

TRADITION AND REVELATION

THE POWER OF WISDOM



Rafael Vargas

GNOSIS
TRADITION AND REVELATION

The Power of Wisdom



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GNOSIS TRADITION AND REVELATION

The Power of Wisdom

International Spiritual Retreat 2006

La Plata-Argentina

The New *Golden Age*

SPIRITUAL GUIDE

First book of Pistis Sophia unveiled

(V.M. Samael Aun Weor)

Rafael Vargas



"Pistis Sophia" Johfra Bosschart (1959)

*Dedicated to all the Pistis Sophias
yearning for the Light of the intimate Christ.*

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A necessary introduction

The southern spring of the year 2006 was in motion (October-November) when we, the members of the “Gnostic Society Samael Aun Weor”, gathered in a convent in La Plata, Argentina for a very special esoteric activity.

It had to do with participating in a spiritual retreat; the theme to meditate on was the First book of “Pistis Sophia”, the “Bible” of the Gnostics.

In this part of the book, the dimension of the work of Jesus the Christ is clearly explained through the history of Pistis Sophia and her thirteen repentances, which upon reflection and meditation has helped so much in the development of the way of understanding and teaching Gnosis in the Gnostic Society.

And all thanks to the unveiling carried out by the V.M. Samael Aun Weor, which has allowed us to do this work.

This activity was conceived and directed in a marvelous way by Rafael Vargas and, fortunately, some brothers who were present recorded it with their recorders.

Afterwards, these recordings began to circulate among

us, and we realised that the content could be very useful as much for those who were present as for many other students of gnosis who did not participate in this retreat.

So then, this book is the result of the transcriptions of what was lived in La Plata as a spiritual retreat, with the yearning that it may motivate the lovers of gnosis to study and meditate on “Pistis Sophia”, the pinnacle work of our beloved Master Samael.

As the Master himself wrote in his book:

“Certainly, Pistis Sophia is not a book to read mechanically, but rather to study and meditate on profoundly throughout your entire life.”

*Javier Casañ
Florence, March of 2008*

Pistis Sophia

Spiritual Retreat

La Plata-Argentina, November 2006

The reason why we participate in a spiritual retreat is for us to retreat from the external world and to penetrate into our own internal world. According to Pistis Sophia, it would mean to abandon the world of the external darkness in order to enter the kingdom of internal Light.

Interior Light, which has its source in the Being; interior Light, which has its source in Love. The more love one manages to feel in their interior, the greater and stronger that light will be.

What is called exterior world is that which the senses can perceive, the five physical senses. Even though we are looking at the sun, if we are forgetting the interior world, even the very sun for us is darkness.

Pistis Sophia identified with the external light and fell into error. We, like Pistis Sophia, repeat the same error everyday. We confuse the exterior light with the interior light. That is why it is necessary to search for the inte-

rior kingdom and to not allow ourselves to be deceived by false lights, which are the lights of the exterior world.

We, by nature, lamentably are more stimulated by the exterior light than the interior light. Our mind is accustomed to always receive external stimuli. We need for the mind to receive internal stimuli, and that is why we have a spiritual retreat. That is the reason for the silence, for example, in this auditorium. That is why we have silence during the meals. In this way we can see what we taste while we are eating, if we put our attention outside, or if we put our attention within. Because man not only lives on material bread but on spiritual bread, on bread that comes from heaven, bread of the Being, the bread of wisdom.

We must learn to nourish ourselves with the interior light, interior light which is the very force of love. We have to develop that force of love, which is why we organise a spiritual retreat. Let's not spend these 3 days identified with the external light of the retreat, because one can live the retreat itself externally or internally.

I have come to this retreat to try to live it internally, to try to feel it and discover it within myself. Guided by the book "Pistis Sophia" we are going to tread that path, all together, to die to the external world and begin to be born in the internal world, to not commit the error that Pistis Sophia committed. Because, in the end, Pistis Sophia is all of humanity.

When Christ arrives at the 13th Aeon what he finds there is humanity, the Pistis Sophia of humanity, which

has confused the light from outside (the light from below or the external light) with the inner light.

The gift of this retreat is that each brother, each Gnostic student chooses a psychological defect in order to dedicate themselves to work on during the entire retreat. Because the most important thing of this retreat is that at the end of this retreat something has died within us, and that something has been born in us.

Let's choose tonight, as a task, before going to bed, that psychological defect that we will work on in each of the practices, because it is a retreat of silence, a retreat of death. It is a retreat where we initiate ourselves in the death. Because starting from this retreat, all the retreats in the Gnostic Society will always have to go along the path of death. If we don't do it in this way, all the efforts that we have made to get on a plane for 12 hours, 14 hours, to gain permission from work, family that we left behind, physical and economic efforts is simply to always remain identified with the external light. It is necessary to learn to make efforts within. That is why the selection of a defect is important.

For example, if I choose the psychological defect of jealousy, I must understand that within jealousy there is anger, there is fear, there is pride, there is lust. When one works on a psychological defect and does not relate it with other psychological defects, one's psychological work doesn't progress and one becomes stuck at that point and doesn't go forward; there exists no self analysis, no comprehension. That is why the Divine Mother cannot disin-

tegrate. Even though we supplicate and ask, the defect has not been thoroughly analysed. Many meditation sessions are necessary in order to comprehend a defect and experience the flavour of the work, and not to experience the flavour of life any more.

When one has worked well on the psychological defect, one experiences that sensation of happiness; one has taken advantage of the time well. I think the defect of jealousy is interesting: jealousy in a matrimony, professional jealousy, spiritual jealousy. I feel I am the owner of that, that which belongs to me, it is mine and I support myself on that; therefore I am identified with that. If that betrays me, if that disappears, I lose psychological stability because I depend on jealousies. Jealousies, which are lust, anger, envy, pride or in other words, jealousy is like an octopus with many tentacles.

If I work with the defect of anger, anger is also pride, and it is jealousy, it is lust... It doesn't matter what defect I choose. If I choose a defect and you choose another defect, because of different paths, all of us will always reach the same point, the same conclusion: that the seven capital defects complement one another and communicate between one another, they relate with one another. It is as simple as that; it is as straightforward as that.

All of us who are here are full of jealousy and that makes our life bitter. All of us here are full of anger. All of us are full of pride, of vanity. The worst of humanity is here. We are the worst of humanity, or as Master Samael said: the worst comes from the Gnostic Movement. We are the

worst of humanity and we have a feeling that we are the worst and in despair, we run to spirituality because we know we are very degenerated. We have something in our favour: that we know we are degenerated. It is very grave when one believes he is a saint, when one believes he is perfect, pure, chaste, humble.

It is worthwhile that we take advantage of all of the physical, psychological, and economical efforts for this retreat in order to die. We will follow a program full of exercises. I don't want us to speculate intellectually; there are no questions and answers. I must not convince you. You are not going to convince me. Nobody should convince anyone.

Master Samael has spoken clearly; it is not a matter of understanding it intellectually but a matter of comprehending it, and comprehension comes from the consciousness. Let's activate the consciousness and everything will become quite simple, much easier. Our problem is not in understanding things; our problem is to know how to use the consciousness, how to comprehend through the consciousness. That is why the framework of the retreat is created, in order to give an opportunity to the consciousness.

This is a spiritual retreat which is like a great banquet with many foods. It is a mystical agape, there is a lot to eat but one will eat according to one's appetite, according to the appetite one has. So each one will eat what he must eat. What I want to say with this is that each person will take from this spiritual retreat what is useful for them.

Therefore, the nourishment of the spiritual retreat will come to each one according to their needs.

It is a marvellous retreat. Why am I saying this? Because I have lived it first, I prepared it, always guided by the Pistis Sophia of Master Samael. If we understand Pistis Sophia, we will understand all the apocryphal Gospels, the Gospel of Mary, of Philip, the Gospel of Truth. We will comprehend the Gospels and we will comprehend the true mission of the Christ Jesus. We will comprehend the Gospel of Judas and in truth we will be Gnostics, because there is still a lot lacking in us to be Gnostics. This is the teaching of the New Age.

It is for something that Master Samael unveils this book, which is the Bible of the Gnostics, last in order to take a leap in the quality of the comprehension of Christianity. One is truly Christian when one is Gnostic and one is Gnostic when one is Christian.

I hope to live my Spiritual Retreat and I invite each of you to live your spiritual retreat. Let's all make of this a Spiritual Retreat. There will be time for everything: time to smile, time to eat, time to sleep. But, there is something that is very important that we have to do: to die, to die, to die. To find a space for death. We give space to many things. One must know how to sit beneath the tree in order to die in oneself, on the sofa to die in oneself, during dinner one can die, even when we are walking one can die.

When one dies and when one loves death, then one truly lives life. Because life without death is not a true life,

as John of the Cross says. Death is the medicine that cures all evils. That includes physical death, but I am speaking about mystical death, which is what the Master teaches us.

The more we are able to die, the stronger our marriage will be, the more sincere our friendship is, the more our finances yield, the more we can comprehend illnesses. Recurrences make sense; it gives a meaning to our own life.

That is why Pistis Sophia supplicates and asks the Saviour to take her from the abyss, because she was deceived by the false light of the self-willed, of the self-willed ego. She wants to return to the light.

The Pistis Sophia is marvellous because everything is related to the light, the Treasury of the Light, the Virgin of the Light. Everything is always related to the mystery of the light, to make the light within us. Do your duty. Make your light shine. They are the commandments of the New Age.

Let us initiate ourselves into the Mystery of death, because death is sexual transmutation, transformation of impressions, renovation. It is the only thing worth suffering for in life, it is the only thing worth living for.

Each of you observe your body in this moment. The legs and trunk form a vertical beam, and the arms open form a cross. We are all crucified there, the soul is crucified on the cross. Let's learn to die on that cross, let's learn how to carry that cross, let's triumph on the cross.

What are each one of us?

This is a retreat of crosses, of crucified souls on the cross, which have to learn how to die on the cross, to transform hatred into love, pride into humility. Every effort has to be made with the heart. In order to die, it is necessary to make efforts in the heart, not intellectual efforts, efforts in the heart in order to overcome the false sentiments, the egoism in the heart.

By transforming our heart itself, the thoughts are transformed; the sexual energy is transformed. The highest sexual transmutation is given by the note of death. The more that we are able to die, the more we transform the mercury into its different colours.

In the times of sexual magic it is necessary to die; outside of sexual magic it is necessary to die. There are "I's" that die in the sex and there are "I's" that die outside of sex, in the desert. A single person can die so much. One is preoccupied solely for the partner that he doesn't find, he walks alone sadly because he doesn't find his better half and he puts off the death. He has not comprehended his life as a single person, man or woman: that it also has its significance, the significance of dying.

In death we are going to find everything, we are going to gain everything; death which is repentance, Pistis Sophia repenting.

In repentance there is something marvellous, which is self-observation, comprehension and elimination. Whoever repents fulfils these 3 phases, the 3 instants.

As Master Samael said:

1st Instant: you observed the defect.

2nd Instant: you comprehended it.

3rd Instant: you eliminated it.

Death is not a matter of time; it is a matter of instants. This is an instant to die. We don't need to wait to go to bed to die, or wait for the weekly meeting in the centre in order to die. Any moment is an instant in order to die. Let's discover that moment of death, let's deny ourselves. Let's become a matador of the "I's", let's wage war on the "I's" and do away with them. Either we do it, or they do it; we triumph, or we fail.

If we don't give a sign of battle, the Law withdraws its force, the Masters abandon us and the Parts of the Being can't do anything and the great failure comes. Later we blame the Gnostics, the leaders, the esoteric organizations or that Gnostic missionary who was not prepared. We search for excuses in order to justify our indifference.

One step back, Master Samael says, and we would be lost. Be vigilant and pray in order to not fall into temptation. The first task is to choose a defect.

PRACTICE

"My father, reveal to me the psychological defect that I will work on in this spiritual retreat, the false light that has deceived Pistis Sophia."

Let's activate the internal senses:

I-E-O-U-A-M-S.

It could be the defect of jealousy because it gives a certain security, a certain right: one feels to be the owner, the proprietor of that object, of that person, of that idea. Jealousy-anger. Jealousy-pride, jealousy-envy, jealousy-lust. Always jealousy.

Let's seriously begin the psychological work. It could be the judgment of others. Criticism. We criticise because we feel superior to others. Pride. Criticism also hides envy; with criticism we hide our own ignorance. That is the false light that deceives Pistis Sophia.

We could also work with preoccupations, fear, vanity, scepticism. As we break down that "I" the Divine Mother observes us. She waits for us to go in depth in order to enter into action.

HAM SAH, HAM SAH, HAM SAH.

"My adorable Being, illuminate me."

MMMM, SSSS, MMMM, SSSS.

We could work on impatience and once again we would find fear, anger, envy. As we work on ourselves, we also introduce ourselves into the interior world of the light.

MMMM, SSSS.

Transmutation is a return to the light,

HAM SAH.

It's the path to the Being,

HAM SAH.

Pistis Sophia is light and darkness: darkness that hides light, light that hides darkness. Pistis Sophia is a part of the Being, one of the 24 invisibles, one of the Twenty-four Parts of the Being, which is necessary for the Great Work. Light and Darkness.

MMMM, SSSS.

Let's call to all the Parts of the Being, to the nation of the Being, to

IS-RA-EL.

May no essence feel alone,

IS-RA-EL.

Let's call to the children of ISIS.

IS-RA-EL.

Pistis Sophia is a part of the Being that has ceased in fulfilling her mystery, the mystery of the number 13, the mystery of death, the transformations of inferiors to superiors. Pistis Sophia in us is not fulfilling her mystery.

The failure of Pistis Sophia is the failure of all the Parts of the Being. It is the failure of Mary, of Peter, of Martha, of Philip, of Andrew, of Thomas, of James, of Peter, of Salome, of each one of the Parts of the Being. Pistis Sophia must once again fulfil her mystery, the thirteenth mystery: death and resurrection.

IS-RA-EL, IS-RA-EL.

We could work on the defect of laziness, which unites itself with scepticism, to fear, to external sensations which come from the false light. May each one of us work on the sacrifice of the “I”, on that which draws us away from the Logos, that which is common to all of us.

Let’s raise our arms a little; let’s put the palms of our hands in the position of being crucified, without opening our arms completely, let’s remember the Saviour on the cross. And as he has sacrificed himself, let’s sacrifice ourselves also and fulfil the 13th mystery: death and resurrection. Death of the psychological aggregates and resurrection of the virtues.

KRIM, KRIM, KRIM.

It doesn’t matter if we don’t know the name of the psychological defect, it is enough that there is an egoical sensation; that must die, we must die in that. Let’s die so that the ego that is present in this moment dies; and we don’t know its name or what to call it, but it is the desire to exist. Let’s change the desire to exist for the yearning to die, for the yearning to live in the Being.

KRIM, KRIM, KRIM

May this egoical moment die in my mind, in my heart, and in my sexual energy, so I can die in this moment, and so I can be born in this moment.

KRIM, KRIM, KRIM

To live without dying is to not live. In order to live it is necessary to die. The more we are able to die, the more we will be able to live until we reach immortality. To die from instant to instant, here and now.

KRIM, KRIM, KRIM

Let's say: How beautiful it is to die!

It could be the defect of self importance. We consider ourselves to be interesting people, original, creative, educated, refined, beautiful.

KRIM, KRIM, KRIM

It could be mystical pride; we believe ourselves to be holy saints, good, virtuous, important incarnations. All of this is false light. Let's call the internal Saviour and before Him let's repent. Repentance is self observation, comprehension and death.

KRIM, KRIM, KRIM

We must be cruel with ourselves, severe with ourselves, terrible against ourselves. If we die, the "I" dies. The one

who must die is the soul; the essence must taste the pleasure of death, to liberate ourselves from ourselves.

KRIM, KRIM, KRIM

Let's love our interior Saviour, let's love his light, let's not allow ourselves to be deceived by false lights.

"I need to die in myself, so that my soul gets lost in the eye of Horus, resurrects in the heart of Osiris and shines like a precious diamond on the forehead of Ra. We ask for the death of Seth, may he die, may he die, may he die."

KRIM, KRIM, KRIM

Let's cross our arms over our chest supporting them on our heart. A cross that embraces a cross, a cross that conquers death, a cross that is not only a martyr: a cross of resurrection, so that the Being may be born in us.

AUM, AUM, AUM.

The Power of Wisdom

Spiritual Retreat

La Plata- Argentina, November 2006

I hope that each person has chosen that psychological defect, and that those who have already chosen one some time ago, because they are following a serious work with continuity, will continue doing the same work.

In regards to this, Master Samael said, “Could there be someone here present who is not working on an “I”? I would like to know him.” There was a resounding silence because no one wanted to be discovered who was not working in the death of the “I”.

It is important that each participant of the Spiritual Retreats comprehends that the energy that moves in the retreat is so important that it allows us to transform ourselves radically.

The Gnostic Myth

The art of the missionary exists in knowing how to communicate this. And the entire Gnostic teaching seems

as if it's simple, because if the teaching is given directly as it is, we would have to meditate for the whole day in order to receive a revelation. We complicate it intellectually in order to understand it and we are content with understanding. To understand it and to comprehend it is different. The intellect understands but does not comprehend. This is something that has always surprised me about the teachings of the Master, when he says that the mind does not comprehend. The one who comprehends is the consciousness. Nevertheless, the mind can be put at the service of the consciousness.

Mind and consciousness in self-reflection comprehend. When one comprehends, the battle finishes, the mental antithesis. When one comprehends, a void is created which is filled with love and that is the love that becomes light, and that is why we become illuminated. When one has comprehended, sparks fly out of his temples.

Clairvoyantly, when a person has comprehended, sparks fly out of his temples, because he has comprehended. That is why the one who shoots himself in the temple not only destroys his brain, but also destroys the area where the mind can understand and comprehend.

Why are myths created? In order to simplify, in a few words, millions and millions of years, millions and millions of histories of humanity. Myths are created in order to simplify, that is why the sacred books are all myths, archetypes. I am not going to make an encyclopedia out of the myth; I must simplify the myth even more.

All of us are students of Gnosis. Do we all comprehend

the Gnostic Myth? Because, if we do not comprehend it, we cannot be called Gnostics.

Master Samael dedicated beautiful reflections to the Gnostic myth, in his book “The Secret Doctrine of Anahuac”, Chapter “Gnostic Anthropology”.

I ask you to make the effort to follow me in what are the seven steps of the Gnostic myth:

- 1st. – **Supreme Divinity**
- 2nd. – **Emanation and Pleuromatic Fall**
- 3rd. – **Demiurge Architect**
- 4th. – **Pneuma in the world**
- 5th. – **Dualism**
- 6th. – **The Saviour**
- 7th. – **The Return**

If we forget all of these names —or even the order— don’t be concerned. The important thing is to not forget the Saviour. If we understand what the Saviour is, we understand the entire Gnostic myth and we understand the Gnostic gospels. We understand Christianity and we comprehend all the religions, and we comprehend the reason of being of each one of us, because in the Saviour is everything.

In fact, it’s because of the Saviour that we can know that the Supreme Divinity and the Demiurge exist and that they are two different things.

The Old Testament is the Demiurge; the New Testament is the Supreme Divinity. Before the arrival of Jesus, the Supreme Divinity as it is was not spoken of. Everybody believed in the Demiurge, in the creator of the Seven Days. But there exists something more than that, only the Saviour has taught it. And this only happens once in the history of a world. The Saviour comes only once. Then there is the second coming, but it is internal.

The entire preparation of the Saviour, his arrival, is the whole entire history of all the races. All the founders of religions, all the prophets, prepare the way for the Saviour because he is the Son of the Supreme Maximum, who comes to save the ones who come to creation.

We are living exactly in the time in which two thousand years ago the Saviour was already here. After the Christ there exists nothing more than an Apocalypse, no other prophets can come because the last prophet is John the Baptist. When they decapitated him, they decapitated the prophecy, and now there are no more prophecies.

That is why the Saviour was already here; he is with us and now what remains is to be saved. But how do we want to be saved: intimately or en masse? Individual or collective apocalypse? Among wars and catastrophes, or creating inner catastrophes, inner wars, dying within ourselves?

After Jesus we do not await anything other than a Samael, and he has also already been here so that the Apocalypse could be fulfilled and is being fulfilled.

Who is the Saviour? Someone who comes from beyond

the creator.

Who is the creator? They are the Gods who create a Universe.

The Saviour is beyond these creator Gods. The Saviour is an inhabitant of the Absolute Abstract Space. The Saviour comes into matter, is crucified in it, dies in it, and resurrects in it; and He invites us to imitate him. It is necessary to imitate the Saviour so that we may be saved. It is not enough for him to do it. This is clearly explained in the Gnostic doctrine.

The Saviour of our solar system is Christ incarnated in Jesus. Each solar system with its worlds will have its own Christ, will have its own Saviour, its own Jesus. These Beings who incarnate the Saviour are called *Paramatasayas*, because they have conquered innocence, because they have become conscious of their happiness. They can be within the Absolute and outside the Absolute, without losing happiness.

If we were to return to the Absolute now we would have happiness, but if we left the Absolute once again, we would lose it once again. It's enough for us to have a discussion, it is enough for us to lose an object, for a problem in life and we are no longer happy. The Saviour brings a happiness with him that no Judas, that no Pilate, that no Caiaphas can conquer. That is why he is the Saviour: because he can endure the happiness of the Absolute, because he has a Diamond Soul.

A diamond is made through the transformation of car-

bon, though the processes suffered through the bowels of the mines, through the changes of matter; and in the same way it is necessary for each one of us to create a Diamond Soul that can endure the happiness of God. Because, as we are, we could not endure an ecstasy since we are so attached to inert matter.

A little bird who flies from one branch to another has a limited happiness. And if a storm were to begin now, if it started to thunder, which are the ways in which the divinity expresses its happiness, the aforementioned bird could not endure that happiness, it is too much for him. Why is it like that? The elementals feel scared of God, they don't have the "I" of fear but they are scared of the unknown. They are elemental essences that have come to this kingdom of *Malkuth*— mineral, vegetable, animal and human— to see the possibility of being able to create a more enduring soul, a diamond soul, and by returning to new degrees of consciousness of the Absolute to be able to endure so much love, so much happiness and joy.

If I now had to give one of you who are present here the news that you have become a multi-millionaire, would you be able to withstand it? Are we all prepared from one day to the next to be multi-millionaires? Are we prepared, for example, for a cosmic ship to land on this patio and invite us to enter? Would all of us enter into the ship? More than one would become frightened and would run and hide among the bushes like a savage aboriginal. We are not prepared for the happiness; we feel fear of happiness, fear of God, which is why we hide; we live in the dark-

ness of our own ignorance because we cannot withstand so much light.

Now do you comprehend better what the Saviour is?

At the beginning, it's the possibility of us fabricating soul. Then, for all of us it will be the storm, a hurricane, the earthquake, etc. That is why He can and must calibrate his light, to give us what he can give us. Because he knows what we need, what we can endure and what we cannot endure. He knows very well what each one of us needs. That is why he has not come solely to found a religion. He is more than a founder of religions. He is the Saviour of men and gods. And in one way or another, each time he comes it is always an earthquake.

1st. Supreme Divinity is the dwelling where the Saviour comes from.

2st. The Emanation of the Supreme Divinity has to do with the Gods who create with the objective of giving us the opportunity to be able to fabricate a Diamond Soul. We live that emanation, outside of the Absolute, first as elemental consciousnesses, as the novelty of a descent into matter. But, not having consciousness of happiness, that absolute happiness is not only lost, but in addition also sooner or later it becomes fallen into matter. This explains the need for the Saviour to come in a determined moment.

3rd. Demiurge Architect are the governing gods of creation, the ones who administer it. And it is within us, in the Parts of the Being that are still imperfect, where

an erroneous conception of the Supreme Divinity comes forth. Therefore, we confuse it with the creator Demi-urges. When the Parts of the Being have not perfected themselves, we cannot conceive of divinity—Absolute, Abstract Space—and we then create the idea of an anthropomorphic tyrannical God. That is where the popular saying comes from that ‘the tyrants are not born’. The people make them: the people need the tyrants, they need commanders and they need to feel governed, for example by a tyrannical God. Meanwhile, they are ignorant of the true compassionate nature of “the unknown God” or Agnostos Theos. Only the coming of the Saviour allows for the comprehension of what the true government of God is.

4st.- Pneuma in the world. The *Pneuma* is spirit; it is the spark of each plant, of each rock, of each thing. It is the divine spark of each atom, of each animal, of each creature. It is the Buddhata in us with which one can fabricate Soul. That *Pneuma* is indestructible and the Saviour comes to take it away, because it belongs to him. The Saviour comes to save it from materiality, with self-realisation or without it.

If he has to provoke an earthquake, he will do it in order to take all of those sparks, and for love of them, he will return them to the place where they were. But there are sparks that self-realise and they are saved through another way, the secret way of the self-realisation which is not obligatory for everybody.

The Saviour saves those who self-realise and those who

don't self-realise also. It is like a mother who does not differentiate among her children. She loves all of them the same, small and big. The Pneuma in the world belongs to the Saviour, to the Supreme Divinity.

5th. Dualism, Light and Darkness. Within each one of us there is light and darkness. Light in that spark, in the degree to which it is conscious. Darkness in that spark, of the parts that it is not conscious of. We don't call them good or evil, they are simply different modifications of the light.

In the Gnostic dualism, the concepts "good" and "evil" do not exist. Where there is a lot of darkness, there is a lot of light that is imprisoned, that is trapped, that must seek to liberate itself. Where there is a lot of light, there is also a lot of darkness. Therefore, where do you get good and evil? Unfortunately we are trapped in the duality of these two little words, "good" and "evil". About all of this, Master Samael says: in the beginning of this Gnostic path the student must support himself on the concepts of good. He must try to be good whilst he learns the esoteric path "with his two feet" since he still doesn't know how to extract good from evil. Until one day, he discovers in his "goodism": his egoism, his falsity, his hypocrisy. And it's right there that the search begins for the way of the centre, that which is between good and evil, and by placing himself on the middle path he learns to dissolve the pair of opposites which has brought us so much confusion. But this has its price: the lack of comprehension, not only of those of the left hand way, but also those of the right.

At the beginning it is necessary to be good, with the risk of reaching the extreme of being too good, so good that one borders on stupidity.

On the side of good there are many good “I’s” and one, because of fear, clutches onto those “I’s” like a necessary evil. And that is how one has to walk in the beginning. That is why the Saviour is crucified, because he teaches the middle way.

6th. The Saviour. I repeat what I said at the beginning of this section: “If we understand what the Saviour is, we understand the entire Gnostic myth and we understand the Gnostic gospels”. “The important thing is to not forget the Saviour”.

7th. The Return is the last point of the Gnostic myth. We are living that moment; the hour of the return to the light. And for that reason, there is nothing that is more important than dedicating ourselves to that. If someone dedicates himself to other things, he should understand once and for all that he is undervaluing a marvellous cosmic time. He, as the *Salvador Salvandus*, calls out everywhere that we are returning to the Light, with or without realisation.

That is the simplest way that we can explain the so called **Gnostic Myth**, that is to say, from the point of view of the *Salvador Salvandus*, the one who in saving himself saves everyone. To comprehend it in this way, in this level, allows us to, in addition, comprehend all the Gospels, the apocryphals and the canonical.

Spiritual guide

Pistis Sophia unveiled

Samael Aun Weor

Content:

The Pistis Sophia is made up of 6 books. First Book: 62 chapters. Second Book: 38 chapters. Third Book: 24 chapters. Fourth Book: 10 chapters. Fifth Book: 8 chapters. Sixth Book: 5 chapters. In total there are 148 chapters.

In this Spiritual Retreat we will study and meditate on the First Book.

I think that if we study and comprehend the first book we can also comprehend all the rest of Pistis Sophia.

Now we will dedicate this Spiritual Retreat to these 62 chapters and if we divide these chapters exactly in half there will be 30 or 31 chapters. These 30 or 31 chapters are to explain what happens after the resurrection of Jesus, what he saw when he ascended to the Father, what he found there, what he hadn't spoken about before in

the Gospels because he had not yet resurrected. Because where the 4 Gospels end, Pistis Sophia begins: that is to say, the continuation of the life of a resurrected and ascended Master.

In total there are 62 chapters. The first 31 chapters are to explain everything that he saw, what happened to him, and what he recounts to the disciples, whilst the remaining 31 chapters are the repentances that Pistis Sophia must carry out in order to be admitted once again into the Light. It's that simple.

By dividing the first book into two parts, in a simple way, we can comprehend the work we are about to carry out in this retreat. As I told you, we are not only going to make intellectual efforts: for that we have the book at home, we can read it and study it there, bit by bit, carefully. Here we will try to study it in a different way, synthetically, as a path of spiritual exercises through the guide we have provided, which is a true spiritual guide. Therefore, and in the way of the spiritual retreats, we will begin to reflect on the first 31 chapters of the first book of Pistis Sophia. Let's then proceed by studying and meditating on each one of its chapters.

CHAPTER 1

It came to pass, when Jesus had risen from the dead, that he passed eleven years discoursing with his disciples, and instructing them only up to the regions of the First Commandment and up to the regions of the First Mystery, that within

the Veil, within the First Commandment, which is the four and-twentieth mystery outside and below – those [four-and-twenty] which are in the second space of the First Mystery which is before all mysteries, – the Father in the form of a dove.

Jesus is going to instruct his disciples for 11 years about that which he had not yet taught them: obviously neither had he taught humanity.

Because when he came, when he incarnated in his Mother Mary, he didn't come complete, he left behind, there above, his vestments: the Three Vestures of Light. And why did he leave them there and not bring them? The book *Pistis Sophia* responds to this: that so much light could not be endured. And so that in this way the humanized Christ would be able to live among us as a common man.

Nevertheless, the Christ being humanized brings something with him. What does he bring with him? He brings **Sabaoth**. Sabaoth is a Hebrew word that means “army”. Christ-Sabaoth is the Army of the Voice, the Army of the Word. Sabaoth means that your Intimate Christ, my Intimate Christ, the Intimate Christ of all Beings, all of them make up the Army of the Voice, the Great Word. Because certainly we all have an Intimate Christ, and it is this Sabaoth, the one who through the grace of the Holy Spirit and during the conception entered into the womb of the initiate called Mary, and who later we have known with the name of Jesus.

Jesus came as the one who unites all of the Intimate Christs into one, in order to teach the doctrine of the Saviour of men and gods, but he had to leave behind his Light Vestures. It was necessary for him to make that sacrifice, to be able to live like a common man, to thus be able to die and also resurrect from among the dead.

And as we already know, by ascending to the Father, he once again receives what had been taken away from him: his Light Vestures. It is then when he can completely unveil, and not before, all the mysteries of the Light. He speaks about all of that which he could not speak about before, even though to us it seems like he had already spoken about everything. But certainly, what was lacking was that which can only be said when one is resurrected, when one has the Three Light Vestures once again. This explains why at the beginning the doctrine of the Saviour is absolutely monotheistic, and he barely explains what the Holy Trinity is.

With the Vestures of Light he now speaks to us of the 24 Parts of the Being, the 24 invisibles, among which there is, as a part of the Being, Pistis Sophia. All of this is so that we can comprehend the cause and effect of creation, especially the cause and effect of the original sin, the edenic fall, the departure from earthly paradise, the very cause of the origin of the separatist “I”, which explains why the creation of our solar universe is necessary: the reason why the solar humanity of this planet fell into animal generation.

Before the “I” of separativity existed, there already

existed an element that was similar to the “pluralized I”, where the true mystery of the cause of the fall of the first humanity begins.

Until then, Jesus had instructed his disciples only up to the regions of the First Mystery. (PANDER...)

The regions of the first mystery are the regions of the one, of the universal Father. For the Gnostic, this has to do with the Ancient of Days in each one of us. All of these Venerable Ancients make up the One and only Common Cosmic Father. But of our Common Father, we have known nothing more than this; humanity is ignorant of almost everything.

In order to begin to penetrate into this mystery of the diversity of the Father, let’s mantralize, let’s call and let’s mediate on the Father, the Ancient of Days, to that one who we know as the One and only in all the heavens:

PANDER. PANDER. PANDER.

What the First Mystery enfolds. (The 3, 5, 12, 24, 49 Parts of the Being: IS... RA... EL...)

The law of the Three or the logoi trinity, the Law of the 5 which is the esoteric pentagram made flesh in man, the law of the Twelve which is the interior zodiac, the Twenty-fourth mystery, the same superior and inferior zodiac which are the twenty-four ancients of the Apoca-

lypse in us; the 49 Parts of the Being, the 49 fires of the Being; all of this is hidden in the First Mystery.

All of it together makes up the Army of the Being, the nation of IS-RA-EL, the children of ISIS our Divine Mother Kundalini, the children of RA our Logos, the children of Him (El), the intimate God.

That is why ISRAEL is a very powerful mantra that allows us to call the different parts of the Being as a whole. Let's mantralize:

IS... RA... EL..., IS... RA... EL..., IS... RA... EL...

Therefore, after his resurrection, Jesus persuades his disciples for “11 years” and he does it with the subtle force of love, which forms part of the art of persuasion. He teaches them the doctrine of a polytheistic monotheism. At the beginning, before the resurrection, monotheism of an infinite compassionate love was necessary. After, it is necessary to comprehend the diversity of this love manifested in the different parts of the Being; because certainly then, Jesus found difficulty in explaining the trinity. To explain, for example, how He would be seated towards the right of the Father as the incarnation of the Second Logos; and even more he didn't speak to everybody about the mysteries of the Holy Spirit, of the path of sexual magic. Therefore he only focused on a Single Commandment, the Love of the Father as the synthesis of the Law; even though he spoke about everything, but in parables.

Then he speaks about the Twenty-four Invisibles, the Parts of the Being that emanate from the Being of each one of us, who are hidden in the womb of God, behind “the curtains of the Temple” of every Master.

Jesus speaks to them of the world of the Light, that to be able to enter into that kingdom of the Light it is necessary to work with the twenty-four invisibles, especially with Pistis Sophia, who as a part of the Being has ceased to fulfil her mystery, which is her ministry. The thirteenth mystery, which is the same that we find in the Gospel of Judas, the thirteenth door of the Absolute, the *Ain* of the Kabbalah, which in itself is continual death and resurrection. To die always for creation and to be born always for the world of the Light.

Let’s make Light within us! Let’s love the light within us! Let’s search for the light within us. He is the Light of the world, and only through her, the light, will we be able to be saved. This is the light that today is a prisoner in the sexual energy, trapped in each “I”, in the pluralized ego, crystallized in a false personality, impeding the inter-relationship of the different parts of the Being, and not being able to fulfil the thirteenth mystery.

CHAPTER 2

It came to pass then, when the disciples were sitting together on the Mount of Olives (the causal world), speaking of these words and rejoicing in great joy and exulting exceedingly and saying one to another: “Blessed are we before all

men who are on the earth, because the Saviour hath revealed this unto us, and we have received the Fullness and the whole completion,”

Certainly Jesus revealed to them “the fullness and the whole completion”, the teaching that explains the totality of the Being through his different parts. By adding here words of reflection of Master Samael, Jesus teaches them that the Being definitively has no limits thereabouts in the Absolute Abstract Space.

(They said this to one another), while Jesus sat a little removed from them.

The Mount of Olives is the Causal World, and from a dimension higher than the causal world, Jesus meditated and taught them. This is how the intimate Jesus educates the different parts of the Being.

And it came to pass then, on the fifteenth day of the moon (15, the Baphomet, the passion, the fire, the moon, the waters) in the month Tybi (according to the Egyptian calendar this is a month that is close to spring, the end of the winter), which is the day on which the moon is full, on that day then, when the sun had come forth in his going (the Moon and the Sun must make a cross within us), that there came forth behind him a great light-power shining most exceedingly, and there was no measure to the light conjoined with it. For it

came out of the light of lights, and it came out of the last mystery, which is the four-and-twentieth mystery, from within without (the 24 Parts of the Being), those which are in the orders of the second space of the First Mystery (behind the Weaver of God). And that light-power came down over Jesus and surrounded him entirely, while he was seated at a distance from his disciples, and he had shone most exceedingly, and there was no measure for the light which was on him.

Jesus and his disciples sit in the Mount of Olives. (the Causal World)

A great luminous force descended on Jesus. (The Holy Spirit, the Illuminator)

It surrounded Him completely.

PRACTICE

In this moment, while we all kneel, the fire is being lit on the altar that has been improvised for this spiritual retreat... Then, standing, a magnetic chain follows...

Now with everyone seated, we proceed to carry out a meditation on the death of the "I"... The work on a certain "I", with continuity, is the serious way in which we begin to initiate ourselves in the mystical death...

We should concentrate on the "I" without intellectual effort. The concentration should be deeper each time,

without forgetting the Being, without forgetting the “I” which is the object of study. Concentration without intellectual effort is a journey towards the centre of the mind, there where the consciousness resides. It will be the consciousness who will comprehend the nature of the “I” that we are studying.

Returning to the vigil state, the capacity of amazement of having comprehended a certain level of the “I” is the assurance that we have worked from the consciousness and not from the cold intellect.

Let’s reflect on this intimate Jesus at a distance from his disciples, meditating on his Light Vestures, and on the Mystery for which he has been sent to this world, why the light enveloped him completely...

Always in silence, let’s make Light within ourselves, by working on the psychological defect that we have chosen for this occasion, or on that one that we have always been working on...

Let’s sacrifice this psychological defect so that light may be made in us. Let’s ask the Light of the Holy Spirit, present in the Father, and the Light of the Holy Spirit, present in the Divine Mother to descend upon our heads, so that it may penetrate into our interior, so that that which takes away our happiness, which impedes us from becoming conscious of her, can die in us.

And the defect that we have worked on: May it die, may it die, may it die! Because to live without dying is not to live. May it die, may it die, may it die! Because I do not

want this life. May it die, may it die, may it die! Because without Him, I do not know how to live. May it die, may it die, may it die!

KRIM..., KRIM..., KRIM....

CHAPTER 3

Jesus ascended to the heavens. (Practice: HAM-SAH)

CHAPTER 4

Jesus descended again. (Practice: HAM-SAH)

CHAPTER 5

Jesus directs the word to his disciples. “Have courage. It is me, don’t be afraid.”

The apostles, fearful of the Light that Jesus irradiates, are the different Parts of the Being in us that still haven’t comprehended the Thirteenth mystery, out in the Absolute Abstract Space, and which up until now have only served the world of manifestation. They are parts of the Being without self-realization, who have not been able to perfect themselves and, as a result, are eclipsed by the “I” of separativity, among other things, which is why they cannot express one hundred percent of their nature. Nev-

ertheless, they are parts of the Being who through many incarnations have expressed a minimal amount of their intelligence through the Essence or Soul, and that have served in building civilizations just as we know them today, without a solar and serpentine purpose.

They are parts of the Being that have not worked for the intimate Being, for the Christ. For that reason when we are judged for some error, it is not the “I” that is judged, it is the essence who is judged, the soul, in a certain way the part of the Being implied in the determined error. That is why the parts of the Being have to recognize the intimate Saviour in order to enter into harmony with him. And it is definitive that the parts of the Being either work for the Being himself, or indirectly serve as an instrument to material life.

It is incredible that through the imperfection of the parts of the Being there exist planets, cosmoses, humanities, wars, periods of peace needed for self-knowledge. After all, they are parts of the Being who deliberate between light and darkness. This is why for the soul and its different parts the absence of the Being is an absence of interior light. The opposite is the presence of darkness or ignorance, which translates into fear of the unknown. Therefore, the “I” of fear is a fundamental point in this, which serves as a basis for the entire chain of “I’s”: lust, pride, anger, envy, vanity, jealousy etc.

If we observe attentively, we are all full of terrible fear, even though we conceal it with a more or less educated personality. But when we gain trust in the Being, when

we draw close to this Light and we keep loving it, the “I” of fear will be defeated little by little.

Master Samael said that the “I” of fear is a great obstacle for many things. It is a great obstacle for the self-realization. Even for very simple things, for example, a conscious departure in the astral body. Because of the “I” of fear there are students who do not do esoteric practices. Because of the “I” of fear there are many who reject sexual magic, because apparently it could be harmful, and by justifying themselves in official medicine they abandon the only path. It is incredible everything the “I” of fear can do, distorting the reality of all things. Master Samael has said in some of his lectures that he eliminated that little word from his vocabulary; for him that word doesn’t exist, and this invites us to eliminate the “I” of fear.

PRACTICE

Self observe in meditation the relationship between the “I” of fear and the “I” we have chosen to work on in this spiritual retreat. Keeping the following phrase from Master Samael in mind:

“The psychic aggregate of fear must be eliminated from our nature, radically. In the Logos, the existence of fear becomes impossible. Fear serves as a basis for many errors.”

It is worthwhile to not only meditate on the death of

a certain “I”, it is also very important to meditate on the profound significance of the death of everything, with the aim of comprehending that death is not painful. An illness can be painful, a stomach ache is painful, a cancer is painful, any illness is painful. Death is never painful. Death is a great analgesic. By eliminating the fear of death, we can begin to die; it is beautiful to die, as we said last night. It is marvellous to die, to die, to die from instant to instant in order to also do away with the pain that the “I” produces.

CHAPTER 6

Jesus attracts to himself his own light. (This is, that he graduates it in a way that he can give confidence to his disciples, and in this way he can tell them where that Light has come from, and why it has come.)

Jesus promises his disciples to tell them all the things.

Jesus meditates about the Mystery by the grace of which he was sent, that was already accomplished, and because of that mystery his vestment had not even been sent ...

Jesus meditates on his Light Vestures in order to attract to himself the entire Gnostic mystery that is contained in there. Because the hour has arrived to reveal to his disciples the whole truth about the Eternal Cosmic Common Father, and all of it is equivalent to the doctrine of the in-

timate Saviour itself. It is the Intimate Christ himself, by revealing himself to each one of the different parts of the Being in such a way that they can also receive the proportion of light that they need.

CHAPTER 7

How the vesture of light was sent unto him.
(The vesture of light that he had left behind in the last mystery...)

Of the spirits of the disciples and their incarnation. (Beware of the false prophets). (The 12 powers) (Gabriel)

Of the incarnation of John the Baptist. (Elizabeth, the minor IAO)

How John was Elijah in a past incarnation.

Jesus, in possession of the light vesture which was sent to him, can now explain how his mission as the Saviour had been prepared in advance. He tells his disciples that by assuming the body of the angel Gabriel he reveals himself to Mary and announces his own birth. We all know that the angel Gabriel is one of the seven Cosmocrators of our solar universe, the Regent of the moon.

Then Jesus, as the logos of our solar universe and by expressing himself through the angel Gabriel, greets Mary in this way: *“Hail RAM-IO, full of grace, the Lord is with you. Blessed are you among women, and blessed is the fruit*

of your womb, Jesus!”

This is the very well known annunciation of the angel Gabriel, one of the seven rays of the divine Logos Jesus. And this is how the Logos can interact through Gabriel; today he is doing it through the angel Samael in this apocalyptic stage that humanity is living. He is expressing in each one of the Cosmocrators and he explained this to his disciples on the Mount of Olives.

It has already been said so many times that God, that is to say the Logos, is everywhere, having the gift of ubiquity, which is also a very active function in each one of the seven Cosmocrators.

When that Light came to him in the form of vestments, the knowledge of the Being came to light publicly. It was then known that the Logos is a perfect multiple unity. We very much keep in mind that we have received all this knowledge directly from the Logos Samael, which are teachings inspired in the same doctrine of the intimate Christ.

And Jesus not only expounds to his disciples that Elijah is the incarnation of John the Baptist, the last of the prophets, but also how He himself prepared the advent of his precursor, the one who would announce him publicly. Jesus explains to his disciples that he not only deposited John in the womb of his mother Elizabeth, but additionally that he deposited in that conception the so-called *minor IAO*, that is to say the Logos made man. Because first the Logos must make us Authentic Men, then it is possible that the Logos converts us into Supermen.

Therefore, the *minor IAO* entered into the womb of Elizabeth. Master Samael explains to us very well in his book “The Pistis Sophia Unveiled” what the *greater IAO* is or the Logos incarnated in the Super Man, in order to definitively comprehend the baptism of John and the greater baptism of Jesus.

Whoever is baptized by the waters of transmutation receives that baptism of John. John baptizes with water, but the one who comes behind him has a greater baptism: the Holy Spirit. The baptism of the Spirit begins starting from the Initiation of *Tiphereth*: these are the Venustic initiations. The baptism of John, the *minor IAO*, begins with the awakening of the fire of the Kundalini. In order to be able to fulfil his mission, Jesus must also reveal himself to Elizabeth, John’s mother, and not only deposit in her Elijah, but also this necessary *minor IAO*.

Jesus reveals all of this in the intimacy of his conversations. And we, thanks to the light of wisdom of Master Samael, can better comprehend.

CHAPTER 8

Of his own incarnation through Mary. (How Gabriel announces himself to Mary. “I poured in Her The Great Sabaoth.”)

The disciples should rejoice because the time of their investiture had arrived. (The vesture of the Father)

Jesus says, “*I poured in Her The Great Sabaoth,*” into his

physical mother **Mary**. And he poured into **Elizabeth**, the mother of John, the *minor IAO*.

More explicitly, in the initiatic works of the Second Serpent of Light of the Venustic initiations, we must be received in the interior Jordan by John the Baptist so that, by baptizing us, he confirms us on the path of the Authentic Man which we are following. But Elijah-John who will announce the Messiah, will only be recognized by those who work with the key of sexual magic, publicly unveiled today by the V.M. Samael Aun Weor, which is why to reject his teachings is also to not recognize the precursor of the Christ Jesus.

CHAPTER 9

“See here that I have put on my vesture and with it all authority that I have been granted through the First Mystery.”

The “Pistis Sophia”, unveiled by the V.M. Samael Aun Weor is marvellous, because it gives us a more profound dimension of the Christ, taught like never before. Jesus re-vested with all authority means many important things, but in essence it means that the entire destiny of the humanity of our world is in his hands. And to think that humanity continues to live as if nothing has happened. Nevertheless, the captain of this ship, fulfilling superior orders, will bring them to a more secure port, to the original point of departure. And it will be a crossing

that only a few will know how to properly take advantage of; others will ignore it completely. We believe we have understood what it means to be Christian, and in truth we have been ignorant of what it truly means to be Christian. That is why it is so important that this work of Master Samael has come out into the public light; that we meditate on it our whole lives, and that in this way we are able to be consistent with the cosmic time that we are living.

CHAPTER 10

The mystery of the five words on the vesture.
(The Loom of God is the 24th Mystery.)

The solution. (What the Vesture means...)

The Three Vestures of light. (...)

The First Vesture. (The Father...)

The Second Vesture. (The Son...)

