequences of the Condor Comet"

Practically speaking, we can ask, how many meditations are required for one single "I" to be eliminated? Surely, many sessions will be needed just for one "I". And if we multiple that by 10,000 "I's", we can then imagine the hard work in a life where 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 you are touched by a deceased skeletal hand, then the time frame of the "I" is destroyed by the

Israel, singing and dancing, to meet King Saul, with tambourines, with joy and with musical instruments. ⁷ The women sang as they played, and said, 'Saul has slain his thousands, And David his ten thousands.' ⁸ Then Saul became very angry, for this saying displeased him; and he said, 'They have ascribed to David ten thousands, but to me they have ascribed thousands. Now what more can he have but the kingdom?' ⁹ Saul looked at David with suspicion from that day on. (1 Samuel 18:6-9)

eternity of death. That deceased skeletal hand in us is the Being and his 49 parts.

And it is possible because the elimination of the “I” is a work of death that the Divine Mother specifically carries out according to the merits of the heart, beyond how much we meditate or do not meditate. And an example of that is the case of Pancho Villa who, as V.M. Samael Aun Weor says, was given extra help from the Venerable Masters of the White Lodge, obviously through his own Divine Mother:

The masters of the White Lodge often help some distinguished dead people who have sacrificed for humanity.

When we decided to investigate Pancho Villa, the great hero of the Mexican Revolution, we found him in the infernal worlds still obsessed with the idea of killing, threatening all the inhabitants of the underworld with his pistol.

Nevertheless, this Pancho Villa of the submerged mineral kingdom is not the whole. The best of Pancho Villa lives in the molecular world. Certainly, he has not reached intermediate liberation, which allows some disincarnated people to enjoy some vacations in the various molecular and electronic kingdoms of nature. Yet, he remains at the threshold, awaiting the opportunity to enter a new womb.

That which will reincorporate into what was Pancho

Villa would never be the Pancho Villa of the infernal worlds, the terrible assassin, but rather the best of the General, those values that sacrificed for humanity, those values that gave their blood for the liberty of an oppressed people.

The disincarnated General, or better if we say the truly useful values of the General, will return, they will reincorporate. The great Law will pay him for his sacrifice by elevating him to first magistrate of the nation.

We have cited the General Pancho Villa in this illustrative way for our readers.

This man received special help due to his great sacrifice for humanity.

Nevertheless, many people exist in the world that will not be able to receive this help because if all that is animal and criminal were taken away from them there would be nothing left.

These types of human beasts must enter the involutions of the worlds of nature.

*Samael Aun Weor
The Buddha's Necklace*

The “I” in the Worldwide Exodus and the Devil’s Advocate

In the international Gnostic Movement, nobody discusses that the fundamental requirement to form part of the new worldwide exodus is to have eliminated 50% of the ego.

But for the Gnostic missionary and his students, it’s not very clear what 50% of the ego is esoterically. Is it perhaps to have finished half of the Great Work, in other words, beyond the First Mountain?

Unfortunately, we do not have that exact information from V.M. Samael Aun Weor. We only know that when he concluded the First Mountain, incredibly, he had the ego well alive. Therefore, according to this, how should we understand what it is to have 50% of the ego dead?

V.M. Samael Aun Weor continues by teaching us that truly his work of death began with the Nine Labors of Hercules in the Second Mountain, and this is to work in the hidden side of the psychological moon.

And it’s on the peak of the Second Mountain itself where the work of death is completed with the destruction of the seeds of the “I”, in other words, in the hidden side of the psychological moon.

Seeing things in this way, we could now believe that 50% of the ego would be dead when the Nine Labors are carried out in the Second Mountain. But to affirm this means that 50% of the ego dead is something exclusive for those

who work in the three factors for the revolution of the consciousness.

And, therefore, what happens with single men or women, who V.M. Samael Aun Weor says would be able to eliminate 25% and even up to 50% of the ego, which would allow them to form part of the worldwide exodus. Can a single person perhaps eliminate 50% without having reached the Second Mountain?

Those who cannot work in the Ninth Sphere for some very grave reason must not become discouraged; they can disintegrate at least twenty-five and even fifty percent of the psychic aggregates by working individually on themselves.

*Samael Aun Weor
Pistis Sophia Unveiled*

If it's possible for a single person to eliminate 25% or 50% of the ego without reaching high initiation, this also opens the possibility that a human being outside of the Gnostic Movement can form part of the new worldwide exodus, and this is what offers me the possibility of becoming a devil's advocate.

In order to do so, before all else, I remember the Divine Mother who is the only one capable of carrying out a miracle of this magnitude, as in the case of Pancho Villa. And now, outside of the Gnostic Movement I think only about the few or many religious people from any spiritual

movement who have a center of gravity in God the Mother, for example, the spiritual movements that have arisen because of the apparitions of the Virgin Mary. Can we perhaps completely deny that the miracle of these apparitions by the Virgin Mary has been in vain, and that no one is taking advantage of them?

Now, I suggest we read with supreme attention these important passages from V.M. Samael Aun Weor, and where it is possible we will underline in each one of them what we consider very important regarding the worldwide Gnostic exodus.

Then, at the end, like a devil's advocate, I will verbally complete my argument of the conquest of 50% of the death of the ego outside of the ranks of the international Gnostic Movement so that, together, we can better comprehend the requirement that either allows us or not to form part of the new worldwide exodus at the end of the Aryan Fifth Race.

Those who have to be taken to the chosen place obviously must have dissolved the ego, or at least a great part. Those who have eliminated at least 50% of the undesirable elements we carry within can be selected because if in the bitter times they worked on themselves, they give hope; it is possible that then, on that solitary island, they will dedicate themselves fully to eliminate the other 50%. But those who have not worked on themselves at all will not be selected, and they will perish.

All those who die without have done the Great Work, without having dissolved the ego, will have to involute within the bowels of the earth until the second death (thus it is written and that is the way it is)...

Samael Aun Weor
“Message Given to the Missionaries”

Only the awakened initiates can know who has reached the fifty percent. Those who have had sufficient capacity to eliminate those undesirable elements obviously have ample capacity to eliminate the other fifty percent of psychological unconsciousness. For example, when the supreme moment comes to have to operate, to form, the army that has to arrive to the sacred island, those who are going to carry out that labor are the awakened brethren. They will be able to know definitively who has eliminated, even half, fifty percent of the undesirable elements. Thus, they will choose or select those who have done that work.

Samael Aun Weor
“The Three Purifications”

It's up to us to organize the World Salvation Army with people of all nations, populaces, and languages **since from that army, from those millions of people who will form part of the Universal Gnostic Movement, the genesis will emerge, and they will deserve to be selected; we will carry out the new exodus with them.**

That exodus will head for a **secret place in the Pacific**, from there the catastrophe will be contemplated without receiving any harm at all. When new lands emerge from the depths of the oceans, new continents, then that nucleus will populate those new continents; it will be the root of the future sixth race. That is the crude reality of the facts. In those continents of tomorrow, which will serve as the scenario for the future sixth root race, a new civilization and culture will be created.

So then, the basic condition to be selected, the fundamental condition to form part of the new exodus, will be to have dissolved the ego. If not totally and in a complete way, because that is quite a lot, then at least if it's even half. With people who have dissolved fifty percent of the ego, there is hope because **if they are capable of destroying fifty percent of the ego, they are also capable of destroying the other fifty percent.**

But with people who have not worked on themselves, even if they are really well informed about the doctrine but have not worked on themselves, they are not counted; people like that will not be selected. So, we are speaking about the facts.

Samael Aun Weor
"The Mystical or Esoteric Resurrection"

Well, those who will be taken to the island will be people who have dissolved at least fifty percent of the

animal ego. Therefore, they will be more or less awake. They will be taken where they have to be taken. They will live there up to the time they have to live; they will disincarnate and will return to take a body right there on the island; and they will disincarnate again and will come back to take a body right there on the island. And in each one of these existences they will continue with the work of perfecting themselves.

Samael Aun Weor
"The New Age of Aquarius"

I will fulfill a secret mission in Tibet, and then I will definitively 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 Eastern 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 already dissolved 50% of the ego, that is something. They will be selected. We will know most perfectly how to find them on the Earth. We do not need their postal or home addresses, and we will take them secretly to the Island of the Promised Land.

After the great catastrophe, the Earth will be covered in fire and water vapor, and from that island those who have been selected will be able to see the pain of the death match between fire and water. After two centuries have passed, once again the rainbow will shine in the clouds, a sign of a new alliance between God and Men.

Samael Aun Weor
“Details of the Times of the End”

Q. Venerable Master, Master Rabolú says those who have eliminated fifty percent of the ego will be able to participate in the exodus.

A. To participate in the exodus is one part, and to have the right to form part of the fundamental nucleus of the future sixth root race, the new lands of tomorrow, is another. Someone who has dissolved fifty percent of the ego has already done something, yes, he deserves to be selected for the exodus, for the new exodus. But in the scenario of the future sixth root race, in other words, the protected Eden of tomorrow, only those who have died within themselves one hundred percent will be able to enter. This means that person will be able to live on a secret island in the Pacific before the final cataclysm, and even after the final cataclysm. But before the double rainbow has appeared in the sky indicating the new alliance of God with Men, those who have lived on that island, those who have worked on themselves there, should

have totally died. If they do not achieve it, they will in no way have the right to live in the lands of tomorrow, in the future Jerusalem. Let's see?

Samael Aun Weor
"The Two Lines of Life"

Obviously, then, we are all forming the World Salvation Army. That army will have to be formed with people of all nations, populaces, and languages; that's obvious.

Yet from within that very same army will come forth a synthesis, and that synthesis or group...will be made up of men and women who have worked on themselves very intensively. In other words, those who are capable of destroying if not one hundred percent of the ego, at least as a minimum, fifty percent.

Because a person who has destroyed at least fifty percent of the ego is a person who gives high hopes; they have demonstrated that they can work and that they are working on themselves. **Obviously, that select group will be taken at the right time and at the right hour, in a concrete, practical way.**

That's the way it will be because we will work in a team, with a group of advanced brethren from the Himalayas, taking those who do not have the ego, or who at least have dissolved fifty percent, from wherever they may be found.

And they will organize groups, which will go to a specific place in the Pacific. **That will be on the eve of the final catastrophe.**

These groups will form a single group and, in the end, they will live in a deserted place, in a place... in the Pacific, when the catastrophe arrives, nothing will happen in that place.

And that group will remain there for some time. In those days after the great catastrophe, the entire earth will be covered in fire and water vapor; it will have returned to its original primitive chaos. Humanity will have perished.

That select group will have worked on themselves throughout that interval; they will have dedicated themselves to finishing their work; they will have finished eliminating the ego. And those who do not finish will be set apart; they will not be given a physical body; and those who have concluded the work will be given a body.

Samael Aun Weor

“Doctrinal Clarifications from the Venerable”

Q. Master, but you said those who were able to manage to do away with fifty percent of the ego would be taken to the exodus.

A. Ah, yes, that is so! Until the Golden Age arrives, the one who has fifty percent has the right to the exodus. But over two centuries they are going to be isolated before the sixth race begins. They will have the opportunity to totally dissolve the ego, and the one who does not do it will also be excluded, even if they had formed part of the exodus.

Q. Over two centuries?

A. Over two centuries.

Q. In other words, Master, the sixth race is going to be developed throughout the Era of Aquarius?

A. That's the way it is, after the great cataclysm that's approaching...

Samael Aun Weor
"Message Given from Teotihuacan"

Well, even if they have dissolved half of the ego they can form part of, or have the right to, the exodus because it's quite difficult to dissolve one hundred percent; if they have at least dissolved fifty percent, that is something. They will dissolve the other fifty percent right there in the place where they are going to be taken.

Yet, to have the right to inhabit the continents that will emerge (the new continents that will rise up from the depths of the oceans), it will inevitably be necessary to have dissolved fifty percent of the ego.

Because in the Golden Age of the future sixth root race, no one will be given a physical body who has the ego, even if it's one percent, because if anyone were to have the ego in that future age, it would be enough to destroy the Golden Age. Therefore, there would be no Golden Age, and the Golden Age—so longed for—would fail from the beginning because just one would corrupt the others.

A rotten orange in a box of good oranges would rot them all; it's necessary to separate it.

If a person with even one percent of ego were in the future root race, they would have to be set apart, separated.

Samael Aun Weor
"The Mystical or Esoteric Resurrection"

Q. In one of your lectures, you say after having eliminated fifty percent of the ego, we go to a specific place...

A. Yes, to at least disintegrate even half of the ego is not that easy! To disintegrate at least half of the ego, that's something; then we will be taken where we must be taken with the exodus. Those who have at least eliminated half of the ego will be led to the exodus.

Q. In all the bodies?

A. Well, ego; in reality, he who has eliminated fifty percent of the ego will be taken where he has to be taken, to an island where those who arrive will be prepared so that later they can enter into the new continents of the new race.

There will be several filters, like the filter for those who are going to go to form part of the new exodus. The other filter is for those who are already on the island, where they are going to be taken. They can be selected in order to live on the new continents. So, there will be

a series of selections. Those who go to the new lands can no longer have the ego. No one who has the ego will be given authorization to live in those new lands, which are going to rise up from the depths of the seas. It will be something that is totally prohibited; people with the ego will remain isolated until they are dead. They must be dead because if not they will destroy the Golden Age, they will harm others.

Just as a rotten orange in a box of good oranges – the one that is rotten puts an end to the good oranges, and it's clear they may also rot. The elements that have ego cannot be given the opportunity to live in the Golden Age, it's not possible; they would harm, destroy, the Golden Age; that is clear. The people who have the ego are problematic.

Q. Are those who manage to go to the exodus prone to fall once again?

A. Even though they are selected, and taken to an island where they must be taken, if they do not finish their work of the dissolution of the ego on that island, they will not have the right to form part of the new continents of the new humanity.

Samael Aun Weor
“The Future Race and the Need to Eliminate the Ego”

The Mind, Beyond the Great Work

When the Great Work concludes, not only does the “I” completely die (this corresponds to the Second Mountain), a poisonous fire that Lucifer uses to tempt in the Third Mountain also dies. And the false personality dies just the same. Then what is it that remains? What remains is the soul, free from everything that deluded it in this world; however, at the beginning, this free soul is fragile like a newly born child since a new life has begun for the soul.

Without the selfishness of the “I”, this life here does not have much meaning at all for the fragile soul. Thanks to the “I” that lives in a permanent sleep, people live identified with this world. To live here in this egoical world without the “I” is not as easy as it seems. The consciousness, innocent in a certain way, is now beyond good and evil, and can be perfectly tempted by what is good and what is evil in this world. Strange, right? This problem would not exist if she [the soul] had already realized all the Philosopher’s Stones.

Trying to do good, the soul without the ego feels tempted by the fruits of good actions, for example, praise. While the darkness tries to attract the soul in many subtle ways, proposing once again the life of astuteness that it had known. Consequently, with the clean consciousness, the soul must avoid getting dirty again with what’s good and what’s bad. And for this not to happen, the soul must be prudent in thought, feeling, and action, maintaining a certain psychological distance with everything that

surrounds her, without this distance offending others because now an error is very expensive to repay. And this type of indifference—which more than anything is a great awe of God—is what one now relates with to the outside world; it's a love that's completely detached. And that is what our fellowmen can neither understand nor comprehend about someone who no longer has the “I”.

Strangely, since the soul feels attracted to what is good, it also has a certain curiosity for evil. Symbolically, this is just the same behavior as that of the innocent Adam from Eden, which resulted in his eating the forbidden fruit. This is why there is no other option for the soul than to take refuge in the silence of her interior so as to put order into her new life one thousand times, which easily breaks down because, even if the soul wanted to, **she does not aspire to life based in desire, and she is no longer curious to rise up to the heights of a mountain to see what's going on there because that no longer attracts her because she truly knows, directly through experience, that everything, absolutely everything, is within her, and never outside of her.**

The only thing that fills this innocent Soul, which is still fragile, is the interior life when, by praying and being vigilant, she enters into contact with the Being and his different parts. This is a reflection I wrote in order to share with the few who I feel are able to comprehend.

The text that follows from V.M. Samael Aun Weor regarding the “Mind Beyond the Great Work” makes it

clear that the *causa causorum* of the fall of any initiate is not exactly the ego, the *causa causorum* is the mind, which is totally summarized in this reflection.

In those times, I was always received there with much veneration. It was exotic to live with a Lemurian body right in the middle of the Aryan world...

Unfortunately, the devil puts his tail everywhere and, regrettably, something unusual happened.

I went back to my old ways, backsliding into crime. I fell in love once again with the seductress Eve from Hebraic mythology, and I ate the forbidden fruit.

Result: the Great Law took away from me that precious vehicle, and from one life to another I ended up like a wandering Jew on the face of the Earth...

'Now, Master, I feel smaller than an ant, like nothing. I do not comprehend; if you dissolved the ego, the 'myself', who could be the tempter? How did you fall?'

'Oh, Joaco...In the name of Truth, I want you to know that when the "I" is dissolved, the mind remains in its place...Undoubtedly this was the *causa causorum* of my fall...'

'This is something unusual, I do not understand...'

