


Pegasus Collection

49

The Great Rebellion

Samuel Aun Weor



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...“Today and forever, my dear brethren, I renounce, I have renounced and I will continue to renounce the copyright. The only thing that I want is that these books can be sold inexpensively, accessible to the poor, accessible to all those who suffer and cry! May the happiest citizen manage to get this book with the few cents that he has in his pocket! That is all!”

Samael Aun Weor
Pronouncement in the Congress of Guadalajara
Mexico: 29th October, 1976

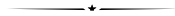


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The Great Rebellion. Reference, in the lecture “The Wisdom of Death” by Master Samael we read: “Well, we’ve heard the words of our Dominican brother and, frankly, the question has surprised me ... tremendously. It’s surprised me for the very reason that I’ve already written three books on this subject: the first, well, *The Mystery of the Golden Blossom*, [1971-72], the second—with an exact method for dissolution of the ego—*Treatise of Revolutionary Psychology*, [75-76] and the third, which has just come out, *The Great Rebellion*.” Therefore, this is a work from the later years. Christmas Message 76-77.

Encounter with Samael

Chapter 1

Life

Although it may seem incredible, it is very certain and of a complete truth that this much boasted-about modern civilization is frightfully ugly, does not meet the transcendental characteristics of aesthetic ways, and is divested of inner beauty.

We presume much with those same old horrific buildings, which resemble rat holes.

The world has become tremendously dreary with the same old streets and horrific housing everywhere.

All of this has become tiresome, in the north and in the south, in the east and in the west of the world.

It's the same old uniform—horrific, nauseating, sterile. “Modernization!” exclaim the multitudes.

We resemble true vain peacocks with the clothing we wear and with our very shiny shoes, while millions circulate here, there, and everywhere—unhappy, hungry, malnourished, miserable.

Simplicity and natural beauty, spontaneity, ingenuity, and divestiture of artifices and cosmetics have disappeared in the female sex. Now we are modern. Such is life.

People have become frightfully cruel, charity has become cold, and no one takes pity on anyone anymore.

The display windows and showcases of luxurious stores glitter with lavish merchandise, which is definitely out of reach for the wretched.

The only thing the pariahs of life can do is contemplate the silks and jewels, posh perfume bottles, and umbrellas for the downpours—to look without being able to touch, a torture similar to that of Tantalus.

The people of these modern times have become extremely coarse, the perfume of friendship and the fragrance of sincerity have radically disappeared.

The multitudes groan, overburdened by taxes. The whole world has problems; we owe and are owed; we are sued and can't afford to pay. Preoccupations tear brains apart, nobody lives in peace.

The bureaucrats with the curve of contentment in their bellies and a fine cigar in their mouths, which they psychologically lean on, play political jugglery with the mind, without caring one bit about the pain of the people.

Nobody is happy in these times, and least of all the middle class; they are between the sword and the wall.

Rich and poor, believers and nonbelievers, merchants and

beggars, cobblers and tinsmiths, live because they must live, drowning their sorrows with wine, and even becoming drug addicts to escape themselves.

People have become malicious, suspicious, distrustful, astute, perverse; no one believes in anyone anymore. Every day they invent new conditions, certificates, all kinds of restrictions, documents, credentials, etc., and none of which serve a real purpose anymore. The astute mock all this nonsense, they do not pay, they evade the law even though they may have to go to prison—with bones and all.

No job gives happiness, the sense of true love has been lost, and people who are married today are divorced tomorrow.

The unity of homes has been lamentably lost, and the sense of shame no longer exists; lesbianism and homosexuality have become more common than washing your hands.

To know something about all this, to try to know the cause of so much rottenness, to inquire, to search, is certainly what we propose in this book.

I am speaking in the language of practical life, eager to know what is hidden behind that horrifying mask of existence.

I am thinking aloud, and let the intellectual rogues say whatever they please.

The theories have already become tiresome and are even sold and resold in the market... Then what?

