

TRADITION & REVELATION

# THE PATH LOOKS VERY DIFFERENT FROM ABOVE



ZOROASTRO



T R A D I T I O N   &   R E V E L A T I O N

# The Path Looks Very Different From Above



V. M. Zoroastro

ALL LEVELS

**The Path Looks Very Different From Above**  
*Collection of lectures and written works*

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1 If I speak in the tongues of men or of angels, but do not have love, I am only a resounding gong or a clanging cymbal.

2 If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but do not have love, I am nothing.

3 If I give all I possess to the poor and give over my body to hardship that I may boast, but do not have love, I gain nothing.

4 Love is patient, love is kind. It does not envy, it does not boast, it is not proud.

5 It does not dishonor others, it is not self-seeking, it is not easily angered, it keeps no record of wrongs.

6 Love does not delight in evil but rejoices with the truth.

7 It always protects, always trusts, always hopes, always perseveres.

8 Love never fails. But where there are prophecies, they will cease; where there are tongues, they will be stilled; where there is knowledge, it will pass away.

*Saint Paul*





## Introduction

To climb up one mountain is a good start; to climb up three mountains for the first time is something greater; to climb the three mountains for the third time is surely something superior; but to climb the three mountains of the Being seven times is truly something superior, excellent, second to none, while beyond this is to fall under a curse. Would the eternal Father of our solar universe allow, perchance, for his son Jesus to once again repeat the miracle of living the passion, death, resurrection, and ascension once again in Jerusalem today? Obviously not, since that is what it means to fall under a curse, which is to make him suffer even more when he should no longer continue suffering so much. Either way, the one who climbs any mountain can always say that from above the path looks different, even though not everyone is willing to listen to the suggestions that come from up there. But a few are. And those few will tell a few others; they will tell others, and others will tell others, and so on *ad infinitum*, so that in this way many will benefit in eternity. That's why it is our duty to climb the mountain as many times as is necessary, so that, being helped by those who are higher up, we can help all those in the chain who need it. To climb up is

to truly penetrate into the Being; it is not to be above or below anyone because we are all equal and necessary in the government of the Divine Solar Logos. That's why I yearn for the texts and reflections from this book to serve everyone without distinction.



## The Divine Solar Logos

*“If the whole universe is reduced to the unity,  
what is the unity reduced to?”*



If the whole universe is reduced to the unity, what is the unity reduced to? That answer is not possible for mental logic, or at least for the mind that functions according to formal logic. Yet in the illuminating void that answer is not necessary; there that answer is a clear, defined reality. If all things are reduced to the unity, the unity is also reduced to all things.

*V.M. Samael Aun Weor,  
“Didactic of Self-Knowledge”*

Said in another way, if our solar system reduces to the unity of its Divine Solar Logos, what would our Divine Solar Logos be reduced to? The intellectual answer would be, he reduces to our whole solar system. Yet an answer like this does not completely satisfy this question, which is quite profound. This isn't an answer that springs forth from the depths of the heart.

It would be profound to say that he reduces to everything contained in a solar system, which would basically be all the beasts, men, and gods. And this means that the Logos lives in each creature, in each man, and in each God or Monad. Yet the majority of Earthlings do not comprehend this, which is why I am writing these lines.

Our solar system has its center of gravity in its Divine Solar Logos, and this is the same for any solar system in our galaxy and beyond. And it is through the Divine Solar Logos that a solar system is linked with Absolute Abstract Space. And all the Gods and Monads form part of Him, and consequently so do the men, beasts, and the rest of creation.

The story of a Divine Solar Logos is recounted in the seven rounds of each of its worlds and in its seven root races. And the Divine Solar Logos incarnated in each of his seven Cosmocratores has determined the process of each race and therefore the culture of each of its civilizations. That is why beasts, men, and Gods are incarnations of the Divine Solar Logos.

On our planet, and for the rest of the Ors Solar System, Jesus is the most important incarnation of the Divine Solar Logos, even though many incarnated him before, and others will incarnate him later. I know this is surprising. For that reason, dear reader, please read the above more than once, and more than twice, so you can begin to comprehend the meaning of this article.

When Jesus incarnated the Divine Solar Logos, at the end of the path of his seven Philosopher's Stones, he also incarnated everything contained in the Divine Solar Logos in a very superior octave. I have already said it; he incarnated all the beasts, men, and Gods of the Ors Solar System. Therefore, the diversity and unity of the Divine Solar Logos became flesh and blood in Jesus.

Since Jesus is the same Divine Solar Logos, for that reason it can be affirmed he is also the expression of each of his Gods and men. And since it is true that the diversity reduces to the unity, and the unity is in each of the parts of diversity itself, Jesus therefore is not only the founder of a religion, he is much more than that.

Jesus is the Logos himself, in other words, the Christ; and the Intimate Christ incarnated in a Master is the same Jesus. Yet only a Jesus can recognize a Jesus; we are not at the degree to recognize what a Jesus is simply because we ignore the consciousness of the seven Philosopher's Stones. Today, Jesus is the synthesis of everything human and divine in a solar system.



That's why it is so important to live his gospel of salvation to begin to intuit what the Logos of a solar system is. And these are the teachings of the Fifth of his Seven Cosmocratores, the teachings of the Logos Samael, which are the same teachings of the Divine Solar Logos Jesus that were transmitted previously by the Logoi Gabriel, Rafael, Uriel, Michael, and later will be transmitted by the Logoi Zachariel and Orifiel. Perhaps now we can better comprehend this koan.

If the entire universe of a solar system reduces to the unity of its Divine Solar Logos, what would this Divine Solar Logos be reduced to? It would be reduced to all Gods, men, and beasts of a solar system, and this is the Divine Rabbi of Galilee, Jesus the Christ, the perfect multiple unity of our solar system, the psychological prototype of perfection. That is why the Divine Solar Logos is everything that follows.

**Omnia in Duobus:** Everything in Duality.

**Duo In Uno:** Two in One.

**Unus In Nihilo:** One in Nothing.

**SABAOTH:** Army of the Voice,  
creator host of the Elohim. The Dignified one, Sabaoth.

**KYRIE ABRAXAS:** Lord of Light.

**KYRIE MITRAS:** Lord of the Sun.

**KYRIE PHALLE:** Lord Phallus or Lord of Virility.

**PAN:** Everything.

**ISCHURION:** All-powerful.

**ATHANATON:** Immortal.

**ABROTON:** Invincible.

**CHAIRE PAMPHAGE:** All-devouring bird.

**CHAIRE PANGENETOR:** All-generating bird.

**HAGIOS:** Holy,

**HAGIOS:** Holy,

**HAGIOS:** Holy,

**is the Divine Solar Logos.**







## The Much Longed-For Death of the Ego and Consistent Practice



Paz Inverencial!

I share this reflection with the students of the international Gnostic movement about a vital topic in our Gnostic studies: **The Much Longed-For Death of the Ego.**

We end up giving and receiving a thousand and one explanations about the death of the ego. And it's very

correct that it is so. From V.M. Samael we have a treatise of *Revolutionary Psychology*, a *Revolution of the Dialectic*, a *Great Rebellion*, and many of the Master's transcribed lectures, and in addition to this the personal experience of every missionary, all of which make up a galaxy of incredible information about the mystical death. Yet, one cannot die as much as one wants; but only as much as one can.

One dies according to the degree of the fire of the Kundalini: asleep, awake, or fully developed. The "I's" keep dying to the extent that one passes through various esoteric tests.

One dies, to a certain degree of consciousness, passing through the nine minor mysteries; one dies according to the process of the first five serpents of fire; one dies according to and as far as the serpents of light allow; in the Second Mountain one dies in accordance with each of the labors of Hercules; then comes Purgatory, and there one dies in proportion to that; one enters the years of Job and the same thing occurs.

This all means that dying is not completely in the hands of the Masters, or of the missionary, nor is it in the student's hands. One's longing to die is important but even that longing itself is an expression that comes from the depths of the Being.

For this reason, the many explanations about the death of the ego are relatively useful. They are indeed useful but everything depends on the steps the Being is making.

If the student who receives so much information does not comprehend that profoundly dying is conditioned by the merits of the heart, and by the fire of the Kundalini itself, he will feel as if he has been deceived, as if he has been cheated, thinking that it's impossible to die, etc.

The student doesn't know the importance of the merits of the heart, of the necessity of sacrifice for humanity, and of chastity in order for that fire to go through each one of the esoteric tests in which, according to the Law, he can die in a certain degree of consciousness.

For this reason: One does not die as much as one wants, but rather only as much as one can. Logically, our readiness to die is always very important, just as the instruction we receive is important.

Yet the last word on the matter of the death belongs to the Being, and the Law of Karma itself, which goes hand in hand with us in this psychological death.

### **Consistent Practice**

If one does not die as much as one wants, but only as much as one can, how might I know if I'm dying all I can and should at a particular stage of the path?

