

TRADITION & REVELATION

KNOCK AND IT WILL BE OPENED



ZOROASTRO

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**KNOCK AND IT
WILL BE OPENED
TO YOU**



V. M. Zoroastro

Knock and It Will Be Opened to You!

Compilation of lectures and writings

Rafael A. Vargas

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⁷Ask, and it will be given to you; seek and you will find; knock, and it will be opened to you. ⁸For everyone who asks receives; and he who seeks finds; and to him who knocks, it will be opened. ⁹“Or what man is there among you who, if his son asks for bread, will give him a stone? ¹⁰Or if he asks for a fish, will he give him a serpent? ¹¹If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask Him! ¹²Therefore, whatever you want men to do to you, do also to them, for this is the Law and the Prophets.

Matthew 7:7-12, NKJV

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Introduction

When I arrived at the Gnostic studies, I asked for the light with sincere yearning but without suspecting the price I had to pay for it. I was searching but was ignorant of what that interior light was, in and of itself, behind that mysterious temple door. I knocked on it insistently though it did not open straightaway. But by divine mercy, the door of esoteric initiation allowed me to pass one day, according to my degree of comprehension.

Then, every opinion I had of myself and the world began to radically change. And it kept changing as I went knocking on new doors without being very conscious that doors of my past closed behind me. And when I knocked on the next door with more love and will, I felt more that I was approaching the Being, who is the source of this light.

But then I comprehended that I was not the one who was searching for him; rather he was the one who came looking for me. But if one day I knocked on the next door without love, then something strange happened; the closed doors behind me opened dangerously, inviting me to the “exterior light,” which I then knew was not the true light but darkness. Be careful, I said to myself, to return

to the darkness after having known a certain degree of inner light would mean moving in my own darkness with a certain degree of consciousness in evil, and this was the real danger I always had to face, my own past, and not that which is always to come.

That is why I have titled this book *Knock and It Will Be Opened to You!*, so that we must bear in mind that whenever we knock on a door of Gnostic wisdom, we don't want it to be opened by simple curiosity but rather that it may be opened through the yearning of the consciousness, never from the vain, irresponsible intellect. Therefore, it is useful to practice our esoteric exercises every day in order to always have an active consciousness, and from it to traverse all doors necessary.

From the consciousness,
*“Ask, and it will be given to you;
seek, and you will find;
knock, and it will be opened to you.”*



The Powers of a Master



When Buddha Gautama,
who possessed supernatural powers and abilities,
was asked for a miracle, he replied:
“... they disgust me, I reject them and I despise them.”

The inner faculties are not of the “Initiate in the divine mysteries,” they are “divine powers” of his inner God. And their God uses them only when it’s necessary “according to the great divine law and universal charity.” If the powers were of the Initiate, we would be faced with an imminent danger, because he would probably use them according to his personal will, or for any other reason. Only our inner God knows when and how to use the inner faculties through us.

The first power begins with the awakening of the fire of the Kundalini, and this can be presented in such a natural way that it can and does happen that the Initiate does not realize it. And no matter how many times it is explained that one thing is the Inner Master and another is the Initiate or bodhisattva, unfortunately it will always be believed that they are one and the same; we don’t know how to discern the great difference between one and the other. That’s why it’s never too much to say something about it.

The following text, from the Old Testament, Exodus 4, confirms what I am saying: that the powers are divine. And it does not matter if we have received the fire of the Divine Mother, finished raising a serpent of fire or light, or if we have completed one, two, or three “Mountains,” I repeat, the powers are supplied and administered by the divine. And as Moses teaches us here, it’s up to the human being to know how to persuade the divine with love so that a miracle may be accomplished.

4. Moses answered, “What if they do not believe me or listen to me and say, ‘The Lord did not appear to

you'?" 2 Then the Lord said to him, "What is that in your hand?" "A staff," he replied. 3 The Lord said, "Throw it on the ground." Moses threw it on the ground and it became a snake, and he ran from it. 4 Then the Lord said to him, "Reach out your hand and take it by the tail." So Moses reached out and took hold of the snake and it turned back into a staff in his hand. 5 "This," said the Lord, "is so that they may believe that the Lord, the God of their fathers—the God of Abraham, the God of Isaac and the God of Jacob—has appeared to you."

God Gives Powers to Moses

Since Moses' mission, by God's command, was to lead an Exodus, he needed for that multitude of Israelites—Pharaoh's prisoners in Egypt—to trust in him. And by crossing the Red Sea with them, through supernatural powers, Moses took them into the wilderness for 40 years before reaching the Promised Land. And after having accomplished so many miracles, nonetheless, the people of Israel doubted him and his God, and in the wilderness God not only tested the faith of the people of Israel, even that of Moses.

That's why Jesus exclaimed from the cross of great martyrdom his fourth word, "My God, my God, why have you forsaken me?" Not because the great master doubted his Father, but because without His love, neither life nor death makes sense. God Logos, from the intimacy of our Being, apparently "abandons us" so that we may also learn

to live without subjecting ourselves to the phenomenon of miracles, and from the noumenon or spirit we discover the most important of powers, which is faith.

Christ said, 'Have faith the size of a mustard seed, and you will move mountains.' I, (Samael) Aun Weor, Buddha-Avatar of the New Age of Aquarius, declare that faith is the most tremendous magical power that exists in the universe.

Christ Consciousness

How do we persuade the divine that exists in us, with love, so that a miracle may be fulfilled? Before answering such an important question, I'll first say that: the Three Factors of the Revolution of Consciousness prepare and develop the inner senses of the soul, so that they are at the disposal of the divinity, and not to make demonstrations with them. Buddha Gautama, who possessed supernatural powers and abilities, when asked for a miracle, responded as follows:

'...they disgust me, I reject them and I despise them.' Buddha obtained his powers through profound meditation when he renounced the world and lived as an ascetic. He performed miracles only to bring the greatest benefit to the thinking beings and clarified that they should not be reason to practice the way. The Buddhists make offerings to Buddha to signify they appreciate it and respect it.

Miracles of Buddha Gautama

But it's indisputable that the divine powers that produce miracles are also necessary, therefore, our "inner god" grants them. But we must not only ask, but also know how to ask. We ask, but not as a child would, because we only see an authority in our intimate God, and in the face of that we behave insecurely. So we ask convinced that it will not be granted. We forget to behave like the child who is "in love" with his parents, who knows that any which way, something of what he asks will be given.

No matter if the answer is a "no," the important thing is to have a response, which justifies that we were heard, and that there will be other opportunities to receive a "yes." And that response, good or bad, makes our faith grow. When children ask for something, they do so with a real need. And they know how to do it very well, by crying or with joy, and either way their eyes shine in such a special way that they fill with tears, and this touches their parents who have no other choice but to give an answer, I repeat, be it good or bad.

This is how I ask. Regardless of the body position, because any position is good. And any place is good if it does not attract attention. And the schedule is unimportant. With my eyes closed, I concentrate my mind on that yearning in my heart. This yearning is important because that true need arises from Him. My mind is not directed to a particular form of my inner god, I simply think of Him or Her, or Christ himself, without thinking of anything else. And now like a child I am before my intimate god and I ask.

*My loving god!,
Above all receive my love,
that is a fruit of yours which is a strong and lush tree,
my refuge in joy and sorrow,
in company and in solitude.*

*My loving god!,
it's by loving you that I live,
because without you I die.
I know what my love would be without you,
only despair.*

*My loving god!,
I'm here asking you a favor,
I ask you to grant to my brother or sister of the path:
peace and happiness, so that their missionary life
may be triumphant.*

*With all my love I beg you,
intercede for me before your loving god. Amen.*



I begin by asking for what is possible. And when necessary, I also ask for the impossible, and always by way of yearning, which is love. I ask for the health of each Gnostic brother who passes through my mind, and for the people who are strangers to me. I ask to conjure a danger from another or from me. I ask for the constant death of false impressions. Before sleeping, I ask for consciousness outside the body, I also ask for light once the vigil is over. I ask for greater comprehension of the teachings. I ask not to walk in darkness. I ask to be in contact with the Venerable Masters, especially with V.M. Samael Aun Weor, Jesus, Melchizedek. And without more, I ask to be alone with my little god, etc., etc., etc. "Ask, and it will be given to you, seek, and you will find, knock, and it will be opened to you." Matthew 7:7

The Gods Also Make Mistakes



Many years have passed since I first read the book “Christmas Message 1969-70” or *My Return to Tibet*. At that time it was one of the first publications of this work of V.M. Samael Aun Weor. And one of the chapters that most surprised me was 34: The Causes of Existence. Why in particular did this chapter draw my attention? Because in it the Venerable Master says something that’s difficult to comprehend, that the Gods also make mistakes.

And although I explain in my lectures that there are degrees and degrees in the perfection of the Gods, I cannot justify from the Being the reason why they could commit such grave errors to the point of the present failure of human evolution. That's the reason why the current fifth Root Race of the Aryans was judged and condemned to the Abyss of the Second Death in the year 1950. And only a very small group would be able to obtain their salvation thanks to the work of the Fifth of the Seven, Samael.

In our first chamber studies we have a lecture that, from my point of view, is very important, it's number 19, "The Origin of the 'I,'" which allows us to penetrate into the background of this entire mysterious divine and human error. Therefore, the cause of the fall of the Lemurian humanity into the Original Sin is well comprehended. And although its content is very convincing, I have always felt that something more was missing to comprehend better why the gods can be mistaken.

And when we no longer expected any more explanations than what we had about the mistake of the gods, after so many years, this wonderful text from V.M. Samael Aun Weor came to us from some missionaries, which finally puts an end to an issue that for me is very important in comprehending all of universal Gnosis:

The Eternal Common Cosmic Father is never wrong. In Hebrew it's called Aelohim. But the Army of the Voice, the manifested and incarnated God can err

and so? It has often been said that the gods also make mistakes. The Law of Karma punishes them when they make mistakes; they are also subject to the Law. No one could submit the Aelohim, the Eternal Common Cosmic Father, the Unknowable Divinity, That which is Real, That which has no name, That from which comes forth all the divine and immortal sparks, all the gods to the Law. No one could apply it to the Unmanifested, the Unknowable, but the gods have the right to be mistaken, they are sacred individuals. The Law of Karma that punishes the gods is called the “Law of Katancia,” and it’s good to understand that.

Then from a definitive comprehension, the light was made within me. Thanks to this text from V.M. Samael Aun Weor, everything is clearer now to me, because it explains so profoundly why the Gods made a mistake. And if they made a mistake, it’s normal for humans to also make mistakes many times, and to even live mistakenly without being aware of it. That’s why I can now reflect more deeply on this subject.

If Aelohim, the Being of our Being (Elohim) is never wrong, because he dwells in the bosom of the Unmanifested and perfect Absolute, it’s very natural that Elohim, the manifested and imperfect Being, outside of this bosom, may be mistaken; and in his error learn and be constantly perfecting himself. Which means that all creation is imperfect, because it comes from Elohim,

but always with the possibility of perfection. Which definitely explains why the gods in Lemuria made a mistake.

Therefore, the just and merciful Divine Law exists, which maintains a perfect balance between Aelohim and Elohim. And, regarding the Scale of Justice among the Egyptians, Aelohim is the God Tum, “solitary God of the vast spaces of heaven” which, manifested in creation as Elohim, is “the God Ra” who “rising at the dawn of ancient times, is similar to the God Nu,” the Primordial Waters of the first instant of life, and from which emerged their entire “imperfect” creation.

But it's not the same for an Elohim to make a mistake who has never made the Philosopher's Stone, than an Elohim who already has the first Philosopher's Stone, which was the case of many Lemurians at the end of this third root race. Similarly, the mistake of an Elohim who has two or three Philosopher's Stones and who one day will obtain the immortal body with which he will complete the rest of the stones that are missing without falling, is very different. "A mistake" of the Elohim that, nevertheless, will accompany them for the whole rest of the path as Proverbs 24:16 implies:

‘for though the righteous fall seven times, they rise again, but the wicked stumble when calamity strikes.’

Today times have changed, but the Truth of the Being will always be the same. So I ask myself, what are the reasons

why we live on a planet today? Surely no one would give this a satisfactory answer, simply because people are too fascinated and identified with external life. At most someone could say that it's more than enough to achieve material well-being and some happiness.

In ancient times, back in the time of the third Root Race, the geological crust of the planet was not permanently stable, and the continental configuration of the planet was different: volcanic eruptions and incessant earthquakes shook that archaic continent known in traditions as Mu or Lemuria. In that ancient age, human instinct began to develop into objective reason. The Lemurian race was beginning to suspect the motives of its existence in relation to the planetary economy. Humanity as a whole is an organ of nature, an organ that collects and assimilates cosmic energies that are necessary for the progress of the planetary organism.

V.M. Samael Aun Weor

Meanwhile for those “authentic Men” from Lemuria well-being and happiness were assured, in addition to everything else one can aspire to spiritually. That is why V.M. Samael said that a Lemurian body was the most perfect vehicle that can be conceived. A vehicle that was then lost because of the same angelic fall. So the Lemurians knew what they had, and therefore, they intuited very well what they would lose, which is why they were ready

for anything, for example, a mass “suicide.” That’s why the decision was made by a sacred commission who came from another universe to give humanity the Kundabuffer organ.

The sacred commission of ruling beings of planetary evolution resolved to take drastic cosmic measures to avoid the total disillusionment of the human race and even mass suicide. Great cosmic desiderata are behind Adam and Eve. The sacred commission is hidden behind the drama and the Edenic scenario.

V.M. Samael Aun Weor

As for the mistake of the Holy Gods who were part of the “Sacred Commission,” Archangel Sakaki, and the common arch-physicist chemist Seraphim Angel Loisos, who were responsible for resolving the matters of Lemuria, obviously committed a grave mistake, which is not only to have given humanity the Kundabuffer organ, they also returned too late, which put an end to the cursed organ, but not to the consequences of what today is the animal “I”. This then also joined the “error,” in a negative way, to the actual karma of the soul of the Earth, which was the same as the lunar satellite, in addition to the level of Being in itself of those Lemurians, who were barely at the beginning of the first Philosopher’s Stone.

*Thank goodness
the Great Catastrophe is now coming,
to give way to a new Golden Age,
and a new progeny or humanity will be born,
and another bright Sun will illuminate it,
in fertile lands and in clean skies it will dwell,
it's the sixth Sun, the Sun of the Koradi race.*



Imagination or **TRANSLUCENCE** of the Soul



For me, writing just to write is the same as talking just to talk when it's not necessary. But, when inspiration screams within, about some transcendental matter, then I'm deaf, blind, and useless for anything other than that.

It's as if all the rest doesn't count. As if everything depended only on that which screams so strongly in my soul and in my heart.

I want to occupy myself with imagination, but not as the "crazy one in the family" or fantasy, but rather as we know it in the Gnostic studies, as a conscious, positive imagination, translucence of the soul, or clairvoyance.

There exist two types of imagination in the human being: one we could call the intentional imagination, and this is translucence. With it you capture the astral world and its figures, or the wonders of the world of the mind, or the extraordinary things of the causal world, etc. There is also another type of imagination; I want to emphatically refer to mechanical imagination. This is unquestionably the fantasy that is formed with the residues of the memory, which is incoherent, insipid, insubstantial, odorless, useless.

In the painter or the artist who is spiritually educated, what functions naturally in the mind, we would say, is creative imagination, translucence that can perceive Reality in the superior worlds and then he expresses it with his artistic hand onto the canvas. So you are using translucence and that is commendable and marvelous; that's all.

"The Harvest of the Sun"
V.M. Samael Aun Weor

Definition of translucent: *(adjective) Refers to the object that lets light pass in, but does not allow what is behind it to be seen.*

With this academic definition we can begin to distinguish imagination from fantasy. Pay attention, therefore, to what comes next, which helps to better understand what is the translucence of the soul:

- We are a "soul" or "essence" that lives in a physical body and from the window of the senses we do not perceive the world as it is in its totality, but as the senses themselves allow us to perceive it, as merely physical impressions, but which nevertheless serve to contact parallel universes.
- For just as the "soul" in the waking state perceives physical images, so too in the instant of the transition between waking and sleep, the soul perceives the interrelation of physical images with the internal ones which, at the end of the day, is the same image, only vibrating in a fourth or fifth dimension, and this is the translucence of the soul.
- The example that follows from V.M. Samael Aun Weor, from his book *The Three Mountains*, Chapter I: "My Childhood," best illustrates what I'm saying, "Never could I forget those instances in which I happily ran through the ancestral corridors of my house. Then, unusual cases of transcendental metaphysics began happening to me. My father called me from his bedroom. I saw him in his sleeping clothes, but when I tried to approach him, he vanished, disappearing into an unknown dimension... Although I sincerely confess that this type of psychic phenomena was very familiar to

me, I simply entered into his bedroom to directly verify that his physical body was sleeping within his perfumed, mahogany bed. I told myself the following, ‘Ah! What happened is that the soul of my father is outside, because his physical body is sleeping in these moments.’”

After this explanation and from the previous example, I will expand on the definition of translucence or imagination, just as it ought to be comprehended from the Gnostic point of view:

**“Refers to the object that lets light pass in,
but does not allow what is behind it to be seen.”**

Fundamentally, the physical body and the astral body are those bodies that let light pass in from a physical or psychic impression, but which do not allow us to see what is inside them, unless our consciousness is trained for it, and to do so the imagination or translucence of the soul are of great use when we know how to make good use of it.

Whenever we can, walking, sitting, or lying down, imagine—even if it’s for a brief moment or an instant—to be above the physical body approximately one or two meters, this will be of great help in the awakening of positive imagination. For example, when walking in the streets of our neighborhood or city, sitting alone or in the company of brethren on the path in a meditation, and certainly it’s much better when we are meditating with our eyes closed or lying in our bed, because we can then disconnect more

quickly from the physical body to see life from our own consciousness.