Theories only serve to cause worry and make life more bitter.

With just reason Goethe said, “All theory is gray, but the golden tree of life springs ever green.”

The poor people have already grown tired of so many theories. Now there is much talk regarding practicalities, we need to be practical and really know the causes of our suffering.

Chapter 2

The Crude Reality of the Facts

Millions of people in Africa, Asia, and Latin America, may soon starve to death.

Gases emitted by sprays can radically bring about the end of the ozone of Earth's atmosphere.

Some sages predict that by the year two thousand, the subsoil of our terrestrial globe will be depleted.

Marine species are dying due to the contamination of the seas; this has already been proven.

Unquestionably, at this rate, by the end of this century, all the inhabitants of the big cities will have to wear oxygen masks to defend themselves against the smog.

If the contamination continues at its current alarming rate, before long it will no longer be possible to eat fish. The fish, living in such totally contaminated waters, will become dangerous to our health.

Before the year two thousand, it will be almost impossible to find a beach where one can swim in pure water.

Due to the excessive consumption and exploitation of the soil and subsoil, soon the lands will no longer be able to produce the necessary agricultural elements to feed the people.

The intellectual animal, mistakenly called man, by contaminating the seas with so much filth, poisoning the air with the smoke from cars and factories, destroying Earth with underground atomic explosions, and abusing the detrimental elements of Earth's crust, has clearly subjected the planet Earth to a long and frightful agony, which will undoubtedly conclude with a great catastrophe.

The world will barely be able to cross the threshold of the year two thousand, since the intellectual animal is destroying the natural environment at a breakneck speed.

The rational mammal, mistakenly called man, is set on destroying Earth; he wants to make it uninhabitable, and it is obvious that he is achieving it.

Regarding the seas, ostensibly, they have been converted into a kind of huge garbage dump by all the nations.

Seventy percent of all the garbage of the world is going into each of the seas. Enormous quantities of petroleum, insecticides of all kinds, multiple chemical substances, poisonous gases, neurotoxic gases, and detergents, etc., are annihilating all the living species of the ocean.

Marine birds and plankton, so indispensable for life, are being destroyed. Unquestionably, this annihilation of

marine plankton is of incalculable gravity because this microorganism produces seventy percent of Earth's oxygen.

Through scientific research, it has already been verified that certain parts of the Atlantic and the Pacific are contaminated with radioactive waste, the product of atomic explosions.

In different metropolises of the world, and especially in Europe, fresh water is drunk, eliminated, purified, and then drunk again.

In the large, super-civilized cities, the water that is served at the tables passes through the human organism many times.

In the city of Cucuta (Republic of Colombia, bordering with Venezuela, South America), the inhabitants are obliged to drink the black and filthy waters of the river, which carries all the garbage that comes from Pamplona. I want to emphatically refer to the Pamplonita River that has been so disastrous for the "Pearl of the North" (Cucuta).

Fortunately, there now exists another aqueduct that supplies the city, yet even with that they continue to drink the black waters of the Pamplonita River.

Enormous filters, gigantic machines, and chemical substances, try to purify the black waters of the great cities of Europe. Yet, the epidemics continue to spread with those filthy black waters, which have passed so many times through the human organism.

Famous bacteriologists have found all kinds of viruses, pathogenic colibacillosis, tuberculosis, typhoid, smallpox, larvae, etc., in the drinking water of the great capitals.

Although it seems incredible, in European countries, within the water treatment plants themselves, the virus of the poliomyelitis vaccine has been found.

Furthermore, the squandering of water is terrifying; modern scientists affirm that by the year 1990, the rational humanoid will die of thirst.

The worst of all of this is that the underground freshwater reserves are in danger due to the abuses of the intellectual animal.

The merciless exploitation of oil wells continues to be fatal. The petroleum extracted from the interior of the earth, traverses the subterranean waters, and contaminates it.