To practice every day, without missing a single day, allows me to know whether I'm dying in all I can and should in each stage of the path. What impedes us from knowing if we are giving the maximum of ourselves is inconstancy in practice. Consistent practice means that every day at

the same hour, I go within to work on myself, without missing this appointment even for a single day. Better if it is during the nighttime hours when we can completely disconnect from the outside world. Whoever does this every day, starting at the same hour, not only makes a commitment to himself, he especially makes a permanent appointment with his Being and his different parts, who will be happy to help in the dissolution of the ego, stage by stage. It is the lack of consistency that impedes a good relationship with the Being. In the same way that we eat to nourish ourselves every day of our lives, we must be steadfast in the death of the ego. Stop eating every day on a regular basis for a long time, and we will quickly discover how it affects our physical health! It's exactly the same in the world of the spirit.

The brethren who are preoccupied about the outcome of their practice of the death of the ego are always those who have not yet made the commitment of a consistent, everyday practice with their Being, starting at a certain hour. With consistent practice the monologue of the "I" ends, and the dialogue between the consciousness and the Being begins. This is what ensures victory in the death of the ego. Lack of motivation is the most powerful weapon of the "I"; it impedes continuity of purpose. At all costs, you must not miss this daily appointment!



## Evaluation and Qualification of the **Interior Work**



In my travels through the Gnostic mission, I always believed that to be a good missionary I first had to be a good speaker, and in this way I could form a big group. And the interior work? That should wait until I had the group.

In my travels through the Gnostic mission, I have had and

known more or less big groups. What was important then was to have a Second Chamber like the one I belonged to at the beginning. Meanwhile, the interior work was still waiting.

In my travels through the Gnostic mission, many came to the Gnostic studies but many also left. And as usual there was never time for the interior work, so what then became the most important thing? The formation of missionaries.

When I saw those missionaries were following the same destiny as me, I then began to give importance to the interior work. Yet something still had to change. My inner work was only intellectual; it lacked heart.

I only knew the interior work from the point of view of what I read in V.M. Samael Aun Weor's books. And out of respect for his work, or for whatever the reason was, I only explained the inner work with examples from his life.

I thought it was prohibited to explain the interior work in accordance to my life and my comprehension of it in the light of Gnosis. And like all the students, I had a very bad opinion of myself. That is how I lived Gnosis.

Yet I had to find a solution to transmit a more living Gnosis. I began by sharing some small treasures or oneiric experiences that were gifted to me through the sacrifice for humanity.

And in this way, little by little, I found my own particularity, teaching the way in which I lived the Gnosis of V.M. Samael. And this greatly increased my "friends"

and “enemies,” all of whom I saw were necessary on the path toward the Intimate Being.

From that moment, I became less preoccupied about being a good speaker. And how big or small the group was therefore became relative. And today when I give the same lecture in First or Second Chamber, I hardly notice a difference.

The most important thing now is the interior work born from my comprehension and revelation, which is a better way to motivate the seeker. Therefore, when the disciple is prepared, his Intimate or interior Master will reveal himself.

And this is what we ought to teach in these current times, the way of the Intimate Being. Informing the seeker of the danger of the doctrines that separate us from our Intimate Being, just as V.M. Samael Aun Weor teaches in his book *The Three Mountains*, chapter VII, Meditation:

Closed in by intellectual walls, fed up with so many complicated and difficult theories, I made up my mind to travel to the tropical coast of the Caribbean Sea. ... There, far away, seated like a hermit of bygone times under the silent shadow of a solitary tree, I resolved to put an end to all that difficult entourage of useless rationalism. ... With a blank mind, starting from radical zero, sunk in deep meditation, I searched within myself for the Secret Master. ... Frankly, and with complete

sincerity, I confess that I took very seriously that phrase from the ancient *Testament of Learning* which says to the letter, *'Before the false dawn came over this earth, those who survived the hurricane and the storm gave praise to the Intimate, and to them appeared the heralds of the dawn.'* Obviously I was searching for the Intimate; I adored Him in the secrecy of meditation, I worshipped Him.

Now as a missionary I know what my mission is, to teach the Gnosis of the Intimate by meditating on Him; now I work in this direction so that each aspirant to our studies can learn to work on him or herself from their Intimate Being.

Because the goal of a student is not just to become a Second Chamber member, and neither is the goal of the missionary to have a big group. The times demand from us that both things go together with the interior work; and it's always preferable to do the interior work from the Intimate.

And regarding this, I'd like to point out that many students who take refuge in the Second Chambers do not carry out a serious inner work simply because they are convinced that their weekly attendance is enough.

Luckily, at the same time there are students and missionaries who, not having the luxury of being able to form part of a regular group, work on themselves alone. Due to their situation, they have learned there is no time to waste.



## **Evaluation and Qualification of the Interior Work**

For all the above reasons, today we have self-guided meditation or Mo-Chao, the name of which says so much. Also, the Repentances of Pistis Sophia are a great inspiration for the interior work from the Intimate Being. As are the 33 Renunciations from the same book, *Pistis Sophia*, which nourish our yearning to sincerely die; and the Negative Confessions, which before the Great Law serve for us to confess; and many other works.

All esoteric works that teach the student to be a part of a group, and at the same time to be independent in their interior work, and more responsible for it before the superior hierarchies who are constantly evaluating and qualifying us today.

The missionary especially has the possibility to work upon himself, every night, intensely, so that his work may also be evaluated and qualified; while at the same time, he tries to sacrifice for humanity.

Today more than ever we must comprehend and teach that we are living an esoteric moment in the Gnostic Movement in which we are constantly being watched over, evaluated, and qualified.

I am affirming this because after having led important spiritual retreats, I felt the right to rest and sleep well, and to my surprise I was called to order, to the interior work, because that activity was not as important as I thought; the interior work is much more important.

It would be so marvelous if everyone were to comprehend this, the urgency of the work of psychological death from the Intimate Being and the Divine Mother themselves. Thank goodness some have already realized this. And a day will arrive when all of us, without exception, will live solely according to the Intimate Being and the Divine Mother; then the mission of Gnosis will be more direct and for the few.



## **The Essence of Mo-Chao Meditation: Silence and Serenity, Observation and Reflection**



The day that is designated for Mo-Chao meditation is a pause for everyone, a pause that begins with the missionary himself who, for this activity, does not need to prepare a single topic from the program.

## **Mo**

And this is only understood when we comprehend the meaning of the Chinese word Mo-Chao. **Mo** means silence and serenity. It is obvious that without serenity there is no silence. Silence imposed by force does not exist.

We begin by resolving our lack of serenity. Preoccupations cause the lack of serenity. And we become preoccupied because we forget the Being. We believe we can solve our problems alone, and we are mistaken about this.

Because of a lack of serenity, we do not have silence, and there is no serenity because we are preoccupied. And we are preoccupied due to a lack of **trust** and **faith** in the Being. And the amount of faith we have is the amount of love we have.

By loving God, our Being, above all things, and our neighbor as ourselves, faith and trust are born, and as a consequence we are less preoccupied, giving way to the serenity and silence of this first phase of Mo-Chao.

## **Chao**

It would therefore be absurd for the missionary to propose esoteric topics to be meditated upon. Even worse is to plan meetings before and after. But if this is what we are setting out to do, it's better to change the name of the practice. It can be helpful to sometimes meet after the practice.

The first objective of Mo-Chao is silence through serenity.

The second objective comes as a consequence of the serene-silence, and this is the observation and reflection.

Chao means just that: observation and reflection. Once the mind has reached a degree of silence, we observe and reflect spontaneously. And this is true self-observation born from the consciousness, not the mind

That is why V.M. Samael Aun Weor says,

Mo-Chao, therefore, can be translated as serene reflection and serene observation. The difficult and laborious thing is to achieve absolute mental silence in all levels of the subconscious.

A blank mind is something quite superficial, empty, and intellectual. We need serene reflection if we truly want to achieve the absolute stillness and silence of the mind.

### **Conclusion**

Let's not forget, Mo-Chao begins with serenity that leads to silence, not silence that leads to serenity. And through the Being and his love, we can live in serenity, willing to act only when it is necessary.





## Move Along, My Friend! Move Along! Move Along!



One detail I have always considered important from the book *The Three Mountains* by the V.M. Samael Aun Weor is in chapter XVIII A Supra-sensible Adventure, particularly what he says in one of its paragraphs, *“I will never be able to forget the final moments of the Fifth Initiation of Fire. After all these processes of recapitulation, I had to courageously confront a terribly divine Nirvanic Guardian.”*

And later he continues by saying, *“two paths open augustly before the authentic man, never before the intellectual*

*animal!*" The first path that V.M. Samael is referring to is the spiral path or path of Nirvana, which is *"a good work."*

The other path is the direct or painful path, *"a superior work."* Then a dialogue is established between the V.M. Samael and that Nirvanic Guardian; the Guardian asks the Master, *"Which of these two paths are you going to follow now?"*

*"Let me think about it."*

*"Do not think about it, answer immediately, define yourself."*

*"I am going on the direct path that leads to the Absolute."*

*"But, what are you saying? Don't you realize that this path is very painful?"*

*"I repeat, I am going to the Absolute!"*

*"How can you even think of entering there? Do you not comprehend how you will suffer? What's happening to you, sir?"*

*"I will go to the Absolute."*

The first time I read this dialogue, I believed V. M. Samael's decision was something so intimate that it had nothing to do with the rest of the members of the Gnostic Movement, who were considered not to be at that level.

As time went on, and according to my own experience of the path, my comprehension then changed. Today I know the way of the direct path the Master shows us is a proposal for all those who yearn for salvation, no matter the level in which each one is on the path.