'Things of passion; I fell in love, I committed the same error as Count Zanoni; that is all...'

For me, such a maiden of mysterious enchantments

was forbidden, however, I must admit I fell at the feet of that delicious woman...

My Divine Mother Kundalini took me later to the interior of a cave in the depth of a mountain, and then I saw rain, tears, and torrents of turbid water, bitterness, and mud, misery, etc., etc., etc.

‘See the future that lies in wait for you!’ exclaimed my Mother. My begging was useless; I did not deserve to be pardoned, it was a relapse into crime. In the end, I saw her enclose herself in the Muladhara chakra in the coccygeal bone, and then...Oh my! Oh! Oh!...

I had committed the same error that gave rise to the angelic fall in the archaic continent Mu.

It is unquestionable that before entering into the Lemurian Mysteries I had committed the same crime...

*V.M. Samael Aun Weor
The Three Mountains*

Mystical Ecstasy Before, During, and After the Great Work

Mystical ecstasy is the most elevated state of prayer in which the soul and the spirit finally find themselves in a loving embrace, in the absence of the “I”.

Some cave-dwelling anchorites, basing their lives on rigorous disciplines, attained the ecstasy of the saints and were taken up to the heavens, where they saw and heard things that are not possible for human beings to comprehend. Nonetheless, the “I’s” continued to exist within them.

*V.M. Samael Aun Weor
Treatise of Revolutionary Psychology*

Even though our intention when praying is not to achieve mystical ecstasy, all forms of prayer have this sublime and elevated objective hidden within, the supreme love between the human and the divine.

It is useful to imitate the prayers and ecstasies of Joseph of Cupertino so that our heart, inflamed by divine love, develops harmoniously, enabling us to penetrate consciously with our physical body into the fourth vertical, beyond Euclidean three-dimensional space.

*V.M. Samael Aun Weor
The Secret Doctrine of Anahuac*

We must always pray with love so that mystical ecstasy manifests rapidly in the physical body, then later in the successive internal bodies, and culminates in the glory of the Father, Son, and Holy Spirit.

The fourth dimension is found beyond the barrier of the speed of light (three hundred thousand kilometers per second). There we see how patience is the Gnostic's ladder, and humility is the gate of his garden.

*V.M. Samael Aun Weor
The Secret Doctrine of Anahuac*

Mystical ecstasy has its center of gravity when our human heart and the divine heart of our individual Divine Mother unite through love; deeper within, mystical ecstasy has its center of gravity when our human heart and the heart of our intimate Christ unite through love. And even deeper within, mystical ecstasy has its center of gravity when our human heart and the heart of our Father, who is in heaven, also unite through love. This is how we can pass through different states of mystical ecstasy or, at a minimum, we keep learning during prayer with love to identify the different degrees or levels of our inner profound real Being.

Studying old manuscripts, like clergymen in a cell, we have found in the sacred land of the Vedas the following, 'The one who meditates on the center of the heart will obtain control over the tattwa Vayu

(etheric principle of air). They will also obtain the siddhis, powers of the saints, Bushari, Kechari, Kaya, etc. (to float in the air, to put his own spirit in someone else's body, etc.). They will reach cosmic love and all the tattwic divine qualities.' When dealing with the apprenticeship of Jinn Science or the Doctrine of Levitation, the substantial development of the tranquil heart is urgent and cannot be postponed.

*V.M. Samael Aun Weor
The Secret Doctrine of Anahuac*

Definitively, mystical ecstasy is the result of absolute concentration, not mental but rather the concentration of very pure love in the heart, which you meditate on solely until you to reach supreme adoration.

We solemnly state with absolute certainty that when an esotericist applies a samyasin to the physical body, he immediately crosses the barrier of the speed of light.

Any integral, essential, fundamental samyasin essentially contains three radical components:

- A. absolute concentration of conscious will;
- B. profound meditation;
- C. ecstasy, rapture, mystical joy, supreme adoration.

*V.M. Samael Aun Weor
The Secret Doctrine of Anahuac*

Inner quietude is very necessary if we yearn to listen in mystical ecstasy to the voice of silence that comes from our Father who is in secret. To do so, we must learn to intelligently isolate ourselves from external and internal noise, especially from the noise that comes from the sensorial mind. The more we feel interior silence, the better we will listen to the inner mystical voice.

What is it that we really need to be able to arrive to the experience of what's Real, Truth, through ecstasy, samadhi? How do we arrive to that state of mystical, transcendental rapture? This is very interesting, my dear brethren, very interesting. Reflect please, reflect. Before all else it has to do with achieving the quietude and silence of the mind; only in this way can we reach ecstasy, samadhi. But how can we arrive to that quietude, that silence?

V.M. Samael Aun Weor
"Meditation in Third Chamber"

There is nothing better than the practice of the nighttime vigil to gradually realize, step by step, a path towards mystical ecstasy. It's a path that is constructed with so many sacrifices yet, thanks to the force of love, pain is transmuted into joy, and from there continual revelations are born that are then so difficult to explain with human words.

Q. Master, we want to know, what do you do to write your books, where do you get so much information,

who helps you, and how many works must you write to fulfill your mission?

A. Certainly, I still do not know how many works I will have to write. I obtain the information from the superior worlds of cosmic consciousness. Normally I use nirvakalpa-samadhi, in a state of manteya, rapture, ecstasy, or however you would like to call it. I gather the information, I obtain it, and I bring it to the physical world. The truly arduous and difficult part for me is having to then adapt to the cultural environment we move in all the information brought from the superior worlds. Obviously, it is necessary to familiarize myself with it, and naturally I do with infinite patience. In this way, the crude reality of the facts is that I bring the body of the doctrine from the superior dimensions of nature and of the cosmos. The labor of writing books is terribly difficult. When we think about how we must coordinate the spiritual aspect with merely rhetorical, grammatical, philosophical matters, etc., the labor becomes costly and delicate.

Samael Aun Weor
“Answers of Gold from the Avatar”

Before mystical ecstasy, life without human and divine love is like a city God has abandoned for a long time. And when the first flashes of human and divine love are produced, it's because God is returning. And when the Great Work is complete, once again God has established himself in our inner city forever.

V.M. Zoroastro

Program for this Retreat

⊕ Friday evening or Friday night

- Standing: lighting of the fire.
- Seated: reflection about the motivation for this spiritual retreat, the elimination of 50% of the “I” as a requirement for the new worldwide exodus; and mystical ecstasy, the ultimate goal of heartfelt prayer.
- Opening chain with V.M. Samael Aun Weor for force, protection, and illumination.
- Seated: comments and indications about the first vigil.
- Rest...

⊕ Saturday morning

- Breakfast.
- Start of the retreat.
- Reading: 1) **The “I”, and its Legion of 10,000 Psychic Aggregates.**
- Readings from the Old Testament: First Book of Samuel, “Saul Disobeys and is Rebuked” and “Saul is Jealous of David” (15:18 to 18:30)
- Practice of repentance and forgiveness with the Divine Solar Logos.
- Long pause

⊕ **Second Part of Saturday Morning**

- Reading and reflection: **2) The “I” in the Worldwide Exodus and the Devil’s Advocate.**
- Practice of death with the Divine Mother.
- Pause / Lunch

⊕ **Saturday Afternoon**

- Reading and reflection: **3) The Mind, Beyond the Great Work.**
- After reading, ask all the retreat participants: How is it possible to fall when the “I” no longer exists? After listening to the different opinions, give your own.
- Remind all those present that one Philosopher’s Stone is not enough; for absolute perfection of the Great Work, it is required to traverse the whole complete path of the Philosopher’s Stones.
- Final reflection and practice: “These are the secret sayings, which the living Jesus spoke and which Didymus Judas Thomas wrote down. ¹And he said, ‘Whoever finds the interpretation of these sayings will not experience death.’”

Saying 1 / Gospel of Thomas

- Pause / Dinner
- Brief commentaries about the second vigil.

⊕ **Sunday Morning**

- Reading and reflection: **4) Mystical Ecstasy Before, During, and After the Great Work.**
- After the reading, different prayers with the seven chakras, each one concludes with a long practice in silence.
- Pause.
- Commentaries from the participants about the retreat.
- Final chain of gratitude to V.M. Samael Aun Weor.

Reflection

In the End of Times a message of hope...



When I concluded the “Fifth Book” of the *Diary Theodidaktos*, in the “Final Reflection,” I certainly transmitted a message that for some would only be apocalyptic, and for others would be the hope that the Great Work could be realized.

And since I was specifically referring to the end of times from the point of view of the Great Work, I always felt that sooner or later I would have to better explain what I said

in such few words; and the same for explaining where a life of hope—true spiritual hope—begins in the same end of times. And this is what I said in that “Final Reflection” of the book:

In this moment the world for me is completely void. Now I know that if we do not do the Great Work, there is no other remedy than to dedicate ourselves to lesser works, which is common life with all its professions and trades. Having fulfilled the Great Work, the rest—the lesser works—have no value, no meaning. That is why life today for me seems so dry and useless. The only thing that keeps me here is the work with the Being. Outside of the Being would be like falling into a terrible madness. I do not feel like being prominent or disappearing. I only yearn to be in contact with the servants of the work of God, in order to know from them how to best serve humanity. Because it is not easy to serve the humanity that does not want to know about transcendental things. Knowing that a few brothers and sisters are realizing the Great Work—and that because of it they live in constant uncertainty—only for them is it worthwhile to be here.

When we refer to the end of times, or when we hear about these things, straightaway we associate this event with a fatal date and a final catastrophe for everyone, forgetting that the end of times are not only a collective process but above all an individual process, which today forms part

of the fifth race or Aryan Race. What I want to say about that in this moment is many people are in their own final phase of the end of times because of their own personal, negative karma, which is considerable, and above all because the majority of earthlings have lost hope, faith, and sincere spiritual yearning. It is also true that in the end of times everyone has the possibility to spiritually redeem themselves, which is why V.M. Samael Aun Weor said, "You are never closer to self-realization than when you are near the Fifth of the Seven, and you are never closer to the abyss than when you are near the Fifth of the Seven."

And from the perspective of someone who has realized the Great Work, the end of times is not a simple concept of something one has heard or read from the different prophecies, and that he therefore repeats unconsciously. The one who has realized the Great Work knows through direct experience the possibility that each person has or does not have to self-realize. And to confirm if his intuition is false or true, a conversation with this person about any aspect of their life is enough, and he already knows their possibilities. The one who has realized the Great Work knows that each person is his living mirror where he contemplates himself as someone who is willing to tackle the battle for self-realization or not.

The one who has realized the Great Work sees nothing else in this life but "the end and beginning of anything." He sees in some the hope of their infinite possibilities, while in others he sees their impossibility of realizing a spiritual

life. He sees the end and beginning of nature itself, fighting to defend itself from a catastrophe that is now inevitable, and that is nothing other than the return to the point of departure.

The one who has realized the Great Work looks amazed at humankind who does not realize where they are going with such haste; certainly they are going toward an abyss of perdition and self-destruction. It does not matter how many projects the human being sets out to realize, the one who has realized the Great Work will always see in it its final possibility of going in a correct direction or in a mistaken direction, toward the light or toward the darkness.

For the one who only sees in everything “the end and beginning” of each person and of each thing, what is a life of true hope today? It’s the recognition that while we are in the end of times it’s also the beginning of better times; the difference between one and the other is spiritual yearning, the yearning of the Being. Therefore, a life that is only in accordance with the Being himself is possible. That is how a true life of hope begins in the end of times. Because today, any other project in life that does not have the spiritual Being himself as the objective is simply the last project of life. Today, a future is not possible without the Being. Today, projects of life without the Being no longer have a future. And the reason for that is because we are in the end of times.

Children who are born and elderly people who die, even

those who die prematurely, are in the end of times. This was their lost opportunity, the opportunity to belong or to not belong to the worldwide exodus, and a new Golden Age. That is why it is better if the elderly person dies with the yearning for a different world, which is why he lived his long life; better if the child who is born brings with him the yearning for a life in accordance with his Being, and in benefit to others; it's better if someone who dies prematurely carried the yearning for spirituality. All of them will have one and many opportunities to form part of a new progeny. That is why the one who has finished the Great Work not only sees catastrophes—the end of everything—he also sees hope here, there, and beyond. For that reason, the one who has finished the Great Work is here, even though he doesn't like it, in the midst of worldwide chaos, lending a helping hand.

The moment has come in which we find ourselves before the philosophical dilemma 'to be, or not to be'; one step back and we will all be lost!

V.M. Samael Aun Weor



Gathering at the Center in Naples
October 17, 2015

Sexual Paroxysm



When a normal person arrives to Gnosis, he can find many topics and teachings but sooner or later he will encounter sexual magic, the sexual energy, sexual transmutation, the Gnostic matrimony, and the book *The Perfect Matrimony*.

I am happy this is a book that the Second Chamber group in Naples is studying in this moment. We have done the same thing with the group in Rome because it's one of those books offered to a beginning Meditation Chamber student, or sometimes a First Chamber student, or when a student

passes into Second Chamber, because it is a fundamental book in the study of Gnosis. It's the first book Master Samael wrote, and in that book you find the difference between Gnosis and everything circulating in the esoteric world. One comprehends everything esotericism is today thanks to the book *The Perfect Matrimony*. The heart of this book is the transmutation of the sexual energy.

It is something that is not only the responsibility of a couple, husband and wife, it is also the responsibility of the single man or single woman because they must also transform, transmute, that energy. Since it's the heart of Gnosis, I want to focus on this first because I believe it will connect us with everything, with everything that comes after: the exodus, the death of the ego, and so many other topics we can speak about that humanity is experiencing in these moments. That's why I agreed with Leyda, and Leyda also agreed with me, now that we are traveling through Italy to visit the group in Naples, the group in Florence, and other groups in the south of Italy, I think it's very important to speak once again about sexual magic.

How do I teach sexual magic? How is sexual magic practiced? Every Second Chamber student must listen to this in simple language. It does not matter what level you are in, if you are a woman, a man, if you have a partner, if you are married, it is important for this discourse to be central, to be clear, to be important.

For that reason, the fact that you are studying *The Perfect Matrimony* here makes me happy because it coincides with our idea.

I wish to transmit to you, to the Naples group, this practical information. It doesn't matter if you have the possibility to practice or not. If you practice sexual magic in the right way, correctly, you comprehend all of Gnosis, and it is comprehended because a student decides to continue in Gnosis. Or one day a student decides to leave because of economic problems, or problems with his wife, or family problems, or problems with money, or health problems, but he will never really say what the true problem is.

The real problem is always that he does not know how to work in sexual magic; he does not do the practice well. It's something that one should arrive to by intuition because it is difficult for someone to teach you how to do the practice and that you comprehend it. There is always something we do not do well, especially at the beginning of the practice.

I'll use the whiteboard to make a very simple little illustration, so you do not forget anything. I think this also applies to meditation, it also applies in esoteric practices, it applies to the death of the ego, it's connected with everything. If you do this practice well, if you know how to have a good relationship with the sexual energy, it's certain that you have a good relationship with the mind, a good relationship with the emotions, a good relationship with your body, a good relationship with mantralization, a good relationship with a chain of force or healing, all of Gnosis enters into place, each thing is in its place. But if you do not comprehend well that point of the work with sexual magic, all the rest is chaos and confusion.

It's not by chance that V.M. Samael came to teach only the practice of sexual magic. All the rest of esotericism has been taught by Gurdjieff, Blavatsky, all of Theosophy, the Rosicrucian school, all the esoteric schools, the tradition of the Mayan, Inca, Olmec, Zapotec, Chibcha, the entire Tibetan tradition, the entire tradition of Brahmanism, Hinduism, of Zen Buddhism, all the esoteric traditions involve the aspect of the sexual energy. And that's why V.M. Samael comes to specify and point out this aspect.

There is a chapter in the book *The Mystery of the Golden Blossom*, which once you have studied *The Perfect Matrimony*, it's advisable to make a future study of *The Mystery of the Golden Blossom*. Why? Because the two books are connected, because there are three periods: the period of Samael that begins in Colombia, South America, which is why they put him in jail, and then he had to flee from Colombia, to go to Central America, and to Mexico. And having reached this period in Mexico, he wrote the second edition of *The Perfect Matrimony*, which is the book we know today as *The Perfect Matrimony*. But there is a first edition of *The Perfect Matrimony* that is simpler. The second edition is more complete.

In *The Mystery of the Golden Blossom*, there is a chapter called **Sexual Paroxysm** that speaks about sexual magic with a couple, and also with a person who does not practice sexual magic because everyone has to know the practice.

But what is sexual paroxysm? Master Samael says the moment a couple, a man and woman, seek to unite

sexually by sexual attraction, the sexual organs are seeking each other with desire, with electricity, with magnetism, and there is a strong attraction. In common people this is exactly the same, also in animals, and generally all creatures on the planet suddenly feel this very strong attraction, which one may think is lust but instead it's a natural force of the male and female poles. This can be experienced by anyone, or by a dog or a cat, this is normal; it's such a strong attraction that the Master devotes a chapter to it called Sexual Paroxysm, that effort the organs make to find each other.

