



THE GNOSTIC SOCIETY

Samael Aun Weor

PROGRAM

33

Introductory

Lectures

to

FIRST
CHAMBER



3

VOLUME

*“All people of good will, without distinction to
race, sex, class, creed, or color, can enter into
First Chamber.”*

Samael Aun Weor



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*+ 3 Introductory Lectures to
MEDITATION CHAMBER*



3

VOLUME

27-33 + 3

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FIRST CHAMBER

Volume 3

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Introduction to FIRST CHAMBER

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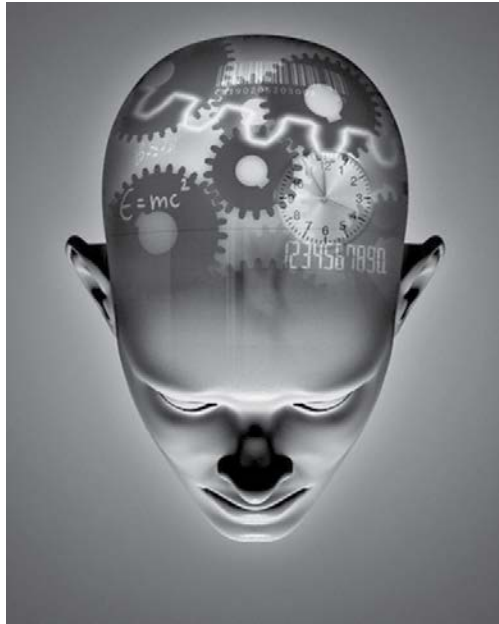
// Transcendental Sexology

// Esoteric Initiation

/// Meditation

27

Psychic Development



We perceive physical perceptions with physical apparatus, and psychic ones with psychic apparatus.

Samael Aun Weor

Psychic Development

Every sensation is an elemental change in the state of the psyche. Sensations exist in each of the six basic dimensions of nature and man, and all of them are accompanied by elemental changes of the psyche.

Sensations we experience always leave a trace in our memory. We have two types of memory: spiritual and animal. The first conserves memories of sensations experienced in the superior dimensions of space. The second conserves memories of physical sensations. Memories of sensations constitute perceptions.

Every physical or psychic perception is really the memory of a sensation.

Memories of sensations are organized into groups that associate or dissociate, attract or repel.

Sensations polarize into two perfectly definable currents. The first obeys the character of the sensations. The second obeys the reception time of the sensations.

The sum total of various sensations converted into a common cause are projected externally as an object. Then we say this tree is green, tall, small, has a pleasant or unpleasant smell, etc. When the perception is in the astral world, or in the mental, we say this object or subject has these qualities, this color, etc. In the latter,

the sum total of the sensations is internal, its projection is also internal, and it belongs to the fourth, fifth, or sixth dimension, etc. We see physical perceptions with physical apparatus, and psychic ones with psychic apparatus. In the same way that we have physical senses of perception, we also have psychic senses of perception. Everyone who follows the path of initiation must develop these psychic senses.

Concepts are always formed with the memories of perceptions. Thus, concepts emitted by the great adept founders of religions are due to the transcendental memories of their psychic perceptions.

Formation of perceptions leads to formation of words, and the appearance of language. Formation of internal perceptions leads to formation of the mantric language, and the appearance of the golden language spoken by Adepts and Angels.

Existence of language is impossible when there are no concepts, and there are no concepts when there are no perceptions. Those who toss around concepts about the internal worlds, without ever having perceived those worlds, generally falsify reality, even though they may have good intentions.

In the elemental levels of psychic life, many sensations are expressed with shouts, howls, sounds, etc., which reveal joy or terror, pleasure or pain. This occurs in the physical world, and also in the internal worlds.

Appearance of language represents a change in the consciousness. So too, when the disciple begins to speak in the universal cosmic language, a change in consciousness has been made. Only the serpent's universal fire and dissolution of the recurring ego can provoke such a change.

Concept and word are one and the same substance. Concept is internal, and word is external. This process is similar in all the

levels of consciousness, and in all dimensions of space. Ideas are only abstract concepts. Ideas are much larger concepts and belong to the world of spiritual archetypes. Everything existing in the physical world is a copy of those archetypes. During samadhi, the initiate can visit the world of spiritual archetypes in astral or super-astral travels.

The mystic contents of transcendental sensations and emotions cannot be expressed in common language. Words can only suggest them or allude to them. Really, only the regal art of nature can define those superlative and transcendental emotions. Regal art was known in every serpentine civilization. The pyramids of Egypt and Mexico, the millenary sphinx, old monoliths, sacred hieroglyphics, sculptures of the gods, etc., are archaic witnesses of regal art, which speak only to the consciousness and to the ears of the initiate. The initiate learns this regal art during mystical ecstasy.

Space, with its properties, is a form of our sentient receptivity. We can verify this when, through development of the chakras, we are able to perceive all space in tetra-dimensional form instead of the tri-dimensional form to which we were previously accustomed.

Characteristics of the world change when the psychic apparatus change. Development of the chakras makes the world change for the initiate. With the development of the chakras, we eliminate from our mind subjective elements of perception. That which is subjective has no reality. That which is objective is spiritual, real.

An increase in psychic characteristics comes with awakening of the chakras by means of internal discipline. Novelty in the psychic field obscures the changes that are simultaneously processed in the perception of the physical world. The new is felt but the initiate is not capable of logically and axiomatically

defining the scientific difference between the old and the new. The result of such incapacity is a lack of perfect conceptual equilibrium. It is thus urgent to achieve conceptual equilibrium, so the doctrinal exposition of initiates can correctly fulfill its purpose.

Change of consciousness is the true objective of esoteric discipline.

We need cosmic consciousness. This is the sense of consciousness of the cosmos, the life and order of the universe.

Cosmic consciousness brings into existence a new type of intellectualism: illuminated intellection. This faculty is a characteristic of the Superman. There are three types of consciousness. First, simple consciousness, second, individual self-consciousness, third, cosmic consciousness. Animals possess the first one. The intellectual animal called man has the second. Gods have the third. When cosmic consciousness is born in man, he feels internally as if the serpent's fire were consuming him. The flash of Brahmanic splendor penetrates his mind and consciousness, and from that moment he is initiated into a new and superior order of ideas. The Brahmanic delight has the flavor of Nirvana.

When the initiate has been illuminated by the Brahmanic fire, he enters the esoteric or secret circle of humanity. In that circle we find an ineffable family, constituted by those ancient hierophants known in the world as avatars, prophets, gods, etc. Members of this distinguished family are found in all advanced races of the human species. These beings are the founders of Buddhism, Taoism, Christianity, Sufism, etc., etc. Actually, these beings are few but, despite being so few, they are truthfully the directors and rectors of the human species.

Cosmic consciousness has infinite degrees of development. The

cosmic consciousness of a new initiate is inferior to that of an Angel, and that of an Angel is not the same as an Archangel's development. In this there are degrees and degrees. This is Jacob's Ladder.

It is impossible to achieve cosmic consciousness without sanctity. It is impossible to achieve sanctity without love. Love is the path of sanctity. The most grandiose form of love's manifestation is attained during sexual magic. In those instances, man and woman are a single, terribly divine hermaphroditic being.

Sexual magic offers all the internal conditions needed to receive the Brahmanic splendor.

Sexual magic provides the devotee all the igneous elements necessary for the birth of cosmic consciousness.

For cosmic consciousness to appear, a certain degree of culture is required—education of the elements in affinity with cosmic consciousness, and elimination of the elements contrary to cosmic consciousness.

The most characteristic feature of those individuals prepared to receive cosmic consciousness is that they see the world as Maya (illusion). They sense that the world—as people see it—is only an illusion, and they search for the Great Reality, the spiritual, the truth, that which is beyond illusion. For the birth of cosmic consciousness, it is necessary for man to surrender himself completely to the spiritual, to the internal.

Sexual magic offers the initiate all the possibilities required to obtain the Brahmanic splendor and the birth of cosmic consciousness. It is urgent that sexual magic be combined with internal meditation and sanctity. In this way, we prepare ourselves to receive the Brahmanic splendor.

Really, Angels are perfect Men. Whosoever reaches the perfect

state of Man becomes an Angel. Those who claim an Angel is inferior to Man are falsifying the truth. No one can reach the angelic state if he has not previously achieved the state of a perfect Man. No one can achieve the state of a perfect Man if he has not previously incarnated his Soul. That is a sexual matter. The Angel is only born within the true Man. Cosmic consciousness is only born within the true Man.

Samael Aun Weor

Note:

The following text is an explanation of the outline that accompanies this lesson.

Anatomical classification of the nervous system: the nervous system is divided into the central nervous system, and the peripheral nervous system.

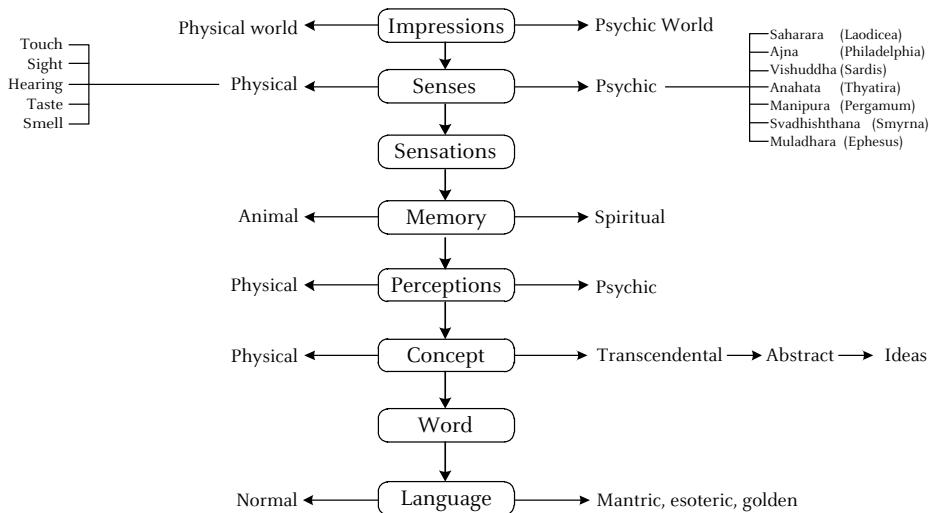
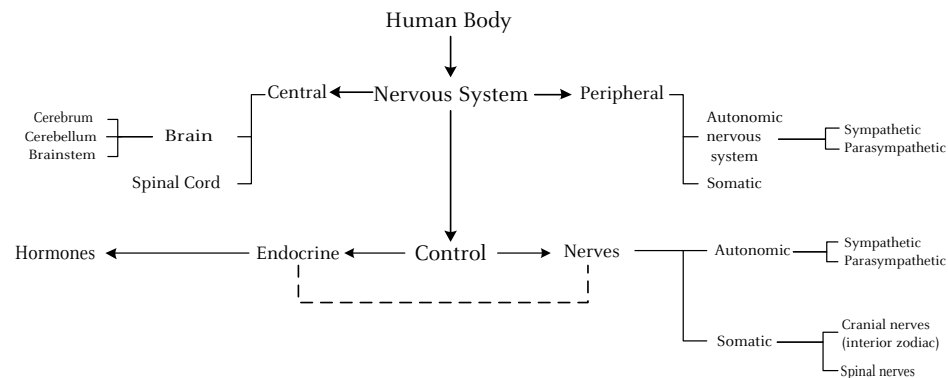
The central nervous system is divided into the brain and spinal cord. The brain has three main parts: the brainstem, cerebellum, and cerebrum.

The peripheral nervous system has two main parts: autonomic and somatic.

The autonomic nervous system is divided into the sympathetic and parasympathetic.

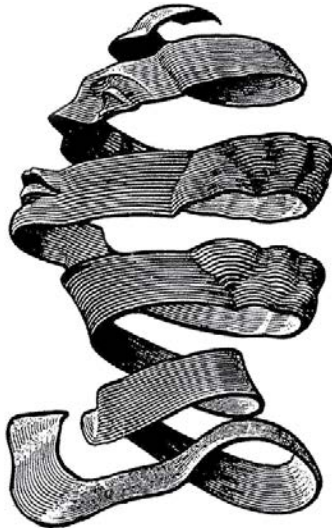
The somatic nervous system is associated with the voluntary control of body movements via skeletal muscles. It consists of two parts: spinal nerves and cranial nerves. The spinal nerves are peripheral nerves that carry both sensory information into the spinal cord and motor commands out of the spinal cord. The cranial nerves are the nerve fibers that carry information into and out of the brain stem. They include smell, vision, eye muscles, mouth, taste, ear, neck, shoulders, and tongue.

Psychic Development



28

The Transformation of Impressions



Everything we see as external is internal. Therefore, if we don't work on the interior, we are on the path of error because we would not modify our life. If we want to be different, we need to transform ourselves integrally, and if we want to transform ourselves, we must begin by transforming impressions. Here is the key for the radical transformation of the individual. Gnosis is destined for those sincere aspirants who truly want to work on themselves and to change.

Samael Aun Weor



Introduction

Everything we see as external is internal. Therefore, if we don't work on the interior, we are on the path of error because we would not modify our life.

If we want to be different, we need to transform ourselves integrally, and if we want to transform ourselves, we must begin by transforming impressions.

Here is the key for the radical transformation of the individual.

Gnosis is destined for those sincere aspirants who truly want to work on themselves and to change.

Samael Aun Weor

This type of work is not external but internal, and those who think any handbook of etiquette or external and superficial system of ethics can take them to success are, in fact, profoundly mistaken.

The concrete and definitive fact that the internal work begins with attention, which is concentrated in the full observation of oneself, is more than enough reason to demonstrate that this demands a very particular and personal effort from each of us.

Speaking frankly and without hesitation, we emphatically affirm the following: no other human being could do this work for us.

No change whatsoever is possible within our psyche without the direct observation of that whole sum of subjective factors we carry within.

To just accept the multiplicity of the “I”, discarding the need to study and directly observe them, in fact, indicates an evasion or escape to flee from oneself in a self-deceptive way.

Only by applying the rigorous effort direct observation of oneself implies, without evasions of any type, can we verify that we are truly not one but many.

Yet, as long as a person holds onto the illusion that he is always one and the same person, he cannot change. And the purpose of this work is precisely to achieve a gradual change in our internal life.

Samael Aun Weor
Treatise of Revolutionary Psychology

The important thing for any human being is his life. We need with maximum, undeferrable, unpostponable urgency for each of us to work on our own life if we really yearn for a radical change.

Those who postpone the work on themselves to tomorrow will never really work since there will always be a tomorrow.

Humanity is so bottled up in the world of the five senses that it can't properly comprehend how to become independent of them; humanity firmly believes the senses show them reality. Thus, our internal life, the life of thoughts and feelings, continue to be confusing to our intellectual and rational concepts. Nonetheless, at the same time, we really know very well where we live—in our world of thoughts and feelings—and this is something no one can deny.

We need to learn to transform our own impressions. Nevertheless, it is not possible to transform anything within ourselves if we continue being attached to the world of the five senses

Samael Aun Weor

The Transformation of Impressions

First Part

The Transformation of Impressions

Our topic for today is related with the matter of the transformation of oneself.

In our past talks, much was said about the importance life has in itself. We also said that a man is what his life is. And that life is like a movie we take with us at the time of death to relive it retrospectively in the astral world, and when we return we bring it back with us so as to project it once again onto the screen of the physical world. Clearly the Law of Recurrence exists, and all events repeat themselves; everything really occurs again just as it did before plus its good or bad consequences; that is obvious.

Now then, the important thing is to obtain the transformation of life, and this is possible if one profoundly sets out to do so.

Transformation means one-thing changes into a different thing. It is logical that everything is susceptible to change.

There exist very well-known transformations of matter. No one can deny, for example, that sugar is transformed into alcohol, and that alcohol in turn becomes vinegar through the action of fermentation. This is the transformation of one molecular

substance into another molecular substance. For example, through the new chemistry of atoms and elements, we know radium is slowly transformed into lead.

The Alchemists of the Middle Ages spoke of the transmutation of lead into gold; nevertheless, they did not always allude to the merely metallic, physical matter. Normally, with such words, they wanted to indicate the transmutation of lead—the personality—into the gold of the Spirit. Thus, it's fitting for us to reflect upon all these things.

In the Gospels, the idea of earthly man being compared to a seed capable of growth has the same meaning as the idea of re-birth, of a man who is “born again.” However, it is obvious that if the seed doesn't die, the plant cannot sprout. In every transformation, there exists death and birth, or death and resurrection; this you know.

In Gnosis, we consider man like a factory with three stories, which normally absorb three foods:

- common food, which normally corresponds to the lower floor of the factory and is related to the stomach;
- air, which is naturally found in the second floor since it's related to the lungs;
- and impressions, which undoubtedly are intimately related to the brain or the third floor.

This is a matter of observation, right brethren?

The food that we eat undergoes successive transformations; this is unquestionable. The process of life in and of itself is transformation. Each creature of the universe lives by means of the transformation of one substance into another. A vegetable, for example, transforms air, water, and the salts of the earth into new vital substances, into elements useful to us, for example,

nuts, fruits, potatoes, lemons, beans, peas, etc. So then, everything is transformation.

Through the action of solar light and various fermentations of nature, it is unquestionable that the sentient film of life, which normally extends over the face of the Earth, directs all universal forces towards the very interior of the planet on which we live. But every planet, every insect, every creature, even the intellectual animal mistakenly called man absorbs, assimilates, particular cosmic forces, and then transforms and retransmits them unconsciously towards the interior layers of the planetary organism. Those transformed forces are intimately related to the economy of this planetary organism on which we live. Undoubtedly, each creature according to its species transforms particular forces, which are later retransmitted towards the interior of the Earth for the economy of the world. Likewise, the rest of the other creatures, the different species, the plants, etc., fulfill the same function.

In everything there exists transformation. Therefore the epidermis, we could say, of the Earth is an organ of transformation.

When we eat food, which is so necessary for our subsistence, it is clearly transformed, stage-by-stage, into all those vital elements that are so indispensable for our own existence. Who within us carries out this process of the transformation of substances? The instinctive center! How wise this center is! Really, the wisdom of this center amazes us!

Digestion in itself is transformation. Everyone can see that food, when received by the stomach –that’s to say, on the inferior floor of the three-story factory, which is the human organism—undergoes transformations. For example, if a food passes through the stomach and is not transformed, the organism would not be able to assimilate its principles, its vitamins, its proteins, and this would simply be indigestion. So as we keep reflecting upon

this matter, we come to comprehend the necessity of passing through a transformation.

Clearly, physical foods are transformed. Yet there is something that invites us to reflect a lot. There does not exist, for example, an adequate transformation of impressions. For the purpose of nature, strictly speaking, there is no need at all for the intellectual animal mistakenly called man to really transform impressions. But a man can naturally transform his impressions on his own, if he possesses—we could say—a profound esoteric knowledge, and comprehends why this is a need. It would be magnificent to transform impressions!

The majority of people, as you have seen in the realm of practical life, believe this physical world is going to give them exactly what they yearn for and are looking for. And that is a tremendous mistake. Life itself enters into us, into our organism, in the form of mere impressions.

The first thing we really must comprehend is the meaning of this esoteric work intimately related with the matter of impressions. We need to transform them! It's true! And no one would be able to transform his life if he does not transform the impressions that come to his mind. It is urgent, then, that those who listen to this cassette reflect on what we are saying here.

In reality, there doesn't exist such a thing as an external life. Notice we are talking about something very revolutionary since everyone believes what is physical is what's real. But if we go a little more deeply, what we are really receiving in each instant, in each moment, are mere impressions. We see a person whom we like or dislike, and the first thing we receive are impressions of that nature, right? This we cannot deny.

Life is, we could say, a succession of impressions, and not something solid or physical or of an exclusively material type,



Parable of the Mustard Seed - Jan Luyken

as many erudite ignoramuses believe. The reality of life is its impressions. It's clear this idea we are emitting through this recording is certainly very difficult to capture, to apprehend; it constitutes a very arduous point. It is possible that those of you who are listening to me are certain the life you have exists as it appears, and not as your impressions. You are so fascinated by the physical world that, obviously, you think this way.

For example, the person we see sitting there in a chair with a suit of this or that color, the person who smiles at us, the person who is so serious, etc., appears to us as something real, right? However, if we profoundly meditate on everything we see, we arrive at the conclusion that what is real are the impressions. As I have already said, it's clear they reach the mind through the windows of the senses. For instance, if we did not have eyes to see, or ears to hear, or the sense of touch to touch, or the sense of smell in order to smell, or even the sense of taste in order to taste the foods that enter into our organism, would that which we call the physical world exist for us? Of course not, absolutely not!

Then, life reaches us in the form of impressions, and it is there, precisely there, where the possibility of working on ourselves exists.

Above all, if that's what we want to do, we have to comprehend the work we must do. If we do not do that work in the correct way, how could we achieve a psychological transformation of ourselves? Obviously, the work we are going to carry out on ourselves must be on the impressions we are receiving at each instant, at each moment. And unless this is apprehended or captured, etc., no one will ever comprehend the meaning of what is called in the work the first conscious shock.

The shock is related to those impressions, which are everything we know about the exterior world, and that we are receiving, that we take as if they were real things, real people.

Therefore, we need to transform our life, and this is internal. When we want to transform those psychological aspects of our life, obviously we need to work on the impressions that enter into us. That is clear!

Why do we call the work of the transformation of impressions the first conscious shock? For one reason, my dear Gnostic brethren, only for one reason: simply because it is something that in no way would we be able to perform merely mechanically. This never happens mechanically, a self-conscious effort is needed.

Clearly, a Gnostic aspirant who begins to comprehend this type of work, obviously, for such a reason, begins to cease being a mechanical man who exclusively serves the interests of Nature, an absolutely sleeping creature who is simply nothing more than an employee of Nature, for the economical purposes of nature, which really are not of use at all for the interests of our own intimate self-realization.

If you now begin to comprehend the meaning of everything

we are teaching in this cassette, if you think now about the significance of everything we are teaching you to do by means of, we could say, one's own efforts starting with self-observation, you will see without a doubt, my dear Gnostic brethren, that on the practical side of the esoteric work, everything is intimately related to the transformation of impressions and what naturally results from that.

The work, for example, on negative emotions, on irritable emotional states, on the matter of identification, on self-consideration, on the successive "I's", on lying, on self-justification, on excuses, on the unconscious states in which we find ourselves, all relate to the transformation of impressions, and its results.

In a certain way it is thus fitting, my dear Gnostic brethren, that we compare the work on oneself to digestion, in the sense that it is a transformation. I want you to profoundly reflect on this, to comprehend what the first conscious shock is. You must create an instrument of change in the place where the impressions enter. Do not forget this!

If, through comprehension of the work, you can accept life as work, that is truly esoteric; then you would be in a constant state of self-remembering. This conscious state of oneself will naturally take you to the living terrain of the transformation of impressions, and in this way normally—or better said, supernaturally—to a different life than what is naturally regarded as such by all of you. In other words, life will no longer act upon you anymore as it used to, my dear brethren. You will begin to think and comprehend in a new way, and this is naturally the beginning of your own transformation because as long as you continue thinking in the same way, taking life in the same way, clearly there will be no change in you.

To transform the impressions of life is to transform oneself,

my dear Gnostic brethren. And only an entirely new way of thinking can bring that about. All this lies, therefore, exclusively in one method, we could say, radical transformation. If we do not transform ourselves, we achieve nothing.

