

GNOSIS
TRADITION AND REVELATION

*Encounter with
Samael*



RAFAEL VARGAS
JAVIER CASAN

ENCOUNTER WITH SAMAEL

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From the original published in Spanish,

ENCUENTRO CON SAMAEL

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MANY PEOPLE HAVE GIVEN THEIR EFFORTS IN THE PUBLISHING
OF THIS BOOK IN ENGLISH: SOME BY TRANSLATING, SOME
TRANSCRIBING, SOME REVISING, AND SOME WITH SPIRITUAL
SUPPORT AND GUIDANCE. OUR THANKS TO ALL.

*On this black river of profane existence,
the austere and solemn truth shines
like the silence of the stars
over the terrible noise of the waves.*

Samael Aun Weor

*With all our affection to the Gnostic Missionaries
all over the world, and to all the people of good will
who have collaborated in the dissemination of the
Work of Master Samael.*

*We give thanks to You!
Every soul and heart is lifted up to You,
undisturbed name,
honored with the name 'God'
and praised with the name 'Father',
for to everyone and everything
(comes) the fatherly kindness
and affection and love, and any teaching
there may be that is sweet and plain,
giving us mind, speech, (and) knowledge {GNOSIS}:
mind, so that we may understand You,
speech, so that we may expound You,
GNOSIS, so that we may know You.*

*We rejoice, having been illuminated by Your knowledge.
We rejoice because You have shown us Yourself.
We rejoice because while we were in (the) body, You have made
us divine through Your GNOSIS knowledge.*

*The thanksgiving of the man who attains to You
is one thing: that we know You.
We have known You, intellectual light.
Life of life, we have known You.
Womb of every creature, we have known You.
Womb pregnant with the nature of the Father,
we have known You.
Eternal permanence of the begetting Father,
thus have we worshiped Your goodness.*

*There is one petition that we ask:
we would be preserved in GNOSIS.
And there is one protection that we desire:
that we not stumble in this kind of life.*

Revelation, Tradition and Succession...

Revelation is the unequivocal sign of the fact that the Divine Being who dwells in you, the one who humanly and imperfectly we represent in this world, insists on your cooperation in attaining the intimate self-realization of all its different autonomous and self-conscious parts.

How Revelation appears to each soul, as the long occult tradition gives testimony, is always different, and in accordance with the soul's psychological condition.

Of the Tradition, it is necessary to say that it is expressed externally when "men" nonsensically impose it so as to safeguard their egoistic interests. And it is internal when it is given by the persuasion of the spirit itself.

While external tradition is like a noisy river that drags and destroys everything, inner tradition, however, is an underground current that, impelling and reuniting, quietly constructs.

The exoteric tradition gathers its treasures here, in the world of the three-dimensional forms, with its later consequence of the loss of the soul. The esoteric tradition crystallizes all its efforts in the precious gem of the Philosopher's Stone, which allows the soul to exist in both worlds: the absolute and the relative one.

Having no interest at all in the ambitions and fears of this world, other than the interest of following here a continuous probatory path in order to assay oneself before the gold of the spirit, true tradition has no physical Succession... And it is not transmitted by race, nor by creed or religion, much less by political or social means. Since in the entire Universe there is an order already established by the divine, the human simply subjects itself to it, thus it is able to exist in harmony. One day true tradition will return to govern on the face of our world; then the Golden Age will have arrived again.

Rafael Vargas
Rome, February 17, 2000

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Preface

Just about a month after *Gnosis: Tradition and Revelation* was published, the second edition of the book began to be prepared. We understood that the appearance of this book filled an immense void, not only among Gnostics, but also among humanity in general, who discovered in it a new way of interpreting the history of Christianity and the so called “heresies.” A way from the point of view of the “Gnostics,” that is to say, from those who throughout time held the transcendental “knowledge” that lifts the individual to the experimentation of the truths of the Being.

In that, which could be called the first part, we did a brief study on primitive Gnostic Christianity and the evolution of its first postulates through its two thousand years of history, accompanied by the unveiling of the most important texts of the Gnostic Library found in Nag Hammadi in the middle of the XXth Century. Right when we finished it, we understood that the study of the Gnostic Tradition and Revelation was incomplete, if we did not carry out, as faithfully as possible, an approach to the figure of the Being thanks to whom humanity has been able to reclaim its spiritual inheritance regarding these mysteries. That is how, spontaneously, the need to do this second part arose. It is not correct to say that this book is merely a continuation of the first one. In spite of having the same name, this book has content and reflections that allow it to stand-alone. Rather, we could affirm this book complements the first one, with investigations and

expositions that could not have been presented previously for lack of physical space.

Throughout the XXth century the evolution of spiritual phenomenon has seen, with unusual impulse, the birth of a series of groups or societies whose doctrinal foundations are based in the life and works of the most outstanding esoterist of the second half of the XXth century, the Venerable Master Samael Aun Weor, whose teachings are the heart of these studies. Thus we have prepared this book, so that the student of contemporary spiritual phenomena can carry out the most trustworthy approach possible to the transcendental expositions of this Master. That is why we have titled it *Encounter with Samael*. Also, in addition to reflecting on the importance of a Master, and our particular encounter with him, we set out the esoteric chronology of his work, inviting the reader to astonishingly attend the transformations lived by a true Master of Wisdom throughout the whole intimate process of his Being.

On the same token, we could not leave aside the study of what, until the discoveries of Nag Hammadi, was the Gnostic text par excellence, *The Pistis Sophia*, including an explanation of the “Gnostic Myth of Sophia” and an introduction that allows us to understand what was the true miracle of the Christ Jesus.

We cannot let a work like this go by without studying one of the most enigmatic and important personages of the history of humanity, known in the Bible and in the texts of Nag Hammadi with the name Melchizedek, although in the East he has been granted the deserved title of “The King of the World.” Together with that, we broached four other brief texts of the Gnostic tradition that to us seem essential in order to understand the nature of that movement.

We end the book touching briefly on what the Contemporary Gnostic Movement has meant; setting out in a synthetic form the evolution it has followed from the decade of the 50's when it entered into the public light, up to the present time.

My work has been limited to propose, suggest, select and edit. With the passing of time and by choosing the final texts that would become the fundamental part of the book, I discovered (unamazed) that this was a tribute of a great friend to his beloved Master, who is also my Master. Consequently, the work you have in your hands today is the result of friendship and collaboration, yet its spiritual fragrance corresponds entirely to thirty years of Gnostic work on themselves and for the benefit of all of humanity, of Rafael Vargas and his wife Leyda, continuously illuminated by that powerful ray from the Absolute who is the Venerable Master Samael Aun Weor.

With all our hearts we hope this book is as welcomed as the previous one, and that its content, the result of a Gnostic practical investigation, can benefit those souls who try to walk the spiritual path.

Javier Casañ
February 2000

Importance of a Master

Islamic Sufi tradition says that he who does not have a Master, has Satan as his Master. The Master is the Spiritual Sun that illuminates the darkness of the aspirant to the wisdom of the Being. Many of the concepts, practices, and comprehensions that later become integral parts of the reality of an aspirant have been received from the clear source of the knowledge that the spiritual Master is. It is not possible to conceive in any of the areas of human development the possibility of learning without one who previously teaches the path to follow, the risks of the path, the needed guidelines and the concrete solutions for specific situations. In short, there is no possible teaching without an appropriate Master. This is how it is in profane life, and even more so in the spiritual life.

The only correct form to transmit and therefore receive a real teaching is the one that contemplates the appropriate adaptation of the knowledge to the time, place and people. Spiritual knowledge is not a rigid and dogmatic doctrine that stays unmovable whatever the temporal or human circumstances. Knowledge is something alive and flexible that, in those areas in which it can be adapted, renews itself from moment to moment, to be able to arrive in a more comprehensible form to the spiritual aspirants of each time and place. This adaptation can only be done by a spiritual Master, who having incarnated the teaching, clearly knows its objectives and the means to use in order for the essential principles to crystallize in true internal

creations, rather than to remain as mere intellectual or emotional repetitions of previous correct formulations.

The Master transmits to the student the Grace he received from his own Master, and in very special cases of the history of the world, like in the case of special Prophets, Avatars or Messengers, the Master transmits to his disciples the Divine Grace and the force with which its extraordinary mission has been consecrated. Then it influences the student in accordance with the time, place, needs and circumstances of the student. The Grace of a Master can produce a specific effect on a person, only if the person is conscious and positively devoted to the accomplishment of the aims for which that teaching was created. That is to say, that the force of a Master gives impulse to the aspirant as long as the aspirant is in the condition of being able to receive, channel and direct it appropriately. And for that, it is necessary to apply in a practical form the conscious postulates of that teaching.

The Divine Grace, as a creative faculty of the Third Logos, is the impalpable force possessed by the Great Masters, taught and transmitted to people, situations, places and objects for a specific reason, and always in relationship to the fulfillment of the important task of that Master. It also can be translated as spiritual impulse, illumination, divine halo, sanctity, etc.

The Grace and impulse of a Master are impregnated in his teachings, and they often infiltrate inwards, in spite of the student himself, even when an inner potential to be able to measure them has still not been developed, much less an intellectual perception of the same.

This infiltration in the student is contributing to the crystallization and deepening of his inner process, and it

develops as the teaching is gradually transforming the individual. The full establishment of the Grace of a Master is verified by completely incarnating his teachings in the Soul, being then confirmed as universal teaching. Thus the transmission of the knowledge is assured, always in a living manner, through a Master who always is alive. That Grace the Hindustani called “the power of Kundalini”; among the Sufis it is well known as “the Baraka of a Master.”

A wise Master said: *if the force of a man impresses you, search for what gave him that force and you too will be able to experience it.*

The Divine Grace of Master Samael impacted millions of people. But just a few searched for and put into practice that which gave him that force. Without confusing the divine knowledge with the external shell, they took advantage of that force that emanated from the Master, which drove them in their search, to become faithful continuators of his work. And it is by his works that they are known. At the opportune moment, when there exists a true yearning and an inner necessity, the Master appears and points out to the student the guidelines for the continuation of his Work. The presence of the Master is clear, concrete, palpable, and it can be evoked at moments of special need by means of the appropriate techniques and disciplines.

I am with you. Invoke me when you need me; it is not a difficult thing to concentrate upon me and to invoke me. You may invoke me mentally and I will come to your call to help you intensely. I am willing to help you. I want to awaken you. I want to illuminate you...

You are not alone; I repeat, you are not alone: I am with you in Spirit and Truth... Continue forward, with courage, with willpower, with tenacity.

Venerable Master Samael Aun Weor

The Grace of a Master is manifested everywhere. In the depth of his teaching, in the mystical states produced by a contact with him, in the simple imposition of his hands, in his words, in the depth reached when meditating by his side, in his silences... But mainly, it is manifested through his teaching, by implementing his practical postulates, by following the footpath drawn by his sacrifice...

According to the real spiritual tradition, one of the tangible examples of the degeneration of a teaching is that as time goes by, and the formulations of the past are repeated, no concrete and palpable results take place. This happens when the intimate connection with the Master has been lost, independently of how many times that Master may be mentioned read or acclaimed. Why does a loss of connection take place? It's essentially due to the deficiency in the practical implementation of the principles of the teachings of that Master. At heart, due to the lack of understanding of the intimate postulates of the inner work which, when facing the impossibility of intimately incarnating his true teachings, results in the "elevation to the altars" of the physical personality of a Master.

How can the aspirants, who have benefited from the teachings, but still have not realized it in themselves, maintain an inner contact with the true tradition? The tradition itself comes to our aid, when it affirms that those aspirants must notice, as time passes by, the lack of substance, of authenticity, in the mere repetition of previous activities. Then at that moment the aspirant must search for the teaching which has been revitalized for that time, by following the particles of truth that already have been absorbed in the consciousness.

How does one make contact with Master Samael beyond time, distance or dimension? Let's remember that *a Master is His Teachings*, the greatness of the Being of a Master is reflected in the greatness of the message he gives to humanity. If we want to discover the Secret Master and benefit from the complete depth of his message, it is necessary to simply put into practice the transcendental postulates contained in that message.

The Samaelian message is clear, concrete and defined. It speaks to us, with dazzling clarity, about the present state of the consciousness of the human being. It tells us how it is and how it should be, and additionally it gives us the guidelines needed to leave the state of unconsciousness through which our consciousness is processed. It gives us specific techniques to revolutionize our inner opacity, and his revolutionary postulates include the capacity of experiencing by ourselves, in this and in other dimensions, the concrete realities that are manifested in his work. In summary, the Samaelian Contemporary Gnosis affirms that the asleep consciousness of the individual can be worked from inside, can be awakened, through precise techniques, synthesized in the three factors of the revolution of the consciousness, which the Master himself sufficiently defines in his work:

1- Second Birth through Sexual Magic

It is not hormones nor patented vitamins that are needed for life, but rather authentic feelings of you and I, hence the interchange of the most selected affective and erotic faculties between man and woman.

The medieval asceticism of the past bygone Age of Pisces rejected sex, characterizing it as taboo or sin.

The new revolutionary asceticism of Aquarius is based on sex; it is clear that the key to all powers is found in the mysteries of the LINGAM-YONI.

From the intelligent combination of sexual yearning and spiritual enthusiasm, as if by enchantment, magic consciousness arises.

2- Death of the Ego, of the I, of the Me, Myself

In life the only thing of importance is radical, total, and definitive change; the rest, frankly is of no importance at all.

Meditation is fundamental when we sincerely yearn for such a change...

He who does not know how to meditate, the superficial, the boorish, will never be able to dissolve the Ego; he will always be an impotent log in the tumultuous sea of life.

Defects discovered in the field of every day life must be profoundly comprehended through the technique of meditation...

This means that any group of "I's" which take part in this or that drama, comedy or tragedy of everyday life, after having been integrally comprehended must be eliminated through the power of the Divine Mother Kundalini (the force of the Third Logos in its feminine aspect).

3- Christic Sacrifice for Humanity

The Law of the Solar Logos, the Cosmic Christ, is Sacrifice for Humanity. He sacrifices himself since the dawn of life, crucifying himself in all of the worlds, in each new planet that comes into existence, so that all beings may have life, and have it in abundance.

Only after having passed through the Five Initiations of Major Mysteries and as a very special Grace, having previously Sacrificed for Humanity, can the Christ incarnate within us.

That very special Grace that the Christ confers, has been the impulse which has transported the Contemporary Gnostic teachings through the whole face of this planet, nesting in the hearts eager to transcend the egotistical and limited conception of life, which these tenebrous times transmit. Let's never forget that according to the tradition the Master is

always alive, his Divine Grace is continuously transmitted, and at any moment it is possible for one to count on an incarnated master. The true yearning of the Being impels the student from the cold and repetitive doctrinary and dogmatic customs to the active and radiant depths of the consciousness, and it is in the consciousness, in her sublime and infinite intimacy, where the true and eternal contact with the beloved, with the Master, takes place.

The Venerable Master Samael Aun Weor received, from the Great White Lodge, the terrible responsibility of becoming the Avatar or Messenger for the Age of Aquarius, and in relation to that, to give to humanity the maps of the esoteric path and the way to tread it. With his disincarnation on December 24, 1977, many of those who knew him lost contact with him forever. Others maintained it through the inner worlds, and knew that he never stopped directing the international Gnostic Movement. Others arrived later on, and connected with him first through his work, and soon after in a more intimate manner. But all of us have the duty of studying, meditating and incarnating his work, which in the last instance, is the Great inner Work of each of our Beings. To work actively in the execution of that responsibility is the best guarantee of continuing the work of the Master, and at the same time, the sure bridge in order to maintain the inner connection; which after all is the only thing that matters in a changing and impermanent world.

The effort is worth it, as the Master himself says, “awakened, one sees the path more clearly.”

Javier Casañ

An Encounter with Master Samael

By Rafael Vargas

One is never nearer to self-realization than when one is next to the Fifth of the Seven (Samael); and one is never nearer to the abyss than when one is next to the Fifth of the Seven.

Samael Aun Weor

There are two ways to have an encounter with Master Samael. The first one, of course, is personally; the other is through the Gnostic doctrine. Without the smallest doubt, it is possible to affirm that Master Samael was more interested in the second type of encounter, that is the “yearning of Being” that the doctrine of self-knowledge awakens, Gnosis. Thus his comments stating that although many were physically near him, nevertheless, they were not so internally.

In those days, when the Master was still in Mexico, if our impulse was not the yearning, but rather simple curiosity, a physical encounter with him, was the inner confirmation

of the fact that still you were not prepared. The Master spoke about nothing other than the knowledge of oneself. Naturally that brought a reaction of antipathy from those who only expected metaphysical phenomena from this holy Gnostic doctrine.

Encounters with the Master have continued and will continue, with the difference that now, the yearning is obligatory, since only internally, in the superior dimensions of the cosmos—or any other place the Being may determine—one can find him; and this is also a personal encounter.

At that time, to be some meters from Master Samael, to personally, from his own voice, listen to that which we already knew through his works—the urgent necessity to sexually regenerate yourself, psychologically dying from moment to moment, and at the same time, to raise to the supreme altar of sacrifice in order to give these teaching to humanity—was determinative, because rather than reading it from a paper, a man who had lived it completely through his existence; if we adhere to the three mountains of the Initiatic path, was the one saying it. Therefore, sooner or later you had to define yourself in one direction or another. This is not difficult to understand, since in Gnosis you have found the synthesis of everything. Plus it became even more serious after knowing that the Master was the synthesis of the synthesis. Then, after this, where could you go? Could you perhaps turn your back to this encounter, as if nothing had happened, and continue living the same life you lived before? Well, no. Hence the phrase at the beginning of this chapter: *One is never nearer to self-realization than when one is next to the Fifth of the Seven (Samael); and one is never nearer to the abyss than when one is next to the Fifth of the Seven.*

To see the Master with those who surrounded him, each one with their own circumstance, recurrence, yearning, ambition (being you one of them), was very interesting and simultaneously worrisome, for many destinies were at play. The Master fulfilled his duty, imprinted enthusiasm and gave us the force to undertake such a hard endeavor, as is this path. Based on this, each of us formulated his plans for the future, counting on the permanent aid of this Being, ignorant of the fact that the “future” was that moment. Since the Master had little time of physical life left, and we see now, how little of a peaceful future was left for this humanity; the few who intuited what little time remained for their lives immediately enlisted as missionaries.

Later on, I would find out, through comments from the Master himself, that when a person arrived at his house he knew beforehand—due to his degree of intuition—the true reason of this visit, how long that person would stay and the possibilities that person had regarding self-realization... And he, because of love, would tend to all in the same manner. Some carried organizational projects for their Gnostic communities, at times in the form of documents, which simply needed some adjustments and then were to be signed immediately. In some cases, knowing the consequences that would come if he did not give the authorization, the Master stamped his signature. Then, very privately, the Master would say that such a project would not be successful... and thus it was fulfilled.

It is very difficult to be impartial when anecdotes about the life of someone are told; much more if these are about someone as special as Master Samael, whose esoteric capacities were out of the ordinary for our time. It is very normal that our subjectivity or point of view is confused with the “reality” in which the Master lived, and as it is natural that one adds one’s own perspective.

That's why, when someone's physical experiences with Master Samael are told, we must make an effort to perceive the original nature of the teaching being transmitted. When we read two stories referring to a same aspect of the life with the Master, or when we listen to them in person, directly from their protagonists, we perceived those remarkable differences. Nevertheless, we must give thanks to those who have published all those wonderful experiences, for they bring the Master closer to those who did not have this happiness of knowing him physically; and to those who did know him physically, reading them enlivens important memories.

So I will tell my version of some moments from those days, which is not much, because my own way of being, timid, kept me always at a prudent distance; probably because I did not have much to offer, rather much to hope and to do.

When I came into this world, in Venezuela, in the year 1950—the year humanity was judged and condemned, as the Master states in his book *The Revolution of Beelzebub*—the Master was in Colombia publishing his first edition of *The Perfect Matrimony* or *The Doorway to Initiation*. The Master, having received the fire of the Kundalini in 1947, was at that time in his first serpent of fire. From this process other books would be born.¹

I encountered Gnosis in the year 1968. At that moment the Master is living in Mexico, has concluded the First Mountain (five serpents of fire and seven serpents of light with the coronation of the eighth Venustic initiation). He has finished the Nine first Labors of Hercules,

¹ See "The Chronological and Esoteric Order of the Works Written by the Venerable Master Samael Aun Weor."

corresponding to the Second Mountain, the Resurrection. He has been declared “Dead,” psychologically speaking, but he must eliminate the germs of the “I” and destroy the false personality, a work that he will carry out in no less time than eight years, as the Master himself explains in his work *The Three Mountains*.

Why do I relate the initiatic life of the Master before saying how I met him? Because in this way the reader will be able to have a brief idea of who was that Being, that many would have the opportunity “to meet” and listen to.

As an active member of a “Gnostic Lumisial,” I had read almost all the literature of the Master published until that moment. Then the Gnostic Movement expanded every day more. Those simple editions almost always had one photograph of the Master, and the photographs always were contrasting, in each one he looked different.

Also, at the end of these books always we read what could be denominated as a warning:

My friends: earnestly I beg you not to send by mail, neither by any other means, praises, adulations or flatteries. Every letter carrying such vanities will be returned immediately.

To this was added the invitation to rather write to him, of course, about doctrinary aspects, inquietudes, doubts—that were many—but these did not have esoteric depth, for the Institution was still young.

FRATERNAL INVITATION

All those who after studying this gigantic work would like to move forward in the field of Gnostic Esotericism should write to the author of this book.

We are willing to help all those who knock on our doors: «Ask and it should be given unto you... knock and it will be opened.»

FINAL NOTE

All those who after having read this book would like to be part of the Gnostic Movement may write to the P.O. Box...

Write to Mr. Rafael Ruiz Ochoa, general secretary of the Gnostic Movement in Mexico. Mr. Ruiz will direct your correspondence to Master Samael Aun Weor, author of this book. Mr. Ruiz is an ancient disciple of Master Samael Aun Weor.

Master Samael Aun Weor promises to answer every letter. No letter will be without an answer.

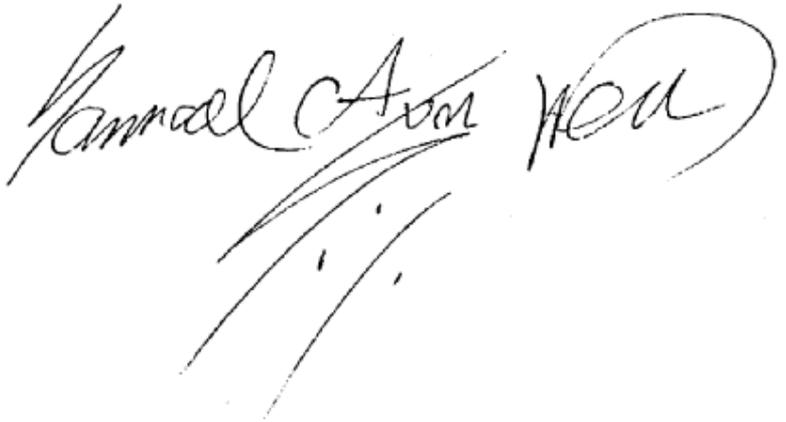
This is how the first physical contact with the Master began, although at the moment it was only epistolary.

Knowing beforehand you were not worthy that someone like him bothered himself to respond to your inquietudes; it was a great joy that the mailman knocked on your door to give you a letter from the Patriarchal Central Office, a very synthetic letter from the Master—although that did not diminish its depth.

Without yet opening that Mexican postal envelope, you could not believe what was happening in your life, and I say it in plural because I was not the only one, nor the first, to whom he responded. With very good care you opened the fragile envelope, knowing that letter was already a document. You read its content, I repeat, very synthetic in comparison with the extensive and explanatory letter you had written to him. Its content was a seal imprinted in your soul forever. And at the end of those wise letters, the unmistakable closing phrase of the Master that, although was always the same, you read once again to discover perhaps something more in his literal content; it said more

or less this: *May your Father who is in secret and your Divine Mother Kundalini bless you!*

And underneath it the majestic signature of the Master:

A handwritten signature in black ink, reading "Samael Aun Weor". The signature is highly stylized and expressive, with the first name "Samael" written in a large, sweeping cursive script. The last name "Weor" is also written in a similar style, with a large, circular flourish at the end. Below the main text, there are several diagonal lines and dots, possibly representing a signature or a mark.

It was like a lightning from the sky, a signature with the particularity of the Genie of the Force. It could be possible to say it was extremely great, it denoted his warlike character.

At this point, yesterday, today, or tomorrow, it will be possible to think that all this is simply fanaticism. I have thought it sometimes. Especially when I reflect about other esoteric organizations, the way they worship their “spiritual guides”; sects whose followers are willing to put their own properties and even their lives at risk for doctrinary arguments without transcendence. Those who think like that would first have to know the Gnostic doctrine, and if this did not justify it, then they are free to think as they wish. We in deed are convinced the Gnosis Master Samael carries is the doctrinary synthesis that could

offer this humanity a new life, but this possibility is not to be imposed from outside; each one has to yearn for it.

Thus he who had one of the latest letters from the Master, was the one who carried the most current news about the recent things the Master had said in those days. He or she was the one who was up to date with the most recent words from the Master regarding the Gnostic doctrine. Due to that there were those who asked the Master the same question with the purpose of putting the truth to his favor. As a result the answers of some letters brought forth great confrontations between the students of those Lumisials and their legal authorities. Obviously, this denoted the lack of maturity still in everyone. One was not at the level of what was being received. But the Master always continued maintaining that correspondence, unofficial on one hand and official on the other. There was no time to wait, so the Master worked with the souls who had yearnings, although they were not yet properly channeled.

And another warning appeared always printed at the end of his books:

If you are thinking about coming to México with the intention of having an interview with the Master to flatter him, to praise him, etc., cancel your trip. The only thing that is of interest to the Master is that you follow your inner Being, that you work in awakening the consciousness, etc., etc.

With this, the curiosity of physically knowing the Master ended, then each one of us had no other choice than to make our own image of him.

One day the visit of some disciples of the Master was announced, they would come from Colombia to Venezuela. They had known the Master in flesh and bone. That was the

event of the year. They were simple people, country people, who had lived together with the Master in the Sierra Nevada of Santa Marta, who had listened directly to his message. Then, the enthusiasm was harnessed to the maximum. Nonetheless our souls thirsty for that wisdom, on one hand were satiated, and on the other always cherished the hope of being able to physically know him one day.

When I attended these meetings in our Gnostic Lumisials, where Gnostic topics always had the anecdotes of the Master as the center, I never understood why he could not come from Mexico to these places. It was said to us that he did not have the permission of the White Lodge to do so. It was a good answer, but we did not understand its esoteric significance.

Later we learned that the Master had also questioned the great White Lodge about it.

The Master said to them: *“Blavatsky, Krishnamurti, Gurdjieff, Krumm Heller, etc., all these Masters had traveled through the world! Why is it prohibited for me to travel out of Mexico?”*

And this was the answer given to the Master: *“Because you put your life in danger!”*

To which the Master responded: *“It does not matter to me to leave this vehicle in favor of the humanity for whom I am sacrificing!”*

To which the Masters responded again: *“Not only do you put in danger your life, but also the ones of all those who will accompany you!”*

With an answer like this the Master did not have the smallest doubt about Mexico being his protective bunker in the great mission that he was fulfilling in favor of all humanity. This was the price he paid for publicly spreading the great secret of the Arcanum A.Z.F. (the Sexual Magic).

There could be no better place for the Avatar of the New Age of Aquarius than Mexico, where, astrologically, at this moment, the cosmic energy from the constellation of the Water Bearer is descending, exactly on the pyramid of the Sun in the citadel of Teotihuacan, and from there throughout all the country, all the continent, all the orb.

But the promise existed, that once resurrected the Master, with all his active powers through the Philosopher's Stone, would travel through the whole world. For that reason whenever the occasion occurred, the Master made comments about that year, 1977-1978, in which a very important esoteric process in him would culminate, and another one would begin. This included walking through all the towns and roads of the Earth without any type of restrictions.

Often I have imagined for example how a personal summons from the Master at this moment would be, a worldwide meeting with the Master and all the students of Gnosis. We saw something like this already in the airport of Guadalajara, when we awaited his arrival from Mexico City. The place practically became congested.

This is what was happening at the beginning of the seventies, and to this we can add, what in truth was and is, the driving force of this Gnostic world with Master Samael: the intimate experiences, the internal aid, of which there was and there will always be many testimonies.

Personally we had not yet seen the Master, but in the astral world he was seen, his Mastery confirmed. To practice Gnosis drew you close to the Master, to your inner Parents, to the Venerable Masters of the blessed White Lodge. Later on, my conclusion about this great internal aid and the testimonies we received is that it was a loan, a credit, an opportunity, because in truth none of us felt—nor do we feel—deserving of these spiritual gifts.

So many of us knew the Master by internal means, in the astral world. Without the first physical visual contact having yet occurred. Now, I allow myself to go a little further in time to repeat those first words of Master Samael during the unforgettable congress in the city of Guadalajara: *Inverential Peace! to all the brethren who honor us with their visit in this, your country, Mexico. Although we do not know each other physically, internally we do.*

Sometimes, in the Lumisial to which I belonged, we listened to a recording, a tape of the Master. With immense curiosity, we all surrounded that device to listen to his voice for the first time. It was something like going from silent movies to the sonorous one. Luckily, this lecture today has been transcribed and thanks to its good quality is one of those recordings that can be listened to.

The message contained in this tape would produce a very favorable change towards the comprehension of what is of high-priority in these studies, because if in the beginning the metallic voice of the Master impressed us, later it would not be so important. What caused the greatest impact was that path towards the awakening of the consciousness.

SAMAEL AUN WEOR
LECTURE: THE ILLUMINATING VOID

Inverential Peace! Speaking to you now is Samael Aun Weor. Headquarters of Mexico. Our topic: Meditation.

It is urgent to comprehend profoundly the techniques of meditation. Today we will talk about the Illuminating Void.

Beginning this subject, I feel the obligation to narrate in a direct way, what I, on my own, have been able to verify about the Illuminating Void.

I believe that those who are listening to this cassette are already informed about the marvelous Law of Reincarnation, because the following story is based on that law...

When the second sub-race of our current great Aryan race flourished in ancient China, I was reincarnated there, then my name was Chou Li, obviously I was a member of the Chou dynasty.

In that existence I became an active member of the Order of the Yellow Dragon, and it is clear that in that order I was able to clearly learn the Science of Meditation.

That marvelous instrument called Aya-Atapan, which had 49 notes, still comes to my memory. We know very well what the sacred Law of the eternal Heptaparaparshinokh is, that is to say, the Law of Seven. Undoubtedly, the notes of the musical scale are seven. If we multiply seven by seven, we will get 49 notes in seven octaves.

The brothers gathered in the meditation room. We used to sit in the oriental style, with crossed legs, placing the palms of our hands like this, with the right over the left. We sat in a circle in the center of the room; we closed our eyes, and immediately we placed profound attention on the music that a certain brother offered to the cosmos and to us.

When the artist made the first note vibrate, it was in Do, all of us concentrated. When he made the next note vibrate in Re, our concentration became more profound, we were fighting with the different subjective elements that we had within ourselves, we wanted to recriminate them, to make them understand the necessity to be in absolute silence. It is good to remind you dear brothers, that those undesirable elements that make up the "I," the Ego, the myself, are like diverse entities, personifying our errors.

When the note Mi vibrated, we penetrated into the third zone of the subconscious and confronted the multiplicity of those diverse psychic aggregates that boil in disorder within us and that impede the quietude and silence of the mind. We recriminated them and tried to comprehend them. When we achieved that, then we penetrated even more profoundly in the note Fa. It is obvious that new battles awaited us with that note, because it is not that easy to gag all those demons of desire one carries within oneself, to force them to keep silent and in quietude is not a simple thing, but with patience we achieved it; and in this way we used to continue with each one of the notes of the musical scale.

We made the same effort in a higher octave, and thus little by little we used to confront the different inhuman elements that we carry within ourselves. Finally we were successful in gagging all of them in the 49 levels of the subconscious. Then the mind remained quiet, in the most profound silence. That was the instant in which the Essence, the Soul, the purest thing we have within, escaped to experience what's Real. In that way we penetrated into the Illuminating Void, thus the Illuminating Void erupted within us, and moving within the Illuminating Void we were able to know the Laws of Nature in themselves, just as they are and not as they appear.

In this three-dimensional world of Euclid, only the mechanical causes and effects are known, but not the natural laws in themselves. But in the Illuminating Void they are before us as they really are. We could perceive in that state,

with the Essence, with the Superlative Senses of the Being, things in themselves, just as they really are.

In the world of physical phenomena, in reality, we only perceive the appearance of things: angles, surfaces; but never the entire body in an integral form, and the little that we perceive is fleeting since nobody could perceive how many atoms are in a table or a chair, etc. But, in the Illuminating Void, we perceive things in themselves, just as they are, integrally.

While we were like that, submerged within the great Illuminating Void, we were able to listen to the voice of the Father who is in secret. Indubitably in that state, we found ourselves in what could be called rapture or ecstasy. The personality stayed in a passive state, seated in the meditation room; the emotional and motor centers were integrated with the intellectual center creating a singular, receptive whole. In that way the waves of the experiences that we were living in the Illuminating Void, which were circulating through the Silver Cord, were received by the three centers: the emotional, intellectual and motor.

I repeat, when the Samadhi ended, we returned to the interior of the body, preserving the memory of everything that we had seen and heard. Nevertheless, I have to tell you that the first thing that we have to leave in order for one to be able to submerge for a long time in the Illuminating Void is fear. The "I" of fear has to be comprehended. We already know that its disintegration becomes possible when we supplicate in a vehement way to the Divine Mother Kundalini; she will eliminate that "I."

One day, it does not matter which, I was in the Illuminating Void, beyond the personality, the "I," individuality, submerged in what we could call the Tao, or "That." I felt that I was everything that is, has been and will be. I experienced the unity of life free in its movement. Then I was the flower, I was the crystalline river that flows on its bed of rocks singing in its happy language; I was the bird that hurls itself to the unending

depths; I was the fish that delightfully travels among the waters; I was the moon, I was the worlds; I was all that is, has been and will be. The feeling of the "me-myself," of the "I," had fear; yes, I felt that I was being annihilated, that I was ceasing to exist as an individual, that I was everything but an individual, that the myself tended to go towards its death forever.

Obviously I was filled with an indescribable terror and I came back to the form. New efforts, therefore, allowed me the eruption of the Illuminating Void once again, and I felt I was mixed in with everything. I, as an individual, had ceased to exist. This state of consciousness was becoming more and more profound, in such a way that any possibility to exist separately or to have an individual existence was ending. I could not withstand it any more and came back to the form. I made a third attempt, but could not withstand it, and I returned to the form. Since then I know that in order to experience the Illuminating Void, to feel the Tao in oneself, it is necessary to eliminate the "I" of fear. That is indubitable.

Among the brothers of the Sacred Order of the Yellow Dragon, the most distinguished one was my friend Chang. Today he lives on one of those Planets of Christ, in which nature does not die and never changes, because there are two natures: the perishable, changing, mutable; and the imperishable that never changes and is immutable. On the Planets of Christ there exists the eternal, imperishable and immutable nature; and he lives on one of those Worlds of the Lord, the Christ shines in him. He achieved the liberation several ages ago. My friend Chang lives on that far away planet, with a group of brothers who along with him, also achieved liberation.

I knew then, the Seven Secrets of the "Order of the Yellow Dragon." I would like to teach them, but with great pain, I realize that the brothers everywhere are not yet prepared to receive them, and this is lamentable.

I also know that today it is not possible to use the 49 sounds of the Aya-Atapan, because that musical instrument no longer

exists. There exists many involutions of this instrument, but they are different, they do not have the seven octaves. Involutions of this instrument are all the stringed instruments: violin, guitar, also the piano, etc.

However, it is possible to arrive at the experience of the Illuminating Void with a simple and practical system that all the brothers can practice. I will dictate the technique to you right now, pay attention.

Take a seat in the oriental style with your legs crossed, like this. Because you are westerners, this position is very tiresome for you. Therefore, sit comfortably, in a comfortable chair, western style. Place the palm of your left hand open, and put your right palm over your left, that is to say, the back of the right palm of your right hand over the palm of your left hand. Relax the body as much as possible and then inhale profoundly, very slowly. While inhaling, imagine that the creative energy is rising through the spermatic channels to the brain. Exhale: short and quick. While inhaling, pronounce the mantra HAAAAAMMMMM, when exhaling, pronounce the mantra "SAAJJ."

Undoubtedly one has to inhale through the nose and exhale through the mouth. When inhaling mantralize the sacred syllable HAM—mentally, since you are inhaling through your nose—when you exhale you can vocalize the syllable SAH sonorously.

HAM is written with the letters H A M, SAH is written with the letters S A H, the H always sounds like a J².

The inhalation is done slowly, the exhalation short and fast. The reason why? Obviously the creative energy in everyone flows from the inside to the outside, that is to say, in a centrifugal way; but we have to reverse that order with the aim of achieving a spiritual surmounting. Our energy must flow in a centripetal form, that is to say, from the outside to the inside.

² As in the Spanish language.

Undoubtedly if we inhale slowly, the creative energy will flow in a centripetal form from the outside to the inside. And if we exhale shortly and quickly then this energy will become more and more centripetal each time.

During the practice you should not think about absolutely anything. The eyes must be closed, profoundly in our mind only the HAM-SAH will vibrate and nothing else.

As you practice the inhalation, the inhalation will become more and more profound and the exhalation very short and quick.

The greatest Masters of Meditation manage to make the respiration become just an inhalation and then it is suspended. Impossible for the scientists, but real to the mystics! And in that state the Master takes part in the Nirvi-Kalpa Samadhi or Maha-Samadhi, the irruption of the Illuminating Void arrives. One falls into that Great Void where nobody lives and where one only hears the word of the Father who is in secret.

With this practice the eruption of the Illuminating Void is attained, the requirement being to not think about absolutely anything; to not allow any thought, any desire, any memory into the mind; the mind must be totally quiet inside, outside and in the center. Any thought, as insignificant as it may be, is an obstacle for the Samadhi, for the Ecstasy.

At the same time, this science of meditation combined with the breath produces extraordinary effects. Normally people suffer from what is called "nocturnal pollutions," men and women suffer from that problem, they have erotic dreams, and if the "I's" copulate with each other, the vibration pass through the Silver Cord to the physical body and what comes about is the orgasm with the loss of creative energy. But this happens when the sexual energy flows from the inside to the outside in a centrifugal way. When the sexual energy flows from the outside to the inside, in a centripetal way, the sexual pollutions will end; that then, is a benefit for the health.

Now then, the Samadhi is produced during this practice of meditation because the creative energies, flowing from outside to within, impregnate the Consciousness and end up by making it abandon the Ego and the body. The Consciousness, unbottled from within the Ego, in the absence of the Ego and outside of the physical body, undoubtedly penetrates into the Illuminating Void, receives the Tao.

If one eliminates the Ego of fear, of being scared, he will be able to remain in the Illuminating Void without any preoccupation, he will feel that his individual aspect keeps dissolving, he will feel himself living in the stone and the flower, in the far away star and in the singing bird of any world or planet, but will not be afraid, and if he does not feel fear, finally he will gravitate to his origin with the Consciousness, the Essence transformed into a terribly divine creature beyond good and evil. He will be able to land in the Sacred Absolute Sun, and there, in that Sun, as a microcosmic star he will know the Mysteries of the Universe. Because it is good to know that the universe itself, our entire solar system, exists in the Intelligence of the Sacred Absolute Sun, as an eternal instant.

All of the phenomena of nature are processed within an eternal instant in the Intelligence of the Sacred Absolute Sun; but if one is afraid, one will lose the ecstasy and will return to the dense form.

Dear brothers who are listening to this cassette: you must abandon fear! Undoubtedly, it is not enough to say, "I will stop being afraid!" It is necessary to eliminate the "I" of fear. Yes, this is dissolved, strictly, with the power of the Divine Mother Kundalini Shakti. First, it is necessary to analyze it, to comprehend it and then to invoke Devi Kundalini, our Divine Particular Cosmic Mother, so that she may disintegrate the "I" of fear. Only in this way can one submerge in the Illuminating Void in an absolute way. Whoever does this will gravitate towards the Sacred Absolute Sun and will know the marvels of the Universe.

Our brothers must, then, practice the technique of meditation as we have given it. Do not forget that the body has to be relaxed, that is indispensable.

HAAAAAMMMM-SAAAHHHHH is the Great Breath; HAAAAAMMMM-SAAAHHHHH is the Prana. HAAAAAMMMM-SAAAHHHHH is also a mantra that transmutes the creative energies.

Meditation combined with tantrism is formidable; HAM-SAH is the key.

We know very well that the creative energy is useful for the awakening of the Consciousness when it is combined with meditation. Unquestionably, it takes the Consciousness out from the element Ego and absorbs it in the Illuminating Void.

Obviously the Illuminating Void is beyond the body, the affections and the mind.

In a Zen meditation room, in the East, a monk asked a Master: "*What is the Illuminating Void?*" The Zen texts say that the Master kicked the disciple in the stomach, and that he fell unconscious. Then the disciple stood up and embraced the Master: "*Thank you Master, I have experienced the Illuminating Void!*"

Many would say "*that's absurd,*" but it is not. What happens is that very special phenomena present themselves for the Illuminating Void. When a little chicken is ready to come out of the eggshell, its mother helps him by pecking the eggshell, and with this help the little chicken follows by pecking, and it comes out. Thus, when someone has matured, he receives the help of the Divine Mother Kundalini; and comes out from the shell of the personality and the Ego in order to experience the Illuminating Void. But it is necessary to persevere...

In the meditation, one must intelligently combine concentration with sleep. Sleep and concentration mixed produce illumination.

Many esotericists think that in no way should meditation be combined with the sleep of the body, but those who think in that way are mistaken because meditation without sleep damages the brain. Sleep must always be used in combination with the technique of meditation, but a controlled sleep, a voluntary sleep; not a sleep without control, not an absurd sleep; meditation and sleep combined in an intelligent way.

We must "ride on the sleep" and not allow the sleep to "be the one riding us." If we learn to ride on the sleep we have been triumphant; if the sleep rides us, we have failed. But, it is necessary to use sleep! Meditation, I repeat, combined with the technique, will take our students to Samadhi, to the experience of the Illuminating Void.

We have to practice daily. At what time?; in the moment in which we feel inspired to do it. Most especially when we feel sleepy, take advantage of it for meditation.

If the disciples follow these indications one day they will be able to receive the Tao, they will be able to experience the Truth.

Obviously there are two types of dialectics: the Dialectic of Reasoning, of the intellect and the Dialectic of the Consciousness. During Satori, the Dialectic of the Consciousness works, then we understand everything through intuitions or through words or from symbolic figures; it is the language of the parables of the Christic Gospel, the living language of the Superlative Consciousness of the Being.

In Zen, for example, the Dialectic of the Consciousness is always put before the Dialectic of Rationalization. A Zen monk was asked, "*Why did Boddhidarma come from the west?*" His answer was, "*The cypress is in the garden.*" Anyone could say, "*that answer is not related with the question at all,*" but it is. It is an answer that comes before the Dialectic of Reasoning; it comes from the Essence. The Cypress, the "Tree of the Life" is everywhere; it does not matter if it is in the East or the West. That is the meaning of that answer.

In the Illuminating Void everything is known "just because," through the direct experience of the Truth.

The student will have to become familiar with the Dialectic of the Consciousness. Unfortunately, the power to formulate logical concepts, as brilliant as it may be, and even useful in all the aspects of practical life, is an obstacle to the Dialectic of the Consciousness.

I do not want with this to discard the power of formulating logical concepts, because we all need them in the field of the practical facts of existence, but each faculty obviously has its particular orbit and is useful within its particular field, outside of its orbit it is useless and harmful.

Let's leave the power of formulating concepts in its orbit. And within Samadhi or Para-Samadhi, or in the Meditation we must always apprehend, capture, experience the Dialectic of the Consciousness. That is a matter of experience that the disciple will keep developing as he practices the technique of meditation.

The path of profound meditation implies a great deal of patience, those who are impatient will never manage to triumph. It is not possible to live the experience of the Illuminating Void while impatience exists in us. The "I" of impatience has to be eliminated after having been comprehended. This has to be understood clearly! If one does so, he will receive the Tao; that is obvious.

Never could the experience of the Real come to us while the Consciousness remains trapped within the Ego. The Ego in itself is time, all those multitudes of phantasmal elements that make up the "myself," are a compendium of time. The experience of the Illuminating Void is the antithesis, it is atemporal, it is beyond time and the mind.

Time is the entire multiplicity of the "I," the "I" is time. So then, time is subjective, incoherent, slow, heavy, does not have objective reality.

When one sits to meditate in a meditation room or simply at home, when one wants to practice this technique, one must forget the concept of time and live in an eternal instant. Those who dedicate themselves to meditate and are paying attention to the clock obviously do not achieve the experience of the Illuminating Void.

If you were to ask me how many minutes we must spend daily to meditate, either a half an hour or one hour or two hours... I would not give an answer because if someone is in meditation and is paying attention to the time, he cannot experience the Illuminating Void, because the Illuminating Void does not belong to time. It would be something similar to a bird that is trying to fly, but has its leg tied down by a stone or a stick, it would not be able to fly, there would be a hindrance. In order to experience the Illuminating Void we have to liberate ourselves from any obstacle.

The important thing certainly is to experience the Truth; the Truth is in the Illuminating Void.

When Jesus, the Great Kabir, was asked, "*What is the Truth?*," the Master kept a profound silence; and when Gautama Sakyamuni was asked the same question, he turned his back and walked away.

The truth cannot be described, it cannot be explained; each one has to experience it by himself through the technique of meditation. In the Illuminating Void we experience the truth; that is an element that transforms us radically.

It is necessary to persevere, to be tenacious. It can happen that in the beginning we may not achieve anything, but with the passing of time, we will feel that we are becoming more and more profound each time, and that in the end, any day, the experience of the Illuminating Void will erupt in our minds.

Undoubtedly, the Illuminating Void is the Holy Okidanock, the active Okidanock, omnipresent, omnipenetrating,

omniscient, which emanates in itself, from the Sacred Absolute Sun.

Happy is the one who is able to plunge into the Illuminating Void, where not one creature lives, because it is precisely there where he will experience what's Real, the Truth!

Perseverance becomes indispensable. It is necessary to work profoundly every day until achieving total triumph.

The experience of the Truth through Meditation proves to be prodigious. If one has experienced the Truth, one feels the strength to persevere in the work on oneself.

Brilliant authors have spoken about the work on oneself, about the "I," about the "myself"; and it is obvious that they have done well in having spoken in this way, but they have forgotten something—the experience of the Truth. As long as one has not experienced what is real, one does not feel comforted; one does not feel enough forces to be able to work on the "oneself," on the "I myself." When one has truly passed through such a mystical experience, he is different and nothing can hold him back in his yearning for liberation. One will work tirelessly on oneself to be able to truly achieve a radical, total, and definitive change.

Now you will comprehend, my dear friends, why the Meditation Chambers are so indispensable. Frankly, I feel quite sad when I see that even though I have written so much about meditation in different Christmas Messages of previous years, and yet in South American and Central American countries meditation chambers do not exist, when they should already exist.

What has happened? There is indolence. Why does indolence exist? It exists because of a lack of comprehension. It is indispensable to understand.

The poor intellectual animal mistakenly called man needs encouragement, needs something to encourage him in the battle, needs stimulus for the work on oneself.

I know that the poor intellectual animal is weak by nature and finds himself in a completely disadvantageous situation. The Ego is so strong and the personality is terribly weak. Left alone like that, he is hardly able to walk. He needs something that could encourage him to work; he needs an intimate help. This is only possible through meditation.

I do not want to say that everyone will experience the Illuminating Void in one single go. Obviously it is necessary to arrive at that experience through different degrees. The devotee will keep feeling, each time more, the intimate impulse of the Being. He will have different, more or less lucid experiences and finally, one day will arrive at having the best of the experiences, the Direct Experience of the Great Reality; then he will receive the Tao.

May those who listen to this cassette weigh my words well; reflect on them. It is not enough to simply listen, it is necessary to know how to listen, and this is different.

But *"the one who listens to the word and does not do it"* says the Apostle James in the Universal Epistle *"is like a man who looks at himself in a mirror and then turns his back and leaves."*

It is necessary to make the word within ourselves. It is not enough to listen to this cassette; it must become flesh, blood and life, if what one wants is a radical transformation. It is necessary to persevere.

That is all for now.

Inverential Peace! Samael Aun Weor

While we were listening, I strived to understand all that wealth of esoteric knowledge, paying attention so that no one interrupted the continuity of each phrase. I was very impressed with the natural way in which the Master referred to his past incarnations; with the great importance the breathing techniques had in relationship to the sexual energy and the meditation. In spite of having this

information, it was different to listen to it from the living voice of the Master.

From that day on I strived to redouble my efforts in the continuity of the meditation, understanding that meditation favored the astral unfoldment, something to which I have always given much importance.

Now every night not only did I relax to activate the consciousness outside the physical body, but I had to go deeper into the technique of meditation, in the reflective study of the mind, in its empty side, without desires, until penetrating in the yearning of being. And thus I was discovering the work of self-observation, comprehension and elimination of the “I.”

It is very difficult to remain in these studies if one does not practice, the flavor of the theory which has impacted you, quickly passes, it is forgotten. The vibrations of the practices and the inner states reached are of a high frequency, multiplying the will we normally have.

Already, many times, I had experienced the powerful effect of the *mantram* “Ham-Sah,” and I was experiencing something regarding astral travel; something brief indeed due to the lack of concentration. I needed to prolong the meditation, to make it deeper, more profound.

In the warm nights, with the smooth breeze of the city of Maracaibo, where I found these teachings, in the backyard of my mother’s house, in her small garden, wrapping myself with a fine sheet to avoid the annoying bites of the “flies” or “mosquitoes”; I sat in a chair and facing north or east, I submerged in meditation. This continuity of meditating every night began to give its results. In these deep states I could visit the thoughts of my friends,

relatives, etc.; I knew without the process of reasoning. Then when I went to bed to sleep, the meditation continued outside the physical body; there I continued, seated and meditating.

In one opportunity, out of the physical body, I felt the need to touch my hair, curiously it became loose, and I discovered small cockroaches underneath my scalp. The impression was so unpleasant that I promised myself not to stop practicing meditation. Additionally, I understood why in Buddhism the initiated monks, and even the advanced ones, shave their heads. The popular proverb that says our head is full of cockroaches is not far off. I understood those are the false concepts hidden in the recesses of the mind; this is what our non-transformed mental impressions become.

Dear reader, there is not one work of Samael which does not contain a message about Meditation. The Master insists in so many ways on the subject of awakening consciousness, but generally nobody pays attention to such an important aspect of the doctrine, nonetheless, we all complain about the lack of enlightenment. A lot of time had to pass before meditation chambers were formally established. Here is one of the many recommendations printed in his books:

FINAL SALUTATIONS

With immense love I send to all the Gnostic brothers of the world my fervent Christmas and New Year 1965-1966 greeting.

It is necessary that all of you, my brothers, understand that we are delivering the Second part of our Message.

Study, beloved ones, practice Meditation in all the Lumisials and also individually.

The Gnostic Lumisials must become Centers of Meditation. Practice, my beloved ones, pray, transmute your sexual secretions into light and fire, dissolve the "I," fight untiringly in order to open more and more Lumisials, everywhere.

You have established some regulations in your Lumisials, but within those regulations at least one hour of group meditation should be included.

Remember that Meditation in a group creates a formidable magnetic vortex, which by cosmic magnetization will have the power to attract towards you certain divine forces that are very necessary for you.

Every Lumisial must be a center of Meditation. Multiply the Lumisials everywhere, for the good of the great work of the Father.

It is urgent that every Lumisial have its missionaries and that those missionaries work, with great intensity, in opening more and more Lumisials all over.

My beloved ones receive my Gnostic greeting. Inverential Peace...

May the Star of Bethlehem shine in your path.

I wish you with all my heart a Merry Christmas and a Prosperous New Year.

Samael Aun Weor

FIRST CONTACT WITH THE MASTER

Master Samael grants the permission to officially visit him. Colombia and Venezuela organize the first visit to Mexico. A community of Gnostics from both countries will have the privilege of physically meeting the Master. Some of the Master's disciples from the time of the Sierra Nevada de Santa Marta will be present.

It is the year 1975. Due to work commitments I won't be able to participate in this first contact with the Master; fortunately Leyda, my wife, will be there. On her return she will tell me her experience and what that first encounter has meant for everyone and for her.

Everyone returns impressed; bringing with them a very particular message that the Master has left in their consciousness, that is, the urgent need of dying in themselves. That feeling they brought impressed me a lot.

Through pictures I could see what the most recent image of the Master was; it is nothing like the Samael of the photos in the books. Nonetheless, sometimes he seems young and other times of a very advanced age.

Through Leyda, I will receive a signed copy of a small booklet from the Master, that I still keep: *The Metallic Planets of Alchemy*, plus a silver ring that Leyda bought and the Master consecrated holding it strongly in his hand. I will wear this ring for some time, and then I will store it. Later, in an astral experience I will realize that indeed the ring had been consecrated, because having it in my hands I will verify that a ray of light coming from the starry sky is connected with the ring.

IN MEXICO CITY

Some months will pass, it is still 1975, and the yearned moment finally arrives. From Mexico we receive the invitation to participate in the International Encounter of the Hermetic Culture that will be held in the city of Guadalajara, Jalisco; and that later would open the way to a congress.

This time the participants will be more numerous. While staying in a hotel in Mexico City, The Guadalupe, and before leaving for Guadalajara, we were able to make phone contact with the Master, who was at his home in Mexico City, Colonia Campestre Churubusco; Cerro Macuiltépec, 207.

I was not the first one to greet him, I waited a few seconds, and when the opportunity presented itself, I told him very nervously: - *Inverential Peace! Master*. He answered me with the same greeting and with great enthusiasm, also with that marked Mexican accent that the Master already had: *Inverential Peace! Brother*. Then I said: *Master I saw the reflection of your face in each person I have seen since arriving at the airport and throughout this City!* The Master replied very happily: *Thank you brother, thank you!* And certainly, dear reader, that was what I felt in that moment.

The Master then said we would see each other at a welcome dinner given at a restaurant in Mexico City.

We rested from the long trip, and next we got ready for that important date with destiny. At that moment the Master is 58 years old; I am 25. He is finishing, we, barely intuiting the path, and this was more or less the general rule for all those who were about to exchange impressions with the Master.

We got together at a restaurant in Mexico City for that "mystical agape," as the Master used to call these types of Gnostic gatherings.

Amongst so many people, elegantly dressed, very typical of big capitals, we looked for the Master, but with that

cautious fear of not knowing how to react in such a special circumstance.

Toward the back of the great hall was the one who unquestionably was the Master. He was seated. All those who entered into the room, occupied the best places that were empty, according to the best visual angle, to take advantage of what would be a special evening.

The first thing that calls my attention from the Master is his skin, very white, one could say somewhat pale; later we would know why. The Master wears a white suit. From his black eyes came a deep penetrating look like knives piercing the soul, as one day I told a friend. His whole face reflects the handsome youth he once was, as some pictures confirm, but now the hard experience of his intense life, as we knew by his written works, chiseled his semblance. However, my fundamental impression is this: that Being transmits the antiquity of his soul; in spite of being surrounded by people older than him in that place, the Master was older, of an age one intuitively is not physical.

On the other hand, this “serious” or stern frame of what we could call the Master's “personality” disappears when we see him smile; at that time, what seems to be the image of a hefty man changes into the sweetness and softness of the soul who invites you to approach him. The Master Samael with a great sense of humor surprises you, maybe because one has always associated the Master with the serious message he gives to the humanity of these chaotic times. In this manner the very ancient Hierophant of other cosmic days is transfigured into the pleasant smile of a loving being.

His work has made him great, but his immense comprehension of the ephemeral life, introduces to us a

carefree Master Samael and, nonetheless, one very alert of himself and his environment.

One greeted the Master with the Gnostic *Inverential Peace!* The Master answered in the same manner, but lifting his right hand and with the three main fingers extended. Later would come that of: *-how are you Master?* He would respond very singularly: - *Here we are brother, here we are!* Without a doubt, this last part of his greeting was an invitation to be in the moment, conscious. I don't know if he did it intentionally, but I am sure that it made an impact in those who greeted the Master.

There he is the V.M. Samael Aun Weor, seated, immersed in his spiritual intimacy. He does not give orders; the activity organizes itself in a natural way. And if to this we add that way of being, so typical, of the Mexican people, of being always courteous and willing to serve the visitor, we will understand the magnificent moment we were living.

After the protocol of all these acts, came the words of the Gnostic Patriarch. From that speech what called my attention the most is what follows:

When Paul of Tarsus talks about the Christ, he does not refer to the historical Jesus exclusively, he refers to the intimate Jesus.

Many await the coming of the Great Master, but truly I tell you, my dear brothers that He comes from within, from the same depths of our souls. As we persevere in the work, as we fight to eliminate the inhuman elements we carry in our interior, we get closer and closer to the Intimate Christ.

Thus I began to comprehend the “Second coming of the Christ” that is hidden in the cloud of esoterism; which is, that in the End of Times, He will come in the interior of

each one of us, as the Intimate Christ, to judge our inner work; as a meek Lamb or as the Lion of the Law.

One day, He will come to us to save us; one day He will take charge of all our mental, emotional, sentimental, sexual processes, etc.; one day He will incarnate in us, He will become a man of flesh and bones inside each one of us in order to transform, beautify and dignify us.

He continued saying that for humanity, as a whole, difficult times were approaching, the end of the sidereal year. *“My real inner profound Being, is the Manu for the sixth root-race, therefore we are forming in these moments the human nucleus that will serve for the formation of that future race.”* The Master went on talking about the gigantic planet called Hercolubus, the gigantic world that will make the axis of the Earth shift, a planet in sight of all the astronomy observatories of the world.

After the traditional applause, although it was not as if we were celebrating something, nonetheless unavoidable due to the hope that at the same time the Master imprinted in his message, while dinner began to be served, some people approached the Master to congratulate him. As soon as the opportunity arrived, those of us who only knew him through an epistolary exchange of many years introduced ourselves. Amid greetings and consultations, a time we all yearned would never end, passed, interrupted only by a dinner, which simply was a justification to be close to the one who had given so much meaning to our lives, and when that concluded, once again the consultations continued.

I could not allow such an important occasion to escape, and my consultation would not take away a lot of the Master's time, surely he needed it for others and for himself, and although I was still very young, I knew with

exactitude what this common life would offer me, therefore after greeting him I went directly to the question:

“Master I would like to take the course of Missionaries, what can you tell me?”

He answered: *“Brother, do you feel it in your heart?”*

I replied: *“Yes Master!”*

Then, the Master placed his hand on his heart to say to me: *“Are you sure you feel it here, inside?”*

“Yes Master!” I replied again.

“Do you truly feel it?”

Surprised by his insistence, I reaffirmed myself saying:

“Yes!”

“Then, get ready!”