The Third Vesture. (The Holy Spirit...)

The day in that it came to us. (...)

Practice: Meditate on the vesture of the Father..., of the Son..., and of the Holy Spirit... Ask the Intimate Christ for illumination...

On the Vestures is imprinted the mystery of the five words of the Vestures, obviously a pentagram. We all know what a pentagram is: the Self-realized man. What the Vesture means, what the Three Vestures of Light are: the Light of the Father, of the Son and of the Holy Spirit, each having a function.

PRACTICE

Let's meditate for an instant on the Vesture of Light of the Father..., keeping in mind this Gnostic Egyptian text:

*"I am the God TUM, solitaire of the
vast spaces of heaven. I am the God RA,
rising at the dawn of ancient times,
similar to the God NU. I am the Great Divinity
that procreates itself! The mysterious
powers of my names create
the celestial hierarchies."*

TUM... TUM... TUM...

The God TUM is the Father of our Father, out in the Abstract Absolute Space. The God RA, in us, is the Ancient of Days, the first differentiation of that which has no differentiation, a dwelling of Peace. Peace is only possible where there is Silence, and where there is Silence there is the Grace of the Father. Grace that is Peace, where the only thing that is present is the One Law, the Law of unconditioned Love.

OM... OM... OM...

*"Our Father, Father of all beings,
My Father who is in heaven, in all
dimensions, in all spaces. Our Father,"*

OM... OM... OM....

"Hallowed be thy name, Holy, Holy,

Holy is your name."

OM, AOM, AUM, AMIN, AMON-RA, AMEN.

The Second Light Vesture is where all the orders are, where so many mysteries are hidden. The Vestures of the Second Logos: always surrounded by the different Parts of the Being. He is the Good Shepherd who guides his sheep to the nation of the intimate God.

INRI... INRI... INRI...

The Lamb of God, the one who sacrifices himself for his Father. The one who descends to teach the truth of the Father. The Son who is offered in sacrifice for the good of everyone. The best of the Father, the one the Father loves the most, is offered in sacrifice to the suns, worlds, humanities.

Whoever has seen Him, has seen the Father:

INRI... ENRE... ONRO... UNRU... ANRA...

The Third Light Vesture is that of the Holy Spirit, the Holy Strength, the energy that creates, with which we descend and with which we ascend. The energy with which the Son descends to this world. The energy in which the Son dies. The energy which resurrects him and which allows him to return to the Father, the Holy Strength, the Third Logos, where the whole mystery of the cross is, the sexual cross of the Gnostic mysteries:

*“Filled with joy and overflowing with faith, we
come to you, oh Cross, oh holy rose, holy
and divine! You, who give the balm for every
wound, you who inspire the fire that ignites
life; you who gives life, you offer me your cross
that I recognize as my own. I know of your
Mystery! of the sacred Mystery that
surrounds you, because you were
given to the world
to make infinite all limited things.”*

IAO... IAO... IAO...

It is with this cross that we learn to sacrifice ourselves consciously. It is in this cross where we can remain trapped and exhaust all the 3,000 cycles of the wheel of destiny without having achieved the self-realization.

But when we know the mystery of the cross, the same cross becomes an instrument of redemption. Therefore, on the cross the rose flourishes: the rose of love, which is the most beautiful symbol, more perfect than the law, which transcends that of the scale and the sword itself, which give us the means in order to cut everything that is useless. In the rose balance is attained, and the sword, according to the law, is used in order to sacrifice that which is unjust. The rose is for that reason the noblest symbol, the most beautiful, which synthesizes the highest aspiration of the law of love. Meanwhile, the thorns of the path are also there: *“Pain and reflection, behold your path!”*

These are the Three Vestures that Jesus had left behind in order to come to fulfil his mission. And these are the Vestures that he will receive when, separating himself on the Mount of Olives, after the Resurrection, he meditates on the Mystery for which he has been sent.

CHAPTER 11

Jesus putteth on his vesture. (And he ascends to the heavens...)

Jesus entereth the firmament. (Through the first gate: the Galaxy and its Central Sun Sirius...)

The Powers of the firmament were amazed and prostrated and adored him. (...)

PRACTICE

Let's ask with immense humility to our Intimate Christ to transport himself to the heart temple of the star Sirius, the capital of our galaxy... Entering in to the star Sirius, let's also enter in to our interior star, to meditate there and to contemplate the 49 Parts of our interior profound Being.

At the same time let's mantralize:

IS... RA... EL...



Jesus with the Three Sacred Vestures of Light ascends

to the heights and through the door of Sirius enters into the heart temple of our galaxy, the Milky Way, and no one and nothing can hold him back. And from there he will penetrate into three different spheres of light which always relate to new levels of Being.

Few souls of our world can travel through the Galaxy, but not all of them can go beyond this; it is not possible for them to enter into the Megalocosmos or Ayocosmos, the infinitely created cosmos, because it is a requirement to make a new creation.

Nevertheless, Jesus, as the Cosmic Christ, crosses this border without the regents of this region being able to hold him back, leaving them nothing other than astonished, to prostrate before him and to adore him.

CHAPTER 12

He entereth the first sphere. (Shining 49 times more than in the firmament...)

The powers of the first sphere are amazed and glorified him. (...)

And his brilliance multiples always according to the number 49, because seven times seven is forty nine, because 49 are the Parts of the Being which command the firmament and the firmaments contained within the firmament.

CHAPTER 13

He entereth the second sphere. (The gate of the second sphere or of fate, shining 49 times more...)

The powers of the second sphere prostrated and glorified him. (...)

When Jesus enters into the second sphere, which is the sphere of fate, this important cosmic event deserves a full-stop. In this point, we, all the students of gnosis, have learned marvellous things from the V.M. Samael Aun Weor. Jesus will get in contact with the lords of the Law, with the lords of Karma or destiny, who are the regents of the twelve or thirteen aeons of any universe. The number thirteen directly touches the Absolute, while the rest of the twelve remaining aeons are all of manifestation.

The twelve aeons are twelve spaces, twelve dimensions, twelve heavens, governed by the lords of destiny, the lords of the great Law. They are the ones who govern, direct the karma of all the creatures, of all things and of all beings who live in those aeons.

Jesus the Saviour, without facing the regents of the twelve aeons, passes through them without being able to be held back, simply because the Christ incarnated is beyond the Law itself.

The Pistis Sophia teaches us that, before the Saviour arrived, the Law was applied in a unique way, in the style of the Old Testament, always bearing in mind that there was more **Justice** than **Mercy**, similar to the Law of the Talion

that is “Eye for an eye, tooth for a tooth”. And that because of the compassion of the Saviour Jesus, the Law has been changed in this way in an annual cycle: six months Mercy, six months Justice. Six months looking towards the left, six months looking towards the right, in such a way that the life of the initiate not only passes through the side of pain, of suffering, of justice, that it is possible to live in mercy, which is the possibility of negotiating our own karma.

This is how the intimate Lord takes charge of our karmic processes; this is how He becomes our guarantor, how he puts a large sum of cosmic money in our favour.

I reiterate one more time that it is necessary to know how to comprehend this in the light of those who follow the initiatic path. And in the case of humanity, this is the possibility that humanity has of negotiating their karma, counting on the mercy of the Christ, in exchange for following his path.

How was all of this then before he arrived? How was everything before the Messiah incarnated? How was the Philosopher’s Stone before him? Let’s reflect on these things, we the missionaries, yearning to properly comprehend the mission of the Saviour in the world, and intuitive answers will come to us. Without a doubt it is very important to do the inner Great Work precisely after the coming of the Messiah. It gives it a special qualification.

Pistis Sophia continues by saying that now the diviners will not be able to forecast things as before, while the Law is looking to the right for six months, in the period that

corresponds to mercy, because the Lord, the Saviour, will be able to perfectly change the events for those who follow the path of the revolution of the consciousness.

Before, the prophecies had to be fulfilled for everyone equally. Now they cannot be fulfilled equally for those who follow the initiatic path. For the initiates there is only one prophecy to fulfil, which is the advent of the intimate Jesus.

Reflecting on all this, I ask myself and I ask everyone: what function can the religions that came after the coming of the Messiah have today? Perhaps the truth of each one of them is less important than the truth of the Christian religion? Why do so many people gather in religions that aren't Christian? Are we the "Christians" a privileged few? Are we really those privileged Christians? Will the Saviour not also be working within all the religions without us knowing? If we think about how Jesus acted in the form of the Angel Gabriel, revealing the birth of John in Elizabeth, announcing his own birth before his carnal mother Mary, devising the same destiny or mission of the apostles and that of the holy women who accompanied him in the holy land, the answer to all these questions are clearer: the Logos as Perfect Multiple Unity directs all these processes of humanity, since as the Logos He is everywhere. That is why the actions of the Logos cannot be excluded from the destiny of other religions.

"We know that the humanity is divided into groups, and that each human group needs its system of particular instruction. Really all the religions, schools and sects are

precious pearls strung on the golden thread of divinity.”

*The Yellow Book,
Samael Aun Weor*

When all is said and done, God is one; the Logos or the divinity is one. There are no different divinities; there only exists a primordial divinity working in each one of the religions, and gathering souls according to their necessities, according to their affinities, for current projects, for projects of the future. The government of the Logos is marvellous. If one enters into the government of the Logos, one no longer needs to learn anything from outside, everything is in the Logos, everything is included in the Logos. The Logos is the Saviour. The Logos is Quetzalcoatl, is Viracocha, is Osiris, is Mohamed, is Buddha etc. That is the mystery hidden within the Logos, acting for everybody and directing the destiny of humanity.

For that reason, the Logos, incarnated in Jesus, has been able to act within the Law itself so that the Lords of the fate can judge the actions of human beings in a way that is appropriate for the times of the end, *“looking six months to the left and six months to the right”*. That is to say, by alternating Justice with Mercy. Literally, we could say that a human being has no reason for things to go badly the entire year; opportunities will be presented to him, alternatives to be able to negotiate his karma with good actions, as Master Samael has taught, saying that karma is negotiable.

In the movement of the earth around the sun, and in

relation to the Zodiac, we pay and we receive the good or bad fruits of our actions. With the coming of the Messiah we have the possibility of negotiating and of changing our own destiny with the exception of the actions that are obligatory to pay with pain, like karmaduro. What is important is to comprehend that “to look six months to the left and six months to the right” means to first confront our errors and the possibility of negotiating the way of paying them.

And, as we will see further on in this study of the first book of the Pistis Sophia, the great Receiver of the Light, the regent of our world, the Logos Melchizedek has the job to carry out a very important role in this final process in which the humanity of the fifth root race finds itself. For the good of everyone, Melchizedek must collectively accelerate the karmic process of everybody, as well as the karmic process of all the aspirants to the initiatic path. And with the guarantee of hope of the Saviour Jesus, and with the teachings of the Logos Samael, the great Law will also extend its friendly hand of mercy to rescue what needs to be rescued through negotiations.

If Jesus had not come, if the Logos had not incarnated in Him, and without the teachings of the Logos Samael, none of this would be possible. Probably for many of us, the three thousand cycles with their one hundred and eight existences would have been completely exhausted without the opportunity for salvation. And the only sense that our lives would have would be to be simple machines that transform energy, in order to sustain the life of the

planet, so that our solar universe can also exist, because this universe, this planet, needs these machines that transform energies. Sad would our destiny be to exist simply so that this planetary mass could exist, so that it could continue to move all of the celestial mechanics without us—that is to say the Being—taking advantage of it.

Would someone invest some money without knowing he could obtain some benefit? Does one not sow the land thinking of gathering some harvest? Or do we sow seeds to then leave and abandon them? Is the Being perhaps not a sower of seeds? Is it not through the truth that shines from the earth that later on will be able to descend from heaven as a beautiful virtue? In conclusion, isn't this the project of the Logos, to have a harvest of authentic solar men?

The lords of karma fulfil their function to regulate that Law according to what must be, before the arrival of the Messiah. After, they regulate it according to the messianic times. Therefore, no type of responsibility falls on them. The lords of the Law are conscious beings, and therefore, they always obey the supreme will of the Logos of our universe. Later on, the same Saviour will save them.

When Jesus, as the Logos, passes by them with his Three Vestures of Light, they cannot hold him back, because they see their own limitation in those vestures. And it happens that some bodhisattvas of the Judges of the Law have fallen, and by raising themselves they attain nothing less than the Christification. This enormously favours the mission of the saviour. Jesus is for that reason a Saviour of men and gods.

For one to confront oneself with the vesture of the Christ is to see our own spiritual nakedness, our own ignorance and also our very own possibilities for self-realization. If this has happened like this, it is marvellous. This is a truly special thing. The work that Jesus fulfilled over two thousand years ago is immense in compassion, and for that reason we will never completely comprehend it.

It is just as it's happening today with the work that Samael is fulfilling, which is passing by the multitudes unnoticed, yet nevertheless is decisive for the future of the humanity, and is preceded by an infinite chain of cosmic and human events. Only a few know today that through his mission an important divine plan has been completed.

I am telling you these things like a friend who respects you, obviously within the limits of my comprehension, so that its content ends up being easy for you within the simplicity that I have been able to comprehend. So that you can perceive the effort made by Master Samael in his unveiling; so that we may see the grandiosity of the sacrifice fulfilled by the great Master Jesus. And that we can definitively be conscious of the book, like the Bible, that we have in our hands, which explains very well the most important thing that has occurred in our world: the arrival of its saviour.

Speculating, I have thought that a book such as this, if it were confiscated by inhabitants from other worlds, would be very useful to recount the history of our world to other humanities: how things in our solar universe are before, during and after the Saviour visited us. It is the same

for them, because surely he also visited them one day. Everything is in the Pistis Sophia. Certainly Pistis Sophia is a true cosmic journey manifested in a text. That is why it is a book to always have close to us, on our private altar in our home.

We know that the unveiling of this book was intimately linked to the final process of the V.M. Samael Aun Weor, which due to his delicate health in those days, was very hard for him to write. While he was alive, he enjoyed it but it also made him suffer by positively accelerating his own initiatic process, until the point that he was unable to unveil it completely. Because by dying in himself psychologically he not only killed the ego in all its facets, but additionally he killed his own physical body, as it is anticipated¹ for the end of the second mountain or the mountain of resurrection. But we all agree that, by comprehending the unveiled part, we can also come to comprehend the rest.

“The Pistis Sophia was the book that required the most efforts from the Master to write or unveil. He would say that negative adverse forces had concentrated to prevent such a work from being carried

1 IMPORTANT NOTE: I clarify that up until the year 2011, I believed that in order to live the initiatic processes of the death and internal resurrection, it was necessary to lose the physical body, as has been the case of the V.M. Samael Aun Weor. The truth is something else; one can reach the Resurrection of the Intimate Christ without losing the physical body. V.M. Samael Aun Weor's case was different due to the great effort to which he subjected his physical body.

out. During the long time that I collaborated with him in this task, I realized the great efforts that he made in order to unveil two or three small pages that I prepared for him, translated into Spanish; I also experienced the lack of continuity that I was able to have in my work, not due to lack of desires or because I did not want to work. Constantly the work was interrupted, day by day, when I began. In spite of my desire of helping him, it was difficult to advance a great deal. In several occasions he commented to me that nobody had survived attempting to unveil this great book. Deep within me I never thought that such a thing would happen to him.

As we advanced triumphantly almost halfway through the book, he called me on the phone saying his illnesses was a matter of life and death; I was surprised when he told me he would leave the unveiling of the Pistis Sophia up to that point; the other half would be done later..."

*10 Years of my life with the V.M. Samael Aun Weor
Chapter 11: THE PISTIS SOPHIA
Antonio Maldonado Mérida*

Let's continue with the Pistis Sophia. Up until this point of the spiritual retreat, Jesus has not yet entered into what exists beyond the second sphere, or the sphere of fate, where he will encounter what we can consider the Pistis Sophia of the humanity of our world: the sum of all the Pistis Sophias of each one of us. Also, his brethren, "the

invisibles”: the rest of the twenty-four Parts of the Being. There, in the third sphere, Jesus finds Pistis Sophia desiring to possess the Treasury of the Light, but without her fulfilling the thirteenth mystery.

It is dramatic when Jesus, with his light vestures, passes through the third sphere of our universe and finds Pistis Sophia not fulfilling her cosmic duty. Pistis Sophia, by contemplating herself in the light vestures of the Solar Logos, becomes conscious of her situation. She sees herself in His vestures, just as the lords of karma did in the second sphere, and if they became agitated, imagine the impact suffered by our Pistis Sophias.

It is like when one compares oneself to a brother of the Gnostic path who through his work is obtaining positive results, apart from experiencing envy before that brother (which is something that is guaranteed because we have the ego alive); by contrasting oneself with him one also feels remorse for not doing enough work on oneself. And although it is not correct to compare ourselves with others, to encounter a brother in this way is useful, it is necessary; he reminds us that we must better fulfil our cosmic duty.

And in order to not live only in remorse, we also like to encounter people who are in the same egoical condition as we are, because with them we do not feel obligated to work on ourselves. Here we have the law of entropy in action.

Jesus is the greatest initiate that our planet has received, and all the prophets before Him have made their contributions so that it would be possible for him to come

to our world as the Christ. Many Venerable Masters of the White Lodge have had to rise up on the altar of supreme sacrifice to make it possible for the cosmic drama of the Christ to have been able to be represented physically in our world. And after his coming, many Adepts have contributed by working in order to keep the door of initiation open for the few who are interested. This is why we, the Gnostic students, can do nothing less than to study the Pistis Sophia.

Conscious sacrifice is something marvellous, it changes the nature of things. But “transformation” also means pain. Nature is an example of continuous sacrifice, and of pain, but even pain itself can and must be sacrificed. We are not conscious of the pain that nature experiences in its transformations. We are ignorant of how much the creatures of nature suffer, how much the most insignificant little worm can suffer or suffers when it is eaten by a ravenous bird, or what the humble bird suffers when it has been devoured by the astute cat. And in a never-ending chain, all of nature, by devouring itself, transforms pain into what is at a glance only a beautiful landscape.

In relation to ourselves, the best conscious sacrifice that we can fulfil is to sacrifice ourselves for our Being in order to know how to sacrifice ourselves for humanity.

CHAPTER 14

He entereth the Aeons. (The Rulers, The Twelve Aeons... Their veils and their gates were shaken... shining 49 times more.)

The powers of the Aeons are amazed and prostrated and glorified him. (8,700 myriads of Light ... The 15...)

It has already been said that the twelve aeons are twelve spaces, twelve dimensions, twelve heavens governed by the lords of the fate, the lords of the great Law.

Jesus says, *“but the light which was about me in the twelve aeons was eight-thousand-and-seven-hundred-myriad times greater than that which was about me in the world among you.”* And Master Samael explains to us that by kabbalistically adding the number of the myriads, the result is 15: the number of the *Typhon Baphomet*, of a Lucifer completely transported to heaven.

CHAPTER 15

Adamas and the tyrants fight against the light.
(All those who live in the Aeons are shaken before the Solar Logos...)

He taketh from them a third of their power.
(So that the “Tyrants” don’t act alone or by invocations...)

Obviously, this does not have to do with a literal battle between the great Law and the Light of the Christ. In no way can the great Law be against the Light of the Saviour. We comprehend that the intimate Saviour can help us to

transcend our destiny. The fallen bodhisattvas can and must recuperate the third of their lost power through the Intimate Saviour, so that once again they can operate according to the logoiic trinity.

He changeth the motion of the spheres. (Six months on one side and six on the other, so that they verify influences: Justice, Mercy and Balance.)

Practice: Next do the Runes Rita and Not.

Summarizing, it has already been explained that He changes the movement of the spheres, six months on one side and six months on the other, so that Justice and Mercy, by confronting one another, find the way of balance in the times of the Messiah.

PRACTICE

— *My Father, my God, you who are my real Being, I ask you to present yourself before the Palace of Cosmic Justice. Give the usual greetings before the two columns of the temple, that of mercy and justice. Take the seven sacred steps towards the interior of the palace.*

— *My Father, humbly prostrate yourself before the great hierarch of the law, the lord Anubis, the Great Jackal of the law, and his 42 judges.*

— *Venerable Masters, we have come before
you, in order to ask you,
in order to beg you for mercy, we ask you
in the name of the Christ, by the power of the
Christ, by the sacrifice of the Christ.*

Next let's do the Rune Not. Thinking about the constellation of Libra and yearning for balance in our lives, let's mantralize:

NI... NE... NO... NU... NA...

Let's meditate on the divine Logos, on the Saviour, on all his possible manifestations, acting on all the religions with one single objective: to save the Pneuma of the World.

NI... NE... NO... NU... NA...

— *“Great Jackal of the Law Anubis and your 42
judges, in the name of the Christ, by the power
of the Christ, by the glory of the Christ, we give
our infinite thanks for having listened
and for the help received.*

— *My Father, my Lord, my God,
return to me”.*

AUM... AUM... AUM...

CHAPTER 16

**(The fate of humanity is fulfilled and verified
every six months...)**

“The humanity which is upon the planet Earth traverses within the Law of the Fate. The human beings have been set facing the left for six months and have been set turned to the right for another six months.”

V. M. Samael Aun Weor

CHAPTER 17

Mary Magdalene asks and receives permission to speak. (Previously she remained looking at the space for one hour meditating on these words of Jesus: “And the fate and the sphere over which they rule, I have changed, and set them facing the left six months, and accomplishing their influences, I have set them turned another six months to the right, accomplishing their influences.”)

Practice: To meditate in this intervention of the Magdalene. Meditate on the Fate, the Law that looks 6 months towards the left (Justice), and 6 months towards the right (Mercy).

It is very significant that the first intervention that is made in Pistis Sophia comes from Mary Magdalene speaking about the beginning of the repentances. It is as if she herself was the main archetype of Pistis Sophia. Certainly, there is no one better than Her to personify it. She can comprehend this whole mystery because she is deservedly one who has repented, one who has been saved,

made a Man for the Christ. Jesus made her a Man in the sense that he made her active for the Christ.

That is why Peter, speaking about her in an apocryphal gospel, says:

“Simon Peter said to him, ‘let Mary leave us, for women are not worthy of life.’ Jesus said, ‘I myself shall lead her in order to make her male so that she too may become a living spirit resembling you males. For every woman who will make herself male will enter the kingdom of heaven.’”

*The Gospel According to Thomas
Saying 113*

Whereas the V. M. Samael Aun Weor says about her, *“The beautiful Magdala is, without a doubt, the same Salambo, Matra, Ishtar, Astarte, Aphrodite and Venus. All the priestess wives of the world make up the solar aura of the repented Magdala. Blessed be the men who find refuge in that aura, because the Kingdom of Heaven will be theirs.”*

In this way we also understand that the V.M. Litelantes, even though she had a feminine body in her last incarnation, nevertheless esoterically was and is an Authentic Man. Many of us can have a masculine body and, nevertheless, not be active for the Christ, to be passive for the spirit. This is “feminine” —that is to say, those who have less faith or are without conscious faith.

For that reason, esoterically there are women who are Men, and there are men who in spite of everything are “feminine”, inactive for the spirit. Do you understand what I am saying? Comprehend that I am not speaking

about homosexuals. And obviously there are Men in masculine bodies.

The text says: *“Previously she remained looking at the space for one hour meditating on these words of Jesus: ‘And the fate and the sphere, over which they rule, I have changed them, and I have set them facing the left for a period of six months and accomplishing their influences, and I have set them turned another six months turned to the right and accomplishing their influences.’”*

PRACTICE

Let’s close our eyes and with our head directed towards the left side, let’s spiritually look towards the side of the column of **Justice** according to the Tree of Life of the Hebrew kabbalists, imagining the Sephiroth from above to below: *Binah*, the Holy Spirit; *Geburah*, our divine soul; and *Hod*, the astral world.

Reflecting in this instant on our particular karma, let’s comprehend for example the reason why we were born in the home we were born in..., the parents that we have..., everything that our life has been in this home. The reason for the tears and sufferings (surely the fruits of our errors, which are seeds that we have sown). And in all of that the Law is always acting with rigor so that everything is in perfect order.

And if we realize ourselves spiritually or not, what is important is that in one way or another, the Law is always fulfilled. *“The law is the Law and the Law is fulfilled”*.

Now, turning our heads to the right of the Tree of Life let's imagine we see the Sephiroth *Chockmah*, the Cosmic Christ; *Chesed*, the Intimate God; and *Netzach*, the mental world.

Now, reflecting on the "six months" of **Mercy**, let's mediate on all the marvellous things that have happened to us in this existence. For example, all the good things that we have encountered in our immediate family... Everything in our life in which we have also gathered the seeds of good works, for example Gnosis itself... But, being conscious that this good cosmic money can come to an end, that it can perfectly be used up as cosmic value, which is why we have the cosmic duty of sacrificing ourselves for humanity, which is always possible; otherwise, on the contrary, we will very soon have to look towards the left side of the Tree of Life.

And, reflecting on all of this, we ask ourselves: wouldn't it be better to learn to look towards the centre of the mythical tree?

For that reason, let's now turn our head towards the centre of the Tree of Life, towards the column of **Equilibrium**, knowing that the most difficult law to manage is the law of balance. This means to look towards *Kether*, the very beloved father; *Daath*, the tantric Sephiroth; *Tiphereth*, the human soul; *Jesod*, the sexual stone or foundation of the temple; and *Malkuth*, the physical world.

We have to learn many things in the face of the left and the right, in order to find the middle way and in the end obtain the balance of the divine Law within us.

The Mary Magdalenes have the aura of the repented souls that have finally found the middle way. Let's think about this being and let's try to comprehend how important it is to transcend the concepts of good and of evil in order to reach a wiser comprehension of our own life, so as to finally be able to walk upwards on the marvellous ladder of the Being.

O AO KAKOF NA KON SA

Christian tradition says that three Marys walked together with the Lord, Mary Magdalene, Mary Salome, Mary, mother of Jesus, who are the three aspects of matter: the matter that is the heaviest, or *Tamas* (inertia), the less heavy, or *Rajas* (emotion) and the completely light, or *Sattva* (harmony).

"There were three who always walked with the Lord: Mary, his mother, and her sister, and Magdalene, the one who was called his companion. Her sister and his mother and his companion were each Mary."

The Gospel of Phillip

We already know the importance of **Mary Magdalene** in the Gnostic studies, the priestess of the interior temple. And **Mary Salome** is the mother of the two very important apostles of Jesus. Mary Salome asks Jesus during the last supper if her two sons, John the beloved disciple and James, can sit on either side of him. John is the Verb, the word that springs forth from the heart. James is the Mercury that ascends the path towards the Sun. James carries

with him on his pilgrimage the book of the Apocalypse that his brother John will write.

“Salome had heard Jesus say (Matthew 19) that his twelve Apostles were to sit with him on twelve seats in order to judge the twelve tribes of Israel, and since then she had conceived thoughts to ask Jesus Christ to look upon her sons with some distinction. Some holy Fathers, or better said the majority of them, agree that Salome was excessive with this request, and that she should not have condescended to requests for her sons.”

In no way is Mary Salome's request excessive; those who believe that are making a mistake. Mary Salome does what is right, since her two sons are *spiritual archetypes* that are needed on both sides of the intimate Christ. We the Gnostics know the transcendence that is hidden behind the whole of this alchemical symbol.

Also, once again we are before Mercy, Justice and Equilibrium. That is to say, John seated on the right side of the Lord at the last supper seeks to rest himself on the left side of the heart. While his brother, James the major, the sexual mercury, seated on his left side will later be the first to suffer martyrdom after Jesus.

Once the passion of Jesus finishes with his death and resurrection, **Mary his Mother** will remain in charge of the first Christian community. That is to say, the interior Mary is in charge of reuniting the different Parts of the Being, so that at the right time her Spouse, the Third Logos—as the Paraclete—may shed the sacred Pentecostal fire upon them.

In the end, Mary will ascend to the Kingdom of Christ and there her Son will crown her Queen of all the Heavens.

In conclusion, the three Marys, Mary Magdalene, Mary Salome and Mary the Mother of Jesus, are three very important archetypes of the work of the intimate Christ. That is why it is very just that the first interventions of the disciples of Jesus in Pistis Sophia begin with Mary Magdalene, and with Mary his Mother, the Great Work concludes, leaving Mary Salome in the middle, who brings to the intimate Jesus the *Verb John* and the *Mercury James*, who will make his death and resurrection possible.

RAM I O, RAM I O, RAM I O.

MAR IO, MAR IO, MAR IO.

ARIO, ARIIO, ARIIO.

CHAPTER 18

Mary interprets the words of Isaiah. “Vision of Egypt”: “Where then, O Egypt, where are thy consulters and horoscope-casters and those who cry out of the earth and those who cry out of their belly? Let them then declare unto thee from now on the deeds which the lord Sabbaoth will do!”

Mary Magdalene: “The power then which was in the prophet Isaiah, prophesied before thou didst come, that thou wouldst take away the power of the rulers of the Aeons and wouldst

change their sphere and their Fate, in order that they might know nothing from now on”.

From here on forward, or in other words, now that the Solar era, the era of the Christ, has begun, the diviners will not be able to know, one hundred percent, about the facts of the future, given that Justice and Mercy alternate and confront their functions every “six months”.

CHAPTER 19

Jesus praised Mary (Magdalene). She asks about the changing of the spheres. (...)

Mary knows that the hour of great opportunities has arrived for the soul that yearns for its salvation.

CHAPTER 20

Mary Magdalene: *(could the diabolical magic impede the good actions? Jesus: they won't be able to. Only from the 13th Aeon is it possible to act now...)*

Jesus explains the conversion of the spheres. *(The magic of the 13th Aeon: the Buddhist annihilation...)*

From the Twelve Aeons that emanate from the Thirteenth Aeon it will not be possible to act like before, since everything is in the hands of the Saviour. The diviners

will not be able to see the future; they will not be able to predict the destiny of the souls. From the very Thirteenth Aeon, which is above the Twelve Aeons, it will be possible to see. Only from there is it possible to know and to act in return for conscious sacrifices practiced in favour of the One Father.

Jesus, when he explained the matter of the conversion of the spheres, “six months” to one part and six to the other, left as the only alternative the magic of the Thirteenth Aeon, which is the way of the “*Buddhist annihilation*” or of the death of the separatist “I”.

And we can find everything that we need to know today about the Buddhist annihilation in the Gnostic message of Master Samael.

Now it is worthwhile to read these chapters of Pistis Sophia which are synthetic but nevertheless broad, in order to comprehend the doctrine of the annihilation of the “I”. Because it is only by eliminating the “I” that we will truly know our own destiny.

CHAPTER 21

(The fortune-tellers and consultants from now on will not declare unto men all that will come to pass because thanks to the Christ, fate can be changed...)

It has already been said: from now on the fortune-tellers and consultants will not be able to declare anything to men,

above all what will have to happen to them, and only through the Christ will the fate of the souls be able to be negotiated.

All of this is marvellous!
Thank you Common Cosmic Father
for allowing us to comprehend this through
your Beloved Son!

ALELUYA, ALELUYA, ALELUYA.

CHAPTER 22

Phillip questioneth Jesus. *(Lord, have you done all of this for the salvation of the World?)*

CHAPTER 23

Why the path of the Aeons was changed. Jesus: *(“I have changed their path for the salvation of all souls.”)*

Obviously, Jesus will respond yes to Phillip. This apostle, as a part of the Being, together with Thomas and Matthew is one of the three witnesses of the Lord.

Phillip is that apostle who in the Acts of the Apostles pardons a eunuch, the one who having repented asks to be baptized by Phillip.

We would not baptize a eunuch, we would tell him: you have to wait for the next incarnation, because you do

not have your body intact, but Phillip comprehends it and pardons him in the name of the Lord. And not only that, in addition, he baptizes him, that is to say, he initiates him into the mysteries, and with that he gives him the hope that he had lost. Because Phillip knows of the work of Jesus and of the work of the Christ and of his immense compassion. The compassion of the Christ does not have limits. We believe that it is only possible to walk on this path by working with sexual magic, and for that reason Phillip gives this lesson of spiritual life in exchange for true repentance:

“²⁶ Now an angel of the Lord said to Philip, “Go south to the road—the desert road—that goes down from Jerusalem to Gaza.”

²⁷ So he started out, and on his way he met an Ethiopian eunuch, an important official in charge of all the treasury of the Kandake (which means “queen of the Ethiopians”). This man had gone to Jerusalem to worship,

²⁸ and on his way home was sitting in his chariot reading the Book of Isaiah the prophet.

²⁹ The Spirit told Philip, “Go to that chariot and stay near it.”

³⁰ Then Philip ran up to the chariot and heard the man reading Isaiah the prophet. “Do you understand what you are reading?” Philip asked.

³¹ “How can I,” he said, “unless someone explains

it to me?" So he invited Philip to come up and sit with him.

³² This is the passage of Scripture the eunuch was reading: "He was led like a sheep to the slaughter, and as a lamb before its shearer is silent, so he did not open his mouth.

³³ In his humiliation he was deprived of justice. Who can speak of his descendants? For his life was taken from the earth."

³⁴ The eunuch asked Philip, "Tell me, please, who is the prophet talking about, himself or someone else?"

³⁵ Then Philip began with that very passage of Scripture and told him the good news about Jesus.

³⁶ As they travelled along the road, they came to some water and the eunuch said, "Look, here is water. What can stand in the way of my being baptized?"

³⁷ And Philip said, "If you believe with all your heart, you may." The eunuch answered, "I believe that Jesus Christ is the Son of God."

³⁸ And he gave orders to stop the chariot. Then both Philip and the eunuch went down into the water and Philip baptized him.

³⁹ When they came up out of the water, the Spirit of the Lord suddenly took Philip away, and the eu-

nuch did not see him again, but went on his way rejoicing.”

The Acts of the Apostles

Beautiful in simplicity is the prayer that Master Samael teaches us in order for us to invoke Phillip, and with that to invoke that part of the Being: *“To the Little Heaven Phillip”*.

It is very interesting that once Phillip baptizes the Eunuch, next, captivated by the Lord, he enters into ecstasy and disappears. God takes him to heaven, to the superior worlds. That is why Philip can carry us up to the superior worlds of consciousness if we invoke him with humble sacrifice.

CHAPTER 24

Mary interrogates him once again. (*“My Lord, in what way will the souls have delayed themselves here outside, and in what type will they be quickly purified?”*) (Samael responds: “The Souls have delayed themselves here outside due to the inhuman elements which constitute the ego, the ‘I.’” “Those who annihilate the Red Demons of Seth will liberate their Consciousness. They will radically awaken it.”)

Before commenting on this chapter 24, let’s reflect on why Peter is annoyed that Mary interrogates Jesus so

much, as she never tires of asking. We say that this “conflict” has an esoteric explanation which is worthwhile to reflect on in order to better comprehend.

We already know that *Peter* as a symbol or archetype represents the mysteries of sex, the **sexual force**, specifically, the “stumbling block and rock of scandal” of all times, which we have all stumbled over. And since *Mary* is the **materia prima** of all things, this then begins to explain the conflict between both archetypes.

Curiously, in the repentances of Pistis Sophia there are two Peters: the Peter at the beginning of the path (from the second repentance) and the Peter of the tenth repentance. We have called the first Peter in a congenial way the “*black Peter*”, dark. While the second Peter who occupies the tenth place on the Tree of Life, *Kether* of the Kabbalah, we call the “*white Peter*”.

And this leads you to think that one thing is to work with the black Peter and another very different thing is to work with the Peter in the heights of the tenth repentance where, consequently, the energy must be much more sublime. One then has to obey the Father by force, and he cannot descend to the ninth sphere whenever it occurs to him, but rather when the will of the father requires that it be that way, when the works are much more delicate—with a lot of refinement of the sexual energy.

Therefore, this bellicose Peter of the canonical gospels or apocryphas is not only the historical Peter, he is the interior Peter that we all carry within, in permanent conflict; while, at the same time, the interior Mary Mag-

dalene, who is the interior Sophia, has not managed to repent completely.

And regarding the question that Mary asks Jesus once again about *“in what way will the souls have delayed themselves here outside (outside of the kingdom of the light), and in what type will they be quickly purified?”*, Master Samael responds: *“The Souls have delayed themselves here outside, due to the inhuman elements which constitute the ego, the ‘I’.” “Those who annihilate the Red Demons of Seth will liberate their Consciousness. They will radically awaken it.”*

After more than two thousand years, Master Samael unveils and responds objectively to our interior Mary Magdalene that the souls have delayed themselves here outside because of the “I” that we all have created. And given that the “I” in its action and consequence creates Karma, the only thing the great Law can do is to always be adjusting our accounts by the way of pain and without the possibility for self-realisation because *“the Law is the Law and the law is fulfilled”*. And to depend on the Law only for the way of action and consequence, without self-realisation, means that having exhausted the cycles of manifestations, we will one day return to the bosom of the Absolute without even having fabricated the soul, much more without self-realisation.

CHAPTER 25

The coming of Melchisedek. And when the time of the number of Melchisedek, the great Receiver

of the Light, came, he was wont to come into the midst of the Aeons and of all the Archons who are bound in the sphere and in the Fate, and he carried away the purification of the light from all the rulers of the Aeons and from all the Archons of the Fate and from those of the sphere-for he carried away then that which brings them into agitation and he set in motion the hastener who is over them, and made them turn their circles swiftly, and he, the hastener carried away their power which was in them and the breath of their mouth and the tears of their eyes and the sweat of their bodies.

Of the Fashioning of the souls of men. (Those, the receivers of Melchisedek, mould the useless material into souls...) The V.M. SAMAEAL says: "Great cataclysms are necessary." "It corresponds to us making within ourselves that which the Army of the Word made in the Macrocosms.")

Melchizedek is a priest forever, he is a priest who has had no beginning and will have no end, as Master Samael says: with an immortal body. He does not know the fall and therefore, from his own Soul he has always served the Solar Logos of our universe.

This planet will be what it is, that is to say a world loaded with a lot of karma, but it has a Cosmocrator, a planetary Genie who is very special. He is called Melchisedek. It has to be like this because the planet earth needs it, given

that of all the planets of our solar system, the Earth is the least spiritual world, which in opposition allows for a better qualification of the philosopher's stone. Thank god that the evils of our world have a break dam in the Order of Melchisedek. I repeat, we can say whatever we want about our humanity, but we have with us, according to the tradition of the Far East, the King of the World, the biblical Melchisedek.

The book of the Gnostics, the "Pistis Sophia", continues teaching us that in the moment that Jesus acted as the Saviour, the time for Melchisedek to act also arrived.

From Master Samael today we know that two humanities co-exist in our world, the visible humanity and the invisible, and both humanities are governed by Melchisedek. While the external humanity that inhabits the five continents is an experiment for Melchisedek in the laboratory of nature where it is possible to obtain harvests of some authentic Men; the humanity that is invisible to us serves the King of the World in order to maintain cosmic order, which keeps our universe in balance.

That is why, when Jesus changes the spheres "six months to the right and six months to the left", Melchisedek, the great Receiver of Light, also begins to gather the light of each soul that aspires to the self-realisation in order to offer it to the Solar Logos, like he often does with the invisible humanity. In doing so, a door is opened that puts us in relation with his sacred order, all before the arrival of the great catastrophe of the current fifth root race.

The Great Receiver of Light, Melchisedek, alongside the

Seven Cosmocrator Angels, is also another manifestation of the Logos, which is very necessary for our whole system of worlds; this is similar to the world of Malkuth in respect to the rest of the Tree of Life of the kabbalists, since the physical world is the possibility that one has to be able to descend in order to be able to climb up the Tree of Wisdom of the Being.

That is why Pistis Sophia says, *"...he (Melchisedek) was wont to come into the midst of the Aeons and of all the Archons (which are the twelve aeons, governed by the lords of the law) who are bound in the sphere and in the Fate, and he carried away the purification of the light from all the rulers of the Aeons and from all the Archons of the Fate and from those of the sphere-for he carried away then that which brings them into agitation..."*.

The Solar Logos through Melchisedek puts all the Aeons into agitation, from below to above, making them spin in a different way, putting the Hastener into movement, with the sole purpose that in the end we return to the fifth etheric round; after that, the astral and mental and then a cycle of manifestation concludes.

And seizing the power that was in them, that is to say changing the very course of the Law of Karma, he takes from the beings trapped in the matter of desire "the breath of their mouth", "the tears of their eyes" and "the sweat of their bodies", in order to return to the Solar Logos that which belongs to him, that which is his: the divine light.

Everything prior to this explains that everyone who follows the Gnostic path, the work of the three factors of the

Revolution of Consciousness, must offer to Melchisedek the tears, the breath and the sweat of the sacrifice of many repentances so that in the end, being born from all that, the hope of salvation may be fulfilled, which is the promise of the Christ.

PRACTICE

Let's close our eyes for a moment. Next let's repeat the following esoteric invocation:

"My Father, my God, my Beloved, I ask you, with all my heart and with all my soul to invoke the God of the Elementals of the Earth: GOB! GOB! GOB! We invoke you, we call you in the name of the Christ, by the power of the Christ, by the majesty of the Christ. Concede us the grace of ordering and commanding the gnomes of the earth.

By the loadstone nail that passes through the heart of the world, by the 12 stones of the Holy City, by the seven metals that run inside the veins of the Earth and in the name of Gob, obey me subterranean workers, obey the great genie Gob, Changam, Melchisedek, the genie of the Earth.

I.A.O. I.A.O. I.A.O.

Changam, Melchisedek, Gob, Keb, King of Peace, we call you, we invoke you, come, come here.

AGIOS. AGIOS. AGIOS".

This is the opportunity to ask the King of the World

for help, assistance, about our inner work, in relation to those defects we have decided to eliminate. And therefore, through such self-sacrifices, the King of the World will be able to offer the light of this Consciousness to the Treasury of the Light, and in this way our life will not pass only through the way of karma, but rather by following the way of an interior path, our life will be in permanent contact with his Sacred Order. And through the “the breath of their mouth”, “the tears of their eyes” and “the sweat of their bodies”, they will be able to mould their souls, they will be able to form the interior man. Or otherwise the involuting psychological nature will give form to all types of beasts of the abyss, to ruins of the planet, manure for the earth.

I will read the text once again, *“And when the time of the number of Melchisedek, the great Receiver of the Light, came, he was wont to come into the midst of the Aeons and of all the Archons who are bound in the sphere and in the Fate, and he carried away the purification of the light from all the rulers of the Aeons and from all the Archons of the Fate and from those of the sphere-for he carried away then that which brings them into agitation and he set in motion the hastener who is over them, and made them turn their circles swiftly, and he, the hastener carried away their power which was in them and the breath of their mouth and the tears of their eyes and the sweat of their bodies.”*

CHAPTER26

The rulers devour their matter so that souls may not be fashioned. (Jesus and Melchisedek change this...)

Obviously the great Law of Karma does not wish evil for us, it is simply not up to them to teach us the path of Christic salvation. And for that reason, indirectly, the Rulers devour the matter with which souls can be created. *“The Law is the Law and the Law is fulfilled.”* Jesus and Melchisedek change this action of the pure Justice of the Law for the law of Mercy, compassion, giving many souls the opportunity to enter into the kingdom of the light.

CHAPTER 27

Adamas and the tyrants fight against the light-vesture. (The Law battles without knowing against whom they battled...)

Jesus taketh from them a third of their power and changeth their course. (6 months looking towards the left and 6 towards the right...)

They no more have the power of devouring their matter. (The Law of the Demiurge and the compassionate Law of the Christ...)

Adamas and his tyrants “fight” against the light-vesture, and Jesus says that they fight without knowing what

they are fighting against. We know that the Law, Justice, fights against the Mercy of the Messiah Jesus, and that He takes away a third of their power and changes their course. As we said, six months looking towards the left and six to the right, and this means that they no longer have the power to devour their matter, the matter which the Demiurge uses: it is better that it can be matter that the Christ can work with.

CHAPTER 28

The powers adore the light-vesture. “They contemplated the mysteries of their names in my vesture...”.

The Tyrants become as the dead. (To the Law, according to the Demiurge, Jesus taketh a third of its Power...)

The powers adore the light-vesture. Or in other words, in the end they bow down to that light, because it is certain that we suffer the action of karma up to a certain point. Beyond that point, when we have paid what is enough, the Christ enters into action. Then everything can change. Certain psychological defects give a lot of difficulty for the work, because first it is necessary to suffer the consequences of the pain we have caused other people with these errors. But once that is paid, the Christ enters into action, and then you are saved.

For that reason, those who are impatient in the work of the death of the “I” fail, because they want to see immediate

results, right away. They do not understand that it has to do with six months to the right and six months to the left, that it is necessary to suffer the consequences. But, beyond that always comes the compassion of the Christ; in other words, there is no evil that lasts one hundred years. Therefore, then, from one moment to the next everything can change for that person who thinks that everything is lost.

Chapter 28 continues by saying that the tyrants become as the dead. The tyrants are the lords of the Law, but the Master explains to us that we must not interpret this text literally: it is simply a symbolic language for us to comprehend how much love the Christ feels for humanity.

Master Samael explains that the lords of the Law simply fulfil their commitment. Symbolically, it is a battle between the Christ and the Law; in the end, the Compassionate Law of the Christ wins. After all, Christ is the same law only in a superior order. In respect to this battle, the Egyptian Book of the Dead says, *“The harsh combat that the Gods waged against one another, is in accordance with my wishes.”*

CHAPTER 29

Jesus entereth the thirteenth aeon and findeth Pistis Sophia. (What is Pistis Sophia? Etymologically, Pistis Sophia means: Faith-Wisdom. Master Samael defines it esoterically: Pistis Sophia: “Power-Wisdom.” “A mixture of Light and Dark-

ness.” Jesus finds her “alone” lamenting, “Beneath the 13th Aeon” “... because she had not been admitted in the thirteenth Aeon, her higher immediate region.”)

Sophia and her fellow-powers behold the light. Jesus, “It came to pass then, when Pistis Sophia saw me shining most exceedingly and with no measure for the light which was about me, that she was in great agitation and gazed at the light of my vesture. She saw the mystery of her name on my vesture and the whole glory of its mystery, for formerly she was in the region of the height, in the thirteenth Aeon, – but she was wont to sing praises to the higher light, which she had seen in the veil of the Treasury of the Light.”

We know from the explanation that we have from Master Samael that the Thirteenth Aeon corresponds to the unknown *Ain* of the Kabbalah, there in the profound bosom of the Absolute Abstract Space. And when Jesus enters there with his Light Vestures, he finds Pistis Sophia.

Before all else, what is Pistis Sophia?

We have said that Pistis Sophia is one of the Twenty-four Invisibles: that Pistis Sophia is a very important part of the Being. Pistis means “**power**”, Sophia “**wisdom**”. Master Samael speaks about Power-Wisdom, even though etymologically it is Faith-Wisdom, but we all

know that faith is a power, and therefore esoterically the best definition that the Master gives us is this one: the Power of Wisdom.