You will comprehend that life naturally demands we react. All those reactions form our life, our personal life. To change one's life is not to merely change the external circumstances, it is to truly change our reactions. But, if we don't see that external life comes to us as mere impressions, which incessantly force us to react more or less stereotypically, we will not see the starting point that truly facilitates change, and where it is possible to work.

If the reactions that form our personal life are almost all negative, our life will also be negative. Life is mainly made up of a successive series of negative reactions that occur as an incessant answer to the impressions that reach the mind. So then, our task consists of transforming the impressions of life so they don't provoke these negative reactions to which we are so accustomed. But to achieve it, it's necessary to self-observe from instant to instant, from moment to moment. It is urgent to study our own impressions. Then we can stop the impressions from arriving in a mechanical, negative way. If they don't, it is equivalent to beginning to live more consciously.

That is to say, someone can give themselves the luxury of allowing life and impressions to arrive mechanically but if one doesn't commit such an error, if one transforms their impressions, then they begin to live consciously. That is why this is called the first conscious shock.

The first conscious shock resides precisely in the transformation of the impressions that reach the mind. If we are able to transform the impressions that reach the mind, in the precise moment

they enter the mind, we can work on their results. Clearly, when we transform them, we prevent them from producing their mechanical effects, which always tend to be disastrous in the interior of our psyche.

All this requires a defined sentiment, a defined vibration of the work, a proper appreciation of the teachings because it means this Gnostic esoteric work must be taken to the point, in a manner of speaking, where the impressions enter and are mechanically distributed to their accustomed place in the personality to evoke old reactions.

I want you to begin to understand a little more. I'm going to try to simplify, so to speak, so you can understand. I'm going to give an example: if we throw a stone into a crystal-clear lake, impressions are produced in the lake, and the responses to these impressions given by the stone are the reactions. These reactions manifest themselves in waves that move from the center to the periphery. True?

Well now, my dear Gnostic brethren, transfer this example to the mind. Imagine it, for a moment, like a lake. Suddenly, the image of a person appears. That image is like the stone from our example, which reaches the lake of the mind. Then the mind responds in the form of reactions. True? The impressions are what produce the images that arrive to the mind; the reactions are the responses to those impressions.

If you throw a ball against a wall, the wall receives the impression, but then comes the reaction that consists of the ball returning unconsciously to the person who threw it. Well, it's possible it might not reach him directly but, in any case, the ball bounces back, and that is reaction. Right?

The whole world is formed by impressions. For example, the image of a table comes to us; it's an image that arrives to the

mind through the senses. We cannot say that the table has arrived nor that the table has been put in our brain—that would be absurd—but, yes, an image of the table has been put in and therefore our mind reacts immediately by saying, “this is a table, and it is wood, or it is metal,” etc.

I believe you understand me. Right? Now then, there are impressions that are not very pleasant. For example, the words of an insulter are certainly not so beautiful when spoken, right? Might we be able to transform those insulter’s words? No, the words are as they are. So, what might we do? Transform the impressions those words produce in us? Yes, that is possible, and the Gnostic teachings teach us to crystalize the Second Force—that is to say, the Christ within us—through a postulate that says, “It is necessary to receive with pleasure the unpleasant manifestations of our fellowman.”

Here then is the way to transform the impressions that the insulter’s words produce in us: receive with pleasure the unpleasant manifestations of our fellowman. This postulate will naturally take us to the crystallization of the Second Force—that is to say, the Christ within us—to make the Christ come to take form. This is a sublime postulate, one hundred percent esoteric.

Now then, if from the physical world we only know the impressions, really, the physical world is not as external as people think. With just reason Emmanuel Kant said, “The exterior is the interior.” So, if the interior is what counts, we must transform the interior; the impressions are internal.

Therefore, all the objects, things, everything we see, exist in our interior in the form of impressions. If we do not transform the impressions, nothing changes within us. Lust, greed, hatred, pride, etc., exist within our psyche in the form of impressions which vibrate incessantly. And the mechanical result of those

impressions are all those inhuman elements we carry within, and which we've normally called "I" or "I's", which in their totality constitute the "myself", the "oneself". Right?

Let's suppose, for example, an individual sees a provocative woman, and doesn't transform those impressions. The result will be that the impressions, naturally of a lustful type, originate within him the desire to possess her. That desire comes as the mechanical result of the received impression, and that desire ends up crystallizing, taking a form in the psyche, to become one more aggregate, in other words, an inhuman element, a new "I" of a lustful type that ends up attaching to the sum of inhuman elements that exist which in their totality constitute the ego, the "myself", the "oneself".

But let's continue reflecting. There exists within us anger, greed, lust, envy, pride, laziness, gluttony. Why anger? Because many impressions arrived at our interior and we never transformed them. The mechanical result of those impressions of anger were the "I's" that still exist, they live in our psyche; and constantly make us feel angry.

Greed: Undoubtedly, many things awaken greed within us: money, jewels, all kinds of material things, and so forth. Those things, those objects, came to us in the form of impressions. We made the mistake of not transforming those impressions into something different, for example, into the admiration of beauty, or into altruism, or into feeling happy for the owner of such things, and so on. And so what? Well, those untransformed impressions naturally became "I's" of greed, which we now carry within us.

Regarding lust, I have already said that different forms of lust came to us in the form of impressions, that's to say, images emerged in the interior of our mind, erotic images we could say,

the reaction of which was lust. Since we didn't transform those lustful waves, those lustful vibrations, those impressions, that feeling of lust, that unhealthy eroticism not well understood—because I've already said that eroticism that's well understood is healthy—naturally, the result was not delayed, it was completely mechanical; new, clearly morbid "I's" were born in our psyche.

So then, nowadays, we must work on the impressions we have within us, and on their mechanical results. Inside us, we have impressions of anger, greed, lust, envy, pride, laziness, gluttony, etc., etc., and other things like that. Inside us, we also have the mechanical results of those impressions: bundles of quarrelsome and screaming "I's" we now need to comprehend and eliminate.

All the work concerning our life deals with knowing how to transform impressions, and also knowing how to eliminate, let's say, the mechanical results of impressions that were not transformed in the past.

The exterior world, in and of itself, does not exist. What exists is what is internal. The impressions are internal, and the reactions to those impressions are completely internal. No one could tell me you are seeing a tree in and of itself. You are seeing the image of the tree, but not the tree. As Emmanuel Kant used to say, nobody sees the thing in and of itself; what we see is the image of the thing, that's to say, the impressions of a tree, or of a thing, emerge in us. These are internal; they come from within, they belong to the mind. If, for example, one does not modify one's own internal impressions, the mechanical result comes immediately: it is the birth of new "I's" that come to enslave our essence, our consciousness, even more, that come to intensify the state of sleep, we could say, that we live in.

When someone comprehends, really, everything that exists within them in relation to the physical world is nothing more than impressions, they also comprehend the need to transform

those impressions and, upon doing so, a total transformation of oneself is produced.

There is nothing more painful, for example, than calumny or an insulter's words. But if one is capable of transforming the impressions produced by such words, those words are left without any value, that's to say, they end up like a check without funds.

Certainly, an insulter's words have no more value than what the one who is insulted gives to them. So, if the person who was insulted doesn't place any value on those words, those same words are left without any value—I repeat, even though it exhausts me—they are left like a check without funds. When one comprehends this, one transforms the impressions of those words into something different, into love, for example, into compassion for the insulter, and that naturally means transformation.

Thus, we need to incessantly transform impressions, not only the present ones but also the ones from the past. Within us, there exist many impressions, which in the past we made the mistake of not having transformed, and many mechanical results of those impressions are those "I's", which now we have to disintegrate, to annihilate, so the consciousness remains free and awake.

I would like you to reflect more deeply on what I am saying. Things, people, are nothing more than impressions within you, within your mind. If you transform those impressions, you transform your life.

When there is pride within us, for example, it is based in ignorance. For example, of what does a person have to feel proud, their social position, their money, what? If only that person would think, for example, his social position is merely

a mental issue, impressions about his social status, his money. When he thinks that status is no more than a mental matter, or when he analyzes the matter of money, he comes to realize that this in itself exists in the mind in the form of impressions, impressions produced by the money, of course. If he analyzes this deeply, if he really comprehends that money, social position, and the rest are no more than internal impressions in the mind, by the mere fact of comprehending they are only impressions of the mind, those impressions are transformed. Then pride, in and of itself, falls down, collapses in a very natural way; humility is born within us.

Continuing with the process of transformation of impressions, I will say something more. If, for example, an image of a lustful woman comes to our mind; or emerges in our mind, obviously, that image is an impression. We could transform that lustful impression through comprehension. It would be enough for us to think the cited image is perishable, that the beauty therefore is illusory. If we remember in that moment that woman will die, and her body will become dust in the grave, if with our imagination we could see her body decomposing in the sepulcher, this would be more than enough to transform that lustful impression into chastity. The result would be no more "I's" of lust would emerge in our psyche.

Therefore, it is advisable that, through comprehension, we transform the impressions that emerge in the mind.

I think our brethren understand the exterior world isn't as exterior as is normally believed. It's interior, since everything that comes to us from the world is no more than internal impressions. No one could place a tree within his mind, or a chair, a house, a palace, or a stone. What enters into our mind are no more than impressions, that's all, impressions of a world we call exterior but that, in reality, is not as exterior as we think.

Thus, it is advisable for all of us to transform impressions through comprehension. If someone praises us, for example, how would we transform the vanity the flatterer could provoke in us? Obviously, praises and adulations are nothing more than impressions that come to the mind, and the mind reacts in the form of vanity. However, if those impressions are transformed, vanity becomes impossible.

Then how can we transform the words of a flatterer, those words of praise, in what way? Through comprehension! When we really comprehend we are no more than an infinitesimal creature in a corner of the universe, in fact, we ourselves transform those impressions of praise or flattery into something different; those impressions become, we could say, what they are: dust, cosmic dust, because one comprehends their proper position.

We already know our planet Earth is a grain of sand in space. Let's think about the galaxy we live in, it is composed of thousands and millions of worlds. What is the Earth? It is a miserable particle of dust in that Infinite. And what about us? Organisms, we could say, almost micro-organic, on that particle. Then what? What surges forth within us with these reflections? Humility, clearly. And this obviously would produce a transformation of the impressions related to flattery, adulation, praise and, as a result, we would not react in the form of pride. Right?

The more we reflect on this, we see more and more the need for a complete transformation of impressions.

Everything we see externally is internal. So then, if we don't work on the internal, we are treading the path of error because we would not, therefore, modify our lives. If we want to be different, we need to integrally transform ourselves, and if we want to transform ourselves, we must begin by transforming impressions. Here lies the key for radical, definitive transformation.

In sexual transmutation itself there is the transformation of impressions. Transforming the animal, bestial impressions into elements of devotion, sexual transformation then emerges within us: transmutation.

The personality we have all acquired receives the impressions of life but does not transform them because it is something that is practically dead. If the impressions were to fall directly onto the essence, obviously, they would be transformed because, in fact, she would deposit them exactly into the corresponding centers of the human machine.

The personality, which is the term we apply to everything we acquire, clearly translates the impressions from all sides of life in a limited and practically stereotypical way, according to its quality and associations. In this respect, sometimes in the work the personality is compared to a bad secretary who is at the front desk, who deals with everything according to its own ideas, concepts, preconceptions, opinions, and prejudices.

It has so many dictionaries, all types of encyclopedias and reference books, etc., and is in communication with the three centers, that's to say, the mental, the emotional, and the physical centers, according to its limited ideas. And as a consequence or corollary, what follows is that it almost always communicates—and this is lamentable—with the wrong centers. This means—and it is good that you pay attention to what I am saying here—the impressions that arrive are sent to the wrong places, that's to say, to centers that don't correspond, and naturally it produces mistaken results.

I will give an example so you can better understand me. Let's suppose a woman treats a gentleman with great consideration and respect. Obviously, the impressions the gentleman is receiving in his mind are translated by the personality, and it sends them to the wrong centers. Normally, it sends them to the

sexual center. Therefore, this gentleman comes to firmly believe the lady in question is in love with him and, logically, it doesn't take long for him to hasten in making amorous insinuations. Undoubtedly, if that woman never really had those types of preoccupations for the gentleman in question, clearly she would feel surprised, and with good reason. Right?

That is the result of a dreadful translation of impressions. See what a bad secretary the personality is! The life of a person depends on this secretary who searches mechanically, we could say, for information in its reference books, without comprehending at all what it means in reality, and consequently transmits it without being concerned for what may happen, only feeling it's fulfilling its duty. This is our inner situation.

What is important in this allegory is to comprehend that the human personality, which we all acquire and must acquire, begins to take charge of our life, and this is something very important. Unquestionably, it is useless to imagine this only happens in certain people; it happens to everybody. Whoever it may be, through the observation of oneself, finds he is in possession of a limited number of characteristic ways of reacting to the multiple impressions coming in from life.

These mechanical reactions, regrettably, unfortunately, rule us. Each person in life is ruled by his own series of reactions to impressions, that's to say, to life itself. It doesn't matter if he is termed liberal or conservative, revolutionary or Bolshevik, etc., etc., good or bad in the ordinary sense. Obviously, these reactions in the face of impacts from the exterior world make up our own life. In this sense, we can say emphatically, humanity is completely mechanical.

In life, any man has formed, we could say, an enormous amount of reactions that come to be what is called experience, we

could say, or the practical experiences of his life. Clearly, since every action produces its reactions, actions of a certain kind produce reactions of a certain kind, and those reactions are called experience.

It would be interesting, for example, to know our actions and reactions better so as to be able to relax the mind.

This mental relaxation is magnificent. We lie down on our bed, or sit in a comfortable chair, relax all our muscles patiently, and then empty the mind of all types of thoughts, desires, emotions, memories, etc. When the mind is still, when the mind is in silence, we can know ourselves better. It's in those moments of stillness and mental silence when, really, we are able to verify directly, the crude realism of all the actions and reactions of practical life.

When the mind is found in absolute repose, we will see the multitude of elements and sub-elements, actions and reactions, desires and passions, etc., etc., etc., as something foreign to us but which await the precise instant to take control, we could say, of us, of our personality.

Here we have the reason for which stillness and silence of the mind is worthwhile. Obviously, relaxation of mind is beneficial in the most complete sense of the word since it leads us to individual self-knowledge.

So it is that all of life, that's to say, exterior life—what we see and hear—is for each person his reactions to the impressions that come to him from the physical world and, as I have said, it is a great error to think what is called life is a fixed and solid thing, the same for every person. Certainly, the multiple impressions, which in respect to life exist in the human race, are infinite.

Life truly is our impression of it and, clearly, we can transform

those impressions if we want. But, as I have said, this is a very difficult idea to comprehend because the hypnotism of the senses is so powerful. Even though it may seem incredible, all human beings find themselves in a state of collective hypnosis. That hypnosis is produced by the residual state of the abominable Kundabuffer organ that was developed in the human being. Clearly, it gave origin to the diverse psychic aggregates or inhuman elements that together make up the “myself”, the “oneself”. These elements and sub-elements, simultaneously condition the consciousness and keep it in a state of hypnosis. So then, collective hypnosis exists; the whole world is hypnotized.

The mind is so engaged in the world of the five senses that it just can't comprehend how it can become independent from them; it firmly believes the senses show it reality. Thus, our merely rational, intellectual concepts continue to be confused for our interior life, our true life of thoughts and feelings. Nevertheless, at the same time we know very well where we really live: in our world of thoughts and feelings, and this is something no one can deny.

Thus, we need to learn how to transform our own impressions. But, as I said in my last talk, it's not possible to transform anything within us if we continue to be glued to the world of the five senses. The work teaches that if we are negative, it is our own fault. The sensorial point of view we have of this or that person in the exterior world, who we see or hear through our eyes and ears, is to blame. This person will say, at the same time, that we are to blame. But really, the blame rests in the impressions we have about the person.

Many times we think a person is perverse when, deep down, that person is a gentle sheep. It is very advisable to learn to transform, then, all the impressions we have about life. It is necessary to learn how, we could say, to receive with pleasure the unpleasant manifestations of our fellowmen.

If we think scientifically about what impressions are and how to transform them, we will see the following: the impressions that reach us correspond to Hydrogen 48, which is the hydrogen that governs the physical body. So then, every impression relates to Hydrogen 48 but it can be transformed into Hydrogen 24, which corresponds to the astral body, and much later on into Hydrogen 12, which corresponds to the mental, and even Hydrogen 6 of the causal, etc., etc., etc.

Clearly, the transformation of Hydrogen 48 into 24, or of 24 into 12, or of 12 into 6, or 6 into 3, is only possible through a secret agent. I want to refer to Sexual Hydrogen SI-12. Clearly, if we are chaste, if we learn to transform the sacred sperm into creative energy, the transformation of that Hydrogen 48 into 24, and into 12, and into 6, and into 3, etc., ends up being practical.

Now then, if we think about the physical body, about the body of flesh and bone, we have to say there are differences—degrees and degrees, states and states—in the physical, just as there are in the psychological. That one person's body is similar to another person's body isn't odd but there are differences between the varied types of bodies because the body of a Master of Wisdom of the Universal White Fraternity is one thing, and a simple chela or disciple of the White Fraternity is another, and a common, everyday man, a profane man, is another; and a terribly perverse black magician is another. So then, there are differences.

We can make the physical body more subtle, more refined, if we manage to nourish it with superior hydrogens. Clearly, if we transform Hydrogen 48, which corresponds to impressions, into 24, and into 12, and into 6, and into 3, etc., then our physical body would be nourished with superior hydrogens and, as a result, it would acquire a greater state of spiritual refinement. It would become a vehicle, we could say, that is very suitable

for the Soul, for the Spirit, a body very different to that of our fellowman, more receptive, more psychic.

This is, among other things, one of the basic reasons we must comprehend the necessity of transforming impressions. Let's now go to the questions.

Q: It is said it's easier for a camel to pass through the eye of a needle than for a rich person to be saved. Do you want to explain to us in what way this is symbolic, and in what way material riches oppose the spiritual revolution?

A: Well, it's necessary to know how to understand the words of the Christ. Undoubtedly, Jesus of Nazareth is not only referring to material goods but to the question of the intellect. There are many people who have intellectual riches, and never attract to themselves spiritual matters, which is why it is much easier for a camel to pass through the eye of a needle than for a rich person to enter into heaven. There are others who have a very sensible mentality, who are simple, and enter onto the path with ease.

So then, the words of the Master do not refer exclusively to earthly goods but rather to the question of the intellect.

Also, it is certain and totally true there are misers, there are individuals who have wealthy shops and, of course, they never walk the path because of being attached to their goods; from this point of view that is exact. But someone can have riches; one can have money without that being a reason to impede him from entering into the Kingdom of Heaven ... (end of cassette)

Second Part

The Emotional Centre and Negative Impressions

There exist moments in life that are so complicated, in which one has a marked tendency to easily become identified with the events and to completely forget oneself. In those moments, one does foolish things that lead nowhere. If we were alert, if in those moments instead of losing our head we were to remember ourself, we would discover with astonishment certain “I’s” that we did not even remotely suspect could possibly exist.

An undigested or untransformed impression becomes one more psychological aggregate, and a psychological aggregate that is not comprehended and eliminated is added onto the already existing sum of inhuman elements or “I’s”, producing a frustration or a complex, as a result.

In interrelations, in daily coexistence with other human beings, each time we have a difficult situation, we learn to place the essence or consciousness between the mind and the impression.

Or, in other words, we must put the consciousness in front of the impressions before they reach the mind, before the mind carries out its customary processing of information.

Certainly, it’s never an easy task to fight, for example, against negative emotions that provoke the untransformed impressions; it’s never an easy task to lose all identification with our own train of life, problems of all kinds, business affairs, debts, bill payments—mortgage, telephone, water, lights, etc.

But when we remember ourselves, when we work on ourselves, when we do not become identified with all the problems and hardships of life, in fact, we transform impressions and avoid having them affect our inferior emotional center.

What would we say, my dear disciples, about the three foods? I already explained last time how we are nourished with the first food, the food of the physical body; I am not thinking to add anything more to that. Then we also spoke about the second food, which is respiration, more important than the one that goes to the stomach. But there is a third food, which as I said, are the impressions. No one can live without impressions, not even for a minute.

Unfortunately, the human being does not know how to select his impressions; he opens the doors to all the negative impressions.

What would you say, for example, now that we are here in this hall, if we were to open the door to some thieves so they could enter? I ask these brethren who accompany us here in this talk, do you think it would be correct that we open the door, for example, to vandalism? Obviously, we would commit an absurdity and you would sue us. Nevertheless, we do not do the same thing with impressions; we open the doors to all the negative impressions of the world. They penetrate into our psyche and make a storm within; they become psychic aggregates, and develop in us the negative emotional center. In conclusion, they fill us with mud but we open ourselves to them.

Would that be correct? Is it correct, for example, for a person who comes full of negative impressions, which emanate from his negative emotional center, to be welcomed by us, for us to open the doors to all the negative emotions of that person?

It seems that we don't know how to select impressions, and that is very grave. We must learn to open and to close the doors of our psyche to impressions: to open the doors to noble, clean impressions; to close them to negative and absurd ones. Or else, the negative impressions cause harm; they develop the negative emotional center in us; they harm us.

Why do we have to open the doors to negative impressions? See what one does by being in a group, among the multitudes. For example, I assure you that none of you, right now, would dare go out to the street to throw stones at someone. Right? Nevertheless, in groups who knows? It may be that someone gets involved in a public demonstration and is aroused by the enthusiasm, and if the multitudes throw stones, he also ends up throwing stones, even though after he says to himself, “And why did I throw them, why did I do that?”

I recall one of those demonstrations some years ago when the schoolteachers rose up in many strikes right in the middle of the Federal District, some 10 or 15 years ago. What did we see? Very decent, very educated, very dignified teachers now among the multitudes, getting ahold of stones and throwing them with force at windows, at people, against any one they could. These schoolteachers never would have done that alone but among the multitudes, in mass, the human being behaves very differently, does things they would never do alone. What is the cause for that? Well, it's the negative impressions; one opens his doors to negative impressions, and ends up doing what he would never do alone. Because of that it's necessary we learn to select our impressions.

When one opens the doors to negative impressions, he not only alters the emotional center—which is in the heart—but he also becomes negative. If one opens one's doors, for example, to the negative emotion of a person who comes full of anger because someone has caused him some pain, one ends up allied with that person, and against the one who caused him pain. One ends up full of anger, without even having anything to do with the matter.

Let's suppose one opens the doors to the negative impressions of a drunkard, which we encounter during a party. Then one

ends up accepting a drink from the drunkard, and then two, three, ten. Conclusion: he is also drunk.

Let's suppose that one opens the doors to the negative impressions of a person of the opposite sex, for example. One ends up also fornicating, committing all kinds of crimes. And if we open the doors to the negative impressions of a drug addict, the result is we also end up smoking marijuana. Seed and all! Conclusion: failure!

This is how human beings contaminate one another. Within negative environments, drunkards infect drunkards, thieves turn others into thieves, homicidal thieves infect others, drug addicts are contagious amongst themselves and drug addicts multiply, assassins multiply, thieves multiply, usurers multiply. Why? Because we always commit the error of opening the doors to negative emotions, and that is not correct.