It's been this way since the time the Messiah Jesus came, which was an opportunity for the beings of Nirvana to search for immediate salvation, and a chance for all those who yearn to realize the Great Work for the first time or who have already realized it once.

Eighteen years beyond when the V. M. Samael chose that path and, as he himself says, after many protests because the path was so hard, *"When I wanted to rest a little, the Agents of Karma recriminated me, saying,*

**What is going on with you, sir?  
Are you going to walk? Move along, my friend!  
Move along! Move along!**

And what the Agents of Karma said to our V.M. Samael Aun Weor is also worthwhile for each one of us, the members of the International Gnostic Movement: Move along, my friend! Move along! Move along!

Because if you and I do not put the consciousness into activity, do not sublimate our sexual energy, do not try to die, and do not serve our fellowman, the failure will be evident.

We must all be in constant movement with the esoteric practices, which is what they are for, because it is the motor that moves us to properly traverse this way of the direct path, of constant sacrifice.

Let's get moving friends; there is no time to waste!  
Let's drop the heavy weight of  
our fears and preoccupations!

Let's put aside so many doubts  
and trust more in our Being!



## Angelology

### *Order of the Power and Hierarchies of Angels*



To essentially comprehend what an Angel is, and what its function is in the spiritual and material universe, we must keep in mind Mercury, the winged god from Roman Mythology, the messenger of the gods who among the Greeks is Hermes, the God of wisdom, and who much before was the Egyptian God Thoth, “patron of wisdom, counter of the stars, mediator and enumerator of earth, Lord of the laws and sacred texts, scribe of the gods.”

Mercury, concretely, is the sexual energy and the mind, which have their center of gravity in the sexual organs, medulla, and brain. That is why it is vital, and at the same time difficult, to govern. Yet if we manage to conquer it with the Gnostic practice, he will manage to do his part as mediator of gods and men. Only from the tranquil, compassionate heart, and by loving the divine, will our Angel Mercury be a good messenger.

Generally, Angelology is the part of theology that studies its hierarchical order, its nature, and its spiritual function from the Throne of God or Divine Logos of each system of worlds to the four inferior kingdoms of a planet, namely: human, animal, vegetable, and mineral. This means that an Angel, whatever its hierarchy may be, is a mediator or messenger between a Divine Logos and any place of the manifested universe.

The order of power and hierarchies of the Angels<sup>1</sup> from the Throne of the Divine Solar Logos, is divided into groups of three in the following way:

1<sup>st</sup> hierarchy—Seraphim, Cherubim, Thrones.

2<sup>nd</sup> hierarchy—Dominions, Virtues, Powers.

3<sup>rd</sup> hierarchy—Principalities, Archangels, Angels.

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<sup>1</sup> In *De Coelesti Hierarchia* (Greek: “On the Celestial Hierarchy”), Pseudo-Dionysius the Areopagite [also known as Pseudo-Denys], indicates some passages from the New Testament, particularly in the Epistle to the Ephesians (ch. 6, ver. 12) and in Colossians (ch. 1, ver. 16), on the basis of which he developed an outline of three hierarchies, spheres, or triads of angels, each one of which houses three orders or choirs.

Therefore, from the Throne of the Divine Solar Logos, passing through the Seraphim to the hierarchy of the Angels, every system of worlds has nine choirs of Angels surrounding the Logos. And for the Gnostic, these nine hierarchies, all together under the command of a Logos, complete a Kabbalistic Tree of Life with its ten Sephiroth. And each Angel, whatever its hierarchy may be, is a Monad or divine spark that emanates from Absolute Abstract Space.

This allows us to comprehend that Angels exist from any hierarchy whose Bodhisattva or Dhyani Bodhisattva in the world of forms—the human soul—is raised, fallen, or in the process of raising himself. That is why it is natural that in searching for the “ultimate truth” what may emerge are “Men who are Angels” and “Men who are demons” in constant transformation. And this matter can only be comprehended with Gnostic esotericism and its mystery of the Baphomet, and not in any other way.

While most people are content with knowing to the dead letter that a Cherubim called Lucifer, model of beauty and wisdom, rebelled against God due to pride and, therefore, as a punishment, God precipitated him to the infernos forever, which then transformed him into Satan. This mystery would be better comprehended if we accepted that each Monad or Angel of the Lord has his own Lucifer or particular Baphomet who is constantly searching for the truth.

And let's not forget that just as there are self-realized

Monads who are in constant search for perfection in this Angelology, there are also Monads or Angels who are present in any category: Monads who chose the direct way, others who follow the spiral way, even Monads without self-realization. And whichever situation it is in, nothing impedes an Angel from lending its service to the Divine Solar Logos because even the very “Men who are demons,” tempters, serve the interests of the Logos.

The path that leads to Tum  
is terribly dangerous;  
it is surrounded by frightful precipices,  
and by subtle and violent obstacles of dreadful fatality!  
I know the science of the path,  
I accompany my son on the Via Crucis and,  
if he is loyal, I will be able to guide him  
to the God Tum.

The Gods do not oppose my progression  
since I am yesterday and I know tomorrow.  
The fierce combat into which  
the Gods hurl themselves,  
one against another, is according to my will.  
On the path, there exist tempting paradises,  
and worlds that shine fascinatingly.  
The Gods, seduced by power,  
are wont to throw themselves to the bottom  
of the horrible abode of Pluto; this you know!  
In the kingdom of Proserpine,  
there exist frightful sufferings!

Only through the door of the second death  
can the souls of the fallen Gods escape from Avernus!  
New cycles of transmigrations  
are assigned to the souls that leave the abode of Pluto.  
I will rise again through the spinal medullar canal  
of the repentant!

In chapter 34 of his book *Tarot and Kabbalah*, V.M. Samael Aun Weor presents the same Angelic order to us, which we can see here below. The only difference is that our Master includes the heading “Initiatic Degree” above the Angels, and in this way he better associates the Kabbalistic Tree of Life with the study of the interior man. Therefore, the Master’s outline is the one that truly serves to follow the map of the path of the Great Work.

In this work, I have only wanted to see exactly what an Angel is, that is to say, a Monad with or without mastery moving toward the light or generating experience from the darkness itself, nonetheless, at the service of a Logos. Angels are part of the Logos, as He is part of them, in infinite happiness and also in limitless pain. They are human yet divine with him, thanks to the Logos himself who participates in all, but not everyone participates of Him.

## Appendix<sup>2</sup>

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### FIRST HIERARCHY

- **Seraphim**

The seraph is the order of the greatest angelic hierarchy, serving as stewards of God's throne and continually singing his praises. It is said they surround the throne of God, regulating the movement of the heavens as God emanates. They are represented with three pairs of wings with eyes; they cover their face and body with their wings for protection from the intense glow that God emits.

The seraphim are mentioned in Isaiah 6:1-7:

6 In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lifted up, and the train of His robe filled the temple. 2 Above it stood seraphim; each one had six wings: with two he covered his face, with two he covered his feet, and with two he flew. 3 And one cried to another and said: "Holy, holy, holy is the Lord of hosts; the whole earth is full of His glory!" 4 And the posts of the door were shaken by the voice of him who cried out, and the house was filled with smoke. 5 So I said: "Woe is me, for I am undone! Because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the Lord of hosts." 6 Then one of the seraphim flew to me, having in his hand a live coal which he had taken with the tongs from the altar: 7 And he touched my mouth with it, and said: "Behold, this has touched

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<sup>2</sup> All information in this Appendix is taken from the Internet; accordingly, it only serves as a reference to this work which I preferred to not comment on.



your lips; your iniquity is taken away, and your sin purged.”

- **Cherubim**

The cherubim are the guardians of the light and stars. It is believed that, although not in the plane of human reality, their divine light filters from the sky and touches the lives of men. They are represented with two pairs of wings.

It is thought that the cherubim are an order within the angels, although others classify them as beings at a greater level than the angels. Their rank among the angels has always been placed in the first hierarchy.

Many Christians believe that Lucifer is a fallen angel who was among the cherubim before falling from heaven. Within these beliefs, it is said that his title was the “bearer of light” before sinning against God.

The cherubim are mentioned in Genesis 3:24 and Ezekiel 10:17-20.

- **Thrones**

The thrones are related to the actions of men. They are entities that formerly were called Spirits of the Stars. They keep track of actions. They are also the builders of the universal order. They are depicted as immense beings with circular wings lit with the colors of the rainbow. They are the bearers of the gift of perseverance. Their duty is to carry the throne of God through paradise.

The thrones are mentioned along with other spiritual beings in Colossians 1:16:

16 For by Him all things were created that are in heaven and

that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him.

And Revelation 4:2-6: 2 Immediately I was in the Spirit; and behold, a throne set in heaven, and One sat on the throne.

3 And He who sat there was like a jasper and a sardius stone in appearance; and there was a rainbow around the throne, in appearance like an emerald.

4 Around the throne were twenty-four thrones, and on the thrones I saw twenty-four elders sitting, clothed in white robes; and they had crowns of gold on their heads.

5 And from the throne proceeded lightnings, thunderings, and voices. Seven lamps of fire were burning before the throne, which are the seven Spirits of God.

6 Before the throne there was a sea of glass, like crystal. And in the midst of the throne, and around the throne, were four living creatures full of eyes in front and in back.