This simple imagination exercise has a very important function, to learn to separate ourselves from the physical body, bearing in mind that it's precisely through the same mechanical imagination that we are always tied, and very identified with the physical body, with the personality, and with the animal "I", hindering us from this: to see life from the free consciousness that we still have.

For a while we will train ourselves in this first exercise of separation from the physical body to feel what we have always been: a soul or essence. Later, we must forget the body so that from the consciousness and with the help of the same imagination, to perceive the parallel universe or the astral world walking, sitting, or lying down. For example, while walking we must now perceive with the imagination from above, the people in the surroundings, also the beautiful city trees, buildings, etc., trying to live this with joy or superior emotion, as if we were really floating in the

surrounding atmosphere. While sitting we do the same, then, we occupy ourselves with seeing the whole environment, walls and pictures (if there are any), roof, etc.

And especially when we are lying with our eyes closed and without paying attention to the body that rests, then our attention will be on the room where we sleep, feeling that, between wakefulness and sleep, we also float deliciously in that environment that is so familiar. Then, with the help of the imagination, try to leave there to go to a more distant place in search of a place in nature that we know, never an unknown place.

The Difference between conscious and mechanical imagination

At this point of such an important reflection about imagination or translucence of the soul, it is now necessary to make a clear and precise distinction between imagination and fantasy. To visit places where we have already been physically, with the imagination and the inspiration is simply conscious imagination, clairvoyance, or translucence of the soul, because it's precisely with the physical world that we come in contact with the parallel universe.

On the other hand, trying to penetrate into the parallel universe without taking into account the physical world itself is to reconstruct, with the residues of memory, places and events that we've never known or experienced, and this is what defines mechanical imagination or fantasy; as V.M. Samael says, to try to reconstruct with the residues of

the inconsistent, insipid, insubstantial, odorless memory, places, things, and nonexistent events.

Conclusion

I had hardly begun to write about imagination or the translucence of the soul, when I felt it was better not to continue. But I did not stop doing the exercises that I propose here, and which are not mine. I learned them when I was very young when back then I read, with so much interest, the literature of the Tibetan Master Lobsang Rampa. And thanks to the fact that I continued to practice, an astral experience came that motivated me to continue forward.

Now I know that this reflection will be very useful. I conclude by saying that I am not writing to personally teach how to travel in the astral body. Each person must practice on their own, then perhaps you will see the result of your tenacity and effort. I leave the last word to V.M. Samael Aun Weor to tell us who this Tibetan Master is, and then we will believe that it's worth trying.

Disciple: And Lobsang Rampa, Master?

Master: Lobsang Rampa, therefore, is a Master who fulfills one purpose: To move the curiosity of the people, to see how people are attracted to esotericism. He has done something, and many have come to Gnosis thanks to Tuesday Lobsang Rampa, that's why Tuesday Lobsang Rampa. It does not mean that someone can self-realize with the teachings he

gives, but at least he promotes spiritual inquietudes for people to seek the doctrine.

*“Cosmic Christ and Holy Week”
V.M. Samael Aun Weor*



Third Chamber and its **PRATIMOKSHA**



This reflection is important for the Third Chamber studies. When I arrived to the studies of first chamber, I almost immediately knew that in the Gnostic movement there was a level for the beginner and a more advanced level.

It was obvious that this was so, since an instructor, who was not a missionary, was the one who taught. And therefore I didn't know there were missionaries. Later I learned that a preparation was necessary to enter that second level. And the entrance or consecration ceremony was truly a spiritual feast. What followed later, in that "second chamber" as a program of study, was defined in two weekly meetings, one on Thursday, which was almost always the improvisation of some subject, with the most important thing for everyone being a chain of healing. And a second meeting took place every Saturday, in which the rituals of the Gnostic liturgy were performed, which concluded with a chain of force. We also had a very important meeting the 27th of each month, for the celebration of the Gnostic Mass.

When this was repeated so many times, I knew that in that second chamber a program of Gnostic study and practices didn't exist. Therefore, like the rest of the second chamber students, I felt a little abandoned, so as to not say disappointed. I had a godfather, but it was obvious that he was not sure how to guide my inner work, and he was only interested in orienting me at the beginning. After all this I saw that there was only one door, to become an instructor to spread the message. But that door didn't lead to the interior either; it was an outer door, because it was about how to give good lectures, to attract more people who were interested. I could be an instructor, and one day also a missionary. But it was always the same door that looked outwards. The conclusion of all this was that first

and second chamber was always external. And those who could never spread Gnosis were later called “bread and wine Gnostics” because they only attended on Saturdays.

But this irregularity was understood because the activity on Thursday’s didn’t have the force of the Liturgy, especially of the Eucharist. And yet aspirants to Gnosis, continued to enter, and also in time they left. Today I comprehend that not having had a program of interior work to follow, the yearning of the aspirant was therefore not oriented. And after so many chains of healing, many believed these chains protected them from dying at an early age. Until at an early age the “the first Gnostics” began to die, and we had to accept that we were “common” people subject to world karma. All this was happening in those years of the Gnosis that I knew in my youth. The only thing that was different from all this was the message of the V.M. Samael Aun Weor, who each one studied on their own, because then those who were responsible for those groups still didn’t know how to study and meditate on the books of our Master Samael.

I remember that I thought that the mission of the Fifth of the Seven, Samael, was so important, that’s why masters from different cultures must come physically to help spread his message of the end of times. Because I thought it was absurd that “sleeping” people were teaching Gnosis. It has taken me years to accept that this was not possible. In the end I accepted that adepts or immortal initiates, for example from the Sacred Order of Melchizedek,

who are all the adepts we know and who we do not know, could not make physical contact with us mortals simply because, karmically speaking, this was not possible. Although I give testimony that many of them help us secretly, but only invisibly. And surely after a comment like this, I should expand more deeply on why immortal masters do not show themselves to us physically in a Kali Yuga, but to respond to this would completely detract from the objective of this reflection, which is the importance for all of us of Third Chamber and its PRATIMOKSHA.

In spite of everything, the Gnostic movement, with its virtues and limitations, has spread its message of the “fifth truth” throughout the face of the Earth, in those who are willing to receive it. And all thanks to an inevitable “cosmic desideratum,” coming from the same Solar Logos to the Fifth of the Seven, Samael, which nothing and no one has been able to stop in its luminous and triumphant march. And when destiny has wanted to give me the opportunity to be at the head of a Gnostic institution, I have not missed the opportunity, so I proposed a program of work that was not improvised at all; it has been highly studied and meditated on for many years before, and many Gnostic missionaries know this. It’s a program of work in the centers, which could be useful to the second chamber member and the missionary himself. I reiterate, I have not improvised it, because thanks to the experience of the mission and the many missionary courses, I built a pyramidal program with a very well defined objective: to reach the Third Chamber.

Third Chamber

Did you ever hear about the Buddhist Pratimoksha? This is the ceremony of disburdenment. We, the Gnostics, practice it. To publicly confess our crimes, to exhibit them, to place them on the table at-present, to not hide them, signifies, as a fact, to scorn oneself, to scorn the "I". One given night, I attended the Pratimoksha in the Gnostic Church. Someone, it doesn't matter who, sat in a comfortable chair in front of the congregation and a great Being placed himself behind him. The devotee publicly confessed all the crimes of his life in front of the brotherhood.

After confessing a crime, the devotee paused. Then, in those moments, the Priest and those present begged to the penitent's Divine Mother Kundalini to cast down, to the infernal worlds, the "I" that personified that sin. It is obvious that the Divine Mother Kundalini wisely operated by eliminating the entity that personified the confessed crime.

My Return to Tibet
V.M. Samael Aun Weor

I longed for a program that could meet the needs of first, second, and third chamber. And I repeat, with a very clear objective: Third Chamber. And as a whole I called this, "The Three Chambers of the Temple and its Internal Order," with meditation for each of these chambers. And the result has been Third Chamber. Therefore, we have

reached the objective. After this long necessary explanation, I must say here what I intuited would happen when opening and activating Third Chamber for many years, since 2007, that the true heart of a Gnostic center is its Third Chamber. At last I found the door of a Gnosis that looks into the interior, and from the inside it guides us to the outside, which is how it should be. Then this inner vision of Gnosis is what serves the missionary as an esoteric guide to lead with greater success a public lecture, a first chamber, a meditation chamber, and a second chamber. This was what I missed in Gnosis for so many years.



But I knew that no one would open this door to Third Chamber because of not knowing how to face the “danger” of the PRATIMOKSHA, the ceremony of disburdenment or confession. But this has not stopped me. And it hasn’t stopped me simply because I needed to get to the depth of Gnosis to comprehend it in a practical way. Although it’s very true that confessing our worst psychological defects publicly could destroy a center. But for that reason I have taken the necessary precaution so that this doesn’t happen, and in fact it hasn’t happened, nor will it happen. And since the most important aspect of Third Chamber is the power of confessing our errors before a Gnostic altar, we therefore have the option to do it in silence or verbally, according to how each one feels, since the most important thing when we confess is being sincere with ourselves, with the Intimate Christ, and the Divine Mother. Because there is nothing that is more important than this, sincere confession, which happens inevitably, because before God, the Being, no one can hide.

And with a program of two months of activities, which indicates to us what aspect to work on, we protect ourselves from improvisation in confession that can do so much damage. In order for this period of work to be completed, it’s followed by a much-needed pause. The moment after each of us had made our confession is marvelous; we kneel down to do the Sacred Asana, and ask for forgiveness from the Solar Logos—who has the power to forgive—and we also ask God the Mother—who has the power to eliminate—to help us to disintegrate what we

have lived in that two month period. And then everyone, with our arms outstretched in a cross, tilting the body backwards and also forwards, until we place our forehead on the ground, so that through the window of the pineal gland, the “red demons of Seth” are cast into the abyss of the second death. At the same time we say: Ram ... Io ..., many times; the same with the mantram KRIM. It’s the ritual of the PRATIMOKSHA that allows us to experience this very special way of dying psychologically.

I must say more about Third Chamber, and it’s very important, I am referring to its PRATIMOKSHA ritual, that of the two rituals, I have chosen the most appropriate. Its initial reading and all the rest has a special magic that creates the necessary atmosphere for the confession:

May the Congregation be so kind as to hear me! Today is the day of Upavasatha, the fourteenth day of the month. If the Gnostic brotherhood is really willing to let the Pratimokcha be recited, I will recite the Pratimokcha!

Iesus Nascente Renovatur! IAO.

Igne Nitrum Roris Invenitur!

Igne Natura Renovatur Integra!

The entire ceremony and also the final chain, which is born from the ritual itself, are very brief but just right for the confession, which is done in sequence. I see the brethren

who confess with joy, respect, and silence to close the sacred activity in such a beautiful and regal way. Thank you V.M. Samael Aun Weor for this very special gift, we hope to never disappoint you!

My brothers, we need to die to our past life! Only with death does the new advent! My brothers, we need to die from instant to instant! This convocation has ended. The Pratimokcha is perfect! Let us do our magic chain to ask the Solar Logos and our Divine Mother Kundalini for help. Remember our motto is Thelema!

Control of Prana or Pranayama

-Six Paths of Breathing-

Rafael Vargas on Koradi Radio, January 2013



Greetings to everyone, and to the whole Koradi radio team which has organized this activity again for the beginning of this year, 2013, which is obviously a laboratory experiment because certainly practices through the

Internet or through a radio like this is something quite particular, special.

Due to the number of people you mentioned, approximately 50-60 people, we could say we have a very well attended meditation room.

We want to start directly in practice, we want to let people know once and for all that it is not a lecture, but nevertheless it's necessary to make small points to make the following, for example, quite clear: the directed meditation practice is one thing, and the self-directed meditation practice is another.

- The first is a practice for the beginner, for the one who is beginning in introspective study, in the study of self-observation, comprehension, elimination. It is a practice guided by an instructor, by a missionary, in which we have to follow the indications step by step. This is the directed practice.
- The more advanced phase is another thing, a meditation practice in which we all sit in silence, and the practice is self-directed because each of us internalizes and comes into contact with the Being, and identifies himself in the Being, and through identification in the Being, he observes himself to know himself, to comprehend, and seeks to empty his mind, to empty himself of desires, to always give way more to the consciousness. Therefore, it's always a more advanced practice for the student who began with the guided practice.

So, the practice we are going to carry out next, entitled Control of Prana or Pranayama and the Six Paths of Breathing, is a directed practice, which fortunately we have found in the Master's first books, and we have it here in our meditation program as a starting point because, being from the Master, guided by the Master, we're given a guarantee to be following the right path in a subject as delicate as meditation, which can serve to set one apart, or for one to truly follow the path, the path of self-realization.

So, this is a directed practice.

Practice

I ask those present to adjust themselves in the best way possible; the words of V.M. Samael would be, "Sit comfortably in a seat, which could be an armchair, a mat, a cushion on the floor, or in bed, etc. The interesting thing is that it be inside a chamber destined for these esoteric exercises, of a private and hidden character, within a spiritual mysticism."

And the Master would continue by saying, "Relax the whole body well, let no muscle, no part of the body be in tension; let the body be completely loose and comfortable. Now, close your eyes and turn all external thoughts away from your mind."

In that silence, in that relaxation of mind and body, of body and mind, we comprehend that just as breathing creates images in the mind, also knowing how to control the breath itself serves to dissipate thoughts, desires, etc.

That is, if the breath creates images, controlling it, in itself, also serves to dissolve, to empty ourselves of desires, not only in the mind but also in the heart, in the feelings, in the emotions.

The one who controls the breath, controls the mind. Control of the breath is what is called pranayama. The one who controls prana is doing a pranayama exercise. It's very important to know how to control prana.

Prana is the sum total of manifest energy in the whole universe, prana is cosmic energy, prana is electricity, it's magnetism.

Continuing in this way with the body relaxed, with the mind following this directed practice, receptive to what we are transmitting in the remembrance of the Being, let's forget ourselves ...

And now let's continue to comprehend how prana is controlled, and how the control of prana is control of the mind.

Prana is electricity, that is, positive force and negative force.

Prana is magnetism, interaction between positive and negative; magnetism attracts or repels, creates images or dissolves them.

Four phases are followed in breathing. First, everyone with me, let's inhale; second, hold the air; third; let's exhale slowly; fourth, let's remain without breathing. These

are the four phases: one, inhale; two, hold for a few seconds; three, exhale; and then four, without breathing. The four phases of breathing are completed.

We emphasize that holding the air in the lungs for a few seconds allows us to retain the prana within ourselves, it holds the electricity within us, it keeps the magnetism within us.

It is not the same as inhaling and exhaling, inhaling and exhaling. Better to inhale, hold the air for a few seconds, exhale slowly, gently, ending up out of air, without breath.

These four phases will serve for the control of prana. They are the basis of pranayama in the yogic schools, of Egyptian Pranayama, as we know it, and the transmutation practice of Ham Sah. It's to inhale, hold the air for a few seconds, and exhale slowly, in other words, expel the air gently until you are completely without it. In the transmutation with Ham Sah, we do it in the following way: the Sah is short, while the Ham is long, deep, and we also end up out of air for a few seconds; there are four phases.

I hope we have comprehended that the one who controls prana controls the mind. Prana is controlled by breathing, by learning pranayama, which means control of prana.

The Six Paths of Breathing

First Path of Breathing is the first stage of controlling prana. You inhale one, exhale two, until you reach the ten,

always inhaling, holding the air for a few seconds, and then exhaling slowly until you are out of air. Let's begin, and everyone can continue the practice with me:

One, we inhale; we hold; two, we exhale; pause; three, we inhale; we hold; four, we exhale; pause; five, we inhale; we hold; six, we exhale; pause; seven, we inhale; we hold; eight, we exhale; pause; nine, we inhale; we hold; ten, we exhale; pause.

Repeat this entire exercise five times. And each time we hold the air we accumulate prana, we accumulate magnetism, we accumulate electricity, we accumulate Christic force.

Second Path of Breathing This time without counting, without numbering, but always concentrated in the breath, without thinking about anything, as the Master says, "drawing the mind away from all external thoughts." The second path is without counting.

Inhale; hold; exhale; pause before inhaling. [this is repeated for a few minutes]

Third Path of Breathing consists of suspension, that is to say, minimizing the breath, always with the eyes closed, let's try to breathe as little as possible, focusing the attention on the tip of the nose.

I repeat, breathing minimally, and with all the concentration there at the tip of the nose. Let's imagine we are touching the tip of the nose with the mind ... [for a few minutes]

Fourth Path: And now the Master guides us through the following stages, and he says:

- “With the imagination, now try to see the internal organs of our physical body such as the heart, the liver, the spleen, the kidneys, etc.” This stage is to comprehend the perishable nature so we can realize everything that has a beginning has an end, so the mind does not get attached, does not identify with forms. The Master does not say it here but by doing the exercise, you realize it. By observing the organs, you realize their nature is perishable, and that one day we will leave this vehicle with all its organs.
- “Now try to see with the imagination our vital body; this is a body of a very beautiful blue color that penetrates and interpenetrates the physical body without becoming mixed with it.” We feel, we visualize, an electric, magnetic blue body that penetrates the physical body. This etheric body, vital body, makes possible all the electricity of the physical body, the functions of the nervous system, of the glands, of the blood circulation, body temperature, therefore, it is related to health. This body polarizes the masculine and the feminine through electricity and magnetism.
- “With the imagination, try to see the molecular body. This is a multi-colored body with which we move when we are asleep in bed and also after death.” That body is related to emotion, which allows us to recognize there

are negative and positive emotions, superior, inferior emotions, desire or love. Right now, we are self-observing, and we are comprehending our psychology in relation to emotions, to desire, to superior emotions.

