

TRADITION



REVELATION

UNDER THE SKIN OF GNOSIS



V.M. Zoroastro Z.

ZOROASTRO

TRADITION & REVELATION

UNDER THE SKIN OF GNOSIS



V. M. Zoroastro

Under the Skin of Gnosis

Compilation of lectures and writings

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No matter how brilliantly a Gnostic reflection may be written or transmitted orally, it is always inspired by the word of V.M. Samael Aun Weor. Therefore, it's not possible to say something new about the Gnostic path that has not already been said repeatedly by our Master. Whether it is said in one way or another, only the form changes while the essential thing will always be shining there with its light.

V.M. Samael Aun Weor's work not only has the support of the entire White Lodge but, above all, it has the seal of authenticity of the Divine Solar Logos, which is the Cosmic Christ himself. It is obvious that each missionary transmits Gnosis according to his level of comprehension but what's important is that what has been said or taught always leads to the original source of the message of the Fifth of the Seven, Samael, and not that it sets us apart from him.

Gnostic Reflection / "Master"

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Introduction

The skin of Gnosticism cannot be anything other than the exoteric or external side of its doctrine. And what is beneath this skin is indisputably its hidden or esoteric part, masterfully unveiled today by V.M. Samael Aun Weor.

But a great truth must be told—the Gnostic student does not always know how to see and get “under the skin of Gnosis” until he begins to “skin himself alive.”

And then, by stripping off his false skin, that of the “I” and his personality, he will then begin to see what is hidden beneath it: the blood, flesh, bones, and viscera of this holy Gnostic doctrine as presented by the Venerable Master.

The skin of the false personality—the tissues of which are all our prejudices of vanity, envy, jealousy, and worries, etc.—mixed with today’s modern culture and failed religion, prevent us from seeing ourselves as we are.

That is why all the Gnostic reflections I have presented, and those that I present now, always seek the same

thing—for us to look beneath the skin of our selfishness,
to better comprehend the Gnostic message of the new era.

Zoroastro



A New World Order



Count Saint Germain

Greetings Rafael,

What is happening with world politics? If possible, could you share with us something about the mission of Count Saint Germain? If not now, perhaps in the retreat next year, so that we can have a deeper vision of what is happening esoterically at this time with humanity physically.

Missionaries of the GSSAW in Scotland

Greetings.

With pleasure I will respond to this question.

Since 1999 Count Saint Germain is in Europe, and it's not by chance that he has come at the end of a millennium and in the beginning of another for a mission— surely the most important of all he has performed for humanity—to return to the superior dimensions. Master Samael had already announced his return to Europe. And as the Master himself has already said, this immortal Being deals with world politics, as does Count Alessandro di Cagliostro.

But as humanity at this time is going through a great world crisis, precisely because of its international politics, then it can be believed that these two masters should arrange things so that everything goes better in this Kali Yuga. Or the opposite, that everything is very bad in world politics because these two masters are acting in such a way that they prevent things from being improved do to karma itself. Let's say that these two versions are extreme, however each one contains a part of the truth of what humanity is living today.

The truth of all this is that humanity must collaborate with the plan of the Divine Solar Logos, of the return of matter to the spirit, as it did in the descent of spirit into matter through the so-called planetary rounds. And in order to do so, two forms of government politics have been needed: theocracy and democracy, with all its variants that serve in the ages of gold, silver, copper, or iron.

And these two great masters, as has been the case, propose one system of government or another. At this time it's necessary to work from the bottom up, to go through the physical, etheric, astral, and mental rounds. Which means that humanity with all the world politics must cancel all the karma that has accumulated before rising to a new social and political order. And these two great masters are working on that.

It's evident that democracy has failed, but it fulfilled its mission as theocracy fulfilled its function in each moment of humanity's history. And it will serve to return to theocracy but in a golden age, directed by authentic kings in the framework of an authentic spiritual monarchy.

The anecdote that follows from V.M. Samael Aun Weor helps us to better comprehend the moment we are living in and why the mission of Count Saint Germain is so important:

I know Count Saint Germain; that Man knows how to transmute lead into gold, and bringing coal to life he can create diamonds of the best quality. Count Saint Germain is well known throughout the history of the world; his sacred name reminds us of Egypt of the Pharaohs.

Obviously, Saint Germain acted during the XV, XVI, XVII, and XVIII centuries in Europe, and even still in the XIX. I know him. Approaching the twentieth century, he disappeared from Europe and ended up

in the Himalayas. He returned to Europe in 1939, just when World War II was unleashed. I know him; I interviewed him personally in a trench in Austria.

‘Today,’ he said, ‘we must work from the bottom up; before we worked from top to bottom.’

That is, the great Master returned to Eastern Tibet; he lives there in a secret monastery, and will return to Europe again in 1999. He is a Man, and has to return at that time, because it is written that in that year, there will be an extraordinary event. It’s obvious that in 1999, there will be a great eclipse and this will bring about tremendous consequences.

Geminal Availability to Create Man

This time I am going to speak about the ten sephirot, not from above to below, but rather to focus on them from below to above; like Count St. Germain said to me on a certain occasion, ‘Now it’s our turn, in these times, to work from the bottom up.’ And it is true; we have no other choice because humanity is too materialized. So, I am going to begin to speak to you about the Tree of Life, from the bottom up, not from the top down.

The True Symbolism of Christmas

The Physical Personality



Only from a Gnostic point of view can we find an exact definition of what the personality is, and what it means to have the personality.

And a definition of personality is correctly born if we take into account its etymological origin, which quickly puts us on the trail of how it is born and what its physical function is.

Even though we can find so many other definitions about personality in modern psychology, in the end they only serve to justify today's false education, exactly from which the false personality is born.

ETIMOLOGY OF PERSONA AND PERSONALITY

Persona, from the Latin *persona*: actor's mask; from *per*: through, and *sonare*: to dream.

Personality, from the Greek *prosopon*, which means mask, and alludes to the Greek theater masks that were placed on actors in the tragedies. It refers to that which is perceived, or to the form that appears in front of others (image). In Latin, the word *personare* is the same as "to resound through," that is to say, it also refers to the way in which one is perceived or manifests before others.

We have a personality because the essence—innocent but without consciousness of its happiness—is unable to grow proportionately on its own from childhood to old age in the life through which it passes.

And if the innocent essence does grow a little during life from one return to the next, and in new physical bodies, it grows to a very reduced degree, only at the beginning of life.

And the essence does not grow more than it should because the best of it is unfortunately trapped in the "I", which—recurrently occupying the essence's place—appears only to repeat the same mistakes from the past.

It is true that the innocent essence manifests itself in every existence but, I reiterate, only at the beginning of life,

its activity to be all but eclipsed as a new false personality begins to form.

And, what does it mean to have a personality? This is a good question, and with much interest I would like to respond immediately but something must be explained beforehand to better comprehend the answer I will give.

It is good to take into consideration that just as we have a physical personality, in a very different way there is also a personality for the astral, mental, and causal dimensions in those who have fabricated those solar bodies. The following text from V.M. Samael explains it very well:

Death is a subtraction of fractions. When the hour of death arrives, the only thing that continues are the values (positive or negative, good or bad, etc., etc.). But after death, what becomes of the personality, the one we had, our friend's, our brother's, our loved one's, where has it gone?

What goes on—in the name of truth, and I am going to say it, it's very harsh—is a heap of devils! That is, without an astral body, we have no reality whatsoever. But if we possessed an astral body, after death we would continue in the astral world **with an astral personality.**

As for the mental body, people do not have an individual mind. As I already said, what we have within us are many "I's" personifying errors. Obviously, each "I" has its own mind. So, within us there is not

one mind but many minds that think differently. Now we will understand the reasons, or the fundamental reason, why there are so many psychological contradictions in our intellect. But if we create a mental body, after death we will continue in the world of mind **with a mental personality also.**

Finally, we have the body of conscious will. As long as one has not created the body of conscious will, he will have many wills within himself, since each “I-defect” has its own will, and these “I-defects” quarrel among themselves. So, we do not have a single will but multiple wills. But when one, in fact, manages to create **the body of conscious will**, he **acquires a new personality**; he truly becomes a Man with his own will, capable of directing the different events of his existence; he will no longer be a victim of circumstances, and will now be able to originate new circumstances.

The one who has succeeded in creating the body of conscious will becomes a Causal Man. He establishes his center of gravity in the causal world. Thus, the superior existential bodies of the Being give us reality, not only in the physical world but also in the superior worlds; they convert us into Men in the fullest sense of the word.

“The Possible Unity of Man”

Because the physical personality (which is the title of this reflection) is one thing, and the astral, mental, and causal personalities of the solar vehicles, which are further converted into golden bodies through the initiatic resurrection, are another thing. And vehicles like this make us think, in a certain way, of vestments of light.

And if the word **persona** or **personality** refers to an actor's mask in Greek theater, the best etymological definition to define the physical personality is the mask of vanity, envy, jealousy, and preoccupations.

Meanwhile, the "personality" of an authentic Master in the astral, mental, or causal alludes not so much to the actor's mask but to the way in which this Master is perceived or manifests in each dimension.

Now I answer the question: what does it mean to have a physical personality? It means having a "common" personality, which begins with the education our parents gave us, which later consolidates with official, institutional education based generally on the antiquated pseudo-culture of this time of the Kali Yuga.

And since, in fact, education today is not inspired by the Being and his various parts, it is therefore a false education, thus creating a false physical personality. And false education, by unbalancing the centers of the human machine, separates us from the inner Being.

And the false physical personality only serves the selfish interests of physical life—never spiritual life—and having

nothing better to replace it, the physical personality is today a “necessary evil” that does not need the essence for its complete development.

And if at first we must learn to make the false physical personality passive to activate the consciousness, one day we will have to eliminate the false personality to give way to an awakened consciousness so the Being can also incarnate in the essence as Soul.

I am not saying anything new about the essence and the false personality, all this forms part of the body of the Gnostic doctrine that V.M. Samael Aun Weor has given us, and through the same doctrine we know the false personality must one day be eliminated on the peak of the second mountain, prior to the resurrection.

And in Master Samael’s own case, he not only eliminated the false personality but in addition, by changing his physical body, he completely severed himself from it. Because it is very true that a strong link exists between the physical personality and the blood of each of us.

Because it is not enough to eliminate the false personality, it is also necessary to completely break the bond the personality has with the blood of the last physical body. That is why V.M. Samael changed his physical body, and now lives in his immortal Egyptian mummy.

We will now comprehend better that if one possesses the immortal astral, mental, and causal bodies, which are a marvelous metallic sheath for an also immortal Soul, it is

only right the physical body is immortal because a mortal body with its impure blood eclipses the light of the incarnated Being.

It is a good thing our Master Samael now lives as a completely self-realized Monad in an immortal body so as to better fulfill his mission as Avatar. And woe is one who is an immortal living in a mortal body, his sacrifice is hard, and will be misunderstood by everyone.

GNOSTIC TEXT: “Remember, Gnostic brethren, the Philosopher’s Stone is a marvelous saline stone with which lead can be transmuted into gold. With the Philosopher’s Stone, one has the Elixir of Long Life, and the key of perpetual motion. The Philosopher’s Stone confers upon us universal medicine. Whoever possesses the Philosopher’s Stone can command Nature.” Provided that the immortal lives in a body that’s also immortal. Meanwhile, all these powers of the Being are reserved for the experience of the Soul in the inner worlds, waiting for the immortal body.

White and Black Magic



I do not think those who have visited the Master's house in Mexico City, where he last lived before his death and resurrection, know that Master Samael did not disincarnate in that house. The Master disincarnated in what was the home of one of his daughters. When Master Samael was no longer in Mexico because he departed on the Boat of Ra in search of his resurrection—which he obtained—I had the opportunity to go to this house sometimes, and since it was not so big, they always accommodated me in what we would call the second room. Then one day they told me the Master used to go to this house and to that room. The reason was he always found a lot of peace in

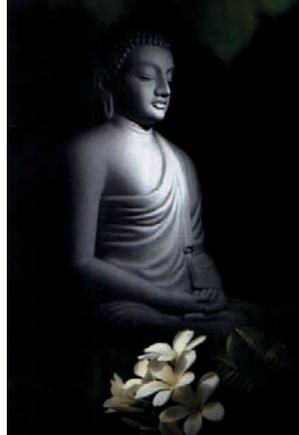
that room. As usual, his house at Macuiltepec 207, in the Colonia Campestre Churubusco was often frequented either by telephone or in person. Therefore, his house was not a place of rest but of work. So, to escape a little to that second house was for him a good break from his daily work. It was at that time I learned I was occasionally there in the house and room to which the Master came. And the Master disincarnated in that house when he was declared terminally ill by official medicine.

Intrigued by the fact our Master abandoned his last mortal body in that house and room, one night I arrived in the astral body to the street of that very quiet house. And the tree closest to the entrance of the house caught my attention. And by way of intuition, which reason cannot explain, I knew that at the foot of that tree the work of black magic that killed the physical body of the Master was buried. I did not need to enter the house or ask anyone, I knew and it was enough. But I also comprehended that every Christ is killed by his Anti-Christ. This is why I comprehend today that I, and many Gnostics, are persecuted by the Anti-Christ in all its forms and ways. And it is very good to combat it with magnetic chains, conjurations, invocations, work in the psychological death, and with everything white magic teaches but it's especially with chastity, well understood, that we will overcome it beyond this physical life because it's in the sexual center where the fight between white and black magic is established. That is where we will win or fail. Black magic or the particular Anti-Christ always assassinated and assassinates our

internal Master but he always wins in his Resurrection. In conclusion, and seeing things as I am explaining, we cannot have a destiny different from Jesus or our Master Samael because both died on the cross by black magic but were resurrected by white magic.



Prince Siddhartha



According to Buddhism, “Siddhartha’s life took place most of the time in the royal palace under paternal protection. According to tradition, during his furtive outings to the city, where he was accompanied by a coachman, the so-called “four passing sights” occurred. On a certain occasion, leaving through the eastern gate of the palace, he met an old man; on another occasion, leaving through the southern gate, he saw a sick man; when he did so at the western gate, he saw a corpse; and one day, crossing the northern gate, he met a religious mendicant. Old age, sickness, and death indicated the suffering inherent in human life; the religious man; the need to find meaning. That led

him to leave behind the walls of the palace in which he had lived most of his life.”

When we are young, and count on parents who provide us with almost everything life demands today, we are not conscious that we live a palatial life, that is, as “princes,” especially when compared to the misery in which much of humanity today lives.