As a consequence of this, petroleum has made the subterranean waters of the earth undrinkable for more than a century.

Obviously, as a result of all this, vegetation and even multitudes of people die.

Let us now talk a little about the air, which is so indispensable for all living creatures.

With each inhalation and exhalation, our lungs take in half a liter of air, that is, about twelve cubic meters per day. Multiply this quantity by the 4.5 billion inhabitants that Earth has, and then we will have the exact amount of

oxygen that the whole of humanity consumes daily, without counting the oxygen consumed by all the other animal species that populate the face of the Earth.

The totality of oxygen that we inhale is found in the atmosphere and is due to the plankton, which we are now destroying with contamination, as well as the photosynthetic activity of plants. Disgracefully, the reserves of oxygen are being exhausted.

The rational mammal, mistakenly called man, through his innumerable industries is continuously diminishing the amount of solar radiation so necessary and indispensable for photosynthesis. And that is why the amount of oxygen currently produced by plants is now much less than in the last century.

The gravest part of this worldwide tragedy is that the intellectual animal continues to contaminate the seas, destroy the plankton, and finish off the vegetation.

The rational animal proceeds lamentably in destroying his sources of oxygen.

The smog that the rational humanoid is constantly expelling into the air, in addition to killing, endangers the life of the planet Earth.

Smog is not only annihilating oxygen reserves but it is also killing people.

Smog originates strange, dangerous illnesses that are impossible to cure; this has already been proven.

The smog impedes the entry of solar light and ultraviolet rays, causing grave disorders in the atmosphere.

An era of climatic alterations is approaching—glaciation, the advancement of the polar ice caps toward the equator, frightening cyclones, earthquakes, etc.

Due not to the use but rather to the abuse of electrical energy, in the year two thousand there will be more heat in some regions of planet Earth, and this will further contribute to the process of the revolution of Earth's axis.

Soon the poles will be constituted in the equator of Earth, and the latter will become the poles.

Thawing of the poles has begun, and a new Universal Flood preceded by fire is approaching.

In the coming decades, the carbon dioxide will multiply: this chemical element will then form a thick layer around Earth's atmosphere.

Such a filter or layer will lamentably absorb the thermal radiation and act as a greenhouse of fatalities.

The climate of Earth will become hotter in many places, and the heat will melt the polar ice caps, thus outrageously raising the level of the oceans.

The situation is very grave: fertile soil is disappearing, and daily, two hundred thousand people are born who need nourishment.

The worldwide catastrophe of hunger, which is approaching, will certainly be dreadful; it is already at our doorstep.

Currently, forty million people are dying annually due to starvation, due to lack of food.

The criminal industrialization of the forests, and the ruthless exploitation of mines and petroleum, are leaving Earth converted into a desert.

While it is certain that nuclear energy is deadly for humanity, it is no less certain that there also currently exist death rays, microbial bombs, and many other terribly destructive and malignant elements invented by scientists.

Unquestionably, to obtain nuclear energy, large amounts of heat are required, which are difficult to control, and which at any moment could cause a catastrophe.

To achieve nuclear energy, enormous amounts of radioactive minerals are required of which only thirty percent are used. This causes Earth's subsoil to quickly become exhausted.

The atomic waste that remains in the subsoil is frightfully dangerous. There is no safe place for atomic waste.

If the gas from an atomic dump were to escape, even if only a minimal portion, thousands of people would die.

The contamination of food and water brings about genetic alterations and human monsters (creatures that are born deformed and monstrous).

Before the year 1999, there will be a serious nuclear accident that will cause true fright.

Certainly, humanity does not know how to live; it has degenerated frighteningly, and frankly it has precipitated to the abyss.

The gravest part of this entire matter is that the factors of such desolation, which are starvation, wars, destruction of the planet on which we live, etc., are within ourselves, we carry them in our interior, in our psyche.

Chapter 3

Happiness

People work daily, they fight to survive, they want to exist in some way, yet they are not happy.