- “With the imagination, try to see the mental body. This is a yellow colored body that, like the previous subtle bodies, penetrates and interpenetrates the physical body without becoming mixed with it.”
- And on this path of self-observation, of comprehension, the Master continues by saying, “Now observe the thoughts that arrive to our mind, study them without rejecting, condemning, or identifying with them, just with the purpose of letting them disappear by themselves, like birds that fly through space without leaving a trace.” It is the mind that creates problems; the “I” controls the mind. If we control the mind with pranayama, it will be much easier to observe the “I” that is thinking, or the “I’s” that are thinking. It is the mind that thinks, and the “I’s” control the mind. The Being does not need to think, He knows without thinking.

Fifth Path: And the Master guides us by saying, “Total emptying of the mind, absolute stillness of the mind, total silence of the mind. When the mind is still, in profound silence and completely empty, inner illumination, marvelous ecstasy, comes.” At this moment, we know one part of the mind is inattentive, it goes its own way, and another part of the mind is attentive. We can say the fifth path of breathing is to transform this dichotomy, this duality, to comprehend

the duality of the one who meditates, and the one who meditates on something, who is meditating on something. This is a dichotomy: I who am meditating, and that which I am meditating on. This has to be dissolved. We must be integral on the path of comprehension.

Sixth Path: The last path of breathing is purity. Recognize that impure state of the “I”, of desire, and recognize that pure side of the consciousness, of the spiritual Being. Let us not forget that purity is important, and to reach it we must die in ourselves, denying ourselves to affirm the Being. Only by denying ourselves does the Being affirm himself in us. A “no” that becomes a “yes,” a dying that becomes a rebirth. We must die out of love, we must die by being in love with the Being; the love of the Son for his Father, for his Divine Mother, a son, a daughter, who is grateful for what is received from Him and Her.

Aum, three times.

And the Master says, “This meditation practice, like the previous one, is to be accomplished faithfully in lumisials and in Gnostic homes. It is indispensable to become true athletes of meditation, to do away with negligence, with inconveniences, and to decidedly dedicate ourselves to these marvelous practices of meditation.”



The **Decapitation** of John the Baptist



THE DECAPITATION OF JOHN THE BAPTIST, “His story is told in the Gospels. John is a cousin of Jesus of Nazareth and his mission is to prepare the way for the coming of the Messiah. He lives in the prairies of Judea near Jerusalem and the Dead Sea. ‘His garment was of camel’s skin, and a leather sash around his waist. He fed on locusts and

wild honey.’ He was baptized in the Jordan, and was later decapitated by the orders of Herod Antipas, who John the Baptist called a ‘sinner,’ for cohabitating with his ex-sister-in-law, Herodias.”

But the aim of this new reflection is not to study John the Baptist, the Prophet Elijah, of whom we can find exoteric information in the Old and New Testaments, and esoteric information in the books of V.M. Samael Aun Weor. Truly, what I yearn for here is for us to enter into the matter of the decapitation of the selfish mind. However, to say something about the mission accomplished by this “colossus who lived in the ruggedness of Mount Carmel” is well worth it because it serves to understand even better the question of decapitation.

An expected, magical encounter was certainly what I had to have with John in the Garden of the Hesperides, where the rivers of pure water of life pour forth milk and honey...I wish to refer with great solemnity to the Baptist, the very same living reincarnation of Elijah, that colossus who lived in the ruggedness of Mount Carmel, who had wild beasts as his sole companions; and from there he emerged like lightning to crush and raise kings. He was a superhuman creature, sometimes visible, other times invisible, and who was respected even by death itself. Ostensibly the esoteric Divine Baptism of the Christus John has very deep archaic roots.

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

On the subject of decapitation, I'll begin by saying that Jesus, the Messiah, is the prophecy in action about the end times: the sidereal journey of the physical round, and the fifth root race of the Aryans. The prophecy announced by a chain of prophets from the Patriarch Abraham ¹ to the last of his prophets, John the Baptist, thus called the precursor of the Messiah Jesus, or the head of the prophecy. And because John was beheaded, it is said, "the head of the prophecy was cut off." For that reason, there are no more prophets left; only the prophecy that is the Messianic Age with which a new humanity will enter into a golden age.

When John the Baptist was beheaded, the Great Kabir Jesus retreated on a ship 'to a deserted and remote place,' that is, to the Jinn lands, to the fourth co-ordinate of our planet Earth and that's where he worked the miracle with the multitudes, of the five loaves and two fish, of which no less than five thousand men ate, not counting women and children, in addition to leaving twelve baskets full of pieces.

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

But before the Golden Age begins, the Messianic Age must completely go through the apocalyptic times, which serve

¹ The first person the Bible calls a prophet is Abraham. When he and his wife Sarah went to live in the country of King Abimelech, the monarch took Sarah to his service believing that she was single. Abraham feared to speak, but God visited Abimelech in his dreams and demanded that he return her. "Now return the man's wife, for he is a prophet, and he will pray for you and you will live. But if you do not return her, you may be sure that you and all who belong to you will die." (Genesis 20:7).

to “separate the sheep from the goats,” and this can only happen through the decapitation of the “I”, which will also be the gateway to the fifth or etheric round. And this introduces us to the central theme of this reflection, decapitation. I’ll start by defining the “selfish mind” so that we may comprehend decapitation in greater depth, which, as we will see, is not only the decapitation of the “I”, but above all it’s the decapitation of seven subjective minds.

Understand that which I say with respect to man, corresponds with the macrocosm; seven Truths, seven Sublime Lords, and seven minds are related to the seven planets because the macrocosm and the microcosm correspond (“as above, so below”). Understand, then, that concordance which exists between the macrocosm and the microcosm, and work on yourselves.

“The Seven Minds and the Seven Sublime Lords”
V.M. Samael Aun Weor

The very significant fact that an initiate in the divine mysteries, without the animal ego and having finished the Great Work, can fall due to the mind, being explained by V.M. Samael Aun Weor in his book *The Three Mountains* should invite all of us “Gnostics” to a profound reflection regardless of the level of Being where each one of us is, because it’s something that affects everyone; including the three lower kingdoms of nature: animal, vegetable, and mineral. Indisputably the mind, which is the form and

matter of each thing, is necessary for the spirit or *Purusha* to manifest in his *Prakriti*, Divine Mother or matter, mind.

Thus, Sattva, Rajas, and Tamas are the three fundamental qualities of Prakriti. And you could ask me, what is Prakriti? Prakriti is the Great Alaya of the Universe, the Cosmic Mother, Maha-Kundalini, etc. In any case, it is the Eternal Feminine Principle.

“The Universe and the Three Gunas”
V.M. Samael Aun Weor

But it is also very necessary to understand that the mind is always subjective, never objective, even if it's intellectually very educated. Therefore nothing is further from the “Ultimate Truth” of the Being than the mind. That is why Seven Philosopher's Stones serve so that finally it may be completely objective. But the first time the Great Work is carried out, the mind reaches a degree of objectivity; however, the initiate immediately comprehends that ahead of him there are still six degrees of subjective mind that in due course can also be objective mind.

Meanwhile, it's best for the mind to be receptive, passive, because an active mind makes no one happy. An active mind destroys, kills the real, distorts the truth, and loses us in its intricate labyrinth of fantasies. While the passive and receptive mind gives way to conscious imagination, which is the clairvoyance or translucence of which we have already commented on. To imagine consciously is to

see or visualize what we've already had the opportunity to know. Therefore, imagining in this way, you are seeing the known and not the unknown, unless it is the Being who takes us to places that he knows.

Therefore, the decapitation of the selfish mind means:

- Death of the pluralized "I", which are impressions that were never transformed correctly.
- Death of the image we had of ourselves and others, which is our false personality.
- Death of our past, but that shows us the immediate future, still alive egoically and that also must die, which are the new stones.
- Death of the illusion to live in the way we knew.
- Death of the envy of being able to be like one of our fellowmen, who does not know that he has no future, because future only exists in the Great Work.
- Death to the interest of anything in this world that is not related to the world of the Being.
- Therefore, it's only through sacrifice that one is and lives here, which in the end is love and compassion for those who suffer, because they do not know that they do not know.
- With a great fear of God at every step that is taken, although he always shows his great mercy.

- The days and nights being equal, are therefore equally mysterious.
- Between a life that ended and another that you do not know exactly when and how it will begin.
- And “a rebel with a cause” for everything that signifies the decapitation of the mind, which are many minds from a single mind.
- After the decapitation the only thing that remains is a loving heart that as it laughs, also cries without seeing the difference.



My **Flesh** and My **Blood** Are Real Flesh and Blood



It's incredible that the Sacred Eucharist with its Bread and Wine, that's consecrated and consumed, is truly a graft of Christ's flesh into our sinful flesh, and a blood transfusion of Christ, compatible with all the blood, into our impure blood. The Mystery of the Transubstantiation is

comprehended only when the Being reveals it to us. I have had this revelation, and it has surprised me so much to see portions of Christ's flesh in those who eat consecrated bread and wine. I could have not given a testimony of this in order not to feed my vanity, but it would also be a crime to remain silent. Now let's think about how important the transmutation for single and married people is. It's even more surprising to know that Christ as the Solar Logos, who is an inhabitant of Absolute Abstract Space, is made of flesh and blood like us; only it's not flesh and blood like ours, but it is flesh and blood, just that it's flesh and blood from the dwelling of Barbelo, of the great universal force, which is an Aeon from the deepest part of the Gnostic universe that never grows old:

Truly I say unto you that I have brought nothing into the world but fire, water, wine and the blood of redemption. I have brought the fire and the water from the place of the Light, from the depository of Light, from there where the Light is found. And I have brought the wine and the blood from the dwelling of Barbelo. After some time has passed, the Father has sent to me the Holy Spirit in the form of a white dove; but listen!: the fire, the water and the wine are for the purification and the pardon of sins. The blood was given to me only as a symbol of the human body, the one I received in the dwelling of Barbelo from the great force of the Universal God. The Holy Spirit, as in me, descends over everyone and will take everyone to the supreme place of the Light. That is why I

have said to you that I have come to bring fire to the Earth, which is the same as descending to redeem the sins of the world through fire!

Gnostic Text

But the truth must be told completely, it's of little use to receive the flesh and blood of Christ if we then lose it sexually. And when this happens, the Monad who has the Christ incarnated suffers within us, and so does the one who is incarnating him. And as the Christ can be incarnated, it can also be lost, then the Lord disincarnates in us, and that's a very painful process for the Monad and his different parts, and also for the soul and for the Intimate Christ himself. *My God, the Lord also suffers so much and we are not aware of it!* And this is because the works of the Logos are a Holy Week that only ends when this Solar System enters into a Pralaya or Cosmic Night. But this does not prevent the Christ from being merciful with us, though we don't deserve it, and he is merciful because he knows of our ignorance, which is why, in agony, he cried out from the cross that he was martyred on, "Father, forgive them because they do not know what they do!" At least there are remedies and remedies for the Lord to suffer less, and this is to repent, to reach the love that heals the wounds we cause to his flesh and blood. And as for those who ignore these mysteries, they suffer differently but they suffer and don't know why.

Jesus said to them, "Very truly I tell you, unless you eat the flesh of the Son of Man and drink his blood,

you have no life in you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise them up at the last day. For my flesh is real food and my blood is real drink. Whoever eats my flesh and drinks my blood remains in me, and I in them. Just as the living Father sent me and I live because of the Father, so the one who feeds on me will live because of me.

John 6:53-57

Just as it's difficult to imagine the life of the inhabitants of the Sun planet, it's harder to imagine the life of the inhabitants of Absolute Abstract Space, where the Being has degrees and degrees, levels and levels of infinite consciousness. And so that we may comprehend that kingdom without limits, the Christ incarnates from time to time in different souls that are properly prepared, so that at the end of times of a planet and of a solar system, he sends his most beloved son, offering him in sacrifice, knowing that through our ignorance he will not be welcome, but on the contrary will be persecuted and murdered, and his death will not be in vain because with his resurrection he will show us the path that leads to a kingdom of a flesh and blood that death cannot touch. And whoever follows Christ, by immortalizing his soul, will immortalize his physical and internal bodies. Then, he will be totally soul, and later totally spirit. And only he can give a testimony about life in the Sun and Absolute Abstract Space with a body of flesh and blood, it is possible and it is abundant. That's why Jesus said:

If you knew and understood the great gift of God, if you perceive who is the one who speaks to you and says to you 'give me to drink,' you would beg me to give of the Eternal Fountain, which is the source of sweet ambrosia and you would become that same Fountain of Life! And He took the chalice, he blessed it and offered it to all saying, 'This is the Blood of the Covenant that was shed for you to redeem you from sin and for this, the spear pierced my side, so that from my wound, blood and water would flow!'

Gnostic Text

Having said all this, I invite you to kneel down and together we can pray like this: My Father, my God, my Lord, I beg you with my soul and heart to direct yourself in these moments to the Throne of the Divine Solar Logos of our universe. Divine Solar Logos, Christ as Substance and as Consciousness, Jesus Christ. I ask you and I beg you to establish with us a bridge that links between your world and ours, so that Christic atoms of great power may descend on this altar. And may this Bread be transformed into your Flesh, and this Wine be transmuted into your Blood. And so the miracle of the transubstantiation may be fulfilled for our redemption.

HOC EST ENIM CORPUS MEUM.

(This is my body)

HIC EST ENIM CALIX SANGUINIS MEI.

(This is the chalice of my blood)

And now, when I see the reality of the “soul” living among fragile “mortal bodies,” subject to sickness and death, I see how much sense these following words make: ***This is my body; receive it for your redemption.*** And the same for the blood that’s charged with so much world karma, then I also comprehend what this means: ***This is my blood; receive it since it has been shed to redeem the world.*** And now you intuit much better what Christ wants for us: ***May peace be with you, so that you may partake of the light.***

And once we’ve received the flesh and blood of the Lord, we can now say together: ***Whoever eats my flesh and drinks my blood remains in me, and I in them; whoever eats my flesh and drinks my blood has eternal life, and I will raise them up at the last day. Always do this in memory of me.*** Having said and comprehended this: ***Let’s eat and drink.***



Love **God** and your **Neighbor** as Yourself



Although humanity is one, it is divided in this way: those who do not believe in God but put all their hope in their neighbor; those who believe in God but do not trust their neighbor; and those who neither love God nor believe in their neighbor. And it's very strange to find those who love God and their neighbor as they love themselves. Why is it so difficult to fulfill the first and great commandment taught by the Great Master Jesus? "... 'Love the Lord your

God with all your heart and with all your soul and with all your mind.” (Matt. 22 NIV) Equally, the second is similar: “Love your neighbor as yourself.” (Matt. 22:39 NIV) Perhaps we can find the answer to this important question in the correct interpretation of the word **similar**, which is surely not well understood or comprehended, esoterically speaking. For example, how am I similar to you and how are we not alike?

If the mind has not “understood” our similarities, and also the consciousness—which is not the mind—has not “comprehended” our similarities, then the reason we do not know how to simultaneously love God and our neighbor as ourselves is explained. Still, it also happens that we might understand and comprehend that God and our neighbor are alike but, despite everything, we do not have the love needed to live the experience of loving God and our neighbor as we love ourselves. That is why I must properly answer this question—how are we similar, and how are we not?

We are similar in the immortal divine essence, whether or not it is already developed as a Soul, and it is from this that we must love. And we are not similar in that which is perishable but nevertheless necessary for the expression of the immortal.

Now that we know we are uniquely similar in the immortal divine essence, we will better comprehend the definition of the word **neighbor**. Etymologically, it is related to **near**, which can be used as a synonym for **similar**, **close**,

or **neighboring**. Now we also know that love between all creatures created by God must be sustained in the immortal divine essence. And that by loving God in us, which is the right way to love ourselves, we will also know how to love our neighbor. Because we do not love what is different, we love what is similar. And the love of God knows how to recognize that immediately.

Therefore, we cannot love each other from the perspective of the perishable, the transient. We can only love in the imperishable, in that which has never had beginning nor end, simply because love is like that, it exists only in the infinite. Therefore, it's hard to love God in our fellowmen when we only see in our fellow beings the finite of their lives. How difficult it is to love our fellowmen in God if we have a finite vision of God, represented in an anthropomorphic mental form. And to love our fellowmen as we ought to love God, or to love God as we should love our fellowmen, is only possible if within ourselves we love without borders.

I wanted to learn to love my God within me because I discovered I did not really love Him. And by loving Him, I discovered He loves me in the same proportion as I love Him for, truly, the love with which I love Him is not mine but His. In other words, I love Him with His borrowed love because two different loves do not exist—mine and His—it's always one love. It's just as I'm saying: love is unique, singular, and yet universal. I repeat, His love and my love do not exist. And when I became aware of that, I also began to become aware of my fellowmen. And by

loving them I also loved my God. And loving my God, I love them, but always with the same love. So, I always start and end with my God.

And by loving my God, I live in my fellowmen, and they live in me. And if I do not love my God, I will not be loved by my God or my fellowmen. Now their joys are mine, and mine are theirs, provided I love from my God. But when I do not love my God, I am alone, very separated from that love; I am like one who contemplates a beautiful rosebush at a distance without perceiving its delicious perfume. But how long do I live with my fellowmen in that state of consciousness from my God? Little, very little, quite little, but enough so as to never stop looking for it. And it aches so much to know, and so many times to lose, that way of love taught by the Logos through Jesus.

*... 'Love the Lord your God with all your heart
and with all your soul and with all your mind.'*

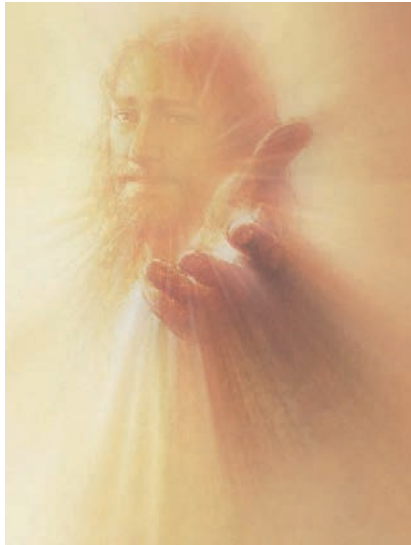
This is the first and greatest commandment.