Inside of me I thought: *“That’s what I will do!”* I said goodbye and I returned to the place where I sat, reflecting: *“could it be that the Master doesn’t see me ready!”* I knew that I was not, the only thing left was that he didn't see my possibilities, but I rejected those doubts in my mind and there, that night, my first plans on how to take this step in the most intelligent manner were born. The conversation didn't last too long, but it meant everything. The trip to Mexico had been worth it; everything else occupied a second place in my life, now I knew what I wanted for myself.

I have always felt that being a Gnostic missionary is the best of careers, the one that would give me the most work due to the world's great spiritual need that exists at this time. Samael was the first Gnostic missionary; his example told us how we should proceed so that we never lacked *food, clothing and shelter*.

In those days I would tell my wife Leyda, in order to persuade her in the step we were about to take in this life: *“Imagine that one day Master Samael comes to our home,*

would you not give him 'food, clothing and shelter?' In the same way, those who need of this Gnostic doctrine will offer us their moral and material support." And it has been this way in all the years we now have as missionaries. We have tried to give more than we receive, as to not sacrifice humanity, but to sacrifice ourselves for humanity, which is different.

Afterwards I realized that the Master had asked me three times, and that by answering him I had esoterically, committed myself.

The following morning, still in Mexico City, a visit to the archaeological zone of San Juan of Teotiwakan was planned. The Master would not come, something I regretted, but I understood that that Being had given us a lot. Plus, we were completely ignorant that the Master should dedicate most of his attention to his intimate process, which was in its final years.

TEOTIWAKAN

The Citadel of Teotiwakan, symbolically the place where the Gods get together to create, is near Mexico City. Unquestionably, this is the heart of Mexico and of America, a very important cosmic and telluric center for humanity, where initiates of very different periods and cosmic times have made pilgrimages: since before and during Lemuria, later the Atlanteans, and now the Aryans, who have also felt the need of "re-uniting" with the Eternal Common Cosmic Father.

We were warned that it should not be a simple tourist visit; that is why the common visitor calls this place the ruins of Teotiwakan. We should comprehend that those

archaeological areas were temples of the Venerable White Lodge. That internally in their altars not only Aztec priests officiated, but additionally, priests from all latitudes: Quechuan, Mayan, Caribes, Olmecs, Zapotecs, etc., from the Atlantean Toltec ray. Also: Druids, Greco-Roman, Egyptian, Hindu, Chinese and Japanese, Tibetan, etc. We could understand all this from the Gnostic perspective, since above all, Teotiwakan is par excellence the place of a great solar worship, the place where the gods create.

Little by little we were familiarizing ourselves with this initiatic zone, where we should become Tiger or Jaguar Knights, who through their terrible psychology of self-sacrifice and by means of the symbolic claw of the aforementioned feline, we should tear from our heart that whole range of false feelings, in order to one day become Eagle Knights, the free and pure spirits who like this bird can look toward the Sun of Tonatiuh, becoming its winged messengers.

The long “Avenue of the Dead,” which links the four main temples: Temple of Quetzalcoatl, Pyramid of the Sun and of the Moon and the Temple of Quetzalpapalotl, is the first thing that calls our attention, since its journey is serpentine, that is that descending and ascending through its numerous stairs, looks like the movement of a serpent.

We learned that the so called “Avenue of the Dead” is the esoteric route which those who knowing how to prepare the mercury and sulfur of sexual alchemy should learn how to walk in a serpentine manner through the interior of the citadel, but fundamentally, through the spinal cord of the initiates, dying in themselves and being born a second time. And in each step, a sacrifice, a descent and an ascent, that in front of the Sun of Tonatiuh, it all becomes a cosmic and telluric dance.

This archetype of a self-realized man, created in the image of the gods, was truly a book in stone. That's why Master Samael sometimes would say: *my words will pass, but the stones will speak for me!*

In Teotiwakan, the Pyramid of the Moon, metaphorically, symbolizes the cosmic mother who lovingly sends her children, sparks or divine Monads. In turn, they will send their consciousness or souls, as the case may be, so that they aspire for their self-realization...

And in the Pyramid of the Sun which is the New Age of Aquarius' center of gravitation, such consciousness, redressed in their human bodies, were instructed on such mysteries or doctrine of the sacrifice to the inner Sun, our Being, which is the highest offering we can carry out for the solar divinity. In these times and through the divine gnosis, the equivalent is the three factors of the revolution of the consciousness: mystical death, second birth and sacrifice for our fellow men, just like Master Samael Aun Weor teaches.

Then, with knowledge of what conscious sacrifice is, one could and still can aspire to be a part of the temple dedicated to Our Lord Quetzalcoatl, the Mexican Christ. To be part of the temple where the divine serpent, the Hindustani Kundalini, awakening, began its path of return to the Father's bosom, once again through the Avenue of the Dead, to arrive there at the Temple of the Divine Butterfly or Quetzalpapalotl, and always with the aid of Tlalok, the God of the Waters, also present in this building.

That is why we would be told that: "just like there cannot be a Christ without the Holy Spirit, a Quetzalcoatl cannot exist without a Tlalok." We then comprehended that the divine cosmic message is always the same.

From one end of the Pyramid of the Moon, very distant, stands the Temple of Quetzalcoatl. And from the Temple of Quetzalcoatl in the opposite end, that is to say returning again, stands the Temple Quetzalpapalotl or Temple of the Divine Butterfly, just a little to the side of the Avenue of the Dead, where it is said we should become or incarnate all the power of the star Venus, the inner star that has always smiled, our Being, thus finishing the inner work.

We were told from Master Samael that all these temples are active right now, that the pyramids of Teotihuacan are much older than those of Egypt, which were built in the times of Atlantis; that even in the Atlantean continent itself the memory of its origin had gotten lost. That after the great Catastrophe, which is about to happen due to the shifting of the Earth's axis, these temples will continue existing, for they will have a very important role in the golden age.

In front of the Pyramid of the Sun, was pointed out to us, the door used by the caravans of pilgrims who during Atlantean times, traveled from the capital of that civilization, to these lands to celebrate great cosmic events. At that time, from that Atlantean Egypt, African initiates would also come. And the most exotic thing was to see Master Samael, with his old Lemurian physical body, living among those people. Due to his great physical stature, this was truly a spectacle.

In a very summarized way, this is what we learned during that unforgettable day. In addition to the different reflections and esoteric practices that were carried out along the trip.

A day spent in the National Museum of Anthropology's Aztec and Mayan section and the visit to Teotihuacan, gave

us a very vast vision of what the dissemination of Gnosis from the angle of anthropology meant; thus we understood that the so called “psychoanalytical anthropology” had been born, one which should not only embrace Mexico and America, but also all the other cultures which have existed in the world, and that the frame of the Gnostic Foundations served as the guide for its investigation.

Later on, in time, and internally, one returns to these places; then one verifies that the Avenue of the Dead is inhabited; somehow each one of us has his place in this long journey of mystical death, because we are the same ones that one day knew this path, and that is why we return once more to attempt it again.

And thus the giant of Tula, Our Lord Quetzalcoatl, who when raising from his stone tomb, makes the entire citadel tremble, will be there willing to help us in the only way he knows and can, that is to say, whipping us, so that we die in ourselves, in such a way, that our Bear-faced animal ego is transfigured into a human one, and sometimes into a divine one.

Unquestionably, the level of the teachings that were being given in Mexico, at that moment, in comparison with the one we had known in Venezuela, by way of Colombia, was of a superior octave; in the best of cases we would say: those were the origins; this was the continuation of the process our dear Master had followed.

THE ENCOUNTER OF HERMETIC CULTURE

We left Mexico City and went to that other city that was waiting for us with its eternal spring: Guadalajara.

Throughout this bus trip we saw the importance of extending our esoteric horizons; those were our comments during that long trip of almost twelve hours.

Once settled in a new hotel (El Parque) we saw another angle of Mexico. Although Guadalajara had no archaeological sites, its eternal spring-like nature had a particular vibration. There we had the next meetings with the Master, the first place being El Bosque de la Primavera (the Spring Forest).

That morning meeting was part of a very peculiar program, what could we do in a forest at the outskirts of that great city and with the V.M. Samael Aun Weor? Without a doubt, something practical.

We knew Samael the writer, the one who with that great synthetic capacity called things by their name, always unveiling the initiatic path in a practical manner. In Mexico City we met the speaker, who with his verb made what he wrote flow naturally, with the emotion and emphasis the inspiration of the moment imprints. Perhaps this gift allowed him to write as much as we know he wrote, since hearing him was like reading him. Now the trio was complemented, which ratified that not only was he a man equipped with intellectual intelligence and eloquence, like so many others that we find in our societies with the title of philosophers, artists, scientists, writers, politicians, etc.

The one who we all naturally called “Master Samael” did not hold that initiatic degree by mere chance. Thanks to his abundant written works, we already knew of his faculty to consciously move in the diverse dimensions of the cosmos, and the possibilities that those regions of multidimensional

space offer to execute actions that in this dimension are practically impossible.

We had put into practice his techniques, verifying the tremendous reality of the astral travel, but we had never witnessed the Thaumaturge, from *Thauma*: prodigy, and *Theurgy*: divine work; that is to say, the act of performing “miracles” or “prodigies” with the aid of the Gods.

We waited for the Master’s arrival gathered in an area of that Bosque de la Primavera. As it normally happens in these cases, while some are happily interchanging impressions with others, some are impatient and nervous, continuously consulting their watches. Then an incident draws the attention of all: a lady is feeling ill, she complains of having a strong headache. She is a student from the group from Venezuela, a woman-member of the first chamber of Maracaibos’ Lumisial “Uriel.” *Lumisial* was how the Gnostic associations were called then.

It is thought that it can be the influence of negative forces. She is laid down and her head, tormented with great pain, is leaning on top of the legs of another lady, who also tries to give her smooth magnetic passes. But nothing consoles our friend, named Luisa, who cries, inconsolable.

It is decided to make a magnetic chain, that is to say, to surround her with a circle of people, who taking themselves by the hand and following the rules of practical magic, will try to contribute the energy necessary to aid her. But the result is quite the opposite, now her pain multiplies.

Then, someone, from outside the chain, announces that the Master has just arrived. We open our eyes, indeed he has arrived, some go to greet him, but the Master comes

out of the car without responding to the salutes. He runs to where we are still holding the chain. He has not arrived to where she is yet and he is already giving instructions to break the chain.

Now, at the place where this was occurring, the Master explains that this Gnostic sister is being called to the Temple of Chapultepec to receive an initiation. We could not continue this explanation without recommending to read what Master Samael has said about the esoteric initiation in his book *The Perfect Matrimony*, chapter XIX, "Initiation."

All the Initiations and Degrees that many schools of the physical world confer really have no value in the superior worlds. The Masters of the White Lodge only recognize as genuine the legitimate initiations of the Soul. That is completely internal.

As far as the Temple of Chapultepec, we refer the reader to the book *The Perfect Matrimony*:

It is not important to relate how I was able to enter the forest of Chapultepec at midnight. The reality was that I entered; that is all. I walked by an avenue, circling around the hill of Chapultepec, following the same direction of the fountains that were built by President Madero. The road was deserted and the night dark... I spent some time waiting for a prearranged signal. It seemed a very long time, but in the end someone who spoke on my behalf arrived, and everything was arranged.

The Superior Adept of the Temple ordered me to enter and without further formality I went in. The Temple is located inside the hill of Chapultepec. In other times this Temple was visible to the Aztecs, but, with the arrival of the Spaniards, it entered into the state of "Jinas." The Empire of Light and Faith of the Nahuas is in this Temple.

We will find a little more information about this Temple, physically submerged within the Fourth Dimension or in

the state of “Jinas,” in another book of the Master titled *Aztec Christic Magic*, chapter IV, “The Secret Temple of the Hill of Chapultepec.”

It is very interesting also to read Dr. Krum Heller, V.M. Huiracocha’s book *Rosa Cruz, Novela de Ocultismo Iniciático* (*Rose-Cross, Novel of Initiatic Occultism*), where he relates an esoteric initiation lived in this temple.

After these needed recommendations, let’s continue with the story of that morning in the Bosque de la Primavera.

The first chamber student’s strong headache was due to the urgent need her soul had to leave her dense physical form for a moment in order to attend in her astral body to that sacred place and thus receive her initiatic degree. And while there in the Temple her animic presence was required, here in the physical world she was being retained with a magnetic chain; hence the Master’s imperative command to break the chain.

Then the Master will guide her, in the astral body, to Chapultepec.

The Master, on his knees, inclines himself over the student and with a physical and magnetic movement of his hand, touches her head and the lady stops crying. There, that Being was neither the writer nor the speaker, now the Thaumaturge was present.

Without losing his vigil state, with his eyes closed, the Master went on narrating to us, step by step, what was occurring in that parallel dimension. He spoke with that soul instilling her with courage and helping her to leave her body, which some minutes ago suffered terribly. While at the same time he took care of keeping us informed.

In a few seconds they were flying over Mexico City, towards the forest of Chapultepec where the Castle, carrying the same name, stands on top of a hill, and inside of which there is a pyramid, that is in itself the mysterious temple.

While the Master was conveying to us that which was occurring, his body was swaying. To us, it gave us the sensation that he was present here and there, he was here, also to control his body, and he was also there when the body threatened to fall, but he controlled the situation well. There we understood what we had studied about the gift of ubiquity.

They descend into the temple of Chapultepec, and in front of its door, the Master indicates to Luisa to give the proper salute before those two guardians. Once inside the sacred precinct, he explains to her that she is there to receive an initiation. Then a silence takes place. The Master does not relate what is occurring there.

The silence is broken; they are congratulating her. Luisa's body is relaxed, her eyes are full of tears and her face reflects happiness. The Master reminds her that they must return to the Bosque de la Primavera, the place where they have left their bodies. But soon we will know that Luisa does not wish to return. Now floating again over the great city of Mexico, the Master once again instills her with courage and indicates to her the course they must follow.

It is the Master who first incorporates into his physical body, we know it because he opens his eyes, but Luisa does not want to return. The Master explains she is very happy, so he will have to force her to get into her body. Using magnetism, he is forcing her to enter into her body, to do that the Master, standing up, passes his right hand in

circular motion over her face, gathering his own magnetism, then he releases it over her face and she trembles. The Master will repeat this procedure various times, finally Luisa bursts into tears, but it is a different type of crying.

Now the Master tells those present to congratulate the sister who has received an initiation. Luisa, still crying, gets up and standing she is congratulated by each one of us. The Master asks Luisa to tell what she has lived; she will do it very timidly.

Thus that crisis, in which Luisa was immersed, before the Master's arrival, acquires a great meaning. It is known in these studies that every great spiritual exaltation is always preceded by a terrible humiliation. That when the body cries the soul laughs, and when the body laughs the soul cries.

In addition, there we all understood what the Master so often repeats in his works, that the esoteric initiation is really independent from the "esoteric degrees" a school in the physical world could give. This student, being barely a member of the first chamber, already was traversing the so-called path of the minor mysteries, which, as it is known in the Gnostic studies, are nine.

In those days, Luisa was very young, she barely had the basic instruction of a first chamber, and there were references about her life being very humble and therefore with many sufferings. Curiously, the house where she was living with her parents was the one that later would become the so-called Lumisial Uriel, the one she would belong to later. After that experience with the Master, she would return to Maracaibo and a little time later she would live in another region of the country. Nothing else was ever known of this student.

The lesson we all learned with Luisa will never be forgotten. She, an unknown student in her own city of Maracaibo, Venezuela, was surrounded in that place by participants from different Latin American countries, the majority of whom were old militants in the institution, but it was she who had had the great privilege of being taken personally to that secret temple in the center of Mexico City. How true it is that the last ones will always be the first.

This event in the Bosque de la Primavera, obviously was not part of that morning's program, but surely was part of the divine plans. Next in time, in a more private area of that forest, because the first place was only the one the organizers had established as the place to await for the Master, we carried out a Magnetic Chain that the Master would direct. Once the circle was formed, the Master asked us to sing the Hymn to the Avatar of Aquarius. This surprised some, maybe because they did not know it by heart, or because that broke their liturgical concepts, whatever it was, the Master was asking us to invoke the Fifth of the Seven, the Angel Samael.

How was it possible that we invoked Samael, if supposedly he was there with us, directing this esoteric activity? Behold the mystery of the double personality. One is the human Samael, its Dhyani-Bodhisattwa in this world and within that physical body. And another one is the Samael spirit, the Logos of Mars.

This would be the second practical lesson we would learn. We needed to keep in mind this Mystery of practical occultism. In theory we knew how the Being, the Monad, in his descent unfolds through the so-called Tree of Life of the Kabbalists, but we did not know the practical way in

which the spirit manifests itself, or even when it is the Human Soul of the Secret Master that is expressing itself.

That hymn was sung, but in a different manner, since the Planetary Spirit of Samael, precisely the Avatar of the New Era of Aquarius, was being invoked. Meanwhile with the Master here, his human soul, at the center of the great chain, standing, leaned against the trunk of a great pine, which we know well, is the tree of Aquarius.

Everyone's concentration was intense, but more so in the Master. And what is natural in these cases happened, the Master entered into ecstasy; it had taken place, not the union between the soul and the spirit, which already existed in the Master, but the maximum activity of mutual surrendering between these two aspects of the same Being. The result was there, because once again the Master physically swayed.

The chain is released. Then we contemplated, amazed, how the Master leaned over that great and beautiful tree. Probably, for some Mexican Gnostic students that was the natural thing, but it was not the same for the visitors.

Suddenly the Master speaks and says more or less this: *Within me my Monad, my Real Being Samael, is present, and all those who are touched by me will be cured, will be healed!* And after those words all those who could come near him, did so... Some standing, the majority knelt down. The Master had his eyes closed, and thus he walked between all of us, clairvoyantly searching for the sick. And when finding one he placed his hand over their head, and murmured words and phrases that sometimes we understood, and sometimes we did not.

With some the Master stayed longer, the patients, were carried out of their physical bodies, and transported through the air of the astral world to mysterious temples of the universal medicine in Egypt. Not only their vital, astral, mental or causal bodies were cured, but also the Master showed them the causes of their old errors, which were the foundation of their karmic diseases.

While some did not understand why the Master ignored them in spite of their insistence in being cured; others cried, one does not know if it was due to the repentance or the joy for what they were experiencing or for what they had just lived.

However, along side these miracles, something amusing was taking place, the main concern of one of the organizers of that Gnostic Encounter was to continue with the program that had been set for that day. He checked his watch continuously and worried about the schedule, from time to time he spoke to the Master as if trying to get him out of that state of consciousness where the Master was submerged in concentration in order to operate magically. But the Master ignored him and continued saying: *whosoever is touched by me will be cured, will be healed!*

Not only did the Master cure people; it also happened that the Master instantaneously awakened the capacity of intuition of an adolescent boy, who described what he saw at that moment: the Third Logos in the form of a White Dove. The boy, who it is said was dumb, spoke to describe that miracle. The Master granted him “the gift of prophecy” with the commitment of following the Gnostic path; for that reason, the Master requested from the person accompanying him, an old gentleman, that as a witness of what had occurred there, to go and tell the family of this young man that at the proper time this young man was to

receive this doctrine. And the Master granted “mental peace” to this old man for the rest of his life.

We left that forest impressed and educated, with a vision of the Master and of his doctrine that was quite different from all that we had known until now. Among ourselves we said that that had been similar to the miracles that some times the great Master Jesus had done.

It is comprehensible that there be doubts about these phenomena or that others accept them blindly. The same has happened at other times. We can only know the truth by immersing ourselves in the Gnostic studies, to be able to comprehend, not only the nature of these faculties, but in addition, who is the one who grants them.

The Gnostic student does not usually compare Master Samael with Master Jesus. The student knows, thanks to the doctrine itself, that Jesus is the greatest initiate that in our world has incarnated the Christ; that before, during and after, the Christ has incarnated in those “Men” who had prepared themselves for it; that the Christ is neither an individual nor a person; that since the Christ has been incarnated many times; He is the army of the Voice, the Great Word or Divine Breath. The Christ is Multiple Perfect Unity that as the second force of the Universe is present intimately in each one of us as the Intimate Christ. And this was the doctrine that Jesus taught, the doctrine of the Intimate Jesus, today comprehended thanks to the Gnostic unveiling transmitted by the V.M. Samael Aun Weor.

That day we would eat very late; we had altered the schedule. A victory of *eternity* over *time*. That dinner with the Master would be an excellent get together in the typical environment of a Guadalajara restaurant. Another magnificent setting that allowed the participants, like on

that first night in Mexico City, to have brief meetings with the Master, and of course to take the photos, that stamped in paper a memory that already had left an eternal imprint in the consciousness. At the end of this act, a toast by the Master could not be omitted. The Master asked some of those present to say some words to the people attending.

With the Master, all the activities of that First Gnostic Encounter received the esoteric seal. For that reason we will never forget that one simple program where each improvisation of the Master was always a lesson for the consciousness. How good were those days! A long time would have had to lapse in order for an institution to retake the spirit of that Encounter.

From this Gnostic Encounter a great congress would develop, “the Congress of Guadalajara-Mexico 1976,” which, without a doubt, would become the social projection of the Psychoanalytic Gnostic Anthropology. Then the Institution would dress in its best clothes to publicly project an image, also needed, in favor of humanity.

In this way, the Gnostic Institution would first have congresses, that before Guadalajara there were three, and afterwards encounters. But this one, where the Master was present, produced the first social impact. Altogether there have been twelve events: eight congresses and four encounters; enumerated here for everyone to know:

1st Gnostic Congress of the Avatar of Aquarius; Cartagena de Indias, Colombia, December 1964-1965.

2nd Gnostic Congress; San Salvador, El Salvador, December 27th, 1972 to January 2nd, 1973.

I Encounter of Hermetic Culture; Guadalajara, México, 1975.

3rd Gnostic Congress; Guadalajara, Mexico, 1976.

4th Gnostic Congress; Caracas, Venezuela, 1978.

- 5th Gnostic Congress of Atlantis; San Juan, Puerto Rico, July 27th to August 2nd, 1981.
- 6th Gnostic Congress; Merida, Yucatan, Mexico, 1983.
- 7th Gnostic Congress; Montreal, Canada, 1986.
- 8th Last Gnostic Congress; Vienna, Austria, 1990.
- II Great Encounter of Hermetic Culture; Valencia, Spain 1994.
- III Great Encounter of Hermetic Culture; Rome, Italy 1996.
- IV Last Great World Encounter of Hermetic Culture; Mexico City, Mexico, August 1999.

CONGRESS OF GUADALAJARA

1976, with the celebration of the Congress in Guadalajara-Jalisco, Mexico, marked a before and after of the International Gnostic Movement and the history of Samaelian Gnosticism. More than 2000 people would gather at this great event, with delegations from almost all Latin America and some from the north of America and from the Canary Islands, creating in this way, here, the circumstance for the dissemination of gnosis in Europe and beyond.

What has been said and written about the details of this wonderful congress is enough to give us a general idea about it. Plus there are some videos and recordings of the lectures that can be found, although with a little difficulty. Therefore, I will focus the attention on what impacted me the most regarding the matter of gnosis and the Master.

It was exciting to see how happy our Master Samael was, saluting, with his two arms opened, all the Gnostics who were inside the airport of the city of Guadalajara; how he, from the runway, walked from one side to another while the people behind the big glass windows were doing the same. Those minutes were loaded with great emotion. While the Master with his wife and a small delegation

traveled from Mexico City to Guadalajara in the privacy that airplane-jets offer, those of us who would participate in the congress awaited for him in that airport. If the strategy had been to make the first social impact, it was achieved, because that airport was packed solid with people walking from one side to another. For those of us who only wanted to be near the Master to be able to celebrate his spiritual triumphs, at that moment we were able to rise from the obscurity in which the esoteric societies generally act, to project ourselves as a social movement that through psychoanalytic anthropology has much to say to humanity.

The Encounter of Hermetic Culture and the Congress of Guadalajara definitely were two experiences that marked the new personality of the institution.

Next will be the opening of the Congress with the necessary protocol, the introduction of the national and international authorities, including the different delegations from each country. The great yearning of the Master, expressed in his words, was that at that time we would become above all a great Gnostic brotherhood. From the opening speech, and from other moments that followed on this and successive days, this is what still resonates in my mind:

Gnostic brethren, with great pleasure I see here a strong and noble brotherhood...

Although in the physical world we have not met, in the inner worlds we know each other...

I am the guru of all the Gnostics...

At those moments I felt that a phase had concluded, the one of South America; and that another very important one began: to project Gnosis from Mexico to the entire world.

Since I had already completed the course of missionaries, and for some months we, Leyda and I, had carried out our first Gnostic mission, after this congress, we would not return to Venezuela, we would remain in Mexico to fulfill together with another missionary couple our first international mission.

The Master, later through his participation, insisted on the advancement of the institution towards Canada and from there to Europe, and those who would fulfill these missions would be selected from among those who were earning merits in Mexico.

A long time would have to pass so that through the French Language and the little bit of English spoken in Canada, Gnosis could timidly penetrate into Europe. Thanks to the language, Spain will get ahead and from there Italy would receive the Gnostic message.

And of all these inquietudes the Master was planting, regarding the worldwide Gnostic mission, this stellar moment was left in our hearts:

THE MOST EXACT AND BEAUTIFUL DEFINITION OF A GNOSTIC

It was during the unforgettable Gnostic Congress of Guadalajara-Jalisco (Mexico) 1976, when, from the V.M. Samael Aun Weor, we listened to the most exact and beautiful definition of what a legitimate Gnostic is.

On the stage of that large room of the hotel—then called The Marriot—the Master, seated at the presidential table, waited for his customary daily turn. After the accustomed words of introduction the master of ceremonies of that great act yielded the floor to the Master.

Then, we were witnesses of a transcendental moment: the Master, once again taking advantage of the opportunity to speak, improvised or, rather, expressed by means of the superlative consciousness of his Being, a message to the Gnostic world of today and of always, about what a Gnostic missionary must be, but furthermore, about what it means to be a Gnostic.

Standing and holding that cold microphone—as he defined it—the Master began his dissertation of that day; yet the public was not silent enough so as to pay the needed attention and listen with the due interest, perhaps because there were still people entering the hall and others had not yet found the adequate place from where to see the Master best, or it is also possible, the place from where they could best record the lectures of that day; whatever it was: the best moment had not yet arrived. Let's not forget that this congress had approximately two thousand participants.

Suddenly something happens, something occurs, something takes place: the Master begins to walk with the slow cadence of the great hermits, he walks reflectively on the stage, he is saying something important; then his voice invites silence and conscious attention. And thus spoke the Master:

We need missionaries properly prepared for Canada and Europe, capable of enduring the most arduous disciplines, friends of culture, true aspirants to pure science.

We want our missionaries to have the sentiment of artists, to love science, philosophy, and mysticism; to vibrate deliciously with the Corinthian columns of Greece, the lover of beauty; to feel in their hearts the mysticism of a Francis of Assisi, and to truly love the wisdom of Egypt.

We want missionaries who can be scientists as well as poets, who can investigate the atom and pause to meditate at the foot of the ruins of Athens, or ancient Rome; missionaries who know how to admire the chisel of a Praxiteles, missionaries who know how to truly love the entire humanity; missionaries who vibrate with the lyre of Orpheus and who sing with Homer in the delightful land of the Hellenes. This is the kind of missionaries we yearn for...!

Missionaries who can admire the twinkling stars, missionaries who are in love with pure nights, missionaries who have an adorable fiancé, and this fiancé's name is "Urania." This is the kind of missionaries we want!

Missionaries who dress with the tunic of sanctity, missionaries who know how to place the rug at the feet of the Guru to receive his sacred precepts; missionaries who yearn for deep Christification, and who truly feel the beauty of Love as brother Francis felt it in his heart. Missionaries like this are what we need!

Be gone from us thorn that wounds the flesh! Be gone from us anger, greed, lust, envy, pride, laziness, gluttony! Be gone from us weeds of gossip and calumny! Be gone from us poisonous venom of envy! Be gone from us monster of lust!

We want missionaries who with the slow pace of the great hermits go door to door preaching the word... This is the kind of missionaries we want!

In no way do we want to make a business of Gnosis. Be gone finances of Universal Gnosticism! We only want one thing: to profoundly love the humanity!

Inverential Peace!

And in this way today we relive that moment:

"We need missionaries properly prepared..." The Master was referring to patient men and women because the esoteric initiation requires a constant and challenging discipline.

“Friends of culture...”—regardless of race—*“...true aspirants to Pure Science”*—that is, to follow the path of the Perfect Matrimony or Sexual Tantrism.

And in the words of the Master, his word was coming out like from a pure and divine spring, flowing like a river of crystalline waters through its rock-bed under the thick jungle, bathed by the sun. Preaching the great word, his verb went door-to-door touching the heart of each of those present. And the Master not only defined the true missionary, but also the legitimate Gnostic.

His speech synthetic, yet poetic, conveyed the essence of a true Gnostic: we should deliciously vibrate among the Corinthian columns of Greece, the lover of beauty, moving beyond mere cultural intelligentsia; to penetrate the mysticism and beauty of the love of a Francis of Assisi. The Master evoked Egypt, Athens, ancient Rome, and as he expanded his description, the mood among those present was becoming more inviting.

The final impression left by Master Samael in all those present was that of feeling oneself a part of all cultures, and nonetheless like a foreigner, in all of them, for our true origin is a cosmic one.

That inspiring speech was actually a plea from the Master, so as not to ever allow ourselves to be trapped by a limited regional or national vision of Gnosis, where egotistical borders are imposed.

Missionaries like this are what we need!

Now evoking, once again, that stellar day, we can repeat with the Master: Missionaries and Gnostics like this are what we need..

INSIDE THE CONGRESS

Among 2,000 participants it was quite difficult to have access to the most intimate part of that important event so as to listen and see other things that due to their esoteric depth would not be shown to the outer circle of the congress, for example things directly related with the esoteric process the Master was undergoing. Only by word of mouth, or in very small circles of Gnostic students, were these things spoken of. But it was not impossible if you had a good relationship with some friend, a member of the family or some of his closer disciples. In one way or another, these circumstances occurred, and when you least expected it, you were exactly in the Suite of that hotel then called The Marriot, site of the congress, where the Master and his family were staying.

From these lines I want to forever thank those who made it possible for me to share one of the few private moments of those days during the congress. For example, after the Master had given a very important lecture to everyone, and when he was going back to the suite in the hotel, some of us were able take part in what would be the continuation in private of the activities of that day.

The Master, elegantly dressed, walked from one side to another of that big presidential suite. He requested that we ask questions; then he was asked, and he answered regarding his own esoteric process, the one he was then undergoing: the end of the Second Mountain.

But I can't go on relating this story without an explanation of what the initiatic path is, that path that Master Samael called "The Three Mountains," and of which

there exists a written book, which is undoubtedly the map that he left for us of the Path towards self-realization.

THE THREE MOUNTAINS (SUMMARY)

If you read the book *The Perfect Matrimony* by Master Samael, the sexual alchemical secret, through which you can aspire to the high esoteric initiation, will be revealed to you. Its content will either frighten you away, or will make you forever embrace the Great Arcanum A.Z.F. (sexual magic), which will lead you to the steep path of the Three Mountains.

INITIATION		
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Being initiated into these mysteries of fire, you are only “imitatus,” that is, the one who others have placed on the path, and if you exert yourself, perhaps, you will come to be an “adeptus,” that is to say, the one who conquers the science on his own, the one who is a child of his own deeds...

About the esoteric Initiation, the Master also tells us: *Initiation is neither bought nor sold. Avoid those schools that give initiations by correspondence. Avoid all those who sell initiations. Initiation is something very intimate of the Soul.*

THE GUARDIAN OF THE THRESHOLD	JUDAS	ASTRAL WORLD
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And in this battle we have a great enemy; this is the sum of all of our multiple defects of a psychological kind who aggregated to the psyche, impede the consciousness from manifesting freely. It is named in many ways, but in

synthesis it is our Guardian of the Threshold, and three are his fundamental aspects: desire, animal mind and ill will.

The test of the Guardian of the Threshold is experienced in the dimensions indicated in the current outline; nevertheless, it is firstly in this three-dimensional or physical world where we must overcome it. There the battle is body to body; here in the three-dimensional world, it is a confrontation of our consciousness with our particular psychology.

SECOND GUARDIAN	PILATE	MENTAL WORLD
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Master Samael has written a *“Treatise of Revolutionary Psychology”* that helps us to activate three conscious capacities that will allow us to be triumphant in that battle against oneself, and these are: self observation, creative comprehension and mystical death. This psychological work on oneself, of the gradual elimination of the “animal I,” must be alternated with daily meditation to make the comprehension deeper each time.

THIRD GUARDIAN	CAIAPHAS	WORLD OF THE WILL
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But the student is informed through the body of the Gnostic doctrine, that the three Guardians of the Threshold are only just a part of the totality of the “animal I.” Upon triumphing in each one of these first levels, he has only eliminated a percentage, which will allow him to recover more consciousness to thus be able to advance on this path.

If on the contrary he fails this test, he must await new opportunities or continue, for the moment, being a slave of his own errors. That is why very few aspirants continue on the path and a great majority prefers to leave these studies.

THE HALL OF FIRE	PURIFICATION OF THE INTERNAL VEHICLES
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After the Candidate has been victorious in the three basic tests of the Guardian of the Immense Region, he then has to enter into the Hall of Fire. There the flames purify his internal vehicles.

Samael Aun Weor

Whoever has not yet fabricated these three bodies, will have to create them beforehand in the practice of sexual magic or second birth. And it can be said that the tests, which follow a physical and internal correlation, have barely begun.

TEST OF FIRE	SERENITY AND SWEETNESS
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*The wrathful and choleric inevitably fail this trial.
The flames horrify the weak.*

Samael Aun Weor

TEST OF AIR	LOSS OF SOMETHING OR SOMEONE (FEAR OF POVERTY)
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Those who despair because they lose something or someone; those who fear poverty, those who are not willing to lose what they most love, fail in the trial of the air. The candidate is thrown into the depths of a precipice.

Samael Aun Weor

TEST OF WATER	TO ADAPT TO THE VARIOUS SOCIAL CONDITIONS (POVERTY)
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The great trial of the water is really terrible. The candidate is thrown into the ocean and believes himself to be drowning. Those who do not know how to adapt to the various social conditions of life, those who do not know how to live among the poor, those who after being shipwrecked in the ocean of life reject struggle and prefer to die; they, the weak, inevitably fail in the trial of the water.

Samael Aun Weor

TEST OF EARTH	THE WORST ADVERSITIES
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We must learn to take advantage from the worst adversities. The worst adversities bring us the best opportunities. We should learn to smile before all adversity. That is the Law.

Those who succumb to pain before the adversities of existence cannot victoriously pass the trial of the Earth.

In the superior worlds the candidate finds himself between two enormous mountains that menacingly close in on him.

Samael Aun Weor

If the candidate is victorious in each one of these tests, in each one of them he is received in the so-called Hall of Children, with great celebrations and immense happiness. On the contrary, if he fails, his spiritual advance will be postponed, receiving new opportunities later on. If his defeat persists, that will be the student who, in the physical world, is disenchanted with these studies and then withdraws.

INITIATIONS OF MINOR MYSTERIES	THE PROBATORY PATH
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The nine Initiations of Minor Mysteries make up the Probationary Path. The nine Initiations of Minor Mysteries are for the disciples who are on trial.

Each one of the nine INITIATIONS of Minor Mysteries is received in the INTIMATE consciousness. If the student has a good memory, he can bring back the memory of these Initiations to the physical brain.

Samael Aun Weor

The Gnostic aspirant needs to bring the astral memories of the process he is undergoing, to be able to consciously assume the part of the responsibility that corresponds to

him on this path. The student must, consequently, endeavor with his exercises of astral unfoldment, and everything that this practice entails, such as vocalization, mantralization, transmutation, meditation, etc.

VERY IMPORTANT:

The married disciples who practice the Arcanum A.Z.F. pass these nine elementary initiations very rapidly. When the disciple is celibate and absolutely chaste, he also passes the nine initiations, although more slowly. Fornicators cannot receive any initiation.

Samael Aun Weor

The one who is celibate will not be able to go beyond the minor mysteries; he will need to practice sexual magic. For a greater comprehension of this aspect of the initiatic path, let's reflect on the following excerpt from the book *The Perfect Matrimony*:

Something is created when a man and woman unite sexually. In those instances of supreme adoration he and she are truly one androgynous being with powers to create like the Gods.

The Elohim are male and female. The man and woman, sexually united during the supreme ecstasy of love, are really a terribly divine Elohim.

In those moments of sexual union we are really in the Laboratorium-Oratorium of the Holy Alchemy.

In those moments the Great Clairvoyants are able to see the sexually united couple, enveloped in terribly divine splendors. We have penetrated, then, the Sanctum Regnum of High Magic. With these frightfully divine forces we can disintegrate the Devil that we carry within, and transform ourselves into Great Hierophants.

As the sexual act is prolonged, as the delightful caresses of the adorable ecstasy are increased, one feels an enchanting spiritual voluptuousness.

Then we are charging ourselves with universal electricity and magnetism; terrible cosmic forces are accumulated in the depths of the Soul. The chakras of the astral body sparkle; the mysterious forces of the Great Cosmic Mother circulate through all the channels of our organism.

The ardent kisses, the intimate caresses, are transformed into miraculous notes that resound excitedly within the aura of the Universe.

We have no way to explain those moments of supreme enjoyment. The Serpent of Fire is agitated, the Fires of the heart are enlivened and the terrifying rays of the Father shine full of majesty upon the foreheads of the sexually united beings.

If the man and woman knew how to withdraw before the spasm, if in those moments of delicious enjoyment they had the strength of will to dominate the Animal Ego, and then were able to withdraw from the act without spilling the semen, neither within the womb, or without, or to the side, or in any part, they would have performed an act of Sexual Magic. This is what is called in occultism the Arcanum A.Z.F.

With the Arcanum A.Z.F. we can retain all of that marvelous light, all those cosmic currents, all those Divine powers. Then the Kundalini awakens, the sacred Fire of the Holy Spirit within us, and we are transformed into terribly divine gods.

But when we spill the semen, the cosmic currents are lost within the universal currents and the Luciferic forces of evil, the fatal magnetism, a sanguineous light, penetrates the Souls of the two beings. Then Cupid withdraws, weeping, the doors of Eden close, love becomes disillusionment, disenchantment arrives, and only the black reality of this valley of tears remains.

When we know how to withdraw before sexual spasm, the Igneous Serpent of our Magical Powers awakens.

The Kabbalists speak to us about the Ninth Sphere. The Ninth Sphere of the Kabbalah is sex.

The descent to the Ninth Sphere, was, in the Ancient Mysteries the ultimate test of supreme dignity of the Hierophant; Jesus, Hermes, Buddha, Dante, Zoroaster etc., had to descend to the

Ninth Sphere to work with the Fire and the Water, origin of worlds, beasts, men and Gods. All authentic and legitimate White Initiation begins there.

Chapter 2, The Son of Man

TEST OF DIRENE AND OF THE LAW	THE MAPS OF THE PATH / THE Gnostic CHURCH
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One of the most difficult tests is called the test of the Direne, since during this test the disciple will have to prove their chastity to the maximum, in flesh and bone and in the face of the most terrible temptations.

This test is passed in the physical plane.

Another very difficult test to pass is called the Test of Justice, since in this test one has to live like Christ before Pilate and Caiaphas. The disciple is accused by his own dearest friends and is evaluated before the Judges of the Tribunal of Justice, and if he protests it is because he still lacks preparation.

Samael Aun Weor

The test of the “Direne” and the “Test of Justice,” are for “the candidates on trial,” those who having traversed the probationary path of nine minor mysteries, and now aspire to the major mysteries. Having transmuted the crisis provoked in the interior of the candidate, the result will be the advent of the medullar fire of the Kundalini. Then what comes after is the solemn oath in the Gnostic Church. Now the commitment incurred is much greater before the Hierarchs of the Great White Lodge, and here, truly, begins the map of the path, just as the Master lived it.

1ST MOUNTAIN: THE INITIATION	THE SEXUAL FIRE / THE SACRED COW	THE ADVENT OF THE FIRE
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There exists an abundant amount of information about the sacred meaning of the Mountain, always associated

with the sense of spiritual elevation, its verticality on the principle axis, going from the peak to the base, is identified with the axis of the world; and anatomically with the vertebral column. For this reason, furthermore, it also expresses the idea of spiritual degrees, according to the different esoteric schools.

In the Gnostic gospel of Samael, there are three mountains that must be traversed. They are named in this way: Initiation, Resurrection, and Ascension; and the only possible way is through the practice of the so-called Three Factors of the Revolution of the Consciousness, previously explained in this book.

The Mountain of Initiation is fundamentally to work in the Second Birth; the Mountain of Resurrection is to Die in the "I"; and the Mountain of Ascension is to Sacrifice oneself for Humanity. Nevertheless, in the Three Mountains, one works simultaneously in these Three Factors.

The first important event of the initiate will be the Advent or Awakening of the Kundalini, this will be the only thing to introduce one into the First Mountain. Now, identified with the feminine aspect of God, Our Divine Cow or Mother Kundalini, being born alchemically, and at the same time will also allow one to Die psychologically.

The entire path of the First Mountain is serpentine. In a first level one will have to cooperate in the raising of five serpents of fire, corresponding to the bodies: physical, etheric, astral, mental and causal or of the will. Occult literature speaks abundantly about them. It will not be necessary to raise the serpents corresponding to the sixth and seventh bodies (consciousness and intimate). The Eight Venustic initiations will then follow, always in relation with this septenary of the internal man.

1 ST INITIATION OF MAJOR MYSTERIES OR SERPENTS OF FIRE	A VERY SACRED 27 TH ...	PHYSICAL BODY
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Everything that is lived in this 1st initiation is well explained by the V.M. Samael Aun Weor in his works. This solar and serpentine path has been the original source that has inspired his teachings.

The First Initiation of Fire happened as a corollary, when the Igneous Serpent of our Magical Powers made contact with the atom of the Father in the magnetic field of the root of the nose. Certainly it was during the Mystic Ceremony of the Last Supper when the cosmic date of the Initiation was set. I waited with infinite anxiety for the date and time of the Initiation. It had to do with a very sacred 27th...

I wanted an Initiation such as that the commander Montenero received in the Temple of Chapultepec, or like the one that Ginés de Lara (the reincarnated Deva), had in the Sancta-Sanctorum or Adyita of the Templar Knights, on the extraordinary night of a Lunar eclipse. But my case was certainly very different...

Samael Aun Weor

2 ND INITIATION OF MAJOR MYSTERIES OR SERPENTS OF FIRE	THE PROMISED LAND OF THE FOURTH DIMENSION	ETHERIC BODY
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It is impossible to forget those moments in which the Blessed One entrusted to a certain specialist the sacred mission of wisely leading through my Dorsal Spine the Second Degree of the Power of Fire...

I wanted to profoundly know the mysteries of the fourth coordinate and penetrate victoriously into the Promised Land...

When the Second Serpent woke up to start its ascent inwards and upwards along the Etheric Spinal Medulla, I was welcomed at the Temple with a great cosmic festival.

Samael Aun Weor

3 RD INITIATION OF MAJOR MYSTERIES OR SERPENTS OF FIRE	SYMBOLIC DEATH AND RESURRECTION OF THE CHRIST	ASTRAL BODY / JUDAS, THE DEMON OF DESIRE
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To live the whole Drama of the Christ in the Astral World is without a doubt, something that can never be forgotten.

As the Third Degree of the Power of Fire develops and evolves harmoniously in the astral body, the various events of the Christic Drama open up. When the Sacred Fire arrives to the marvelous port of the tranquil heart, we then experience that symbolism related intimately to the Death and Resurrection of the Christ.

Samael Aun Weor

4 ^A INITIATION OF MAJOR MYSTERIES OR SERPENTS OF FIRE	ENTRANCE INTO JERUSALEM	MENTAL BODY / PILATE, THE DEMON OF THE MIND
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We need with maximal, pressing urgency to create the Mental Body, but this is only possible by transmuting the Sexual Hydrogen Si-12.

My particular case was something very special. I was born with a mental body; I had created it already in a very remote past, much earlier than the dawn of the mahamvantara of Padma or Golden Lotus.

Really now I only needed with maximum urgency to recapitulate the Fourth Initiation of Fire, and restore the flaming powers in the previously mentioned vehicle.

The shining Dragon of Wisdom, I wish to refer to the Logos of the Ors Solar System, bestowed a specialist the noble mission of assisting and helping me.

To raise the Fourth Serpent along the Medullary Canal of the mental body, from vertebra to vertebra and Chakra to Chakra, is certainly something very slow and terribly difficult.

Samael Aun Weor

5 ^a INITIATION OF MAJOR MYSTERIES OR SERPENTS OF FIRE	THE CATEGORICAL IMPERATIVE	BODY OF WILL/ CAIAPHAS, THE DEMON OF ILL WILL
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In the name of the truth I must say with complete clarity that I was born with the Four Bodies: Physical, Astral, Mental and Causal. It was indispensable and urgent for me to restore the power of Fire in each body, to recapitulate the Initiations.

After the previous Four Initiations, I had to patiently repossess the Fifth Initiation of Fire.

Here, in these lines, I wish to give the term “repossess” an intrinsic, transcendent and transcendental meaning. Since in previous lives I had gone through the Cosmic Initiations of Fire, I only needed now to “repossess” them.

Samael Aun Weor

THE INITIATION OF TIPHERETH	THE NATIVITY PERSECUTIONS	THE HUMAN SOUL
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The Initiation of Tiphereth comes properly after the Fifth Initiation of Fire. Not always does the one who receives the Fifth Initiation of Fire have the good fortune to reach the Initiation of Tiphereth, which is a very secret Initiation. The one who takes up the Direct Path receives it.

Only after having passed through the Five Initiations of Major Mysteries and as a very special grace and previous Sacrifice for Humanity, can the Christ reincarnate in us. In this way then, with the Initiation of Tiphereth, or Venustic Initiation, the Intimate Christ is incarnated.

Very rare is the one who is able to incarnate it. The Venustic Initiation turns out to be something terribly difficult.

Samael Aun Weor

1 ST VENUSTIC INITIATION OR SERPENT OF LIGHT	“THE SECRET OF THE ABYSS”	PHYSICAL BODY
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To work in the Fiery Forge of Vulcan (Sex) cannot be postponed when one truly wants the complete awakening of the First Serpent of Light.

The following is written in words of gold in the Book of all Splendors: The Kundalini develops, revolutionizes and ascends within the marvelous aura of the Mahachohan. Unquestionably we first work with the Fire and then with the Light; we must never confuse the Serpents of Fire with the Vipers of Light...

Samael Aun Weor

From the Abyss, the world of the infradimensions, the Master manages to seize its great secret; that is, that the animic essences, having passed through the number of 108 existences in the human kingdom, enter into the mechanical involutive processes of that inferior abysmal region in order to relive humanoid, animaloid, vegetableoid and mineraloid states, until disintegrating their defects of a psychological type, opposite to the path of mastery. Later they will ascend upon the mechanical, evolutive side of nature in order to receive new opportunities in those kingdoms of nature. And the wheel of births and deaths will turn 3,000 times. If the 324,000 human existences were not taken advantage of to enter onto the path of self-realization, the Master Monad, the Interior Profound Being, will absorb that essence into itself in order to submerge itself into the ineffable happiness of the Absolute Abstract Space, without mastery. On the other hand, mastery or self-realization is not obligatory. Much less is perfection possible through the mechanical way of Evolution. Those Monads without Mastery, nevertheless, have earned the right to enjoy a certain degree of spiritual happiness for all of the suffering experienced in the 3,000

times that they entered the abyss, even though without consciousness of that happiness.

2 ND VENUSTIC INITIATION OR SERPENT OF LIGHT	"THE BAPTISM OF JOHN"	ETHERIC BODY
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The Second Degree of the Venustic Initiation, the Superior Octave of its corresponding Initiation of Fire, transcendently came forth as an esoteric result of the miraculous ascent of the radiant Second Serpent of Light, inwards and upwards, through the Spinal Medullar Canal of the Vital Organic Base (Lingam Sarira).

It certainly was an unexpected, magical encounter that I had with John in the Garden of Hesperides, where the rivers of the pure water of life flow with milk and honey...

I wish to refer with great solemnity to the Baptist, living reincarnation of Elias, that colossus that lived in the harshness of Mount Carmel, having as his sole company the neighboring wild beasts, and from where he used to emerge like lightning to sink and raise kings.

Superhuman creature, sometimes visible, other times invisible, who was respected by even Death itself..

When the Second Viper of Light made contact with the atom of the Father in the magnetic field of the root of the nose, the Christ-Sun shone upon the Waters of Life and the final initiatic ceremony came.

Samael Aun Weor

3 RD VENUSTIC INITIATION OR SERPENT OF LIGHT	"THE TRANSFIGURATION OF JESUS"	ASTRAL BODY
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The luminous ascent of the Third Serpent of Light inwards and upwards through the shining Spinal Medullar Canal of the sidereal body gave me open access to the Superior Venustic Octave of the corresponding Initiation of Fire...

It is not possible to write in the narrow frame of this treatise everything that I learned pertaining to each and every one of the thirty-three Holy Chambers...

The extraordinary revolution of the radiant Third Snake was processed very slowly according to the merits of the tranquil heart...

When the Luminous Viper crossed the threshold of the Third Secret Chamber of the Heart Temple, I obviously felt transfigured... Is this, perhaps, something that is very rare? Didn't the same thing happen to Moses on Mount Nebo? Unquestionably I am not the first to whom this will happen, and neither am I the last...

Samael Aun Weor

4 TH VENUSTIC INITIATION OR SERPENT OF LIGHT	"JERUSALEM"	MENTAL BODY
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The extraordinary development, revolution and ascent of the Fourth Venustic Serpent, inwards and upwards along the Medullar Canal of the mental body allowed me to experience the entire harsh evangelical realism of the magisterial entrance of the Great Kabir Jesus into Jerusalem.

Then I could verify for myself, in a direct manner the inferior (Inferno) and superior (Heaven) aspects of the Mental World.

It is indispensable to go beyond the body, the affections and the mind, when one wishes to enter triumphantly into the Jerusalem of above (the Heaven of Mercury and after that the World of the Spirit).

Samael Aun Weor

5 TH VENUSTIC INITIATION OR SERPENT OF LIGHT	"THE MOUNT OF OLIVES"	CAUSAL BODY
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The marvelous ascent of the Fifth Serpent of Light inwards and upwards along the Spinal Medullar Canal of the causal body gave me, in fact, clear access to the initiatic mysteries of the Fifth Degree of the Venustic Wisdom.

If I were to write in detail everything that I learned then in the thirty-three holy chambers of the causal world, it is obvious that I would fill immense volumes.

The Great Kabir Jesus, on the Mount of Olives, prayed like this: "Father, if thou art willing, remove this cup from me; nevertheless not my will, but thine be done."

Samael Aun Weor

6 TH VENUSTIC INITIATION OR SERPENT OF LIGHT	"THE BEAUTIFUL HELEN"	BUDDHIC BODY
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The sublime and marvelous ascent of the Sixth Radiant Serpent inwards and upwards along the Spinal Medullar Canal of the Buddhic body gave me in fact and by right open passage to the Sixth Venustic Initiation...

In the Buddhic or Intuitional Universal world, I had to vividly experience at that time some transcendental chapters of the Christic Gospel...

When the resplendent Sixth Viper of Light crossed the august threshold of its corresponding chamber in the tranquil heart, the Midnight Sun shone gloriously in the unalterable infinite...

I entered into the Temple of Initiation accompanied by many people; each one of us in the procession carried in our right hand a light, a candle or a burning torch...

Samael Aun Weor

7 TH VENUSTIC INITIATION OR SERPENT OF LIGHT	"THE EVENT OF GOLGOTHA"	BODY OF THE INTIMATE
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The radiant ascent of the Seventh Venustic Serpent inwards and upwards along the Spiritual Spinal Medullar Canal of the Divine Vehicle (Atman) permitted me to vividly experience the event of Golgotha...

Unquestionably, I need to confess frankly and without ambiguities the concrete, clear and definitive fact that I saw myself become the central personage of the Cosmic Drama.

To experience in itself the Cosmic Event of Calvary, with all the harsh transcendental realism of the World of the Divine Spirit (Atman), turns out to be something extraordinary.

I am not the first to vividly experience the event of the Mount of the Skulls; neither will I be the last...

Samael Aun Weor

8 TH VENUSTIC INITIATION	"THE HOLY SEPULCHER"	THE THIRD LOGOS
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It is written with characters of fire in the Book of Splendors that when Jesus, the Great Gnostic Priest, exhaled his last breath, the Philosophical Earth (his very human person) trembled on comprehending the difficult task that destiny had reserved for him; and the rocks of the Path of the Razor's Edge collapsed and made the Path even more difficult. (This is only comprehended integrally by those Masters who, after having died in themselves, are prepared for the Resurrection). Mercury, Shiva, Great Hierophant, Nuncio and Wolf of the Intimate Christ, supreme hope for those who sleep within the Holy Sepulcher...

I recognized the phallic sign on the Boat of Ra when going through the Eighth Venustic Initiation. Then I exclaimed in a loud voice, saying, "When the first trumpet sounds I will resurrect from amongst the dead."

In that forgone epoch of my present existence I had not even died in myself, I continued with the Ego very much alive. The sepulcher was then merely symbolic, like the coffin of every Masonic lodge...

Samael Aun Weor

With the Eighth Venustic Initiation, the First Mountain concludes. Summarizing, we could say that in the "serpents of fire" the initiate lives the book of Genesis, since in seven symbolical days one creates in ones interior a solar universe. The Man who God (the interior Being) created in his image is born, and it is only this "solar Man" the one

who can aspire to the incarnation of the Golden Child of Alchemy, the Intimate Christ. This occurs in the initiation of Tiphereth. Therefore, the Venustic Initiations or “serpents of light” begin there, which in themselves are the Great Week or Holy Week of Christianity. The culminating part of which is the Via Dolorosa or Passion of the Lord. However, before the esoteric resurrection one will have to die in oneself in the labors of the Second Mountain.

TEST OF SERENITY AND PATIENCE		
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It is ostensible that we, the Brothers of the Temple of the Twice Born, had eliminated from our Psyche’s various subjective, infrahuman elements; however, after having gone through the Eight Initiations, we yearned, with all the forces of the Soul to enter into the magical esoteric works of the Mountain of Resurrection.

In the Temple we were told that we should wait with infinite patience for the Abbot of the Monastery; however it is evident that the long and boring hours passed with an unbearable monotony; the Venerable One certainly did not seem to be in any hurry at all.

Some of those veterans of the First Mountain were moving all around, here, there, and everywhere, protesting impatiently for the singular delay of the superior.

There are events in this life which are surprising, and one of them was the astonishing entrance of the Abbot of the Temple. All the Brothers of the Sacred Order were dumbfounded, because some of our people had already lost any hope of seeing the Master.

Before the Sacred Brotherhood the Venerable One spoke, saying, “Brothers, you lack two virtues that this brother has,” saying this, he pointed at me with his index finger. Next, in a sweet and at the same time imperative way, he commanded me in this way: “Tell them brother, which are those two virtues.”

“One must know how to be patient, one must know how to be serene,” I said with a slow and clear voice...

“Can you see now? Are you convinced?” -burst forth the abbot with great solemnity. All the Adepts, horrified and marveled at the same time, chose to keep a respectful silence. Unquestionably all the members of the congregation, with the exception of myself, had to then be deferred, because only my insignificant person who is worth nothing, was victorious in the difficult test.

Samael Aun Weor

2ND MOUNTAIN: RESURRECTION	FIRST NINE LABORS OF HERCULES (OF 12).	THE NINE LABORS OF MASTERY.
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The individual Great Work is fulfilled in the zodiacal dominion of the Titanic Potencies...

The Twelve Labors of Hercules, prototype of the Authentic Man, indicate, signal the secret Way that will lead us to the degrees of Perfect Master and Great Elected one...

Samael Aun Weor

Twelve are the feats that Hercules, the solar hero, carries out, which cosmically keep correspondence with the zodiac and esoterically with the twelve parts of the Being. But what we must comprehend of all this is that our consciousness lies a prisoner in twelve infraconscious levels or vibrations of an inferior type; and that, like Dante in his Divine Comedy, the soul will have to descend to each one of these regions to liberate herself. Nine of these labors correspond to the Second Mountain. Three of them are fulfilled in the Third Mountain.

FIRST LABOR. HEAVEN AND INFERNO OF THE MOON	THE CAPTURE AND DEATH OF THE NEMEAN LION. THE THREE FURIES. THE BETROTHAL WITH THE QUEEN OF THE JINN: GUINEVERE. THE DRAGON OF DARKNESS. CONCLUSION OF THE LUNAR WORKS.	PHYSICAL, VITAL AND ASTRAL BODY PLANET: Moon
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First of all, is the Capture and Death of the Lion of Nemea, the force of the Instincts and uncontrolled Passions that devastates and devours everything...

I comprehended that to have the right to ascend to the Lunar Heaven (Superior Astral), I first had to descend to the Selenite Infernos (inferior astral) and courageously confront the Three Furies...

In this excerpt, Master Samael unveils for us that the “Three Furies” from the Greco-Roman mythology are for Christianity the symbolic equivalent of Judas, the demon of desire; Pilate, the restless demon of the mind; and Caiaphas, the demon of ill will. Those Three Guardians of the Threshold that were defeated in the first part of the path, but who now will be disintegrated with the electronic power of the Divine Mother. And only after this labor, then will come about the union of the Human Soul with the Divine Soul, the so-called alchemical weddings.

Unquestionably in the Fifth Initiation of Fire I had incarnated my Human Soul (the superior Manas of Theosophy); but now, oh, Gods!, with this Alchemical and Kabbalistic wedding I also incarnated my Spiritual Soul (Buddhi).

Ostensibly, within the Spiritual Soul always burns, in an unalterable way, the Flame of Prajna (the Intimate).

I thought that after the Chemical Wedding with my Spiritual Soul I would enter fully into a paradisiacal Honeymoon. I did not remotely suspect that among the submerged dens of the human Subconscious would be hiding the leftist and tenebrous Mara of the Buddhist Gospel, the famous Dragon of Darkness cited in “The Apocalypse” of St John, the father of the Three Traitors...

Gigantic abysmal monster with Seven infrahuman Heads, always personifying the seven capital sins: Anger, Greed, Lust, Envy, Pride, Laziness and Gluttony...

And the Great Beast bellowed frightfully like when a lion roars, and the Potencies of Darkness shuddered with horror...

Having already had the main Demon-I's fallen, vile personifications of my horrible Infrahuman Defects, my Lunar Works concluded in an epic manner, by giving death with the Holy Spear to many other Infernal Beasts...

Samael Aun Weor

SECOND LABOR. HEAVEN AND INFERNO OF MERCURY	THE DESTRUCTION OF THE HYDRA OF LERNA	MENTAL BODY PLANET: MERCURY
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Whoever wants to ascend must first descend. Each exaltation is always preceded by a terrible humiliation.'