Let's select impressions! If someone brings us positive emotions of light, harmony, beauty, wisdom, love, poetry, perfection, let's open the doors of our heart. But if someone brings us negative emotions of hatred, violence, jealousy, drugs, alcohol, fornication, adultery, why do we have to open the doors of our heart? Let's close them; let's close the doors to negative impressions!

When we reflect on all this, we can perfectly modify ourselves, to make of our life something better.

Third Part

The Hydrogens, the Food of Impressions

No occultist should ignore that the transformation of the substances of the organism is processed according to the Law of Octaves.

The microcosmos man is a solar system in miniature, a marvelous

machine with various distributive networks of energy, in varying degrees of magnitude.

We have been told the human organism obtains its nourishment from the air we breathe, from the food we eat, and from the impressions we receive. The glandular micro-laboratories must transform the vital energies of these foods, and this is a surprising and marvelous work.

Each gland must transform the vital energy of food to the degree of tension required for its own system and function.

The human organism possesses seven superior glands and three nervous controls. The Law of Seven and the Law of Three work intensely within the human machine.

We have full reason to affirm, without fear of being mistaken, the three nervous controls –cerebrospinal, sympathetic, and parasympathetic—represent the Law of Three, the three primary forces within the human machine, just as the seven endocrine glands and their products represent the Law of Seven with all its musical octaves.

So then, man lives not only on bread and air, but also on diverse psychological factors.

This explains why when we give ourself the first shock of self-remembering, a miraculous change is produced in all the workings of the physical body so that the cells receive a new nourishment.

Obviously, the transformed impressions revitalize the glands of internal secretion, and help in the awakening of consciousness.

In Gnosticism, the term hydrogen has a very extensive meaning. Any simple element is really a hydrogen of a certain density.

It is urgent to know that in the universe twelve basic, fundamental hydrogens exist. The twelve basic hydrogens are staggered with twelve categories of matter; the twelve categories of matter exist in everything created. Let's remember the twelve zodiacal salts, and the twelve spheres of cosmic vibration, within which a solar humanity must develop.

Derived from the twelve basic hydrogens are all the secondary hydrogens, whose various densities range from 6 to 12,283.

Hydrogen 384 is found in water, 192 in the air, and 96 is deposited in animal magnetism, the emanations of the human body, hormones, vitamins, etc.

This very interesting subject of the hydrogens pertains to the field of occult chemistry or Gnostic alchemy, and since it is so complicated, in the best interest of our students, we prefer to study it little by little in each of our Christmas messages.

We will move on now to study the noted Sexual Hydrogen SI-12, the marvelous creative hydrogen wisely fashioned in the factory of the human organism.

Within the human organism, the passive food from our plate undergoes many transformations, refinements, and subtilizations, which are processed within the musical scale, DO-RE-MI-FA-SOL-LA-SI.

The passive food of the plate begins with the note DO; the chyme, resulting from the first stage of transformation, continues with the note RE; the very refined food, which passes to the blood stream through osmosis, continues with the note MI. And so, successively, the processes continue until the best of the entire organism is produced, the marvelous elixir, the seminal liquor with its Hydrogen 12 in the note SI.

The first musical octave, DO-RE-MI-FA-SOL-LA-SI, corresponds exactly to the fabrication of Sexual Hydrogen SI-12 within the human organism.

Well now, if we scientifically observe this matter of impressions and the way to transform them, we will see the following.

1. The impressions that reach us correspond to 48, which is the hydrogen that sustains or nourishes the physical body.
2. Every impression corresponds to Hydrogen 48 but can be transformed into Hydrogen 24, which corresponds to the astral body.
3. Hydrogen 24 can be transformed into Hydrogen 12, which corresponds to the mental [body], and then it can be transformed into Hydrogen 6, which corresponds to the causal [body] or Superior Manas.

Clearly, the transformation of Hydrogen 48 into 24, or into 12, or into 6, is only possible through a secret agent. I want to refer emphatically to Sexual Hydrogen SI-12. Clearly, if one is chaste, if one learns to transform the sacred sperm into creative energy, the transformation of such Hydrogen 48 into 24, into 12, into 6, is feasible.

Well now, if we think of the physical body, we will have to say that just as there are degrees in the psychological aspect, states and states, so there are in the physical body. That one body resembles another is nothing strange but there are differences among the varied bodies. The body of a Master of the Conscious Circle of Solar Humanity is one thing, and that of a simple Chela or disciple is another; that of a profane, run-of-the-mill person is one, and that of a terribly perverse black magician is another. So, there are differences in each of them.

We can make the physical body more subtle, more refined, if we manage to nourish it with superior hydrogens. Clearly, if we transform Hydrogen 48, which corresponds to impressions, into 24, 12, and 6, our physical body will be nourished, in fact, with superior hydrogens, and hence will acquire a greater state of spiritual refinement, transforming itself, we could say, into a body more apt for the Soul—very different to that of our fellowman—more receptive, more psychic.

This is, among other things, one of the basic reasons for which we must comprehend the necessity of transforming impressions.

Fourth Part

The Word and Impressions

The consciousness sleeps in our larynx; we are unconscious of the word. We need to become fully conscious of the word.

Sometimes it is a crime to speak; sometimes it is a crime to be silent.

They say that silence is golden. We say there are criminal silences. It is as bad to speak when one should be silent as it is to be silent when one should speak.

Similar to a flower full of color but lacking aroma are the beautiful but sterile words of someone who does not act in accordance with what he says.

Similar to a beautiful flower full of color and aroma are the fine and fertile words of someone who acts in accordance with what he says.

It is urgent to finish with mechanicity in the word; it is necessary to speak with precision, in a conscious and timely way; we need to become conscious of the verb.

There is responsibility in words, and to play with the verb is a sacrilege. Nobody has the right to judge anybody; it is absurd to calumniate our fellowman; it is stupid to gossip about the lives of others.

Insulting words fall upon us, sooner or later, like a ray of vengeance. Vile, calumnious words always return upon the one who pronounced them, becoming stones that wound.

Samael Aun Weor
Esoteric Treatise of Hermetic Astrology

External events will never be as important as the way we react in the face of them.

Did you remain serene in the face of an insulter? Did you receive with pleasure the unpleasant manifestations of your fellowman?

How did you react to the infidelity of your beloved? Did you let yourself be carried away by the poison of jealousy? Did you kill? Are you in jail?

Hospitals, cemeteries or mausoleums, and prisons are full of sincerely mistaken people who reacted absurdly in the face of external events.

The best weapon a man can use in life is a correct psychological state. One can calm wild beasts and unmask traitors by means of appropriate internal states.

Wrong internal states make us the defenseless victims of human perversity.

Learn to face the most unpleasant occurrences of practical life with an appropriate internal attitude. Do not identify with any occurrence; remember that everything passes. Learn to see life as a film, and you will receive the benefits. Don't forget that

occurrences of no importance can lead you to misfortune if you do not eliminate from your psychologies wrong internal states.

Each external event unquestionably needs the appropriate ticket, that is to say, the precise psychological state.

The word must come from the heart, not from the different psychic aggregates we possess.

With profound pain I realize that when someone speaks, the word comes out unfortunately—not from the depths of the Being but from the depths of any inhuman psychic aggregate.

If the word sprouted exclusively from the essence, there would be nothing to object to—it would be pure, perfect—but people have different psychic aggregates very developed. So that's that, when some use the grandstand of eloquence, they almost always do so with the purpose of hurling some irony against someone, humiliating someone, insulting someone, etc. That is to say, the word is not born from the pure essence, it doesn't sprout from the Being but comes from the depths of some "I", and because of that it's not spontaneous, it's not pure, it doesn't produce a creative effect.

Typically, the word of people has its origin among the entrails of this or that psychic aggregate, whether it's from envy, whether it's from anger, whether it's from self-love, whether it's from pride, from selfishness, from self-sufficiency, from self-importance, from conceit, from ambition, etc. With pain I see the word never sprouts from the core of the Being, and this is lamentable!

When the word emerges from within the depths of the Being it is full of plenitude and interior beauty. But when the word emerges from the entrails of this or that psychic aggregate, it is conditioned by it, it has no elasticity, it has no ductility, it does not enjoy plenitude, it is not integral, and it produces discord in the environment, problems of all kinds.

Do not forget that in the world in which we live, there are three kinds of nourishment for each person. The first nourishment you already know: food, it is the least important—it may seem incredible, but that's the way that it is. The proof that it's the least important is one can live without eating for a long time, up to one month; Mahatma Gandhi lasted up to three months without eating. That food enters through the mouth and goes to the stomach.

The second kind of food is air, respiration; it is related with the nasal passages and the lungs. It is very difficult for us to live even three or four minutes without breathing. People normally last one minute without breathing and then comes a fainting spell. Thanks to training, for example, we could reach up to two and three minutes, or to four—that would be the maximum of the maximum—but few or rare are those who can live four minutes without breathing. This indicates to us that the second type of food is even more important than the first food.

Lastly comes the third food, which is even more important. I want to refer emphatically to impressions. If food failed to affect the human organism, we would never be nourished; the intestinal tract, the stomach, would not function and, in general, we would die. If air failed to affect the lungs and blood, well, air would serve for nothing. So, my dear brethren, this third food is more important because no one can live for even one single second without the food of impressions.

Now then, every food needs to pass through a transformation. Nourishment related with the stomach, or in other words—food needs to pass through a transformation; this transformation is feasible thanks to the digestive system. The food related with respiration has the lungs as a vehicle of transformation, but for the third type of nourishment there is no special organ, there is no stomach or lung to count on; it is necessary to create that third organ!

Everything that reaches our mind comes in the form of impressions. You are listening to me here, you hear a man who is speaking to you through a microphone, and it's all a set of impressions that reach the mind. All life's adventures, all the emotions and passions, everything that surrounds us, comes to us in the form of impressions.

Air is transformed through the lungs, food is transformed through the stomach, and air and food become vital principles for the organism. Unfortunately, the impressions are not transformed; they remain in the mind without being digested. Undigested impressions become new psychic aggregates—that is to say, new "I's"—and that is very serious.

It is necessary to digest impressions. How? Let's reflect a little; it's through the superlative consciousness of the Being.

Normally impressions reach the mind, and the mind reacts upon the impressions. If someone insults us, we react with desire to take vengeance; if someone offers us a glass of wine, we react with desire to drink; if a person of the opposite sex tempts us, well, we feel the desire to fornicate. But we always react in the face of the impacts of the exterior world, and that is very serious.

In the meetings, I have seen how the brethren hurt one another. Someone says a word, and the one who feels alluded to reacts violently saying something worse. Sometimes what is said is not so crude—it's subtle, very decent, and accompanied with a smile—but deep down it carries the terrible poison of the violent reaction.

There is no love among the brethren; they have forgotten their own Being, and they only live in the world of the ego, in the world of reaction. When someone forgets their own Being they react violently. If someone forgets their own Being in the presence of a bottle of wine, they end up drunk. If someone forgets their own

Being in the presence of a person of the opposite sex, they end up fornicating. If someone forgets their own interior profound Being in the presence of an insulter, they end up insulting. The most serious thing in life is to forget oneself.

So, it is necessary to transform impressions, and that is only possible by interjecting the consciousness itself between the diverse vibrations of the external world and the mind. When we interject that which is called consciousness between the impressions and the mind, obviously, the impressions are transformed into forces and powers of superior order.

Normally, impressions are made up by a very heavy hydrogen: Hydrogen 48. When we interject the consciousness between the impressions and the mind, Hydrogen 48 is transformed into 24, which serves as nourishment for the astral body. At the same time, excess of the 24 is transformed into Hydrogen 12, which serves as nourishment for the mental body. And lastly, Hydrogen 12—the excess, I repeat—is transformed into Hydrogen 6, which serves to nourish the causal body. But if we do not transform impressions, these become new psychic aggregates, new “I’s”.

So then, we must transform impressions through the consciousness. It is very easy to interject the consciousness between the mind and the impressions, between the impressions and the mind. In order to receive the impressions with the consciousness and not with the mind, we only need to not forget ourselves in a given moment.

If in any moment someone hurts us with the word, we must not forget our own Being; we must not allow the mind to react; we must not allow the “myself”, self-love, pride, conceit, etc., to intervene. In those moments, only the Being must be in us; we must be concentrated on the Being so that it’s the Being, the superlative consciousness of the Being, who receives

the impressions and digests them correctly. Thus avoided are those horrible reactions that everyone, one and all, has before the impacts from the external world; thus, the impressions are completely transformed; and these impressions are transformed into superior forces; they develop in us marvelously.

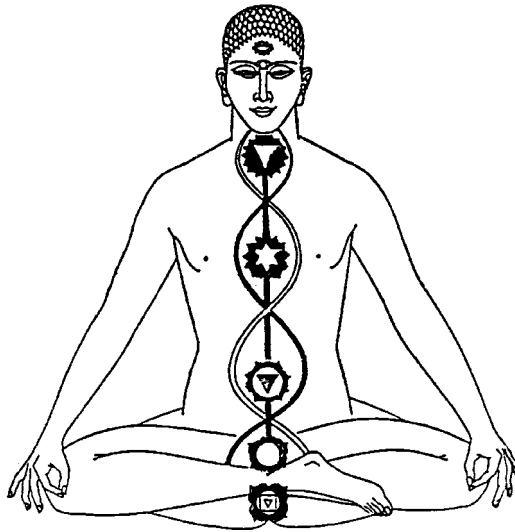
That is all!

Samael Aun Weor



29

Prana, Tattwas, and Pranayama



As the Man is being born inside the intellectual animal, extraordinary changes occur: certain powers and certain magnificent faculties are awakened. The integral Man, the uni-total Man reaches the point of having perfect dominion over the tattwas. And what are the tattwas? They are vibrations of the universal ether.

Samael Aun Weor

TATTWIC TIMETABLE

AKASH	Ether
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VAYU	Air
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TEJAS	Fire
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PRITHVI	Earth
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APAS	Water
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Prana, Tattwas, and Pranayama

Prana

Prana is cosmic energy. Prana is vibration, electric motion, light and heat, universal magnetism, life. Prana is the life that beats in every atom and in every sun. Prana is the life of ether. The Great Life, in other words, prana, is transformed into a substance, akash. Akash is a marvelous substance that fills the entire infinite space, and when it is modified it becomes ether. It is interesting to know that the ether, when modified, becomes that which we call the tattwas.

It is necessary that you know the Law of Universal Vibration. Study of the tattwas is very important. Tattwa (this is a Hindu term) is the vibration of ether. Now scientists say that ether does not exist, and that the only real thing is the magnetic field. We could also say that matter does not exist, and that the only real thing is energy. These are words, a matter of terms. The magnetic field is the ether. "Everything comes from ether, everything returns to ether." Sir Oliver Lodge, the great British scientist, said, "It is the ether that gives place, through diverse modifications of its equilibrium, to all phenomena of the universe, from the impalpable light to the formidable masses of the worlds."

Remember, tattwas are the vibrations of ether. In this age of radio, television, and tele-guided missiles, it would be absurd to

negate the vibration of ether. A great sage said, "Life was born from radiation, subsists because of radiation, and is suppressed by any oscillatory imbalance."

The Vital Base

Scientists who place doubt in the existence of ether have no scientific basis for their theories. Really, they are playing with words, with terms. To say the ether is radioactivity or a magnetic field, etc., neither adds nor takes away from the reality of the ether. In any case, their doubts, analyses, and changes of terms only serve to study that which is called ether. Most of the time, men only fight due to a matter of terms, of words, etc., etc. But in the end, facts are facts.

Wise Russians have discovered, with their powerful telescopes, worlds in a protoplasmic state. Those protoplasmic worlds have come out from the ether. We can accept ethereal worlds by simple logical induction. Perhaps some scientists will not like this term, ethereal. The term is of little importance. What is important are the realities.

Every world, before becoming protoplasmic, exists in an ethereal state. The great Hindu scientist, Rama Prasad, said, "Everything comes out from ether, everything returns to ether."

If protoplasm comes from ether, we have to accept that ether is in the vital depth of everything that exists.

The Eastern mystics consider that the etheric body of man has four types of ether. The Western scientists do not like this. Nevertheless, when the Western scientists study the ether (no matter what name they give to it), they will then have to accept, by simple analysis and by their own experience, the reality of the four ethers of the Eastern mystics.

Thus, the etheric body of man has four ethers: the chemical

ether, the ether of life, the luminous ether, and the reflective ether. The function of each of these four ethers is intimately related with the whole organic economy.

The chemical ether is related with all the processes of organic assimilation and elimination. The ether of life is related with the reproductive processes of the race. The luminous ether is related with all the processes of sensory perception. The reflective ether is intimately related with the faculties of memory, imagination, willpower, etc., etc.

The vital body controls the entire vaso-motor nervous system; it is the seat of life. Every etheric atom penetrates within every physical atom and makes it vibrate. If we definitively extract the vital body of a person, that person inevitably dies. It is completely absurd to suppose, even for a moment, that a chemical-physical organism can survive without the vital body. The same materialistic atheist Russians, after having profoundly studied matter, became very prudent in giving concepts about the vital depth of living matter. Men of science, exploring the human organism, are approaching the etheric body. They will inevitably reach it, and soon will be able to condense it with some kind of ectoplasm in order to study it in a laboratory.

All the functions of our organism, all the caloric, reproductive, combusive, metabolic activities, etc., etc., have their base in the vital depth.

When the vital body weakens, illness comes to the physical body.

Tattwas and Hormones

Ether exists in an igneous state (tejas). Ether exists in a gaseous or fluid state as the principle of air (vayu). Ether exists in an aqueous state as the principle of water (apas). Ether exists in a petrous state as the principle of minerals (prithvi).

These are the Hindu tattwas. When these tattwas crystalize or condense, we have the four physical elements of fire, air, water, and earth.

Our etheric body is formed by tattwas. The tattwas and the chakras are intimately related. The tattwas enter the chakras, and then pass into the interior of the glands of internal secretion. Inside the glands, the tattwas intensify the work of those miniscule endocrine laboratories, transforming themselves into hormones.

Tattwas enter the organism but do not leave it. Tattwas also transform themselves into genes and chromosomes, which later transform themselves into spermatozoids.

Everything comes from ether, everything returns to ether. Ether is the condensation of a substance called akash; this substance is the first radiation of the root Mulaprakriti, or insipid and undifferentiated primordial matter, known among the alchemists as the *ens seminis* (the entity of semen).

Akash is the igneous radiation of primordial matter. Akash is contained within the semen. The alchemists say water is the dwelling of fire. Akash is the Hindu Kundalini.

The waters in all religious geneses represent primordial matter. The protoplasm of every nebula was first etheric. If we look further, we have to accept that behind every effect exists a cause. Ether itself has to have a cause. We have learned from Hindu yogis that behind ether is akash. Eastern sages say that akash is a sea of fire. This super-astral fire is contained within the *ens seminis* (the Mulaprakriti of the sages of India). The *ens seminis* is the seed atom of all known matter. Akash is primordial sound. Akash is super-astral fire. Sound is condensed through the mediation of akash. The Kundalini serpent is fire and sound. No one could incarnate the Word without previously raising the sacred serpent. Without akash it is impossible to fix and crystalize sound.

The prana vâyus are the resounding waves of akash. Those resounding waves condense themselves into the tattwas of ether. The tattwas crystalize themselves into the four elements of nature: fire, air, water, and earth. In conclusion, the chemical-physical world is the outcome of the materialization of sound. The chemical-physical world is condensed sound. We do not accept an anthropomorphic and dogmatic God but, scientifically, we accept sound as a causa causorum of the universe.

There also has to exist a cause for the pre-cosmic sounds. The great Eastern sages speak to us about the Solar Logos. Dr. Krumm Heller would say the Logos sounds. Certainly, the Logos is the perfect multiple unity. The Logos is the Army of the Word. The Logos is the Word. *"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. Through Him all things were made; without Him nothing was made that has been made. In Him was life, and that life was the light of men. And the light shines in the darkness, but the darkness comprehended it not."* (John 1:1-5)

The Logos is not an individual. The Logos is an army of ineffable beings.

Samael Aun Weor
Fundamental Notions of Endocrinology and Criminology

The Names of the Tattwas

Akash is the principle of ether. Vayu is the etheric origin of air. Tejas is the etheric origin of fire. Prithvi is the etheric origin of the earth element. Apas is the origin of water. There exist two secret tattwas named Adi and Samadhi, which vibrate during the dawn, and are excellent for internal meditation. (Ecstasy or Samadhi is achieved with them.) We will not expand on these tattwas now because they are useful to advanced students only.

Tattwic Timetable

The vibration of the tattwas begins at sunrise. Each tattwa vibrates for twenty-four minutes in a two-hour period. The first tattwa that vibrates is akash, followed in succession by vayu, tejas, prithvi, and apas. Two hours later, akash vibrates again, and the succession of tattwas is repeated in the same order. The tattwas vibrate day and night. It is necessary to know the hours of sunrise. *Bucheli's Astrological Yearbook* is one of the calendars that list the time of sunrise in each country of Latin America. Some daily newspapers (especially in the United States of America) and magazines indicate the hour of sunrise. *Galvan's Calendar* is also good for this purpose.

Properties of the Tattwas

Akash is good exclusively for meditation. We advise you to pray a lot during this time. Do not have business or love appointments during this time because you will inevitably fail. This tattwa causes us to make very serious errors. If you work during this period, you should be very careful. (Artists should abstain from working in akash.) Everything that begins with akash will fail. Akash is the tattwa of death.

Vayu

Everything that is velocity and motion corresponds to vayu, the principle of air. The winds, air, aerial navigation, etc., are related to vayu. During this period, people enjoy speaking ill about their fellowman, deceiving, stealing, etc. Usually, airplane accidents occur during this period, and suicides are stimulated by this tattwa. We advise you not to marry during this period because your marriage will be of a short duration. All kinds of complicated and long term business deals result in failure. It is good to carry out intellectual works during this period. The great yogis mentally maneuver this tattwa, and intelligently use it when they want to float in the air.

Tejas

It is hot because of the etheric principle of fire. During the period in which this tattwa is active, we feel more heat. You can bathe in cold water during tejas, and you will never catch a cold. Do not argue with anyone during tejas because the consequences can be serious. You should utilize the time of tejas to work intensely. Do not marry in tejas because you will have constant quarrels with your spouse. The most terrible explosions and accidents occur in this period of the tattwa tejas.

Apas

It is the principle of water and the opposite of tejas (fire). This tattwa is marvelous for the purchase of merchandise. It is also marvelous for business, and you will be able to earn much money if you know how to take advantage of this tattwa. Buy lottery tickets in apas. Journeys by water are good during apas. Rainfalls that begin during apas tend to be very lengthy and heavy. The tattwa apas works in concentrating and attracting.

Prithvi

This is the tattwa of success in life. If you want to succeed in business deals, do them during prithvi. If you want to have good health, eat and drink during prithvi. Matrimonies realized in prithvi are joyful for their entire lives. Every party, lecture, business deal, and appointment realized in prithvi will be completely successful. Prithvi is love, charity, benevolence. Remember that you need to know the exact time of sunrise to be guided by the tattwas. Always have a good wristwatch or pocket-watch, and take advantage of the tattwas in practical life.