## SECOND HIERARCHY

These angels are considered rulers of the sky.

- **Dominions**

They have the task of regulating the duties of lower angels. They receive orders from the seraphim, cherubim, or even God, they are responsible for ensuring that the universe is kept in order.

- **Virtues**

They are equal to the principalities, but their duty is to supervise different groups of people. They are shaped like rays of light that inspire humanity in different ways.

The beings of virtue are mentioned in Peter 3:22.

- **Powers**

They are angelic beings who are charged with safeguarding the consciousness and history. The angels of death and birth are in this category. Their duty also is to oversee the distribution of powers among humans.

### THIRD HIERARCHY

They are angels who work as divine messengers.

- **Principalities**

The principalities are the guardians of nations and countries. They monitor those events that affect nations including political, military, and trade issues.

- **Archangels**

Archangels address areas of human endeavor, and they are the administrative leaders of heavenly beings. An archangel usually receives a task of importance for humanity.

The Bible mentions three by name: the Archangel Michael, the Archangel Raphael, and the Archangel Gabriel.

Saint Michael (Archangel Michael) was named Prince after

defeating evil, and is in charge of training troops of guardian angels. Every human being has a guardian angel in charge.

- **Angels**

The angels are the lower order in the angelic hierarchy, and the best-known by mankind. They are the ones who are more closely related to human affairs. Within the category of angels there are many types of functions. The angels of this hierarchy are the ones who are sent as messengers and guards before men. They are the ones that are most invoked by mankind.



## From Master to Disciple and from Disciple to Master



To have a master at one's disposal is not an easy thing today; we could say it's rare, almost impossible. For a master to have a good disciple is the same; it is also strange, difficult in this world. So, I am beginning this reflection by first speaking about a simpler relationship, which usually occurs between a missionary and the student in one of our centers.

The missionary yearns intensely for students who are filled with spiritual yearning to come to his center.

Students turn up, but very quickly he realizes very few have true yearning. This is the first disillusion the naive missionary will suffer. And how does the sincere student live this process? He searches for someone who will listen to that mysterious feeling in his heart, and does not find him.

At least the missionary can begin to spread the Gnostic message among that group of curious people, with the hope that some may change over time. Just like a mother who hopes all the affection and attention she gives her little children now will help in their formation, even though they are so little. The student who has yearnings also hopes the missionary will in some way teach him something.

And while the missionary waits to find the ideal student who searches for his inner Being, he suffers at the same time, resigned to waiting, and this is his best sacrifice for humanity since he is renouncing the fruits of action because fruits are never gathered from those trees. Meanwhile, on the other hand, the sincere student reluctantly accepts the missionary he found by way of a bad recurrence or the simple Law of Accidents.

How different it is when the missionary finds the student who, with such ease, recognizes himself in Gnosis by way of revelation. And how marvelous it is for the student who finally finds the missionary who quickly puts him on the path of high esoteric initiation. These are encounters that form part of the *domun dei* or divine will acting on the human.

Now the spiritual joy is reciprocal, from the missionary to the student and from the student to the missionary, like the parents who lost their son and finally find him, or the orphaned child who once again finds shelter in love, because it is difficult to teach the one who is lost, and it's bitter to have to learn without love. Then everyone suffers. It is difficult to build on distrust.

Having said all that, now I can better cover the relationship that goes from the master to the disciple, and from the disciple to the master, although this is given in a more elevated sphere because it's completely internal, nevertheless, it maintains the same spirit of reciprocity. It's natural that at the beginning we give more importance to the missionary-student or student-missionary relationship.

Meanwhile, on the invisible side or in the parallel universes, we ignore that two types of esoteric relationships always exist: the relationship of the Venerable Masters of the White Lodge with our soul and our Being, and the relationship of our Being and his different parts with the soul we may or may not have yet fabricated. Therefore, in one way or another, this type of internal relationship exists thanks to the mercy of the Being.

To the extent we are awakening to the interior path, it becomes more evident that we are not alone, that if we sincerely search for the ultimate truth, we will always have help from the Masters, until one day help from the Being and his different parts will also be evident. In this

way, just as the good missionary we find asks for our cooperation, the Masters also demand the same from us.

The sadness you have seen in your missionary because you did not fulfill your Gnostic work, you should also know, the same thing is experienced by the Masters. That is why they are suddenly absent, and you do not feel them for some time. Then you experience the same loneliness as when you hadn't found the right missionary. That is why we all have the obligation to work constantly on ourselves.

The same thing occurs with each of the different parts of the Being, which become sad when you are careless with your inner work because you give greater priority to the matters of life, or become enormously happy when you concentrate on them while praying, meditating, or ritualizing. And even though you cannot comprehend what I will say now, the Masters and different parts of the Being get upset with us.

From this moment on, then, we begin to comprehend that the inner work is not optional for the Gnostic who is committed on the path. The Gnostic work is obligatory because if we fail, they also fail in their missions. We neglect the inner work due to ignorance, and this impedes our Being from fulfilling his mission alongside other Masters.

It is true that we can decide to completely abandon the vertical path, to dedicate ourselves completely to the horizontal life. Then the Venerable Masters and the different parts of the Being withdraw completely. Our



karma will now be processed in another way. Having betrayed the path of the Being, we are seen internally by our companions of the esoteric path like someone who has hung himself.

By inner work, we must comprehend any esoteric exercise that allows us to transmute, from inferior to superior, the instinctive forces; the sexual forces; negative emotions; the opposite of love, the verb, and knowing how to listen; and the mind and its speculation; so as to learn how to enter into ecstasy or illumination in the Void, which is the peak of the inner work.

I have seen the Father of my Father very angry with me, while my Mother had a more comforting attitude; other times, the anger is Hers, and He only contemplates me. I have seen the Masters with so much appreciation, happy with my work, and also very upset for not having attended to the esoteric practice as I should; while some show their anger with me, others give me a helping hand.

And to make everyone happy, I have had no other remedy than to organize my life in such a way that I am able to fulfill the interior work every day, and this has become something vital, which my life today revolves around. And since I know how serious this matter is, I am teaching this today, leaving aside all distractions, even from the Gnostic teaching itself.

Therefore, it is natural that in teaching Gnosis I also experience the disillusion, impotence, and even anger the Venerable Masters of the White Lodge and the different

parts of the Being have experienced when I have not known how to respond to their demands. I conclude by saying that just as there is pressure on us to work, there is also pressure on the Venerable Masters.



## Important Suggestion to Prevent our **Night Vigil** Practices from Becoming Mechanical



Today, Wednesday, July 13 of the year 2016, after having successfully concluded another night vigil practice, I would like to transmit an important suggestion to prevent our vigil practices from becoming mechanical, whether it's individually or collectively when we do spiritual retreats. I repeat, it's a piece of advice, a recommendation, a suggestion.

Personally, I like to use the practice of praying the Our Father and the Hail Mary because they help to prepare for all the rest of the practices that come after. We could say it's like a warm-up exercise for the body itself, for the heart, to be ready and willing for the rest of the entire practice. It's like in some of our spiritual exercises when we pray the Our Father kneeling and we pray the Hail Mary, and this is an introduction, a preparation for the works that then come next.

More or less, those of us who have been doing vigils for some time, even if it's not regularly every night, have already roughly chosen the type of practice that we like. It may be the 14 Stations of the Via Crucis, it may be prayers to the Solar Logos for a petition of healing, for curing, it may be practices of death that we apply in each one of the centers of the human machine, the chakras... More or less, the Gnostic student has an idea of the practices he has become well accustomed to, that he feels well with, and I myself proceed in just the same way.

When the time comes to get up to do my exercise, my night vigil, I already have an idea of the practices I must carry out. Yet I observe in myself first of all, of course, and then in others, those people with whom I am in contact, with whom we communicate, that suddenly the practice we choose each night falls into mechanicity, and it lowers the level of the result of this practice. We don't feel completely satisfied in spite of the effort we make; it seems like the practice does not have the same magic it had at the beginning.

I think, without us realizing it, this is an indication that the practice or exercise we have chosen has become mechanical.

I have observed this phenomenon in myself, and I have come to this conclusion: if we do the practice mentally, we do it because the vigil is a practice in silence, late at night, and to be in greater intimacy we cannot do it out loud. When we do the practice mentally, it is easy for the heart to become cold. It is easy to intellectualize the practice because we are using the mind, and in the end the mind is what takes away the spiritual flavor of the practice itself. The mind intellectualizes it, makes it a concept, and learns it really well, but it loses the interior flavor and increases the flavor of life, the flavor of an exterior effort rather than an interior effort.

So the suggestion is this: when we are praying while kneeling or sitting (whichever suits us best), when we are doing the exercise mentally, the most important suggestion is to do so verbally, not just mentally but verbally. Yet when I say verbally, I must explain how.

For example, I begin with the Our Father, and I suggest everyone begins with that. To pronounce the Our Father verbally means moving the lips, the tongue, and everything that comprises the mouth, yet without hearing anything. In other words, it's as if we were speaking, as if we were saying verbally, "Our Father who art in Heaven" but we do not express with our voice, no sound comes out. We simply articulate, move our lips, mouth, tongue, above all our tongue with our lips.