Unquestionably I yearned truly and with all the strength of my Soul, to ascend to the Heaven of Mercury, the Devachan of the Hindustani, the Superior Mental World, the dwelling of the Archangels. However, before this it was indispensable to go down, to descend to the Infernos of the Mind to destroy there the Hydra of Lerna. Those Psychological Defects of a multi-faceted structure that in the Lunar Infernos had been reduced to cosmic dust continued existing like the abominable heads of the fatal Hydra, in the diverse folds of the Mind.

Samael Aun Weor

THIRD LABOR. HEAVEN AND INFERNO OF VENUS	THE CERYNEAN STAG AND THE ERYMANTHIAN BOAR	CAUSAL BODY OR BODY OF WILL. PLANET: VENUS
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It is not too much to assert at this time that I yearned very sincerely and with ALL the forces of my Soul to enter into the Heaven of Venus, the Causal World, the abode of the Principalities.

However, it is clear that I first needed to get merits, to reduce the frightful Boar to cosmic dust...

It is necessary before ascending to descend; every exaltation is always preceded by a terrible humiliation.

To descend to the Infernos of Venus was indispensable, urgent, and unpostponable before the ascent ...

Moments before definitively abandoning the abode of Pluto, I saw something frightful, terrible, as if a huge, gigantic monster wanted to devour the whole of humanity. Ay! Ay! Ay!

Samael Aun Weor

FOURTH LABOR. HEAVEN AND INFERNO OF THE SUN	CLEANING OF THE STABLES OF AUGEAS	BODY OF THE CONSCIOUSNESS, BUDDHIC OR INTUITIONAL. PLANET: SUN
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The next Labor of Hercules, the Solar Hero, is the extraordinary cleaning of the famous Stables of Augeas, king of Elis, whose daughter, who knew about the virtues of plants, made magical beverages with them.

In these stables (living symbolic representation of our own submerged Subconscious Depths) that housed his innumerable herds (those multiple bestial Psychic Aggregates that constitute the Ego), and among them Twelve Ingenuous Bulls, allegorizing the Zodiacal Karma, the filth of various generations had accumulated.

In the name of truth I must confess frankly and openly that the Fourth Labor turned out to be tremendously easy for me; however prior to that, I had to pass through a delicate test.

Samael Aun Weor

FIFTH LABOR. HEAVEN AND INFERNO OF MARS	THE HUNT AND DESTRUCTION OF THE ANTHROPOPHAGOUS BIRDS	BODY OF THE INTIMATE. PLANET: MARS
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To annihilate inside myself those Inhuman Elements of witchcraft, those birds of ill omen, was certainly my task in the tenebrous Tartarus.

Even if it appears incredible (because of such an unusual assertion) it is urgent to know that all human beings, without

exception, have in their Unconscious Depths various Bewitching Elements.

This means that in the world there are many people who, without knowing it, unconsciously practice Black Magic.

Unquestionably even the very Saints of all religions suffer the indescribable when they self-discover themselves; then they can verify for themselves the crude realism of those Inhuman Elements which ostensibly they are obligated to eliminate from their psyches.

Samael Aun Weor

SIXTH LABOR. HEAVEN AND INFERNO OF JUPITER	THE CAPTURE OF THE CRETAN BULL.	NIRVANA PLANET: JUPITER
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To chain the symbolic Cretan Bull, was really the task to follow, and this in itself seemed horrible to me... At that time of my actual existence, many sexual temptations were inclemently besieging me in the tenebrous Tartarus...

By exploring myself in a psychological manner, I discovered in the most profound depths of my own mind the famous Cretan Bull. I saw it, yes, black, enormous, gigantic, menacing and with sharp horns...

It was obviously impressing itself in my Psyche with passionate, unthinking, strong sexual impulses...

It was urgent to chain the tenebrous beast, it was indispensable to disintegrate it, reduce it to cosmic dust...

Undoubtedly I was assisted by my Divine Mother Kundalini, the Igneous Serpent of our Magical Powers.

Samael Aun Weor

SEVENTH LABOR. HEAVEN AND INFERNO OF SATURN	CAPTURE OF THE MARES OF DIOMEDES.	PARANIRVANA PLANET: SATURN
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In the Infernos of Saturn I had to capture and destroy the Mares of Diomedes, Infrahuman Elements full of Passion deeply submerged into my own Unconscious Abysses...

Having finalized the Saturnian work in the abode of Pluto, I was then transported in the Eidolon to the Solar Land of the Hyperboreans...

Ah! I had been there before, and in the same holy place before the venerable Thrones, many millions of years ago, in the epoch of the continent of Mu or Lemuria...

*Now I was returning victorious after having suffered much.
Ay! Ay! Ay!...*

Samael Aun Weor

EIGHTH LABOR. HEAVEN AND INFERNO OF URANUS	CACUS THE THIEF, AND AGATHOS.	MAHAPARANIRVANA PLANET: URANUS
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Agathos and Cacus, crucified on the Mount of the Skulls, to the right and left of the Great Kabir, emphatically allegorize White and Black Tantrism, the Good and Evil Magic of Sexuality...

In the Abysses of Uranus I had to reduce to cosmic dust the evil thief, the sinister Cacus, the same one who had previously pillaged the Sexual Center from my organic machine for the vile satisfaction of Animalistic Passions...

Samael Aun Weor

NINTH LABOR. HEAVEN AND INFERNO OF NEPTUNE	THE CONQUEST OF THE BELT OF HIPPOLYTA, QUEEN OF THE AMAZONS.	THE THIRD LOGOS: THE HOLY SPIRIT. THE SUBLIME SPOUSE OF OUR DIVINE MOTHER KUNDALINI. PLANET: NEPTUNE
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Unquestionably, the Ninth Labor of Hercules, the Solar Hero, turns out to be very complex: the Conquest of the Belt of Hippolyta, queen of the Amazons, the Feminine Psychic Aspect of our own Interior Nature...

That Marvelous Belt, analogous to that of Venus and an emblem of Femininity, loses all meaning and worth when it is separated from its legitimate owner. Therefore, Love and not Violence makes its conquest truly significant and valid.

Samael Aun Weor

This is the individual pilgrimage that every Initiate has to carry out in the Second Mountain, passing through nine successive Stages or Degrees that are totally enumerated and defined in the Nine Spheres:

1. Moon (physical, vital and astral);
2. Mercury (mental);
3. Venus (causal);
4. Sun (consciousness or Buddhic);
5. Mars (intimate);
6. Jupiter (nirvana);
7. Saturn (paranirvana);
8. Uranus (mahaparanirvana);
9. Neptune (region of the Holy Spirit or Third Logos).

We can and even must issue the following statement: "Only by means of these Intimate Pilgrimages from sphere to sphere will we be fit to enliven and make the Secret Master, Hiram, Shiva, the Husband of our Divine Mother Kundalini, the Arch-Hierophant and Arch-Magus, the Particular Individual Monad, our Real Being reemerge within each one of us"...

One thing is to be a Master and another, which is certainly very different, is to reach Perfection in Mastery.

Samael Aun Weor

THE RESURRECTION.	THE 8 YEARS OF JOB. TO PAY THE TITHES OF NEPTUNE.	
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Before the Authentic Resurrection, each one of the Eight Initiations must be qualified. This is processed in eight years, during which we have to experience the Book of the Patriarch Job in all of its crude realism.

We solemnly emphasize the following declaration: "The Eight Initiations will never be qualified in a period of time less than the already indicated eight years..."

Obviously, each one of the Eight Initiations corresponds to a year. As a corollary it turns out to be Eight Years for the Eight Initiations...

To clarify: the already mentioned period of time corresponds exclusively to the epilogue of a whole mystical series of profound esoteric labors, carried out in each and every one of the already cited Nine Planets.

Undoubtedly, such labors are processed in different periods of time, and can truly often be quite delicate.

It is ostensible for such a motive, that all those who enter into the Second Mountain do not receive more Degrees or Initiations.

Perfection in Mastery is only achieved with the Esoteric Transcendental Resurrection...

The Resurrection is not possible without having previously formed the stigmata of the Adorable in the astral body...

The full manifestation of the Monad within the Resurrected Master bestows upon him extraordinary Magical Powers...

Dear reader, our Master Samael found himself in this point of the initiatic path when the Gnostic Congress of Guadalajara was developing. He had not only finished the Second Mountain, but in addition was finalizing the so-called Eight years of Job. And the Master had received the stigmata in the astral body, the real ones, since the symbolic ones had been left behind:

And what happened next is that, having gone on holiday to the port of Acapulco in the Pacific coast of Mexico; I had to be instructed on the stigmatization of the astral body...

Outside of the physical body, a holy monk, a hermit, tried to pierce the palms of my hands with the purpose of stigmatizing me; in those moments when that monk hit the nail to pierce my hands, divine rays burst forth...

At that moment I prayed to my Father who is in secret, asking for help. The prayer reached the Lord...

It is unquestionable that in the Initiation I had received such stigmata, but in a symbolic form... In the Mountain of Resurrection I had to form them, to make them in the Forge of Cyclops...

The anchorite led me to the Gnostic Church; Shiva, my Divine Monad, walked close by...

Inside the Temple I saw a religious androgyny, dressed in the purple tunic, next to the Baptismal font...

"He is very strong and responds very well, but he should better fulfill the Sacrament of the Church of Roma (Amore - Love)," said the Mahatma addressing my Monad...

Since then I comprehended the need to refine the creative energy even more. In this way I made of the Maithuna a form of prayer...

The insertion of the vertical phallus within the formal uterus makes a cross. Unquestionably the five christic stigmata are formed in the astral body with the holy cross...

The Resurrection is not possible without having previously formed the stigmata of the Adorable in the astral body...

In this way I formed my stigmata, thus the mystics of all times have formed theirs...

INRI... Ignis Natura Renovatur Integra: Fire renews Nature incessantly.

3RD MOUNTAIN: ASCENSION	LEMURIA...	THE AKASHIC RECORDS.
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Since when Master Samael wrote the book *The Three Mountains* he had not yet entered into the esoteric works of the Mountain of Ascension, but nevertheless, it was the third time that he realized the interior Great Work, he therefore appealed to the memory of the Akashic Records

of Nature and thus he could complete the rest of the map of the path that he had to leave to humanity.

TENTH LABOR.	CAPTURING OF THE OXEN OF GERYON.	THE SECOND LOGOS: THE SON PLANET: PLUTO
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In this labor the Second Logos is incarnated.

ELEVENTH LABOR.	STEALING OF THE APPLES FROM THE GARDEN OF HESPERIDES. LIBERATION OF PROMETHEUS-LUCIFER.	THE FIRST LOGOS: THE FATHER PLANET: VULCAN
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In this labor the First Logos is incarnated.

TWELFTH LABOR.	TAKING OF THE THREE-HEADED DOG FROM HIS PLUTONIAN DOMINION. THE DIVINE PROTOTYPE.	THE SACRED ABSOLUTE SUN. PLANET: PERSEPHONE
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In this labor the Being of the Being is incarnated, the Divine Prototype in the Absolute Abstract Space. And the Master has already completed these labors of the Third Mountain in these times.

THE 13 TH AEON.	ONLY BY ENTERING INTO THE UNMANIFESTED "SAT," THE ABSOLUTE ABSTRACT SPACE, DOES ANY DANGER OF FALLING DISAPPEAR...	THE ABSOLUTE ABSTRACT SPACE. PLANET: CLARION
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Since the will of the Logos Samael is to continue towards more unknown places of the infinite universe, at the moment the Master will not knock on the door of the 13th Aeon.

IN THE SUITE OF THAT HOTEL...

Now that the reader has the basic information about what the path of The Three Mountains is, and what it means; and hoping that, additionally, the reader feels persuaded to study that book of the Master, then I will be able to continue relating the story we left pending in the presidential suite of the Hotel that then was called The Marriot.

As I was saying: the Master, elegantly dressed, walked from one side to another of that big presidential suite. He requested that we ask questions; then he was asked, and he answered regarding his own esoteric process, the one he was then undergoing: the end of the Second Mountain.

I could not let such a magnificent opportunity pass without asking the Master about an esoteric aspect of great significance in his final stage of the Great Work, that indeed appears in several of his books and transcribed lectures, and which has been called: "Encounter with Lucifer." Thus the Master talks about that bet in his book *Yes, there is a Hell; Yes, there is a Devil; Yes, there is Karma.*

In past talks we gave ample explanations about the Devil, the Dragon, and now we will enter more thoroughly into this matter.

In parenthesis, I would like to relate to everyone here present that I have a bet with the Devil, and this may surprise you a little.

On a certain occasion, (the date and the hour do not matter), the two of us sat face to face at a table, I heard from the lips of my own Inner Lucifer the following affirmations:

"I will defeat you in chastity and I will show you; you cannot win."

"Do you want to make a bet with me?"

"Yes," answered Satan, "I am willing to make the bet."

"How much do we bet for?"

"For so much," and it was done.

I walked away from that personage, which is nothing more than the reflection of my own Inner Logos, treating him in reality a little badly...

In the name of the truth, I would like to say to you my friends, that until this moment I am winning the bet, since the Devil has not been able to beat me; in no way has he been able to make me fall into temptation, although I have had to wage tremendous battles with him.

Q.-Master when you mentioned that you made a bet with your Inner Lucifer, can we understand that the wager of this is your own soul?

A.- Friends, Gnostic brothers, for the Being there exist valuations and devaluations. There also exist cosmic capitals equivalent to virtues. The amount of that bet is based on certain cosmic capital; that capital is appraised in a similar manner as the coins of the world are appraised and therefore, I would be deprived of a certain sum of virtues and intimately devaluated or depreciated; I think that with what I have expressed here, the brothers in the audience have understood me.

Based on these comments, I asked the Master to tell us more about that bet he claimed to have with his Particular Lucifer. Then the Master confirmed having this bet with that part of his Being. It will be surprising, for the reader not versed in this aspect of the esoteric doctrine, the idea that each one of us has, in the depths of his Spirit, an autonomous part of the Being called Lucifer, who on one hand, according to Saint Thomas is: *"the highest, the most perfect of the angels, God's favorite angel,"* and at the same

time he represents the symbol of evil, since he rebels against God.

These two big contrasting aspects of Lucifer are what make it difficult to openly deal with a subject like this, therefore, this intimate meeting offered the Master an adequate framework for a dissertation of this kind, but we must also say that the Master, with the risk of being misinterpreted, writes about Lucifer in many of his books.

Thus the Master said, *“Do you know that I have a bet with Lucifer! He assured that at the end of the Mahamvantara he will make me fall, and I said to him, ‘I bet you don’t, Lucifer!’ and he said, ‘I bet I do!’”* And the Master continued by saying: *“Up until this moment I am winning the bet!”*

The Master said all of this happily, safe and satisfied of having reached this point of the path, that is, to be without the animal Ego, however conscious of the fact that now it was his Lucifer who was tempting him.

I include here an excerpt from the book *The Three Mountains* that describes the peculiar way in which Lucifer tempts the Master:

In these moments when I write these lines, an unusual case comes into my memory...

One given night, it does not matter which, I found this frightful personage inside a beautiful room...

In an imposing manner, Prometheus-Lucifer, sustaining himself on bestial legs rather than human feet, looked at me, menacingly... Two frightful horns were dreadfully displayed on his sinister forehead; he was however dressed like an elegant gentleman...

Approaching him, serenely, I patted him on the shoulder and opportunely I said:

"You do not frighten me, I know you very well, you have not been able to defeat me, I am victorious..."

The colossus withdrew and I, sitting on the comfortable and perfumed bed of mahogany, waited for a while...

Soon afterwards a dangerously beautiful female came into the bedroom; naked, she lay down on the bed...

Almost dismayed with lust, the beautiful one wrapped me with her lustful arms inviting me to the pleasures of the flesh...

Lying down next to the beautiful one I showed my powers to the Devil, I controlled myself...

Afterwards I got up from the bed of pleasure. The beautiful one, almost dead with lubricity, feeling disappointed, looked at me uselessly...

Following a resplendent child entered into the room, a radiant creature terribly divine...

The sublime infant, wealthily attired with a beautiful priestly tunic of a very special black color, crossed the exotic room...

I recognized him immediately and getting close to him, very softly I told him:

"It is useless for you to continue disguising yourself, I always recognize you, oh, Lucifer...! You can never defeat me..."

Then, that sublime creature, terror of the ignorant, smiled with infinite sweetness...

Unquestionably he is the "Divine Daemon" of Socrates, our special trainer in the psychological gymnasium of life...

Just is Lucifer's freedom after his hard work; the Logos swallows him, absorbs him...

Then the Master would invite those present there to work intensely in the dissolution of the "I," the Me, the

Myself, because only in this way can one defeat the tempter, and thereby reach the total self-realization.

THE WORK WITH LUCIFER

If today we study chapter 42, titled “Lucifer,” from the book *My Return to Tibet*, which corresponds to the *Christmas Message 1969-1970*, we will discover what the Master was trying to explain to us, but that due to our immaturity we were not able to understand entirely. I am referring to the works with the residues of the “I,” which the Master denominated “The Third Purification.” ¡Amazing!, says the Master, *even after the “I” has died, Lucifer continues controlling even the seeds of the Ego... What a horror!...* And in another of his books, we read:

The Egyptian “Book of the Dead” is for those who live but are dead, one must know how to understand this, it speaks of the deceased Initiates, who even though they are already dead, live: they already entered into the Region of the Dead, and come out under the Sun in order to give their teachings.

Those “I’s” must be reduced to dust, the seeds must be burned, and one must bathe in the waters of Lethe to forget and in the waters of the Eunoe to fortify the virtues and then ascend to the Heavens. In order to ascend to each one of the heavens one must first descend to the Infernos.

Tarot and Kabbalah

The Three Purifications

So, then, there are Three Purifications through which one has to pass. The first is the one of the First Mountain, the Mountain of Initiation, when one receives the Eight Initiations. The second is when one is working intensively in the spheres of the Moon, Mercury, Venus, Sun, Mars, Jupiter,

Saturn, Uranus and Neptune. And the Third Purification is at the peak of the Second Mountain, just before the Resurrection. I am now in the Third Purification, on the eve of the Resurrection, down there, with the demons, working, in order to destroy the demons of the Black Moon.

Just as you see that there exists a white moon, or better said, that there is a Moon that radiates light at night and that has two faces: the visible one and the one that is occult, the same happens with the Psychological Moon. Everyone carries his Psychological Moon within himself, and this moon is governed by 96 laws. In the world of one's own Psychological Moon, each one carries his demons: those that are easily visible, that stand out, and also there is the hidden side of the Psychological Moon, the demons that are not seen, that are hidden.

In the Third Purification, one has to destroy the demons of the Black Moon, weaken them, and that is only possible with the electric sexual force, working in the Forge of the Cyclops. Only in this way it is possible to destroy, to tear down, with the lance of Longinus, all those inhuman and undesirable elements that one carries in the occult side of the Black Moon, the invisible side.

The work in the hidden part of the Moon is denominated the "Initiation of Judas." Then the initiate just before redemption sees himself betrayed, criticized, hated, and misunderstood by everybody. No one understands him; he is qualified as bad, perverse.

The Passion of the Lord is the profound meaning of the Initiation of Judas. I am now passing through that, just before the Resurrection. I will have The Resurrection in 1978; then the Lord will rise up from his sepulcher of crystal and will speak, will manifest himself through the dense form, for the good of humanity.

So then the Master is never understood: he is discredited by the virtuous ones, hated by the High and the Mighty, persecuted by the people of experience, rejected by the

intellectuals of his time, recriminated by the priests, by the religious people...

If we carefully observed the underlined text, we realize that having eliminated the “I” in the spheres of the Moon, Mercury, Venus, Sun, Mars, Jupiter, Saturn, Uranus and Neptune, Master Samael still had to undergo the Third Purification, or he was practically concluding it on the summit of the Second Mountain.

And the Master continues saying in the lecture “Talk with the Brothers of Zulia”:

So then, 3 purifications are needed before the resurrection, which are the 3 days in the light of alchemy: the first day corresponds to the first mountain, in which the human being has to pass through the initiations, through the path of the esoteric initiation. The second day certainly corresponds to the second mountain in which the Initiate has to descend to the infernos and ascend from sphere to sphere up to the Empyrean. The third day is on the very peak of the second mountain, corresponding to the 8 years of the Great Work; for 8 years the Patriarch Job suffered the illness of leprosy, but it was not a physical leprosy, but rather an interior leprosy, it is the leprosy of the Ego; when it is said that he was clean of leprosy, his Ego died, and everything was returned to the Patriarch Job; during these eight years the entire Great Work is carried out.

Thus Master Samael also spoke of six steps through which the death of the “I” is processed:

- 1- Elimination of the Normal “I’s”
- 2- Elimination of the Good “I’s”
- 3- Elimination of the “I’s” of the Hidden Side
- 4- Destruction of the Telegehinoooras Records, the memories of the “I”

- 5- Destruction of the Germs³ of the “I”
- 6- Dissolution of the False Personality and its four components:
Vanity, Envy, Jealousy and Preoccupations, among other things

Now it is convenient to doctrinally expand on the concept of Lucifer, to understand the difference of a Lucifer fallen in the materiality of the universe, the one who repented, “God” forgives again, and rising again becomes the preferred Angel of God, who in itself is Christus-Lucifer, because he has been saved by the only one who can do it: the Son.

THE WORK OF CHRISTUS - LUCIFER

*Most noble of any creature
and the sum of all creatures.*

Dante

The Venerable Master Samael Aun Weor has revealed to us two great Arcana of the universe: “the Mystery of Christus-Lucifer” and “the Secret of the Abyss,” both synthesized in “the Great Arcanum A.Z.F.,” the Sexual Magic.

Etymologically, Lucifer means “maker of light.” And as far as the letters A.Z.F following the word “Arcanum,” they have the following esoteric meaning: the “A” and the “Z” are the beginning and the end of the alphabet and of everything. The “F” is the fire that will have to traverse all of our nature in the initiatic path, obviously through the Sexual Magic.

³ That from which anything springs, or may spring or start; a beginning or rudiment; used with more or less reference to the primary sense of the earliest form of an organism, a seed, bud or spore.

Therefore, with the Sexual Magic we take the light contained in the erotic fire to give back to Lucifer his place in the Pleroma, where our celestial Father lives forever.

In order to comprehend this psychological and ontological work of Christus-Lucifer, it will be necessary to penetrate into the deep comprehension of these two great Arcana: “the Mystery of Christus-Lucifer” and “the Secret of the Abyss,” therefore, like the V. M. Samael Aun Weor, we will take from nature her secrets, in the cosmos of the part above and in the cosmos of the part below.

What is the “Secret of the Abyss” and what is it based on? First of all, we will say that the abyss of the cosmos of the part below is the same Christian Inferno, the ice hell of the Nordics, the Chinese inferno with all its yellow tortures, the Buddhist hell, the hell of Islam or the Infernal Island of the ancient inhabitants of the country Maralpleicie, whose civilization today is hidden within the sands of the Gobi desert. Also it is symbolized in the Nine infernal Circles of Dante in his Divine Comedy, in the inferior region or Submerged Mineral Kingdom of every planet of the infinite space, the inferior atomic World of all that has been created.

Therefore, the inferno is not exclusive to the religions, nor of a particular culture, because the same extends the borders of our world and even of our universe, it is placed in a reality that belongs to the sub-atomic world. And in contrast with all this, Samael Aun Weor says to us: “*The inferno is the matrix of Heaven.*”

We consider the inferno the rottenness of every planet; nevertheless, from it beauty is born. It is for some reason that the inferno has been called the factory of creation, and as we well know, it is the place where God’s favorite Angel fell.

This psychological trainer, Lucifer, is our own fire, prisoner in the submerged mineral kingdom. If we win over Lucifer in his gymnasium, he will give this Light to us, and he will gain the right to his freedom, which is, in the end, our own freedom.

And in this manner we begin to understand “the Secret of the Abyss,” its relation with the force of gravity of every world of space, the denominated “Law of the Fall,” as it was formulated by a Master called Saint Venoma, who regarding this matter says the following:

All things that exist in the world fall towards the bottom. And the bottom, for any part of the Universe, is its deepest stability, and this stability is the place or point upon which all the lines of force coming from all directions converge.

The centers of all the suns and all the planets of our Universe are indeed those points of stability.

If we add to this formulation of the Law of the Fall the Mystery of Lucifer, that is, that the counterpart, the obverse, of the original fire, the Cosmic Christ who onset the creation, as it is studied in the Gnostic schools, precipitated and has now become the foundation of materiality; then and only then, will we begin to glimpse a new dimension into that which has been indicated to us was only a religious matter. Additionally, we will learn to accept the Gnostic polarity called Christus-Lucifer, that is to say, the union, always before the fall into materiality, of Lucifer, the maker of Light, with the Christ, the primogenial fire.

This fohat or Christus-Lucifer of the first instant, is the one who, I repeat, onset the dawn of this creation, and later scattered itself throughout the entire infinite space

coagulating into suns, worlds, galaxies, systems, etc., establishing its Lucifer, its dwelling in the nucleus of each one of these creations, hoping to one day be brought back to its origin, with the individual and cosmic Christ.

In conclusion, Lucifer is not only that preferred angel of God who when rebelling against his creation, God precipitated into the inferior regions. Lucifer is the very essence of that Cosmic Law discovered by Saint Venoma, the Law of the Fall.

Lucifer is, cosmically speaking, the stability of all the suns and planets of the universe, the Sword and Balance of Cosmic Justice are entrusted to him, because he is the norm of the weight, the measurement and the number.

It is obvious that the intimate impulses or yearnings of the consciousness of each one of us comes from the highest aspects of our Being. But when the consciousness does not obey such intimate yearnings, then this obverse of the Being, its reflection, enters into action.

The Being is, in each one of us, the Intimate Christ, and its shadow or counterpart is the particular Lucifer.

In the same manner that Christ is not an individual, neither is Lucifer, Christus-Lucifer is multiple, therefore everyone has his own.

Christ is Lucifer. Christ descends in Lucifer to train us, to educate us and to perfect us. Christ disguises himself in Lucifer and from the lowest instincts he elevates us to the highest states of the consciousness.

The Christus-Lucifer of the Gnostics is the God of Wisdom under different names, the God of our planet Earth without any shadow of evil, since he is one with the Platonic Logos.

Samael Aun Weor

Lucifer tempts us with his fire; Christ redeems us with his Light. By defeating one we arrive to the other. That is why it is possible to affirm that without Lucifer, Christification is not possible, and without the Christ, neither Lucifer nor the Soul can be redeemed.

Twelve are the labors that the soul has to carry out in the zodiac of the materiality of this universe where she is an underlying prisoner in this luciferic fire; twelve labors in order to aspire to the High Esoteric Initiation that liberates her and her Intimate Lucifer.

If in the dawn of this creation we are tied with this zodiac or spheres of cosmic vibration, with the only purpose of perfecting our spirit in that great stellar crucible, with Lucifer-Christ we will always be able to qualify it one more degree.

The Eleventh Labor of Hercules, the solar hero of Greco-Roman mythology, very well illustrates for us one of the labors of the Soul with its Christus-Lucifer:

TO TAKE POSSESSION OF THE GOLDEN APPLES
IN THE GARDEN OF THE HESPERIDES

The Eleventh Labor of Hercules consisted of taking possession of three of the apples. First he surprised Nereus in the bath and forced him to tell him where the garden was; then he arrived to Africa and begged Atlas to give him the three apples. Atlas consented, but since his two hands were occupied holding up the Universe, he asked Hercules to

sustain it for some minutes while he went for the three apples. Hercules fell into the trap and substituted Atlas, keeping the entire Universe on high with his strong arms. Atlas, defeating Hercules, thanked him for the relief and got ready to depart forever when Hercules asked him to adjust the weight, since one of his shoulders was hurting. Atlas fell into the trap, then Hercules taking advantage maneuvered it, slid out underneath him and left him bearing all the weight of the Universe. Hercules then went to the garden of Hesperides, killed the dragon and took possession of the three apples. Juno brought the dragon to the heavens and made it a constellation.

The apple is our internal Tree (the Tree of the Being and the Tree of the Science of Good and Evil) displayed physically in our dorsal spinal with its seven main plexus, glands, *chakras*, Churches, golden apples, etc. To take possession of the apples of gold or golden apples is to return to the immortal nature, to escape from the Abyss.

Hercules (Heracles) is the soul in itself, son of Hera the Divine Mother, who with great love and cleverness must take possession of the most sublime fruit of the Being.

Nereus is the Guruji, Master or Guide, the one who initiates you in this hermetic science, who patiently teaches us all the dangers of the path.

Atlas in the African continent, the “black” continent allegorizes the fire trapped in the world of desire and of materiality, the mechanicity of nature, who “with his two occupied hands holds up the world.” It is necessary to behave very astutely with him. Going even deeper, Atlas allegorizes the tempters.

The garden is sexual voluptuousity, the Eden of the generation, degeneration, or regeneration.

The Dragon is our Lucifer, enchained, blackened by the descent or fall into the universe.

And to kill the Dragon is to resurrect the Christ; that is why Juno, known as Hera by the Greeks, brought it to the heavens and converted it into a constellation.

The Serpent or Dragon ascending into the heaven of our consciousness is the return of Christus-Lucifer self-realized in us, therefore the Law of the Scale is balanced and the Sword becomes Justice once again.

And this is how the V.M. Samael expresses himself about Lucifer in the eleventh labor of Hercules, corresponding to the third mountain:

The Eleventh Labor of Hercules, the Solar Hero, took place in the transatlantic domain, consisting of taking of the Apples of the Hesperides, the nymphs daughters of Hesperus, vivid representation of the planet Venus, the delicious bright star of Love...

Unsure of the way, he first needed to get hold of Nereus, who knows everything, and then in Africa to confront the frightful giant Antaeus, son of Poseidon, in hand to hand combat... This journey is often related to the liberation of Prometheus-Lucifer, killing an eagle that torments him, as well as the temporary substitution of the famous Atlas, supporting the world on his titanic shoulders, to obtain his help...

Finally, the symbolic Golden Apples were given to him by the Hesperides, previously killing the dragon that was guarding them...

Evidently, this feat bears a close relationship to the Biblical story of the fruit of the Tree of Knowledge of Good and Evil, in the Edenic garden, in which however the Dragon was substituted by a Serpent, who invites to gather and taste this

marvelous fruit that Hercules later on gives to Athena, the Goddess of Knowledge and his divine protector...

The intrepid descent to the old Tartarus of the eleventh planet of our solar system was made urgent, unpostponable, before the ascent to the Father (the First Logos). Abrupt, broken and uneven descending path, it led me fatally to those horrendous shadows of the city of Dis. My "Nereus," or better said, my guru, Master or guide, patiently showed me all the dangers...

And it certainly was in those horrifying abysses of pain, in that planet which is beyond the orbit of Pluto, where I found Antaeus, the enormous giant, more dreadful even than the disproportionate Briareus...

The Florentine Dante, in his "Divine Comedy," says:

Oh, you, who in that fortunate valley which made Scipio the heir of so much glory, when Hannibal and his followers showed their backs, took more than a thousand lions for your prey, and if you had been in that ambitious war, with your brothers here, according to what some think, the Sons of the Earth would have then won the day; take us down, and do not be unwilling, to where the cold imprisons Cocytus. Do not make us go to Tityos or Typhon; this man can give what here is so desired: therefore bend down, and do not twist your lips. He can still give you your fame on earth, for he still lives, and has a long life to come, unless before the time Grace calls him in...

When Virgil felt the grasp upon him, he told me: "Come here, so that I can take you." And then he embraced me and made a bundle of himself and me. As the tower of Garisenda seems to the eye from the sloping side when a cloud passes over it, as if it were leaning into the opposite direction, so Antaeus seemed to me, as I stood and gaped to see him bend, and it was such a moment that I should have wished to go some other way. But he led us lightly to those depths of the abyss that devours Lucifer and Judas; and did not stay there bending over us, but rose as a mast does on a ship...

(This is a textual quotation from "The Divine Comedy.")

Antaeus: allegoric magician character, representative titan of the abysmal, dark hordes...

Having fought my bloody battles against the demons of the city of Dis, Lucifer-Prometheus had to be freed...

I saw the steel door of his dreadful cell open, the guard let him through...

Horrible scenes in the dark abode, unwonted cases, unsuspected, which the inhabitants of the Earth ignore...

Lucifer is the Guardian of the Door of the Keys of the Sanctuary, so that only the anointed that know the Secret of Hermes can penetrate it...

The Christ-Lucifer of the Gnostics is the God of Wisdom under different names, the God of our planet Earth without any shadow of evil, because he is One with the Platonic Logos...

Prometheus-Lucifer is the Minister of the Solar Logos and Lord of the Seven Mansions of Hades... Lucifer is certainly the spirit of the spiritual illumination of humanity and of the freedom of choice and, metaphysically, the torch of humanity; the Logos in his superior aspect, and the adversary in his inferior one; the divine and chained Prometheus; the active and centrifugal energy of the Universe; fire, light, life, struggle, effort, consciousness, freedom, independence, etc., etc., etc.

To Lucifer are entrusted the Sword and the Balance of the Cosmic Justice, because he is the norm of weight, the measure and the number.

Inside each one of us, Lucifer is the reflection of the Intimate Logoi, shadow of the Lord projected onto the depth of our Being...

ANOTHER UNFORGETTABLE MOMENT OF THE CONGRESS...

In the Samaelian doctrine so much has been said about the Death of "I," nonetheless in the hours that had already passed at congress, this was still the topic that was insisted upon,—for example, Master Samael had said, with much emphasis, to all present, that we had the Ego very alive,—then to ask about that was to be surely imprudent and even foolish, although we all were slow in understanding.

Fortunately, the yearning was stronger than the shame of what others would say, and a student approached the subject like one who has just arrived to these studies. And from that question arose an important lesson on this vital matter of the path, which without a doubt delineates a distinguished difference with pseudoesoterism.

And today that brilliant lecture from the Master is known under the following title:

THE WISDOM OF DEATH

Question: Again, Master, maybe if it's possible with an example from your own life, of some time, some occasion, the disintegration of some defect, mainly under your processes of comprehension, because that's the point that has us most "caught." And it's logical that—besides that question—a tremendous desire for the young people of the Dominican Republic moves us to struggle to spread the Gnosis to all four corners of our country. At any rate, I'm going to give the microphone over to the Venerable Master Samael so that he can give us an answer about what's called the "absolute comprehension of the ego"; what it is we don't understand

about "capturing the deep meaning of a defect," which is where we've gotten "snagged." Venerable Master, over to you.

Answer: Well, we've heard the words of our Dominican brother and, frankly, the question has surprised me... tremendously. It's surprised me for the very reason that I've already written three books on this subject: the first, well, *The Mystery of the Golden Blossom*; the second—with an exact method for the dissolution of the ego—*Treatise of Revolutionary Psychology*; and the third, which has just come out, *The Great Rebellion*. So then, listening to this question, well... I couldn't help but be surprised, no? Or... maybe the brothers and sisters from the Republic of Puerto Rico haven't known about these three books? Do you know about them?

Question: Venerable Master, we've studied the books and I even know that many of us are putting them into practice, but there are questions... there are still some threads, some points that we haven't been able to clearly grasp. That's the main problem, because, for example, I know—and I'm speaking for all of us—we've worked on certain defects, we study them—better said we grasp them—we try to study them, try to apprehend their deep meaning; and then those of us who are married work on them with the Arcanum A.Z.F. But inside of us there's still a certain inquietude, a certain... let's say, a certain uncertainty about whether or not we're working well or badly on those defects that we've already more or less studied. We would like for you to illustrate with a specific example—it doesn't matter what it is—of the disintegration of some defect.

Answer: I understand! And right now I'm going to give you an illustration. Today I mentioned part of an experience I had, but now I want to answer your question and tell it fully.

Many, many years ago, in truth—I'm going to repeat and expand on what I already told you in the meeting we had here a little while ago—I was failing every single test related to chastity.

It so happened that in the physical world I had achieved complete control of the senses and the mind, they were so trained that I would never read, for example, a pornographic magazine, I would never look at a pornographic picture. I learned to see the opposite sex from the waist up, never stopping to look at the form of the legs or such things that men like to look at so much and, ...to be very frank, so perversely. So then my senses were absolutely trained; well, if you all observe the way I use my eyes you'll realize that they're trained. Naturally in these conditions, well, the chastity was absolute, as far as the physical world is concerned. I also trained my word to an extraordinary degree: I didn't allow any lustful word or words with double meanings, etc., to come out in my speech. And so everything was correct. But in the higher worlds of cosmic consciousness the matter was... very serious, extremely grave!

They submitted me to rigorous tests of chastity and I was failing, despite all of my systems of psychological self-control, despite all of my psychological judo, despite all of my techniques. All they had to do was put a broomstick dressed in a skirt in front of me for me to immediately go after it. It could have been some really very ugly woman, it didn't matter; the only thing that mattered was that she was wearing a skirt. This thing was grave...

I felt very sad. I resorted to Krishnamurti's system of integral comprehension and discernment: the system of meditation was deep. I tried to discern the process of lust, the process of desire; I wanted to comprehend in order to be able to eliminate it, but it was all turning out to be useless. After a day of tremendous work on myself, I would go right back to failing the tests of chastity. Because of that I suffered tremendously. I don't deny to you that I even disciplined myself rigorously. It got to the point where I even flogged myself. Yes! Taking up a whip and letting myself have it—myself!—punishing the beast. But that unfortunate beast turned out to be stronger than the whip, and even the whip was useless. So the only thing left for me to do was... suffer!

Well, one of those days I was lying on the floor in dorsal decubitus, with my head toward the north, immersed in deep meditation with the intention of trying to discern and comprehend the process of lust in all the levels of the mind. A completely Krishnamurtian system, also mixed with that terrible monastic system of getting to the point of whipping myself. I became thin and I looked terrible. I wasn't having any kind of sexual relations, so the abstinence was absolute. Those conditions should have been enough for me to have emerged victorious in all of the tests of chastity, but it was all in vain.

Lying down, I repeat, as I was, dorsal decubitus, with my head toward the north, in deep meditation, something strange happened to me; it was terrible! My concentration became extremely deep and then I left the physical body. Now out of my dense form, I saw myself in an elegant apartment. Not in a temple, and not in some monastery with skinny old clerics and ascetics, nothing like that! In an elegant apartment, loving a woman, ardently embracing her and fifty thousand things of that nature. It all happened in a matter of seconds.

When I returned to the physical body I felt totally disillusioned, and may Mr. Krishnamurti forgive me, may he be good enough to excuse me because he is a master—I am not against any master—but frankly I felt disillusioned with his system, it didn't work for me. I was in a state of confusion, maybe in the state you're in now in relation to the dissolution of the ego, that's how I was, I couldn't go forward and I couldn't go back. Outcome: zero. What to do? This was very grave. There was nothing I could do. I was simply disillusioned; all of those systems had failed me.

Fortunately I was given help. Arriving at the temple I encountered a guardian of the sphinx; he was there in front of the door. I was very happy because I know him; he's an old friend of mine. Looking at me intently, he said:

Of a group of brothers who worked in the ninth sphere, and who, after having worked in the ninth sphere came to this temple, you are the most advanced. But now you're stagnant..

Of course such words filled me with dread! Here I am struggling to progress and the guardian comes out with this. God and Mother Mary help me! And all because of those women.

So I answered him:

"OK, but... please, tell me then, why have I come to a standstill now?" He continued:

Because of your lack of love.

I was filled with surprise, since I had thought that I was loving humanity, and I told him so:

"I've written books. I work for humanity. How can you say I'm lacking love? Isn't it because of love that I'm working?"

You have forgotten your mother. You are an ungrateful son, and an ungrateful son does not progress in these studies.

This was worse still. Me? An ungrateful son? I, who loved my mother so much? And now I'm an ingrate? Enough is enough. And saying I've forgotten her? No, I haven't forgotten her, what happened is that she passed away, so what can I do now to find her in the physical world? All of these things came into my mind.

Nevertheless, I entered the temple and he didn't bar my way. Then inside the temple, he continued:

I'm telling you this for your own good. Comprehend it! You should look for your mother.

"Well," I said, "but if she has died, where am I going to look for her? Where is my mother?"

The guardian continued, *Haven't you realized what I'm saying to you? Don't you want to comprehend it? How is it that you're asking me where your mother is? Don't you know where your mother is? Is it possible that a child doesn't know where his mother is?*

"Well frankly... no, I don't know."

I'm saying this for your own good, he responded.

"OK, I'm going to try to comprehend what it is that you want to tell me."

I said goodbye to the guardian.

Days passed and I couldn't begin to understand this. What does it mean that I have to look for my mother? She died, where am I going to look for her? Well, I had fifty thousand conjectures in my poor brain, until finally, one day, a light bulb went on up there and then I comprehended. "Ah! Now I understand!" I said, "The guardian meant my Divine Mother Kundalini, the fiery serpent of our magical powers. Now I know! I'm going to concentrate on her."

I laid down again in dorsal decubitus, with my head toward the north, my body relaxed, in deep inner meditation, but praying to my Divine Mother Kundalini. I was praying, but from time to time that preoccupation would come up: how to not end up in another apartment...God help me! So I was having that preoccupation... And my concentration was getting deeper and deeper. Suddenly... She, Devi Kundalini Shakti, took me out of my physical body and took me to Europe, to Paris. Once we arrived she led me to a great palace of *Karma*. The courtroom was filled with people. Some police—Lords of the Law—accompanied me. I said, "Well, well, well, what I've got myself into for getting involved in these things." And those policemen went forward with me to the center of the courtroom, to the table where the judges sat.

One of the judges, the one in the center seat at the table, opened a great book and read me some mischief I'd done during my times as a fallen bodhisattva, there in the Middle Ages, during the times when the Catholic Inquisition was burning people alive at the stake. I didn't have any memory of malicious behavior such as that, devilries of Don Juan Tenorio and his followers. Well...! That man read the book, he read the *karma*: certain evil actions—of a romantic nature to be sure—and then...he condemned me! He condemned me to death! "Oh! This is even worse," I said. "So now having worked for the brothers and sisters there in the physical world

didn't help me at all; look, look, look where I've ended up..." I waited to see what was going to happen next.

The judge calls one of the Law's executioners—I know that there were two of those cosmic executioners in the ancient Egypt of the pharaohs—, he calls to one of them and orders him to execute me immediately. I, poor fool, standing there in front of such terrible Lords, what could I do? The executioner draws his flaming sword—the cosmic executioner, because there are cosmic executioners!—and he comes toward me with his unsheathed sword.

Well, that was a moment that I frankly felt totally disillusioned. In a matter of a thousandth of a second I thought so many things. I said to myself, "As much as I've suffered in life, struggling for humanity, struggling for myself, writing books, giving lectures! And now this is the result? "This is painful!" I said. "Well, well, well, this is what I've come to; struggling so much for humanity didn't help me at all." I felt totally disillusioned! But that judge, no I mean that executioner, was coming slowly toward me with his unsheathed sword. He was an immense man; very strong!

When he was just about to run me through with his sword, I suddenly felt something moving around inside of me. I thought, "What can that be?" And at that moment I saw that a monstrous creature was coming out of me through the 33 doors of my spine. I observed it closely: it was an "I," the "I of lust," a psychic aggregate that I myself had created through an error of a romantic and sexual type, there in the Middle Ages, and now I found myself face to face with my own creation. That monster took the form of an animal, a horse. But... something strange happens, something strange takes place! The executioner, instead of continuing to aim his sword at me, now points it toward that horse, toward that beast. Then I saw with astonishment how that beast was cast head first into *Tartarus*, into the infernal worlds. The guardian had sent it to the kingdom of Pluto so that it could be disintegrated there. I of course was left free of that infernal psychic aggregate! And when I was submitted to new tests in

this matter of chastity, I came out victorious, and I kept being victorious and I never failed again. Since then, I have achieved complete chastity.

Well, since working with my Divine Mother Kundalini gave me such a tremendous result, I said, "This is the system for disintegrating the I's." And then I kept working with the Divine Mother Kundalini on different I's, that is to say, on different psychic aggregates, and I was able to verify for myself, by means of the sense of psychological self-observation, how she worked and how she went about disintegrating so extraordinarily the different inhuman elements that we carry inside of us. So then the path for achieving the disintegration of the ego is achieved with the Divine Mother Kundalini Shakti.

Later on I came to the conclusion that within us there is a psychological moon with two faces: the visible and the hidden. Just as in the heavens there is a moon with two faces, there is also one within us, in the psychological sense. The visible face of the psychological moon is related with the psychic aggregates or defects that come out into plain sight. But there are psychological defects that don't come up to the surface and that one doesn't know about, and they are, let's say, placed or situated on the hidden side of the psychological moon.

Working with my Divine Mother Kundalini, without sexual contact, I was able to disintegrate the defects from the visible face of the psychological moon. Afterward I had to find myself face to face with the "Initiation of Judas," the Lord's passion. Arriving to those heights, I discovered that there are psychological defects—psychic aggregates—so old and so impossible to be able to disintegrate that it is necessary to resort to the *ninth sphere*, descending to *Vulcan's lit forge*. That's what I did: I descended to the *ninth sphere* to work and I was able to accomplish, by means of the transcendental sexual electricity wisely directed by the Divine Mother Kundalini, the disintegration of a great many psychic aggregates that I had not known about. I'd had them, but I had never believed that I did... so if someone had told me, "You have such and such

a defect," well frankly I wouldn't have accepted that. So then truly I came to know about all of that. As a result of these studies, these works, I wrote the book titled *The Mystery of the Golden Blossom*. After that I wrote *Revolutionary Psychology*, then *The Great Rebellion*.

All that is needed is, let's say, to observe ourselves from moment to moment. People easily accept that they have a physical body because they can touch it, because they can physically see it, but there are many who don't want to understand that they have a personal, individual psychology. When one accepts that one has a psychology, one in fact begins to self-observe. When one begins to self-observe oneself, unquestionably due to this one becomes a completely different person. Through psychological self-observation from instant to instant, from moment to moment, one discovers one's own psychological defects. These arise spontaneously during interactions, and if we are alert and vigilant, like a lookout in wartime, then we see them. A defect discovered must be comprehended integrally in all the levels of the mind. One comprehends a defect through the technique of meditation. Now, getting to the "deep meaning" of that defect isn't a matter for beginners, that's something for people who are already working on the hidden part of the psychological moon. Be content to comprehend it and that's all. Once you've comprehended it, then you can invoke Devi Kundalini, your cosmic Divine Mother, so she can disintegrate it.

Various work sessions are needed for the disintegration of this or that psychological defect. Sometimes it takes a few days, sometimes months, to be able to get a defect disintegrated. Now then, the disintegration becomes easier when the work is carried out in the *ninth sphere*, because the power of Devi Kundalini is reinforced with the transcendental sexual electricity. That way a defect that one would have been able to disintegrate in six months or a year of work can be disintegrated in a month or fifteen days, or in a week, in the *ninth sphere*. There you have to cry out to Devi Kundalini for her to pulverize this or that error.

I'm speaking to you on the basis of psychological experience. I suffered a lot for 30 years disintegrating, for example, the psychological defects of the visible part of the psychological moon, and I also suffered a great deal working on the hidden part of the psychological moon, but I accomplished it. In the name of truth, I do not have any inhuman psychic aggregates now. Now the Being speaks to you, and nothing but the Being. My thoughts don't come, well, from the depth of any I, because I don't have I's. The Being is speaking directly to you and that's all.

Let's continue with questions, well, because we should answer everyone. And forgive all the "well," because here we are in the land of "well," Guadalajara, Jalisco. OK, who will speak? Whoever is going to ask a question, well, please ask through the microphone.

Question: Venerable Master, exactly 26 years ago—and I say it's a psychological defect created by my own mind—they come to me—we use mosquito nets, because there are a lot of mosquitoes in Santo Domingo—and they mess with my head, and I see a lot of spiders in the mosquito net, and birds, with long beaks—you understand?—that come over me, like they're going to hurt me.

Master: I can't hear you, brother. Please bring the "cold" microphone up to your lips.

Question: Yes, OK, it was 26 years ago, exactly since the 30th day of May of the year 1950 that there was... that a crisis started in my mind. Every time I would lie down, I would have like a nightmare, but I could see hairy spiders in the mosquito netting—OK?—and long-beaked birds that were like they were coming to hurt me. Exactly two nights ago, that got a little stronger. The same thing happened to me here in the hotel and I could see a man that appeared, he was trying to pour something in this ear. I was struggling with him; that was in the dream. I asked a friend in the bed next to mine for help, and I saw a man come out who looked like a black

monkey. Would you be able to explain to me why this is happening, Master?

Answer: Well, brother, we are very happy to answer your question, although it is of a personal nature; I hope that the next questions are related to the organizations and form of Gnosis in the countries of the United States, Puerto Rico and Santo Domingo. But as an exception in this case, we'll give an answer.

Those spiders are psychic aggregates that personify skepticism, materialism. They clearly show us that in a past existence you were very skeptical, very incredulous, and that in this present existence you haven't had that much faith either. As a consequence or corollary these horrible spiders exist in your mind, created by you. As far as those birds of ill omen, they are also creations of your own mind, I's of skepticism, materialism. In this present existence of yours, you should disintegrate those spiders and those birds of mental materialism. For that you have to work on yourself a great deal; dedicate yourself to working with the Divine Mother Kundalini, begging her to keep disintegrating those spiders and those birds of ill omen. You yourself have made those creations; they are the result of skepticism and materialism. Faith will come forth in you when you destroy those horrible spiders and those frightful birds.

A BRIEF CONSULTATION WITH THE MASTER

One of those days during the congress of Guadalajara, Master Samael made a comment that exposed what little understanding we, the so-called Gnostic students, had on the matter of the psychological death, and this was more or less what he said:

"I received a lot mail at the Mexican Patriarchal Headquarters, I received a lot of different consultations, about different subjects, but no one asks about the Death of 'I!'"

The Master went on saying that the men complain about their wives, the wives about their husbands, one about the other, etc. etc. Everyone protests, no one knows how to take advantage of the magnificent opportunities that life, through the psychological gymnasium, offers us. The Master insisted on the importance of social coexistence as the means to self-discover oneself, and thus to comprehend and eliminate the "I."

Obviously the Master had touched a sore spot. Certainly, aside from the sincere yearnings we have in the search for the Being, and there is no doubt about it, we take refuge in *gnosis* so as not to suffer, to escape pain and disease, then we protest when someone or something gets in the way. Therefore, we had not comprehended the initiatic path.

And to think that the Esoteric Initiation walks hand in hand with our *Karma*. As the Master would say in his works: times of tranquility, when nothing happens in our life, are the worst to advance in this path; times of crisis are the best to progress spiritually. We must learn to live dangerously. We are not to lull ourselves in the false sensation of security. This is the path of the razor's edge.

After those reflections from the Master, I looked for the occasion to consult him, wanting without a doubt to silence my consciousness, since I was one of those many who asked about everything, except about that which is of high-priority in these studies.

Taking advantage of the circumstances of those days and since I had a friend who was close with the Master and

with those who surrounded him; in that presidential suite, just prior to him taking the elevator down to the hall where the congress was taking place in that same hotel, I dared to ask the Master to tell me how was my work with the Three Factors of the Revolution of the Consciousness.

Since these occasions do not appear every day, I was not satisfied with asking him about the Psychological Death. Obviously I did not manage to impress him; on the contrary today I think that I had confirmed his words on how alive we are psychologically. But the Master's compassion was made evident because he dedicated some seconds of his attention to me. Meanwhile, my friend waited for me in the waiting room of that place, surely anxious because he was the one who had arranged that brief interview while everyone else was waiting for the Master's arrival.

I was seated and the Master was standing, which indicated clearly that he did not have a lot of time available. Then, after I formulated the question, the Master moved towards my left side to observe me clairvoyantly. He closed his eyes and placing his attention onto the base of my dorsal spine, told me what the color of my Mercury was then. He said goodbye and I thanked him. Now I knew my esoteric state.

In the Gnostic studies we have a lecture titled *The Arche*, that very well illustrates what Mercury, Sulphur and Salt are, according to Alchemy or occult chemistry. It speaks to us of the existence of three levels of Mercury: gross Mercury; the Metallic Soul of the Mercury; and Sulphured Mercury. It is in the Metallic Soul of the Mercury where the four fundamental colors of alchemy are processed. Thus, there exists a Mercury of Black color, symbolized with the black Crow; a white Mercury or White Dove; a

yellow Mercury or yellow Eagle; and a Mercury that having received the Sulphur or fire, is fecundated, and this sulphured mercury is classified with the red color or red Pheasant. I suggest studying the work of Master Samael *Treatise of Sexual Alchemy*. I knew that the black color indicated a lot of lustful desire in the alchemical practice; the white indicated a greater degree of refinement, of sublimation; the yellow designates that those mercurial waters are prepared to receive the Sulphur; this is that the Kundalini is ready to be awakened. Once the fire of the Kundalini awakens, then the red becomes evident; the major mysteries begin.

It is beside the point to mention the alchemical color the Master indicated to me, when he observed me with his clairvoyance, because the objective of this book is none other than to motivate the Gnostic investigator to procure a personal encounter with the Master. I am more than certain, that more than one will be able to consult with him about that particular in the internal worlds or parallel dimensions of the cosmos of above, as the Master's own words confirm:

Let it be known that I am Samael Aun Weor, I am your Avatar, and I am your Maitreya Buddha, and I have descended from the superior worlds to assist you. I am with you. Invoke me when you need me; it is not a difficult thing to concentrate upon me and to invoke me.

You may invoke me mentally and I will come to your call to help you intensely. I am willing to help you. I want to awaken you. I want to illuminate you. Understand? Know that I did not descend from the superior worlds to waste time.

I descended to help you. I descended from the superior worlds to work for you, in order to serve you. I am your friend, your true brother who loves you with all of his heart. It is necessary for you

to have faith in me. These teachings that you are receiving will be spread throughout the entire Earth.

Brethren, the hour in which, with these teachings, we must go into battle has arrived, the time to profoundly, terribly, and deeply know ourselves has arrived. You are not alone; I repeat, you are not alone: I am with you in Spirit and Truth.

Let the centuries hear it! Let the ages listen! I am with you in Spirit and Truth! I am very close to you! Each time that you think of me, I am with you, and I will be with you, my brothers and sisters, until the end of times! Continue forward, with courage, with willpower and with tenacity.

That one congress gave a lot to those present, and all which was lived and recorded there still is doctrinary material for reflection. The time during which we could have physical contact with Master Samael was not long but his imprint has become eternal in the consciousness of many.

Now, this opportunity that the American continent has had, is needed in other continents, that is without a doubt. This mission is being fulfilled secretly, the reason, only the Father who is in secret knows it.

After the congress of Guadalajara, many Gnostic missionaries would remain in Mexico, and other occasions for an encounter with the Master would arise.

AFTER THE CONGRESS OF GUADALAJARA

After this event we left for the north of Mexico, for Nogales, Sonora. We established there a working team with another missionary couple. There we learned about the many possibilities of the international mission and without a doubt the idea of one day continuing our path towards

Europe was gestated there, for the Master himself impregnated us with his future mission on those lands.

The following year, in February 1977, the Master went on a tour throughout the north of the country. It was on a certain day of this month, in Nogales, Sonora, that the Master gave the lecture about "Love." Then on such a significant date as Valentine's Day, he invoked Valentinus and his Valentinians, he explained publicly the Lemurian secrets related with sexual tantrism. Although that was a public conference, and a representative of the local government attended as a special guest, the Master did not hesitate to make public the secret key of sexual magic.

On this tour we had the opportunity to be close to the Master. We listened to him say things like; "*the Great Work can be carried out in a period of 30 years, approximately.*" He talked to us of his projects in the Canary Islands and from there in all of Europe, his encounter with resurrected Masters, etc. However, before that, there would be the congress of Caracas in the year 1978.

PROCESS

The previous year, Leyda, myself and another couple were designated by the Master to organize the next international Gnostic congress, in Caracas, Venezuela. This allowed us to share with him moments that we'll keep forever in our consciousness. We had interviews with him several times. His health was very fragile, and his commitments grew due to the expectations the new congresses awakened, but in the Gnostic community we were not sufficiently aware of the esoteric transcendence the Master was about to pass, and with him the world institution. And although he explained this matter many

times in his book *The Three Mountains*, specifically at the end of the “Mountain of Resurrection”; that was one more aspect of the Gnostic doctrine that would be seen in the future, but this future was already here.

On December 24, 1977 the Master physically leaves us. I can attend the funeral. In that wooden white casket I see his body dressed as a Gentleman of the Grail and his pale face. I don't doubt it is an undeserved honor to see the Master traversing through that Initiatic process, that none of us knows how it will end. What worries us? The immediate future...

On the 27th of this very significant month, while his body which still had not been cremated lay in a funeral hall in the city of Mexico, I had the oniric experience of looking at the Master's casket, with other people who also observe him, as I am wondering, “will he resurrect with this body?” *suddenly* the Master opens his eyes. It is the infinite gaze of one who is immersed in an ecstasy. Quickly, as he rises to a seated position, at the same time that he opens his arms in the form of a cross, he expels blood that spatters on all those who were witness to the great miracle. On the following morning, the 28th, some comments were heard regarding internal experiences; I commented on it with very few people. Certainly he has resurrected; though we were all hoping that his resurrection could have been physical, likely for the assurance of what it meant to have the Master continue leading the institutions, or simply because we did not want to lose the Master in this three dimensional world.

In his book *Tarot and Kabbalah*, in the chapter that deals with card #20, “the Resurrection,” the Master clearly explains the three types of resurrection, therefore it is deduced his physical body is not a direct participant of this process, but the main objective has been reached. With

time will come the astral experiences where the Master is seen with his old image and with the new one or any other one, because he has the Philosopher's Stone with him.

The external physical form was cremated after more than three and a half days, but that atomic part of his physical body, where one day he raised the serpent of fire and of light, obviously indestructible for the external fire, has been inserted in that Egyptian vehicle or "live mummy" that it is known the Master has.

Since the Master did not resurrect physically, in a relatively short time different reactions take place. The first one is the birth of new Gnostic institutions. Many will leave the Gnostic lines. The Congress of Caracas, Venezuela, since the Master will not be physically there, will no longer be the same. The following oniric experience I had around those days describes it and synthesizes this very well: "I am in Caracas, the Master has disincarnated. In the first scene, all the Gnostic students are in military uniforms; it is a barracks and it has in the middle of the courtyard a great tower has been built; it is the work of all the soldiers. Then an abrupt change of scenario takes place; now many soldiers are dead, others only wounded, and the tower has fallen. One understands that a catastrophe of an institutional and spiritual type has truly happened." I woke up very awed. As a matter of fact, we have not understood the Master's process; his doctrinal explanations have not been enough.

A lot of time has passed, and those who doubted the Master betrayed themselves and consequently the Guru, and they are no longer here, or rather they went back to the common life of the dwellers of the earth; now they are the detractors of the teachings. Those who remain since then, which are not many, are those who harbor in their heart those small doubts regarding the complete

truthfulness of the Master's resurrection. Then their skepticism, their lack of confidence in the Gnosis of the three factors of the revolution of consciousness is transmitted with their silence to the new generations. For example; *Of what did the Master die of? Why did the author of a wonderful book of occult medicine and practical magic and the giver of the key of the elixir of long life not survive?* But it is also fair to say, that some disciples of the Master never doubted his process, neither before, during, and much less today.⁴

CRISIS

A trip to the Summum Supremum Sanctuarium of the Sierra Nevada of Santa Marta, Colombia, determined, partly, my new attitude before a Gnostic institution that, from Mexico and without Master Samael, I felt at that time did not offer me full trust.