And if we then become independent because we have an economically well-paying profession or job to be even better off in the horizontal of life, would it ever occur to us to think we carry on as a little Siddhartha taking refuge in our “palace”?

And living in the palace of our well-being, we never think of our old age, even though later the old age of others gives us so much regret. And this incorrect attitude in that stage of life is simply because, being young, we feel as if we are immortal, seeing our own old age still so far away.

But we do not want to die young, we want to live a long time, to reach old age, but ignorant of what the road to old age means with all its ailments and illnesses, which present themselves simply because the biological values are depleting.

Young people are young, they will not want to rejuvenate themselves, and what is more serious is they do not know how to appreciate it, they do not know what youth is. Old people do know and deeply appreciate what young people disregard: the treasure

of youth. If a young man, for example, was to become old for a moment (even for an hour), and then became young again, I am sure he would take advantage of youth to the fullest, and would fight to keep it.

V.M. Samael Aun Weor

So, let's bear witness that old age and illness, or simply just illness, can strike at any stage of life. And old age or disease thus prepare an inevitable road, that of the punctual appointment with death, leaving so many future plans truncated.

But what humanity generally does not know, and must learn someday, is that one returns in another body and in another personality, to repeat events, but ignorant that they've already been lived, which is why one does not manage to see the continuity in them.

If only we were to leave the palace of our horizontal life, even in an instant of consciousness and in remembrance of the Being, we would see life (on our own level) with Prince Siddhartha's eyes as he looked outside his palace, and we would better comprehend old age, illness, and death.

Because life, though at first it seems very long, with the partial "death by thirds" of the human machine's three brains—intellect, emotion, and movement (instinct-sex)—reduces to very little time, especially when you enter your

final processes of illness and death, which are always painful for everyone.

It is interesting how Prince Siddhartha, through the door of the rising sun (the east), sees old age as the beginning and end of life, and through the southern door, he encounters illness, and lastly, through the western gate where the sun sets, he meets death.

And on a different day, Siddhartha—whose name means one who has fulfilled his purpose—still afflicted by what he saw in old age, sickness, and death, finally crossing the northern gate, meets with a religious mendicant yearning to find the true meaning of the fleeting life.

Then, I ask all of us, what did Siddhartha see in the old man, in the sick man, in that corpse, and in that religious mendicant, which led him to renounce the comfort of the palace in which, as sovereign of that place, he had all the comforts and pleasures any mortal could desire?

Obviously, with Gnosis we can answer this question without much difficulty because for this we have so many esoteric arguments but that does not mean we are willing to leave our “palace” to search for our inner Buddha no matter what the ultimate truth costs, and finally comprehend how fleeting life is.

It is from the Being or inner Buddha that we can live old age before we are old; it is with the Being that we can comprehend illness before we become seriously ill; and it is from the Being that we die in our mistakes before

physical death arrives. But if what we prefer is our psychological palace, then we will only be one more of those who move the Wheel of Samsara, or the Wheel of Births and Deaths, with the desires of the “I’s”.

The experience of loving the Being through the three factors of the revolution of consciousness will teach us to live the fleetingness of life without fear, to discover the wisdom and love hidden in old age, and the path of psychological purifications in sickness, to ultimately comprehend that life never ends with death, that in essence we are immortal.

To meditate, to mantralize, to transmute, to die in the “I”, etc., are instants in which the consciousness awakens to a certain degree, and to a certain level it experiences the “four encounters” Siddhartha had at the eastern gate with old age, the southern gate with disease, the western gate with death.

And with the religious mendicant, the consciousness—compassionate and moved by the many sufferings of the poor suffering humanity—seeks the way of salvation in which there is no longer fear of death, only fear of God, which is fear of going away from his confines.

Reflections of Buddha Siddhartha

*“Do not think that nothing happens,
simply because you do not see your growth ...
great things grow in silence.”*

“Pain is inevitable, suffering is optional.”

*“Rejoice because every place is here
and every moment is now.”*

*“Take care of the exterior as much as the interior
because everything is one.”*

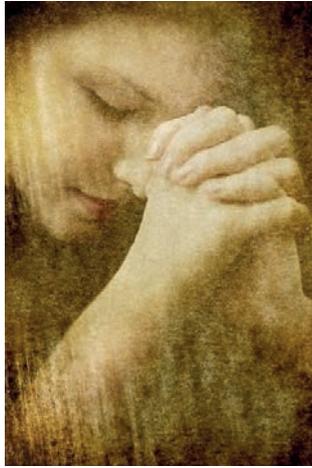
“Better to wear slippers than carpet the world.”

“Do not hurt others with what causes pain to yourself.”

*“The one who has more is not richer
but rather the one who needs less.”*

*“To understand everything, it is necessary
to forget everything.”*

24 Hours of Interior Work



As we are now well into the new millennium (2017), it is not justified that a Gnostic student, with all the esoteric information he has for the inner work, does not work on himself on a regular basis every day.

Many times, we have believed we cannot work on ourselves every moment of a day, so it's better to do what we can—this being self-observation so as not to identify with life—and maybe later we will have better conditions for the work on ourselves.

Because it is obvious the “I” receives impressions 24 hours a day, it is also true no one could work 24 hours a day on the “I” and its impressions—as one should—simply because the horizontal life itself prevents it.

However, working on ourselves intensely for an hour, we can modify those 23 hours we cannot work on ourselves properly. Why is this possible? Because 23 hours of a day is a repetition of one hour of that same day.

This is why V.M. Samael Aun Weor says the following in his *Treatise of Revolutionary Psychology*, chapter 17: MECHANICAL CREATURES:

Let us start by acting consciously during a small portion of the day. We need to stop being mere machines, even if only for a few brief minutes a day. This will have a decisive influence on our existence.

An hour each day of esoteric practice, day or night, can not only completely change 23 hours of a day, it can also change weeks, months, years of the same life lived in many existences.

And this is possible because our whole life is contained in one day. And, as we have always had only one life, it is logical to work on one 24-hour day, or in one of the 24 hours contained in a day.

When one takes the totality of one’s life to be the same as the very day in which one is living, when

one does not leave for tomorrow what must be done this very day, one really comes to know what it means to work on oneself.

Revolutionary Psychology
Chapter 18: THE SUPER-SUBSTANTIAL BREAD
V.M. Samael Aun Weor

It's incredible but it is so, many impressions from one 24-hour day of our life can be present in one hour of inner work simply because in an instant of that hour there are many instants of our weekly life, monthly life, and year of life.

Therefore, it's not true that we must work intensely 24 hours a day without attending to horizontal life. We can alternate the vertical with the horizontal line of life but then we must isolate ourselves in the vertical line each day for at least one hour.

Any work one does on oneself with the purpose of achieving psychic and spiritual development is always related with isolation—properly understood—since, under the influence of life as we usually live it, it is not possible to develop anything other than the personality.

Revolutionary Psychology
Chapter 19: THE GOOD HOUSE MASTER
V.M. Samael Aun Weor

And what could we do in one hour of work on ourselves? Every hour of a day-time or night-time practice does not have to be the same practice on oneself, it can be different practices but in essence it will always be a practice to die in oneself.

A simple mantrization while in self-remembering would suffice, and this will sharpen self-observation, comprehension, and the yearning to die. The important thing is to practice, to activate the consciousness so the Being can put order into our inner work.

It is indisputable that any esoteric practice always creates the necessary conditions to orient us toward the inner work. The important thing is to choose the exercise we like, which we know will stimulate the consciousness to work on ourselves every day.

Then in one hour, more or less, we can repent for many mistakes made, begging our Divine Mother to die, and die more, and in ever more profound levels of the mind.

The entire secret of dying one hour of a 24-hour day is to never miss the daily appointment, to not allow ourselves to go from 24 hours of a day to 48 hours of two days, or to 72 hours of three days, etc., without being in an isolated place working on ourselves.

I reiterate, it's not enough to observe ourselves every moment—something that's quite difficult—it's necessary to complement that daily effort with esoteric practice, and

better if this practice of isolation could be the nighttime vigil itself.

It is so important that not only Gnostic students from our institution comprehend this but also the entire International Gnostic Movement. And it is not too much to say here that all of us are scholars of divine Gnosis.

It is lapidary when our Master Samael says, “Any attempt at liberation, as grandiose as it may be, is condemned to failure if it does not take into consideration the need to dissolve the ego.” And we like what our beloved Master says so much but, at the same time, deep within ourselves we think, “This is not for me because I do not have the time needed for it.” And by condemning ourselves, we also condemn many aspiring Gnostic brethren who are aspirants of the esoteric path; the truth is quite different, and it is that, yes, it is possible to decapitate the “I”.

Pain



I have thought and rethought many times to write a reflection about pain, and my doubt has been because it's difficult to see something good in pain, surely this reflection and my good intention would wound the sensitivities of many. But in spite of that, something tells me to explain something different about pain, which helps to improve one's comprehension of life, even though it's a topic I have already touched on, always from the side of love.

When I think of so many people suffering because of wars, natural catastrophes, ignorance, and disease on the African continent, in Central and South America, Europe, Asia, and Oceania, I do not entirely believe it is only

because of social injustice. I see in it a process of purification that, no doubt, very few on this planet can live more or less consciously.

I am not only referring to physical pain but also to moral pain; though different, we suffer from one as much as the other, and we are humiliated more than we can withstand. We suffer not only with our pain but also that of our closest relatives and friends when we live it alongside them. When pain is not comprehended, we protest and incline against our own spiritual principles.

It is indisputable that pain and blood are associated but to better comprehend this we must first make a reflection. Did the author of *Zarathustra*, Friedrich Wilhelm Nietzsche, really know what he said in his sentence, "Write with blood, and thou wilt find that blood is spirit." No doubt he had good intuition to get it right about blood. Although some stop to think he meant particularly to write about what was lived with sacrifice, and not by speculation.

Of all that is written, I love only what a person hath written with his blood. Write with blood, and thou wilt find that blood is spirit.

Nietzsche

It will be Johann Wolfgang von Goethe who, through his Mephistopheles, refers to blood as something supernatural, "Blood is a very peculiar fluid." And certainly, it is since, esoterically speaking, we can say blood comes from

the deepest part of Absolute Abstract Space. But blood does not come alone because the breath of life—the semen or sexual energy—is also contained within it.

Breath, which manifests in creation as the first person of the Most Holy Trinity, our Father or Ancient of Days; **blood**, which is the Son or the second person of the Most Holy Trinity; and **semen**, the Holy Spirit, also from the Most Holy Logocic Trinity. That is why blood is spirit, and is clearly also a very special fluid, which in its descent through the whole Tree of Life (our Being), becomes complicated with matter and common life until it becomes impure.

We are now beginning to better comprehend the need for blood to be purified with the most effective medium that exists: pain, consciously or mechanically. And this also explains that phrase V.M. Samael Aun Weor repeated so many times, “The evil of the world is so great that it has even reached unto heaven. This humanity is already totally lost, there is no remedy.” To which I can add, this is why so many purifications are necessary.

One summer night, I was in that state which is known in the Eastern world as nirvi-kalpa or sama-dhi; the meditation was very profound, and what happened to me was something marvelous.

Before me, the third aspect of prakriti took on the frightful and terribly divine figure of Proserpine or Hekate, and then she spoke to me in an

apocalyptically-flavored language, ‘This perverse civilization of vipers, this great Babylon, will be destroyed, and in all of its cities, not one stone will remain standing. The evil of the world is so great that it has even reached unto heaven. This humanity is already totally lost, there is no remedy.’

Then, overflowing with great fear, I uttered, ‘Oh mother of mine, we are on a dead-end street.’

Then Proserpine spoke, and asked me, ‘Do you want to make a deal with me?’

‘Yes, mother of mine, I am willing to fulfill that deal,’ was my response, and this answer came out of my lips with great decisiveness.

Then Proserpine, Queen of Infernos and Death, spoke once again, and said, ‘You open the dead-end street, and I will kill them.’

I immediately answered, ‘I accept, mother of mine, my lady.’

1967-68 Christmas Message, The Solar Bodies

Blood is present not only in the physical body but also in the successive bodies: vital, astral, mental, causal, consciousness, the Innermost, and—as I have said—in the Logocentric Trinity. Through blood, the physical body can assimilate and eliminate what it eats, the air it breathes, and—if we try to transform impressions—it is mysteriously present next to the consciousness.

Let's not forget, blood is not only associated with purifying pain; from the beginning it also makes a trinity with the breath of life and the sexual energy, a marvelous biological trinity that is the basis of the three factors of the revolution of consciousness: to die, to be born, and to sacrifice for humanity. And let us not forget that it is conscious love which likes blood so much because, by inflaming it, it restores its spiritual wings.

Let me explain better. When we transmute sexual energy, we also transmute the blood of the whole Tree of Life, from the bottom up. And this is possible through the help of respiration, the breath and inspiration of which come from the very heights of the Ancient of Days. Having said all this, let's view with comprehension and compassion all the millions of human beings who purify themselves with "mechanical pain." Likewise, on many occasions, we too are purified.

It is indisputable that mechanical pain does not self-realize, however it serves mechanical humanity for the purging of karma on the wheel of births and deaths, or samsara, upon which revolve each of their 108 existences of their 3,000 cycles, otherwise, it would be impossible for humanity to return to the bosom of compassionate Abstract Absolute Space.

What I like about pain
is very little, or even nothing at all, and a lot;
nothing because it is unbearable,
and a lot because when it's present

the desire of lust
and its dark companions disappear;
and not wanting anything,
I only long for one thing,
to live in the complete peace of my God.

Gnostic Prayer to Isis



This Gnostic prayer to Isis, our Divine Mother, contains 111 words without counting the words of the mantram at the end.¹ And since nothing occurs by chance, there is a reason that the entire finite and infinite universe is described here in 111 words.

Only if we get each of these 111 words to vibrate, one after the other, in a superior way in our interior—symbolically

1 There are 111 words in the original version in Spanish.

like the Lyre of Orpheus—will we be able to intuit the celestial truth Isis hides behind her veil.

I'll explain better, this is a prayer to be pronounced without haste, with due attention to every word, as simple as each one is, and with superior emotion that serves to tune in to the way that she, Isis, always creates.

Oh Isis,

An exclamation that, when recited at the beginning of this prayer, expresses the mystical astonishment of the person who is before one of the very important parts of the Being, that without her we would be lost because she is the Gnostic secret of our Being, the central point of our connection with everything, which is why the inner path becomes possible. Therefore, it is necessary to repeat ***Oh Isis*** many times until mystically vibrating in unison with her.