Happiness is perplexing, as they say. The gravest part is that people know it; yet amid so much bitterness, it seems that they do not lose hope of achieving happiness one day, without knowing how or in what way.

Poor people! They suffer so much! Nonetheless, they want to live, they fear losing their life...

If people understood something about revolutionary psychology, possibly they might even think differently; yet in truth, they know nothing; they want to survive amidst their disgrace, and that is all.

There exist pleasant and very enjoyable moments but that is not happiness; people confuse pleasure with happiness.

Partying, going out on the town, drunkenness, orgies, are bestial pleasures, yet that is not happiness...Nonetheless, there are wholesome parties, get-togethers without

drunkenness, without bestialities, without alcohol, etc., but that is not happiness either.

Are you a kind person? How do you feel when you dance? Are you truly in love? Do you really love? How do you feel dancing with the one you adore? Permit me in becoming a bit cruel for a moment by telling you that this is not happiness either.

If you are already old, if these pleasures do not attract you, if they leave a bad taste in your mouth—pardon me if I tell you that it would be different if you were young and full of illusions.

In any case, say what they may, whether you dance or not dance, love or not love, whether or not you have that which is called money, you are not happy even if you think otherwise.

You spend life looking for happiness everywhere and die without having found it.

In Latin America, there are many who hope to one day win the lottery, they believe they will achieve happiness in this way; some do in fact win, yet they still do not achieve the much yearned for happiness.

As a young man, one dreams of the ideal woman, a princess from *A Thousand and One Nights*, something extraordinary, then comes the crude reality of the facts: wife, young children to support, difficult economic problems, etc.

There is no doubt that as the children grow so do the problems, and they even become impossible...

As the boy or girl grows, they need bigger shoes, and with that comes a higher price, that is clear.

As the children grow, their clothing becomes more and more expensive; if there is money, then there is no problem, yet if there is not, the matter becomes grave and the suffering horrible.

All of this would be more or less bearable if one has a good wife, but if the poor man is betrayed, if he is cheated on, then what's the use to fight to earn money?

Disgracefully, there exists extraordinary cases, marvelous women, true companions, both in opulence and in misfortune. Moreover, to make matters worse, then the man does not know how to appreciate her and even abandons her for other women who make his life bitter.

Many are the damsels who dream of a prince charming. Unfortunately, in truth, things turn out very different, and in the terrain of the facts, the poor woman marries an executioner...

The greatest illusion for a woman is to have a beautiful home and become a mother, "holy predestination"; however, although the man may be very good (certainly a very difficult thing to find), in the end, everything passes—the sons and daughters marry, they leave or repay their parents badly, and the home definitively ends.

All in all, in this cruel world in which we live, happy people do not exist... All the poor human beings are unhappy.

In life, we have met many individuals loaded with money, full of problems, lawsuits of all kinds, overloaded with taxes, etc. They are not happy.

What's the use of being rich if you don't have good health? Poor rich people! Sometimes they are more disgraceful than any beggar.

Everything passes in this life: things pass, people pass, ideas pass, etc. Those who have money pass, and those who do not have money also pass, and no one knows authentic happiness.

Many want to escape themselves through drugs or alcohol, but in truth, not only do they fail to escape, but even worse, they get trapped in the inferno of the vice.

Friends of alcohol, or marijuana, or LSD, etc., disappear as if by magic when the addict resolves to change his life.

Running away from the "myself", the "I", does not achieve happiness. It would be interesting to grab the bull by the horns, observe the "I", and study it with the purpose of discovering the causes of pain.

When one discovers the true causes of so much misery and bitterness, it is obvious that something can be done...

If one achieves the end of the "myself", of "my drunkenness", of "my vices", of "my affections" that cause so much pain to my heart, of "my preoccupations" that pulls my

brain apart and makes me sick, etc., etc., it is clear, then comes that which is not of time, that which is beyond the body, the affections, and the mind, that which is truly unknown to the understanding, and which is called—happiness!