For one year, approximately, I suspended the missionary activities. So, I went to Maracaibo, Venezuela, to look for my old job as art director. This happened halfway through the year 1978-1979; therefore I did not attend the Congress of Caracas.

This date was very critical in my life. The Master, who was the psychological point of support, was no longer there. Then the "I's" that had been forgotten resurged. If I had studied the Master's work *The Three Mountains* more consciously, I would have understood how transcendental the Master's process was. I knew it intellectually, I had evidence, testimony of his resurrection, but I was not committed esoterically, therefore the illustrious ignorance didn't do me much good, nor did the revelations...

⁴ See chapter "The Process of Job in Samael."

When the student is not committed esoterically, it is almost normal that he cannot comprehend the Master's work; then he always doubts the doctrine and himself. But there is another problem, and it is that if one knows one has possibilities in this path towards Mastery, one runs the risk of becoming unbalanced due to mythomania, paranoia or self-worship. Therefore, the Being has difficulty with us and must use all of his art of persuasion.

SPAIN

In the year 1979 I traveled for the first time to Spain, motivated by a series of oniric experiences, many of them with Master Samael. I have always said that I have been with him the most after he physically left us.

However, in those days I worked with the so called "New Order," but very soon I realized the importance of not undervaluing the activities of the different Gnostic chambers, though it is true we have never been prepared for the Magic, Theurgy and Liturgy. Then, it was a matter of more seriously establishing the meditation rooms, just as with so much insistence Master Samael recommends it.

A very significant internal experience indicated to me what I should do regarding the chambers of Gnostic study:

I am talking with my Mother, while she cleans or sweeps the front of the house; it is the dawn of a new day. I express to her my confusion; she consoles me, and gives me hope. Suddenly, there, in the avenue #2, a military transport, a Jeep with an open roof appears, turns its lights on so that we see it and stops before me. They are from the military, soldiers of different nationalities: Russian, Chinese, European, etc. The driver gives

me the order to climb in: - *There is a lot of work; we are going to Mexico...* I look at my Mother and I understand I should obey. I climb in and, trying to close the door, I observe how in shambles it is. I understand that one works with what one can. I look at them and they smile at me... Then we leave to Mexico.

MEXICO

After having partly fulfilled the mission in Spain, I returned to Mexico. Now without the Master's physical presence; a great void was there. It was not the same thing to do a quick trip in order to solve matters than to settle down in that country to fulfill a mission. But the Master, as a good commander, continued directing from the internal worlds.

ITALY

Once the previous mission concluded, and while going to the Gnostic Congress of Canada, we passed through Catalonia, Spain, to depart towards Florence, Italy. That year there required great sacrifices and was very hard. In spite of the limitations, what justifies being in this country is a certain astral experience lived a few days before leaving Castelldefels, Catalonia:

In astral body I fly towards Rome, but in space I am intercepted by police helicopters of that country; they pursue me. Obviously they oppose my arrival. I'm able to escape by descending into the streets of that capital in the middle of a workday. The helicopters and their occupants now assume the form of motorized policemen and they are about to arrest me. Suddenly, in the direction I take to escape emerges the majestic figure of a Being whom also comes quickly breaking through the crowds. He comes dressed in a very particular way: green- long-down-to-the-feet open cape; a hood covering

his head and his face barely seen; pants of the same color, naked back. From my angle of vision one could compare him to a trapeze star; on the other hand the people surrounding him only perceive the silhouette of a monk. It is the Gnostic Master Valentinus.

I look back and the police stop pursuing me and disappear. Now I am face to face with this Being who gives off a particularly virile fragrance. We go toward the basement of one of those buildings, which are very common in Rome. In this place also present are the Valentinians. I ask to Valentinus: - Master, what is happening with Gnosis in Italy? Joining me with the same question a Valentinian asks: - *Yes Master, what's happening?* And, being a little persuaded, Valentinus responds: - *OK, OK, we'll give the help!* I take advantage of this occasion to ask the Master if he has a priestess at the present time. He responds but this pertains to another matter.

Some time later we return to Spain, and we settle in Valencia. The work in Italy will continue with other missionaries. In the city of Valencia we regained strength. Here, Leyda and I have been able to establish a point of support for other national and international missions. In Valencia we will be in charge of a Center of Training, it is the year 1995. The next mission is pending. I have been in Valencia, Spain, until the year 1996-1997.

The mission that followed is that of Los Angeles, California. There we will also be in charge of the Center of Training. The day July 3 1998 we go to Mexico frontier, Tijuana, in order to renew our United States' Visa, as we've done in the past, but this time it has been denied.

From the city of Cuernavaca, in Mexico, the next mission will be decided. From Cuernavaca we went to Guadalajara, San Jose, Costa Rica, and Venezuela. On November 4th we

left for Spain; it is still the year 1998, and our next destination is Rome. According to the recording of an oniric experience dated July 31, 1997, we would return to Italy in 17 years... too much time to be true, however we have returned to Italy in 17 months, with its corresponding Kabbalistic meaning of 8.

The most significant aspect of all these new experiences that came after the death and resurrection of the V.M. Samael Aun Weor, is that all the members of the International Gnostic Movement have never lacked the strength and protection of the Master.

Samael, the Awaited Avatar

Upon which esoteric basis can it be affirmed that “Samael” is the Avatar that will come at the end of these times of the current Aryan or fifth root race? In order to respond to this entirely, it is necessary to be informed about certain doctrinary aspects. Afterwards this truth should be revealed to each individual.

All the esoteric texts agree that in a Solar System, seven are the planetary spirits who concur and depend on the Holy Throne of the Solar Logos. Solar Logos should be understood as the regent of a system of worlds. Therefore the number of systems has its correspondence with the number of solar logos, which is why the Solar Logos is spoken of as a Multiple Perfect Unity.

A Solar Logos is an inhabitant of the Absolute Abstract Space, the “Ain” of the Hebrew Kabbalists, the Infinitude that sustains it all. In our Solar System of Ors, Jesus is the greatest initiate that has incarnated the Solar Logos.

Christic esoterism speaks of “The Seven Spirits before the Throne of the Lamb.” Those Seven Cosmocrators or Seven Intelligent Principles are the Hindustani *Dhyan Chohans*, which literally mean: “The Lords of the Light,” which correspond to the Archangels of the Christian religion. Divine Intelligences in charge of supervising a Deutero-Cosmos or Solar System.

For that reason, in his “Christmas Message” in the year 1967, talking about our Solar System of Ors Master Samael Aun Weor says the following:

In Nirvana, the sense of family, tribe, and clan disappears because all beings consider themselves as members of one great family. Variety is unity.

After a lot of observation and experience, however, all of us brothers [and sisters] have verified the existence of something similar to a family in each group of the Elohim or Prajapatis who govern the various solar systems of our galaxy. It is this sense of cosmic association within each group of Elohim that makes them like ineffable, divine, sublime families.

The cosmic family, which governs the Ors Solar System, counts **Gabriel, Raphael, Uriel, Michael, Samael, Zachariel, and Orifiel** among its most distinguished members. Each of these brothers is a chief of angelic legions; each brother has to work intensively in the Father’s Great Work.

Understanding Gabriel (*in Hebrew means: Hero of God, Force of God*) as the regent of the Moon; Raphael (*means: Doctor of God, Healing from God*) as the regent of Mercury; Uriel and Anael (*means: Angel of Love*) as the ones who govern Venus; Michael (*means: Who like God?*) as the King of the Sun; Samael (*means: Justice of God*) as the regent of Mars; Zachariel (*means: Memory of God*) as Jupiter’s director; and Orifiel the one who governs the destinies of old Saturn, the “*Elder of Days.*”

And all of the people of the world have attributed to these cosmocrator spirits the government of the seven main planets, and have given to them the names of their great divinities. They all have believed in their relative influence and astronomy has distributed the old sky to them and successively has given to them the government

of the seven days of the week. From this come the diverse ceremonies of the magical week and the septenary worship to the planets.

Thus we have the esoteric or internal order of the week, and the order that later humanity gave to it:

INTERNAL ORDER OF THE WEEK:

Monday, Moon; Wednesday, Mercury; Friday, Venus; Sunday, Sun; Tuesday, Mars; Thursday, Jupiter; Saturday, Saturn.

CURRENT ORDER OF THE WEEK:

Monday, Moon; Tuesday, Mars; Wednesday, Mercury; Thursday, Jupiter; Friday, Venus; Saturday, Saturn; Sunday, Sun.

In addition, it is known that the influence of the Seven magical Planets corresponds to the seven colors of the prism and to the seven notes of the musical octave; and that they also represent the seven virtues and by opposition, the seven vices.

THE HEART TEMPLE OF EACH PLANET

And this entire esoteric magical concept can be expanded with the hermetic astrology of Master Samael who in respect to the matter says:

In the nucleus of every sun, or of every planet, there exists always a HEART TEMPLE, which is the secret dwelling of a SIDEREAL GENIE or INTELLIGENT PRINCIPLE. Thus, the entire infinite Universe is a system of hearts. This is why the science of ancient astronomers is the Science of the Light and of the Heart.

From their Heart-Temple each of the Seven Cosmocrators or Planetary Regents sustain and direct the Solar System, aided by the Beings or Intelligent Principles ("GOROS") who govern Life and Death in all the Worlds and Regions of the Universe.

The Ors Solar System includes within its bosom many and varied bodies: twelve planets, governed as we already said by Ineffable Beings; thirty-one known satellites; thousands of asteroids, comets, and many millions of meteoric particles all traveling around the sun.

Despite the number and the enormous cosmic mass of all these bodies, and although it may seem incredible, ninety-nine percent of the matter of the Solar System of Ors is concentrated in the sun.

Therefore, the seven magical planets correspond to the seven colors of the prism: Monday (Moon), color: white and silver. Tuesday (Mars), color: fire. Wednesday (Mercury), color: green. Thursday (Jupiter), color: scarlet. Friday (Venus), color: celestial blue, rose and violet. Saturday (Saturn), color: black or brownish-gray. Sunday (Sun), color: the light. And the seven magical planets correspond also to the seven notes of the musical scale. Additionally they represent, as we have already said, the seven virtues and by opposition, the seven vices.

Let us see next how the Seven Sacraments also refer to this great universal septenary:

-The Baptism consecrated by the water element, refers to the Moon with the Angel Gabriel.

-Rigorous Penitence is under the auspice of Samael, the angel of Mars.

-The Confirmation given by the spirit of intelligence to the true believer, the gift of tongues is under the auspices of Raphael, the angel of Mercury.

-The Eucharist replaces the sacramental accomplishment of God made man by the empire of Jupiter and the angel Zachariel.

-Marriage is consecrated by the angel Uriel and Anael, the purified genie of Venus.

-Extreme Unction⁵ is the safeguard of the sick close to falling under Saturn's sickle of Orifiel.

-And the Order that the Priesthood of light consecrates is the one that specifically has the mark of the Sun and Michael all over it.

And hence the old saying, which to the letter says: *It is difficult to understand God, because first it is One, then Three, Four and later Seven. The Creation comes about from the Multiple Perfect Unity, it is created by Three Forces, based on the Quaternary and is organized or ordered under the Seven.*

Gods, there is God! exclaimed Victor Hugo. It is obvious that Variety is Unity, that Polytheism is synthesized in Unity. This means that the total sum of all the Celestial Beings called "Elohim," "Gods," "Dhyani-Chohans," "Angels," "Devas," "Prajapatis," etc., constitute that which we call "God."

How true it is that "God" is everywhere, from the insignificant Atom to the colossal Star of the firmament, inside and outside of us, unmanifested and manifested, creating and dissolving, because even "God" who is immortal, must die to renew itself incessantly.

And to think that we are only one very small particle of the vast Creation, that worlds as ours exist in our galaxy

⁵ Also called "Last Rites."

and beyond. It turns out to be interesting to know, in addition, that we are not the only world system. "*Many ignore—Samael says—that this Sun that illuminates us is the SEVENTH SUN of the Pleiades. Exactly, we live in a world that revolves around the seventh Sun of the Pleiades. ALCIONE is the main Sun of these Pleiades and seven suns gravitate around it. Each Sun is the center of a System and Alcione is the center of seven Solar Systems.*"

As we have seen, Gnosis, as a cosmic teaching, teaches us that each world is directed by a cosmocrator or Creator of a World, that, in our Solar System, seven are the main cosmocrators in charge of organizing our tiny universe, that *Gabriel* was the regent of the first race, the Polar or Protoplasmatic one; *Rafael* was in charge of the second race, the Hyperborean; *Uriel*, of the third race, the Lemurian; *Michael*, of the fourth race, the Atlantean; that *Samael* is "the Fifth of the Seven," regent of the current fifth race, the Aryan; *Zachariel* will be the one in charge of governing the destinies of the sixth great race, the Koradi; and finally, *Orifiel* will be the one for the seventh race with which the cycle of our world concludes.

That is why, *Samael*, regent of the planet Mars, incarnated in a human body, is without a doubt the messenger of the Divine Gnosis in this current fifth Aryan race to which we belong. *Samael* teaches us the Fifth Truth, the Fifth Veda, the Fifth Gospel, because as He himself says: *without the Fifth Gospel, the other four are veiled*. And also that *to explain without revealing is equivalent to not teaching*.

The Fifth Truth taught by *Samael* is the Sexual Magic or transmutation of the Sexual Libido, which initially we have denominated in this work as the Arcanum A.Z.F. With this Suprasexuality we would fulfill the sixth commandment,

which, according to the Law of Moses and all the prophets, is not to fornicate.

It is deduced that we could not understand the esoteric content of the sacred books without the key of Sexual Magic. When we study and put into practice the entire work of this Cosmocrator, then, before our eyes, the thick veil of the mystery that so jealously has kept so many spiritual secrets is lifted.

This “divine veil” that hides such an important jewel of practical esoterism is justified when Master Samael Aun Weor states that Sexual Magic is a double-edged sword, because through it sons of Light and sons of Darkness can be born. And if today this teaching is public, it is because the Aryan or Fifth Root Race that populates the five continents is in its final hour.

AN AVATAR

Let us see the meaning of the word *Avatar*, which comes from Sanskrit and literally means “*descent*.” *Avatar* is the divine incarnation, the descent of a God or some glorious Being who has progressed beyond the need of again being born on Earth in the body of a simple mortal. There are two types of avatars: the “born” and the “parentless” or *anupadaka* (parentless, who exist by themselves, born without parents or progenitors. A term applied to certain self-engendered beings and to the Dhyani-Buddhas).

The law governing the Lord’s Descent {of the Avatar} upon Earth is the same at all times, everywhere. There is descent of God for the ascent of man. The aim of every *Avatara* is to save the world from some great danger, to destroy the wicked, and protect the virtuous.

Says Lord Krishna: "*Whenever there is a decline of righteousness and rise of unrighteousness, then I manifest Myself! For the protection of the good, for the destruction of the wicked, and for the establishment of righteousness, I am born in every age.*"

When unrighteousness grows and righteousness is on the wane, when the forces undivine seem to be stronger than the divine forces, when the Word of God or Commandments of His Messengers is forgotten or disobeyed, when religious fanaticism follows the letter of the scriptures killing their spirit, it is then that the Lord Incarnates Himself on earth, to save man, to save righteousness. He takes human form when He comes down on the physical plane. He is called an Avatara.

An Avatara is a mighty person. He is like a great lake. He can remove the veil of ignorance of thousands of men and women, and can take them to the land of eternal rest, bliss and sunshine.

The Avataras are one with the Supreme. They are not parts like the individual souls. Avataras or Incarnations are rays of the Lord. When the work of Loka-Sangraha {the mission of elevating and helping humanity, or salvation of the world} is over, they disappear from the world.

Some people want to have contact with Avataras without being endowed with proper qualifications. Even if an Avatara appears before you, you will not be able to find Him out. You have not got the eyes to see Him as such. You will take Him for an ordinary man only. How many were able to detect the divinity of Lord Krishna? ...Very few people, like Bhishma, recognized Lord Krishna as the Avatara. That is the reason why the Lord says: "*The foolish disregard Me, when clad in human semblance, ignorant of My supreme nature, the great Lord of beings.*"

It is only a saint who can understand a saint. Only a Jesus can understand a Jesus. How can a patient know the merits of a doctor?

Sri Swami Sivananda

THE AVATAR OF THE WHITE HORSE

Let's reflect now on the names *Maitreya-Buddha*, also of a Sanskrit origin, which mean the same as *Kalki Avatar* of Vishnu (*the Avatara of the "White Horse,"*) and of Sosiosch and other Messiahs. The only difference lies in the dates of their respective appearances. Thus while it is expected that Vishnu will appear on his White Horse at the end of this Kali-Yuga "*for the final extermination of the evildoers, the renewing of the creation and the reestablishment of purity,*" the Maitreya is expected before. Esoteric philosophy always taught that the next Buddha would appear during the seventh sub-race of this Round. Maitreya is the secret name of the fifth Buddha, and the Kalki Avatar of the Brahmans, the last Messiah that comes at the culmination of the Great Cycle.

The Maitreya, Fifth of the thousand Buddhas, is the only Buddha represented, in the different Buddhists icons, seated in the western style, for in the Buddhist tradition it has always been affirmed that the Maitreya would incarnate in the West.

THE RIDER OF THE WHITE HORSE

If we study the meaning of the name "Samael Aun Weor," this is what we obtain: Samael; from the Hebrew, "*Justice of God.*" Aun; *God.* Weor; *Verb or Word.*

And when reading the Apocalypse of Saint John 19:11,21, we find:

And I saw heaven opened, and behold a white horse; and he that sat upon him was called **Faithful and True**, and in righteousness he doth judge and make war.

His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

And he was clothed with a vesture dipped in blood: and his name is called **The Word of God**.

And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

And he hath on his vesture and on his thigh a name written, **King of Kings, and Lord of Lords**.

And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

SAMAEL AUN WEOR
THE BUDDHA MAITREYA KALKI AVATAR
OF THE NEW AGE OF AQUARIUS

Question: It is said that you are the Avatar of the New Age of Aquarius. We would like to know what that name means: Avatar, Kalki Buddha, Maitreya or Buddha Maitreya Kalki Avatar of the New Age of Aquarius. These phrases are in many of your books, but in reality the meaning of those terms are completely unknown to many who read them. Can you give us a concrete answer?

Answer: It will be a great pleasure to answer the question formulated by our International Gnostic Missionary Brother.

Kalki Avatar is certainly the Avatar for the age of the Kali Yuga, in the Era of Aquarius. The word *Avatar* means *Messenger*. A messenger is unquestionably understood to mean one who delivers a message, and since the labor of delivering such a message has been given to me by order of the White Lodge, I'm called Messenger; in Sanskrit, *Avatar*.

A messenger or Avatar is, in synthesis, an errand runner. It is the person who brings a message, a servant or vassal of the Great Work of the Father. Don't let this word be open to mistakes; it is very clearly specific.

So then, I am a Servant or Messenger who is delivering a Message. I used to say that that I am the Carrier of a cosmic cargo, since I'm delivering the contents of a Cosmic Cargo.

So then, my dear friends, the word Avatar should never lead us to be proud, since that's all it means, that and nothing more: errand runner or servant or messenger; simply a servant who delivers a message and that's all.

As for the terms *Buddha Maitreya*, there's a need to analyze them a bit so as not to fall into error. The Inner Buddha, we can say, is the Interior Real Being of each of us.

When someone's Innermost or Inner Real Being has actually achieved its Inner Self-realization, that Being is declared a *Buddha*. The term *Maitreya* is individual and collective. From the individual point of view, it represents a Master called Maitreya, but from the collective point of view, understand *Buddha Maitreya* in the most complete sense as being any initiate who has achieved Christification, and that's all.

Fragments of the pamphlet:
"Answers from the Avatar of Aquarius"

QUESTIONING THE MASTER

QUESTION: Venerable Master: many think that SAMAEL is a pseudonym and that your real name is something else...

ANSWER: I am going to tell you a great truth: "Samael" is not a pseudonym or anything like that. Many believe that Samael is just a pseudonym. No! Indeed, I am Samael!

You have heard and read in Kabbalah that "Samael" is spoken of and is classified as "Regent of the planet Mars." He is classified as an angel and also as a demon. Well, the fact is that I AM SAMAEL! And I say with all sincerity what I am. If they place me up against a firing squad for saying who I am, with pleasure I would go. I do not have a pseudonym...

Why is it first said that Samael was an angel and later a demon? Simply because there in the Central Plateau of Asia, when the Aryan Race began, in a very remote past; I committed the same mistake as Count Zanon. At that time, I had an immortal Lemurian body. I was an eyewitness over a period of more than ten thousand years to the sinking of the whole continent of Lemuria, amid the Pacific Ocean. I knew Atlantis, and I accompanied the Manu Vaisnavata in his exodus. Then we fled from Atlantis with the "Chosen People" towards the Central Plateau of Asia. I still had the same body;

unfortunately, I repeat, I committed a great mistake in that Asian Continent, in the Himalayas. Several kingdoms existed there, and I went to one of those kingdoms, together with those who had been able to save themselves from the Atlantean catastrophe.

It was forbidden for me to have a spouse, because *The Sons of the Gods* are forbidden from having spouses, since we no longer needed them. But I disobeyed and I failed because of that. I took a wife, and as a result my Divine Mother took me within a profound cave and there she showed me the future that awaited me. I saw rain, tears, mud, illnesses, misery; I saw myself as a "wandering Jew" going through all the countries of the Earth...

I asked for forgiveness, but it was useless; I had already "slipped up." Conclusion: having already fallen, they took away that splendid, immortal body from Lemuria and I was submitted to the wheel of births and deaths like any "neighbor's son," like anybody...

That is why I say: my Real Being is truly the "Monad" regent of the Planet Mars. As for me, I became a "fallen Bodhisattva," all the "I's" had resurrected in me; therefore I became a true devil. Things were going very badly, I was "in rough shape," but in this existence I comprehended the necessity of eliminating all the "psychic aggregates" and of carrying out the "Great Work," and returning to the Father...

Samael Aun Weor
Fragments from the lecture:
"The Voice of the Master"

I have returned onto the Straight Path

Presently, after having suffered a lot, I have returned onto the straight path. Now, I have risen again.⁶ I know the path of the Revolution of the Consciousness in depth. That is why I am the Avatar of the New Aquarian Age. All the intellectual homunculi, mistakenly called human beings, solely wish to liberate themselves from death. However, they do not know how to liberate themselves from life.

Blessed be the ones who are dignified by the glacial beauty of the Blessed Goddess Mother Death. Blessed be the ones who destroyed the illusory world of their vain existence, those who dissolved the 'I' and who were within all of the abysses.

Death! That which yesterday was our Whole, today is just our Nothingness, Eternity, sepulchral beauty...

I wept a lot, I descended into the Forge of the Cyclops, I shouted with the whole strength of my soul: Hear my imploring voice, oh Isis! Tear thy cowl and You, unknowable star, have pity on me, and make me a sign of light... Eternity, return to me what thou tookest from me: my purple tunic, my wedding garments!

Abyss from the profound mystery, restore that which thy deepness absorbed! Sphinx from the desert of Egypt, open thine ear! Have pity now, oh obscure night! What seas without shores, what an infinite night, what profound wells, what styx like beasts I found within the interior of myself! Thus, I returned to the Second Birth dressed with the Wedding Garment of the Soul; thus, I learned how to die within myself. I am alive, nonetheless I am dead.

Ah...! If people could understand all of this...!

⁶ The literal translation would be "I am standing."

*And I saw heaven opened,
and behold a white horse;
and he that sat upon him was called
FAITHFUL AND TRUE,
and in righteousness he doth judge and make war.*

*His eyes were as a flame of fire,
and on his head were many crowns;
and he had a name written,
that no man knew, but he himself.
And he was clothed with a vesture dipped in blood:
and his name is called **The Word of God.***

Apocalypse

THE AVATARS, IRREPLACEABLE BEINGS

It is conclusive that each world is the scenario of Seven fundamental Races and each of them is governed by each of the Seven main Cosmocrators. One is guilty of ignorance in these subjects when one affirms that these “Seven Sublime Lords” can be replaced.

THE FIFTH OF THE SEVEN: SAMAEI FOREVER WITH US

Whenever it is necessary to create a new universe, a Solar System, the Cosmocrators or creators of worlds are essential, and it is the divine will of a “solar Logos,” an inhabitant of the Gnostic *Agnostos Theos*—the Absolute Abstract Space, our Common Cosmic Father,—who makes this possible.

Under the command of the Great Kabir Jesus, the greatest incarnation of the Solar Logos, seven are the main Cosmocrators of our universe. And in our world Earth, each one of these Seven Sublime Lords is the regent of each of the seven fundamental root races, in accordance with the order previously explained.

In the past, our current regent, Samael, the genie of Mars, received the baton from Michael. But before that, this great genie of the Sun had to carry out a great battle in heaven.

It was in the small island of Patmos, off the coast of Turkey, where John, the Seer, wrote his Apocalypse. His most impressive vision was, without a doubt, the one that makes reference to the Virgin. It seems that she appeared to him in the heaven “clothed

with the sun, and the moon under her feet, and upon her head a crown of twelve stars." She had to give birth to a "man child, who was to rule all nations," but she was attacked suddenly by "a great red dragon, having seven heads and ten horns, and seven crowns upon his heads." Then the Archangel Michael and his angels appeared to fight with the dragon and overcome it. Precipitated to the Earth, nonetheless the dragon does not stop persecuting the Virgin who, to escape him, flees flying on the wings of the Great Eagle.

The Symbols - The Dragon
Daniel Beresniak and Michel Randon

And in the following extract from *The Revolution of Beelzebub*, we see how Master Samael describes that War in the Heavens that first Michael, and later he himself, had to fight:

When the terrestrial period was initiated, the mental plane and even the most divine planes of consciousness were densely super-populated by all types of magicians, white and black, who belonged to the Saturnine [mental], Solar [astral] and Lunar [etheric] periods.

The millions of black magicians constituted gigantic populations of evildoers who were obstructing the action and life of the white magicians. Hence, they were already a serious inconvenience for the cosmic evolution within the superior worlds of consciousness.

If life would have continued in that way, then the aspirants' progression towards the superior worlds would have been impossible.

Therefore, the White Fraternity gave to Michael the mission of casting out all the black magicians from the superior planes of consciousness. He received the Sword of Justice, and tremendous powers were granted to him so that he could totally accomplish his mission.

...

Michael triumphed in the heavens, but our Earth was filled with profound darkness.

Woe, to the inhabitants of the earth!

For that reason the V.M. Samael Aun Weor says that there have been two great battles in Heaven against the black magicians: First, the one of Michael in Arcadia, and second the one of the year 1950, when *the pit of the abyss was opened*. Then the fifth angel, Samael, received from the Great White Lodge *the key of the abyss* and a great chain, so that the apocalyptic prophecies, in which Yahweh and all his black magicians were locked up in the abyss, could be fulfilled.

The task was certainly overwhelming for me, yet I felt omnipotent because after submitting me to the tremendous ordeals of the Initiation, the Venerable Masters handed to me the Sword of Justice and a White Horse. Thus, I was conferred the greatest honor granted to a human being, which is to judge and to initiate the Age of Aquarius.

The third great war will be that of the New Jerusalem, the sixth race, surely in the hands of Zachariel. From Samael to Zachariel. Thus, this tremendous responsibility passes from one Cosmocrator to another.

But forever, from the dawn to the end, we will be accompanied by each one of these seven main angels, against or in favor, depending on the side in which we are.

The consubstantiation of the Seven in the Logos makes it possible that each one of them be integrated in the different parts of the Being of each of us.

This explains why Samael, now and forever, is with us.

PRESENT AND FUTURE OF THIS AVATAR

Everything we need to know about the path of initiation and the current times is found in the Gnostic doctrine of Samael, being evident his consciousness as Avatar: an immense lake that can satiate the spiritual thirst of many.

In his passing through the land of the Egyptian Pharaohs, in one of his incarnations, he foresaw his future mission at the end of the fifth race, the current Aryan race, and mummified and immortalized that one body.

Whosoever renounces Nirvana for love of humanity can keep his physical body during millions of years.

We physically do not see him, but his mission of the awaited Maitreya, with his great compassionate love, continues accompanying us.

A resurrected body has its fundamental seat in the internal worlds. It lives in the internal worlds and only makes itself visible in the physical world by means of the Will. Thus a resurrected Master may appear or disappear instantly wherever he wishes.

Once his mission is fulfilled, one day, he will physically leave our world.

The most interesting thing for the resurrected master is the Great Leap. At its time and hour, the resurrected Master can live with his resurrected body on another planet. This is one of the great advantages.

And those who have known how to take advantage of this “force of love” will have united their destinies forever with his, by means of the only way, the esoteric resurrection.

A great friend, a resurrected Adept, who currently lives in the Great Tartarus, told me the following: 'Before eating dirt [death and resurrection] one is nothing more than an idiot. One thinks one knows much but knows nothing. One only really becomes good, when one has already eaten dirt; before that one knows nothing.' He also said to me: 'The masters fall because of sex.'

Today, with his immortalized soul, the Dhyani-Bodhisattva of Samael is prepared for his most important mission: to take "a self-selected" people towards an exodus, far from the great catastrophe, towards the doors of the new race. And for a brief period of time he will be there in that new golden age.

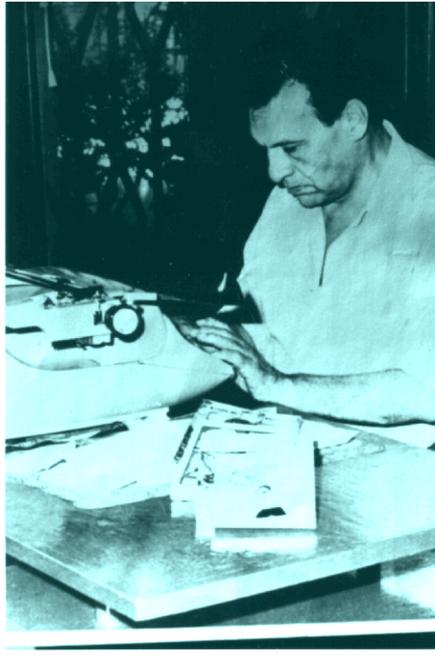
The opportunity is unique, for us there will not be another one like this.

*It is the hour of great decisions,
one step back and we would be lost!*

Samael Aun Weor

Esoteric Chronology of the Work of Master Samael Aun Weor

Chronological and Esoteric Order of the Written Works
(Christmas Messages) of the Venerable Master Samael Aun Weor



I want to tell you that this teaching for the New Age of Aquarius will be given in accordance with the Law of Musical Octaves. Each of these works is being developed in more and more elevated notes; when we reach the synthesis note then the Message will have concluded. After this, I will go with my Divine Mother Kundalini to eternity.

Samael Aun Weor, My Return to Tibet

Having reached this point, it becomes indispensable to carry out a journey through the immense work of the Master, with the objective that the readers may have a correct approximation to the volume and above all, to the esoteric quality of its making. The order itself is determined by the very intimate transformation of the Master, through which we have the immense luck of accompanying the raising of a Being, who has left his process transcribed throughout his works.

The way in which the works of the V.M. Samael Aun Weor were written differs in content and form from the majority of the contemporary authors of pseudo-occultism or pseudo-esotericism, and is only comparable to those great Masters of humanity, who passing through some stage of the Initiatic path, were moved by divine inspiration, leaving as a testimony the great classics of art, science, philosophy and transcendental religion.

The Master affirms that he wrote his works with “fiery coals,” and we must know how to understand this simile well; this is that each “Christmas Message” given to humanity through the Gnostic community, is the result of a *fohatic* process lived in the depths of his soul. For that reason each written work is part of his esoteric diary; lived experiences of the consciousness in the diverse dimensions of nature and of the cosmos.

The Master encountered the secret of how to prepare “the fire of the philosophical alchemists,” and the Master himself tells us that *at the end of many and terrible efforts I had the fortune, the immense happiness of awakening on the*

altar of Initiation. It was then that I came to realize exactly that I, Aun Weor, did not need those schools for anything, because in past reincarnations I had passed through all of the Minor Mysteries and in Egypt, during the dynasty of the Pharaoh Kefren, I had arrived at the grade of Hierophant of Minor Mysteries.

The Master was devoured by the serpentine fire, completely incinerating the animal ego. He resurrected among the dead and left behind him a great spiritual fire, a path of fire for those who deeply yearn for the Christification.

The present chapter is, in short, an invitation to study the chronological and esoteric order of the works of the V.M. Samael Aun Weor, and according to what may be the will of the Being, an internal call to experience it.

— 1947 Awakening of the Fire

ESOTERIC REFERENCE: We find this very important event recorded in the work *The Three Mountains*, chapter “The Gnostic Church”:

I was thirty years old when I was submitted to horrible and terrible tests... What I saw, what happened to me is well worth relating. Oh, guru! I wish with infinite yearning for the awakening of the Kundalini and the union with the Intimate, cost what it may...

Since his physical birth was on the 6th of March 1917, therefore 1947 is the year of the advent of the fire of the Master Aun Weor.

— **Introductory Perfect Matrimony or Doorway to Initiation.** *First edition.*

REFERENCE: This is the first of the Master's published works. In a later edition titled *The Perfect Matrimony*, in the first page it is written: *Authentic reproduction of the original book published in 1950.*

ESOTERIC REFERENCE BY ONE OF THE FIRST DISCIPLES, JULIO MEDINA VIZCAÍNO (J.M.V.): *The Master Aun Weor obtained the first initiation of Major Mysteries in Ciénaga, Magdalena, in the month of June in 1950, when he had already written his first book INTRODUCTORY PERFECT MATRIMONY, which came out in the month of May in 1950. From that initiation his perception and wisdom was sharper.*

Consequently, when *The Doorway to Initiation* was published, the Master found himself walking the path of the Major Mysteries, in the processes of the first serpent of fire; and one month after his first book is published the Master receives the first initiation of Major Mysteries:

I waited with infinite anxiety for the date and time of the Initiation. It had to do with a very sacred 27th...

I wanted an Initiation like the one the commander Montenero received in the temple of Chapultepec, or like the one that Ginés de Lara—the reincarnated Deva—had in the Sancta Sanctorum or Adyita of the Templar Knights, on the extraordinary night of a Lunar eclipse.

Once again we recommend the book *Rosa Cruz, Novela de Ocultismo Iniciático* (*Rose-Cross, Novel of Initiatic Occultism*), by Dr. Krumm Heller, in order to comprehend the reference that Master Samael makes with respect to the commander Montenero.

But my case was certainly very different, and even if it appears incredible, that night of the Initiation I felt disappointed.

It is better to read what follows next directly in the work *The Three Mountains*:

The sea, with its furious waves, struck the beach howling frightfully, as if protesting...

This sea is the Atlantic Ocean in the city of Ciénaga, Santa Marta.

And the reasons why the Master published this book, is something we can read in the book itself:

Immediately {says the Master} I realized that I must write a book in order to help my brothers of Colombia and humanity, a book that would allow each human being to find Initiation in their own home.

So, dear reader, in this book I teach humanity the road of all conquests and the key of all powers, but I also show humanity the abyss so that it does not fall into it. This book is solidly founded on my clairvoyant observations and has been authorized by the Masters of the White Lodge from whom I have received these teachings. I owe everything to the Masters. Yes my dear reader, what I write here for the good of humanity is all owed to the Masters. I, Aun Weor, am only a mediator between humanity and the White Lodge, and I have received the teachings that I deliver to humanity from the White Lodge. It is the first time in the history of our lives that a book with this type of teachings is written. But the time has now come in which these teachings must be given, and it has fallen to me to give this knowledge to humanity because the age of Aquarius is now drawing near, so whoever wants to awaken the Kundalini and unite with his Intimate, study this book and live it. I grew tired of the scoldings and lectures in the lodges and I attained nothing with them.

The Catholic priests insulted me much and I got nothing from their admonitions that only darkened my life and filled the beautiful years of my childhood with tears.

The Theosophists qualified me as a "black magician" when, bored with so many theories, lectures and so much authoritarianism, I asked them to teach me how to awaken my internal powers.

The teachings of Krishnamurti came to seduce me because I felt that they took me out of those "jails," but then in practice I realized that his teachings made me a negative being, filled with negations and more negations that lead me nowhere.

I practiced "Yoga" to exhaustion and the yoga practices only served to debilitate my organism and damage my health.

Finally, tired of everything, the Light came to me, and I realized that the redemption of man resides exclusively in the sexual act.

How strong and terrible these words written by Master Samael would have been in those days, and we ask ourselves: has their effect perhaps diminished in our time?

When we verify the marvelous physical effects of sexual magic and when we begin to perceive and intuit its esoteric heights, it is hardly normal to want to share such an event of your life with the rest of your fellowmen, but when at the same time someone betrays those principles, because he does not perceive their transcendence or for having been persuaded by an expert of black tantrism who has recently arrived to the city with the dark purposes of establishing a school of black magic, then, what should our attitude be? Only if we were in such a situation could we comprehend why *The Doorway to Initiation* or *Introductory Perfect Matrimony* was written.

So, dear reader, in this book I teach humanity the road of all conquests and the key of all powers, but I also show humanity the abyss so that it does not fall into it.

Chapter IX, “Reincarnation And Karma,” from this first book, *The Perfect Matrimony*, guides us to the next work, let’s read what the Master says:

We could have left this information for our book in preparation, entitled, *The Revolution of Beelzebub*, but the case is of such grave importance for the actual moment of the human evolution, that we saw the necessity of inserting these words at the end of the present chapter.

— The Revolution of Beelzebub

REFERENCE ACCORDING TO J.M.V.: *The Revolution of Beelzebub was published in October of 1950.*

Four months after the Perfect Matrimony, this, the second book emerges into the public light.

Even though this work of the V.M. Samael Aun Weor focuses its main interest on Beelzebub, the ancient prince of the demons, the sincere Gnostic investigator will also be able to study, in the light of the Master’s own investigations, the cosmogenesis of the seven Rounds that each planet of the infinite space must live.

In the chapter XVI, “The Elixir of Long Life,” the Master announces the preparation of the book titled *Treatise of Occult Medicine and Practical Magic*.

— Zodiacal Course

REFERENCE ACCORDING TO J.M.V.: *The first version of this book was mimeographed in June of 1951, even though it was*

published as a book later on. We should bear in mind that each one of the chapters of this work is a monthly exercise corresponding to one of the twelve zodiacal houses; maybe that is why it was mimeographed before.

And in the preface of *The Secret Notes of a Guru*, we read: *“The Master Aun Weor has presented, including this, five works: THE PERFECT MATRIMONY OR DOORWAY TO INITIATION, THE REVOLUTION OF BEELZEBUB, TREATISE OF OCCULT MEDICINE AND PRACTICAL MAGIC, ZODIACAL COURSE and SECRET NOTES OF A GURU, with the TREATISE OF OCCULT MEDICINE AND PRACTICAL MAGIC set to come out in its proper time.*

In Zodiacal Course there are very interesting teachings that we must always bear in mind, for example:

The heart is the most sensible organ of our organism. Within these fine membranes of the heart even the farthest seismic movements of the world are recorded.

Careful of false prophets; do not accept external Masters, in the physical. Learn to go out in the Astral Body and, when you are then experienced in the astral, choose an authentic Master of Major Mysteries from the White Brotherhood and consecrate to him the most absolute devotion and the most profound respect.

The Earth is a small bright blue star. When the inhabitants of other planets of the solar systems are born under the influence of our planet Earth, they are mystical by nature and they love sacrifice and altruism. They suffer a lot in their lives and feel lots of love for everything that is alive; but the black magicians from other planets, who only accept the negative vibrations from the bright blue star, called Earth, are extremely perverse and criminal.

The next paragraph is well known by Gnostic students; the Master quotes it in his book *The Three Mountains*, in the second initiation of fire, corresponding to the Vital Body:

You must not mix antagonistic forces, because terribly destructive forces are the outcome of such a mixture. Look carefully at those who surround you, and do not live in a house with people full of hatred, or superficiality, because the mixture of antagonistic forces creates destructive forces for you, and for those who live with you. Learn, therefore, the force of equilibrium.

We have the impression that *Zodiacal Course* must have existed beforehand in a first version and then was amplified in order to be published after the next two books were published.

— Secret Notes of a Guru

REFERENCE: *Secret Notes of a Guru* begins on the 25th of February in the year 1952. It takes place in three settings, the first, the city of Ciénaga, in Santa Marta, Colombia; very far—relatively—from the place where Víctor Manuel Gómez Rodríguez was born, there, in the capital of that Colombian country; in the second setting, although it is in the same city of Ciénaga where the Master finds himself locked up in the municipal prison, therefore, he has not yet written or published the books *Treatise of Occult Medicine and Practical Magic* and *Zodiacal Course*, since the Master had not yet gone up to the Sierra Nevada (the accusations against the Master fundamentally originate from his first book); and the third part of this work, its ending, is in the sanctuary of the Sierra Nevada of Santa Marta.

This work is truly a “diary,” but an esoteric diary. Initially, the Master finds himself in the second initiation of Major Mysteries (Etheric Body) and, while being in the Sierra Nevada; furthermore, the Master penetrates into the

third serpent of fire (Astral Body) and even into the fourth serpent of fire (Mental Body).

In synthesis, I could say that all these psychic extracts of the human soul, expressing themselves through the Mental, Astral, and Etheric Bodies, is what we call the Bodhisattva of a Master...

— Treatise of Occult Medicine and Practical Magic

REFERENCE: The Master announces the first edition of this book in *The Revolution of Beelzebub*, year 1950; the second version, corrected and expanded, corresponds to the Christmas Message of the year 1977-1978.

Through the order that we are following in this study—and through the information that the book *The Three Mountains* furnishes for us—we know that between the tropical coast of the Caribbean Sea, later in the city of Ciénaga, Santa Marta, Colombia, and in the Sierra Nevada of Santa Marta, Colombia, in the *Summum Supremum Sanctuarium*, the Master Aun Weor incarnated his Real being, Samael.

— The Book of the Virgin of Carmel

REFERENCE: “*PREFACE, This small work was written in the year 1952.*”

Since the Master does not include aspects related with his Initiatic process in this work, we are simply listing it in the chronological order, without underestimating its profound commentaries about the great Initiate Mary, mother of Jesus.

— Supreme Christmas Message 1952

REFERENCE: *Gnosis in the XXth Century*.

SUPREME CHRISTMAS MESSAGE OF 1952

Given by the Great Avatar of Aquarius, Aun Weor, Initiator of the New Era, in the Summum Supremum Sanctuarium of the Sierra Nevada of Santa Marta, Colombia, on the 24th of December 1952

It is in the year 1952, in the Sierra Nevada, where the Master begins to publish, in addition to his books, the so-called *Christmas Messages*. Let's remember, upon reading *Secret Notes of a Guru*, that in that year the Master Aun Weor found himself living the Initiatic processes of the serpent of fire corresponding to the Vital Body or second initiation of Major Mysteries, and starting from the third initiation of fire he will place a great emphasis on the Christic matter, since it is in the Astral Body where the entire Passion of the Lord is lived in a more direct way.

And these are the aspects that are most emphasized in this first Message.

All authentic Christianity has its roots in the Sacred Order of Melchizedek, King of the fire, who remains a priest forever.

In these moments the entire world is witness to astonishing cases of hermaphroditism. Hermaphrodites are being born everywhere. Orthodox science wants to fight against nature and appeals to surgical operations in order, they say, to correct Nature.

Beloved Brothers, remember that Jesus of Nazareth, born in Bethlehem 1,952 years ago, is Joshua, the great priest, whose body was later delivered to the Child, the Son, the Christ, whose miraculous substance constitutes the sacred oil of our life, the Christic liquid.

— The Seven Words. Elemental Occultism for Beginners

REFERENCE: In the third edition (corrected by the author) from Bogotá, Colombia, printed in October of 1969, at the end of its prologue we read, “*Armenia, April of 1953.*” With this date we locate ourselves, therefore, in the Sierra Nevada of Santa Marta.

Unquestionably, this work is directed to those initiates who find themselves in the processes of the third serpent of fire, corresponding to the Astral Body, and in that order will follow the books *Igneous Rose* and *Christ Will*, in relation with the “mind” and the “will” of the corresponding internal bodies.

When the third degree of the power of the fire reaches the heart, it shines and glows like a sun of extraordinary beauty.

The third degree of the power of the fire totally Christifies the Astral body and totally opens the Chakras of the Astral body.

— Igneous Rose

REFERENCE: The only one we have is in the book *Christ Will*, chapter VI, “The Third Chamber”: “59. *This divine verb has its sacred alphabet, and this sacred alphabet is the Divine Runes. (See Igneous Rose by the same author.)*” And since we know that *Christ Will* was written in the year after the incarnation of the Logos Samael (1954) in his *Dhyani-Bodhisattva*, Aun Weor, that is to say in the year 1955, one concludes that it is a contemporary work of the first books, when, being in the Sierra Nevada of Santa Marta, the Master had lived the fourth initiation of Major Mysteries.

Consequently, *Igneous Rose* is a work previous to the year 1954; more like from the year 1952 or 1953. That is the reason for its great similarity with the *Treatise of Occult Medicine and Practical Magic*.

We could almost consider *Igneous Rose* an extension of the other book titled *Treatise of Occult Medicine and Practical Magic*, though it is not because in the essence of *Igneous Rose* we find the processes Master Samael Aun Weor lived in the fourth initiation of Major Mysteries, corresponding to the Mental Body. Thus this work is directed to those brothers of the fourth initiation of Major Mysteries.

Igneous Rose is, therefore, a treatise about the mind, the understanding, the creative imagination and comprehension, and this means that we can readily find it in its pages that which we long to know about the mind.

— Second Christmas Message 1953

REFERENCE: *Gnosis on the XXth Century*.

SUPREME CHRISTMAS MESSAGE 1953

Given by the Great Avatar of Aquarius, Aun Weor, Initiator of the New Era, in the Summum Supremum Sanctuarium of the Sierra Nevada of Santa Marta, Colombia, on the 24th of December of 1953.

After a year of innumerable sacrifices and painful tests, today we have returned to reunite in this Sanctuary of the Sierra Nevada of Santa Marta in order to celebrate the occurrence of Christmas.

This cosmic event is not only celebrated on our planet earth, but also in the Great Cosmic Temples of Sirius, and in all of the Cosmic Temples of the 'Earths' of Space.

I must inform you that the Christ is a *Paramarthasatya*.

A *Paramarthasatya* is anyone who has awakened the absolute consciousness.

We should liberate ourselves from all of the cosmic planes; we should live within Life free in its movement. We should stop existing and move on to 'being'. Being is better than existing; being is to live without conditions, beyond Karma and the gods.

The 27th of October of 1954 will be the appropriate date for Master Samael to pass through the Initiation of Tiphereth, that is to say, the incarnation of the Christic energy in the interior of the initiate who has been properly prepared through the initiations of Major Mysteries.

We must break the order of the *Christmas messages* as to narrate this event as it was transmitted by the brothers who were present there.

ADVENT ON EARTH OF THE LOGOS SAMAEL, GENIE OF FORCE AND REGENT OF THE PLANET MARS

One of the most transcendental Gnostic events of the end of this XXth century—and which forms part of the origins of our Contemporary Gnostic Movement—is the advent of the Logos Samael. It has to do with the incarnation of a Cosmocrator in his *Dhyani-Bodhisattva*, in this case Samael in Aun Weor.

Such an event occurred on the 27th day of October 1954, eight years before the entrance of the Age of Aquarius, and it took place in the *Summum Supremum Sactuarium* of the Sierra Nevada of Santa Marta, Colombia, South America.

Some witnesses state that at two o'clock in the afternoon on October 27th of 1954 the brothers of the temple, reunited with the Master Aun Weor, and some Bodhisattvas of Masters, among them we remember the following: Johani, Paconder, Sum Sum Dum, Sanfragarata, Pavoni, Andres, Litelantes, Rabolu, Chefren, Jonah, Mom, Zankario Correnza, Gargha Kuichines, Tarom, and others.

Master Aun Weor laid down on a hard table, a great chain was formed around him and after a short time Master Aun Weor as well as the participants of the chain, began to receive all sorts of attacks; it was necessary that those brothers wielded their swords, in order to conjure the powers of evil.

The ceremony lasted four hours and during its course Master Aun Weor died; which terrified all those present.

One of the bodhisattvas present described in a spiritual vision how the mountain of the Sierra Nevada illuminated with the arrival of the Fifth Angel of the Apocalypse: he descended from the Superior Worlds in a beautiful carriage. The Masters of the White Brotherhood attended, Samael gave orders.

A great nervous tension shook everyone, the tenebrous forces covered various members of the chain with black blindfolds so that they could not see or bring back memories.

In the end, after four hours of battles, the body of the Master moved and he obtained the Advent of Samael.

All those present felt a Great joy and simultaneously shouted, "We triumphed!" Ineffable music was heard in the internal worlds, joyful bells announced the Advent.

When the Master woke-up, he asked, “Where am I?” and then he said: “I feel double, what happened to me?” and he touched his head.

Something grandiose had occurred in all his Being. From that very day his disciples noted a greater lucidity in his ideas and concepts.

Thus it has been recounted from generation to generation, among the missionaries who graduated from that place, which later was, in addition, a Training Center for Gnostic Missionaries.

Today, we know that the *Summum Supremum Sactuarium* of the Sierra Nevada of Santa Marta does not operate physically, that it passed its spiritual center of gravity to the superior worlds.

For all these reasons, we celebrate in all the Gnostic Lumisials this grand date, of the 27th of October, so that all the people of the Earth remember the Advent of the New Redeemer, of the Fifth Angel of the Apocalypse, of the Avatar of Aquarius: Samael Aun Weor.

Master Samael himself confirmed this esoteric event of the Sierra Nevada in the Christmas Message of the following year, published in the book titled *Gnosis in the XXth Century*, from where we extract this fragment:

MESSAGE FOR THE 27TH OF OCTOBER 1955

By the Great Avatar Samael Aun Weor

Beloved Disciples:

Today is the first anniversary of my spiritual birth.

After having received my Real Being, I learned that the seven columns of the Temple of Wisdom are double. There exist seven serpents of fire and seven serpents of light. I had already raised my seven serpents of fire; now I am raising my seven serpents of light. Fortunately I already raised that of the physical body and am only awaiting a cosmic initiation. After I will continue with that of the etheric body and in this way successively the internal Christ will totally shine in his seven vehicles. This is how the internal Master is absorbed in his bodhisattva.

— Christmas Message of 1954

REFERENCE: *Gnosis in the XXth Century*.

This is the year of the incarnation of Samael; nevertheless, he does not comment directly about this fact in this Christmas Message, even though the Master wants to emphasize the matter of the atomic Christ.

SUPREME CHRISTMAS MESSAGE OF 1954

Given by the Logos-Avatar of the New Age of Aquarius, Aun Weor

In the preceding years I have spoken to you about the Christ in substance, about the historical Christ and about the liquid Christ.

Today, my brothers, I have come to speak to you about the atomic Christ, and about the individual Christmas of each one of you.

We have to inundate all of our vehicles with atoms of a Christic nature; we have to form Christ within us in order to ascend to the Father, because no one comes to the Father except through the Son.

Christmas is a cosmic event that must be realized in each one of us. Christmas is absolutely individual. There is a need

for the Christ-Self to be born in us; the Christmas of the heart is urgent.

I feel immensely blessed to see myself reunited here with you in order to celebrate the cosmic festival of Christmas.

The Christmas pines are full of glory, and the choirs of angels ask for peace for men of good will.

Today we celebrate the banquet of the Christmas Lamb on the Altar of Peter.

— Treatise of Sexual Alchemy

REFERENCE: Chapter XXI, “Chamber Fifteen,” from the book *Christ Will*: “13. *It is necessary to steal the fire from the devil; it is necessary to extract the perfume of the rose from the mud of the earth (see TREATISE OF SEXUAL ALCHEMY by the same author).*” And the book *Christ Will* was for sure written after the year 1954—year of the incarnation of the Logos Samael in his *Dhyani-Bodhisattva*, Aun Weor—that is to say, in the year 1955, as the text from the book itself confirms. Therefore, *Treatise of Sexual Alchemy* was written before the year 1955.

— Christ Will

REFERENCE: It is certain that it was written after the year 1954, year of the incarnation of the Logos Samael in his *Dhyani-Bodhisattva*, Aun Weor, that is to say, in the year 1955, as this text from the same book confirms: “*I, Aun Weor, I am Samael. In me is incarnated my planetary Being, my Christ-Self, my Glorian. In me is incarnated Samael, the Planetary Logos of Mars. He dwells in me and I dwell in Him. The one who listens to me, listens to the one who sent me; I am Samael.*”

The book *Christ Will*, reflects everything lived, by the Master in his Initiatic process, in the fifth initiation of

Major Mysteries and, therefore, it is the guide for his authentic disciples. Unquestionably, this is a “divine book”—as he defines it—an Initiatic work where, step by step, he describes the transformation that the consciousness is experiencing in the 33 chambers or vertebrae of the dorsal spine of the Initiate. The most elevated part, within the transcendence of this book, is that moment in which the serpentine fire, from the frontal *chakra*, descends through the seven chambers, and in a true act of humility makes the mind incline itself before the five centers of the heart. Then, we comprehend why the mind has drawn us away from our “first Love.”

— Message for the 27th of October of 1955

REFERENCE: *Gnosis in the XXth Century*.

This is the Christmas Message that confirms for us with exactitude the incarnation of the Logos Samael. From this point forward the Master will sign with his full inner name: Samael Aun Weor.

What occurred in the esoteric part of his incarnation is well described in the book *Tarot and Kabbalah*, Chapter LXVIII, “The Initiation Of Tiphereth.” Another book that explains this esoterically is the one called *The Mysteries of Fire*, Lessons XI and XII.

In this time the Master was living the first “Venustic Initiations” or “serpents of light.” He has now left South America and begun his pilgrimage through Central America. His journey through this region allowed him to found the Gnostic Movement in these lands. Although his intention was to go on a long journey to Asia, specifically to India, from Mexico he will later receive express orders

from the Great White Lodge to remain in the Toltec country.

MESSAGE FOR THE 27TH OF OCTOBER 1955

By the Great Avatar Samael Aun Weor

Beloved Disciples:

Today is the first anniversary of my spiritual birth.

In these moments I am organizing the Salvadorian Gnostic Movement.

Our Gnostic flag waves victoriously in Panama, Costa Rica, and El Salvador. We have achieved great victories and our Christic forces advance on all fronts of the battle.

After having received my Real Being, I learned that the seven columns of the Temple of Wisdom are double. There exist seven serpents of fire and seven serpents of light. I had already raised my seven serpents of fire; now I am raising my seven serpents of light. Fortunately I already raised that of the physical body and am only awaiting a cosmic initiation. After I will continue with that of the etheric body and in this way successively the internal Christ will totally shine in his seven vehicles. This is how we become Christs. This is how the internal Master is completely absorbed in his bodhisattva.

So then, I, Samael, one of the Seven Spirits before the Throne, I have incarnated in my bodhisattva in order to do the Great Work of the Father.

Tonight read chapters 8 and 9 of the Apocalypse. I am the Fifth Angel, the star that fell from heaven to earth, and that holds the key to the abyss. Meditate on the first 12 verses of Chapter 9 of the Apocalypse. I am the rider spoken of in chapter 19 of the Apocalypse, and the angel who has the key to the abyss and a great chain in his hand, just as it is written in the first three versus of Chapter 20 of the Apocalypse.

Tonight consult the Sacred Scriptures. I, as a bodhisattva, wandered for centuries, preparing for this moment. So then, we are fulfilling a gigantic mission.

— Supreme Christmas Message of 1955

REFERENCE: *Gnosis in the XXth Century*.

In this Message, the Master tries to explain to us the difference between the Intimate Christ and the Second Logos of the Trinity. The Intimate is the first-born of the Second Logos, Chokmah. The Second Logos is incarnated during the Tenth Labor of Hercules, corresponding to the Third Mountain; which currently, in the times we are in, the Master has already completed.

SUPREME CHRISTMAS MESSAGE 1955
By the Avatar of Aquarius, Samael Aun Weor

My Dear Children, you already know, brothers of my soul, that within yourselves, in the depths of your consciousness, dwells the Intimate. You already know this, I myself have taught it to you.

Now I want you to know that the Intimate, with all its grandiosity and with all its majesty, is no more than the first-born son of the Christ-I.

— Christmas Message of 1956

REFERENCE: *Gnosis in the XXth Century*.

In this year Master Samael finds himself in Mexico, the Toltec country. The end of this Christmas Message confirms it: "*Mexico, December 24th, 1956.*"

The Master explains to us what the "Army of the Christ" means, the Multiple Perfect Unity, and he does it through

an ecstasy that he experienced in the electronic world which begins starting from the sixth dimension. These are his experiences in the Venustic Initiations.

SUPREME CHRISTMAS MESSAGE FOR THE YEAR 1956
By the Kalki Avatar of the New Aquarian Age, Samael Aun Weor.

If a mystic in a state of ecstasy were to abandon all his seven vehicles in order to investigate in his 'I Am' the life of Jesus the Christ, he would suffer a terrible surprise. He would see himself transformed into Jesus of Nazareth. He would see himself preaching the Sermon on the Mount and doing miracles and marvels in the Holy Land. He would see himself transformed into Jesus Christ. This phenomenon is because in the world of the Christ individuality does not exist, nor the personality. In Him we are all one.

— Major Mysteries

REFERENCE: Chapter III, "The Tree of Life" (Ages of Consciousness). *"In Kabbalah, numbers are added between themselves in order to obtain a Kabbalistic number. If we want to know, for example, what the Kabbalistic number for the year 1956 is, we take apart the quantity into: 1, 9, 5, and 6, and added together it yields 21, and $2 + 1 = 3$; 3 is the Kabbalistic number of this year."*

Due to the content of several of the chapters of this book and due to the reference from the Christmas Message of this year (see *Gnosis in the XXth Century*), we realize that the Master now finds himself in the Toltec country; consequently, living the Venustic Initiations, confirming for us that 1956 is the year this book was written, but for greater assuredness we consider the following paragraphs as a more palpable proof.

The seven columns of the temple of wisdom are double and they are burning fire. Those are the seven degrees of the power of fire, the seven serpents. After receiving the Crown of Life, we have to raise the double of each column, which are the Seven Serpents of Light of the 'I Am'.

The birth of Christ in us is the Christmas of the heart. Before Jesus, many initiates incarnated him; after Him, a few of us have incarnated him, and many will incarnate him in the future.

— Christmas Message of 1957

REFERENCE: *Gnosis in the XXth Century*.

The Master announces the New Age of Aquarius.

MESSAGE FOR THE YEAR 1957 By the Kalki Avatar of
the New Age of Aquarius, Samael Aun Weor

The new Aquarian Age will begin with blood and fire. This is not a matter of uniting schools, lodges, etc., as many people believe. The new Aquarian Age is a birth of nature and every birth is painful. In these moments the east and west are preparing for the battle.