Mother of the Cosmos, root of Love,

And when we say, ***Mother of the Cosmos, root of love,*** let's not recite this double phrase in vain. Let's say ***Mother of the Cosmos*** affirming that, as ***root of love,*** she is in all senses—mother, matter, matrix—Virgin of the Seven Cosmoses, of which you and all beings of the Ray of Creation form a part. Let's reflect well, she is not only love, she is the very root of love. Understood? By comprehending this, we can go forward; otherwise, without love nothing can die, neither can anything new be born within us. Therefore, always recite with love.

***trunk, bud, leaf, flower, and seed
of all that exists.***

If you recite with love, it will not be difficult for you to now imagine Isis, our particular or Cosmic Divine Mother, transfigured into an immense and beautiful *trunk* of a beautiful tree of life, of which she is its root and consequently, the sap of that root, circulating up the trunk—the backbone of everything—will be transmuted into the sap of love. By bifurcating itself into branches, it resembles the fingers of many hands which, toasting to heaven in the *buds* of fine Baccarat crystal cups, offers the delicious and virtuous honey of many *flowers*, fruits, and *seeds*. And there is so much happiness in this offering to the divine that the *leaves* of the mythical tree, sighing, flutter with joy in all that exists.

***We conjure you, naturalizing force!
We call to the Queen of Space and the Night,***

Now, *natura*, nature, *naturalizing force* of divine origin that comes to the magical conjuration of the inspired verb, transfigure yourself into the Queen of Space without limits, and night of innumerable stars that no sun can ever eclipse! Make us strong like you! Make us pure like you! Make us chaste like you!

***and kissing her loving eyes, drinking the dew
from her lips, inhaling the sweet aroma of her
body, we exclaim,***

And if, as the root of love, Isis, you assume the form of a mythical tree of life, and then also the Queen of Space and the Night—with all its transformations—now, tell me, Mother, why don't you have a unique form? Because being the form of everything, you are also the non-visible form for everyone, except for the initiates. Therefore, I will comprehend your transitory form of a chaste woman, and immaculate virgin, without stain of desire; only with purity of heart can we manage to kiss your loving eyes, and know how to drink the dew from your lips, and inhale the sweet aroma of your body, without profaning you.

***Oh, Nut, you eternal Seity of heaven!
You are the primordial soul,
of all that was and all that will be,***

Then you, my Nut, will be without and within, the eternal creative Seity or restorer of my heaven of consciousness and my inner universe. And because of you I can also have primordial soul. And I will finally know, through you, Isis, what I was, and what I will be.

Isis, whose veil no mortal has lifted.

My soul being immortal, thanks to you I will one day be able to pronounce with full propriety before my Being these enigmatic words pregnant with mystery: *He is He.*

He irradiates light and love to the whole of humanity. I lift the veil of Isis. And I promise to remain silent!

***When you are beneath the radiant stars
of the nocturnal and profound sky of the desert,
with purity of heart,
and in the flame of the serpent
we call you!***

And whenever we look at the starry sky, outside and inside, above, below, and through the center, from our desert (or solitude in God), with purity of heart, and in the flame of burning fire for love of you, we will call you, oh, Isis!



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

*We conjure you, naturalizing force!
We call to the Queen of Space and the Night,
and kissing her loving eyes, drinking the dew from her lips,
inhaling the sweet aroma of her body, we exclaim,*

Oh, Nut, you eternal Seity of heaven!

*You are the primordial soul,
of all that was and all that will be,
Isis, whose veil no mortal has lifted.*

*When you are beneath the radiant stars
of the nocturnal and profound sky of the desert,
with purity of heart, and in the flame of the serpent,
we call you!*

O AO KAKOF NA KHONSA

The 7 Angels and the Divine SolarLogos

63rd Anniversary

Incarnation of the "Logos Samael"

October 27, 1954 - 2017



We would not comprehend the transcendence of the mission the Divine Logos Samael is fulfilling at this time if we did not also comprehend the mission accomplished before him by the Logoi: Michael, Uriel, Raphael, and Gabriel. Because, just as the Lord of Force is the regent of a planet and of the fifth root race of the present Aryan humanity, they too were rulers of the Atlantean (Sun),

Lemurian (Venus), Hyperborean (Mercury), and Polar or Protoplasmatic (Moon), respectively.

Because that is how the present is best understood—looking with comprehension at the past, and seeing the future with hope. Because, thanks to the Logos Samael, a new progeny or humanity will emerge from a new exodus; and after them, the longed for New Golden Age with the regent of Jupiter, the Logos Zachariel; closing this entire long cycle with the Logos Orifiel.

- Thanks to Gnostic esotericism, we know the first root race or **Polar** race did not know the fall, and still exists virginal, pure, innocent, without having lost “the force of God,” which is the meaning of the name of the one who governs it, the Angel Gabriel.

Gabriel (*from the Hebrew: Hero of God, Force of God*)

The Angel who appears in ancient paintings, kneeling before the Virgin Mary and offering her a lily, is Archangel Gabriel. His name means “God is my strength,” “the force of God,” or “man of God.”

He is one of the three Archangels mentioned in the Bible. He is also mentioned in the Talmud. One of his most important roles, besides the Annunciation, is to have dictated the Koran to Mohammad.

The flower he gives to Mary represents purity, virginity, innocence, love, and harmony, the virtues

that embody both Archangel Gabriel and the Virgin Mary. The genuflection with which he delivers these virtues, and the news of the Incarnation of the Son of God, adds humility to these virtues.

- Neither was the fall known to the second root race or **Hyperborean** race, whose ruler is the Logos or Angel Raphael, and in whose Hebrew name is well-reflected why it remained pure like the first race. From Raphael, Rafa-El: “God heals,” or “God/He has healed,” or “He heals,” or “Medicine of God.”

Raphael (*means: Doctor of God, Healer of God*)

Saint **Raphael** (Hebrew: רַפָּאֵל, Rāpā’ēl), within Christianity, refers to an Archangel, being one of the three archangels known by name within Catholic and Orthodox Christianity, since he identifies himself within the **book of Tobias** or Tobit. The other two archangels are Michael and Gabriel. He is one of the three patrons of the pilgrim. The name comes from the Hebrew רַפָּאֵל: Rafa-El, which means ‘God heals,’ or ‘God/He has healed,’ or ‘He heals,’ or ‘Medicine of God.’ Currently, the Hebrew word that’s equivalent to doctor is *rofe*, connected with the same root of Rafa-El.

In Arabic, he is called اسرافيل Israfil. **Islam** considers him the Angel responsible for announcing the date of the Last Judgment through the sound of a horn.

He is sometimes depicted in pilgrim clothing, and carrying a large fish in his hand.

- It's in the third root race or **Lemurian** race that the fall into so-called "original sin" will be known. Its regent is the Logos or Angel Uriel, whose Hebrew name reflects well what happened there (from *ur*: fire, and *el*: God), Fire of God. As we well know, it was on the continent of Mu or Lemuria when humanity's fire, by fornicating or losing the sexual energy, fell from the top of their spine, and enclosed itself again in the Muladhara chakra.

Uriel (*"Fire of God"*) Regent of Venus

Uriel (Hebrew: אֱרִיֵּאל, standard Hebrew: Uri'el, Tiberian Hebrew: Ūrî'ēl, "God is my light" or "Fire of God") is the name of one of the seven Archangels, according to the tradition of rabbinical Judaism, and in some Christian traditions, such as Orthodox and Coptic.

He represents the almighty force of the spirit of life, his attribute is a flame of fire that represents his mission to awaken the consciousness of human beings with the fire of truth.

The Archangel Uriel was worshiped along with Michael, Gabriel, and Raphael in ancient Christianity, and over the years, worship of the Angels arose.

Judaism does not officially recognize the Archangel Uriel, but his name appears in various apocryphal

texts and in mystical traditions. The Archangel Uriel appears named in the *Book of Enoch*. Uriel intercedes before God for humanity, in relation to the fallen Angels and their children, the Nephilim; he also warns Noah of the flood.

He also guides Abraham, and marks the doors of the houses of the Hebrews in Egypt to protect them. In the *Book of Adam and Eve*, Uriel is the Cherub who stands near the gates of Eden with a flaming sword to prevent access to the tree of life. He is also one of the Angels who buried Adam and Abel, and he brings Adam and Eve out of Eden after the fall.

- Fourth root race or **Atlantean** race, whose ruler was the Logos or Angel Michael, which in Hebrew means “Who like God?”. Being the ruler of the Sun, it’s easy to comprehend his name: from one that, with God or the Solar Logos, is like Him or with Him. Here, too, Gnostic esotericism teaches us that at this point of the root races, Atlantis was the total conquest of the Physical Round, leaving behind the transition period of the semi-etheric, semi-physical Earth, where the first races lived long before the astral and mental rounds, where the light shined but the darkness of ignorance also made itself felt. That’s why Angel Michael and his army of God fulfilled one of the very important missions in Atlantis, like the one that Angel Samael is fulfilling today, which is to clear tenebrous entities from the cosmic space—mental, astral, and etheric—of planet Earth, leaving the physical world as the only refuge where these

dark entities would incarnate. The Angel Samael had to complete this mission in the future.

Michael (*means: Who like God?*) Regent of the Sun

The Archangel Michael (in Hebrew, מִיכָאֵל, Mija-El, Mikaiyáh, or Mijaiá, ‘Who like God?’; in Arabic, ميخائيل, Mijā’īl; in ancient Greek, Μιχαήλ, Mikhail; in Latin, Michael, or Michahel) is Chief of the Armies of God in the Jewish, Islamic, and Christian religions (Catholic, Orthodox, Coptic, and Anglican Churches).

- The fifth root race or **Aryan** race is the present humanity ruled by the Logos or Fifth Angel Samael, which in Hebrew means “Justice of God” or “Force of God.” Being the Fifth Angel, it is not difficult to associate him with the Divine Law itself as justice, rigor, or divine force. And as I have indicated before, if the Angel Michael had the mission of removing demon souls from the mental, astral, and etheric worlds, the Angel Samael has had a very important mission to take them to the pit of the abyss so that, by cleansing them from the physical world, it is possible to open the way to a new exodus and Golden Age.

Samael (*means Justice of God*) Regent of Mars

In the Jewish tradition, **Samael** was the Angel of Force, the head of the Fifth Heaven (Machon), and one of the seven rulers of the planet, served by millions of Angels. He resided in the Seventh Heaven

(Araboth, Geburah) but when he rebelled against God at the beginning of time he lost his place in the Father's house.

The Yalkut (I, 110) from the Talmud says Samael is the guardian angel of Esau. According to Sotah 10b, Samael is the guardian angel of Edom. Other authors maintain that it is actually Samael himself, an archangel of God.

CONCLUSION

- The rest is still to be lived. Samael, Lord of Strength, passes the next mission to the Angel Zachariel, and he will pass it to Angel Orifiel so this cycle of manifestation—not only of the planet Earth but also of the entire Ors Solar System—closes. If those who have now accompanied us here want to look to the future, what is yet to happen, I've attached the essential information about the Angels Zachariel and Orifiel, which serves to give us an idea of how important Angel Samael's mission is today, so the rest can be fulfilled on the path back to the Light of the Divine Solar Logos, and also how important it is that the next Logoi, who still need to be prepared, fulfill their missions.

Zachariel (*means: Memory of God*) Regent of Jupiter

Zachariel or Zerachiel, has influence in the solar system over justice, economics, ceremonial order, and world politics. Angel Zachariel is related to the generous aspect of justice.

Archangel Zachariel, Archangel of Abundance, Power of Prosperity, Chorus of Domination, Genie of Jupiter, also known as Hesediel, Zachiel, Zedekiel, Tzadkiel, Zedekul, Sachiel, Jesed, was the tutor of Abraham. His name evokes 'right and justice of God' but also 'God's favor.' Zachariel is in fact the Angel of Abundance, of benevolence, mercy, and paying homage.

He is the expansive and radiant energy from which the unlimited grace of God is poured out, and he is the young Angel par excellence. It's no wonder the deity that was once called Zeus-Jupiter was the most powerful of all gods; he governed in Olympus, and over all beings and elements who were subjects.

This Archangel represents opulence in all fields, prosperity, majesty, and social prestige but also physical well-being and exuberance. Zachariel is also the dispenser of money, of energy (because money, like blood, is true vital lymph). Its circulation must occur in a regular and balanced manner, as with all fluids within the human body, without stagnation, without deficiency or bleeding. According to the Zohar, Zachariel leads the order of Chasmalin, the 'Brilliant,' that is, the Chorus of Domination.

Orifiel (in Hebrew means: Divine Cessation) Rector of Saturn

Orifiel, in Hebrew 'Divine Cessation,' in Arabic Izrail (عزرائيل), Azrael, is an Angel that influences

transformation, liberation, adaptability, cessation (he is called death by mistake), spiritual agriculture, and astrology. Orifiel is the Angel or Supreme Genie of the planet Saturn, also called Shani, Sanaischara, 'he who moves slowly' or 'elder.'

Orifiel is also translated as the Back of God. Ancient chemists or alchemists related Saturn's metal with lead. Saturn is related to the superior mind, it corresponds to the Kabbalistic sphere of Kether, the first sphere.



The Death of the "I" Starting from the **Instinctive Center**

*Is it true that the human being is more instinctive
than rational or intuitive?*



No Gnostic student ignores that to die in ourselves we must follow three fundamental steps of Gnostic revolutionary psychology: first, self-observation; second, comprehension of the discovered "I"; and third, psychological death by invoking a force superior to our mind, emotions, and will—the force of our Divine Mother Kundalini.

These steps will be effective when we take advantage of the various difficult circumstances life presents. Then yearning for the Being will arise, guiding us to look within ourselves. But it will be moral pain that forces us to penetrate the cause of that discovered "I". And that's why this-Gnostic maxim is to be kept in mind, "Pain and reflection, behold your path."

Since the cause that gave life to the “I” is sexual energy wrongly used, the Sixth Commandment, “Do not fornicate,” will always be very important in order to destroy it from its very root. Therefore, these three fundamental steps of inner work, and the moral crises of life, are useless unless married and single Gnostics transmute sexual energy regularly.

In the beginning, because we are not conscious of how urgent the death of the “I” is, the interior work seems so abstract, complex, and difficult to us. As we continue discovering our inner urgency, the interior work becomes simpler and more practical. So, we learn to die in ourselves in that proportion.

Revelation of the Being indicates to us that without the death of the “I”, the only thing left for us is entrance to the second death. But something like that only happens when the Being sees that our last chance is at stake. Although this may seem like the worst thing that can happen to us in our lives, we discover with astonishment that it is always better to know the truth.