In that moment, you must decide whether to follow the path of transmutation, or to follow the path of fornication. If you seek the path of fornication you will know that attraction must be transformed into a sexual desperation, a desire to finish the sexual act quickly, hastily, ending in fornication.

On the other hand, if you know tantra, you know you must take advantage of that magnetic, electric, sexual attraction to make a qualitative leap, and transmute. In other words, the problem of sexual magic is not in the middle of the path, nor in the end, the problem is at the beginning.

If you do not do it right at the beginning, you will not do well later; the practice of sexual magic will not work. The whole thing is depending on how you behave in the first union, in the first contact.

That is why sexual magic is not practiced forcing the woman to practice; sexual magic is not practiced forcing

the man to do it. Even when this happens in normal sexuality, it is chaos; when the two fight because she does not want to go to the sexual act, and he does, or vice versa.

This desire, this sexual force that awakens, is like when you are hungry to eat something, you look for it because you are hungry, the body needs it. It's not that someone forces you to eat something that you do not want to eat. If you have the ugly and terrible habit of eating when you aren't hungry, you know that it will make you sick. You do not eat just to eat; you eat because it's time to eat.

You do not practice sexual magic because you have to do the practice every day, and that is what you have to do; it does not work like that, it's not an intellectual matter. It's not a habit, we should be attentive to see when this attraction between a man and woman exists so there is no need for lust, pornography, forcing women to do things they do not want to do, or forcing men to do things they do not want to do. Do not use the woman as a prostitute, or vice versa.

If you move in the world of sex trade, you know that there are women, and even men, who are paid for sex but in reality it is a degenerated form of sexuality. True sexuality is an attraction, and this is called sexual paroxysm.

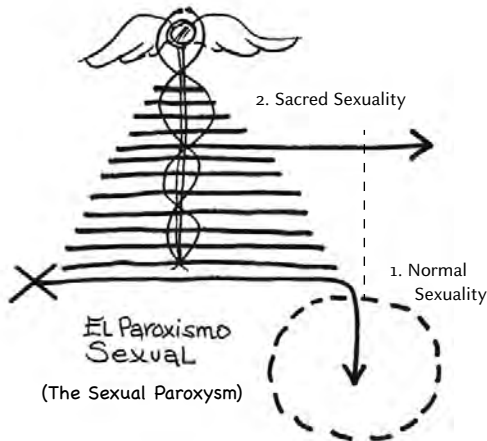
Therefore, the practice is not every day but it can be once a week, every two weeks, two or three times in a row when there is this electric, magnetic, sexual attraction guided by the Divine Mother and the Holy Spirit. And it can begin at

a moment when they, he and she who love each other, look at each other, only one touch, only one word, indicates the moment has arrived; there is no place for lust. It's not that you start using a mental fantasy, or because you've seen a movie, or because you've read a book, or because you've seen a magazine or pictures; this is not the time for practicing sexual magic, it doesn't work. And that is the reason for the great failure in the practice of sexual magic.

Therefore, it's important that there is a good relationship between the man and the woman, to not fight too much, to not be in constant conflict because otherwise the attraction, the sexual paroxysm, never arrives. This manifests itself naturally in a couple that has become friends—brother, sister—on the spiritual path, and for that reason it arises naturally, without making any effort.

So, you never know when you have to practice sexual magic. It's not like you organize it mentally, "I will do it today," because it does not depend on this. Nor can the woman know when the time will come. You can prepare everything but the moment does not arrive unless lust, fantasy, is used, and that doesn't become transmutation. You put the woman at risk, and she probably will become pregnant quickly. And the man will not do a good practice. That is why for so many people who come to Gnosis, it's difficult to practice sexual magic. I do not know if they have comprehended it; they do not know how to respect nature; the moment arrives like when there is a desire to drink water, or to take a walk, because it's something

inspired, natural. It's like the appetite to eat; it is a sexual appetite.



Man and woman in the sexual union form a cross. A normal act between a normal man and woman has a goal: to reach this point of the fall; it means that when sexual paroxysm—sexual attraction—arrives, they quickly spill the energy.

Then they try to spill it a second time and they encounter a difficulty, a third time and they enter into lust, and everything gets complicated. In the end, this marriage will become a marriage of three, another woman or man will appear so the husband or wife can continue because they do not know to respect what is called the magnetic pause.

The cause of homosexuality for a woman who becomes a lesbian or a man who becomes homosexual is because the magnetic pause is not respected. That is, the sexual act

must be done but then there is need for a pause to recover the energy.

The man and woman who live the sexual act intensely, constantly, as a vice, lose the male-female polarity. There comes a time when the positive pole and the negative pole within a person does not have the time that's needed to recover, to feel oneself as a man because he is a man, or to feel oneself as a woman because she is a woman.

Obviously, a woman who prostitutes herself, who degenerates sexually, will have three, four, sexual relations every night, or a man the same, and as they go with such a fast, accelerated rhythm, and because there is no magnetic pause (the magnetic pause serves to recover the magnetism, electricity) there comes a moment in which your body goes into crisis it needs a pause to digest all that, a rest, and once again to activate.

We must pass from active to passive, from passive to active, and in sexual magic this happens; there are periods in which it is practiced more intensely, and there are periods in which the pause comes naturally. And the pause will allow the woman to regain all the feminine strength, and the man to recover all the masculine force.

If the practice of sexual magic is practiced every day—Monday, Tuesday, Wednesday, Thursday, Friday—as some believe because it's in the book *The Perfect Matrimony* that he said (I don't know if it's in the first edition or the second) to practice sexual magic intensely, one would therefore not be doing the practice well. One has not yet

read the book *The Mystery of the Golden Blossom*, in which V.M. Samael devotes a chapter to the importance of the magnetic pause, and he doesn't speak about the magnetic pause in *The Perfect Matrimony*. It almost translates to not wasting time, straightaway, to go at an almost accelerated pace, which is a very particular way of speaking for a South American, because I am South American. I don't know if Neapolitans speak the same but at least in South America if we say "every day" we do not mean every day, rather we are saying "intensely" because it's important to practice.

That is why he has written a second book, which is *The Mystery of the Golden Blossom*, to clarify this.

What is a homosexual? It is someone who in previous incarnations, and also in the present one, has experienced sexuality with so much intensity that he has lost the way, and has passed from one pole to the other, and has polarized in a negative, opposite way to his sex, and a lesbian is the same. It's sexual abuse because there is no magnetic pause. And I'm not talking about sexual magic; I'm talking about normal sexuality. The one who abuses normal sexuality, and who enters into infra-sexuality, is because he does not give a rest, a pause, to the sexual act, he has a sexual obsession.

One who practices sexual magic knows that all this active sexual force in the man and woman is in the first contact, and they must remain passive, without movements, to see if they are able to remain united. The man and woman are a fire, waiting for this force as big as a hurricane, this

storm of sexual force, to pass, and remain calm.

Once in the sexual paroxysm, if you are able to take advantage of that moment for prayer, mental silence, interiorization, and you overcome that moment, the sexuality that could lead you to fornication is polarized in the opposite way. Instead of being a centrifugal force in which the energy escapes outward because the orgasm arrives, first the spasm, then the orgasm, instead, if you pause when facing the sexual paroxysm, the storm passes calmly and serenely.

That is why it's important that there are two people who know each other, and live together in the same house, because marriage is not only the sexual act. Marriage is illness, hunger, differences of thought, helping one another; it's important to be together in the same house because that way you know the person, and you overcome that fantasy in which you intensely desire the woman who is on the other side of the city or in another nation, and you will have to make a trip on a plane, or by car, or by train to have a sexual relation.

It is better that they are together, and that they know each other together, not only in the sexual act but also when they eat lunch, when they eat breakfast, when they go out, when they sleep together, so the body of the man and woman are prepared to overcome the critical moment of the sexual paroxysm to unite in a natural way, and to wait for this to pass. When you have overcome it, then you are ready to breathe deeply, to transmute, to vocalize, you are

the one who controls the practice, and it is not the sexual force that controls you.

The person who does the normal sexual act, immediately is a victim of sexual paroxysm that leads to fornication. So, we take a different path, instead of using the path of the centrifugal force, we use the centripetal force, which is the opposite; it's transmutation.

Then when the act is performed, you are passive in the sexual union, waiting for that moment to pass, and having overcome that moment, you start activating that fire again but never approach this point, you will have to avoid reaching that point, you will try again – passive, active.

It is you who with the breath are guiding the practice because the crisis is always in the beginning, and not in the end or in the middle.

If you overcome this aspect, you are able to remain united and passive in the sexual act with your wife, and the woman with her husband, in the asana, in the posture that one considers comfortable. If you overcome the crisis, and the sexual energy calms down, you can make a more interesting sexual act than normal sexuality because you can remain in the practice for twenty minutes, half an hour, or an hour, or forty-five minutes, and enjoy the practice, to live the practice intensely because you do not get to that point. Thus the act is prolonged more and more.

You should not make an effort to close the sphincters, as it is generally said (that you will have to do the practice

restraining, closing the sphincters, so that the energy does not escape).

There is no need for so much tension; it's a relaxed, calm practice. There is no danger of the woman getting pregnant because you have overcome the difficult part in which the sexual organs seek each other, the sexual energy of the man and woman look for each other. You overcome this aspect and the energy that seeks to come out of you is polarized to the opposite; it will seek to rise within you. And this is how we have found the secret of the practice of sexual magic: to overcome the first phase.

When I listen to someone talk to me about sexual magic who is afraid, who doesn't know how to practice because it becomes a problem, a contradiction—the organism wants to do one thing and you want to do the opposite, a battle of the energy that seeks to leave and that you must control, as if it were a crazy horse that's out of control—means the person has not understood what the sexual paroxysm is and how to control it by relaxing, with a calm mind, with serene breathing.

Having overcome this aspect, the man and woman will be able to do a practice consciously and positively.

Then they use the mantras, the breathing, **Ham Sah**, the vocalizations, everything we have learned in Gnosis; then once the problem has been overcome, it can even be permitted to go further and to also overcome this.

The problem no longer exists, the organs have changed their

way of acting as a centrifugal force, and are transformed into the opposite, into a centripetal force, and you see that transmutation is a completely natural thing.

The big problem is not overcoming the moment of union because they do not even wait for the man to produce the lubricating substance and the woman, either. But rather they are aggressive, they go violently to the sexual act in a practice where normal sexuality is used, and then in the end we want to transform it into Gnostic sexuality. In other words, it's a practice that's a little diabolical, that we later want to transform into a spiritual practice. The big mistake in this is not knowing how to use the first part of the practice. With this we now understand there are two types of Gnostics:

1. The Gnostic who knows how to transmute their sexual energy. In the face of a crisis, although they are under great pressure, they behave just as they behave in the practice of sexual magic; they know how to wait for the hurricane to pass, they know how to wait for the tsunami to pass, because they have learned it in sexual magic. They know that in every terrible crisis of life there is a moment when you must be serene, calm. If you have learned this in sexual magic, you correctly apply it in everything.
2. But if you have not learned this, whenever there is a crisis, you respond exactly as an ordinary person, as a fornicator, as one who spills the energy.

This is the difference between a spiritual humanity and a materialistic humanity in which men are aggressive on the street, where men steal, where mafias are created, everything is destruction, everything is chaos, because it's a sexual problem had by every citizen of Naples, Rome, Europe; it's a worldwide problem.

All humans have the same problem with the sexual energy because the sexual energy is what determines your character, your way of being, your way of living. So, every time you go to the practice of sexual magic you are educating yourself. The way in which you master your sexual energy also allows you to dominate the mind, and to dominate your feelings; the way you do a chain, the way you do esoteric practices, the way you get on your knees, because you have the same behavior in everything, you have found the way to do it.

It is the same for a person who does not have a partner, a husband or wife, who goes through moments of sexual activity, and does not know what to do. You think it's lust but what you must do is to relax, and to transmute the sexual energy.

You do not have a partner, or a wife, but the behavior will have to be the same. If this energy is activated, we must observe it, meditate, not see it as lust, it's part of your nature, and you must take advantage of it to transmute it. It's a moment of tension that awakens you to the point of losing your sexual energy; you must know what you have to learn; to comprehend when to transmute the

energy and when to not to transmute it, and what to do to overcome this.

I just wanted to speak to you about this aspect of sexuality, then there are the mantras and other things, *The Perfect Matrimony* and *The Mystery of the Golden Blossom* are complete. But I wanted to concentrate my attention on this aspect.

Now I can move on to another subject, and talk about what the Apocalypse says, and it is not that I'm moving away from this, it's all related.

The Apocalypse says there is a particular number of those who will be saved at the end of times, and this figure is 144,000, which when added together comes to nine.

This number nine means you accept to be part of a world, a life, in which sexuality becomes a spiritual path, a path of regeneration. And even if you are not practicing sexual magic, you have come to a Gnostic center like this, you have heard a lecture, and you have comprehended the importance of working with this energy.

Once you have comprehended it in your heart, even though you do not have the possibility to practice it, if you have comprehended the importance, you are part of that group; you are a project for the humanities of space who observe us, for the Masters of the fourth dimension, of the fifth, and of the sixth dimension.

Everyone observes the part of humanity who accepts that the sexual energy is the most powerful, subtle, and

most important energy that can regenerate everyone and everything. And that is why you are part of the project, because you have accepted it mentally, emotionally, and spiritually.

Practically, people like this no longer arrive, sometimes more, sometimes less, and we get concerned because Gnosis is all about this topic: to comprehend how to use sexual energy, which can lead you to total degeneration, or can lead to a definitive regeneration of your inner life.

The sexual energy is so subtle, it's like dynamite, it's explosive, and it's hard to control.

What is mercury? It's a liquid metal that's difficult to master because it is subtle. If you learn to master that energy, to use it intelligently, to transmute it, even if you do not have a partner, obviously, you are part of the project of the worldwide exodus.

I ask: Do you feel part of the project in your heart? Or do you just want salvation, no matter what? Have you thought about why you are in a Gnostic center? Master Samael speaks about two groups:

1. those who follow a spiritual esoteric path of discipline, meditation, transmutation, that are being prepared with sexual magic, with the death of the ego, the sacrifice for humanity, etc. And,
2. other people who do not follow this, who can be a farmer, a housewife, ordinary people, but who want a better world, a world in peace, a world different from today, something

different. These people will also be part of the project of the future race.

You may not be in the second group, you can also be in the first group, or in no group; we do not know how much good faith is in your heart.

Or are you happy about this chaos, do you like this chaos? You may feel you are in one group or another but it's not by chance that you have found Gnosis.

To think that one is worthy of this or not is something that is not for us to decide. The people above us will know exactly who is or is not the worthy person. We cannot know. But the important thing is the question we asked: when you heard about sexual magic, did you feel it was new to you?

I do this with the group based in Rome (ask one by one) because perhaps there is someone sitting in the Second Chamber group who is not clear on the concept of sacred sexuality, who has not understood sexual magic well. They may be good with all of the Gnostic teachings but have not comprehended the essence of sexuality, believing it's not necessary, that it's enough to want spirituality and the practices, not knowing how important the energy is. To be worthy is a different question.

Do you feel in your heart you are a part of this? Are you sure about this?

I insist because this is what makes the difference to build a better world, because it is the regeneration of sex, plants,

animals, everything. The basis of life is the seed, not only human but also that of animals, of everything. If this is lost, everything is lost. The basis for building a new world is this.

That's the reason for the figure 144,000, which are the groups of people who can be esotericists or people who want a better world. People who want a better world will be part of this process, with this body or with another body. The important thing is that this idea is clear in our hearts. In the Gnostic teachings, this idea ought to be clear.

This is a question that should not be asked in Second Chamber but I think we should do it because someone could say, "I am not worthy," and not being worthy they may think, therefore, "I will do nothing because I do not feel worthy of it." But although I don't feel worthy, in my heart I suffer because I want true chastity and I don't find it; this is another thing.

The Masters know that the body is karmic, that the family in which one lives is karmic, that the cultural situation is karmic, and that it's not easy...in the heart of that soul, the greatest longing is to find the right path. This is what's important, what we are doing, what is in the heart, in the depths of the soul.

Is any aspect of Gnostic sexuality a scandal for you, or is it something interesting?

Let's talk about humanity in general who should know that sexual magic is a path.

For a young couple, what should you do? Abstinence or transmutation?

We must reflect on this. The foundation of Gnosis is sexual magic, not abstinence. It is the way of the cross. Without the cross, nothing can be done. One can decide whether to do nothing or to do it, it's a very special moment, very particular, to raise the energy or not to make it rise.

Abstinence can be a way to escape the sexual force. If God Himself has used the positive force and the negative force to create everything, says Saint Augustine, why should one be scandalized by sex?

When you heard of sexuality, did you feel this project had a logic? Because it is the center of gravity of Gnosis but not only of Gnosis, also of the Mayan culture, of the Incan culture, of all the peoples of the Earth who have reached a Golden Age, and have lived in a different way because they have known this force, which is the strongest force of all the forces because it's able to create a baby, and is able to create so many things.

But it is important to understand what the Apocalypse says as to why these people are particularly chosen who believe in regeneration through the number nine.