— Esoteric Treatise of Theurgy

REFERENCE: in the epilogue of this small book, at the end we read: *Mexico, D.F.*, on the 25th of November of 1958. Nevertheless, later on, in the book *Logos, Mantram, Theurgy (Toluca, Mexico, on the 7th of March of 1959)*, we will know that the Master does not yet have his residence in the capital, as will occur later on.

Here, the Master unveils for us, as it is very well said, one of the most powerful conjurations that the King Solomon left us, the "Conjuration of the Seven."

— Christmas Message for 1958

REFERENCE: *Gnosis in the XXth Century*.

In this message, the Master centers all his interest on the meaning of the “Star of Bethlehem” and its correspondence to the Venustic Initiations.

CHRISTMAS MESSAGE FOR 1958

By Samael Aun Weor, Kalki Avatar of the New Aquarian Age

The Venerable Master of Light, Hilariux IX, speaking of the brilliant star said, "It is the basic form of all crystallizations and the schematic model of all fluorescence. Its two triangles, which love unites or separates, are the looms with which the ineffable mystery of eternal life is woven or unwoven. Up above, the Holy eternity, that acts like the Father, Son, and Holy Spirit; below, its counterpart with the power that governs, the power that deliberates, and the power that executes." "I Am' the bright and morning star," exclaims John, the beloved one of Christ, upon receiving from his own hands the Venustic Initiation.

— Christmas Message 1958-1959

REFERENCE: *Gnosis in the XXth Century*.

From the year 1958 to the year 1959, the Great White Lodge made an attempt, to create a powerful, worldwide organization, capable of uniting thousands of souls in America, Europe, the Middle East, Asia, Africa, and Himalayan Tibet, it was called AGLA. It involved three powerful international movements, represented by three Venerable Masters: Sivananda, Propato or “Luxemil” and Samael Aun Weor. And the note of a text says:

Due to the lamentable death of the Masters Sivananda and Luxemil, the Kalki Avatar, Samael Aun Weor, on his own had to continue leading the Gnostic Movement.

One thing of importance of this Christmas Message is that the Master began to use the concept of the "psychological I," and that the three Guardians of the Threshold are defined for the three Bodies of Sin.

CHRISTMAS MESSAGE FOR THE YEAR 1958-1959

By Samael Aun Weor, Kalki Avatar of the New Aquarian Age

Message dedicated to AGLA

(GNOSTIC LIBERATING ACTION OF AMERINDIAN)

Beloved ones: let's meditate, let's pray. If you want the Christmas of the heart you will have to descend to the Ninth Sphere in order to work with the fire and water, origin of worlds, beasts, men, and gods. With just reason Hilariux IX said, "*Every authentic White Initiation begins there.*"

Please, beloved ones, I beg for you to reflect a little; all of you have read something about the three Guardians of the Threshold. It is good that you know that these three tenebrous Guardians of the immense region make up that which our adorable called the Prince of this World. That is the black dragon with three heads. Behold Korah, Datham, and Abiram (study all of chapter 16, Numbers, of the Old Testament.)

Remember verse 13 of the 16th chapter of the Apocalypse, "*And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.*" These words correspond to the 13th verse, to Arcanum 13, death. It is necessary to decapitate and dissolve the Prince of this World, in order to incarnate the Lamb; this is the 'Christmas of the Heart.' Our Astral, Mental, and Causal bodies are in chaos because of these three unclean spirits that the Apocalypse speaks of; these three demons are the Prince

of this World, the psychological I, the ego, the 'myself'. We need to decapitate Satan; only in this way does the Christmas of the Heart come about.

— Logos, Mantram, Theurgy

REFERENCE: "*FINAL WORDS. Toluca, Mexico, on the 7th of March, 1959.*"

We find in this small book, packed with marvelous practices and experiences lived by the Master, the story previously commented on about an experience in the Venustic Initiation. And very particularly that experience that the Master had lived, using the pseudonym of John, with the Third Person of the Very Holy Trinity, the Holy Spirit, when he interrogated him about his esoteric process:

"My Lord! Oh, My God! Tell me, how am I doing? ... Am I doing well?"

The white Dove, taking the shape of a sublime human figure, spoke full of love: "My son, you are not doing well! "

Surprised, John asked again, "Lord, tell me, why am I not doing well?"

And the Holy Spirit declared, "I am curing one of your patients, the ill woman who is under your responsibility; you are not the one curing her. I am the one doing it, and yet, you have charged money! That money you received should be returned. It was given to you with much sacrifice!"

In consternation John answered: "Lord, if I return that money, will I then be on the right path?"

The venerable elder affirmed: "Yes, then you will be doing well, very well!"

— Supreme Christmas Message of 1959-1960

REFERENCE: *Gnosis in the XXth Century*.

This Christmas Message has its center of gravity in the times of the end.

SUPREME CHRISTMAS MESSAGE 1959-1960

By the Buddha Maitreya Sri Samael Aun Weor

Kalki Avatar of the Age of Aquarius

The year 1959 has ended and now comes the year 1960. The times of the end have already arrived and we are in them. "*Many are called and few are chosen.*"

— Aquarian Message

REFERENCE: *PREFACE BY THE AUTHOR*. August 17, 1960, Mexico City. Then in Chapter XVI "The Seven Seals" we read, "*Presently, in this year of the twentieth century, 1958, this red horse peacefully eats...*" and in Chapter XVII "The Four Angels" this same year is confirmed when it says, "*Today, September 5th of 1958.*"

As the reader will see, the date in which a book is written is one thing and the date that it is published is another, but the most important thing in this investigation is to have an approximation with the esoteric process in which the Master finds himself, and then from this perspective study the entirety of his work.

About this book, the Master says:

The present work is the result of tremendous esoteric investigations that were patiently performed by us in the Superior Worlds.

We have found the Apocalypse to be divided into three parts: The first we have titled "The Son of Man," the second "The Sealed Book" and the third "The New Jerusalem."

The first part teaches the Path of the Razor's Edge. The second is related with the times of the end. The third tells us of the future earth.

— Supreme Christmas Message 1960-1961

REFERENCE: *Gnosis in the XXth Century*.

At some time Master Samael said, "*I had forgotten that these earthlings do not have their Astral, Mental, and Causal Bodies.*" And this is the message that we find for this Christmas of 1960: the need to give birth to these three internal vehicles in order to incarnate "soul." From this point onward the difference between a humanoid and a real man will be established.

AGLA lasted up to this year, but it would not be that way for the next year.

SUPREME CHRISTMAS MESSAGE 1960-1961

By Samael Aun Weor, Kalki Avatar of the New Aquarian Age

First off, my beloved disciples, you must know that in order to incarnate the Christ, one needs before anything else 'to have soul'. You will find this affirmation a bit strange, but really I tell you that humanity has not yet incarnated the soul. People only have an embryo of the soul incarnated. That is all.

All those who give birth to the astral, mental, and causal, then have the right to incarnate their soul. Every person who incarnates his soul is a complete man. Only complete men earn the right to enter into the Mysteries of the Venustic Initiations.

— Supreme Christmas Message 1961-1962

REFERENCE: *Gnosis in the XXth Century*.

From this Christmas Message on, we will not hear anymore about AGLA. If we know how to read between the lines, we will realize where the essence of this Message is directed.

In addition, this new Message reflects some aspects of the book *The Perfect Matrimony* (second edition), published around this date; for example: the commentary about the Nicene Council, the phallic origin of all religions, among other things.

Logically, just as he does in the introduction of *The Perfect Matrimony*, the Master speaks to us about the Age of Aquarius.

SUPREME CHRISTMAS MESSAGE 1961-1962

By the Buddha Maitreya Sri Samael Aun Weor

Kalki Avatar of the Age of Aquarius

Beloved ones:

It is said that there exists seven great religions and five thousand sects; we, the Gnostics, affirm that there only exists one great religion, and this religion is the 'Truth'.

Some philosophers say that the religions have failed; we assure that every religion has fulfilled its historical mission.

With just one living Buddha born among the ranks of Buddhism, then Buddhism has fulfilled its mission. With just one Christified one among the ranks of Christianity, then the existence of Christianity is completely justified. With just one Imam among the Mohammedan ranks, then the existence of the Mohammedan religion was very well justified.

All the great religions of the world have achieved their objective with men who have achieved "re-ligare," that is to say, to incarnate the Truth. Truly, many are called but few are chosen.

The Age of Aquarius, which begins on February 4th, of the year 1962, is the age of the synthesis.

— Aztec Christic Magic

REFERENCE: Initially this was a monographic correspondence course known as: *The Commanders of the Sun*. The calling card by which the V.M. Samael Aun Weor would come to be known in the Aztec country, at the beginning of the sixties.

— The Perfect Matrimony

REFERENCE: *INTRODUCTION. In this battle for the New Aquarian Age, which begins on the 4th of February, 1962, between two and three in the afternoon, we had to learn that the abyss is full of sincerely mistaken people, and people with very good intentions.*

CONCLUSION: That is what I said on the 27th of July of the year 1961 in the home of a distinguished man of science. In those days, I had finished THE PERFECT MATRIMONY...

In the same way that the first version of *The Perfect Matrimony or Doorway to Initiation* opened the doors for the first time to this Contemporary Gnosticism, the second edition became the new impulse that the Gnostic Movement needed—after AGLA ceased to exist—in order to definitively be consolidated on an international level. Today this work is published in different languages for the good of the Great Cause.

— Supreme Christmas Message 1962-1963

REFERENCE: *Gnosis in the XXth Century*.

Thanks to the book *The Three Mountains*, Chapter XX, "The Secrets of the Abyss," we know today that the first Venustic Initiation (physical body) corresponds to the study of all the evolutive and involutive processes of nature, and this is what the Master teaches us in the present Message. In addition, he speaks to us about the different tantrisms and this corresponds to the second serpent of light, "The Baptism of John."

The Master ends this message speaking about the path of Peter and the path of John and about the necessity to build a bridge across this abyss in order to sacrifice the psychological Judas there, the animal ego (see *The Flight of the Feathered Serpent* by A. Cosani.)

Christmas Messages
SUPREME CHRISTMAS MESSAGE 1962-1963
(First Year of Aquarius)
Samael Aun Weor
Kalki Avatar of the New Aquarian Age

In this Message we are going to carefully and in a synthetic way examine each one of the basic factors of the intimate self-realization.

EVOLUTION AND INVOLUTION

The theory of evolution has become an intransigent dogma. We do not deny the Law of Evolution; we do not accept evolution as a dogma.

Certainly evolution and its twin sister, involution, are two mechanical laws that are processed simultaneously in

everything that is created. These two laws exist and within them all of the mechanics of nature are based. To deny these two laws would be the height of absurdity, but what is bad, what is mistaken, is to attribute to these two laws factors that they do not have.

Every person who awakens consciousness must build a bridge in between the path of Peter and the path of John. We need to receive the "kiss" of the Divine Mother Kundalini. This solemn kiss is life and death that leads to the divine resurrection of the fire.

— Supreme Christmas Message 1963-1964

REFERENCE: *Gnosis in the XXth Century*.

One year has gone by and we enter into the second year of the Age of Aquarius. The Master teaches us that the humanoid only possesses molecular bodies; later he will say, on a higher octave, that we cannot even call that "body," since psychological unity does not exist there. In this new stage he speaks to us about the "hydrogens," from the point of view of occult science. This will be the last Christmas Message of the book that is coined with the name: *Gnosis in the XXth Century*.

SUPREME CHRISTMAS MESSAGE 1963-1964

By Samael Aun Weor

Buddha Maitreya, Kalki Avatar of the New Aquarian Age

Very Beloved:

Christmas Eve of 1963 has arrived, second year of Aquarius, and it becomes necessary for us to study the process of the Christification of man.

Listen to me, very beloved: Paul of Tarsus (the Master Hilarion) says that we need to form the Christ within ourselves. It becomes necessary for us to deeply comprehend

this entire process of the formation of the Christ within us. This is what we are going to study in this Message.

The four bodies result from the crystallization of the Hydrogen Si-12, through the Law of Musical Octaves.

— Christmas Message 1964-1965

REFERENCE: “*INTRODUCTION. In this Christmas of 1964.*” The book begins with Chapter 1, “The Kundartiguator Organ.”

The highlight of this Message—in the first chapter—is the definition, for the first time, of the “three factors for the revolution of the consciousness,” which will remain firm like this through to the end of the works of the Master. It is also here where he speaks to us for the first time about the origin of the “I.” Even though these concepts are already known in other schools, what is interesting is that the Master investigates them consciously in the superior worlds of consciousness; that is the huge difference. In himself, the Master is the source of a large tradition combined with the power of internal revelation. The Master corrects the issue of the seven cosmos and expands his investigation consciously. He differentiates between “reincarnation” and “return.” He warns the Tantric Gnostic who does not dissolve the “psychological I” of the danger of becoming a *Hanasmussen*. He will insist about this until his last days.

Comprehend that only with the three factors for the revolution of the consciousness can you do away with the evil consequences of the Kundartiguator organ.

Master G. says that the ray of creation begins its rise from the Absolute and ends in the Moon. The error of Master G. lies in believing that the Moon is a detached fragment from the Earth.

— Supreme Christmas Message 1965-1966

REFERENCE: In the first chapter, "Music" it says:

"37. It is urgent that all the Gnostic brothers comprehend in this Christmas of 1965, the need of studying music."

The teachings of this Christmas Message are a continuation from the previous year. In this moment many Gnostic concepts are being defined. For the first time we have explanations about the "human machine." We are taught the great antitheses of Gnostic philosophy: the Being and the I.

— The Mysteries of Fire

REFERENCE: Even though we do not have an exact date for this book, the references in the following paragraphs indicate to us that the Master already has lived the Venustic Initiations. As we have explained before, when the Master leaves the Sierra Nevada, then the path of the serpents of light or Venustic Initiations begin, which are only lived by the initiate who has received the Initiation of Tiphereth or the incarnation of the Intimate Christ. That time period corresponds to the passage of the Master through Central America, until reaching Mexico, where he concludes this process which is also the end of the First Mountain: Initiation. We find a summary of these initiations in the book *The Three Mountains*, and also in *The Buddha's Necklace* or Christmas Message 1966-1967.

ESOTERIC REFERENCE: In the book itself, we read:

Lesson II, The 33 Holy Chambers. "60- I, Aun Weor, received my resplendent Dragon of Wisdom, called Samael, Logos of the planet Mars."

Lesson XII, The Seven Seals. "1- When we have already formed the Christ, then, He enters within our vehicles through our pineal gland."

38- *The seven igneous snakes of the soul must not be confused with the seven totally Christic and spiritual snakes of the Christ.*"

— **Christmas Message 1966-1967 / The Buddha's Necklace**

REFERENCE: FINAL SALUTATIONS: *"Beloved Ones: We have said in this Christmas Message, 1966-1967..."* It begins with Chapter 1, "The Sun Child."

What is most significant about *The Buddha's Necklace* is the chapter called "The Venustic Initiation," where the Master summarizes this entire path of eight stages with which the First Mountain of Initiation is completed.

Therefore, in this year, 1967, the Master will be walking upon the descending and ascending path of the nine infernos and heavens, cited by the Master Dante in the Divine Comedy.

Of the chapter that follows we only underline a very significant paragraph, where it says that the Venustic Initiation is *"only for true men."* We already know the concept of "true man," but in this moment the Master is referring, in addition, to the masculine sex. Fortunately, the Master narrates in a future lecture that, while being in the "Hall of Perfected Ones," in the superior worlds, he found himself with women adepts who had incarnated the Christ. It is known that the Master immediately made his error public, sending out an international communication.

And we find a very precise explanation in *The Pistis Sophia*, First Book, Chapter 10, "The Third Vesture": *Elohim is Gods and Goddesses, since it is a feminine name with a plural masculine ending. A Religion without Goddesses is*

found halfway upon the path of Atheism, because Elohim is Gods and Goddesses. The name of the Great Invisible is Aelohim. Let it be known, now and forever, that Aelohim is the Unknowable and Unmanifested Divinity! The Great Invisible is the Abstract Absolute Space. The Great Invisible is the Unmanifested One. Elohim is born from the Great Invisible. Elohim is both masculine and feminine. Unquestionably, this is why men and women have the same rights and together, they can reach Christification. Man could never go beyond woman, nor could she climb spiritual heights more elevated than man. Those who affirm that women cannot Self-realize are ignorant. Blessed are the Christified women!

But be aware that any walker of the spiral path or Nirvanic way, or in the case of a Virgin of Nirvana (living Buddha), can reincarnate at will in order to achieve the Venustic Initiation, whether it be with a masculine body or with a feminine body.

THE VENUSTIC INITIATION

The Venustic Initiation is only for true men, never for intellectual animals.

Let us understand that by true men, we mean those who have fabricated the solar bodies. Let us understand that by intellectual animals, we mean all of humanity, all people who possess only 'lunar bodies.'

The Venustic Initiation is the true Christmas of the tranquil heart. The Venustic Initiation is for the few. It is a grace of the Solar Logos.

Many Buddhas exist in Nirvana who, in spite of their great perfections, have never attained the Venustic Initiation.

The Law of the Logos is sacrifice for humanity. He sacrifices himself from the dawn of life, being crucified in all worlds, on

every new planet that comes into existence, so that all beings may have life and have it in abundance.

Rare are those who receive the Venustic Initiation, it is a very special grace, and one needs to have previously sacrificed for humanity.

Annie Besant committed the error of supposing—and even affirming—that the Intimate Christ, the God Child, the Savior, incarnates in the human being when he attains the first initiation of Major Mysteries.

Annie Besant wanted to see in the first five initiations of Major Mysteries the entire cosmic drama: the birth, growth, death, and resurrection of the Christ.

Annie Besant committed the error of confusing the five initiations of fire with the Venustic Initiation.

It is necessary to know that the Christ cannot incarnate in the intellectual animal. It is urgent to comprehend that the Christ, our Lord, can only incarnate in true men, and it is impossible to attain this state of authentic man without having previously passed through the five initiations of Major Mysteries.

[...]

As above, so below. Upon initiating the aurora of creation, the sexual fire of the Third Logos made fecund the womb of the great mother, the primordial substance.

The Second Logos, the Cosmic Christ, carries out the second part by incarnating in the worlds that are born, so that all beings may have life and have it in abundance.

This event is repeated in the microcosms, man. The first to participate is the Third Logos, fecundating the chaotic matter contained in the semen and in the dorsal spine, fecundating the Divine Mother—the akashic principle—so that the interior universe is born, the solar bodies. Then the Second Logos is born within those superior existential bodies of the Being, in order to work in the Great Work of the Father.

As above, so below. As below, so above. The cosmic events that unfold in the solar system are repeated in the atom. The great events that follow the genesis of any galaxy are also repeated in the microcosms, man.

It is necessary to first work with the fire and then with the light. It is indispensable to first work with the Third Logos, in the Ninth Sphere, and then with the Second Logos.

The first five initiations of Major Mysteries are microcosmic cosmogenesis. The fire makes fecund the chaotic matter of the Divine Mother so that our solar bodies are born. Then comes the best, the participation of the Second Logos, the Venustic Initiation, after previously sacrificing for humanity.

It is indispensable to know; it is urgent to comprehend, that the Venustic Initiation has seven esoteric degrees (7 serpents of light and an eighth Venustic Initiation):

- First: Birth in the manger of the world.
- Second: Baptism of the initiate in the etheric world, Christification of the vital body.
- Third: Transfiguration of the Lord.
- Fourth: Entrance into Jerusalem among palms and festivities, Christification of the mental body of the initiate.
- Fifth: The sacred shroud of Veronica, on which remains engraved the face of the Master. Christification of the human soul or the body of conscious will.
- Sixth: Christification of the spiritual soul (Buddhi). Certain events of other planets of the solar system that unfortunately were left unwritten in the four gospels.
- Seventh: The Master is crucified and delivers his spirit to the Father, among lightning, thunder, and earthquakes.
- Eighth Venustic Initiation: the woman always seals the sepulcher with a great stone, the philosopher's stone, which symbolizes sex.

The Venustic Initiation is another thing, it is only for true men, but any Virgin of Nirvana (living Buddha) can reincarnate in a male body in order to obtain the Venustic Initiation.

Each time that the Solar Logos needs to come to the world in order to initiate a new era, he incarnates in a man properly prepared for the Venustic Initiation.

Twelve saviors exist through which the living Christ expresses.

— Christmas Message 1967-1968 / The Solar Bodies

REFERENCE: The first chapter of the book, “Atlantis” we read: “...on this Christmas night of 1967.”

In this work we find a trail of the esoteric process that the Master is now undergoing in relation to Purgatory. See chapters: XXXIII, “The Second Birth”; XXXIV, “Peter, Judas and John;” and XXXV, “The Path of John.”

— Christmas Message 1968-1969 / Esoteric Course of Runic Magic

REFERENCE: in the dedication of *Psychic Judo*—later on *Esoteric Course of Runic Magic*—the Master refers to it as the *Christmas Message 1968-1969*. At the end of the same dedication we read: “Mexico, 14th of March, 1968. 7th year of Aquarius.”

When we study the so-called “Book of the Runes,” we observe that it has a particular seal of the Greco-Roman culture with all its Atlantean origins. Fundamentally, the Master unveils for us the Hellenic wisdom perpetuated by the great poet Homer; and that is because the Master finds himself carrying out the Labors of Hercules, corresponding to the Second Mountain or Mountain of Resurrection.

Chapter 32, “The Divine Mother,” powerfully calls our attention. It has to do with a story that the Master tells us about a guardian of the great Mysteries, who, looking at him fixedly, says to him with a severe tone, “*Out of a group of brothers who have worked in the Ninth Sphere and that, after having worked in that region, presented themselves in this temple, you are the most advanced, but now you are stagnated in your progress.*” We find more information about this story in the lecture entitled, “The Wisdom of Death,” reproduced in the previous chapter.

In Chapter 43, “Rune LAF,” the Master refers to the work with the mithriac bull or the “Capture of the Cretan Bull.”

— Tarot and Kabbalah

REFERENCE: see “The Tone of the Day,” 1969.

In chapters 34 and 35, corresponding to Arcana 12 and 13, we find information about the twelve spheres and about the work with the seven planets of the solar system, so as to assure ourselves that in our investigation we are going on the right path.

— Christmas Message 1969-1970 / My Return to Tibet⁷

REFERENCE: The book itself says: “*FINAL SALUTATIONS. Beloved ones: we have concluded the present Christmas Message 1969-1970.*” It begins with Chapter 1, “The Seven Eternities.”

It is interesting to read in this Christmas Message, chapter 42, “Lucifer,” some parts of which were also touched on in the previous chapter. Even though the

⁷ Published in English under the title *Cosmic Teachings of a Lama*

Master no longer has “ego,” nevertheless he is now tempted by his Lucifer, who can resurrect the ego from among its seeds, appealing to the memories.

If from the year 1977—the date that the Master disincarnated—we go back eight years, that will place us in the year 1969. We can therefore reflect that these eight years correspond to the esoteric trials of Saint Job, and about this the Master tells us, *“Evidently the Eight Initiations received must be qualified...”* The Master speaks to us about the Venustic Initiations and of the corresponding Nine Labors of Hercules in the Second Mountain, which must be qualified. He continues by telling us, *“Very hard work: one year for each initiation.”* In the year 1969 the Master was 52 years old; several months later, on the 6th of March he would be 53 years old. *“It is indubitable that in that time of my current existence I was of the mentioned fifty three years of age... I had seen on the hand of my Blessed One my own future...”*

The conclusion we want to reach is that between the years 1969-1970 the Master had dissolved the animal-ego, just as he confirms it in this Christmas Message, *My Return to Tibet*.

— Christmas Message 1970-1971 / Parsifal Unveiled

REFERENCE: In the book it says: *“PROLOGUE. [...] consists of 49 chapters and ends up being the Christmas Message 1970-1971, written in a superior octave.*

With this Christmas Message, the Master puts forth all his initiatically lived knowledge in order to unveil with skill a work of high esoteric matters, which only an initiate in the secrets of the Holy Grail and Holy Spear can penetrate without feeling the least doubt of what is being embarked upon. In what remains of the written works of

the Master, they will almost never be lacking a comment about Lucifer and another about dying in order to resurrect, since he finds himself in this process: he has reached the peak of the Second Mountain and from there everything is seen more clearly, differently, and that is why he says in Chapter 37, "The Egyptian Confession":

Without You, Divine Mother of mine, I could never have eliminated the Red Demons of Seth, those entities of darkness which personify our defects!

On a given day, the date, day and hour does not matter, I was visited by Kether of the Hebrew Kabbalah, 'the Ancient of Days', my Father who is in Secret, the Occult of the occult, the Kindness of kindness, the Mercy of the mercies.

The Lord sat on His Throne and said: "In the way you are working you are doing very well, you must continue with your work..."

Time passed by, and I was dying from moment to moment... To comprehend and to eliminate, that was my task.

It is written with fiery coals in the great book of splendors that those who have died in themselves may be received in the world of the dead...

My case was not an exception to the funerary rule. Dressed with that funerary attire that I am always accustomed to using after each disincarnation, I lived joyfully in the occult dwelling.

— Christmas Message 1971-1972 / The Mystery of the Golden Blossom

REFERENCE: Chapter XXV, "The Seminal Pearl" *Upon reaching this chapter of the Christmas Message of 1971-1972...*

We always remember the book *The Mystery of the Golden Blossom* for its Tantric sexual explanations; we never notice

the enormous orientation that it contains about the comprehension and elimination of the “I.” If before the Master was firm in all his doctrinary expositions, now his verb slides harmoniously, truly, like a golden river beneath a voluptuous jungle bathed by the spirit of the sun. That is why he is mathematical in his investigation and exact, like a Pythagorean tablet, in his expression.

Speaking about the terrible vice of alcohol the Master says:

The atoms of the secret enemy, which are similar to microscopic pieces of glass, with the passage of time, are furtively and subtly incrustrated within the living cells of the human organism...

Divine beings as well as human beings know well that the demon Algol takes possession of the human body very astutely and slowly until any given day it precipitates us towards the abyss of drunkenness and insanity.

Listen to me very carefully, Gnostic students: in the light of the sun or of the moon, of day or of night, we have to be radical with the demon Algol! Any composure, agreement, transaction, diplomacy or negotiation with this malign spirit is condemned to failure sooner or later.

— Christmas Message 1972-1973 / The Three Mountains

REFERENCE: In Chapter II, “Infernos,” the Master says: *It is not too much to say in this esoteric Christmas Message 1972-1973.*

Who, upon deeply studying the book *The Three Mountains*, doubts that this is not only an esoteric map, but in addition the new gospel for the Age of Aquarius—also unveiled—because this Age would not have admitted it in any other way? As the Master would say, to explain without unveiling is not really to explain. Everything that

he had to say about the Great Work we find here; everything else that is written about the path will be to simply repeat with other words what is already stamped in each page of this work written with fiery coals.

— Treatise of Revolutionary Psychology

REFERENCE: In the book itself, Chapter I, “The Level Of Being” we read: “*At this time (year 1974) I have been observing a group of...*” It is the Christmas Message 1975-1976; the “Jewel of the Crown,” the flagship book of the Contemporary Gnostic studies; clear and precise explanations of the process of the intimate transformation of our psychology.

Note: normally we offer the book *Treatise of Revolutionary Psychology* to the students who draw near to the Gnostic studies, thinking that it is always more assured to begin with a change in the way of thinking, feeling, and acting, before very seriously aspiring to initiate ourselves into practical esotericism. It is not that our intuition is unwise, but we have to consider that when he wrote this book, a long path had been traveled in order to arrive at the transcendental conclusions that are printed there. In the face of the content of these thirty-two chapters there is no one who does not feel psychologically naked, because whoever wrote it no longer had the animal *ego*, he knew himself and, consequently, he knows us very well.

— Yes, there is a Hell; Yes, there is a Devil; Yes, there is Karma

REFERENCE: This work is the Christmas Message 1973-1974. In the book itself, Chapter XXV, “Direct Experience”: “*Distinguished friends, today, 19th of March of 1973, 11th Year of Aquarius...*”

On one occasion I asked the Master: “Why do you give this book that title?” and he answered in this way, “*Because someone in South America wrote a book entitled, THERE IS NO INFERNO, THERE IS NO DEVIL, THERE IS NO KARMA!*” The Master liked that this question was asked.

Why is it obligatory to read and meditate on each chapter of this great work? Because the one who wrote it, the V.M. Samael Aun Weor, just came out of the underground world, and not precisely through evolutive mechanisms of nature and the cosmos, but through the conscious means that allowed the Initiatic processes of the Second Mountain of Resurrection, and even more, because it is the third time that he did it and its end is always the acquisition of the Philosopher’s Stone.

In this work the Great Master insists on unveiling to us all the secrets of Lucifer, the preferred Angel of God.

— Christmas Message 1974-1975 / The Secret Doctrine of Anahuac

REFERENCE: in the book itself, Chapter V, it says: “*It is not too much to remember in this Christmas Message 1974-1975 that patience...*”

Note: *The Secret Doctrine of Anahuac* opened a door for the Pre-Hispanic or Amerindian culture that allowed it to integrate with the rest of the different civilizations that have existed in the world. This is really the authentic discovery of America and not what the decadent occidental culture affirms. There is a marvelous fusion in this work between the Christ Jesus and the Christ Quetzalcoatl, product of this Samaelian Gnosis, and we find the proof in perhaps its most important chapter, “Gnostic Anthropology.”

— The Great Rebellion

REFERENCE: In Master Samael's lecture *The Wisdom of Death* we read, "Well, we've heard the words of our Dominican brother and, frankly, the question has surprised me... tremendously. It's surprised me for the very reason that I've already written three books on this subject: the first, well, *THE MYSTERY OF THE GOLDEN BLOSSOM* [1971-1972]; the second—with an exact method for the dissolution of the ego—*TREATISE OF REVOLUTIONARY PSYCHOLOGY* [1975-1976]; and the third, which has just come out, *THE GREAT REBELLION*." Therefore, this is a work of the last years, the Christmas Message 1976-1977.

— Treatise of Occult Medicine and Practical Magic

We already said at the beginning of this chapter that the second version of this book, corrected and expanded, corresponds to the Christmas Message of the year 1977-1978. Even though it occupies the place of the last Christmas Message, it will not be the last written work.

— Pistis Sophia Unveiled

Currently it is the work which is least known in its content. Could it be because the Master has placed within it the highest of his Being and Knowing? Whatever it may be, within it remains the unforgettable tracks of a Great Soul giving infinite thanks to the one who saved him, the Christ. It is an unfinished work since the esoteric process of the Second Mountain of Master Samael culminated with his disincarnation on the 24th of December of 1977.

Now we hope we can see the remaining part of this Gnostic Bible unveiled once the works of the Third Mountain have been concluded in *the half of the half of the time!*

Works without an exact publication date:

Fundamental Notions of Endocrinology and Criminology

The Yellow Book

Esoteric Treatise of Hermetic Astrology

Fundamental Education

Social Transformation for Humanity

The Social Christ

The Book of the Dead

The Platform of P.O.S.C.L.A.

After this brief journey through the esoteric chronology of the work of Master Samael, in the following pages, it is necessary to reflect on the culminating period of his esoteric work, known under the name “The Process of Job in Samael.”

THE “PROCESS OF JOB” IN SAMAEL

After more than two decades (23 years) have passed since the disincarnation of the V.M. Samael Aun Weor, it is convenient to make a just reflection on the final esoteric processes of his life and his work, through a recapitulation previous to that 24th of December 1977, the memorable and at the same time fatal date for the Gnostic institutions, since they were left without a visible Patriarch. Meanwhile for the Master however, it was, for the third time, the opportunity that every great Initiate in the inner Great Work yearned for: that of conquering death with death, in the depth of his soul, for an entire eternity... That is to say, the conquest of the most valuable gift of Mastery: the Philosopher's Stone.

Howsoever that I have ascended and I have descended and I have ascended again, it is obvious that I possess a vast experience in these matters of an esoteric type.

Certainly, my dear reader, I am not more than a miserable worm of the mud of the earth, a nobody, worth nothing; but, since I have traveled the path, I can point it out with total clarity and that is not a crime...

As a summary of what we have already explained, we must say that the *Donum Dei*, or Grace of God, wanted that the *Dhyani-Bodhisattva* of the Master Samael be born physically in this world on March 6, 1917; that thirty years later, on a most sacred 27th, in the year 1947, awakened the *Jehovistic*, Christic fire or fire of the Kundalini; and that after thirty more years, in 1977, he could resurrect from among the dead...

I was thirty years old when I was submitted to terrible and frightful trials... It is worthwhile to relate what I saw, what happened to me. Oh, guru! What I wish for with infinite yearnings is the awakening of the Kundalini and the union with the Intimate, cost what it may...

Kabbalistically, with the triumphant number seven, in thirty-year increments, the Master recorded with lit coals in this humanity's dark pages the indelible tracks of his life and his work.

But it is necessary to say that in this esoteric journey of the V.M. Samael Aun Weor there is a passage of his work that is still not understood: I am referring to "The Book of the Patriarch Job," in his book *The Three Mountains*, which itself refers to the sacred Bible. It doesn't matter how many times we study it, a doubt will always exist about the purified virtue of a candidate for resurrection, maybe

because the Initiatic process itself requires this scenario where doubt and betrayal are the atmosphere that should surround the Initiate, and that tied together with an "impure illness" will succeed in killing him.

To orient us in the time in which Master Samael lived the eight years of Job, we need a retrospection, starting from the year of his disincarnation, 1977. Therefore, we place ourselves in the year 1969. And the esoteric chronology of the Master's written work that we have already studied takes us to the following books, which we recommend to study in order to find the tracks of his Initiatic process: *The Solar Bodies* (Christmas Message 1967-1968), *Psychic Judo or Esoteric Course of Magic Runes* (Christmas Message 1968-1969), *Tarot and Kabbalah* (1969).

From the first message, Chapter 33 "The Second Birth" we read:

When the "pluralized I" has been absolutely eliminated, we depart from the Atomic Infernos and enter into the purgatorial molecular region.

In the Purgatory we must fry or burn the seeds of the "I," because if these seeds are not burned, they will germinate again; remember that the "pluralized I" can also resurrect like the Phoenix Bird from within its own ashes.

Around this time the Master has carried out the Nine Labors of Hercules, corresponding to the Second Mountain, Resurrection. Now he has entered into the esoteric processes of the Book of Job, which will take him to the fatal or victorious outcome, depending on how one looks at it.

THE RESURRECTION

Before the authentic resurrection, each one of the Eight Initiations must be qualified. This is processed in eight years, during which we have to experience the *Book of the Patriarch Job* in all its crude realism. We solemnly emphasize the following declaration: the Eight Initiations will never be qualified in a period of time less than the already indicated eight years... Obviously each one of the Eight Initiations corresponds to a year. As a corollary it turns out to be eight years for the Eight Initiations...

The full manifestation of the Monad within the Resurrected Master bestows upon him extraordinary magical powers...

Samael Aun Weor
The Three Mountains

But it is at the end of the eight years of Job when what I next transcribe from the Bible is emphasized, clarifying that I have substituted in this dialogue the name of *Satan* for *Lucifer*, because only a Gnostic knows such a difference. For example, the Gnostic knows that *Satan* is the negative crystallization of the Luciferic fire, and in this case, the one of Master Samael, has been eliminated in the aforementioned Nine Labors of Hercules.

And Jehovah said to Lucifer: «From where do you come?» Lucifer answered: «From going to and fro on the earth and from walking back and forth on it.» And Jehovah said to Lucifer: «Have you considered my servant Job, there is no one like him on the earth, a blameless and upright man, one who fears God and shuns evil?»

So Lucifer answered Jehovah and said: «Does Job fear God for nothing? Have you not made a hedge around him, around his household, and around all that he has on every side? You have blessed the work of his hands, and his possessions have

increased in the land. But now, stretch out your hand and touch all that he has, and he will surely curse you to your face!» Then Jehovah said to Lucifer: «Behold, all that he has is in your power; only do not lay a hand on his person». So Lucifer went out from the presence of Jehovah.

The Book of the Patriarch Job - The Bible

Jehovah is our Father-Mother or particular God, the inner Being. Lucifer, the maker of light, is a part of the very same Being, the shadow or reflection of the Logos, the *psychological trainer*, which as *tempter* allows for perfection in mastery.

In the phase Master Samael was in, his Lucifer was free from the nine infernos or Dantesque circles, and this is what “*going to and fro on the earth*” means, the same as the mentioned biblical text alludes to.

Job in each one of us is the soul subjected to the terrible ordeals of God, our Being. Male because he has masculinized his soul through the Christification.

Lucifer, a sage par excellence, knows it is necessary to go beyond good and evil, that this Job should closely examine his supposed disinterested virtue, in addition to the payment that must be made to the Great Law for the sins committed against the Holy Spirit.

Then, the Being gives authority to Lucifer to tempt Job, so what follows is the loss of everything. In the case of the Master, he qualified himself as a beggar in a tuxedo, given the economical limitations of his life. We refer the reader to the biblical study in which Job loses his estate, his children and his health. The ordeal turned cruel for the Master when he lost his health.

Now the biblical text continues saying that once the great ordeal has passed, God returns the goods to Job in duplicate. This should be understood as the conquest of the Philosopher's Stone, but only, after the great humiliation.

There is no other way of killing the original sin, and therefore, reduce every germ of the "psychological I."

Although the usual skepticism does not allow the mystery of the resurrection and immortality, today the Venerable Master Samael Aun Weor gives testimony of the living Christ as the redemptive force of the universe.

*And didn't curse
his Father in the face
on the contrary,
with stoicism
came out victorious
Samael Aun Weor*

Rafael Vargas

Pistis Sophia the Gnostic Challenge

Without fear of being mistaken, we can consider *The Pistis Sophia* as the culmination of the Gnostic teachings of primitive Christianity. In most of the texts bequeathed by history, and even in the ones found in the middle of the XXth century in Nag Hammadi, we find the exposition of the esoteric and transcendental teachings of Jesus Christ before his passion, death and resurrection.

In no other treatise like this can we find such an extraordinary exhibition of the Mysteries of the Kingdom of the Light, of the origin of the creation, and of all the rest of the postulates that constitute the basis of the Gnostic Myth that, essentially, coincides with the transcendent postulates of the main religions of the world, made by Jesus himself after His resurrection, that is to say, after having snatched from the universe of the Father all its most profound mysteries.

It is an extensive compiled doctrinal exposition of the different schools of the Gnostic tradition, approximately between the II and III centuries of our era, that deals with the problem of the fall of Sophia (the Divine Wisdom that also symbolizes the soul) and its consequent regeneration through the power of the Christ. This power or “pistis” gathers in her essence the nature of the soul and raises it

up to the First Mystery through the successive repentances of Sophia, as we will see throughout this chapter.

“Pistis Sophia,” according to Master Samael's translation, means “Power-Wisdom.” Other authors translate it as “Faith-Wisdom,” although it can also be translated as the “Wisdom of the Soul through the Power of Faith.” Gnostically speaking, a great difference does not exist between these definitions, which is why we keep the one of Master Samael who is the contemporary specialist who has most deeply come close to this mystery of the Gnostic Tradition.

There is not an exact date for the discovery of the original manuscript of *The Pistis Sophia*. Tradition tells us that it was discovered by James Bruce in Upper Egypt, near the archaeological remains of old Luxor, and almost in a perfect state of conservation. The original mother work was written in Greek, and it could not be found, which is why only a copy written in Coptic, the common Egyptian of the time, was conserved. This copy was sold in London by the middle of the XVIII century and it became part of doctor Askew's personal library whose heirs sold it finally in 1785 to the British Museum where for the first time it was placed within reach of the specialists of primitive Christianity.

As Master Huiracocha comments in his book *The Gnostic Church*, the first publication of *The Pistis Sophia* took place in the year 1851 in Latin, by Schwartze and Petermann. All the critics and scholars of Christianity agree that this work comes from the primitive Christian Gnostic School, in some or several of its multiple derivations. It is divided in 148 chapters and in four big sections or books, of which the second has a heading that says: “The Second Book of Pistis Sophia,” accompanied by a title that at the end says: “*A Portion of the Books of the Savior.*”

The importance of this work for contemporary Gnosis is obvious; it is the secret teachings of Jesus after the resurrection, with comments and questions by his disciples, among which his mother and his companion are included.

Master Huiracocha continues saying:

The entire, intact book, the true Greek original, just as it was written and with all its purity of teachings, is in the hands of our Holy Church, as an esoteric relic that does not give its profound and clear truths but to those who are fit to receive them...

The public unveiling of these sacred mysteries corresponded again to the Avatar of the Age of Aquarius who decided, towards the end of his spiritual process, to face the extraordinary Gnostic challenge that presumes to make these mysteries public in an unveiled form.

This is the story of the process of the unveiling of the Pistis Sophia by Master Samael, as his son-in-law and then secretary, Mr. Antonio Maldonado Merida, relates it in his book *10 Años de mi Vida con el V.M. Samael Aun Weor (10 Years of my Life with the V.M. Samael Aun Weor)*, chapter 11, "The Pistis Sophia."

THE PISTIS SOPHIA was the book that required the most efforts from the Master to write or unveil.

He would say that negative adverse forces had concentrated to prevent that such a work was carried out. During the long time that I collaborated with him in this task, I realized the great efforts that he made in order to unveil two or three small pages, that I prepared for him translated to Spanish (a Spanish translation did not exist, they worked with an English translation of the Pistis Sophia); I also experienced the little continuity that I could have in my work, not due to a lack of desire to do so or because I did not want to work. Constantly the work was interrupted, day by day when I began; in spite of my

desire to help him, it was difficult to advance a great deal. In several occasions he commented to me that nobody had survived attempting to unveil this great book (not even the Master could finish it completely, although he did unveil most of it). Deep within me I thought that such a thing would not happen to him.

As we advanced triumphantly almost halfway through the book, he called me on the phone saying his illnesses were a matter of life and death; I was surprised when he told me he would leave the unveiling of the Pistis Sophia up to that point, the other half would be done later...

A certain day, working together, he explained to me that Pistis Sophia was the work of Jesus Christ in its superior octave; he warned that time is no match against her, everything will pass, more so the word of Jesus Christ will not pass, it is still highly relevant, but now it will reach the people in an unveiled manner. I knew that Pistis Sophia means "Faith and Wisdom," but he explained to me that its more exact meaning was "Power-Wisdom" that is latent inside each one of us, in our inner universe...

He unveiled up to chapter 91 of the Gnostic Sacred Book. As it consists of 148 chapters, 57 chapters remained veiled...

I should add that THE PISTIS SOPHIA is not one more esoteric book, like so many in bookstores. The part that the Master did not finish is the one most tied with his message, with his mission, his doctrine. It is necessary to awaken the consciousness to comprehend and assimilate its deep meaning.

The Contemporary Gnostic Movement and humanity in general will always be grateful to Mr. Antonio Maldonado for his collaboration in the process of unveiling this great work.

Let us then approach *The Pistis Sophia*; hoping this small work becomes an incentive for the study of this extraordinary wisdom unveiled by our great Master. But first we must clarify what the miracle of the Christ-Jesus consists of; only in this manner we will profoundly

comprehend the true story of Pistis Sophia, the Power and the Wisdom of the Resurrected ones.

THE TRUE MIRACLE OF THE CHRIST JESUS

*For this cause have I chosen you
verily from the beginning through the First Mystery.*

*Rejoice then and exult,
for when I set out for the world
I brought from the beginning with me twelve powers,
as I have told you from the beginning,
which I have taken
from the twelve saviours of the Treasury of the Light,
according to the command
of the First Mystery.*

Jesus / Pistis Sophia

36 While they were still talking about this, Jesus himself stood among them and said to them, "Peace be with you."

44 He said to them, "This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms." 48 You are witnesses of these things. 49 I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high."

50 When he had led them out to the vicinity of Bethany, he lifted up his hands and blessed them. 51 While he was blessing them, he left them and was taken up into heaven.

The Ascension of the Lord according to Luke

FROM THE CHRISTIAN BIBLE TO THE PISTIS SOPHIA OF THE GNOSTICS

When reading the first paragraph of the first chapter of the Gnostic Bible, *The Pistis Sophia*, one finds out unexpectedly that its content is the continuation of the Christian Bible, but with a resurrected Jesus, who now, having ascended to and descended from the Father, in fact has a lot to teach us of that which was not then possible to transmit, since the hour had not yet arrived. That is why it is a true temptation to *not* read *The Pistis Sophia* (unveiled), that is to say, what follows of the Christic drama, which sometimes seems so clear, and other times not so much.

It came to pass, when Jesus had risen from the dead, that he passed eleven years discoursing with his disciples, and instructing them only up to the regions of the First Commandment and up to the regions of the First Mystery, that within the Veil, within the First Commandment, which is the four and twentieth mystery without and below—those (four and twenty) which are in the second space of the First Mystery which is before all mysteries, the Father in the form of a dove.

Pistis Sophia

This is why it can be emphasized that where the four gospels of the New Testament end, with the ascension of the Son to the Father, the Gnostic Bible begins with the descent of a Jesus triply dressed, and willing to teach us in a superior octave.

This not only is interesting as an esoteric investigation, but rather additionally confirms what was always

transmitted by the true Schools of initiatic Mysteries; that is that after the acquisition of the “philosopher’s stone,” the “resurrected initiate,” transformed into a citizen of the universe, with the so-called “body of liberation” or immortal physical body, can remain in this third dimension or in others, secretly working in favor of humanity, while their soul and their spirit have completed a very important part of the inner Great Work.

Then the resurrected master has before him “the true life,” his authentic reason of being and of existing. And it is now when he has a lot to give, since not having to take care of himself so much, he can assist his fellow men more and in a permanent manner. The idea we generally have of Jesus' resurrection, as a work in favor of all that has already concluded is mistaken. That is why nobody could imagine, after two thousand years of Christianity that the Great Master still continues with his mission, that He is still among us with the same physical body, and consequently we are still not saved, but rather condemned, but with a possibility among a thousand in the finite time that remains.

Pistis Sophia teaches us to better comprehend the solar gospel of the Lord, because the same process of Jesus' resurrection, in Pistis Sophia, not only forces us to give testimony of the new flesh, the one of the resurrection, a testimony which has already been given in the canonical gospels, but also, to give an exhaustive and deep esoteric explanation of how this old cosmic drama was prepared beforehand. In a brilliant manner the Great Master Jesus in this cosmic drama was, two thousand years before the end of the fifth race (Aryan), the author, director and main actor by command of the Highest Father, all to assure that the old script of the Solar Work was faithfully completed, and transformed into the new universal archetype, being

the true door in order to be able to return to the superior dimensions of the cosmos.

Then we can comprehend “the true miracle of the Christ Jesus,” of which the so-called “miracles” are only a consequence. That is to say, a result of the true miracle the Great Master performed long before his incarnation, and before the incarnation of the main actors of this universal drama, before it was made publicly known for the first time.

It is here where in fact we center ourselves in this investigation, without aspiring to a complete study of the Gnostic Bible, because this has been masterfully carried out by the V.M. Samael Aun Weor as we have already studied.⁸

Let us see, once again, in summary, how the New Testament continues in the first paragraphs of the Pistis Sophia:

It came to pass, when Jesus had risen from the dead, that he passed eleven years discoursing with his disciples, and instructing them only up to the regions of the First Commandment and up to the regions of the First Mystery, that within the Veil, within the First Commandment, which is the four and twentieth mystery without and below—those (four and twenty) which are in the second space of the First Mystery which is before all mysteries, the Father in the form of a dove.

This first chapter of the Pistis Sophia is speaking to us of how Jesus, after the resurrection and during 11 years, instructed his disciples beyond that, which he before had taught them regarding the First Mystery, the Kether of the Kabbalah, the Ancient of Days, our Intimate God.

⁸ See *Pistis Sophia Unveiled*.

Because we already know that his disciples, the humanity, and obviously each one of us, did not know that inside that First Mystery, Our Father, our Common Cosmic Father, other mysteries existed that are even deeper; that the unity of the Father is in turn infinite multiplicity in correspondence with each one of us, with twelve, twenty-four and even forty nine parts of the Being, synthesized in the twelve apostles. Thus the divine dogma of what is the unity and the diversity of God is justified and it does not need to be imposed, because additionally, this has its correspondence with the different religions, be it monotheistic, polytheistic, or, in the best of cases, of a polytheistic monotheism. And we all benefit from this divine order in the measure in that we augment our conscious participation, which means that there is no less or more, because each one can “be” or “not be” in this order with liberty.

Then Jesus, firstly, explains to them the “Twenty-fourth Mystery”: the 24 parts of the Being inside the mystery of the unity itself, its relationship with the sixth mystery or human soul—according to the order of the Tree of Life of the Kabbalists, from the top to the bottom—and how this human soul, by means of the three factors of the revolution of the consciousness (death, birth and sacrifice), activates its capacity to participate or, on the contrary, stops it, that is, it stops the loom of God, the creation or the restoration, as the case may be, of the sacred vestments, the solar or existential bodies (astral, mental and causal), by means of which it is possible to reach higher levels of consciousness.

Secondly, Jesus speaks to them of the “five impressions of the Great Light” that, crystallized in the human flesh and in the shape of a Pentagram, are the Real Man in perfect harmony with the first five planetary genies (Gabriel,

Rafael, Uriel, Michael and Samael), also contained in the Being of each one of us.

And thirdly, He speaks to them about what is the “whole Treasury of the Light,” the Philosopher’s Stone of the courageous workers of the inner Great Work, after the death and esoteric resurrection.

Master Jesus says much more after his resurrection; for example, He also speaks of “the great expansion,” during the creation of the Great Invisible or Absolute Abstract Space and its “triple powers” or Monads that with the twenty-four invisibles or parts of the Being, their regions, their Aeons, their esoteric orders, extend as the manifestation of the Great Invisible itself.

He speaks of that which is contained in these diverse creations, of a one and only creator, their “ungenerated,” that is to say, those that have still not been born for a second time of the sexual alchemy; of those that have been able to be born and the disciples of these; and “their unpaired” and “their rulers,” “authorities,” “lords,” “archangels,” “angels,” “decans,” “servitors,” “all the houses of their spheres,” “all the esoteric orders of each one of them,” etc.

He speaks of “the total expansion of the emanations of the Treasury of the Light” or Philosopher’s Stone; of “their esoteric Orders,” how they are extended; of “their Saviors,” in accordance with the order of each one of them, how they are. He tells them what “guard” is found at each gate of the Treasury of the Light (The Philosopher’s Stone or the resurrected Intimate Christ, the interior Jerusalem); of the region of the “Twin Savior,” which is the Son of the Son, the causal man or Tiphereth; of the “Three Amens” (Father, Son and Holy Spirit), their regions and expansions, and to what region the “Five Trees,” (the Prodigies; the

Bewitchments; the Jinns; the most hidden Powers; the Law, the Karma, the Orders of the Lords of the Law) are expanded; of the “Seven Amens” (Gabriel, Rafael, Uriel, Michael, Samael, Zachariel and Orifiel) who are the seven voices, how they are expanded and what is their region...

In general, Jesus had only said—before his resurrection—that He came out of that Mystery, without specifying how the Great Light has expanded in itself... For this reason, the disciples thought—and with them the whole humanity—that there was nothing inside the mystery of the only God.

The Great Light that surrounded Jesus

Chapter 2 continues saying that in the Mount of the Olives (esoterically, the causal world, as Master Samael explains it), while they spoke of these things with great rejoicing, Jesus being seated a little beyond his disciples, that is to say, beyond the causal world, above the mental, astral, etheric and physical universe, when the moon was full and when the sun had appeared in its path, in the instant of this cosmic cross, an immense luminous force shining most exceedingly and with diverse rays came to pass over the Great Master and descended on the Great Master, and it surrounded Him in such a way that the disciples with great fear and agitation could not see Him.

Then Jesus ascended into heaven, and after three hours, all the powers of the universe fell into great agitation, into motion and confusion. One against the other. And they all thought that the world would be rolled up, due to the great earthquake caused by the ascent of the Great Master. Let's not forget that the Christ is in Him. Let us keep in mind that the Christ is not conditioned by the Law. The Christ is

an inhabitant of the Absolute. The powers that are accustomed to regulate and control the order of the universe (or demiurgic powers) are suddenly before the one who is beyond all number, weight and measure.

After some time passed, the heavens opened up and they saw Jesus again descend. But because His light was so immense, the disciples had great fear. Then, Jesus seeing the great disturbance invites them to have courage, to recognize him, that it is Him, and at their request He regulates the intensity of His light, and promises to explain to them all that has happened. And this is what Master Jesus tells them:

“It came to pass, when I sat a little removed from you, [...] that I thought on the order of the ministry for the sake of which I was sent that it was completed...”

He refers to the mission entrusted by the Father and his twenty-four parts. That these *“had not yet sent me my Vesture...”* And therefore, *“thinking then this...”* His vesture of light was sent to Him, and this is the splendor that surrounds him and ascends Him to heaven.

That Vesture then I left behind in the last mystery, until the time should be completed to put it on, and I should begin to discourse with the race of men and reveal unto them all from the beginning of the Truth to its completion, and discourse with them from the interiors of the interiors to the exteriors of the exteriors and from the exteriors of the exteriors to the interiors of the interiors. Rejoice then and exult and rejoice more and more greatly, for to you it is given that I speak first with you from the beginning of the Truth to its completion.

AND THUS THE TRUE MIRACLE OF THE CHRIST JESUS BEGINS...

If the reader has reached this point, if he has accompanied us in this investigation, now he will be able to know in this section of *The Pistis Sophia* called: "Of the souls of the disciples and their incarnation," what the great Master did so that humanity would know, publicly and esoterically, the Solar Drama of the Christ. It is here where the hidden nature of what later will be the physical stage where the conscious and unconscious actors structured what we now call Christianity begins to be knitted.

For example, let us see that esoteric side of the apostolic mission, its transcendental nature, long before Jesus' first disciples came to the world.

Jesus says:

For this cause have I chosen you verily from the beginning through the First Mystery. Rejoice then and exult, for when I set out for the world, I brought from the beginning with me twelve powers, as I have told you from the beginning, which I have taken from the twelve saviours of the Treasury of the Light, according to the command of the First Mystery.

This is—I insist—where the first miracle of the Christ is born, which consists in that long before each one of the apostles or disciples came to this world, the Great Master had already deposited the force of the Twelve Redeemers—that are in the Treasury of the Light of our universe and in accordance with the command of the Father of our universe—in the womb of the mothers of his apostles. In the form of Gabriel he executed this action, without the princes or guardians of the Aeons, the Lords of Karma, etc., noticing.

The Great Master continues:

These [the twelve cosmic powers] then I cast into the womb of your mothers, when I came into the world, that is those which are in your bodies today...

...For which cause I have said unto you indeed from the beginning that ye are not of the world. I also am not of it.

Thus, Jesus prepared his strategy to take by storm what as Christ belongs to him, the essences and souls, regrettably dominated by the prince of this world, so that later this Great Work would be masterfully molded in the physical world through its twelve main disciples, and would have the esoteric repercussions that it has had in each one of the twelve parts of the Being of each one of us.

That is why it is understood that each word or action of Jesus was the confirmation of a previously established libretto from the superior dimensions of the cosmos, in correspondence with the zodiac and the cross-like movements of our Sun of Ors.

From the most esoteric perspective: Jesus connected that solar and electronic world of the Christ with our cellular or three-dimensional world, subordinating in a certain sense the other superior and inferior dimensions of our cosmos, so that they not only serve as a framework, but rather they also registered in its "akashic" memory what each one will live if at some point they undertake the path of Christification.

I recommend to attentively read and to go deeper into this part of the Pistis Sophia: "Beware of false prophets. Of the souls of the disciples and their incarnation," page 38 of the Mexican and Spanish first edition.

Of the incarnation of John the Baptizer

The paragraph that follows is truly wonderful.

Jesus says:

It came to pass then, when I had come into the midst of the rulers of the aeons, that I looked down on the world of mankind, by command of the First Mystery (the Father of our system). I found Elizabeth, the mother of John the Baptiser, before she had conceived him, and I sowed into her a power which I had received from the little Iao, the Good, who is in the Midst, that he might be able to make proclamation before me and make ready my way, and baptize with the water of the forgiveness of sins. That power then is in the body of John.

And what follows is even more exceptional; when Jesus prepares his own incarnation and acts as Gabriel to be announced to Mary, “his mother”...

It came to pass then thereafter, that at the command of the First Mystery I looked down on the world of mankind and found Mary, who is called ‘my mother’ according to the body of matter. I spake with her in the type of Gabriel, and when she had turned herself to the height towards me, I cast thence into her the first power which I had received from Barbelo that is the body which I have borne in the height. And instead of the soul I cast into her the power which I have received from the great Sabaoth, the Good, who is in the region of the Right.

To sum up, we would say that the Great Kabir Jesus, acting as the cosmic Christ, in a very wise way and by order of the beloved Father, acted in the fate of this humanity, before, during and right now he is doing it dear reader; and this is unavoidable in him, since His infinite nature is fused in an inevitable manner—thank God—with

each one of us, and there is His great cross, that with so much dignity and love He carries, but that unfortunately we make so heavy.

Regarding all this the V.M. Samael Aun Weor says:

In the electronic world the Christ is Light and we live in all things. There we experience the tremendous reality of the unity of life. The electronic bodies move freely with the Great Light in divine space. The human Consciousness, dressed with an electronic body, contains within itself the life and consciousness of all the beings of the universe. This is yoga, the union with God. All those who acquire Spirit must live the Drama of the Internal Christ, in their practical lives, in their homes, in their towns, among their people.

This is a cosmic drama that has been in existence since before the coming of Jesus. The essence of the drama, its main event, is the death of the Initiate and his supreme surrender to the Father. This occurrence takes place amidst lightning, thunder and great earthquakes.

This was the Christianity of those Gnostics of the first years of the Age of Pisces; this is the Christianity that we now embrace with the V.M. Samael Aun Weor in this new Age of Aquarius.

THE MIRACLES OF JESUS

The author of the book *Gnostic Christology*, volume II, of the Library of Christian Authors, Antonio Orbe, S.I., in chapter 19 says the following:

Something worthy on the miracles of Jesus is still to be written among the Gnostics. The monograph of Grant omits them entirely. The "de Rosa Söder" on the apocryphal Acts of the Apostles studies the two elements that it denominates aretological and

teratological, very well but without deriving incidentally to the heterodox doctrinal literature related with them. In contrast with the enormous material about such Acts, the ones of sectarian gnosis are insignificant in quantity. The library of Nag Hammadi does not make an exception.

Were the heretics distrustful of the miracles?

The Gnostics abided to the stories of the Gospel. They never liked fantasizing with the miracles of the Child Jesus, as the evangelists of infancy. Neither before the Jordan, nor after the passion did the Lord do prodigies.

Porphyry said "Non est grande facere signa." In an atmosphere where everybody believed in the magic, the miracles could impress the masses; morally suspicious, they didn't deserve the esteem of the select.

That nobody comes to object: What inconvenience there is in that, even the one called Christ by us, in spite of being a man (pure) coming from men, had done prodigies as if by magic (out of thin air), and for that reason had seemed as son of God?