When is wisdom a power?

When the wisdom from that part of the Being is in harmony with the whole Tree of Life, ultimately, with the different Parts of the Being. But when Pistis Sophia does not fulfil her duty in the Thirteenth Aeon (continual death and resurrection), then that power does not exist, and for that reason all the Parts of the Being do not harmonize with that wisdom that emerges from there. We are speaking about Pistis Sophia in perfect balance and we are speaking about Pistis Sophia when she has lost her balance, light and darkness, where her power, her faith precisely resides.

The Valentinian Gnostics speak of the Gnosis of the Father, of the Gnosis of the Son and of the Gnosis of the Holy Spirit. They refer to this perfect triangle, to this Trinity in order to speak about a *wisdom of the Father*, a *wisdom of the Son* and a *wisdom of the Holy Spirit*, or Pistis Sophia. And they consider both the Logos Father and the Logos Son as masculine, while the Logos Pistis Sophia they define femininely. We, from the Gnostic point of view, would say that the Holy Spirit, Pistis Sophia, is *masculine-feminine*, because we know that the Holy Spirit is the Divine Mother and her spouse the Third Logos.

This last commentary gives the impression that Pistis Sophia is only the Holy Spirit, nevertheless this concept then changes because Pistis Sophia can rise to the most

elevated parts of the Being, while the inferior parts suffer in her absence. Pistis Sophia can descend to the lowest parts of the Being and then the highest Parts of the Tree of Life also suffer in her absence. This is owing to the fact that Pistis Sophia gives them the contrast of light-darkness that is necessary to be able to always aspire to new states of self knowledge, which also means to be able to try for new states of balance before the indivisible Absolute.

Pistis Sophia is the standard of measures for the different parts of the Being. She is the wisdom that knows itself through the contrast of light-darkness, or she is the wisdom that is yet to know itself, always in new states of consciousness.

Pistis Sophia is not stable in the Third person of the Trinity, but she has an important centre of gravity there. Also, as we have studied, she can be present in each one of the parts of the Being as an indivisible force of sexual-love. And depending on her balance or imbalance, Light-Darkness, Pistis Sophia is *feminine-passive*, or *masculine-active*. And while in the logos Father she is always active-masculine Wisdom, in the logos Son she is active-masculine Love. And as the *active* logos Holy Spirit, she can lose this condition in order to become *passive*, just as Jesus found her in the Thirteenth Aeon.

Wisdom, Love and Power are the three virtues of Pistis Sophia when she is active. Holy Affirming, Holy Denying, and Holy Reconciling, are the three qualities of the Holy Spirit.

There, in the Thirteenth Aeon, in the *Ain*, Jesus finds the Pistis Sophia of all of humanity lamenting: the Pistis Sophia that pertains to all of us. She was there, alone and lamenting, because she is not fulfilling her cosmic duty of dying and of resurrecting continually with the power of INRI, which is the fire of the Logos that, in its sacrifice-love, renews nature incessantly.

And when the Pistis Sophia of all humanity contemplated the light that emanated from the Three Immaculate Light Vestures of the Logos incarnated in Jesus, *“she was in great agitation”, “She saw the mystery of her name”, “...and the whole glory of its mystery, for formerly she was in the region of the height, in the thirteenth Aeon”,* definitively recognizing her error: having desired the false light. She recognizes her imperfection with pain, her non-action, now she desires that “Treasury of the Light”, which in better times she had known.

Because of desiring this Light, her brethren, the different invisible Parts of the Being, *“because she had ceased from their mysteries, and because she had desired to go into the height and be above them all”,* because of this they became enraged against her and they hated her. Here we have the cause of all the ignorance that our current humanity lives in.

CHAPTER 30

Mary desireth to hear the story of Sophia. (...)

The rulers hate her for ceasing in their mystery.

“It came to pass then, when she sang praises to the region of the height, that all the rulers in the twelve Aeons, who are below, hated her, because she had ceased from their mysteries, and because she had desired to go into the height and be above them all. For this cause then they were enraged against her and hated her, [as did] the great triple-powered Self-willed, that is the third triple-power, who is in the thirteenth Aeon, he who had become disobedient, in as much as he had not emanated the whole purification of his power in him, and had not given the purification of his light at the time when the rulers gave their purification, in that he desired to rule over the whole thirteenth Aeon and those who are below it.” (The great triple-powered Self-willed: mind, desire and sex.)

The great triple powered Self-willed “animal I”, is made up of the wrong use of sex in the physical and vital worlds; of desire that kills love in the astral world; and of dense, sensual or sensorial mind.

The great triple powered Self-willed: *mind, desire and sex*, is the cause of the fall of all of humanity. It is the false light that Pistis Sophia confuses with the true Light, the reason for which she precipitates into the inferior regions of the universe.

Because of that, he became disobedient. This is why he had not given the purification of his light in the moment

in which the rulers set out to give theirs. That is why he was inactive for the Absolute, nevertheless, active for the Chaos. And without knowing it, out of pure ignorance he desired to govern over the thirteen Aeons and over those who are below. That is to say, to command the different parts of the Being.

If there is a certain place where we have to look for the false light that deceived everyone, like it deceived Pistis Sophia, it is in the *mind*, in *desire* and in *sex*.

The V.M. Master Samael has already explained that the great initiates have fallen because of the mind, because of desire and because of sex. Therefore, it is through the mind, through desire and through sex that they can raise themselves. It is there where any aspirant to the light must do his work of the second birth.

PRACTICE

To meditate on the mystery of the thirteenth Aeon: death and resurrection ... To meditate on what it means to have ceased in the mysteries of the thirteenth Aeon and nonetheless desire to go to the heights... To meditate on the great triple-power Self-willed...

Let's reflect on what the Thirteenth Aeon is: death and resurrection. In the Thirteenth Aeon everything is death and resurrection. In the Thirteenth Aeon everything is dying and everything is being resurrected. *Thirteen* is the number of incessant transformations...

Let's reflect, let's meditate on what it means to have ceased in the mysteries of the Thirteenth Aeon, and at the same time, nevertheless, to desire to go to its heights, to want to penetrate into the resurrection without passing through the death. To want to be immortal without resurrecting is absurd...

Let's meditate and reflect on the great triple-power Self-willed, on what it is to persist, to insist on something that is not possible. Like how pride persists, or insists that things be its way, without offering a sacrifice. Or that anger, or envy, or vanity, or jealousy persists that this or that is theirs without any kind of sacrifice, without transforming matter into energy...

Let's meditate and reflect on what INRI means: *Ignis Natura Renovatur Integra*: the fire of nature incessantly renews all things...

That is the mystery of the Thirteenth Aeon, the dwelling of the Christ. The Christ itself is INRI, the password to enter into any region of the cosmos.

It is necessary to capture the hidden meaning of INRI, in order to learn to salute the two columns of any temple of wisdom, that is to say, the mental and astral worlds. Then we will know how to walk upon the black and white tiles of every Masonic temple where the battle between the sexual forces is represented in all directions. That is why INRI is a password. INRI is a word of power. "*May INRI be your triumph.*"

Mantra:

INRI... INRI... INRI...

Self-willed uniteth himself with the rulers of the twelve aeons and emanateth a lion-faced power to plague Sophia. (The Self-willed Ego persecutes Pistis Sophia so that she looks toward the inferior parts and her light is taken from her... The lion-faced Great Light-Power, mind, desire and sex, deceives Pistis Sophia.)

CHAPTER 31

Sophia taketh the lion-faced power of Self-willed for the true Light. (Then she looked downwards...)

She descendeth to the twelve aeons and thence into the chaos. (She left her region, the 13th aeon, towards the 12 Aeons...)

The emanations of Self-willed. (Self-willed and the Great lion-faced Light-Power devour her powers ...)

The lion-faced one, the triple-power Self-willed robs, devours Pistis Sophia's power. She, who is light and darkness, now becomes only darkness, and from this descent *Yaldabaoth*, the Demiurge, is born.

Let's look at it more profoundly. *Yaldabaoth* has two aspects, the aspect of the Demiurge and the aspect of the Antichrist, the complete opposite to the Christ. Born from the fall of Pistis Sophia is what we now understand in

gnosis as the “I”, as the ego, the “myself”, the “oneself”, etc., which is the negative crystallization of sex, desire and mind in the interior Judas, Pilate and Caiaphas of esoteric Christianity. They are equivalent to the Three Furies of Greco-roman mythology, the eternal three traitors of every solar hero. They are always three inferior aspects, like shadows that oppose any divine Trinity.

Up until the present chapter 31 of Pistis Sophia we have understood that, because Pistis Sophia had not been fulfilling the Thirteenth Mystery of transformation, of continual death and resurrection, for that reason she was inactive when Jesus found her in the absolute region of the Ain. And, by contemplating herself in the Triple light vestures of the Saviour, she not only comprehended her error, but in addition, by remembering better times lived—when at one time she was active for the Logos of our solar universe—she now desires that “Treasury of the Light” which she had already known. And for wanting to get there without fulfilling her cosmic duty, for that reason her “invisible brothers” became enraged against her. And as a consequence of all this is not only her fall into animal generation, but also the birth of an adulterated work called *Yaldabaoth*.

With Pistis Sophia being fallen, therefore, what follows next are the Thirteen Repentances of Pistis Sophia, the only means that she has to return to the original point of departure completely regenerated and saved by the Christ.

For a greater comprehension of this process of the return of Pistis Sophia through her Thirteen Repentances,

we are basing ourselves on the symbolic Tree of Life of the Hebraic Kabbalists, since it will also illustrate for us the intrinsic relationship of each apostle or disciple of Jesus with each region or sephiroth of the mythical Tree of the Being.

The first repentance is of Mary, and thus in this order will follow the repentances of Peter, Martha, John, Phillip, Andrew, Thomas, Mathew, James, Peter, Salome, Andrew and Martha.

The thirteen repentances of Pistis Sophia

How the thirteen repentances of Pistis Sophia are processed

First of all, the principal elements of the book are: Jesus, Pistis Sophia, the thirteen repentances, the disciples of Jesus, the Self-willed Ego and its Triple-power: mind, desire and sex, and The Archons of the Law.

Next an anonymous narrator leads us through the whole work. Then the great Master Jesus, speaking in the first person, explains in what conditions he found Pistis Sophia below the Thirteenth Aeon, having ceased in her mystery but nonetheless, wanting to go to the heights to be above the Rulers of the Twelve Spheres, Aeons or Regions. And how being deceived by a false light, she falls into the Chaos and now, how she will be able to leave from there.

Only when Pistis Sophia sees Jesus does she really comprehend what her situation is: she knows that she had been deceived by the false light of the Self-willed Ego. And it will be by means of Repentances to the Light of the

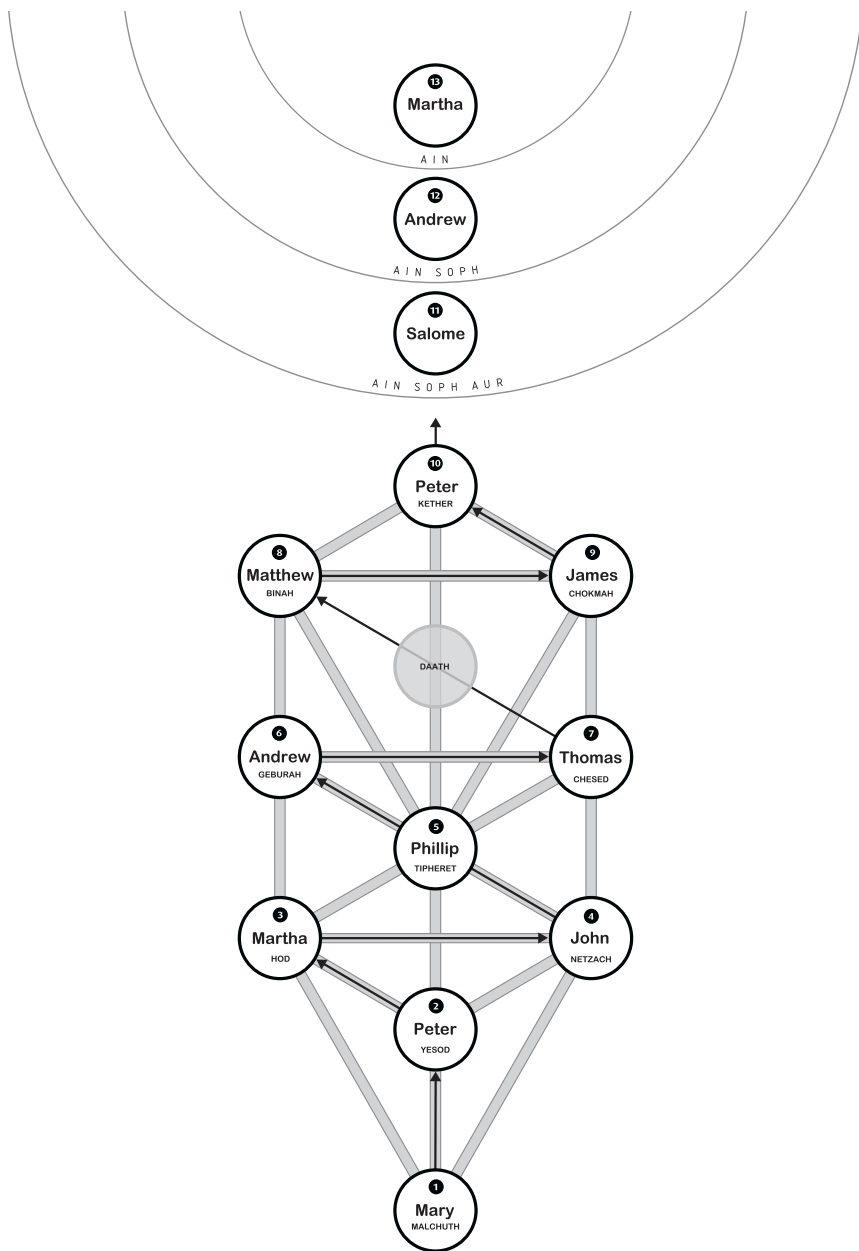
Father that Pistis Sophia will be able to occupy the Thirteenth Aeon with dignity. But the most important thing is that everything will be completed through Jesus' mediation, who will go about secretly inspiring his disciples to intervene one by one, so that each one gives the solution to each of these repentances.

The most repeated intervention is that of Mary Magdalene, whose archetype (as we have already said) stands out: it is the same as that of Pistis Sophia. The esoteric solution that each disciple proposes is mainly inspired by the Psalms of King David and of King Solomon, through which it is said that the light-power of Jesus prophesized in another time.

It is not too much to say that David is that youth who, without any warlike preparation, subdued bears and lions - our animal instincts. The same one who rejects the armour, the helmet and the shield of King Saul and faces the Philistine giant Goliath and, in apparent inequality, conquers him, hitting him on the forehead with a stone hurled with his sling.

Through the revelation of the V.M. Samael Aun Weor we know that the Twelve Tribes that surround King David, Solomon, etc., are the same twelve parts of the Being, that in Pistis Sophia, each assumes its own repentance.

In conclusion we say that the intimate Jesus, through the will of our Father who is in secret, with his light-power interacts from each one of the Parts of the Being with the purpose of saving us.



The thirteen repentances of Pistis Sophia

Repentance

Before entering into the study of the repentances of Pistis Sophia, it is obvious that first we must ask ourselves what repentance is, what is it to repent? Repentance is recognition of our errors before the Being, and this —as Master Samael explains—is very painful.

“A certain author said that one ought to feel joy with the work, yes, I am in agreement with feeling joy with the work, above all when one eliminates the inhuman elements. But in the process of the elimination of our errors, the work on oneself is not joyful, it is very painful. First of all, it is about there being a true intimate repentance for the errors committed and there is a lot of pain in that.”

*Samael Aun Weor,
Conferencia nº 202 thursday
April 18, 1974*

We have said that to repent has the three basic steps of the work of the death of the “I”, that is: *self-observation, comprehension and elimination*. And in between self observation and the elimination of an “I”, of a psychological defect, sincere remorse can never be lacking; otherwise, on the contrary, the creative comprehension that is necessary in order to die in the error is not possible. Without remorse there is no repentance.

“There are people that no longer feel remorse for anything. But, what is remorse? When the Being,

when the superior parts of the Being are put face to face before the Sacred Absolute Sun, they see the reality and if their inferior parts march on the mistaken path, then remorse arises in the Being; this remorse of the Being is transmitted to the personality. But when someone can no longer feel remorse for anything, it is a sign that one has definitively moved further away from the Being, because only the Being can feel remorse. And if one is no longer able to feel remorse one is very far from the Being, from one's own Being and from the different parts of the Being, because the Being has different autonomous and self conscious parts."

*Samael Aun Weor,
"The Harvest of the Sun"*

Repentance is miraculous because it puts us in direct contact with that part of the Being related with the Law and our old karmic debts. Repentance puts into play a series of positive actions against those negative ones.

Repentance gives us the possibility of negotiating those accounts or pending debts with the lords of the Law. That is why that Tibetan ceremony or ceremony of disburdenment called *Pratimokcha*, which is the public confession of our errors, also helps and is useful.

In regards to that, I remember some years ago I received an invitation to visit Mexico City, with the purpose of participating in a Pratimokcha. When that ceremony, in which I was an active participant, finished, in my

dreams that night, in my oneiric experiences, the Master Litelantes appeared straight away. Do you know what she said to me about what I said in that ceremony?: —*You did not say everything!*. And she was right, because I only said what was convenient for me, and I kept what was not convenient for me to say. For that reason sincere, complete repentance is very important. It allows the judges of karma to pay full attention to what you are saying, in order to know up to what point you have repented, giving rise to forgiveness or recrimination.

To confess purges our soul, liberates us from karmic debts. Before the sincere public or private confession of our errors, the “I” cannot resist, precisely because the “I” lives in the shadow of our justifications.

The repentances of Pistis Sophia are a tremendous panacea for the soul of every Gnostic, they draw us closer to the doctrine of the Intimate Christ in a practical way.

There is nobody better than the Intimate Christ to overcome the error and the pain, because no one suffers more than Him on the cross of materiality. Neither is there anyone better than Him in order to know how to love in the adverse circumstances of life.

We join our pain with His, and He, joining his love to ours, teaches us for what and why we must repent.

What do I repent for?

I repent for offending you and I comprehend that it is better to always be humble than to humiliate. I repent for my cruelty, because it is better to respect you. I repent for

betraying the Guru, because it is always more intelligent to apply his wise precepts. I repent for lustful sensations, being better to love you. I repent for the egoical pleasure of each impression, and I also transform my sensations, perceptions, concepts and language. Right now I repent in this instant, and by repenting I renew my life. I repent for my false sensation of humility, and all of a sudden I recognize that true humility is from the Intimate god. For all of that, the path of the repentances is worthwhile. And there are so many things to repent for, and all of them are worthwhile, because to repent is a continuous act of contrition in the heart. Long live repentance!

Mary

First repentance

“Mary again came forward and said: “My Lord, my indweller of light hath ears, and I hear with my light-power, and thy spirit which is with me, hath sobered me. Harken then that I may speak concerning the repentance which Pistis Sophia hath uttered, speaking of her sin and all that befell her.”

Pistis Sophia

Introduction to the 1st repentance of Pistis Sophia

Let's enter into the repentances of Pistis Sophia, and during this retreat we will do more continuous practices to keep comprehending all the work of this part of Pistis Sophia even better.

A great percentage of the people present here (all Gnostic brethren), know about *meditation in silence*, *Mo-Chao meditation*, *Serene Reflection* in the silence of the

mind. And that fact was demonstrated yesterday during the self-guided meditation I felt a great silence that allowed us to perceive not only the environment of the living nature that surrounded us, but also the interior nature itself. Thank you for that.

This allows us to remember what Master Samael says about meditation in a group. When a group of people enter into meditation, in silence, a very special vortex of energy is created which benefits everybody. So if I do not know how to meditate, I nevertheless feel attracted to that silence. And, like animal instinct, in a certain way we imitate what is happening in the surrounding environment, surging forth from that very need to participate in this collective silence. Because to not do it is to be excluded from the group of souls, from a fraternity who are all in inner communion, where the “I” and the personality are definitively excluded, and where the consciousness is what unifies everyone.

And the possible action from this reflective silence is the dialectic of the consciousness, which is the learning of the consciousness from its own Being, in order to think, feel, and live correctly.

In conclusion, a silence like this is beneficial for everyone, contagious. Persuading us to break with the factor of time, where we don’t even desire any results. Simply, the yearning for co-existence persists, to feel oneself as a part of a group of Gnostic brothers who speak the same language in silence. The language of the superlative consciousness of the Being. And regarding this retreat, I will

say that it is from that point where the humanity will one day be able to set out for a New Golden Age, that of the Solar Logos.

In the meantime, let's reflect upon the first repentance of Pistis Sophia, the repentance of Mary.

CHAPTER 32

The First repentance of Sophia. (Mary, Marah, Tonantzin, Isis, Adonia, Diana, Rea, Insoberta, etc., is, as we already said, a part of our own Being, but derived.)

At the beginning, one does not know exactly which Mary the first repentance of Pistis Sophia refers to. Later, little by little one begins to discern the function of the Three Mary's of esoteric Christianity: Mary Magdalene, Mary Salome, and Mary Mother of Jesus. In this same order, they correspond with the Three Gunas or three categories of matter: Inertia (*Tamas*), Emotion (*Rajas*) and Harmony (*Sattva*). This explains, at the beginning of the path, the archetype of the repented Mary Magdalene or of the priestess of the temple; in the middle of the path, Mary Salome, the mother of the apostles James (mercury) and John (verb); up to the consummation of the Great Work, which concludes with the coronation of Mary by the Intimate Jesus.

And in a broader way, there are 5 principle expressions of God-Mother who, with so many names, is present in

countless cultures: Marah, Ram-Io, Isis, Maia, Adonia, Insoberta, Rea, Cibeles, Tonantzin, Stella Maria, the Virgin of the Sea, etc.

These being the five aspects of the Divine Mother:

1. The Unmanifested Kundalini.
2. Ineffable Isis, Chaste Diana (Wisdom, Love and Power).
3. The Greek Hekate, the Egyptian Proserpine, the Aztec Coatlicue (the queen of the infernos and death, Terror of love and Law.)
4. The particular individual Mother Nature.
5. The Instinctive Elemental Magi (the one who originated our instincts).

What should one reflect on in the first repentance about Mary?

For example, if I should work on “I’s” of pride, vanity, self importance, etc., I must consider that those psychological defects are against the Divine Mother, who within each one of us is our true interior image, given that the Virgin is Virtue by nature.

Because She is not prideful and we are; She is not vain and we are. As that marvellous text from the Divine Comedy confirms, *“Virgin, Mother, daughter of your Son, the humbler and most exalted of all creatures...”*

Queen of Heaven who in our philosophical earth, behaves with us like Cinderella of the fairy tales, cleaning us, protecting us, nourishing us, giving us a body, another

body, many bodies, with the hope that we learn how to live.

That is why the work with the Divine Mother is strenuous. Meanwhile, we do not ever tire of acting badly. And we not only offend her with our actions, but in addition we dishonour her before the lords of the Law in a thousand ways, as She herself says in a Gnostic text: *Often I have pardoned the sinner! At times he has been judged by the judges of Celestial Justice, nevertheless I have forgiven him. There have been moments when I have left the tribunals so as not to be crushed by the Lords of the Law of Katancia. The sinful son makes me suffer greatly!*

And this allows me to comment on a brief astral experience lived some time ago. A person who I physically don't know, a gentleman whose behaviour I describe as educated, approached me and kindly offered me a drink of cold alcohol, frozen, those kinds of cocktails that I often drank at the opening of painting exhibitions in the times when I was studying at the School of Art.

And even though today I would not accept that drink, I recognize that I was accustomed, from when I was young, to attend painting exhibitions where apparently I could become informed about everything that was happening in those times in the art world.

Accompanied by a friend or alone, I not only examined the painting exhibit, but in addition I waited for the aforementioned little drink to toast in honour of the artist and his work. It all combined with the tremendous marabino heat of the state of Zulia in Venezuela, in such a way that

the alcohol went down so smoothly that it was barely noticeable. What came next after having “embraced” the *demon algol*, was to supposedly judge and sort out the world in front of a painting.

Fortunately that time passed, and a better time arrived, that of the Gnostic teaching. At least that belongs to the past, to the unconscious. But internally that past has not yet died, the past that has not been comprehended and eliminated lives in each one of us. That is why today now that I know the Gnostic studies, the test presents itself with that drink of alcohol being offered no less than by a Master of the White Lodge, so that I can discover the defect in question. When the gentlemen offered me the alcoholic drink, at the beginning I thought that I shouldn't accept it for the simple reason that I am a Gnostic, but next came another reasoning, that of morals and good customs. And that is why because of education, I not only accepted the drink but in addition, I tried it, bringing in that instant, to my memory those supposedly drunken times. I remembered those drinks well, the egoical pleasure that I experienced, how the body fell asleep. Therefore, inhibited of any fear of what they will say, I expressed myself in an extroverted way with all the malign force of the “I.” Convinced that what I was expressing was the best of my intelligence.

Next, the one who gave me the drink, who turned out to be a Master, called my Divine Mother with a certain authority and said to her, *“Take him, and educate him better. And please, when he goes into a bookstore, the ones*

that not even I go in, be sure that he is careful with pornographic images!

My God and Mother Mary! What shame I experienced in that moment, not only for me, but also for my Divine Mother, who humiliated and downcast, took my hand in order to remove me from that lost test and to thus resume my education. Then I woke up in the physical world sad and confused, since I no longer drank liquor, even though very occasionally I would have for example a wine, a beer. But in my unconscious I continued being that person who in the halls of the expositions liked those drinks. Surely many of those who are here listening to me drink some glasses of liquor and do not see it as bad, since I want them to understand that with these comments I am not trying to prohibit them from drinking alcohol, this is a problem for each person and I am not entering into that. But it is my duty to tell them that you could lose your energy for a glass of alcohol, or as Master Samael would say, you could lose an esoteric initiation.

Regarding this, about losing an esoteric initiation, on a certain occasion some members of the family of the Master narrated to us that upon seeing him so tired with his Gnostic mission, writing books, answering correspondences, etc., they persuaded him to accompany them to go to the theatre to see one of those movies that they said had an interesting message. The Master responded to them that for a movie he could lose an esoteric initiation. Surely an answer like that is not understood so quickly, because in not knowing what your esoteric situation is on

the path, it is very natural to not comprehend.

Certainly the Master went to the theatre sometimes, but he says *“accompanied by a lot of garlic in his pockets”*. Therefore as he sat in the midst of the great hall, he began to eat that garlic; we can imagine what occurred: little by little the only one who was left was the Master. We know that garlic is a great protector against tenebrous attacks, and that the theatres are halls where the secret enemy operates. At the beginning this seems like pure fanaticism, until you have an internal experience and they make you know. Which is why there, you can also put your esoteric path at risk.

For the one who is not doing the path, or is at least not conscious of it, it is normal that he thinks and acts in a different way; that he drinks as many drinks as he wants. But when one knows he is on the path, then everything is different, he behaves and moves prudently in everything that life offers him.

If you do not feel that you are one on the esoteric path, even if you have had proof of it, then not even this retreat will be of much use for you, because it's as if it was not for you. This can be perceived when someone says: this isn't for me, it's too strong, it's for the one who is on the path, definitively it is not for me, I do not feel prepared! Such a justification serves so as to definitively not bet or not risk anything for the path. Then: live life! But when you know how to risk, you take care, for that you create a self-discipline.

Personally, I have liked the movies a lot, and even

though I read the lecture of the Master where he speaks about mental effigies that end up becoming “I’s”. Nevertheless, upon not feeling myself on the path, I ended up thinking that that was a lecture for masters, for example, Master Samael. But as certain types of esoteric revelations keep arriving, you keep defining yourself more for the path than for common life, everything gradually.

Returning to the Divine Mother, if I work in this repentance, it is not only to understand why the Divine Mother created the universe and why she has a supporting role or not, alongside the active role of the Father. The repentance of Mary is to comprehend what my relationship is with the Eternal Feminine.

I reiterate, She is not vain, but I am. She is not full of pride, but yes I am. And if I work on pride, on vanity, etc., I must draw closer to her simplicity, to her humility, then I will be guided by Her in this work of repentance.

With respect to this, I must repent for what I have been, for what I am now, of how I have lived in regards to my relationship with the Eternal Feminine. I must work on it, in order to obtain a reflection that will allow me to comprehend what is true from what is false. Interrogating myself to see if I really get along well with God Mother. Because many say: I get along better with the Father, for me the Divine Mother is something different, distant, foreign, etc. My father died and what I need now is a father, or simply because I am a woman who needs more of a Father, etc., etc.

Every student, man, woman, must learn to vibrate with

his Divine Mother. She is *your initiator*, and the whole Great Work concludes with Her. If the student does not hold onto her, he will surely go astray. That is why, the Florentine Dante in his Divine Comedy, grateful for his vision with eternity, dedicates such marvellous words to the virgin Mary:

*“I am like one, who sees in dream,
and when the dream is gone
an impression, set there, remains,
but nothing else comes to mind again,
since my vision almost entirely fails me,
but the sweetness, born from Her,
still distils, inside my heart.”*

*“O abundant grace, where I
presumed to fix my sight on the Eternal Light,
so long, that my sight was wearied!”*

Canto XXXIII

And Saint Francis of Assisi writes another.

*Hail Holy Lady most holy Queen,
Mary Mother of God.
Chosen by the Father in heaven
consecrated by Him.
With His most beloved Son and
Holy Spirit comforter,
On you descended and still remains
fullness of grace
And every good.*

*Hail His palace and His robe,
Mary Mother of God.
Hail His handmaid lovely and pure,
Loving servant of the Lord.
Hail holy virtues given by God
to all the faithful in the world,
So that no longer we faithless be,
And may become the
servants of the Lord.*

Salute to the Virgin Mary

And the yogi Yogananda himself, even though he follows a path of sexual abstention, nevertheless, never ever forgets her, he keeps her in mind, worshipping her absolutely. And this same thing is law for all the yogis of India.

That is why we affirm from this perspective that the religions that push God the Mother into the background, undervaluing the Divine Mother, inevitably fail, they are not well oriented with the Divine Trinity. They lack nothing less than the *initiator* in all the mysteries of nature, the *educator* of the world, which is the only means possible to find her Son and from Him to be able to know the Father.

That is why the prophecies coincide, and one of them is that of Nostradamus, that the future New Golden Age will have as a fundamental religion the worship to the Divine Mother. In fact, the school of the Fourth Way of Gurdjieff, if it failed for anything, it is for having confused the Kundalini with the Kundartiguador organ.

It will not be by chance that in this moment we are

in Argentina, the “land of the fire”, speaking about these things, with a nation that has a river that because of its grandeur seems more like an ocean, an ocean of sweet water. Because of its geographic and cosmo-telluric location, Argentina is in the coccyx of our world; as a result it is located in its *Muladhara* chakra. Curiously one sees cows everywhere here, another expression of the Divine Mother or the Divine Cow. Why is it that there are so many cows in this land? In a certain sense, we are in the land of the Divine Mother, in the land of silver, which through alchemy must be converted in to gold within us.

Masons, Rosicrucians, esoterists, initiates, have always kept in mind that the entry door to America was here in Argentina, which tellurically makes it possible to rise up to the highest part of the continent, to descend from the head to be able to penetrate into the sanctuary of the heart temple which is the nation of Mexico. In the south is the Land of Fire, the north is where the older brothers are found. You cannot go to the north if you don't first pass through the south. Here are the two columns of the Temple, Jakin, Boaz; like those columns of the straight of Gibraltar which the solar hero Hercules, in his labours from Africa to Europe, must cross many times.

In conclusion, the Divine Mother is fundamental. And not having a unique form, she can assume any form to help us, as Master Samael explains so well in his “Yellow Book”. And once she has given you the help, next she disintegrates that form because she doesn't need it, since being Love, she does not desire forms. Then she will

present herself in any way, for example as our physical mother or any other woman. According to our own intimate religion, she can reveal herself to us as any feminine divinity. But she is always what she is: “Virgin Mother”, “the most humble”. And, nevertheless, “the highest of all creatures”; to walk graciously; with a voice of paradise; with a heavenly look; straight nose; upright neck, white like a marble tower; conical fingers on holy hands; with hair that falls upon her shoulders like a cascade of gold.

Oh Isis! Mother of the Cosmos, root of love, trunk, bud, leaf, flower and seed of all that exists. We conjure you, naturalizing force! We call the Queen of Space and Night and kissing her loving eyes, drinking the dew of her lips, breathing the sweet aroma of her body, we exclaim: Oh Nut! You eternal Seity of heaven! You who are the primordial soul, you who are that which was and that which will be...

...Isis, whose veil no mortal has raised, when you are beneath the radiant stars of the nocturnal and profound sky of the desert, with purity of heart and in the flame of the serpent, we call you.

When our Divine Mother (the virgin of Perpetual Help) manifests outside of us in the internal worlds, in order to defend us from an occult enemy, she always does it on our left side, and from the lower part (South) of the vertebral column. And from there she educates us in our oneric experiences, as Tibetan dream yoga points out, as it is best

explained by Master Samael in his book “The Secret Doctrine of Anahuac”.

It is enough to think about Her, lovingly, sweetly, and next we perceive her... And if this is still not possible yet, then let's be patient, let's work a little more. We comprehend that we are still impure. Let's consider that She is what is pure within us, what is immaculate, unstained, which we have to manage to patiently raise up the staff of our dorsal spine.

That is why the Cult to the Divine Mother is so important, because it is the practical foundation of the Three Factors of the Revolution of the Consciousness. She is always present in each one of the Three Mountains of the interior Great Work: In the Mountain of **Initiation** as Wisdom, Love and Power; in the Second Mountain of **Resurrection**, as Mother Death; and in the Mountain of **Ascension**, as Mother Space, which is the possibility of consciously achieving the union with the Absolute.

When we mantralize KRIM we are vibrating with the Mother of the World, which is electricity and magnetism. And in this resides her power to destroy and construct. The same happens with the esoteric vowels M and S, which are not only useful to disintegrate defects, but also to heal and purify.

Where is the Divine Mother not present? Nuit, Nut, as Mother Night, is active in all of the starry blue of the heavens. Sometimes with form or dressed, other times without form or naked, but always winged, diluted in everything that exists, as it is said so poetically in this Gnostic text:

There above, in the infinite heavens, in the profound height of the unknown, the incessant radiance of Light is the naked beauty of Nut. She reclines, she arches in delectable ecstasy, to receive the kiss of the secret desire of Hadit. The winged sphere and the blue of the sky are mine

There she is “in the infinite heavens”, giving life to creation. Even more, waiting within each one of us to one day immaculately conceive her Son, the intimate Christ, our Saviour. Because without Her, none of this is possible. But upon saying that, I am not discovering anything new, this is a topic that has been touched on very clearly in the teaching of our Master Samael, it is just that I am reflecting out loud.

If in my internal work I am patient and if I am working on that, it will be what will draw me closer to her; or if I am not working on that, it will draw me away from Her, because my Mother is not only patience, but within Her, in addition, are all the other holy virtues as St. Francis says so well in one of his cantos to the Virgin Mother.

*Hail Queen Wisdom, the Lord salute thee
with thy sister Holy-Pure Simplicity.
Lady Holy Poverty, the Lord salute thee
with thy sister Holy Humility.
Lady Holy Charity, the Lord salute thee with
thy sister Holy Obedience.*

*Most holy virtues, the Lord salute all of you,
He from whom you come and proceed.
There is scarcely a man in all the world,
who can have one of you, before he dies.
He who has one and offends
not the others, has all.
And he who offends one,
has none and offends all.
And any whatsoever confounds vices and sins.
Holy Wisdom confounds Satan
and all his wickednesses.
Pure Holy Simplicity confounds all the
wisdom of this world and
the wisdom of the body.
Holy Poverty confounds cupidity and
avarice and the cares of this world.
Holy Humility confounds pride
and all the men, who are in the world,
and likewise all the things,
which are in the world.
Holy Charity confounds all the diabolic
and carnal temptations and all carnal fears.*

Salute to the Virtues

She is virtue, rectitude by nature. She is the one who is dressing us with her virtues. If we are grotesque, senseless (I am speaking in general to the men, of the masculine), we must acquire that innate sensibility of the Divine Mother. It is not just by chance that the first repentance

of Pistis Sophia is precisely with Mary; this alone says everything.

CHAPTER 33

Mary interprets the first repentance though Psalm LXVIII. (“Save me, O God, for the waters are come in even unto my soul.”.)

Practice: with our inner Mary...

In summary Psalm LXVIII says the waters of desire, of lust and of all the errors, which are impure waters, have invaded our soul. And this Psalm alone truly deserves a spiritual retreat. This Psalm is so beautiful to meditate on, to study it.

In meditation let's all recite:

*Save me, O God,
for the waters are come in even unto my soul.
I sank, or am submerged, in the slime of the abyss,
and powers was not.
I have gone down into the depths of the sea;
a tempest hath submerged me.
I have kept on crying;
my throat is gone,
my eyes faded, waiting patiently for God.*

Next let's transmute and mantralize:

HAM SAH.

In the beginning was the Chaos, the primordial waters life:

MMM, MMM, MMM

And the Spirit of God moved upon the waters of the abyss:

SSS, SSS, SSS

And God saw that it was good, and he ordered the Holy Spirit to fecundate it:

RRR, RRR, RRR

And then he made the light, FIAT LUX:

RA, RA, RA,

And the Holy Spirit, masculine, feminine, entered into amorous connubium:

IO, IO, IO,

And the I of the primordial fire or Ignis, with the O or origin of everything or the primordial chaos, gave origin to life...

Let's mantralize:

RAM IO, RAM IO, RAM IO...

MAR IO, MAR IO, MAR IO...
MAR IA, MAR IA, MAR IA...

She is the FIRE ascending through the dorsal spine, the
igneous serpent of the magical Powers:

IS, IS, IS...

She is the purity, uncontaminated, immaculate:

KRIM, KRIM, KRIM...

Now, greeting her let's welcome her:

*HAIL RAM IO,
Full of Grace,
The Lord is with you,
Blessed are you among all women,
And blessed is the fruit of your womb, Jesus.
Virgin RAM IO, Mother of God.
Pray for us,
Those who have the sinning "I".
Now and in the hour,
Of our psychological death.
AMEN, AMEN, AMEN.*

Let's search and try in the silence of meditation to repent
for everything that offends our inner Mary, of everything
that impedes us from being close to Her...

Keep in mind that this repentance is the most important,
the same as for the last one ...

To meditate on the Divine Mother is to confront our errors with her virtues, from that surges forth the necessary remorse and repentance in order to die, and one session is not enough, various sessions of meditation are required.



We dedicate two months of work to a repentance of Pistis Sophia in the most advanced groups. Nevertheless, as this time went by, we realized that it is not enough, it requires more work. Fortunately, Mary accompanies us by the hand in each one of the successive repentances.

In the first repentance we meditate on the Divine Mother and sexuality; on the Divine Mother and desire; on the Divine Mother and the mind, and the results are excellent. Someone asked: How can there be a relationship between desire and mind? That question, apparently of little importance, deserves a clear answer. That question is based in the idea that one can often have that the mind is completely independent from sexual desire. And the answer to that inquietude has been this: everything has a sexual origin, this includes the mind itself, sentiment, etc. What is sexual is present in all of nature. What is sexual is not only present in our genitals. Even the end of a hair is sexual; the smell of the body; this gathering; the nature outside and the nature here inside. Everything, absolutely everything, is sexual.

Therefore, the meditation on the Divine Mother, where we confront our errors, can never be enough, it is always

useful to keep better comprehending the inner work. She is the foundation of the first repentance, and it will be fundamental for all of us who are following it. And it doesn't matter how we see her, for example as Mary the mother of Jesus, as the repented Mary Magdalene, or as any of her five aspects. They are all archetypes of a single, inner Mary. Let's remember that *Mary* means the "simple", the "straightforward", the virgin matter, from where the Great Work is possible.

The Divine Mother is that chess piece, the Queen that moves on the board in any direction, she can be everywhere. Our inner Queen has the gift of ubiquity.

There is a small paragraph in the book *Pistis Sophia* of Master Samael which says, "*Pistis Sophia is a book to meditate on for ones whole life*". Therefore, the meditation that we have just concluded is nothing, insufficient compared to everything that we still must do.

Any moment of meditation can be good to meditate on the Divine Mother, in order to meditate on the death of the "I". And let's not forget that She is the one who reconciles everything: "Divine Mother and Death". "Divine Mother and karma". "Divine Mother and health". "Divine Mother and Charity". "Divine Mother and Illumination", etc. Because She is the mediator of Everything. That is why, asking of her cosmic aspect, puts us in relation with her individual aspect, which is present in each soul.

This brings to mind that experience told by Master Samael in one of his transcribed lectures, in which while being in a hall speaking about the mysteries of sex in an

unveiled way, there listening was the Master Sivananda who wanted to reprimand him, since he (Sivananda) did this only **secretly**. Sivananda taught Hatha Yoga publicly, while in secret he gave the keys of Kundalini Yoga only to the few, placing a thick veil of hermeticism in front of his teachings. Giving only the most advanced or most trusted disciples the key of sexual magic. And there was Master Samael, in that hall, speaking openly about sexual magic, as he does in his books. Fulfilling his mission of Avatar of the New Age. Therefore, Master Samael, “combative by nature”, came to his own defence. And Sivananda, instead of arguing about the matter, and since he was a *Sannyasin* of thought, one who knows how to separate himself at will from the physical, etheric, astral, mental and causal bodies, in order to move in the world of the pure spirit, sat down in front of the Master to meditate, and submerged in his *Sannyasin*, he penetrated into the most intimate of Master Samael and directly interrogated his Divine Mother. And as is natural, She revealed to the Yogi Sivananda the mission that Master Samael was fulfilling. The Master says he felt how Sivananda moved within him, how he raked through him. And when he left there, no one knows what the two of them spoke about (Sivananda and the Divine Mother), but he left convinced that what Master Samael was doing was correct. He embraced him and said, “Samael, I am going to help you to spread your teaching!” Look at what the Divine Mother does for a child, of what she is capable of.

Therefore, may this marvellous story of Master Samael

serve to confirm the powers of God Mother within each one of us. After something like this, what more can we add.

Purity

We are going to make some comments about purity, always in connection with the first repentance, the repentance of Mary.

All of the nature that surrounds us is the result of many combinations of earth, water, air and fire. We are in contact with that natural world through the senses. Therefore, the impressions that come to us inevitably bring with them an impurity. We do not see things as they are; it is a substance that is a mixture of many things. This explains the nature of the ego within each one of us, that is to say, the impurity. Nevertheless, in the depths of each one of us, there is something that always remains pure, immaculate, that is found in the lower part of the vertebral column, in the *Muladhara* chakra. She sleeps there coiled up in the form of a serpent of fire, that which is always pure, uncontaminated, which does not get mixed up, which is a pure substance. It is the truly pure part within each one of us, which is related with the Essence, with what we have of the Golden embryo.

It would be enough for us to think about Her, for us to concentrate on Her, on the Divine Mother, and that purity comes to be transmitted to all the impure parts of each one of us, in the mind, in the heart and in the sexual energy.

When we think about Her, when we adore her, when

we love her, She communicates with us, and we begin to feel, to perceive her purity. That is why it is so important to not forget Her. To meditate on Her is the only way to always find purity.

Purity that is related with the sexual energy. Purity that is related with the Spirit, therefore with the Holy Spirit. That is why it is called Spirit which is Holy, which is immaculate, which is not stained, unblemished, where Divine Grace remains.

It doesn't matter how impure a human being may be. It doesn't matter how many errors he may commit, how mistaken he may be and how much evil he may have caused to others; that purity always remains pure. That pure part is the hope of each one of us.

By meditating on the Divine Mother, we are calling to that purity. Purity which is love, purity which puts us in connection with the Law. For that reason, she is also related with karma. Purity which produces balance in the mind, in the heart, in the sex.

In the bosom of that purity something palpates, lives, that is yet more pure, her fruit, her son, the Christ. At the beginning we cannot work with the Christ, but by working with the Divine Mother, we keep preparing for the advent of that fire.

It is so important to understand this matter of the purity and to not seek external behaviours, to not get attached to moral codes, to foreign ideas, to strange doctrines, to useless disciplines, if everything is in Her, in the Divine

Mother. She is our true code to follow. She is our upright thought, upright feeling, upright action, upright way of earning a living. She is the only way to find peace, she is the way to find love.

Unfortunately, we do not have the Christ incarnated, but we always have that purity with us. The Christ is not incarnated but the Divine Mother is our guide in this process. One thought about Her, one yearning is enough and that contact is produced.

We shouldn't put too much importance on the form of the Divine Mother, neither is a unique image necessary. Be what it may, the Divine Mother is in everything. She is the Mother of the cosmos, the root of love, present in the trunk, bud, leaf, flower and seed of everything. She is outside of and within the cosmos. She is the air that we breathe, where we move, live and exist, like the fish within the water, or like the bird in the atmosphere, without us being conscious that we navigate in Her. She has terrible powers over us that are incomprehensible for us.

And if we, for example, do not purify ourselves towards the cosmos in the part above, She will purify us in the cosmos in the part below. Always, always, because of love towards us who are Essences, unfortunately trapped in the animal ego. Thus, in this way, the salvific work of the intimate Christ always begins through Her, our Divine Mother.

When we inhale and exhale with the mantram HAM SAH, in that instant we must feel that we are calling to that purification, that it is the purity of the Divine Mother.

Regarding the mantra **Ham Sah**, an author says that “the continual recitation of a name makes it so that we can invert the order of its syllables: upon reciting *hamsa* it is as if we were saying *sa-ham* (so’ham), which in Sanskrit means ‘that (*sa*) am I (*aham*)’. The word “that” refers to the transcendental beginning, the *Brahman* beginning and end of the universe. The word “*aham*” refers to the immanent soul.”

Therefore, each time that we inhale, HAM SAH, we are saying “Am I” or “I Am”, I am in the Being, the Being is in me. Therefore, to breathe rhythmically is an act of calling to the Being. If we do it consciously, even better. That is why, by transmuting we should feel overcome by the purity of our Divine Mother.

It may seem like what I am saying in this moment are simple, obvious, basic things, but we can be committing the error of working in the purification itself without realizing that purification already potentially exists within each one of us.

In the depths, in the depths, in the depths of each one of us, we are (thank goodness!) inevitably pure; it is just a matter of this opening within us and invading us completely like a sickness. Obviously this is not about us believing we are pure, and the “I” can perfectly think this. This is about accepting that purity is not found outside, it is within us.