The most subtle moment is during the sexual paroxysm, in other words, the fact of being passive in the face of paroxysm does not mean you are passive; you are passive to control it, and to use it. I do not know if you comprehend. It's not that you walk away, and do nothing. You use it

passively, control it with the mind, with emotion, and transmute it. This is important to clarify.

I do not know if it's good for you to have started this way but in this way we can know why we are here.

I believe you know why we are in Gnosis, and we can know why the world is as it is. And why it's difficult to reach an agreement about so many things because in that sexual impulse is found our psychology, our way of thinking, our way of feeling, our way of acting, and our way of being.

It is a short speech but it summarizes so many reflections that are in a chapter from *The Mystery of the Golden Blossom*. It is the basis of everything, and that is why the practice of sexual magic has never been a conflict for Leyda and me, although for some it may be a problem.

They can also suffer, abuse, control, the organs but not transmute; abstention but without transmutation. Abstention must be accompanied by transmutation, and not only transmutation by breathing; it is a transmutation of thought, of what you are thinking at that moment, of what you feel at that moment.

So, in the sexual act linked to prayer, prayer becomes an instrument to transform the fire of the sexual paroxysm into an energy in our favor, in other words positive. And then when the fire becomes passive, when it goes out, the couple must activate it again, since it's a different fire from the sexual paroxysm that comes instinctively on its own accord. Now it's the couple that guides this fire that they

have provoked. And in this way, they will keep going with sexual magic.

I think it is important to talk about this with the group to remain as an important comprehension for those who practice sexual magic, whether they are practicing it well or not. Even if you are not practicing, it does not matter, but you now know this is the idea of tantra, of the Gnostic matrimony. We hope this answers so many questions.

We can move on to something else, or we continue in this line.

Q. What does the long line on the drawing mean? That over time one becomes good at the practice?

A. The long line means that there is no danger of falling. You are doing well at this point in the practice, and it's not a problem because you are at a level of transmutation, you can go to the act without a problem.

One important thing about the sexual act is that it has to have a beginning, a good development, which is the halfway point, and you have to know how to end it. As it's important to open the practice well, it's important to learn to close it, and to have the courage to say the practice is over because the person who sees they do not lose the energy, and is very happy in the practice, finds no limit, like when one is eating something they like very much, and then does not know it will do them harm because they eat a lot.

Therefore, too much practice of sexual magic creates health

problems, pains. The abuse comes from being well, and not knowing how to find the moment when it starts, the moment when it develops, and the moment the practice concludes.

And how does the practice conclude? They remain united, without doing anything, so that the fire keeps waning, waning, waning...and the doors are closed, because if the person does not do this, and goes to bed to sleep with the fire still active, then they will find themselves in the astral, out of the body with this fire on, and temptation comes; thieves come to steal what you have transmuted. A thief comes to steal all the lead that you have transformed into gold, all the coal you have transformed into diamonds, precious stones, because you left the door open.

What does it mean to leave the window or door open? You have not closed the practice. One must close it with prayer, and not fall asleep until the practice ends. When you are sure it's over, then you can sleep peacefully because the door is closed.

I have spoken with you about sexual magic, and I have not used any vulgar terms, I have not created any strange fantasies because this is not a practice of lust. It is a practice in which you work with the natural sexual force. In other words, for us sexual force is not a sin; it's part of nature and the human being. There should be no conflict with this, like some religions that have conflict with women who they dress in black to hide because they do not know what to do with lust. Therefore, the woman is to blame

for everything, and they put her as the sinner as if she is responsible for what happens to him, but he is the one who has the problem.

This is the great conflict of religions, which always put women in a lower position because they consider her the temptation, and they have not comprehended that they too are the temptation.

But this is only learned in a Golden Age, with sexual magic, with Gnosis. It's not easy to understand V.M. Samael's message when you read his books, and if you do not have intuition, you can go on a mistaken path. That is why it's a path for a few, not for everyone; one should come to this practice, and know how to do it.

If I teach this, it's because it may be that some woman here alone finds a person, falls in love, speaks about this, and it's not just finding the man, going to bed, and going to practice; it doesn't work that way. They must agree on many things, and then if they are already married, and the woman does not cooperate with this, you can also educate her, you can lead her to this, intelligently; you can try it, it's difficult but at least you know it well, you clearly know the key to success in the practice.

Q. When you begin this practice from the theoretical point of view, is it necessary to practice a lot to come to perfect it?

A. Not only do we have to practice a lot but we also have to overcome the first level, that is, the union in the first time.

Q. On the other hand, when can one begin to work on the ego? Maybe after many years of practice?

A. We do not have to wait long to work with the death of the ego in the practice. Immediately with this practice the food of the ego is taken away because you do not give it the possibility; already the practice in itself is a practice of death.

The practice of death does not begin with an intellectual reasoning of the ego, even a simple vocalization is a practice of death; it depends on your attitude. Why do you meditate? Why do you do a vocalization, why do you do an esoteric exercise? Is it possible to do an esoteric exercise without connecting it with renunciation and repentance? In the end, you can connect everything with everything; you can connect death with everything.

The subject of death that you have opened up allows me address it now, because we have comprehended this, now we must comprehend the spirit of the death.



Gathering at the Center in Naples
October 17, 2015

Philosophy of Death and the Mind



The ego does not want to die. The ego is not the only thing that must die; we are the ones who have to die, the essence or consciousness, and the spirit must also die. The Divine Mother dies, the Christ who has no ego dies. The different parts of the Being die, and they do not have the ego. Why? Because death is an attitude the consciousness takes by renouncing to everything.

Renunciation is the first step of death. For example, one

must establish in the heart the renunciation of self-image. Do not just die in anger, envy, jealousy, but take on the death as a mourning in the heart; live life more spiritually than materially. It's a decision the soul makes because she feels deceived by common life, and wants to live for the purpose of dying.

That is why death is not the study of an ego but rather a motivation from the person. Does this world still excite you? Does this world strongly grab your attention? Because if that's the case, it's impossible to die to the ego. Now, are you capable of seeing the falsity hidden in each thing in this world, of seeing that this world is illusion, is maya? Are you capable of seeing that now you are young but one day you will be elderly, that you have a house but later you won't have it, that you have a mother but later you will lose her? Have you comprehended that this is life? Or have you still not comprehended it? Or do you have to wait to lose your mother, or lose your job, to comprehend it?

Before this comes about, let's reflect: I must not cling to things so much because sooner or later we see they aren't real. We have to live in balance—like the topic about the sexual energy—to know that a good moment will arrive in your life in which you can be happy with what you have but if you go to the extreme, then comes the great delusion.

A person who has decided to die has comprehended that life has to be lived intelligently. We believe we will always be successful but success is relative. Our earthly life is relative; today it's one way, tomorrow it will be

another way. That's why we put this idea in our hearts, this principle and motivation for death.

I believe almost everyone who approaches Gnosis, searching for this philosophy, is doing so because they carry in their hearts a comprehension that external life does not give all we hope for. They know happiness does not come from outside one hundred percent, and they search for it internally. This is an attitude of death because the ignorant person will always think happiness and success will come from outside, and he will never die.

Think that life is brief and goes by quickly. Remember, you were fifteen yesterday, and now you are thirty-five, tomorrow you will be forty-five, and when you are fifty you will see that everything goes by so quickly; you will comprehend that you are passing by and this is not your place.

Therefore, death is like a philosophy, a way of feeling, which will accompany you to be able to die in lust, pride, etc., because this motivation of death is what will make you comprehend that lust gives you pleasure in a moment but later comes the moment of pain, or anger justifies itself because, "I am right," but later you will feel great pain due to violence.

This way of thinking is helpful in order to die in the ego. It's not the study of just one ego but rather to see if we have established the yearning to die in our hearts.

What do we die to? In reality, we die to what is false, to

what is not true, to what is not real, to what is illusion. You carry this philosophy, which is in the heart, without being so concerned about sexual magic.

You know that now you have this spouse, and one day he will not be there, or you will go first; but you must know he is a body, but he is also a soul.

This way of reasoning and reflecting about life will take you to the death of the ego because the ego can only live in the heart of the one who lives from the illusion that he is immortal, that life will always bring successes, that he will always be young and will have everything he needs. This is the ego's way of thinking.

On the other hand, we think differently, and we must not go to one extreme or another. We must find the path of comprehension. Truly, this is to die. We die to so many things...

I think renunciation is something very important.

I renounce what you think about me; I renounce what I think about myself. I renounce my age, which makes me feel important because I am young or because I have experience. I renounce my preoccupations because preoccupations do not abandon the mind.

I have a minor pain in my leg; I have to also renounce it because pain doubles with the mind since pain is physical but also mental. We have to comprehend the importance of renunciation. To renounce to things we give an exaggerated importance to when, in reality, they aren't

important, like preoccupations or our way of living.

To renounce is to feel free of many mental preoccupations, projects, fantasies, it's to live in the present.

I renounce projects I have for the future that are worthless. What will come will come, but I do not have to torment myself or get preoccupied, or desire things with so much force.

To renounce means to live in the present, to live the reality we have in this moment, to not give the mind the liberty of so many fantasies. It's to live in reality, in truth.

And in this way, we continue to comprehend what lust is, what anger is, what envy is. This forms part of everything. Even when we do our esoteric practices, that forms part of the death because in that moment you forget yourself as a person, and with death you become a soul in search of your Being.

Death is a beautiful thing because it's to live awake. Dead people are those who live in illusion. The Gospel says those who are alive are the ones who embrace spirituality because they are secure; they are stable. Spirituality will never go away, it will always be with you; the other things of life are things of fantasy, of illusions.

Death is a way of thinking, it's not just an exercise or practice; it's a philosophy.

Have you understood? It's the way each person is.

If there is someone in the group who wants life and wants

to live, and you set out to do the practice of the death of anger, they will never die because their desire is to live; the person is not yet ready to die. They will have to pass through many sufferings, bitterness, and then they will be ready to begin to die.

Q. When we are ready to die, can we go to the practice with the Divine Mother?

A. When observation and comprehension exists, the Divine Mother will do the other part. You must adore her because you are renouncing to a way of life that is false, and you are searching for a life of happiness, which will be more internal than external.

When you search for inner happiness, whom will you find? Her; She is the motivation; She is the one who inspires you. She is the root of love. She is the trunk and leaf of everything; She is the root of everything. She is death and like death, She is immortal. For me, death and immortality are the same thing.

When we embrace death we are embracing immortality. Immortality is a beautiful thing because you will never die. You will always be in creation. I am not saying the ego but rather the soul.

Immortality is very interesting; an immortal has no fear. Why does he have no fear? Because there is no death. There is a mortal part, and an immortal part. Normally we think about the mortal part, we hang on to the body and to our thoughts, and we do not hang on to the love of our

Being who will give us immortality.

I think that at the beginning we do not know what it is to die. We begin by having a particular discipline of self-control. And we become a fanatic. I have not yet found the way of thinking of the person who truly wants to die because, in reality, someone who wants to die truly wants to live.

We think that to die is like disappearing, that we do not have to do anything, that we have to remain passive before an ice cream, or a smile, or a friend, or a family member; but that is self-control of the personality.

And that is not death, it's mistaken because in true death there is love; in true death there is happiness, there is joy.

It is incredible that it's the opposite of the idea we have that we have to suffer. In his prayer, Saint Francis asked Jesus to allow him to experience all the pain of the Passion he lived but also all the love he experienced in the Passion. Because sometimes we look for death through a path without love, and this creates suffering in us and in the people around us because they do not comprehend our attitude. It is not a sincere attitude, it is artificial, and it is fanatical.

We have not comprehended what death is. We slowly come to comprehend what it is to die by praying. Prayer opens the doors, and puts you in contact with your Being and with your Divine Mother. And your Divine Mother helps you to comprehend that death is happiness and

joy; if there is anything in the superior dimensions, it's happiness, compassion, love.

We will have to pass through the crisis of not knowing how to die; we die but from rage, and that is not the way of death.

Q. But others suffer just the same.

A. In one way or another they suffer because you break an attitude, a connection, and a relationship with them, even though it's not necessary to do that either. We can live among them and die but this must be learned with meditation and kneeling prayer.

When the kneeling prayer transforms into pain in the knees and sacrifice for the body, you transform it into love. And if you often find this force of love in prayer, you are going to find the way to die.

We must die from love, the more we love the more we die. The key to death is love. Whoever loves the Being intensely will love his fellowman, and will accept them as they are. And you will have more capacity to forgive, and more capacity to love.

This will allow you to truly die. But if you go two, three, four, five, ten years or more still without finding the meaning of death; you think that death is self-control, and we already have this conflict in sexual magic. We do not know how to die.

If we do not know how to practice sexual magic, much less will we know how to die because not only do we have to

transmute, it's necessary to die in the practice. You must control the sexual paroxysm to use it in your favor, to activate it in your favor, to control it. You are the one who must dominate this force and for this it's necessary to die.

I am touching on this topic because I think it's important, and Leyda tells me it is fundamental to speak about this because there is great confusion in sexual magic, and in the death of the ego. Even in sacrifice for humanity, also.

Leyda: I think the topic of dying comes from deep inside us when we realize we feel the necessity to cease to be what we are. For example, in a reaction of anger, in a reaction to something we do not agree with, we feel something move inside us. I am speaking for myself. And the moment arrives when we want to cease to be like that: a reactionary person.

Someone passes before you who says something to you and hurts you deep inside, in self-love. Then that is when you say, "Enough! I do not want to be the same, I want to change." You comprehend what death is, and what the death of this famous ego is.

If we comprehend the transmutation of sexual energy, we comprehend why the paroxysm is so important, we comprehend what a good meditation is, a good death of the ego, even an astral unfolding, because everything is always related with the sexual energy.

Rafael is tired now of repeating it—I say tired in the sense of so many times. I am tired, in the good sense, of

listening to it. Really, everything depends on us because our missionary could explain it, Rafael could explain it, other missionaries could explain it a thousand times, but it depends on us because if we hear with our ears but our hearts are deaf, something is not going well, we have truly not comprehended what it is to die.

This is what came to my mind to say today, and I am speaking for myself because I do not want to be Leyda, I want to be different. I suffer and I cry. I am not ashamed of saying this before you because I am human, and I want to be different. I am here because I want to be different.

Rafael: The Divine Mother gives you the valor you lack to have the courage to die.

Leyda: The Divine Mother is the only one who is capable of giving you this push; only She has this power to eliminate the ego. Therefore, we must direct ourselves to Her to do a work, like a good daughter. I am not a mother but I always want to be a good daughter. That is also our task.

When we begin to change, it's not as if all those who are around us suffer for our change; better yet, they benefit from our change. It's not as if we make them suffer because that would be unjust to say so. It's not as if I am going to change to make my sister suffer, or my cousin, or mother. It's the opposite, from the energy we irradiate, they benefit in someway.

Q. But who is it that suffers? Perhaps it's your ego who suffers, yet when the ego suffers, there is another part that's happy. The suffering is of the ego.

A. It's necessary to comprehend the difference between the mechanical pain of the ego, and the pain of the soul that is impotent before the ego. The soul suffers. That is why we must distinguish between the suffering that comes from the ego, and the suffering that comes from the inner Being himself because He suffers with us. They are two different pains that can be experienced.

As there exist two types of happiness: one that corresponds to the ego (which is really not happiness but we think it is), and true happiness that comes from the depths of the soul, from the Being himself.

We know this through self-observation; we know the difference between one pain and the other. Slowly, we begin to see this interior world more clearly.

Since the last time we came to do this activity with you until today, there is a change. I am saying this because I think the last time this change did not exist. You need time, slowly, gradually; then what we can call the internal Master will come, and He will begin to control our lives.

The interior reference, the internal Master, is very important; thus we can see the difference between what is false and what is true. Because we have a false life and a true life, all people have this. And we will have to observe what is false and what is true because what's false may seem true and what's true may seem false to us.

This is the great confusion for a Gnostic who is beginning.

Slowly we can distinguish clearly what is false and what is true. When does pain come from the Being himself? When we are not doing things well. When does it come from an ego? It's difficult to see the difference. But with prayer and practice, maturity and comprehension, you will come to see the difference.

The pain for having committed an error, the suffering, and the practices we do together; all this has an objective, and eventually you will be a completely different person, and nobody will know you because you're someone else.

Q. *How can Buddhism and Christianity be combined?*

A. Buddha is someone who became divine. As a man he grew and achieved the Buddhist, divine state. Christ is the divine that comes to us, he descends to Earth and becomes human in order to comprehend; the divine is the descent of Christ.

I am not speaking about the Catholic Church or about any religion; I am speaking in a neutral way about the message of the Gospel of Jesus, of the Christ. At the end of times, a messenger like Him arrives; he is the divine who becomes human; and in Buddhism, the human is transformed into divine.

They are two conditions that converge; one needs the other. Buddhism is the power of silence, and illumination of the Buddhist state. Christianity is the power of the word to transmit a message to humanity.

They do not oppose one another, they need each other, they

are not enemies. On the contrary, a Buddha is a Christ, and a Christ is a Buddha; there is no conflict between the two. It's important for us to be able to see the union of these two aspects because they converge in our interior.