Practice

Sit at a table facing East, rest your elbows on the table and proceed in the following manner: Introduce the thumbs of your right and left hands into your ears. Cover your eyes with the index fingers, cover your nostrils with your middle fingers, and seal your lips with your ring and little fingers. Inhale slowly counting from one to twenty. Hold your breath and count from one to twenty. Exhale slowly counting from one to twenty. It is necessary to remove your middle fingers to inhale and exhale. But during the retention of your breath, the middle fingers should hermetically seal your nostrils. It is necessary for you to try to see the tattwas with the third eye during the retention of your breath. The third eye resides between the two eyebrows. In the beginning you will see nothing, but after some time you will be able to see and recognize them by their colors. Akash is black, and its planet is Saturn. Vayu is greenish-blue and Mercury is its planet. Tejas is red like fire and its planet is Mars. Prithvi is golden yellow and the Sun is its planet; it is also influenced by Jupiter. Apas is white and Venus and the Moon are its planets.

*Samael Aun Weor
Introduction to Gnosis*

Pranayama Exercise



1. The student should sit on the ground, crossing his legs in the Eastern style. In India, this position is called padmasana.
2. Close the left nostril with the index finger, and inhale the prana through the right nostril (this is reversed in women).
3. Now, retain the breath, closing both nostrils with the index finger and the thumb.
4. Exhale the breath through the left nostril while covering the right nostril; now inhale through the left nostril while covering the right nostril. Retain the breath again, and exhale through the right nostril.
5. When you are inhaling the breath, imagine the sexual energy ascending through the nadi related with the nostril through which you are inhaling the prana.

6. TON-SA-HAM are the mantras for the inhalation. TON-RA-HAM are the mantras for exhalation.
7. With the practice of pranayama, the mind of the student is prepared for dharana (concentration), dhyana (meditation), and samadhi (ecstasy).
8. The solar and lunar atoms of our seminal energy ascend through the two ganglionic cords called Ida and Pingala.
9. The right nostril is related with Pingala. The left nostril is related with Ida.
10. It is said that the solar atoms penetrate through the right nostril and the lunar atoms penetrate through the left nostril.
11. In women, Ida and Pingala ascend from the ovaries. Women begin the practice by inhaling through the left nostril, and men through the right nostril.
12. Pranayama is a system for transmuting sexual energy.

30

Sexual Hydrogen SI-12



It is indubitable that the ens seminis and its peculiar Hydrogen SI-12 is seed and fruit at the same time. To transmute this portentous hydrogen, in order to give to it an intelligent crystallization on a second superior octave, in fact, means to create a new life within the existing organism, to give an evident form to the astral or sidereal body of the alchemists and Kabbalists.

Samael Aun Weor

Sexual Hydrogen SI-12

It is urgent to know that in the universe there exist twelve basic, fundamental hydrogens. The twelve basic hydrogens are staggered according to twelve categories of matter; the twelve categories of matter exist in everything created.

Let's remember the twelve zodiacal salts, and the twelve spheres of cosmic vibration, within which a solar humanity must develop.

From the twelve basic hydrogens are derived all the secondary hydrogens, whose various densities range from 6 to 12,283.

In Gnosticism, the term hydrogen has a very extensive meaning. Any simple element is really a hydrogen of a certain density.

Hydrogen 384 is found in water, 192 in the air, and 96 is wisely deposited in animal magnetism, emanations of the human body, x-rays, hormones, vitamins, etc.

The brethren of the Gnostic Movement are already very familiar with Hydrogen 48, 24, 12, and 6 because we have studied them in our past Christmas Messages.

Hydrogen 48 corresponds to chlorine, Cl, atomic weight 35.5; Hydrogen 24 corresponds to fluorine, Fl, atomic weight 19; Hydrogen 12 corresponds to the hydrogen of chemistry, atomic weight 1.

Carbon, nitrogen, and oxygen have the atomic weights of 12, 14, and 16. Hydrogen 96 corresponds to bromine, Br, atomic weight 80; Hydrogen 192 corresponds to iodine, atomic weight 127.

This very interesting subject of hydrogens pertains to the branch of occult chemistry or Gnostic chemistry and—since it is so difficult—in the best interest of our students, we prefer to study it little by little in each one of our Christmas Messages.

We will move on now to study the noted Sexual Hydrogen SI-12, the marvelous creative hydrogen, which is wisely fashioned in the factory of the human organism.

The food that sits passively on our plate passes through our human organism undergoing many transformations, refinements, and subtilizations, which are processed within the musical scale, DO-RE-MI-FA-SOL-LA-SI.

The passive food on the plate begins with the note DO; the resultant chyme from the first stage of transformation continues with the note RE; the very refined food passes to the blood stream through osmosis with the note MI, and in this way, the processes continue successively until what remains is the production of the best of our entire organism, the marvelous elixir, the seminal liquor, with its Hydrogen 12 in the note SI. Sexual Hydrogen SI-12 is found in the semen; it is the creative power of the Third Logos.

The first musical octave, DO-RE-MI-FA-SOL-LA-SI, corresponds exactly to the fabrication of Sexual Hydrogen SI-12 within the human organism.

The Maithuna (Sexual Magic) produces a very special shock, which allows the Sexual Hydrogen SI-12 to pass to a second musical octave, DO-RE-MI-FA-SOL-LA-SI, whose result is the crystallization of the Sexual Hydrogen SI-12 into the extraordinary form of the astral body.

This is what is referred to as the transmutation of lead into gold. It is urgent to transmute flesh and blood into the astral body.

A second shock by means of the Maithuna (Sexual Magic) allows the Sexual Hydrogen SI-12 to pass to a third musical octave, DO-RE-MI-FA-SOL-LA-SI, whose result is the crystallization of Sexual Hydrogen SI-12 into the extraordinary form of the mental body (body of paradise).

A third shock by the Maithuna (Sexual Magic) permits the Hydrogen SI-12 to pass to the fourth musical octave, the result of which is the crystallization of the Sexual Hydrogen SI-12 into the magnificent form of the causal body or body of conscious will.

Sexual Hydrogen SI-12 is both seed and fruit, and what is surprising is that it always crystallizes into organisms of flesh and bone. Let us remember that the physical body is the result of Sexual Hydrogen SI-12.

The astral body is also the result of that special act of the Maithuna (union of phallus and uterus without spilling the semen).

The astral body is a body of flesh and bone, however that flesh does not come from Adam but is the product of Sexual Hydrogen SI-12.

The true mental body is the product of the Maithuna (Sexual Magic) and the Sexual Hydrogen SI-12. This is the body of paradise, a body of perfection, a body of flesh and bone, but flesh that does not come from Adam.

The body of conscious will, also called the causal body, is also the result of the Maithuna, the sexual act without spilling the semen.

The crystallization of Sexual Hydrogen SI-12 produces the body of conscious will, the causal body.

The authentic astral body, the true mental body, and the legitimate causal body are the solar bodies, the superior existential bodies of the Being.

Whoever fabricates the superior existential bodies of the Being, the solar bodies, in the ninth sphere can—and has every right to—incarnate his Real Being, his Triune Immortal Spirit: Atman-Buddhi-Manas or the Divine Spirit, the Spirit of Life, and the Human Spirit (the Intimate, the Spiritual Soul, and the Human Soul).

Then, when reaching these initiatic heights, it is said that a new Man is born, the Son of Man, a new Master of the Day, a Master of the Mahamanvantara.

The physical body is sustained with Hydrogen 48. The surplus of this hydrogen becomes Hydrogen 24, with which the astral body is nourished. The surplus of Hydrogen 24 becomes Hydrogen 12 (do not confuse this with Sexual Hydrogen SI-12). Hydrogen 12 serves for the nourishment of the mental body.

The excess of Hydrogen 12 becomes Hydrogen 6, with which the body of conscious will or authentic causal body is nourished.

The creation of the solar bodies is a matter of the Maithuna, Sexual Magic, without spilling the semen; and must be carried out in the fiery forge of Vulcan, in the ninth sphere (sex). This is a work that is more bitter than bile; twenty or thirty years of daily sexual connection with only one spouse without ever spilling even one drop of semen, without permitting the semen to escape from the organism.

The Twice Born, who is born in the superior worlds as a Master of the Mahamanvantara, who leaves the ninth sphere because

he has completed his work, can never return to the ninth sphere. To do so would be a crime; it would be like a child who, after being born, wants to place himself once again into his mother's womb.

The Twice Born is a son of Mother Kundalini, and if he wishes to progress, he must love his Divine Mother; he must never forget his Mother.

The Twice Born is forbidden from the sexual act for all eternity, and he must achieve absolute chastity in all regions of the mind.

*Samael Aun Weor
The Buddha's Necklace*

Mutants

Ever since Louis Pauwels and Jacques Bergier didactically and scientifically spoke of mutants, it is ostensible to comprehend that a true ideological inquietude was produced in the intellectual world.

Unquestionably, the topic of mutants is something unusual, rare. Therefore, it is urgent to elucidate, to clarify, to illuminate, this subject matter meticulously.

Hence, delving into this matter of such vital importance, we can clearly discover two types of mutations. To the first we will give the classification of favorable; the second we will consider as unfavorable.

Mutation is movement, change, alteration, and variation. The foundation, base, support, and groundwork of the mutant is sex.

The two cited authors believed to see cases of authentic mutants in child prodigies.

Dr. J. Ford Thomson, after having examined five thousand children in England, found among them “a bursting excitement of intelligence.”

“Among the last ninety children between the ages of seven and nine years who were examined by this psychiatrist, twenty-six had an intellectual quotient of one hundred and forty, which is equivalent or close to genius.”

Dr. Thomson stated that, “strontium ninety, a radioactive product, which penetrates into the body, can be responsible for that. This product did not exist before the first atomic explosion.”

“Two learned North Americans, C. Brooke and Robert K. Enrdes, wrote in their famous book titled *The Nature of Living Things* that they believe they can demonstrate that the assemblage of genes is currently suffering a disturbance, and because of the effect of still mysterious influences, a new race of men endowed with superior intellectual powers is appearing.”

This is a very daring thesis, and it is necessary to receive it with certain reservations.

Obviously, it stands out with crystal clarity, that the heredity-atom has been localized in the chromosomes.

It is entirely evident that biological heredity can be radically transformed to give rise to a mutant.

In that matter of sexual transmutation and the Sahaja Maithuna, just as we taught in chapter 26 of this 1969-1970 Christmas Message, it is unquestionable that there exists a terrible sacrifice and an authentic psychological rebellion, or better said, a declared insurrection against our biological inheritance.

It is clear and evident that this very special type of psycho-sexual rebellion is the mutant. We, the Gnostics, need to profoundly

study the cardinal and definitive laws of scientific mutation.

Any legitimate mutant of a favorable type is the specific outcome of different crystallizations of Sexual Hydrogen SI-12.

Unquestionably, the cited hydrogen represents the final product of the transformation of foods inside the marvelous laboratory of the human organism.

Ostensibly, this is the primordial matter with which sex works.

This is the prime substance of the Great Work, which sex fabricates very wisely.

Indubitably, the ens seminis and its peculiar Hydrogen SI-12 is seed and fruit at the same time.

To transmute this portentous hydrogen in order to give to it an intelligent crystallization on a second superior octave, in fact, means to create a new life within the existing organism, to give clear form to the astral or sidereal body of the alchemists and Kabbalists.

Master G. said, "You must understand that the astral body is born from the same material, from the same substance, from the same matter, from which the physical body is born; the only thing which is different is the procedure."

The whole physical body, all its cells, remain—in a manner of speaking—impregnated by emanations of the matter that is SI-12. And when these have been sufficiently saturated, the SI-12 matter starts to crystalize.

Then the cited Master adds, "The crystallization of this matter constitutes the formation of the astral body."

"The transition of SI-12 matter into a condition of emanations and into the gradual saturation of the whole organism with

these emanations is what in alchemy is called transmutation or transformation.”

Master G. continues by saying, “Precisely, this transformation of the physical body into the astral body is what in alchemy is called the transformation of ‘gross metals’ into ‘fine metals,’ or in other words, the obtaining of gold from ordinary metals.”

(The scientific key of sexual transmutation is the Sahaja Maithuna taught in chapter 26 of this book.)

The homunculi, mistakenly called man, is not born with an astral body; obviously, this precious vehicle is not an indispensable implement for existence in this physical world; the human organism possesses a vital base, which allows it to live.

The astral body is a luxury, which very few can give themselves. An intellectual animal without such a sidereal vehicle can produce the impression of being very intelligent and even spiritual, and in this way can easily deceive himself and deceive others.

Nevertheless, there is something that the Master G. forgot. I want to refer emphatically to the demon Apopi from the Egyptian mysteries; this in itself is the body of desires.

Obviously, the pseudo-esoteric and pseudo-occultist clairvoyants confuse such a demon with the precious astral body.

The horrible demon Apopi, seat of all passionate bestiality, is found intimately related with the great sympathetic nervous system.

Let’s delve a little more into this very important topic; let’s go to the core, to the mind.

Allow me the freedom to disagree with the famous Dr. J. Ford

Thomson. Frankly, I do not believe that those noted child prodigies, discovered by the cited psychiatrist, could be mutants!

Let's remember that the ego is memory, and that it returns to new human wombs; unquestionably, it reincorporates after each death.

A common saying goes, "The Devil knows so much not because he is a devil but because he is very old."

In this day and age, the egos are already quite old; they have returned to this world many times; they have repeated what they know, what they have learned, so often, and the outcome are the so called child prodigies, people who know their job marvelously well; that is all.

The miserable homunculus, falsely called man, still does not possess the authentic solar mind; he only has the understanding of an intellectual beast. The rational animal, even if he may be a child prodigy, is not a mutant.

It would be the height of ridiculousness to conceive of a mutant with a lunar, animal, bestial mind. (This is only possible in the mutants classified as unfavorable.)

Unfortunately, lamentably, in this matter, the great clairvoyants of reactionary pseudo-esotericism and pseudo-occultism were also mistaken, confusing the demon Hai, horror of Osiris, with the legitimate mental solar vehicle.

Unquestionably, the cited intellectual demon is the lunar, animal mental body, which presently occupies the place inside the human organism that should be occupied by the authentic Christ-Mind of the favorable mutant.

The intellectual animal is not born with the solar mental body; he must fabricate it if he wants to become a favorable mutant.

Ostensibly, the alchemist can and must transmute the Sexual Hydrogen SI-12 by passing it through the Sahaja Maithuna to a third musical octave, whose outcome would be the crystallization of the cited element into the splendid and surprising form of the solar mental supra-sensible vehicle.

This is the Christ-Mind of the Gnostic Arhat, an extraordinary result of sexual mutation.

This specific type of mind differs from the animal intellect, like water differs from oil.

Another very debatable topic, which in no way is convenient for us to forget in this chapter, is the causal body or body of conscious will.

It is obvious, clear, and evident that the clairvoyants from some pseudo-esoteric and pseudo-occultist systems were also lamentably mistaken when confusing the essence with the causal body.

The essence in itself is only a fraction of the Human Soul, incarnated within us, bottled up within the ego, stuffed within the lunar bodies.¹

Unquestionably, the homunculus, mistakenly called man, is submitted to the Law of Recurrence. He is not capable of originating anything new; he is a victim of circumstances.

Each time the ego returns to this valley of samsara, it repeats all the acts of its previous lives exactly, sometimes in more elevated spirals, sometimes in lower spirals.

In this day and age of cheap pseudo-occultism, much is spoken about the Law of Epigenesis, the capacity of originating new

¹ See the note at the end of this guide: Clarification on the Lunar Bodies

circumstances. Obviously, only authentic Men with conscious will can modify their destiny and originate a new order of things.

The intellectual animal has not fabricated the body of conscious will, the causal vehicle; the wretched rational homunculus is always a victim of the eternal Laws of Return and Recurrence.

The place within us that should be occupied by the causal body is, unfortunately, occupied by the demon Nebt of the Egyptian mysteries.

Ostensibly, that demon is the living personification of ill-will.

We need to create the causal body if we sincerely want to incarnate the Being.

Only the Being can do. Only He can modify circumstances, and exercise the Law of Epigenesis with mastery.

Whosoever truly wants to fabricate the causal body must transmute Sexual Hydrogen SI-12 and pass it by means of the Sahaja Maithuna to a fourth musical octave to crystalize it in the excellent form of the vehicle of conscious will.

The authentic mutant possesses, in fact and by his own right, the four bodies: physical, astral, mental, and causal.

For the second birth, it's a vital condition to possess the four bodies of alchemy.

Whosoever incarnates the Being reaches the second birth, becomes a twice born, a legitimate mutant.

Unquestionably, the favorable mutant is the outcome of positive crystallizations of Sexual Hydrogen SI-12.

Yet, we must not forget that unfavorable mutants also exist, negative crystallizations of Sexual Hydrogen SI-12.

I want to emphatically refer to black tantrics, to those alchemists who spill the cup of Hermes, those who, during the Maithuna, ejaculate the ens seminis.

Those alchemists develop the abominable Kundabuffer organ, and fortify within themselves the three traitors of Hiram Abiff, and the demons of Seth.

Those three traitors—Judas, Pilate, and Caiaphas—are the same three demons of the Egyptian mysteries cited in this chapter—the Demon of Desire, the Demon of the Mind, and the Demon of Ill-Will.

The unfavorable mutant finds himself facing the dilemma of disintegrating his false crystallization or entering the submerged involution, in the cycle of terrible necessity.

The unfavorable mutant cannot incarnate the Being within himself. He is, in fact, a cosmic failure.

The unfavorable mutant is certainly a perverse homunculus, never a true Man.

Ostensibly, in order to become an authentic Man, it's required to have previously fabricated the solar bodies, and to have incarnated the Being.

Then he is the Man, the legitimate mutant, the true Adept, as different from the intellectual animal as day is to night.

Radioactivity can originate the modification of the genes of certain individuals but can never create a favorable or unfavorable mutant.

The slightly affected gene's protein will stop producing, as Louis Pauwels says, certain acids which are the cause of anguish. Then, we would see the appearance of cynical and perverse people who

are not afraid of anything, who enjoy killing. However, these are not mutants, as some authors suppose.

It seems absurd to me that the effects of radioactivity respond, as Pauwels supposes, to a will directed towards the heights.

The concept that genetic mutation produced by the atomic radioactivity of these times signifies a spiritual assumption of humanity does not seem correct to me.

Obviously, intensive radioactivity can alter the order of genes and originate defective embryology but such monstrous specimens are not mutants.

We do not deny the existence of mutation, change, and variation in a monstrous embryology but the authentic mutant we are studying in this chapter is radically different.

The idea seems absurd to me that a mutant is born by the sole fact of fundamentally altering the protein of the gene.

This idea of the mutant is astonishingly fascinating, formidable. From the side of the Luciferians comes Hitler shouting, "I am going to reveal the secret to you, the mutation of the human race has begun, super human beings already exist."

"From the side of renewed Hinduism," says Pauwels, "the Master of the Ashram from Pondicherry, one of the greatest thinkers of new India, Sir Aurobindo Ghose, founded his philosophy and his commentaries of the sacred texts upon the certainty of an ascending evolution of humanity, carried out by mutations."

We, the Gnostics, emphasize the idea that the birth of the mutant is not possible by means of atomic explosions and radioactivity.

We do not take communion with wafers of parchment; we cannot be deceived. We will never accept the dogma of evolution.

The mutant is the result of the revolution of the consciousness, the living product of psychological rebellion.

That extravagant concept of Dr. Louis Wolf, London's British specialist in children's diseases, seems utopian to me when he affirms that, in said country, 30,000 phenylketonuria mutants are born every year.

Pauwels says these mutants possess genes that apparently do not produce the determined enzymes in their blood, which act in normal blood.

The cited author continues by telling us that a phenylketonuria mutant is incapable of separating phenylalanine.

Pauwels continues by explaining that this incapacity makes the child vulnerable to epilepsy and to eczema, provoking—according to this cited author—a grey-ashy coloration of the hair, and making the adult prone to mental illnesses.

The mentioned author believes this phenylketonuria race, on the fringe of normal humanity, is the outcome of unfavorable mutations produced by radioactivity.

Pauwels does not want to realize that people with phenylketonuria are sick people, and not mutants, even when they are of an unfavorable type.

Pauwels does not want to comprehend that those sick human specimens are certainly the outcome of atomic explosions.

It is lamentable that a mysticism is made out of such scientific madness, such as atomic experiments, the H Bomb, etc.

Pauwels believes in the possibility of favorable mutations by means of radioactivity from this fatal epoch in which we live. He supposes these positive types of mutants could apparently

have products in their blood that are susceptible to improving their physical equilibrium, and to increasing their intelligence quotient very much above our own.

Pauwels thinks this type of mutant could carry natural sedatives in their veins that shelter them from the psychic shocks of life and from anxiety complexes, etc., etc., etc.

It is a shame this intelligent author has made a religion out of atomic explosions and their radiations.

*Samael Aun Weor
My Return to Tibet*

Note: Clarification on the Lunar Bodies

Q: When you say, “to go out in the astral body,” should one understand that one possesses a lunar astral body, and with that vehicle he can travel through the suprasensible regions?

A: Only the Man has bodies; the intellectual animal does not have bodies. The issue that one has a lunar astral body, it's not like that. The only thing the intellectual animal has within are demons; he is a heap of devils, and has nothing more. When one says, “to go out in the astral body,” they are speaking in a conventional way. It is the “I's” that penetrate and co-penetrate among themselves. The Essence is bottled up; it can escape, and go out and travel, and know the astral world (to a certain point; not much but up to a certain point). What I said in one of my books about the lunar bodies, I was referring to the “I's”, and to the three main demons everyone has within, which are the Demon of Desire, the Demon of the Mind, and the Demon of Ill-Will, which serve as the astral, mental and causal but are no more than demons.

So, practically, the intellectual animal does not have any type of bodies: not solar, not lunar, not anything; he is a heap of devils

that must be reduced to dust so the consciousness can remain free, and can see, hear, touch or palpate the great realities of the universe. Is there another question?

Samael Aun Weor

From the lecture "The Search for Our Own Reality"

31

Astral Travel



The human being is a triad of body, Soul, and Spirit. The Soul is the mediator between the Spirit and the body. A Soul one has, a Spirit one is.

Samael Aun Weor

Astral Travel

The Intimate is the almighty within us; the Intimate is the Spirit. The Testament of Wisdom says, “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.”

Between the earthly man and the Intimate is the Soul. The Soul has a material and ultra-sensible body with which it travels through space. The body of the Soul is the astral body; so then, the astral body has something human and something divine.

The astral body has its ultra-physiology and ultra-pathology intimately related to the great sympathetic nervous system and with our glands of internal secretion. The astral body is endowed with marvelous senses with which we can investigate the great mysteries of life and death.

The mind, the will, and the consciousness are within the astral body.

Our disciples must learn how to travel in the astral body.

What we are teaching in this chapter is a tremendous reality. Unfortunately, the brethren of all the spiritualist schools are completely ignorant of how to use and manage the astral

body. It gives us pain to see the brethren of all the different organizations being so ignorant about how to use and manage the astral body.

The brethren of the different spiritualists schools live in the astral with the consciousness asleep. When a brother enters the path, the tenebrous ones of the lunar path usually attack him during sleep. The brethren of the shadow take the figure of the guru to mislead the disciples. Now, we should comprehend that it is a crime to not teach the disciples how to practically use and manage the astral body. It's necessary that the disciples awaken their consciousness while they are asleep, so they can defend themselves from tenebrous attacks.

To become conscious of the process of sleep is not dangerous; we should become conscious of all our natural functions.

The Hill of Chapultepec

In this chapter, we see a fragment of a Mexican indigenous codex from the Hill of Chapultepec. Above the hill we see a grasshopper or cricket. In ancient Rome, during the times of the Caesars, the cricket in golden cages was sold at high prices.