To put it another way (and for the purpose of the interior work), it would be ideal to know from the beginning, and through the Being himself, what our situation before the Law is. In other words, if we do not dedicate ourselves completely to the work of the death of the “I”, what destiny awaits us? This is something we already know, but since it hasn’t been said by the Being himself, justifying ourselves, we ignore it.

But the Being knows when to act and when not, and will wait for the opportune moment to reveal what we are surely not prepared to comprehend, that of our future in light or in darkness. Therefore, happy is he who already knows, especially about his probable future in darkness. I know mine, and can assure you it would be a real catastrophe.

Having said all this, now I can get into this current reflection in a much better way:

The Death of the "I" Starting from the Instinctive Center

To me, knowing and comprehending how the "I" conditions the consciousness seems important and basic in order to self-observe, comprehend, and eliminate it. And this is possible if we follow the order in which nine of the twelve Herculean labors are processed. Let's see how.

Because of an impression we react instinctively, and the first selfish impulse comes into action—an impulse of pure fire because it is born from the lower part of the spine, in the same sacral-coccygeal region as the muladhara chakra. The fire resembles the Lion of the Law in balance or imbalance, according to the use we make of it.

MOON: First and foremost, comes the capture and death of the **Lion of Nemea**, the force of the instincts and uncontrolled passions that devastates and devours everything ...

The Three Mountains / V.M. Samael Aun Weor

When the consciousness is not active, the selfish impulse is not transformed properly, and therefore goes directly to the memory of the subjective mind, which constantly renews it.

MERCURY: Now comes the second labor of Hercules, transcendental and transcendent: **the destruction of the Hydra of Lerna**, symbolic monster of immortal origin, endowed with nine threatening heads that regenerate each time they are destroyed, which threatens the flock and the harvests.

The Three Mountains / V.M. Samael Aun Weor

And the untransformed impression has only one path, that of a turbulent and threatening life, as described in the third labor of Hercules.

VENUS: Next comes the third labor of the solar hero, Hercules. I want to refer emphatically to the capture of two animals, one as gentle as it is fast, the other turbulent and threatening: **the Ceryneian Hind, and the Erymanthian Boar.**

The Three Mountains / V.M. Samael Aun Weor

Now, it's very logical to think and comprehend that impressions we do not self-observe, comprehend, and eliminate from their first impulse or after, accumulate as excrement

in the stables of our soul. That's why it is urgent to regularly divert the river of our seminal waters inward and upward with the purpose of purifying ourselves.

SUN: The next labor of the solar hero, Hercules, is certainly the extraordinary **cleaning of the famous stables of Augeas**, King of the Elis, whose daughter, knowing the virtues of plants, made magical concoctions with them.

The Three Mountains / V.M. Samael Aun Weor

Without purification, we give life to negative thoughts, those which constantly serve to cause harm to our neighbor with envy and anger, in the same way a sorcerer would, without us being conscious it is the "I" of witchcraft.

MARS: The fifth labor of the solar hero, Hercules, is **to hunt and destroy the anthropophagous birds**, which tenebrously inhabit the Lakes of Stymphalia, and kill men with their bronzed feathers, which they throw like deadly arrows against their helpless victims.

The Three Mountains / V.M. Samael Aun Weor

What follows is not difficult to guess, the abuse of authority. Then we are the violent bull from which everyone flees, even Nature itself.

JUPITER: Almost adjacent to the brilliant constellation of Pisces is the one of Taurus that, unquestionably, is intimately related to the transcendental esoteric work of **capturing the Cretan Bull**.

The Three Mountains / V.M. Samael Aun Weor

The violent bull, in periods of “peace,” becomes calm mares satiating their thirst in the lakes of our sexual waters. In other words, when anger passes, thirst for revenge and resentment remains, which is another way for the “I” to continue to exist.

SATURN: The seventh labor of the solar hero, Hercules, is the subsequent **capture of the mares of Diomedes**, son of Mars, and king of the warlike Bistonian people, who killed and ate shipwrecked people who arrived on those coasts.

The Three Mountains / V.M. Samael Aun Weor

And now it is very clear that the “I” always has only one purpose, stealing our sexual energy. That is why Cacus is the bad thief crucified to the left of the Christ Jesus.

URANUS: The legend of countless centuries says that Aeneas, the pleased Trojan, sat down with King Evander and the Venerable Senators, at the feast table ...

‘The slaves served him all kinds of food and poured sweet wine, and when they had satisfied the desire to eat and drink, King Evander explained to his guest that this ceremony in honor of Hercules, which they had just celebrated when they arrived, was not a superstition but a ritual that was owing to god for being nearby the place of one of his greatest labors (the eighth): the cave where **Cacus the thief was killed.**’

The Three Mountains / V.M. Samael Aun Weor

CONCLUSION: Because the “I” makes us all “feminine,” that is, always of less faith, it is urgent we capture the feminine psychic aspect of our selfish nature, to be more “masculine” or active for the Being. This is only possible with the help of our Divine Mother, and Intimate Christ, because only through them does the first selfish impulse born from the instinctive center change for a conscious, positive impulse.

Simon Peter said to him: Let Mary [Magdalene] leave us, for women are not worthy of the Life. Yeshua said: This is how I will guide her so that she becomes Man. She, too, will become a living breath like you Men. Any woman who makes herself a Man will enter into the Kingdom of God.

The Gospel of Thomas, Saying 114

NEPTUNE: Unquestionably, the ninth labor of the solar hero, Hercules, turns out to be very complex: the conquest of the belt of Hippolyta, Queen of the Amazons, feminine psychic aspect of our own interior nature ...

The Three Mountains / V.M. Samael Aun Weor



It is true that the human being is more instinctive than rational or intuitive!

Evaluation and Elevation



That humanity neither believes nor suspects we are being evaluated morally and spiritually by humanities superior to ours seems completely normal given the great ignorance in which it lives but for a Gnostic brother, informed about V.M. Samael Aun Weor's message, to behave indifferently with his inner work is actually very lamentable, sad, and absurd.

We have an ideal Gnostic body of doctrine for the work on oneself; just as it serves each student, it must also be followed by each missionary. Even the coordination itself follows it because we are all constantly being evaluated so we can maintain a good degree of elevation or sublimation

of our philosophical mercury or metallic soul of the sexual sperm, which is our passage to the new exodus.

Behaving indifferently means lack of consistency in the esoteric practice, in other words, doing our practices every day—or within a 24-hour period—to avoid accumulation of untransformed impressions coming later to swell the ranks of the “I”. Thus, to be indifferent is also not seeking the inner silence and prayer in the psychological work that allows us to comprehend and eliminate ancestral impressions crystallized in “I’s”.

Because, just as the quality of a vegetable’s or animal’s final product can be evaluated through its seed, we too are being evaluated through our seed by the Being and his various parts—and consequently by superior humanities who all constitute the Universal Cosmic Fraternity—specifically because the final product of all our spiritual, moral, and physical activities is found in our semen.

The ideal of today, and every day to come, is to keep our mercury or the metallic soul of the mercury high, in a permanently elevated state. And there is nothing better for it than love for the inner work, which manages to inflame it to the fullest. It is very true that sexual transmutation has that objective, but it is the death of the “I” and sacrifice for humanity that really achieve the maximum inflammation or elevation.

Then when this is achieved regularly, oneirically we begin to fly at great speed, we walk on waters as naturally as we do on earth, we pierce seemingly impenetrable walls, and

cosmic ships present themselves in the sky of our consciousness, etc., all due to the sublimation or elevation of our mercury, and comprehending that the practice must be consistent.

Therefore, evaluation, elevation, and exodus are the same thing. Without evaluation, there is no attempt to work on elevation or sublimation of the mercury, thus making the exodus towards a new golden age impossible. The solar humanities, with their cosmic ships, constantly warn us of the difficult moment our humanity is going through, and our urgent need to prepare for it, because they already are. Are you?

Recently, as usual, at about 11:00 p.m. and after a simple practice, I retired to rest and sleep a few hours before starting the vigil at 4:30 a.m. I woke up several times and, as it was still quite early, fell asleep again. I was out of the physical body with my Prometheus. It had already been several nights since he ordered me to do certain psychological works, and I do the best I can with the help of prayer.

That night, I was with my Prometheus in an open field, and something happened so fast it's difficult to describe objectively with words. I looked at the sky, and saw a point in space coming at us rapidly. Without reasoning much, I knew it was a cosmic ship. And without diminishing its speed, it stopped spectacularly in front of me, a few meters away, balancing like a plate a few centimeters above the ground.

Through its wide windows I could see the crew nimbly maneuvering that ship, which showed not only its rapid speed but also its efficiency by how it stopped very close to the ground without undergoing any damage to its structure. What was my quick reaction? I tried to run towards it to leave with them but my Prometheus, with a touch on my shoulder, stopped me because it was not yet time.

And then, just as it had arrived, the ship departed once again into deep space from where it came, always with the same speed. And again, I was amazed with this technological prodigy. Then the space was as it was before, quiet, as if nothing had happened. I comprehended many things later, and the most important was this: such a ship could rescue a person quickly, and witnesses would hardly realize it.

Therefore, I reiterate, they are ready to rescue the citizen of this world who has prepared for it in advance through his inner work. I returned to the physical world, and once again I was amazed to see I had lived all that in the few minutes before my vigil. And the message that reached my consciousness with all this was that evaluation, elevation, perseverance, trust, faith or love, must always be united.

We get the result of a good evaluation when we give all our best to the transmutation practice or esoteric exercise performed. We notice this because, internally, there has been a change produced in our inner state. That is why mechanical practice doesn't work without proper motivation. We must first face the resistance of laziness, then the

impatience of wanting an immediate positive result. Love for inner work and sacrifice must be instilled, and good evaluation and elevation will result.



The Thirteenth Aeon



It is logical that without deep comprehension of Absolute Abstract Space, the Thirteenth Aeon² of the Gnostics, creation could not be comprehended as the common man conceives of it from the planet he inhabits, much less will creation be comprehended with all its dimensions.

From this perspective, this Gnostic reflection for the beginning of 2018 serves for learning to love Absolute Abstract Space, which the Gnostics of V.M. Valentinus and his Valentinians locate in a first space or Thirteenth Aeon,

² Intelligent principle, manifestation of the divinity, cosmos, universe, order, world, era, period of time, eternity.

while in a second space they place twelve aeons, and in a third space the Chaos region.

- First space: Thirteenth Aeon
- Second space: Twelve Aeons
- Third space: Chaos

And I begin by saying that of everything I have studied in the Gnostic bible of the Gnostics—the Pistis Sophia Unveiled by V.M. Samael Aun Weor—what immediately caught my attention was that meeting of Jesus, the Solar Logos, with Pistis Sophia specifically in the Thirteenth Aeon, because it was where I comprehended the transcendental meaning of this sacred book, and of the very life of each of us.

Thus, I reiterate, anyone who has not comprehended this important encounter of Jesus and Pistis Sophia will also find it difficult to comprehend the esoteric meaning of his life and the planet on which he lives, and of creation in general; ignorant of all this, he will simply be part of the Pistis Sophia that Jesus found alone, ignorant of his cosmic duty, of the Thirteenth Aeon.

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.

*Jesus entereth the thirteenth aeon and findeth Pistis Sophia
Pistis Sophia, Chapter 29*

And believe me, I write this reflection with deep pain in my soul because I know what it means to not fulfill the Being's cosmic duty, just as I also know how to comply with my Being so he can in turn fulfill his in Absolute Abstract Space or the Thirteenth Aeon; because it is certain that if I fail, he also fails. And to be clear, I am not saying this by deduction but by revelation.

Unquestionably, it is the number thirteen that can best help us to comprehend the unknown divinity or Agnostos Theos of the Gnostics. That is why I write these few lines, hoping they serve to make the "unknown God" something better known, comprehended, and hopefully better loved!

Any very elementary study of the science of numbers, or the Kabbalah, tells us the number thirteen is that of immortality. But it is one thing to have this information, and quite another to comprehend why thirteen is marvelously associated with death and resurrection, which makes possible the continuous renewal of life—in the Absolute itself, and later in creation—but which would be more than impossible without this mysterious number thirteen.

And, since it is true that everything comes out of divinity—Absolute Abstract Space—and that everything returns to it, the blessed number thirteen has its original action of death and resurrection there. In other words, the Thirteenth Aeon is the continuous death and resurrection of God in the very bosom of the Absolute. Therefore, I affirmed at the beginning that without this comprehension of the Thirteenth Aeon, we could not comprehend creation, where death and resurrection can never be the domain of all.

Thirteen and Twelve

Before comprehending the mysterious thirteen of death and resurrection that makes eternity possible, let's begin by studying the number twelve, and note that it is the result of the multiplication of three (the Logoic Trinity) by four (the four corners of the universe), and whose result is evidently twelve, which are the Twelve Aeons of the second space outside the Absolute.

Twelve Aeons are reflected in everything created—for example, in the twelve cosmic vibrations, in the twelve categories of matter, in the twelve salts, twelve constellations, twelve cosmic rulers, twelve parts of the Being, twelve basic hydrogens in our sexual energy or sexual hydrogen Si-12, twelve petals in the heart chakra, etc.—and they make material life outside Absolute Abstract Space possible but, thanks to the mysterious number thirteen, these twelve

can continuously regenerate or be completely lost in the third space or Chaos.

The Thirteenth Aeon reminds us of the thirteen Heavens of the Aztecs or Nahuas from ancient Mexico. There are also thirteen Katuns among the Mayas of Yucatan, Palenque, and Central America in general. These are the thirteen prophetic Katuns, thirteen periods of time for each human race. Obviously, the prophecies for each of the past Katuns of our Aryan Root Race were fulfilled exactly. Presently, we are approaching the Thirteenth Katun. The Mayas say that the Thirteenth Katun will enter into activity between 2040 and 2043. The great catastrophe that will destroy this present humanity, which lives on the world's five continents, will occur during the Thirteenth Katun. Our solar system has thirteen planets, which are the Earth, Mercury, Venus, the Sun, Mars, Jupiter, Saturn, Uranus, Neptune, Pluto, Vulcan, Persephone, and Clarion. The thirteen Katuns, the thirteen Worlds, the thirteen Heavens of Anahuac, are related with the following thirteen Sephiroth of the Hebraic Kabbalah: Ain, Ain Soph, Ain Soph Aur, Kether, Chokmah, Binah, Chesed, Geburah, Tiphereth, Netzach, Hod, Jesod, and Malkuth.