And the second is like it: 'Love your neighbor as yourself.'

*All the Law and the Prophets hang on these two
commandments.*

Matthew 22:37-40
New International Version (NIV)

Talita Cumi!² Little girl, I say to you, get up!"



News about people who are sick constantly comes to us through missionaries, students of the Gnostic center, and family and friends. And it has become so normal that many times we even behave indifferently so as to not identify with what we consider impossible to change. Unless

² **TALITA CUMI**, Mark 5:41. *Talitha* translates as fresh, girl, maiden, young girl, which originates from the Aramaic *taleh* meaning lamb. *Cumi* translates from *koumi*, meaning get up, which is derived from the Aramaic meaning to form, to get up, to stand, place, establish, ascend upwards.

it's our own health or that of a relative; then, yes, we do concern ourselves. One way or another, illness at any age is always physical and moral pain for the patient and his relatives. And even if we give an esoteric explanation for it, nothing changes because deep down in our hearts we feel that perhaps we can do something but we do not know how. Hence, the need for this reflection, which I yearn may even guide in the cases of incurable patients.

Apart from the natural or official medicine applied to the patient through a personal or family decision, we have the magnetic chains of healing, more or less frequently performed in our Gnostic centers, and which serve to cure the very cause of disease especially beyond the physical body. But we almost intentionally ignore this principle of occult medicine that cures from the inside out because, naturally, what we most want is the physical health of the patient, and it's very understandable that we think like that. And when the healing chain does not fulfill this purpose, we believe either the divine Law did not approve our request, or these magical healing works are simply not so effective in cases where the disease is very advanced.

LOVE RESURRECTS

So, we can believe the resurrection of Lazarus by Jesus was a particularly physical miracle; thus we can think the same about the resurrection of the Master of Masters himself. And regarding the resurrection of Lazarus, there are two moments that have always impressed me in this

passage from the Gospel. The first is the total faith Martha, sister of Lazarus and Mary, places in Jesus when she tells him,

*'Lord, ... if you had been here,
my brother would not have died.
But I know that even now
God will give you whatever you ask.'*
(John 11:21-22 NIV)

These words are truly moving to me, they touch my heart so deeply, because even if it seems like blind faith, it's not so if we bear in mind what important, very important, revelations Martha would have had to completely trust in Jesus who, as some apocryphal texts say, she and her two siblings knew from when they were children and they played together. And because of this, Mary also says to Jesus,

*'Lord, if you had been here,
my brother would not have died.'*
*When Jesus saw her weeping, and the Jews who had come
along with her also weeping, he was deeply moved in
spirit and troubled. 'Where have you laid him?' he asked.
'Come and see, Lord,' they replied.*
(John 11:32-34 NIV)

And the second is what we just read, that the great Parmartasaya Jesus is moved and troubled when he sees

Mary, and the Jews who accompany her, cry. This not only touches my heart but also invites me to cry out from my heart, as Jesus did with so much love before his childhood friend Lazarus. For herein lies the key to the cure of a soul, to know how to weep with love before the soul when it's lost or living some initiatic process, and that this is the cause of any illness. And only the brother's intense and compassionate love can help resurrect the flame of the soul's extinguished love. That's why it lost the light and the heat of its health. And this is why it is now very sick or already dead. And just as certain Jews did not comprehend why Jesus wept with the fire of love before Lazarus, in the same way today the Gnostic might not comprehend that on very special occasions it helps so much to cry out with love to touch the soul of the sick, which is why we ask for their health individually or during a chain of healing, even though their body might not have been cured entirely, or even at all, but their soul, yes.

Jesus wept.

*Then the Jews said,
'See how he loved him!'*

*But some of them said,
'Could not he who opened the eyes of the blind man
have kept this man from dying?'*

*Jesus, once more deeply moved, came to the tomb.
It was a cave with a stone laid across the entrance.
'Take away the stone,' he said.*

*But, Lord,' said Martha, the sister of the dead man,
'by this time there is a bad odor,
for he has been there four days.'*

*Then Jesus said,
'Did I not tell you that if you believe,
you will see the glory of God?'*

*So they took away the stone.
Then Jesus looked up and said,
'Father, I thank you that you have heard me.
I knew that you always hear me,
but I said this for the benefit of the people standing here,
that they may believe that you sent me.'*

*When he had said this, Jesus called in a loud voice,
'Lazarus, come out!'
(John 11:35-43 NIV)*

LOVE IN THE CHAINS

In our healing chains, at a certain moment of the petitions in favor of the sick, we often pronounce with devotion and much love, TALITHA CUMI! And, although this means, "Little girl, I say to you, get up," it doesn't mean we are referring physically only to "a child, maiden, or young girl." It's also a reference to the very soul of the sick person. Regarding the mantra itself, and in general terms, V.M. Samael Aun Weor says in his *Treatise on Occult Medicine and Practical Magic*, "Another very interesting mantram,

which Christ taught to heal the sick and resurrect the dead, was TALITHA CUMI. Resurrection is only possible when the silver cord has not been broken. In these cases, heat is infused into the lips of the corpse, the deceased is taken by the hand, and then the mantram TALITHA CUMI is pronounced, and the person is called three times by name. This very elevated magical work is only possible when the Law allows it.”

Now this very commentary about healing chains allows me to narrate what I experienced in the inner worlds in the case of a girl who, somewhere on the planet Earth, needed special help because from a very early age she was completely blind. And may this testimony serve to better explain the good and best use we can make of magnetic chains, even when we carry out the petition for the health of a sick person individually.

How I got to that big round room, I wouldn't know. Several chains had already been done, and now we had to do one last chain. The patient was a child who had lost her sight, as I said. It was not that chain we traditionally know in the Gnostic studies. And although there were many adults in that room, only children would form the chain anew. I was among those children because I was a teenager who, along with the others, was age-appropriate to ask for that girl (I did not have the appearance of an adult). Although she was not present, each of the chain's participants had a photograph of her in front of us.

Once again, we prepare to perform another magical work. We join hands but face outward so our backs are turned toward the inside of the chain. Each of us has an instructor who constantly tells us to look at the photograph of the girl, crying out only with love for her health, and we do so. It is not a chain in which we must repeat words and phrases as usual. It has to do with giving love to that being, and as this is achieved, a beautiful blue light forms at the center of the chain. Then we realize that from infinite space a kind of comet appears at great speed which, crossing the starry sky, penetrates through a certain spot on the round room's ceiling. The one who arrives is a cosmic being who stands exactly in the very light of love formed behind us. Now we know it is a Venerable Master of the White Lodge who will perform the operation on the girl's sight. Again, the instructors ask us for more love, and crying with love once more we grant this to the girl. After some time, the chain is completed. And a few moments later the success of that work is announced to all; the girl has recovered her sight. Everyone present is very happy. It is incredible what the force of love can do.

RECOMMENDATIONS AND CONCLUSION

I'll start with some recommendations, then the conclusion. I have seen the silence in the area where we meditate prepares us very well for a magnetic chain of healing.

After a Mo-Chao meditation is the most recommended, and it is when I keep in mind this thought from one of V.M. Samael Aun Weor's books, "Infinite repose and infinite activity have their point of contact in the silence." As we have seen in this reflection, it's the force of love that operates magically during a chain of healing. It helps so the Venerable Masters of the Ray of Medicine can, first of all, heal the afflicted soul of the sick. Later, if the Law permits, then through the Holy Spirit—the great healer—the physical body of the sick may also be cured. It's very important to give preference in the chain of healing to very serious patients so the list of names pronounced verbally is shorter, and it is best to repeat mentally the old list of constantly repeated names. This allows for treating the most serious cases with all the compassionate love required. It's not necessary to raise your voice when it comes to following the chain. Not only should whoever directs the chain use the verb in a low and audible tone, but the participants should also repeat, if possible, in an even lower tone of voice. And the one who leads the chain must know how to create spaces for silence that serve the compassionate love the chain asks us to offer in favor of the sick, especially when we imagine the group of serious patients immersed in a lake of the crystal clear and pure waters of life. Meanwhile, pronounce a very soft and elongated "M" three times to create that for which we yearn. The final recommendation is a constant reminder: do not forget the magic of silence before, during, and after the chain.

*And by loving my God, I live in my fellowmen
and they live in me.*

*And if I do not love my God,
I will not be loved by my God or my fellowmen.*

*Now their joys are mine, and mine are theirs,
provided I love from my God.*

*But when I do not love my God,
I am alone, very separated from that love;
I am like one who contemplates a beautiful rosebush
at a distance without perceiving its delicious perfume.
But how long do I live with my fellowmen in that state of
consciousness from my God?*

*Little, very little, quite little,
but enough so as to never stop looking for it.*

*And it aches so much to know, and so many times to lose,
that way of love taught by the Logos through Jesus.*

*... 'Love the Lord your God with all your heart
and with all your soul and with all your mind.'*

This is the first and greatest commandment.

And the second is like it:

'Love your neighbor as yourself.'

*All the Law and the Prophets
hang on these two commandments.*

Matthew 22:37-40
New International Version (NIV)



A Special Chain of Healing



Yesterday evening we began to read and study another book of V.M. Samael Aun Weor with the entire group of second and third chamber. Previously, we had studied the main books of his last period, as well as those that have been the basis of his initial doctrine, and which reflect the history of the International Gnostic Movement, for example, *The Perfect Matrimony* and *The Revolution of Bel*.

And although we had already read and reflected on the *Treatise of Revolutionary Psychology* as a group, I decided that after so many years it was good to meditate on this book again. And while it's easy to read, I suggested we not

go so quickly, to stop at those most essential points of the work on oneself. At some point, I asked about the Level of Being. And then I expanded on how you live the Level of Being in a group in one way, and how this is perceived differently when you are alone, or when someone withdraws from Gnosis definitively. The point is that serving others, dying, and transmuting greatly improve our Level of Being because in the Being the “I” is not as strong. I had planned to do a chain of healing at the end of this activity, with the recommendations from the recent reflection, “Talitha Cumi!,” and that’s what we did.

Talita Cumi!

Little girl, I say to you, get up.

Some days before writing the text, “Talitha Cumi!,” I explained this reflection to the majority of the group. And since some were not present in that meeting, I spoke about that topic again to summarize with everyone how we would do this special chain.

I emphasized we would do the chain with our voices in a low volume to gain concentration. A very loud voice takes our attention too far outwards. And everyone comprehended about the silence because we had already spoken about that, and we experienced it in some of our last meetings. I asked those who had serious, or very serious, patients to name them, and to tell us a little about the case so we knew the people better.

Interestingly there were two cases of children with

malignant tumors, and other adults with tumors who were declared terminally ill by official medicine. The state of this small group of patients was certainly very sad, therefore, we had to put a lot of love into asking for the healing of their “souls” and, in accordance with the great Divine Law, we would then see about the health of their bodies. And as for the second, more numerous, group of sick people who we always mention in the chains, they would be named mentally.

With all the ideas of how and why this special chain would be carried out made clear among those present, I indicated that it would be formed. Following the norms of the chain, we irradiated love, etc., all in a very low voice, slowly, and trying to find within the love that would serve the first sick people, the most serious ones.

With my voice in a louder tone but not too loud, we invoked the Masters of the Ray of Medicine: Paracelsus, Galen, Hippocrates, Hermes Trismegistus, Angel Adonai, and Master Huiracocha. And then I indicated to the brother in the chain who had the most serious patient to name her at that time.

We repeated the first and last names, and there was silence. It was the opportunity to bring all the love to this “sick soul.” And then we broke that silence with the powerful mantram *Talitha Cumi* three times. Always in a low voice but with intense concentration of merciful love for the patient, who was the physical sister of the one who mentioned her name. And I kept indicating to each brother in

the chain to name their sick, asking the one who named the patient to tell us briefly the disease that afflicted the person and who they were. Hearing each case was moving for all of us, and allowed a strong motivation to be born.

Incredibly, the chain was acquiring an enormous curative force, thanks to the love born from each case upon which we touched. When this list of patients was concluded, we asked for the other patients, the less serious cases, and we did it mentally as planned. However, the love did not diminish; on the contrary, it continued to grow. We then asked for the health of the participants in the chain.

We used the healing mantra we all know but always at the end we pronounced *Talitha Cumi*. We thanked the Venerable Masters of the Ray of Medicine for their assistance for everything we experienced, and that everything might be fulfilled according to the great Divine Law, and in the name of universal charity. And we concluded the chain with the sacred mantram AUM three times.

The chain was the same as always but with a completely new, different attitude. It has been a marvelous experience for a group of Gnostic brethren who are comprehending that the source of healing light is the compassionate love with which the Venerable Masters of Medicine work.

When the chain was concluded, we sat down for a moment because the vibration experienced throughout our bodies required it. And whoever felt the need to made their comment about what they had lived. In short, I would say

we were less concerned about the physical health of the patient than on other occasions. And we felt we had, at least, contributed to give something different to the sick: compassionate love, which is light to their “soul” that is also sick.



Absolutely **Nothing** is Mine



We all think, feel, and act from the hidden animal “I” thus: the air I breathe is mine; the blood that flows through me is mine; so is the circulatory system; each beat of my heart is mine, as well as that important organ; my bones and flesh are mine; this body, and the internal bodies, are mine; my soul belongs to me; the vestment that covers each body is mine; “my God” is mine; consequently, everything belongs to me; in a certain way, the people that surround me, close or far, are mine because they are in me in the form of impressions; all the moments I live are mine.

From this point of view, everything, everything, everything belongs to me in impression, sensation, perception,

and concept. Having everything in me, I therefore live better; the ideas that I think and feel are mine, even “my” word itself is mine. I repeat, everything related to me is mine. In this way, what is mine is: space, the birds, the light, the stars, the rainbow, the rain, the dawn, midday, the evening, the wind, the quietude, the humanities here and there, nature and its trees, mountains, deserts, lakes, oceans, good and evil, and the comprehension between both, what is just and unjust, the oneiric with or without consciousness, everything in experience is in some way mine.

And this is my only way of living; I do not know any other. But, I confess that so much selfish weight does not make me happy at all. I recognize also that, therefore, the people around me are not happy either. And now, yearning for a radical change to live in happiness with my fellowmen, I prefer to better say:

The air I breathe is not mine; neither is the blood that flows through me; much less is my circulatory system mine; each beat of my heart is not mine; nor that important organ; my bones and flesh are not mine; this body is not mine nor is any other body; nor does my soul belong to me; no vestment that covers any body is mine. My God, my God, nothing is mine. Not even you, “my God,” are mine. Now I don’t even know what is mine, and what belongs to you. The people around me, close or far, are not mine; nor are the moments I live mine. I search for something that might belong to me or might belong to you,

and I don't find anything, anything, anything. However, having nothing, I live in another way. Not even this idea is mine; not even "my" word is mine. Nothing, nothing, nothing is mine. However, everything is marvelously right there in front, without being mine.

Space, the birds, the light, the shadows, eternity, time, the sky, the clouds, the stars, the rainbow, the rain, the dawn, midday, the evening, the wind, the quietude, activity, the humanities here and there, nature and its trees, mountains, deserts, lakes, oceans, good and evil and the comprehension between both, error and certainty, ignorance and wisdom, what it just and unjust, the oneiric with or without consciousness, the experience of everything in nothing and nothing in everything. Absolutely nothing in any way is mine.

"...I no longer live, but Christ lives in me."

(Galatians 2:20) Saint Paul

Thank you, V.M. Samael Aun Weor, for having revealed to us the dissolution of the "myself", the "I myself", the "oneself", which is the true path to the absolute Being, authentic happiness.

The Cosmic Duty Before the **Being**



On any Saturday morning, anxious people—free of the busy work days—come and go everywhere; indisputably, they have a lot to do in that brief morning. And I see everyone so convinced they are doing something for themselves and for others that it's hard to doubt it. But,

in essence, this is not true because the duties to life are one thing, and the cosmic duty before the Being is something very different. However, I walk among them as if wanting to be an equal, a normal person of this world. Then I discreetly observe every person who passes by me, and I see they are so seriously convinced they are doing something important, and I repeat, I cannot doubt their goodwill. I identify with their “duty” so much I have even intentionally forgotten mine, the cosmic duty, in order to comprehend them.

And my conclusion is that, from the point of view of humanity, I am an irresponsible person because I give more importance to the cosmic duty, which is why I cannot fully identify with the responsibility to life and the irresponsibility before the Being. But indisputably, the responsible people fulfill their duty as citizens as best they can to survive and justify their existence. But regarding the cosmic duty of the Being in them, I do not perceive any interest. That’s why it’s so normal that in the midst of the crowd I feel very alone. While not forgetting the Being, I will always try to be in contact with them, so as to not isolate myself completely. I return home after the experience and, taking refuge in my cosmic duty before the Being, I reflect.

How true it is that he who adds wisdom and love to his life also adds pain. Life without the Being is dream and illusion. And the divine Gnosis has the mission of separating us from that dream and illusion at all costs. And when,

level by level, it distances us from the dream and illusion of the consciousness, we also enter into levels and levels of disillusionment, which are the dark nights of the soul; then one is between heaven and hell. There is no choice but to meditate and pray constantly. And by meditating and praying, I comprehend what happens to me, that no one is to blame for my sad solitude, I am the only one responsible because by inquiring to God about the truth of each thing, answers came, which—while very sweet to the mouth—have always been very bitter to my heart.

In ancient times humanity lived according to a certain principle, which allowed them to preserve the body until the moment they had fabricated the superior existential bodies of Being, but at that time, humanity fulfilled the cosmic duty. What is the cosmic duty? To always live awake! An individual who reads a book at 500 kilometers per hour, from page to page, and says, 'Now I know,' is ruining the intellectual brain. He is not fulfilling the cosmic duty. In the name of Truth, I'll tell you this, when I study a work, I reflect deeply on the paragraph I am studying, I meditate on that paragraph, and I do not go on until I have become conscious of the paragraph I read. If I have not comprehended, I do not continue because it's absurd to continue. So, you must become aware of what you read; that is part of the cosmic duty.