One atom of believing we are pure is enough and then we no longer are pure. To believe oneself to be pure is then an act of pride, vanity, which breaks the purity of

the work. It is better to forget this matter of being pure or not pure in order to better work in the death without expecting results, allowing the nature of the practice with the Divine Mother to do her work. We do our part and the Being keeps on doing the rest.

The force and power of a mantra like KRIM or of the mantras “S” or “M” in order to die, is not exactly in its sound, but rather in the acceptance that that sound communicates, transmitting the purity of the Divine Mother from within to the outside. We use the sound in order to establish an interrelation between Her and us, like a conductor cable through which Her electric power circulates.

The mantra KRIM, like every word of power, has an external value and an internal value. The external value is simply the sound pronounced verbally or mentally. While the internal value is more important since it gives the possibility to communicate the purity of the Divine Mother.

That is why we say that a mantra is the wise phonetic combination made with wisdom. That is to say, by using the two aspects of the word; and because of that, it can produce a spiritual and material effect. Therefore, it is not only the mantra KRIM that can kill the ego, it is the mantra accompanied with the yearning for purification, comprehension, and the yearning to die. It is that perfect combination that serves in order to kill the animal ego.

If I chant the mantra KRIM but I am thinking about something else, obviously for that reason, that sound has no effect. This gives us an idea of how exact and mathem-

atic the pronunciation of a mantra should be. Only when we have comprehended this, will we know how to use the power of a mantra in order to change, to molecularly alter the negative energy of an I.

The work with the interior Mary will be continuous in all of the following repentances of Pistis Sophia. By comprehending this, let's go on to the repentance of the interior Peter.

Peter

Second repentance

“And when Jesus had finished saying these words unto his disciples, that he said unto them: *“Do ye understand in what manner I discourse with you?”* And Peter started forward and said unto Jesus: *“My Lord, we will not endure this woman, for she taketh the opportunity from us and hath let none of us speak, but she discourseth many times.”*

Pistis Sophia

Introduction to the 2nd repentance of Pistis Sophia

We, the students of Gnosis, do not ignore that PATAR is the fundamental stone that is needed in order to build the interior church or for the crystallization of the Soul. It is for that reason that **Church** means reunion, congregation. And with Gnosis we add: the place where the different Parts of the Being reunite, being forever supported on the sexual mysteries.

And what turns out to be interesting is that born from within the sexual mysteries is precisely our *Church, Synagogue* or *Interior Lodge*, etc., this being the only way that “the nation of Israel”, “the twelve apostles”, or what are the same different Parts of our Being, can reunify themselves. But before that can occur, we must first work for a long period with the stone in its brute state. That is the reason for our commentary made in the repentances of Pistis Sophia about two Peters: the “black Peter” of the second repentance, and the “white Peter” of the tenth repentance.

The “black Peter” is the brute stone, where in the first part of the Great Work, it is necessary to work with the chisel of intelligence and the hammer of will until managing to give it a perfect cubic form, giving birth to the “white Peter”.

CHAPTER 35

The second repentance of Sophia. (Peter, the Hierophant of the sexual mysteries.)

“Called Simon, brother of Andrew, he is the Hierophant of the Sexual Mysteries. He is that Part of the Being who deals with the mysteries of Sex. Peter said, ‘Behold, I lay in Zion a chief Cornerstone, elect, precious, and he who believes on him will by no means be put to shame. The stone which the builders rejected has become the chief cornerstone’. (1st Peter 2:6-8).”

“The secret name of Peter is *PATAR*, with its 3 consonants which in high esotericism are radical: P.T.R.

The “**P**” reminds us of the Father who is in secret, the Ancient of Days of the Hebraic Kabbalah, the father of all the gods, our fathers, Phitaras or Pitris.

The “**T**” or TAU is cross-letter that is famous in Sex Yoga, it is the divine hermaphrodite, man and woman united sexually during the act.

The “**R**” is the vital letter in INRI, it is the sacred and terribly divine fire, the Egyptian RA.”

*Samael Aun Weor,
The different parts of the Being*

In the case of the meditations that we do in the Gnostic associations, how would we apply the psychological work of this repentance? In our Gnostic associations we have a program that instructs us and indicates to us how to proceed weekly over two months.

Generalizing we would say that in this second repentance, in a first phase, we must discover, retrospectively, our mistaken relationship with sex up until the time we knew Gnosis. Then in a second phase of the same repentance we must study the new proposal of Gnosis, the relationship of sex with spirituality.

At the beginning, sexuality for us is only a means of pleasure and reproduction, nothing more than that. It will be in the esoteric depths of the work of death, purifica-

tion, etc., with the “white Peter” where we will begin to better reconcile in ourselves “sexual longing” with “spiritual yearning”, for that reason giving birth to an objective comprehension of spiritualized sexuality or sacred sexuality.

In the meantime, for us and for everyone, spirituality is a part of our life, and sexuality is another part of our existence, without a bridge that connects them. And the work involves making conscious efforts which allow sexuality and spirituality to come together.

By working with the Peter of this second repentance, we are recapitulating in the unconscious, retrospectively, the way in which we have always understood sex. The vices we have learned in sex. How and why sex has influenced our character.

A crude sex, a brute stone, a “black Peter”, becomes an irritable, vulgar, arrogant, offensive character, one who likes to argue. Because that is how the sexual energy behaves when it has not been properly sublimated, taking the path of many forms of egoical expressions. The sexual energy does not only express when a man and a woman unite, it can express in words, sentiments, concepts, actions. There are those who express sexually in all of their psychology and they don’t know it, they believe that sexuality is something separate. One does not realize that sexuality uses many psychological channels.

One can be chaste sexually through abstention and, nevertheless, be a great fornicator with the heart and mind; even a great fornicator with food. Because abso-

lutely everything has a sexual base; even the person who says that he is leaving these studies because he is not in agreement with the doctrine. Even though he may believe that it is entirely a doctrinal problem, deep down, very deep, with every matter it is a sexual problem.

Now we can intuit how much it is necessary to work with the repentance of Peter.

CHAPTER 36

Peter complains about Mary. (She discourses many times...)

Peter interprets the second repentance in Psalm LXX. “O God! My God, I have trusted in thee, let me no more be put to shame for ever.”

Practice: with our inner Peter...

Mary speaks and asks continually in the book Pistis Sophia. Mary represents spirituality, the essence, the purity of each thing. While the Peter of this second repentance represents the sexual force in its brute state. Consequently, it is normal that the archetype of Peter, sexuality, argues continually with the archetype of spirituality of Mary, especially because she has to do with the repented Mary Magdalene. Which is why you can observe that it is not spirituality that is in conflict with sexuality; it is the opposite, it is the sexuality of the “brute Peter” who is intolerant. Why?

Because the sexual energy has so much to do with the

Christ, has so much to do with Jesus, has so much to do with the Savior; Mary needs to put order into the foundation of the Great work. And for that reason the Christ must patiently always respond to Mary, and must always persuade Peter.

That must be the pact; that must be the agreement between the Parts of the Being. But at the beginning Peter appears unruly, like our first transmuted sexual energies.

That is why the personage of Peter in the Bible appears like a brute, like the ignorant fisher, and what we don't know is that it has to do with our interior Peter reflected there. We have to refine our interior Peter. We have to sublimate and to comprehend the relationship that his bad character has with the state of our own sexuality without spirituality, a Peter who, nevertheless, our interior Jesus needs in order to construct the interior Church, where his different Parts will be able to reunite.

Little by little, Peter will have to keep refining in us. And for that a lot of faith and trust in the intimate God is needed, as it is indicated in Psalm LXX with which this second repentance with Peter is interpreted:

*1.- O God, my God, I have trusted in thee, let me
no more be put to shame for ever.*

*2.- Save me in thy virtuousness and set me free;
incline thine ear unto me and save me.*

*3.- Be unto me a strong God and a firm place to
save me; for thou art my strength and my refuge.*

PRACTICE

After this fragment of the Psalm, which is a sincere petition, let's begin with a series of mantras that will help us in the transmutation and sublimation of our sexual energies:

DI...ON...IS...IO,
DI...ON...IS...IO,
DI...ON...IS...IO,

DIONISIO is a mantra of transmutation, for sexual magic.

Let's now think about the purity of the Divine Mother, who enters into harmony with the sexual force even in its brute state.

Let's concentrate our attention on the Hierophant Peter, the brother of the apostle Andrew. Let's reflect that Peter and Andrew along with Jesus suffered the martyrdom of the cross.

Andrew on the X cross, the Three Factors for the Revolution of the Consciousness, which is a triple sacrifice. Peter with the inverted cross and with his head directed towards the earth, invites us to go down, to descend to the ninth sphere of sex.

Master Samael says that the different Parts of the Being become happy, are content when we concentrate on them, because for them it is a magnificent opportunity to be able to work. Let's concentrate on the interior Peter.

HAM SAH..., HAM SAH..., HAM SAH...
DIS..., DAS..., DOS...,
(another mantra of sexual magic.)

We must learn how to fish in the sea of Galilee with the interior Peter, in the sea of our waters.

HAM SAH..., DIS, DAS, DOS...

The capital defect of the second repentance can be none other than **lust**. But let's always keep this teaching from Master Samael in mind: that this defect is always worked on in relation with other defects, and that you work on it for your whole life; for example, in relationship to anger, to violence, to hatred, etc.

It is important to point out that when the sexual energy and lust touch our mind, pernicious fantasy then enters into action, the fantasy "I", then the reproduction of the "I" continues. This is why one must always distinguish between **fantasy** and **imagination**. While the Being acts in the creative imagination, in fantasy, the Being is completely absent. Lust is pure fantasy of a mind where the Being is absent, fascinated by the memory of the "I".

Lust can be irritable, jealous, proud, prone to fantasizing. Many psychological complexes have their source in sexual disorder. By sublimating the energy, by transmuting it, it also changes our way of thinking, our mind-sex relationship. It changes our sentiment or sex-heart relationship. It changes our actions, or the sex-movement relationship. It changes our reactions, or the sex-instinct relationship.

When we transmute we produce profound changes within us, in all of our psychology and we elevate ourselves to the Being.

But in order to do that, it is necessary to combat, to disintegrate, to reduce to cosmic dust sexual desire, by transmuting it into love. To reduce all these mentioned psychological defects to cosmic dust, so that one day we can receive the fire of the Kundalini.

KAN DIL, BAN DIL,
KAN DIL, BAN DIL,
KAN DIL, BAN DIL,
R R R R R R R R.

Let's meditate in silence on the bad character of Peter, relating it with that part of the Being. We appreciate and comprehend why the intimate Jesus uses him, needs him as the fundamental rock of his Interior Work. Let's learn to die through repentance, by comprehending the wrong use that we have made of this foundation-stone.

Let's reflect one more time on violence, on anger and on its source: the sexual energy. Let's concentrate intensely on the Divine Mother, our interior Mary, by supplicating to her that she persuades our interior Peter with the subtle spiritual force of love. And by dying in ourselves let's mantralize many times:

KRIM, KRIM, KRIM.

By working esoterically we build conscious faith, the

faith of the Peter who knows how to walk on the waters of life; or who being miraculously assisted by an angel of the Lord escapes many times from the prison of his internal enemies.

Every esoteric exercise, every esoteric practice gives as a result a little more faith. Esoteric practices leave tracks of faith in the path; being born from this faith is the great love for the Being. Which is why we can affirm that what we have of faith we have of love or what we have of love we have of faith.

At the beginning “Peter” does not know how to walk on the waters, because he lacks faith (I am speaking about the interior Peter). Jesus invites him to walk, but *Peter sinks in the waters*, and Jesus will insist that he have faith. And Peter, who unconditionally loves Jesus, finds the faith to be able to walk towards his Master. Master Samael says very well that faith is conquered by practicing. There is a popular Spanish saying that says: “*Actions speak louder than words.*”

Every esoteric practice keeps giving you faith as a result. And this faith, which is love, sublimates the sexual energy and consequently allows our intimate Peter to be able to levitate upon the waters, to be able to walk towards his Master. Faith, which is love, helps the sulfurous-mercury to finally be able to make its way towards the celestial waters where the Being dwells.

In alchemical terms, we would say that one thing is *the sexual water in itself*, in its state of brute mercury, like the black Peter, and another very different thing is the

metallic soul of that brute water; which, fecundated by faith-love, passes through the colors black, white, yellow, and lastly reaches the red of the Holy Spirit. So that allows our Peter to walk towards our intimate Jesus, which is the same as saying that the sexual energy sublimated to the maximum is able to completely enter into the sanctuary of the heart temple.

And this is how sex and heart being reconciled conquer our lack of faith, which is lost by mental doubt itself. Now, by transmuting the sexual energy with love, we overcome many doubts in each one of the forty-nine levels of the mind, because doubt is a characteristic of the mind. And it's not that it's bad to doubt, what is bad is that when we doubt we lose faith. Because although it may seem contradictory, one can doubt without killing faith: "doubt, but doubt with faith".

And obviously, whoever does not have faith, will not have will either. He will not have that which for the Gnostics is his motto, *Thelema*, will. It is very curious, and who would have thought that this *Thelema* is only conquered by way of sexual transmutation! That is then the only will capable of submitting the mind, and with that, all the rest of our psychological weaknesses, which are not few. I repeat: it is very curious that one acquires will through sexual transmutation.

And just as in the repentance with Mary there are so many things to meditate on, and in each meditation more profound comprehensions keep opening up, also by meditating on the interior Peter we come to discover and to

comprehend so many aspects of our psychology. Because it is not just about knowing who the apostle Peter was, but in addition what that part of the Being has to do with our interior life.

Thus, little by little, through this way we ascend through each one of the repentances and we keep knowing and reuniting all of our “Sacred interior family,” the different parts of the Being. And the most interesting thing is that, by reeducating ourselves, we integrate with the Unity of the Being, as we will begin to appreciate in the next repentance which we will correspondingly study, that of Martha, Humility. Because Peter and Mary within us will receive an important little help, a little help which comes from the humility of Martha, leaving our interior Peter in between Mary and Martha.

“Q.- Master, I have a very personal question. I suffer, continually, from headaches. Now, in this moment, I am making a very big effort to stay here. I would like to know what I can do.

A.- It is clear that those headaches, like this, “per secula-seculorum”, amen, are due to harm of the mental part (of the mental psychological part). Possibly, in some past existence you used the mind mistakenly, and now you have to pass through this suffering. That is karmic. There is a need to treat yourself, in this case, from the psychic point of view. Peter will be invoked and he will come to the call (I refer to Peter, the Apostle of Christ, who is

apt for these types of works). When falling asleep, every night, you will concentrate on Peter, and in the name of the Christ, you will ask him to come to heal your Mind. The work has to be long, arduous, and difficult, but within a certain time, if you have not lost heart, your Mind will be completely healed. With the customary methods of the doctors, it is difficult for your Mind to remain healthy. The doctors are not able to cure that... “

*Samael Aun Weor,
The 3 denials of Peter*

Martha

Third repentance

“It came to pass then, before Jesus had finished speaking, that Martha came forward, fell down at his feet, kissed them, cried aloud and wept with lamentation and in humbleness, saying: *‘My lord, have mercy on me and have compassion with me, let me speak the solution of the repentance which Pistis Sophia hath uttered.’*”

Pistis Sophia

Introduction to the 3rd repentance of Pistis Sophia

Before being able to face a practical study about the Interior Martha, as in the case of the repentances with and Peter, it is convenient to have at hand the Bible on those passages of the New Testament that refer to the historical Martha. Then we will better comprehend her archetype of humility.

Martha of Bethany

“**Martha**, from the Judeo-Aramaic Marta, is a personage who only appears in the New Testament. **Martha** was from Bethany. She was the sister of Lazarus and Mary. Jesus stayed in her house on at least three occasions.

Martha is only mentioned in two gospels: Luke (Lk 10:38-42) and John (Jn 11:1-5)

According to the Gospel of John, the siblings Martha, Mary and Lazarus lived in the village of Bethany, near Jerusalem. In the Gospel of Luke, nevertheless, it seems to indicate that they lived for at least a short time in Galilee.”

“Martha frequently served Jesus (Jn 11:5, Lk 10:40). In the Gospel of John it affirms that Jesus is the Christ and the Son of God: ‘Yes, Lord, –she told him– I believe that you are the Christ, the Son of God, who has come into the world.’ (Jn 11:27).”

*Wikipedia,
The free encyclopedia*

Jesus Visits Martha and Mary

“³⁸ As Jesus and his disciples were on their way, he came to a village where a woman named Martha opened her home to him.

³⁹ She had a sister called Mary, who sat at the

Lord's feet listening to what he said.

⁴⁰ But Martha was distracted by all the preparations that had to be made. She came to him and asked, –Lord, don't you care that my sister has left me to do the work by myself? Tell her to help me!

⁴¹ –Martha, Martha, –the Lord answered, –you are worried and upset about many things,

⁴² but only one thing is needed. Mary has chosen what is better, and it will not be taken away from her.”

Luke 10:38-42

The New International Version

(The Spanish was taken from Reina-Valera 1995)

The Death of Lazarus

¹ Now a man named Lazarus was sick. He was from Bethany, the village of Mary and her sister Martha.

² (This Mary, whose brother Lazarus now lay sick, was the same one who poured perfume on the Lord and wiped his feet with her hair.)

³ So the sisters sent word to Jesus, “Lord, the one you love is sick.”

⁴ When he heard this, Jesus said,

—“This sickness will not end in death. No, it is for God's glory so that the Son of God may be glorified through it.”

5 *Jesus loved Martha and her sister and Lazarus."*

John 11:1-5
The New International Version
(The Spanish was taken from Reina-Valera 1995)

We have observed in the texts that we have read that while Mary sat contemplatively at the feet of Jesus in order to listen to his wise word, Martha eagerly worked on the household chores, so that the very special guest could enjoy a deserved rest and later everyone could participate in a fine meal which with Jesus is always a mystical agape. And the message of this teaching is this: without the virtue of humility, which is pure sacrifice, the virtue of contemplation, which is to receive the Word that comes from on high, is not possible; and this virtue of humility will allow the Soul to resurrect from the dead at the end of the Great Work.

CHAPTER 37

Jesus promiseth to perfect the disciples in all things

Third repentance of Sophia. "Martha, within ourselves, is the part of our Being who represents the virtue of Humility."

CHAPTER 38

Martha asketh and receiveth permission to speak

Martha interpreteth the third repentance from Psalm LXIX. “Oh Lord God, give heed to my help.”

Practice: with the interior Martha...

1.- Oh Lord God, give heed to my help.

2.- Let them be put to shame and confounded who seek after my soul.

3.- May they turn straightway and put to shame, who say unto me: Ha, ha.

4.-May all who seek thee, be joyful and exult because of thee, and they who love thy salvation, say ever, May God be exalted.

5.-But I am wretched, I am poor; O Lord, help me. Thou art my helper and defense; O Lord, delay not.

Psalm LXIX

This petition with which Psalm LXIX begins: “*Oh Lord God, give heed to my help. Let them be put to shame and confounded who seek after my soul*”, is directly related with this third repentance of Pistis Sophia. With these words, it is fitting for the interior Martha to enter into action.

This is a repentance that is very connected with the first two, Mary and Peter, because it is only through humility that it is possible to sublimate the most important of the energies, the sexual. Therefore, this repentance of Martha is very important in order to draw closer to the heart, the

dwelling of the intimate Jesus, which is the fourth repentance and is related with John.

“It came to pass then, before Jesus had finished speaking, that Martha came forward, fell down at his feet, kissed them, cried aloud and wept with lamentation and in humbleness, saying: *“My lord, have mercy upon me and have compassion with me, and let me speak the solution of the repentance which Pistis Sophia hath uttered.”*

Pistis Sophia

Doing this repentance I had the following experience: in the internal worlds, I had an encounter with Saint Martha. She was dressed as a monk, a saint and she was inclined, kneeling, she invited me, she wanted to show me the world of the Logos, so that I could comprehend how the world of the Logos was. I inclined like her, on my knees, in order to see what she wanted to show me; because she was about to lift like a magic curtain, like a veil that covered that universe, so that I could see within the world of the Logos. And while she spoke to me, my attention was powerfully drawn to the fact that sparks of light, of fire were coming out of her temples.

When I was able to have a look into the world of the Logos, inside I saw the beings who live together, who share within the world of the logos and the Logos was related with each one of them. The most important thing of this teaching is that only through the humility of Martha can

we reach the Logos. That is why it becomes so important to pray each night on our knees in order to gain admittance into the world of the Logos. Only through humility can we know the world of the Logos, only she, Martha, can show it to us.

I saw the beings that live there, how they have a direct communication with God and God responds to each one of their inquietudes, their questions. I saw that there is a perfect government there, where the only governor was the Logos. Even though the Logos was not seen, everything was related with the Logos. She pointed that out to me, she wanted me to see it, that by observing I would comprehend it. I did not need many words; I comprehended it in a natural way. That is why it is worthwhile to work on this third repentance.

Master Samael says very well in the text of the program we are following in this retreat: *Martha, within ourselves, is the part of our Being who represents the virtue of Humility*. Martha, with her humility, draws us closer to the Logos, to the Intimate Jesus. Curiously Martha is the sister of Lazarus, the first resurrection that Jesus carries out.

Apocryphal gospels exist (certainly, very interesting), where it says that when he was a child, Jesus lived together with Martha, Mary and Lazarus. And even though they may be historical facts, it is useful during this repentance to keep them in mind as archetypes. Because as Mary and Martha are **contemplation** and **humility**, Lazarus with his resurrection is scientific or **conscious faith**.

²⁶ Having said those words, they remained silent. And the Sacred Family stayed for three complete months in that village. Joseph and Eleazar were like two brothers, united by an affection and a reciprocal kindness. Martha and Mary received the Virgin and the child in their house, with a perfect charity, as if they had nothing more than a heart and a soul. Martha especially cared for her brother Lazarus and Mary, who were the same age as Jesus, she nurtured him, as if he were her own brother.

*Armenian Gospel of the Infancy
CHAPTER XV*

That is why it is always so moving to re-read so many times that text from the gospel of John which describes that marvelous scene in which Jesus, being informed of the death of Lazarus, goes to find him. Then Jesus, seeing Mary, the sister of Martha, crying, is deeply moved and says:

³⁴ “Where have you laid him?” he asked. “Come and see, Lord,” they replied.

³⁵ Jesus wept.

³⁶ Then the Jews said, “See how he loved him!”

³⁷ But some of them said, “Could not he who opened the eyes of the blind man have kept this man from dying?”

³⁸ Jesus, once more deeply moved, came to the

tomb. It was a cave with a stone laid across the entrance.

39 "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."

40 Then Jesus said, "Did I not tell you that if you believed, you would see the glory of God?"

41 So they took away the stone. Then Jesus looked up and said, "Father, I thank you that you have heard me."

42 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."

43 When he had said this, Jesus called in a loud voice, "Lazarus, come out!"

44 The dead man came out, his hands and feet wrapped with strips of linen, and a cloth around his face. Jesus said to them, "Take off the grave clothes and let him go."

45 Therefore many of the Jews who had come to visit Mary, and had seen what Jesus did, put their faith in him.

46 But some of them went to the Pharisees and told them what Jesus had done.

Jesus is accompanied in this scene by Mary and Martha

and this is very significant. And when he arrives to the tomb where he finds his friend Lazarus, he will pronounce the word of power with that famous phrase that he has also immortalized: *“Lazarus, come out!” “Rise, Lazarus.”*

That same phrase seen from the esoteric point of view is equivalent to the one pronounced in *Mark 5:41* before the daughter of Jairus, the ruler of the synagogue, when: *“He took her by the hand and said to her, “Talitha koumi!” (which means, “Little girl, I say to you, get up!”).*

“Talita” which they say “is a literal transliteration from the greek *talithá*, which at the same time is a transliteration from Armenian *talyethaz* or *telîthâz*, ‘child’, ‘young girl’.” The meaning of the entire phrase in itself **“Talita Cumi”**: “Young girl, get up!” While “Cumi” comes from the greek: *kóum* or *kóumi*, transliteration from the verb *aram. qûmî*, “get up,” is a feminine imperative.

Because being that what we have of “soul” is of a pure feminine nature, it is therefore, correct to direct her when she is sick: “young girl, rise!, be cured!, be healed!, get better! Or in the best of cases: *“Talitha koumi!” “Little girl, I say to you, get up!”*

5:35 While Jesus was still speaking, some men came from the house of Jairus, the synagogue ruler. “Your daughter is dead,” they said. “Why bother the teacher any more?”

5:36 Ignoring what they said, Jesus told the synagogue ruler, “Don’t be afraid; just believe.”

5:37 He did not let anyone follow him except Peter, James and John the brother of James.

5:38 When they came to the home of the synagogue ruler, Jesus saw a commotion, with people crying and wailing loudly.

5:39 He went in and said to them, "Why all this commotion and wailing? The child is not dead but asleep."

5:40 But they laughed at him. After he put them all out, he took the child's father and mother and the disciples who were with him, and went in where the child was.

5:41 He took her by the hand and said to her, "Talitha koumi!" (which means, "Little girl, I say to you, get up!")).

5:42 Immediately the girl stood up and walked around (she was twelve years old). At this they were completely astonished.

5:43 He gave strict orders not to let anyone know about this, and told them to give her something to eat.

In the case of Lazarus, I point out, I emphasize that when Jesus orders him to get up from that sepulcher, Jesus wept, crying so strongly with his heart and with his eyes that the Jews who were present said: "Look how he loved him." And this truly has always made an impression

and deeply moved me because Jesus definitively wept for the death and resurrection of Lazarus.

And at the order of Jesus, Lazarus has no other remedy than to get up from that tomb. Because that is how great the love that the Christ experiences for the souls of this world is; joining in all this mystery is also the humility of Martha and the contemplation of Mary.

This is the meaning of why, upon carrying out practices with the interior Martha, it is good that they be done kneeling. The knees and their chakras must touch the floor, in an act of humility. And since while standing one is arrogant, proud; kneeling before the divinity the psychological attitude is changed for an act of humility before the Logos. That is why the contact of the knees with the earth positively activates those chakras, by absorbing through them the very telluric energy that also awakens more sensibility in the heart.

To pray on our knees means, in a strange and curious way, to exercise with the weight of the body and with the knees themselves a necessary pressure upon the chest and the heart. The pressure —to say it like this— that thaws the cold heart, that warms it up and that gives it fire, which gives it life. Therefore, one can pray by feeling the prayer that one recites, which is an even more heart-felt prayer.

Inevitably, to speak of Martha is also to speak about prayer, because humility is the language with which we can best and must speak with God and with all beings. Being able to and knowing how to live together with all

beings in a sincere act of humility.

What is humility?

One should not confuse humility with humiliation, to feel oneself humiliated, or disgraced. Humiliation is to feel oneself small. Humility is to find your exact place, your exact location, in which you harmonize with everything. Therefore, there are no superiority complexes, there are no inferiority complexes, you are in the exact place, it is the exact relation with things.

The humble insect is in the place it is in, without preoccupations for the place it occupies in nature, for example, the great elephant, the giraffes, the grand trees, etc. because in nature everything happens in this way with total naturalness and humility, putting each thing in its place.

The “I” of pride is the opposite of humility, which impedes our consciousness from once again experiencing its place in the universe: that once again our Pistis Sophia finds her corresponding place in the different parts of the Being. For that reason, this is a very necessary repentance so that having repented and forgiven in a certain degree we can walk towards the Treasury of the Light of the Father.

Pistis Sophia will have to cry a lot, she will have to practice a lot to be able to find her place and to be accepted once again by the Logos. For us as students, this repentance comes as a marvel, because in the Gnostic spiritual studies there are certain tendencies towards mystical pride, towards spiritual arrogance, to feel we are superior, better than others.

If we have not been better in material riches, we fall into the error of competing in the world of spirituality. There is a lot of pride in spirituality. It is very difficult to be humble because it's enough for you to think that you are humble and you already stop being humble.

Humility is a conscious recognition of what we are. We do not know what we are. We do not have a correct relationship with ourselves. We all have a bad opinion of ourselves. Even though one masks it and conceals it, one has a pessimistic, negative opinion of himself. Above all in the world of spirituality.

It is not that we should have a good opinion of ourselves, but rather to have a correct relationship with ourselves. How is this possible? Through the recognition of the Being in us.

It is the Being who is humble; it is from the Being that we learn humility. The Being is strange for us, because being a king, he passes as if he is a beggar. Jesus has taught us this and with Him all the Venerable Masters.

This part of the Being, Martha, becomes really happy if we concentrate on her and we meditate on her, because as the part of the Being that she is, she feels a great love for the intimate Jesus, for the intimate Christ. That narrow relationship between Martha and Jesus is important to take into account, surely because the Christ is also humble. And because between them, in the language of true humility, they understand each other really well. Since between them, there exists the spirit of insignificance, without the existence of self-importance. Because

for them, to be important is to be ignorant. Because to be important and prideful is to isolate oneself, to set oneself apart from the Logos, from the community, from the communion, from the union with everything.

The prideful person is separatist, it removes you from participating. You do not enjoy everything; you are not a part of everything. That is why it is stupid to be prideful.

By yearning to live in humility, the humility of the Being, we will comprehend that pride is a great obstacle in the spiritual path.

By dying in ourselves, by dying in pride, the exotic flower of humility, as Master Samael calls it, will be born in us. Why is humility called an exotic flower? Because it is difficult to find it, because it is rare in the forest of life. And it is very difficult to find that flower, the simple little flower of humility.

Surely after Jesus and even Martha, the most genuine representative of humility in Christianity is called Francis of Assisi. If you go to Italy, be sure to visit that entire zone of Assisi and its surroundings, all those places where the saint made a pilgrimage and meditated. All of it is a very important route that is worthwhile to know. What he felt there, what he breathed there, is marvelous. Without a doubt Saint Francis, with the example of his life, renewed the very vow of poverty of a catholic Church immersed in so many material riches.

From humility to poverty there is very little difference, which is to say that in a certain way poverty and humility

are the same thing. Humility is poverty lived with happiness. One has nothing, but one has everything. What does one have? One has God, because there is nothing greater than having God within. The one who has that, what more can he want? What more can one need, if everything one needs one has in God?

It is marvelous to be a poor person like that, because you do not have fear of life. When you have so much, you also have a lot to fear.

This practice with the interior Martha is a great help, it heals you psychologically, it covers you in the joy of life, it teaches you to respect yourself and to respect others. Any simple thing amazes you, it seems marvelous to you. Therefore faith is multiplied. Martha has a great faith in the Christ, in the Logos. That is why sparks come out of her temples, because she was illuminated, because the one who is humble, empty of desires, is illuminated by love. The key to illumination is humility. One is humble and one is wise, inevitably; it is a spontaneous, natural wisdom.

It is the 'I' that creates this separateness. It is the false light of the 'I' that deceives Pistis Sophia and draws her away from the true light of her Being (I am referring to Pistis Sophia as consciousness). Consciousness that needs to descend, consciousness that needs to rise, that needs to know itself.

After all of this it would seem that the rest of the other repentances are not necessary, that they have finished. But, as one keeps going forward, we will see that it's not

that way, that each one has its own particularity. That the previous repentances simply serve as a foundation for the ones to come. That in each one is the hope of knowing the next one, for example, the one that follows, that of John, who will teach us that, by supporting our head on the heart of Jesus, with humility, we will learn to listen intimately to the word of the Master.

Obviously, each 'I' feels that it is important. Lust feels important. Anger feels important. Vanity feels important. Each defect justifies itself as important, it doesn't want to die, it doesn't want to disappear.

By coming to the conclusion that with pride we do a lot of bad, we do a lot of harm to our fellow man at the same time. It is possible that in this moment each one feels that they are being singled out with this whole argument about pride, one may say, "what he has said is referring to me, they are speaking about me, this is my pride!" And it can be that one may dislike these comments. Since pride is an 'I' that is always present in the heart as a false sentiment, it is natural that one is offended or feels discovered. I could also feel exactly the same thing, in fact I feel the same as you, discovered, pointed out.

That is why pride disguises itself, it masks itself as spirituality, as charity, and even as humility. Pride that disguises itself as chastity. Pride as envy. Violent pride. Pride that feigns. Pride that smiles with disdain.

That is why we have to meditate on the interior Martha so that she can illuminate us and instruct us secretly about that which is pride, about that psychological illness. And

we can begin to embrace humility, in order to receive the favors and the good impressions that come from humility, which are so many and that are infinite.

PRACTICE

Kneeling, open your arms in a cross and pray to the interior Martha. Invoke that saint and along with her also invoke that part of the Being, so that she can be an intermediary with the Christ, in such a way that they can rescue our internal values.

Let's place the palms of our hands upwards, in order to establish a direct relationship with the Christ, for ever crucified in each one of us, to begin to comprehend the mystery of the Divine Logos.

"My Adorable Mother, I ask you to invoke in this moment the Interior Martha. We call you, we invoke you, in the name of the Christ. Come: AGIOS, AGIOS, AGIOS."

MMM, MMM, MMM.

And now, as the Interior Martha, let's prostrate humbly before the Divine Solar Logos. Inspired by the humility of our Lord the Christ.

INRI, ENRE, ONRO, UNRU, ANRA.

Let's be silent for an instant and with great faith let's pray to the intimate Christ, by establishing a relationship between our soul and the Christ, embracing the humility

of the Christ, assisted by the interior Martha.

Returning to the previous kneeling position, we say three times:

“There is an animal body and a spiritual body. It’s not I who lives in me, but Christ who lives in me.”

Feeling the many sicknesses that our soul has, let’s ask for help from the Logos, from the Christ. While we mantralize:

TALITA CUMI, TALITA CUMI,
TALITA CUMI.

Let’s meditate on the world of humility, on the world of the Logos, on all the beings that live under its rule and protection. By reflecting on That which distributes happiness, gives wisdom and love. In whom we have everything.

To come to be in Him more intensely, let’s crucify the comprehended pride by saying: may it die, may it die, may it die.

KRIM, KRIM, KRIM.

Now seated once again and with our arms on our thighs and with the palms of our hands upwards, let’s enter into meditation.

John

Fourth repentance

“It came to pass while Jesus spake these words unto his disciples, saying unto them: *“This is the fourth repentance which Pistis Sophia hath uttered; now, therefore, let him who understandeth, understand,”* -- it came to pass then, when Jesus had spoken these words, that John came forward, adored the breast of Jesus and said unto him: *“My Lord, give commandment to me also, and grant me to speak the solution of the fourth repentance which Pistis Sophia hath uttered.”*

Pistis Sophia

Introduction to the 4th repentance of Pistis Sophia

Before studying our Interior John, it is convenient to first read and reflect a little on the historical and esoteric profile of John of Patmos, the beloved disciple of Jesus, author of the fourth gospel, of three epistles and of the

Apocalypse, who during the Last Supper which proceeds the capture in Gethsemane *“reclines his head on the chest of the Master”*.

“Son of Thunder, St. John, the disciple most loved by Jesus, followed the steps of the Nazarene from a very young age. At his death he became a basic pillar of the emerging new doctrine, which made him viciously persecuted throughout Rome.”

“He was a disciple of John the Baptist. He worked as a fisherman and the Nazarene invited him to continue being so, but not in the application, but rather in asking him to become a” fisherman of souls.” St. John was the youngest apostle; he was barely 17 or 18 years old during the time of the public life of **Jesus of Nazareth**. Native to Bethany, son of Zebedee and Salome, and brother of **James**, he was one of the temperamental “sons of thunder”, a term that denotes his young and sincere love for the Messiah. Third on the list of the apostles, he witnessed four great acts related in his Gospel, the resurrection of Jairo’s daughter, the Transfiguration, the arrest and crucifixion, at which he is present at the foot of the cross. “

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“John within us is the Verb, the Word, an autonomous and self conscious part of our own Being. John, the Pure, the Verb, rules in the Kingdom of the light.

I-E-O-U-A-N, John, is the Word, the Army of the Voice, the collective Host of the Creator Elohim”.

Samael Aun Weor

“It came to pass while Jesus spake these words unto his disciples, saying unto them: *“This is the fourth repentance which Pistis Sophia hath uttered; now, therefore, let him who understandeth, understand.”* And it came to pass then, when Jesus had spoken these words, that **John** came forward, adored the breast of Jesus and said unto him: *“My Lord, give commandment to me also, and grant me to speak the solution of the fourth repentance which Pistis Sophia hath uttered.”*

Pistis Sophia

Many believe that John, the apostle of the Master Jesus, disincarnated, but he did not disincarnate. Ancient traditions say that he dug his sepulchral grave, that he laid down in it, that it shone with light and that he disappeared (the grave remained empty).

We know that John, the apostle of the Christ, lives with his same physical body that he had in the Holy Land and he is precisely in Agartha, in the subterranean kingdom, there where the “Order of Melchisedek” is, and he accompanies the King of the World.”

*Samael Aun Weor,
The Different Parts of the Being*

“Yohani is none other than that clairvoyant from the Apocalypse of Saint John, the bodhisattva of that clairvoyant is the one who is fallen. There is no doubt that the clairvoyant of Patmos, the one who wrote the Apocalypse of Saint John, was a great illuminated one, a great Master, but in new existences he let himself fall. Better said his bodhisattva fell, because we must distinguish between the Spirit-Master and the bodhisattva of the human soul of the Master. The Master wants to come to the world, he sends his bodhisattva to take a body; when the bodhisattva is then ready, the Master arrives, he places himself within the bodhisattva and fulfills a mission in the world. But after the island of Patmos, that Master sent his bodhisattva ahead, sometime during the middle ages. The bodhisattva fell head first, adopted vices, passions; in the end, what happened was that he went totally head first, he fell, and now he goes from one life to the next”.

*Samael Aun Weor,
Notes from lectures 151-175*

After having read this very brief historic and esoteric profile of John of Patmos, we can begin to carry out a reflection on the interior John, in which, as with the other parts of the being, master Samael puts all his interest. And further on we comment on these two profiles, of the *historical John* and the *interior John*.

Within the study of the repentances of Pistis Sophia,

the most interesting thing is to discover that the inner Great Work is not a work that we do alone, on one's own—that one is definitively not alone. In fact, to think we do not need the Being and his different Parts is pride, and as always ignorance.

But this is how we begin in the Gnostic studies. As is natural, we only use the intellectual part to understand the teaching. We still do not know how to work with the consciousness; we do not know how to work with the remembrance of the Being, which allows us to comprehend the Gnostic message.

And if we never take that step towards the consciousness, we end up intellectualizing the teaching, without being conscious that the more we understand it intellectually, the less we will need the Being and his mysticism, and each time we will need his love and wisdom less. Thank goodness that the Great Work is a work carried out by the Being and his different Parts, because otherwise the work that was carried out would be harmful in the cosmic order.

In Christian-Gnostic language we say that the Great Work is carried out by the Christ and his apostles, which is the same as saying: by the intimate Christ and his internal apostles. Even, as it is confirmed in Pistis Sophia, by the disciples of Jesus who, as Parts of the Being, also form part of this Great Work.

In this way, a Christian religion is revealed to us that is completely new, different, and as pedagogical as can be, since when we begin to recognize the different Parts

of the Being in us, we also begin to know our own selves. By comprehending what the work with each Part of the Being is, which are also the so-called “Sons of ISRAEL”, we begin to edify the Celestial Jerusalem within ourselves.

And the question that comes next is: what is our role as essence or souls in all of this? If the interior Mary does this, if the interior Peter does that, and the interior Martha does the other, and so on for each one of the Parts of the Being, then what is our function as souls? In what can we and should we cooperate?

The answer is quite simple, by feeling ourselves as essences, consciousnesses or souls; we must be available to the Being. We must learn to empty ourselves so that he can fill us and so that the Parts of the Being can interact within us, and in this way they can weave the Loom of God, they can construct or restore, according to what the case may be, the very vestments of the soul.

“The Pistis Sophia unveiled” is a marvellous gift that our Master Samael has left us, because it is a book where we learn to perfectly comprehend the function of the different Parts of the Being. In fact, Master Samael does not present the unveiling of Pistis Sophia as a historical work, but rather as something to be carried out intimately. That is why, if someone buys the book “Pistis Sophia” in order to study it without it being unveiled, as it has always occurred with the biblical texts, he will only see it from the historical point of view.

We have studied the relationship of the interior Mary with the interior Peter and the interior Peter with the

interior Martha. And now, the first three repentances lead us marvellously to the fourth repentance of John. One can always work in any repentance with the same “I”, or with a combination of various “I’s”. Because as has already been said: comprehension has degrees and degrees, levels and levels, its elimination is processed just the same.

And the student who thinks that with one practice, or with various practices, the ego is completely eliminated, has not yet comprehended this work, has not understood those words of our Lord Jesus Christ about pardon and being pardoned 70 times, (7 x 7 forty nine), of being pardoned in the forty nine levels of the mind. And even though the path may seem long, not knowing when we will finish it, the most important thing is to feel we are on it, to live for it; life having no other sense than our transformation.

CHAPTER 39

Fourth repentance of Sophia. “John, within us, is the Verb, the Word...”

CHAPTER 40

John asks and receives permission to speak.

John interprets the repentance with Psalm CI.
“Lord, give ear unto my supplication, and let my voice reach unto thee.”

CHAPTER 41

Jesus praises John. “I-E-O-U-A-N, John, is the Word”

PRACTICE: with our inner John...

The emanations of the Self-willed snatch the light out of Sophia.

The Fifth repentance of Sophia.

Let’s comment now on the fourth repentance of Pistis Sophia, which as we know, is related with John.

And it is very interesting to observe how these first four repentances, of Mary, Peter, Martha and John, in a certain way connect —from below to above— with the chakras *Muladhara*, *Svadhithana*, *Manipura* and *Anahata* in the heart. With “Martha” being the only one that leaves us in doubt in respect to the solar plexus. And this deserves a small explanation. *Manipura* is the chakra of the fire, it is the chakra where we receive impressions; it is, therefore, in the negative sense, the place where anger, violence, pride, etc., are centred. *Manipura* is also the biggest of the seven chakras, or better said, it is the biggest of the seven nervous plexuses. It is the solar plexus where the greatest amount of blood is concentrated, because the stomach, liver, spleen, etc., (or, better said, the entire digestive apparatus) are located there, which biologically transforms through physical-chemical combustion.

And because it is the centre of our psychological

reactions, of our anger, hatred, that then will raise to the heart, to the fourth chakra, poisoning it. Therefore, in order to purify the third chakra, in order to clean the third plexus, humility is needed, Martha is needed. And in a certain way, this gives meaning to the fact that it occupies the third place of the chakras. It is not an affirmation of Master Samael, it is only an observation on our part, that can be useful when one follows these works.

Curiously, with the fourth chakra we orient ourselves in the heart, in the fourth repentance of John, where Pistis Sophia must learn, like the apostle, to rest his ear on Jesus' heart in order to learn how to listen. And what better occasion than this to ask our intimate Lord to listen to our supplications, full of repentance.

John answered and said: "My Lord and Saviour, concerning this repentance which Pistis Sophia hath uttered, thy light-power which was in David, hath prophesied aforetime in the one-hundred-and-first Psalm:

1.- Lord, give ear unto my supplication, and let my voice reach unto thee.

2.- Turn not away thy face from me; incline thine ear unto me in the day when I am oppressed; quickly give ear to me on the day when I shall cry unto thee.

3.- For my days are vanished as smoke, and my bones are parched as stone.

4.- I am scorched as the grass, and my heart is

dried up; for I have forgotten to eat my bread.

*5.- From the voice of my groaning my bones
cleaved to my flesh.*

*6.- I am become as a pelican in the desert; I am
become as a screech-owl in the house.*

*7.- I have passed the night watching; I am become
as a sparrow alone on the roof.*

*8.- My enemies have reviled me all the day long,
and they who honour me, have injured me.*

*9.- For I have eaten ashes instead of my bread
and mixed my drink with tears.*

*10.- Because of thy wrath and thy rage; for thou
hast lifted me up and cast me down.*

*11.- My days have declined as a shadow, and I am
dried up as the grass.*

*12.- But thou, O Lord, thou endurest forever, and
thy remembrance unto the generation of genera-
tions[s].*

*13.- Arise and have mercy upon Zion, for the time
is come to have mercy upon her; the proper time is
come.*

*14.- Thy servants have longed for her stones, and
will take pity on her land.*

*15.- And the nations will have fear of the name of
the Lord, and the kings of the earth have fear of thy*

sovereignty.

16.- For the Lord will build up Zion and reveal himself in his sovereignty.

17.- He hath regarded the prayer of the humble and hath not despised their supplication.

18.- This shall be recorded for another generation, and the people who shall be created will praise the Lord.

19.- Because he hath looked down on his holy height; the Lord hath looked down from the heaven on the earth.

20.- To hear the sighing of those in chains, to loose the sons of those who are slain.

21.- To proclaim the name of the Lord in Zion and his praise in Jerusalem.”

“This, my Lord, is the solution of the mystery of the repentance which Pistis Sophia hath uttered.”

Let's comment on the apostle John in order to comprehend the interior John. John is the brother of James; both are sons of Mary Salome. James is the first apostle to drink from the baptismal cup with the “blood” of Jesus and for that reason, the first martyr. He is seated close to Jesus at the Last Supper: James the Major, James of the Pilgrimage. John, his brother, is seated on the other side, who is the verb, the word, the one we are studying now.

If James was the first to suffer martyrdom, curiously in contraposition to this symbol or archetype, John did not suffer martyrdom, because he had a very concrete mission, to write the Apocalypse or final revelation. Therefore, John becomes old, he becomes elderly, so as to be able to write the entire process of the Great Work. It is true that all of this is very interesting.

Apocalypse means **revelation**; it is the stage where everything that is within is revealed, all the worst and all the best of humanity and of each one of us. For that reason the Apocalypse is the last purification of every initiate. John and his Verb lead us, guide us to the Lord: the Alpha and the Omega, because with the Verb everything is initiated and with the Verb everything concludes, everything finishes; which surely explains the very meaning of the “beloved disciple”.

John is the first to arrive after Mary Magdalene to the tomb where Jesus has resurrected, but he does not enter, he waits at the door itself. Peter, who is older, comes after him and it will be Peter who enters into the tomb. Once again all of this invited us to reflect. With John, the Verb, the path is traversed, and with the sexual force, with the interior Peter, it concludes. He puts the final seal on the Great Work.

The Verb carries Peter within itself; the sexual force carries John within itself, from the beginning to the very end of the Great Work. And the sexual force also resurrects through the Verb. This makes us think that with the historical John that cycle of the work of Jesus is closed. And

then, making a jump in time of 20 centuries of history, reappearing in the times of contemporary Gnosticism and right in the Sierra Nevada de Santa Marta (Colombia) is that John, whom the Master recognized with the internal name of Joani. The same John of Patmos. He came to attend a great event, the very incarnation of Samael in Aun Weor, of the one who it fell upon to put the very Apocalypse into action, the Fifth of the Seven.