Pistis Sophia Unveiled / V.M. Samael Aun Weor

So, from all this is deduced and comprehended that while twelve is the number of material manifestation of the

universe, thirteen clearly represents the spirit in the very bosom of Absolute Abstract Space. It now allows us to better comprehend why twelve apostles sat with Jesus at the Last Supper to make tremendous divine and human changes through the grace and power of the Thirteenth Aeon, the Christ, who acted and continues to act on the Twelve Aeons, purifying them incessantly.

What follows now allows us to better comprehend this entire reflection: all our sacrifices or personal efforts in this life are useless if they are not oriented towards the mysterious and holy Thirteenth Aeon because we will only continue to be part of the Pistis Sophia that Jesus found passive, not fulfilling her cosmic duty. Therefore, we will never enjoy the benefits of the true transformation, regeneration, and happiness of immortal beings if we do not embrace the path of death and resurrection, leaving us only one final destiny, that of losing ourselves like all degenerated matter in the Chaos of the universe.

*And we will be active for the Thirteenth Aeon
of Absolute Abstract Space
when, inspired by it, we transmute and sublimate
our sexual hydrogen Si-12 regularly.*

*And we will be more active when the sexual energy
reaches the twelve petals of the Anahata chakra in the heart,
then, with the help of the Thirteenth Aeon,
we will achieve even deeper sublimations.*

*We will also be very active
for the Thirteenth Aeon
when we continually die in ourselves,
and sacrifice ourselves for humanity.*

*And, when entering the Initiatic path,
the activity will not cease before the Thirteenth Aeon,
we live the minor mysteries, and then the major mysteries
of death, resurrection, and ascension.*

*And the maximum conscious activity in the Thirteenth Aeon
will be when, having finished the Great Work,
we dedicate ourselves fully to the Thirteenth Aeon,
dying and resurrecting to new states of consciousness*

*Until we are one with the world of uncreated light,
that which the Pistis Sophia of this humanity desires so much,
yet ignoring her cosmic duty before the Thirteenth Aeon.*



The Gnostic Mission Today



I said to a missionary brother, “Do you have the impression the Gnostic mission is over, and it’s only a matter of waiting for something unexpected to happen worldwide?”

ANSWER: “Uuuffff! Of course, for a long time, for quite some time now.”

And I continued, saying, “We are now beginning to enter the stage of maintaining and caring for what we have, small or great, while continuing to spread gradually, and accepting what little may be coming.”

And from this comes this Brief Reflection:

Look how I see the Gnostic mission today, and how difficult it is for all of us, especially for the new generation. The missionaries, seeing that fliers don’t work for them, nor do public lectures attract serious people to these studies

of the Soul and the spirit, put themselves in the hands of Facebook. Therefore, everyone is now on Facebook.

Well, not everyone, at least I'm not advertising myself there. And I do not forbid missionaries to do it but I explain what it is to enter that Internet world—when you enter there, computers automatically classify you, and then you appear next to undesirable groups, for example, as if you were part of the Gnostic Church and its public Gnostic Masses. That's why I say, for me, Facebook is the garbage dump of everything.

I say this because it reminds me of the seagulls I now see flying around here where I live, because we have a popular market nearby with its huge garbage dumps. And, of course, when the seagulls do not find anything to eat in the sea, they go there to look through the garbage to calm their hunger. That also happens with other animals who leave the forests to search for food in the trash to survive.

That happens today with new missionaries; they look for some good Soul in the trash can of Facebook but first they stumble over the garbage of those who think they know everything about esotericism, who are not interested in Sexual Magic, and much less feel an affinity with our beloved Master Samael Aun Weor. That's why the mission is hard today. Right? Therefore, I affirm the mission of Gnostic diffusion has been fulfilled. With this, I am not saying to abandon the first chambers but we are conscious of the moment in which we live, and we continue working so no one says at the end of times, "I never heard of that!"

The Main Criticisms of Facebook

“The main criticisms of the social network and the company have always focused on the alleged lack of privacy suffered by its millions of users. These criticisms were heightened in 2013, when it was discovered that the US National Security Agency and other agencies of intelligence monitor the profiles of millions of users and their relationships with friends and colleagues. For the user to have greater control over their account you can use your own Facebook Analytics app.”

Testimony from a Missionary

Greetings Rafael,

Thanks, Rafael, I am glad you touched on this topic of great relevance. The truth is Facebook is a den of the black lodge. I once was very excited about Facebook. It seemed like a place to reach all corners of the world with Gnosis. I answered questions, and communicated with people I did not even know, and often responded with horrible comments, as VM Samael Aun Weor says, comments that come from the great whore. And many were enemies to the death of Gnosis. This was a few years ago and, well, I still thought I was doing well, until one night in the astral or mental world, I was in a den, and the den was precisely Facebook. That was the name of the place. And suddenly my grandfather, Jesus, for whom I had deep respect, appears, and he says

in a voice like that of an army general, "Leave this den immediately!" I tried to give a justification for the matter but right before I could, he repeated even more forcefully, "Immediately!" I woke up feeling moved by such an order given by my grandfather. I comprehended the need to forget Facebook. I comprehended it was a place used by the Black Lodge, a living representation of the great whore, and in the world of the mind, it is nothing more than a mental brothel. And with all this, I have made the decision to completely delete the Facebook page; I do not need to be attached to so many people mentally. Thanks, Rafael, for this teaching; it was necessary for us.

Note: I asked the missionary for permission to attach his testimony at the end of this reflection, and he has accepted gladly but anonymously.

The "Favorite" Son

A Divine Mystery



Thinking of the many aspirants who have come to the Gnostic studies, who later withdrew for apparently very important reasons, thinking of those who are still there, despite the many adverse circumstances encountered in their lives, and thinking also of those who are yet to come to these studies (which does not seem to be many), I have the need to write something about the "favorite" son, first as a natural phenomenon of self-selection, then as a divine mystery that's difficult to explain.

As a natural phenomenon, it seems perfectly normal for some aspirants to the Gnostic studies to abandon the path due to unfavorable external events of life, while others remain, favored by life's good fortune. But seeing this as a

divine mystery, which is how I see it, is quite different. Souls come to Gnosis and stay because the divine grace of the Being or Donum Dei³ is with them, regardless of the life circumstances they will face, while others, having everything in their favor, abandon these studies just like that. Why? Because they do not have the same grace from heaven.

A very venerable text says it is God, the Being, who chooses a Soul and makes it his “favorite” son, while another text, also very venerable, says the opposite—it is the Soul that chooses God through its Being. Hence, we have the following thought, “God has no preferred children; God is the preferred of one of his children.” However, such a thought is very debatable if we consider that the divinity is in everything created and also in us; therefore, I call the “favorite” son a divine mystery that comes from God or from the Being.

From my point of view, we do not choose God; it is God who chooses us because God—as Spirit, essence, or Soul in us—knows well what our human and spiritual values are. You can say, “blessed is the chosen one,” but his life will also be hard because—in order to make him his own—God himself will constantly submit him to rigorous, unenviable, esoteric tests from his own Being. Do you comprehend what I am saying? Therefore, the “chosen” will never have time to feel proud of himself; on the contrary, he will

³ The Gift of God or divine wisdom that allows us to comprehend the inner Great Work.

often deny having been chosen, and will even envy the apparent freedom of the non-chosen.

For all that's been said so far, it would be presumptuous to believe that many Souls are on the path due to our merits. When we think that way, it is because we have completely forgotten God who, acting from the Being, is the true author of the whole work. But what should satisfy us is to have served as a means for others to find a relationship with their Being, just as we should be grateful to whoever was a good instrument for us to find ours.

Regarding all this, someone who reads one of V.M. Samael Aun Weor's works for the first time should feel his message has a divine seal befitting current times, which is not exaggerated because it is exactly like that. But if one does not feel this, and is instead bothered by what is read, it is logical to think we are not before a "favorite" son of God but that perhaps the aspirant still has other opportunities to be one, or maybe not. What the one who rejects such a message will ignore is that his destiny has now been completely defined, explicitly not in line with what his Being yearns for but rather the opposite.

But what exactly is it about the Gnostic message that many do not like? Evidently, it is to have to lead a life of so many intimate sacrifices, though we may be interested in all the other esoteric topics addressed by the Master. Definitely, it is the path as sacrifice that drives aspirants away. The "favorite" child protests about it in the same way but the difference is he knows there is no better alternative

than this because sacrifice is what will transform him and awaken him to conscious love. And the Being, who well knows this of his “beloved” son, will administer all possible means of sacrifice to him, to save him from ignorance, to strengthen him, without ceasing to love him.

Be that as it may, “favorite” son, as I present it here, must not be confused with the race or religion considered God’s most preferred because if this were true, all these races and religions would be at the service of others, and not as we see it now. By contrast, races and religions fight each other for supremacy, which is contrary to the cosmic principles of the “favorite” son, who will live only to serve others, and not to be served. But I must say something more before concluding this reflection, that “favorite” children and “non-favorite” children are all somehow favorite children of God. If favorite children exist, it is for them to serve the non-favorite ones.

If we now think of Jesus,
first "favorite" son of our universe,
and all those before, during, and after him
who climbed to the altar of supreme sacrifice for humanity,
donating their life through so many ways of martyrdom,
and if we also think of those who,
through the love of God himself,
will not suffer the same manner of sacrifice
as the "favorite" son
because they are always served,
then we see with amazement that all,
directly or indirectly,
are "favorite" children.
It is always better
to serve than to be served
because in serving,
we are served
by divine
grace.

A Mystery of Life and Death



In the preparations we were making for the funeral ritual for a beloved missionary brother who left this three-dimensional world, I read the ceremony because I hadn't done it for a long time, and I saw that myrrh was to be burned. And to comprehend why the myrrh, I had in mind that the three wise men offered Jesus gold (Melchior), frankincense (Gaspar), and myrrh (Balthasar)—gold for a King of Kings; frankincense for the Son of a God; and myrrh in relation to the death and resurrection that the Egyptians certainly used in their mummification. Then the temple was incensed with myrrh a little beforehand, and also at the necessary moment during the conjurations.

Before entering the temple, I spoke with the group of Gnostic brethren about the missionary brother who had disincarnated. Most of our brethren present had never

been to this Gnostic funeral ceremony. I also told them that the ritual, as regal as it is, would be done entirely standing, and they would only sit down in one moment of it to meditate on the brother, now deceased, asking for light for him. I put a lot of emphasis on paying attention to the following text:

Do not remain tied to this world because of sentimentalities, affections, and weaknesses; even though—due to ignorance—you may wish to do so, it is not good for you. Remember your Divine Mother, search for her within yourself, ask her to guide you!

And I explained that when you do not have a physical body, and you go through a difficult time with your “I’s” in those lower dimensions of nature, you cannot allow yourself to return to the body as you did when you had it, so you have no choice but to take refuge in your Divine Mother, of course, if you know how to do it! Or, on the contrary, you will have to suffer the terror of your own psychological defects in the lower dimensions. Therefore, the funeral ritual categorically demands you seek refuge in your Divine Mother. That is why it is so important in life to seek her frequently, for example, in the Gnostic rituals, or like the expression “root of love, trunk, bud, leaf, flower, and seed of all that exists.” And again, I insisted they comprehend this paragraph of the funeral ritual.

Do not remain tied to this world because of sentimentalities, affections, and weaknesses; even

though—due to ignorance—you may wish to do so, it is not good for you. Remember your Divine Mother, search for her within yourself, ask her to guide you!

After the explanation, which was the motivation to celebrate the funeral ritual, we prepared ourselves and entered the temple. After having prayed on my knees, I did the chain of irradiation of love, the conjurations, and invocation of the Sage Solomon. Next, the wardens took the swords, and everything was ready to celebrate what I consider one of the most beautiful rituals of our Gnostic Liturgy. And with the scythe and the liturgy in hand, I first wanted to say something more.

“Everyone must know that the death of a Gnostic missionary is a rare event in all the Gnostic institutions, something that happens very rarely. Members of second chamber, relatives, friends, etc., die but seldom does the death of a Gnostic missionary happen, that is why today all the missionaries are in mourning and impressed with this event.”

And I began the ritual in which it is recommended that the Isis cover her face with the veil—also the other Isises—as a sign of mourning. Slowly we were reading, and feeling every word and phrase of the ritual, which is pure compassion. And when the time for meditation came, I indicated for everyone to sit down. I remained standing, also the wardens and the guardian. The guardian then lowered the intensity of the light in the temple. And in that

silence, I comprehended that it was wrong of me, when I found some disincarnated person, to tell him that he had no physical body, that he was dead, because it was to remind him that he was without shelter. Logically, he was impressed because he didn't have a body to take refuge in, as we do. Comprehending this during this meditation was painful for me because I felt cruel to those disincarnated souls, I really felt ashamed of myself, thus I saw that my ignorance about this was great. But it's so good that I finally comprehended it!

And at the end of the meditation, the final part of the ritual continued with the very clear comprehension that this ceremony was a very important refuge for the soul of the deceased, who now had no physical body. I repeat, the funeral ritual was now so clear for me, therefore, it was beautiful not only in its poetry but also of a great, divine compassion for the one whose only refuge must now be the love and wisdom of his Divine Mother, which in synthesis is the pure remembrance of the Being. Once the ritual concluded, I did the final chain, always asking for our disembodied missionary brother who had been faithful until the last moment in his mission and who, although he was now without physical shelter, nevertheless, had refuge in all the Gnosis he had lived in the mission.

I saw everything so clearly now. That's why I told the group to please sit down for a moment. And then I explained everything I've written here. And I realized in the midst of that silence and inner solitude that everyone

comprehended how important it was, before one day leaving this world, to take refuge in spirituality in order to vibrate in a superior way and not in an inferior way in that parallel dimension. Everyone left with a very special inner solitude for what they had lived. Then, the night came, and before my vigil I had this interesting experience.