Unquestionably, while our consciousness remains bottled up, trapped within the “myself”, the “I”, in no way will it know legitimate happiness.

Happiness has a taste that neither the “me”, the “myself”, nor the “I”, has ever known.

Chapter 4

Freedom

The meaning of freedom is something that has not yet been understood by humanity.

On the concept of freedom—posed always in a more or less mistaken manner—very grave errors have been committed.

Certainly, fights occur over one word, absurd deductions are drawn, atrocities of all kinds are committed, and blood is spilled on the battlefields.

The word freedom is fascinating, everyone likes it; nevertheless, there is no true comprehension of it, there exists confusion regarding this word.

It is not possible to find a dozen people who define the word freedom in the same form and in the same way.

The term freedom would in no way be comprehensible to the subjective rationalism.

Everyone has different ideas about this term—subjective opinions of the people, deprived of all objective reality.

When putting forth the matter of freedom, there exists incoherence, vagueness, and incongruence in each mind.

I am sure that not even Mr. Immanuel Kant, author of *Critique of Pure Reason and Critique of Practical Reason*, ever analyzed this word in order to give it its exact meaning.

Freedom, a fine word, a beautiful term—how many crimes have been committed in its name!

Unquestionably, the term freedom has hypnotized the masses. The mountains and the valleys, the rivers and the seas, have been tainted with blood upon the conjuration of this magical word...

How many flags, how much blood, and how many heroes have there been in the course of history each time the matter of freedom has been raised on the stage of life.

Unfortunately, after all the independence that has been achieved at such a high price; slavery continues within each person.

Who is free? Who has achieved the famous freedom? How many have been emancipated? Oh, oh, oh!

Adolescents long for freedom; it seems incredible that many times, despite having food, shelter, and clothing, they want to flee their paternal homes in search of freedom.

It is incongruous that the youngster who has everything at home wants to escape, flee, get away from his dwelling, fascinated by the term freedom. It is strange that enjoying

all kinds of comforts of a happy home, he wants to lose what he has in order to travel the lands of the world and immerse himself in pain.

For the unfortunate, the pariahs of life, the beggar, to truly yearn to get away from the shack, from the hut, with the purpose of obtaining a better change is correct; but, for the spoiled child, the mama's boy, to search for an escape, to flee, the results are incongruous and even absurd; however, this is how it is, the word freedom fascinates, enchants, although no one knows how to define it precisely.

For the damsel to want freedom, to yearn to change households, to want to marry to escape from the parental home and live a better life, is partly logical because she has the right to be a mother. Nonetheless, once married, she finds that she is not free and with resignation must continue to carry the chains of slavery.

The employee, tired of so many regulations, wants to see himself free, and if he manages to become independent, he encounters the problem of continuing to be a slave to his own interests and preoccupations.

Certainly, every time we fight for freedom, we find ourselves defrauded, despite victories.

So much blood spilled uselessly in the name of freedom, and yet we continue to be slaves of ourselves and of others.

People fight over words that they never understand even if explained grammatically in dictionaries.

Freedom is something that has to be attained within ourselves. No one can achieve it outside themselves.

“Riding through the air” is a very oriental phrase, which allegorizes the sense of genuine freedom.

No one can really experience freedom as long as their consciousness remains bottled up in the “self”, in the “myself”.

Comprehending this “I-myself”, “my persona”, that which “I am” is urgent when one sincerely wants to achieve freedom.

In no way could we destroy the shackles of slavery without having previously comprehended this whole matter of “mine”, all that concerns the “I”, the “myself”.

What does slavery consist of? What is it that keeps us enslaved? What are these obstacles? All of this is what we need to discover.

Rich and poor, believers and nonbelievers, are all formally imprisoned even if they consider themselves free.