In other words, to pray the Our Father by moving our mouth, pronouncing without emitting sound, so that it goes in sync with the mind, the mind with the word and the word goes with the mind, and thus we do not make it mechanical.

When we move our lips and tongue, when we move our mouths, even though no sound is heard, a vibration is produced. Let's remember that the tongue is a small organ yet it vibrates everything in the cells, the organs, and throughout the body, mind, emotion, and the soul.

In other words, if we only pray the Our Father mentally, and the mouth is closed, and we don't articulate it, it's easy to end up doing a practice exclusively with the mind, and then we don't attain that vibratory state that's only produced by the tongue, lips, the whole mouth, when we are speaking. Let's remember that to mantralize, to vocalize, due to the sound, a special vibration is produced that changes our interior state, and we always obtain a better interior state.

So today at dawn, in the early morning hours, I began the practice kneeling and praying the Our Father, concentrating on the Muladhara chakra, which is also the headquarters of the instinctive center. The instinctive center is where the sensations are, the satisfactions; our reactions are in the instinctive center; all the sensations of cold and hot are in our instinctive center, everything that is instinctual movement; we become stressed in our instinctive center, and with the stress we don't seem natural but rather under pressure.

What is the objective of pronouncing the Our Father moving our lips, tongue, and mouth without emitting sound? With the Our Father, we cure, we heal the instinctive center, we cure and heal that energetic center, that chakra. We transform that inferior instinctive energy into superior instinctive energy. We leave the mechanical aspect to enter into a conscious aspect of the instinctive center. That is to say, I pronounce and have pronounced the Our Father as a blessing to the instinctive center, like a blessing to Muladhara, to that chakra with four petals; and meanwhile, as I was pronouncing the Our Father, I was purifying, blessing, protecting this center, and pouring onto it a spiritual energy that comes from the most marvelous prayer that exists, and that was taught to humanity by the great Kabir Jesus.

So then, it's as if I am praying with Jesus, as if I am praying with the Christ, with my Intimate Christ. I use the Our Father to transform that negative state of the instinctive center or Muladhara chakra only, instead of having solely done it with the mind, I also implicated the lips and tongue, like I was speaking, so that I could feel the vibration of each word, each phrase, and the content of each phrase.

And so I said, "Our Father who is in heaven, hallowed be thy name..." and I directed everything I was pronouncing verbally and mentally to Muladhara, to the instinctive center.

I concluded with Amen three times, and then I went on

to the second chakra, Svadhsthana. I concentrated on it, on the sexual aspect, on everything that the sexual center entails. I concentrated on the sexual energy in order to change its state, in order to clean it, to protect myself, so that the Our Father may bless the prostate in men, for example, and the uterus in women. This is how I used the Our Father as a superior vibration that transcends an inferior vibration; it's as if I put myself in contact, in harmony, with that center.

In this way, I moved on to the next chakra, and then I found myself in Manipûra, in the solar plexus. All the impressions are in the solar plexus, this is our receptive antenna for everything that comes from the exterior world, all the impressions, sensations, etc., pleasant, unpleasant, precisely enter through there, and get in contact with the stomach, liver, and with those vital organs of the digestive system, and many times produce illnesses in us.

Since that is an antenna which captures many impressions, I was asking for that center to be cleaned through the Our Father, to be protected, strengthened, and for its vibration to be elevated yet, I repeat, pronouncing the Our Father by only moving the tongue and lips to make myself more conscious, and to not give everything over to the mind, which in the end is distracting, and does it almost mechanically since it has learned it by memory and is therefore cold, indifferent, lacks faith, and puts no emotion or spirituality into it. On the other hand, when we use the tongue, lips, mouth, they are related with the heart.



Therefore, when the tongue, which is a small organ, vibrates it's like the ship's rudder that leads the whole ship, and wherever the rudder moves, the entire ship moves.

So then, however the verb, the word, moves, is how the rest of the body, soul, and spirit vibrate but above all in this center, which in this case is the solar plexus, since that is where emotions, negative emotions, etc., are concentrated.

And there, slowly, slowly, whispering very softly, very gently, I was pronouncing the Our Father.

I finished with Amen three times, and moved on to the fourth center, the fourth chakra, Anâhata. And there I found a world of things: hurt self-love, pride, false sentiments, self-importance, moral pain, so many things that take refuge in the heart, and that harm us.

So I needed to clean that center with the Our Father; slowly, pronouncing softly, gently, or practically with nothing being heard, moving my mouth, lips, and tongue to produce the vibration that is going to reach the heart directly.

And having concluded that part, I explored deeper, higher, and then I was in the fifth chakra, which is the Vishuddha chakra, which is related with the word and with listening, to know how to listen so as to know how to speak with the word that wounds, offends, creates fear, mocks, with the word that is disrespectful, that says nothing and is an accomplice to a crime.

In other words, I concentrated there in that aspect, trying

to heal with the Our Father, to cure, to protect the organs found there, and I opened the possibility of knowing how to listen to others and knowing how to listen to my own Being.

I worked there on that center, slowly, slowly with the Our Father. Softly, gently, you could not hear anything yet I knew what I was pronouncing and what I was carrying out with the mind.

Mind and tongue, mind and mouth, mind and lips, like one single thing, and producing that vibration, that new state that comes through this powerful prayer of the Our Father.

And then I therefore certainly jumped to the chakra that most interested me in this moment, which was the Âjnâ chakra, the sixth chakra. I was interested because it's related with the mind, because we can have control of the instinctive, sexual, emotional, and sentimental aspects of the word, etc.; we can be more or less working on those aspects, but the mind is incredible, it does not forget things, it raises the same errors again and again. The mind is memory, and even though we cannot say it is completely ego, it is as if it were pure ego because as long as it is not Christified, or as long as the mind has not passed through a process of seven Philosopher's Stones, the mind is always like a seed that can enter into action in any moment. It becomes active, and puts the mind at the service of the external senses, external life, and the horizontal line of life.

So then, I had to concentrate well there. I need a relaxed mind, I need a serene mind, a mind in silence, a mind that does not translate so much, that does not interpret so much, a mind that does not get into negative fantasy, a mind at the service of the Intimate.

So I prayed the Our Father slowly, without pronouncing it but pronouncing it in a silent voice, moving my lips, tongue, mouth, and with the mind concentrated on this so it could vibrate together with the Our Father. And in this way I did a work of cleaning, a work of elimination, a work of death, a work of profound serenity and silence in the mind with the Our Father.

I paused there a little bit more than normal, and then continued with the final chakra, the pineal gland, that energetic center; and if we do the practice well in the sixth chakra, in the Âjnâ chakra, it will make it even better in the last one.

The last one is the final fruit; it is the result of your work in Muladhara, Svadhithana, of your work in the third chakra in Manipûra, of your work in the heart, Anâhata, of your work in Vishuddha, the throat, of your work in Âjnâ. If you do good work in those six centers, six chakras, it's easy to then know what we have to ask for in the last chakra.

We ask for illumination, in other words, an objective vision of things, clarity and transparency, to be able to see the truth even though it is hidden. And then, the Our Father is magnificent in that moment because the prayer

is elevated to its purest state, to its most sublime state, to its most mystical state, and then it makes so much sense to say:

Our Father who art in heaven.  
Hallowed be thy name.  
Thy kingdom come.  
Thy will be done, on Earth as it is in heaven.  
Give us this day our daily bread.  
Forgive us our debts, as we forgive our debtors.  
Lead us not into temptation  
but deliver us from evil.  
Amen. Amen. Amen

And this is how the practice concludes. I didn't pronounce the Our Father in such a way that it was heard, that I heard it, but rather, as I have said and I have repeated several times, only by moving the lips, tongue, as if I were speaking, to make that muscle vibrate, and in so doing to make the blood vibrate, and for all of me to vibrate in a completely new and different nature.

Once I concluded the practice, I made the sign of the cross, closed it within a circle, and got up from there. Then I walked a little, and this was only half of the practice.

Since the Our Father serves for us to forgive and to be forgiven, in the second phase, which I did much later, I prayed again but this time with the Ave Maria, or "Hail Mary, full of grace." And I did this just the same as the Our

Father, in Muladhara, Svadhithana, Manipûra, Anâhata, Vishuddha, Âjnâ, and Sahasrâra.

I did it slowly, slowly, slowly, knowing that since the Divine Mother is immaculate, pure, that She will bring the purity needed to all these vital, energetic points.

And so then I did the Our Father in order to repent, forgive, and be forgiven, and the Ave Maria for Her to eliminate everything I comprehended from this practice.

Here is the input or suggestion I am making to anyone who may find it helpful.

Paz Inverencial.





## Nothing is Possible Without Love



So many things have already been said and written yet very few are realized intimately because the love needed to do so is lacking. Therefore, it is fair to say that nothing is possible without love. And for that, emotional or sexual love is not enough, conscious love is necessary. Therefore, Saint Paul, the apostle of the gentiles, says well, “If I speak in the tongues of men or of angels, but do not have love, I am only a resounding gong or a clanging cymbal.”

We understand conscious love as being the conjunction of two flames of love into one, the flame of human love into

the divine. “To love, how beautiful it is to love, only the great souls truly know how to love.” Of what use would divine Gnosis be if we did not know how to love? In the words of Saint Paul, “If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but do not have love, I am nothing.”