At the Hill of Chapultepec there is an Aztec temple in the Jinn state. Now, we must comprehend why the Aztecs considered this hill sacred. Mexican Indians made long mystical pilgrimages to Chapultepec.

By carefully observing this fragment from the Mexican codex of Chapultepec, we see two human beings floating over the hill; those two beings travel in their astral bodies. One pronounces a note, which leaves his lips like two waves of light. That note is the sibilant and high-pitched sound of the cricket; that sound is the keynote of the Logos. The Logos sounds.

All of nature is the incarnation of the Word, and the Word is the keynote of the cricket. That note is a chorus; within that ineffable chorus is our keynote. If a musician playing a musical instrument were to strike our keynote, we would drop dead instantaneously. There is nothing in nature that does not have its own keynote.

Whoever wants to travel in the astral body at will should fall asleep while mentally pronouncing the syllable LA, alternating it mentally with the syllable RA. Mentally pronounce these two syllables alternately and separately. The student should try to hear the high-pitched sound of the cricket; this sound emerges from the brain cells. One needs a serene mind, a good amount of sleepiness, and good attention on what one is doing. If the exercise is done properly, as soon as the student enters that transitional state between waking and sleep, he will feel the high-pitched sound of the cricket inside his brain. The student should become a little sleepier and increase the resonance of that sound by using willpower. Then he should get up from bed, and leave the room heading towards the Temple of Chapultepec, the Gnostic Church, or wherever he wishes.

When we say to get up from the bed, this must be factual; the student should get up from bed. This is not a mental practice, it

truly is not about getting up mentally; the disciple should get up with action, with facts.

Nature will take care of separating the physical and astral bodies, so the astral body can remain free, and the physical can remain in bed. What the student must do is get up from bed, that is all. With this key, our Gnostic disciples will transport themselves in the astral body to the mystery temples of the White Lodge.

It would be very interesting for disciples to have this little animal (the cricket) in their rooms, in that way they could concentrate better. If we concentrate on this sound, soon it will resonate in our brain. One could have this little animal in a small cage. With this key, we can go to the great temples of the White Lodge.

Whoever wants to know occult science must go out in the astral body. Occult science is studied in the internal worlds. Only by speaking personally to the Masters can one know occult science. The only thing intellectual theories of the physical world are good for is to damage the mind and the brain.

The rector of the Temple of Chapultepec is Master Rasmussen. Two guardians with flaming swords guard the entrance to the temple. In this temple, ancient wisdom is studied; in this temple, Great Masters of White Lodge meet.

Key to Awaken Consciousness While Sleeping

It is not dangerous to project the astral body because everyone leaves in the astral body while sleeping. Whoever wants to awaken consciousness during sleep must know the key of discernment.

While sleeping, every human being moves in the internal worlds with the consciousness asleep. The Soul, dressed in its astral body, abandons the physical body while sleeping. This is how the etheric body can repair the dense body.

When the Soul enters the physical body, we wake up from natural sleep.

While in the internal worlds, Souls occupy themselves in their same daily chores, therefore, they buy and sell like in the physical world. The Souls of the living, and of those who have died, live together during sleep. In the internal worlds, we see everything as we do in the physical world: the same sun, the same clouds, the same city houses—everything is the same.

Now our Gnostic disciples will understand why the deceased do not accept they are dead. Now our disciples will comprehend why the Souls of the living buy and sell, work, etc., while sleeping.

We know the mysteries of life and death by traveling in the astral body. Every human being leaves in the astral body during sleep. We can know the great mysteries of life and death by awakening consciousness during sleep. There is a key to awaken consciousness while sleeping, the key of discernment.

Let's see, if you are going down a street, and you encounter a friend or see objects that catch your attention, take a little jump with the intention of floating. It's logical that if you float it's because you are outside your physical body, nevertheless, if you do not float it is because you are in the physical body.

It so happens that during sleep we act in the internal worlds in the same way we act in the body of flesh and bone, and if we add to this that we see everything there in the same way we see it here in the physical world, we will comprehend that if we manage to fly we will awaken consciousness and realize we are in the astral body.

This exercise is practiced constantly while in the vigil state, and in the presence of anything curious. What we do during the vigil

state is repeated while we sleep. If we do this practice while sleeping, the result will be that when we jump, we will end up floating in the astral body. Then our consciousness will awaken and, full of happiness, we will say I am in the astral body.

In this way, we could head towards the Holy Gnostic Church to speak personally with Angels, Archangels, Seraphim, prophets, Masters, etc., in this way, we will be able to receive instructions from Great Masters of the White Lodge, and in this way, we will be able to travel in the astral body through the infinite.

We do not need to destroy the mind with so many books and theories. In the internal worlds we can receive the teachings of the Masters. When awakening from natural sleep, the disciple must make an effort to remember everything seen and heard during sleep.

It is necessary that our disciples learn how to interpret their own inner experiences. By studying the Book of Daniel in the Bible, you will be able to learn to interpret your inner experiences.

Sleep and memory are powers that allow us to know the great mysteries of life and death.

Dreams are astral experiences. Dreams are real.

The Astral Body

Much has been written in occult literature about the interesting topic of astral projection.

It is very opportune to cite here the undesirable hypnotic phenomena of the above-mentioned Laurent, dated July 1894, in which the famous Colonel Rochas achieved, by experimenting with the lamentable imprudence of those who undervalue the classic *Ars Magna Vita Brevis, Experimentum Periculosum*, what can thus be summarized as hypnotic states, separated among

themselves by many other lethargic states, as is well known by those who have dedicated themselves to these things.

To the three typical hypnotic states known as lethargy, catalepsy, and somnambulism, Colonel Rochas added more and more deep states, until reaching 13 in number separated by successive lethargic states, in which the patient seems to fall deeper and deeper asleep, to successively awaken in a new state, each time further away from the vigil state.

In state number 5, a blue phantom appears on the left-hand side of the hypnotized person. Likewise, in state number 6, another phantom that is red appears on the left-hand side. Then, upon reaching state number 7, both phantoms unite into one, and in state number 8, they interpenetrate in irregular white-violet bands.

In hypnotic state number 9, being thus integrated, the astral double begins to recover a relative freedom of movement, although without breaking the silver cord that keeps it connected to the physical body since the breaking of said cord would lead to death.

In hypnotic state number 11, according to what Colonel Rochas himself has said, the astral double tends to emancipate itself, to totally release its physical ties, while some certain repugnant forms or devil "I's" viciously move in and out of that double, producing terrible convulsive movements in the patient.

Upon reaching this part of the present chapter, it is convenient to clarify that Colonel Rochas described those devil "I's" of the patient as repugnant larvae.

Seeing himself assaulted by these animal creatures growing in number, the unhappy hypnotized patient feels the loss of his vital forces, and with anguish asks to be awakened, to be liberated from such a nightmare; this is state number 12.

State number 13 is definitive. The hypnotized patient totally breaks from his physical ties and travels freely within the superior dimensions of space.

It is clearly comprehensible that, deep down, all these hypnotic experiments are criminal. In these cases, the hypnotist is similar to a merciless vivisectionist who, with a little bit of intelligence presumes to be wise and tortures poor animals to discover nature's enigmas, only that in this case, the guinea pig is the unhappy hypnotized patient.

The Universal Gnostic Christian Movement teaches practical and effective systems to leave the physical body at will, and travel consciously in the double without the need of harmful and dangerous hypnotic trances.

The wise Law of the Analogy of Opposites invites us to comprehend that, just as there are 13 negative subjective states during a hypnotic unfolding, there are also 13 positive objective states during a healthy and natural unfolding.

Above all, it is urgent to comprehend that whoever wants to learn how to travel consciously in the double, first needs to awaken consciousness.

When the consciousness is awakened, unfolding is no longer a problem. The sacred scriptures insist on the need to awaken but people continue with the consciousness asleep.

The time has come to comprehend that the double registered in certain photographic plates, and analyzed by Colonel Rochas, is not really the astral body.

The double has been, is, and will be always of a molecular, lunar, protoplasmic nature.

The astral body is a body of an electronic, solar nature that has

nothing vague, vaporous, or subjective about it; it is a body of flesh and bones, the flesh of Paradise, flesh that does not come from Adam.

Run of the mill human beings, except those very rare exceptions, are always born with the famous lunar double, never with the solar astral body.

The poor intellectual beast possesses the molecular body, the body of desires, the lunar double, but does not have a solar astral body; it must be fabricated.

Intellectual animals live in and also out of the physical body during normal sleep or after death, dressed with the molecular double, and the pseudo-esotericists and pseudo-occultists call that molecular body the astral body but it is not the astral body.

So-called incorporeal travels are always carried out with the lunar double. After breaking from its physical ties, the lunar double can travel freely throughout the Milky Way without any danger.

Any monk can develop the superior emotional center and eliminate from his inner nature his lower desires and animal passions, if he really sets out to do so but that does not mean he fabricates the astral body.

That matter of fabricating the astral body has been, is, and will always be an absolutely sexual issue.

There exists an occultist maxim that says, "As above, so below." We could also say, "As below, so above."

If sexual union of the phallus and uterus is always needed to engender the physical body, it is absolutely logical to say that to engender the solar astral body, the sexual act is indispensably needed.

Inside that complicated and difficult labyrinth of pseudo-esotericism and pseudo-occultism, it never fails that from time to time some degenerated infra-sexual will say that since we have the two poles within—masculine and feminine—one can fabricate the astral body without the need of the sexual act.

Those fools do not want to comprehend that the time of the Lemurian hermaphrodites has passed, and that only the authentic hermaphrodite can carry out a creation without the need of sexual cooperation, without the need of the sexual act between man and woman.

The Lemurian hermaphrodite had the phallus and the uterus totally developed, all the organs of a male and female. That is why he could create, reproduce, without the need of the sexual act. But all those pseudo-esotericists and pseudo-occultists who hate sexual magic have never demonstrated to us that they have the sexual organs of the male and the female completely developed.

What abounds like weeds in this perverse and corrupt civilization are false hermaphrodites, homosexuals of Lilith, infra-sexuals.

Sexual Hydrogen is developed within the human organism according to the musical scale DO-RE-MI-FA-SOL-LA-SI.

Sexual Hydrogen SI-12 abounds in the semen, crystallizes new human bodies and, wisely transmuted, takes form in the astral body.

By refraining the sexual impulse in order to avoid ejaculation of the semen, Sexual Hydrogen SI-12 receives a special shock that takes it to a second superior octave, which is processed in accordance with the seven notes of the scale: DO-RE-MI-FA-SOL-LA-SI.

No occultist should ignore that the transformation of substances

inside the organism is processed according to the Law of Octaves.

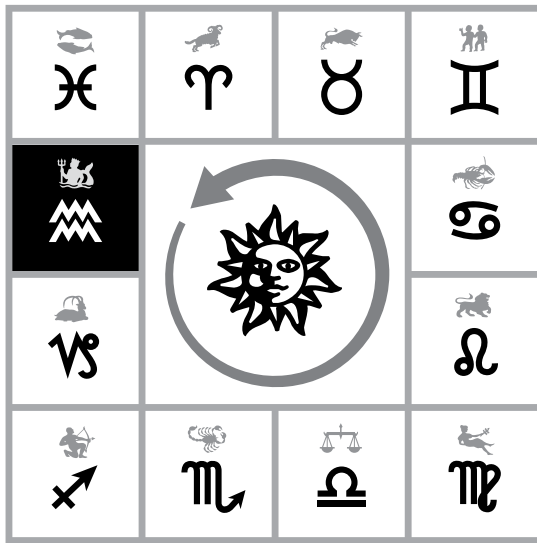
The union of the male and female SI-12, and everything that accompanies these two units, allows us to pass the Sexual Hydrogen to a second superior octave, the result of which ends up being the crystallization of said hydrogen into the marvelous form of the astral body. The said body of perfection is born from the same material, the same substance, the same matter, from which the physical body is born. This is precisely the transmutation of lead into gold, the transformation of the physical body into the astral body.

Every organism needs its nourishment, and the astral body is no exception; the nourishment of this body of gold is Hydrogen 24.

Samael Aun Weor
“Supreme Message”

32

The New Age of Aquarius



Certainly Gnosis comes to fill a need in this Age
of Aquarius.

Samael Aun Weor

The New Age of Aquarius

The Dionysian Wave

Unquestionably, Mammon and Dionysus can never be reconciled because they are incompatible in their countenance as well as in their content.

In an irrefutable, axiomatic way, we can and even must define Mammon with two terms:

- A) Intellectualism.
- B) Money (gold, wealth).

In an irrefutable, axiomatic way, we can and even must define Dionysus with two terms:

- A) Voluntary transmutation of the sexual libido.
- B) Transcendental mystical ecstasy.

It is now opportune to cite amidst the annuls of this poor pygmean humanity that date and hour—February 4, 1962, between 2:00 and 3:00 in the afternoon—when all the planets of our solar system met in supreme cosmic council, precisely in the brilliant constellation of Aquarius, to initiate the new Age within the august thunder of thought.

Since that memorable date, and under the regency of Uranus, the very venerable and meritorious Lord of Aquarius, the Dionysian Wave has vibrated intensely in all of nature.

It is not superfluous to emphasize in this present chapter the transcendental news that the aforementioned planet has been, is, and always will be the brilliant star that intelligently rules and governs the sexual endocrine glands.

Now you will explain for yourselves the intrinsic motivation that causes in these moments the intense Dionysian vibration.

Nonetheless, the concrete fact is evident, clear, and manifest that the earthlings, in their overwhelming majority, were not up to the circumstances; they were not capable of positively polarizing themselves with such a wave.

To define the two aspects, positive and negative, of this cosmic vibration is unpostponable, urgent, indispensable.

Positive Dionysian Pole: sublime sexual delight, voluntary transmutation of the entity of semen, awakened consciousness, objective knowledge, superlative intuition, transcendental music of the great classical masters, etc., etc., etc.

Negative Dionysian Pole: Sexual degeneration, infra-sexuality of all types, homosexuality, lesbianism, demoniac pleasures within the infernal worlds by means of drugs, mushrooms, alcohol, etc., infernal music like new wave music, etc., etc., etc.

To deeply comprehend the intimate processes of the two poles of the Dionysian Wave is something very urgent.

As a living example of this pair of diametrically opposite poles corresponding to the aforementioned undulation, it is opportune to cite here, as an illustration, two contemporary revolutionary movements.

I want to refer clearly and without hesitation, though delicately, to the Universal Gnostic Christian Movement, and to the other side of the Dionysian coin known with the infamous name of the Hippie Movement.

Unquestionably, the two aforementioned psychological antipodes constitute per se a clear, living demonstration of these pair of opposite poles of the tremendous Dionysian vibration.

When judiciously arriving at this part of the present chapter, the necessity of a didactic confrontation becomes unavoidable.

Dionysian inebriation, ecstasy, samadhi, obviously becomes indispensable when one is trying to experience that which is the Truth, which is Real. Such exaltation is one hundred percent possible by means of the technique of meditation.

Psychedelia is different. This term must be translated like this: psyche = Soul, delia = drug.

Specifying, we will say psychedelia is the opposite pole of meditation. The inferno of drugs is within the interior of the planetary organism in which we live, under the very epidermis of the terrestrial crust.

Hallucinatory mushrooms, pills, L.S.D., marijuana, etc., etc., etc., evidently intensify the vibratory capacity of subjective powers but it is ostensible that they could never cause the awakening of the consciousness.

Drugs fundamentally alter the sexual genes, and this has been scientifically demonstrated. As a consequence of such negative genetic mutations, the birth of monster children is evident.

Meditation and psychedelia are incompatible, opposite, antagonistic. They could never be mixed.

Unquestionably, these two factors of Dionysian inebriation point to, indicate, psychological rebellion.

Gnostics and hippies were annoyed with the vain intellectualism of Mammon. They were bored with so many theories. They arrived at the conclusion that the mind, as an instrument of investigation, is extremely miserable.

Zen? Jnana yoga? That is superlative. Faculties of cognition, which are infinitely superior to the mind, exist in a latent state within us. By means of these faculties we can experience directly that which is Real, that which is not of time.

The Hippie Movement preferred the inferno of drugs. Indubitably, they defined themselves perversely.

We, the Gnostics, completely disillusioned with the stubborn intellectualism of Mammon, drink the wine of meditation from the cup of perfect concentration.

Radical and deep psychological changes become urgent when we are disillusioned with the scoundrels of the mind.

Returning to the original point of departure is what is indicated; only in this way is a radical transformation possible.

Sexology? Bless my Soul, oh God, and hail Mary! This topic horrifies the Puritans.

It is written in the sacred scriptures with words of fire that sex is a stumbling block and a rock of scandal.

The evidence stands out; we are not children of any theory, school, or sect.

At the crude root of our existence we find only a man, a woman, and coitus.

We were born nude, somebody cut our umbilical cord, we cried, and then we searched for the maternal breast.

Clothing, schools, theories, erudition, money, etc., etc., etc.? All that came later, as an addition.

Beliefs of all types exist everywhere. However, the only force that can transform us integrally and totally is the force that placed us on the carpet of existence. I am referring to the creative energy of the first instant, to sexual potency.

Amorous delight, erotic enjoyment, is by logical sequence the greatest joy.

To know how to wisely copulate is indispensable when one yearns for a definitive psychological change.

Hippies sensed all this when they revolted against Mammon but they erred in their way; they did not know how to polarize themselves with the positive pole of Dionysus.

Gnostics are different. We know how to enjoy sex; to transmute and sublimate the libido is enjoyable for us. This is not a crime.

The Hippie Movement resolutely marches on the involutive, descending path of infra-sexuality.

The Universal Gnostic Christian Movement victoriously advances on the ascending, revolutionary path of supra-sexuality.

*Samael Aun Weor
The Three Mountains*

The Aquarian Age

Certainly, Gnosis comes to fill a need in this Age of Aquarius. In the name of truth I should tell you, the New Age started exactly on February 4, 1962, between 2:00 and 3:00 in the afternoon.

There was a celestial traffic jam in the constellation of the Water Bearer. Observatories of all Earth's countries were able to observe that event. It was something known in the four corners of the world. It was something seen in the observatories of Palomar in the United States, in Manila, in London, etc.

It is not about *a priori* information, without documentation of any kind. Actually, this event was truly a concrete fact, rigorously observed by official science.

The planets of the solar system gathered in supreme congress, precisely under the constellation of Aquarius. Since then, as a consequence or corollary, the Age of Aquarius, the New Age, began.

Nonetheless, it is known that in these moments the final impulses of Pisces are felt trying to mix with the first dawning of Aquarius, there is a type of mixture between the two currents—one that is dying and one that is being born—between the old and the new, between what is lapsing and what has a revolutionary flavor.

As time goes by, the Age of Aquarius will make its presence felt more and more.

Obviously, this age brings great events. If we rigorously observe the constellation of Aquarius, we will see it is governed by two planets; the first is Uranus, a revolutionary planet, one-hundred percent catastrophic.

The second is Saturn. That world is represented in alchemy by the black crow, death, which in fact signifies return to the original, primitive chaos; this is known by the divine and human. Before the constellation of the Water Bearer is the constellation of Leo. Obviously, the sign of Leo is a zodiacal sign of fire. Unquestionably, the Lion of the Law finds itself before a humanity that is ripe and sufficiently disgraceful, we could say,

for the karma or final punishment.

Observe well the position of those two constellations; in one we find water, in the other, fire. We know well that through the course of history fire and water have always disputed the destiny of this world.

Indubitably, just as there is a terrestrial year, there is also a great sidereal year. A terrestrial year is the revolution of the Earth around the Sun. A sidereal year is the revolution or journey of our solar system around the zodiacal belt.

Our solar system began the present journey under the constellation of Aquarius, after the Great Universal Flood, which was nothing other than the continental submersion of Atlantis among the furious waves of the ocean that bears its name. From that time, beginning with the new journey, the new race, which is our race, also began.

The Atlanteans perished but the Aryan Race emerged; this race emerged at the same instant in which the solar system began its new journey around the zodiac. This new journey, I repeat, started under the constellation of Aquarius.

Just as there is a terrestrial year, there is a sidereal year.

The solar system is now concluding its trip around the zodiac; it just returned to the constellation of Aquarius, and at the end of the journey there must unquestionably be a great cataclysm.

The past was marvelous, in the past journey the race of Atlanteans existed but that journey concluded precisely in the constellation of Aquarius with a great cataclysm, the Universal Flood. Now the journey of the solar system concludes once again with the very same constellation of Aquarius, which is indubitably why there must be a great catastrophe.

There are cosmic phenomena that are extraordinary. Just as the solar system travels around the zodiacal belt until returning to the original point of departure, there is also a world, a gigantic planet, that plays a role in these sidereal mechanics. I want to emphatically refer to the planet Hercolubus. It is a gigantic world, six times bigger than the titan of our solar system called Jupiter.

Hercolubus has an enormous orbit; it belongs to another solar system, the Tyler Solar System. Said system is getting dangerously close to us. As far as Hercolubus is concerned, it is traveling in its orbit heading towards the Earth. All the telescopes of the world can see it; in our Gnostic center in Mexico we have a map, an offset map, found in a periodical library in the Federal District. It is, therefore, not a matter of simple suppositions but rather something all astrologers know.

There is not one observatory in the world where it is not known, where the matter of Hercolubus is ignored. When that enormous and gigantic planet gets really close to our planet Earth, extraordinary events will unfold. This enormous mass called Hercolubus obviously has a formidable magnetic power, therefore it will attract the liquid fire that is in the interior of the Earth; then volcanoes will appear everywhere, accompanied by intense earthquakes. Our ancestors of Anahuac said the following.

“The children of the Fifth Sun (referring to us) will perish by fire and earthquakes.” This will occur with the arrival of Hercolubus. Obviously, the Great Universal Fire foreseen by the best prophets—Saint John, the prophet of Patmos; Jesus of Nazareth, Great Kabir; Daniel the Prophet; Nostradamus, etc.—will come.

The arrival of Hercolubus will truly cause horror in all the latitudes of the world. Nostradamus emphatically assures us that this giant of the skies will be visible in broad daylight. It will come to insert itself between the Sun and the Earth, and

consequently it will provoke a great eclipse, a total eclipse. Since the planetary mass of Hercolubus is so gigantic, it will obviously attract liquid fire from the interior of the world towards the surface, that is why volcanoes will rise up everywhere. The gravest thing is that each new volcano will resound in the midst of terrible and dreadful earthquakes. Then it will not be strange that in those days the great cities of the world fall, becoming dust.

So, in reality, our solar system is concluding its journey around the zodiac. Something similar happened in the life of the Atlanteans. When the previous journey of the solar system around the zodiac ended, Hercolubus arrived. Then a total revolution of the Earth's axis was produced, the seas changed their sea beds, and Atlantis disappeared among the furious waves of the ocean that bears its name.

Now, as we are ending the new journey that began after the flood, we can emphatically assure that a similar catastrophe is approaching. If in that epoch it was water that initiated the great catastrophe of Atlantis, now it will be precisely fire that will initiate the tragedy.

However, it is known that the Demiurge Architect of the Universe has everything well planned. Since new lands will have to emerge for a new humanity, the seed will have to be conserved. That is why a nucleus will have to be prepared that will serve as the base for the Age of Aquarius, for the Golden Age, for the New Age.