As long as the consciousness, the essence (the most dignified and decent thing we have in our interior), continues bottled up in the “self”, the “myself”, the “I-myself”, in my cravings and fears, in my desires and passions, in my preoccupations and violence, in my psychological defects, one will be in a formal prison.

The sense of freedom can only be integrally comprehended when the shackles of our own psychological prison have been annihilated.

While the “I-myself” exists, the consciousness remains imprisoned; escaping from the prison is only possible through the Buddhist Annihilation (dissolving the “I”, reducing it to ashes, to cosmic dust).

The free consciousness divested of the “I”, in absolute absence of the “myself”, without desires, without passions, without cravings or fears, directly experiences true freedom.

Any concept about freedom is not freedom. The opinions we form about freedom are far from reality. The ideas that we forge on the topic of freedom have nothing to do with authentic freedom.

Freedom is something that we must experience in a direct way, and this is only possible by dying psychologically, dissolving the “I”, ending forever the “myself”.

It would be pointless to continue dreaming about freedom if nonetheless we carry on like slaves.

It would be better to see ourselves as we are, to carefully observe all the shackles of slavery that keep us in a formal prison.

Through self-knowledge, by seeing what we are internally, we will discover the door to authentic freedom.

Chapter 5

The Law of the Pendulum

It is interesting to have a wall clock at home, not only to know the time, but also to reflect a little.

Without the pendulum, the clock doesn't function; the movement of the pendulum is profoundly significant.

In ancient times, the dogma of evolution did not exist; thus, the sages understood that the historical processes always unfold in accordance with the Law of the Pendulum.

Everything ebbs and flows, rises and falls, waxes and wanes, comes and goes, in accordance with this marvelous law.

It isn't strange that everything oscillates, that everything is submitted to the swaying of time, that everything evolves or involutes.

At one extreme of the pendulum is joy, at the other is pain. All our emotions, thoughts, yearnings, desires, oscillate in accordance with the Law of the Pendulum.

Hope and desperation, pessimism and optimism, passion and pain, triumph and failure, gain and loss,

certainly correspond to the two extremes of the pendulum movement.

Egypt emerged with all its power and majesty on the banks of the sacred river; nonetheless, when the pendulum swung to the other side, when it reached the extreme opposite, the country of the Pharaohs fell and Jerusalem arose, the beloved city of the Prophets.

Israel fell when the pendulum changed position, and the Roman Empire emerged at the other extreme.

The movement of the pendulum gives rise to powerful civilizations and later destroys them, lifts empires and sinks empires, etc.

We can place the various pseudo-esoteric and pseudo-occultist schools, religions, and sects, at the extreme right of the pendulum.

We can place all the materialist type schools at the extreme left of the pendulum—Marxist, atheist, skeptic, etc., antithesis of the pendulum movement, changeable, subject to incessant permutation.

The religious fanatic, due to any unusual event or deception, can go to the other extreme of the pendulum, become an atheist, a materialist, a skeptic.

A materialistic fanatic atheist, due to any rare occurrence (perhaps a transcendental metaphysical event, a moment of indescribable terror), can be taken to the extreme opposite of the pendulum movement, and converted into an unbearable religious reactionary.

For example, a priest defeated in a debate by an esotericist, in despair, became incredulous and materialistic.

We knew the case of an atheist and incredulous woman who, due to a conclusive and definitive metaphysical event, converted into a magnificent exponent of practical esotericism.

In the name of truth, we must declare that the true and absolute materialistic atheist is a sham, does not exist.

Faced with the proximity of an inevitable death, before an instant of indescribable terror, the enemies of the eternal, the materialists and nonbelievers, pass instantaneously to the other extreme of the pendulum and end up praying, crying, and clamoring with infinite faith and enormous devotion.

Karl Marx himself, author of *Dialectical Materialism*, was a fanatical religious Jew, and after his death was accorded the funeral pomp of a great rabbi.

Karl Marx elaborated his materialist dialectic with a single purpose, “to create a weapon in order to destroy all the religions of the world through skepticism.”