In our interior there is a Buddhist consciousness that has to awaken, and in our interior there is a Christ that must be born, with his capacity for sacrifice and his compassion. He offers himself to others in order to find himself. Buddhism closes the external path in order to find itself internally.

It is said that in the Golden Age the religion will be the best of Christianity and the best of Buddhism.

Q. Is the aspiration of a Buddhist to transform himself into a Buddha?

A. The danger of Buddhism is to become a Nirvani, to embrace happiness only to go to Nirvana, and to find a paradise. This is a very strong temptation; it's an egoical attitude because to aspire to a superior Buddhism, it is necessary to also renounce Nirvana itself. But this can also be a temptation.

The key in order to comprehend how Buddhism and Christianity connect is humility; I believe that in the West we have quite an intellectual idea of Buddhism. We have made a translation of the Void as if it is nothing. I think this is an error in the West. The worst thing is to read a book about Buddhism written by a Westerner.

The path of the Christ is a superior path because it is a path of renunciation. I believe the two things have interesting,

important sources, and Gnosis does not enter into conflict with Buddhism or Christianity.

For us, praying on our knees is important, like also sitting in meditation, we always find a relationship with the spiritual Being.

There is never a conflict because Buddhism is very tolerant with all religions, and Christianity can be found very well in Buddhism because meditation helps the Christian, just as prayer helps a Buddhist. Prayer is not an error, neither is meditation in silence.

One thing is to listen to the word, to do so you become silent; another thing is to incarnate the word, now that is a longer and deeper topic.

Q. There is a hierarchical scale of our egos, and I also thought that lust would be in first place but later I see that perhaps pride is worse. What do you think?

A. There is a spiritual retreat we did with the group in Rome, and later it will certainly become a retreat with Second Chamber for all of Italy, at which I spoke about the mind, the “I”, about spirituality and mystical ecstasy. But the central point for me, the importance of this spiritual retreat, is when Venerable Master Samael recounts how he, like other Cosmocratores, angels in Lemuria, fell. This is written in *The Three Mountains* at the end of the book, in the conclusion.

Why did they fall if they didn't have the ego? What happened? The Master responds that the people in

Lemuria had destroyed the ego, they didn't have the ego, they had the first Philosopher's Stone.

Why the fall? How is a rebellion of angels who were not in agreement with a project and a superior hierarchy who had a different project possible?

We can find this in the *Book of Enoch*, which speaks about these angels who rebelled, about the birth of these giants, and all the history that comes after. In other words, we are always on the same topic. What is the cause? The Master responds very simply, "the mind, brother, the mind."

Even though you may study the ego, and you eliminate it, the mind remains. Yet it's not as if the mind is bad, negative; the mind is an aspect of divinity we must dominate and comprehend well; without the ego, the memory of the mind still remains. Then, the mind, which is neither good nor bad, is a constant reaction before an impression.

I am speaking now beyond pride and lust; what I am saying is that having destroyed pride, having destroyed lust, the rebellion of the angels in Lemuria happened.

Eighteen million years ago humanity came to know the original sin, and the cause was not lust. Lust is a consequence, like pride and the other defects; it's a problem of the mind.

The great problem is that our mind constructs pride, it constructs lust, and everything that comes after: anger, vanity, self-importance; all the psychological defects have the problem of the mind.

Buddhism is an important school because it teaches you to know the mind but Christianity, from my point of view, gives a stronger solution because it teaches you to develop the heart. Because when the heart is tranquil, the heart loves, and the mind is put in its place.

You can be an expert in mental meditation but if the heart is cold, selfish, if it has no compassion for others, for the suffering of others, if it is solely occupied for its own personal, mental search, obviously something is lacking. That is why I think Buddhism in the mind and Christianity in the heart is a very strong key.

But returning to the topic of the mind. The problem is we think our greatest enemy is lust, pride, etc. (even though surely St. Francis was right in everything he did to truly comprehend what humility is, but even so), the great problem of humanity without the ego has always been the mind. Venerable Master Samael Aun Weor says it in *The Three Mountains*. That is why the first Philosopher's Stone is acquired, and it's not enough. They lose that Stone and make a second Philosopher's Stone, and it's not enough. And since the mind has seven degrees, they make seven Philosopher's Stones.

The whole universe is spiritual and mental; they are two poles of creation: the spiritual pole, and the mind, which is matter. Matter-mind is the same thing.

Our great problem as sparks, as essences, as souls, is that we do not know how to observe the mind; we do not know it. She lives many lies, which she makes you believe are true.

The mind likes to speculate, construct, imagine, and then comes reality; and reality was not that, it was something else. Often we make a mental project about things but reality never coincides with the mind. The mind always has its fantasies.

That is why when Venerable Master Samael Aun Weor was asked, “Is it possible that Jesus could fall again?” (as if to say he already knew the fall as a Master in the past); “Is it possible for a Buddha to lose the path once again?”, Venerable Master Samael answered very simply, “Impossible.”

“Why Master?”

“Because those beings have reached the point where their hearts and minds are one single thing.” They have transformed them into one unique substance, like it was in the beginning.

We are here in creation and for the first time, what was a single substance polarized into two things: spirit and matter. And our problem is how to bring one close to the other because we have a great conflict: either we are too materialistic, or we are exaggeratedly spiritualists; fanatics, or attached to matter.

How do we bring one thing close to the other? How can we be in harmony with matter and with the spirit? In order for God himself to create, to exist, to manifest himself, he needs matter. If we become enemies of matter, we have not comprehended that matter has a task, which is to sustain the manifestation of the spirit.

The great problem of the humanity on the planet Earth is that in the first race, in the second race, and above all in the third, Lemuria, those great Masters were there but they only had one Philosopher's Stone, they had not yet made a second, third, fourth, fifth stone.

The most important degree of the Masters who came to our planet was the degree of the first Philosopher's Stone. It's not the same on Venus or on a planet from infinite space where the Masters had already superseded the first, the second, and the third Philosopher's Stones. After the third Philosopher's Stone, the humanity should not pass through the original sin. They have already dominated the mind, and the mind and the spirit enter into harmony.

What has the great conflict between the East and West always been about? The material search and the spiritual search. The Eastern world and Western world today are still in conflict. We Westerners do not know how to put order into spiritual things that come from the East, and the East does not know how to put order into material things because they go from one extreme to the other.

I think it's a problem we each have personally, not knowing how to have a good relationship with the mind and a good relationship with the spirit.

This is only the introduction; we will try to go further with a spiritual retreat. Then comes the question: what is the mind?

If you have already comprehended that the problem is not

just the ego but rather that the ego is constructed by the mind, then, what is behind all this?

That is why I like the Gospel of Thomas, which we have in the book *Gnosis: Tradition and Revelation*. Thomas can be the Apostle Jesus chose because he is the right person (that's why he comes to be called the twin) who, as the mind, is at the same level as Jesus, and Jesus is at the same level of the mind. That's the reason why the dialogue between Thomas and Jesus is a marvelous dialogue.

The first saying that begins the introduction says, "Whoever finds the interpretation of these sayings will not experience death." As if to say, the great problem is to resolve the matter between Thomas and the Christ; the Christ as spirituality and Thomas as the mind, which we have not yet comprehended.

We occupy ourselves with working on our psychological defects, and it's correct for us to do so; it's correct for us to sacrifice for humanity, and it's just to transmute the sexual energy, but we always feel that something is missing in all of this.

The great problem, not only at our level but also at the level of the great Masters, is the mind. It's not easy to dominate the mind; it's not simple. All of Buddhism is based on the study of the mind.

Now you ask yourselves and I ask myself, "Do you believe we have done a good study of observing the mind?" Because Venerable Master Samael said that when a person wants to leave Gnosis because he doesn't possess chastity, or he

wants to leave Gnosis because he does not comprehend it, his advice was always, “observe the mind.”

Because it’s like a different person that plans your life. You are sitting here, and your mind is doing its thing. Like a double personality, the mind is doing everything on its own, and if we are not attentive to what it’s doing, when we least expect it, it has created a world that is not real.

We often have to destroy that mental fantasy. And this is called renouncing the thoughts, to change our way of thinking, because the great problem is that each ego, each psychological defect, nourishes itself from that mental reasoning.

Mental silence, the Illuminating Void, is important; that is why it is said the most elevated form of thinking is non-thinking. It’s necessary to observe the mind because the great problem is that we totally believe in the mind. The mind is like our father or our mother, whatever the mind tells us, we quickly say yes because the mind told me. So much so that we never listen to the voice of the heart; we always listen to the voice of the mind.

Q. How do we distinguish between the voice of the mind and the voice of the heart? Even Saint Catherine asks about that in her book.

A. Just think, if this saint has this doubt, we also have a huge challenge. And the first thing I can tell you is that it’s necessary to be patient because the mind has 49 levels. You can do many things with good intentions but in another level of the mind there is something that is opposing what

your heart feels, and often because you see the mind as logical, you follow that logic, and you do not follow the logic of the heart.

In this way matrimonies are destroyed, friendships, you lose a job, etc., because the mind gives you mistaken advice; it's not that its negative but rather it is a substance that transforms into anything.

It's enough for you to see the sun, and the mind already has an answer to this; you see a friend go by, and it constructs an idea but it's false. It is practically a mirror that is transformed constantly, and it's always programing you incorrectly.

This means that in order to encounter the quickest solution, because the longest is to do the seven Philosopher's Stones, is to not identify with the mind. For those of us who are beginners, who are initiating this path, the simplest thing is to not identify with the mind so much. To be capable of being open to the possibility that things may be different from what I am thinking, because if you believe everything you are thinking, you are identified with the mind.

Q. Is it possible that the revelations of the heart may also be more difficult to accept?

A. I understand what you say. You are saying that something which is mental doesn't surprise you because the mind has constructed it, and it never astonishes you because in the end it's a mental conclusion. Things that surprise you or that astonish you are things you did not

expect. And what you didn't expect is what comes to you from the soul and from the heart.

Comprehension is everything that surprises you and that you didn't expect. You feel a great joy because you have reencountered it. On the other hand, what you do mentally is a justification that you construct because it's more comfortable and less tiring.

The element of surprise of the consciousness is better, yet it's the thing you least pursue because a path you do not know brings fear. The mental logic of having an agenda until 2040, constructed about the things you are going to do for the rest of your life, is much easier and in this way you feel calmer. But we don't like to destroy this agenda and live the moment without expecting anything for tomorrow, to live from instant to instant; we like to go out the door and return through the same door, and go the same way every morning.

We do not like new things; the unknown frightens us. Yet it happens that the truth is unknown from instant to instant and we do not like that; we like what we can control mentally.

When a person asks questions in order to understand Gnosis intellectually, I would like to not answer because I do him wrong. In the end, he will comprehend everything intellectually and he will not do anything. It's better that he always be in anguish, doubt, and uncertainty as to whether that's the way it is or not. It's not good for everything to be clear right away.

We begin to use intuition when we learn how to observe the mind. We learn to see the lie and everything the mind constructs without condemning or attacking it, without considering it an enemy because it isn't. We simply have to dominate it. Whoever does not know how to dominate it is someone who is guided by the mind. It is a huge computer that is internally infinite. If we never observe it, obviously everything we do will be a concern for the mind, and we will always be in the mental world.

When you do your esoteric practices, when you kneel, when you do a chain, a vocalization, you work to detach from the mind in order to enter into contact with intuition. These are moments of happiness, of harmony, but when you abandon that state, the mind becomes active once again; the mind is not dominated.

We must renounce all forms created by the mind; I renounce that which makes me believe I am a certain way; I renounce what I think of others and what others think of me. All these concepts seem logical and true but we have to question them many times, and not remain in the certainty that it's so. We must think about it well, and feel it well.

Why do we sit to reason? Sit down without thinking about anything, free yourself a bit from this custom of thinking constantly.

We believe the more we think, the more we will control the situation. On the other hand, the more we think, the more everything is complicated because all we need to do is give

the mind the possibility to do everything and she will take control. That is why mental detachment is helpful for us.

Q. Does the heart help much to detach from the mind?

A. Yes, that's why the mystics have chosen prayer, kneeling, and the Buddhists also try to attain the joy of the heart. When the true Buddhist meditates, he meditates with a smile on his face; he has to be content because if not, the mind will control him. He must find compassion, love for others.

The Western Buddhist has the tendency to search for his personal salvation because that's the way the Western world is. On the other hand, a true Buddhist renounces himself to happiness, and searches for the happiness of others. That is like the Gospel of Christ, there are no contradictions, the Gospel also says the same thing: you must love your neighbor as you love yourself.

Q. When a soul is tired of life, it begins to love divinity because it wants liberty, happiness; but before death comes love, if I love it's possible to die, if I do not love it's impossible to die.

A. You could also say, "I die because I do not die," because sometimes you do not find all the love needed to die, and I suffer for that. Love is not something we can dominate so easily, it is not bought or sold. We cannot construct this love if we do not have it. The person who has love in his heart, and shares it with others has a great treasure.

The capacity to renounce, to serve others, to suffer because

others suffer, to approach the person who is in need, are things that are learned in the school of life. We do not learn that in the pyramids, or in the cathedrals, or in an esoteric life; that is learned in life.

You must first live life and if you have lived, comprehended, and suffered you are ready to enter into a spiritual path. To put a person who is too young (not physically, but rather as a soul, without experience) on a spiritual path would surely be to force him to do something he does not want to do. First we must pass through great disillusionings, great bitterness, and great sufferings.

I believe this is why the message arrives at the end of a race, because presumably all of us who are here are old, we are not young souls. We have lived many incarnations, many periods of wars and peace, betrayals, joys, and failures. For that reason, now is the moment for a transcendental selection for all of humanity.

First the Being allows you so many things, I mean to say, he tolerates so many of our mistakes. And once we are mature in life, when the fruit is mature and it's ready, it falls from the Tree of Life, and its seeds can transform into another tree. Then comes the selection of the best tree, through the best fruit-seed. This is a process that is occurring in all of humanity, and with each one of us.

Gnosis will never be popular, we cannot transform it into a religion because it's quite a personal selection; it's not for the masses but rather it's a deep comprehension of

each person. What we are saying here can help one person but it might not serve another person because they are identified with life, they like life.

I also like life but I look at it and think, “This will last a short time, this is transitory,” and I live it conscious that it’s something transitory. It’s not as if we are going to transform into a fanatic, and we do not want to know anything about life. We form part of life but we comprehend that life is an instant. We must find what is long lasting, what is true in the depths of ourselves.

We are all here for a purpose, to have contact with the Being. We call to internal Masters, interior voices, etc., we all know that something invisible has guided our life, and we are clear about this. Can this be a problem of mythomania? It can be but we also have the need to believe in something. That’s why I don’t know what’s more dangerous, the mythomaniac or the skeptical person who believes in nothing.

I asked a friend this, “What is more dangerous, a fanatic or a person who doesn’t believe in anything, a skeptic?” She always agreed with the person who was a skeptic because she thought the fanatical person was more dangerous.

I told her that a choice like this is difficult because they are both extremes. Yet, when minimally we believe in the existence of something spiritual, divine, then that’s a starting point. On the other hand, to not believe in anything seems to be something quite dangerous because it’s like a divorce, a total separation from the spiritual.

You will encounter uncertainty on the path, sometimes everything is clear, and there are no doubts, and other times everything is darkness, confusion. The important thing is to continue, and to not be preoccupied if its mythomania or not. Because what is mythomania? Do you feel superior to us? Are you more important than us? Surely not. The mythomaniac is just as dangerous as the skeptic.

Then, if we do not have enough esoteric culture or enough balance, many times we can confuse intuition with thoughts from the mind; it's not always intuition.

But this is the way we walk on this path; in darkness sometimes we see light, other times we do not see anything, yet we continue. The heart says follow this path; this is what's important. Perfection is a thing of mastery, we'll see in the future.



Gathering at the Center in Naples
October 17, 2015

Prayer and Mystical Ecstasy



Prayer is an important instrument to be in contact with the very root of love, in accordance with spirituality, with the Being and his compassion, with an upright and intelligent life, in order to recognize a cosmic and universal intelligence. And in this way, we do not feel we are lost or isolated in this universe.

Without a doubt, mystical ecstasy is the most elevated part of prayer. You initiate your path with simple prayer, and one day it will be able to take you to mystical ecstasy and to the conquest of divine love.

What is the source of human love? The answer is simple, divine love. That is why the German poet Johann Wolfgang von Goethe said, “Is human love but not a spark of divine love?” A woman who loves many men, in the depths of her being, has really been searching for ideal or divine love.

All human beings, without being conscious of this, search for this ideal, pure love, real love, divine love, but lamentably our actions do not correspond with this divine love. Even though, deep down, the yearning of our soul may be to have an encounter with divine love.

I began to speak about this topic—prayer that leads to mystical ecstasy—with the Gnostic group in Rome, which is the laboratory where I first experiment with all of these reflections before presenting them in different Gnostic groups.

And I asked them, “Since you began to pray, since you have known Gnosis in meditation chamber itself (since then many months, years have gone by), how much has the way you pray changed? Is it the same as the first time? As the years have gone by, has there been a change in the way you pray?”