When we went to do the course in the Sierra Nevada de Santa Marta, that Being had already disincarnated. He was present in the moment of the incarnation of Samael, and the disciples of Master Samael told us that it had been John of Patmos, who in that moment was a fallen Bodhisattva. He was the one who clairvoyantly saw when the mountain of the Sierra Nevada was illuminated and a carriage descended from the heavens when the Logos Samael came. He was the one who internally described the moment of the incarnation of Samael in Aun Weor. And thus verse 11 of chapter 19 of the Apocalypse was fulfilled which says, *“And I saw heaven standing open and there before me was a white horse, whose rider is called Faithful and True. With justice he judges and wages war.”* Also verses 12 and 13. *“His eyes are like blazing fire, and on his head are many crowns. He has a name written on him that no one knows but he himself.”* “And he is dressed in a robe dipped in blood, and his name is ‘The Word of God.’”

Master Samael himself explains in his book “The

Revolution of Bel” that in this name “Word of God”² [Verbo de Dios in Spanish] is hidden the name of his Being, since the Bible is highly symbolic. “God is represented with the monosyllable Aun, and with the double v in verbo [in Spanish the letters b and v are pronounced exactly alike] a W is formed, which together with the other three letters of the word verb [verbo in Spanish] the Weor is formed, and in this way we have the name Aun Weor hidden within the phrase ‘Word of God.’”

In reality, all of the disciples who were at that important cosmic event were fallen Bodhisattvas, of high spiritual hierarchies. They have come in order to attend, as witnesses, the first phase of the Apocalypse, the incarnation of the Cosmocrator Samael in his Dhyani-bodhisattva Aun Weor, the “Word of God”. Which is also their opportunity to raise themselves from the mud of the earth in order to live the individual Apocalypse with Master Samael Aun Weor, which is the other alternative proposed by the Christ Jesus. This is especially valuable for John of Patmos or Joani, whose archetype is linked to this entire process of the times of the end.

We always had the idea that the Bodhisattvas who accompanied Jesus self-realized in the end. And it is possible that it had been that way. It is also then possible that

2 Translator’s Note: “Word of God” in Spanish is “Verbo de Dios.” In the Spanish word Verbo, the letters v and b are pronounced exactly alike. This is why Master Samael refers to these two letters as two v’s – the double v or vv, which can also be seen as a w. This w plus the three remaining letters in “verbo” (e, r, and o), when rearranged, provide the four letters with which Weor is formed. Therefore, hidden in the Spanish word “verbo,” is the name Weor.

in later times they fell once again. We can also think that the Monads of those Bodhisattvas, upon contacting Jesus through the pact of the Eucharist, especially during the last supper and after this, linked their astral bodies with the astral body of Jesus Christ, as Master Samael explains it in his book "The Perfect Matrimony". That through the new baptism they united themselves to the work of the Logos, and Jesus, as the Logos incarnated, he promised them definitive salvation for the End of the Times. And in saving themselves, they will help to save the world.

The Last Supper

The Last Supper is a magical ceremony of immense power, some thing very similar to the archaic ceremony of Blood Brotherhood. The tradition of this Brotherhood says that if two or more people mix their blood in a cup and then drink of it, due to the blood they will remain united forever. The astral vehicles of these people will then be intimately associated for all of eternity. The Hebrew people attribute to the blood characteristics of a very special type. The Last Supper was a Ceremony of Blood. Each of the apostles brought drops of their own blood in their cups, and emptied these into the chalice of Jesus Christ. In that Chalice the Adorable had also placed his Royal blood. Thus, in the Holy Grail, the blood of Jesus Christ was mixed with the blood of his disciples.

Tradition tells that Jesus also gave to his

disciple's infinitesimal particles of his own flesh to eat. "And he took bread, and gave thanks, and broke it, and gave it to them, saying, *"this, is my body which is given for you: do this in remembrance of Me"*. Likewise he also took the cup after supper, saying, *"this cup is the new pact in my Blood, which is shed for you."* In this way the pact was signed. Every pact is signed in blood. The astral of the Christ Jesus remained associated, united with his disciples and with the whole of mankind through the blood pact. The Adorable is the Savior of the World. This ceremony of blood is as ancient as the Infinite. All the great Avatars have verified it since ancient times. The Great Lord of Atlantis also celebrated the Last Supper with his disciples."

The Perfect Matrimony

Let's return to the interior John. Within us, John is a part of the Being that is very important for the interior work, because he teaches us to listen to the voice of the Lord. He teaches us to rest the chakra of the throat, *Vishuddha* or the occult ear, on the heart chakra or *Anahata*, learning in this way to listen to the Verb that springs forth from the heart. Therefore, from the same heart chakra, we connect with the chakra of the throat. And not only do we listen, we also learn to speak from the heart. Because what we say can spring forth from the heart or it can spring forth from some psychological aggregate.

And this is how the work with this repentance begins,

by becoming conscious of the value that the verb has, of the bad or good use that we make of the word. How it harms or favours the interior path itself. The relationship that the verb also has with sex. Which is a process to discover over many and various sessions of meditation with the interior John.

In the Last Supper, Jesus says to the apostles: *Truly I say to you, that one of you will betray me. Then, "deeply saddened"*, they ask Jesus: *Surely not I, Lord?* And here comes the interesting thing; while all of them try to know who could betray the Master, the beloved disciple John, absorbed in all of that and resting his head on Jesus' chest, upon his heart, in ecstasy only contemplates the truth of the divine Verb. And surely, through direct revelation, he knows the entire process of the Passion of the Lord which is about to begin in this moment, plus the conclusion of the end.

In the same way, we, like John, in the crucial moments of life and of the esoteric path, must learn to rest our disoriented head on the chest where our intimate Jesus resides. In order to receive the unmistakable yes of faith, of hope and of love.

Surely John will know in secret, because Jesus' heart reveals it to him, that it will be Judas Iscariot who will play a very particular role in this stage of the path. But to enter into this now right now would be to go into the Gospel of Judas, which is a very important gospel and we don't have time now to look into it properly.

In this way, the meditations with the fourth repentance

of Pistis Sophia begin where John asks Jesus to listen to him and to allow him to speak, to say something in respect to the fourth repentance of Pistis Sophia. Leaving it clearly explained, being that John the verb is not only allowed to listen, he is also allowed to speak, and Jesus allows him to speak. Thus John gives his own explanation of the fourth repentance of Pistis Sophia through Psalm CI:

“1.- Lord, give ear unto my supplication, and let my voice reach unto thee.

2.- Turn not away thy face from me; incline thine ear unto me in the day when I am oppressed; quickly give ear to me on the day when I shall cry unto thee.”

The practice for this repentance, seated or lying down, consists in meditating on the heart temple, in order to learn to listen to the subtle voice of the Being that is always murmuring very quietly: Yes, Yes, Yes. Which is the very voice of faith. The voice that says everything can be possible. And it is the voice of the Intimate Christ, of the one who never fails. Which, in contrast to this, is the fact that we never listen to the voice of the Being. That we prefer to identify ourselves with the mind, with strange ideas, with foreign theories. Which is why we have become deaf to hearing the proper voice of the Being.

It is important to establish this connection of *Vishuddha*, the throat chakra, with *Anahata*, the heart chakra, in order to learn to listen to the voice of the heart. And this is to

develop the power of clairaudience.

The study of the “I” in the fourth repentance, in synthesis, consists of becoming conscious of the poor use of the word, the verb. Because by not knowing how to listen, neither do we know how to speak. This is the essence of the fourth repentance with the interior John.

During this work, we support the fourth repentance with the first three, Mary, Peter, and Martha. Martha gives a superior strike to the sexual energy, in such a way that it nourishes the heart, nurturing it, purifying it. And, in that way, we clean the heart of poison, of hatred, of rancour, of resentment. Because, as Saint Valentine says, in the tradition of the Valentinians, in our heart live many guests who reproduce, multiply, soil the heart with their excrements, with their impurities.

“Writing to some, the Gnostic Master Valentinus compiles these words: *‘One is good (S. Matthew 19, 17), who was openly spoken about through the manifestation of the Son, and through him alone may the heart become pure, with every evil spirit expelled from the heart. For many spirits dwell in it (S. Matthew 12, 45) and do not let it become pure; each of them performs its own works, abusing it in many ways with unseemly desires. To me it seems that the heart suffers in much the same way as an inn. For an inn has holes and trenches dug in it and is often filled with filth, with men living there licentiously and having no care for the place since it belongs*

to someone else. This is how it is with the heart, as well: as long as it is not cared for, it is unclean and the abode of many demons. But when the Father, who alone is good, attends to it, it is sanctified and becomes bright with light; and thus, whoever has such a heart will be proclaimed blessed, for he will see God (S. Matthew)."

We have to clean our heart because it is like a Grail that gathers the purest of our nature. This heart must be pure so that it can listen to the very voice of the Being.

John is the Verb, and it is not by chance that his gospel begins like that, which is the fourth gospel in the Bible, *"In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through Him and apart from Him nothing came into being that has come into being. In him was life, and the life was the Light of men."*

For that reason he is definitively John, that is to say IEOUAMS, the one who with his sound and vibration activates and positively moves each one of the magnetic centres or chakras. And, regarding the Verb, the Logos, the Word, it is always good to consult the book of Master Samael titled: "Logos, Mantram, Theurgy", in order to study and to attentively meditate on that magisterial chapter called "Universal Sound".

As you will observe, the study of John alone would be very profound. But we have the task here of the fourth repentance, which is nothing less difficult, in order to re-

pent for the errors committed with the Verb in the past and in the present, and to definitively change the way in which normally we use the Verb poorly. Let's not forget that to listen, the consciousness must be present.

PRACTICE

Those who want to kneel, those who want to remain seated, even those who want to remain standing can do so.

As we kneel, once again we remember Martha, and resting our head on the side of the heart we enter into contact with the fourth repentance because we are seeking to listen to the word of our Intimate Being.

My father, my God, you who are my inner light, help me to listen to your voice:

IEOUAMS. IEOUAMS. IEOUAMS.

Next, let's imagine the scene at the Last Supper. Jesus is in the centre. John is seated to the right; James, his brother, to the left. Feeling that we are John, now let's rest our head on Jesus' chest; now on Jesus' heart. Then let's say:

Jesus Christ, Son of God, have mercy on me!

Jesus Christ, Son of God, have mercy on me!

Jesus Christ, Son of God, have mercy on me!

Jesus of my heart, teach me how to use the Word!

Jesus of my heart, teach me how to speak!

Jesus of my heart, teach me how to be silent!

“Our Father who art in heaven.

Hallowed be thy name.

Thy kingdom come

They will be done,

On earth as it is in heaven.

Give us this day our daily bread.

Forgive us our trespasses,

As we forgive those who trespass against us.

And do not lead us into temptation.

But deliver us from evil.

For thine is the kingdom, the power and the glory,

Forever and ever.”

AMEN, AMEN, AMEN”.

Our head continues to rest on Jesus’ heart. Now let’s open our arms in a cross, always with the head resting on Jesus’ heart.

We have asked; now let’s listen to the interior voice of our Intimate. The open arms are to die on the cross. The more we die the more we will listen.

KRIM, KRIM, KRIM.

Jesus Christ, Son of God, have mercy on me!

Jesus Christ, Son of God, have mercy on me!

Jesus Christ, Son of God, have mercy on me!

May all beings be happy,

May all beings be joyful,

May all beings be in peace.

(Three times).

AUM, AUM, AUM.

That is the end of the practice.



Philip

Fifth repentance

“When Jesus had spoken these words unto his disciples, he said unto them: “Who hath ears to hear, let him hear; and let him whose spirit seetheth up in him, come forward and speak the solution of the thought of the fifth repentance of Pistis Sophia.” And when Jesus finished to say these words, Philip started forward, held up and laid down the book in his hand,--for he is the scribe of all the discourses which Jesus spake, and of all of that which he did--.”

Pistis Sophia

Introduction to the 5th repentance of Pistis Sophia

From the hand of Mary, to Peter, to Martha and of John, we arrive to the apostle Philip, considered by the Pistis Sophia as “the scribe of all the discourses given by Jesus and of everything that he did.” Through Philip, let’s touch

on the fifth repentance of Pistis Sophia. But not without knowing something more about the historical personage, which will allow us to better comprehend in the practice, its corresponding part of the Being.

“St. Philip the Apostle. Born in Bethsaida (Galilee), near the Lake of Gennesaret and died in Hierapolis (Greece), Caesarea (Philippi). The Feast of the Apostle is celebrated in the Roman Church on May 3rd (along with James the Minor), and in the Greek Orthodox Church on the 14th of November.”

“Philip was also a follower of John the Baptist and was with him when he pointed to Jesus as the Lamb of God. He was the fifth apostle and was called by Jesus himself to follow him and after that calling, he brought his friend Bartholomew (Nathanael) with him. His name appears in the Gospel of Matthew, 10, 2-4; Mark, 3, 14-19; Luke, 6, 13-16; John 1, 43-45; 6, 5-7; 12, 21-23; 14, 8-9 and Acts 1, 13. According to the accounts in the Gospel, we can see Philip as a candid man, god-fearing, but of sound mind. By belonging to the Apostolic College (Acts) he will preach to Hierapolis (now Turkey), which belonged in ancient times to Greece and where he died at an old age. Tradition does not agree, according to the letter of St. Victor in the year 189 directed to Polycrates of Ephesus, it says that he had two daughters who reached old

age being virgins and who are buried with him. In Acts 21, 8-9 there is a reference to four daughters *“On the next day we who were Paul’s companions departed and came to Caesarea, and entered the house of Philip the evangelist, who was one of the seven, and stayed with him. Now this man had four virgin daughters who prophesied.”* Here is one of the confusing points, perhaps this one was Philip the Evangelist who supposedly died in Caesarea and the other was Philip the Deacon of Hierapolis, there being two Philip’s who were different. The apocryphal book *“The Acts of Philip”* mentions that the apostle died in the region of Asia and that his remains are buried in Hierapolis. According to tradition, the remains were later transferred to Constantinople and from there to the church of the Dodici Apostoli in Rome. There are currently two tombs of the same apostle or rather two different *“Philips”*.

Philip was from Bethsaida on the Lake of Genesaret (John 1, 44). He also was among those who surrounded the Baptist when he pointed out Jesus as the Lamb of God for the first time. The day after the calling of Peter, as he was about to leave for Galilee, Jesus met Philip and called him to the Apostolate with the words, *“Follow me.”* Philip obeyed the call, and soon after brought Nathaniel as a new disciple (John 1, 43-45). On the occasion of the selection and the sending off of the twelve,

Philip is included among the properly named Apostles. His name appears on the fifth spot of the three lists (Matthew, 10, 2-4; Mark, 3, 14-19; Luke, 6, 13-16) behind the two pairs of brothers, Peter and Andrew, James and John. The Fourth Gospel records three episodes concerning Philip which occurred during the Savior's public life: Before the miraculous feeding of the multitude, Christ turns to Philip with the question: *"Where shall we buy bread, that these may eat?" To which the Apostle responds: "Two hundred denarii worth of bread is not sufficient for them, that every one of them may have a little."* (6, 5-7).

When some pagans (Greeks) in Jerusalem came to Philip and expressed their desire to see Jesus, Philip reported the fact to Andrew and they both brought the news to the Saviour (John 12, 21-23).

When Philip, after Christ had spoken to his apostles about knowing and seeing the Father, he said, *"Lord, show us the Father, and it is sufficient for us", he receives the answer, "He who has seen Me has seen the Father"* (14, 8-9).

These three episodes provide us with a hint of what Philip's personality consisted of as an ingenuous man, somewhat shy, with a judicious mind. No additional characteristics occur in the Gospels or the Acts, though he is mentioned in the latter work (1, 13) as belonging to the Apostolic College.

The tradition of the second century referring to him is uncertain, especially since a similar tradition is recorded concerning Philip the Deacon and Evangelist - a phenomenon that must be the result of confusion caused by the existence of two Philips. In his letter to St. Victor, written about 189-98, Bishop Polycrates of Ephesus mentions among the "great luminaries" who the Lord will seek *"on the last day", "Philip, one of the Twelve Apostles, who is buried in Hierapolis with his two daughters who reached old age as virgins," and a third daughter, who "led a life in the Holy Spirit and rests at Ephesus."* On the other hand, according to the Dialogue of Caius, directed against a montanist named Proclus, he stated that *"there were four prophetesses, Philip's daughters, at Hierapolis in Asia, where his and his father's tombs are still located."* The Acts of the Apostles (21, 8-9) actually mentions the four prophetesses, the daughters of the deacon and "Evangelist" Philip, and how he was then living with his father in Caesarea and Eusebius, which the extracts quoted above convey (Hist. Eccl., III, XXXII), the latter referring to the statement of Proclus.

The statement of the Bishop Polycrates has more authority itself, but it is extraordinary that three virgin daughters of the Apostle Philip are mentioned (two buried in Hierapolis), and that the deacon Philip also had four daughters, and that

it said that they have been buried in Hierapolis. Here we may also assume that confusion has been produced between the two Philips, although it is difficult to decide which of the two, the Apostle or the deacon, was buried at Hierapolis. Many modern historians believe it was the deacon, however, it is possible that the Apostle was buried there and that the deacon also lived and worked there and was buried there with his three daughters and they were then later erroneously regarded as daughters of the Apostle. The apocryphal “Acts of Philip” which are, however, purely legendary and a plot of fables, also refer to the death of Philip in Hierapolis. The remains of the Philip who was buried at Hierapolis were later transferred (as those of the Apostle) to Constantinople and from there to the church of the Dodici Apostoli in Rome. The Feast of the Apostle is celebrated in the Roman Church on May 1st (along with James the Minor), and in the Greek Church on the 14th of November.”

*Wikipedia.
The Free Encyclopedia*

“Like Andrew and Peter, Philip is from Bethsaida, in addition to being a disciple of John the Baptist. Jesus finds him together with the Prophet on the day following the calling of the first apostles. Like Andrew did with his brother Simon Peter, Philip goes in search of his friend Nathanael

(Bartholomew) to inform him that the Messiah is Jesus of Nazareth and he asks him to go to see him.

In the “circle of the Twelve,” Philip is in charge of provisions, and when Jesus is followed for several days by a large crowd, it’s he who is concerned with feeding them. Jesus “tests him” when he asked, *“Where shall we buy bread, that these may eat?”* (John 6, 5-6). And Philip answers, *“Two hundred denarii worth of bread is not sufficient for them, that every one of them may have a little.”* Andrew, his friend, overhears the conversation and intervenes, *“Here is a boy with five small barley loaves and two small fish, but how far will they go among so many?”*

Philip has difficulties at the Last Supper and for that reason he asks ingenuous questions that denote an extreme trust. He asks Jesus to show them the Father, when Jesus affirms that *“No one goes to the Father except through me”*. Jesus responds to him dismayed, *“Don’t you know me, Philip, even after I have been among you such a long time?”* (John 14: 8-9). According to a second-century tradition, Philip died in Hierapolis, near Ephesus. Another tradition later speaks of a possible crucifixion. In any case, medieval art draws him with a cross and five loaves of barley from the mentioned miracle.”

Más allá, Monograph No 32

CHAPTER 42

Philip, the scribe, complaineth. (“he cannot intervene”) (“Philip assists the invoker and takes him out in his astral body”)

Jesus explaineth that the appointed scribes are Philip and Thomas and Matthew. “Listen Philip, blessed one, that I may discourse with you: for it is you and Thomas and Matthew on whom it is enjoined by the First Mystery to write all the discourses which I shall speak and [all which I shall] do, and all things which you shall see.”

CHAPTER 43

Mary interpreteth the words of Jesus concerning the three witnesses. (Moses, “All esoteric matter will be established by virtue of three witnesses.”)

Philip receives permission to speak. (...)

Philip interprets the fifth repentance with Psalm LXXXVII. “Lord, god of my salvation, by day and by night have I cried unto thee.”

CHAPTER 44

Philip is commended and continueth writing. (...)

Practice: with the inner Philip...

Sixth repentance of Sophia. “The Cross of St. Andrew on which he died crucified is alchemical.”

Philip, the apostle, is considered by the teachings of Master Samael, by the Pistis Sophia, as the scribe, the one who takes note, the witness of everything that Jesus teaches. After, the Master will explain that there are Three Witnesses of all the things that Jesus says, of all the miracles that he carries out, of all the revelations. They are Philip, Thomas, and Matthew, the three witnesses, the three scribes—that by knowing the meaning of each one of their archetypes we cannot avoid relating them with the astral, mental, and causal worlds.

Philip is related with astral travels and with any other dimension. With certainty we know that **Thomas** is the mind. And **Matthew**, the Pure Science, as we will see is the tax collector, who esoterically is something like a meditator, like an agent of karma. And everything that refers to that repentance will be continual negotiations and always more and more negotiations with the Lords of the Law.

Let’s now centre ourselves on this fifth repentance, by reflecting on the apostle Philip, to get to know the interior Philip through him. Philip is a witness of the moment in which Jesus transforms, multiplies the bread and the fish. And to Jesus’ question, “*Where shall we buy bread, that these may eat?*” Philip answers, “*Two hundred denarii worth of bread is not sufficient for them, that every one of them may have a little.*” Andrew, his friend, overhears

the conversation and intervenes, *“Here is a boy with five small barley loaves and two small fish, but how far will they go among so many?”* Then Jesus said, *“Have the people sit down.”* And there was a lot of grass in that place and a number of about five thousand men sat down. And Jesus took that bread, and having given thanks, he distributed it among the disciples, and the disciples among those who were sitting down; the same with the fish, as much as they wanted. And when they had all had enough to eat, he said to his disciples: gather the left over fish, so that nothing is wasted.

Master Samael tells us that Jesus had this capacity to submerge multitudes of people into the fourth dimension, and this was how he acted, how he operated with his miracles in order to give teachings to some and to awaken faith in others.

Philip is also that meditator with Andrew, who gets in contact with Jesus, because some Greeks asked for a meeting with Jesus. *“And Jesus responded to them, The hour has arrived for the Son of the Man to be glorified.”* After this interesting detail from the Gospel of John, the whole process of the Passion of the Lord, that Jesus will have to live, begins.

And we find this same passage from the gospel in the book by Armando Cosani: “The Flight of the Feathered Serpent”, but described in a particular way like this: “It happened one day that ‘certain Greeks’ arrived who also wanted to go up to Jerusalem to worship in the festivities. And they spoke with Philip, and Philip also told Andrew,

and together they talked to my rabbi. And my rabbi and the Greeks spoke in secret. And after my rabbi gathered everyone in order to announce to them, *'The hour is coming for the Son of the Man to be glorified.'* And looking me in the eyes – Judas says through this work – he lit a memory of our night on the mountain and added, *'In truth, in truth, I say to you that if the grain of wheat does not fall upon the earth and die, it remains alone; but if it dies, it will bear much fruit.'*"

To which I will add: these "certain Greeks" that met with Jesus privately makes us think of the original Gnostics who, by making contact with Jesus, in that moment, connect to the Christian tradition within, esoterically, and that it is the same Gnostic Christian source that we are now drinking from, the source of that classical gnosis of the original Christians from the first centuries.

Because it is certain that the teaching of Jesus had to be diffused openly for everyone through the apostles Peter and Paul, from Rome throughout the entire Mediterranean and through all the confines, secretly or esoterically so that primitive Christianity was safeguarded among the Greeks as the eternal Gnosis. It is through that same channel that later, after many centuries, it reappears and reaches all of us completely as a pristine and original Christianity.

In order to study Philip one also has to read the "Acts of the apostles" and there we find the first hand information that we need to always be able to better identify ourselves with the interior Philip. It is precisely there where that

well known and famous story of the eunuch that Philip baptizes in spite of his condition as a castrated man, who, as we know well in these studies, will not have the possibility to carry out the Great Work with a body like that. But the compassion of the Christ is so huge that even this Eunuch, through repentance, will have in successive incarnations a possibility for self-realization. So huge is the power of sacrifice born from the Passion of the Christ that it allows the *Holy Spirit* to act in favour of the eunuchs.

The Acts of the Apostles

²⁶ Now an angel of the Lord said to Philip, ‘Go south to the road—the desert road—that goes down from Jerusalem to Gaza.’

²⁷ So he started out, and on his way he met an Ethiopian eunuch, an important official in charge of all the treasury of the Kandake (which means “queen of the Ethiopians”). This man had gone to Jerusalem to worship,

²⁸ and on his way home was sitting in his chariot reading the Book of Isaiah the prophet.

²⁹ The Spirit told Philip, ‘Go to that chariot and stay near it.’

³⁰ Then Philip ran up to the chariot and heard the man reading Isaiah the prophet. ‘Do you understand what you are reading?’ Philip asked.

³¹ ‘How can I,’ he said, ‘unless someone explains

it to me?’ So he invited Philip to come up and sit with him.

32 This is the passage of Scripture the eunuch was reading: ‘He was led like a sheep to the slaughter, and as a lamb before its shearer is silent, so he did not open his mouth.

33 In his humiliation he was deprived of justice. Who can speak of his descendants? For his life was taken from the earth.’

34 The eunuch asked Philip, ‘Tell me, please, who is the prophet talking about, himself or someone else?’

35 Then Philip began with that very passage of Scripture and told him the Good News about Jesus.

36 As they traveled along the road, they came to some water and the eunuch said, ‘Look, here is water. What can stand in the way of my being baptized?’

38 And he gave orders to stop the chariot. Then both Philip and the eunuch went down into the water and Philip baptized him.

39 When they came up out of the water, the Spirit of the Lord suddenly took Philip away, and the eunuch did not see him again, but went on his way rejoicing.

40 Philip, however, appeared at Azotus and

travelled about, preaching the gospel in all the towns until he reached Caesarea.”

The Acts of the Apostles

And when Philip is spoken about, do not think only about Philip the Apostle, the one who baptized the eunuch on the shores of a river, or of a spring; that marvellous personage who appeared and disappeared as by enchantment, who travelled through the airs and who then astonished the peoples. One should also think about the interior Philip, as a part of the Being.”

*The different parts of the Being
Samael Aun Weor*

What is the importance that the repentance of Philip has? Philip as an apostle, as the part of the Being that he is, is related with **direct experience**, and this is very important. And, through the awakening of the consciousness and the solar astral vehicle, Philip grants the soul mystical rapture, the capacity of flying in delicious ecstasy to the heavens and the elemental paradises of the cosmos. But not only in the astral body, also with the physical body in the Jinn state. Being able to disappear and appear instantaneously, in order, in this way, to be a witness not only to the miracles that the intimate Christ fulfills in the fourth dimension, like the multiplication of the bread and the fish, but also in order to take note of all his teachings.

We reiterate once again what Master Samael said about

Jesus in regards to the Jinn science: Jesus had the capacity to put thousands of people in the Jinn state. And there, in the Jinn state, in the fourth dimension, he operated and did miracles, of which Philip gives testimony.

And in us, this means that the interior Philip should be active, and he is not. What does it mean that he should be active? That we must be informed about which point of the path we find ourselves in with the Being. Because, as master Samael says, “the path is always seen better awake”. It is good to follow the path through internal experiences, or in other words, to make contact with the direct teachings that the intimate Christ himself is revealing to us. To know one’s own process in the internal part and to not be satisfied with the mere information that comes to us through the ordinary senses.

“The sleeping, unconscious neophytes cannot be conscious of the work they are carrying out and sooner or later they will abandon the Great Work”.

*Samael Aun Weor,
Christmas Message 1967-1968*

In synthesis, we need to learn to go out in the astral body. We need help from this part of the Being. We need to annihilate the “I” of fear, to not be afraid to abandon this dimension, to not be afraid of direct experience. On the contrary, there is nothing better than our interior witness, Philip, as a scribe, who notes the teachings of the Christ and passes them to us. We need Philip as a mediator so that our soul can receive the teachings of the

intimate Christ; which is the function that the astral body must fulfil. That is why astral travel is the capacity that allows us, from that vehicle and from that dimension, to be able to enter into the different dimensions of the cosmos.

Philip not only travels through the astral world, he travels through all the dimensions. The astral body has the characteristic of being able to even adapt to the physical world.

The nature of the solar astral body has the particularity to vibrate with dense dimensions or with superior dimensions.

A Master of the resurrection, with his astral body, could materialize physically if he yearned to do so. An astral body can penetrate into the mental world, it could move to the world of natural causes, which indicates that the astral body is a marvellous vehicle.

The astral is the mediator of the astral light, it is made of astral light or solar light, which is why it has its centre of gravity in the heart itself, in the Anâhata chakra. And now we better understand the relationship that the interior Philip has with John of the fourth repentance, located precisely in the heart; in order for Philip to definitively give a testimony of everything that happens in the heart temple. The Gnostic must, for that reason, give a lot of importance to the positive awakening of the consciousness, which is fundamental in the repentance of Philip.

And regarding the heart, let's reflect a little about the emotional part of this heart-brain, which as we know is

very important in astral travel and in the Jinn science. Our Master Samael has explained it: astral travel is not a mental, intellectual experience, it does not depend on a desire. Specifically, in this repentance we have to learn how to separate the mind from desire in order to give the possibility to superior emotion.

We have to recognize in this repentance that we are full of fear, that we are sceptical, and for that reason we have not been able to develop conscious faith, which is what the interior Philip proposes to us.

What is an astral unfolding? In order to respond to this question objectively, let's return for a minute to the historical Philip and to the eunuch that asks to be baptized. Why did the Lord take him away once he had baptized the eunuch? The answer can be nothing other than because of the great compassion that Philip felt for that eunuch who, having no hope for salvation, repented. Every act of sacrifice for our fellowman is paid in this way, is paid with illumination. That is why the true motivation in order to have a mystical experience in this and other dimensions is always compassion. As Master Samael would say, "The reason of being of the Dharma is illumination".

Compassion is the acceleration of energy. It is a transmutation of forces. If a person sacrifices for humanity, he is sacrificing egoical forces into superior, altruistic, Christic forces. Astral travel is a payment from the Being for the fulfilled sacrifice. The one who is egoical, the one who is lazy, the one who is afraid, does not provoke these revolutions of energy.

It is love, superior emotion, that makes the magnetic centres or chakras spin, so that the physical body and the personality become passive. Meanwhile, the astral body becomes active, allowing the interior Philip to enter into action, the witness, the one who gives testimony to the soul of all the teachings of the Intimate Jesus.

This is what the work with the repentance of Philip consists of. Less hatred, more divine love. More happiness, less sadness, because it is from the spiritual happiness that the ecstasy, the mystical rapture is born, which is so necessary for the experience of the truth. There exist physical ecstasies, or in other words physical joys on the spiritual path. There exist etheric ecstasies, ecstasies of the fourth dimension. Ecstasy is also processed in the astral, mental, and causal worlds. And all of them are degrees and degrees of happiness.

To enter into spiritual happiness is obviously to enter into God. And by joyfully entering into God he constantly renews our youth. We enter then in to the Altar of God who edifies the mind and lights the splendour of an eternal youth, so that He makes our lives happy.

Ecstasy is the happiness that the soul experiences when it contacts the Being, and Philip is a specialist in this. Through the immense compassion of the interior Philip, with love, the soul experiences: “rapid flights”, “instantaneous departures out of the physical body”, “Jinn states”, “profound yearnings”, “love for the Divine”, etc. This is how the interior Philip shows us the Jinn lands, where the Lord multiplies and keeps on multiplying the bread of

wisdom and the fish of the mercury of the wise.

It is important that we are never satisfied with classroom esotericism, from the library; with scholastic, intellectual and informative esotericism. Better is the innate, intuitive esotericism; that we learn to enter into the internal worlds in order to receive from the feet of the Master his wise precepts. That, by keeping watch over sleep at night, like Jesus would say, “let’s be vigilant and pray so as to not fall in to temptation.”

May the arrival of the night allow us to experience the mystical motivation of a possible astral experience. Because the night is not only to rest, to sleep, the night is the time for magic, because it is during the night that the potencies of the astral light multiply; where our astral body, our oneiric life, are active.

One should meditate with happiness. Behold the smile of the Buddha during meditation, which is the face that reflects the happiness of the soul because it is in contact with God. A face that is too rigid, bitter, does not allow the expression of the spirit itself. I am not saying that it is negative to suffer, but pain must also be transmuted into happiness. For example, the enigmatic smile of the *Giacconda* or *Mona Lisa*, the *Eternal Feminine*, is none other than the living reflection of interior happiness itself.

We have an urgent need for the so-called Easter laugh, *Risus Paschalis* or the Paschal laughter. Paschal is a Hebrew word which means “*to pass*”, to pass from one state to another. We have to enjoy the happiness that the teachings produce in us. It is not necessary to hide that joy, it is

necessary to let it flow, to manifest. The Gnostic should be content, he should not always be bitter, preoccupied. It is good that we die psychologically in our egoism, but it is also good that we be happy because we are dying. It is necessary to die with love. It is necessary to die by loving, because intimate happiness is a divine expression.

“RISUS PASCHALIS. This is the name with which this phenomenon has gone down in history. Perhaps it may be surprising that a popular custom is known, above all, in its Latin denomination, pertaining to the language of the church, while the people almost always use the word *Ostergelächter*. It is a fact that in the noun *risus* and in the adjective *paschalis* are contained, are summarized the two poles of this usual custom that, united, can help us to go back to its first origin, to the root of its birth. Thus, it is important to deeply analyse both elements”.

*María Caterina Jacobelli,
Risus Paschalis*

Yes, this is what we often do, we make of the path a tragedy. That is why the Gospel of Judas is interesting, because it introduces us to a different Jesus, who smiles, completely changing the other image of the Jesus of tragedy (this image is justified for the very reason of being from “the passion of the Lord”).

It will be for some reason that each part of the Being, as an archetype, each apostle or holy woman of the Christic gospel, introduces us to a Jesus that is different. And the reason is obvious; each archetype is a state, a stage of the

initiatric path. In the case of the Gospel of Judas this is palpable, since it introduces us in this way to a smiling Jesus Christ. Without a doubt through Judas a very important stage will be completed in the divine design of salvation. Because by reaching the heights of the Initiation of Judas, in the end, everything will be consummated, in the end the long journey is about to finish. And seeing things in this way, it is enough of a reason to laugh, because before that one has already cried enough; in addition, because the Gospel of Judas can only be comprehended by the one who is living it.

With things being this way, it is absurd to think that an astral departure can be something dangerous. On the contrary, it is the passage to a better state of consciousness. To awaken consciousness in superior dimensions cannot be negative, harmful. We should be happy for that. It is, for a moment, the occasion to be liberated from ignorance, from the pain of being prisoners of the sleep of the consciousness. Astral travels are payments that the Being makes for the work of the Soul.

Ecstasy is to stop and become enraptured with happiness in what is eternal, in the happiness of the moment. Happiness does not belong to tomorrow; it does not belong to yesterday. I cannot plan happiness for tomorrow, happiness is something of the here and now, of this instant, and astral travel is the same thing.

That is why there is no better experience of happiness than to feel the soul detached from the body, and dressed with the astral body to be able, at last, to fly outside of

the jail, outside of the prison of the physical body. Why would we have to like the prison more, if astral travel is precisely to escape from this prison?

That mentality should change during the reflection of the repentance of Philip, it should seem natural for us to detach from the body. That should be our sincere yearning; it should be happiness, a celebration, like when a bird can at last fly very far from the cage.

Astral travel is a magnificent experience; at last you can see things as they are. And you can even fly higher and higher, and be a witness of the things of the Being, and return to take note of what you have lived, of what you have been a witness to with Philip, and which has been marvellous.

This is a good summary of what the repentance of Philip is. On the contrary, Philip is to cling on to darkness, to the body. It is fear to make contact with the light, fear to accept the truth; it is to accept living only in ignorance, it is to be content with fantasy, it is self-deception. To live an astral experience, an experience of ecstasy, in only a few seconds one can modify, can completely change the entire trajectory of our life, which is why it is worthwhile.

For example, we go in that direction, convinced that this is the correct path. And suddenly an experience, a revelation like that of the astral, makes you see that you were going in a mistaken direction. What do we do then? Obviously, we rapidly turn the life we are living to another way of thinking and of feeling. The works with the interior Philip are useful for that.

Master Samael will say in his Gnostic message that those who are walking the path in the Great Work are attentive to the signs of the path that they are living from the high heavens, from the consciousness and the Being. Internally the Gnostic is attentive to the different movements of the sun, which now indicate to him what he must do. Don't the sheep perhaps do the same thing by listening to the call of the shepherd? The sheep follow the shepherd and they do not wander. We should do the same thing. We should not feel afraid of suprasensible experiences; on the contrary we should try for them.

A missionary brother said to me that when we go out of the physical body every night we are not necessarily in the astral body, and reflecting I comprehended that his affirmation makes sense, because the astral is a superior dimension to the fourth. The astral world belongs to the fifth dimension. Normally our common dreams take place in the inferior dimensions, connected to the mechanical memory of the five inferior senses of the human machine. Therefore, the affirmation makes logical sense that when we leave the body we do not always penetrate into the fifth dimension. In order to penetrate into the superior fifth dimension or the astral world we should connect with the superior senses of the human machine, namely the superior emotional and the superior mental. This is explained by Master Samael.

Those kinds of dreams, the inferior ones, are full of darkness, of confusion, of unconsciousness, something related to the five inferior centres, in keeping with the

fourth dimension of an inferior type. But it could happen, as it in fact happens, that in some part of the dream of the consciousness, when the body sleeps, that suddenly we are assisted and taken to another part of the consciousness, into a different landscape, of green nature, of blue skies, where we feel the gentle and perfumed breeze that touches our face, with all the other elements around, and we feel ourselves being a part of that. It is clear there that we are no longer in an inferior dimension; that we have passed into a superior sphere. That has ceased to be a common dream in order to become a superior oneiric experience, with symbols that are messages, which descend, as Master Samael says, through the Ray of Creation, and which from the heights of the Being, set out to cure us psychically, spiritually and even physically.

We should not get used to having these types of dreams in darkness. We try to penetrate into the fifth dimension in the astral world. And to do that, we pray every night, lying down, seated, better if it can be kneeling —but we pray, in order for us to prepare the conditions that are needed in order to enter into those superior regions. And knowing that this is the way that it is, it is not possible for us to do nothing in order to change it, that then a night goes by, two nights, three nights, and absolutely do we not only not dream, but in addition we do not recall anything that we experienced outside of the physical body.

At night we shut off the computers, it makes no sense that they are functioning until the late hours of the night. To be there sitting in front of a computer, especially

before going to bed, which completely puts the consciousness to sleep, impeding the practice of dream yoga. Please, use the computer, do not let it use us. Especially, let's not bring it into the bedroom, into the intimacy of our room, our problems, fears, rancour, resentments, etc. When we cross the door of the room in order to go to bed, that instant must be comprehended as a sacred moment. We have entered into the sanctuary where one experiences dream yoga; we are about to abandon the physical body, we must face esoteric tests, battles against the secret enemy; let's not facilitate the path that leads to failure. Neither does it make sense to have a television in the room where we sleep. Are we going to go to sleep watching television? Do we expect to be able to awaken in these conditions, to go out in the astral body? Clearly this is not the best availability for the Being.

The television and other elements of distraction must remain outside of our private bedroom; we should only rely on pleasant elements that allow us to connect with the superior centres of the Being, with our spiritual life. In our bedroom a small altar should not be missing. Those books which are motivating can be present: the Bible, esoteric books, the works of Master Samael, etc. We can then, for example, open up a chapter of Master Samael and as we read it, our heart is esoterically stimulated towards the internal experience, so that in that way we put ourselves in contact with the Master himself. These things and the normal things of the bedroom are what should be present there. This is what we can say about the repentance of

Philip and for that reason it is worthwhile to dedicate two months to this repentance of Pistis Sophia.

PRACTICE

Let's put ourselves in relation with the astral body through the many mantras that Master Samael has taught us, beginning with vocalization.

We can help ourselves in this moment with the entire content of the book "Christic Aztec Magic" of Master Samael.

Let's imagine up above in the infinite space a ray of light. The light of the Holy Spirit. Let's call that light with the mantras of transmutation:

HAM SAH. HAM SAH. HAM SAH.

Let's imagine that that light touches the crown chakra, the *Sahasrâra* chakra, which is a lotus of one thousand petals and of a million luminous rays.

Let's imagine the light of the Holy Spirit, of our Father who is in secret, who descends from heaven and is entering through the window of the pineal gland, putting into activity this chakra of one thousand petals. And makes it rotate from left to right at the same time that we mantralize the syllable IN:

IN. IN. IN. IN.

Then our brain is inundated with this magnificent light of the Holy Spirit. Now let's imagine that this light

of marvellous prodigies is concentrated in the root of the nose, in the *Âjna* chakra, and makes this symbolic lotus of two petals spin from left to right, while we vocalize:

I. I. I I I.

The light of the Holy Spirit continues descending from the light of heaven and now goes to the throat chakra or the creative larynx, where the *Vishuddha* chakra is located with it's sixteen precious petals, which also begin to rotate from left to right like the hands of a clock seen from the front. And we mantralize the syllable EN:

EN. EN. EN. EN.

The light of the Holy Spirit descends through that path to the heart temple, where the *Anâhata* chakra has its centre of gravity, with its twelve petals, which remind us of the twelve parts of the Being, of the interior zodiac. And, from left to right, the fire of the Holy Spirit makes the energy of this chakra spin with the syllable ON:

ON. ON. ON. ON.

The energy of the Holy Spirit continues descending and touches the solar plexus and the chakra that is present there, the *Manipûra* chakra with its ten petals, which kabalistically remind us of the symbol of the wheel of fortune. And it begins to rotate from left to right. Mantric syllable UN:

UN. UN. UN. UN.

Now the fire of the Holy Spirit reaches the *Svadhîstâna* in the sexual region, which is like a lotus of six petals, and the energy of that centre begins to spin from left to right:

M M M M M.

Lastly it reaches the *Mûladhâra* chakra and awakens the fire contained there in the lotus of four petals, positively activating this feminine fire or the fire of the Divine Mother. Mantric syllable:

SSSSS.

And now, the masculine-feminine fire of the Holy Spirit begins its ascent through the medullar canal, from *Mûladhâra* to *Svadhîstâna*, and at that height it burns, disintegrating lower instincts, desires, etc. Let's imagine that we are seated upon fire, and that it is burning and transforming heavy atoms into superior forces. Mantralize:

KRIM. KRIM. KRIM. KRIM. KRIM.

And now, this fire ascending in its path through the solar plexus disintegrates everything that it encounters on its way from the lower abdomen. Mantralize:

KRIM. KRIM. KRIM. SSSSS.

The fire reaches the height of the heart. Mantralize:

KRIM. OM. YAM. DRAM. HUM.

The fire elevates to the height of the throat, also disintegrating everything it encounters there on its way; burning negative vibrations. Mantralize:

SSSSS.

Now it is at the height of the third eye. Mantralize:

SSSSS.

And lastly it enters into the *Sahasrâra* chakra, or crown chakra. There the circuit is closed.

Let's concentrate on the apostle Philip, let's concentrate on the interior Philip, and let's say:

To the little heaven Philip! To the little heaven Philip!
To the little heaven Philip!

Let's smile with our face. Let's smile with our heart. To the little heaven Philip!

Let's reflect on how the "I" of fear goes together with the "I" of scepticism.

That the opposite of fear is trust, the opposite of scepticism is faith.

AUM. AUM. AUM.



Andrew

Sixth repentance

It came to pass then, when Jesus had finished speaking these words unto his disciples, that he said unto them: “Understand ye in what manner I discourse with you?” Andrew came forward and said: “My Lord, concerning the solution of the sixth repentance of Pistis Sophia, thy light-power prophesied aforetime through David in the one-hundred-and-twenty-ninth Psalm, saying:.

Pistis Sophia

Introduction to the 6th repentance of Pistis Sophia

Yesterday has been a day of intense work. And today, which is the last day of the retreat, cannot be less important than yesterday. Because, being in the middle of this path, there still remain the rest of the thirteen repentances to study and meditate on. And, even though it may

not be possible in this spiritual retreat to dedicate intense mediations to all the repentances of Pistis Sophia at least we know that that work is there which, inspired by this colossal work unveiled by our Master Samael, the Pistis Sophia (which is the bible of the Gnostics), we have a written manual for the members of second chamber with “Twelve Exercises” which allow for a bimonthly work of each one of the repentances.

Therefore, here we have come to what we have come to: to manage to capture the soul, the motivation of this work, the essence of what a repentance is, which is the urgent need to repent in order to die in everything that is the false exterior light that deceived Pistis Sophia.

Let's then go on to study chapter 45, the sixth repentance, the repentance of Andrew, which in reality is the repentance of this part of the Being that is the interior Pistis Sophia; only it's interpreted by the interior Andrew, who is obviously also a very important apostle of Jesus, who was the first chosen of the Twelve.

CHAPTER 45

Andrew interprets the sixth repentance with Psalm CXXIX. “Out of the depths I have cried unto thee, O Lord.”

Jesus commendeth Andrew. He promiseth that the tyrants shall be judged and consumed by the wise fire. (...)

Mary interprets the words of Jesus. Psalm 81 of David. “God shall sit in the assembly (synagogue) of the Gods and try the Gods.”)

Practice: with the inner Andrew...

As with the preceding repentances, let's study the historical Andrew before so that we come to comprehend the relationship that he has with our own interior Andrew. We have already said that the Apostle Andrew was the brother of the apostle Peter. And that, like him, he also suffered martyrdom on the cross. And even though it is the same symbolic tantric cross of the union *Lingam-Yoni*, Phallus-Uterus, of the vertical of the path over the horizontal of life, nevertheless, Peter's cross and Andrew's cross have their own esoteric characteristics.

ANDREW THE PROTOAPOSTLE

Andrew, who the great Bossuet designated Protoapostle, and the Byzantine liturgy “*Protoklitos*” for having been the first elected, his name Andrew means “manly”. He was born in Bethsaida, a village of Capernaum, like Chorazin, in Galilee, on the shores of Lake Gennesaret. He was the son of Jonah and brother of Simon Peter. At his house in Capernaum, where Simon also lived with his wife and his mother-in law, Jesus stayed when he announced the Kingdom in this city.