It is the typical case of religious jealousy taken to the extreme. Marx could in no way accept the existence of other religions, and he preferred to destroy them through his dialectic.

Karl Marx fulfilled one of the *Protocols of the Elders of Zion* that textually says: “It is not important if we fill the

world with materialism and repugnant atheism, the day in which we triumph, we will disseminate the properly codified religion of Moses in a dialectical form, and will not permit any other religions in the world.”

It is very interesting that in the Soviet Union, religions are persecuted, and the people are taught a materialist dialectic; while in the synagogues, the Talmud, the Bible, and religion are studied, and they work freely without any problem.

The leaders of the Russian government are religious fanatics of the Law of Moses, yet they poison the people with the farce of dialectical materialism.

We would never pronounce ourselves against the people of Israel; we are only declaring ourselves against a certain double-dealing elite that, pursuing unutterable motives, poison the people with a materialist dialectic, while they secretly practice the religion of Moses.

Materialism and spiritualism, with all their aftereffects of theories, prejudices, and pre-conceptions of all kinds, are processed in the mind according to the Law of the Pendulum, and change style according to the times and customs.

Spirit and matter are two very debatable and thorny concepts that no one understands. The mind knows nothing about the spirit, it knows nothing about matter.

A concept is nothing more than that, a concept. Reality is not a concept, although many concepts can be forged about reality.

The Spirit is the Spirit (the Being) and is only recognized by Itself. It is written, “The Being is the Being, and the reason of being of the Being is the same Being.”

The fanatics of the God “matter”, the scientists of dialectical materialism, are one hundred percent empirical and absurd. They talk about matter with a dazzling and stupid self-sufficiency when, in reality, they know nothing about it.

What is matter? Which of these foolish scientists knows? The much boasted-about matter is also a very debatable and thorny concept.

What is matter? Cotton? Iron? Flesh? Starch? A rock? Copper? A cloud? Or what? To say that everything is matter would be as empirical and absurd as to assure that the entire human organism is a liver, or a heart, or a kidney. Obviously, one thing is one thing, and another thing is another; each organ is different, and each substance is distinct. So then, which of all these substances is the much boasted-about matter?

Many people play with the concepts of the pendulum; however, in truth, the concepts are not the reality.

The mind knows only illusory forms of nature but knows nothing about the truth contained within those forms.

Theories go out of style over time and over the years, and that which one learned in school, later turns out to be useless. Conclusion: nobody knows anything.

The concepts of the extreme right or of the extreme left of the pendulum go out of style like women's fashion; all these are processes of the mind, things that happen on the surface of understanding, nonsense, vanities of the intellect.

To any psychological discipline, there is an opposing discipline; to any psychological process, logically structured, there is an opposing similar one. And after all this, what?

The real, the truth, is what interests us, but this is not a matter of the pendulum; it is not found among the swaying of theories and beliefs.

The truth is that which is unknown from instant to instant, from moment to moment.

The truth is at the center of the pendulum: not at the extreme right nor at the extreme left.

When Jesus was asked, "What is the truth?", he held a profound silence. And when the Buddha was asked the same question, he turned and walked away.

Truth is not a matter of opinions, nor of theories, nor of prejudices of the extreme right or of the extreme left.

The concept that the mind can forge about the truth is never the truth. The idea that the intellect has about the truth is never the truth. The opinion we have about the truth, however respectable it may be, in no way is the truth.

Neither the spiritualistic currents nor their materialistic opponents can ever lead us to the truth.

Truth is something which must be experienced in a direct way, like when one puts one's finger in the fire and is burned, or when one swallows water and chokes.

The center of the pendulum is within ourselves, and it is there where we must discover and experience in a direct way the real, the truth.

We need to self-explore ourselves directly in order to self-discover ourselves and know ourselves profoundly.

The experience of the truth only comes when we have eliminated the undesirable elements, which together constitute the "myself".