I asked the same thing to the Gnostic group in Naples, which we recently visited and they, like the group in Rome,

were surprised by my curious question because they were not expecting it. And in spite of the fact that the group from Rome is older, having been in Gnosis ten or fifteen years more, it was just as much of a surprise.

And the question is very simple, clear: from the first time you began to pray in a magnetic chain, in a meditation practice, kneeling in front of an altar in a temple or in your house, in all this time, have you seen some change in the way you pray? Is the prayer you do today the same as always? Has there been some “evolution” in this (using the word evolution here in an appropriate way)?

And I asked the same question to a group of missionaries in Spain, and I saw they were surprised as well.

This question is interesting, and each one of us should ask ourselves this at some time, “When I pray, when I ask the divinity for help, have I changed my way of asking? Do I still feel that my prayer goes nowhere, that when I pray no one hears me? Do I continue with the same way of praying, or has my prayer been transforming, and have I also been transforming?”

Because when we begin to pray, it’s normal that we don’t know how to do it at the beginning. What it means to pray is still not clear. Yet with the passing of time, prayer transforms you and gradually draws you closer to divine love.

When the group from Rome was faced with this question, only a few spoke up to say something; the rest remained

silent reflecting. The same thing happened in Spain; only a few said something, surely because they did not have the precise answer in that moment.

Prayer is a very important topic, it can either lead to mystical ecstasy or not, and for that reason I am going to dedicate a spiritual retreat to it.

Prayer is an important instrument to be in contact with the very root of love, in accordance with spirituality, with the Being and his compassion, with an upright and intelligent life, in order to recognize a cosmic and universal intelligence. And in this way, we do not feel we are lost or isolated in this universe.

And with prayer, we feel we are in contact with divinity, being guided and having trust in the divine. Because if that was not so, then we would erroneously believe the Gnostic work should be done alone, and that is when we begin to doubt that it is possible to realize it.

On the contrary, prayer allows you to comprehend that you are not alone; that is why you pray, because you know you will not be able to realize anything alone, you need divine help. And this attitude of humility, of accepting that the other party hears you, is very important. Because you want to work with Him, as He wants to work with you.

For me, this last part is important, to manage to have a relationship with the Being through prayer, in order to be able to respond that my prayer is always “evolving,” undergoing changes, from a prayer that was first learned

by memory, and now is a prayer that is heartfelt and lived with love.

I can tell you that when I read the *Flight of the Feathered Serpent* by Armando Cosani for the first time, I liked so much how one of the characters in this book, who we could call the sage, taught others the secrets of prayer with his example. The second character sees the mysterious sage praying on his knees, praying close to a window with so much faith, which is deeply moving. Therefore, in that moment, I comprehended what I was missing: to know how to pray with faith, with sincere devotion.

Even though I understood many things about Gnosis at an intellectual level, sexual transmutation, the death of the ego, etc., nevertheless, I needed to go beyond a schematic work, in order to comprehend the same thing, yet through a more direct relationship with the Being, and to live Gnosis from this perspective.

That is why I made an important decision that before going to bed I must search for a place to kneel in order to pray; even better if this place was close to a window that would allow a little bit of light to enter in. So this is how I began, little by little, to learn how to pray with my arms open in a cross.

Later in time I lived a very specific experience with Saint John the Baptist, and from this great being I learned the basics of prayer, to carry it out with intense spiritual yearning. I saw him praying just one time, and this was

more than enough to know that prayer with love for the divine must be intense yearning for mystical ecstasy.

In this way, I achieved heartfelt prayer with love, which is not an intellectual prayer—understand well what I am saying—it is to try every time to feel intense love in the heart for the divine.

I began heartfelt prayer first by giving thanks to the Being and to the divinity for everything he gives me: the food I eat, the clothes I am able to have, and the house where I live, etc., in general, all the simple things of life. And we should all do the same, to give thanks to the Being if you have a spouse, or if you are alone in this life, because in one way or another we learn so much from the different circumstances of life.

Always give thanks for what comes to us from life because each event has its meaning. In general, always give thanks to the Being for the miracle of sustaining ourselves here in this world.

It is very egotistical if we think everything we possess is the result of our own personal effort, without help from the Being. The little or much you have is given because they love you up above, because within you are parts invisible to you, and who love you. And they give you only what you need in this existence. I wanted the Being, the divine part in me, to know through prayer that I appreciate everything he does for me.

This is how I initiated my dialogue, my conversation with the Being, and in this way I began to gradually feel his

answer to my questions. So, today my encounter with the Being is more natural, which is why I know most certainly he is with me in each moment. However, I only direct myself toward him when I have a true need, and they, my Divine Mother and my celestial Father, answer me according to their will and not mine, and only I know when and how they answer me.

Today, after many years, I never miss this appointment with my Being. I kneel before him, and I pray with my arms open in a cross; and in this way I have found this path alone. I say alone because the practice to know how to pray is not taught in any book. The one who, alone, searches for it with sincere yearning learns to do it because it's true that we are never alone in this practice.

I do not believe the Gnostic student today prays with the insistence they ought to have but my case was different. I needed it because I was tired of just reading and practicing different exercises without going deeply into any one. And something as simple and natural as praying or speaking to the Being with consistency and punctuality was what I was missing.

Today prayer for me is very important, and I am not referring to prayer learned by memory—I also know prayers that I've learned by memory—what I am referring to is the “heartfelt prayer” in the soul, which is an energy of pure love and divine grace.

My heartfelt prayer is so intense today that, in some moments of spiritual ecstasy, my entire being, my entire

soul, and my body vibrate in an intense, marvelous, incredible way. And then in that moment, I am only energy, waves of energies that move me forward and backward in such a way that sometimes I almost can't control my body. In those delicious moments I know I have reached the maximum, the total paroxysm of my "heartfelt prayer."

I conclude each phase of heartfelt prayer by making the sign of the cross. Then comes a necessary pause because the night of a vigil is always very long. Only a little bit of tiredness remains because of the effort realized, which is not only physical. Therefore, I know that by praying I have realized a deep transmutation of my sexual energy, of my mind, and of my emotions. And the effort of this transmutation teaches me I must always pray with love.

That is why Gnosis would be quite boring for me without "heartfelt prayer," even though some may qualify me as a false mystic. On the contrary, I think everyone ought to develop this aspect of the consciousness. Since, with the pure intellect—which is the most superficial part of the mind—it is definitely not possible to carry out the inner work well. In prayer there is self-observation, comprehension, and death of the "I".

There comes a moment in the initiatic path when we must completely open the door of our heart to divinity, or we run the risk of failing by not knowing how to pray with consciousness of it. This is to cooperate with the Being and his different parts because at the beginning that door is completely closed, and we must open it!

Also, walking along the path of the nighttime vigil, I have found myself praying with tears, which are tears of repentance for the pain caused to my fellowman, to myself, and to my Being. It is the same “fear of God,” according to what the Sage Solomon says, which is so necessary in order to encounter divine wisdom with humility. Then we learn how small or big our fear of God is, which is fear to be without him.

Fear to be outside of Divine Law, finding ourselves in the most tremendous desperation, drowning in a deep depression because this path is like that, full of dangers within and without—as V.M. Samael said—when you forget your Being. This is something that can happen to you without you realizing it. More than once I have been about to enter into one of these depressions that seem to have no return, and thank god I took refuge in prayer, and it was then and is today what sustains me as a soul before my Being.

It is incredible that I don’t have much of a desire today to live the Gnosis of miracles and testimonies, conscious astral departure, or to see something clairvoyantly. I prefer to feel the Being and his different parts within myself, to feel him in the depths of my heart, and by speaking to you about this makes me emotional because it is truly what helps me now.

And tonight, once again, as always, I will search in the vigil for this force of love from my Being because I cannot go to sleep until the new day without having done anything,

without that encounter with divine love from my Divine Mother, from my Intimate Christ. I consider it very important to feel them constantly within our heart.

Always motivated by the same heartfelt prayer with love, as I walk toward mystical ecstasy, I have become interested in the life of the known Christian mystics: Saint Theresa of Jesus and Saint John of the Cross, Saint Francis of Assisi and Saint Clare, etc., with the purpose of better comprehending this path of prayer that leads to mystical ecstasy. And I have even watched a movie in order to study their lives in another way, and it has always seemed very motivating to me.

After having studied that lecture about “The Four Ways,” I have comprehended the best and worst of the path of the monk. Today I know how to differentiate well what the true mystic is, and what religious fanaticism is. And my conclusion is that the difference is to know how to pray because someone who does not know how to pray does not know how to enter into intimacy with his Being, and that is why he easily goes astray.

Regarding prayer, a missionary friend related once that when he was worried about finding the woman of his dreams who could accompany him as his wife of the path of the perfect matrimony, he asked Venerable Master Samael Aun Weor for help about this several times without a satisfactory result. And he suffered for this. And every time he could, he insisted to the Master to please intercede for him before the great divine Law. And one day, he

insisted so much that, consequently, the Master—who was standing in front of him—kneeled at his feet, and prayed intensely to the heavens, asking, begging with devotion for them to grant to the missionary his wish. While the Master pleaded, the missionary looked at him impressed. And surely in time it was granted to him.

This story serves for us to reflect on the power of prayer. We are accustomed to a Master Samael who is a writer of so many books, a great lecturer, commander of a worldwide Gnostic institution, etc., so perhaps for some it's hard to imagine this living scene in which our Master is kneeling at the foot of that missionary, asking on his behalf to the divinity. Meanwhile, for others, this scene seems marvelous, a beautiful example of humility.

If some of you do not pray while kneeling, you will never know what you are missing. The most beautiful thing about Gnosis is to converse with your interior God. Those who pray kneeling know this, and they carry a mark on their knees that distinguishes them among many.

Q: After kneeling, my knees began to get really inflamed.

A: Do you think you overdid it in terms of time?

A: I think so because I didn't pay attention to this pain. Later, it became really strong and I was afraid. I went to the doctor and found out I had dysplasia, which is when the kneecap does not close well when you kneel. From that moment on, as soon as I kneel for a moment, this happens to me, and then I can't walk. Is there something I have to repent for? A karma or a medicine I have to recognize?

Q: (Rafael) Do you use a small cushion when you kneel?

A: *No.*

A: (Rafael) You can use one. I see you're very radical with this practice; you can use the two systems, with a thin cushion or without one. Kneel with a cushion so that you protect your knees from the weight of your body. You can kneel without a cushion, too, but for less time.

And do not do such a lengthy practice when you do not have a cushion, and when your knees ache, get up, walk, and in this way you will recuperate forces. As in everything, it is a matter of equilibrium.

Q: *To not be able to kneel was like a really strong test, it has been like a type of punishment.*

A: Do you think it's more along the lines of you punishing yourself? I think you have overdone it a little. You know, I am good kneeling on wood, and I don't need to use a cushion. But we can always place a small cushion or folded towel in several places, or anything soft, so we don't get injured.

Q: *When someone descends to the kliphoths of the Kabbalah to work on the "I" in the hidden side of the psychological moon, can he then awaken and leave from there? I know the Venerable Master Judas Iscariot works in those regions, assisting the aspirants there in the death of the "I". How is this possible, can you tell us something about this?*

A: When it has to do with the death of the "I", especially

in the kliphoths of the Kabbalah, there is something you really have to keep in mind that has a great power: sincere repentance. It's not mechanical, intellectual repentance; it's an authentic repentance. Repentance with tears that come from the heart. This is what is called lamenting; to lament is to know how to cry from the heart itself.

When the Gospel mentions the weeping of Jesus before the beloved city of all the prophets, Jerusalem, it's something I like in a special way. It also impresses me so much when Jesus is crying before the tomb of Lazarus, with a heart that laments, which even impresses the Hebrews who said, "Look how he loved him." And this cry or lament of the heart, which is of pure love, is the same force that Jesus uses to resurrect Lazarus. That is interesting, isn't it? Divine love is the force that destroys the "I", and at the same time resurrects the soul from among the dead.

Do you see the things you can achieve with tears? We can commit the most terrible sin in life and, nevertheless, it's possible to be redeemed for that error. Sincere repentance is the way for that; it is the door that will never be closed before us. Therefore, you will be able to leave the kliphoths of the Kabbalah, little by little, as you keep on dying.

Q: *My error is that I do not do what I should do. I should do the maximum, to change, to die, and I don't do it.*

A: Do you feel you should repent for the error committed, with greater sincerity? I imagine the answer is yes. To work on yourself is good but to sincerely repent for an error is fundamental. We must repent, for example, for

how we justify our error. Until we reach repentance, it's not possible to consider we are doing a good work.

We must repent for all the favors or help that come from the Being but that, nonetheless, we do not appreciate as we ought to. It is necessary to also repent for this, for not appreciating the help that is always coming to us.

Q: I think it's the same because if I repent well, I work well; if I do not repent enough, I do not work enough.

A: It's best if you repent because otherwise your heart will feel hard like a rock. When you are repenting and crying with your heart, you quickly feel that forgiveness arrives, pardon comes for that error, and then a path of hope opens up before you.

The Great Work of the Divine Solar Logos, Jesus, fulfilled in the dawn of the Era of Pisces at the end of times, with his sacrifice and forgiveness, now makes so much sense. Therefore, as the eighth Kabir, if you are in front of him repented, he will forgive you. The Christian religions say it but we, the Gnostics, live it.

You will negotiate your karma with Jesus but you must be conscious of your errors, and your repentance must be true. Yet if you don't recognize your error, neither will you see that it's necessary to amend it. You must be capable of recognizing your own error, and it does not matter if it pertains to an event from the past before you knew about Gnosis, what is important is to repent; the more you do so, the better.

I still repent and cry for errors I committed in Gnosis and outside of it. And so that no one sees me, I cry while I'm in the shower, and I cry in the night vigils. To cry in the shower allows me to have a double bath, one with the tears of the soul and the other of the body.

We must remember the bad things we did, without giving importance to when it happened, if we were far or close to Gnosis; I did it, and that is more than enough. How or when it was, we committed errors and we must repent for the pain we caused to our fellowman and our own Being. Understood?

The important thing is to repent, above all if it has to do with the wrong use of sexuality, also for hatred or disdain for elderly people, or ordinary people on the street, or humiliating people in the place where we work; for this and many other things, we must repent.

I like to take advantage of all these negative circumstances in my psychology to work retrospectively on them, and if I manage to repent sincerely, I clean my heart, and if I do not manage to do so, it will continue living in my heart; when I make someone suffer, when someone cries because of me, this forces me to work urgently, without delay.

All of this is important to be able to enter into divine love, otherwise this door will never be opened. If the heart is cold like an ice block and hard like a rock, it is necessary to repent together with weeping; then the error is dissolved and this possibility opens up for the soul to enter into

contact with the Divine Mother, the Intimate Christ, and the internal Master.

It is important to not only renounce what we are identified with but we must also repent for all the evil we have done. For all the errors we carry, which are many, we ought to cry everyday. Surely I am exaggerating but I tell you I am not exaggerating; what happens is we are not conscious of it and we do not know how to cry.

It is said that the poor St. Francis cried a lot, very much, and we ask, why? This is how one of our Gnostic students responded to this question, “He cried for the bad things he remembered he had done in the past, in past incarnations.”

And I told her I considered her answer to be right. “He not only cried for the errors committed from the past but also when he was called Francis of Assisi. Or do you believe he was born a saint and ended up as a saint? No! The saints were also mistaken. Venerable Master Samael Aun Weor says that before the saints converted to a spiritual life, they were great sinners. Consequently, the saints and great initiates had to confront many temptations in their spiritual life, and as a result they suffered a lot.”

Saints and initiates, conscious of these processes of purification, had huge sufferings because they knew the demons they combated in their interior were entities they themselves created in a past, and they rebelled, attacking them with continuous temptations. For that reason, they cried in their repentances until they finally obtained forgiveness from the Intimate Christ, and the elimination

of those tenebrous entities from the Divine Mother. And not only did they need to cry, those tears also had to be sincere because this does not have to do with a mental repentance, it is very necessary to know how to cry out with sincerity.

In regards to knowing how to cry out from the heart, I know the eyes of someone who knows how to cry are quite different from the eyes of someone who cries just to cry, without a true motive. For example, the eyes of Jesus, or John the Baptist, and other great masters, whose eyes have a very particular light and glimmer, which are eyes that look as if they were always about to cry of moral pain, or to smile with happiness.

Tears have that double expression, when you cry out of happiness because a child is born, or of pain because you have lost a loved one; due to success or failure. In one way or another, when we cry, the tears clean our psychological atmosphere, like when it rains, the contaminated atmosphere is cleaned. That is why to pray and to also cry out of repentance at the same time for a sin or error we have committed, as a psychological therapy, is important.

Q: When it is said the sins against the Holy Spirit are washed away, I always thought they were washed away with the water of transmutation but then, with the repentances, I now comprehend that they are washed away with the tears of the heart.

A: It is correct that they are not only washed with the waters of transmutation but also with the tears from our

eyes when they come from the heart. It says in the bible of the Gnostics, *Pistis Sophia*, in regards to Melchizedek the receiver of light, that the Genie of the World takes from each one of us as a payment, everything that comes from our tears, our sweat, our breath, our blood, and from our sexual energy.