Useless too are the efforts to serve humanity if there is no conscious love, which is why that is not a true sacrifice but rather simple charity, which is also necessary in this world. But what is more urgent in this world is sacrifice born from conscious love. And Saint Paul also gives us this lesson, “If I give all I possess to the poor and give over my body to hardship that I may boast, but do not have love, I gain nothing.”

Oh, how I wish we Gnostics would comprehend all of this, that nothing is possible without love! Not because I comprehend it in all its magnitude but rather because I am barely at the threshold of comprehending it, and I am marveled. Only from conscious love born from self-sacrifice can we better serve humanity. We are only lacking this conscious love, which is the same love about which the apostle Saint Paul speaks to us, “Love is patient, love is kind. It does not envy, it does not boast, it is not proud.”

And Saint Paul says more about this love, which he found in Jesus, the Divine Solar Logos, as his Intimate Christ, “It does not dishonor others, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does



not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres. Love never fails. But where there are prophecies, they will cease; where there are tongues, they will be stilled; where there is knowledge, it will pass away.”

Undeniably, if love begins and completely develops through the Divine Mother, in her and through her Son, the Intimate Christ, love reaches its maximum capacity of sacrifice and, as a result, its great purity and humility, since it is always the same human and divine love in continual transformation. And Saint Paul says this when we hear the following, “For we know in part and we prophesy in part, but when completeness comes, what is in part disappears.”

And if at the beginning of the spiritual path we do not have a need for a fundamental love like this, the day will come later when we would be lost without it. Saint Paul describes it in this way, “When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man, I put the ways of childhood behind me. For now we see only a reflection as in a mirror; then we shall see face to face.”

With everything I have said, I think it is useless to give “children” an esoteric education for “adults.” Yet they must not ignore that this education exists, and that when they are no longer children but rather adults of the path, that marvelous love will be there waiting for them. In the meantime, Saint Paul says, “Now I know in part; then

I shall know fully, even as I am fully known. And now these three remain: faith, hope and love. But the greatest of these is love.”

The Apostle Paul says it so well; faith and hope now guide our steps until we become “adults” of the path so that one day the most excellent of virtues, love, may be our only refuge. Now, let’s allow time and space to grow under the light and protection of our first love, the love of our Divine Mother, and as fire becomes light, and lead is transformed into gold, may our Lord, the Intimate Christ, also be born and live in our soul.

## **Complement**

### ***Love***

13, 1 If I speak in the tongues of men or of angels, but do not have love, I am only a resounding gong or a clanging cymbal.

2 If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but do not have love, I am nothing.

3 If I give all I possess to the poor and give over my body to hardship that I may boast, but do not have love, I gain nothing.

4 Love is patient, love is kind. It does not envy, it does not boast, it is not proud.

5 It does not dishonor others, it is not self-seeking, it is not easily angered, it keeps no record of wrongs.

6 Love does not delight in evil but rejoices with the truth.

7 It always protects, always trusts, always hopes, always perseveres.

8 Love never fails. But where there are prophecies, they will cease; where there are tongues, they will be stilled; where there is knowledge, it will pass away.

9 For we know in part and we prophesy in part,

10 but when completeness comes, what is in part disappears.

11 When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man, I put the ways of childhood behind me.

12 For now we see only a reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known.

13 And now these three remain: faith, hope and love. But the greatest of these is love.

*1 Corinthians 13 (NIV)*





## The Relativity of Life in Time and Eternity



I want to share something that happened to me recently, and I do so convinced it's surely related with psychological states, which many or few pass through at some point. And it's with respect to the life here and to the one beyond that suddenly, one day of our life, confused by so much injustice, we enter into uncertainty, thinking that perhaps

the life beyond may be a little better than this.

Lately, I've been wont to say among some close friends that I am a little tired of this superficial life, that I would like to leave this unjust and cruel world. And it was said with a certain irony, knowing that to a Gnostic—for whatever reason—this type of thought troubles him, perhaps for “fear of God” or due simply to fear of death. I comprehend this attitude well but I do not know if they comprehend me.

And in this summer of 2016, which is already passing, visiting the Basilica of Saint Paul in Rome like at other times, after taking a tour through its interior, I sat in one of the small sanctuaries to simply feel the place in my heart, and to reflect on my present life. And since I was a little sleepy—the result of the night's vigil—I entered that magical state of interior vision.

In between asleep and awake, I attentively observed the enormous crucifix on that altar. I also saw on both sides of the walls, in the uppermost part, some angels that very nicely decorated the enclosure. And suddenly I entered another dimension without completely abandoning the physical. Dead, or with the sensation of being disincarnated, I walked through a corridor or hallway of that building, but I repeat, in the superior dimensions.

I felt happy to have gone, and nevertheless a “fear of God” for having died when it was not yet time. And strangely, I tried to know to what my fear was due. Then I became conscious that life there lacks time. In the life I had left behind, 65 years had gone by—which is how old I am

now—but there, these years were reduced to moments of time. And that’s when I discovered the cause of my “fear of God,” which was that I had lived very little.

Here we have the relativity of life in time and eternity. Here, I have apparently lived intensely, however, time here is only moments there. And since I already knew the place where I walked as deceased, having been there other times, I comprehended that it was in the physical world where I must then concentrate my attention. Conclusion, I had lived a very short time there, almost nothing, although I was 65 here.

Therefore, I felt I had to return immediately because I could still do many things in favor of the Gnosis of the Being. That’s why I felt that “fear of God” that I had truly died, disincarnated, without having been able to do a lot more for my Being and for others. It was not correct for me to leave my fellowmen abandoned in that world of relative time. And thus I returned very content to be among all of them once again.

And this experience I am sharing led me to the comprehension that in the internal worlds what counts is what we do here in favor of the Being and our fellowmen. Because otherwise it’s as if we had not lived in the physical world. Let me explain myself better, a useless life here is, there, a great moral shame, which is difficult to accept and impossible to live with, above all for those of us who receive the Gnosis of tradition and revelation of the V.M. Samael Aun Weor.

In the lecture “The Mysteries of Life and Death,” the Venerable Master explains the relativity of time very well; in it he tells us a life of “60 years to one month,” here in the physical or cellular world, is lived in the molecular world or world of elemental paradises of nature from “one month to 40 minutes,” processing even more rapidly in the electronic or Spirit world within the time of “42 seconds to ½ a second.”

And that was my impression of the experience I share here, that my physical life here was reduced to no time there, as if I had barely lived. That was why I had to return to get the most out of it. And this is the message of this whole reflection about “The Relativity of Life in Time and Eternity”: work intensely, not only when we are with Gnostic groups and humanity, but also when we are alone.

*The hourglass indicates that time passes faster than your dust. Be vigilant and perseverant in your action! Do you know how much time you have left to finish it [the interior work]?*

*You did not go into that chamber [the cellular world] just to know what happens. What you must do is exert a continuous effort towards wisdom. The work you are about to undertake is real and serious.*

*- Fragment from an initiation ceremony*





## Seven Very “Simple” Questions

*that everyone who is said to be Gnostic today should be able to answer about V.M. Samael Aun Weor*



In a meeting with our Second Chamber students, I once explained that it's not possible to study the Gnostic doctrine as we know it today, separate from the Man or Master who made it flesh and blood in himself, because when we speak about Gnosis, Gnosticism, Gnostic, we are inevitably dealing with the esoteric process of the V.M. Samael Aun Weor.

And I said it consciously, knowing some students disassociate Gnosis from our Master. In other words, they

separate one thing from the other. And I said more; I explained that there exists an entire new generation of Gnostic students who do that, who separate V.M. Samael from the teachings we have received from him, probably due to ignorance or because that is how they had been taught.

And so that no doubt remained, one of our students then spoke to naively say it was always how he studied Gnosis, separating it from the Master. And even though I had always intuited it, to hear him say it shook my entire Being. Therefore, I took advantage of the occasion to explain how important it is that doctrine and Master walk together.

Undeniably, the process of a Master presents itself in a certain way at the beginning, and as the Master passes through each of the initiatic processes, as that seed of the doctrine dies, it constantly germinates in different ways, and this is the living Gnosis of revelation and tradition of Master to disciple.

That is why I easily recognize this type of student who disassociates doctrine from Master, as well as the student who associates both together. And for the student who disassociates, we cannot always blame his missionary for that; in many cases, it is the student himself who assumes that separatist attitude. Yet it also happens that this could have been how the doctrine was transmitted to him.

The questions that follow, seven in total, which I recently sent out to the missionaries of the GSSAW, have as a

purpose for the missionary to reflect with his students about everything I am saying here, to embrace the doctrine and Master as one single body-soul of Universal Gnosticism, or otherwise to study and comprehend the reason why doctrine-Master are separated.

**Seven Very “Simple” Questions  
that everyone who is said to be Gnostic today  
should be able to answer about V.M. Samael Aun Weor**



1. What year did V.M. Samael Aun Weor physically come into this world, of course, in the personality of Victor Manuel Gomez Rodriguez?

**Answer:** Bogotá, March 6, 1917. Apparently, the place, day, month, and year may have little importance. South America and the rest of America will be the lands of a new progeny or humanity that will begin as planned from the worldwide Exodus itself. The star of Bethlehem has

six points. March is associated with the spring, and with a new age. Between May 13, 1917, and October 13, 1917, three shepherd children in Fatima, Portugal, claimed to have seen the apparition of the Virgin, who revealed to them that we are in the end times. These are the famous Prophecies of Fatima, is all this a coincidence?