That nucleus will be formed by men and woman of good will. That group will be taken secretly amidst the fire and smoke. We will have to live like the Nibelungs of submerged Atlantis, among the vapors of water and fire because in those days the Earth will be totally enveloped in fog from the water vapors. They will have to contemplate with full clarity over several centuries the

mourning of the elements. Then they will finish preparing by radically eliminating from themselves the psychological defects, they will have to re-conquer innocence if they long for or yearn to live in the Golden Age, in the New Age.

Many have prophesized a Golden Age after the year 2000. They certainly believe the Age of Aquarius with all its splendor and beauty will have to fully manifest beyond the year 2000. It is predicted this humanity is going to go through a radical transformation after the year 2000.

Obviously, my dear brethren, such prophecies fail, they are nothing but mere sophisms. And what is a sophism? A wall without foundations, just a slight push, and it becomes mere sediment. Unquestionably, it is not possible that the psychological "I" of the multitudes could really create a Golden Age. It would be absurd to suppose the collective ego could give rise to an age of light and beauty.

Within us there are those factors of discord that produce wars: egotism, hatred, violence, lust.

When egotism and violence are collectively expressed, war appears on the stage of life. Do you believe that in these circumstances the ego could create an age of fraternity and love? With which workers will we build the edifice of the Age of Aquarius? Who are those masses capable of establishing the age of splendor and love on the face of the Earth?

You who know people very well, who converse with your fellowmen, who know what a struggle it is to earn one's daily bread, who know what envy is, who have suffered, and who have caused suffering, could you accept the thesis that these people, who live with us, are capable of initiating an age of beauty and splendor? It is said the tree is known by its fruits.

Samael Aun Weor



Complement

Opinion of Dr. Carl Gustav Jung

In 1959, Dr. Carl Gustav Jung made an important declaration regarding the beginnings of the UFO phenomenon, and the proximity of the Age of Aquarius, in his work *A Modern Myth of Things Seen in the Sky*.

... These rumors, or the possible physical existence of such objects, seem to me so significant that I feel myself compelled, as once before when events of fateful consequence were brewing for Europe, to sound a note of warning. I know that, just as before, my voice is much too weak to reach the ear of the multitude. It is not presumption that drives me, but my conscience as a psychiatrist that bids me fulfil my duty and prepare those few who will hear me for coming events which are in accord with the end of an era. As we know from ancient Egyptian history, they are manifestations of psychic changes which always appear at the end of one Platonic month and at the beginning of another. Apparently they are changes in the constellation of psychic dominants, of the archetypes, or “gods” as they used to be called, which bring about, or accompany, long-lasting transformations of the collective psyche. This transformation started in the historical era and left its traces first in the passing of the aeon of Taurus into that of Aries, and then of Aries into Pisces, whose beginning coincides with the rise of Christianity. We are now nearing the great change which may be expected when the spring-point enters Aquarius.

It would be frivolous of me to try to conceal from the reader that such reflections are not only exceedingly unpopular but even come perilously close to those turbid fantasies which becloud the minds of the world-reformers and other interpreters of “signs and portents.” But I must take this risk, even if it means putting my hard-won reputation for truthfulness, reliability, and capacity for scientific judgement in jeopardy. I can assure my readers that I do not do this with a light heart. I am, to be quite frank, concerned for all those who are caught unprepared by the events in question and disconcerted by their incomprehensible nature. Since, so far I know, no one has yet felt moved to examine and set forth the possible psychic consequences of this foreseeable astrological change, I deem it my duty to do what I can in this respect. I undertake this thankless task in the expectation that my chisel will make no impression on the hard stone it encounters.

Carl Gustav Jung
Swiss psychiatrist and psychologist, protege of Freud
(Agencia Zardoya)



Addendum

Before the planetary conjunction that occurred at the beginning of February 1962, a part of humanity believed it saw celestial premonitions or omens before a catastrophe, others saw good news for humanity, as in the case of the notable astrologer Yuan Shu San, from Taipeth (Formosa), who collected “The Universal News” 1-I-62, assuring that the conjunction of Mercury, Mars, Venus, Jupiter, and Saturn with the Sun presaged “a happy and

prosperous year for the whole world,” adding also that the last time a similar planetary conjunction was registered was in 1524, third reign of the emperor Chia Ching from the Ming dynasty, “the country enjoyed uninterrupted peace and prosperity during that whole year.”

For the greater information of our readers, and to provide more ample documentation related to this fact, we include in the upper part of this page, one of the charts of the astrologer Gilles d’ Ambra, in which he codifies the position of the stars from the year 1900 to 2000. The chart we include is relative to the one that takes into account the date in question (February 4, 1962).

If we focus on that (on and around February 4), we can observe how the planets of our solar system, up to Saturn, that is, those most influential due to their proximity to the Earth, come together under the constellation of Aquarius.

Today, this chart helps us to verify, through the years that have passed, the position of all these planets. It is the graphic record that demonstrates a fact that occurred within universal mechanics, if you will, but that left great spiritual and psychological connotations like the ones Master Samael Aun Weor speaks to us about.

That appointment these planets had, that cosmic council, was not a more or less recurrent meeting, speaking in terms of celestial mechanics, but rather it was one that originated or gave rise to the beginning of a whole psychological and spiritual revolution. Readers are remitted to analyze the problems of the world in these areas during and after these dates, observing the origin of the movements related with psychedelia, digressions on the concept of morality, behavior, sexuality; all the factors of social and behavioral change. But let’s not forget that when we see a change in the exterior, it has already taken place in the interior since the exterior is a reflection of the interior.

Planetary influence has more importance and reality than what we can believe at a simple glance. Master Samael has told us in his books and lectures that the Age of Aquarius is a time of great revolution, to which we will see ourselves submitted in the duality in which we find ourselves. If the interior man channels these revolutions, he will have great spiritual progress, and if the exterior man were to channel them, he would have great material progress, the personality dominating over the essence, knowing over being, demystification and the battle of the human being for the human being losing the transcendental consciousness of the man who has forgotten to reconcile his spiritual part with his material part. May the reader judge these matters for himself.

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The Pancatattwa Ritual



Unquestionably, even when the occult inner divinity is not situated within the intellectual animal mistakenly called man, it consciously extends its innermost energy with the clear purpose of helping the essence in the process of awakening through the Pancatattwa Ritual.

Samael Aun Weor

The Pancatattwa Ritual

Frightful, indescribable, and ineffable carnal temptations also naturally arise amidst the incessant crackle of the all-present, all-penetrating, and all-merciful cosmic fohat, as they did for the great Gnostic Patriarch Saint Augustine who had visions of a delectable, naked woman on the cross.

It is written with letters of ardent fire in the *Book of Splendours* that real knowledge and wise identification with all the infinite possibilities of sex does not have to mean a fall into the world of instincts and illusions for the wise, rather it is exactly such familiarity and deep knowledge that should lead us to intimate self-realization.

The initiate who intelligently searches for the extraordinary power of the eternal and creative principle in sexuality passes from the dominance of passivity to the dominance of activity, a well-understood action that dominates the sexual energies.

The one who is aware of this obviously finds oneself in a position to awaken the consciousness through the death of the animal ego.

In the realm of practical life, we have been able to verify *ad nauseam* that those who turn from sexual matters to live the superior life of the heart, qualifying as taboo all that may have

an erotic flavor, sooner or later come to experience sudden and unexpected weariness and despair.

So, it is clear and manifest that this culminates in the most deeply submerged “I’s”, which previously seemed dormant and almost dead, abruptly entering into activity, and every spiritual happiness so laboriously achieved transforming into infernal doubt.

That sublime hope of resting in the divine then seems suddenly dashed, and what shone as eternal harmony turns into an abyss of vain illusion.

This is why those who wish to attain authentic liberation must never be lulled into a false sense of security. It is urgent to learn to live dangerously from instant to instant, from moment to moment.

True, direct, mystical, transcendental knowledge will certainly be impossible as long as one has inner conflicts.

‘... The Vira-Sadhaka or Heruka regards the universe itself as the place of liberation. He knows how to live wisely. With his sight fixed on infinite truth, he is beyond suspicion and reproach, imbued with the evidence of Saham (I am she, that is, the power; without doubt, penetrated by her), free from all ties to Samsara, master of his senses, proceeding to the Pancatattwa Ritual.

‘This word designates the five elements; ether, air, fire, water, and earth are considered the diverse origins of the manifestation of Shakti (Kundalini). In the five, cosmic power is contained, and the Vira-Sadhaka must perform the task of resurrecting the primordial nature of these elements as an act of power in order to advance the firstborn of creation, Shiva himself.’

Any way you look at it, the intrinsic need for a step-by-step ascent towards the transcendental principles of universal life is

crystal clear. That ascent must have the organic nature of the pentad as its basis.

As far as the organic individual is concerned, the ether corresponds to woman or sexual intercourse (Maithuna), the air to wine (Madya), the fire to meat (Mamsa), the water to fish (Matsya), and the earth to grains (Mudra).

Thus, through intelligent enjoyment of the five M's (sexual intercourse, wine, meat, fish, and grains), the potency (Shakti) of the elements is invoked, actualizing it in oneself here and now.

The Pancatattwa makes the Shakti-Puja possible, that is, the Gnostic worship of the Divine Mother Kundalini Shakti.

The marvelous sparks of Maha-Kundalini are contained in all the properties of the five elements of Nature. We urgently need to turn those sparks into flames within us.

Unquestionably, even when the occult inner divinity is not situated within the intellectual animal mistakenly called man, it consciously extends its innermost energy with the clear purpose of helping the essence in the process of awakening through the Pancatattwa Ritual.

We need to know clearly that the five elements are diverse forms of one potency, and they seek to attract the inner life of our Innermost Being to unite it with our outer life, uniting the immanent with the transcendent so the Being recognizes himself here and now.

We need to learn to live intensely, from moment to moment, in the world of the five elements.

Karma-Yoga, the path of the straight line, has the Law of the Scales as its foundation.

How could we exercise power with sovereign mastery of the akashic tattwa while excluding the Saha-Maithuna (Sexual Magic)?

Indian traditions say Ramakrishna had Sarada Devi sit on the Divine Mother's throne inside the temple and, while singing the hymn to Devi Kundalini, began the ancestral ritual ceremony that culminates in the famous Shodashi Puja—adoration of the woman. He and she achieved samadhi during the Maithuna. This is how one ultimately exerts total power over the akashic tattwa.

It is written with words of fire in the *Book of Splendours* that the potency of the Solar Logos is not found in the brain, heart, or any other organ of the body but rather exclusively in the sexual organs, the phallus and the uterus.

In no way whatsoever would we be able to develop the akashic powers in our innermost constitution if we made the mistake of fornicating, committing adultery, or hating sex. *All sins will be forgiven except the sins against the Holy Spirit (sex).*

Once, upon finding myself outside the physical body, I asked my Divine Mother Kundalini the following question, 'Is it possible for anyone in the physical world to achieve self-realization without sexual magic?'

The response was terrible, shocking, 'Impossible, my son, that is simply impossible.' I was deeply impressed and moved in the innermost depths of my soul.

What can we say about the vayu tattwa, the element of air? What is its relationship with the fruit of the vine? Obviously, no drunkard can possibly acquire the marvelous powers of the vayu tattwa. It is clearly evident that pure *unfermented* wine is used with success in the Pancatattwa Ritual.

By what method or manner can we acquire the miraculous fiery powers of the tejas tattwa if we make the mistake of renouncing the carnivorous element? Unfortunately, human multitudes either become radically vegetarian or almost cannibalistic.

What can be said about the apas tattwa and its formidable powers? Obviously, the secret that allows us to control storms and walk on water is found in fish. Unfortunately, people either hate seafood or eat too much of it.

How can we conquer the powers of the prithvi tattwa, the earth element, if we hate grains, legumes, and plants or if we eat too much of these foods?

From what has been said, one sees that all elements, both of the earth and the flesh, are absolutely pure in essence. When the Vira enjoys pleasure without mixing it with his personal tinge, the primitive cause of the cosmos, the world of phenomena, the world of Maya, is revealed through sex.

The tattwic currents found in the cosmos in harmony with structural forces, producing universal evolution and involution, are manifested as the limit of Creation and firstborn of Nature in such a way that an immense potency rises and transforms the willpower of the Vira, who henceforth burns on the embers of Maha-Kundalini.

The wise writer, Waldemar, wrote in one of his books,

Prana, the sixth basic energy, is operative not only in man but is also the life principle of every other living being in the universe.

Prana corresponds to what is generally called the "breath of God," and is that factor which is the cause of the vital forces in organisms. The ritual enjoyment of each of these five elements,

so to speak, makes their potentialities dynamic, and ultimately merges into the seventh principle in man's constitution, i.e., the *linga-sarira*, the etheric body.

If the will, awakened to its own nature, is able to give adequate attention to these flashes, to grasp them with full awareness and hold on to them, not only imaginatively but with the totality of the Innermost Being, then transcendent ecstasy is achieved.

Unquestionably, sparks from the wine, woman, meat, etc., after having made the chakras of the vital body spin, come to activate the superior forces of the Soul: *Atman-Buddhi-Manas*.

In order to overcome the dark mass of *tamas* (latent potentialities) in their chaotic and inert states, it is obviously necessary to evoke extraordinary ecstatic tension. The individual is, as it were, "taken out of himself" in such cases. Wine and the sexual act play, in this connection, the decisive role as a means to the end.

This being taken out of oneself, when understood correctly, is an entry into the force of the elements.

The *tattvic* currents found in the cosmos are obviously subordinated to *Shakti*, to the potency. Once the power of the five elements is realized in the living depths of the Soul, it is clear we become masters of the *tattwas*. Then, if we so wish, we can immortalize the physical body, pass through fire without getting burned, walk on water, calm or unleash storms, float in the air, unleash hurricanes, pass through any rock or mountain from one side to the other without being harmed in the least, pronounce words which paralyze or charm venomous snakes, etc.

OM! Obedient to the Goddess, who resembles a beautifully adorned serpent sleeping in the Swayambhu Lingam, enjoy your beloved and other delights. She is lit by wine and radiates like a million rays. She will be awakened during sexual magic by air and fire and mantras.

In pronouncing the mantra KRIM, great imagination must be employed. One must breathe energy into it, and transform it into a magical force.

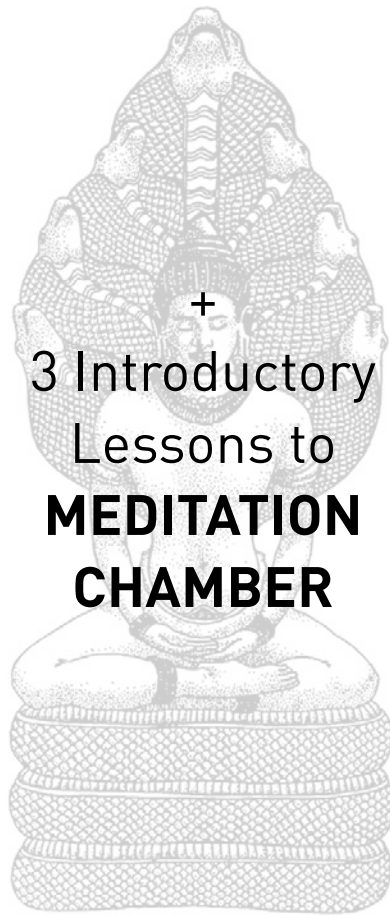
This mantra is not only used in sexual magic. It is evident that it forms a living part of the whole Pancatattwa Ritual.

When drinking wine or eating meat, fish, or grains, the Gnostic Vira mentally pronounces the mantra KRIM, and intensifies his or her imagination in such a way that the whole universe seems to overflow with the Blessed Mother Goddess of the World.

Samael Aun Weor
The Mystery of the Golden Blossom

Pancatattwa Ritual

ASPECTS OF THE MOTHER	ELEMENT	TATTWA	FOOD	MANTRAM	GENIES
Mudra	Earth	Prithvi	Grains	KRIM	Gnomes
Matsya	Water	Apas	Fish	OM	Undines & Nereids
Madya	Air	Vayu	Grapes	YAM	Sylphs & Sylphids
Mamsa	Fire	Tejas	Meat	DRAM	Salamanders
Maithuna	Ether	Akash	Coitus	HUM	Punctas



I

Transcendental Sexology



Nowadays, sex is recognized as the center of gravity of all human activities; all social aspects of life revolve around sex.

Samael Aun Weor



Introduction

The last century has witnessed extraordinary transformations in the field of sexology, especially through Sigmund Freud and his successors.

Nowadays, sex is recognized as the center of gravity of all human activities; all social aspects of life revolve around sex.

We, in light of the perennial philosophy or universal Gnosis, can do nothing less than to recognize in the creative sexual energy the very root of life, and the first cause of creation.

Regarding the human being, sexual energy is related not only with reproduction of the race and health of the body, but also with energies expressed in the spheres of thought, feeling, and will, which are nothing more than modifications of this same energy, the most transcendental aspect of which is linked to the divine Spirit.

Commonly, the generative function of sex is considered but few consider its relationship with the Edenic Fall, and degeneration of the human species, and even less so its regenerative activity in the psycho-somatic and spiritual fields, allowing the development of the infinite human possibilities in relation to cosmic duty and the objectives of manifestation.

Transcendental Sexology

The Three Types of Sexuality

Infra-Sexuality

In the Kabbalistic tradition, it is said that Adam had two wives, Lilith and Nahemah. Esoterically, they are two tenebrous spheres that represent infra-sexuality.

The Sphere of Lilith

The sphere of Lilith is distinguished by its cruelty. The psychology of this sphere has various aspects, monks and nuns who hate sex, homosexuals in convents, homosexuals outside of all monastic life, the world of contraceptives and condoms, induced abortions, people that give into masturbation, criminal people of brothels, people that enjoy torturing others. In this sphere we find the most horrible crimes registered in police records, horrible bloody cases, crimes of homosexual origin, terrifying sadism, masochism, homosexuality in jails, lesbianism, horrible mental crimes, those who enjoy making their loved ones suffer, horrible infanticides, patricides, etc., sodomites, sexual unions against nature (extra-vaginal), combining of sex and drugs, people who believe they will reach God by hating sex, anchorites who abhor sex, and who consider it vulgar and gross, all kinds of sexual deviations and depravations.

The Sphere of Nahemah

The sphere of Nahemah seduces with the charm of her malignant beauty. In this infra-sexual sphere, we find all the Don Juans and femmes fatales. The world of prostitution develops in this sphere. The infra-sexuals of Nahemah feel very manly. In this sphere live those who have relationships with many women. They feel happy in adultery. We find also millions of prostitutes in the sphere of Nahemah. These poor women are victims of the fatal charm of Nahemah. In the sphere of Nahemah we find elegant ladies of high social status. These people are happy in adultery. That is their world. In the infra-sexual region of Nahemah we find sweetness that moves the soul, virgins who seduce with the enchantment of their tenderness, beautiful women who seduce, men who abandon their homes enchanted by the charm of those precious beauties, indescribable raptures, unrestrained passions, beautiful salons, elegant cabarets, soft beds, delicious dances, abysmal orchestras, romantic words that can never be forgotten. Here we also find people who sing of free love, those who only see sensuality in sex, etc., etc., etc.

Normal Sexuality

Normal sexuality, in itself, is beautiful. A man and a woman unite, love each other, reproduce their species, live a dignified life, etc. They live, in fact, in accordance with the interests of Nature. Simple machines, that capture types and subtypes of energies, which they automatically retransmit to the lower layers of the planet. We reproduce ourselves incessantly with normal or common sexuality, that is necessary for the economy of Nature. That is all.

Supra-Sexuality

To enter the supra-sexual field is to enter the path of extraordinary transformations. This is the path of those who truly know how

to love. This is the path of the perfect matrimony. For love to exist, a true communion of souls is needed in the three spheres of thought, feeling, and will. When two beings harmoniously vibrate in their thoughts, feelings, and volitions, a perfect matrimony is realized.

To enter the supra-sexual field of action requires, first of all, transmutation of the creative energy.

When man and woman sexually unite in perfect matrimony, in those instants of voluptuousity, they are true ineffable gods. Man and woman sexually united form a perfect divine androgyny, a male-female Elohim, a tremendously divine divinity. Two halves separated since the dawn of life unite for an instant in order to create. That is ineffable, sublime ... That is something paradisiacal.

During the secret act, during sexual ecstasy, the couple is surrounded by forces of this incredibly divine, tremendous energy. In those instances of supreme joy and ardent kisses that set the profundities of the soul on fire, we can retain that marvelous light in order to absolutely purify and transform ourselves. When the Cup of Hermes is spilled, when spillage happens, the light of the gods retires, leaving the doors open for the red, bloody, light of the abyss to enter the home. Then enchantment disappears, and disillusionment and disenchantment come.

What is important is to know how to transmute the *ens seminis* or sacred sperm of the creative energy. Some initiatic schools gave the key in Latin, *Inmissio membri virile in vagina femina sine eiactio seminis*.

Through wise transmutation of the *ens seminis*, total revitalization of the organism is obtained, invigorating the nervous system and stimulating the internal glands of secretion.

At the same time, the brain is semenized, imbued with creative energy, regenerating great areas of the brain that are currently inactive, that is to say, it not only confers upon us the capacity to engender healthy children but also stimulates and activates creative faculties in the worlds of art or science.

By sublimating the sexual libido, we can dissolve false interior creations—the old man—coagulation of a superior nature manifests in the second birth or emergence of the new man—the true Man.

The blessed flame of love leads us through the path of the razor's edge to complete integration of human with divine; through intimate self-realization of the Being to the kingdom of the Super-Man.

The Miracle of Love

To love, how great it is to love. Only great Souls can, and know how to, love. Nothing is more powerful than the force of love.

Love is infinite tenderness ... Love is the life that beats in each atom, as it beats in each sun.

Love is felt in the depths of the heart, it's a delicious experience, it's a consuming fire, a divine wine, the delirium of the one who drinks it. A mere perfumed handkerchief, a letter, a flower, provokes in the Soul's depths tremendous intimate inquietudes, exotic ecstasies, and ineffable voluptuousness.

Love starts with a flash of liking, is substantialized with the force of affection, and is synthesized in adoration.

For there to be true love between couples, there should be affinity of thoughts, affinity of sentiments, and identical inquietudes. The kiss comes to be, then, the mystical consecration of two Souls eager to express what they are living internally. The

sexual act becomes the co-substantiation of love in the psycho-physiological realism of our nature. Sequentially, perfect matrimony is the union of two Souls, one that loves more, one that loves better.

Love, it is written, is the only attainable, accessible religion. Hermes Trismegistus, Three Times Great God Ibis of Thoth, said, "I give thee love, within which is contained all the summum of wisdom."

How noble the male is, how noble the female is, when they are truly united by the bond of love! A couple in love becomes mystical, charitable, and helpful. If all human beings were to live in love, if they dearly-loved each other, happiness, peace, harmony, and perfection would reign over the face of the earth.

When the couple is truly in love, marvelous transformations are produced in their organisms. Why? Because love is a warmth, an energetic emanation that springs forth from the deepest part of the consciousness. These radiations of love stimulate the endocrine glands, and these simultaneously produce myriads of hormones that invade the blood vessels, filling them with extraordinary vitality. "Hormone" comes from a Greek word that means yearning to be or force of being. How small a hormone is but what great powers it has to revitalize the human organism! One is amazed when one sees a decrepit old man when he falls in love. Then his endocrine glands produce enough hormones so as to revitalize and rejuvenate him.