V.M. Samael Aun Weor
"The Awakening of the Consciousness (Psychological Associations)"

And although I believe a little illusion and dream is necessary to live a responsible life for the affairs of the personality and the “I”, I must be attentive, seeking better the yearning for the Being that is so costly to obtain and keep alive, and which is to be in perfect balance between the relativity of life and the absolute of the Being, which is not easy if we think of these words of the wise Solomon in Ecclesiastes (1:12-18 KJV):

12 I the Preacher was king over Israel in Jerusalem.

13 And I gave my heart to seek and search out by wisdom concerning all things that are done under heaven: this sore travail hath God given to the sons of man to be exercised therewith.

14 I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit.

15 That which is crooked cannot be made straight: and that which is wanting cannot be numbered.

16 I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem: yea, my heart had great experience of wisdom and knowledge.

17 And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit.

18 For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow.

Cosmos is understood as order, the opposite of chaos, disorder, anarchy, confusion. And to fulfill the cosmic duty before the Being is to be in order with the Lion of Divine Law, and consequently with the whole infinite cosmos. And this order with the Being begins with the sexual energy itself, the only thing capable of creating a cosmos or chaos, depending on how we use it, of course. And without sexual order there is neither mental nor emotional order, and consequently life is chaos. Social, political, and economic disorder comes precisely from humanity's sexual chaos, which is why the crowds go from one place to another without finding order and inner peace. That's why, when we walk among the disorderly crowd, we must not forget that every human being unconsciously seeks to put order in their chaos and doesn't know how.

A humanity that fulfills its cosmic duty before their Being is quite different, made up of individuals who constantly put their sexual energy in order and, thus, live in mental and emotional harmony with nature and the cosmos, which are therefore their guardian protectors. So, it's pleasant to walk among those people, and to live among them must be something unique, wonderful. And this is not fantasy because people like that live on other planets, and also on this planet but they are invisible to us. It's surprising that they visit us and walk among us, not as people who are curious but as secret servants of humanity. And they are good, peaceful people who come down from the sky in their cosmic ships at night while we sleep, transporting (among other things) medicine to

cure our contaminated land, knowing its fruit will damage our already fragile health.



Inferno, Exodus, and Golden Age



We all have the impression that everything has been said regarding the Inferno, the Exodus, and the Golden Age. However, it is normal to believe, with the future in mind, that we should avoid falling into the Inferno in order to go to the Exodus, and thus live in a Golden Age.

Inferno

The truth is that while, psychologically, you are not completely dead, much of the consciousness lies trapped in the whole plurality of the “I”. And even though you have a physical body, incredibly, you are an inhabitant of the Inferno, albeit not definitely for the moment.

Only the free consciousness is outside the Inferno, and therefore this free percentage of consciousness is always our only hope, even if it’s only about 3% consciousness against 97% animal “I”.

Therefore, Gnostically speaking, it’s not a question of avoiding a fall into the Inferno; it’s about getting out of the Inferno before the second death arrives, an event that happens when the granted cycle of 3,000 comes to an end.

In the case of Bodhisattvas—who are not subject to the 3,000 cycles of existence, with 108 existences per cycle—they could also enter the second death when they lose their capacity for remorse and repentance.

When the consciousness is completely identified in the “I”, it does not distinguish between good and evil, and therefore does not experience remorse or repentance; thus, we are faced with a lost cause that only the second death can cure.

It’s one thing to die physically, and in so many ways throughout the different human incarnations, and the second death is another thing—to be submerged in the infernal worlds at the end of the involution—then there is no turning back.

The second death will serve to liberate the consciousness from the hypnotic state in which it is submerged, and although this might seem like an act of cruelty by the Great Law, on the contrary, it's a merciful action towards the soul and the spirit.

Yes, it is very true, and as V.M. Samael Aun Weor teaches, the sexual transmutation of married people is a descent into the Ninth Sphere; it is also true that we descend to the infernal circles when we work on our psychological aggregates.

Through vibratory affinity, work on the "I" obviously connects us with the lower dimensions of nature, and dying in the "I", also by vibration, connects us with the higher dimensions of the cosmos.

And the same happens when we unconsciously identify with our psychological defects, with the difference that without comprehension and elimination of such errors, this identification will only be a descent into the psychological Inferno without an ascent to the higher dimensions.

Only if we work on ourselves constantly is the Inferno abandoned little by little, which is the goal of the inner Great Work, and that's why we are in these Gnostic studies.

Obviously, those who cannot self-realize, and finish their cycle of manifestation, normally must descend into the depths of the abyss, and suffer greatly to achieve the second death. Afterwards comes the

emancipation of the elemental essence. It is converted into an elemental to begin a new evolution.

Naturally, what we have to do—or what nature has to do for us—within the bowels of the Earth, we can do here and now at will, and avoid the descent into the bowels of the abyss. If nature has to disintegrate the ego, the ‘myself’, the ‘oneself’, we can do it without having to sink into those frightful abysses of the submerged mineral kingdom.

V.M. Samael Aun Weor
“The Mysteries of Life and Death (The Festival of the Dead)”

Exodus

Let’s amplify the concept of exodus, and we will surely better understand its esoteric meaning. Defined etymologically, this word is so misunderstood: **exodus**, from the Latin *exōdus*, and this is from the Greek ἔξοδος, means exit.

Exit from where, and to where? From the physical point of view, exodus means the pilgrimage of a chosen people from one part of the Earth to a more secure part. While esoterically, Exodus is to liberate the consciousness that’s trapped in the “I”.

Delving deeper, Exodus means to begin to exit the Inferno through the inner work. And in the proportion we abandon the Inferno, the possibility for an Exodus opens up for us—first for the soul, then later for the body.

Seeing things this way, we don't exaggerate if we say that, with sincere spiritual yearning, we have begun our Exodus from the Inferno to Heaven. And this Exodus continues as long as our love for Gnosis is ever growing.

It is incredible that while the Gnostics are so concerned about a physical Exodus that will take us to a safe place, the Being with his different parts, and the Venerable Masters of the White Lodge, pay more attention to our inner Exodus.

And though it hurts to hear what follows, I will repeat what V.M. Samael said about the end of times and the path of salvation, "I have my hope in the missionaries."

V.M. Samael is obviously indicating that, generally, a missionary can and does dedicate more time to his inner Exodus than a common student. That's why these words of his serve, in general, as reflection for missionaries and students.

I now explain something very important, a worldwide Exodus like the one humanity is now secretly living—from the interior to the exterior, from inside to outside, in good and evil—is a karmic process of salvation or condemnation.

By this I want to indicate the Exodus will be fulfilled according to the Great Divine Law, in the name of Universal Charity, and by the power of the Christ; not in any other way. Therefore, it's a Cosmic Desideratum emanating from the Divine Solar Logos himself.

And, as it is happening at the end of the Physical Round, Fifth Root Race of the Aryans, it's the karmic responsibility of the Fifth of Seven, the Logos Samael, to choose those who—with their inner work—have been self-elected or self-condemned.

With the public dissemination of the Gnostic message, each soul that receives the great secret of sexual magic is defined in favor of a new era, the Golden Age, or remains condemned to live until the second death in an Iron Age or Kali Yuga.

Golden Age³

Also, by the Law of Cause and Effect or Karma the best of all the races preceding us will form part of the Exodus over two centuries, and will instruct this humanity until the arrival of the New Golden Age.

And Solar Men will descend from the cosmos with a science that's more in accordance with the new spiritual life. Likewise, the inhabitants of the interior of the planet, guided by the Genie of the Earth, Melchizedek, will render great services.

When a double rainbow shines in the clouds, there will be new lands emerging from the bottom of

³ The term Golden Age comes from Greek mythology, and was first adopted by the Greek poet, Hesiod. It refers to the initial stage of the ages of man in which he lived in an ideal state or utopia, when humanity was pure and immortal.

the ocean. And on those new lands will live a new humanity, an innocent and pure humanity, a perfect humanity; then will come the Golden Age announced by Virgil, the poet of Mantua, when he said, 'The Golden Age has already arrived, and a new progeny commands.'

We are working to create the World Salvation Army; that is our work, and it will be the work of all the missionaries; we will open lumisials everywhere, with the purpose of creating that World Salvation Army.

"The Three Factors of the Revolution of Consciousness"

Two centuries will be more than sufficient for the work in the Great Work, which not only serves to annihilate the "I" and its legions but also to leave behind the false Kalkian personality of this dark time of the Kali Yuga.

The best of the Aryan sub-races will then resurrect, which by the Law of Cause and Effect are also related to the root races of Atlantis and Lemuria but with the difference that the inhabitants of the Koradi race will be small in stature.

Because to conquer the Fifth or Etheric Round, human and animal giants are no longer needed; on the contrary, the human machines will serve to transform—from below to above—telluric force into cosmic force.

The sixth great race, the Koradi race, will be smaller than the Aryan, and the seventh will measure

approximately twenty-five centimeters in height; each will repeat the cycle of seven sub-races.

V.M. Samael Aun Weor
“Gnostic Syncretism of the Sun Stone”

I conclude this reflection with an astral experience, which gives us an idea of how the New Golden Age will begin, after having passed through the Exodus and the Great World Catastrophe:

I arrive in my astral body to a very particular forest, where there is also a very special monastery. What impresses me about the place is the enormous silence that envelops that forest and monastery. I knock on the door of the monastery, and a being dressed completely in white like a modern day nun appears.

I can't say if it is a man or a woman because the entire body is covered with that very pure tunic, from head to toe, and I can barely see the face. Therefore, surprised, I ask, 'Where am I?'

The reply to me is, 'In the future.' Next, I am allowed to enter the place to verify what I am told. I look at a very peculiar calendar on one of the walls and, indeed, from the year I see I am in the future (third millennium).

I then ask, 'And what happened with humanity?'

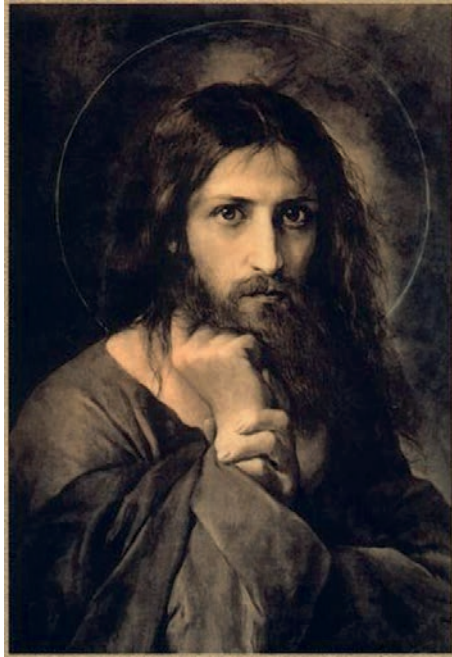
‘They were destroyed; they no longer exist.’ And overcome by this response I am silent.

I had made an astral journey into the future, and so I could comprehend what it was like in the beginning of the Golden Age. I remember being told long ago that in the beginning of the Golden Age there would be a great silence on the whole planet, and that no one would speak of those times of the great catastrophes that had occurred, of all that humanity had lived in the apocalyptic time period, so as to avoid attracting those events once again. That is why on this journey into the future I found myself in that special silence, in that monastic life, and in the midst of the Golden Age.

“About the End Times and the Golden Age”



Be passersby!



An instant after we left the Absolute into Creation, we became sparks, essences, or souls passing by.

Now, on the Gnostic path we must be conscious of what it means when the Christ says, “Be passersby!”

Fascinated by life, we forget what we were and what we

have now become; luckily, we intuit we are definitely not from here.

By pure identification, fascination, and sleep of the consciousness, we believe this life here is the true one. False!

The Christ incarnated in Jesus and, through **Saying 42** of the *Gospel of Thomas*, tells us we are passersby, but we are without consciousness of why.

For that reason, anything of this world we cling to will be the very same thing that will corrupt us because it's perishable.

It's better to live in the constant spirit of foreignness, to feel the sensation of being passersby, like God who is in everything and yet unidentified.

Pay attention, to be passersby is not to go from one place to another with neither course nor location.

The truth is very different, to be a passerby is something profoundly mysterious, sublimely spiritual, and very far from anything we may think.

I reiterate, to be a passerby is not only to go from one place to another without having a fixed place to be; to be a passerby is to take refuge in the love of God.

To be a passerby our liberty is in God because we live in God, we move in God, and we are in God.

To be a passerby is to die to a superficial life in order to discover the grandeur of the divinity within us.

One wanders the more one loves because it's love that makes us tremendously nomadic.

Gnosis, with its wisdom and love, makes us passersby, foreigners everywhere, even in the nucleus of family and friends, without ceasing to be affectionate with them.

That's why Gnosis is defined as a strange feeling of foreignness, like that of the newcomer who has just arrived to the city with an intense amazement for everything he sees.

Since we are Gnostics, we are souls passing by like the wind, invisible to everyone but always willing to give the breath of life.

And like the passing stars that are contemplated at night for their luminous beauty, we are Gnostics, though these are always passing celestial bodies.

We are Gnostic passersby like water that falls from the sky, and traverses long furrows between mountains and valleys, quenching everything's thirst, to return once again to the clouds.

We are the Gnostic passersby like fire, the element which all fear for its high temperature but which all need nevertheless.

We are Gnostic passersby like earth, which in unleashed earthquakes terrifies all but which in calmness everyone welcomes.

We must be passersby like our Lord to completely dissolve

egocentrism, and to establish the era of Christ-centrism on the face of this planet.

But before consciously being passersby, we must lose everything, absolutely everything; then all will be ours without possessing anything.

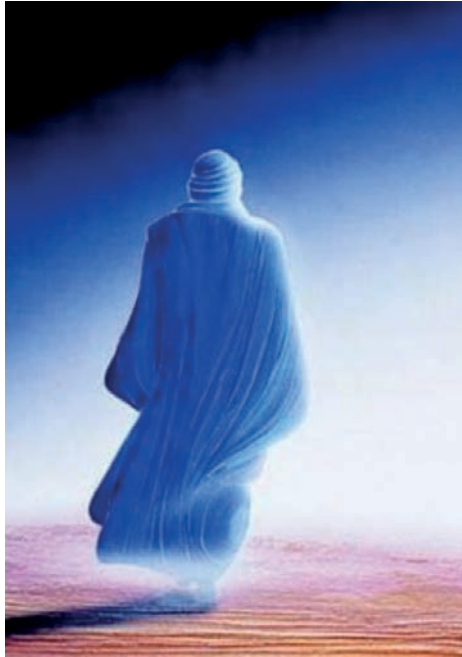
Specific possession of Gnosis is always accompanied by a certain attitude of foreignness or estrangement in the face of this illusory, mayavic world.

V.M. Samael Aun Weor



The Entire Mystery Surrounding Melchizedek

"Without father or mother, without genealogy ..."



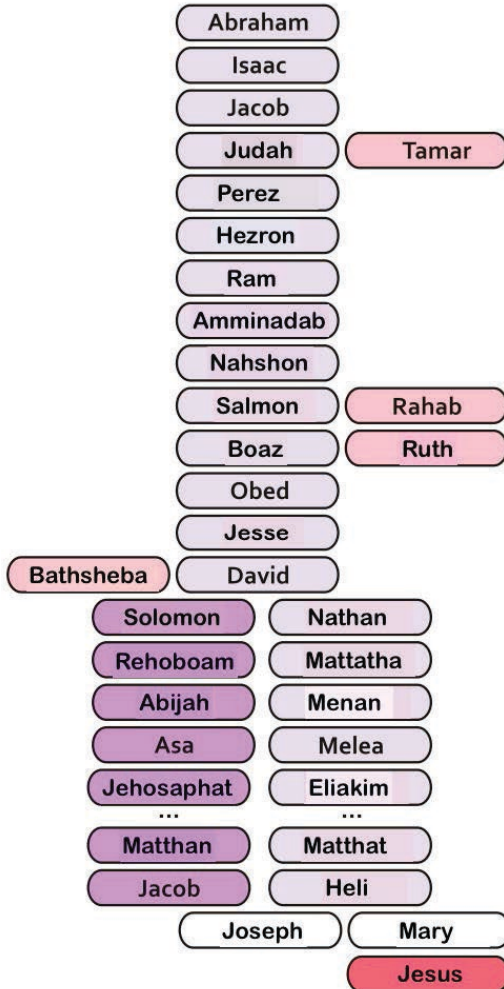
Question: When V.M. Samael Aun Weor says, “Those who attain absolute integration will thus become active members of the Sacred Order of Melchizedek, King of Salem, with no father or mother, no beginning, no known beginning or known lineage, who will remain a Priest forever,”

does that mean that Melchizedek had no physical parents?

Answer: Your question seems interesting to me, and therefore I will respond with interest to the extent it can be answered because Melchizedek's entire life is a huge mystery as we have already seen, "without father or mother, without genealogy," leaving aside everything I cannot answer because it can only be comprehended through illumination and revelation.

For the moment, I'll say Melchizedek indeed did not have physical parents. But we can say the same thing about a resurrected Master with an immortal body, for example, the enigmatic Count Saint Germain, or V.M. Samael Aun Weor. And I can say the same of the living mummy my Being possesses, Imhotep. But an immortal body had to be engendered somewhere, right?

I repeat, logically an immortal physical body had its physical parents because it's not possible for a physical body to emerge from nothing. And this is where the mystery enveloping Melchizedek, genie of the Earth, begins—without earthly parents, also without genealogy—while Jesus has a genealogy, as we can see in the Gospels of Matthew and Luke:



And as I say, this is what makes Melchizedek mysterious and unique, the affirmation that comes directly from God, “without beginning of days or end of life, resembling the

Son of God, he remains a priest forever,” which is why Melchizedek comes directly from the inner worlds, as the Bible reveals.