The same as Saint Justin, the great Gnostics do not usually base Jesus' divinity only in miracles. Rarely do they enumerate his prodigies.

Because his great and admirable acts are ineffable and perhaps impossible neither to utter nor to hear them, (it is better) that they be momentarily omitted.

In summary, we would say that the Gnostics of all times have always known that the importance of a miracle is the truth that is hidden as the means of finding the path toward the intimate Being, since a "miracle" could also direct our attention outwardly, which is what has happened to the current official religions, where the practical essence of its doctrines matters little.

If something truly worthy exists about Jesus' miracles, it is in fact this section that we have selected from the Pistis Sophia of the Gnostics, where Jesus is the author and actor

of this solar cosmic drama, with a very clear objective: to offer the possibility that each one of us can become Christified and not remain forever outside of the divine mystery, worshipping Christ's container unconsciously and not its content, in this manner forever justifying our passive condition of sinful souls, and without more hope than that of waiting for death to know what place has been reserved for us. Is this the real Christianity that Jesus taught?

*Whenever the infinite
irrupts into the finite,
a miracle takes place.*

*And this happens
in each dawn,
when the earth receives from the Sun
its first rays.*

*And it is happening
in each instant;
that is why we live,
thus we exist.*

*Let us incarnate
the principles of the Sun,
and all our philosophical earth
will benefit continuously.*

*This is the Solar doctrine
of the Gnostics,
the esoteric gospel
of our Lord Jesus Christ.*

Rafael Vargas

THE GNOSTIC MYTH OF SOPHIA, DIVINE WISDOM

THE THUNDER, PERFECT MIND

I was sent forth from the power, and I have come to those who reflect upon me, and I have been found among those who seek after me.

Look upon me, you who reflect upon me, and you hearers, hear me. You who are waiting for me, take me to yourselves.

And do not banish me from your sight.

And do not make your voice hate me, nor your hearing. Do not be ignorant of me anywhere or any time.

Be on your guard! Do not be ignorant of me. For I am the first and the last. I am the honored one and the scorned one. I am the whore and the holy one. I am the wife and the virgin. I am <the mother> and the daughter. I am the members of my mother. I am the barren one and many are her sons.

I am she whose wedding is great, and I have not taken a husband. I am the midwife and she who does not bear. I am the solace of my labor pains. I am the bride and the bridegroom, and it is my husband who begot me. I am the mother of my father and the sister of my husband and he is my offspring.

I am the slave of him who prepared me. I am the ruler of my offspring. But he is the one who begot me before the time on a birthday. And he is my offspring in (due) time, and my power is from him.

I am the staff of his power in his youth, and he is the rod of my old age. And whatever he wills happens to me. I am the silence that is incomprehensible and the idea whose remembrance is frequent. I am the voice whose sound is manifold and the word whose appearance is multiple. I am the utterance of my name.

Why, you who hate me, do you love me, and hate those who love me? You who deny me, confess me, and you who confess me, deny me. You who tell the truth about me, lie about me, and you who have lied about me, tell the truth about me. You who know me, be ignorant of me, and those who have not known me, let them know me. For I am knowledge and ignorance.

I am shame and boldness. I am shameless; I am ashamed. I am strength and I am fear. I am war and peace.

Give heed to me. I am the one who is disgraced and the great one. Give heed to my poverty and my wealth.

Do not be arrogant to me when I am cast out upon the earth, and you will find me in those that are to come. And do not look upon me on the dung-heap nor go and leave me cast out, and you will find me in the kingdoms. And do not look upon me when I am cast out among those who are disgraced and in the least places, nor laugh at me. And do not cast me out among those who are slain in violence. But I, I am compassionate and I am cruel.

Be on your guard! Do not hate my obedience and do not love my self-control. In my weakness, do not forsake me, and do not be afraid of my power.

For why do you despise my fear and curse my pride? But I am she who exists in all fears and strength in trembling. I am she who is weak, and I am well in a pleasant place. I am senseless and I am wise. Why have you hated me in your

counsels? For I shall be silent among those who are silent, and I shall appear and speak,

Why then have you hated me, you Greeks? Because I am a barbarian among the barbarians? For I am the wisdom of the Greeks and the knowledge of the barbarians. I am the judgement of the Greeks and of the barbarians.

I am the one whose image is great in Egypt and the one who has no image among the barbarians.

I am the one who has been hated everywhere and who has been loved everywhere. I am the one whom they call Life, and you have called Death. I am the one whom they call Law, and you have called Lawlessness. I am the one whom you have pursued, and I am the one whom you have seized. I am the one whom you have scattered, and you have gathered me together.

I am the one before whom you have been ashamed, and you have been shameless to me. I am she who does not keep festival, and I am she whose festivals are many. I, I am godless, and I am the one whose God is great. I am the one whom you have reflected upon, and you have scorned me. I am unlearned, and they learn from me. I am the one that you have despised, and you reflect upon me. I am the one whom you have hidden from, and you appear to me.

But whenever you hide yourselves, I myself will appear. For whenever you appear, I myself will hide from you.

Those who have [...] to it [...] senselessly [...]. Take me [...] understanding] from grief. and take me to yourselves from understanding and grief. And take me to yourselves from places that are ugly and in ruin, and rob from those which are good even though in ugliness. Out of shame, take me to yourselves shamelessly; and out of shamelessness and shame, upbraid my members in yourselves.

And come forward to me, you who know me and you who know my members, and establish the great ones among the small first creatures. Come forward to childhood, and do not despise it because it is small and it is little. And do not turn away greatnesses in some parts from the smallnesses, for the smallnesses are known from the greatnesses.

Why do you curse me and honor me? You have wounded and you have had mercy.

Do not separate me from the first ones whom you have known. And do not cast anyone out nor turn anyone away [...] turn you away and [...] know] him not. [...]. What is mine [...]. I know the first ones and those after them know me. But I am the mind of [...] and the rest of [...].

I am the knowledge {gnosis} of my inquiry, and the finding of those who seek after me, and the command of those who ask of me, and the power of the powers in my knowledge of the angels, who have been sent at my word, and of gods in their seasons by my counsel, and of spirits of every man who exists with me, and of women who dwell within me.

I am the one who is honored, and who is praised, and who is despised scornfully. I am peace, and war has come because of me. And I am an alien and a citizen. I am the substance and the one who has no substance. Those who are without association with me are ignorant of me, and those who are in my substance are the ones who know me. Those who are close to me have been ignorant of me, and those who are far away from me are the ones who have known me. On the day when I am close to you, you are far away from me, and on the day when I am far away from you, I am close to you.

[I am...] within. [I am...] of the natures. I am [...] of the creation of the spirits. [...] request of the souls. I am control and the uncontrollable. I am the union and the dissolution.

I am the abiding and I am the dissolution. I am the one below, and they come up to me. I am the judgment and the

acquittal. I, I am sinless, and the root of sin derives from me. I am lust in (outward) appearance, and interior self-control exists within me. I am the hearing which is attainable to everyone

and the speech which cannot be grasped. I am a mute who does not speak, and great is my multitude of words.

Hear me in gentleness, and learn of me in roughness. I am she who cries out, and I am cast forth upon the face of the earth. I prepare the bread and my mind within. I am the knowledge of my name. I am the one who cries out, and I listen.

I appear and [...] walk in [...] seal of my [...]. I am [...] the defense [...]. I am the one who is called Truth and iniquity [...]. You honor me [...] and you whisper against me. You who are vanquished, judge them (who vanquish you) before they give judgment against you, because the judge and partiality exist in you.

If you are condemned by this one, who will acquit you? Or, if you are acquitted by him, who will be able to detain you? For what is inside of you is what is outside of you, and the one who fashions you on the outside is the one who shaped the inside of you. And what you see outside of you, you see inside of you; it is visible and it is your garment.

Hear me, you hearers and learn of my words, you who know me. I am the hearing that is attainable to everything; I am the speech that cannot be grasped. I am the name of the sound and the sound of the name. I am the sign of the letter and the designation of the division. And I [...]. (3 lines missing) [...] light [...]. [...] hearers [...] to you [...] the great power. And [...] will not move the name. [...] to the one who created me. And I will speak his name. Look then at his words and all the writings which have been completed.

Give heed then, you hearers and you also, the angels and those who have been sent, and you spirits who have arisen

from the dead. For I am the one who alone exists, and I have no one who will judge me. For many are the pleasant forms which exist in numerous sins, and incontinencies, and disgraceful passions, and fleeting pleasures, which (men) embrace until they become sober and go up to their resting place. And they will find me there, and they will live, and they will not die again.

Gnostic Library of Nag Hammadi (VI,2)

DEFINITION OF SOPHIA

We would be unable to enter into a serious study of the Gnosticism of all times and its varied complicities with all the doctrines of the east and west without first defining the name and the so-called myth of Sophia, the Divine Wisdom.

The Theosophical Glossary says, “Sophia (Greek) – Wisdom; the feminine Logos of the Gnostics; the Universal Mind; and the feminine Holy Spirit, with others.” Sophia is Divine Wisdom personified. In the *Secret Doctrine* it says: “Sophia is Aditi with her Seven Children,” “the celestial Virgin.”

Aditi (Sanskrit) – The Vedic Name for the Mūlaprakriti of the Vedantists; the abstract aspect of Parabrahman, though both unmanifested and unknowable. In the *Vedas*, Aditi is the “Mother–Goddess,” her terrestrial symbol being the infinite and shoreless space. *Aditi* is the undivided Nature in its entirety, and also the mother of the Adityas (the seven sons or planetary gods).

This feminine Logos of the Valentinian Gnostics, as the third person of the Holy Trinity contains in itself the entire cosmogonic and anthropological myth of the Supreme

Divinity, the Emanation and pleromatic fall, the Demiurge Architect, the Pneuma in the World, Dualism, the Savior and the Return to the original principle. That is where the interesting breadth of the study of Sophia comes from, which allows us to comprehend the day-to-day world and the forever abstract world.

Sophia, as the Universal Mind, is the chaos of above and of below, containing all the dimensions and infinite forms, where the virginal consciousness or Essence of everything transmigrates through its Kingdoms with the single purpose of contemplating itself in the living mirror of its creation and to perhaps be able to reach self-knowledge, since self-realization is not obligatory.

And one of the many names of Sophia is the feminine Holy Spirit, the third personage of the very holy Trinity that as Master Samael would say, “*within the extraordinary boundaries of Being and Non Being of Philosophy, the multiplicity or pleromatic fall has been produced,*” understanding that the Gnostic Pleroma means: fullness, fulfillment or abundance where the Savior dwells and with Him the *Gnosis* of the very beloved Father.

The Gnostic myth of the fall of “SOPHIA” (Divine Wisdom) solemnly allegorizes this terrible disorder in the heart of the Pleroma. Desire, fornication, and the desire to stand out as Ego, originates misfortune and disorder. It produces an adulterated work that unquestionably remains outside of the sphere of the Divine, even though the Essence, the BUDDHATA, the psychic matter of the human creature remains trapped in that adulterated work.

Samael Aun Weor

Gnosis is a Greek word that means knowledge, wisdom. It is this Wisdom, or Sophia, which is what we need, and we will never find her outside of ourselves, but rather

within. Consequently the Gnostic myth of Sophia, the divine wisdom, pertains to each one of us.

The masculine or feminine nature of the Universal Trinity is evident when we observe that the second logos of all the Trinities is born of an immaculate conception between a sacred Bird and a Virgin. And the symbolic reflection of this is the so-called "sign of the cross." When tracing our forehead with our hand we name the Father, lowering our hand to the solar plexus we name the Son, and tracing a horizontal from left to right, we unite the two parts, while we then invoke the Holy Spirit. Nevertheless, this sexual nature in the Christianity of the many ancient and modern sects continuously remains veiled. Compared with all the great religions, only the Gnostic study allows us to reach the unveiled source of the sacred mysteries of sex. At this point it is correct to recommend a Gnostic work we mentioned before, *The Perfect Matrimony*, by the V.M. Samael Aun Weor. This work has not ceased being published from the first time it encountered the public light, thereabouts in the 50's, since in this book we find a true, very synthetic, treatise on a matter that is taboo in the West, and still not fully understood in the East: white sexual Tantra, that in the light of esoteric Christianity is truly a panacea for those in this part of the world that so sincerely yearn to delve into the path of high initiation.

Then, after having studied *The Perfect Matrimony*, we would not be surprised by this other feminine nature of the Holy Spirit, which united to the masculine nature becomes perfect wisdom which reconciles all the opposites. But now, lamentably, Sophia is divorced in us, separated from her spouse, and for that reason it is impossible that in each one of us the Christ be born; our intimate Savior who upon possessing the *Gnosis* of the Father, can truly save, as they point out in the so-called apocryphal texts.

Let's distinguish, therefore, two natures in Sophia: the masculinized one because she has the Gnosis of the Father and the Son; and the one that having fallen is now only ignorance. Therefore the primitive Gnostics are correct when they affirm that this humanity is the daughter of the latter Sophia, which having lost the legitimacy that the Father has given through his Son, suffers bitterly in the dungeons of this universe.

Definitively, Sophia, *Sofia*, is the feminine principle involved in the manifestation and life of the cosmos and of man. She is the helper and the inspirer of the whole Gnosis, and we will find her story in the sacred book of the Gnostics: *The Pistis Sophia*, precisely the last work that Master Samael unveiled, thereabout in the year 1977.

In these days in which we are working with Pistis Sophia, I say that Pistis Sophia in the Chaos is definitive. Really, Sophia, Wisdom, is Fire and it shines in the Chaos; that is why it is said that "the light comes from the darkness," and that "the Cosmos comes from the Chaos." Pistis Sophia, as Fire, shines in the Chaos to create and to return again to create. The Divine Wisdom is in the Chaos and from the Chaos it can come forth in order to arrive to the "13th Aeon" to the "13th-Serpent," to the "13th Numeral Seventh."

Samael Aun Weor
Lecture: Learning how to listen

Let's go to the very source of the Bible of the Gnostics, *The Pistis Sophia*, where we will more directly know the esoteric myth of the fall and return of the genuine wisdom or *Gnosis* of Sophia.

THE STORY OF PISTIS SOPHIA

Pistis Sophia means: Power-Wisdom. Pistis means: Power. Sophia means: Wisdom. Unquestionably, the Power is in the Fohat, that is to say, in the Fire. The authentic Wisdom becomes Fire. There exists the Fire of the Fire, the Flame of the Flame, the Astral Signature of the Fire. Obviously, Christ-Wisdom is the Astral Signature of the Fire.

Samael Aun Weor

The Gnostic text of *The Pistis Sophia* is divided into four big parts or books. It is in the first book, where we will find the esoteric story of Sophia, starting precisely on chapters 29 and 30. There it is indicated that Jesus enters into the thirteenth Aeon, the highest region in all the cosmos, the Absolute Abstract Space, where dwells *Agnostos Theos*, the Seity known only by the great illuminates, there he finds Pistis Sophia. Then Mary wants to hear from the lips of Jesus himself what is hidden in this Gnostic mystery.

Upon reaching chapter 29, it is recounted that eleven years have gone by since the Resurrection of Jesus, and the great Master describes the whole process that follows, reflecting with his disciples on the Mount of Olives, revealing to them the greatest and supreme initiatic truths. Then Jesus, due to the light vesture that he has received from the First Mystery, the Father of all Lights, has been able to pass through the different dimensions or suprasensible Worlds, and soaring from sphere to sphere,

all the doors have been opened for him, frightening the very Archons or Guardians of those Places.

Then Jesus, the compassionate one, said unto them: "*Rejoice and exult from this hour on, for I have gone to the regions out of which I had come forth. From this day on then will I discourse with you in openness, from the beginning of the Truth unto its completion; and I will discourse with you face to face without allegories...*"

This paragraph corresponds to chapter 6 of *The Pistis Sophia*. What follows takes us to the previously mentioned chapter 29, where this entire cosmic drama will be centered on Sophia.

But before going into this part of the interesting story of Pistis Sophia, we should know that in the Gnostic esoteric studies Jesus is considered the most important incarnation of the Christ in our universe; and this refers to our Solar System. Jesus is the incarnation of the Solar Logos for our system of worlds, which means that each Solar System has a Solar Logos as a regent. We have also been informed that the consciousness of this Master not only penetrates into our earthly world, but in addition and as we have said, it penetrates into our Solar System, and into what comes after: the Pleiades which are seven systems of worlds; and beyond that to our Galaxy. Even further beyond that, the consciousness of the Great Master comprehends our Infinite, which contains hundreds of thousands of Galaxies. Because of his spiritual level, Gnosis affirms that Jesus has consciousness of various infinities and this makes him a *Paramartasatya* of the Universe, an inhabitant of the Absolute Abstract Space.

What allows us to comprehend these exaltations of the great Master of Masters? Obviously, that the Christ is not an individual, a person, that the Christ is the second force of the

Logos Trinity in all the cosmos' and Jesus is its most important incarnation for this corner of the infinite creation.

Comprehending the dimension of the spiritual authority of Jesus, we can then also understand that having incarnated on this planet, the Pistis Sophia that the divine Master saves is the Pistis Sophia of our world with all that it contains. Therefore I again reiterate that all of us, the inhabitants of the Earth, are involved in this mystery, thus the Gnostic gospels will tell us that to some Christ-Jesus promises salvation, to others he saves, which means that we do not have a tyrannical Father who imposes the ultimate Truth on us, that some monads will be able to self-realize and others will not.

And Jesus says:

It came to pass then thereafter that I ascended to the veils of the thirteenth aeon. It came to pass then, when had I arrived at their veils, that they drew apart of their own accord and opened themselves for me. I entered in into the thirteenth aeon and found Pistis Sophia below the thirteenth aeon all alone and no one of them with her. And she sat in that region grieving and mourning, because she had not been admitted into the thirteenth aeon, her higher region. And she was moreover grieving because of the torments which Self-willed, who is one of the three triple-powers, had inflicted on her. But this,—when I shall come to speak with you respecting their expansion, I will tell you the mystery, how this befell her.

Chapter 29

Jesus entereth the thirteenth Aeon and findeth Pistis Sophia

The blessed Absolute Abstract Space contains the thirteenth Aeon and the other Aeons, without them being able to contain Him. The Absolute Abstract Space is studied by the Kabbalah in three big divisions that namely

are: the *Ain*, the most profound of the Absolute: “the nothingness” but not that nothingness that we understand with our sensorial concepts, rather the Nothingness contained in what we would not be able to understand, where Jesus says Pistis Sophia was “*all alone and no one of them with her,*” which means she was without consciousness of this region that is also called the 13th Gate.

Then comes the *Ain Soph*, which moves further away from the *Ain*: the Nothingness that expands itself. This is the only thing that this Pistis Sophia (the one without self realization, or the one that having had it aspires to new levels) has consciousness of; although her root is in the thirteenth Aeon, the *Ain*, which Jesus keeps saying is “*her higher region,*” in addition to what continues beyond. Of this second region or *Ain Soph*, Master Samael, in his book *Tarot and Kabbalah*, says, “*In the Ain Soph there exists a strange evolution that neither the Gods nor men know.*”

And the last division is the *Ain Soph Aur*, the Nothingness that expands and concentrates, the place where the manifested universe is started.

We find the causes of the existence of the manifested universe or *Ain Soph Aur* in the *Ain Soph* and obviously in Pistis Sophia. We have already said at the beginning that the terrible disturbance in the bosom of the Pleroma, due to the desire of knowing, to know, to investigate, to stand out as Ego, originates misfortune and disorder, producing an adulterated work that remains outside of the Divine realm, in other words, outside of the unmanifested universe, of which those first two circles or divisions of the Absolute are only antechambers. This projects all of this imbalance into the manifestation of what we now call laws, cosmos, dimensions, universes, suns, worlds, kingdoms, etc., leaving trapped within her the Essence, the

BUDDHATA, the psychic matter of the human creature with which we must and can fabricate soul.

All of this leads us to the conclusion that the causes of existence are karmic, as the esotericism inspired in the oriental world might say. Karma means: action and consequence. The terrible disturbance or imbalance produced in the sphere of what remains balanced has its profound cause in self-knowledge. In order to find oneself it is necessary to lose oneself, in order to be balanced in new states of consciousness, it is necessary to be unbalanced, otherwise, how would we have the ability?

The Great Master Jesus continues discoursing:

Sophia and her fellow-powers behold the light

It came to pass then, when Pistis Sophia saw me shining most exceedingly and with no measure for the light which was about me, that she was in great agitation and gazed at the light of my vesture. She saw the mystery of her name on my vesture and the whole glory of its mystery, for formerly she was in the region of the height, in the thirteenth Aeon, - but she was wont to sing praises to the higher light, which she had seen in the veil of the Treasury of the Light.

It came to pass then, when she persisted in singing praises to the higher light, that all the rulers who are with the two great triple-powers, and her invisible who is paired with her, and the other two-and-twenty invisible emanations gazed [at the light],-in as much as Pistis Sophia and her pair, they and the other two-and-twenty emanations make up four-and-twenty emanations, which the great invisible Forefather and the two great triple-powers have emanated.

Being an inhabitant of the absolute, the Christ will then reflect to Pistis Sophia his own truth in regards to self-realization.

And in respect to these mysteries the Venerable Master Samael Aun Weor tells us:

Pistis Sophia, The Divine Power-Wisdom, shines among the Christic mysteries, and agitated palpitates and trembles in the Logoic vestures. The mystery of the name of Pistis Sophia is hidden in the Solar Logos. That is why we have always been told that the Christ is the Instructor of the World.

And commenting on this celestial ascent of Jesus to the thirteenth Aeon, Dr. Krumm Heller (Huiracocha) in his book *The Gnostic Church* says:

Jesus arrives to the region where those Archons or Tyrant Lords are, whose Prince is Adamas. They are the masters of Destiny (the lords of Karma). But Jesus bestowed with his habitual heroism, arrives to the 13th Aeon where Pistis Sophia was originally stationed, and in relation with this, he narrates to his disciples the story of this Mysterious Being that, seeking to arrive at the Region of the Supreme light passing through the 12 Aeons, leaves her dwelling limited by the 13th Aeon and when ascending in her flight, she is thrown by the very Archons into the immensity of the Chaos.

Such was the sad situation of Pistis, until the Father sent Jesus as a Liberator... Jesus, then, appeals to Gabriel and Michael so that they may take her in their hands with the purpose that none of her parts are lost in the Darkness, and in this way she is transferred from the Chaos towards a place that is found below the 13th Aeon. Finally, after a bloody battle, Jesus strips the Archons of their light and Pistis Sophia is led to the sacred Place, where she dwells from then on with all her invisible brothers...

Mary desireth to hear the story of Sophia

When Jesus has said this unto his disciples, that Mary came forward and said; "My Lord, I have heard thee say aforetime: 'Pistis Sophia is herself one of the four-and-twenty

emanations,- how then is she not in their region? But thou hast said: I found her below the thirteenth Aeon."

Chapter 30 of *The Pistis Sophia* begins with this paragraph and it is inviting us to the study of the Twenty-four Parts of the Being and thus to be able to understand Pistis Sophia better.

Then echoing all the authentic esoteric doctrines we will say that everything in the manifested universe has a very profound inner Being whose root is born in the Absolute Abstract Space.

This Being, also in each one of us, is one and nevertheless multiple, since unity is diversity in Him. And, according to the Bible of the Gnostics, the Being divides itself fundamentally into Twenty-four Parts. Furthermore, Master Samael tells us that each of these parts is autonomous and self-conscious. Pistis Sophia is one of these determining parts in the self-realization of the Being. The intimate self-realization of the Being is understood as the perfection of all and each of these parts, always towards new levels of consciousness there in the Absolute Abstract Space, obviously in relation to the Being that emanated them.

It is the Absolute, the Being of all the Beings, the sum of all these Monads, from where, I repeat, the Twenty-four Parts of the Being emanate; and through this path, one reaches the conclusion that the Absolute, being all perfection, is nevertheless profoundly unknown or not known to itself.

What justifies the sacrificed manifestation of the entire cosmos is that the Absolute is infinite in everything, including the possibilities of new and more profound

perfections. For that reason, self-realization is not compulsory but nevertheless all this disharmony allows the possibility for those who yearn for it.

The answer of Jesus to Mary will be that of telling the story of Pistis Sophia:

Sophia desireth to enter the Light-World

And Jesus answered and said unto his disciples: "It came to pass, when Pistis Sophia was in the thirteenth Aeon, in the region of all her brethren the invisibles, that is the four-and-twenty emanations of the great Invisible, - it came to pass then by command of the First Mystery that Pistis Sophia gazed into the height. She saw the light of the veil of the Treasury of the Light, and she longed to reach to that region, and she could not reach to that region. But she ceased to perform the mystery of the thirteenth Aeon, and sang praises to the light of the height, which she had seen in the light of the veil of the Treasury of the Light."

Pistis Sophia "desiring" to arrive to that region, and singing praises of great yearning, ceased fulfilling the mystery that she was until then designated to perform, in the region that she was found. As a consequence, the protest of those who rule and govern those regions would be unleashed. If we think that the main cause of existence is karmic, then one comprehends, but it is also true that once the accounts are in order with the lords of the Great Law, we will be able to become emancipated. It is here when the Thirteen repentances of Pistis Sophia enter into action.

Her invisible brethren, the rest of the twenty-four Parts of the Being, will suffer this absence, a necessary sacrifice so that what is divine in them is humanized and this is their perfection.

And who doesn't want this Treasury of the Light that as the V.M. Samael tells us is the Philosopher's Stone? This Treasury carries within itself the power to move consciously in the relativity of this universe and to maintain nonetheless the absolute nature also consciously; that is why Pistis Sophia sings praises.

Self-willed uniteth himself with the rulers of the twelve aeons and emanateth a lion-faced power to plague Sophia.

It came to pass then, when the rulers of the twelve aeons were enraged against Pistis Sophia, who is above them, and hated her exceedingly, that the great triple-powered Self-willed, of whom I have just now told you, joined himself to the rulers of the twelve aeons, and also was enraged against Pistis Sophia and hated her exceedingly, because she had thought to go to the light which is higher than her. And he emanated out of himself a great lion-faced power, and out of his matter in him he emanated a host of other very violent material emanations, and sent them into regions below, to the parts of the chaos, in order that they might there lie in wait for Pistis Sophia and take away her power out of her, because she thought to go to the height which is above them all, and moreover she had ceased to perform their mystery, and lamented continuously and sought after the light which she had seen. And the rulers who abide, or persist, in performing the mystery, hated her, and all the guards who are at the gates of the Aeons, hated her also.

It came to pass then thereafter by command of the First Commandment that the great triple-powered Self-willed, who is one of the three triple-powers, pursued Sophia in the thirteenth Aeon, in order that she should look toward the parts below, so that she might see in that region his lion-faced light-power and long after it and go to that region, so that her light might be taken from her.

Why do the rulers and Self-willed, the great triple power, become furious, detest and hate Pistis Sophia? Simply because she thought about going to the light that is up above her. So they took the power away from her, always for that very reason: for having thought about going to the heights that are above all of them, and even more, for having ceased fulfilling her mystery. Although now we have the impression that all this is a merely mythological and external matter, the truth is that it is fundamentally an internal matter, in relation to the soul of our World and obviously in relation to each one of the Beings, who, wherever they are found, yearn to self-realize.

Each one of us carries, then, the twelve powers in their own Being, and all these autonomous and self-conscious parts of the Being, in Pistis Sophia are called Rulers of the Aeons, of Destiny and of the Spheres. They move, they do the Great Work among the squares, the triangles and the octagons, and one has to know how to comprehend this.

Samael Aun Weor
Lecture: The Esoterism of Holy Week

Here it is also fitting to repeat the words of the great German philosopher Emanuel Kant: *“the exterior is a reflection of the interior.”* For it is also true that the more we want to penetrate towards the center of our existence in the Being, the more resistance we will find externally. And the answer of why, in both cases is the same, and life itself gives us the answer in each instant, in each daily or cosmic fact, which is that without the incessant renovation of everything, life would not be, the universe would not exist, the Absolute would not be incessantly renewed. Because just as the Absolute is necessary for nature, Nature is also very necessary for the Absolute. Lamentably we always become identified and fascinated with the false sensation of security, and for that reason we do not like drastic

changes, profound revolutions. If this happens to the different Parts of the Being in relation to Pistis Sophia, what can we think of the rest of life?

**Sophia taketh the lion-faced power
of Self-willed for the true Light**

It came to pass then thereafter that she looked below and saw his light-power in the parts below; and she knew not that it is that of the triple-powered Self-willed, but she thought that it came out of the light which she had seen from the beginning in the height, which came out of the veil of the Treasury of the Light. And she thought to herself; I will go into that region without my pair and take the light and thereout fashion for myself light-Aeons, so that I may go to the Light of lights, which is in the Height of heights.

Master Samael defines this Self-willed, this triple power, as mind, desire and sex. He says that with the fall of Pistis Sophia, these powers become terribly perverse in each one of us, but that nevertheless, the third triple power, in the final synthesis, comes from the Thirteenth Aeon, the same as with the rest of the Parts of the Being. In order for the third triple power: mind, astral and sex, to be able to emanate millennial purifications, the Buddhist Annihilation or the death of the "I" is needed, just as is studied today in the Gnostic schools.

In the book *The Gnostic Church*, Master Huiracocha says:

In the Story of Pistis Sophia, the tale is interrupted repeatedly with the reciting of several hymns that she sent from the Chaos to the Light. These are 13, and every time Jesus recites one to his disciples, he invites them to give their explanation.

Frequently the Holy Women speak, Mary or Salome. Other times a certain Apostle, such as Andrew, Peter, Mathew or Philip,

interprets the hymns of Pistis citing a certain Psalm of David or Salomon.

It is characteristic of the Coptic Gnostics, to not go looking for another Authority to confirm their Writings other than the Sacred Scriptures, and if some syncretism is observed in them, it is more in the form than in the ideas.

The point is that Pistis Sophia descended to the twelve Aeons and therefore into the chaos. There below, all the material emanations of Self-willed awaited her and they surrounded her, they penetrated her, and thus this is how she lost her light and her matter was thrown into this chaos, half of it becoming fire, and the other half darkness. Jesus says that this is Yaldabaoth of which he had spoken of so many times, and consulting a glossary, it tells us that Yaldabaoth is the Demiurge, the creator of the inferior world, that of limited and imperfect intelligence.

And Pistis Sophia cried out most exceedingly, she cried to the Light of lights which she had seen from the beginning, in which she had had faith, and uttered this repentance...

What follows now are the Thirteen repentances of Pistis Sophia, which would truly deserve a reflexive and meditative study, because each one of them is a step on the path to self-realization and of salvation of our particular Pistis Sophia. Fortunately the V.M. Samael Aun Weor has done this work. Now the rest depends on us.

And just as every transcendental story has a happy ending, and since we are already living the difficult side corresponding to this cosmic drama, we conclude this chapter with the outcome that we all yearn for, from chapter 60 of *The Pistis Sophia*:

**The commandment of the First Mystery is fulfilled
for taking Sophia entirely out of the chaos**

And Jesus continued again in the discourse and said unto his disciples: "It came to pass when Pistis Sophia had uttered the thirteenth repentance, -in that hour was fulfilled the commandment of all the tribulations which were decreed for Pistis Sophia for the fulfillment of the First Mystery, which was from the beginning, and the time had come to save her out of the chaos and lead her out from all the darknesses. For her repentance was accepted from her through the First Mystery; and that mystery sent me a great light-power out of the height, that I might help Pistis Sophia and lead her up out of the chaos. So I looked towards the aeons into the height and saw that light-power which the First Mystery had sent me, that I might save Pistis Sophia out of the chaos."

CONCLUSION

In Pistis Sophia we discover the Supreme Divinity; the cause of the Emanation and Pleromatic Fall; the Demiurge Architect that arose due to her cause. In her, we find how the Pneuma or spirit in the World, underlying, waits for the instant to be able to self-realize. In her we find the so misunderstood Dualism of all great religions, which is the unmanifested and always pure nature, the one that comes forth as a sacrifice after the cosmogonic fall. In her we find the Savior, as the one sent from the very Absolute Abstract Space in order to take what is his. And in her, the Return to the original beginning which without the *Gnosis* of the three factors of the Revolution of the Consciousness would be more than impossible. All this and more are enclosed and contained in the Gnostic Myth of Sophia, the divine wisdom.

As the second century Gnostic poem found in the *Gnostic Library of Nag Hammadi* says in reference to Sophia:

I am the first and the last.
I am the honored one and the scorned one.
I am the whore and the holy one.
I am the wife and the virgin.
I am the mother and the daughter...
I am the one whose cry is enormous,
And I don't have a husband...
I am knowledge and ignorance.

Other Texts from the Gnostic Tradition

We cannot conclude the study of the true tradition of universal Gnosticism without recovering, for the history of the Contemporary Gnostic Movement, some of the fundamental texts of the teachings of Jesus and the Apostles, which over time have been considered “classics” of this spiritual tradition.

Nor should we continue the study of these texts without acknowledging the Spanish speaking scholars who carried out an extraordinary work, translating directly from the dead languages (mainly Coptic and Greek), such extraordinary texts. Then, we especially recommend to all those interested in these topics, the fabulous works which have been published by Editorial Trotta, Madrid, Spain, under the name of *Textos Gnosticos*, written by true experts in the matter, among which stands out Antonio Piñero, José Monserrat Torrens, and an author who in his time inspired Master Samael himself, and who has continued inspiring us, the expert on Classical Gnosticism, Francisco García Bazán, whose book *Gnosis: la Esencia del Dualismo Gnostico (Gnosis, the Essence of the Gnostic Dualism)* has become indispensable for all those interested in this religious phenomenon. We must also highlight the book *Cristología Gnóstica (Gnostic Christology)* by Antonio Orbe, an excellently inspired work that has served us as a point of reference in the study of this extraordinary tradition.⁹

⁹The authors are referring to sources available in their native language. In English, equivalents would be, among others, the authors Elaine Pagels, Marvin Meyer, Karen L. King, Birger A. Pearson, and the works *The Gnostic Gospels* by Elaine Pagels and *The Nag Hammadi Library* by James Robinson.

Taking into account that in our first book, *Gnosis: Tradition and Revelation*, we already gnostically studied and commented on the five main gospels found in *The Nag Hammadi Library: The Gospel of Truth, The Gospel of Philip, The Gospel of Thomas, The Apocryphon or Secret Book of James, and The Gospel of Mary*; we wanted to highlight here those texts, apparently not as important in the eyes of the scholars, but that have a special transcendence from the point of view of Contemporary Gnosticism.

Thus, we have chosen the text *Melchizedek, the King of the World* in spite of the fact that it was found practically destroyed in the Nag Hammadi texts; but in the eyes of Contemporary Gnosis it is of such an importance that it deserves a special study, and therefore we have done so.

Next, *The Song of the Pearl*, which according to tradition, was written by the apostle Judas Thomas while in prison. A true classic of Gnostic studies which, even though it does not appear among the texts of Nag Hammadi, has been kept by all the subsequent schools of regeneration as a marvelous symbol of the attainment of the jewel of Gnostic Revelation: the perfection of the Intimate Christ.

After that we have unveiled, from the Nag Hammadi texts, *The Acts of Peter and the Twelve Apostles*, which we consider as the natural continuation of the *Song of the Pearl*. It speaks to us of the process of the Initiate in relation to the Purgatorial work and his encounter with the Intimate Christ.

We could not end this approach to Gnostic Christianity, without developing and unveiling the Mystery of the Cross, from the point of view of the three apostles, Andrew, Peter,

and John, whose testimony we have gathered according to their own Acts, narrated in the form of a story with commentary. These fragments comprise the text titled “Gnostic Reflections on the Holy Cross.”

And we close this chapter with an extraordinary Gnostic prayer to the inner Christ by the apostle Paul, which does not need commentary, as it reveals itself.

Melchizedek, the King of the World

**BRAHYTMA, THE GENIE OF THE EARTH,
CHAN GAN, ZOROKOTHERA OR
ZOROKOTTHORA,
THE GREAT RECEIVER OF THE LIGHT**

For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him, ²to whom also Abraham gave a tenth part of all, first being translated “king of justice,” and then also king of Salem, meaning “king of peace,” ³without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, remains a priest continually. ⁴Now consider how great this man was, to whom even the patriarch Abraham gave a tenth of the spoils.

Hebrews 7: 1-4

THE GENIE OF OUR WORLD: MELCHIZEDEK

Speaking of the “King of the World,” the V.M. Samael Aun Weor tells us:

Friends, the time has come for you to know the Genie of the Earth, that extraordinary Melchizedek who governs our world!

It is truly extraordinary to know that our afflicted world also has its cosmocrator. Here, where two humanities live: the mechanical one that is today developing on the face of five continents, and the conscious one that is inaccessible for us at this time and that occupies the interior of our world; the two for very justified reasons cannot coexist, nevertheless the Order presided over by Melchizedek, compassionately lays down the permanent bridge of the hermetic Tradition-Revelation as the only means of relationship that allows safeguarding one humanity from the other.

One day, if you learn to use the Jinn Science, you will be able to enter the interior of the Earth. Then you will see for yourselves, and in a direct way, that this Earth is hollow. You will also be able to meet there many survivors of Lemuria and Atlantis, venerable Elders who cultivated the Divine Mysteries in their Temples, Venerable Priestesses who, like the Cleopatras of the Nile, imparted their teachings to the peoples they loved.

The Master invites us to tread the path of esoteric initiation, the only way to be able to take part in that secret Kingdom, where justice and peace forever reign.

When you learn to enter the place where Melchizedek dwells, then you will know the Wisdom of the ancients. You will see for yourselves and in a direct way that in other times the Hermetic Wisdom shone over the face of the earth. When you can visit the interior of our world with your physical bodies, you will find yourselves face to face with Melchizedek, King of Salem, of whom Jesus of Nazareth testified; the King of our world.

So it is that Jesus, the Great Kabir, is a Priest forever, according to the Order of Melchizedek. To understand this esoteric "Order" with which the King of the World fulfills his function of Great Receiver of the Light is urgent and necessary in order to understand the whole divine plan.

The highest of all occult orders, which exists only in the inner world, may be called the "Order of Melchizedek," although among certain nations it has other names. This Order is composed entirely of the graduates of the other Mystery Schools who have actually reached the point where they can give birth to their present selves out of their own natures, like the mysterious phoenix bird which, breaking open at death, permits a new bird to fly forth...

The secret Order of Melchizedek can never appear in the physical world while humanity is constituted according to its present plan.

Manly Palmer Hall

The name Melchizedek, or more precisely Melki-Tsedek, is in fact nothing more than the title in the Judeo-Christian tradition to expressly designate the function of the "King of the World." We were somewhat hesitant to mention this fact—a fact that can help explain one of the most enigmatic passages of the Hebrew Bible—but once we decided to deal with the question of the "King of the World," we could hardly pass it over in silence. In this regard let us recall here the words of Saint Paul: "about this we have much to say which is hard to explain, since you have become dull of

hearing.” *The biblical text that prompts us to make these remarks is the following:*

“And Melchizedek, king of Salem, brought out bread and wine; he was priest of God Most High (El Elion). And He blessed him and said, “Blessed be Abram by the Most High God, maker of heaven and earth; and blessed be the Most High God, who has delivered your enemies into your hand!” And Abram gave him a tenth of everything.”

Melki-Tsedek is thus both king and priest; his name means “King of Justice” and he is at the same time king of Salem, that is to say “of Peace,” so here again we find above all, “Justice” and “Peace,” which are precisely the two fundamental attributes of the “King of the World.”

René Guénon
The King of the World

THE GREAT RECEIVER OF THE COSMIC LIGHT

The Pistis Sophia, the sacred Bible of the Gnostics, denominates Melchizedek “the Great Receiver of the Light.” It says that He carries away what must be carried away for the good of the suffering Humanity, that is, the power that is in all the Rulers of the Aeons and of the Fate. In this manner it is possible individually and collectively to negotiate all matters of the law of karma, and making them rotate swiftly in circles he carries away from them what is right for the good of all souls, whether these souls follow a path of regeneration or not...

The Genie of the Earth, constantly and continuously overtakes the purified Light, absorbs it and attracts it towards our Earth world, in order to help the Souls. We must not forget that the Aeons and Archons are banished to the Sphere and to the Fate.

Samael Aun Weor

The Great Receiver of the Cosmic Light, the King of the World, Melchizedek, compassionately attracts, catches and distributes the consciousness liberated in the difficult processes lived by the Initiate in the mystical death, second birth and sacrifice for humanity. What this means is that the final product of an esoteric work, transformed into Light, is always for the King of the World a beautiful plunder of war that He knows how to take advantage of very well...

Master Samael continues:

Melchizedek, in us and through us, as Lord of this planetary abode in which we live, set in motion the hastener who is over them (the Rulers of the Aeons and of the Fate) and made them turn their circles swiftly. This means it is always possible to accelerate our inner Self-realization with conscious works, voluntary sufferings, negotiations and forgiveness.

That is why Melchizedek can answer, and in fact he does answer, for all the Souls of our World. Obviously, those souls that have not chosen the path of intimate self-realization will suffer these purifications in a collective manner. That is why he is called the Great Receiver and Purifier of the Light. We should say that if we are called to the presence of the Great Receiver, our journey will be in a spiral manner...

...the King of the World is in contact with the thoughts of all the men who influence the lot and life of all humankind: with Kings, Czars, Khans, warlike leaders, High Priests, scientists and other strong men. He realizes all their thoughts and plans. If these be pleasing to God, the King of the World will invisibly help them; if they are unpleasant in the sight of God, the King will bring them to destruction.

Ferdinand Ossendowski
Beasts, Men and Gods

Of the fashioning of the Souls of Men

The following lines of the Pistis Sophia, in words of the Master Jesus, illustrate to us the works that the King of the World carries out for the molding of the souls of “men”:

And Melchisedec, the Receiver of the Light, purifies those powers and carries their light into the Treasury of the Light, while the servitors of all the archons gather together all matter from them all; and the servitors of all the rulers of the Fate and the servitors of the sphere which is below the aeons, take it and fashion it into souls of men and cattle and reptiles and wild-beasts and birds, and send them down into the world of mankind.

While the light is added to the Treasury of the Light through Melchizedek, the whole remaining matter is gathered by the Archons of the Law, under the direction of Melchizedek, to fashion new elemental souls with it..., this can be a statement that animals, including the “intellectual mammal” mistakenly called man, constitute a divine refuse with the possibility of once more becoming a god. In this respect Master Samael says:

Melchizedek, the genie of the Earth, time and time again must purify the powers of this world with sacrifices and terrible transformations.

A correct parallel indicates to us that within the microcosm man the same must happen when one wants to arrive at the intimate self-realization of the Being.

Those that have carried out the Great Work present it to the Receivers of Melchizedek. Those who have realized the Great Work enter the Sacred Order of Melchizedek.

With the death of the 'I,' the gross matter descends to the infernal worlds, and the light of the consciousness ascends to the Being, crystallizing the blessed Philosophical Stone, which is the same thing as saying the conquest of the Treasury of the Light in each one of us.

We must become Priests according to the Order of Melchizedek; then, like him, we become workers of the Solar Logos.

So let's see what the Nag Hammadi texts say about Melchizedek, according to the study of Birger A. Pearson that appeared in the James M. Robinson version of *The Nag Hammadi Library*.

Apocalypse of Melchizedek

This tractate is the only writing of the Nag Hammadi corpus that features, or even names, the mysterious "priest of God Most High" encountered by the patriarch Abraham, according to Genesis 14:18 (cf. Ps 110:4). Its title is partially preserved on one of the fragments making up page 1 of Codex IX. Unfortunately, this codex is in a rather bad state of preservation. Only 19 lines of text (out of approximately 745) from the tractate Melchizedek are completely preserved, and less than 50 percent of the total text is recoverable even by means of conjectural restoration. Thus, since there is no other extant copy of this tractate, only a very imperfect picture of its content is possible to attain, and what has been preserved is susceptible to more than one interpretation. The following account must be read with these caveats in mind.

In terms of literary genre, this tractate is an apocalypse, specifically an "apocalypse of Melchizedek." It contains revelations putatively given by heavenly intermediaries to

Melchizedek, who communicates the revelations to a privileged few. Readers are implicitly invited to see themselves as sharing in these special revelations, as members of these privileged few.

The tractate consists of three main parts:

I. 1,1(?)–14,5: The tractate apparently opens with a brief vocative address by Melchizedek to Jesus Christ, but there quickly follows a third revelation addressed to Melchizedek by a heavenly informant whose name has been restored as "Gamaliel" (5,18). An important feature of this revelation, addressed to the "priest of God Most High" (12,10–11; cf. Gn 14:18), is a prophecy of the ministry, death, and resurrection of the Savior, Jesus Christ. It also contains a remarkable passage which predicts the coming of (docetic) heretics who will deny the physical reality of Jesus' incarnation, death, and resurrection (5,1–11). Melchizedek himself plays a role in this revelation, for a future high-priestly office is prophesied for him (esp. 5,11–17). A prophecy of the final triumph over death concludes this first revelation (14,8–9).

II. 14,15–18,11 (?): Melchizedek then arises with joy, and undertakes several ritual actions which may also provide for us some insights into the cultic life of the community for which the writing as a whole is intended: prayers of thanksgiving, baptism, reception of the priestly name, and a presentation of spiritual offerings. This liturgical section also includes a lengthy set of invocations, each beginning "Holy are you," addressed to members of the heavenly world (16,16–18,7; cf. 5,27–6,10). What is of special interest here is that most of the names of these divine beings are names that appear in such Gnostic texts as *The Apocryphon of John* and other tractates associated with Sethian Gnosticism. These names include Barbelo, Harmozel, Oroiael, Daveithe, Eleleth, and others.

III. 18,11 (?)–27,10: A second set of revelations transports Melchizedek into the future, again centering on the crucifixion and resurrection of Jesus Christ. But this time—if our reconstruction of the fragmentary text is correct—

Melchizedek is given to understand that the spiritual triumph of Christ over his enemies will be that of Melchizedek himself!

Our tractate thus presents a number of challenging features of special interest to the historian of religions; it is indeed a mélange of traditions of Jewish, Christian, and Gnostic stamp. Its presentation of the figure of Melchizedek is a case in point: he is not only the ancient "priest of God Most High" known to us from the Bible, but he also returns as an eschatological "high-priest" and "holy warrior." Such Jewish apocalyptic material as the Melchizedek fragments from Qumran (11QMelch) and 2 (Slavonic) Enoch shed considerable light on these features.

In this tractate, Melchizedek's appearance in the endtime is tied to the career of Jesus Christ: his incarnation, death, and resurrection. In other words, Jesus Christ is Melchizedek! Such an idea can be understood as rooted in an interpretation of Hebrews 7:3. Moreover, the idea that Melchizedek is the "Son of God" (i.e., identical to Jesus Christ) gained currency in some early Christian circles, particularly in Egypt.

Can anything be determined about the religious community for which our tractate was composed? The fourth-century bishop of Salamis in Cyprus, St. Epiphanius, gives us an account of a Christian sect whose members referred to themselves as "Melchizedekians" (Haer. 55). A comparison of Epiphanius' account with Melchizedek reveals enough features in common to suggest that the latter may have originated in a group of "Melchizedekians," features such as the glorification of the priesthood of Melchizedek and a Christology that insisted on the true humanity of Christ. (The Melchizedekians were not Gnostics.)

But what of the Gnostic features clearly discernible in the text? These include the divine names from Gnostic mythology already mentioned, a fragment of a theogonic myth (9,1-10), a Gnostic interpretation of the paradise story (9,28-10,11), and a reference to the "children of Seth" (5,20). One possible explanation of these features is that an earlier form of the text

has undergone a process of Gnostic editing: the latest redactor was a Gnostic who identified Melchizedek-Christ with the Gnostic savior Seth and who interpolated into the text the various Gnostic features that are now found in it. The final form of Melchizedek is thus a product of Sethian Gnosticism. Other explanations are, of course, possible.

The tractate Melchizedek was written originally in Greek, probably in Egypt. A third-century date is likely, though it could be earlier (or later).

And continuing with the study of such an important matter, we thought it convenient as well to include a fragment from the book *Beasts, Men and Gods* by Ferdinand Ossendowski, which deals with the subject with a rare precision.

PART V

MYSTERY OF MYSTERIES-THE KING OF THE WORLD

CHAPTER XLVI

THE SUBTERRANEAN KINGDOM

"Stop!" whispered my old Mongol guide, as we were one day crossing the plain near Tzagan Luk. "Stop!"

He slipped from his camel, which lay down, without his bidding. The Mongol raised his hands in prayer before his face and began to repeat the sacred phrase: "Om! Mani Padme Hung!" The other Mongols immediately stopped their camels and began to pray.

"What has happened?" I thought, as I gazed round over the tender green grass, up to the cloudless sky and out toward the dreamy soft rays of the evening sun.

The Mongols prayed for some time, whispered among themselves and, after tightening up the packs on the camels, moved on.

"Did you see," asked the Mongol, "how our camels moved their ears in fear? How the herd of horses on the plain stood fixed in attention and how the herds of sheep and cattle lay crouched close to the ground? Did you notice that the birds did not fly, the marmots did not run and the dogs did not bark? The air trembled softly and bore from afar the music of a song which penetrated to the hearts of men, animals and birds alike. Earth and sky ceased breathing. The wind did not blow and the sun did not move. At such a moment the wolf that is stealing up on the sheep arrests his stealthy crawl; the frightened herd of antelopes suddenly checks its wild course; the knife of the shepherd cutting the sheep's throat falls from his hand; the rapacious ermine ceases to stalk the unsuspecting salga. All living beings in fear are involuntarily thrown into prayer and waiting for their fate. So it was just now. Thus it has always been whenever the King of the World in his subterranean palace prays and searches out the destiny of all peoples on the earth."

In this wise the old Mongol, a simple, coarse shepherd and hunter, spoke to me.

Mongolia with her nude and terrible mountains, her limitless plains, covered with the widely strewn bones of the forefathers, gave birth to Mystery. Her people, frightened by the stormy passions of Nature or lulled by her deathlike peace, feel her mystery. Her "Red" and "Yellow Lamas" preserve and poetize her mystery. The Pontiffs of Lhasa and Urga know and possess her mystery.

On my journey into Central Asia I came to know for the first time about "the Mystery of Mysteries," which I can call by no other name. At the outset I did not pay much attention to it and did not attach to it such importance as I afterwards realized belonged to it, when I had analyzed and connoted many sporadic, hazy and often controversial bits of evidence.

The old people on the shore of the River Amyl related to me an ancient legend to the effect that a certain Mongolian tribe in their escape from the demands of Jenghiz Khan hid themselves in a subterranean country. Afterwards a Soyot from near the Lake of Nogan Kul showed me the smoking gate that serves as the entrance to the "Kingdom of Agharti." Through this gate a hunter formerly entered into the Kingdom and, after his return, began to relate what he had seen there. The Lamas cut out his tongue in order to prevent him from telling about the Mystery of Mysteries. When he arrived at old age, he came back to the entrance of this cave and disappeared into the subterranean kingdom, the memory of which had ornamented and lightened his nomad heart.

I received more realistic information about this from Hutuktu Jelyb Djamsrap in Narabanchi Kure. He told me the story of the semi-realistic arrival of the powerful King of the World from the subterranean kingdom, of his appearance, of his miracles and of his prophecies; and only then did I begin to understand that in that legend, hypnosis or mass vision, whichever it may be, is hidden not only mystery but a realistic and powerful force capable of influencing the course of the political life of Asia. From that moment I began making some investigations.

The favorite Gelong Lama of Prince Chultun Beyli and the Prince himself gave me an account of the subterranean kingdom.

"Everything in the world," said the Gelong, "is constantly in a state of change and transition—peoples science, religions, laws and customs. How many great empires and brilliant cultures have perished! And that alone which remains unchanged is Evil, the tool of Bad Spirits. More than sixty thousand years ago a Holyman disappeared with a whole tribe of people under the ground and never appeared again on the surface of the earth. Many people, however, have since visited this kingdom, Sakkia Mouni, Undur Gheghen, Paspas, Khan Baber and others. No one knows where this place is.

One says Afghanistan, others India. All the people there are protected against Evil and crimes do not exist within its bournes.

Science has there developed calmly and nothing is threatened with destruction. The subterranean people have reached the highest knowledge. Now it is a large kingdom, millions of men with the King of the World as their ruler. He knows all the forces of the world and reads all the souls of humankind and the great book of their destiny. Invisibly he rules eight hundred million men on the surface of the earth and they will accomplish his every order."

Prince Chultun Beyli added: "This kingdom is Agharti. It extends throughout all the subterranean passages of the whole world. I heard a learned Lama of China relating to Bogdo Khan that all the subterranean caves of America are inhabited by the ancient people who have disappeared underground. Traces of them are still found on the surface of the land. These subterranean peoples and spaces are governed by rulers owing allegiance to the King of the World.

In it there is not much of the wonderful. You know that in the two greatest oceans of the east and the west there were formerly two continents. They disappeared under the water but their people went into the subterranean kingdom. In underground caves there exists a peculiar light which affords growth to the grains and vegetables and long life without disease to the people. There are many different peoples and many different tribes. An old Buddhist Brahman in Nepal was carrying out the will of the Gods in making a visit to the ancient kingdom of Jenghiz,—Siam,—where he met a fisherman who ordered him to take a place in his boat and sail with him upon the sea. On the third day they reached an island where he met a people having two tongues which could speak separately in different languages. They showed to him peculiar, unfamiliar animals, tortoises with sixteen feet and one eye, huge snakes with a very tasty flesh and birds with teeth which caught fish for their masters in the sea. These people told him that they had come up out of the subterranean kingdom and described to him certain parts of the underground country."

The Lama Turgut traveling with me from Urga to Peking gave me further details.

"The capital of Agharti is surrounded with towns of high priests and scientists. It reminds one of Lhasa where the palace of the Dalai Lama, the Potala, is the top of a mountain covered with monasteries and temples. The throne of the King of the World is surrounded by millions of incarnated Gods. They are the Holy Panditas. The palace itself is encircled by the palaces of the Goro, who possess all the visible and invisible forces of the earth, of inferno and of the sky and who can do everything for the life and death of man. If our mad humankind should begin a war against them, they would be able to explode the whole surface of our planet and transform it into deserts. They can dry up the seas, transform lands into oceans and scatter the mountains into the sands of the deserts. By his order trees, grasses and bushes can be made to grow; old and feeble men can become young and stalwart; and the dead can be resurrected. In cars strange and unknown to us they rush through the narrow cleavages inside our planet. Some Indian Brahmans and Tibetan Dalai Lamas during their laborious struggles to the peaks of mountains which no other human feet had trod have found there inscriptions carved on the rocks, footprints in the snow and the tracks of wheels. The blissful Sakkia Mouni found on one mountain top tablets of stone carrying words which he only understood in his old age and afterwards penetrated into the Kingdom of Agharti, from which he brought back crumbs of the sacred learning preserved in his memory. There in palaces of wonderful crystal live the invisible rulers of all pious people, the King of the World or Brahytma, who can speak with God as I speak with you, and his two assistants, Mahytma, knowing the purposes of future events, and Mahynga, ruling the causes of these events."

"The Holy Panditas study the world and all its forces. Sometimes the most learned among them collect together and send envoys to that place where the human eyes have never penetrated. This is described by the Tashi Lama living eight

hundred and fifty years ago. The highest Panditas place their hands on their eyes and at the base of the brain of younger ones and force them into a deep sleep, wash their bodies with an infusion of grass and make them immune to pain and harder than stones, wrap them in magic cloths, bind them and then pray to the Great God. The petrified youths lie with eyes and ears open and alert, seeing, hearing and remembering everything. Afterwards a Goro approaches and fastens a long, steady gaze upon them. Very slowly the bodies lift themselves from the earth and disappear. The Goro sits and stares with fixed eyes to the place whither he has sent them. Invisible threads join them to his will. Some of them course among the stars, observe their events, their unknown peoples, their life and their laws. They listen to their talk, read their books, understand their fortunes and woes, their holiness and sins, their piety and evil. Some are mingled with flame and see the creature of fire, quick and ferocious, eternally fighting, melting and hammering metals in the depths of planets, boiling the water for geysers and springs, melting the rocks and pushing out molten streams over the surface of the earth through the holes in the mountains. Others rush together with the ever elusive, infinitesimally small, transparent creatures of the air and penetrate into the mysteries of their existence and into the purposes of their life. Others slip into the depths of the seas and observe the kingdom of the wise creatures of the water, who transport and spread genial warmth all over the earth, ruling the winds, waves and storms... In Erdeni Dzu formerly lived Pandita Hutuktu, who had come from Agharti. As he was dying, he told about the time when he lived according to the will of the Goro on a red star in the east, floated in the ice-covered ocean and flew among the stormy fires in the depths of the earth."

These are the tales which I heard in the Mongolian yurtas of Princes and in the Lamaite monasteries. These stories were all related in a solemn tone which forbade challenge and doubt.

Mystery...

CHAPTER XLVII

THE KING OF THE WORLD BEFORE THE FACE OF GOD

During my stay in Urga I tried to find an explanation of this legend about the King of the World. Of course, the Living Buddha could tell me most of all and so I endeavored to get the story from him. In a conversation with him I mentioned the name of the King of the World. The old Pontiff sharply turned his head toward me and fixed upon me his immobile, blind eyes. Unwillingly I became silent. Our silence was a long one and after it the Pontiff continued the conversation in such a way that I understood he did not wish to accept the suggestion of my reference. On the faces of the others present I noticed expressions of astonishment and fear produced by my words, and especially was this true of the custodian of the library of the Bogdo Khan. One can readily understand that all this only made me the more anxious to press the pursuit.

As I was leaving the study of the Bogdo Hutuktu, I met the librarian who had stepped out ahead of me and asked him if he would show me the library of the Living Buddha and used a very simple, sly trick with him.

"Do you know, my dear Lama," I said, "once I rode in the plain at the hour when the King of the World spoke with God and I felt the impressive majesty of this moment."

To my astonishment the old Lama very quietly answered me: "It is not right that the Buddhist and our Yellow Faith should conceal it. The acknowledgment of the existence of the most holy and most powerful man, of the blissful kingdom, of the great temple of sacred science is such a consolation to our sinful hearts and our corrupt lives that to conceal it from humankind is a sin..."

"Well, listen," he continued, "throughout the whole year the King of the World guides the work of the Panditas and Goros of Agharti.

"Only at times he goes to the temple cave where the embalmed body of his predecessor lies in a black stone coffin.

This cave is always dark, but when the King of the World enters it the walls are striped with fire and from the lid of the coffin appear tongues of flame. The eldest Goro stands before him with covered head and face and with hands folded across his chest. This Goro never removes the covering from his face, for his head is a nude skull with living eyes and a tongue that speaks. He is in communion with the souls of all who have gone before.