Flying, I arrived at a very beautiful place of nature, typical of Mother Nature, with many trees around a large area where there were hundreds of people sitting very comfortably and orderly. Strangely, they were all silent, and this impressed me a lot. It wasn't normal behavior because it was a large crowd that barely moved when they saw me come flying, turning their heads. Undeterred, they all continued in what they were contemplating and looking at: an immense screen, and they enjoyed a landscape that was not very different from the rest of that environment, so I did not know which of the landscapes was more beautiful, the one of nature where they were or the one they saw on that strange screen but I carefully observed that the screen merged with the landscape of a celestial sky with a lot of green trees surrounding it. Let me explain myself better, you could barely notice that they had a screen in front of them, and, looking carefully at that screen, I first saw its great height and width, the screen fused with the natural landscape to the point that it was like a single landscape. It was clear that we did not have technology like this in the physical world. An esoteric explanation for it would be that the screen they contemplated was the Akashic records or memory of nature. But what did they

contemplate with such attention? They watched a thunderstorm before it started to rain, thus they were so captivated. But it was a normal storm like we sometimes see when we are in nature. And what made that moment special, in truth, was that all those people were disincarnated, and the beauty of that nature was their spiritual refuge. In conclusion, I would say that they meditated on nature and its divine mysteries with open eyes. For those of us who have a physical body from which we can come and go, what they saw was not very important but for those who do not have it, it is very different, it was their refuge. I continued my journey, and after flying a great circle over that beautiful landscape, I returned to the body, and I reflected on everything I had lived. And I comprehended that as long as we have a physical body we must also learn to take refuge in the Divine Mother in all her forms and manifestations (Gnosis serves us for this: its temples or lumisials with practices of chains, rituals, spiritual retreats, programs of work on the death of the "I", transmutation, etc.), not doing so would be a problem for us when we do not have a physical body in which to take refuge. Therefore, vibrating in the lower dimensions, we would not know how to escape from them because we would have not created a shelter to replace the physical body.

*Brother, meditate profoundly
on the Lord of Great Compassion!*

Oh noble Gnostic brother!

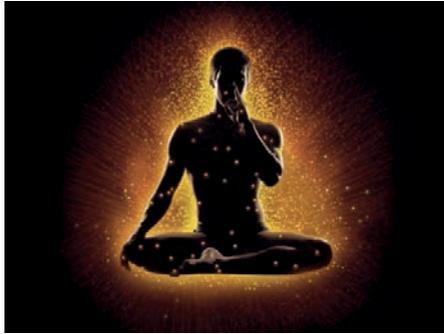
That which is called death has now come.

You have left the world but you are not alone in doing so;

*death is the crown of everyone.
Do not remain tied to this world because of
sentimentalities, affections, and weaknesses;
even though—due to ignorance—you may wish to do so,
it is not good for you.
Remember your Divine Mother,
search for her within yourself,
ask her to guide you!
May the Great Master BHAGAVAN VAIROCHANA
take pity on you!
May your Divine Mother Kundalini
never abandon you at any moment!*



Ida, Pingala, and Sushumna



Our meditation chamber program has chapter number 7 dedicated to the exercise of Christic Egyptian Pranayama. But much earlier we studied and practiced chapter 4, “The Science of Meditation,” where V.M. Samael Aun Weor explains sexual transmutation very well with the mantra HAM-SAH ... This is what the Master says about this practice, “I am teaching you legitimate White Tantra; this is the practice used by the tantric Himalayan and Hindu schools, this is the practice by means of which you can reach ecstasy, samadhi, or however you want to call it.”

And in this chapter the Venerable Master will say nothing about the pranayama exercise cited in his first books. The practice of both exercises will be what allow us to comprehend that transmutation with the mantram HAM-SAH

surpasses in power and simplicity the pranayama of the yogis. And although pranayama has been displaced, due to its complexity and apparently little power, nonetheless, it is through pranayama that we can say to Gnostic aspirants that just as a channel exists for the sexual seed to be expelled out, there also exists a channel for it to be directed inward, transmuted into energy and light. Therefore, the Gnostic study of pranayama or control of the Prana can never disappear from our program.

This Gnostic reflection does not set out to explain the practice of pranayama every Gnostic student more or less knows, nor does it explain the exercise of transmutation with the mantram HAM-SAH. But I am reflecting on the importance of the nadis⁴ Ida, Pingala, and Sushumna that, like the Caduceus of Mercury, are the channels through which solar and lunar atoms ascend to the brain of man and woman. And “in Chinese philosophy, this pair of cords are known with the classic names of ‘Ying’ (Ida) and ‘Yang’ (Pingala), ‘Tao’ (Sushumna) being the middle path, the medullar channel, the secret way through which the Serpent ascends.” And everyone knows the Taoist Ying is feminine, and Yang is masculine. It’s exactly the same as the nadis Ida and Pingala, respectively, in relation to the left and right sides of the whole organism of man and woman. This allows us to explain that a magnetic chain is magical because, by alternating women and men as negative and positive poles, the electricity and magnetism of

4 Tubes

prana circulates very well, in other words, from left (Ying) to right (Yang). All of this is thanks to the fact that the woman is always more receptive on her left side than the man, and the man is always more active on his right side than the woman, which is why the magnetic force of the esoteric chain multiplies so much.

An ordinary example well explains how a magnetic chain works, and it's the simple operation of an electric fan, which is such a common device in periods of heat but nevertheless most people ignore its workings. Obviously, the blades of a fan rotate because the axis in which they are inserted rotates inside another circular cavity that is part of an electric motor. And this is the interesting thing, this cavity of the electric motor is a combination of magnets placed circularly and alternating according to their positive and negative polarity, just like the esoteric chains. These magnets produce a uniform magnetic field, which is cut off at each turn by the rotor formed by a large coil of very fine copper wires conducting electricity, positive and negative. That means if the magnets were not in the correct position, the fan would not work. This fan example does not mean that an esoteric chain of only men or only women would not work; nor am I saying the exact same number of men and women is needed for an esoteric chain. What I'm explaining is the importance of alternating positive and negative polarity, and that both a woman and a man always circulate the energy of a chain from left/Ying (Ida), to right/Yang (Pingala), transmitting this energy of Prana to the next person.

Therefore, it does not matter if a chain is done with only men or only women, nor even if there are not exactly the same number of men and women; the chain will always work as long as Ida relates to the left nostril, and Pingala relates to the right nostril, of men and women. When Venerable Master Samael says in many texts of his first books, "This order is reversed in the woman," it means that since the woman is lunar, her greatest activity is through Ida or Ying, while in the man, who is solar, his greatest activity is Pingala or Yang. Therefore, a pranayama in the woman begins by covering her right nostril and inhaling through the left; while the man begins by covering his left nostril and inhaling through the right nostril. If this is comprehended well, then Ida will always be to the left of Sushumna in man and woman, and Pingala will be on the right in man and woman. Therefore, what V.M. Samael Aun Weor said, "This order is reversed in the woman," has not been comprehended well. Our Master will always say "Ida is located on the left of Sushumna and Pingala on the right," therefore the energy of Prana circulates very well in a chain. And he never literally located Ida to the right of Sushumna in the woman, and Pingala to the left of her Sushumna.

Ida and Pingala

There are two nerve currents situated on either side of the spinal column. The left one is named Ida, and the right one Pingala. Both are nadis.

There are some who interpret the aforementioned as the right and left sympathetic nervous system but what is certain is they are subtle conductors of Prana. The moon moves in Ida, and the sun in Pingala. Ida is cold, and Pingala hot.

Ida flows through the left nostril, and Pingala through the right.

The breath flows alternately one hour through each nostril.

While the breath flows through Ida and Pingala, man is fully occupied in his mundane activities.

When Sushumna works, man dies to the world and enters samadhi.

The yogi tries to reach his best level by trying to make his Prana flow through the Sushumna nadi, also known as the central Brahmanadi.

Ida is located at the left of Sushumna, and Pingala at the right.

The moon is of a tamasic nature, and the sun of a rajasic nature.

Venom is solar, nectar is lunar.

Ida and Pingala indicate time. Sushumna is time's dissipater.

Sushumna

Sushumna is the most important nadi. Sushumna is the sustainer of the universe, and the path towards salvation. This nadi is located behind the anus. It is tied to the spinal medulla. It extends up to the Brahmrandhara, and is invisible and subtle.

The real work of the yogi starts when Sushumna enters into function. Sushumna travels through the central part of, and alongside, the spinal medulla.

The Kanda is located above the genital organs, underneath the umbilicus, and adopts the form of a bird's egg. From there, 72,000 nadis emerge. Of these, only 72 are common and generally known.

There are ten principle nadis, namely, Ida, Pingala, Sushumna, Gandhari, Hastijivha, Pusa, Yasasvini, Alambusa, Kuhuh, and Sankhini. Yogis should know the nadis and chakras perfectly. The nadis Ida, Pingala, and Sushumna are conductors of Prana. Their devatas are the moon, the sun, and agni, respectively.

V.M. Samael Aun Weor

**From the book: *The Solar Bodies*,
Chapter XXI, *The Caduceus of Mercury*,
by V. M. Samael Aun Weor**

The root of that pair of nerve cords must be sought in the man's testicles and in the woman's ovaries.

The left side is Ida and the right side is Pingala. The deep canal that runs inside the spinal cord is Sushumna.

In women the order of Ida and Pingala is reversed, with Pingala being on the left and Ida on the right.

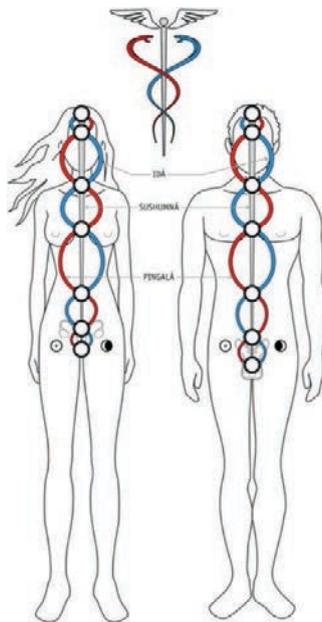
The secret doctrine teaches its disciples that Ida is of a lunar nature and Pingala is of the solar type.

Hindustani yogis claim that Ida is intimately related to the left nostril, and that Pingala is related to the right nostril.

This order, as we have already said and now repeat again, is reversed in women; the order of the factors does not alter the product.

The Gnostic Movement teaches its disciples that, during esoteric practices of sexual transmutation, the lunar atoms of the seminal system ascend through the nerve channel of Ida, and the solar atoms ascend victoriously through Pingala.

NOTE: in the last paragraph of this chapter by V.M. Samael Aun Weor, the most important thing about Pranayama is that when a woman practices the exercise, she must cover her right nostril in order to inhale through the left; and the man should cover his left nostril in order to inhale through the right nostril.



His Feet Tell Me Everything!



Once again, my Jesus comes,
I feel his steps...
He comes to live another Holy Week,
I will follow his steps...
It's Palm Sunday,
I listen to his steps...
Jerusalem comes to me.
Now I see his feet...
My Jesus enters on the donkey,
his feet are hanging...
The crowds cry out, Hosanna to the Lord!
And his feet are stirring with joy...
And he stays in a Jerusalem that sleeps.
While my Jesus watches,
I see the soles of his feet praying...

Holy Monday,
my Jesus in Bethany,
I follow his footprints...
Martha serves dinner,
Magdalene anoints him with spikenard,
and his feet are perfumed.

Holy Tuesday.
Two days and it's Passover,
and his feet are already of lamb...
Therefore, he goes to the slaughterhouse meekly,
to give us his flesh and blood,
and let us have life in abundance.

Holy Wednesday.
By divine design,
which is the will of my Jesus,
and by obedience of the very V.M. Judas,
Christ will be betrayed
in that blood pact
called the Last Supper.

Holy Thursday.
He washes his disciples' feet with water,
and his will be washed with blood.
Everything starts with the Last Supper,
and at the end of his Via Crucis,
up on Mount Golgotha.

Good Friday.
It is the dawn of a holy day,
my Jesus keeps vigil on the Mount of Olives.
And prays with great agony

under the terrible effect of that chalice,
which is all of our blood.

Therefore, his feet bleed when he says,

O my Father,

if it is possible,

let this cup pass from me;

nevertheless,

not as I will,

but as You will.

And while my Jesus prays,

Judas presents himself

with the evil company.

Now my Master asks,

Who is it you want?

And they replied,

Jesus of Nazareth.

And he said, I am he.

They drew back and fell to the ground.

And for a second time he asked them,

who is it you want,

and for a second time they said,

Jesus of Nazareth.

And for a second time my Master told them,

I told you that I am he. If you are looking for me, then let
these men go.

My Jesus is condemned to death,

his bare feet strongly tread onwards,

and they speak to me about this crucial moment,

I cannot see anything other than his steps.

And kissing and embracing the cross again,
another Via Crucis begins with my Master.

I repeat,
his feet and steps tell me everything.
They tell me how heavy his cross is.
They say much more,
they cry out to me that the karmic weight is great,
and they tell me about his disciples when they see him
pass by.

My Jesus does not cry for his pain.
He cries for us,
that we cry when we see him pass by triumphantly
because we do not want him to fall,
but he falls for the first time,
and as he falls he gets up.

Now his feet are joined to others,
they are the feet of his most holy mother Mary.
It is an encounter between God the Mother
and God the Son.

Now my Jesus strongly clings to his cross,
walking more decidedly.

Footsteps that speak to me of his heart,
of the weight that it supports, which is not only physical.

And why his cross is so heavy,
which is why Simon, the Cyrene, helps him to carry it.

Please, let's also help my Lord!

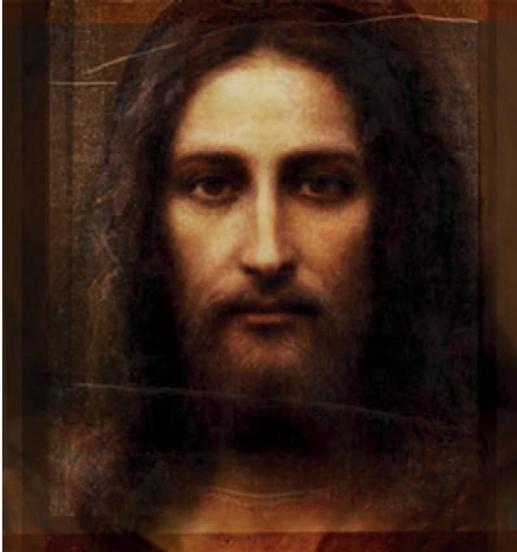
Now an important help arrives.

It's Veronica cleaning his bloody face,
which, after my Jesus has been very well qualified,

he continues the Via Crucis with bleeding feet.
And he falls a second time, and once again he rises.
And they cry for my Jesus,
without comprehending his mission.
The women of Jerusalem cry when they see him pass by.
That is why he stops walking in front of them,
and he says to them, Do not weep for me,
weep for yourselves,
and for your children and their generations!
Falling for the third time,
as a just man,
my Jesus rises once again,
always helped by invisible angels.
And finally, he reaches his destination,
where he is first stripped of his garment.
And like the naked truth,
they nail my Jesus on the cross of his passion.
First the palm of one of his hands, and we all cry;
then the other, and we cry more.
And we cry even more because his feet come next,
the feet which brought him there.
And crucified, I hear him murmur,
what immortals will always say,
Father, forgive them for they know not
what they are doing.
Truly, I tell you today you will be with me in paradise.
Woman, behold your son ... son, behold your mother.
My God! My God! Why have you forsaken me?
I am thirsty.