*This Melchizedek was
king of Salem and priest of God Most High.
He met Abraham returning from the defeat of the kings
and blessed him,
2 and Abraham gave him a tenth of everything.
First, the name Melchizedek means ‘king of righteousness’;
then also, ‘king of Salem’ means ‘king of peace.’
3 Without father or mother,
without genealogy, without beginning of days
or end of life, resembling the Son of God,
he remains a priest forever.
4 Just think how great he was:
Even the patriarch Abraham
gave him a tenth of the plunder!*

(Hebrews 7:1-4)

The most mysterious thing is Melchizedek’s immortal physical body. But where does it come from? V.M. Samael Aun Weor only says this, “Melchizedek is the planetary genie of the Earth of whom Jesus, the Great Kabir, gave testimony. Melchizedek is the Great Receiver of the Cosmic Light. Melchizedek has a physical body, he is a Man, or better said, a Superman.”

Question: And regarding Melchizedek’s immortal body,

can it perhaps be explained with the so-called Body of Liberation?

Answer: Let's first explain what the Body of Liberation is. V.M. Samael says that Joan of Arc was burned in a bonfire of the "holy" inquisition, and her Being extracted from her ashes the best physical atoms, forming her immortal physical body or Body of Liberation with them. But V.M. Samael does not say this is the same case as Melchizedek.

Resurrection with the Body of Liberation: This is realized in the superior worlds. This body is organized with the best atoms of the physical body. It's a body of flesh that does not come from Adam, it's a body of indescribable beauty. With this Body of Paradise, Adepts can enter the physical world and work in it, making themselves visible and tangible at will.

*V.M. Samael Aun Weor
Chapter XX, Tarot and Kabbalah*

By going deeper into the Melchizedek mystery, we can say this great being has not passed through the Edenic fall, the original sin. And this is self-explanatory when we bear in mind that Melchizedek doesn't have a genealogy, which could karmically bind him to this event. And it's surprising that, not knowing the Edenic fall, he is the regent of the planet Earth, precisely opposite to the earthlings who all are children of the original sin.

But there is no contradiction in that because it's necessary for a Cosmocrator like Melchizedek to take on the gestation of a planet like this, with its abyss from which emerge Gods who, falling a number of times, raise themselves anew. Here we have Melchizedek's function as Receiver of the Light, as the Gnostic bible, *Pistis Sophia Unveiled*, explains.

However, Melchizedek, Genie of the Earth, Receiver of the Light, shows the path of purification to the fallen Gods through his Adepts. Melchizedek can carry the light of the Souls to the Treasury of the Light. Previously, we stated that the Golden Fleece, the Treasury of the Light, is found within one's depths. Unquestionably, the Archons of the Fate, and the Rulers of the Aeons and of the Sphere make matter useless; they subdue it, devour it, subjugate it, govern it, and do not let it go to become human Souls in the world. This means that they, the Rulers, keep the elemental essences in their respective kingdoms. These elemental essences are governed by the Archons. However, as the elemental essences develop, they pass from one kingdom to another, in accordance with the Law. Every elemental essence can convert itself into a human Soul, in its time and hour, and in accordance with the Law. The completion of the number of perfect Souls who will be in the Treasury of the Light will be the day of 'Be with us,' which is the end of the Great Cosmic Day.

V.M. Samael Aun Weor

Melchizedek has no genealogy but, nevertheless, he must tend to working with the genealogical tree of each one of us, from beginning to end. Well, in reality, from the beginning—or Genesis—and from the history of this humanity, Melchizedek has tended it through the root races and their regents, and is now tending to the collective and individual apocalyptic end of this humanity.

Melchizedek, Genie of the Earth, and his adepts show the path to many, to those who seek the Light or reject it. And in one way or another, as Receiver of the Light, Melchizedek extracts the Light, and presents it to the Treasury of the Light. And without a doubt the most important genealogical tree among all trees is the Messiah Jesus. Why? Well, this question answers itself.

It's very true that Jesus paid tithes to Melchizedek, as Abraham did, but it does not end there. Each of those involved in this Semitic tree must also make their contribution to the Treasury of the Light or else it will not be possible to enter into a New Golden Age. This is an affirmation that doesn't belong to the past because it is happening right now.

One way or another, even common people must be able to pay Melchizedek, Receiver of the Light, with “the breath of their mouth and the tears of their eyes and the sweat of their bodies.” And the refuse that results from this is sent right now to the second death, as certified by this final text attached to this reflection:

And Melchizedek, the Receiver of the Light; purifieth those powers and carrieth their light into the Treasury of the Light, while the servitors of all the archons gather together all matter from them all; and the servitors of all the rulers of the Fate and the servitors of the sphere which is below the aeons, take it and fashion it into souls of men and cattle and reptiles and wild-beasts and birds, and send them down into the world of mankind.

Of the fashioning of the souls of men
Pistis Sophia, ch. 25

CONCLUSION OF THE MELCHIZEDEK MYSTERY

All of this can be carried out by
Melchizedek impeccably
because he has never had a mother or father;
without earthly genealogy,
resembling the Son of God,
he is therefore an immortal priest.
Consider, therefore, how great his mission is
on this planet and in this whole solar system.
Everyone from Abraham to Jesus
paid him the tithe
—the tenth part of the Great Work—
and as if it were God Himself who would pay
the sins against the Holy Spirit.
Within all this is the mystery that surrounds
Melchizedek, King of Salem,
that is, King of Peace.

Self Love and Pain



If self-love were a virtue, all human beings would live in perpetual and imperturbable happiness but this is not what happens. And apparently these people are the most abundant, so much so it's believed whoever doesn't have this feeling of self-esteem or self-love in his heart is a rare,

abnormal, depressed person, an unfortunate failure. But we can also believe the opposite, that those who don't love themselves are those who abound, only they hide in the mask of self-esteem so as not to be discovered. And if it were true that self-love makes you happy, it would be worth knowing one of them to give us a testimony of their abundant happiness. Please, do you know anyone, and can you introduce me?

What I propose now is that we study this subject, and that we comprehend it in the light of Gnosis. It's very important because self-love poorly comprehended distances us from the Being. For this reason, we must discern between what is self-love or selfish love, and the love for Oneself born from the very depths of the Spiritual Being. Without distinction, we are all educated in the bosom of a family to reach, in one way or another, a certain degree of happiness, be it from the perspective of a physical, psychological, or spiritual life. And it's fair it should be this way because happiness is an unquestionable right of everyone. Therefore, all our parents' good will, and that of ours, is in this.

It's natural that our grandparents, parents, and we ourselves—as the case may be—have always believed our opinion of ourselves counts a great deal in achieving personal happiness, which is why they sowed within us (and we sowed within ourselves) a good seed of self-love so our self-esteem would be great. Undeniably, we know why the seed of love must be sown, which is to achieve the longed

for happiness. But we have always ignored something, which is where to plant this precious seed and why. And since it's already sown, we must now verify whether or not it's in the correct place, and in the correct way.

Delving deeper into the subject we are considering, let's now examine the content of these two words that mean so much to our lives and to the lives of others: self-love. They clearly indicate loving yourself, and through this self-esteem, achieving happiness. But there is something that contradicts these two words, which is love that's not shared does not bring happiness. Therefore, there is no inner love if it is not given and received. Love given without recompense is always better, and is the way through which we will know an impersonal, altruistic love. Meanwhile, self-love is like a necessary evil, very dangerous when you have a lot, and also very dangerous when you have none.

And the thing is, without any type of intimate relationship between the consciousness and the Spiritual Being, humanity must at least live from illusion. And self-love serves for that, to give a relative meaning to one's life without spirituality, even if the price to pay for it is too high. Clarifying, love is not properly owned by anyone, it has no owners. Let's now examine how much unnecessary pain self-love causes. Self-love, passive or active, is always present in the heart, and we only realize this when a preoccupation appears in the mind; then self-love is activated. What preoccupations activate it? It's activated by any preoccupation related with others and to oneself;

then self-love, feeling threatened in its personal psychological territory, enters into action.

Fear is the first reaction of self-love but it's masked in pride and anger. Or, as the case may be, masked in jealousy, and then pride, to inevitably explode in desperate and violent anger. And self-love, wounded to death, goes even further still, when as anger it unites with lust; then it causes catastrophic damage. The rest is pain, and pain, and more pain. So, it's impossible to be happy with wounded self-love. And knowing that self-love becomes passive once again, one must constantly work with a vibration superior to his own, which is the vibration of our Divine Mother Kundalini that is always activated through sexual transmutation by married couples, and single men and women.

Then She, God the Mother, who is the root of love, will dissolve the false sentiment of self-love. Which, by the way, I'll say love is what it has the least of because it's only desire accumulated in pride, self-importance, self-consideration, jealousy, lust, anger, etc. Therefore, we must constantly transmute and eliminate any form of self-love before it awakens again. It's particularly helpful to constantly apply the powerful mantram KRIM to self-love, as often as necessary, to gradually overthrow this false feeling from the heart, and establish in its place the foundation of every virtue, a great humility, which certainly is a very exotic flower; that's why it's very difficult to find and to conquer outside the Divine Mother but so necessary to

sow it in the essence or consciousness at an early age, or right now, as a seed of love, not as self-love but as altruistic love.



Leviticus 15

Physical Impurities



When we give the lecture “Seven Rounds and Seven Races” with the explanation about the Man of the first and second root races, Polar and Hyperborean respectively, “created by God in his own image,” androgynous, “male and female,” and likewise give the lecture “The Origin of

the ‘I’ explaining about the Man of the Lemurian or third race—hermaphrodite first, and later separated into the sexes, etc.—in the end, the opportunity presents itself to understand and perhaps comprehend why the union of a man and woman without the loss of the seminal liquor is the only way possible to maintain a perfect union with Divinity, as it was in the beginning.

That Man of the first three root races, “male and female,” was one with God because he could not lose his sexual seed in any way, simply because his sexual system (today masculine-feminine) was then a single sexual system integrated into his spinal cord and brain, and consequently also into his nervous system with its plexuses, glands, chakras, and other internal senses as part of each of his internal bodies. Being an immortal Man, he was all of it, a single electric circuit. Even when his sexual system was divided because of the descent of the etheric world to the physical, he nevertheless continued to unite with his sexual counterpart without losing his seed in order to keep that original sexual system alive.

That’s why what V.M. Samael Aun Weor writes about this in his book *The Perfect Matrimony* is very interesting, “When a man and woman unite sexually, something is created. In those moments of supreme adoration, he and she are really a single androgynous being with powers to create like the Gods.” He warns later in the same book, “But when we spill the semen, the cosmic currents fuse together with the universal currents, and then a bloody

light, the Luciferic forces of evil, fatal magnetism, penetrates into the soul of the two beings. Then Cupid flees crying, the doors of Eden are closed, love is converted into disillusionment, disenchantment comes, the dark reality of this valley of tears remains.”

Today, ignorant of that Lemurian sexual system, the whole of humanity lives in this disenchantment. Thus, they are also ignoring the true meaning of the sacrament of marriage, which consists of uniting two flesh and two separate seeds into one, to be one with God again. That’s why it’s not true that the sacrament of marriage is only to satisfy an attraction’s desire, and to simply continue to grow and multiply as a species. The truth is very different from that; we must grow and multiply first in solar bodies to crystallize soul, later converting those solar bodies into the very gold of the spirit, and thus obtain the diamond soul. And the soul itself can become spirit. And body, soul, and spirit can be one substance.

Physical Impurities

Or, on the contrary, if we do not follow that old system of the first races, all these words mentioned in the Bible in **Leviticus 15**, taken from the “old version of Casiodoro de Reina (1569), revised by Cipriano De Valera⁴ (1602), and

4 **NOTE:** The English translation of the Bible texts has been adapted to most closely match the Spanish text. Importance of Reina’s text: The Reina-Valera is a Spanish translation of the Bible originally published in 1602 when Cipriano de Valera revised the earlier translation produced in 1569 by Casiodoro de Reina. This translation was known as the “Biblia del Oso” (in English: Bible of the Bear) because

later cross-checked with various translations and with the Hebrew and Greek texts, are for us “Physical Impurities.” And to the extent that it’s possible here, I will comment very briefly:

1. *And Jehovah spoke to Moses and Aaron, saying,*
2. *Speak to the children of Israel, and say to them: When any man’s seed shall flow from his flesh, it will be unclean.*
3. *And this shall be his uncleanness in regard to his discharge; whether it exudes from his body or is blocked, he will be unclean.*

Commentary: Jehovah, apart from being a force of nature related to the Holy Spirit, the creative and illuminating force, and in addition to being a V.M. of the White Lodge—Lord Jehovah, according to the Old Testament—is also the

the illustration on the title page showed a bear trying to reach a container of honeycombs hanging from a tree. “Before the Protestant Reformation, translations of the Holy Scriptures into modern languages generally took the Vulgate as the textual basis.” “The Reina’s work is the first complete translation of the Bible into Spanish, made from the Hebrew and Greek languages, since the Prealfonsina Bible and the Alphonsina Bible (early versions of the entire Bible in Spanish) were translations made from Latin. Before the “Biblia del Oso” [Bible of the Bear] there were only versions from the Hebrew and Greek languages of parts of the Bible such as the Bible of Alba and the Bible of Ferrara (Old Testament) and the texts of John Perez de Pineda and Francisco de Enzinas (New Testament).” “The Bible of the Reina reflects the literary beauty of the so-called Golden Age of Castilian literature. In the History of the Spanish unorthodox, the Catholic scholar Marcelino Menéndez Pelayo, praised the Bible of the Bear from a literary point of view, which he considered it to be better written than the Catholic versions of Felipe Scío de San Miguel (1793) and Felix Torres Amat (1825).”

way in which our inner Father-Mother or particular Jehovah is referred. Historically, the people of ISRAEL were the secret Hebrew people who consciously followed their prophets to the Messiah Jesus. Also, esoterically speaking, ISRAEL is the sum of the different parts of the Being. And we are unclean when we lose the best of us, the sexual force. It's so difficult to comprehend that when a substance or energy like the sexual energy—so pure, the basis of all material and spiritual life—goes outside, it is polarized in such a negative and unclean way. But this is so because by nature the sexual force creates either in a superior way or in an inferior way.

4. *Any bed the man with a discharge lies on will be unclean, and anything he sits on will be unclean.*
5. *Anyone who touches his bed must wash their clothes and bathe with water, and they will be unclean until evening.*
6. *Whoever sits on anything that the man with a discharge sat on must wash their clothes and bathe with water, and they will be unclean until evening.*
7. *Whoever touches the body of the one who has a discharge must wash their clothes and bathe with water, and they will be unclean until evening.*
8. *If the man with the discharge spits on anyone who is clean, they must wash their clothes and bathe with water, and they will be unclean until evening.*

9. *Everything the man sits on when riding will be unclean,*
10. *and whoever touches any of the things that were under him will be unclean until evening; whoever picks up those things must wash their clothes and bathe with water, and they will be unclean till evening.*
11. *Anyone the man with a discharge touches without rinsing his hands with water must wash their clothes and bathe with water, and they will be unclean until evening.*
12. *A clay pot that the man touches must be broken, and any wooden article is to be rinsed with water.*

Commentary: Sexual force and love are one force in the Holy Spirit; if one of the two forces is lost, the other is lost. Therefore, any thought, feeling, or action is unclean “until evening,” that is to say until we stop doing it, not allowing this precious force to flow outwards. And let’s not be scandalized by the presence of this unclean force in all parts of our society, instead let’s try to not be unclean, to purify everything we touch with our mind, feelings, and actions.

13. *When a man is cleansed from his discharge, he is to count seven days for his purification; he must wash his clothes and bathe himself with fresh water, and he will be clean.*

Commentary: We clean ourselves from the consequences of the unclean discharge of the sexual substance or

discharge of the sexual energy when, by avoiding the sexual spasm, we also avoid the orgasm. And we must not interpret the “seven days of purification” from when we avoid the sexual discharge literally. It’s better if we reflect on the seven vibrational musical notes of the current of sound because, for married and single people, transmutation on a regular basis brings our sexual energy to very high states of vibration, moving our sexual energy away from that unclean life. And pay attention to the text that comes next, which we should not interpret literally because it’s highly symbolic or esoteric.

14. *On the eighth day he shall take for himself two turtledoves⁵ or two young pigeons, and come before Jehovah, to the door of the tabernacle of meeting, and give them to the priest.*
15. *Then the priest shall offer them, the one as a sin offering and the other as a burnt offering. So the priest shall purify him before Jehovah because of his discharge.*

Commentary: In a superior octave of transmutation of the sexual energy, with two turtledoves or two pigeons, masculine and feminine symbols of the Holy Spirit, the one who has sinned by spilling his semen will be purified before the Lord Jehovah. But always bear in mind the following warning from the texts that come next for the man and woman, comparing the man’s “spilling of the

5 Columbiforme birds from the Columbidae family, the dove and pigeons.

sexual energy” with the “woman’s blood flow,” with the very necessary clarification that the “woman’s blood flow” is definitely not the esoteric fornication of man, it’s only a natural purification, a matter which the gods and humans know very well.