LORD, SHOW US YOUR FACE

Andrew was the first disciple that Jesus had, along with St. John the Evangelist. Both were disciples of John the Baptist, who having seen Jesus pass by, coming from the desert, exclaimed, "Behold the Lamb of God." It has always been difficult to hold together in Christ the prerogatives of majesty and humility, derived from his two natures, divine and human. Modern man has no difficulty in recognizing in Jesus the universal friend and brother, but he finds it difficult to also proclaim him as the Lord and recognize a real power about him. But Andrew was swept away by the attraction that was exerted in the sparkling reflection of divinity, which flashed in his eyes and in the majesty of his face, after which the psalmist then longed for and we all continue searching for: "Show us your face." Andrew went behind Jesus and with him, John. When Jesus saw them following, he asked them, "What seek ye?" They said to him, "Rabbi, where do you live?" Jesus replied, "Come and you will see." And they went and spent that afternoon with Him. Never ever could Andrew forget that moment and time and place where they were when Jesus said to them, "Come and you will see". His response to this call changed his life forever.

FROM ANDREW TO PETER

Andrew sought out his brother Simon and said,

“We have found the Saviour of the world” and he brought him to Jesus. Thus the Christ attained a formidable friend, the great Saint Peter. And Jesus told him that he would change his name to Cephas.³ At first Andrew and Simon went with Jesus to listen to him whenever they could, and then they returned to their fishing activities. But when the Lord returned to Galilee, Andrew and Simon were mending their nets and he said to them, “Follow me.” And they, leaving their families, their businesses and their fishing nets, went with Jesus. After the miraculous catch, Christ said to them, “Henceforth you shall be fishers of men.”

THE BOY WITH THE FIVE LOAVES

The day of the miracle of the multiplication of the loaves, it was Andrew who brought Jesus the boy who had the five loaves and two fishes. Andrew is an observant man, which is what makes him realistic: he had seen the boy, that is, he had already raised the question, “but how far will they go among so many?” and he realized the lack of resources. Andrew saw most of the miracles that Jesus did and he listened, one by one, to his incendiary and vital words. He lived with Him for three years.

3 Cephas (Aramaic) and Peter (Greek) both mean rock.

TONGUES OF FIRE

On the day of Pentecost, Andrew received, together with the Virgin Mary and the other Apostles, the Holy Spirit in the form of tongues of fire, and thereafter he dedicated himself to preach the gospel with great courage and working miracles and wonders.

PERSUADES JOHN TO WRITE THE FOURTH GOSPEL

A writing dating from the third century, the “Muratorian Fragment” says, “The Apostle Saint John was advised to write the Fourth Gospel. He hesitated, but he consulted the Apostle Saint Andrew, who said to him, “You must write it. And the brothers will check over what you write.” The “Muratorian Fragment,” which dates back to the early third century says, “The fourth Gospel was written by John, one of the disciples. It happened like this: When the other disciples and bishops urged him to write, John said, “Fast with me from today for three days and then we will talk to each other about the revelation that we have had, either for or against. That same night, it was revealed to Andrew, one of the Apostles, that John should write and that everyone should review what he would write.”

PLACES OF EVANGELIZATION

Theodoret recounts that Andrew was in Greece, St. Gregory Nazianzen, that he was in Epirus, and St. Jerome, that he was in Achaia. San Philastrius says that from Pontus he went to Greece, and that in his time, the fourth century, the inhabitants of Sinope claimed to have an authentic portrait of the saint and they retained the pulpit from which he preached. In the Middle Ages it was the general belief that St. Andrew had been in Byzantium, where he left as Bishop his disciple Staquis (Rom 14.9). The origin of that tradition is interesting, since it comes from a time when Constantinople was thought to be the apostolic origin no less than Rome, Alexandria and Antioch. The first bishop of Byzantium that is recorded in history was San Metrophanes, in the fourth century.

POLITICS

The Roman Empire extended to the East, in order to have no less relevance than Rome with its Roman Pontiff; Constantine was another head who lent prestige to Byzantium, which would cease to be Byzantium and would come to be Constantinople, just like, over the centuries, St. Petersburg, will become Leningrad and Stalingrad. It is the privilege enjoyed by princes or tyrants, to be able to name countries even though they turn to dust, as stated in the Psalms. Peter was the head of

Rome, his brother Andrew, who evangelized the Anatolian peninsula, would be head of Byzantium, transformed into Constantinople. That will be the origin of the division of the two Churches, for 1000 years.

MARTYRDOM

The apocryphal “passion” says he was crucified at Patras in Achaia. Since he was not nailed to the cross, but only tied, he could preach to the people for two days before he died. In the times of the Emperor Constantius II Saint Andrew’s relics were moved from Patras to the Church of the Apostles in Constantinople. The Crusaders took Constantinople in 1204 and, shortly after the relics were stolen and taken to the cathedral of Amalfi, in Italy.

PATRON SAINT OF RUSSIA AND SCOTLAND

St. Andrew is the patron saint of Russia and Scotland. There is a tradition that he arrived to Kiev. No one has affirmed that he also went to Scotland, and the legend that is preserved in the Breviary of Aberdeen and the writings of John of Fordun, do not merit any reliability. According to this legend, Saint Regulus, originally from Patras, was in charge of moving the relics of the apostle in the fourth century. In dreams, he received warnings from an angel that he should transport a por-

tion of them to a site that he would indicate to him later. In accordance with the instructions, Regulus headed northwest, “towards the end of the earth.” The angel told him to stop where Saint Andrews is currently located. Regulus built a church there for the relics; he was elected the first bishop of the place and evangelized to the people for thirty years. On May 9th,, in the diocese of St. Andrews, the feast of the movement of the relics is celebrated.

ANDREW’S NAME IN THE CANON

St. Andrew’s name appears in the canon of the mass. He is also named in the Mass to Our Lady and St. Peter and St. Paul, after the Our Father, introduced by Pope Gregory the Great. To the extent that sources allow us, we want to know a little bit more about the brother of Simon Peter, Saint Andrew, who was also one of the twelve.

HIS NAME IS NOT HEBREW

The first thing that is impressionable about Andrew is his name, which is not Hebrew but Greek, a sign indicative of a certain cultural openness of his family, since in Galilee the Greek language and culture are quite present. In the lists of the Twelve, Andrew is found in second place in Matthew and in Luke, and in fourth place in Mark and the Acts of the Apostles. Without a doubt he had a great

reputation in the early Christian communities.

PETER AND ANDREW AS BROTHERS

The blood link between Peter and Andrew, and the common call that Jesus led them to, are mentioned in the Gospels. You can read, “While walking along the shores of the Sea of Galilee, Jesus saw two brothers: Simon, called Peter, and Andrew his brother, who were casting nets into the sea because they were fishermen. Then he said to them, ‘Follow me, and I will make you fishers of men.’”

SOURCES IN THE GOSPEL

From the fourth Gospel we know that Andrew was a disciple of John the Baptist, which shows that he was a man who was searching, who shared the hope of Israel, who wanted to know more about the word of the Lord and the Lord’s presence. He was truly a man of faith and hope, and one day he heard that John the Baptist proclaimed Jesus as “the Lamb of God”. Therefore he was moved, and together with another disciple, whose name is not mentioned, he followed Jesus, who was called by John “the Lamb of God”. The Evangelist tells: “they saw where he lived and they lived with him.” Andrew, therefore, enjoyed intimate moments with Jesus. “Andrew, Simon Peter’s brother, was one of the two who heard what John had said and who had followed Jesus. The first thing Andrew did was

to find his brother Simon and tell him, ‘We have found the Messiah’ (which when translated means the Christ)”. And he brought him to Jesus (Jn 1.40), demonstrating his apostolic spirit. Andrew, therefore, was the first apostle who received the call and followed Jesus. For this reason the liturgy of the Byzantine Church honours him with the nickname “*Protóklitos*” meaning the “*the first called*”. Because of the relationship between Peter and Andrew, the Church of Rome and the Church of Constantinople feel themselves to be like sister Churches. What Rome is for Peter, Constantinople is for Andrew. In 1964 Pope Paul VI returned a notable relic of St. Andrew —which until then, had been kept in the Vatican Basilica to the Orthodox Metropolitan Bishop of the city of Patras, Greece, where according to tradition, the apostle was crucified.

WHEN WILL THIS HAPPEN?

In Jerusalem. Leaving the city, a disciple showed him the spectacle of the powerful walls that supported the Temple. The Master’s reply was surprising: he said that from those walls no stone would be unturned. Then Andrew, together with Peter, James and John asked him, “Tell us, when will this happen and what will be the signal that all of these things will then be fulfilled.” In response to this question, Jesus gave an important discourse on the destruction of Jerusalem and about the end

of the world, inviting his disciples to carefully read the signs of the temple and always keep an attitude of vigilance. From this episode we conclude that we must not be afraid to ask questions of Jesus, but at the same time, we must be willing to accept the teachings that he offers us even if they are surprising and difficult.

REVELATION TO THE GREEKS

Jerusalem, shortly before the Passion. On the occasion of the feast of Passover, John narrates, some Greeks had come to the holy city to worship the God of Israel at the Passover feast. Andrew and Philip, the two apostles with Greek names, acted as interpreters and mediators of this group of Greeks before Jesus. The Lord's answer to the question from the group of Greeks seems intriguing, but in this way it reveals itself to be full of meaning. Jesus tells his disciples and, through them, the Greek world: "The time has come for the Son of Man to be glorified. Truly, truly, I say, unless a grain of wheat falls to the ground and dies, it remains alone, but if it dies it bears much fruit" (Jn 12, 23). What do these words mean in this context? Jesus means: yes, my encounter with the Greeks will take place, but mine will not be a simple, brief conversation with some people, driven primarily by curiosity. With my death, comparable to the fall onto the land of a grain of wheat, the hour of my glorific-

ation will arrive. From my death on the cross will emerge great fertility. The “dead grain of wheat,” symbol of my crucifixion, will become, in the resurrection, the bread of life for the world: it will be light for the nations and cultures. Yes, the encounter with the Greek soul, with the Greek world, will take place to the depths of which the grain of wheat refers, which attracts to itself the forces of the earth and the sky and will become bread. In other words, Jesus prophesized the Greek Church, the Church of the pagans, the Church of the world as his Pascal fruit.

APOSTLE OF THE GREEKS

“Old traditions consider that Andrew, who transmitted these words to the Greeks, is not only the interpreter of some Greeks in the encounter with Christ, but is regarded as the apostle of the Greeks in the years following Pentecost; they tell us that in the rest of his life he was the announcer and interpreter of Jesus to the Greek world. Peter, his brother, came to Rome from Jerusalem, passing through Antioch, to exercise his universal mission from Rome. Andrew was the apostle of the Greek world. In this way, both in life and in death, they present themselves as genuine brothers, a fraternity that is expressed in the special relationship between the headquarters of Rome and Constantinople, truly sister Churches.”

HIS MARTYRDOM IN PATRAS

A later tradition narrates the death of Andrew in Patras, the capital of the province of Achaia, in Greece, where he also suffered the torture of crucifixion. Now, in that supreme moment, like his brother Peter, he asked to be placed on a cross differently from that of Jesus. In his case, it was an X-shaped cross, that is to say, with the two beams crossed diagonally, which is why it is called “St. Andrew’s cross”. This is what was said on that occasion, according to an old story, entitled “Passion of Andrew,” that they tied him to an X-shaped cross and that he was there suffering for three days, which he made the most of in order to preach to those who came close to him. They say that when he saw the cross that they carried in order to martyr him, he exclaimed: “I venerate you Oh Holy Cross, you remind me of the cross where my Divine Master died. Much had I wanted to imitate him in this martyrdom. Happy is the hour in which by receiving me in your arms, you will take me beside my Master in heaven.”

Jesús Martí Ballester

There exists an apocryphal taken from “the Acts of Andrew”—included in the book “Encounter with Samael”—which as a gnostic text is excellent, marvellous, because it recounts the moment in which Andrew is going to be crucified. And, this is what the apostle exclaims in that

dramatic moment, before a cross, which being the cross of his martyrdom, is also the cross of his own spiritual redemption. *"Full of joy and overflowing with faith"* Andrew directs himself towards the cross as if it were a living creature: *"Hail, O cross, in truth you must rejoice! Well know I that thou shalt henceforth be at rest, thou that hast for a long time been wearied, being set up and awaiting me. I come unto thee whom I know to belong to me!"* Therefore, in an act of embracing and in ecstasy, Andrew describes the cross as the place that fills heaven, like the place that fills the earth; that the arms of the cross signify, *"two enormous hands that extend themselves to banish the sinister forces and the inferior powers"; "so as to unite, in a Church of holy fraternity, all human beings of pure and noble heart."* And the apostle completely describing the Cross of the infinites and marvellous destinies without losing his delirium, synthesizes it in this way: *"I come to you, oh Cross, oh holy rose, holy and divine!"; "placed by the Almighty in the multiplicity of the Universe, so that you may be the redemption of mankind."*

... And therefore (Andrew) came to the place where he was to be crucified. And when he saw the cross set up at the edge of the sand by the sea-shore, he left those who accompanied him and went to the Cross. And with a loud voice he spoke to it as if it were a living creature:

"Hail, O cross, in truth you must rejoice! Well know I that thou shalt henceforth be at rest, thou

that hast for a long time been wearied, being set up and awaiting me.

I come unto thee whom I know to belong to me. I come unto thee that hast yearned after me.

I know thy mystery, for that which thou art set up: for thou art planted in the world to establish the things that are unstable:

and the one part of thee stretcheth up toward heaven that thou mayest signify the heavenly word (or, the word that is above) (the head of all things):

and another part of thee is spread out to the right hand and the left that it may put to flight the envious and adverse power of the evil one, and gather into one the things that are scattered abroad (or, the world):

And another part of thee is planted in the earth, and securely set in the depth, that thou mayest join the things that are in the earth and that are under the earth unto the heavenly things.

O cross, device (contrivance) of the salvation of the Most High! O cross, trophy of the victory [of Christ] over the enemies! O cross, planted upon the earth and having thy fruit in the heavens! O name of the cross, filled with all things (lit. a thing filled with all).

Well done, O cross, that hast bound down the mobility of the world (or, the circumference)!

Well done, O shape of understanding that hast shaped the shapeless (earth?)!

Well done, O unseen discipline that sorely disciplines the substance of the knowledge that hath many gods, and drivest out from among mankind him that devised it! Well done, thou that didst clothe thyself with the Lord, and didst bear the thief as a fruit, and didst call the apostle to repentance, and didst not refuse to accept us!

But how long delay I, speaking thus, and embrace not the cross, that by the cross I may be made alive, and by the cross (win) the common death of all and depart out of life?

Come hither ye ministers of joy unto me, ye servants of Aegeates: accomplish the desire of us both, and bind the lamb unto the wood of suffering, the man unto the maker, the soul unto the Saviour..."

*Gnostic reflections about the Holy Cross
(Taken from "The Acts of Andrew")*

As we have been able to verify, "Gnostic reflections about the Holy Cross" is a beautiful description about the whole mystery contained in the intimate and cosmic cross. It is the revelation of someone like Andrew who has truly lived his universal archetype. It is not only a reference to the cross of martyrdom, it is also a reference to a cross of sacrifice made with love, which explains very well the meaning of the compound word "sacro-oficio"

or sacrifice, which is all work done with love. From *sacro*: holy. And from *oficio*: work. Of a “holy work” which is the only means that the soul has to be able to escape from the illusion, from the flesh of sin, from Adam fallen into generation, in order to be reborn in Adam-Christ by dying psychologically.

In Pistis Sophia Master Samael makes a revelatory description of the true occult meaning of the historical Andrew, synthesizing through his archetype the Three Factors for the Revolution of the Consciousness, as if they had to do with one single factor. One factor and at the same time three factors for the Revolution of the Consciousness (To be Born, to Die, and Sacrifice for humanity), all contained in the symbolism of the X-cross of Andrew.

“Andrew, within us, is that autonomous and self-conscious part of our own Being who takes up the Three Factors of the Revolution of the Consciousness.

These three factors are: To be Born, to Die, and Sacrifice for humanity.

St. Andrew’s cross can often be terribly painful.

The Mercury and the Sulphur must cross incessantly if what we yearn for is to continue with the Great Work.

The sufferings of the Initiate crucified on St. Andrew’s cross are indescribable.

It is not possible to purify and to perfect the mercurial bodies if we do not renounce the disintegration of the dry Mercury.”

*Samael Aun Weor,
Pistis Sophia*

And because the X-cross of St. Andrew is slightly different from the Greek cross (+), for that reason it is worthwhile to make a brief explanation of both crosses in order to better comprehend them in the light of Gnosis. It is notable that the X-cross, like the Greek, all have equal length arms, and that in the case of the Greek cross (+) and even the Latin one (†), the vertical beam always represents the masculine side of life, while the horizontal beam is always receptive, feminine. In a more concrete way, in sexual alchemy it has to do with the union of the *Phallus* and the *Uterus* forming a cross, which is the union of the sulphur (fire) with the mercury (water). But it is in the case of the X-cross of St. Andrew that we must stop a little in order to discover something new. In respect to this Master Samael tells us, *“But, the X-cross indicates the complete work in the Great Work.”*

The cross with the vertical and horizontal beams is fundamentally the cross of birth. Obviously, to be born for a second time is also an act of great sacrifice, as it is to die on the cross. But St. Andrew’s cross wants to *synthesize the triple sacrifice* of the three factors of the revolution of the consciousness into one single factor; let’s see how. Let’s observe that by uniting the two extremes of the

Greek cross (+) with a scissor movement the X-cross of St. Andrew comes forth; which means, from this movement, that sacrifice is taken to its maximum expression. It is very interesting to observe that with the cross in an X the octagonal cross or Maltese cross is born which has served as the basis of many forms of sacred architecture.

“St. Andrew’s Cross has the form of the X that is the extraordinary hieroglyphic of the luminous and divergent radiations emanating from the Creator Logos.

In the centre of St. Andrew’s Cross the rose shines, symbol of the Solar Logos.

St. Andrew’s Cross symbolizes illumination... revelation, after terrible sacrifices.

In hermetic Science the Greek cross and St. Andrew’s Cross have the same meaning.

It is not too much to remember that the vertical “Phallus” within the formal “Cteis” makes a cross.

Phallus-Uterus connected, form a cross. But, a X-cross indicates the complete work in the Great Work.

If the rose were to shine upon St. Andrew’s Cross, the Work will have been victoriously concluded.”

*Samael Aun Weor,
Pistis Sophia*

We reiterate that the cross in this octagonal form is the maximum sacrifice that the soul and the Intimate Christ can express during the realization of the interior great work. It is a kind of conscious “torture” on the cross taken to the extreme, and of which the interior Andrew is its most worthy representative. It is not only about not spilling the “Vase of Hermes”; it is also to know how to die in those moments of voluptuosity.

Andrew invites us to be born and at the same time to die. In simpler words, it means that each practice of sexual magic only has one single objective: to die. I advise you read the book “The Mystery of the Golden Blossom” (chapters: Sexual Paroxysm, Magnetic Pause and Magnetic Interchange), because they allow us to comprehend very well in what instant we must practice the maximum sacrifice during sexual magic, and in this way to discover the alchemical cross of the interior Andrew.

It is after the magnetic pause and following the magnetic interchange, which produces that effort that the sexual organs make to find one another. It’s in those first five minutes of union, as Master Samael says, in which the maximum erotic sensation is experienced, which is when the gnostic alchemist must and can take the maximum advantage in order to die, and in this way to make St. Andrew’s X cross shine.

Master Samael was asked: “Master, for the practice of sexual magic does one truly need a little bit of lust?” And the Master’s answer was categorically “No! It is not necessary”.

Astonished before an answer like this, one asks oneself, how is it possible to practice sexual magic without lust? Because we are convinced that the sexual union can only be produced by the stimulus that comes to us from lust; that any sexual union originates from there, from the stimulus produced, for example, by lustful images. Therefore, this answer from the Master must be a surprise for us: “No! It is not necessary”.

We say with the Master that what is needed for the sexual union is the natural presence of the erotic fire, that is to say, natural sexual appetite. Unfortunately, we do not know how to distinguish between sexual appetite and lust. We do not know how to differentiate the “white smoke” from the “black smoke”, the “pure flames” from the “red flames”. But, little by little, by persisting in the alchemical work with yearning, one learns how to distinguish and to separate one fire from the other.

It’s not true that when two beings unite sexually that they necessarily do so being motivated by lust, they can also unite through simple sexual appetite. How would we know the difference between one act and the other? Sexual union through sexual appetite comes about in a natural, spontaneous way, without mental planning, far from memories and lustful images, never motivated by erotic scenes that we have seen in some movie or magazine, etc. One is not stimulated with external impressions in order to then practice sexual magic.

Let’s observe that the human body is a magnet, with a positive and negative charge, which gathers and re-

pels, that is charged with energies and forces and that also needs to be discharged. What is born from that, as a necessity, is sexual appetite. The human body instinctively takes from the surrounding environment humidity, heat, light, air, impressions, common nourishment and cosmic forces. And all these energies, processed in musical octaves in the organism, conclude in the so-called “sexual hydrogen SI-12”, which is the prime matter or sexual seed with which we can carry out the interior great work. Bearing natural and cosmic forces, this seed needs to be discharged in some superior or some inferior place of nature and for that reason from the very instinctive centre appears the sexual force as a regulator of forces.

With Gnosis we have the possibility to transform these forces positively by not fornicating, transmuting with the help of the natural sexual appetite, by discharging those forces accumulated by the organism in superior octaves. Therefore, that’s why lust is of no use to us.

Because just as there exists an appetite to eat, there also exists a gluttony that eats without hunger. Esteemed brother, do you eat because of gluttony or because you have a natural appetite? Be sincere with yourself, are you going to allow egoical impressions to force you to eat everything that is served on the table? No! Because that will upset your stomach.

If you educate your eyes, if with the instinctive centre you are attentive to your demands, then you will know before any food, that you can eat less, that you should not eat any of that, that this is what your organism is asking

you for. And this you will know through pure natural instinct through being in “self remembering”. This is how, with the practice of sexual magic, your needs come to you through natural instinct, through sexual appetite. And it depends on us to use it well or to deform it.

And this is what we must understand by “*a sexual paroxysm well understood, an excitation or exaltation of the sexual appetite and of the affections where the “I” of Lust is unnecessary*”.

The first moments, the first seconds and minutes in which both magnetic poles, man and woman search for each other, are attracted to each other, the possibility of sexual magic is created. These are also marvellous instants in which the properly constituted couple, from the very Divine Mother, will be able to discharge on the “I” all the electric potency assimilated in the transmutation. Therefore, it is relative that the practice of sexual magic should be short or long, what is important is to know how to take advantage of the moment of the sexual paroxysm.

It is not because a practice of sexual magic is done longer, that the sacrament of Roma, of Love, is truly being better fulfilled. The practice could be prolonged and that could also give the possibility for it to be diverted towards lustful desire, making the philosophical mercury darker, and for that reason further delaying the advent of the Kundalini fire. Or for the one who has already received this fire, to put in danger all of his work. That is why it is necessary to be impeccable in the practice of sexual magic, which should be born from an authentic sexual appetite,

where, because of this, caresses should not be prohibited, but can also be used for good or for bad.

Regarding caresses, they are also a look, a smile, a sweet word, without prefabricated discourses, simply being near each other. Living everything from natural sympathy, within the simple game of love that does not offend, but rather glorifies both, without strange intentions; where I am not forced to humiliate or to be humiliated during the sexual act. Only to be attentive to the Being, conscious in order to be able and to know how to take the maximum advantage of the opportunity that the sexual paroxysm offers me. That is why Andrew's cross is particularly different, because it proposes to us through the interior Andrew to transmute all the power of the pain of the initiatic path into the spiritual ecstasy of redemption, without masochism, simply by yearning to die on the cross.

And the one who cannot work in the sexual alchemy because of lacking a partner, can nevertheless also—by transmuting as a single person, through one's personal sacrifice—draw close to the X-cross of St. Andrew. These single men and women—if they set out to do so—can also take advantage in their transmutations of the same natural sexual excitation or paroxysm once it presents itself for the elimination of his or her defects, without them thinking that that erotic fire is a simple product of lust.

We do not feel bad about it, and scandalized. We don't "beat our chests" thinking that that natural excitation is negative. We take advantage of that fire during transmutation in order to die in lust itself. We do not commit the

error of Klingsor from Wagner's "Parsifal" who, by not knowing how to overcome his erotic fire, castrated himself, to apparently conquer his sexual instinct, eventually ending up hating sex, in order to later become a tempter of others. Better that we overcome our own temptations and take proper advantage of that fire. Obviously we die there. We work in the death of the "I". The Mother will take advantage of that transmuted sexual energy in order to disintegrate our errors.

Sacrifice for humanity is also very present in Andrew's cross, which consists in taking the word, this message, to many other unknown places. And being a knowledge that has done us so much good it also becomes, for that reason, a duty for others. That is the reason for the call from the soul of our Master Samael right in the middle of the congress of Guadalajara, Mexico when in a poetic and unforgettable discourse he said to us, *"We need missionaries who are properly prepared...; patient men, capable of enduring the most arduous disciplines; friends of culture, true aspirants of Pure Science."* *"We want missionaries who with the slow step of the great hermits, go from door to door preaching the word... Those are the types of missionaries we want!"*

Because that's the way it is, in this path one cannot progress one hundred percent if we do not sacrifice ourselves for our fellowman. Only in this way do we integrate with the Logos; because the Logos is sacrifice by nature; never egoism. The Logos is Christ-centrism, pure participation with everything. In order to be able to be with the Logos,

we have to imitate his example of sacrifice. He being in-dividuality, because of love for all of us, is also diversity.

Therefore, we spread these teachings intelligently, and in the end it's the teaching of the Logos and of the intimate Christ. And each of us does it according to his or her possibilities. We sacrifice for humanity and we comprehend the value that sacrifice has, which is the only way that the Eternal Common Cosmic Father has to save us from the dungeons of the individualistic, egotistical "I". Because it is sufficiently demonstrated that the "I" is not interested in this matter of sacrifice and love.

It is not difficult to imagine the meditation that we should do with Andrew when, drawn close to the cross of his martyrdom, he says in this way, *"Hail, O cross, in truth you must rejoice! Well know I that thou shalt henceforth be at rest, thou that hast for a long time been wearied, being set up and awaiting me. I come unto thee whom I know to belong to me"*. And embracing it, he achieved immortality in a liturgical gnostic act.

It is not by chance that Andrew is the brother of Peter because both are related with the sexual energy. The three, Jesus, Peter and Andrew, are therefore the three marvelous crosses of Christianity; which are the three most important martyrs in which the gnosis of Master Samael focuses its attention the most.

PRACTICE

The Master Jesus explained the Three Factors for the Revolution of the Consciousness in this way: *“Whoever wants to come after me, should deny himself, take up his cross and follow me”*. And in this way the death in oneself, the birth on the sexual cross and the sacrifice for humanity is explained.

Let’s mantralize the syllable:

IO... IO... IO...

The I is the *fire*, from Igni. The O is the *origin* of everything, the Origo. The spermatic lake, the waters of life.

IO... IO... IO...

Now let’s concentrate our attention on the great Master Jesus, the most important incarnation of the Logos in our solar universe, the most living example of great sacrifice for the humanity and for the gods. Let’s meditate on Him in order to comprehend the whole sense of his sacrifice lived with love.

While we mantralize his name:

IESUS, IESUS, IESUS.

Let’s reflect once again on the phrase: *“Whoever wants to come after me, should deny himself, take up his cross and follow me”*. And as we do so, let’s mantralize:

IAO, IAO, IAO.

IAO is the God among the Gnostics. The I is Igni, *fire*, because God is a devouring fire. The A is aqua, *water*, because God is an ocean of life. And O is origo, *origin*, the cause, the origin of everything.

The *greater* IAO is the Logos. The *lesser* IAO is God in man; he is the Logos in man.

IAO, IAO, IAO.

To deny oneself on the cross is to die in oneself. To die is to escape from the temporal, in order to be born in the atemporal; to die to time and to be born to the infinite. We must enjoy death. It is not necessary to wait for physical death in order to comprehend this mystery. It is in physical life when we have to die in ourselves. One of the mysteries that any death contains is that it is the possibility to be able to qualify our consciousness in a superior or inferior level.

To be is always better than to exist.

It is not necessary to wait to study the “I” in order to die. Here and now, in this instant, we die to all the impressions that we are receiving. We even sacrifice this moment and we also learn to die as “I”. As a soul, we must like death. Let’s establish mystical death in our heart. Let’s go into mourning in our heart so that the “I” finds no place in us.

Let’s die in the desire to exist before the “I” presents itself.

The “I” always seems to be right, always is right, let’s die in this.

KRIM, KRIM, KRIM.

End of the practice.



When we do not comprehend the value that sacrifice has in itself, then we go against this part of the Being called Andrew. Especially when we demand sacrifices of others and we do not do our own.

From sacrifice something new is always born. Sacrifice is the best example in order to teach others. It is much more powerful than the word, than discourse, than the written teachings, than precepts, because it is a living example. Sacrifice speaks for itself and works silently, it does not make a display, it is not vain, it is sincere.

Let’s have a pause and we will continue with the next repentance, Thomas.

Thomas

Seventh repentance

“Now, then, who is sober, let him be sober.

When then Jesus had spoken this unto his disciples, Thomas came forward and said: *“My Lord, I am sober, I am plentifully sober, and my spirit is ready in me, and I rejoice exceedingly that thou hast revealed these words unto us. But indeed I have borne with my brethren until now, so that I should not anger them; nay rather I have borne with every one that he should come before thee and speak the solution of the repentance of Pistis Sophia.”*

Pistis Sophia

Introduction to the 7th repentance of Pistis Sophia

Note: At this point in the path we find ourselves in the middle of the twelve repentances. In the first Mary intervenes, in the second Peter, in the third Martha, in the

fourth John, in the fifth Phillip and in the Sixth Andrew. Having not yet entered into the seventh repentance, the repentance of Thomas with his comprehension and his good sense in the mind, Mary intervenes once again, confirming for us that only when the “I” dies completely, will the Christ, her Son, truly lead the Council of the Twelve Parts of the Being, which is the Assembly of God or the interior Synagogue. Master Samael will say in this part that the “tyrant gods” are really those autonomous independent parts of the Being who, bottled-up in lights that are not Christic light, insist on purifying their light which is not the Light of the Lord.

This is the seventh repentance, in which Pistis Sophia, directing herself to the heights of the Father, requests that her sins be pardoned. But Sophia is not pardoned; neither can anyone be completely pardoned in the sixth repentance. It will be in the ninth repentance that Pistis Sophia will receive the pardon she yearns for.

CHAPTER 46

The repentance of Sophia is not yet accepted. She is mocked by the archons. (At the midway point of the path...)

Seventh repentance of Sophia. “Thomas came forward and said: “My Lord, I am sober, I am plentifully sober, and my spirit is ready.”

Pistis Sophia: “On thee have I had faith. Let me

not be scorned; let not the rulers of the twelve aeons, who hate me, rejoice over me.”

Thomas interprets the seventh repentance according to Psalm XXIV. (Thomas: the Mind...)

Jesus praises Thomas. (...)

PRACTICE: with the inner Thomas...

After Jesus commends Andrew for his intervention in the previous repentance, the sixth, he then promises him that *“the tyrants will be judged and consumed by the wise fire”*. And when Jesus finishes speaking in this way, he says to the rest of his disciples, *“Understand ye in what manner I speak with you?”*; Mary intervenes in order to say, “Yea, Lord, I have understood the word which thou hast spoken. Concerning then the word which thou hast said: At the dissolution of the whole Mixture thou shalt take thy seat on a light-power and thy disciples, that is ourselves, shall sit on the right of thee, and thou shalt judge the tyrant gods, who have not given up the purification of their light, and the wise fire will bite into them, until they give up the last light in them, concerning this word then thy light-power prophesied aforetime through David, in the eighty-first Psalm, saying, *‘God shall sit in the assembly (synagogue) of the Gods and judge the Gods.’*”

And because this hour has not yet arrived, since that corresponds to the final repentance, for that reason Pistis Sophia must continue her path.

SEVENTH REPENTANCE

Jesus continued again in the discourse and said unto his disciples: *"It came to pass, when Pistis Sophia had finished uttering the sixth repentance for the forgiveness of her transgression, that she turned again to the height, to see if her sins were forgiven her, and to see whether they would lead her up out of the chaos. But by commandment of the First Mystery not yet was she hearkened to, so that her sin should be forgiven and she should be led up out of the chaos. When then she had turned to the height to see whether her repentance were accepted from her, she saw all the rulers of the twelve aeons mocking at her and rejoicing over her because her repentance was not accepted from her. When then she saw that they mocked at her, she grieved exceedingly and lifted up her voice to the height in her seventh repentance, saying:*

"1.- O Light, I have lifted up my power unto thee, my Light.

2.- On thee have I had faith. Let me not be scorned; let not the rulers of the twelve Aeons, who hate me, rejoice over me.

3.- For all who have faith in thee shall not be put to shame. Let them who have taken away my power, remain in darkness; and let them not get from it any profit, but let it be taken away from them.

4.- O Light, show me thy ways, and I shall be saved

in them; and show me thy paths, whereby I shall be saved out of the chaos.

“The First Mystery subjects the Initiate to multiple tests for his well being. The initiate is incessantly tested.”

*Samael Aun Weor,
Seventh repentance*

We began by saying that the apostle Thomas is, for universal Gnosticism, the archetype of the Universal Mind. But through exoteric religious education we only have the idea of Thomas as an incredulous, sceptical, materialistic apostle, who practically, up until the very end of the gospel, (even in relation to the very ascension of Mary, mother of Jesus, to the heavens) needs to see in order to believe.

History says that Thomas was called Judas Thomas Didymus, and that in Aramaic Thomas means, “twin” and that Didymus means the same thing in Greek. Thomas is venerated today as a saint as much in the Catholic Church as in the Orthodox Church.

The gnostic studies then, by the hand of our Master Samael, illuminates us in order for us to better comprehend our interior Thomas, a part of the Being related with good sense and comprehension of the mind, who has the mission in the interior Great Work of confirming in the world of forms the revelations of the spirit.

“Now, therefore, who is sober, let him be sober.”

When then Jesus had spoken this unto his disciples, Thomas came forward and said: *“My Lord, I am sober, I am plentifully sober, and my spirit is ready in me, and I rejoice exceedingly that thou hast revealed these words unto us. But indeed I have borne with my brethren until now, so that I should not anger them; nay rather I have borne with every one that he should come before thee and speak the solution of the repentance of Pistis Sophia. Now, therefore, my Lord, concerning the solution of the seventh repentance of Pistis Sophia thy Light-power hath prophesied through the prophet David in the twenty-fourth Psalm, thus:*

1.- O Lord, unto thee have I lifted up my soul, O my God.

2.- I have abandoned myself unto thee; let me not be put to shame and let not mine enemies mock at me.

*Pistis Sophia,
Seventh repentance*

First of all it is important to take into account that comprehension is not a faculty of the mind, it is a function of the consciousness. It is necessary that the comprehension of the consciousness passes to the mind illuminating it, and that in this way the ultimate truth is certified. This is then when we can say that the interior Thomas has entered into action.

A mind like this is a sensible, comprehensive mind.

That's why this part of the Being is important, because it comes to confirm, to certify the work carried out not only by the Being, but also by his different parts.

I reiterate; the interior Thomas is important because we live in the physical world, because we are part of the Universal Mind and because when all spiritual things descend to this material universe, they need to imprint here, if they are able, their seal of mastery.

That is why, in the light of gnosis, Thomas is not only that sceptic. In reality, Thomas is the one who changes our way of thinking, transforming the sceptical mind itself into a very faithful instrument for the Being, in such a way that the spirit can interact from the mind with the world, thus establishing a new order.

Let's speak a little bit more about the apostle Thomas. After the resurrection of Jesus, Jesus reveals himself to his disciples, or in other words the different parts of the Being. But Thomas is not there; when they inform him about what has happened, Thomas responds in this way, *"Unless I see the nail marks in his hands and put my finger where the nails were, and put my hand into his side, I will not believe."* Obviously Thomas's scepticism is more like a certification that, in this case, the resurrection has been fulfilled.

It is normal for everyone to believe that Thomas's actions are pure mental scepticism. Only when we comprehend what the mind is as the receptive energy of the spirit—the slowest of the energies, the one that moves the slowest in the universe, the donkey of nature, the donkey

that Jesus rides on in order to enter Celestial Jerusalem, thus illuminated—do we understand the function of the archetype of Thomas in the seventh repentance of Pistis Sophia.

God himself needs help from matter. In fact, it's with this mind that one can come to construct the Philosopher's Stone. For example, it is very interesting to observe in the Labours of Hercules, in the second feat corresponding to the mental world, when the solar hero is one by one destroying the heads of the symbolic monster called the Hydra of Lerna, that nevertheless one of the heads must be kept and hidden under a rock.

And one asks in amazement, why? And Master Samael illuminates us by telling us that that head will serve the initiate for the definitive attainment of the so yearned for Philosopher's Stone. This means that for the immortality of the soul the mind is of use. Also, through the mind one can lose the precious gem of immortality. For that reason we cannot be enemies of the mind, it is better to learn how to use it.

The mind must be illuminated so that it may be a sensible mind. We must open the interior mind and we already know about this, because we have read it and studied it in the gnostic work of Master Samael. And this makes us comprehend Thomas, not only in his inferior aspect, but also in his superior aspect. We already know what the inferior aspect is; it's scepticism. The superior aspect, we now also know, is sensibility, which is a very necessary virtue to conquer from the interior Thomas. To be sens-

ible is to know how to use transcendental, superior logic.

Master Samael says that Jesus is one who has put the mind at the service of the Spirit, and this invites us to reflect. The mind in Jesus completely obeys the Spirit, not the other way around. That's why his teachings, even though they are not left in written documents, having been transmitted orally, poorly interpreted, mistakenly transmitted, mutilated, deformed and transformed, nevertheless, as the yogi Sivananda says, they have survived until our time due to how powerful they are as spirit and mind. We know it; Jesus' mind is a very particular Christic mind, the maximum expression of humility of the Logos of our solar universe.

The first Thomas of the gospel is not yet the Christic mind because at that point he has not yet had the encounter with the resurrected Christ. He will then see him resurrected, and then Jesus, inviting him to draw closer to him, will tell him to touch his wounds so that he can confirm his resurrection. The promise through the Messiah that is also what each intimate Christ will carry out in each soul. So then, Thomas as a part of the Being, is so important, just as Andrew, Phillip, John, Martha, Peter and Mary are. Because a lot of sensibility, discernment and comprehension are needed in order to make the interior Great Work a reality.

There exist some paintings which express the image of Thomas also arriving at the last moment, in the instant in which the virgin Mary is disincarnating. How curious; once again the apostle arrives late, because that's the way

the mind is: it always comes behind the greatest spiritual events.

The heart already knows, all the parts of the Being are informed, but the mind still does not get the message. Once the mind knows it, everything is harmonized; everything is comprehension, illumination.

This is how it is recounted in the apocryphal called “Transitus Mariae”, apocryphal gospels, saying that the figure of Jesus disappeared and therefore the moment arrived in which his mother Mary must also abandon this world, and next all the disciples surround the Virgin waiting for the great event:

“And being gathered there, behold Thomas, one of the disciples arrived on a cloud. And the body of the blessed Mary was upon the shoulders of angels, and he called out for them to stop, so that he could obtain the blessing of the Virgin.

And when he was with his companions who continued praying, Peter said to him, Thomas, brother, what has impeded you from attending the assumption of Mary and to see the miraculous works and to obtain her blessing?

And Thomas responded: the service of God has impeded me because, in the moment in which the Holy Spirit advised me, I was preaching and was baptizing Golodio, the daughter of the King. Where is the body of Mary now?

And they said: In this cavern. And he said: I want to see her and to receive her blessing before admitting the truth about what you told me.

And the disciples replied: You always distrust what we tell you. The same thing happened with the resurrection of the Lord, that you did not believe until you saw it, and he showed you the marks of the nails and of the lance, and then you called out: Oh Lord, my God!

And Thomas answered: You already know who Thomas is, and I will not rest until I see the sepulchre in which the body of Mary rests, and if not, I will not believe anything.

And Peter, quick tempered, got up, as quickly as possible, and the disciples helped him to remove the stone, and they did not find anything, and were greatly surprised, and they said: we have been distracted, and the Jews have arrived, and they have done what they wanted to do.

And Thomas said to them: Do not get upset brothers, because when I was coming from India on a cloud, I saw the holy body, accompanied by a multitude of Angels, with great glory, and I asked her to bless me and she gave me this sash."

Because of everything that I have expounded on and reflected upon up to now about Thomas, we consider that the study of this part of the Being is so interesting. And,

in the same way that we have always had a mistaken idea about Thomas, the same thing happens with the mind. The mind and its forty-nine levels is the great unknown.

But for sure, nobody ignores that our great problem in these studies and in common life is the mind, not knowing how to make good use of it. As it is also completely demonstrated that the mind doesn't make anyone happy, she is the great constructor of problems.

That is why we urge to begin to know it, to begin to study its three fundamental levels. We discover that we have a sensual or sensorial mind, which depends on information provided by the five ordinary senses.

In addition, we discover that what is not comprehended in the mind of impressions crystallizes in the so-called intermediate mind or dualistic mind. This is the side of the mind where beliefs and non-beliefs are debated.

Lastly, we discover that we have an interior mind, which is normally closed. Therefore, this superior mind cannot inform us of everything that comes from the heights of the Being. And, by discovering all this, we will learn how to discover through the works of meditation and of serene reflection, the two Thomas', the sensible and the senseless, the superior mind and the inferior mind.

The repentance with Thomas is a very special period of work on scepticism that denies the spirit. It is a study that allows us to comprehend how the senses and its impressions enslave and subjugate the mind, not allowing it to experience the ultra of things. How in these conditions, the mind is an unconscious assassin that kills the truth,

and that through complication destroys simplicity and spontaneity.

Why is it that the mind enjoys complicating everything? That answer can be none other than that the “I” directs it and this makes it into a very heavy type of hydrogen. And the mind, in these conditions, is not a good instrument of the Being. According to the esoteric table of the hydrogens, the twelve fundamental hydrogens of the universe are contained in the mind, lamentably in an unconscious state.

It is in the mind where the impressions are processed. If the mind is educated towards the exterior, the interior mind sleeps. If our mind only receives external impressions, we therefore depend on the exterior world. We have to educate the mind, we have to teach it to receive internal impressions, for that reason silence during meditation is useful in order to receive internal impressions.

Many meditation sessions are needed in order to keep working on this repentance. That is why in the seventh repentance of Pistis Sophia, she is not pardoned. Logically, she must complete this repentance, she must overcome the senselessness and become sensible, and it is very logical that it should be this way.

Thomas is also one of the witnesses of all the teachings of the Christ in all the different dimensions—as Phillip is also— simply because mind exists in everything that is created. Mind is the physical, vital, astral, mental and the world of the will.

The Lord has three witnesses, and as we have said they are: Phillip, Thomas and Matthew. The three scribes who take note of everything that the intimate Christ teaches during the realization of the Great Work.

And regarding Thomas, there exists his very interesting apocryphal gospel, which is worthwhile to study because it comes from the same archetype of the mind; with very simple phrases, it is very profound, and being so synthetic it is extensive in its message, ideal for reflective, serene meditation or “Mo-Chao”.

In order to show it, let's look at saying 99, which calls my attention so much, *“Whoever does not hate his father and mother as I do cannot become a disciple to me, and whoever does not love his father and mother as I do cannot become a disciple to me. For my mother [...], but my true mother gave me life.”* Interesting, isn't it?

But the scholars of the apocryphal texts always expect something more than teachings in these writings and for that reason they become disillusioned. Their curiosity about the life of the great master Jesus is more important, they want to know more about his “lost years,” about his true history, something more about his secret life. But always, always from the historical point of view. That's how the donkey of our mind is; it only wants to know about matters of time, about historical events, etc. It scorns the most important part of the work of the Christ, his teachings.

That is how the senseless mind is, temporal and sensual, it is only interested in the external side of life, with

the purpose of making dates coincide or, even better, to contradict them. And even better yet if they can offer to the public a better version of Jesus' life, in exchange for a substantial economic sum. All within the world of proper formal logic.

On the other hand, the true Gnostics, the pneumatics, those who aspire to the path of the spirit, only serve the teaching, never the historical aspect of Jesus. Because the master himself wanted to cancel his image in order for the universal archetype of the Christ to stand out more. As the Indian shamanism of the Yaqui Don Juan says in the teachings of Carlos Castaneda, "in order to enter into the world of magic and ethics of the warrior, it is necessary to begin by cancelling our personal history". Because what is founded in this is the whole desire to exist, actions and consequences of the law of recurrence, the law of the eternal return of all things, karma or destiny.

In the periods in which one works with Thomas very difficult tests arise related with the *seventh year of Job*. We are taken to the dungeons of the intellect, to the jails of the infra-world, to the prisons of the mind, completely isolated from the Being, from the Intimate, from the different Parts of the Being. So that we can taste how painful it is to only live in the mind, to be a slave of the mind and of the senses, and the importance of coming out of there, of escaping from that cage, from that jail, in order to discover the opposite of scepticism, faith.

Happy is the one (Jesus has said) who without seeing, has faith. Happy are those who walk with faith, who fol-

low the Christ through faith. That is the example of St. Paul; he didn't know Jesus, but he knew him through the way of revelation. St. Paul represents that part of the Being who is also related with gnosis, he is the apostle of gnosis, of the Gnostics.

How many of us are there in the gnostic movement who did not personally know Master Samael, who didn't see him physically and who, nevertheless, have a terrible faith in him? Many.

How many are those who knew him and only stayed with the physical impression of the Master? Surely there are also many who believed they were very close to the Master, and nevertheless, they were so far from him. And others who did not know him, not even in that time, that the Master said, "who were so close to me." That is the way faith is, much stronger than the impression of the senses, because it is in direct contact with the spirit itself.

We reflect on all of this during the two-month time, as a minimum, which is how long the repentance with Thomas lasts.

PRACTICE

Master Samael has taught us some mantras in order to cure the mind, in those moments of being assisted by the Venerable Masters of universal medicine, Hermes Trismegistus and the Angel Raphael.

Master Samael also explained to us that in the mental world there exist hospitals for the healing of the mind,

where wounds that are traumas suffered in life are cured.

Repeat with me:

“My father, my God, I ask you to invoke, in this moment, the VV. MM. of the ray of medicine, Hermes Trismegistus and Angel Raphael.

VV. MM. we call you, we invoke you, by the power of the Christ.

ANTIA DAUNA SASTAZA.

V.M. Hermes Trismegistus, Angel Raphael come to this invocation in the name of the Christ, by the power of the Christ, by the majesty of the Christ.

ANTIA DAUNA SASTAZA.

Venerable Masters, we are calling you, we are invoking you.

ANTIA DAUNA SASTAZA.

The healing mantras of this practice are.

Ssssss. Mmmmmm. HAN.