It is finished.
Father, into your hands I commend my spirit.
And free, my Jesus
now enters the pre-dawn
of his good God,
his Father who is in heaven.
That is why he dies crying out with joy,
Eli, Eli, Lama Sabachthani!
I raise my gaze on him, his full body on the cross,
and his hands, nailed to the wood, bleed,
and his head, crowned with thorns, bleeds,
and going through his heart, it's blood that
unites with the blood of his feet.
And all of it bathes the cursed land
That, giving thanks,
responds with an earthquake.
His body is unnailed and lowered from the cross.
It is placed in its holy sepulcher.
And the resurrection will come in unison
with his soul and his spirit,
which is a total explosion of light.
Waiting for us to one day walk with him
alongside his immaculate feet.

V.M. Zoroastro



Renunciation



I share my experience with the practice of renunciation that I am doing these days but hope this exercise is comprehended by at least some Gnostic missionaries because at first sight renunciation seems like disregard for the wonderful life that comes to us from the divine Solar Logos when, in fact, it is the opposite because renunciation is dying in myself to the **selfish desire to exist** in order to live life better from the Being. I repeat, what is renounced is that **selfish desire to exist** through which we wrongly relate to the outside world, therefore in those moments of

practice one can perceive the external life not in a good or bad way but in a different, impeccable way. But that's not everything because, incredibly, with our **selfish desire to exist** we also distort the inner life, therefore, by renouncing this desire the inner life is also different.

It is very natural that whoever has the Being incarnated—our Venerable Master Samael Aun Weor—fights terribly to emancipate himself from his old habits created when his Being was not yet in him. As it is also very normal that those who do not have their Being incarnated see in renunciation a madness, like a kind of psychological suicide. Therefore, it is very delicate to propose renunciation to students in the first levels of the Gnostic studies, including students of many years. I have done it on occasion, and the reaction is always the same, a strange silence of confusion overcomes them, silence that only a few break, amazed, to ask more or less in essence this, “Why give up everything that life gives us?” Then I think, but Gnosis is just that, many and continuous renunciations, to one day be able to achieve the Great Renunciation! But I must know what to say to the alarmed student who still believes that Gnosis is above all to be well, which is partly true but not totally because it is about being different.

And before expanding on renunciation, which is being presented in this new Gnostic reflection, I would like to ratify something I have said on other occasions—the Great Work is realized by the Being and not by the human soul, which should only cooperate so the divine acts upon it and

divinizes it, which is possible with the three factors of the revolution of consciousness. Beginning that divine work with the incarnation of God the Mother, followed later with the incarnation of her Son in her, Christus-Lucifer, and all the rest of the different parts of the Being that are also incarnated in the soul so that in the end the most important incarnation will be achieved, that of the Father Elohim from the top of the Tree of Life, to Aelohim, the Being of the Being. And this now allows us to comprehend what the true renunciation of “I myself”, of “oneself” is for the sake of the incarnated Being, which is why we renounce the “oneself”. Therefore, one does not renounce “oneself” once and for all, one renounces to the extent that the Being is incarnating until, one day, the great renunciation comes for the first time that the Great Work is done. And other renunciations will follow until one manages to renounce Absolute Abstract Space itself for the love of suffering humanity. But logically what will never be renounced is conscious love. And in summary, this is what V.M. Samael Aun Weor says about the Great Renunciation and the **desire to exist** in his book *The Three Mountains* (Twelfth Labor of Hercules):

My work began with the descent to the Tartarus on that twelfth planet of our solar system.

Three delightful and dangerously beautiful females appealed to me in vain with all their irresistible charms.

Provocative devils, they fought for the impossible, they wanted to make me fall but I knew how to dominate myself.

The zodiacal sign of Scorpio unleashed all its passionate ardors in my creative organs, however, I won all the battles against myself.

The guide dog (sexual instinct) always leads the knight down the narrow path that goes from darkness to light, from death to immortality.

The dog pulls his master's leash, leading him down the steep path to the goal; subsequently, the dog must rest; then comes the Great Renunciation.

In harmonious rhythmic agreement with this cosmic sexual event comes the inevitable supreme detachment from all material things, and the radical elimination of the desire to exist.

Practice: One day I had to meditate on **Saying 65** from the Gospel of Thomas as a Third Chamber work. I decided first to renounce my own physical and psychological way of meditating to get a better level of comprehension. Then while sitting, I proceeded in this way:

- With closed eyes, I was attentive to the different forms I assumed to meditate, wishing for the best position. And when I thought I found the best asana, with silent

verb, I renounced this desire one, two, three times, and then a natural state of relaxation appeared.

- Now, attention toward my interior, wanting mental quietude, and I then renounced to it several times. And I discovered the desire to have a good feeling, and I also renounced to that. I renounced to the desire for a good meditation. I renounced to good concentration. I renounced any desire as I relaxed.
- And as time went by, I renounced to worrying about time. But the physical, mental, and emotional desires returned recurrently, and I continued to renounce to each of these impressions, which I knew were only memory that conditioned me. But my renunciation was always in the remembrance of the Being.
- Now you can better comprehend **Saying 65** from the Gospel of Thomas without so much desire. And in this way, I went on to meditate on it in a simple, straightforward, and intuitive way, without wanting to know anything spectacular.

Saying 65. Yeshua said: A good man had a vineyard, which he gave to tenants to work and harvest the fruit for him. He sent his servant to collect the fruit of the vine. But the tenants seized the servant and beat him nearly to death. The servant reported this to his master who thought:

‘Perhaps they didn’t recognize him.’

And he sent another servant, who was also beaten.

Then the master sent his own son, thinking: 'Perhaps they will treat him with respect.' When the tenants realized that he was the inheritor of the vineyard, they seized him and killed him.

Those who have ears, let them hear."

- The "good man" is the Father Logos. The "tenants" are all of humanity. The "servants" are the Venerable Masters of the White Lodge. The "son of the good man," owner of the vineyard is Jesus Christ who, because he is the beloved son, will inherit that spiritual wealth, that is why he is persecuted, crucified, killed, and—thanks to the Father—resurrected. And this meditation concluded by reflecting that the vineyard is in our own sexual gonads.

So, outside of meditation I comprehended how important the 33 Renunciations of Pistis Sophia are in order to be patient, to love men, to be kind, peaceful, merciful, charitable, to assist the poor, and the sick and afflicted, to love God, to be virtuous, and worthy.

What Men Should Renounce

Renounce the whole world and the whole matter

I- Renounce murmuring

II- Renounce eavesdropping

III- Renounce litigiousness

IV- Renounce false slander

- V- Renounce false witness
VI- Renounce pride and haughtiness
VII- Renounce belly-love
VIII- Renounce babbling
IX- Renounce craftiness
X- Renounce avarice
XI- Renounce love of the world
XII- Renounce pillage
XIII- Renounce evil conversation
XIV- Renounce wickedness
XV- Renounce pitilessness
XVI- Renounce wrath
XVII- Renounce cursing
XVIII- Renounce thieving
XIX- Renounce robbery
XX- Renounce slandering
XXI- Renounce fighting and strife
XXII- Renounce all unknowing
XXIII- Renounce evil doing
XXIV- Renounce sloth
XXV- Renounce adultery
XXVI- Renounce murder
XXVII- Renounce atheism
XXVIII- Renounce pitilessness and impiety
XXIX- Renounce [magic] potions
XXX- Renounce blasphemy
XXXI- Renounce the doctrines of error
XXXII- Those who teach the doctrines of error
XXXIII- Those who abandon the doctrines
of truth of the First Mystery.

To be Conscious of Happiness



Through the divine Gnosis that comes to us from V.M. Samael Aun Weor, I have known and later comprehended that happiness is a right of everyone—in other words, of the essence, buddhata, embryo of the soul—incarnated in the four kingdoms of nature, namely, the mineral, vegetable, animal, and human.

It is evident if you read the beginning of chapter five, “To Accuse Oneself,” from the book *Revolutionary Psychology*, you can only think the source of happiness comes

from the pure essence, which reaches us from above, from heaven, from the stars.

The essence that each of us carries within comes from above, from heaven, from the stars...

Unquestionably, the marvelous essence arises from the note LA (the Milky Way, the galaxy in which we live).

The precious essence passes through the note SOL (the Sun), and then from the note FA (the planetary zone), enters this planet and penetrates our inner world.

And by studying the Tree of Life, we also know the essence is only a particle of the Human Soul of our inner Monad, unfortunately conditioned by the "I" and the false personality. Logically, this is why its happiness is expressed more in childhood than when we are adults.

I have always reflected about these things, coming to the conclusion that happiness has a divine origin. And meditating one day in dorsal decubitus, that is, face up, with the help of physical sleep I left the body and saw, not in time but in a moment of consciousness, that everyone's essence comes from the center of the Milky Way.

It was not my intention in this meditation to corroborate whether what our V.M. Samael Aun Weor said was true or not, the Being simply wanted me to know this directly, and I thank him so much because now I know we are not

from here, we are only here in passing to “grow and multiply” spiritually.

Today I know the essence is called as such because essentially everything is in it, the unmanifested and the manifested, the Absolute and the seven cosmoses. And nothing is excluded from it. And even though the essence contains everything, it is not conscious of it. And absolute happiness is reached by becoming conscious of it. But this is not an obligation.

But, I reiterate once again, becoming conscious of happiness is not an obligation. Having said that, it is now worth commenting on happiness in general—a legitimate right of all—and this will be what will help us to better understand the happiness of the aspirant to self-realization, which is not obligatory, however, it is the true, complete happiness.

Complete Happiness

Before saying what complete happiness is, let’s say that incomplete happiness is that which we do not share with our fellowman, being only a personal happiness.

But it’s necessary that it is lived because it is a right of all, even if it is incomplete in this way.

Personal happiness is expressed mostly in childhood in the absence of the “I” and false personality.

And, unfortunately, to the extent that the “I” takes possession of the human machine, this happiness will always be less.

And that is when the “I” and the false personality give other kinds of satisfactions, which are not authentic happiness but pleasures of desire.

Then you are “happy” in another way, through the external events that common life presents to you: studies, friends, travel, sexual pleasure, marriage, children, and the work to earn your bread, clothing, and shelter, etc.

This fleeting happiness becomes the only sense life now has; “happiness” accompanied by unhappiness for the many frustrations experienced in life with the “I” and the false personality.

It’s when physical and psychological health begin to give problems that the disillusion of living comes unexpectedly, living only for living, without consciousness of happiness.

It’s a sad stage of life in which one ends up believing happiness does not exist.

And that, nevertheless, for the student of Gnosis, this disillusionment of life is his magnificent opportunity to gradually discover authentic happiness, the complete happiness that comes from the Being.

Some have had the opportunity to encounter the Gnostic studies before this existential crisis. Others have

encountered it during the crisis. And others encounter it when they are quite involved in this existential crisis.

At any rate, one always has the opportunity to aspire to know a happiness that does not come from outside, which is not the desire of the “I” and the false personality, the source of which is the spiritual Being itself.

However, it is not so easy to leave false happiness to conquer that which comes from the Being, and to one day live less unconsciously from the essence.

And it is not enough to know the doctrine of the Being, it is very necessary to love it in order to feel it.

It’s a great mistake to believe we must first feel the Being, and then love him.

It is by loving the Being and his doctrine that we begin to feel and know him, so by loving the Being himself, we know ourselves.

And the first thing we know of the Being is that he is happiness born of compassion for his fellowmen, which is his reason for being, and for his authentic and complete happiness.

I repeat, it is a complete happiness because it is based on compassion for all our fellowmen.

Therefore, to be conscious of happiness is to be conscious of the Being in us, which leads to the Beings of our fellowmen, which is how the other false “happiness” is gradually relegated to second place, to eventually die and disappear.

And if we previously took refuge in external, incomplete happiness to contrast it with the problems of life, now we contrast the problems of life from the very happiness of the Being.

And the one for whom inner happiness is a fact will know how to take advantage of the worst circumstances life presents to him, to grow ever more in complete happiness.

This is the path of a blessed one, of one who became “poor in spirit” out of love for his inner God.

³ Blessed are the poor in spirit, for theirs is the kingdom of heaven.

⁴ Blessed are those who mourn, for they will be comforted.

⁵ Blessed are the meek, for they will inherit the earth.

⁶ Blessed are those who hunger and thirst for righteousness, for they will be filled.

⁷ Blessed are the merciful, for they will be shown mercy.

⁸ Blessed are the pure in heart, for they will see God.

⁹ Blessed are the peacemakers, for they will be called children of God.

¹⁰ Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven.

¹¹ Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me.

¹² Rejoice and be glad, because great is your reward in heaven, ...

Jesus' Beatitudes



Comprehension



The seed that gave rise to this reflection began the day corresponding to our meditation chamber activity. Therefore, consulting the program, I saw we were meant to study the topic “Comprehension and Self-Revelation in Meditation.” Of course, I saw how important comprehension is.

I only had to once again revalidate comprehension from the point of view of the consciousness, a subject that is so different from the intellectual concept we have of comprehension. I’ll explain myself better; I had to explain something that confuses the student greatly—the difference between comprehending and understanding.

We have the Gnostic message as a path towards self-realization but it is not enough to understand it, above all we must comprehend it because only in this way is it possible to realize it. Before defining the concept of comprehension, I first gave examples of understanding and comprehension.

I said that when we understand something we do not experience emotion because understanding is for something already known. And it is different when we comprehend because it is the unexpected, therefore, we will be surprised because the mind is not informed, and that is the wonderful thing about comprehending.

But just as comprehension gives us many superior emotions, it will also give us many sufferings because we have to admit our ignorance, and this always hurts. Therefore, I reaffirmed before the students that while one does not comprehend, he ignores almost everything.

With this, I was affirming we live in the subjective side of the mind, in a constant lie. And only when the consciousness comprehends are we in the objective side of the mind. I repeat, this entire reflection indicated only one thing, that we must identify ourselves less with the mind in order to comprehend from the consciousness.

If we only understand but do not comprehend, we will always live a superficial, unstable life because new concepts can always appear to replace the current ones. On the other hand, when we comprehend, the impact is so

great we will never have the slightest doubt of what has been revealed to us.

And I said more; the comprehension we have about something—for example, the inner path—is impossible to communicate with words. And the one who hears this comprehension, for him or her, it will only be one more concept, never a truth. So, it is better that everyone has their own comprehension and revelation.