2. What year did the Master awaken the fire of the Kundalini?

A: Thirty years later in the year 1947. The study of the book *The Mountain of Jurateña* allows us to better comprehend that time period. The book *The Three Mountains* is also helpful for that. Thirty years later, our Master achieved the Initiatic Resurrection.

3. What year did the Logos Samael enter or incarnate in Master Aun Weor?

A: October 27, 1954, seven years after having received the fire.

4. What year did our Master live the process of death and resurrection?

A: Between December 24 and 27 of the year 1977, 30 years after having received the fire.

5. From the awakening of the fire until the end of the Second Mountain, how many years passed?

A: Thirty years. The interesting thing about these 30 years is that it reflects the Third Philosopher's Stone conquered by the V.M. Samael Aun Weor.

6. What is the day, month, and year in which our Master Samael resurrected from the dead?

**A:** On the dawn of December 27, 1977. As everyone knows, it was not a physical event, it was an internal event, which is normal when the Third Stone is conquered. Then, V.M. Samael Aun Weor left his body of profane birth to enter the immortal body of his Egyptian mummy. And with that body, as an immortal, he will carry out the rest of Philosopher's Stones.

7. Did Master Samael conclude the Twelve Labors of Hercules?

**A:** Undeniably, yes, but this can only be confirmed through the way of revelation. Over time, many brethren have been confirming this. Therefore, V.M. Samael Aun Weor completed the whole Great Work with his immortal mummy.

**CONCLUSION:** May our missionaries and students comprehend all this information, which serves to always draw closer to the Gnostic doctrine with the confidence of its veracity. Above all it helps for us to feel part of a process that is happening with the Solar Logos through each one of his Cosmocratores, which explains where we come from, why we are here, and where we are going, hand in hand with the Divine Solar Logos incarnated in the Great Kabir Jesus.





## The Mind is Not the Consciousness, Much Less is it the Being



One of humanity's greatest problems is its relationship with itself. The so-called human being, unable to relate to his spiritual Being from the consciousness, therefore establishes a false relationship with his exterior or sensorial mind, and thus he lives and dies from return to return, always acting from his external and recurring mental life. Only when we become conscious of this wrong interior relationship can we begin to search for

a relationship with the Being, and consequently we can begin to open the interior mind.

It's hard enough to feel oneself as consciousness, as for us to also ask the human being to feel his Being. Meanwhile the human being, identified with his mind, believes it is the consciousness; identified with the mind he also believes, in some way, it is his Being. That's why humans don't manage to separate from their minds to feel themselves as consciousness. And since that's the way things are, it leaves nothing other than to begin with oneself. Now, separated from my mind, I am consciousness in the Being; so I perceive how the human being lives identified with his mind.

And now I can begin to say how and how much the mind conditions us as consciousness. It conditions us in such a terrible way that when we try to separate ourselves from it and are not able to do it, impotent, we can fall into confusion. In the beginning, it is difficult to accept that as consciousness we sleep profoundly in the mind. And when we discover this tremendous reality is when that yearning for the Being begins, and little by little the path begins that will liberate us from so many mental attachments, which are desires, illusions, or fantasies.

The first trick of the mind, which is not intentional, is that it makes us believe we are awake, conscious. And it is not intentional because it is the mind itself that is very identified with the external senses, especially with the sense of sight. And it will only be in the absence of the "I"



– because it was eliminated, or because we separate from it through meditation or prayer – that we will be able to observe we are not the mind, that we are a consciousness or an essence that is identified with the “mind’s eye.”

I designate “mind’s eye” to that tremendous identification of the mind and sight; it only takes for the mind to receive the impression of any object or situation of common life, and scarcely discerning, it automatically elaborates it into a subjective concept, and immediately converts it into a “truth,” even for the consciousness itself. That is why V.M. Samael Aun Weor says that the consciousness of humanity sleeps profoundly in all 49 levels of the mind, and that it is urgent to awaken it at all costs.

All of this happens to the mind because it has not yet been conquered or comprehended in its seven levels, which in mastery are the seven Philosopher’s Stones. Meanwhile, she will continue making proposals to us for a life that no longer exists. And this means that we must know how to coexist on the path with this imperfection of mind and consciousness, as the Being knows well how to do. In the meantime, in the absence of the “I,” via any of the means, our relationship with the Being must be strengthened day after day so as to continue dying without limits.

I conclude: only from the Being can the consciousness comprehend the subtle mechanisms the mind uses to fascinate it. And let’s remember that it’s the physical sense of sight with which the mind is most identified, and the consciousness follows. The eye is easily deceived with

an impression, and then the mind is also deceived, and lastly the consciousness. If we look at the world and the people who live on it in this way, we will comprehend that humanity is so far from the Being, just as we ourselves can be right now.



## Zoroastro

(Persia 700-600 B.C.)



It is very true that the cult of Zoroastro's influence on Judaism and Christianity is very impressive, but that's natural because Zoroastro is a Son of Ahura Mazda, the Divine Logos Solar. Hence the similarity that his life, passion, death, and resurrection have with Osiris, Horus, Mithras, Krishna, Buddha, Hercules, Prometheus, Dionysus, etc., Jesus being the ultimate expression of the Divine Logos Solar.

- Zoroastro was born of a virgin. / *Every master is the son of a Divine Mother.*
- Zoroastro's immaculate conception occurred by means of a ray of divine reason. / *The Third Logos is the mysterious ray that fecundates the virgin.*
- Zoroaster was born on December 25. / *The Intimate Christ comes on the longest night.*
- The delivery took place in a cave in Bactra, Persia (current Afghanistan). / *The cave is the inner depths of Mother Nature.*
- The birth was foretold with celestial signs (Star of the East, conjunction of Jupiter and Saturn in the constellation of Pisces). / *The Aryans vibrated with Mars; the Koradi race will vibrate with Jupiter.*
- After he was born, he was visited by shepherds who offered him gifts. / *The great initiates are always witnesses of the birth of the Christ.*
- In his childhood, he surprised many sages with his great intelligence. / *The Lord is naturally wise, compassionate.*
- His followers considered him the Word Made Flesh. / *The Logos is the Verb, the Word, incarnated in any Master.*
- He was baptized at 30 years of age on the banks of a river. / *Thirty or thirty-three degrees are symbols of the dorsal spine.*
- He was tempted in the desert by a demon. / *The incarnated Lord or Christ is always tempted by his enemies.*

- Zoroaster exorcised the demons. / *The initiate triumphs because of the Logos.*
- He restored the sight to a blind man. / *The Christ-Logos teaches us to see.*
- His cult included the Eucharist. / *The Eucharist is a very ancient ceremony.*
- Zoroaster was killed. / *In order to resurrect, the Lord first dies within us.*
- After death, he descended into the infernos. / *Before rising up, it is first necessary to descend.*
- After death he ascended to heaven in a solar chariot. / *With the bodies of pure gold, the Christ resurrects and ascends to the Father.*
- The Zoroastrian cult includes the messianic concept of the Kingdom of Justice (Kingdom of God). / *The Christ within each one of us is the Messiah Savior; this is his second coming.*
- The Zoroastrian cult recognizes the immortality of the soul. / *With the death and resurrection of the Christ, the soul immortalizes.*
- The Zoroastrian cult contains belief in Angels. / *Nine categories of Angels exist around the Logos.*
- The Zoroastrian cult also considers belief in demons, which make men impure and, for that reason, must be exorcised. / *Demons are Angels who have fallen into animal generation.*

- The followers of Zoroastro await his second coming in the guise of another man-god, called Saoshyant (the Savior), who will be engendered by a virgin named Vîspa.taurwairî, in the year 2341. / *The second coming of the Logos is interior.*
- Saoshyant, in the form of the Messiah, will also begin his ministry at the age of 30 years, in other words in 2371. / *The dates of the path are exoteric and esoteric.*
- It is likely that the idea of the Messiah was introduced into Palestine by the Jews after the return from exile in Babylon. According to some interpretations, the saviors (Saoshyant) would be three: Buddha, Jesus, and Mani, who is yet to come. / *Jesus is the greatest initiate who has incarnated the Christ; before him the Christ was incarnated, during his time they incarnated him, and after many others will incarnate him.*
- Zoroastro used a sacred cup called a grail. / *The cup or grail is the feminine yoni.*
- The Zoroastrian cult widely touched upon the concepts of the inferno and paradise. / *It is undeniable that the inferno, as well as paradise, exists.*
- They used the water for baptism and for purification rites. / *Sexual transmutation leads to the second birth, the purifying sacrament.*
- Zoroastro also preached baptism by fire and the sacred wind. / *Baptism of fire is greater than baptism by water.*
- Zoroastro preached at length about heaven and hell, revealing mysteries like the resurrection, the final judgment, salvation, and the apocalypse. / *The doctrine of the Logos with his*

*death and resurrection is as ancient as creation itself.*

- He had prophetic and apocalyptic visions. / *The Logos has always shown the path of salvation.*
- He predicted a period of 1000 years for the Lord's Kingdom. / *One thousand years is half of an era, these are the cosmic ages in relation to the zodiacal belt.*
- He planned a final battle and the definitive defeat of the devil (Angra Mainyu). / *Light, in the end, always conquers darkness.*
- He described the "Celestial City." / *The Celestial City is the same Philosopher's Stone.*