The stars also know how to love. Let's observe the delicious full-moon nights, [stars] get closer to each other, and sometimes fuse with one another, they integrate totally ... A collision of worlds, astronomers exclaim, but in reality of truth what has happened is that two worlds have integrated with the bonds of love becoming a new mass.

The planets of our solar system rotate around the Sun attracted by that marvelous force of love. Let's observe the sparkling worlds in the starry firmament, they commune (that luminous twinkling, the waves of light, the radiations) with the longing of the flower. So, there is love between the star and the rose that launches its perfume into the air. Love in itself is universal, deeply and tremendously divine.

Love is a cosmic force, a universal force that beats in each atom, as it beats in each sun.

Love resides in the Being of everything, and its eminent purpose is to maintain unity in the universe of multiplicity.

In ancient times, love and women were always worshipped. There's no doubt the woman is the most beautiful thought of the Creator, made flesh, blood, and life.

To love, we repeat, is divine, something ineffable. To love is an extraordinary cosmic phenomenon, in the garden of love only joy reigns.

When a couple is united in sexual copulation with the bonds of true love, the most divine forces of Nature surround them. Those forces created the cosmos; those forces come to create again. In those moments, the man and the woman are true gods in the most complete sense of the word. They can create like gods. Here we have the grandiosity of love. The forces that surround the couple during the sexual act in the nuptial chamber are extraordinary. The human being could retain those extraordinary forces if he did not waste them in the holocaust of animal pleasure, which leads nowhere, if in truth he were to respect the marvelous force of love.

The man is the expansive force of all creation; the woman is the receptive force ... Man and woman are the two columns of the temple.

Practical Metaphysics

Authentic magic, the practical metaphysics of Bacon, is the mysterious science that allows us to control the subtle forces of nature. Practical magic, according to Novalis, “is the prodigious art that allows us to consciously influence the inner aspects of man and of nature.”

Love is, without a doubt, the intimate ingredient of magic. It is ostensible that the marvelous substance of love works magically. Goethe, the great German initiate, also declared the magical existence of the Creator Being, a psychic magic that acts upon bodies.

The fundamental law of all magical influence is based in polarity. “All human beings without exception have something of these electric and magnetic forces within and, just like a magnet, we exert a force of attraction and another of repulsion ... Between men and women who adore each other, that magnetic force is especially powerful, and it is unquestionable that its action has a far-reaching effect.”

“The word magic is derived from the Aryan root *mab* (hence, in Persian *maga*, in Sanskrit, *mahas*, in Latin, *magis*, in German, *mebr*, or to be more), meaning in the proper sense, a knowledge and wisdom more than the standard measure.”

In the name of truth, we must say the following, it is neither hormones nor brand name vitamins that humanity needs in order to live but rather full knowledge of you and me, the intelligent interchange of the most select affective faculties between man and woman.

Sexual magic, the *Maithuna*, is based on the proprieties of polarities of man and woman; that without a doubt has its potential element in the phallus and the womb.

Sexual functionalism devoid of all spirituality and love is only one pole of life. Sexual longing and spiritual yearning in full mystical function constitute in themselves the two radical poles of all creative and healthy eroticism.

For us Gnostics, the physical body is something like materialized, condensed Soul, and not an impure, sinful element as the medieval writers of absolute asceticism supposed. In contrast to the absolute ascetic—with his life-denying character—revolutionary asceticism of the New Age of Aquarius arises as if by magic, intelligently mixing the sexual and the spiritual.

Any way you look at it, it's crystal clear that sexual magic, sex-yoga, leads intelligently towards the mystical union of the Soul and sensuality, in other words, revitalized sexuality. What is sexual then ceases to be a reason for shame, concealment, or taboo, and becomes profoundly religious.

From the fully integral fusion of spiritual enthusiasm with sexual longing comes magical consciousness. It is urgent, unpostponable, indispensable to emancipate ourselves from the vicious circle of vulgar coupling, and to consciously penetrate into the glorious sphere of magnetic equilibrium.

We must rediscover ourselves in the beloved, to find in him the path of the razor's edge.

Sexual magic prepares, orders, binds, ties, and also unties once again, in harmonic rhythm, those thousands of millions of physical and psychic mechanisms that make up our interior universe.

We recognize difficulties. The double problem presented by the nervous currents, and the subtle influences that consciously act on the mind, is unquestionable.

To wisely govern such delicate mechanisms, currents, and

influences during the sexual trance is only possible through each of our personal experiences.

This specific type of knowledge is untransmissible, it is the result of individual experimentation, not something that can be demonstrated as learnable and obvious.

Sexual Fire

Sexual transmutation of the *ens seminis* into creative energy is made possible when we carefully avoid the abominable spasm, the filthy orgasm of the fornicators.

The polarization of this type of cosmic energy in the human organism has been analyzed since ancient times in initiatic schools worldwide.

The ascension of seminal energy to the brain occurs thanks to a certain pair of nervous cords, which splendidly develop to the right and left of the spine in the form of a figure eight.

Ancient traditions that emerged in the profound night of all ages say that when the solar and lunar atoms of the seminal system make contact with the triveni near the coccyx, then by simple electrical induction a third force awakens. I want to refer to the marvelous fire of love.

It is written in old texts of ancient wisdom that the inferior orifice of the medullar channel in run of the mill people is found hermetically closed; seminal vapors open it to allow the sacred fire of sexuality to penetrate through it.

A marvelous interplay of diverse conduits is processed along the medullar channel, which penetrate and interpenetrate mutually without mixing due to the fact they are located in different dimensions. Let's remember sushumna and others, like the vajra, chitra, centralis, and the famous brahmanadi. The fire of

sexual enjoyment ascends through the brahmanadi when we never commit the crime of spilling the semen.

It is absurd to emphasize the mistaken idea that the erotic fire of all joy embarks on a return journey to the coccyx after the incarnation of the Being (the Jivatma) in the heart of man. It is frightening falsehood to foolishly affirm the divine flame of love, after having enjoyed its union with Paramashiva, separates in a return journey along its original pathway. Such a fatal return, such a descent to the coccyx, is only possible when the initiate spills the semen; then he falls fulminated by the terrible ray of cosmic justice.

Ascension of the sexual fire through the medullar channel is realized very slowly, according to the merits of the heart. The fires of the cardia wisely control the miraculous ascent of the flame of love. Obviously, that erotic flame is not something automatic or mechanical, as many sincerely mistaken ones have supposed. This serpentine fire awakens exclusively with amorous and true sexual delight. The erotic flame will never ascend through the medullar channel of couples united for mere personal convenience. It would be impossible for the holy flame to ascend through the spine of adulterous men and women. The fire of sexual delights will never rise through the spine of those who betray the Guru. The sexual fire will never ascend through the medulla of those who are drunkards, effeminates, lesbians, drug addicts, murderers, thieves, liars, slanderers, greedy exploiters, sacrilegious blasphemers, etc.

The fire of sexual delights is similar to a serpent of marvels that, when awakened, emits a sound very similar to that of any snake agitated with a stick. The sexual fire, whose Sanskrit name is Kundalini, is developed, revolutionized, and raised within the resplendent aura of the Maha-Choan. The ascent of the flame of ardent joys through the length of the spinal canal, vertebra by

vertebra, degree by degree, truly turns out to be very slow; it will never rise instantaneously as some peoples who do not possess the correct information mistakenly suppose.

In large measure and without too much personification, it's needless to say the 33 degrees of occult Masonry esoterically correspond with the 33 spinal vertebrae.

When the alchemist commits the crime of spilling the Cup of Hermes (I'm referring to the spilling of the semen), he obviously loses Masonic degrees because the fire of amorous enchantments descends one or more vertebra according to the magnitude of the fault. To recuperate the lost degrees can usually be terribly difficult; nevertheless, it is written, in the cathedral of the Soul, there is more joy for a sinner who repents than for a thousand who are just and do not need repentance.

In the teachings of love, we are always assisted by the Elohim, they advise and help us.

The Adhyatmic University of the wise periodically examine students who, after renouncing Mammon (intellectualism and material riches), wisely enjoy the delights of love in the bridal chamber.

In the medulla and in the semen are found the key of redemption, and anything not done through that way, through that path, in fact signifies a futile waste of time. The serpentine fire (Kundalini) is found curled up three and a half times as any snake, within a certain magnetic center located in the coccyx bone at the base of the spine. When the sexual serpent awakens in order to initiate its march inwards and upwards, we undergo certain transcendental mystical experiences.

Unquestionably, the fire of love bestows infinite transcendental powers on us. The sexual flame is, without a doubt, a Jehovistic

and simultaneously Vedic truth. The sexual flame is the Goddess of the Word adored by the sages; when awakened it confers enlightenment upon us. The erotic flame which grants us that divine wisdom is not from the mind and is beyond time.

Through the intelligent combination of sexual desire and spiritual yearning, chanting the sacred mantras, the igneous serpent of our magical powers awakens to initiate its exodus through the medullar channel. The maternal aspect of the sacred flame, which in a serpentine form ascends through the medullar spine, is crystal clear. Flame with the figure of a snake, divine sexual blaze, most holy Mother Kundalini. In the heavens of consciousness, our inner cosmic Mother always assumes the marvelous image of a Virgin Mother. It is She who gives the final beatitude of Mukti, and the liberation of Jnana.

II

Esoteric Initiation



Initiation is your own life. If you want initiation, write it upon a staff. Whoever has understanding, let him understand because here there is wisdom. All the initiations and degrees that many schools of the physical world confer really have no value in the superior worlds.

Samael Aun Weor

Esoteric Initiation

Initiation

Initiation is your own life. If you want initiation, write it upon a staff. Whoever has understanding, let him understand because here there is wisdom. Initiation is neither bought nor sold. Let's flee from those schools that give initiations by correspondence. Let's avoid all those who sell initiations.

Initiation is something very intimate of the Soul. The "I" does not receive initiations. Those who say, "I have so many initiations, I have such and such degrees," are liars and fakes because the "I" does not receive initiations or degrees.

There are nine initiations of minor mysteries, and five important initiations of major mysteries. It is the Soul that receives the initiations. This is a very intimate matter, something that one should not go about speaking of, nor should it be told to anyone.

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

The disciple can ascend the nine arcades, pass through all nine initiations of minor mysteries, without having worked in the Arcanum A.Z.F. (sexual magic). Nevertheless, it is impossible

to enter the major mysteries without sexual magic (this is the Arcanum A.Z.F.).

In Egypt, everyone who reached the ninth sphere would inevitably receive by word of mouth the terrible secret of the Great Arcanum (the most powerful Arcanum, the Arcanum A.Z.F.).

The Guardian of the Threshold

The first trial the candidate has to face is the trial of the Guardian of the Threshold. This is the reflection of the “I”, the intimate depths of the “I”. Many are those who fail this terrible trial.

In the internal worlds the candidate has to invoke the Guardian of the Threshold. A terrifying electrical hurricane precedes the terrible apparition.

The Larva of the Threshold is armed with a terrible hypnotic power. In fact, this monster has all the horrible ugliness of our own sins. It is the living mirror of our own evils. The struggle is terrible, face-to-face, hand-to-hand. If the Guardian wins, the candidate becomes enslaved by the horrible monster. If the candidate is victorious, the monster of the threshold flees terrified. Then a metallic sound shakes the universe, and the candidate is received in the Chamber of Children. This reminds us of that phrase of the Hierophant Jesus the Christ, “Unless you become as little children, you shall not enter into the kingdom of heaven.”

In the Chamber of Children, the candidate is welcomed by the holy Masters. The happiness is immense because a human being has entered the path of initiation. The entire College of Initiates (children) congratulates the candidate. The candidate has defeated the first Guardian. This trial takes place in the astral world.

The Second Guardian

The Guardian of the Threshold has a second aspect, the mental

aspect. We should know that the mind of man is still not human. It is in the animal stage. In the mental plane people have the animal physiognomy that corresponds with their character. There, the one who is astute is a real fox. The passionate appear as a dog or as a he-goat etc., etc.

The encounter with the Guardian of the Threshold in the plane of the mind is even more frighteningly horrible than in the astral plane. Really the Second Guardian is the Great Guardian of the Threshold of the World.

The struggle with the Second Guardian is usually very horrible. The candidate must invoke the Second Guardian in the mental plane. It comes preceded by the horrifying electrical hurricane. If the candidate is victorious, he is received with a warm welcome in the Chamber of Children in the mental plane. If he fails he remains enslaved by the horrible monster. All our mental crimes are personified in this larva.

The Third Guardian

The encounter with the Third Guardian takes place in the world of will. The Demon of Ill-Will is the most terrible of the three. People do their personal will. The Masters of the White Lodge do only the will of the Father, on Earth as it is in heaven.

When the candidate is victorious in the third trial, he is again welcomed in the Chamber of Children. The music is ineffable, the festivity, solemn.

The Hall of Fire

After the candidate has triumphed in the three basic trials of the Guardian of the immense region, he must then enter the Hall of Fire. There the flames purify his internal vehicles.

The Trials of Fire, Air, Water and Earth

In the ancient Egypt of the Pharaohs, these four trials had to be faced valiantly in the physical world. Now the candidates have to pass these four trials in the supra-sensible worlds.

Trial of Fire

This trial is to prove the serenity and sweetness of the candidate. The wrathful and choleric inevitably fail this trial. The candidate is persecuted, insulted, wronged, etc. Many are they who react violently and return to the physical body having failed completely. The victorious are received in the Chamber of Children and are welcomed with delightful music, the music of the spheres. The flames horrify the weak.

Trial of Air

Those who despair because they lose something or someone, those who fear poverty, those who are not willing to lose what they most love, fail in the trial of air. The candidate is thrown into the depths of a precipice. The weak cry out and return terrified to the physical body. The victorious are received in the Chamber of Children with celebration and welcome.

Trial of Water

The great trial of water is really terrible. The candidate is thrown into the ocean, and believes himself to be drowning. Those who do not know how to adapt to the various social conditions of life, those who do not know how to live among the poor, those who reject struggle and prefer to die after being shipwrecked in the ocean of life, they—the weak—inevitably fail in the trial of water. The victorious are received in the Chamber of Children with cosmic festivities.

Trial of Earth

We have to learn how to take advantage of the worst adversities. The worst adversities bring us the best opportunities. We should learn to smile before all adversity. That is the Law.

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

In the superior worlds the candidate finds himself between two enormous mountains that menacingly close in on him. If the candidate screams with horror, he returns to the physical body, having failed. If he is serene, he is victorious, and is received in the Chamber of Children with great festivity and immense happiness.

The Initiations of Minor Mysteries

When the candidate has surpassed all the introductory trials to the path, he has every right to enter the minor mysteries. Each of the nine initiations of minor mysteries is received in the intimate consciousness. If the student has a good memory, he can bring to the physical brain the memory of those initiations. When the candidate's memory is not good, the poor neophyte is unaware in the physical world of all that he learns and receives in the superior worlds. Those who wish to be aware in the physical world of all that happens to them during initiation have to develop the memory. It is urgent that the candidate develops the memory. It is urgent that the candidate learns to leave consciously in the astral body. It is urgent that the candidate awakens consciousness. The nine initiations of minor mysteries constitute the probationary path. The nine initiations of minor mysteries are for the disciples who are on trial.

The married disciples who practice the Arcanum A.Z.F. pass these nine elementary initiations very rapidly. When the disciple is celibate and absolutely chaste, he also passes the nine

initiations, although more slowly. Fornicators cannot receive any initiation.

The Initiations of Major Mysteries

There are five great Initiations of Major Mysteries. There are seven serpents. Two groups of three, with the sublime coronation of the seventh tongue of fire that unites us with the One, with the Law, with the Father. We need to climb the septenary scale of fire.

The first initiation is related with the first serpent, the second initiation with the second serpent, the third initiation with the third serpent, the fourth initiation with the fourth serpent, the fifth initiation with the fifth serpent (the sixth and seventh belong to Buddhi, or Soul consciousness, and to Atman, or the Intimate of the human being).

The First Initiation of Major Mysteries

The first serpent corresponds to the physical body. It is necessary to raise the first serpent through the medullar channel of the physical body. When the serpent reaches the magnetic field at the root of the nose, the candidate attains the first initiation of major mysteries. The Soul and the Spirit come before the Great White Lodge without the bodies of sin and in complete absence of the "I". They look at each other, they love, and fuse as two flames that unite to form a single flame. Thus the divine hermaphrodite is born, and receives a throne from which to rule, and a temple in which to officiate. We must transform ourselves into kings and priests of nature according to the Order of Melchizedek. Whoever receives the first initiation of major mysteries receives the flaming sword that gives him power over the four elements of nature. We need to practice sexual magic intensely to raise the serpent upon the staff, as Moses did in the desert. Love is the basis and foundation of initiation. It is necessary to know how

to love. The struggle to raise the serpent is very difficult. The serpent should rise slowly, degree-by-degree. There are thirty-three vertebrae. There are thirty-three degrees. In each vertebra, the tenebrous attack us terribly. The Kundalini rises very slowly, according to the merits of the heart. We have to put an end to all our sins.

It is urgent to tread the path of the most absolute sanctity. It is indispensable to practice sexual magic without animal desire. Not only must we kill desire but even the very shadow of desire. We need to be like the lemon. The sexual act should become a true religious ceremony. Jealousy must be eliminated. Know that passionate jealousies do away with peace in the home.

The Second Initiation of Major Mysteries

The ascent of the second serpent through the medullar channel of the etheric body is very difficult. When the second serpent reaches the magnetic field at the root of the nose, the initiate enters the temple to receive the second initiation of major mysteries. It is good to note that the human personality does not enter the temple. It remains at the door putting its affairs in order with the Lords of Karma.

Within the temple, the Intimate together with the etheric body is crucified. That is to say, the Intimate is clothed in the etheric body for the crucifixion. This is how the etheric body is Christified. In the second initiation the soma puchicon is born, the wedding garment of the Soul, the body of gold. This vehicle is formed by the two superior ethers. The etheric body has four ethers, two superior and two inferior. With the wedding garment of the Soul we can enter all the regions of the kingdom.

This initiation is very difficult. The student is tested severely. If he is victorious, the midnight sun shines, and from it descends the five-pointed star with its central eye. This star comes to rest

above the head of the neophyte as a sign of approval. The result of the victory is initiation.

The Third Initiation of Major Mysteries

The third serpent rises through the medullar channel of the astral spectre. The third serpent must reach the magnetic field at the root of the nose, and then from there descend to the heart via a secret path in which there are seven holy chambers.

When the third serpent reaches the heart, a most beautiful child, the Christ astral, is born. The result of all this is initiation. In the astral body, the neophyte has to go through the entire drama of the Passion of Christ. He has to be crucified, die, and be buried. He has to resurrect, and must also descend to the abyss, and remain there for forty days before the ascension.

The supreme ceremony of the third initiation is received with the Christ astral. Sanat Kumara, the Ancient of Days, appears over the altar to confer upon us the initiation.

Everyone who achieves the third initiation of major mysteries receives the Holy Spirit.

It is necessary to know how to love our spouse to attain this initiation. The sexual union should be full of immense love. The phallus should always enter the vulva very gently, in order not to harm the organs of the woman. Each kiss, each word, each caress, should be totally free of desire. Animal desire is a very grave obstacle to initiation. Many puritanical people, on reading these lines will judge us as immoral. These people, however, are not scandalized by brothels or prostitutes. They insult us but they are incapable of going to preach the good law in the neighborhoods where prostitutes live. They hate us but they are incapable of abhorring their own sins. They condemn us because we preach the religion of sex but they are incapable of condemning their own fornication. Such is humanity.

The Fourth Initiation of Major Mysteries

When the fourth serpent has succeeded in the ascent through the medullar channel of the mental spectre then the fourth initiation of major mysteries is reached. The fourth serpent also reaches the space between the eyebrows and descends to the heart.

In the world of the mind, Sanat Kumara always welcomes the candidate saying, "You have liberated yourself from the four bodies of sin. You are a Buddha. You have penetrated into the world of the Gods. You are a Buddha. Everyone who liberates himself from the four bodies of sin is a Buddha. You are a Buddha. You are a Buddha."

The cosmic festivity of this initiation is grandiose. The entire world, the entire universe, trembles with happiness, saying, "A new Buddha has been born." The Divine Mother Kundalini presents her child in the temple saying, "This is my beloved son. He is a new Buddha. He is a new Buddha. He is a new Buddha." The holy women congratulate the candidate with a sacred kiss. The festival is terribly divine. The great masters of the mind extract from within the mental spectre the beautiful child of the Christ mind. This child is born in the fourth initiation of major mysteries. Everyone who receives the fourth initiation gains Nirvana. Nirvana is the world of the Holy Gods.

Whoever reaches the fourth initiation receives the globe of the imperator of the mind. The sign of the cross shines upon this globe.

The mind must be crucified and stigmatized in the initiation.

In the world of the mind the universal fire sparkles. Each one of the thirty-three chambers of the mind teaches us incredible truths.

The Fifth Initiation of Major Mysteries

The fifth serpent rises through the medullar channel of that embryo of the Soul that we have incarnated. The fifth serpent should reach the space between the eyebrows, and then descend to the heart.

In the fifth great initiation the body of conscious will is born. Everyone who is born in the world of conscious will inevitably incarnates his Soul. Everyone who incarnates his Soul becomes a true Man with Soul. Every true complete and immortal Man is an authentic Master. Before the fifth initiation of major mysteries no one should be called by the title of Master.

In the fifth initiation we learn to do the will of the Father. We must learn to obey the Father. That is the Law.

In the fifth initiation we must decide which of the two paths we will take: either to remain in Nirvana enjoying the infinite happiness of boundless sacred space, sharing with the ineffable Gods, or to renounce that immense happiness and remain living in this valley of tears to help the poor suffering humanity. This is the path of long and bitter duty. He who, for love of humanity, renounces Nirvana, having won and lost Nirvana for love of humanity, later attains the Venustic Initiation.

Everyone who receives the Venustic Initiation incarnates the intimate Christ. There are millions of Buddhas in Nirvana who have not incarnated the Christ. It is better to renounce Nirvana for the love of humanity, and have the joy of incarnating the Christ. The Christ-Man enters worlds of super-nirvanic happiness and later, the Absolute.

The Perfect Matrimony

The way to cosmic realization is the path of the perfect matrimony. Victor Hugo, the great initiate humanist wrote the following:

Man and Woman

Man is the most elevated of creatures,
Woman the most sublime of ideals.

God made for man a throne, for woman an altar.
The throne exalts, the altar sanctifies.

Man is the brain,
Woman, the heart.
The brain creates light, the heart, love.
Light engenders, love resurrects.

Because of reason Man is strong.
Because of tears Woman is invincible.
Reason is convincing, tears, moving.

Man is capable of all heroism,
Woman of all martyrdom.
Heroism ennobles, martyrdom sublimates.

Man has supremacy,
Woman, preference.
Supremacy is strength, preference is the right.

Man is a genius,
Woman, an angel.
Genius is immeasurable, the angel indefinable.

The aspiration of man is supreme glory,
The aspiration of woman is extreme virtue.
Glory creates all that is great,
virtue, all that is divine.

Man is a code,
Woman a gospel.
A code corrects, the gospel perfects.

Man thinks,
Woman dreams.
To think is to have a worm in the brain,
to dream is to have a halo on the brow.