Let's imagine the sublimated sexual energy which is rising to the brain to heal:

Ssssss. Mmmmmm. HAN.

Ssssss. Mmmmmm. HAN.

Ssssss. Mmmmmm. HAN.

Venerable Masters of the ray of Medicine, we ask to be

taken to the temples of medicine of the mental world and that our mental body may be cured, healed, alleviated.

AE GAE GUF. AE GAE GUF. AE GAE GUF.

PANCLARA. PANCLARA. PANCLARA.

Ssssss. Mmmmmm. HAN.

Ssssss. Mmmmmm. HAN.

Ssssss. Mmmmmm. HAN.

Venerable Masters, we beg you to heal the wounds in our mental body.

Ssssss. Mmmmmm. HAN.

Ssssss. Mmmmmm. HAN.

Ssssss. Mmmmmm. HAN.

V.M. Hermes Trismegistus, Angel Raphael, we ask you to do a work to clean our mental bodies, cleaning them of preoccupations, of bad vibrations, of works of black magic, destroying dragons, incubi, succubi, and all that which may cause harm to our mental body.

Ssssss. Mmmmmm. HAN”.

Now, some moments of silence, keeping in mind that silence is healing.

V.M. Hermes Trismegistus, Angel Raphael, we thank you for your assistance.

AUM. AUM. AUM.

Matthew

Eighth repentance

“When Jesus had spoken this, Matthew came forward and said, “My Lord, thy spirit hath stirred me and thy light hath made me sober to proclaim this eighth repentance of Pistis Sophia. For thy power hath prophesied thereof aforetime through David in the thirtieth Psalm, saying:”

Pistis Sophia

Introduction to the 8th repentance of Pistis Sophia

Matthew is the apostle of faith, of scientific faith, of faith that is experienced, not of belief based in fear, but rather of faith that can be proven from the consciousness.

Master Samael says well that the one who has faith does not need to believe. This is the faith of the Pure Science of the Great work, with which we can touch the truth, with which we can experience the Being in all his processes of

self-realization.

It is said that the Gospel of Matthew, from the narrative point of view, is surely the most complete. In what sense? In the sense that it is the Gospel in which the apostle tries to demonstrate to the Jews that Jesus is the awaited Messiah. For that reason, the miracles of Jesus appear everywhere. Whereas for those who follow the Christic path, Master Samael says what is truly useful about this apostle, about this Part of the Being: *“Matthew, according to science, always says terribly divine things. Certainly, Matthew is the Apostle of pure Science. The Gospel of Matthew gives all the scientific information in order to recognize the times of the end. The important thing for us is our own Matthew, the interior Matthew. Unquestionably, Matthew is one of the twelve parts of our own individual Being. Pure Science is known and taught by Matthew. The Intimate Christ teaches Matthew.”*

For us “pure science” means the capacity to do and to intimately experience in the laboratory of sexual alchemy; therefore it is possible to create a new man at the same time that the false is destroyed. In order for this to be possible it is necessary to carry out very particular cosmic negotiations and Matthew, whose name means “Gift of God”, is useful for this.

It is said that when Jesus was leaving a place, he saw a man called Matthew, who was seated on the tax collector’s booth; and he said to him, “Follow me!” He got up and followed him. Matthew accepted Jesus’ invitation just like that. Matthew’s job as tax collector was hated by all the

Jews, just as it is not comprehended today by authentic esotericism itself, since none of us likes to have to pay our old karmic accounts.

The same history of the Christian gospel told with the dead letter, shows us the rejection that the Pharisees felt for Matthew. The gospels say that Jesus responded to the protests of the Pharisees with these wise words, *"It is not the healthy who need a doctor, but the sick. For I have not come to search for saints, but sinners. And to save the one who was lost"*.

CHAPTER 47

Jesus leads Sophia to a less confined region, but without the commandment of the First Mystery. (Pistis Sophia does not recognize Jesus...)

The emanations of the Self-willed cease for a time to oppress Pistis Sophia. (...)

After the comprehension and good sense that is produced from having worked with Thomas, a necessary pause is needed, a rest from the mortifying shackles of the mind and from karma itself, which will stop for a time in being pursued for our old errors. And the emanations of Self-willed will cease for a time to oppress our Pistis Sophia. But keeping in mind that this rest will be for a short time, since precisely what follows is the eighth repentance, which has as the Kabbalistic number, the number of Saint Job, which in the Kabbalah, is Arcanum 8 or the Arcanum of Justice.

After the mental battles, in order to give more possibilities to the interior Thomas, we now continue with chapter 47 saying with Pistis Sophia, *“On thee, O Light, have I hoped. Leave me not in the chaos; deliver me and save me according to thy Gnosis”*. And the intimate Jesus, listening to this petition, will take Pistis Sophia to a less confined region of the Light, without her being conscious of this help.

CHAPTER 48

The emanations of Self-willed oppress her again. (The lion-faced power and the Self-willed ego make the Initiate suffer...)

And speaking of the “lion faced power,” which is the same Law in action, it is very interesting to observe the phonetic relationship that exists between the name of the apostle Matthew and that of the Egyptian goddess of truth and justice: Maat. The same Gospel of Matthew certifies this in its 25th chapter by saying that, “when the Son of Man comes in his glory he will separate the blessed from the cursed”. And that the criteria for that separation will be the fact that some had attended more to the basic needs of his fellowman. Interesting, isn’t it?

Pistis Sophia’s repentance continues. (Samael: “...disintegrate at least 25 and up to 50 percent of the aggregates...”)

Pistis Sophia, in this work, has to settle her karmic accounts with the Law and for that reason Matthew is very necessary. But before proceeding with that it is worthwhile that we stop for a bit in a very interesting section of this eighth repentance, in the same way that our Master Samael has done. It deals with the limits and possibilities that a single man or woman has, speaking about the death of the “I”.

Many aspirants come to our studies yearning to be able to follow the gnostic path of the three Factors of the Revolution of the Consciousness, and when they encounter the reality of their lives, of not being able to work in the mysteries of the Ninth Sphere, they ask, preoccupied, “what are the limits of a single man or woman, regarding the death of the “I”? Because certainly, the “I” cannot be completely disintegrated without the work in the Ninth Sphere or sex.

And it will be in this repentance of Pistis Sophia, in chapter 48, where Master Samael brings to us an answer that is very important for all of us, *“The learned ignores absurdly suppose that they can disintegrate the ego outside of the Ninth Sphere. We do not deny that very serious devotees can disintegrate twenty-five percent, and even fifty percent of the psychic aggregates outside of the Ninth Sphere. Nevertheless, one hundred percent of the psychic aggregates can never be disintegrated outside of the Ninth Sphere. Those who cannot work in the Ninth Sphere, for some very grave reason, must not become discouraged. They can disintegrate twenty-five percent, and even fifty*

percent of the psychic aggregates by working individually on themselves. Thus, this is how in their present existence, they will advance to the point that's possible for them and in future existences, they will conclude their work. This is not a matter of being better. It is a matter of changing radically and this is possible only by disintegrating our psychic aggregates. Truthfully, there is nothing within ourselves that is worthy of being better. For such motive, the Buddhist Annihilation is urgent, if what we truly want is total transformation."

To disintegrate 25 and even 50 percent of the psychic aggregates also allows us to separate ourselves in that percentage from the actions of the Law and of the Self-willed animal ego. Because in this path we must always face two battles, the battle against the ego and the battle against the lords of the Law, the powers of good and evil.

The powers of evil belong to the Self-willed ego, to the lion-faced triple power, that is to say: sex, desire, mind. While the powers of good are represented by Divine Justice, which is combated with the same scale of justice, returning good for evil.

CHAPTER 49

Matthew interprets the eighth repentance according to Psalm XXX. (Matthew is the Apostle of the pure Science.) "The Lord can save us according to his justice".

And when Jesus had spoken this, Matthew came forward and said: *“My Lord, thy spirit hath stirred me and thy light hath made me sober to proclaim this eighth repentance of Pistis Sophia. For thy power hath prophesied thereof aforetime through David in the thirtieth Psalm, saying:*

- On thee, O Lord, have I hoped. Let me never be put to shame; save me according to thy justice.

- Incline thine ear unto me, save me quickly.

- Be thou unto me a protecting god and a house of refuge to save me.

- For thou art my support and my refuge; for thy name's sake thou wilt guide me and feed me.

- And thou wilt draw me out of this snare, which they have laid privily for me; for thou art my protection.

- Into thy hands I will render my spirit; thou hast redeemed me, O Lord, God of Truth.

Matthew, as the part of the Being that he is, as we have already seen, has a direct relationship with divine justice. If before they did not charge Pistis Sophia because Jesus had taken her to a place that's closer to the light, which is a period of pause, now the actions of the Law will continue once again through this eighth repentance.

And Master Samael with his words certifies how important this new stage of the eighth repentance of Pistis Sophia is: *“The Lord can save us, according to His justice.*

To do justice within ourselves is transcendental. The energy of the Universal Spirit is represented in the flaming sword, which corresponds to the Sun. The scale, in itself, and by itself indicates the necessity of weights and proportions. The 'open book' has an extraordinary meaning in Alchemy. The meaning of the 'open book', characterized by the radical solution of the metallic body, which is abandoning its impurities and granting its Sulphur, is profoundly significant. The closed book is the general symbol of all the brute bodies, minerals or metals, just as Nature provides them, or as human industry provides them for commerce. The brute Azoth, which is the sacred sperm not yet worked with, is a closed book. We need to open that book. From another angle, the open book is the Book of Law and Justice.

CHAPTER 50

Jesus commendeth Matthew and promiseth his disciples that they shall sit on thrones with him. (...)

Mary interprets the words of Jesus. "Ye have awaited with me in the trials, and I will bequeath unto you a kingdom..."

Practice: with the inner Matthew...

Amid the comments that the V.M. Master Samael Aun Weor makes about this chapter 50, regarding the promise made by Jesus to his disciples that he will sit with them on thrones when the perfect number is complete, he

emphasizes the text that we will read next and that afterwards we will comment on:

“We need to become serious if we truly want to reach the integration of all the autonomous and Self-conscious parts of the Being. Many are the aspirants who believe themselves to be serious; yet, they are not. There are many who enter our studies and then play with diverse doctrines. They are not serious. There are many whom having known this doctrine; play with this doctrine. The lukewarm Gnostics who flirt with other doctrines play with Gnosis. There are many students of Gnosis who while playing with it, ridicule Gnosis. Many clowns have infiltrated the Gnostic movement. Those who have not declared themselves to be their own mortal enemies are not serious. Gnostics who are not serious become fascinated with novelties. This is the issue. These types of Gnostics, Gnostics who are not serious, Gnostics who are searching and playing, definitively fail. Only the Gnostics who work on themselves can integrally Self-realize themselves.”

In order to be serious in these studies and to comprehend all that is at play, we have to begin by having faith in the gnostic path. This means to be conscious that we are on the right path to the Being. But this confirmation must occur through the way of gnostic revelation, and for that the student begins with what is fundamental in these studies: the psychological death. But if we think that the path is not for us, that it is for others, then we will never be serious in these studies. And as long as we believe that we cannot do a path like this, neither will we believe that

others can do it. What happens in the meantime? We will combat all those who affirm they are on the true path, without knowing how to distinguish between a serious student and one who is not serious. Because only the one who knows he is on the path can here distinguish what is true from what is false, *“Only the Gnostics who work on themselves can integrally Self-realize themselves.”*

Summarizing, there are four evangelists, and Matthew is one of them. He is represented as being assisted by an angel, as Mark is represented with a lion, John is represented with an eagle, and Luke with a bull. This is useful in order to better comprehend that Matthew and this part of the Being is, with Phillip and Thomas, a testimony of everything that the Christ teaches in the heights of the causal world.

Saint Matthew accompanied by an angel represents the water element, which is towards the west of the temple, from where our angel must be born. St. John of Patmos with the eagle towards the east represents the air, the place of those who have already been born for a second time. Mark with the lion is the fire from the south that, awakened, governs with the rigor of the law. And Luke with the bull towards the north is the future land, the new golden age.

Matthew represents the entrance of any temple or sanctuary, where the pool or baptismal fonts are located. When we enter into a cathedral, the door is the west and the altar is the east, and having the altar in front, the earth is situated on the left side and the south towards the right

side. As we have seen, the four evangelists are divided among the four cardinal points. We explain all of this so that we always better and more profoundly comprehend Matthew, because Matthew is related with an angel and is related with the waters of life, and above all because Matthew is the Pure Science with which one can carry out the Great Work, starting from the door of the temple of initiation.

Master Samael explains that there are two sciences for every truth, one is materialistic science and the other is pure science. And while materialistic science will never listen to the voice of the internal angel, the voice that comes from heaven, spirituality, etc., at least there exists pure science, the science of the alchemists, of those who work with the waters of life, those who work with the baptism of water and of the spirit, the science according to Matthew. And, even though we don't believe it, this science, at the same time, has its own technology today which is in continual development in the secret Kingdom of Agartha, which Melchisedek properly directs.

Observe that Matthew is always represented with an open book, taking notes, making accounts, and listening attentively to what an angel is revealing to him. Lamentably, the humanity of today vibrates with an inferior Matthew, with a materialistic science. But when we enter into pure science, then the age of Luke will come, the age of the white bull, the Golden Age. Luke, oriented in the temple towards the North, towards the element earth, invites reflection. Once the *Kali Yuga* of this age that we

are living ends, once that materialistic science ends, the age of Luke will come, as Fulcanelli said in his book “The Dwellings of the Philosophers”. It will be that “period of the Golden Age”, of the “regenerated man” who, “knows no religion. He only gives thanks to the Creator, whose sun, his most sublime creation, seems to reflect the ardent, luminous, and benevolent image.” And this master alchemist confirms that in the spiritual plane, the Golden Age is personified by the evangelist Saint Luke. We will continue living in the end of the dark iron age, with its dangerous materialistic science, until the new age arrives – and with a Matthew who is continually charging karmic taxes in our psychological country, which are the suburbs and environments of prostitution and degeneration where this part of the Being must move. That is why this figure of Matthew is not well understood, much less the part of the Being that corresponds to him.

But the teachings of Master Samael arrive and everything is clarified, everything is comprehended. We comprehend what Matthew is and we comprehend that there are periods in which we have to pay and there are periods in which a pause is produced, a rest, in order to be able to recuperate ourselves and to be able to gather new cosmic money.

The Pure Science of Matthew is inspired by God, by the so-called “Donum Dei” or Gift of God; which, according to the medieval alchemists, is the only way to be able to have success in obtaining the Philosopher’s Stone, which is the maximum that is achieved in the Great Work, and

which corresponds to the final works of *the years of Job*, particularly the last year.

The rest of the repentances correspond to the subsequent processes. The last *year of Job* is specifically related with Matthew, with the pure science of the alchemists and obviously with the payment of the tithe or of the sins against the Holy Spirit as a consequence of fornication.

When we dedicated two months of meditation and reflection to the repentance of Matthew, we observed that, in our centre, everything occurred. That's to say, we felt we were submitted to hard psychological and physical tests, but little by little we comprehended that they were our karmic accounts that were seeking to be adjusted in every moment of petition and repentance. That's the reason for the natural rejection we all feel against the actions of this part of the Being once it becomes active.

In the gospels themselves, the part that is mentioned in Matthew and interpreted to the dead letter reflects our behaviour today in the same way as those Pharisees who were disgusted with Jesus for having invited that strange personage of Matthew to their meetings, a "tax collector". And we all protest when it's time to pay, to cancel debts. In no sphere and in no time do we want to collaborate with the interior Matthew. Fortunately, there is a better way to pay, through the Pure Science, transmuting the lead of the personality into the gold of the Spirit.

We live the process of paying our own karmic debts better by eliminating the "I", by transmuting the sexual

energies and by sacrificing ourselves intensely for humanity.

When you have the opportunity to see certain paintings where Matthew is represented, especially by the painter Caravaggio, observe with detail this magic relationship between Matthew and the angel of God, while the apostle is ready to write, the angel graciously counts with his fingers, obviously accounts which are debts with the Law. For all that, how necessary is this science! And how true is it that gnosis is Pure Science!

How is it possible to enter into the Golden Age? In the age of Luke it is only possible to enter when we work in the Pure Science of Matthew. And it is science because it is exact; mathematic, because it is verifiable, even though it cannot always be demonstrated to the five senses of the flesh. Like conscious faith, which is science because it can be lived, because it moves mountains; faith that is pure energy of a spirit that is also pure, and that being the science of God, nevertheless, is not verifiable for everyone, only for those who search for it sincerely in their hearts.

Master Samael says that the one who receives the "Donum Dei", the Gift of God, will never err in the path, because he has received from God the grace of his science, that of Matthew, which is nothing other than the interior Being himself carrying out a divinely scientific Work in the soul. The same or better than the construction of a gothic cathedral, upon the foundations of an architecture, a mathematics, an alchemy, and an unequaled physics, like the construction of the Temple of Solomon

with all its precise, exact measurements; and where the apprentices, companions, and masters are the very same parts of the Being who with the magisterial ruler, square, compass, chisel, hammer, etc., carry out the Great Work so that his intimate God lives in that cathedral in favour of humanity.

All sexual alchemy has this final aim, the construction of the interior Temple, of a pure work, and the hope that soon the intimate Lord will arrive there in order to officiate in his temple. That is why the eighth repentance is an important repentance, since according to pure science it is possible to achieve the initiatic death and resurrection.

Now, what comes next is the part that relates to us to work on, to meditate and to reflect in this spiritual retreat, by asking ourselves: in which of the two sciences do we believe in more, in the pure science or in the materialistic science? Do we believe in the current materialistic science and its technological miracles? That is the first reflection that we have to make in this moment. Let's keep in mind that materialistic science is sceptical by nature. The nature of materialistic science has its origin in Yaldabaoth, the son of the fallen Sophia, isolated from the treasury of the Light. As a consequence, a passive science, inactive in the eyes of God, we could therefore say lazy, dangerous, without conscious action. We have to reflect on all of this when one works in a gnostic centre in this repentance.

Have we perhaps come to Gnosis in order to continue believing in the false science, or to at last begin to make the pure science flesh and blood through the practice of

conscious faith, of the exact, mathematical and pure science? Let's reflect.

It is clear that this stage of the eighth repentance of Pistis Sophia is very confusing and painful, because having overcome the previous repentance of Thomas, our intimate Pistis Sophia is given a relative rest. And she is given the impression that everything for her has normalized, and this even makes her feel like she is pardoned and saved. But by studying the Pistis Sophia we discover that that's not the way that it is, that the only thing that Jesus the Christ has done is to take her from that place of the abyss in order to place her in another place of the same abyss. That is why She believes she is saved, when in reality she is only protected, because it is certain that the Self-willed ego cannot reach there. The most curious thing is that she does not exactly know who has brought her there, she is not capable of recognizing the light of Jesus, of the Saviour, of the Christ. Like us, we sometimes don't realize that we are helped invisibly, and we are not capable of recognizing where the help comes from. We believe that things get better through our own merits, that we are the ones who have made things this way, that we have been intelligent, very smart, ignoring how many times the Being has isolated us from the powers of good and of evil. The powers of evil are that of the ego and the powers of good come from the Law itself, in order to allow us to temporarily have some spiritual vacations, even though they may be brief, short. Because suffering so much with the ego, paying so much to the law, tires the

soul, the soul gets tired and can come to doubt its forces, it can faint and not want to continue fighting. The Christ is that compassionate, that's why he is our interior saviour.

The compassion of the Christ is immense. For that reason, from time to time, the workers of the Great Work are given short periods of rest, intervals of rest and therefore karma waits. When the period finishes, the Self willed and the Law appear once again, but also Matthew appears as a mediator, as a part of the Being who knows how to best negotiate our karmic accounts. That is why it's important to appeal to Matthew. He is like our interior judge. He is the accuser, but at the same time he is the negotiator and even our defender, because he seeks to balance us on the cosmic scale.

At the beginning this apostle and this part of the Being do not seem important. Nevertheless, and thanks to V.M. Samael Aun Weor, we realize how necessary his actions are; it will be for something that in the interior Great Work he is located towards the door of the temple, in the west.

PRACTICE

Master Samael tells us, *"The Lion of the Law is combated with the scale"; "Do good works in order to pay your debts"; "When an inferior law is transcended by a superior law, the superior law washes away the inferior law"*. It is necessary to not protest against karma because it is a medicine that is given to us for our own good.

Let's not commit the error of rejecting the interior Matthew; he is a part of the Being that can help us with our karmic accounts. By elevating, by sublimating our sexual mercury, we help Matthew to better fulfil his task. Let's keep in mind that the testicles and ovaries represent the baptismal fonts at the doors of the temple, the dwelling of Matthew. The angel that accompanies Matthew is also that mercury elevating itself and that must descend so many times, as it also must be continually sublimated in the necessary pauses of death and prayer.

HAM SAH. HAM SAH. HAM SAH.

Matthew is equivalent to Hermes Trismegistus, to that Mercury, to that Egyptian Thoth, to that Scribe. Because Matthew together with Thomas and Philip, are the three scribes of the Lord, his three testimonies of everything he teaches.

Matthew is in relation with the world of natural causes. The region of causes and effects, the world of will.

HAM SAH. HAM SAH. HAM SAH.

Mantric syllables for will:

TA, TE, TI, TO, TU.

First seated. Now let's stand up and work with the rune *Thor*, *Torn* or *Dorn*, the rune of will, also known as the rune "thorn" which leads to the great Rose of the Law.

TA, TE, TI, TO, TU.

TA, TE, TI, TO, TU.

TA, TE, TI, TO, TU.

Let's concentrate the attention on the apostle Matthew, also on the Part of the Being that is in each one of us, on the book of life in which, through dictation from the angel who accompanies him, he writes.

Let's comprehend that to work in the Great Work, in the Pure Science of the alchemists, is to make additions and subtractions of values; the sum of cosmic values, the subtraction of psychological aggregates. It is necessary to eliminate the dry mercury, the "I", and the arsenic or poisonous sulphur, that's to say the lustful fire, so that in this way, not only do we pay our errors with pain, but also with conscious sacrifices.

HAM SAH.

In order to do the Great Work it is necessary to create an interior void. The void of the mind so that the superior will enters into action.

HAM SAH.

Master Samael says that in order to make a void within us we need a suction pump; these are the subtle channels of *Ida*, *Pingala*, and *Sushumna*.

HAM SAH.

And the Master continues by saying that we need a dy-

namo. What is a dynamo? That instrument that is capable of transforming mechanical energy into electric energy. Fortunately we have a dynamo, says the Master, it is the brain.

HAM SAH.

We also need a generator, we have it, they are our sexual organs, where the energy is generated.

HAM SAH.

All of this is fundamental, not only in order to create an illuminated void, also for the realization of the entire inner Great Work. This is the physical and psychological foundation of our alchemical laboratory.

HAM SAH.

In order to transform carbon into diamond, the dark mines into precious stones, the lead of the personality into the gold of the spirit.

HAM SAH.

Now let's stand up, let's rest the right arm on the waist in order to make the rune *Thor*, *Torn* or *Dorn*, which is the "D" of the runic alphabet. "Door" in English is door, and this means that we have to open a spiritual door with will or *Thelema* born from sexual transmutation.

TA, TE, TI, TO, TU.

TA, TE, TI, TO, TU.

TA, TE, TI, TO, TU.

I repeat, the rune *Thor*, *Torn* or *Dorn*, as a rune of sacrifice, of sexual transmutation, is also the so-called rune “thorn”. And speaking about this the Master Huiracocha says, “*Man, put the crown of sacrifice on your head and arm yourself with will precisely to achieve triumph*”.

The crown of thorns on the head of the initiate not only indicates the mortifications of the “I”, but also that the mind of this initiate is submitted to a superior will, the will of the Father. The rune thorn represents this. An invitation for the divine will to be victorious, to triumph over the inferior mind, so that the rose of comprehension, divine love can be reborn. By studying “The Divine Comedy” of Dante one learns that the great rose of the last Canto has transcended the sword of justice, like the same scale of justice. But before this it is necessary to work a lot with the thorn of sacrifice.

This standing practice has finished; we can now sit down.

A final commentary: of the four gospels, it is speculated that the gospel of Matthew was written thinking of the Hebrew people, persuading them to accept Jesus as Messiah. It is indisputable that for the Christian religion this gospel is its most important spearhead. In an exclusive way we find in the Gospel of Matthew the Beatitudes told by Jesus during the Sermon on the Mountain. Also

all the marvels and miracles that he did during his short life; surely necessary so that all of us have been able to accept Jesus as the Christ Saviour. Also cinema has inspired its movies in this gospel, surely because of the spectacular and descriptive way in which they represent Jesus. And it is well known that the multitudes need miracles or supernatural acts in order to believe, while the authentic gnostic knows that the most important thing of the teachings of Jesus are found in his psychological prototype of perfection.

It is not chance that the apostle Matthew appears in the book *Pistis Sophia* as one of the three witnesses of the Lord, who as a good scribe has gathered for later all the teachings and testimonies of Jesus in the world of the will or of natural causes. Because in the gospel, which has his name, in the *Pistis Sophia* and throughout the entire cosmic drama of the Christ Jesus there is nothing that's wasted, everything is useful for the most materialistic, for those who are very psychic, and for the spiritualists.

And when we believe we have found the most important thing about the Christ Jesus, once again we are surprised with the new gospels that keep presenting themselves. For that reason there are no gospels that are better or worse, because each part of the Being or each apostle of Jesus is a very necessary virtue of the Christ himself. Each virtue within the work of the Lord is always something marvellous, giving the whole group a perfect harmony.

It has been repeated in so many ways and so many times that "the Golden Age is now coming and a new pro-

geny will command”, but we forget that in each one of us this will not be possible if we do not decide to enter into the Christic mysteries, just as the work Pistis Sophia teaches with its thirteen repentances, whose purgatory of purification is very necessary in order to earn this right to enter into the age of Luke or the Golden Age, as the Master alchemist Fulcanelli says.

We conclude by saying that the practice that we carried out in this repentance with Matthew in which we used, in our interior laboratory, a generator, a suction pump and a dynamo, could not have been more scientific; a science that united to conscious faith, allows us to experience. This is the faith that Master Samael says we must construct within ourselves.

And it is not necessary to be married for the practice of this exercise with the powerful mantras HAM SAH. Single people and married people, all of us must put into function this suction pump, this dynamo of transformation, and this electric energetic generator, in order to not only create an interior void that is necessary to embrace the science and faith of the inner Matthew, but also so that single people of both sexes may earn the right to find the appropriate person on the path of sexual magic, without rushing.

HAM SAH is the life that beats in everything!

HAM SAH is the Prana of nature!

HAM SAH is electricity and sexual magnetism!

HAM SAH is Christ the saviour!

HAM SAH is our consoling Holy Spirit!

HAM SAH is the path!

James

Ninth repentance

“It came to pass, when Jesus had finished saying these words unto his disciples, that he said unto them: *“Who is sober among you, let him proclaim their solution.”* James came forward, kissed the breast of Jesus and said: *“My Lord, thy spirit hath sobered me, and I am ready to proclaim their solution.”*

Pistis Sophia

Introduction to the 9th repentance of Pistis Sophia

In the study of the repentances of Pistis Sophia, a bit of general history about the male and female disciples that accompanied Jesus is always useful when it is time to meditate and reflect on each one of their archetypes. James was listed as one of the four apostles that was closest to Jesus. As we all know, he was the brother of John. Both are sons of Mary Salome, who also has a re-

pentance in the book Pistis Sophia. It was James who was one of the three disciples, together with John and Peter, who attended the resurrection of the daughter of Jairo. James also contemplated a transfigured Jesus. And in a special way he was the first to drink from the cup of the last supper, which transformed him into the first martyr of that primitive Christian movement.

Before being martyred James preached in Spain, and when he returned to Jerusalem he was decapitated. Even though no historical documentation exists, it is said that his body was returned to Galicia in order to be buried, beginning the so-called golden legend of James and with it the entire pilgrimage to Compostela. *“A legend from the VIII century relates the transferral of his body to Galicia: some disciples embarked in Joppa and took it by sea to the mouth the of the Ulla river. They buried it in Liberum Dominum, the future Santiago. The city became ‘of Compostela’ (Campus stellae) from the IXth century, due to the appearance of a star that indicated this place as the place where the relics of the apostle were buried”.*

This historical information and these legends are useful in order to also learn how to identify within ourselves the interior James as our sexual mercury, who makes a pilgrimage through the different states of consciousness until reaching the Being, the interior star that has always smiled upon us.

And in this, as always our Master Samael Aun Weor comes to help us with his wise and exact words, *“James, is then, one of the autonomous and self-conscious parts of*

our own Being. 'James-Mercury', is found intimately related with the transmutory science of Jesod-Mercury. The fundamental book of the Great Work, that James carries in his hands, is the Apocalypse."

From what precedes, we deduce that with James-Mercury we must make many psychological creations that allow us to make a pilgrimage to different states of consciousness. For example, we have to make the first esoteric pilgrimage towards the Sun of our Solar System, through the creation of a Psychological Solar System. We have to make our next pilgrimage to the central Sun of the Pleiades, of the seven solar systems that revolve around the star Alcyone with its corresponding psychological creation. Then we have to go beyond the star Sirius, the capital of our Galaxy, always following the creation of a Psychological Galaxy in our interior. And after, we have to go beyond the star Sirius in order to enter into the First Infinite, which also requires the creation of a psychological Infinite. What will follow then is a Second Infinite and many other Infinities, that can only be realised or created with our interior James-Mercury and through the Three Factors for the Revolution of the Consciousness, that is to say by dying, by being born and by sacrificing ourselves for humanity.

In our Solar Universe, surely Jesus is the Master that has made the most pilgrimages with the interior James-Mercury; this is due to the enormous consciousness that the great Master has of several Infinities. Master Samael teaches us that in his case, the first time that he did the

Great work, he liberated himself from a Solar System, that is to say, he liberated himself from a system of worlds. And that now our Master Samael, with the help of his intimate James, is fighting in our Solar System in order to liberate himself completely from the present Galaxy, the Milky Way, so that in the next step, like Jesus, he can be able to enter into the path of the different infinities, beginning with the First Infinite. Always this entire pilgrimage is through the help of the interior James, which as the book Pistis Sophia says is one of the Parts of the Being that knows how to properly “kiss the loving chest of Jesus”, our Intimate God, the particular Jesus. Without a doubt, this is the best way the Being has to be able to conquer many infinities and then from the world of the Solar Logos to be able to better serve all the humanities of infinite space. Being able, for the Being, to always integrate more and more with the Infinitude that sustains everything, the Eternal Common Cosmic Father. In the case of the Logos Samael he, like the Christ Jesus, will also be able to become one of those inhabitants of the Absolute Abstract Space, that is a *Paramarthasatya*, a “blessed one”, who is conscious of his happiness, which nobody can comprehend, because he has become invisible even for the very senses of the soul.

“So then, each time that one tries to enter into a new firmament, he must descend into the Fiery Forge of Vulcan; that is the crude reality of the facts. Each time that one tries to pass to a new level

of Being that is more elevated, he must descend to the Fiery Forge of Vulcan.

Disciple: *And the entrance to the Absolute?*

Master: *Well, the Father is the one who will define that, not the Son. For example, in my case, willingly I wanted to go directly to the bosom of the Eternal Common Cosmic Father, that's to say, to the Absolute, to the bosom of the all-merciful one, of the infinitude that sustains everything. But, could I be the one to perhaps define my position in that? Obviously not. Because the one who is in charge is the Father, not me. He is a Cosmocrator, since he is the regent of the planet Mars. Could I go about commanding him? To say to him:*

"Lord, I am going to the Absolute, you stay here. He would say to me: "Rude child! Why do you lack respect for me?" And with just reason. He will know why he does it, because one cannot order the Father, the Ancient of Days, the Elder of the Centuries; He knows why he does what he does, and as for us, we have no other choice than to reverently incline ourselves before the Will of the Father. It is the crude reality of the facts: What He says, is! Because what can we say if he, the superior part of the Being, is the one who is in charge? How could we be in charge of Him? So then, those of us who follow the Path of the Cosmocrators, well, we have no other choice than to go from firmament to firmament..." "After that, he

will take the next step: the creation of the Psychological Solar System; then he will continue with the creation of the Psychological Sun, much later with the Psychological Galaxy, and lastly, with the Psychological Infinite. Upon reaching these heights, he will have to define himself between entering into the bosom of the Eternal Common Cosmic Father or to go to the next infinite”.

Disciple: *Master, that is always if the Father wants it?*

Master: *If the Father wants it. Because we are not in charge of the Father. Now, if the Father has put all of us on this path, it is so that we can work on ourselves, so that we can achieve the Intimate Self-realization of the Being. But it is necessary to make creations, it is also necessary to eliminate what is of no use, it is necessary to eliminate all the dry mercury and arsenic sulfur.*

*V. M. Samael Aun Weor,
Lecture: The infinite possibilities of alchemy*

This ninth repentance of James, corresponds to chapter 50 of the Pistis Sophia, at the end, Pistis Sophia invokes the power of **Jeu**, the Illuminator. Let's see why. First, Master Samael explains to us that Jeu is the most elevated part of the Being, the Father of our Father who, once active, makes us clairvoyant for the ultimate truth. It is very logical that it's that way, since it is the most elevated

part of the Being, there in the Absolute Abstract Space. As Jesus will say, *“the Father of my Father”*. And Master Samael continues by telling us, *“When the power of the ego becomes dust the illumination of Jeu emerges. Jeu develops the psychological sense of self-observation in each one of us.”* In a certain gnostic text the name of Jeu, IEU, the illuminator, appears in this way, *“And Jesus, the Divine Great Gnostic Priest, intoned a sweet canticle in praise of the Great Name and said to his disciples: “Come to me.” And they did so. Then he addressed the four cardinal points, extended his serene gaze and pronounced the profoundly sacred name: IEU; blessed them and blew upon their eyes. Look above! —he exclaimed— you are now clairvoyant! They then raised their eyes towards where Jesus pointed and they saw a great Light that no human being could describe. And the Great Priest said: Look away out of that great Light and see towards the other side! And then they saw a great fire, water, wine and blood.”*

It is for something that Pistis Sophia invokes his power precisely in the ninth repentance, when she is forgiven, because “after the eight great qualifications corresponding to the eight initiations, the Ninth Hour comes”. But one thing is to be pardoned and another very different thing is to come out of the abyss, and this corresponds to the path of the last repentances. With the help of Jeu, IEU, in this ninth repentance Pistis Sophia sees the light that she has been promised, but since the hour has not yet arrived, she must continue working with fire, water, wine and blood.

CHAPTER 51

James interprets the ninth repentance according to Psalm XXXV. “James went ahead, kissed the chest of Jesus ...”

“When Jesus had finished saying these words unto his disciples, that he said unto them: *‘Who is sober among you, let him proclaim their solution.’* James came forward, kissed the breast of Jesus and said: *‘My Lord, thy spirit hath sobered me, and I am ready to proclaim their solution. Concerning them indeed thy power hath prophesied afore-time through David in the thirty-fourth Psalm, saying thus concerning the ninth repentance of Pistis Sophia:*

1. - *Give sentence, O Lord, on them who do me injustice, and fight against them who fight against me.*

2. - *Lay hand on weapon and shield and stand up to help me.*

3. - *Draw forth a sword and conceal it [sic] from my oppressors. Say unto my soul: I am thy salvation.*

4. - *Let them be put to shame and abashed who strive after my soul; let them fall back and be put to shame who imagine evil against me.*

*Pistis Sophia,
Ninth repentance.*

Let’s speak more about the apostle James, James the

Major, the brother of John of Patmos, who like his brother is seated next to Jesus at the last supper by the request of Mary Salome, the mother of both. *“Salome had heard Jesus say (Matthew 19) that his twelve Apostles were to sit with Him on twelve seats judging the twelve tribes of Israel, and since then she had conceived thoughts of asking Jesus Christ to look upon her children with some distinction.”* And that is why in the last supper John appears to the right of Jesus, while James is seated to his left, with each apostle or archetype having its esoteric explanation, which is really useful at the time of working in their respective repentances. For example, with John we learn to rest our head on the heart of Jesus in order to listen to the Verb of the Internal Master, the universal Sound, the lost Word, the platonic Logos. While with James, we will manage to completely sublimate our mercury to the heart. That is why, these two Parts of the Being sit next to the intimate Jesus in one of the crucial moments of the Great Work, where the Passion of the Lord will begin.

James is also known in the canonical and apocryphal gospels as the *brother of Jesus*, the twin, as one who is like Jesus. For example, Saint Paul says in an explicit way in his letter to the Galatians (1:18-19): *“Then three years later I went up to Jerusalem to become acquainted with Cephas, and stayed with him fifteen days. But I did not see any other of the apostles except James, the Lord’s brother.”* And if one attentively studies some paintings of the last supper of the Lord, one certainly observes that many artists try to give a great resemblance of James with Jesus. Why is this?

James the greater, brother of John, son of Zebedee (Mt. 4,21; Mt 3,17) is confused with James the brother of Jesus (Mt 13,55), and this assimilation of both James' into one in which they unite with the Saviour as a twin.

“But who was originally twinned with the Lord, and in the Gospel, is James the lesser (Mt 13:55). This was well known during the Middle Ages. The Genoese Dominican friar Jacobus de Voragine gave the details in his popular golden Legend in the middle of the second half of the thirteenth century: [To James the lesser] they called him the brother of the Lord because of the strong resemblance that existed between him and Jesus Christ, whose faces were so similar that many mistook one for the other; so when the Jews came to the garden to turn over the Lord, in order to avoid mistakes—that's to say, in order not to capture James instead of his Master—they accepted the proposed password of the kiss by Judas, who, due to the contact they both had with him, knew how to perfectly distinguish them. He quotes an alleged letter of Ignatius to St. John the Evangelist in which he states this similarity: As soon as I can I will go to Jerusalem to have the opportunity to meet the venerable St. James, whom they say looks so much like Jesus in his features, in his way of being and in his way of acting, as if they had both been children of the same mother and even twins. They say that anyone who sees this man is like seeing Christ, because of

the close resemblance that existed between them.”

http://www.casadelcorregidor.pe/colaboraciones/_biblio_Hernandez.php

But what interests us, the Gnostics, is the interior James, where truly the two James', the lesser and the greater, have their own space in the James-Mercury or James-Jesod, by crystalizing the first in the interior man and the second in the superman, the incarnation of the three primary forces of the universe.

All the planets of our solar system have a relationship with the Sun's mediator, its messenger or vicar, and this is the planet Mercury; a regulator of cosmic forces because it is the closest planet to the Sun, and consequently the fastest because of its small orbit and the force of attraction that it receives from the Sun.

And as we already know, in gnostic esotericism Mercury-James is the *metallic-soul* of our sexual energy, where the entire pilgrimage of the inner Great Work is registered. And this allows us to respond to this interesting curiosity: Why does James, before giving the solution to the ninth repentance of Sophia, kiss Jesus' chest? The answer is evident. First Jesus must be understood as our interior Sun, the interior Saviour who resides in the chest of each one of us. Second, James is the mercury, mediator of all the apostles, of all the parts of the Being—symbolically of all the planets of our solar system—who now with love leads Pistis Sophia to the “Ninth Hour”, where she will be pardoned.

That's why James kisses Jesus' chest and can give the solution to the ninth repentance, because we know the transmuted sexual energy not only must rise to the brain, it must also touch the depths of the heart. In synthesis, we are that Mercury that can lovingly kiss the chest of Jesus so that, sublimated, we can manage to come out of the Ninth Sphere after a descent; especially in the works of death lived outside of the Ninth Sphere. And thinking very seriously about this matter of kissing the chest of the Christ, truly it proves to be a special greeting, certainly a very mystical greeting.

At the beginning I said that James was the first, after Jesus, to drink from the sacred cup at the last supper, and that, due to an unusual esoteric destiny, this transformed him into the first martyr of the new Christianity. And this is because without the sacrifices, martyrdoms or transmutations of the intimate James, it would never be possible for the soul to find its spiritual redemption, its pardon.

We also know that in the name James is hidden the powerful mantra IAO, which as the Master Huiracocha says, is God among the Gnostics: *"I.A.O. is the name of God among the Gnostics"*. From Ignis: fire; Aqua: Water; Origo: Origen. That is why IAO is the most important mantra of sexual transmutation.

For Spain and by extension for Latin America, the name James is important because it is the inspiration for the pilgrimage of the Apostle in the new spiritual lands conquered by the new Christianity; paths in America

that begin precisely where all the paths of Europe end: in Santiago de Compostela, as a prelude of the coming of the Christ in a new Golden Age. But for the gnostic alchemist, the true pilgrimage with James is interior, and it is fulfilled esoterically when we not only liberate ourselves from a system of worlds, but also when, by crossing the starry field or Compostela of our galaxy, the Milky Way, we pass by its capital star Sirius beyond its lands or Finisterre. A path that curiously in the Galicia of Spain is reached by crossing the Coast of Death. In one way or another, the pilgrimage of James can only conclude well when we kiss the chest of the Intimate Jesus with love.

It is necessary to make very long pilgrimages with James. We have the pilgrimage to the Sun of our Solar System. We have to make our pilgrimage to the central Sun of the Pleiades, of the seven solar systems that go around the star Alcyone. We have to go beyond that and make the pilgrimage to the star Sirius, which is the capital of the galaxy. We have to go beyond the star Sirius, abandoning this galaxy in order to enter into the first infinite, into a second infinite, into many infinities. Now we can comprehend how much one goes on a pilgrimage with James.

As we have said, in our Universe, surely Jesus is the Master who has made the most pilgrimages with James, because he has consciousness of various infinities. The first time that one does the Great Work, and this was the case of Master Samael when he created the Philosopher's stone for the first time, he liberated himself from a sys-

tem that now no longer exists, that is to say, he liberated himself from a system that belongs to a past Cosmic Day, thanks to the help of his interior James. Now our Master Samael finds himself in this Solar System, liberating himself from the galaxy, the Milky Way. And his next step will be to liberate himself from an infinite. And through this path and always with the help of James, by kissing the chest of Jesus, by bringing the energy to the purest state in the heart, he will advance from infinite to infinite in order to one day become part of *the infinitude that sustains everything*.

These are the *Paramarthasatyas*, the inhabitants of the Absolute Abstract Space, beings who have become something for us that we cannot even understand or much less comprehend; completely invisible and transparent for the very senses of the soul. And regarding this, there is a lecture somewhere from the Master where he relates an experience lived with a group of souls who not only had become self-realized, but that had also now liberated themselves from creation or manifestation itself, and that for that reason definitively entered into the Absolute. The Master says that he accompanied them to the very doors of the Absolute, and if at the beginning he could see them, after some time he returned to that place and could no longer perceive them, because they had attained new degrees of purification in the Absolute itself.

It is good that all of us as gnostic students understand that the physical pilgrimage in itself does not end in the city of Santiago, neither does it end in that place on the

coast of Galicia called Finisterre. It is about a pilgrimage of a path that already existed in the times of Atlantis. Esoterically, Finisterre or the end of the Earth, is always the frontier of a new degree of consciousness that we must conquer, a door that ends where another begins.

In the Pistis Sophia not all the apostles kiss Jesus' chest, and this invites us to reflect. A kiss is a symbol of love, a kiss is a sacred kiss. The kiss is given with affection and respect, it is to mutually give a kiss on the top part of the hand, on the cheek, on the neck, on the mouth, and in this case on the chest, which is a kiss on the heart, a holy kiss on the heart, on the chest of Jesus.

When we carried out the two months of the repentance of James, we always started on our knees, praying and imagining giving a kiss on Jesus' chest. Some brother then said that he didn't yet feel at the degree to give this kiss, that he must work even more. And it makes sense that it was that way, because to kiss the chest of Jesus means sincere purity.

This allows us to comprehend why in the ninth repentance Pistis Sophia has been pardoned. Master Samael explains in this part that the eight initiations were now qualified. *The eight years of Job* have finished. The eight initiations received have been qualified and this is a lot to say.

In the ninth repentance Pistis Sophia has been pardoned. This part of the Being is also liberated from the nine infernos of Dante. It is clear that the nine reminds us of the Ninth Sphere, sex.

The planet Mercury-James, due to its cosmic and spiritual proximity to the intimate Sun, is its vicar, the one who directly communicates with God, and Mercury-James receives his messages. Therefore, the interior James within each one of us is a very important part of the work.

The opposite to all of this is to be trapped as a soul or as Pistis Sophia in the desire of the “I”, preventing us from connecting the sexual energy with the heart. Because obviously if we do not feel love in our transmutations or if we simply do not transmute, we will not be at the degree of kissing the chest of Jesus, and as a consequence, our heart will always be sad, like an empty chalice that, by not receiving the wine of spirituality, receives the opposite. James-Mercury is the brother, the twin or complement of the Christ, the only way that we have of being one with the Lord.

Every act of transmutation is an act of chastity, of mental, emotional, sexual purity, and this must touch our heart. The shadow of a mercury that is not transmuted is the abuse of reasoning, the perverse intellect, fantasy at the service of the “I”, scepticism and total disconnection of sex, mind and heart.

CHAPTER 52

Jesus commendeth James and promiseth the first place unto the disciples. (In the Last Supper James was the first after Jesus to drink from the Holy Grail...)

Mary interprets the words of Jesus. “The last shall be first and the first shall be last.”

The repentance of Pistis Sophia is accepted. Jesus is sent to help her. (Samael: “Pistis Sophia is forgiven in the ninth repentance.” After passing the eight great qualifications corresponding to the eight initiations, the Ninth Hour comes.”)

Practice: with the inner James...

We have already studied intensely why Jesus praises James, and why, in return for carrying out all the mysteries of the initiatic pilgrimage, he promises him the first place among his disciples, before all the Invisibles—the different Parts of the Being—and of all the gods and regents that are in the Thirteenth Aeon and in the rest of the twelve Aeons. This explains why, with James, the last ones will be the first ones.

It is interesting to say that James carries with him the staff, symbol of the spinal medulla from where the mercury intimately makes it pilgrimage; the shell, symbol of the ocean, of the waters of life; and the book of the Apocalypse, written by his brother John, the divine Verb, the Word, the place where the work begins and with which it must conclude one day as an individual Apocalypse. James is accompanied on his pilgrimage by a dog, another symbol of a mercury that, with its instinct and friendship, serves as a guide.

It is not too much to clarify that the dog and the cat,

even though esoterically they are the same philosophical mercury in relation to the water and the fire, between them there is nevertheless a difference. The dog is our Mercury-James, our *sexual energy*, with its different colours, black, white, yellow and red, and in occult masonry it is the black of Saturn, the white of the Moon, the green of Venus and lastly it is the mercury in itself.