Source: <http://www.alateus.it/ra.htm>







## Lucifer



I comprehend brother/sister,  
your great fear of Lucifer.  
Yet your vision of Him will change  
when you realize the Great Work one day.  
You cannot imagine how much everything changes with Him.  
And even one day you will love Him with grief and shame,  
like I love Him, and even thank Him for his temptations.  
Because we are the ones who humiliate Him.  
If you only knew where my Lucifer lived!  
When I arrived to His dwelling,  
He was no longer there.  
You cannot believe

what misery I encountered.  
I experienced great remorse.  
I knew to what I had reduced  
the preferred Angel of God.  
Regarding Him, the Lord Jehovah says

*“You were the seal of perfection,  
full of wisdom and perfect in beauty.*

*You were in Eden,  
the garden of God;  
every precious stone adorned you:  
carnelian, chrysolite and emerald,  
topaz, onyx and jasper,  
lapis lazuli, turquoise and beryl.*

*Your settings and mountings were made of gold;  
on the day you were created they were prepared.*

*You were anointed as a guardian cherub,  
for so I ordained you.*

*You were on the holy mount of God;  
you walked among the fiery stones.*

*You were blameless in your ways  
from the day you were created  
till wickedness was found in you.”*

For all of this:  
Believe me, I love my Lucifer!



## The Mechanisms of the Mind that Put the Consciousness to Sleep



Yearning to penetrate deeper into the study of the sleeping consciousness because of the mind that's enslaved by the senses, I will repeat what was said by V.M. Samael Aun Weor. The consciousness of any person, "not only does not know but, in addition, does not know it doesn't know," and "not only ignores but, in addition, ignores that it ignores," almost everything, if not everything. And by deceiving itself, it presumes to be wise. And when it does not know something, it improvises some theory to hide its great

ignorance, and in doing so complicates life more. When, truly, everything would be much simpler if it were to just say, “I’m sorry, I don’t know anything about this subject!”

The consciousness identified with the mind dreams it is the mind that thinks, ignoring that the mind’s thinking is completely independent from the consciousness. For that reason, the consciousness never manages to separate itself from the mind, which at the same time is a slave to the senses, especially the sense of sight, as I have already explained. And the consciousness, which is always ignorant, believes it should seek information on different subjects only as mind, and for this reason and no other, it reads, studies, participates in courses, and does everything needed to not appear ignorant to others. The consciousness does not know she is the essence of everything, of love, and infinite wisdom. Incredibly the consciousness does not need to think.

The consciousness conditioned by a sensorial or finite mind has itself also become finite, limited, trapped in subjective concepts, and this is its greatest pain. The consciousness yearns once again to be infinite in love and wisdom, yet it does not know how to conquer this lost state. And if the consciousness enjoys scarcely a moment of infinite freedom before its Being, it is only in the first years of infancy, as V.M. Samael Aun Weor says. The consciousness has a finite life because of a mind that’s fascinated by the external senses, which inevitably behaves selfishly. That’s why the thoughts, feelings, and actions are always finite, selfish.

The consciousness, ignorant of what life free in its movement is, and of the love for its Being, is trapped in mental desire and fear of the new. Therefore, it is fixed, or lives immovably in the intellect; as a consequence, it is ambitious, lazy, violent, proud, lustful, etc. As a result, its life is always recurring, mechanical, and incapable of carrying out new actions, preferring to take refuge in the known, even though this means pain, sadness, constant loneliness, and great fear of the new or unknown. That's why the consciousness hardly has free will, so little it is compared with the space that exists between a violin and its case, which in numbers would be three percent.

Let that small percentage of free consciousness serve as a starting point to rebelliously begin the titanic work of liberating the rest of the consciousness that's fixed and trapped in the dungeons of the subjective mind in a space between mind and consciousness that's so limited. Fortunately, what shines with hope in the middle of them is our cosmic Being, waiting for us with a pure heart to invoke him continuously and everyday in our esoteric practices, so that gradually we can make our way out of the darkness of our own ignorance. It's not necessary for us to wait until the total end of the Great Work to enjoy a free consciousness.

The selfish mind would like for us to believe liberty of the total consciousness is impossible. Therefore, it has elaborated beautiful, pessimistic, and defeatist concepts about that so we always doubt any effort we make to

achieve, as consciousness, our complete liberty in the Being. Yet, the Being knows that, as consciousness, as we learn to separate ourselves from the mind; we will enjoy these little benefits. And it's through those paths of liberty that we, as consciousness, learn to die in ourselves. We are not worried about the death of the "I", first we yearn as the consciousness to die, and then we will also know how to die in the "I."

If the consciousness identified with the mind and false sentiments does not yearn to die, the "I" will not die. With love for the Being, the consciousness dies in impressions and false sensations that come from the mind through the external senses, and that is why perceptions and false concepts that exist in our psyche as mechanical memory die. And the consciousness affirms itself in the impressions of the Being that descend as virtues when we discover the truth of what is false of an "I". We keep being reborn to a fuller life in the Being by denying ourselves, always gradually because, "a righteous man falls seven times," and seven times the righteous man "rises again." The righteous man is the one who doesn't know how to live without the Being.



## It is Not Just to Submit the Lord to So Many **Vituperations!**



To climb up one mountain is a good start; to climb up three mountains for the first time is something greater; to climb the three mountains for the third time is surely something superior; but to climb the three mountains of the Being seven times is truly something superior, excellent, second to none, while beyond this is to fall under a curse. Would the eternal Father of our solar universe allow, perchance, for his son Jesus to once again repeat the miracle of living the passion, death, resurrection, and ascension once again in Jerusalem today? Obviously not, since that is what it

means to fall under a curse, which is to make him suffer even more when he should no longer continue suffering so much. Either way, the one who climbs any mountain can always say that from above the path looks different, even though not everyone is willing to listen to the suggestions that come from up there. But a few are. And those few will tell a few others; they will tell others, and others will tell others, and so on ad infinitum, so that in this way many will benefit in eternity. That's why it is our duty to climb the mountain as many times as is necessary, so that, being helped by those who are higher up, we can help all those in the chain who need it. To climb up is to truly penetrate into the Being; it is not to be above or below anyone because we are all equal and necessary in the government of the Divine Solar Logos.

It is possible everything I have said up to this point has allowed for the comprehension of the meaning of that compassionate phrase, *"It is not just to submit the Lord to so many vituperations!"* And also, this other very mysterious phrase, *"Beyond the seventh danger you could fall under a curse, you know this!"* Yet, if it is still possible that you have not captured the entire profound significance of what the limits of perfection in mastery are, then it is worthwhile to expand a little on this matter for those who are interested.

If the virginal Monads, or Monads without self-realization, who come from Absolute Abstract Space into the manifestation of a new universe to realize the Philosopher's Stone for the first time obtain it, they



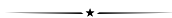
become in their own right Cosmocrator Monads, or creators of worlds; obviously, this relies on divine will and not human will. These worlds are much needed to also house new essences or embryos of souls aspiring to self-realization. They are Monads or essences that, outside of Absolute Abstract Space, yearn to be conscious of the happiness they had there, in that happy Absolute. Hence, **“Hail! Hail! Hail to the Gods that rise from the mud of the earth! They shall be able to become Cosmocratores after the passage through the abode of Pluto.”**

Because it is one thing to be unconsciously happy in the bosom of the Eternal Absolute Space, and another very different thing to be conscious of that happiness in those regions. And regarding happiness with awakened consciousness, V.M. Samael Aun Weor says something wonderful, which is worth pausing to comprehend well.

- “*Paranishpanna* (Absolute Happiness), without *Paramartha* (Awakened Consciousness), is not (complete) Happiness.
- Jesus Christ attained *Paramartha* (Awakened Consciousness) and *Paranishpanna* (Absolute Happiness).
- However, he renounced the Happiness of the Unmanifested Absolute to come to save men and Gods.”

*Paranishpanna*, the happiness of Absolute Abstract Space, without the awakened consciousness, is simply

unconscious happiness. It's like the happiness of children who lose that precious moment for any insignificant reason, children who will later become adults. On the other hand, *Paramartha* is awakened consciousness in the happiness of Absolute Abstract Space. How marvelous is it that Jesus obtained *Paranishpanna* and *Paramartha*, obviously through the path of the seven Philosopher's Stones. Because it is through the sacrifice of pain into love—constantly and throughout the entire esoteric path—that unconscious happiness can be gradually transmuted into conscious happiness, and this is to conquer *Paramartha*, or awakened consciousness, and *Paranishpanna*, or absolute happiness. All of this is thanks to the fact the mercury of the sexual energy is transmuted into very subtle and evermore sublime states. And in doing so, mind and sentiment are also transmuted to the point they end up fusing into one single substance, which is the principal objective of the Great Work. That's why it concludes by being conscious of the happiness inside and outside of the Absolute. Yet this enormous sacrifice of pain into love cannot be beyond the seventh Philosopher's Stone, so as to not fall under a curse, preventing the mercury of the sexual energy from being definitively broken.





## Other Books by the Gnostic Society Samael Aun Weor