I think it's strange if a person never cries. I know it is easier for a woman to cry, while for a man to cry, it becomes his weak point, and to see him cry is enormously moving. In any case, it helps to know how to cry, to know how to lament from the heart.

An authentic cry is the acceptance that we were mistaken, the real symptom of humility, of not being false, because it is not easy to recognize an error, which is why we need to cry in order to separate the lie from the truth. The lie or error that we not only recognize before our Being but also before others, those who we caused harm, and who we put in a crisis. Esotericism is not only practices and spiritual ceremonies; it is also to know how to live in contact with humanity.

One thing that deeply touches your heart is to see your Divine Mother kneeling, praying for you, especially to see her crying for you. We imagine that the Masters, the Being, the Divine Mother, or the Christ do not cry because they don't suffer since they have everything but we do not know that tears also form part of divinity. It is so much so that there are sacred symbols, for example in Egypt, in which the sacrifice to the divinity is represented by one of Horus' eyes with one tear.

Creation of the Logos itself is a great sacrifice. It causes a lot of suffering; it is a very painful birth of the Cosmic Mother due to karmic causes from past cosmic days, imperfections of the cosmic soul that must be perfected. That is why the Egyptians represented the birth of a creation with one tear of pain, of suffering.

I can tell you that on one occasion I was praying and crying for so many committed errors. Therefore, I relived unpleasant events and experienced great moral pain with that. They were things I lived before having known the Gnostic teachings and within the teachings. Then when I went to bed with a heart full of contrition, outside of the body I saw myself kneeling and praying once again. But now I was not alone, beside me was my Divine Mother praying and crying with me. And straightaway I realized that her tears were bigger than mine. And as we cried and prayed together with our hands practically united, with tears in abundance, not only did they wash the back of her hands but also of mine. And my pain was her pain, and her pain was my pain.

That is why it says in the Hail Mary prayer, “Pray for us, those who have the sinning ‘I,’” and it is very true that She prays for us in such an intense way that we know in those moments our disgrace is also her disgrace. And going even further, to live a moment like that with the Divine Mother is something so moving, endearing, unique.

Yet even though we shared the same suffering and pain, I comprehended that She lived this more intensely than me.

I knew this because the tears that fell from her beautiful eyes were much more abundant than mine. And for that reason, it seems to me that the prayer of the **Hail Mary** is so appropriate for this moment to supplicate to Her.

Hail Mary

Hail Ram-Io (Mary),
Full of grace,
the Lord is with you.

Blessed are you among all women and
Blessed is the fruit of your womb Ihesus!

Virgin Ram-Io, Mother of God,
Pray for us, those who have the sinning "I",
now and in the hour of our psychological death. Amen.

With all of this you can better comprehend how much our Being, our Divine Mother, suffers for our lack of consistency in prayer, which is the same prayer in the work that Venerable Master Samael speaks to us about in his book *Revolutionary Psychology*. The Divine Mother suffers because we doubt the power of the prayer that comes from Her. And with that we doubt the entire project of the salvation that Jesus Christ made more than two thousand years ago, and which is present in the simple practice of praying with love. And they, our internal parents, are powerless to be able to help us if we do not cooperate.

For that reason, therefore, in her divine desperation, the

interior Mary prays for us, “those who have the sinning ‘I.’” The Venerable Masters of the White Lodge pray for humanity because they ignore the destiny that awaits them, the second death. Humanity “ignores they are ignorant,... does not know they do not know” the suffering they will live, just like a mother who suffers desperately when she knows she is about to lose a child.

Prior to this visit to the city of Naples where we are in this moment, I reflected and at the same time asked myself, “What would be better, to always live content and ignorant of other people’s pain, or to suffer, to cry from repentance for so many committed errors?”

I imagine now how each of you answers this question. And I can only tell you that I see nothing bad in crying if it has to do with the deep comprehension of errors committed, especially if we know how to weep with repentance. If we therefore cry because of pure repentance, we feel very good. Lamentably, this happiness wears out, it ends because we must repent for other things, which means it is necessary to always renew happiness with new repentances.

I do not know if I am exaggerating like a masochist with crying out of repentance but I feel that true sobbing liberates us from so many committed errors. And because we do not stop committing errors in each moment, we must pray and work constantly. Because all it takes is for us to find ourselves under pressure, and we no longer act correctly, we no longer behave like a Gnostic.

The Gnostic is only a Gnostic as long as he is not under pressure; he is submitted to psychological pressure and he protests like any other devil. And this personally makes me ashamed, for me to not be able to remain fearless, serene, and tranquil in the face of a storm of life.

I always comment about these things to my wife, Leyda, that under psychological pressure, I do not like it when the aggressive and violent side comes out, which not only makes me feel bad, it also makes me suffer and makes others suffer. To be capable of being serene in the moment of a crisis is something I yearn for intensely.

Then the crisis passes and we discover with astonishment that the issue was not as grave as it seemed. But according to the mind, that matter was something very urgent, and in the end it turns out the problem was not like it seemed. And it's not that we are willing to lose anything, we want everything for ourselves, we are selfish by nature, and all because of our fears.

For all those reasons, when I find myself facing a difficulty, under a great psychological pressure, instead of trying to protest straightaway or to search for an immediate solution to the problem in order to not suffer, I prefer to wait for some time in order measure my capacity of resistance before the moral pain. I repeat, I like to see how much I can withstand this psychological suffering; and I do not say anything about this to my wife, Leyda, because her consolation diminishes what I need to live and learn from my own karma.

Therefore, I remember what doctors often say when we have a pain that is of little importance, to not take an analgesic straightaway, to try to withstand this type of pain, and if it persists, then take a painkiller. We must also behave the same way in the face of a moral pain; try to resist everything we can in order to become conscious of its psychological cause.

In Gnosis we must learn how to take advantage of moral pain, because Gnosis will not always be a path of successes. It's better to learn to coexist with suffering and solitude in order to make ourselves strong, and in this way we will also know ourselves better.

Therefore, by suffering consciously, we will comprehend the suffering of others, and we will no longer be so indifferent. Because without suffering, we will never comprehend humanity. My crises and sufferings serve a lot; they serve for me to interrelate correctly with my fellowman, in order to feel more neighborly. For example, to feel like an elderly person who can hardly walk, living that moment as if I myself were elderly. By appreciating something that is so normal for everyone, for example, to be able to cross the street in a normal way when the light turns green because this is normal for everyone, but for the elderly or sick it is not.

That is why it is good to live certain hard experiences in life, to be a little closer to our fellowman, and not the contrary, such as following an easy spiritual life with hardly any sacrifices, without sufferings, etc.; this is precisely what separates us from humanity.

That is why when I suffer and cry intensely, I can comprehend the pain and tears of other people. In other words, I can cry with humanity, not cry for myself but rather cry for all those who have problems, even problems that are more serious than mine.

I think the weeping, the tears, always seem more interesting to me than to be content due to pure selfishness, with a hypocritical smile that says everything is okay because I have money, health, and therefore I do not need anything from others.

I prefer to feel closer to the person who suffers, who has problems like mine or worse, than to only be close to those who apparently do not suffer. I prefer to be more in contact with compassionate love, which is so necessary to be conscious of happiness. So that when I give a coin to a beggar, for example, I am more conscious of giving something, which is more than a simple coin.

So, due to karma, you pass through very hard moments in life, and let's not forget life itself is a school of marvelous apprenticeship. We do not wish for the suffering of anyone, even less for ourselves, but it is indisputable that sufferings teach us to differentiate what is vain in life from what is real, authentic.

Yet, pay attention, as there are moments in which we must be close to people, there are also moments when we must know how to distance ourselves. There are moments in which it is necessary to enter into intimacy with the

sublime parts of the Being to strengthen ourselves, and to do so we isolate ourselves in a spiritual retreat, for example, in a night-time vigil.

I can tell you that in certain periods I like to be in touch with my friends, my brethren of the path, but suddenly the need disappears. And that is what I do; I disappear from communication.

As I feel the need to be in touch with everyone, I also feel the opposite need, to not be in touch with anyone. I say this for the following reason: for me to be able to re-encounter my Being in a different way.

But my friends, the Gnostic brethren, do not always comprehend this, they don't understand the need one feels to isolate himself in a place, in a specific place, to be apart from the rest of the world.

And this attitude is not because I am upset with any specific person, what happens is that it is too much exteriorization. Too much activity of the personality is tiring, too much smiling for no important reason is tiring; too much feigning that everything is okay is tiring, like nothing important is happening, when truly many abnormal things are happening to humanity.

You get tired of all of this, and that is why you have the need to return to the interior life, that is why you take a step back in order to interiorize yourself. Then, from there you become renewed with more spiritual force to continue the battle for daily life.

So then, there are periods in which we exteriorize, when we get in touch with the world that surrounds us, and there are periods in which we must interiorize ourselves, to try to be silent in our interior so as to put order in our lives.

In the center in Rome, we sometimes do our practices so simply, without any commentary at the beginning, without questions either at the start or at the end. The group simply arrives, and we are all seated waiting for the activity for that evening; everything is practically done in silence; I mean we speak very little, only what is needed. Other times it's different, the dialogue between everyone is open. And next I give a whole discourse to introduce the practice for that evening, and then we go and do it. In other words, in one way or another it's important for us to be able to live Gnosis in silence or in communication, according to the needs of each moment.

That is why I ask myself and I ask you, do we always have to speak when we are together or is it also possible while we are together to be in silence? Because it may also happen one day that we will come to Naples here with you, and there will be no need for this discourse.

It may also be like in the spiritual retreats that we have all celebrated, where there is a moment for discourse, there is a moment for silence, and there are moments in order to go to the rooms to disconnect from everything within the retreat itself. I am trying to explain that co-existence has to be done in an intelligent way, with words and also with silence.

Sometimes Leyda is at home with me, and we keep each other company; other times she must leave and I am at home alone; she knows that I am happy because I am home alone. On the other hand, I leave and she stays home alone, and I know that she also feels well when she is home alone. It's not as if we mind the presence of one another, it's simply that each of us in the couple feels that need to be alone with their own silence.

And now the telephones with the program Whatsapp, which is a written communication in real time, requires us and demands of us to be in permanent contact with the external world, we also must know when to free ourselves from it. Some people do not comprehend why we do not always respond straightaway, others never respond; all in all we never know how to move in balance in communication.

Q: One of the greatest difficulties I find is related with will. We began by speaking about sexual magic, and I wonder if, to nourish will, we need to penetrate it more deeply. If one overcomes the first impulse of the storm and enters into the calm, the will becomes iron, therefore, is that the "secret" of will?

A: Transmutation is an exercise of will. The person who spills the energy, loses will because will, Thelema (a motto of ours), is conquered in sexual transmutation, in a couple as well as being single.

When the will is weak we must sit down and initiate our transmutation practice with Ham Sah. And it will seem just

like a breathing exercise but it is an exercise to multiply will because Prana is will and electricity. It's the energy that is capable of stimulating the nervous system because the nervous system stimulates the muscles so they obey an order from the mind or sentiments.

When a person loses the sexual energy, he loses will. By transmuting often, the will multiplies. The sexual energy and chastity give us will.

Will is not always a physical effort, will is also related with the Being in the sense that we do not do our will but rather we ask for the will of the spiritual Being himself to be done. In this way we must remember that will is not to do things in our way but rather to do the will of the Father, as Jesus tells us so well with the following words, "Father, if it is possible, let this cup pass from me, nevertheless, let not my will be done but yours."

I have always found will through the exercise of transmutation, through the exercise of death, and in the capacity to love and to suffer; all of this is what has allowed me to begin to intuit what will truly is.

That is why I affirm that will is motivated by superior inspiration, for example, I leave my house because I have a specific purpose to go far. Why? Because a friend needs my help, and so it doesn't matter if I return late or not; that action is achieved by a superior will inspired from the interior profound Being himself.

It often happens in Gnosis that we do not have as much superior inspired will as we would like, and this is due to

not being properly inspired. Therefore, we have not been able to comprehend the urgent inner need in relation to something that's important, which we don't see in that way. So, it's normal for us to not put into play all the will we have available. What a shame! Isn't it?

We put will into the things that interest us, that seem important to us, that make logical sense. To realize an esoteric practice, we need will. But before we carry it out, have we comprehended the transcendental meaning it contains?

Every practice serves to always move a determined type of energy; it's necessary to make correct use of that energy. Then you will feel better, with a certain inner peace. And even though the purpose of the practice has not been completely achieved, or it may never be achieved, the practice will always make you feel better.

Therefore, the use of will during any action or any practice should always be accompanied by correct comprehension and inspiration. If you practice or realize any action without comprehension, inspiration, without knowing why you are doing it, it's reasonable that the will may not be true will but rather false will.

False will is mechanical will; it tends to lead us to exhaustion, weariness, and laziness. It is the will of a duty that must be carried out by force, for something we do not feel, and that we do not love, that we do to comply without this action passing through the consciousness, without comprehension of what inspired will means.

And if you justify yourself thinking, for example, that a night-time vigil practice is still very hard because you believe you need much more will to carry it out, then you have not comprehended that this does not depend exclusively on a physical effort. As I have already explained, you need superior inspiration or motivation, that yearning that comes from the Being when we do not forget him.

The day will come, due to consistency in your practice, that you will comprehend where that true effort of will comes from and you will say, "Now I comprehend why I must pray kneeling." Then you will transform your physical practice into a spiritual practice much more easily.

Until we comprehend, everything is done mechanically, by obligation, and without a motivation born from love toward the Being. Like in the case of those who are in love. Conclusion, when love does not exist, neither does will exist.

Q: I have seen that sometimes the vigil practices are so beautiful and simple, and on the other hand, sometimes not. Is it because I do not have good control?

A: If you get up in the morning and you do not rest at any moment in the day, and if your day is intense until night-time, when the night arrives you collapse. You have done so many things in the day, so many efforts that you no longer have any energy left.

On the other hand, if you use life intelligently and do the things you have to do that day proportionally, and the next

day you do the things that correspond to that day, you will have to carry out your practices, whether they are simple or complex, but if you want to cram one week into one day, the consequence is that you will never have the energy you need for the interior work.

In this case, it's a matter of energy, not only a lack of will. The use of the energy of life must be proportional. There must be a moment in which you say, "Well, today I have done all of this, and now I need to sit down, and relax a little in order to reflect, and in doing so to interiorize myself." I often say this. I must always break the day. I must relax for 15 or 20 minutes somewhere, to feel the Being, to separate myself for a moment from the boring routine, and it also helps to sleep a little, in order to recover the energy that was spent.

I observe that adolescents and adults in Europe get up very early, like at 5 a.m., to begin a day of studies, duties, and work in general. And they all finish their commitments when it's really late at night, without having had even a short pause to rest, without having broken the day, as I said. Therefore, they fall into their beds like a heavy trunk and, as is normal, unconscious; they do not remember anything they lived in the oneiric world. And they repeat the same thing almost everyday.

Yet if they were to break the day intelligently, everything would be different. For example, doing this and that today, and enough! Because they also have a Gnostic, spiritual life to fulfill. Therefore, when they went to bed, they

would do so not just to sleep, they would go also to pray in order to penetrate into the parallel universes a little more consciously.

That is why it's necessary to divide, to break, the day a little more intelligently: to do the things you can do in a day, and to save a little bit of energy because you will need it for the night. How do I know I have not saved energy, and that I have abused it? Because when it's hardly 6 or 7 p.m. I am already sleeping, I cannot control my body and I am too tired.

It's certain that the physical work of today in order to survive is very exhausting, but we must find the way to comprehend that we have a double life: a daily life and a nightly one since we are investigators of the esoteric world.

How and when should we do it? I do not know how and when each person should do it, I can only tell you to not forget the double work that we Gnostics have with life and with Gnosis. Not only do we have to sleep a little—whatever is necessary—but we also have to do esoteric practices in some moment of the night for one simple reason, because we must protect the sexual energy from the tenebrous tempters. When do they attack you? During the day, they do it in one way, but at night they attack you when you are asleep and you do not have control of the body, which is why we must live a life that is different from the rest of the world.

If someone has a normal sexual life, they do not have a need for the advice I am giving you; this advice is only for

those of us who have a Gnostic life because we cannot do what the rest of humanity does.

There are certain people who allow themselves certain luxurious vices, for example, like before going to bed they drink a glass of liquor because apparently they need to relax. And under the effect of alcohol nothing is important to them, so they get up the next day without remembering anything of what they lived oneirically. And when a new day begins they will simply say, "Ah, today is Monday, I must prepare myself to go to work!"

On the contrary, when the night arrives for us, we know that the hour for magic has arrived, be it black or white. Obviously, what we practice is white magic and what we defend ourselves from is black, because the tenebrous attacks come to us from them.

Just as we have plans, projects like this meeting, in favor of humanity, they also have their projects, which are clearly opposed to this meeting we are having now.

That is why the good use of will is so important, which always depends on the way we live each day of our lives.

Q: *The Apocalypse says that 144,000 will be saved...*

A: Regarding the number of those who will be saved, we have to say two things in relation to the number 144,000. The first is that the worldwide exodus will not be exclusively Gnostic. As the number itself says, it will be a worldwide exodus. And the second is that this number contains a profoundly Kabbalistic meaning since by adding

the numbers the result is nine, the Ninth Sphere, or the mysteries of sex.