While the cat is more linked to our *sexual fire*, to the particular Lucifer, what it means is that if this fire is not transmuted correctly it will act negatively upon the mercury, making the cat incredibly more strong than the dog. Therefore, by purifying Lucifer, by overcoming him, we liberate the dog from the plutonic inferior regions.

Here we have the great conflict between the dog and the cat, which is also notable in daily life. We observe that the dog can threaten the cat. But it will be the cat that in the end can put the dog itself in danger. Almost always the cat is smaller in relation to the dog, but the cat is more dangerous because of its unexpected reaction.

The cat is occult science. The cat sees at night, reproduces at night, moves at night. The cat is autonomous. While the dog, as man's friend, is easily domesticated. The cat remains independent, autonomous, free just like the particular Lucifer.

And this allows for a better comprehension of the relationship between *fire* and *mercurial water*. Consequently, by transmuting our Lucifer, we can better relate with our mercury. It's for some reason that James is the ninth repentance, with the tenth, eleventh and even up to the

thirteenth repentance still to go; for that reason the Dog Cerberus from the Greco-Roman mythology will still not be able to be liberated from the inferior regions.

PRACTICE

Let's begin this practice by reflecting on James from the Gospel: James is among the first four disciples who unite with Jesus at the beginning of the path and who will accompany him throughout the entire path up to the Last Supper and beyond that. Even though hardly anything is said about him in the canonical gospels, he acts silently, characteristic of the mercury of the alchemists.

HAM SAH... HAM SAH... HAM SAH...

All of these first disciples, Andrew and Peter, John and James, Jesus finds close to the sea of Galilee, that is to say right there in our own sexual waters. May that James-Mercury within us ascend inwards and upwards!

HAM SAH... HAM SAH... HAM SAH...

The pilgrimage of James to Spain is described in the so-called "Gold Legend" or Golden Legend. It is told many times in that legend that James became disheartened because he found very few disciples at the beginning of his apostleship.

HAM SAH... HAM SAH... HAM SAH...

That is why, several times the Virgin Mary appeared to James, and one of the most significant appearances of the Virgin Mary was the one upon a pillar, upon a column, obviously on his vertebral column, a sign of a true beginning of his initiatic path. That is why the signs of the path are so important.

HAM SAH... HAM SAH... HAM SAH...

The cult to the Virgin of Pilar was born from the lands of Zaragoza or of Augustus Caesar, in other words, lands of the roman empire that were necessary to Christianize.

HAM SAH... HAM SAH... HAM SAH...

James will encounter many enemies in his pilgrimage, as it occurs in each one of us. Mainly the moors, living representation of the "I's", which will be his main enemies in the spreading of Christianity.

HAM SAH... HAM SAH... HAM SAH...

Now we will concentrate on Christ, on his Last Supper and we will see if through yearning we are capable of kissing the chest of the great Master in order to greet him.

HAM SAH... HAM SAH... HAM SAH...

Let's ask our interior James to kiss the chest of the Lord?

HAM SAH... HAM SAH... HAM SAH...

What impedes the sublimation of the energy? Could it perhaps be the comprehension of what the mercury is?

Perhaps we do not know that this substance comes from the Holy Spirit, from the Illuminator, from Jeu.

IEU. IEU. IEU. IEU. IEU.

When James drinks from the cup of the Lord it is because he is sure, through revelation, that his mission follows the same path of the Christ, that is why he is willing to sacrifice. In the same way, the transmuted sexual energy must be willing to be sacrificed or otherwise it will not be able to reach the heart, which will redeem it.

HAM SAH... HAM SAH... HAM SAH...

So be it, so be it, so be it.

AUM. AUM. AUM.





A necessary pause...

The next meeting took place outdoors, in the beautiful garden that surrounded the location where this international spiritual retreat took place. After having reflected and meditated intensely on the topic that is the object of study, it frequently happens in our retreats that we feel the need to evaluate, in a more informal setting, the effect that the retreat is producing in the consciousness. This allows us to clarify and better amplify the topic that we are addressing. In this way, the dialogue and the living scenery of nature that surrounds us is useful in order to keep the proper motivation of the retreat elevated.

In this case, the pause took place before continuing with the next repentance of Pistis Sophia, with the second

Peter, the tenth repentance, which we usually call the “white Peter” because in the previous one we understand that our intimate Peter is still black from desire.



Let’s reflect before we go on to study the next repentance, number ten, the second Peter.

Conversing with a Gnostic brother about the interior work, we were commenting also about this way of working on oneself through the repentances of Pistis Sophia. Important inquietudes emerged from that dialogue. Allow me to share them so that we can reflect. Is this the best way to carry out the interior work? Is it difficult? Is it an idea that we have invented? Is it something new? Let’s try to respond to these questions before continuing with the retreat.

Once we have studied and meditated on each one of the repentances and this spiritual retreat will have concluded, what will you take away from all of this? Obviously, the first thing is that we will have comprehended that it doesn’t matter how profound the reflections and practices have been. A retreat is not enough in order to repent. The retreat is simply an example, a way of meditating on one of Master Samael’s works. This last one is very important because “Pistis Sophia Unveiled” is the final work carried out by Master Samael as a synthesis of his interior work.

With the book *Pistis Sophia* we have amplified the horizon of comprehension of what the Being is. That the

Being is not a single entity present exclusively in the lo-goi triangle and in the ethical triangle of the Tree of Life, but rather the Being is confirmed for us as it has always been: a Perfect Multiple Unity. Always aspiring to new levels of perfection or yearning for intimate self-realization of his Diverse Parts.

The first book of Pistis Sophia describes to us the physical, psychological, and spiritual universe in Thirteen Aeons; aeons that are spaces and states of consciousness, within and outside of ourselves. The Thirteenth Aeon being the Unmanifested Absolute Abstract Space, the principle dwelling of the Being. Whereas the rest of the Twelve Aeons are occupied by its twelve fundamental parts; referred to by Pistis Sophia as “invisible brothers”. Which, by doubling they in turn become twenty-four parts of the Being. And, by doubling again they will be forty-eight parts of the Being; plus the one who has her root in the Thirteenth Aeon, ending in the forty-nine autonomous parts of the interior profound Being of Mazdeism, which then in the Absolute itself has no limit. And, in the final synthesis, as Master Samael teaches us, all the parts of the Being come from the Thirteenth Aeon.

Regarding Pistis Sophia, this is the special occasion to say that as one of the forty-nine parts of the Being, unlike her “invisible brothers”, she does not occupy a permanent place among the Twelve Aeons of the second space of the Gnostic universe. This is because she has her centre of gravity in the first space of the Gnostic universe, the Thirteenth Aeon. Nevertheless, the active Pistis Sophia

will be able to move through all the aeons or through the second space. This Gnostic text says that by Pistis Sophia not fulfilling “her cosmic duty” of sacrifice, she had completely paralysed all the actions of her “invisible brothers”, which is the reason why they themselves, as regents of the twelve aeons, hated her and detested her. Especially one of her brothers who dwelled with her in the Thirteenth Aeon: the great triple power, self-willed (sex, desire, and mind) that had consequently become disobedient.

And this is how Jesus found her in the Thirteenth Aeon after his death, resurrection, and ascension. He saw her sad and without doing anything, inactive, passive, feminine. And, nevertheless, desiring to reach a higher region than hers, singing praises to the Treasury of the Light. Let’s not forget that Pistis Sophia is faith and wisdom, and if these values are lost, almost everything is lost for us, except the hope of returning through the path of repentance.

According to the history of Pistis Sophia, the worst came afterwards when Self-willed (sex, desire, and mind) united with the regents of the twelve aeons. And emanating from itself a lion-faced power (karmic consequences), which it sent to the inferior regions, to the chaos or abyss, making Pistis Sophia look into those regions so that her light would be taken from her. And the light of Pistis Sophia was taken from her, which is why she now desperately begs to not only be granted to return to her Aeon, but also to be able to penetrate into the Treasury of the Light itself.

Because of all of that, the Being with its Diverse Parts is something marvellous, as Master Samael will say: *similar to an army of children*. And even more interesting is to know that we as souls or essences are for these diverse parts of the Being, including Pistis Sophia, the sarcophagus of the pyramid, the masonic workshop, the tabernacle of the Jewish synagogue, the sanctuary of the Gnostic lumisial, the Muslim mosque, the altar of the cathedral, or any temple, etc. where they, the different parts of the Being, the invisible family, must reunite in order to carry out the alchemists Great Work. This is, a house of fire or 'Bethlehem,' which allows for the incarnation of the highest of the Being, which in Pistis Sophia is synthesized in the path of her thirteen repentances.

And with these comments we will begin to respond to the initial questions of this necessary pause in the retreat: Are the repentances of Pistis Sophia the best way to work with the "I"? The answer is no. Simply, the thirteen repentances of Pistis Sophia are used for us as a guide in the interior work.

Is the work with the repentances difficult? It is difficult when we do not follow the path of self-guided meditation. It is difficult when we want to understand and comprehend the repentances exclusively through the intellectual way.

Have we invented this way of meditation with the repentances of Pistis Sophia? Obviously no. It has been Master Samael himself, who by meditating on each one of the repentances of Pistis Sophia, has inspired us to

follow a path which, without a doubt, is of a great help in self-knowledge, as his own words confirm: *“Certainly, Pistis Sophia is not a book to read mechanically, but rather to study and meditate on profoundly throughout your entire life.”*

There is nothing new in the repentances of Pistis Sophia if we consider that this work has its source in the original Gnostic Christians and working closely with the Master Valentinus and his Valentinians.

Neither is it true that, in order to work on an “I”, we must invoke all the Parts of the Being; no, it’s not like that. It’s enough for us to invoke the Divine Mother, a derivative of the Being, with faith, to ask for her help and next its different Parts enter into action. Let’s remember that to invoke with faith is to call to the intervention of that part of the same Being called Pistis Sophia, because Pistis Sophia means just that: “Faith and Wisdom”, “Power and Wisdom”, the “Faith” that in a word is a “Power”. And also let’s not forget that to invoke faith, or Pistis Sophia, which is the same thing, is also to invoke, to call to the Light and Darkness present in this part of the Being whose centre of gravity is the Thirteenth Aeon. But let’s not confuse this part of the Darkness with that of the *Chaos from below*; there is Darkness from the *Chaos above*, the unknown, what is unknown of the Divine Light itself. But it is very certain that an active Pistis Sophia knows how to didactically move our inferior darkness.

Therefore, we fulfil our part and we let the Being do His, being conscious that the Being himself will work from the

angle of one of his Parts. But, without a doubt it is very useful to know the functions of some of the parts of the Being in order to work better. And when we know how to work, the Being will know it. The Being is very wise, is very intelligent and knows exactly which of these Parts of the Being it is necessary to activate. It is not our responsibility to do all of the interior work; the interior work is proportional to the Being and his parts. It is enough for us to invoke God the Father, God the Mother, God the Son, and then we are in connection with the Being and his Parts. Please, don't let this retreat be the complication of the inner work. We do not want this. This retreat in essence is the comprehension of what the Being is as unity and as diversity. And to never, ever forget it.

So then, the book *Pistis Sophia* begins with Jesus telling his disciples that now the Father has returned his vestures to him, now he will be able to speak clearly about all these things. That he will reveal to them that which in the past he has not said about the one Father, the First Commandment, the first and the last mystery. About that which is in the Thirteenth Aeon, which is within Him. About the twenty-fourth mystery, those twenty-four who are in the second space of the First Mystery and the rest of the Twelve Aeons, the invisibles who, as we said, first are twelve and then they double into twenty-four Parts of the Being.

And the explanation fits perfectly here which we the Gnostics say about a monotheistic polytheism or a polytheistic monotheism, which nicely explains that there has

never been a conflict between the gods with the Absolute God, because God is gods.

Especially in Gnostic Christianity, a conflict between the different gods is not conceivable, because in the Logos Christ each one has its space. And above all in Gnostic Christianity there is no conflict with the Being of each one of us, because this is the means to be able to understand the entire divine universe— this being the true essence of importance that this spiritual retreat has, which allows us to have a better comprehension of what that Christianity was that was taught by Jesus two thousand years ago, unveiled today for all of humanity by Master Samael.

It seemed important to share all of this with you, even though in general we already know that as Gnostic students we can work with the different Parts of the Being. For example, with the god Morpheus or god of sleep; with the Maiden of Memories; with the Divine Mother; with the elemental genies of the physical body; with the elemental genies of nature. We not only know how to have a relationship with the Christ, but also with his Seven Cosmocrators; we have chains and works in connection with Gabriel, Rafael, Uriel, Michael, Samael, Orifiel and Zachariel. We know that these Cosmocrators of the Logos also exist within us as Parts of the Being. Especially that part of the Being that corresponds with the Logos Samael is very active within us today.

Samael helps us not only as Avatar, not only as the Christ of the New Age; he helps us from within our own interior, through the corresponding part of the Being of

Samael that exists within our interior. From there also we are receiving his Martian force. I believe that we as students comprehend all of this very well.

And if we do not understand this well, it is enough for us to observe how the psychological work itself carried out by the Master throughout the course of his initiatic process notably influenced the development of the international Gnostic movement itself; having left all of this reflected in his first works, up to this final one that we are concerning ourselves with today in the present retreat, which, without a doubt, is the highest note achieved by our Master.

Even the book “The Three Mountains” is but a prelude to the “Pistis Sophia Unveiled”, since in one of its chapters we discover the Divine Mother manifested in five aspects, which adds to the parts of the Being.

And the teachings have infinite possibilities through the Being. Therefore, I ask myself and I ask all of you: Should we only see the psychological work from one point of view? Is it not better to unite the psychological with the ontological, with the science of the Being and his parts? Isn't that what we have been told: that we must not forget the Being?

After this retreat, the works with the repentances of Pistis Sophia will remain there, so that through each one of the twelve Parts of the Being we will be able to recognize them within us, then love them and by thinking about them to establish a conscious interrelation.

If we go now to a painting exhibit— for example one from the renaissance period, Christian paintings— and we see a painting of the apostle Matthew, John, or Phillip, our eye will see things in another way, we will feel a part of that work, and that artist will not have painted that painting in vain, as it has happened to us in Italy already. We have made express trips in order to see paintings of Caravaggio, with the objective of knowing better each one of the archetypes that are connected with the intimate Christ, in order to discover the message left by the very artist or painter who created those works, even if this person was a common person or even a fallen *Bodhisattva*. What is important is that they reflect this or that Part of the Being, and one cannot imagine how much one learns from all of this. Or for example, to visit places where the magnificent works of Michael-Angelo Buonarotti are found. Therefore our comprehension about the interior work increases. It is incredible how art aids us in all of this, when what we are procuring is to know how to work with the Being and his different parts.

Art is not only beautiful, as the Greeks say, it is also good. It transmits a message for the consciousness and we must be there in order to receive it. Not only is the work of art appreciated for the technique, for the impression that it produces or because it is decorative, but also for the message contained in it, which is for us, the humans. With a monotheistic religion— that is, a God outside of us— we will never be capable of appreciating works of art; we get bored in front of them, we are not capable of capturing their message.

Therefore, one reaches the conclusion that in Gnostic Christianity there are so many teachings to discover that, truly, for that reason, there is nothing we need to seek outside that we do not have at home. Especially the message of the Messiah Saviour, that we continue seeing as a historical event.

Consequently, it is to be ignorant to insist in the west on searching for the spiritual path in foreign currents, when that foundation has already been given to us. And with that I am not trying to say that the study of comparative religions is negative, because it isn't. What I am insisting in this spiritual retreat is for us to realize that, after more than two thousand years, we are still not conscious of the path of the synthesis through the Being and his Parts. Which is why one does not know how to live the Christian gospel, which is why we will continue ploughing in the ocean of spiritual speculations, by this simply demonstrating our great ignorance.

For that reason the work of Samael is marvellous, because through a Gnostic synthesis he has given us back all those lost values of the Being and his Parts, all those principles, virtues that, even though they are present in the west, we are not capable of seeing them. Not only in relation to Christianity, also in relation with many other cultures. For example, only mentioning America, the Mayan, Aztec, Inca, Olmec, Zapotec, Chibcha, Quechua cultures, etc. In this way, it's so nice to enter into Colombia and to put oneself in contact with Chibcha culture, because we find there the same spiritual principles, the

same essential values, even some other values that are not present in Christianity, simply because the message of the Saviour does not need them now; perhaps one day.

We conclude this part that we have called “A necessary pause” by emphasizing the proper synthesis of Master Samael about the inner work. The three instants when one works with a psychological defect, he says in this way:

“First instant, you observed it”; the Master is referring to a mistaken psychological state and to the “I’s” that personify it.

“Second instant, you comprehended it”. In respect to this, the Master has taught us in many of his lectures and books that, comprehension is something simple; it is not at all spectacular. Nevertheless, when proceeding from the consciousness itself, comprehension is active. And it is the pure truth that astonishes us in each one of its steps.

One day a Gnostic missionary asked the Master, “Can you better explain to us Master what comprehension is?” And the Master responded more or less like this:

— I have written so much about comprehension in my books, that I do not understand what more you want to know now about it!

Certainly we all know that, specifically, the Master has said so much about comprehension, but we always think that something more may be lacking. For example, there exists a chapter about Creative Comprehension in the book “Fundamental Education” which is marvellous, and in general the entire work of Samael is based on the study and comprehension coming from the consciousness.

But when one has not comprehended, one cannot see one's own comprehension. Or having comprehended, the intellect does not end up believing it. Because, as we just finished saying, the intellect expects something more spectacular from comprehension. That's why we are foolish when we insist on asking about it, aren't we?

And continuing, with the story about the question formulated to the Master, he asks the Master Litelantes to please pass him that metal can that contains rat poison. And immediately afterwards she puts it on the table where the Master dialogues with the missionary, ordering him next: — *Eat this rat poison!* And the missionary, surprised by that imperative order, responds that he is not going to eat it because it's poison.

To which the Master will say to him: — *Did you need a lot of comprehension to know that was poison?* And we add, anger is poison, pride is poison, lust and envy poison us. All the psychological defects are poisonous sulphur, “arsenic sulphur”, “fire of desire” that makes the soul ill.

Do we perhaps need so much intellectual analysis in order to know that poison is noxious, that a certain “I” poisons us? What we really need is simple but deep; creative comprehension coming from the consciousness and for that self-guided meditation is useful. But it always ends up being more comfortable to first find an intellectual reason in order to understand things, and then what happens is that when we understand things intellectually, we then become disinterested in what we are interested in: comprehension.

In the different situations of life, we have reacted with a certain psychological state, with certain psychological aggregates, where we must use the consciousness in order to comprehend, and to then be able to say that I am doing a work on that. And that does not require us to be very intelligent, but rather to be very conscious (and that is the difference), therefore the proper work of retrospection makes sense.

Therefore, comprehension also belongs to an instant of the spirit, of eternity. We realized, we became conscious in an instant that this or that is simply poison.

“Third instant, you eliminate it through the help of the Divine Mother”. If someone feels great devotion for his Divine Mother it means that the third instant is not difficult for him. Elimination is difficult when we expect an intellectual elimination.

Elimination done through the Divine Mother is a change of energy. She takes the negative energy of the “I” and disintegrates it, putting in her energy, which is different, and of a very high frequency. She exchanges a defect that you have offered to her in sacrifice, for a virtue. And that interchange produces peace in us. Seeing things in this way, and if it has to do with an interchange, is it worthwhile to die or not?

These are the three instances of the work; instances that do not belong to time, but to the work with the eternity of the consciousness and of the spirit. And therefore, what is this whole spiritual retreat resting on? This spiritual retreat gives us force, multiplies our comprehension

of the intimate work, and as a simpler formula, the three instances of the consciousness are waiting for us.

I said at the beginning of the spiritual retreat that this would be a great dinner, a great meal, a great banquet with many varieties of food. As Master Samael would say: “a true agape of love, a mystical agape”. I said it because I knew about its content, its message, and I knew that each one of us would eat what we could, because it is impossible to eat everything all at once. And that is the way it has to be, since, on the contrary, a great indigestion could come. It is according to the necessity that the soul has, according to our spiritual hunger that we can take that which we have a need for.

Full from eating spiritual bread, later on we will once again be hungrier, and with this spiritual nourishment we will grow until we become adults for the Being and for the Venerable Masters of the White Lodge. And in the future, once again we will come back to review this work of the repentances. Not because we would have wasted our time, but rather because we will need a stronger food. That is why this work will be handed down, because we will always be eating from it.

For this reason Master Samael will say in the repentance that comes next, the tenth repentance, chapter 53:

“Certainly, Pistis Sophia is not a book to read mechanically, but rather to study and meditate on profoundly throughout your entire life.”

Peter

Tenth repentance

“When Jesus had said this unto his disciples, he said unto them: *Now, therefore, let him whom his spirit stirreth, come forward and speak the solution of the tenth repentance of Pistis Sophia.*”

Peter answered and said: “*O Lord, concerning this thy light-power prophesied a foretime through David in the one-hundred-and-nineteenth Psalm, saying...*”

Pistis Sophia

Introduction to the 10th repentance of Pistis Sophia

CHAPTER 53

Peter interprets the tenth repentance, according to Psalm CXIX. (...)

“Certainly, Pistis Sophia is not a book to read

mechanically, but rather to study and meditate on profoundly throughout your entire life."

V.M. Samael Aun Weor

It is understood that the "Pistis Sophia Unveiled" is a book to study your entire life. And now let's look at what the second Peter of the tenth repentance teaches us. Let's remember, "Pistis Sophia is pardoned in the ninth repentance," and that, for that reason, Jesus is sent to help her. Also the tenth repentance coincides with *Kether* or the Ancient of Days of the Hebraic Kabbalists, which means that our interior Peter has sublimated to the maximum. It's for that reason that the intimate Jesus can help us to overcome "the lion-faced power", our old karmic debts. But when we do not reach the maximum of sublimation required, we must begin the work once again at that point where the utmost sacrifice was not given.

"It came to pass then, when I came into the chaos to help her, that she saw me, that I was understanding and shone exceedingly and was full of compassion for her. For I was not Self-Willed as the lion-faced power, which had taken away the light-power from Sophia, and had also oppressed her in order to take away from the whole light in her. Sophia then saw me, that I shone ten-thousand times more than the lion-faced power, and that I was full of compassion for her. And she knew that I came out of the Height of heights, in whose light she had had faith from

the beginning. Pistis Sophia then took courage and uttered the tenth repentance saying:

THE TENTH REPENTANCE OF PISTIS SOPHIA

1. *-I have cried unto thee, O Light of lights, in my oppression and thou hast hearkened unto me.*

2. *-O Light, save my power from unjust and lawless lips and from crafty traps.*

3. *-The light which was being taken from me in crafty snaring, will not be brought unto thee.*

4. *-For the traps of Self-willed and the nooses of the merciless [one] are spread out.*

5. *-Woe unto me, that my dwelling was far off, and I was in the dwellings of the chaos.*

6. *-My power was in regions which are not mine.*

7. *-And I entreated those merciless [ones]; and when I entreated them, they fought against me without a cause.*

The following commentaries from Master Samael cannot be more precise:

“It is obvious that the self-willed ego and the snares of the unmerciful are everywhere.

The self-willed animal ego that dwells within ourselves, and the snares of the unmerciful, lie in wait for the Initiate.

The dwelling of Pistis Sophia is in the Thirteenth Aeon, but when she is fallen, she lives in the inferior Chaos.

The regions of Pistis Sophia are in the Thirteenth Aeon and never in the abysses of perdition.

The tenebrous ones do not feel pity for the Initiates, on the contrary they attack them.”

In the face of the ambush of the animal ego and before the Law of karma, “it is necessary to know how to be serene, it is necessary to know how to be patient”, and by forgiving our debtors our debts will be forgiven. These are the periods of the path in which the tenebrous ones feel no pity for us, on the contrary they attack us incessantly. And even though the means of those attacks may always be diverse, the aim is always one: to steal the sexual energy from us. Therefore, let’s defend ourselves!

Jesus chooses Peter. (...)

Practice: with the interior Peter...

“When Jesus had said this unto his disciples, he said unto them: Now, therefore, let him whom his spirit stirreth, come forward and speak the solution of the tenth repentance of Pistis Sophia.”

Peter answered and said: *“O Lord, concerning this thy light-power prophesied aforetime through*

David in the one-hundred-and-nineteenth Psalm, saying..."

PETER INTERPRETS THE TENTH REPENTANCE
FROM PSALM CXIX

1. *-I cried unto thee, O Lord, in my oppression and thou hearkened unto me.*

2. *-O Lord, save my soul from unjust lips and from crafty tongues.*

3. *-What will be given unto thee or what will be added unto thee with a crafty tongue?*

4. *-The arrows of the strong [one] are made sharp with the coal of the desert.*

5. *-Woe unto me, that my dwelling is far off, and I dwelt in the tents of Kedar.*

6. *-My soul hath dwelt in many regions as a guest.*

7. *-I was peaceful with them who hate peace; if I spake unto them, they fought against me without a cause.*

As we can see, in Pistis Sophia all of what is most important of Master Samael's message is told. And three days of spiritual retreat are insufficient to be able to embrace the very important message of the Saviour Jesus Christ. And those of us who are doing these works in periods of two months for each one of the repentances, also realise

that when we arrive at the end, surely after some time has passed, we will need to take this work up again, as a companion guide for our entire life.

And what Master Samael says about Pistis Sophia will be fulfilled, that it should not be read mechanically, and that it is necessary to study it and to meditate on it profoundly for our entire life.

But this does not mean that we will become addicts of the Pistis Sophia. There are people who have made themselves addicted to Pistis Sophia and only read this book, thinking that if they understand it, they understand the entire Great Work. There are also other books of Master Samael that are marvellous. All in all, the entire work of Master Samael is rich in marvellous spiritual content.

We knew a lady in Mexico, many years ago who, when the first publication of the book Pistis Sophia came out, read it so obsessively that, lamentably, we could not feel admiration. Why could we not feel admiration? Simply because the Pistis Sophia must be studied through meditation, otherwise we come to think that all of it is impossible. It was therefore the final book of the Master and all of us read it to be well informed of the last thing that the Master was teaching. And it was natural that it was that way, because certainly in this work the Master has deposited all the best of his work.

When we came to see that book the lady was studying, dirty and scratched, with notes to the utmost, certainly we could not feel anything other than compassion, because the lady had fallen into a total imbalance which was vis-

ible to all who knew her. She herself recounted that she slept with the book, that she woke up in the middle of the night and continued reading with a great obsession. I would have liked for her to come to this spiritual retreat. I am trying to say that I would have liked that she would have been able to study the Pistis Sophia by following the guidelines of this retreat. Now so many years have gone by since then, and as the Master says: “FUGIT IRREPARABILE TEMPUS”, the time that flees cannot be restored. Surely she would have learned many things as we are learning with this spiritual retreat dedicated only to the first book of Pistis Sophia.

I have always felt that the study of the Pistis Sophia unveiled by the Master would have to be taken calmly, in order to be able to enter into it bit by bit. It is too complicated, not as a book, but rather in content. It has to be digested carefully, because it cannot be read like a novel, with a simple read through.



Let's speak a little more about this second aspect of Peter. When we began to work in this second phase of Peter in the tenth repentance, we had to recall the Peter of the first phase or the second repentance. And it was necessary for it to be like that, that we divided it into two Peter's, like a kind of black Peter and a white Peter. And it is not as if the Master says this, we did it in order to differentiate the two repentances lived in the different phases of Pistis Sophia. But it is very certain that the Master says, in quoting the alchemists and the Christian gospel at the

same time, that the sexual stone at the beginning is black, brute, and that it is necessary to whiten it and to chisel it in a perfect way.

We realised that that this second reflection of the tenth repentance was not the same as the first one, from the second repentance. Because we comprehended that the previous repentances had changed the comprehension of the first Peter. The previous repentances, especially the one with Martha, contributed to changing our comprehension of what this tenth repentance was in itself.

If James has remained behind, and now comes Peter, we can begin to understand Peter as a pure, subtle energy that must be used with finesse. And having transcended the brute Peter, now one had to think about the wise, intelligent Peter; in the Tree of Life he is related with Kether of the Kabbalah, like that Venerable Ancient of Days.

Begin with some different meditations in respect to Peter. You already have the experience of meditating on him. All the comprehension was emerging in a natural way. The comprehension of what chastity is came forth like a small light: chastity of thought, chastity in the word, chastity in the heart. Chastity is not only to not spill the sexual energy, but rather the sublimation of the energy.

Like someone who, even though he is not fornicating can make a bad use of the energy; I add that there are "I's" that nourish themselves from the very practice itself of sexual magic without spilling the semen. Therefore, there are "I's" that die in sexual magic, and there are "I's" that die in the magnetic pause. The man needs to go through his

own magnetic pauses and to work as a single person, and while being married, to do his exercises of *pranayama*, of transmutation, his meditations on his own; and the same for the woman.

The work is done in the Ninth Sphere and outside of the Ninth Sphere. Outside of the Ninth Sphere we place the “I” in a desert, because the “I” has become refined and it hides subtly within the practice of sexual magic. Here the work is more delicate. It makes sense that it is like that in the Great Work because the tenth, eleventh, twelfth, and thirteenth labours clearly correspond to the Third Mountain. Because in the ninth, Pistis Sophia was forgiven, and in the eighth labour the last *year of Job* ends.

It is not as if we as a group, by meditating on the tenth repentance are already in the Third Mountain. It is absurd to think like that; they are reflections, meditations that help us in the path in order to give a different value to the sexual energy itself, in order to learn how to work with a “white Peter”.

Therefore, it is not true that the best practices of sexual magic are the longest ones. There are practices of sexual alchemy that are shorter— only what is necessary for the work, and if we prolong them we are nourishing certain “I’s”. One must know not only when to practice, but also how long one should practice and when to end the practice.

These are reflections that resulted from the practices and study of this book of the Master. There are other activities, other books of the Master, other meditations,

the meditation in silence, the meditation on the Being. All this comprehension works in the depths of ourselves, no longer in the intellect, but rather we keep it still, so that it rests and it submerges in the depths of ourselves and operates, works, from the depths of the Being, without having to remember paragraphs, ideas, concepts taken from this book.

From this retreat, the most important thing is to keep with the essence, to not remember everything that we did, but rather the essence of what we have lived. Otherwise, it is necessary to forget everything that we have studied intellectually; one must learn how to forget it, because if one continues remembering, he falls into obsession once again. The “I” also develops itself in that obsession.

It is necessary to learn how to not do, in order to *know how to do*. It is necessary to forget, in order to *know how to forgive*. It is incorrect to say, “I forgive you but I do not forget what you have done to me”; there is a contradiction there. If you forgive it’s because you are also going to forget and you are going to cancel it. We are here in order to cancel, not in order to accumulate.

We are heading into the eleventh repentance of Pistis Sophia.

Salome

Eleventh repentance

“Now, therefore, let him in whom his power is raised, come forward and proclaim the solution of the eleventh repentance of Pistis Sophia. Then Salome came forward and said: “My Lord, concerning this thy light-power prophesied aforesime through David in the fifty-first Psalm, saying...”

Pistis Sophia

This is the repentance of Mary Salome. In the Tree of Life, to enter into a work with Salome is to leave below the tree itself in order to enter into the spheres: *Ain Soph Aur*, *Ain Soph* and *Ain*. With Salome we are practically reaching the end, what follows next is Andrew, which repeats itself, and it will conclude with Martha, which also repeats itself.

CHAPTER 54

Jesus: “It came to pass then, when this lion-faced power saw me, how I drew nigh unto Pistis Sophia, shining very exceedingly, that it grew still more furious and emanated from itself a multitude of exceedingly violent emanations.”

Eleventh repentance of Sophia.

“1- Why hath the mighty power raised up itself in evil?”. “2- Its plotting taketh away the light from me all the time, and as sharp iron have they taken away power from me.” “3- I chose to descend into the chaos rather than to abide in the thirteenth aeon, the region of Virtuousness.”

Salome interprets the repentance according to Psalm LI. (Samael: “Salome knows good from evil and evil from good.”)

Jesus binds Salome. (...)

Practice: with the inner Salome...

Master Samael, when speaking about Salome says: “Salome knows good from evil and evil from good”. Let’s speak about Salome. We have spoken about the three Mary’s: Mary Magdalene, the priestess and next Mary Salome. Before reaching the most refined part of matter, that is to say, Virgin Mary, which is the virgin matter, the pure matter, the highest degree that the Divine Comedy concludes with, precisely with Mary.

Mary Salome, mother of two apostles, invites us to reflect. As we have said, she is the mother of the two apostles— James and John, which we have already studied— seated with Jesus at the Last Supper. In order to understand Mary Salome it is necessary to relate her with her two sons, because they are her own fruit. Because they come from her bosom, as if they were a trinity: she and her two sons, which in the end are the mercury and the verb.

Mary Salome, says Master Samael, knows good and evil, the good from the bad and the bad from the good. She perfectly knows the combination of these two substances. She comprehends well what the verb is, because she as matter also springs forth from the verb: mercury that shifts according to the verb. It walks according to sound.

We have to learn to identify ourselves with Salome and her two sons, because the moment of finishing with the repentances is near. The participation of Salome is to offer the best of the repented Mary Magdalene. It's like the same Mary, Mary Magdalene who is repented in a superior octave, soon to reach the virgin matter, the Virgin Mary.

Mary Salome is to transcend good and evil. These two concepts disappear, one no longer walks towards the right or the left, now one takes the way of the centre. With Salome we find the way of the centre. The two paths become one, the path of the Christ.

We will have to meditate on the opposite part of

ourselves, our concept of good, our concept of bad. What we have believed is good, what we have thought that evil is. We have to dissolve those pairs of opposites into one single substance. It is the unification, which is why it is the entrance into the Absolute Abstract Space. It is the duality that comes to be transcended, that surely was present in Mary Magdalene within her experience of wisdom.

Andrew

Twelfth repentance

“And Andrew came forward and said: “My lord and Saviour, thy light power hath prophesied aforetime, through David, concerning this repentance which Pistis Sophia hath uttered, and said in the one-hundred-and-eighth Psalm...”

Pistis Sophia

CHAPTER 55

Self-willed aideth his emanations and they again oppress Sophia. (The lion-faced power asks the Self-willed God for help...). In this respect Master Samael says: “The power of the Lions of the Law uses the same dark elements to punish the sinner.”

Twelfth repentance of Pistis Sophia. (...)

CHAPTER 56

Andrew interprets the twelfth repentance according to Psalm CVIII. “Oh! God, keep not silent at my praise-singing.”

Practice: with the inner Andrew...

Let's look at what an Andrew in a superior octave can represent, as in the case of Peter. We said that Andrew, brother of Peter, represents the sacrifice on the cross.

What kind of sacrifice is he able to do? How subtle has sacrifice now become? At what level must one sacrifice when he is about to complete the Great Work, when the repentances finish?

Surely, they are sacrifices that are very close to humanity, because the final repentance is the repentance of Martha. Sacrifice must continue in superior octaves in order to be prepared for the last of the repentances: the repentance that connects us with the Father, with the Eternal Common Cosmic Father.

CHAPTER 57

“It came to pass again thereafter that Pistis Sophia cried unto me, saying: “O Light of lights, I have transgressed in the twelve aeons, and have descended from them; wherefore have I uttered the twelve repentances, [one] for each aeon. Now,

therefore, O Light of lights, forgive me my transgression, for it is exceedingly great, because I have abandoned the regions of the height and have come to dwell in the regions of the chaos”.

Martha

Thirteenth repentance

“Martha came forward and said: “My Lord, my spirit urgeth me to proclaim the solution of that which Pistis Sophia hath spoken; thy power hath prophesied aforetime concerning it through David in the fiftieth Psalm, saying thus:

Pistis Sophia

Thirteenth repentance of Pistis Sophia. (Pistis Sophia says: Give me the baptism and forgive my sins and purify me from my transgression ...)

Martha interprets the Thirteenth Repentance with Psalm L. (From Mary to Martha...)

Practice: with the inner Martha...

PRACTICE

Let's return to the practice of humility. The people who cannot kneel can lean forward. The important thing is to incline the nape of the neck.

In prayer let's say:

*"Oh Light of lights, we are here before you
to ask you to forgive our transgression.
Illuminate us, Oh Light, in order to comprehend
the interior Martha, in order to feel
in our souls, our insignificant existence
and to be able to be saved
by the divine Christ!
Oh Light of lights, baptize us with your Gnosis!"*

We must open our arms in a cross. Now we can comprehend in a certain degree the crucifixion of the Logos in the Absolute Abstract Space, an act of sacrifice, an act of love.

Let's pray to the Solar Logos in order to give thanks and to ask for his blessings, especially his baptism.

*"Oh You, Solar Logos, igneous emanation,
Christ in substance and in consciousness,
powerful life whereby everything advances.
Come to me and enter me, illuminate me,
bathe me, pass through me and awaken
in my Being all those ineffable substances
that are as much a part of you as of me.*

*Cosmic and Universal Force,
mysterious energy, I conjure you.
Come to me, remedy my affliction,
cure me of this evil and
remove this suffering from me
so that I may have harmony, peace and health.
I ask this of you in your Sacred Name,
which the Mysteries and the Gnostic Church
have taught me, so that you make
the Mysteries of this plane
and higher planes vibrate in me,
and that those reunited forces
achieve the miracle of my cure!
So be it. So be it. So be it!"*

By imitating Martha we rest our heads on the earth. We get up. We make the sign of the cross, in the name of the Father, the Son and the Holy Spirit, in the name of the Most Holy Tetragrammaton.

With the index finger of our right hand we seal this work three times with the rune SIG.



Final commentary

When we, as a gnostic group, decided to establish meditation in silence (which is not a guided meditation, it is a self directed mediation that begins by ringing the gong three times and concludes by ringing the gong three times), we realized that the self-observation that we knew was merely intellectual. It was a self-observation with the attention directed outwards, but as the Master well says, that kind of self-observation lacks the Remembering of the Being. But, since one is so active mentally in daily life, the self-observation that one practices is a very mental, very external self-observation; it does not yet have depth.

When we began to submerge ourselves into meditation in silence, without many rules, with very simple rules, we began to discover what self-observation was in the serenity of thought. When we calmed the mind down in a natural way we were observing inwards, with a certain capacity of astonishment that we did not have before.

We realized that, although we self-observe ourselves in practical life, it is necessary to manage to enter into the

self-observation of a profound meditation, without music in the background, to feel the presence of the Being, to feel that it is not meditation that you are directing. To feel that suddenly your meditation is taken by something, and it begins to guide the meditation. You feel that it is producing the meditation, but you do not provoke it, you do not produce it, it is a natural meditation.

When the mental storm has ceased, this serenity comes. When leaving these meditations we begin to speak about self-observation and we realise that this was not what we were practicing as self-observation, it was an intellectual self-observation. It is the same attention as the sportsman who is preparing to run, who is attentive, who concentrates, and thinks that he is awake, but he sleeps profoundly.

Attention inwards does not mean self-observation; correct self-observation is accompanied by Self Remembering. The Remembering of the Being submerges you within, into your psychology.

The following meditations taught us that in the meditation we had to pray, to develop a mysticism that we didn't have. It was important to not undervalue spirituality, because we can fall into the error of the modern day Buddhists of today, who search for the void by making mental efforts of concentration and by negating the proper Remembering of the Being. A psychological, mental Buddhism that does not have illumination, because it does not have compassion, because it does not have religiosity.

We comprehended that gnosis is Buddhism and Christianity. The Christian is Buddhist and the Buddhist must be Christian. Master Samael has said that of all the religions, what will survive to the Golden Age is Buddhism and Christianity. And they will join into one single force, because it is the void that is illuminated in the Being.

The one who likes to pray **learns to meditate**, to calm his mind and to pray in the profoundness of his meditation. And the one who likes to meditate, **learns how to pray**. Because Jesus says it in two words, *“Be vigilant and pray so as not to fall into temptation”*. To be vigilant is to be awake, as it is taught in Buddhism, and to pray is to converse with God.

We teach our students that they can meditate, and nevertheless they can pray. And that they ask the Being to guide them in the meditation, because to meditate without asking the Being is to not ask for permission, it's to not ask for help from the Being himself.

There exists the tendency in many gnostic groups (and outside of gnosis) where they have taken the psychological side from gnosis, to have the pretext that only the psychology is needed to destroy the ego. I think that they can commit the same error as the schools of the Fourth Way, of the schools of Gurdjieff, that do not take the Divine Mother into account, that do not take into account the Being and who remain on the surface. In the same way, a lot of religiosity is an error, a lot of spirituality without psychology. It is necessary to have balance.

The thing is much simpler than we can imagine. We

have arrived to this conclusion with the meditation in silence: to not do anything until entering into profoundness. For that reason our meditation should surpass a half hour, at least forty-five minutes.

When we enter into an hour of meditation, battling with the mind, suffering, thinking that the chair is to blame, that I will buy a new chair, that it is the cushion, that I am poorly positioned, that it is too hot or too cold... that has been the practice and the patience of learning how to enter into ourselves, without the voice of the missionary; because the voice of the missionary also distracts. The person has to find himself with himself, in silence, and with the group of people who are there with him in silence.

What are the effects of the change in the silence? They are produced in the hearing: we begin to feel vibrations in the ear, the frequency is changing. Then one perceives a certain change in the environment. It is necessary to learn how to do nothing, in order to later enter into profoundness, and from within to begin to do the psychological work.

I asked Master Samael on the way to the post office in Mexico City, while crossing the street, *"Master, are you thinking in this moment?"* Surprised, the Master looked at me like I was a strange creature who appeared there, and he said to me, *"Obviously brother, but profoundly."* I understood that it is not a sin to think during the meditation, what is necessary is to think profoundly. That is called reflection.

So we dedicate time in the meditations to reflection, to “**serene reflection**”. Many sessions of meditation are needed. It does not matter how many; thinking, becoming accustomed to being calm, in order for Self-Observation to then emerge, and to become conscious of the psychological processes. When we come out of those meditations the missionaries no longer give us lectures, the missionaries no longer explain what the death of the “I” is; the students explain it to us, they tell us what they are doing and how they are living it. One is learning from all of them. There are very sincere confessions; some confess that they were not able, that they encountered difficulty. There are others who have had wonderful results. A working group is created. The missionary is the coordinator of that.

That is why we think that religiosity is very important during the meditation. We often kneel, we ask the Being for illumination, we do a chain and, after, we sit to meditate. Each person works, the energy of the group is created and the energy of the group invites you to continue. It happens sometimes that a guest comes and enters into those meditations. When we enter into silence with the guest, we realise he has problems in the meditation, because that chair rustles and creaks. We comprehend that the meditation in silence and the interior work of death helps that brother; we continue working so that this person can also keep on working and can little by little put himself in harmony with the interior work.

Master Samael was asked, “How much time should I mediate?”

“How much time do you meditate?”, asked the Master to the one who asked the question.

“Well Master, look: five or six minutes, ten minutes if I can.”

“Brother, tell him how long I meditate for.” [The Master asks another brother.]

“The Master meditates for six hours a day.”

The Master says, *“Without meditating one cannot dissolve the ego. It is impossible to dissolve the ego without profound meditation, I have meditated my entire life and I will always meditate.”*

This is how one guarantees oneself in the path. But one is very weak and needs a group. We have to form groups in order to work. A group is a treasure, because one believes that one can do it alone. You need the group, like the group needs you.

That is why these repentances have been set out, you will say, in such a simple way, so easily, but in reality these works have already been meditated on in order to be able to convert them into a spiritual retreat.

First one does a spiritual retreat with himself, and after he can expose it to others. Two months of meditations have been done with Mary, two months with Peter. What has arrived here are the results of these meditations, of these reflections and the scholarly, intellectual investigation that accompanies them to give them force.

It is important to not enter into the psychological work without a profundity in meditation, because one can

reach the conclusion that it is not possible. That one cannot destroy the ego. One does not experience the joy of having discovered an ego, of having comprehended it and of having eliminated it. Since one does not see the result of that, he tires and withdraws.

In order for this to happen in our lives, we have to have the fortune of encountering someone who is doing it, because if not, you walk in a dark room and you do not know what you are doing. This retreat is important for us, for those of us who are doing this work and for those who can begin to do it.

There are many missionaries here who know that this is important. It is not only the work of the missionary, but the work of the community around the missionary. The missionary should not only give, he must receive from his community. In nature everything cooperates. The harmony of nature is cooperation, mutual cooperation.

Rafael Vargas

Paz Inverencial!



Magdalena penitente
Guido Reni

The Pistis Sophia

I am a soul, who one day lost her faith,
the Power of Wisdom.

Now I am a Sophia, yearning
to conquer this light-power again
That is why I combat the Self-Willed Ego,
Who by order of the First Commandment,
with its great triple power: mind, desire and sex,
pursuing me, instructed me to look
toward the lower parts of the universe.

So that I would see its own
Lion-faced-light-power
in this region,
my own accumulated karma,
so that my light would be taken from me.

And I looked below and I saw this light
believing that I saw that light from the beginning
that came from the veil
of the Treasury of the Light.

And I thought to myself:
“I will go into that region without my pair
and take the light and therein fashion
for myself the aeons of light
so that I may go to the Light of lights,

which is in the Height of heights.”
And thinking in this mistaken way,
I went forth from my own region, the Thirteenth Aeon,
and I fell into the region of the Twelve Aeons.

 Their enraged rulers
 then persecuted me,
 as did Self-Willed,
 because I desired greatness
without having fulfilled my cosmic duty,
 that of sacrificed love.

 That is also why I abandoned
 the region of the Twelve Aeons,
 that of the invisibles, my brethren:
 the different parts of the Being,
falling even lower, into the region of chaos,
where I found the lion-faced light-power,
my own karma that has laboured so much
 to take my light from me.

 And my light was taken from me!
That is why now I cry out with overwhelming pain,
to the Light of lights within my intimate Jesus,
each one of my Thirteen repentances:

 I repent for having forgotten
 my first love!
And my Mary is returning it to me.
 I repent for fornication!
 And my Peter helps me.
I repent for pride! And my Martha

shows me the kingdom of the Logos.

I repent for gossiping!

And my John teaches me to pray
and listen better to the Lord.

I repent for judging the eunuch! And my
Phillip shows me the heavens and paradises.

I repent for false pain! And my Andrew
teaches me to sacrifice it.

I repent for mental abuse! And my Thomas
teaches me to think.

I repent for my actions and consequences!
And my Matthew now bids for me.

Now in my James I hope that the
First Commandment forgives me.

That my Peter helps me to transcend the triple power:
sex, desire and mind.

That my Salome teaches her children
John, the verb, and James, the mercury,
their permanent places at the last supper.

That my Andrew expresses his last
sacrifice-love, that of the great renunciation.

And that one day,
by the will of the First Commandment,
my Martha reveals my next destiny to me.

Amen, Amen, Amen.