I comprehended that what is fundamental in the Gnostic studies is the sexual energy. And what have I comprehended about it? That as the “mercury of the alchemists,” it constantly registers, like memory, all that I eat, breathe, and think, that is why it is a synthesis of all my impressions.

Therefore, to work on myself is also to work on my mercury, and my mercury is my own book of the Great Work. And this inner work is evaluated periodically by the Being and his parts, and by the Venerable Masters of the blessed White Lodge.

I have comprehended that meditation does not consist of silencing the mind; meditation is giving more opportunity to the consciousness, and from there to comprehend the mind and its subjective reasoning; the consequence will always be the silence of the mind.

Likewise, I have also comprehended that in renunciation or repentance my Divine Mother, Intimate Christ, self-observation, comprehension, and death of the “I” are present as a whole and, therefore, dividing the death of the “I” into

steps of time is only a work of the intellect, never of the consciousness.

And one could intellectually know all the steps needed for the death of the “I” but nevertheless not yet make the final decision to start dying from the depths of the consciousness, which is why neither the meditations nor the mantras are useful.

It is with remembrance of the Being that the consciousness first begins to press the mind so it gradually gives back its lost interior space. It is by loving our Being that we make the remembrance of the Being something natural. And that is when we learn to sacrifice ourselves for our fellowmen.

And comprehension is creative because, through it, superior emotion always leads us to new states of mind and consciousness. Therefore, comprehension is a harmonious balance between the spiritual **Being** and the human **knowing**.

I conclude with the concept of comprehension we have learned from V.M. Samael Aun Weor, which inspired this Gnostic reflection:

Discernment is comprehension, without the need for reasoning. We must exchange the process of reasoning for the beauty of comprehension.

The process of conceptual choice divides the mind, and gives birth to wrong action and useless effort.

In true comprehension, in profound comprehension, in intimate in-depth comprehension, there is only the intimate pressure of the consciousness, constant pressure born from the essence we carry within, and that is all.

Therefore, comprehension is the apprehension of inner knowledge without the depressing process of reason.

*Comprehension of anything
is within ourselves,
hidden, like the flower in its bud.
And when the miracle of the inner sun
and vital elements are combined in the same direction,
the flower of consciousness surprises us
with its archetype of perfection,
with its purity of color, with its innocence of smell.
Then we see only its heavenly beauty.
And, ecstatic, we only exclaim one mystical,
"Oh!" of amazement.*

A Strange Law



All of us who, after many years have continued in these studies, have had initial oneiric experiences that marked our destiny forever. And they are seeds that our Being wanted to sow so that we would never doubt the tree of the Being, from where they came, which is the divine Gnosis spread by V.M. Samael Aun Weor.

As a Gnostic member of a community in my city, I observed that more aspirants were always coming to these studies, to the point that the person responsible for this large community came up with the good idea of dividing us into various groups to be distributed throughout

different parts of the city, according to the place where we came from.

We all admired the initiative of the principal director of that first Gnostic center. Above all, because this expansion of groups required more Gnostic instructors, and since this vocation was beating in the hearts of some of us, therefore, everything was perfect in those days. For the time being, very little was known about the missionary courses; that came later.

Back then I had an interesting oneiric experience with that director of our city. I walked through the city with this Gnostic brother, and on flat land we bent down to the ground and drew an outline. Just as archeologists do in their excavations, to gradually remove the dirt, with the certainty that there is something of value in the place being excavated.

Almost immediately we saw a human figure, and little by little we removed the dirt. We did not discover skeletons or corpses, they were living people submerged in the mineral world, which we were managing to get out of that state of sleeping consciousness. I looked back and became conscious of all the excavations we had done so far.

After a while, we were doing the last excavation, and as we did each time, we drew the outline proportional to the size of a buried person standing up. And in this case the first thing we discovered was the hand of a young man, who when I tried to pull him out, held me so tightly that

he hurt me with a sixth finger and a long fingernail I had not seen.

I realized it was a demon's hand. And in order for him to not hurt me I stuck in a piece of wood which he grabbed on to. Now with the help of that brother, we pulled him out of the mineral world, and we observed what he did: the first thing was to ignore us, and then he walked off to where we did not know. Curiously, on his shoulder he carried a large radio with which he listened to modern music.

From that day I comprehended that everyone who arrives to these Gnostic studies, asleep, will in time begin his journey towards the awakening of consciousness through a terrible inner struggle between all the good and all the bad things that beat within him. Because undoubtedly Gnosis and its revelatory comprehension will tell us what we are, and it's up to us to decide what we yearn for from the Being.

In those days I read V.M. Samael Aun Weor very often, and among so many interesting things I saw the great praise he made to V.M. Helena Petrovna Blavatsky. And little by little I continued to comprehend that thanks to this being we have the book *The Secret Doctrine* (in volumes), that with its cosmogenesis and anthropogenesis it connects us with the true history of humanity.

The spiritual inquietudes of this century began, certainly, with Master Helena Petrovna Blavatsky. I do not mean that there were no esoteric schools in the previous centuries; what I am pointing out is that

the contemporary esoteric inquietudes began with the work initiated by said Master.

She really was in Shangri-la and her Master or Guru was the great Master Kuthumi. As a young woman she married the old Count Blavatsky, with whom she did not live a marital life; she only stayed by his side for a few months, traveling with him through Egypt, India, and Tibet, because at that time it was very unseemly for a woman to travel alone. During those trips, she met her Master.

Did she possess extraordinary powers? It's true! Was she related, spiritually and personally, to the Masters of Tibet? It's true! She wrote notable works such as *The Secret Doctrine*, *Isis Unveiled*, *The Voice of Silence*, etc. The hard sufferings she had to endure were due precisely to the very difficult mission entrusted to her: to convince skeptics, to whom she showed signs of her remarkable psychic powers.

V.M. Samael Aun Weor

And among so many interesting things that I have found from Master Blavatsky, one of them is this teaching that follows, and which I consider that, with a few comments, could serve to comprehend the oneiric experience with which I have initiated this reflection entitled "A Strange Law":

There is a strange law in Occultism which has been ascertained and proven by thousands of years of

experience...As soon as anyone pledges himself as a 'Probationer,' certain Occult effects ensue. Of these the first is the throwing outward of everything latent in the nature of the man; his faults, habits, qualities or subdued desires, whether good, bad, or indifferent.

Helena Petrovna Blavatsky

COMMENT: we all come to the studies covered with a false personality, ignoring everything that lies beneath it from our past of so, so many incarnations. And one day, as Gnostic aspirants, in a solemn oath we commit ourselves to transforming our lives. And such an esoteric commitment will put into action a series of hidden forces coming from our Being, which will serve to define us towards the light or towards the interior darkness. This is this strange Law, which goes into action so that, I repeat, we can define ourselves.

For instance, if a man be vain or a sensualist, or ambitious, whether by atavism or by karmic heirloom, those vices are sure to break out, even if he has hitherto successfully concealed and repressed them. They will come to the front irrepressibly, and he will have to fight a hundred times harder than before, until he kills all such tendencies in himself.

Helena Petrovna Blavatsky

COMMENT: this is what explains how and why we are constantly tempted not only sexually, in general with all the things in life to see if we are willing or not to die in favor of our Being.

On the other hand, if he be good, generous, chaste and abstemious, or has any virtue hitherto latent and concealed in him, it will work its way out as irrepressibly as the rest. Thus a civilized man who hates to be considered a saint, and therefore assumes a mask, will not be able to conceal his true nature whether base or noble. THIS IS AN IMMUTABLE LAW IN THE DOMAIN OF THE OCCULT. Its action is the more marked, the more earnest and sincere the desire of the candidate, and the more deeply he has felt the reality and importance of his pledge.

Helena Petrovna Blavatsky

COMMENT: and this is the marvelous thing, that also the inner help from the Being and his different Parts will multiply their light within us so that together we can manage to overcome the secret enemy, because that is what it is about, to bring forth light from our own darkness.

Conclusion. And what happened with those big groups? With time, everyone disappeared, and the few brothers who survived today are Gnostic missionaries. And what happened to the strange law, did it fail? It did not fail, it

fulfilled its mission. And this same phenomenon has been fulfilled in other countries, and even today this strange law continues to be fulfilled. Lastly, have these brethren who encountered Gnosis and later withdrew from it been able to continue a normal life?



Helena Petrovna Blavatsky

Self-Realization or Abyss



I concluded the last Gnostic reflection, “A Strange Law,” by asking myself, “And what happened with those big groups?” I answered myself in this way:

With time, everyone disappeared, and the few brothers who survived today are Gnostic missionaries. And what happened to the strange law, did it fail? It did not fail, it fulfilled its mission. And this same phenomenon has been fulfilled in other countries, and even today this strange law continues to be fulfilled. Lastly, have these brethren who encountered Gnosis and later withdrew from it been able to continue a normal life?

And I did not answer this last question so everyone would find the answer in his interior. A few days passed, and I received this very interesting letter from a missionary who answered my last question very well:

Good day Rafael,

I was struck by the question you posed at the end about whether someone who leaves Gnosis can return to leading a 'normal' life.

The truth is I believe once you have entered the path there is no going back, unless there was something in our nature that made us forget in order to sink us into a deeper dream than before we knew the teachings. Perhaps when you leave you begin your involution into the infernal worlds right away because you have already defined yourself, and if you do not launch into the work, you only have to surrender more consciously to your own psychological infernos.

We had a curious experience with a student. She was a second chamber student, and she left. When we met with the group we told the students that whoever leaves the activities for more than three months would have to go back and spend a period of time in meditation chamber. When this student found out, she returned to class and was there for a while. We proposed to her to return to second, and she could not decide. Then she told us a dream in

which her chest was becoming hairy. Shortly after she decided to return to second, and had a new experience in which the hairs were falling off.

Regards,

Now, expanding esoterically, I'll respond to the above question for a greater comprehension of this delicate issue. Every missionary knows that the written work of V.M. Samael Aun Weor revolves around the theme of sacred sexuality, and that from the moment we explain this to the aspirant to the Gnostic studies, one will have to reflect on and define what type of sexuality one will continue one's life with. And it does not matter if one is single or married, male or female, young or adult.

As it happens, a few understand but do not immediately comprehend what sacred sexuality means, though they give themselves the opportunity to comprehend it, and we give them time to do it. Those who can put it into practice, practice it. And those who cannot practice as married people, practice as singles, and everyone moves forward.

Of those few, very few continue. And those who leave for whatever reason carry with them a certain degree of comprehension, the importance of what they learned from this technique of sexual transmutation.

Having left, the aspirant of these studies unconsciously and through his own desire will apply the technique of

control of the sexual energy in “normal” sexuality to enjoy greater pleasure. And this is where the problem begins.

The naive student does not know he is on the path of black tantra. That is why I conclude this brief reflection with the wise words of V.M. Samael Aun Weor, that he one day spoke to some Gnostic missionaries who were with him in that famous Café Paris in Mexico City:

*You are never closer to the self-realization
than when you are near the Fifth of the Seven;
you are never closer to the Abyss
than when you are near the Fifth of the Seven!*

You Open the Dead End and I Will Kill Them!



What does dead end mean? A road, street, or alley with only one direction, and the end of it is closed off by a wall or door. The whole of the Aryan humanity is found in a dead end, a blind alley, as some say, that—in this case—prevents passage to humanity, a wall of the end times we are living and its final great catastrophe, which one can only traverse through the path of self-realization with the Divine Mother and the death of the “I”, or the second death.

One precise day of those many, I spoke with my Divine Mother Kundalini and she told me, “Everything

is lost, the evil of the world is so great it has already reached Heaven, and from the great Babylon, the mother of all fornications of the earth, there will be no stone unturned, everything will be destroyed.”

Then I, somewhat astonished, said, “Well, then, my Mother, we are stuck in a dead end.”

“Do you want to make a deal with me?” Those were her words.

“Yes, I want to do it.”

“Well, you open the dead end, and I will kill them.” And she was speaking to me in that language, in the Divine Mother’s language.

So, there is no remedy but there is something else. We are opening the dead end while the Cosmic Mother eliminates them. There are earthquakes, there are catastrophes, there is everything that’s been spoken about. Finally, the Great Catastrophe will come.

We are opening the dead end. If you take advantage of it, then you’re welcome just in time. If you do not take advantage of it, there you are. I’m complying with opening it. What are we opening it with? Well, with the teachings. And what was Manu Vaisvasvata doing in his time, in his age; what did Manu Vaisvasvata do? He did what I am doing at this moment. He also made an army, which was the Army of the Yellow Face, or Army of the Resplendent Face

as they said at that time to differentiate it from the Army of the Dark Face.

People of goodwill came to the teachings, people of goodwill dedicated themselves to destroying the ego, they dedicated themselves to working on themselves, and when the time came, when the Great Catastrophe approached, Manu Vaisvasvata took his people out.

As I told you, I witnessed that. Then, with his people, we left, and we fled wherever we found passage, and finally we went to the central plateau of Asia. That was done. When the Lords of the Dark Face woke up and saw what was happening, the earthquakes and the waters that were invading everywhere, they went to look for their planes but they were no more, they did not find them. Why? Because our people had already destroyed them, otherwise, they would have followed us with their planes. However, they tried in spite of everything to persecute us, and even killed some of the Masters, but they perished among the waters.

That is being done now. A people are being formed, and if no one believes today, at that time they didn't believe either, and if they laugh today, at that time they also laughed, and if today they say we are "old-fashioned maracas," in that time they also said the same thing. And what? It's just the same, it's the Law of Recurrence, but at the end the catastrophe will come.

Hercolubus is already approaching. They say it belongs to the Tylar Solar System; I say it belongs to that system. It is a world about six times bigger than Jupiter. It will pass through a corner of our solar system. It will pass very close to Earth, and obviously it will produce a revolution of the axes; what was the equator will become the poles, what were the poles will be transformed into the equator. But the singular approach of Hercolubus is more than definitive because it will draw the fire out from the interior of the Earth and volcanoes will appear everywhere, earthquakes will intensify.

V.M. Samael Aun Weor
"The Superior Faculties of Man"

How is it possible to open a door in a dead end? Always following in the language of parables, the opening of a door at the dead end of current humanity's destiny is only possible by the Fifth of the Seven, V.M. Samael Aun Weor. That is the purpose of the three factors of the revolution of consciousness, whether in trying one succeeds or fails. Because it has already been said that, "You are never closer to the self-realization than when you are near the Fifth of the Seven, and you are never closer to the abyss than when you are near the Fifth of the Seven." And it is logical that all the above, this pact or unique deal in favor of humanity, is only possible today with V.M. Samael Aun Weor and his Divine Mother.



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