Q: *What will happen to the people who will not be within the 144,000?*

A: Whoever does not accept the mysteries of sex, whoever is not sincere in his or her heart about this, will not be ready to enter into the first worldwide exodus, and even less the Golden Age.

The exodus is a door that is open to two possibilities, and even though I have explained this on various occasions, it is not too much to repeat it. There are two clearly defined groups. On one hand, esoteric groups that know the practical aspect of the initiatic path, and among them are the Gnostics who follow the teachings of Venerable Master Samael Aun Weor.

And on the other hand, are people of good will, who truly do not form part of any esoteric group, yet they are people of good will who yearn for a better world, who therefore will be able to form part of the worldwide exodus, obviously, according to their spiritual values. And as Venerable Master Samael tells us, they are people who will be taken out of the planet Earth in order to be crossed with extra-terrestrial humanities, and it's from there where the bodies or vehicles of the future Koradi race will emerge.

And that is how the future sixth root race, or Koradi race, will be created. That is why it's not only the esoteric people who are of interest, there are also those people of

good faith who today can be people who make up the Marian Movement, or of Fatima or Lourdes, people who in addition have had revelations about the times of the end, and who have not doubted, and not only those in the bosom of Christianity, also those in Buddhism, in Taoism, etc., people who believe in a worldwide project of salvation, which is why they will be part of the worldwide exodus.

Obviously, people of ill will, which are a great majority, will not form part of this worldwide exodus. People like this—it says in the Apocalypse—will have their place in the second death. Nonetheless, it is also very true that at the last hour a great number of souls will repent—I repeat—when it is evident for everyone that these are the end times. Then a group of souls will truly repent.

There will also be people, however, who will not change their attitude; on the contrary they will become much more skeptical and aggressive, definitely they will not believe, they will think that nothing will happen, their ignorance will not allow them to see what is happening, and a mind like that will justify everything, with so many arguments.

The following text of Venerable Master Samael's that we found explains and synthesizes what I am saying very well, that there are two groups who will be able to form part of the worldwide exodus—I repeat—those who follow the initiatic path, and people of good will:

Q: Venerable Master Samael, regarding those people who disappear overnight, in planes as well as in boats,

had these chosen people been initiates before? Although they have perhaps not worked with the Maithuna, they have been taken from the planet. Can you shed any light on this for us?.

A: Well some of them are initiates. Others, although they may not be initiates yet, at the very least, they are chosen people, people who give hope, selected seed. What the White Lodge is interested in are people who are not perverse, that the seed can truly be selected, which will serve for the cross breeding, I repeat, which will take place on other planets, with people from other planets. So, the people of the future great sixth race, who will form Celestial Jerusalem, undoubtedly will be people who will be crossbred with inhabitants from other planets. It will be a humanity of a superior kind, true?



Reflection

My Nighttime Vigil



My night-time vigil has changed so much. I remember I used to begin at midnight, and finished at six in the morning. I don't know how it was possible for me to withstand that. With just reason, my feet swelled so much my shoes didn't fit. And we even carried out spiritual retreats with vigils for that length of time. Little by little

I realized a vigil could be less time. Today my vigils have changed so much. They are determined by the schedule of the center's activities.

Each one of our meetings begins at 8:30 in the evening, and ends a little before 10 o'clock at night. At 10:30, we eat something light for dinner. And between 11 and 12, I rest. I sleep until 2 or 3 in the morning. I wake up or they wake me up, therefore, I do not use an alarm clock. The truth is I have never used one. Between midnight and 3 in the morning, I sleep in two places, sometimes I sleep in just one place. I do not need to sleep for many hours.

I have several places prepared with thin cushions where I can kneel: in the living room, in the kitchen, and in other places in the house. But sometimes I kneel in anyplace, and without the need for a cushion. When I begin, I kneel; I never sit down; only at the end, which is a moment I enjoy so much. My vigil is done kneeling and standing. I rest during the vigil when I am kneeling, I get more tired when I am standing, so I have to support myself slightly on a wall.

When I am standing, it's because I'm in a pause between one practice and another. I usually do my first kneeling practice in front of the balcony I have in the living room, which allows me to see the night sky. I already explained in a text the way in which I kneel and how I pray. I vibrate intensely, and when this happens I do the corresponding practice, for example, I bring the energy from chakra to chakra, from below to above, by using imagination.

I do the same practice on different occasions with the Our Father, with the Ave Maria, and with the Prayer to the Solar Logos, also with other prayers to the Divine Mother. We could say the first kneeling practice is always the same but I alternate it with different prayers and petitions to the Divine Mother. Once the first kneeling practice is finished, I make the sign of the cross and stand up.

I try not to harm my knees since I will need them for many years. I search for a place or several places to stand up, to lean on the wall, with my eyes closed. And I change places, in other words, while standing I lean on the wall in different places. I do not rely heavily on leaning, only what's needed. When some time passes, I head to another place where I kneel once again. I kneel when I feel I am tired of the standing position.

I apply the same method in a hotel room, or when I am visiting some place. The second time I kneel, I work with the Intimate Christ. Kneeling, I vibrate once again, and I pray the prayer we all know to the Divine Solar Logos. This time I go from one body to the next, from the physical to the Intimate Chesed, therefore, I repeat this prayer seven times. I know it is a very long prayer but it is worthwhile to do it seven times.

I pause and stand once again, waiting some time until the vibration disappears. With these kneeling practices, my whole body vibrates, especially the palms of my hands. And the third time I kneel in another place, and then I do the 14 stations of the Via Crucis. This is a special moment

in the night, the most important. I intensely live each one of the stations, though it is true that some are very special. I end up exhausted but happy for this communion with the Christ.

And since I end up in the Holy Sepulcher, sometimes I continue with a fourth practice. This consists of the Nine Labors of Hercules. Finally, at the end of everything I use the mantra WU but I do this exercise while sitting, almost at the end of everything. This mantra helps me to completely clean the mind, to not think, and to go to sleep while sitting, and I enter into ecstasy if that is what the Father wants. The mantra WU helps me to go out in the astral body, obviously if that is what the Father wants.

After the vigil I must not sleep, and if I sleep, it's best if I do not do so lying down but rather while sitting. This is more or less one of my vigils, which I can always modify in different ways or simplify. The years I have spent doing the night-time vigil allow me today to vibrate intensely straightway; before it wasn't like that. And to embrace divine love is now something more natural. I have had to earn this with great sacrifices but it has been worthwhile. Therefore, each night for me is a communion with the Being and his different parts. I would like so much for all the Gnostics to embrace the night-time vigil with love but this is not obligatory for anybody, it is optional.

My way of praying. I have explained in so many ways how important praying is, conversing with God, and reciting prayers, and how necessary it is to know how to do it. But

I have never been able to explain how to pray better, and this has always sincerely worried me. And it is not so easy to describe heartfelt prayer, the loving and intense prayer to the Being. But I comfort myself thinking that each one will pray—conversing with God, reciting prayers—in his own way, so therefore, who am I to indicate how others should do it? Because I understand that true prayer, in whatever form, always reaches the depths of the Being like the arrow, which—through the tension of the bow that expels it—reaches the center of the expected target.

But when someone tells me the way they pray during a nighttime vigil, I then realize their limited capacity to love during prayer. And I know because I see in it my own process, the same as when I began to pray with consistency; I suffered then because I was not able to maintain the same motivation in every practice. Physical and psychological sleep, when we pray well, is transmuted into awakening. But when we do not pray well, we are overcome by this sleep, and since this is contrary to awakening, this is what determines our own ability to pray well or not, to transform sleep in general into the awakening of consciousness.

That is why when I'm full of sleep, I pray on my knees and feel the heaviness of my eyelids, which is the reflection of my sleep. After a few minutes of intense prayer have passed, and with my eyes closed, something happens to my way praying, which is that I manage to get the heaviness of my eyelids to disappear completely. And in this way I realize how I overcome not only the physical sleep, I also

overcome the sleep of the consciousness. But everything does not end there, on the contrary, this is when everything is beginning, I am a totally increasing vibration, which is why any prayer, concentration, or reflection serves me to multiply the energy of the consciousness into a type of ecstasy.

And I ask myself again, is it worthwhile for me to explain this here, to tell the way in which I pray? And will I be able to convey it with human words? And, as a result, will I not become the laughingstock of everyone, achieving a rather contrary, negative effect? Having titled this essay, "My Way of Praying," is already more controversial than conciliatory because it even sounds pretentious. But it's the simple truth that it is not easy during a nighttime vigil to transform physical and psychological sleep into awake consciousness, therefore, I have no choice but to say something in favor of good prayer.

It goes without saying that I must first explain how I manage to enter into that vibratory state, which comes neither from thought nor feeling, which is born from action and a correct attitude, and that I have never been able to perform well when I am sitting or standing. But whenever I am on my knees, yes, anywhere and at any time, and better if I am alone because the very idea of thinking that someone is watching me prevents me from entering that vibratory state, which is accompanied by the position of the body on my knees, and with my arms semi-extended in a cross, which means with the elbows close to

the ribs, and the palms of the hands ready to receive or to give.

It's good to note that, while we are kneeling and settled on the floor or on a cushion during prayer, we form an arch with our spine from our knees to our heads that should be slightly curved and flexible to allow for the slight movement the body should perform before we begin to pray, and during the practice of prayer itself. With this movement, we put into action the proper vibration of the body, which already exists dormant within itself, in its magnetism and electricity. It's a very slight movement, which resembles galloping on a horse, or like the flapping of birds in flight.

Please, before continuing this explanation, perform the kneeling position described above, try especially to make the slight movement of the arched body, in other words, swaying back and forth very slightly like galloping on a horse, which consequently—at the level of the heart—is a movement similar to the flapping of birds in flight but without moving the arms because it's a movement that, for the external observer, must seem almost imperceptible, a movement that must gradually increase the vibration of the body.

So my way of praying—as I call it here—is based on the principle of multiplication of the body's magnetism and electricity to know how to pray better and with intense love. That's why the swaying movement at hip height is not enough. It's also very necessary to feel intense love of

the Being, in unison with which the subtle movement of the body is performed. And the extent of this intense love of the Being is so important; it is what must move the body and not vice versa—first, intense love for the Divine Mother, the root of love; second, intense love for her Son and everything related to Him.

Indisputably, it is also possible to pray without the necessity of this subtle movement of the arched body, feeling only an intense love for the Being as we pray, and with the body completely relaxed, quiet. But for the one who knows how to pray like this, as the intensity of his love for his inner divinity increases, his body will inevitably realize certain involuntary movements such as those I saw V.M. Samael Aun Weor perform in the so-called La Primavera forest while praying to his Real Being. Then he seized the best moment when he leaned on the trunk of a pine tree as he went into ecstasy.

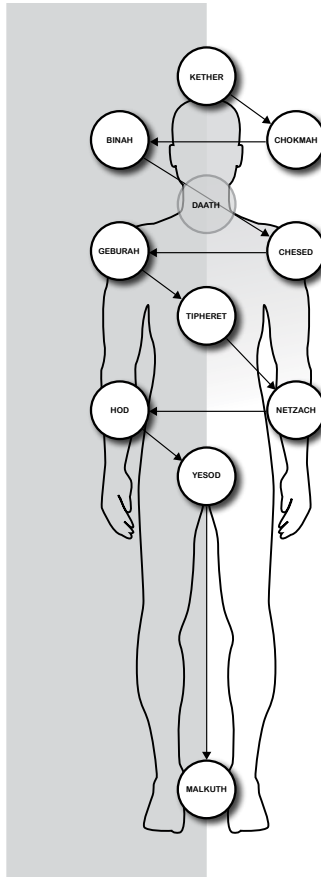
And the same experience can be lived during a magnetic chain in which, by intense love for the Being, the body sways from one side to another, or during a good practice of Mo Chao, in that through great concentration and meditation on the Being, the body inevitably moves back and forth. But it was during kneeling prayer that I could most easily discover how the magnetic and electric force operated while attempting to transform human love into divine love. The effort I carried out with divine love was so intense I saw how its vibration and movement increased more and more.

I conclude by saying I do not intend with this message to indicate the best way to pray, I only propose to those who like prayer to take into consideration the power of prayer when it's accompanied by an intense love for the divine. Then not only will the physical body vibrate in a special way but all our internal vehicles will also, multiplying their magnetism and electricity so that our little faith is gradually multiplied in our favor, and in favor of all. Then we really begin to comprehend what it means to be a vehicle of our Being when we pray.



Spiritual Practice

The Tree of Life and How it Relates with the Physical Body



Sephirothic location in the physical body, according to how V.M. Samael Aun Weor explains it in his book *Tarot and Kabbalah*, chapter 10, Arcanum 10 “Retribution” **Kether**: crown; upper part of the head, **Chokmah**: right side of the brain, **Binah**: left side of the brain, **Chesed**: the right arm, **Geburah**: the left arm. **Tiphereth**: in the heart, **Netzach**: in the right leg, **Hod**: in the left leg, **Jesod**: in the sexual organs, **Malkuth**: in the feet.

I suggest the following spiritual practice with the Kabbalistic Hebraic Tree of Life be done kneeling, however, it can be done in any position, keeping in mind to meditate on each one of the ten Sephiroth that comprise the Tree of Life, which are parts of our own spiritual Being, and which occupy a space or specific dimension beyond the physical world.

It has to do with carrying out a practice of transformation of inferior forces into superior forces, which will begin from the Sephirah Malkuth in the physical world, and will conclude in Sephirah Kether, which is the most elevated place of the tree or dwelling of the Ancient of Days, the region of the Absolute called Ain Soph.

PRACTICE

Kneeling, and with our arms semi-opened, we pray to our inner profound God in this way, “My Father, my God, my Lord, you who are my Real Being, I ask you to grant me to penetrate into you through each one of your regions or worlds referred to as Sephirah!”

Malkuth-Jesod

Let's concentrate our attention on our feet, the soles of which are now looking up to heaven. Symbolically, it is the fallen kingdom of Malkuth or physical world, which is a Sefirah that's very far from the Sefirah Jesod or sexual foundation, which—being represented by the feet—is very far from the sexual center. Let's imagine how the magnetic currents rise from Malkuth to Jesod, in other words, from this part of the feet that now touch the ground to the sexual organs.

Jesod-Hod-Netzach

From Jesod, the sexual force—this vital energy—moves toward the left column of the interior temple or Boaz (left thigh), which is the Sefirah Hod or world of the astral light, and like arcanum number 8, it comes to multiply the patience of St. Job in us. And from the Sefirah Hod, this vital energy continues its path toward the right-hand column Jakin (right thigh), and nourishes the life of the mind or Sefirah Netzach.

Hod-Netzach-Tiphereth

And there in the Sefirah Tiphereth, which is related with the heart, the vital energy of Jesod finally makes it home so that, together with the two previous Sephiroth—Hod and Netzach—they form a magical protective triangle. And for the Gnostic, in the middle of these two columns of the temple (Jakin, mind, and Boaz, astral), Tiphereth (the

human soul) is clearly an altar of self-sacrifice, whose main yearning will be for the Lord, the Intimate Christ, to one day be born within it.

Tiphereth-Geburah-Chesed

That is why in Tiphereth the human soul yearns so much to be united into one love with the Sefirah Geburah (left arm), the Divine Soul. Because even though both loves are different, they nevertheless need each other so the human can divinize and the divine can humanize for the Son of God to finally be born as the Son of Man. And in this way the Sefirah Chesed (right arm), where the Intimate dwells symbolically as the Intimate Christ, may better express his eternal: yes... yes... yes... yes... yes... yes...

While Tiphereth is located in the center of the chest, the Sefiroth Geburah and Chesed are respectively located, I repeat, in the right and left arms for the three of them to form an important triangle. It costs us nothing now to imagine the marvelous energy of the heart (the dwelling of the Human Soul), as human love, circulating and penetrating into Geburah, divine love.

Chesed-Binah-Chokmah-Kether

Chesed, the Intimate, becomes the Sefirah Binah, the masculine-feminine Holy Spirit—the Third Logos and the Divine Mother—which, as a divine couple, is located on the left-hand side of our head. While the Sefirah Chokmah, the Second Logos, is located on the right-hand side.

And this allows us to now imagine the energy of the heart that, through the left arm or Geburah and the right arm or Chesed, rises to the left side of the head or Sephirah Binah to take refuge in the Second Logos or Chokmah, on the right-hand side, and finally to reach its final goal in the Sephirah Kether, upper part of the head, dwelling of the Ancient of Days.

The Our Father

And now that we are in the Sephirah Kether, there is nothing better than to conclude this spiritual practice with the Our Father.

0. Our Father who art in heaven.
 1. Hallowed be thy name (Third Logos).
 2. Thy kingdom come (Second Logos).
 3. Thy will be done, on Earth as it is in heaven (First Logos).
 4. Give us this day our daily bread (physical world).
 5. Forgive us our trespasses, as we forgive those who trespass against us (vital world).
 6. Lead us not into temptation (astral world),
 7. But deliver us from evil (mental world),
- Amen.

Other Books by the Gnostic Society Samael Aun Weor