16. *When a man has an emission of semen, he must bathe his whole body with water, and he will be unclean until evening.*
17. *Any clothing or leather that has semen on it must be washed with water, and it will be unclean until evening.*
18. *When a man has sexual relations with a woman and there is an emission of semen, both of them must bathe with water, and they will be unclean until evening.*
19. *When a woman has her regular flow of blood, the impurity of her monthly period will last seven days, and anyone who touches her will be unclean until evening.*
20. *Anything she lies on during her period will be unclean, and anything she sits on will be unclean.*
21. *Anyone who touches her bed will be unclean; they must wash their clothes and bathe with water, and they will be unclean until evening.*
22. *Anyone who touches anything she sits on will be unclean; they must wash their clothes and bathe with water, and they will be unclean until evening.*
23. *Whether it is the bed or anything she was sitting on, when anyone touches it, they will be unclean until evening.*

24. *If a man sleeps with her and her monthly flow touches him, he will be unclean for seven days; any bed he lies on will be unclean.*
25. *When a woman has a discharge of blood for many days at a time other than her monthly period or has a discharge that continues beyond her period, she will be unclean as long as she has the discharge, just as in the days of her period.*
26. *Any bed she lies on while her discharge continues will be unclean, as is her bed during her monthly period, and anything she sits on will be unclean, as during her period.*
27. *Anyone who touches them will be unclean; they must wash their clothes and bathe with water, and they will be unclean until evening.*
28. *When she is cleansed from her discharge, she must count seven days, and after that she will be ceremonially clean.*
29. *On the eighth day she must take two turtledoves or two young pigeons and bring them to the priest at the entrance to the tent of meeting.*
30. *The priest is to sacrifice one for a sin offering and the other for a burnt offering. In this way he will purify her before Jehovah for the uncleanness of her discharge.*
31. *You must keep the children of Israel separate from things that make them unclean, so they will not die in*

their uncleanness for defiling my tabernacle, which is among them.

Commentary: I emphasize once again, the woman's blood flow or menstruation is by no means a crime of fornication, it's only natural purification, and it is demonstrated by the fact that women reach the same degree of Christification as men. However, the woman's blood flow, being a natural purification, requires the same precautionary measures of the impure man due to the discharge of semen, that's all. But I repeat, the flow of the woman is not fornication or a sin against the Holy Spirit.

32. *This is the law for a man who has a discharge, and for anyone made unclean by an emission of semen,*

33. *and for she who is indisposed because of her customary impurity, for a man or a woman with a discharge, and for a man who sleeps with a woman who is unclean.*

Commentary: For this reason, I can now also say this is the law for she who has blood flow, which is comparable only with the spilling or discharge of man's semen because of its impurity, and not for the sin, which she by no means commits unless she also fornicates during her blood flow or when she has no blood flow. And it's not too much to say, in conclusion, that just as the woman abstains from participating in certain liturgical works or works of practical magic in her state of purification, the man must also respect this same esoteric rule.

Disciple: Master, the woman loses energies in menstruation. When the Bible references this aspect of the woman it says, 'When a woman has her regular flow of blood, the impurity of her monthly period will last seven days, and anyone who touches her will be unclean till evening.' (Leviticus 15:19) Versus 19 to 33 refer to that aspect of the woman, and it refers to the same when speaking about the fornication of man (Leviticus 15:16-17). The author of *The Creative Energy* says that menstruation contains the same substances as semen (masculine energy), that is, lecithin, phosphorus, cholesterol, and substances that serve to fortify the brain. Hence, our question is, can menstruation be considered fornication?

Master: I want you to know with complete clarity that menstruation is never fornication; this is obvious. The Bible says that when the woman is menstruating she is "unclean," not because the ovum is lost but because the blood which is expelled is obviously charged with deleterious bodily fluids, from which can multiply many larvae. In any case, if any chaste man is able to eliminate one sperm for fecundation, the woman has the right to eliminate one ovum, and in this there is neither sin nor fornication. Yes, some vital principles are lost in the eliminated blood but scientifically only one ovum is expelled, which escapes from the Graafian follicle of the ovary. Let's not go overboard. If we were to say that for the sake of losing one monthly ovum, a

woman falls into fornication, it would be as absurd as saying that by eliminating one sperm during the practice of Sexual Magic, the man also falls into the same sin. Let's be judicious, let's reflect with serenity, let's look at things as they are and without exaggeration; menstruation is not fornication.

"The Holy Predestination"
V.M. Samael Aun Weor

*Just as the plant world
prevails over mechanical nature,
overcoming the law of gravity,
likewise, men and women,
every day of our lives,
must make our wise semen,
the sexual energy,
flow inwards and upwards
to also give to the heaven of Jehovah
our infinite flowers, and fruits of virtues
and truths.*

The Virgin and the Dragon



The true title of this reflection should be “The Woman and the Dragon,” which is the name as it appears in the book of Revelation of any Bible, and which is also the title expounded upon by V.M. Samael Aun Weor in his wonderful book *The Aquarian Message*, chapter XXIII.

12. *A great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and a crown of twelve stars on her head.*

Revelation 12⁶

6 The English translation of the Bible texts have been adapted to match the Spanish, which was taken from Casiodoro de Reina & Cipriano de Valera’s old version.

If I now call this reflection “The Virgin and the Dragon,” it’s to note that the “woman clothed with the sun, with the moon under her feet, and a crown of twelve stars on her head” or inner zodiac, in addition to representing the Virgins of Nirvana, is fundamentally the Divine Mother of all religions or the Virgin of Christianity.

That’s why I’m merging these two aspects into one, the first being the extraordinary revelation that V.M. Samael Aun Weor makes about the Woman and the Dragon in his book *The Aquarian Message*, regarding the Virgins of Nirvana⁷ incarnated today, with the second aspect that I present here with the title “The Virgin and the Dragon.”

And longing for two aspects of the eternal feminine to merge into a single Gnostic principle, I now reflect on our Virgin or Divine Mother who is pregnant, crying out in pain as she is about to give birth to a male child, the Intimate Christ, for whom She has created a precious covering: the superior existential bodies of the Being or solar bodies.

2. She was pregnant and cried out in pain as she was about to give birth.

3. Then another sign appeared in heaven: an enormous red dragon with seven heads and ten horns and seven crowns on its heads.

Revelation 12:2-3

⁷ At the end of this reflection, we suggest reading Chapter XXIII: The Woman and the Dragon, from the book *The Aquarian Message*.

But pay attention to this other sign in heaven, announcing an enormous red dragon or Antichrist that, with seven crowned heads or capital sins, and ten horns symbolizing the wheel of samsara, only desires one thing: to devour her male child who is just barely born, as it has already done with a third of the many initiates who fell because of him.

4. Its tail swept a third of the stars out of the sky and flung them to the earth. The dragon stood in front of the woman who was about to give birth so that it might devour her child the moment he was born.

Revelation 12: 4

The Dragon, Antichrist, or Prince of this World, is not a character external to our life; it's good we know this. It exists within each of us, always in opposition to our spiritual longings and sexual transmutation, which is why—with its tail or sexual fire directed downwards—it has always hurled us to our inferior earth. And a way of life exists to best combat it; this is very important, it's the “desert of life.”

5. She gave birth to a son, a male child, who ‘will rule all the nations with an iron scepter.’ And her child was snatched up to God and to his throne.

6. The woman fled into the desert to a place prepared for her by God, where she might be taken care of for 1,260 days.

Revelation 12:5-6

The desert of life, which our Divine Mother knows very well, is to take refuge in an austere life so that the dragon of our animal passions leaves us in peace, and allows the Intimate Christ to be born, grow, and live his entire passion, death, and resurrection within us, which is the same way of life of the Virgins of Nirvana.

Nirvana has epochs of activity and epochs of profound repose. From February 19, in the year 1919, Nirvana entered into activity because the end times had arrived and we needed help. On February 19, at four in the afternoon, the Virgins began to be born. Millions of Virgins of Nirvana are reincarnating now in order to help us. It is astonishing to contemplate these virgins, reincarnated now as modest women, as humble housemaids.

The Aquarian Message
V.M. Samael Aun Weor

And what is meant by an austere life in the desert of life? Before answering a question as difficult as this, let's first comprehend that in a completely horizontal life, the Dragon or Antichrist is fully present 24 hours a day, making it impossible for a Christ to be born.

Those of us who physically knew V.M. Samael Aun Weor realized almost immediately that he lived in the desert of life because nothing of his property was his, yet everything was his without being his. Or, it was all his but he

was not drawn to any of it, happy in his desert but obstinate due to the falsity of today's way of life.

And this feeling of his was so strongly perceived that, for us missionaries, it was a motive for constant inspiration for the mission. And it wasn't necessary for the Master to explain to us what we felt; it was intuited by just being in his presence for a short while, although at that time, the Master lived physically in the capital of an overpopulated country.

I cannot affirm all the missionaries saw themselves in that mirror of life which the Master showed us but the mirror was there so that whoever longed for the path to the Being could see and know the advisable life to live so that Christ could be born in us. I repeat, the Master had everything, and yet nothing was his.

In the presence of the Master, the only thing spoken about was the initiatic path, nothing was more important to him than this. To imagine the Master outside this context was and is very difficult, although his family environment was always all which we know the horizontal life involves: money, home, food, clothing, work, health, family, friends and enemies, time, etc.

It was V.M. Samael Aun Weor's worldwide mission and his initiatic path which gave everything to him without anything being his, only what was necessary, like the missionary whose mission sustains him in the horizontal of life with the basics: bread, clothing, and shelter. But when

other dark interests of a material kind tempt us, then the spiritual desert is lost.

In conclusion, what I will say next may not be interpreted very well but I will say it so it may serve the few who need to hear it. After having known the Master, it's not difficult for me today to imagine him in a life without a spiritual mission, simply a sad man, prisoner in a life without meaning, therefore alien to the riches and worldly honors of life, in the most complete material poverty, because he would never devote himself to accumulating wealth—which is how he described himself in some of his incarnations—or extremely wealthy by inheritance but always trying to find some cause of injustice to fight for oppressed peoples. In one way or another, our Master would always be in the desert of life, to live in the constant passion of the Christ, or in the hope that he would come again to save him, always yearning for his Being, an instant of happiness, although the rest of the time would only be to suffer and cry for his absence. But something like this cannot happen anymore because today, with his third Philosopher's Stone, the Master has with him an immortal body, which will accompany him in the rest of the Stones he still has to realize, no longer through a fall but rather by voluntary descent.

And if you also feel in your heart as I felt everything I'm writing here about my impression of when I met V.M. Samael Aun Weor in the desert of his life, you are also in this desert taking refuge with your Divine Mother and your

Christ. And I will comprehend you and you will comprehend me, and we will comprehend all those who set out for this esoteric desert.

The Finite in the Infinite...



The explanation of why everything in the finite or infinite universe can enter a point in the universe, at the tip of a needle or in the human being himself, is quite simple. A point, whatever it might be, the tip of a needle or the human being himself, is not only present in the three-dimensional physical universe, it's also present in the vital universe or fourth dimension, and in the astral, mental,

and causal universes, the consciousness, and the Intimate; and beyond that, it's present in the universes of the Third Logos, the Second, and the First; and even beyond that, it's present in the universes of the Ain Soph Aur, the Ain Soph, and the Ain. So, a point in the universe, the tip of a needle, and the human being, all being finite, connect with their origin in the infinite universe, even though we see everything here as something apparently physical or finite. It's all a question of vibration.

But don't worry if you don't understand this, that God himself placed all this within you so wisely that you cannot even notice it unless you become as wise as him. And since this hyper-dimensional order is so simple, it's therefore difficult to capture the idea of everything within one. However, this is the only thing that can explain how everything can enter you without you exploding into pieces. But if you don't understand me, hold on to this reflection, and one day you will comprehend. And, of course, it's because of this diversity in unity that we are present in all universes, yet without being conscious of it. How so much space (and I'm referring to finite and infinite space) enters a point in the universe, the tip of a needle or a person, is the most marvelous thing, as incredible as how so much time and eternity can enter such a reduced space.

Let's see a more complex example. We have been taught that the mind has 49 levels, and this figure 49 comes from multiplying 7 by 7, which we know is equal to those 49 levels of the mind. We have also been told that mind exists

in everything, and therefore these 49 levels of the mind are the same seven bodies or fundamental dimensions, each one with its 7 sub-dimensions. And if, by strange ways hidden by mathematics, we now want to include the entire manifested and unmanifested universes with the same mind and spirit, what should we do? Simply add the figures 4 and 9, and the result will be 13, which puts us in connection with the 13 heavens and infernos of the Aztecs and Mayans, which are the same 13 Aeons of the Gnostic tradition. Then we can say, in the number 13 we have the finite and infinite universes in one universe, which also includes the 9 infernos and heavens of Dante Alighieri's *Divine Comedy*.

And perhaps you would now ask me how it is possible all this is connected. Then I would respond to you to please read this text once again: A point, whatever it might be, the tip of a needle or the human being himself, is not only present in the three-dimensional physical universe, it's also present in the vital universe or fourth dimension, and in the astral, mental, and causal universes, the consciousness, and the Intimate; and beyond that, it's present in the universes of the Third Logos, the Second, and the First; and even beyond that, it's present in the universes of the Ain Soph Aur, the Ain Soph, and the Ain. So, a point in the universe, the tip of a needle, and the human being, all being finite, connect with their origin in the infinite universe, even though we see everything here as something apparently physical or finite. It's all a question of vibration.

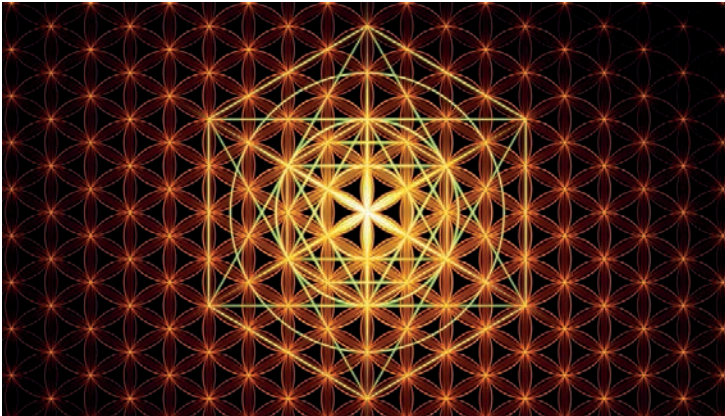
But if you still don't comprehend this, I can only add this last thing: the exact number of the finite and infinite universe, as I have already said, is the number 13, the result of 49, and the latter from 7; this entire universe being at once finite and infinite in unity and diversity. That's why, when things like this cannot be understood logically, it is suggested to us to meditate on this famous phrase coined by Greek philosophers, "Man, know yourself, and you will know the universe and the Gods." It's not by chance that 13 Venerable Masters sat at the Last Supper to change the history of this planet, to not only enter into a Golden Age but also to follow the path of return to the original point of departure through the etheric, astral, and mental rounds, and finally to put an end to not only the planet Earth but also the whole solar system, which is a pause for the Divine Solar Logos himself.

I conclude: the Great Work is 13 labors or feats of Hercules to be performed in our finite life so that it has repercussions in our infinite life. The first of Hercules' nine labors are related with the nine infernos of Dante Alighieri's Divine Comedy, and this corresponds to the Second Mountain. And liberating Lucifer from those nine infernos, one enters into the Third Mountain to realize the tenth, eleventh, and twelfth labors of Hercules. And, therefore, it is only when one must definitively enter into the Absolute that one knocks on door number 13. These are then the 13 heavens and 13 infernos to be conquered for us to liberate ourselves. And all of this must occur within each one of us through the path's Three Mountains toward the Being.

And the fact that all of this is connected, interrelated, is marvelous because if it were not like this it would be impossible for one to liberate himself from himself, and from all creation. I REPEAT, ALL THIS OCCURS WITHIN US, NEVER OUTSIDE, NONETHELESS ITS EFFECT IS INFINITE.

The sparkle within atoms is due to packets of energy, which are called quanta. In the diamond, the quanta move at half their usual velocity; it decreases progressively in air, water, and earth. An atom is like a vibrometer that produces waves with their own speeds according to their type.

The Revolution of the Dialectic
Chapter VIII: The Ex-personality and Quantum Theory
V.M. Samael Aun Weor



Solitude in God



Saying 49: Jesus said, “Blessed are the solitary and elect, for you will find the kingdom. For you are from it, and to it you will return.”

Commentary: To gain everything you must lose everything for love towards Him, our real Being, and from there

comes the peace and hope of his promise. Those who find themselves on the peak of the Second Mountain, the Mountain of Resurrection, comprehend all of this very well.

Saying 49 from *The Gospel of Thomas*, and its solitude, has powerfully grabbed my attention because evidently “Solitude in God” or “Solitude without God” is flesh of my flesh, and blood of my blood. So, I could not be indifferent to a matter like this that we will live throughout life more in one way than another.

But he who thinks that I like solitude in the absence of God is mistaken. I don't like it because hidden within it are my worst selfish thoughts and feelings, which could then push me into the worst decisions of my life. May God always free me from it! But I recognize that I am prone to it.

I have been experiencing the other solitude for some time, which is lived in God, and is obviously different. But since it lasts a short while, the other comes quickly. But before that, solitude in God is magnificent. Metaphorically, it's the hidden flower of nature that no one sees, and only you will be in front of it in ecstasy to contemplate its beauty.

And I continue, ... solitude in God is the pure water that runs through the bowels of the earth, and you know very few will drink it, to say the least. In the solitude of my God, I have lived spiritual experiences that, having returned to the body, just remembering them makes me intoxicated with a joy I know no one will live with me.

In the solitude of my God, and in the nighttime vigil, I have heard the paradisiacal voice of my Divine Mother, incomparable and therefore unique, and after this experience, I repeat it and repeat it with the imagination to continue enjoying it, until in the end there only remains a very distant echo of her, and after comes the other solitude.

Therefore, in solitude I have cried for the absence of God, as I have cried for his presence, learning the best and the worst of every solitude, which is why **Saying 49** says, “Blessed are the solitary and elect, for you will find the kingdom. For you are from it, and to it you will return.”

I have more or less described here the goodness and beauty of “solitude with God,” and the downside is when God is absent because we are not able to sustain his joy in us forever. And the good thing about “the solitude without God” is the recognition of our inner misery.