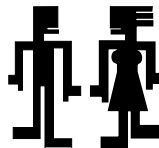
Man is an ocean,
Woman a lake.
The ocean has the adorning pearl,
the lake, dazzling poetry.

Man is the flying eagle,
Woman, the singing nightingale.
To fly is to conquer space.
To sing is to conquer the soul.

Man is a temple,
Woman a shrine.
Before the temple we discover ourselves,
before the shrine we kneel.

In short, man is found where earth finishes,
woman where heaven begins.

Victor Hugo



III

Meditation



The vital point of concentration is to attract the mind towards the same object, time and time again, limiting its movements at the beginning to a small radius. That is the main objective. This way, the moment will arrive in which the mind remains on a single point.

Sri Swami Sivananda

Meditation

Preparation Prior to Meditation

Revolutionary Ethics

To become a master of Samadhi, it's urgent to cultivate a rich inner life.

The Gnostic who doesn't know how to smile has as little control as the one who only knows the guffaw of Aristophanes.

It is necessary to acquire complete control of ourselves. An initiate can feel happy but would never fall into a frenzy. An initiate can feel sadness but would never reach desperation.

The one who despairs over the death of a loved one is still not suitable to become an initiate because death is everyone's crown.

Those who want to enter the fire's wisdom have to eliminate the process of reasoning, and must cultivate the ardent faculties of the mind. From reasoning, we must only extract its golden fruit. The golden fruit of reasoning is comprehension.

Comprehension and imagination must replace reasoning. Imagination and comprehension are the foundations of the superior faculties of understanding.

To enter into the knowledge of the superior worlds it is necessary to acquire the superior faculties of the mind. We should learn to think with our heart and feel with our head. Our mind should become exquisitely sensitive and delicate.

The mind should be liberated from all kinds of fetters in order to comprehend life free in its movement. We admire fearlessness.

Desires of all kinds are fetters for the mind. Prejudices and preconceptions are fetters for understanding.

Schools are cages in which the mind remains imprisoned.

We must learn to always live in the present because life is always an eternal instant.

It is indispensable that our disciples cultivate the beautiful quality of veneration. We must profoundly venerate all sacred and divine things. We should profoundly venerate all the Creator's works. We must profoundly venerate the Venerable Masters of the Universal White Brotherhood.

Respect and veneration completely open the doors of the superior worlds for us.

We must not have preferences for anyone. We must tend to a beggar and to a great lord with the same respect and veneration.

We must cultivate the same courtesy so as to tend equally to the rich and to the poor, to the aristocrat and to the farmer, without preferences for anyone.

We must cultivate patience and foresight. The ants and the bees are patient and prudent.

We must put an end to the yearnings of accumulation and greed. We must learn how to be indifferent before gold and riches.

We must learn how to appreciate the doctrine of the heart more. He who scorns the doctrine of the heart, and follows the doctrine of the eye (theories, schools, bookish culture, etc.), will never be able to arrive at great realizations.

To form a rich inner life, the disciple must neither judge nor criticize anyone. At times it is a crime to speak, and at other times it is a crime to be silent.

It is as bad to speak when one should be silent as it is to be silent when one should speak. It is necessary to learn how to handle the verb, and to know how to calculate with exactitude the result of our words.

The same word can serve as a blessing for one person and as an insult for another. That is why, before speaking a word, we must calculate its result very well.

The Lords of Karma judge things according to facts without taking into account good intentions.

Our mind must be simple, humble, and full of the most profound respect.

Our disciples must carefully avoid all arguments so as to not uselessly waste their energies.

Whoever wants to accept the doctrine of the Gnostics, accepts it, but whoever does not want to accept it is not yet mature, and it is useless to engage in debates to convince him.

May dispute be forbidden, may discord with words be cast down, may the path be cleared of all weeds.

We must cultivate gratitude because ingratitude and treason are connected.

One must put an end to envy because from envy comes the Judas who sells the Master for thirty silver coins.

Envy is the poisonous flower that is most abundant among the dark swamps of all the world's spiritual schools. Envy is often disguised with the judge's robe.

We must cultivate sincerity because the most beautiful flowers of the spirit germinate in the substance of sincerity.

All these qualities will give us a rich inner life. This is how we prepare ourselves internally for the great esoteric disciplines of the mind that blaze among the burning flames of the universe.

The Esoteric Discipline of the Mind

The esoteric discipline of the mind is meditation. Its objective is to put the mind at the service of the Intimate.

Descartes' concept, "I think, therefore I am," is completely false because the true Man is the Intimate, and the Intimate does not think because He knows.

What thinks is the mind, not the Intimate. In its present state of evolution, the human mind is the animal we carry within. The Intimate does not need to think because He is omniscient.

Our Intimate is Yes, Yes, Yes. The wisdom of our Intimate is Yes, Yes, Yes. The love of our intimate is Yes, Yes, Yes.

When we say, I am hungry, I am thirsty, etc., we are affirming something absurd because the Intimate is neither hungry nor thirsty. That which is hungry and thirsty is the physical body. It is more correct to say, my body is hungry, my body is thirsty.

The same thing happens with the mind when we say, "I have a mental force, I have a powerful mental force, I have a problem,

I have such and such a conflict, I have such and such suffering, such and such thoughts are occurring to me,” etc. We are affirming very serious errors then because those are things of the mind, not of the Intimate.

The Intimate has no problems. Problems are of the mind. The true Man is the Intimate. The Intimate must whip the mind with the terrible whip of will-power. The man who identifies himself with the mind falls into the abyss.

Samyasin of the Bodies

We need to identify ourselves with the Intimate.

While lying down on one's bed with one's hands crossed over one's chest, the disciple will profoundly meditate on his physical body, saying to himself, “I am not this physical body.”

The disciple will then profoundly meditate on his etheric body, saying to himself, “I am not this etheric body.”

Then submerged in profound internal meditation, the disciple will reflect upon his astral body and will say, “I am not this astral body.”

The disciple will now meditate on his mental body, and will say to himself, “Neither am I this mind with which I am thinking.”

The disciple will then reflect upon his will-power, and will say to himself, “Neither am I the body of will.”

The disciple will now meditate upon his consciousness, and will say to himself, “Neither am I the consciousness.”

Now at last, submerged in profound meditation, the disciple will exclaim with his heart, “I am the Intimate! I am the Intimate! I am the Intimate!”

Concentration, meditation, and samadhi are the three obligatory paths of Initiation.

First one fixes one's attention upon the body with which one wants to practice. Then one meditates upon its internal constitution and, filled with beatitude, we say, "I am not this body."

Concentration, meditation, and samadhi, must be practiced on each body.

Concentration, meditation, and samadhi are known in the East as samyasin. We must perform samyasin on each of our vehicles.

The Scientific Technique of Meditation

Above all, it's necessary to learn how to live from moment to moment, to know how to take advantage of each moment, and to not be sparing with the moment. Momentaneity is a special characteristic of the Gnostics. We love the philosophy of momentaneity.

On a certain occasion someone asked Master Nansen, "What is the Tao?"

"Everyday life!"

"How can one live according to it?"

"If you try to live according to it, it will flee from you. Do not try to sing the song, let the song sing itself. Doesn't the humble hiccup come by itself?"

Remember this phrase, "Gnosis lives in acts, withers away in abstractions and is difficult to find even in the noblest of thoughts."

They asked Master Bokujo, "Do we have to get

dressed and eat every day? How can we escape from this?

The Master answered, "We eat, we dress..."

"I don't understand," said the disciple.

"Then, dress and eat," said the Master

This is precisely action free of the opposites. Should we eat? Should we dress? Why make a problem of that? Why think of other things while we are eating or dressing? If you are eating, eat; if you are dressing, dress; and if you are walking on the street, walk, walk, walk but do not think of other things; only do what you are doing, do not run away from what you are doing, do not run away from the facts, do not fill yourself with so many meanings, symbols, sermons, and warnings. Live without allegories, live with a receptive mind from moment to moment. This continuous tension of the mind, this continuous discipline, takes us to the awakening of the consciousness. If we are eating and thinking about business, clearly we are dreaming. If we are driving a car and thinking about our girlfriend, logically we are not awake, we are dreaming. If we are working and thinking about our godfather or godmother, a friend, or our brother, etc., clearly we are dreaming.

Tremendous efforts and vigilance are needed from second to second, from moment to moment, from instant to instant, so as to not fall asleep. It's enough to stray for one minute, and the mind starts dreaming again, remembering something, thinking about something different from what we are working on, doing, or living in the moment.

The Technique

When we practice meditation, our mind is assaulted by many memories, desires, passions, preoccupations, etc. We should

avoid the conflict between attention and distraction. When we fight against those assailants of the mind, there is conflict between distraction and attention. The “I” is the projector of those mental assailants. Where there is conflict, there is no quietude or silence.

We must annul the projector through self-observation and comprehension. Examine each image, each memory, each thought that comes to the mind. Remember that every thought has two poles: positive and negative.

To enter and to leave are two aspects of the same thing. Dining room and bathroom, tall and short, pleasant and unpleasant, etc., are always two poles of the same thing.

Examine the two poles of each mental form that comes to the mind. Remember, only through the study of polarities do we arrive at the synthesis. Every mental form can be eliminated through its synthesis.

Example: The memory of a girlfriend assaults us. Is she beautiful? Let’s think beauty is the opposite of ugliness, and if in her youth she is beautiful, in her elder years she will be ugly. Synthesis: it is not worth thinking about her, she is an illusion, a flower that inevitably withers away.

In India, this self-observation and study of our psyche is properly called *pratyâhâra*.

The bird-like thoughts should pass through the space of our own mind in a continuous parade without leaving a trace. The infinite procession of thoughts projected by the “I” eventually exhausts itself, and then the mind remains still and in silence.

A great self-realized Master said, “Only when the projector—i.e., the ‘I’—is completely absent does silence, which is not a product of the mind, ensue. This silence is inexhaustible, not of time,

immeasurable; only then comes That which is.”

We can summarize this technique in two principles:

- a) profound reflection.
- b) tremendous serenity.

Serene Reflection

We need serene reflection if we truly want to achieve the absolute stillness and silence of the mind.

We must clearly comprehend that in pure Gnosticism the terms serenity and reflection have much deeper meanings and, subsequently, they should be comprehended within their special connotations.

The feeling of serenity transcends that which we normally understand as calmness or tranquillity; it implies a superlative state that goes beyond reasoning, desires, contradictions, and words; it designates a situation outside of worldly noise.

In this same manner, the sentiment of reflection goes beyond that which is always understood as the contemplation of a problem or idea. It does not here imply mental activity or contemplative thought but rather a type of objective, clear, and reflective consciousness, always illuminated in its own experience.

Therefore, in this context, “serene” is the serenity of non-thinking, and “reflection” means intense and clear consciousness.

Serene reflection is clear consciousness in the tranquillity of non-thinking. When perfect serenity reigns, truly profound illumination is achieved.

Steps to Follow

We are going to complete the technique of meditation with the

steps that should be followed, and which the Master gave us in the “Ten Rules of Meditation.” The order is not exactly the same; the only thing we have done is adapt each of these rules to a didactic order.

Every serious student who tries to go deeply into the field of self-knowledge must value and appreciate these rules, practicing them responsibly, as it is the only way to learn to meditate.

First Step: Absolute relaxation of the entire body

It is indispensable to learn to relax the body for meditation. No muscle should remain in tension.

Second Step: Make ourselves fully aware of our state of mind before any thought arises

The basic principle, the living foundation, of *samadhi* consists of prior introspective knowledge of oneself. To be introspective is indispensable during profound meditation. We should begin by profoundly knowing the state of mind in which we find ourselves before the appearance of any mental form in the intellect.

It is urgent to comprehend that every thought that emerges in our mind is always preceded by pain or pleasure, happiness or sadness, liking or disgust, etc.

Third Step: Serene observation

Observe our mind paying full attention to all mental forms that make their appearance on the screen of the intellect. Try to observe the mind in an uninterrupted manner.

Fourth Step: Mantralization or koan

The intellect must assume a receptive, integral, unified, full, tranquil, and profound state.

The objectives of mantralization or koan are:

- a) To mix within our interior universe the magical forces of the mantras or koans.
- b) To awaken consciousness.
- c) To intimately accumulate Christic atoms of very high voltage.

Fifth Step: Psychoanalysis

Examine, inquire, investigate the root, origin, cause, reason, or fundamental motive of each thought, memory, affection, emotion, feeling, image, desire, etc., as they emerge in the mind.

In this stage, it will be necessary to wisely combine meditation with sleep. It is urgent to provoke and regulate sleep at will. From the wise combination of sleep and meditation comes that which is called illumination.

In this way, we delve deeply into the hidden levels of the mind, knowing the intimate triggers of our thoughts, feelings, and actions.

Essential Recommendations

- A) Continuity of purpose—tenacity, firmness, consistency, and persistence—must exist in the technique of meditation. People who are inconsistent, fickle, changeable, erratic, without firmness, without will, will never be able to reach ecstasy, satori, samadhi.
- B) It is enjoyable and appealing to attend the meditation halls (Gnostic lumisials) whenever possible. It is obvious that the technique of scientific meditation can be practiced both individually, in isolation, and in groups of like-minded people.

Requirements During Daily Activity

1st - We should try to remember, to recall, that sensation of contemplation from moment to moment during the ordinary course of daily life. We should become spies of our own mind. Contemplate it in action from moment to moment.

2nd - It is imperative, urgent, and necessary to become sentries of our own mind during any agitated, restless activity, to stop—even if it is only for an instant—to observe it. The essence must be liberated from the body, from the emotions, and from the mind; it is evident, well known, clear, that when it is emancipated, when it is liberated from the intellect, it is liberated from everything else.

The Illuminating Void

Upon the solemn threshold of the Temple at Delphi was found a sacred inscription carved in living stone that said *Nosce Te Ipsum*. Know yourself, and you will know the universe and the Gods.

The transcendental science of meditation has as its fundamental cornerstone this sacred motto of the hierophants of ancient Greece.

If we truly and sincerely want to establish the basis for correct meditation, it is necessary to comprehend ourselves in all levels of the mind.

Establishing the correct basis for meditation means to be free of ambition, selfishness, fear, hatred, greed for psychic powers, desire for results, etc.

It is crystal clear and beyond all doubt that after establishing the fundamental cornerstone of meditation, the mind remains still, and in profound and tremendous silence.

From the strictly logical point of view, it proves to be absurd to want to experience reality without knowing oneself.

It is urgent to integrally comprehend in all regions of the mind each problem as it emerges in the mind, each desire, each memory, each psychological defect, etc.

It is crystal clear that, during the practice of meditation, the sinister procession of all the psychological defects that characterize us—all our joys and sorrows, countless memories, various impulses that come from the inner world, all kinds of desires, all kinds of passions, old resentments, hatreds, etc.—pass by on the screen of the mind.

The one who truly wants to establish the fundamental cornerstone of meditation in his mind must pay full attention to the positive and negative values of our understanding, and completely comprehend them, not only in the merely intellectual level but also in all the subconscious, infra-conscious, and unconscious regions of the mind. We must never forget the mind has many levels.

In fact, the in-depth study of all these values signifies self-knowledge. Any movie on the screen of the mind has a beginning and an end. When the parade of forms, desires, passions, ambitions, memories, etc., ends, the mind becomes still in profound silence, void of all kinds of thoughts.

Modern day students of psychology need to experience the Illuminating Void. The inrush of emptiness within our own minds allows us to experience, to feel, to live an element that transforms; that element is Reality.

The Philosophy of the Void

Thinkers emerged in the West on the basis of the question, “What is existence, and where does it come from?” These acrobats of

reason even accepted that of “I think, therefore I am.”

Nevertheless, Eastern and some Western philosophers proved that existence is perishable and corruptible; they intuited a permanent and atemporal reality beyond existence. Thus, they arrived at the question, “What is non-existence?” In this way, the Philosophy of the Void emerged.

What is the Void?

The Void is very difficult to explain because it is indescribable and indefinable. The Void cannot be described or expressed in human words because the various languages that exist on Earth can only designate existing things and feelings. It is in no way an exaggeration to affirm that human languages are not adequate to express things and feelings that are non-existent and, nevertheless, tremendously real.

Trying to define the Illuminating Void within the limited sphere of a language limited by the forms of existence is, beyond all doubt, foolish and mistaken.

Why is the Void so indefinable and ungraspable?

To define really means to set up intellectual limits, or to declare the sense of something determined.

To grasp, in the sense it is being used here, means to comprehend something, or to retain it in memory.

Since the very act of defining obviously consists of enclosing something within certain limits, it tends to be unavoidably finite, narrow, and restrictive in its nature; likewise, since comprehending means to mentally grasp something, though not everything, it must be equally limiting and exclusive.

The ultimate Truth-*Prajna* (the Void) the Zen school wants to

point out cannot in any way be something narrow, finite, or exclusive; it must be something vast, universal, and infinite, something that includes everything, and reaches beyond definition and designation.

The very word “define” ostensibly suggests a human finger pointing to a determined object, and the word “grasp” a hand holding something and not letting go.

Illumination: This grandiose word, in essence and potency, can be used to emphatically indicate the transcendental mystical experience of experiencing the Void.

It is not necessary to comprehend something, we need to capture, apprehend, catch, its intimate meaning.

The sixth Patriarch asked Bodhidharma, “How is it possible to reach the Tao?”

Bodhidharma responded, “Externally, all activity ceases; internally, the mind stops being agitated. When the mind has become a wall, then the Tao comes.”

Buddhism says form is not different from Void, Void is not different from form; form is Void and Void is form.

Things exist because of the Void, and because of the very fact that things exist they must be the Void.

The Void is a clear and precise term that expresses the insubstantial and impersonal nature of beings, and it is an indication, a sign, of the absolute state of the absence of the pluralized “I”.

The Void and existence complement each other, embrace each other, include each other; never do they exclude one another; never do they deny one another.

Two Types of Illumination

It is necessary to know, to experience in a living way, the illuminated aspect of the consciousness.

It is urgent to feel and to experience the Void aspect of the mind.

Two types of illumination exist. The first is often called dead water because it has attachments.

The second is praised as the great life because it is illumination without attachments, the Illuminating Void.

In this there are degrees and degrees, steps and steps; it is necessary to arrive first at the illuminated aspect of the consciousness, and later at objective knowledge, at the Illuminating Void.

The man who awakens consciousness experiences the tremendous truth that he is no longer a slave, and with pain he is able to verify that the people who walk down the streets sleeping, resemble true walking cadavers.

If this awakening of consciousness becomes continuous by means of intimate self-remembering from moment to moment, one arrives at objective consciousness, at pure consciousness, the Void aspect of the mind.

The illuminated consciousness is fundamental in order to experience Reality, and to reduce the pluralized "I" to cosmic dust but this state is still on the edge of *samsara* (the painful world in which we live).

When one has reached the state of awakened consciousness, one has taken a formidable step but, unfortunately, the initiate still continues obscured by the monistic idea. He is incapable of cutting all those subtle threads that link him to certain things, to damaging effects. He has not arrived at the other shore.

When the initiate undoes the bonds, which in one way or another bind him to the illuminated consciousness, he then arrives at perfect illumination, at the Illuminating Void, free and entirely non-substantial.

To arrive at the very center of the mind, to arrive at the Illuminating Void, at objective knowledge, is something tremendously difficult but not impossible. Every Gnostic can achieve it if he works upon himself.

The Void Aspect of the Mind

There are two interesting anecdotes that illustrate the Void aspect of the mind, and the importance of comprehending it.

1) One day, an angel who started flying to the sky saw below a forest covered in a large and resplendent halo of light. Since he had crossed the sky many times, naturally he had seen innumerable lakes, mountains, and forests but had never paid much attention. That day, he noted something different, a forest surrounded by a radiant aura where rays of light emerged towards all parts of the firmament. He said, "Ah, there must be some illuminated being in this forest! I will go down, and see who it is."

When he descended, the angel saw a bodhisattva tranquilly seated beneath a tree, absorbed in deep meditation. Then he said, "Let's see what meditation he practices." And the angel opened his celestial eyes to see what object or idea the mind of that yogi was focused upon.

The angels generally can read the mind of the yogis but this time, to his surprise, the angel found nothing. He went around and around the yogi, and finally he himself entered into *samadhi* but he still couldn't find anything in the mind of the bodhisattva.

Finally, the angel transformed himself into a human being, went around the yogi three times, prostrated before him, and said, "I offer honors to the Auspicious One; I pay homage. Oh, Lord of all Sentient Beings! Awaken, return from samadhi, and tell me what you are meditating on. All my miraculous powers are exhausted, and I have not yet been able to discover what is in your mind."

The yogi smiled ... Once again the angel exclaimed, "I pay homage. On what were you meditating?"

The yogi continued smiling, and remained silent.

2) Hui Chung, who was Tang Dynasty emperor Su Tsung's Zen master, was very respected by the emperor, as well as by all the Zen Buddhists of China. One day, a famous Hindu monk called Great Oreja Tripitaka arrived to the city. It was said this monk could read the minds of other people without the least difficulty or vacillation.

The emperor was well informed about these gifts, and the Hindu monk was called to the royal palace in order to demonstrate his powers before the master Hui Chung.

Before the court and people gathered, Hui Chung asked the Great Oreja Tripitaka, "Do you really have the power to read the minds of others?"

"Yes, your Reverence, I do," was the answer, and then they had the following dialogue.

"Where does my mind go now?" asked Hui Chung.

"Your Reverence is the Zen Master of a nation," responded the Hindu monk, "How were you able to go to Ssu Chuan to see the boat races?"

“Tell me now,” continued the Zen Master, “Where does my mind go?”

“Your Reverence is the Zen Master of a nation,” answered the Great Oreja Tripitaka once again. “How could you go to the bridge of Tien Ching to watch the monkey’s play?”

After a moment of silence, Hui Chung asked, “Now, where does my mind go?”

This time the Great Oreja Tripitaka concentrated with great effort for a long time but he could not find a single thought in any part of the Zen Master, and he had to recognize his failure.

Then Hui Chung said, “Oh, ghost of a wild fox. Where is your telepathic power now?”

Mind and Sexuality

Everything we have written about the practice of meditation and dominion of the mind must be supported by sexual transmutation if we want to convert the mind into a useful instrument for the Intimate.

It is at this point that Buddhism and Christianity unite. The mind must be Christified. Only the Christic fire, acting in us through sexual magic, can Christify the mind. Master Samael tells us, “The mind is intimately related with sexuality, and it is impossible to study the mind without studying the sexual issue.”

Innumerable students of occultism are dedicated to yoga, and to the teachings of Krishnamurti, but since these poor beings fornicate incessantly, they achieve nothing and lamentably waste their time. It is impossible to separate the mind from sexuality. The mind and sex are intimately related, and if our disciples want to turn the material-mind into Christ-mind, they must fill their chalice (brain) with the sacred wine of light (semen).

It is impossible to Christify the mind as long as we are fornicating.

One must practice sexual-magic intensely in order to transform the mind.

By means of sexual-magic, we fill our mind with transformative atoms of a very high voltage.

This is how we prepare our mental body for the advent of the fire.

We must study Buddhist esotericism, along with Christic esotericism, so as to not fall into the error many current schools have fallen into regarding the mind and meditation.

The Doctrine of Aquarius will be the resulting mixture of Buddhist esotericism with Christic esotericism.

Before the false dawn came over this earth, those who survived the hurricane and the storm gave praise to the Innermost, and to them appeared the heralds of the dawn.

Samael Aun Weor