"The King of the World prays for a long time and afterwards approaches the coffin and stretches out his hand. The flames thereon burn brighter; the stripes of fire on the walls disappear and revive, interlace and form mysterious signs from the alphabet vatannan. From the coffin transparent bands of scarcely noticeable light begin to flow forth. These are the thoughts of his predecessor. Soon the King of the World stands surrounded by an auriole of this light and fiery letters write and write upon the walls the wishes and orders of God. At this moment the King of the World is in contact with the thoughts of all the men who influence the lot and life of all humankind: with Kings, Czars, Khans, warlike leaders, High Priests, scientists and other strong men. He realizes all their thoughts and plans. If these be pleasing before God, the King of the World will invisibly help them; if they are unpleasant in the sight of God, the King will bring them to destruction. This power is given to Agharti by the mysterious science of 'Om,' with which we begin all our prayers. 'Om' is the name of an ancient Holyman, the first Goro, who lived three hundred thirty thousand years ago. He was the first man to know God and who taught humankind to believe, hope and struggle with Evil. Then God gave him power over all forces ruling the visible world.

"After his conversation with his predecessor the King of the World assembles the 'Great Council of God,' judges the actions and thoughts of great men, helps them or destroys them. Mahytma and Mahynga find the place for these actions and thoughts in the causes ruling the world. Afterwards the King of the World enters the great temple and prays in

solitude. Fire appears on the altar, gradually spreading to all the altars near, and through the burning flame gradually appears the face of God. The King of the World reverently announces to God the decisions and awards of the 'Council of God' and receives in turn the Divine orders of the Almighty. As he comes forth from the temple, the King of the World radiates with Divine Light."

CHAPTER XLVIII

REALITY OR RELIGIOUS FANTASY?

"Has anybody seen the King of the World?" I asked.

"Oh, yes!" answered the Lama. "During the solemn holidays of the ancient Buddhism in Siam and India the King of the World appeared five times. He rode in a splendid car drawn by white elephants and ornamented with gold, precious stones and finest fabrics; he was robed in a white mantle and red tiara with strings of diamonds masking his face. He blessed the people with a golden apple with the figure of a Lamb above it. The blind received their sight, the dumb spoke, the deaf heard, the crippled freely moved and the dead arose, wherever the eyes of the King of the World rested. He also appeared five hundred and forty years ago in Erdeni Dzu, he was in the ancient Sakkai Monastery and in the Narabanchi Kure.

"One of our Living Buddhas and one of the Tashi Lamas received a message from him, written with unknown signs on golden tablets. No one could read these signs. The Tashi Lama entered the temple, placed the golden tablet on his head and began to pray. With this the thoughts of the King of the World penetrated his brain and, without having read the enigmatical signs, he understood and accomplished the message of the King."

"How many persons have ever been to Agharti?" I questioned him.

"Very many," answered the Lama, "but all these people have kept secret that which they saw there. When the Olets destroyed Lhasa, one of their detachments in the southwestern mountains penetrated to the outskirts of Agharti. Here they learned some of the lesser mysterious sciences and brought them to the surface of our earth.

This is why the Olets and Kalmucks are artful sorcerers and prophets. Also from the eastern country some tribes of black people penetrated to Agharti and lived there many centuries.

Afterwards they were thrust out from the kingdom and returned to the earth, bringing with them the mystery of predictions according to cards, grasses and the lines of the palm. They are the Gypsies... Somewhere in the north of Asia a tribe exists which is now dying and which came from the cave of Agharti, skilled in calling back the spirits of the dead as they float through the air."

The Lama was silent and afterwards, as though answering my thoughts, continued.

"In Agharti the learned Panditas write on tablets of stone all the science of our planet and of the other worlds. The Chinese learned Buddhists know this. Their science is the highest and purest.

Every century one hundred sages of China collect in a secret place on the shores of the sea, where from its depths come out one hundred eternally-living tortoises. On their shells the Chinese write all the developments of the divine science of the century."

As I write I am involuntarily reminded of a tale of an old Chinese bonze in the Temple of Heaven at Peking. He told me that tortoises live more than three thousand years without food and air and that this is the reason why all the columns of the blue Temple of Heaven were set on live tortoises to preserve the wood from decay.

"Several times the Pontiffs of Lhasa and Urga have sent envoys to the King of the World," said the Lama librarian,

"but they could not find him. Only a certain Tibetan leader after a battle with the Olets found the cave with the inscription: 'This is the gate to Agharti.' From the cave a fine appearing man came forth, presented him with a gold tablet bearing the mysterious signs and said:

"The King of the World will appear before all people when the time shall have arrived for him to lead all the good people of the world against all the bad; but this time has not yet come. The most evil among mankind have not yet been born."

"Chiang Chun Baron Ungern sent the young Prince Pounzig to seek out the King of the World but he returned with a letter from the Dalai Lama from Lhasa. When the Baron sent him a second time, he did not come back."

CHAPTER XLIX

THE PROPHECY OF THE KING OF THE WORLD IN 1890

The Hutuktu of Narabanchi related the following to me, when I visited him in his monastery in the beginning of 1921:

"When the King of the World appeared before the Lamas, favored of God, in this monastery thirty years ago he made a prophecy for the coming half century. It was as follows:

"More and more the people will forget their souls and care about their bodies. The greatest sin and corruption will reign on the earth. People will become as ferocious animals, thirsting for the blood and death of their brothers. The 'Crescent' will grow dim and its followers will descend into beggary and ceaseless war. Its conquerors will be stricken by the sun but will not progress upward and twice they will be visited with the heaviest misfortune, which will end in insult before the eye of the other peoples. The crowns of kings, great and small, will fall... one, two, three, four, five, six, seven, eight... There will be a terrible battle among all the peoples. The seas will become red... the earth and the bottom of the seas will be strewn with bones... kingdoms will be

scattered... whole peoples will die... hunger, disease, crimes unknown to the law, never before seen in the world.

The enemies of God and of the Divine Spirit in man will come. Those who take the hand of another shall also perish. The forgotten and pursued shall rise and hold the attention of the whole world. There will be fogs and storms. Bare mountains shall suddenly be covered with forests. Earthquakes will come...

Millions will change the fetters of slavery and humiliation for hunger, disease and death. The ancient roads will be covered with crowds wandering from one place to another. The greatest and most beautiful cities shall perish in fire... one, two, three... Father shall rise against son, brother against brother and mother against daughter... Vice, crime and the destruction of body and soul shall follow... Families shall be scattered... Truth and love shall disappear... From ten thousand men one shall remain; he shall be nude and mad and without force and the knowledge to build him a house and find his food...

He will howl as the raging wolf, devour dead bodies, bite his own flesh and challenge God to fight... All the earth will be emptied. God will turn away from it and over it there will be only night and death. Then I shall send a people, now unknown, which shall tear out the weeds of madness and vice with a strong hand and will lead those who still remain faithful to the spirit of man in the fight against Evil. They will found a new life on the earth purified by the death of nations. In the fiftieth year only three great kingdoms will appear, which will exist happily seventy-one years.

Afterwards there will be eighteen years of war and destruction. Then the peoples of Agharti will come up from their subterranean caverns to the surface of the earth."

Afterwards, as I traveled farther through Eastern Mongolia and to Peking, I often thought:

"And what if...? What if whole peoples of different colors, faiths and tribes should begin their migration toward the West?"

And now, as I write these final lines, my eyes involuntarily turn to this limitless Heart of Asia over which the trails of my wanderings twine. Through whirling snow and driving clouds of sand of the Gobi they travel back to the face of the Narabanchi Hutuktu as, with quiet voice and a slender hand pointing to the horizon, he opened to me the doors of his innermost thoughts:

"Near Karakorum and on the shores of Ubsa Nor I see the huge, multi-colored camps, the herds of horses and cattle and the blue yurtas of the leaders. Above them I see the old banners of Jenghiz Khan, of the Kings of Tibet, Siam, Afghanistan and of Indian Princes; the sacred signs of all the Lamaite Pontiffs; the coats of arms of the Khans of the Olets; and the simple signs of the north Mongolian tribes. I do not hear the noise of the animated crowd.

The singers do not sing the mournful songs of mountain, plain and desert. The young riders are not delighting themselves with the races on their fleet steeds... There are innumerable crowds of old men, women and children and beyond in the north and west, as far as the eye can reach, the sky is red as a flame, there is the roar and crackling of fire and the ferocious sound of battle. Who is leading these warriors who there beneath the reddened sky are shedding their own and others' blood? Who is leading these crowds of unarmed old men and women? I see severe order, deep religious understanding of purposes, patience and tenacity... a new great migration of peoples, the last march of the Mongols..."

Karma may have opened a new page of history!

And what if the King of the World be with them?

But this greatest Mystery of Mysteries keeps its own deep silence.

OM MANI PADME HUNG!

The Song of the Pearl

*Again, the kingdom of heaven
is like a merchant looking for fine pearls.
When he found one of great value,
he went away and sold everything he had
and bought it.*

Mathew 13: 45-46

Gnosticism tells us that the apostle Judas Thomas while in prison sang the Song of the Pearl. The content evokes, in a certain way, the parable of the Prodigal Son from the gospel of Luke (15: 11-32), who also far from the kingdom of his Father, was lost and later recovered.

There was a man who had two sons. The younger one said to his father, 'Father, give me my share of the estate.' So he divided his property between them. Not long after that, the younger son got together all he had, set off for a distant country and there squandered his wealth in wild living.

Parable of the Prodigal Son

The notable difference in this Song is that it is openly intentional that the Son is sent by his Father, so that descending to foreign lands and seizing the "one pearl" that is found in the depths of the sea, in the abode of a snorting serpent, he must triumph over it, enabling him to return and dress himself again in a resplendent garment and become the heir of his Father, as promised.

The Song of the Pearl also reminds us of that saying, *there will be more rejoicing in heaven over one sinner who repents than over ninety-nine righteous ones who do not need to repent*, because it is the Father, the good Shepherd, who having lost one sheep among 100, leaves the 99 to look after this one.

Regarding the treasured "pearl" we can say it surely is "the precious treasure of the doctrine of Jesus, the Gnostic revelation of the Savior." We know that a pearl is a nacre formation produced in the interior of a mollusk through great suffering, which those who dedicate themselves to its

study and cultivation know very well. From this comes its great simile to the crystallized Soul. "To receive with pleasure the disagreeable impressions of others" is one of the methods to begin conquering our Pearl, one of the ways of crystallizing the Soul, on par with the alchemical sexual work, which must also be followed in order to arrive with patience at the possession of the Soul....

The Soul is not the Essence. The latter is the psychic material with which we can create Soul; the Essence is only its embryo. The Soul is, then, the crystallization of a collection of powers, attributes, virtues, and above all solar bodies. Later will follow the major aspiration of every human Soul: the incarnation of the divine, symbolized in the Song of the Pearl as "the journey to the celestial city," "the ascent of the Gnostic to the plenitude of fusion with divinity." Only those who possess Soul, the symbolic city of Bethlehem, will be able to incarnate the Sun Child, the Intimate Christ, to relive one more time his passion, death, resurrection, and ascension.

The Soul is acquired, but can also be lost, and this is what is called in esoteric studies "fallen bodhisattvas." But the Spirit, the Being, the Monad, etc, on which the Soul is dependent, always remains there, awaiting new opportunities. Never better said: *One has a Soul, one is a Spirit.*

And the most significant aspect of the Song of the Pearl, esoterically speaking, is that it formed part of the final processes of the Great Work of this Master; that one day we could also be called, and in the presence of a select number of other beings, we must sing, declaim, recite, etc., our own Song of the Pearl or however it may be called, in praise and glory of our internal Father-Mother, because in truth they are who make the final triumph possible. During those days the mind of the initiate, the interior Thomas,

will be imprisoned in the worst of jails: the psychological; and singing a Song—as the apostles Andrew, John and Peter, among others, have done in relation to the Cross—will lead to definitive freedom.

The Song of the Pearl of the Apostle Thomas

When I was a little child living
in my father's palace in his kingdom,
happy in the glories and riches
of my family that nurtured me,
my parents gave me supplies
and sent me out on a mission
from our home in the East.

The memories of Innocence in the bosom of our Being are pleasing, but Innocence is not enough. It is necessary to have consciousness of it, and it is the transmigration of the soul through matter which will grant this sorrowful opportunity.

From their treasure house
they made up a cargo for me.
It was big though light enough
so I could carry it myself,
holding gold from the highest houses
and silver of Gazzak the Great
and rubies of India
and opals from the land of Kushan,

In order to create spiritual gold and silver it is necessary to have a small quantity of gold and silver. The same with Rubies (Ruby: from the Latin “rubeus,” red. Defined in European and Indigenous cultures as the “sun stone;” a symbol of force, interior fire, love or passion), these precious stones, of vibrant red color, represent very well the potential spirit; and the agates, which are a wide variety of quartz,

considered protector stones and bringers of fortune, where the spirit is enclosed in its beautiful and different forms.

and they girded me with adamant
that can crush iron.

The diamond, the precious gem par excellence, indomitable and hard, with which the Philosophical Stone will be created later, the Resurrected Christ of the Great Work. The name of the diamond derives from the Greek "adamas," invincible. This precious stone is associated with the image of Venus, which is why it's said that it liberates from demonic influences, becoming a symbol of force, valor and invulnerability.

They took off my bright robe of glory,
which they had made for me out of love,
and took away my purple toga,
which was woven to fit my stature.

It has already been said, we must acquire Innocence through Gnosis, which is the doctrine of the Salvator Salvandus, or he who saves himself through knowledge of the Being, because self-knowledge of Oneself is extra and superhuman. It is a superconscious knowledge that depends on the Being, that has nothing to do with the human.

They made a covenant with me
and wrote it in my heart so I would not forget:
"When you go down into Egypt
and bring back the one pearl
that lies in the middle of the sea
and is guarded by the snorting serpent,
you will again put on your robe of glory
and your toga over it,
and with your brother, our next in rank,
you will be heir in our kingdom."

Egypt is our Philosophic Land, in whose interior stretches a river, also internal, which we must learn to navigate. This secret Nile in each of us is the dorsal spine with its lower, middle, and upper Egypt, and in its spermatic waters dwells the serpent-dragon, who foaming with desires conceals from us the One Pearl, the conscious Soul. The next in rank to our interior father is the second logos, the Intimate Christ.

I left the east and traveled down
to Egypt with my two royal guides,
since the way was dangerous and harsh
and I was very young to walk alone.

The East is the electronic or solar world, the dwelling of the spirits. Descending from the solar east, the One becomes Two and continues to multiply, as it descends from dimension to dimension. Then the last and first Mystery, the Father, becomes the twenty-fourth Mystery which are the parts of the Being, so that later a lost Soul or primogenial Essence can travel the dangerous path of mechanical laws.

I crossed the borders of Maishan,
the gathering place of merchants of the east,
came into the land of the Babylonians,
and entered the walls of Sarbug.

Merchants from whichever place are always merchants, but what is important is that they represent the interior of our temple: “the merchants of the east,” who trade in energetic solar values, deposited in our organic machine, so necessary for self-realization.

The land of Babylon, that of the Babylonians, which if at one time was one of the most glorious for Chaldean wisdom,

would later see the birth of the “confusion of tongues,” since man, separating from his Being, wanted to conquer the exterior without his help, and so gave way to the confusion of the mind, in which we still continue. Babylon, land of the savage demons of Sarbug or of the “pluralized I.”

When I went down into Egypt
my companions left me.

Companions which are Two initially, Twenty-four Parts of the Being later, and as much as Forty-nine fires of the Being, which synthesize into Twelve Parts, if we abide by esoteric Christianity, but which without self-realization will then be in contradiction with each other, until their integration may become possible.

I went straight to the serpent
and settled close by him in an inn,
waiting for him to sleep
so I could take my pearl from him.

The serpent or the dragon is the cosmic fire which in a spiral and particular manner underlies all organic and inorganic life. Fire that palpitates in the nucleus of each atom and each sun, and which in us is associated intimately with sexual potency, mental energy and the innermost fires of the tranquil heart. But plunging down by cause of desire, it is the fire, which hypnotizes the consciousness; however, when ascending, it is the fire that awakens and illuminates it.

Since I was alone
I was a stranger to others in the inn,
yet I saw one of my own people there,
a nobleman from the east,
young, handsome, lovable,
a son of kings-an anointed one,
and he came and was close to me.

And I made him my confidante
with whom I shared my mission.

It is difficult, but not impossible, to find “free men,” masters of the white brotherhood, self-realized beings, who are forever guides of humanity, whose mission it is to keep alive the flame of the tradition and the revelation.

I warned him against the Egyptians
and of contact with the unclean ones.
Then I put on a robe like theirs,
lest they suspect me as an outsider
who had come to steal the pearl,
lest they arouse the serpent against me.

These “unclean Egyptians” are the men who are slaves of themselves; the “free men” offer us the doctrine, the word of salvation, but it is not enough to hear the word, it must be made flesh and blood.

Somehow they learned I was not
their countryman, dealt with me cunningly,
and gave me their food to eat.

In truth, the mind is always the principal cause of the fall, in generation and degeneration, and for this reason the “I,” separativity, will always resurrect. Meanwhile, the Being never eats “garbage,” never drinks anything “unclean” for its nature.

The mind however, as mercury is voluble and unknown to itself, it is restless and therefore unstable, and like a mirror reflects the surroundings in itself and to itself. For this reason it begins to forget the Being, thus losing its participation with the unity, which is the food that does not contaminate.

So what ensues from the mind is its mechanical capacity to react in imitation, duplication, separation, division, justification, condemnation, etc., which is the nature of the “I”; it will therefore result in being vain, envious, jealous, prideful, curious, etc.

But, every cloud has a silver lining; it is this falsehood in which the mind is apt to deviate continuously which gives birth to the possibility of the consciousness to be able to confront the mind with its own contradictions, to know it, to comprehend it, and to eliminate from the mind that which is false, and to apprehend what of ultimate truth truly remains; although this model is not the general rule in everyone.

I fell into a deep sleep.
I forgot that I was a son of kings
and served their king.
I forgot the pearl
for which my parents had sent me.
Through the heaviness of their food
I fell into a deep sleep.

Once the “I” is resuscitated, its separativity hypnotizes the consciousness. Much time will have to pass before the battle of interrelation; confrontation, comprehension and elimination of the subjective can commence.

When all these things happened
my parents knew and grieved for me.
It was proclaimed in our kingdom
that all should come to our gate.
And the kings and princes of Parthia
and all the nobles of the east
wove a plan on my behalf
so I would not be left in Egypt.

Fortunately, fallen bodhisattvas sooner or later rise from the mud of the earth, and this would surely be the concrete case of the apostle Thomas, who by decree of his Being, that is the Donum Dei or "Gift of God," the grace or gnosis which makes possible the comprehension and realization of the Great Work, was called to become part of a very important mission....

And they wrote me a letter
and every noble signed it with his name:
"From your father, the king of kings,
and your mother, the mistress of the east,
and from your brother, our next in rank,
and to you, our son in Egypt, peace!

And the hour had arrived in which he should awaken in order to be a vehicle for his Being.

Awake and rise from your sleep
and hear the words of our letter!
Remember that you are a son of kings
and see the slavery of your life.
Remember the pearl
for which you were sent into Egypt!

Only continuous messages from the Being will be able to help multiply the great longings of the lost soul; no one would survive in the path without them.

Remember your robe of glory
and your splendid mantle, which you may wear
when your name is called in the book of life,
when it is read in the book of heroes,
when you and your brother inherit our kingdom."

For each dimension exists a vehicle, an existential body, the only method of penetrating the diverse dimensions of

nature and of the cosmos, but only the vestment that our celestial Father bestows from on high will permit us to participate in the unity of free life in his movement.

And serving as messenger,
the letter was a letter sealed by the king
with his right hand
against the evil children of Babylon
and the savage demons of the Sarbug labyrinth.

A message of compassion from the Father is the absolute guarantee of triumph in the Great Work. The Father always seals his works by tracing the divine ray of the Rune Sig, which corresponds with the last letter at the end of some alphabets.

It rose up in the form of an eagle,
the king of all winged fowl;
it flew and alighted beside me
and became speech.

The bird is, and always will be, among many other attributes, the Holy Spirit, the great healer, the giver of illumination.

At its voice and the sound of its rustling
I awoke and rose from my sleep.
I took it, kissed it, broke its seal, and read.
And the words written on my heart
were in the letter for me to read.
I remembered that I was the son of kings
and my free soul longed for its own kind.
I remembered the pearl
for which I was sent down into Egypt,
and I began to enchant
the terrible and snorting serpent.

There exists no manner of enchanting the serpent of our cosmic fire other than changing its magnetic polarity, in the mind with self-observation, in the heart with superior emotions, and in the sex with alchemical transmutation.

I charmed him into sleep
by calling the name of my father over him
and of my mother, the queen of the east.
I seized the pearl
and turned to carry it to my father.
Those filthy and impure garments
I stripped off, leaving them in the fields,
and went straight on my way
into the light of our homeland in the east.

On my way the letter that awakened me
was lying like a woman on the road.
And as she had awakened me with her voice
so she guided me with her light
as if she were an oracle.
She was written on Chinese silk
and shone before me in her own form.
Her voice soothed my fear
and its love urged me on.
I hurried past the labyrinth walls of Sarbug
and Babylon on the left
and came to Maishan, the haven of merchants,
perched over the coast of the sea.
My robe of glory that I had taken off
and the toga over it were sent by my parents
from the heights of Hyrcania.
They were in the hands of treasurers
to whom they were committed
because of their faith,
and I had forgotten the robe's splendor,
for as a child I had left it
in my father's house.

As I gazed on it, suddenly the garment
like a mirror reflected me,
and I saw myself apart
as two entities in one form.

The treasurers are the administrators of destiny, the lords of the Great Law. And when we neither owe the Law nor the law owes us, then, all the truth of the Being is revealed and is objectively reflected in the translucence of a mind, heart, and sexuality purified by the light of the truth.

The treasurers had brought me one robe,
yet in two halves I saw one shape
with one kingly seal.
They gave me wealth,
and the bright embroidered robe
was colored with gold and beryls,
with rubies and opals,
and sardonyxes of many colors
were fastened to it in its high home.
All its seams were fastened
with stones of adamant,

As we already said at the beginning, the beryls, agates, diamonds, sapphires, etc., as well as the rest of the precious stones represent virtues conquered by the soul, with which the Divine Mother makes the vestments of the soul. However, it is not too much to repeat what specialists say about Beryls: it was already known in antiquity that these crystals detoxified and fortified vision, for which reason they came to be used for the production of lenses. Of the Sardonyx it is said that it was the symbol of abundance, virtue, courage and eloquence. Of the Sapphire, whose name comes from the Sanskrit "sani," Saturn, is considered in European and Indian cultures as the stone of Saturn, in so much as it represented the heavens, angels, magic, trust, and friendship.

and the image of the king of kings
was embroidered on it
as it rippled with sapphires
of many colors.
I saw it quiver all over,
moving with gnosis, in a pulsing knowledge,
and as it prepared to speak
it moved toward me,
murmuring the sound of its songs.
It descended and said,
"I am the one who acted for him.
For him I was brought up in my Father's house.
I saw myself growing in stature
in harmony with his labors."

With regal movements
the robe was spreading toward me,
urging me to take it,

Certainly, the vestment of the soul consists of the consciousness of nature and of the cosmos, which now is offered to the triumphant soul.

and love urged me to receive it,
and I stretched forth and received it
and put on the beauty of its hues.
I cast my toga of brilliant colors
all around me.
Therein I clothed myself and ascended
to the gate of salutation and adoration.
I bowed my head and adored
the Majesty of my Father, who sent it to me.
I had fulfilled his commands
and he fulfilled what he had promised.
At the gate of his princes
I mingled with his nobles.
He was happy through me and received me,

and I was with him in his kingdom,
and his slaves praised him resoundingly.
He promised me that I would journey soon
with him to the gate of the King of Kings,
and with my gifts and my pearl
I would appear with him before our king.

End of the Hymn that the apostle Judas Thomas sang in
prison.

The King of Kings is the Being of all Beings: Agnostos
Theos, the unknown God of the Gnostics, the Good Lord of
Jesus in the Absolute Abstract Space.

*There where He resides, there are no differences,
because diversity is unity.*

AUM TAT SAT TAN PAN PAZ

The Acts of Peter and the Twelve Apostles

The Secret Peter of each one of us is interesting; whosoever he allows on Earth will be admitted into the Light of Heaven, and those whom on Earth he expels will be expelled from the Kingdom of the Father in Heaven.

People only want to know something about the 12 historical apostles, but they do not understand anything about the 12 parts of our Individual Being.

Samael Aun Weor

Introduction

The Acts of the Apostles, of the New Testament, is attributed to the evangelist Luke. The text tells us, among other things, that the apostles began to speak in “tongues,” as proof of the presence of God, and the fact that with the resurrection of Jesus their mission had barely begun.

The Acts of Peter and the Twelve Apostles have nothing to do with the acts and miracles described in the Bible, as those are stripped of the psychism that pleases so much, those who do not know how to approach the divine truth in a manner that is not through miracles or magic. That does not imply that the acts of Peter and the twelve apostles are not an “act” for the consciousness of those who yearn to unite themselves with their “pneuma,” the spirit.

The Acts of Peter and the Twelve Apostles, as a title, does not have to be considered a secondary denomination, as the erudite believe, since it is also a “fact” that we must not see the Christ always enclosed in the form of only one figure, nor with only one name or historical time period, and even less, obligated to perform miracles to demonstrate his worth, which is precisely what has happened with the figure of the great Master Jesus.

This “Lithargoel” who appears in this text presenting himself to Peter as a pearl merchant, and whose name is a composition of three words: gr. Lithos + Argos + heb. El, meaning “God (or divine being) of the brilliant stone,” is a clear insinuation that the form of a memory can eclipse the profound universal significance contained in the message

of the Christ through Jesus, which is also the Philosophical Stone or Red Carbuncle.

How many times in life are the “effects” confused for the “acts,” the phenomenon for the noumenon, that which is outside for that which is inside, and in this the message of the great religions is not an exception. The sense of sight, being one of the most important ones, is also the sense which can most easily be deceived.

It is also true that people need a religious moral founded in “miracles,” and from this “fact” at least they would have fear of the Law, always with the certain risk of not ever arriving at love for that which is above the Law itself.

The metamorphosis of the Christ is one of his greatest enigmas and is today the cause for which the modern world and its culture is immersed in a profound chaos. We have been told very wisely that “the only Truth is the unknown from instant to instant, from moment to moment” and for that reason it is perennially free. But the image of Christ which presents himself to us here as Lithargoel is not that of a universal (*katholikos*) Christ, rather it is the esoteric indication that according to the work which the soul has to realize, he presents himself with a distinct appearance, retaining to the end the same content. In this case his appearance is determined by the labors denominated “of the Region of Purgatory.”

Nevertheless, and thinking of the universality of Christ, it is not too much to add here a fragment of the introduction of the book *The Perfect Matrimony* by the V.M. Samael, in which he says:

We have explained that Christ is not an individual, but a universal, cosmic and impersonal principle, which must be

assimilated by each person through Sexual Magic. Naturally, all this scandalizes the fanatics, but the truth is the truth and we have to tell it, even when it costs us our lives.

The teachings of the Zend Avesta are similar to the doctrinal principles contained in the Egyptian Book of the Dead, and contain the Christic principle. The Iliad of Homer, the Hebrew Bible, the Germanic Edda and the Sibylline Books of the Romans contain the same Christic principle. This is sufficient to demonstrate that Christ is anterior to Jesus of Nazareth. Christ is not one individual. Christ is a Cosmic Principle that we must assimilate within our own physical, psychic, somatic and spiritual nature, through Sexual Magic.

Amongst the Persians, Christ is Ormuz, Ahura Mazda, the terrible enemy of Ahriman (Satan), which we have within us. Amongst the Hindus, Krishna is Christ, and the gospel of Krishna is very similar to that of Jesus of Nazareth. Among the Egyptians, Christ is Osiris and whoever incarnated him was in fact an Osirified One. Amongst the Chinese, it is Fu Hsi, the Cosmic Christ who composed the I-Ching (The Book of Laws) and named the Dragon Ministers. Among the Greeks, Christ is called Zeus, Jupiter, the Father of the Gods. Amongst the Aztecs, it is Quetzalcoatl, the Mexican Christ. In the Germanic Edda, it is Balder, the Christ who was assassinated by Hoder, God of War, with an arrow of mistletoe, etc. Thus we can find the Cosmic Christ in thousands of ancient texts and traditions that came millions of years before Jesus. All this invites us to accept that Christ is a cosmic principle contained in the essential principles of all religions.

Really there is only one unique and cosmic religion. This religion assumes different forms according to the times and the needs of humanity. Therefore, religious conflicts are absurd because, at their base all religions are only modifications of the Universal Cosmic Religion.

We recognize Jesus-Iesus-Zeus-Jupiter, as the new Superman who totally assimilated the Christic principle, and as a result became a God-Man. We consider that we must imitate him.

Let us proceed, then, to study the text about *The Acts of Peter and the Twelve Apostles*, as it was found in *The Gnostic Library of Nag Hammadi*.

Acts of PETER and the Twelve Apostles

This is the sermon that Peter delivered about the beginning of the apostolate:

[...] which [...] purpose [...after...] us [...] apostles [...]. We sailed [...] of the body. Others were not anxious in their hearts. And in our hearts, we were united. We agreed to fulfill the ministry to which the Lord appointed us. And we made a covenant with each other. We went down to the sea at an opportune moment, which came to us from the Lord. We found a ship moored at the shore ready to embark, and we spoke with the sailors of the ship about our coming aboard with them. They showed great kindness toward us as was ordained by the Lord. And after we had embarked, we sailed a day and a night. After that, a wind came up behind the ship and brought us to a small city in the midst of the sea. And I, Peter, inquired about the name of this city from residents who were standing on the dock.

The inner and the historical Peter say that a wind blew the ship toward a small city, on an island situated in the middle of the sea... and in time, Dante Alighieri will say of this mysterious island and in his first canto of Purgatory:

To course over better waters the little bark of my wit now lifts her sails, leaving behind her so cruel a sea, and I will sing of that second kingdom (Purgatory) where the human spirit is purged and becomes fit to ascend to Heaven.

As we already know, the interior Peter, as a part of the Being and without the company of the “psychological Judas,” will concern himself with the sexual mysteries in

this new stage of the path of purification, where Christ himself will be for him like a stranger.

If we consider that the inner work is not concluded, we will therefore comprehend that the dangers of the World are still latent. To navigate in these waters will be quite different from what has been done before, because the risk of the resurrection of the "I" exists; that's why we have to act according to the will of the Lord.

This ship or Arcanum is Sexual Magic, and its sailors, that part of the White Brotherhood who secretly and amiably cooperates with the different Parts of the Being, as the Lord has commanded. It occurs that in this new stage there will be periods of great abstention and reflection, so that He and his divine breath can carry the soul toward one of its destinations, and later to the next one, until that which still ties it to the World can be cleansed.

A man among them answered, saying,

-The name of this city is Habitation, that is, Foundation [...] endurance. And the leader among them holding the palm branch at the edge of the dock.

And after we had gone ashore with the baggage, I went into the city, to seek advice about lodging.

The World is a place where we can crystallize the Soul, but it can never be the definitive house of the eternal in each one of us.

First encounter with Lithargoel

A man came out wearing a cloth bound around his waist, and a gold belt girded it. Also a napkin was tied over his chest, extending over his shoulders and covering his head and his hands. I was staring at the man, because he was beautiful in his

form and stature. There were four parts of his body that I saw: the soles of his feet and a part of his chest and the palms of his hands and his visage. These things I was able to see. A book cover like (those of) my books was in his left hand. A staff of styrax wood was in his right hand. His voice was resounding as he slowly spoke, crying out in the city, "Pearls Pearls."

What always distinguishes Men are: the soles of their feet, which are free to walk; a very specific part of their chest, where divinity palpitates; the palms of their hands, with which they can do so much for others; and an interior countenance, where the peace of the Father in Secret is expressed. But most interesting is to see why "Peter" fixes his attention there, on this living pentagram, where a Jesus transfigured in a new image is insinuating that a new work has to be realized. With regard to the Storax, let us see what the V.M. Samael Aun Weor tells us in his magnificent work *Igneous Rose*:

ELEMENTAL MAGIC OF THE STORAX

The storax tree symbolizes wisdom and justice.

The mantra of this tree is "TOLIPHANDO."

The elemental department of the storax tree is found to be intimately related with the activities of karma.

The elemental department of the storax tree is directed by the Lords of Karma.

The Lords of Karma keep an exact note of all our debts in their books.

When we have capital to pay, and we pay, then we do well in business.

However, when we do not have capital to pay, we must inevitably pay with pain.

Perform good deeds so that you can pay your debts.

You not only pay karma for the evil that you have done, but also for the good that you should have done but did not do.

Love is law, but conscious love.

It is also possible to pay a lot of karma, to cancel many debts by practicing sexual magic. This is because the blood of the lamb washes the sins of the world.

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

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

I, indeed, thought he was a man of that city. I said to him,

"My brother and my friend!"

He answered me, then, saying,

"Rightly did you say, 'My brother and my friend.' What is it you seek from me?"

I said to him,

"I ask you about lodging for me and the brothers also, because we are strangers here."

He said to me,

"For this reason have I myself just said, 'My brother and my friend,' because I also am a fellow stranger like you."

And having said these things, he cried out,

"Pearls! Pearls!"

In this region we all are passing through, but it is Peter and the work he has to carry out, the one who knows that there, one is a foreigner, as the inner Master always knows. It is the inner Master, in this case, who is setting the

standard of the new path, thus insisting "Pearls, pearls!" since in that place, there is nothing else to do, other than to orient oneself toward the complete conquest of the Soul.

The rich men of that city heard his voice. They came out of their hidden storerooms. And some were looking out from the storerooms of their houses. Others looked out from their upper windows. And they did not see (that they could gain) anything from him, because there was no pouch on his back nor bundle inside his cloth and napkin. And because of their disdain they did not even acknowledge him. He, for his part, did not reveal himself to them. They returned to their storerooms, saying, "This man is mocking us."

Now when he saw the crowds, he went up on a mountainside and sat down. His disciples came to him, and he began to teach them, saying: Blessed are the poor in spirit, for theirs is the kingdom of heaven.

From the Sermon on the Mount

The rich of the parable are those who are so full of themselves, of their ideas, their feelings, their actions. The poor are those who having renounced the worst of identifications, the fascination with oneself, only place their hope in what comes from the Intimate Being.

And the poor of that city heard his voice, and they came to the man who sells this pearl. They said,

"Please take the trouble to show us the pearl so that we may, then, see it with our (own) eyes. For we are the poor. And we do not have this [...] price to pay for it. But show us that we might say to our friends that we saw a pearl with our (own) eyes."

He answered, saying to them,

"If it is possible, come to my city, so that I may not only show it before your (very) eyes, but give it to you for nothing."

And indeed they, the poor of that city, heard and said,

"Since we are beggars, we surely know that a man does not give a pearl to a beggar, but (it is) bread and money that is usually received. Now then, the kindness which we want to receive from you (is) that you show us the pearl before our eyes. And we will say to our friends proudly that we saw a pearl with our (own) eyes - because it is not found among the poor, especially such beggars (as these)."

The poor do not desire the Pearl; they long for it as soul and He is willing to give it to them.

The journey of Peter and his companions to the city of Lithargoel

He answered (and) said to them:

"If it is possible, you yourselves come to my city, so that I may not only show you it, but give it to you for nothing."

The poor and the beggars rejoiced because of the man who gives for nothing. The men asked Peter about the hardships. Peter answered and told those things that he had heard about the hardships of the way. Because they are interpreters of the hardships in their ministry. He said to the man who sells this pearl,

"I want to know your name and the hardships of the way to your city because we are strangers and servants of God. It is necessary for us to spread the word of God in every city harmoniously."

The price for receiving the precious Pearl of the soul is high, but only the poor can pay it, as we will see. Remember that simply by traveling the path that takes you to that city you will have to taste dangers within and without. Thieves and savage beasts are numerous on that

route and only those who renounce themselves, the profound causes of the "I," will be completely free to truly penetrate the Purgatorial region.

He answered and said,

"If you seek my name, Lithargoel (*from lithos, argos, and el;* that is to say, *The Divinity of the Brilliant Stone*) is my name, the interpretation of which is, the light, gazelle-like stone. And also (concerning) the road to the city, which you asked me about, I will tell you about it. No man is able to go on that road, except one who has forsaken everything that he has and has fasted daily from stage to stage. For many are the robbers and wild beasts on that road. The one who carries bread with him on the road, the black dogs kill because of the bread. The one who carries a costly garment of the world with him, the robbers kill because of the garment. The one who carries water with him, the wolves kill because of the water, since they were thirsty for it. The one who is anxious about meat and green vegetables, the lions eat because of the meat. If he evades the lions, the bulls devour him because of the green vegetables."

It will be the "inner Peter," with his Sexual Mysteries, who will guide us in this purifying adventure. In his turn, Peter will be guided by the one whose name signifies "light stone or the Divinity of the Brilliant Stone," that is that one begins with the brute stone of sex and concludes with the one chiseled in the hard work of mystical death. He who carries a wisdom that is not legitimate will be devoured; he who takes refuge in the values of the false personality will die at the hands of the thieves of envy and vanity, among others; he who does not correctly transmute his seminal waters will be destroyed by the wolves of lust; and he who identifies with the sensual flesh and its fantasies, his own sensuality will tear him; even our land, the physical body, will dangerously tempt us.

When he had said these things to me, I sighed within myself, saying:

"Great hardships are on the road! If only Jesus would give us power to walk it!"

When the Sexual Libido is under the control of the soul, we will always be continuously assisted by the secret Master, because we have to consider the greatest risk of this path: that the "psychological Judas" might again resurrect.

He looked at me since my face was sad, and I sighed. He said to me,

"Why do you sigh, if you, indeed, know this name 'Jesus' and believe him? He is a great power for giving strength. For I too believe in the Father who sent him."

Doubt is a constant characteristic of the sexual energy, due to its volatility and instability.

I replied, asking him:

"What is the name of the place to which you go, your city?"

He said to me,

"This is the name of my city, 'Nine Gates.' Let us praise God as we are mindful that the tenth is the head."

Nine are the infernos that Dante Alighieri, in his *Divine Comedy*, will leave behind with his Master Virgil before entering the labors of Purgatory, and nine are the parts that conform to the levels of this mysterious island of purifications, the Purgatorial region, which must be traversed before arriving at the highest part, the Terrestrial Paradise. This is the place that, according to the V.M. Samael Aun Weor, has the custom of trapping that eagle,

the Holy Spirit, with plumage of pure gold, that seized Ganymede and carried him off to Olympus to serve as cupbearer to the gods. Also nine are the parts in which the Celestial Paradise is divided, plus one, the tenth, which is the tranquil Heaven of the Empyrean. Praise God, the tenth is the head!

All of this brings us to a very important conclusion: *The Acts of Peter and the Twelve Apostles* are a clear description of the processes of the Purgatorial Region. Indeed, only eleven apostles accompany Peter, indicating to us that beforehand one part of the interior Work had already been done, with the death of the “psychological Judas.”

And leaving that world of the “psychological Judas,” what follows is the City of the “Nine Gates,” where Peter encounters a Jesus who for him is unknown, and who as Lithargoel invites Peter, together with the “poor,” to walk a dangerous path. A path where, I reiterate, the “psychological Judas” has already been annihilated, and probably replaced with the thirteenth, the apostle Matthew.

Thus he arrives at the city of this Lithargoel, where the “initiac Stone,” as promised by this transfigured Jesus Christ, is polished. Not just anyone can go there, through this path, unless he has renounced everything he possesses and fasts daily from moment to moment..

After this I went away from him in peace. As I was about to go and call my friends, I saw waves and large high walls surrounding the bounds of the city. I marveled at the great things I saw. I saw an old man sitting and I asked him if the name of the city was really Habitation. He [...], "Habitation [...]." He said to me,

"You speak truly, for we inhabit here because we endure."

I responded, saying,

"Justly [...] have men named it [...], because (by) everyone who endures his trials, cities are inhabited, and a precious kingdom comes from them, because they endure in the midst of the apostasies and the difficulties of the storms. So that in this way, the city of everyone who endures the burden of his yoke of faith will be inhabited, and he will be included in the kingdom of heaven."

The following paragraph from "The Purgatory," Canto IX, of Dante's *Divine Comedy*, is greatly related with the entrance to the Purgatorial region where the guardian is a Venerable elder, who in both cases is seated.

Nearer approached we, and were in such place, that there, where first appeared to me a rift like to a crevice that disparts a wall, I saw a portal, and three stairs beneath, diverse in colour, to go up to it, and a gate-keeper, who yet spake no word. And as I opened more and more mine eyes, I saw him seated on the highest stair, such in the face that I endured it not. And in his hand he had a naked sword, which so reflected back the sunbeams tow'rds us, that oft in vain I lifted up mine eyes.

I hurried and went and called my friends so that we might go to the city that he, Lithargoel, appointed for us. In a bond of faith we forsook everything as he had said (to do). We evaded the robbers, because they did not find their garments with us. We evaded the wolves, because they did not find the water with us for which they thirsted. We evaded the lions, because they did not find the desire for meat with us. We evaded the bulls [...] they did not find green vegetables. A great joy came upon us and a peaceful carefreeness like that of our Lord. We rested ourselves in front of the gate, and we talked with each other about that which is not a distraction of this world. Rather we continued in contemplation of the faith.

Virgil, the poet of Mantua and Dante's Master, says to him before this secret entrance: "Ask him humbly to withdraw the bolt."

And this Dante does: "Devoutly I threw myself at the holy feet. I asked him of his mercy that he would open to me, but first I smote three times upon my breast. Seven P's he traced on my brow with the point of the sword and said: 'When thou art within, see thou wash away these wounds.' Ashes, or earth that is dug dry, would be of one colour with his vesture and from beneath it he drew two keys, the one of gold and the other of silver, and he applied first the white and then the yellow to the door so that I was satisfied."

Second Encounter with Lithargoel

As we discussed the robbers on the road, whom we evaded, behold Lithargoel, having changed, came out to us. He had the appearance of a physician, since an unguent box was under his arm, and a young disciple was following him carrying a pouch full of medicine. We did not recognize him. Peter responded and said to him,

"We want you to do us a favor, because we are strangers, and take us to the house of Lithargoel before evening comes."

In Purgatory the Intimate Christ cures the secret causes of all illnesses, which also, as we know, have their reason for being through Karma. Regarding the elemental magic of the Spikenard, again the V.M. Samael Aun Weor assists us with his objective wisdom:

ELEMENTAL MAGIC OF THE SPIKENARD

"While the king sitteth at his table, my spikenard sendeth forth the smell thereof." (Song of Solomon: 1: 12)

The spikenard is the most sublime perfume of love.

The spikenard is the perfume of those who have crossed to the other shore.

The spikenard belongs to the Human Soul (Causal Body or Body of Willpower, Superior Manas).

The spikenard is the perfume of the Fifth Initiation of Major Mysteries.

The spikenard belongs to the Christified Causal Body.

The spikenard is the perfume of the higher Initiates.

The spikenard is a plant that belongs to the causal plane.

The spikenard is the perfume of the Liberator.

The spikenard is the perfume of the Hierophants of Major Mysteries.

Esoterically speaking, we must lead great battles in order to obtain the spikenard.

The perfume of the spikenard efficiently acts on the consciousness of artists.

Wherever art and beauty are present, the fragrance of the spikenard must also be present.

The planet of the spikenard is Saturn.

The mantra of the elemental population of the spikenard is "Atoya."

The elemental creatures of the spikenard can be utilized for goals of friendship.

The spikenard is the perfume of the new Aquarian Age.

He said,

"In uprightness of heart I will show it to you. But I am amazed at how you knew this good man. For he does not reveal himself to every man, because he himself is the son of a

great king. Rest yourselves a little so that I may go and heal this man and come (back)."

He hurried and came (back) quickly. He said to Peter,

"Peter!"

And Peter was frightened, for how did he know that his name was Peter? Peter responded to the Savior,

"How do you know me, for you called my name?"

Lithargoel answered:

"I want to ask you who gave the name Peter to you?"

The secret name of Peter is PATAR, with its three consonants which in high esotericism are radicals: P. T. R. The "P" reminds us of the Father who is in secret, the Ancient of Days of the Hebraic Kabbalah. The "T" or TAU is the Cross-Letter famous in Sexual Yoga, the Divine Hermaphrodite, Man and Woman sexually united during the sexual act. The "R" is the vital letter in "INRI," the sacred and terribly divine fire, Egyptian RA. Peter, PATAR, the Illuminator, is the Master of Sexual Magic

Samael Aun Weor

He said to him,

"It was Jesus Christ, the son of the living God. He gave this name to me."

He answered and said,

"It is I! Recognize me, Peter."

He loosened the garment, which clothed him - the one into which he had changed himself because of us - revealing to us in truth that it was he. We prostrated ourselves on the ground and worshipped him. We comprised eleven disciples. He stretched forth his hand and caused us to stand. We spoke with him humbly. Our heads were bowed down in unworthiness as we said,

"What you wish we will do? But give us power to do what you wish at all times."

He gave them the unguent box and the pouch that was in the hand of the young disciple. He commanded them like this, saying,

"Go into the city from which you came, which is called Habitation. Continue in endurance as you teach all those who have believed in my name, because I have endured in hardships of the faith. I will give you your reward. To the poor of that city give what they need in order to live until I give them what is better, which I told you that I will give you for nothing."

Once Peter and his companions had rested as indicated, Lithargoel would later return to reveal himself as Jesus Christ before Peter. Thus we comprehend that the labors of Purification have concluded, and so they must return to the World to continue their work of redemption. However, we should not only perceive the historic act in itself, but moreover its occult and particular significance, because the world is also in the interior of each one of us.

Peter answered and said to him,

"Lord, you have taught us to forsake the world and everything in it. We have renounced them for your sake. What we are concerned about (now) is the food for a single day. Where will we be able to find the needs that you ask us to provide for the poor?"

The Lord answered and said,

"O Peter, it was necessary that you understand the parable that I told you! Do you not understand that my name, which you teach, surpasses all riches, and the wisdom of God (Gnosis) surpasses gold, and silver and precious stone(s)?"

The Universal Mission

He gave them the pouch of medicine and said,

"Heal all the sick of the city who believe in my name."

Peter was afraid to reply to him for the second time. He signaled to the one who was beside him, who was John

"You talk this time."

John answered and said,

"Lord, before you we are afraid to say many words. But it is you who asks us to practice this skill. We have not been taught to be physicians. How then will we know how to heal bodies as you have told us?"

John is the Verb, the Great Word, the Patron of the makers of Gold, the Word to which Christ transmits his power to heal not only the body, but also the Souls.

He answered them,

"Rightly have you spoken, John, for I know that the physicians of this world heal what belongs to the world. The physicians of souls, however, heal the heart. Heal the bodies first, therefore, so that through the real powers of healing for their bodies, without medicine of the world, they may believe in you, that you have power to heal the illnesses of the heart also. The rich men of the city, however, those who did not see fit even to acknowledge me, but who reveled in their wealth and pride - with such as these, therefore, do not dine in their houses nor be friends with them, lest their partiality influence you. For many in the churches have shown partiality to the rich, because they also are sinful, and they give occasion for others to sin. But judge them with uprightness, so that your ministry may be glorified, and that my name also, may be glorified in the churches."

The disciples answered and said,

"Yes, truly this is what is fitting to do."

They prostrated themselves on the ground and worshipped him. He caused them to stand and departed from them in peace. Amen.

From Peter to John there is a bridge, on which we must hang and incinerate the seeds of the "psychological Judas." Peter is the Sex and John is the Verb, the Word, and in the heart lies the most difficult of battles, that of heart against heart.

Gnostic Reflections on the Holy Cross

THE CROSS IN THE Gnostic TRADITION

*In the igneous sense of the cross, in its etymological system,
all the words: cross, crux, cruz, crowz, croaz, krois, krouz,
resolve in ak ur os: "light of the great fire."*

Dictionary of Symbols

*In some traditions the cross is a symbol of fire and of the
sufferings of existence, and that this may be due to the fact
that the two arms were associated with the kindling sticks
which primitive man rubbed together to produce fire and
which he thought of as masculine and feminine.*

C. G. Jung

Among the abundant Gnostic literature that fortunately nowadays circulates through diverse publications, there exist very unique pieces about the symbol of the Cross, and although they reference to its mystery in Christianity, nevertheless and as we will see, its “being” and its “knowledge” cannot be contained in the exclusive circle of one particular sect, due to its universal and profound content. In this section we address three Gnostic Reflections on the Holy Cross from the Acts of the Apostles Andrew, John, and Peter, respectively.

But, to be able to appreciate the entire dimension of these jewels of Gnosticism, first some explanations in respect to the symbol of the Cross would be suitable.

THE POWER LIES IN THE CROSS SAMAEL AUN WEOR

For the Gnostics, the Cross in no way is a conventional symbol rather the representation of an invariable Law, which covers the whole range, all the deeds of Nature, without exception.

Whoever knows basic chemistry knows that the reactions of the elements take place only when one is crossed with another. For example, the formula in chemistry for water is H_2O . It is simply the crossing of two hydrogen atoms with one of oxygen from which comes water. Then, the precious fluid indispensable to organic life is the result of the Cross. The power to produce water lies in the Cross of Hydrogen with Oxygen.

Harmony in the movement of the world's system depends on the crucial magnetic point where the two forces, centrifugal and centripetal, are in equilibrium, in such a way that in the magnetic Cross of the spaces lies the power that sustains the world.

A masculine cell called spermatozoa crosses itself with a feminine cell called ovum; and from this Cross results the human being. As we see, man is the result of the Cross of the spermatozoa with the feminine ovum.

Nothing can come into existence without the power of the Cross.

A sincere handshake crosses and harmonizes the mutual friendly affection of two persons. In this way the Cross in the handshake gives life to the affection between two souls.

A handsome young man passes a beautiful girl on the street. Their glances cross each other and from this prodigious Cross, subtle and impalpable but real in its magic power, affection is born. Love is born, a love that will organize a home and will produce effects of wonder such as the multiplication of the species, the grandeur of a country, and perhaps the appearance of a genius who will increase the progress of science or philosophy to make a better world. As we see, the magnetic Cross of a glance shows and demonstrates that the power lies in the Cross.

A seed is planted into the earth, and when its power is crossed with the chemical elements that constitute the structure of the planet, it produces trees, flowers, seeds, and fruits that increase, multiplying their species ad infinitum; hence the power lies in the Cross.

Without the Cross, nothing new exists. It would not be possible to transform the old, therefore the Gnostics, wise par excellence, know exactly the value of the Cross and give it praise not based in any belief, but in absolute and immediate knowledge.

The Gnostics are mystics of Truth, and desiring to know all things they leave no margin for superfluous things, every belief makes man atrophied, stupid, and unconscious; and from stupidity and unconsciousness, the daring and wicked take advantage in order to direct and rule the innocent masses

that as lambs follow their chiefs and leaders who are as stupid and unconscious as themselves.

The Cross is the reason of being of all the phenomena and events of Nature, and in this law there are no exemptions.

When someone expounds an idea about some aspect, philosophical, social, or scientific, this idea crosses with the ones of those who are listening; in this way new reactions are produced, which could be of help in finding the truth that the speaker expresses, or, in rejecting his pretence of wisdom, if his knowledge is not well founded. In such manner are ideas crossed, intelligences tried and tested, truths discovered, and errors eliminated.

A look crosses with some being or object, and in this Cross is obtained knowledge about the being or the thing.

The protein substances of nourishment that we consume are crossed with our physiological cellular life and produce crucial reactions in order to renew the life of the used cell and create a new one.

If the substance does not agree with our organism, the biochemical Cross of the substance with the secretions of the inner specific organs, produces reactions in order to be eliminated from the organism.

The Cross encloses the mysteries of all powers imagined, whether they are physical, intellectual, or moral.

There is no person that philosophically, scientifically, and rationally could find something that does not depend on the power of the Cross. Thus, once more, we can affirm emphatically that the power lies in the Cross, and that the natural and scientific Cross of the Gnostics has nothing to do with the religious cross, beliefs, or instruments of torture of any kind.

The Cross of the Gnostics is the power of the Universe, building atoms, molecules, organs, organisms, and world systems.

In the intellectual aspect it is the Cross of ideas that produces new states of consciousness, in the moral and

sensitive aspects, the Cross is the power that causes the marvelous sensations that ennoble and dignify the soul. When the musical melodies cross with the auditory capacity of the psycho-physical being of those who listen to them, they produce a beautiful emergence in the sensibility of the soul, thus inner harmonies result from that precious Cross of the sounds. When a glance crosses with the beauty of nature, like a flower or a beautiful woman, feelings of divine inspiration appear in the soul uncovering in the consciousness the inner spring of perfection that lies in the harmony of the forms. When feeling and thought cross, the human being is not only in perfect harmony, but sufficiently capable of fulfilling with success the work which he has committed himself to accomplish.

"It is necessary to learn to think as a philosopher, and to feel as an artist;" because uniting in precious harmony the elevated thought of the philosopher and the divine sensibility of the artist, the magic enchantment of the soul of the Superman emerges.

That Cross of thinking and feeling in perfect accord and harmony is what permits the development of the mystical and spiritual sides of existence.

Divine and Blessed Cross!, in thy precious structure lies hidden all the mysteries of Nature and of Life!

After this abundant Gnostic reflection, we move onto that, which without a doubt, is a true esoteric revelation of the Apostle Andrew, but also keeping in mind the meaning of his archetype:

Andrew, within ourselves, is that Autonomous and Self-Conscious part of our own Being who occupies himself with the Three Factors of the Revolution of the Consciousness. These Three Factors are: Birth, Death, and Sacrifice for Humanity.

Samael Aun Weor

REFLECTION 1

FROM THE ACTS OF ANDREW

... And therefore (Andrew) came to the place where he was to be crucified. And when he saw the cross set up at the edge of the sand by the sea-shore, he left those who accompanied him and went to the Cross. And with a loud voice he spoke to it as if it were a living creature:

Hail, O cross, in truth you must rejoice! Well know I that thou shalt henceforth be at rest, thou that hast for a long time been wearied, being set up and awaiting me.

I come unto thee whom I know to belong to me. I come unto thee that hast yearned after me.

I know thy mystery, for the which thou art set up: for thou art planted in the world to establish the things that are unstable.

And the one part of thee stretcheth up toward heaven that thou mayest signify the heavenly word (or, the word that is above) (the head of all things).

And another part of thee is spread out to the right hand and the left that it may put to flight the envious and adverse power of the evil one, and gather into one the things that are scattered abroad (or, the world).

And another part of thee is planted in the earth, and securely set in the depth, that thou mayest join the things that are in the earth and that are under the earth unto the heavenly things (Laud. that thou mayest draw up them that be under the earth and them that are held in the places beneath the earth, and join, &c.).

O cross, device (contrivance) of the salvation of the Most High! O cross, trophy of the victory [of Christ] over the enemies! O cross, planted upon

the earth and having thy fruit in the heavens! O name of the cross, filled with all things (lit. a thing filled with all).

Well done, O cross, that hast bound down the mobility of the world (or, the circumference)!

Well done, O shape of understanding that hast shaped the shapeless (earth?)!

Well done, O unseen discipline that sorely disciplines the substance of the knowledge that hath many gods, and drivest out from among mankind him that devised it! Well done, thou that didst clothe thyself with the Lord, and didst bear the thief as a fruit, and didst call the apostle to repentance, and didst not refuse to accept us!

But how long delay I, speaking thus, and embrace not the cross, that by the cross I may be made alive, and by the cross (win) the common death of all and depart out of life?

Come hither ye ministers of joy unto me, ye servants of Aegeates: accomplish the desire of us both, and bind the lamb unto the wood of suffering, the man unto the maker, the soul unto the Saviour...

Being that the cross, for the great initiates, is a symbol, in synthesis, of something sexual; where the garments of the soul or existential bodies (astral, mental, and causal) are created to fulfill the first factor of the revolution of the consciousness, second birth; it is natural to say to this cross: *"Hail, O cross, in truth you must rejoice! Well know I that thou shalt henceforth be at rest, thou that hast for a long time been wearied, being set up and awaiting me."*

Having eliminated, in the crucible of the sexual cross, the "Psychological Satan," it is just to say to the cross: *And another part of thee is spread out to the right hand and the left that it may put to flight the envious and adverse power of the evil one, and gather into one the things that are scattered abroad (or, the world).*

And with all the best that has passed along for sacrifice for humanity, it is also worthy to say to the cross with all the forces of the soul and heart: *Well done, O unseen discipline!*, to enter into a deserved rest...

How true it is that when we look, in any form or way, to the Christ on the cross, we only think about his physical suffering, and rarely do we stop to reflect upon that which he truly suffered for and for what he continues to suffer right now...

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The second reflection taken from *The Acts of John* reveals to us this divine mystery of the Holy Cross.

John is the Patron of Gold-Makers; we need to transmute the lead of the personality into the Most Living Gold of the Spirit. There is a reason why the great Masters of the White Lodge are called "brothers of the Order of Saint John."

Samael Aun Weor

REFLECTION 2

FROM THE ACTS OF JOHN

Now before he was taken by the lawless Jews, who also were governed by (had their law from) the lawless serpent, he gathered all of us together and said:

"Before I am delivered up unto them let us sing an hymn to the Father, and so go forth to that which lieth before us."

The serpent that ascends seeks the Law of the One, our Father who is in Secret. Based on what follows, one can notice that along with Jesus, the disciples do a magnetic chain.

He bade us therefore make as it were a ring, holding one another's hands, and himself standing in the midst he said:

"Answer Amen unto me."

He began, then, to sing a hymn and to say:

"Glory be to thee, Father."

And we, going about in a ring, answered him:

"Amen."

"Glory be to thee, Word: Glory be to thee, Grace."

"Amen."

"Glory be to thee, Spirit: Glory be to thee, Holy One, Glory be to thy glory."

"Amen."

"We praise thee, O Father; we give thanks to thee, O Light, wherein darkness dwelleth not."

"Amen."

This sacred hymn begins with an Invocation of the Logioic Trinity: Father, Son and Holy Sprit.

"Now whereas we give thanks, I say: I would be saved, and I would save."

"Amen."

"I would be loosed, and I would loose."

"Amen."

"I would be wounded, and I would wound."

"Amen."

"I would be born, and I would bear."

"Amen."

"I would eat, and I would be eaten."

"Amen."

"I would hear, and I would be heard."

"Amen."

"I would be thought, being wholly thought."

"Amen."

"I would be washed, and I would wash."

"Amen."

He who is one with the Christ is one with everything, and what he does becomes in everything, and what happens to him happens in everything, because He is the Multiple Perfect Unity, *"There where He resides, there are no differences, because diversity is unity."* Let us not forget that John is a twin of the Christ.

"Grace danceth. I would pipe; dance ye all."

"Amen."

"I would mourn: lament ye all."

"Amen."

"The number Eight (lit. one ogdoad) singeth praise with us."

"Amen."

"The number Twelve danceth on high."

"Amen."

"The Whole on high hath part in our dancing."

"Amen."

"Whoso danceth not, knoweth not what cometh to pass."

"Amen."

"I would flee, and I would stay."

"Amen."

"I would adorn, and I would be adorned."

"Amen."

"I would be united, and I would unite."

"Amen."

"A house I have not, and I have houses."

"Amen."

"A place I have not, and I have places."

"Amen."