If we have been chosen by God to have encounters with Him in solitude, this is formidable. But if we choose solitude, and there is no God in it, nor can we find him, and on the contrary we move away from him more, then we face a serious danger; we need to escape quickly from that false feeling.

Many times, I have taken refuge in that false feeling, in a solitude that is not God’s, and I am conscious of being in hell. Then I know this suffering is useless, and I cannot wait to get out of there but I don’t know how, or much less when, I will leave something I have built with my own ignorance.

It happens to me, and it happens to everyone, and suddenly someone notices that something is happening, that we aren't behaving normally, although we strive to appear normal. But, being something so intimate, we reject this help to find the door of that dark tunnel on our own, and thankfully we succeed.

But while going through the wrong internal state, possessed by the bad solitude, our eyes sink into our face, our chest hurts because our heart is suffering, we walk without rhythm from one part of life to another, the body walks forward like a zombie, while we pessimists lag behind.

A true friend or the help of the Being serves in such sad moments of solitude without God. Therefore, blessed is the one who has that friend because he knows by revelation that you are in danger, and will try to help you. Better still is the one who knows how to pray because his Being, no one knows how, will change that wrong state.

And blessed is the one who, having taken refuge in false solitude, learned this life lesson: without God solitude is destructive; therefore, he now also knows the danger of this wretched solitude is his negative thoughts, born of negative emotions, which he must comprehend and eliminate with the force of sexual transmutation.

However, solitude in God is not always to be alone; it's to be in the company of a person who appreciates you in soul and spirit, just as you appreciate him. And that person is like God himself manifesting humanly. Similarly,

solitude without God is expressed when you are among people without faith or love.

I had the opportunity to meet V.M. Samael Aun Weor at a restaurant in Mexico City, where a dinner was organized for the occasion. And the Master sat there at the back of the room; according to my impression, he was alone in the midst of everyone, present but far removed from what was happening. Today, I comprehend this well.

Today, after having suffered a lot, I have returned to the straight path. Now, I am standing again. I thoroughly know the path of the Revolution of Consciousness, and therefore I am the Avatar of the New Aquarian Age. All the intellectual homunculi, mistakenly called men, wish only to liberate themselves from death but they do not know how to liberate themselves from life. Blessed are those dignified by the glacial beauty of the blessed Goddess Mother Death. Blessed are those who destroyed the illusory wall of vain existence, who dissolved the "I", and were within all of the abysses.

Death!

*That which was our whole yesterday,
today is just our nothingness!*

Eternity! Sepulchral Beauty!

*I wept a lot; I descended into the Forge of the Cyclops;
I cried out with all the forces of my soul,
'Hear my imploring voice, oh Isis! Tear thy cowl ...*

*and thy unknowable bright star for pity's sake!
Make me a sign of light ... '*
*Eternity, return to me what thou tookest from me:
my purple tunic, my wedding garments!
Abyss of profound mystery,
reimburse me that which thy deepness absorbed!
Sphinx from the desert of Egypt, open thine ear!
Have pity now, oh obscure night ...
What seas without shores, what an infinite night,
what profound wells, what Stygian beasts
I found within the interior of myself!
Thus, I returned to the second birth
dressed with the wedding garment of the soul.
Thus, I learned how to die within myself.
Now, I am a defunct one who can tranquilly study
The Book of the Dead. I am alive, nonetheless, I am dead...
Ah! If people could understand all of this ...*



*Samael Aun Weor
My Return to Tibet*

The Truth as Reason or as Intuition



To be right about any matter does not mean we are always on the side of Truth but nevertheless our reason, or that of any person, deserves to be respected because for the moment it is the only point of view we have about the Truth. Until, one day, an instant of the Truth of the Being breaks into our lives like a flash of lightning, and in the midst of our dark ignorance enlightens us, and with its thunder awakens us for a moment.

Meanwhile, we go from one reasoning to another, seeking without knowing the ultimate Truth—which only the

faculty of intuition knows—ignoring that infinite reasons can mean only an instant of the Truth. This is incredible! Therefore, reasoning is only a thousandth part of an instant of absolute Truth. And this goes to show that whoever has an instant of Truth does not need to argue with the one who only has a simple reasoning of the Truth.

Life, as it presents itself today, forces us to live more on the side of reasoning than on the side of intuitive Truth, and for the moment it cannot be any other way. But an instant of the Truth of the Being can radically change 24 hours of reasoning. This is incredible! And 24 hours of reasoning can never eclipse the sun of the Truth because you cannot cover up the sun with a finger. That is why I say it is so important to experience the Truth in an hour of meditation, even if it is only for an instant!

It is said that intuitive Truth is the unknown from instant to instant. We can also say the opposite about reason—that it is known from moment to moment—which is why it is impossible to prove with intellectual reasoning that which is called the capacity for amazement, true happiness, mystical ecstasy. It is simply impossible because reason never presents anything new; it is simply recurrent, and therefore repetitive ad nauseum.

Therefore, the Truth that comes from intuition is better than the Truth that comes by way of reason because the Truth of intuition can continuously renew our lives. However, “From reason we can extract its fruit of gold, the golden fruit of reason is comprehension.” Thankfully

this is so, and that by strange ways of the Being and the consciousness we can begin to recognize our ignorance on the side of intellectual reason.

It's also incredible that Truth as intuition can capture millions of reasonings, and turn them into an instant of eternity, while reason—with all its formal logic—can never contain a single moment of Truth. This is because with the abuse of reasoning the consciousness is identified, fascinated, and sleeps ever more deeply. Only by way of intuition does the consciousness, in its third state or self-remembering, always lead us to deeper truths.

It's also incredible that intuition is the result of the mind itself at the service of the heart, or the heart at the service of the mind. So, the more one unites mind and heart, or heart and mind, the more profoundly will we intuit the Truth anywhere it is hidden or concealed within phenomena, symbols, or universal archetype, which are moments of the Being's light, which we must comprehend, and that is where we come from as Monads and essences.

Jesus says, in *The Gospel of Thomas*, **Saying 50**, "If they say to you, 'Where did you come from?' say to them, 'We came from the light, the place where the light came into being on its own accord and established itself and became manifest through their image.' If they say to you, 'Is it you?' say, 'We are its children, we are the elect of the living father.' If they ask you, 'What is the sign of your father in you?' say to them, 'It is movement and repose.'"

The intuition that leads to the absolute Truth is

unquestionably the moments of the Being's or God's light, present in the infinitely small and the infinitely large of the whole cosmos. Therefore, we must develop this intuitional light-power to better capture those moments of light through the apprehension of inner knowledge without the depressing process of subjective reasoning. Then we will better comprehend these profound words of V.M. Samael Aun Weor, "The Intimate Christ receives the Light-Power from the Ancient of Days through which he can help the Initiate and lead him out of chaos."

***The Truth
as Reason or as Intuition***

*Reason excludes everything,
and intuition includes everything.
Reason deforms everything; in truth, the form is intact.
Reason is proud; truth is humble.
Reason argues; truth only speaks.
Reason believes it knows; intuition knows it.
Reason opines; truth does not opine.
Reason thinks; truth intuits.
Reason seeks the truth; intuition finds it.
Reason is desire; intuition is love.
Reason divides; intuition unites.
Reason is the smallest part of truth;
Intuition is the complete truth.
Reason is relative; intuition is absolute.
Reason is time; intuition is eternity.
Reason is form; intuition is enlightened void.*

*Reason ignores; intuition knows.
Reason despises intuition;
intuition appreciates your intention.
Reason is blind; intuition is poly-voyant.
Reason is darkness, and intuition is inner light.*



And the **light** has come into the darkness, but the darkness did not comprehend it!⁸



⁸ And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. **John 3:19 NKJV**

When the Light came into the darkness of our world, it knew very well what it would find. That is why it's called Light, Christ, Being, Love, Wisdom, Logos, Noumenon, Spirit, Consciousness, etc., because it knows and comprehends in advance everything it must live here. Even so, the Light always comes in a properly prepared soul. It comes primarily to renew itself, and in doing so obviously renders a great service to life here, and to the region of the Absolute, which is the dwelling of Barbelo, the great force of the universal God. The light comes from the darkness because it is the superior darkness or chaos from which she herself emerged and constantly arises. And the Light is renewed in the darkness itself when the darkness of the chaos below rejects it, persecutes it, and kills it. And it's through its wise attitude that the Light always manages—with its relative death and resurrection—to triumph over that same darkness. And let's see how.

I

The Light of the divine Logos appears, and is incarnated in the flesh and blood of the one who has been desperately yearning for it. The darkness is immediately informed about this, mobilizing its legions to avoid the triumphant advance of the Light. And as I said, the Light has always known this. The Light knows the darkness will again raise false witness against it, and many will believe in these false judgments; all together they will condemn and kill it. But this will happen not when the darkness decides; this will be verified only when the Light knows the moment to return to her dwelling has arrived.

II

There are no dealings between light and darkness but just as light needs darkness, darkness also needs light, ... but you must comprehend this. Therefore, the Light accepts that the darkness will humiliate it to test and measure its own degree of humility, which is its degree of perfection. With very pure kisses and hugs of compassion, light transforms the attacks of darkness into a cross of love, which it will carry on its shoulders throughout its process of transformation, which begins from the moment it mixes its Light with world karma itself, which is the darkness of this world. And it concludes this process of transformation when it, the Light, dies on the same cross it has taken with it, to resurrect once more like the phoenix, more beautiful and resplendent than before.

III

But first, and through attacks of darkness the Light “falls” into the “darkness,” which in humans are our falls by temptations. And it, the Light, rises constantly because it is said, “a righteous man falls seven times,” and seven times the righteous man “rises again.” In the life of coexistence, this must be comprehended in this way: you are Light and darkness. I am also like you, Light and darkness. And if your darkness agitates mine (the “I”), I must transform that darkness into Light. And if I am the one who stirs your darkness, you must transform it into Light, as long as you know the secrets of the initiatic path revealed

by V.M. Samael Aun Weor. Therefore, you are in my path, and without knowing it, the cross of martyrdom that I recognize as my own. But I am also your cross, which you must carry and with which you must walk your path, whether you like it or not. This means the cross is not exclusively a sexual alchemical symbol, the cross is also a symbol of death, therefore, of slavery or psychological liberation. My God, my God, how much love is needed to transform darkness into Light!

IV

Through the Virgin of Light, the Divine Mother, Light that comes from the heights of Absolute Abstract Space is incarnated in the heart of a soul chosen for the *Via Dolorosa*⁹ it must traverse. But it's not literally a definitive fall; it's a descent into matter under the weight of so much darkness that oppressed it. And since the Virgin of Light is its first love, the only consolation for the Light of the heights is also the way of the cross because it's the Light of the heavenly mother and the only refuge. And what the Virgin of Light whispers to console the Light of the heights in anguish is only known by the divine: it's motherly love pained by the suffering of her Son, which we humans can never fully comprehend, a reciprocal love of constant purification between Her and Him, which prepares both of them to continue the path with greater anguishes.

⁹ The *Via Dolorosa* (Latin: "Way of Grief," "Way of Sorrow," "Way of Suffering" or simply "Painful Way") is a street within the Old City of Jerusalem, believed to be the path that Jesus walked on the way to his crucifixion.

V

We love, and are happy to a certain extent, but in loving we suffer because this love is still very limited, therefore, it does not finish filling the space or emptiness of ourselves, occupied by the darkness of ignorance wherein resides lack of affection, boredom, loneliness, resentment, jealousy, fear, anger, pride, etc. If we could love all that remains to love within ourselves, we would not only be happy but also conscious of our happiness. And then nothing would affect us, we would lack nothing, we would have everything, and winning or losing in life would not matter to us. That love would fill us completely. Therefore, the Light that descends into the darkness to be perfected needs the instructor, the guide, the guru, or master who has the greatest degree of love within so he can help us carry the heavy cross. And the guru who knows this helps us, and supports all our imperfections and foolishness with love.

VI

Near the middle of an initiatic path, the Light that descended from above must be evaluated, and thus the degree of sacrifice that has been realized with love will be known. And from the degree of qualification that results from this evaluation will emerge the new forces necessary to continue walking the other half of the *via dolorosa*, conscious that from here onwards is when the sacrifice truly begins. And the Light, mixed with the flesh and blood of the initiate who incarnated it, through sacrifice and much

love, purifies itself and at the same time purifies. Therefore, that flesh and blood mixed with divine Light will live in continuous pain and love, which is the flesh and blood of the physical, vital, astral, mental, and causal bodies, which contain the soul. And as long as love is present, the pain will be more or less bearable.

VII

Just as the royal blood of Jesus mixed with the blood of the twelve apostles, living representation of the zodiac, and all the world karma accumulated by humanity, the Light from above is mixed with the flesh and blood of the initiate, aspirant to one of the many philosopher's stones. And that mixture—Light from above with the karma here below—synthesizes the constant transformation of darkness into Light, which are counted as descents and ascents of the Light. Whereas in the initiate who carries this Light with him, it is counted as a first ascent, which will sooner or later be a fall for him. And another ascent and another fall, and another ascent without further falls, with the assurance that from now on there will be no new falls, only descents and ascents to reach the final objective, the seventh and last degree of perfection of the Light, which is also the highest degree of perfection of mastery for the initiate, the highest degree of Objective Reason. Then mind and heart, reason and intuition, fuse. It is the total triumph of Light over darkness.

VIII

And the humanity who is unconscious of all this, what can they say? Obviously, they cannot say anything because they comprehend absolutely nothing of what is happening in the life of an initiate who carries with him the Light from above. Much less could humanity comprehend the great initiates of all times, and the reason why they lived in such a different way. And not because the initiates chose that different life but rather because God Himself, the divine Being in them, chose them from among the inhabitants of the darkness itself. The *Donum Dei*, or Gift of God, has wished it to be so for the sake of humanity itself, or in other words, for love of the same darkness of ignorance, that they will never be happy because they do not know conscious Love, and because humanity, “does not know that it does not know, and ignores that it ignores.” Therefore, humanity, under the conditions in which it is today, has no choice but to sit and contemplate the passage of the triumphant ones, those who leave everything for the love of the Great Cause of the Eternal Father. And even humanity suffers through the suffering of these initiates but without comprehending this conscious and different suffering. Meanwhile, mankind will pay dearly for the indifference in which they live. In fact, they are paying for it right now.

IX

New temptations from the darkness to the Light will be necessary so that, time and time again, the Light can

comprehend the need to divest itself of the “I” with which it merged when it penetrated into the flesh and blood of the initiate. And beyond the “I”, one day the Light must also divest itself of its own **desire to exist**, which so subtly activates lust, a defect that continues to exist even after the total death of the “I”—before the resurrection, after the resurrection, in the ascension, and after it, and in the mind of the initiate.¹⁰ It’s for this reason that initiates can fall into animal generation again from the perspective of the mind, as already said by V.M. Samael Aun Weor. But, without this temptation of Light by the darkness, the yearning to cease to exist as Light would not be born in the Light itself. It’s the very subtle desire to exist that is the basis of illusion of this world, which constantly makes the wheel of births and deaths turn.

X

To divest oneself of desire means to walk towards the great renunciation through the path of the true virtue of humility, which is not exactly being less or inferior to others. Great disappointments are very necessary to gradually intuit what humility is, not our humility but rather that of the Being. We specifically err in the pursuit of humility when we forget our own Being, and adopt a human attitude of “humility,” ignoring that true humility is only

¹⁰ The “desire to exist” is the only thing left when the “I” is dead. And it’s through this desire that the temptations continue forever. And when one day the seven philosopher’s stones are finished, this desire will no longer exist, and therefore the sexual temptations end.

in the infinite of the Being, and never in the finite of the human. Humility is an infinite quality of the Being.

XI

We are divested on a first level when a hammer blow strongly hits the head of an iron nail, symbol of fire, and pierces the palm of the right hand. Then that hand is free of desire. We are divested on a second level when another nail, upon impact of the hammer blow, passes through the palm of the left hand. Then that hand is also free of desire. We are divested on a third level when another hammer blow sinks a third nail into both feet, so now there is less desire. And the three impacts have made blood purified by pain and love spring forth, which embraces and creates rays of light, which is the consequence of the three purifications.

XII

And the purification is most evident when we forgive our enemies, unconscious instruments of darkness. And by scale, the Light conquers more degrees of purification when the sexual mercury is sublimated more and more. And purification goes forward when our Divine Mother is not only our master and individual instructor but also the instructor of many aspirants to the Light. And because we need more death to reach the highest degree of purification, our inner God, the Being, withdraws his strength

from us, relatively, since it is only an aid to continue purifying us. At this level of sacrifice and love, thirst for the water of life presents itself, leaving only vinegar to drink in its place, which is better to not drink. Now everything has been consummated, leaving only the best of the purified Light to deliver to the Father of all Lights, our Ancient of Days.

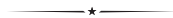
XIII

“Death is everyone’s crown.” But only in appearance does the Light die because it never had a beginning and therefore will never have an end. Therefore, the Light can only transform itself into new states of splendors of love. But with apparent death, the Light reaches the necessary level of purification. The purifications will never end for the Light, since it is infinite, eternal. And a thousand deaths will not be sufficient for its complete transformation. But here in the world of forms, the degrees of transformation of Light can only be seven, and what is beyond its transformation is incomprehensible to us humans.

XIV

Before the resurrection, the Light submerges for the last time in a deep, super obscurity to recapitulate everything lived. At the conclusion of this retrospective phase of the experience, it awakens in an explosion of light that confuses everyone, except the great initiates, and the different parts of the Being, who celebrate this great event with

great cosmic festivities. And the radiance of this Light reaches all the esoteric orders, also the different points of light of the Absolute and Infinite Abstract Space. And so, the symbolic 14 Stations of the Cross conclude: And the Light has come into the darkness, but the darkness did not comprehend it, whereas the Light has always comprehended the darkness and has made use of it wisely.



Other Books by the
Gnostic Society Samael Aun Weor