"A temple I have not, and I have temples."

"Amen."

"A lamp am I to thee that beholdest me."

"Amen."

"A mirror am I to thee that perceivest me."

"Amen."

"A door am I to thee that knockest at me."

"Amen."

"A way am I to thee a wayfarer."

"Amen."

He who does not dance with the Christ does not know the revelation of what the Great Work is, does not have the Gnosis.

"Now answer thou my dancing. Behold thyself in me who speak, and seeing what I do, keep silence about my mysteries."

Thou that dancest, perceive what I do, for thine is this passion of the manhood, which I am about to suffer. For thou couldest not at all have understood what thou sufferest if I had not been sent unto thee, as the word of the Father. Thou that sawest what I suffer sawest me as suffering, and seeing it thou didst not abide but wert wholly moved, moved to make wise. Thou hast me as a bed, rest upon me. Who I am, thou shalt know when I depart. What now I am seen to be, that I am not. Thou shalt see when thou comest. If thou hadst known how to suffer, thou wouldest have been able not to suffer. Learn thou to suffer, and thou shalt be able not to suffer. What thou knowest not, I myself will teach thee. Thy God am I, not the God of the traitor. I would keep tune with holy souls. In me know thou the word of wisdom. Again with me say thou:

Glory be to thee, Father;

Glory to thee, Word;

Glory to thee, Holy Ghost.

And if thou wouldst know concerning me, what I was, know that with a word did I deceive all things and I was no whit deceived. I have leaped: but do thou understand the whole, and having understood it, say:

Glory be to thee, Father."

"Amen."

The resurrected Lamb righteously can say: I have jumped from death to life! He was not deceived because He did not say lies, He was always the Truth, therefore He cannot be betrayed either.

"Thus, my beloved, having danced with us the Lord went forth. And we as men gone astray or dazed with sleep fled this way and that. I, then, when I saw him suffer, did not even abide by his suffering, but fled unto the Mount of Olives, weeping at that which had befallen. And when he was crucified on the Friday, at the sixth hour of the day, darkness came upon all the earth. And my Lord standing in the midst of the cave and enlightening it, said:

'John, unto the multitude below in Jerusalem I am being crucified and pierced with lances and reeds, and gall and vinegar

is given me to drink. But unto thee I speak, and what I speak hear thou. I put it into thy mind to come up into this mountain, that thou mightest hear those things which it behoveth a disciple to learn from his teacher and a man from his God."

There in the Mount of Olives, the causal world, the Master reveals himself to the disciple, then the latter can know the Truth that frees him of the false impression in which the mind is identified.

"And having thus spoken, he showed me a cross of light fixed (set up), and about the cross a great multitude, not having one form: and in it (the cross) was one form and one likeness [so the MS.; I would read: and therein was one form and one likeness: and in the cross another multitude, not having one form]. And the Lord himself I beheld above the cross, not having any shape, but only a voice: and a voice not such as was familiar to us, but one sweet and kind and truly of God, saying unto me:

John, it is needful that one should hear these things from me, for I have need of one that will hear.

This cross of light is sometimes called the word by me for your sakes, sometimes mind, sometimes Jesus, sometimes Christ, sometimes door, sometimes a way, sometimes bread, sometimes seed, sometimes resurrection, sometimes Son, sometimes Father, sometimes Spirit, sometimes life, sometimes truth, sometimes faith, sometimes grace. And by these names it is called as toward men.

But that which it is in truth, as conceived of in itself and as spoken of unto you it is the marking-off of all things, and the firm uplifting of things fixed out of things unstable, and the harmony of wisdom, and indeed wisdom in harmony and being wisdom in harmony.

There are of the right hand and the left, powers also, authorities, lordships and demons, workings, threatenings, wraths, devils, Satan, and the lower root whence the nature of the things that come into being proceeded.

This cross, then, is that which fixed all things apart (al. joined all things unto itself) by the (or a) word, and separate off the things that are from those that are below (lit. the things from birth and below it), and then also, being one, streamed forth into all things (or, made all flow forth. I suggested: compacted all into). But this is not the cross of wood which thou wilt see when thou goest down hence: neither am I he that is on the cross, whom now thou seest not, but only hearest his (or a) voice. I was reckoned to be that which I am not, not being what I was unto many others: but they will call me (say of me) something else which is vile and not worthy of me. As, then, the place of rest is neither seen nor spoken of, much more shall I, the Lord thereof, be neither seen.

Now the multitude of one aspect that is about the cross is the lower nature: and they whom thou seest in the cross, if they have not one form, it is because not yet hath every member of him that came down been comprehended. But when the human nature is taken up, and the race which draweth near unto me and obeyeth my voice, he that now heareth me shall be united therewith, and shall no more be that which now he is, but above them, as I also now am. For so long as thou callest not thyself mine, I am not that which I am (or was): but if thou hear me, thou, hearing, shalt be as I am, and I shall be that which I was, when I thee as I am with myself. For from me thou art that which I am. Care not therefore for the many, and them that are outside the mystery despise; for know thou that I am wholly with the Father, and the Father with me.

Nothing, therefore, of the things which they will say of me have I suffered: nay, that suffering also which I showed unto thee and the rest in the dance, I will that it be called a mystery. For what thou art, thou seest, for I showed it thee; but what I am I alone know, and no man else.

Suffer me then to keep that which is mine, and that which is thine behold thou through me, and behold me in truth, that I am, not what I said, but what thou art able to know, because thou art akin thereto.'

That which is of our Being, we must see it through the Christ, in this way The Christ will be the Truth for all. What of Truth we can get to know will be according to our level of being and of the Being we have.

"Thou hearest that I suffered, yet did I not suffer; that I suffered not, yet did I suffer; that I was pierced, yet I was not smitten; hanged, and I was not hanged; that blood flowed from me, and it flowed not; and, in a word, what they say of me, that befell me not, but what they say not, that did I suffer.

Now what those things are I signify unto thee, for I know that thou wilt understand. Perceive thou therefore in me the torment of the Logos¹⁰, the piercing of the Logos, the blood of the Logos, the wound of the Logos, the hanging up of the Logos, the suffering of the Logos, the nailing (fixing) of the Logos, the death of the Logos.

And so speak I, separating off the manhood. Perceive thou therefore in the first place of the Logos; then shalt thou perceive the Lord, and in the third place the man, and what he hath suffered.'

"When he had spoken unto me these things, and others which I know not how to say as he would have me, he was taken up, no one of the multitudes having beheld him. And when I went down I laughed them all to scorn, inasmuch as he had told me the things which they have said concerning him; holding fast this one thing in myself, that the Lord contrived all things symbolically and by a dispensation toward men, for their conversion and salvation."

His Passion, that of the Lord the Christ, is also the passion of all those who incarnate him.

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¹⁰ Also translated as "Word."

The last Gnostic reflection on the Cross is magnificently revealing for those who know the archetype of the Apostle Peter, but very different for those who only see in this disciple of Jesus the head of an institutionalized Church, forgetting that Jesus himself said: *“My kingdom is not of this world.”*

Peter, called Simon, Andrew’s bother, is the Hierophant of the Sexual Mysteries. Peter is that part of the Being that is related with the Mysteries of Sex. Peter said “Behold, I lay in Sion a chief corner stone, elect, precious: and he that believes in it shall not be confounded”¹¹. The stone, which the builders rejected, has become the chief cornerstone.”

Samael Aun Weor

Life has in Sex and its three types of sexuality its fundamental head. In the same manner Peter, the apostle, is the fundamental Christian archetype par excellence. Peter is one of the main parts of the Being, without him intimate self-realization would be more than impossible. It is totally intentional that this Peter carries two keys, one of silver and one of gold, that taking the shape of an X, is the esoteric symbol of a sexual alchemical work to be carried out by those who yearn to belong to the Triumphant Church of the Christ, by the only possible way: sexual regeneration.

Neither is it by chance, that peculiar way of being of the oldest of the apostles, which reminds us always how difficult it is to sculpt with the hammer of will and the intelligence of the chisel, the hardest of the stones: the one of Initiation.

And most wonderful is the lesson the great Hierophant Peter gives us with his own death: crucified head down, he is indicating to us the descent to the Ninth Sphere, sex,

¹¹ Other Bible versions say, *“shall not be put to shame.”*

which according to Kabbalah is the so-called ninth sephiroth or the Cubic Stone of Jesod, the foundation of the Tree of Life. And about the ninth sphere, sex, Master Samael tells us:

The descent to the ninth sphere was in the Ancient Mysteries the maximum test for the supreme dignity of the Hierophant. Jesus, Hermes, Buddha, Dante, Zoroaster, etc., had to descend to the ninth sphere to work with the Fire and the Water, origin of worlds, beasts, men and Gods. Every authentic and legitimate white initiation begins there.

In Contemporary Gnosticism *normal sexuality* is understood as the one that exclusively takes care of the generation of the species; *infrasexuality* as the one that tends toward the degeneration of humanity; and *suprasexuality* is known as the one that regenerates.

Suprasexuality is the result of sexual transmutation. The fundamental key of sexual transmutation is the Arcane A.Z.F., Sexual Magic. “*Magic is the art of learning how to influence over the inner nature of things.*” Unquestionably there are two sexes, one masculine and one feminine, that when united have the power to create, outside or inside, depending on the intention.

There is a great difference between multiplying inside or outside of us. Thus that phrase of genesis, “*Be fruitful, and multiply,*” has a double connotation, of doing the outer work or the inner one.

Sexual Magic or Suprasexuality is the wise combination of “Sexual yearning” with “Spiritual longing,” which results in the transmutation of the Sexual Libido.

In the union of the phallus and the uterus is found the key of all power. The important thing is that the couples learn how to retire from the sexual act before the spasm, before the seminal loss. One must not spill the semen, neither within the uterus nor without, nor to the side, nor anywhere. Thus we speak clearly so people will understand, although some puritanical infrasexuals judge us to be pornographic.

Samael Aun Weor

With this essential information on the Sexual Mystery of the Cross and of the Apostle Peter, we step now into the last Gnostic reflection on the Holy Cross.

REFLECTION 3

FROM THE ACTS OF PETER

...And having approached and standing by the cross he [Peter] began to say:

O name of the cross, thou hidden mystery! O grace ineffable that is pronounced in the name of the cross! O nature of man, that cannot be separated from God! O love (friendship) unspeakable and inseparable, that cannot be shown forth by unclean lips!

I seize thee now, I that am at the end of my delivery hence (or, of my coming hither). I will declare thee, what thou art: I will not keep silence of the mystery of the cross which of old was shut and hidden from my soul.

Let not the cross be unto you which hope in Christ, this which appeareth: for it is another thing, different from that which appeareth, even this passion which is according to that of Christ.

And now above all, because ye that can hear are able to hear it of me, that am at the last and final hour of my life, hearken: Separate your souls from every thing that is of the senses, from every thing that appeareth, and does not exist in truth.

Blind these eyes of yours, close these ears of yours, put away your doings that are seen; and ye shall perceive that which concerneth Christ, and the whole mystery of your salvation.

And let thus much be said unto you that hear, as if it had not been spoken. But now it is time for thee, Peter, to deliver up thy body unto them that take it. Receive it then, ye unto whom it belongeth.

I beseech you the executioners, crucify me thus, with the head downward and not otherwise: and the reason wherefore, I will tell unto them that hear.

And when they had hanged him up after the manner he desired, he began again to say:

Ye men unto whom it belongeth to hear, hearken to that which I shall declare unto you at this especial time as I hang here. Learn ye the mystery of all nature, and the beginning of all things, what it was. For the first man, whose race I bear in mine appearance (or, of the race of whom I bear the likeness), fell (was borne) head downwards, and showed forth a manner of birth such as was not heretofore: for it was dead, having no motion.

The mystery of all nature is the sexual cross. That is the beginning of all things, its development and its end. When “our universe” was manifested for the first time, it was necessary to descend through all the tiers of nature until conquering this dimension, then this first man felt attracted by law of gravity or law of the “Fall,” and thus was its contribution and sacrifice for the Creation.

He, then, being pulled down -who also cast his first state down upon the earth- established this whole disposition of all things, being hanged up an image of the creation (Gk. vocation) wherein he made the things of the right hand into left hand and the left hand into right hand, and changed about all the marks of their nature, so that he thought those things that were not fair to be fair, and those that were in truth evil, to be good.

One day this science will again be in order, then man will yearn to ascend, just like when he descended.

Concerning which the Lord saith in a mystery: 'Unless ye make the things of the right hand as those of the left, and those of the left as those of the right, and those that are above as those below, and those that are behind as those that are before, ye shall not have knowledge of the kingdom.'

The key of redemption, in order to return to the point of departure, lies in the sexual cross itself, and whatever is not done through it is a miserable waste of time.

This thought, therefore, have I declared unto you; and the figure wherein ye now see me hanging is the representation of that man that first came unto birth. Ye therefore, my beloved, and ye that hear me and that shall hear, ought to cease from your former error and return back again. For it is right to mount upon the cross of Christ, who is the word stretched out, the one and only, of whom the spirit saith: 'For what else is Christ, but the word, the sound of God?'

So that the Word is the upright beam whereon I am crucified. And the Sound is that which crosseth it, the nature of man. And the nail which holdeth the cross-tree unto the upright in the midst thereof is the conversion {or point of return} and repentance of man.

Now whereas thou hast made known and revealed these things unto me, O Word of Life, called now by me wood (or, word called now by me the tree of life), I give thee thanks, not with these lips that are nailed unto the cross, nor with this tongue by which truth and falsehood issue forth, nor with this word which cometh forth by means of art whose nature is

material, but with that voice do I give thee thanks, O King, which is perceived (understood) in silence, which is not heard openly, which proceedeth not forth by organs of the body, which goeth not into ears of flesh, which is not heard of corruptible substance, which existeth not in the world, neither is sent forth upon earth, nor written in books, which is owned by one and not by another: but with this, O Christ, do I give thee thanks, with the silence of a voice, wherewith the spirit that is in me loveth thee, speaketh unto thee, seeth thee, and beseecheth thee. Thou art perceived of the Spirit only, thou art unto me Father, thou my Mother, thou my brother, thou my friend, thou my bondsman, thou my steward: thou art the All and the All is in thee: and thou Art, and there is nought else that is save thee only.

Unto him therefore do ye also, brethren, flee, and if ye learn that in him alone ye exist, ye shall obtain those things whereof He saith unto you: 'which neither eye hath seen nor ear heard, neither have they entered into the heart of man.'

We ask, therefore, for that which thou hast promised to give unto us, O thou undefiled Christ. We praise thee, we give thee thanks, and confess to thee, glorifying thee, even we men that are yet without strength, for Thou art God alone, and none other: to whom be Glory now and unto all ages. Amen.

And when the multitude that stood by pronounced the Amen with a great sound, together with the Amen Peter gave up his spirit unto the Lord.

The Prayer of the Apostle Paul¹²

*...your light, give me your mercy!
My Redeemer, redeem me, for I am yours;
the one who has come forth from you.*

*You are my mind; bring me forth!
You are my treasure house; open for me!
You are my fullness; take me to you!
You are (my) repose;
give me the perfect thing that cannot be grasped!*

*I invoke you,
the one who is and who pre-existed
in the name which is exalted above every name,
through Jesus Christ,
the Lord of Lords,
the King of the Aeons;
give me your gifts, of which you do not repent,
through the Son of Man,
the Spirit, the Paraclete of truth.*

¹² From the Gnostic Library of Nag Hammadi.

*Give me authority when I ask you;
give healing for my body
when I ask you through the Evangelist,
and redeem my eternal light soul
and my spirit.*

*And the First-born of the Pleroma of grace,
reveal him to my mind!*

*Grant what no angel eye has seen
and no archon ear (has) heard,
and what has not entered into the human heart
which came to be angelic and (modeled) after the image of
the psychic God
when it was formed in the beginning,
since I have faith and hope.*

*And place upon me your beloved, elect,
and blessed greatness,
the First-born, the First-begotten,
and the wonderful mystery of your house;
for yours is the power and the glory
and the praise and the greatness for ever and ever.
Amen.*

The Contemporary Gnostic Movement

In our previous book, *Gnosis: Tradition and Revelation*, our journey through the process of transmission of the Gnostic Truth, ended in the year 1950, when the emergence of what later has been denominated as the “Contemporary Gnostic Movement” took place.

In order to understand the relationship between the Tradition and the Gnostic Revelation, it is essential to highlight the circumstances under which this Movement came to light, due to the concrete fact that its emergence does not obey an earthly plan, devised by a physical person, but to a project of the Superior Hierarchies in relation with the specific state of this planet. These Hierarchies bring into play for that purpose an extraordinary Master of Wisdom, who at that time was called Master Aun Weor, and who in a short time would incarnate the true name of his Being: Samael Aun Weor, entirely assuming along with it the commitment of being the messenger or Avatar for the New Age of Aquarius, as we have already seen in preceding chapters.

When we study the life of the so-called “founders” of religions, the fact stands out that, in the majority of cases, they did not initially have the least intention “of founding”

anything. They were dedicated to giving the transcendental teaching of liberation, freely and spontaneously, and from it, humanity organized itself following rules, which ended up turning that initial spontaneity into established religions. Let us see what Aun Weor, at the beginning of the 50's, said on this matter, just a short time after his book *The Perfect Matrimony*, was published, and while responding to questions from the audience during a presentation of his book *The Revolution of Beelzebub*.

Q. – Master, with your teachings, irrefutable and filled with such wisdom, soon you will even be the leader of many followers. Could it be that you want to become something like a new pontiff or a super-leader?

A. – My friend, if that suspicion of yours were true then a new organization would already have been formed, which presupposes as (it is indispensable) a chief executive and a board of directors, but you can see that nothing like that exists, because why would we want a new organization? What has the world gained with all of the organizations that it has? Why add one more to it?

We already know all too well that every individual fits into an organization something like a self-operating cog in a piece of social machinery, something like an unconscious figure who always repeats the same automatic movements as the machinery. This is simply called slavery, voluntary castration, sanctimoniousness that doesn't lead anywhere, unhealthy mysticism that only gives birth to secret vices. So then why would we want a new organization?

An organization is a machine that operates according to fixed and cold rules, as if life could be encased inside the artificial norms established by human conceit. So what do we want a new organization for?

My friend, I don't follow anyone and I don't want anyone to follow me, what I want is for everyone to follow himself.

What I want is for everyone to listen to his own Innermost, for everyone to become his own leader, his own boss, and that's why I haven't established any new organization, why I don't charge money, give certificates, grant diplomas, patents, authorizations, etc.

I don't accept praise or adulation or being celebrated; nor do I care about the disdain of the resentful. I am not more because people praise me or less because they criticize me, because I always am what I am.

How then, did a small movement born at the skirts of the mountains of Colombia's Sierra Nevada, conformed in its beginning, essentially by farmers, become the most powerful spiritual current of the second half of the XXth century? How is it that a movement which in its origins discarded any form of organization, is at this moment integrated by an endless number of institutions? We cannot find the answers in this three-dimensional world, they obey deeper and secret causes. Only to give ourselves an idea of what happened around those days, let us go to the introduction of the book *The Perfect Matrimony*, and we will know what motivated the Master to give a certain organizational form to its movement.

When the first edition of the Perfect Matrimony came out, it produced great enthusiasm among students of all schools, lodges, religions, orders, sects and esoteric societies. The result of this enthusiasm was the formation of the Gnostic Movement. This Movement started with a few understanding people, and it became completely international.

That Gnostic Movement, which began with a few who understood and who met at cabins or farms at the mountain, in just a short time extended throughout the whole American continent. In the early 60's it had already

spread throughout North, Central and South America. During the 70's it expanded through Europe and Asia, and nowadays it is represented in more than 50 countries throughout the five continents. Already the work of Master Samael Aun Weor has been translated into the main languages of the world. The Gnostic Movement counts its students by tens of millions all around the planet. Of course, these students make up the different denominations or institutions, and for the majority of those students, which is not an obstacle in order to follow the same fundamental postulates.

Let us remember that the true Initiatic Societies, Orders, or Esoteric Schools of Mysteries did not have, nor have today, a legal entity in the physical world. In the physical world, what the institutions can aspire to, in the best of cases, is to become a reflection, as faithful as possible (never perfect due to the characteristics of our physical world and the animal ego) to those transcendental organizations of the superior worlds.

Therefore, no Gnostic organization of the physical world can affirm that she and only she is the true and legitimate transmitter of the purity of the Samaelian Gnostic teachings. A school is legitimately Samaelian when the teaching given in its classrooms is inspired and guided by the force of the Gnosis of Samael, and when it gives the appropriate guidelines for the dissolution of the ego, accompanied by the precise techniques for the transmutation of the sexual energy. Consequently, that organization will serve as a means so that the individuals called to the initiatic path can consciously sacrifice for their fellow men and it will be a way for the experience of the conscious truths of this teaching, in the superior worlds of consciousness. As Master Samael himself said, *"it is absurd to praise my religion or spiritual group while I criticize*

others that share the same postulates that I teach, because by denigrating others, I denigrate myself."

Then, why are there so many denominations within the Contemporary Gnostic Movement? An easy answer for a question of this kind will never exist. What is most important is to reflect on the historical moment humanity is going through, and on the state of all the institutions that in general conform it. The Gnostic groups are formed by individuals whose psychological circumstances are a reflect of the times in which we live, which is why we are incarnated at this moment and share the planetary Karma with the rest of the beings who are part of this world. Ignorance, lack of understanding, intolerance, fanaticism, skepticism and a lack of a clear vision of the profane world are within us. It is then logical that, just as the yeast ferments and the transcendental postulates are incarnated, the individuals can go off course from the Gnostic work clearly laid out by the Master, and dedicate themselves "to politics." One of the reasons for having so many divisions is, obviously, the animal ego.

But it is not the only one. The development of any spiritual school of regeneration is very much like the development of the genealogical tree of a family. All the currents have emerged from one same trunk (Samael), but so that they can totally mature, one cannot live under the shade of the other; to fully develop each one needs its own space, so that as an old ritual says, "each stone can give their own tone." Thus, it has occurred throughout time, that each individual who has been totally developed in the Gnostic knowledge has been needing more and more space in order to be able to give to all of humanity, completely and without restriction, the Truth that he is incarnating. This circumstance runs the risk of possibly becoming a "following," a cult to the personality. But contrary to what

one might think, this is not a serious problem; because as the individuals embody the teachings, they will develop a progressive psychological independence, aided essentially by the one who is more developed. The big problem is for those groups who are directed by individuals who have lost the connection with the internal worlds (their Being and the White Lodge) and with Master Samael, for they cannot avoid becoming those “blind guides of the blind,” of which the Christic gospel speaks.

Thus the real challenge for the Gnostic groups is not their diversity, which is necessary and even healthy for the good of the beings and of the Gnostics themselves; but to intensely practice the teachings, so as not to lose the connection with the source of knowledge of our tradition, that one who is a ray of the Solar Logos, our beloved Master Samael, who today and forever continues, with a steady hand, guiding the development of the Contemporary Gnostic Movement.

EMERGENCE AND DEVELOPMENT

As we have already said, in the final chapter of *Gnosis, Tradition and Revelation*, there is a section titled “Contemporary Gnosticism,” which summarizes very well the long Gnostic tradition, which all the avatars have had to live, either externally or internally, in order to be able to always lend a hand to all the “*Sophias*” who long for the Gnosis.

Afterwards, in section n^o 6 of the same book, under the title of “Chronology” there is a summary which begins with the public preaching of Jesus of Nazareth and concludes with two very important dates: 1950, the year in which Samael Aun Weor published *The Perfect Matrimony*, giving birth to the Contemporary Gnostic Movement; and 1977,

the year in which the Gnostic texts of Nag Hammadi were published in English and the year of the disincarnation of the V. M. Samael Aun Weor.

Jesus was crucified approximately in 30 A.D. A few decades later three gospels were written, the Gospel of Luke, the Gospel of Matthew and the Gospel of Thomas. The Gospel of Saint John followed, and along with the previous ones, in a certain way,—all—are contemporary of the Gospels of Nag Hammadi. Some of these gospels will tell us their own version of a doctrine and of a Master of Masters named Jesus.

It is always interesting to study history, for it teaches us that continuously in lower or higher spirals the curvature of time repeats itself recurrently.

We have already studied in this chapter how the Gnostic Movement emerged, and its significance. We know that the first edition of *Introductory Perfect Matrimony* or *The Doorway to Initiation* was published in the year 1950; therefore this would be the year in which the Universal Gnostic Christian Movement (M.G.C.U. in its Spanish acronym) was born, and to this was added the name of the country or nation where it was to legally be registered.

Between 1954-1955, Master Samael left Colombia and traveled through Central America. Thus, in time, later, the Gnostic Movement of Panama, of Costa Rica, of Honduras, of El Salvador and of Guatemala would be born. The same will occur in the other geographical direction, that is to say, towards South America: the one of Venezuela, Ecuador, Brazil, Peru, Chile, Uruguay, Paraguay, Bolivia and Argentina.

Simultaneously with all that movement, from the year 1958 to 1961, the Great White Lodge made an attempt to create a powerful organization at a world-wide level, one capable of binding thousands of souls in America, Europe, the Middle East, Asia, Africa and the Himalayan Tibet. This organization was called AGLA. It was the union of three powerful international movements, represented by three Venerable Masters: Sivananda, Propato or "Luxemil" and Samael Aun Weor. Later, from Mexico, in some of the published books of Master Samael, a note will say:

Due to the lamentable death of the Masters Sivananda and Luxemil, the Kalki Avatar, Samael Aun Weor, on his own had to continue leading the Gnostic Movement.

While the M.G.C.U. continued to expand throughout Latin America, the Master took a period of reflection. Due to the historical and political circumstances of the Toltec country, the M.G.C.U. as a name and as a strategy would not be made known in Mexico. Finally, after some time, in Mexico, a new institutional acronym was born, one more consistent with the global culture, which allowed for this Gnosticism to make its message public, from the place where, since the year 1962, the Age of Aquarius has its center of gravity.

We know that, during this period, the Master did not cease in his activities of Gnostic dissemination; of this the concluding chapter of the book *The Perfect Matrimony* gives testimony:

My beloved brothers and sisters of the Gnostic Movement. We have concluded this course of esoteric teaching and I was thinking to end these meetings, to have a recess for a while, but I see that these meetings are of spiritual necessity for all of us, and thus I believe that it would be better if we were to continue meeting on the 27th of each month.

And he continues saying:

That is what I was saying on the 27th of July 1961, in the home of a distinguished man of science. At that time I had finished *The Perfect Matrimony* and, at the same time concluded a course of sexual-esoteric teachings I had given to a group of Gnostic Rosicrucian students.

When, in the year 1975, an invitation was sent internationally, for the *Encounter of the Hermetic Culture*, there already existed in Mexico an abbreviation that identified this Contemporary Gnostic Movement: A.G.E.A.C.A.C.—Asociación Gnóstica de Estudios Antropológicos y Culturales, Asociación Civil (Gnostic Association of Anthropological and Cultural Studies, Civil Association)—and also there were references of a Patriarchal Headquarters of Mexico City. At that time, the Main Headquarters for the rest of Latin America was Colombia, which functioned together with the *Summum Supremum Sanctuarium* of the Sierra Nevada of Santa Marta, where Gnostic missionaries were formed. The S.S.S. had its own corresponding directors as well, and the Master had designated all of them.

Then, this new public presentation of the Master and his movement in Mexico would offer new options to the M.G.C.U. For example, Guadalajara (Jalisco), the city that would host the Encounter, would become as well, in just a short time, the headquarters of a Center of Formation of Gnostic Missionaries. All this meant that the Master had new plans for the world-wide institution.

Only the direct protagonists of that one moment will be able to one day tell, why was it born, on par of an Anthropological Association with a cultural vision, another organization, openly more religious, the *Gnostic Church*,

that by orders from the Master was limited to South America exclusively. Due to that, Colombia and Venezuela had then a very active role, implying, simultaneously and moderately, many other nations.

The Congress of Guadalajara of the year 1976—that followed the Encounter—was the interior scenario where an attempt to purify the three new groups: M.G.C.U., A.G.E.A.C.A.C and the I.G. was made. Fortunately they all agreed that Samael is President, Founder and Patriarch.

With the disincarnation of the Master in 1977, the three institutions, logically, would follow their own independent courses and from each one of them other new groups would emerge: *Movimiento Gnóstico del Cristianismo Primitivo* [*Gnostic Movement of Primitive Christianity*], *Programas Culturales Gnósticos* [*Gnostic Cultural Programs*], *Asociación Gnóstica de Estudios de Antropología y Ciencias, A.C.* [*Gnostic Association of Anthropological and Scientific Studies, A.C.*], *Centro de Estudios Gnósticos* [*Center of Gnostic Studies*], *Instituto Gnóstico de Antropología* [*Gnostic Institute of Anthropology*], *Asociación Gnóstica de Estudios Antropológicos Culturales y Científicos* [*Gnostic Association of Anthropological, Cultural and Scientific Studies*], *Asociación Gnóstica Internacional de Antropología*, [*International Gnostic Association of Anthropology*], *Asociación Gnóstica de Antropología* [*Gnostic Association of Anthropology*], etc. Meanwhile the *Iglesia Gnóstica* [*Gnostic Church*] would designate a second and even a third Patriarch.

Right now it is very difficult to keep track of the proliferation of Gnostic movements, since each one of them exists and is maintained according to their own way of understanding, comprehending and living the same message.

That is why Master Samael would say that the triumph of the International Gnostic Movement would be through sects.

We say that history always repeats itself, and thus will continue being that way as long as we do not learn to coexist with ourselves.

We know today that Christianity was divided and multiplied into very many orders and sects.

And with Jinayana and Mahayana Buddhism we would verify the same phenomenon, just as have the rest of the so-called great religions nowadays multiplied into more than five thousand sects.

The primordial aspect lies not in their division or subdivisions, because in examining them, we will discover their justified reasons.

The truly important thing is that each one of them does not lose the esoteric root from which it was born: the Tradition-Revelation of the Being.

In relation to this, the way of organizing and of making decisions inside the Esoteric Societies has always been a faithful reflection of their inner, human or divine vocation. For that reason, at this point of the present chapter, we must study how our primitive Gnostic brothers organized themselves, and how they made their decisions, which causally coincide in their essential base with the cosmic organizational postulates of the pre-American societies. There, perhaps, we find more light about a way of organizing in the physical world, one where the intimate will of the Supreme Being is present.

THE VALENTINIAN'S WAY OF ORGANIZING

AN ORGANIZATIONAL SYSTEM IN COSMIC HARMONY WITH THE BEING

The pre-American observation of the behavior of all the organizations of the cosmos: sun, moon, water, atoms, electrons, according to which they all work cooperating with each other, convince the human being that he also must act communally.

Ignacio Magaloni Duarte

The sense of cooperation must absolutely replace the horrible battle of selfish competition. It is impossible to know how to cooperate if we exclude the effective and revolutionary principle of generosity.

Samael Aun Weor

Cosmic harmony is the result of the perfect synchronization between “the universe of the created or manifested” and “the unmanifested Being,” there in the Absolute Abstract Space; and the result is what we see in manifestation: *order* with *freedom*.

And this *harmony* is the unfulfilled great secret yearning of each and every one of the organizations and governments of our afflicted world. It will always be that way, if we do not take into consideration the relationship that exists between this *relative* life and that other one which is *absolute*. Although both are differentiated, the first is always dependent on the second, which due to its infinitude, governs with wisdom and great compassion.

To know how to govern and how to be governed is the permanent conflict of us humans, and the final solution obviously lies inside each of us.

Nonetheless, proportionally, this organizational problem does not exist when we place ourselves below or above our “human” kingdom. Why? It is obvious that those beings, which know they are part of the temporal and the atemporal, harmonize with that *Cosmic Oneness*. Unlike us “humans,” who, due to our ignorance, have created a great abyss between the finite and that other infinite nature.

Let us reflect: we are made of two natures, one finite and one infinite. Unfortunately, we have not developed an infinite philosophy of life. Not even the religions, with their unwavering dogmas, have taught this to us in its practical sense. Then, without this esoteric culture we have sentenced ourselves to live in a temporal form, forgetting the eternal side of our consciousness.

Existing only as finite, we put pressure and are pressed upon. Thus in such a space, there is room only for the “I,” the “myself,” the “me”... to control and to be controlled.

Consequently, we all run after some human power, like wanting to escape from the limited space of the fleeting existence, hoping to find that absolute aspect of the existence; lamentably, not knowing how to act from that side of the consciousness, in the end, in one way or another, we are always victims of that human power itself.

To govern is a unique function of the Eternal, of the One that knows no boundaries, and obviously, it governs over that which is subject to time, which has a beginning and an end.

Inside each one of us, we can and we must establish a just relationship between both of these natures: the one that governs and the one that is governed, the eternal and the temporal, because only by doing this “we will know how to govern and how to be governed.” Only then will we be prepared to get into the *Harmony* of the true societies or *esoteric orders*, whose internal order is the same that has been followed by Nature and the Cosmos. Let us not forget that whatever we cannot understand and accomplish inside of us, can hardly be accomplished outside of us.

THE GNOSTIC SOCIETY

The way of organizing of the Valentinian Gnostic Marco, disciple of Master Valentinus, according to accounts of the Orthodoxy, through Ireneus, and gathered by Elaine Pagels, author of the book *The Gnostic Gospels*, is extremely interesting in order to have a glimpse into a system of esoteric order that is more in agreement with the very needs of the Consciousness itself:

Every member of the group had been initiated: this meant that every one had been "released" from the demiurge's power.

This demiurge refers to the god of the Old Testament, a minor god, the one that we know through *Genesis*. Let us not forget that for Gnosticism the true God, mentioned by Jesus, is above this creator god or demiurge. The Initiation to which they refer is a “secret sacrament” that it was said the Valentinians had, which had been passed down to them by their Master.

For this reason, they dared to meet without the authority of the bishop, whom they regarded as the demiurge's spokesman—Ireneus himself! Second, every initiate was

assumed to have received, through the initiation ritual, the charismatic gift of direct inspiration through the Holy Spirit.

How did members of this circle of "pneumatics" (literally, "those who are spiritual") conduct their meetings? Irenaeus tells us that when they met, all the members first participated in drawing lots

Undoubtedly, this is a subjective method for those who are ignorant of what the hermetic societies are and their means to establish a relation with the superior worlds of the Being.

Whoever received a certain lot apparently was designated to take the role of *priest*;

Surely, they were all priests.

another was to offer the sacrament, as *bishop*;

And there would not be much difference between the priest and the bishop, if we rely, above all, on the fact that this position represents the Master; and the Master is always one: the Being.

another one would read the Scriptures for worship, and others would address the group as a *prophet*, offering extemporaneous spiritual instruction. The next time the group met, they would throw lots again so that the persons taking each role changed continually.

The author of *The Gnostic Gospels* continues saying:

This practice effectively created a very different structure of authority. At a time when the orthodox Christians increasingly discriminated between clergy and laity, this group of Gnostic Christians demonstrated that, among themselves, they refused to acknowledge such distinctions. Instead of ranking their members into superior and inferior "orders" within a

hierarchy, they followed the principle of strict equality. All initiates, men and women alike, participated equally in the drawing; anyone might be selected to serve as *priest, bishop, or prophet*. Furthermore, because they cast lots at each meeting, even the distinctions established by lot could never become permanent "ranks." Finally—most important—they intended, through this practice, to remove the element of human choice. A twentieth-century observer might assume that the Gnostics left these matters to random chance, but the Gnostics saw it differently. They believed that since God directs everything in the universe, the way the lots fell expressed his choice.

POWER

Only with this "divine wisdom" and this "reciprocal love" can we organize ourselves, can we govern ourselves, giving human power its proper place.

"Absolute power" among men... as it has already been seen, either corrupts his soul or sets parameters that are counterproductive for everyone. Only the absolute and abstract Seity knows how to use absolute power, given its infinite compassion or dharma.

To men is given only "temporal power," submitted to the "transcendental power" of That, That, That, who is always in permanent renewal.

The practice of True Authority can only be exercised by those who possess his conscious Being. Those who do not yet possess his conscious Being, those who are not self-conscious, tend to abuse authority and cause much harm.

Samael Aun Weor

The author of *EDUCADORES DEL MUNDO, MAYAS, TOLTECAS, NAHUAS, QUICHÉS, INCAS* [EDUCATORS OF THE WORLD: MAYA,

TOLTECS, NAHUAS, QUICHE, INCAS], Ignacio Magaloni Duarte, begins his book saying:

“We are convinced that the pre-American society cosmically postulated itself, establishing a communal organization based on their observation of nature...”

In the following pages the author demonstrates that affirmation, by making an interesting analysis of the *Popol Vuh*, the Mayan-Quiche Bible, that gathers the synthesis of the science of that time: mythology, cosmology and sociology of the pre-American people. What comes next is truly surprising, even for those who already are familiar with this type of reading, because the author shows us where lies the error of the so-called modern western societies on the matter of individualism, an error that has led them to an abuse of the absolute power. Let us see:

- The Pre-American human being attentively observed the behavior of the entities that make up the cosmos, and confirming that all these entities act in cooperation, collectively, then formulated its communal cosmivision without separating it from its earthly aspect, thus applied it to the human commune. If we are cosmos, we must act like all the entities of the universe.

- The cosmic soul of the system shined in pre-America.

- During the Middle Ages, the religious person practiced charity with the purpose of reaching heaven after death. An attitude from one who feels isolated, looking out for himself. In the conception of pre-America, good implies the feeling of everything and everyone being in one same evolving process, from there the intimate yearning of helping so that everything and everyone advances.

- Pre-American Pedagogy: The first exercise instilled by the parents to the child, before going to school, was: Do you see

that child in front of you? Think that his eyes are like yours, and that he also is seeing you; it is as if he is you with another face. Would you harm him? Later, they would take the child for a walk by the milpa and say to him: See that small maize plant that begins to grow because it has rained, and because now the sun gives light to it. You must know, that the rain, the sun, the air and the earth, all work together to help that little plant grow, all the entities of the world work in cooperation. Now, well, think that you feed yourself on the maize, that in you there is something given to you by the rain, the sun, the air, and the earth, and that you are formed, then, by a communal cooperation that is in your substance itself.

- The European philosophical theories, since Greece, arrived at the erroneous conclusion that while nature is governed by certain laws, the human spirit is governed by others. The error of postulating two different laws, one for the cosmos and another one for the human spirit, separates men from the cosmos and thus, there is born the individualism that has produced the tragedies of humanity. The human being feels isolated or independent from the cosmos; and the anticosmic fights, the wars, the desire for private property are triggered.

- We ask ourselves the question: Why did the pre-Americans feel like the cosmos? An immediate answer comes to mind: What other thing can we be?

- Marxist COMMUNISM is not based on the cosmos. The pre-American observation of the behavior of all the entities of the cosmos, sun, moon, water, atoms, electrons; where they all work cooperating with each other, convince the human being that he also must act communally. A non-communal attitude does not satisfy the human consciousness, which is also an entity of the cosmos. As we have said, the European philosophical theory is that there are different laws, one for nature and another one for the human spirit. Man formulates his laws, without a relation with the cosmos, simply by judging them more or less advisable, but in the human aspect his considerations are isolated, and not even the Marxist thinking escapes this isolation.

- From a political point of view, many are the postulates one would need to study, but there is one that is fundamental, the concept of authority, which varies deeply from the European criteria: IN THE PRE-AMERICAN THINKING A DISTINCTION OR A HIERARCHY, SIMILAR TO THE ONE OF: EMPEROR, KING, VICEROY, etc. DOES NOT EXIST.

- As an introduction to this study, it is necessary to highlight and to demonstrate that in the "socialist empire" of the Incas, in the role of the Inca, an individual dictatorial power did not exist; neither was it an "empire," nor was it directed and headed by the supreme power of an individual, since it was constituted by an increasing structure of Councils, designated by election. It is a legend and a falsehood that the will of the Inca was supreme and definitive.

In this magnificent work we read many more interesting things, but the important thing is to remember these considerations of the COSMOVISION of the pre-American native people, so that the Gnostic Institutions, called today to offer a doctrine in accordance with the Aquarian Age, which recently began, search for ways of organizing more in harmony with the whole cosmos, to replace the systems of competition of the "I" with a system of mutual cooperation.

ORDER AND FREEDOM

From the abuse of authority we could, by pendular inertia, go to the other extreme, and fall into freedom without order, that is, anarchy; surely due to a lack of comprehension of what COOPERATION and ESOTERIC ORDER are.

The organizational systems of the Esoteric Societies always relied on the Council of elders or of those who in

some way represented the communities. This means the existence of a hierarchical order necessary for the represented community. In matters of representation they all were equal, nevertheless they could freely be chosen by ritual so as to more relevantly represent a role of authority, which allowed important decisions to be made. Once the mission was accomplished, inspired by the ceremony and as an advice from the divine, each one returned to its habitual function. Let us remember as an example, once again, those Gnostics of the first centuries of the Christian era:

Furthermore, because they cast lots at each meeting, even the distinctions established by lot could never become permanent "ranks."

Elaine Pagels

Some philosophers are against all authority; they detest authority figures. Such a way of thinking is false, because in all created things, from a microbe to a sun, there are levels and levels, degrees and degrees, higher forces that control and direct, and lower forces that are controlled and directed.

Samael Aun Weor

While True Authority cannot be exerted by the Conscious Being, because one does not yet have that Conscious Being, as the V. M. Samael Aun Weor points out; then we must look for ways of organizing that allow us to bring together the dispersed wills, favoring, and not opposing, the will of that Intimate Being, so as not to exercise an abuse of authority and cause so much harm.

THE INVISIBLE SOCIETIES

When the efforts and the objective of an esoteric society are clear, in its doctrine and its organization, the external

image is not the main priority, rather this is the consequence of a much more serious inner work.

Let us keep in mind that true Initiatic Societies, Orders or Schools of Mysteries did not have nor have today a legal entity in the physical world. In this way, they could organize themselves with traditional esoteric systems, where ritual and liturgy mandate always to take into account the will of the great hierarchies of the White Lodge in all their small and great decisions. Therefore, the sacred doctrine of self-realization was always present, never removed, which would allow profane influences.

Then those societies can demonstrate the practical truth of what they preached in respect to the path of self-realization, and regarding the practice of social cooperation they exercised for the benefit of those most in need.

In any case, the circumstances of the so-called modern world bind us today to legally protect ourselves and, knowing how to fulfill this duty, it is also true that we benefit. With everything in place, an esoteric society can grow, first vertically and then horizontally, expanding proportionally, but mainly maintaining its eternal spiritual values.

Since self-realization is not obligatory, the Esoteric Societies must know how to keep the formulas of the Initiatic path for themselves, while at the same time, they can help those who at the moment are defined in working on the greatest endeavor. That is why physically the Esoteric Societies exist and at the same time why they are invisible for others.

Saint Basil, one of the first Fathers of the Church says:

We receive the dogmas transmitted to us by writing, and those which have descended to us from the Apostles, beneath the mystery of oral tradition: for several things have been handed to us without writing, lest the vulgar, too familiar with our dogmas, should lose a due respect for them..."

As we know well, the times, in which everything that was hidden will come to public light and everything which now is public will be hidden, have arrived; but this should not serve us as a justification, as not to give the right and deserved value to the private way of being of an Esoteric Society. When someone, who is not yet a friend, visits you at your house, don't you keep certain secrets to yourself?

Conclusion

Many things could be said to conclude this book. Already much has been said not only about the initiatic path, but also about Master Samael, the Gnostic Tradition and the Gnostic systems of organization, which seek with the best of intentions to bring the knowledge of the initiatic path closer to the souls who so yearn for it.

For this reason, we have considered that there is no better conclusion than Master Samael's own words about the difficulties in the transmission of this extraordinary knowledge. Since we dedicate this book with all our hearts to all the Gnostic missionaries and to all those who work or have worked in the dissemination of this wonderful teaching, we end with the Master's reflection regarding the natural "elitism" of this path, and the meaning of true Gnostic self-selection.

We are referring to the closing chapter of *The Perfect Matrimony*, which is self-explanatory.

My beloved brothers and sisters of the Gnostic Movement. We have concluded this course of esoteric teaching and I was thinking to end these meetings, to have a recess for a while, but I see that these meetings are of spiritual necessity for all of us, and thus I believe that it would be better if we were to continue meeting on the 27th of each month."

That is what I was saying on the 27th of July 1961, in the home of a distinguished man of science. At that time I had finished THE PERFECT MATRIMONY and, at the same time concluded a course of sexual-esoteric teachings I had given to a group of Gnostic Rosicrucian students.

Disenchantment was the reason why I thought of finishing with the esoteric meetings in Mexico. In the beginning, the meeting room was full of people. Everyone enjoyed studying the mysteries of sex and the Path of the Perfect Matrimony. Afterwards, as time passed, the people were no longer interested in the Perfect Matrimony nor in Sexual Magic.

After two years the esotericists attending these meetings could be counted on the fingers of one hand. Under such circumstances I considered that it was useless to continue giving lectures. My intention was to end the lectures and meetings that night. However, something remarkable occurred that night. I felt filled with an immense Love, grandiose, sublime. My heart was filled with pain when I remembered I thought of leaving them alone. It was then that I resolved not to terminate the meetings and to continue on with the few. When I returned home I received a telepathic message from the Temple of Chapultepec. I was ordered to leave the house and immediately go to the forest of Chapultepec.

I obeyed the order and left the house, bound for that marvelous forest which the Master Huiracocha speaks of in his novel THE ROSY CROSS.

The Castle of Chapultepec shone marvelously with its thousands of little lights. The avenues and the central stairway were deserted and the doors hermetically sealed. It is difficult to enter the forest of Chapultepec in these midnight hours, because the guards and policemen are alert and vigilant, and it could happen that if some Gnostic Rosicrucian student were to venture into the forest, they could be mistaken for some thief.

The zeal of the guards is great because in the Castle of Chapultepec there are immense riches. Remember the solid gold dinner service of Emperor Maximilian, and the colonial riches

contained in the halls of the palace. This is the most magnificent palace in Mexico.

It is not important to relate how I was able to enter the forest of Chapultepec at midnight. The reality was that I entered; that is all. I walked by an avenue, circling around the hill of Chapultepec, following the same direction of the fountains that were built by President Madero. The road was deserted and the night dark... I spent some time waiting for a prearranged signal. It seemed a very long time, but at the end someone who spoke on my behalf arrived, and everything was arranged.

The Superior Adept of the Temple ordered me to enter and without further formality I went in. The Temple is situated inside the hill of Chapultepec. In other times this Temple was visible to the Aztecs, but afterwards, with the arrival of the Spaniards, it entered into a state of Jinas. The Empire of Light and Faith of the Nahuas is in this Temple.

Two guardians holding drawn swords guard the entrance, and nobody is able to enter without superior orders.

That was a night of immense happiness for me. The Temple was filled with a Light of immaculate whiteness. It was Light permeated by Life and Spirit, Light that cast no shadows. This Light comes from a monstrance chalice. In such a Light the Soul feels filled with a truly indescribable happiness.

*An Angel entered the Temple with me and took a seat. The Superior Adept of the Temple showed us some very beautiful pictures filled with life and movement. There are many such pictures in the White Lodges. In his book entitled *WITH THE ADEPTS*, Franz Hartmann has already spoken about this kind of picture, which he saw in the Rosicrucian Temple of Bohemia. The figures in these kinds of pictures are full of life and movement. This is called the Royal Art of Nature.*

The Superior of the Temple, seeing our admiration for the pictures, addressed the Angel and then addressed me, saying, "You are forbidden to touch these pictures." The Angel faithfully obeyed the order; I frankly, felt tempted to touch them... They were so beautiful... A severe reminder from the Master, given in time, was sufficient, "I have already told you, sir, that you are

forbidden to touch these pictures.” “Certainly I do not intend to touch them.” was my response.

The Temple shone that night with ineffable glory. It is impossible to describe such beauty with human words. The roof, the walls, were all solid gold. However, something filled me with amazement. I had heard so much talk about Theosophy, Rosicrucianism, Hermeticism, Yogism etc., etc., and here I was, actually in the Gnostic Rosicrucian Temple itself, in Jinās. There was only a small group of ladies and gentlemen who like myself had also been invited to the gathering in the Temple.

I remembered the lecture halls of some professors of occultism, always full of thousands of people; I remembered the temples of the world, filled with thousands of human beings; I remembered the lodges that call themselves Rosicrucian with their millions of affiliates; and here, now, in the Temple of the White Lodge itself, the few that were there could be counted on the fingers of one hand. Then I understood everything. At first many people came to our esoteric meetings. As time passed, the number who attended notably decreased, and now only a few thirsty for Wisdom and Love were coming to us. When I understood this I spontaneously exclaimed, “The temples, lodges and schools of the world are always full of many people because Satan has enticed them; but to the temples of true Divine Wisdom come only a few.” Thus I spoke, with a voice that surprised me, and when I spoke I noticed that the superior of the Temple was in agreement. Then he said, “That is so, Satan has enticed them.” Immediately after having confirmed my words, the Master ordered the Angel to go up to the choir of musicians and singers to sing. The Angel obeyed and after having ascended to the choir, sang the history of the centuries in opera.

From the doctrinal point of view, the Angel placed himself mentally in the time of the future Fifth Round of planetary evolution. In that age the physical-chemical Earth will already be no more than a cadaver, a new moon. Then all evolving life will develop in the ethereal plane or etheric region of our Earth. The seven races of flesh and bone will no longer exist; they will have become extinct.

The Angel sang with a voice so ineffable and sweet that it resembled 'The Magic Flute' of Mozart. My whole being went into ecstasy. To hear an Angel sing is something that you can never forget in your life.

The Angel, situated mentally in the future Earth of the Fifth Round, related in opera the history of terrestrial evolution. He mentioned all the prophets that have been sent to the Earth. He narrated with a melodious voice the history of the seven races of the world, the apocalypse of the present fifth race, the continents that existed in the past and their general destruction, the great cataclysms of the Earth, the great wars, the superhuman efforts that had been made by the great Avatars to save humanity, the crucifixion of the Martyr of Golgotha etc., etc. Then he lamented with pain how few had been saved. Only a few had managed to be born as Angels. The rest, the great majority of human beings were swallowed by the abyss. Of the billions of Souls that entered evolution and involution on the planet Earth, only a handful of creatures were fit for the Angelic state. "For many are called, but few are chosen."

When the Angel reached this part of his ineffable opera I felt profoundly moved and amazed. Frankly, I had believed that the case of only a few being saved and the great majority being lost could only apply to the Earth, and in the past Mahamanvantaras to the Earth-Moon, but that in the rest of the worlds things were different. The Angel pointed out this error when he said, "And this that has happened on the Earth will always be repeated in all the worlds of infinite space."

When the Angel finished his ineffable song I understood why so many people had attended my meetings, and why, of the many who began only a few remained with me. Now I am willing to continue with the few. I am no longer interested in having a room full of people. Really, many are those who begin, but few who arrive. The Perfect Matrimony is the Path of the Razor's Edge. To affiliate oneself with a school, lodge, order etc., is something very easy. To study yoga, Hermeticism, philosophy, astrology is very beautiful and easy; but to be born as an Angel is terribly difficult.

The Angel must be born of the sexual seed. Therein lies the difficult part. The seed of wheat germinates easily. Certainly

many seeds are lost, but the majority germinates and become ears of wheat, which give forth the Grain with which the multitudes nourish themselves.

To plant seeds of corn is also an easy thing. Many seeds are lost, but the great majority is not; they germinate and produce corn. The most difficult is the seed of Angels. Man in his sexual glands carries this seed, but very rarely does this seed germinate.

We have concluded this book absolutely affirming that only through the Perfect Matrimony can we achieve the germination of this seed and give birth to the fruit. This fruit is the Angel. Here is the problem, the difficult thing.

It so happens that people think that belonging to this or that faith, such and such religion, this or that sect, they are already saved. Naturally this is false. A seed never germinates because of what a man believes or stops believing. An insect is never born because of what a human being thinks or stops thinking. A man is never born from the parchment of theory. The matter is sexual and in this the Angel is no exception.

The members of all religions, schools, sects and beliefs say, "For many are called, but few are chosen." The whole world repeats it and presumes, as it is normal, that they are the chosen ones. No one considers himself lost. They believe that with their belief, theory, study etc., they are already saved. A false and absurd thing, because the problem of being born cannot be the result of beliefs, theories or concepts. The reality is different. To be born is totally a sexual problem.

In the esoteric heart of the great religions Sexual Magic is taught. Unfortunately people do not investigate it, do not inquire. That is the problem.

People do not like Sexual Magic because it means the sacrifice of oneself, of ones animal passions. Rare is the one who can be truly steady in Sexual Magic. Many begin with curiosity, but after a few days they can no longer tolerate it and then give themselves over to fornication. These are the weak that afterwards go about saying that Sexual Magic is harmful. These are the degenerated seeds that do not germinate.

Sex is the path that leads human beings to Final Liberation. If someone thinks that some different path may exist for self-realization, clearly he is totally mistaken. This is the law for all the continents, worlds and cosmos.

We will talk now a little about Selene. Certainly, today the Moon is a cadaver. However, before it died it was a world that had very beautiful seas, luxuriant vegetation, all kinds of people etc., etc. Unfortunately, the lunar multitudes became demons. Only a small handful of human creatures achieved practical Adepthood.

On our planet Earth the result will be the same. Only a small group of people will be born as Angels. We can affirm without fear of error that the abyss will swallow the humanity of the Earth.

The theosophists are mistaken when they affirm that all human beings will reach liberation. The White Lodge does not accept this concept because it is false.

Those who think that by believing in one thing or another they will be saved are mistaken. This concept is false. Those who believe that they can be saved with the bellows-system of prānāyama and philosophy are mistaken. Nobody can save himself without being born, and nobody can be born without sex.

I have concluded this book with immense sorrow for humanity. It is lamentable that the abyss should swallow so many people. I write with pain, because I know that humanity does not accept the Perfect Matrimony. I conclude this book perfectly convinced that those who truly know how to take advantage of it are very few. People do not like these things. Everyone thinks that with his or her particular belief, religion, order or school, they can save themselves, and there is no way of convincing them that they are mistaken. In the future Fifth Round, all those who do not accept the Perfect Matrimony will become demons, inhabitants of the abyss. In the future Fifth Round, those who accepted the Perfect Matrimony will be Angels.

We are at the end of the Aryan Race, beginning to live the Apocalypse of Saint John, and millions of human beings are entering the abyss. These poor people enter the abyss convinced

that they are doing very well; they believe that they are already the chosen ones, and that their beliefs have saved them. That is what they believe and there is no way to prove the contrary to them. Thus they submerge into the abyss where, after many millions of years, they disintegrate slowly, becoming cosmic dust. That is the Second Death.

We conclude this book by saying: 'only he who becomes an Angel is saved. The Angel must be born within our very selves. To be born is absolutely a sexual matter and the only path is that of the Perfect Matrimony.

Samael Aun Weor



Chronological Summary of the Works of Samael Aun Weor

- 1917 March 6th Samael Aun Weor is born in Bogotá,
Colombia
- 1945 *The Gnostic Library of Nag Hammadi* is discovered
- 1950 *The Perfect Matrimony* (giving origin to the
Contemporary Gnostic Movement)
The Revolution of Beelzebub
- 1951 *Zodiacal Course*
Treatise of Occult Medicine and Practical Magic
- 1952 *Secret Notes of a Guru*
The Book of the Virgin of Carmel
Christmas Message, included in *Gnosis XXth Century*
- 1953 *The Seven Words*
Igneous Rose
Christmas Message (*Gnosis XXth Century*)
- 1954 Christmas Message (*Gnosis XXth Century*)
- 1955 *Treatise of Sexual Alchemy*
Christ Will
Message for the 27th of October (*Gnosis XXth Century*)
Christmas Message (*Gnosis XXth Century*)
- 1956 *Major Mysteries*
Christmas Message (*Gnosis XXth Century*)
- 1957 Christmas Message (*Gnosis XXth Century*)
- 1958 *Esoteric Treatise of Theurgy*
Christmas Message (*Gnosis XXth Century*)
- 1959 *Logos, Mantram, Theurgy*
Christmas Message (*Gnosis XXth Century*)

- 1960 *The Aquarian Message*
1961 *Aztec Christic Magic*
Christmas Message (*Gnosis XXth Century*)
1962 *The Perfect Matrimony*, revised edition
Christmas Message (*Gnosis XXth Century*)
1963 Christmas Message (*Gnosis XXth Century*)
1964 1st International Gnostic Congress of the Avatar of
Aquarius, Cartagena, Colombia
Christmas Message (*Gnosis XXth Century*)
1965 *The Mysteries of Fire*
Christmas Message (*Gnosis XXth Century*)
1966-1967 *Buddha's Necklace* (Christmas Message)
1967-1968 *The Solar Bodies* (Christmas Message)
1968-1969 *Esoteric Course of Magic Runes* (Christmas Message)
1969 *Tarot and Kabbalah*
1969-1970 *My Return to Tibet* (Christmas Message)
1970-1971 *Parsifal Unveiled* (Christmas Message)
1971-1972 *The Mystery of the Golden Blossom* (Christmas Message)
1972 2nd International Gnostic Congress, San Salvador, El
Salvador
1972-1973 *The Three Mountains* (Christmas Message)
1973-1974 *Yes, there is a Hell; Yes, there is a Devil; Yes, there is
Karma* (Christmas Message)
1974-1975 *The Secret Doctrine of Anahuac* (Christmas Message)
1975 Encounter of Hermetic Culture, Guadalajara, México
1975-1976 *Treatise of Revolutionary Psychology* (Christmas
Message)
1976 3rd International Gnostic Congress, Guadalajara, Mexico
1976-1977 *The Great Rebellion* (Christmas Message)
1977 *Pistis Sophia Unveiled*
Samael Aun Weor disincarnates
Publishing of the Nag Hammadi texts in English
1977-1978 *Treatise of Occult Medicine and Practical Magic*,
expanded and corrected (Last Christmas Message)
1978 4th International Gnostic Congress, Caracas, Venezuela

- 1981 5th International Gnostic Congress of Atlantis, San Juan, Puerto Rico
1982 6th International Gnostic Congress, Merida, Yucatan, Mexico
1986 7th International Gnostic Congress, Montreal, Canada
1990 8th (last) International Gnostic Congress, Vienna, Austria
1994 II Encounter of Hermetic Culture, Valencia, Spain
1996 III Encounter of Hermetic Culture, Rome, Italy
1999 IV (last) Great Encounter of Hermetic Culture, Mexico City, Mexico
Constitution of the Gnostic Society

WORKS WITHOUT AN EXACT PUBLICATION DATE

Fundamental Notions of Endocrinology and Criminology
The Yellow Book
Esoteric Treatise of Hermetic Astrology
Fundamental Education
Social Transformation of Humanity
The Social Christ
The Book of the Dead
The Platform of P.O.S.C.L.A.

POSTHUMOUS WORKS

The Revolution of the Dialectic
For the Few
Gnosis XXth Century (compendium of the first Christmas Messages)
Talks (selection of lectures)
Didactic for Self-Knowledge (selection of lectures)
Gnostic Study of the Mind (selection of lectures)

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¹³ As in the Spanish original except when an English publication exists.

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