Only by eliminating the error does the truth come. Only by disintegrating the "I-myself", my errors, my prejudices and fears, my passions and desires, my beliefs and fornications, intellectual pigeonholes, and self-sufficiencies of all kinds, does the experience of the real come to us.

Truth has nothing to do with what has been said or not said, with what has been written or not written, it only comes to us when the "myself" has died.

The mind cannot search for the truth because it does not know it. The mind cannot recognize the truth because it has never known it. The truth comes to us in a spontaneous form when we have eliminated all the undesirable elements which constitute the "myself", the "I-myself".

As long as the consciousness remains bottled up in the "I-myself", it cannot experience that which is the real, that

which is beyond the body, the affections, and the mind, that which is the truth.

When the “myself” is reduced to cosmic dust, the consciousness is liberated in order to awaken definitively, and directly experience the truth.

With just reason, the Great Kabir Jesus said, “Know the truth, and the truth shall set you free.” (John 8:32)

Of what use is it for man to know fifty thousand theories if he has never experienced the truth?

The intellectual system of any man is very respectable; however, to any system, another opposes it, and neither one nor the other is the truth.

It is better to self-explore in order to know ourselves and to one day directly experience the real, the truth.

Chapter 6

Concept and Reality

Who or what can guarantee that concept and reality are absolutely the same?

Concept is one thing and reality is another, and there exists a tendency to overestimate our own concepts.

It is almost impossible for reality to be equal to concept; nevertheless, people, hypnotized by their own concepts, always suppose that concept and reality are the same.

To any psychological process correctly structured by means of an exact logic, a different one, strongly formed with a similar or superior logic opposes it—then what?

Two severely disciplined minds, within ironclad intellectual structures, arguing with each other, debating about this or that reality, each one believing in the exactitude of his own concept and in the falsehood of the other, but which of them is right? Who could honestly guarantee one or the other case? In which of them would concept and reality be the same?

Unquestionably, each head is a world, and in each and

every one of us, there is a kind of pontifical and dictatorial dogmatism that wants to make us believe in the absolute equality of concept and reality.

No matter how strong the structures of reasoning may be, nothing can guarantee absolute equality of concept and reality.

Those who are self-enclosed within any intellectual, logistical procedure always want to make the reality of the phenomena coincide with the elaborated concepts; and this is nothing more than the result of hallucinatory reasoning.

To open up to the new is a difficult task for someone stuck in his classical ways; disgracefully, people want to discover, to see in all natural phenomena, their own prejudices, concepts, preconceptions, opinions, and theories; no one knows how to be receptive, to see the new with a clear and spontaneous mind.

The indicated thing would be for the phenomena to speak to the sage; unfortunately, the sages of these times do not know how to see the phenomena, they only want to see in them the confirmation of all their preconceptions. Although it may seem incredible, modern scientists know nothing about natural phenomena.

When we see exclusively our own concepts in the phenomena of nature, we are certainly not seeing the phenomena but rather the concepts.

Nonetheless, the foolish scientists, deluded by their fascinating intellect, stupidly believe that each one of their

concepts is absolutely equal to this or that observed phenomenon, when the reality is different.

We do not deny that our affirmations will be rejected by anyone who is self-enclosed by this or that logistical procedure. Unquestionably, the pontifical and dogmatic condition of the intellect could in no way accept that this or that correctly elaborated concept does not exactly coincide with reality.

As soon as the mind, through the senses, observes this or that phenomenon, it immediately rushes to label it with this or that scientific term, which unquestionably only serves as a patch to cover its own ignorance.

The mind does not really know how to be receptive to the new; moreover, it does know how to invent highly complicated terminology with which it tries to qualify, in a self-deceptive way, that which it certainly ignores.

Speaking this time in the Socratic sense, we will say that “the mind not only ignores but, in addition, ignores that it ignores.”

The modern mind is terribly superficial; it has specialized itself in inventing very difficult terms to cover up its own ignorance.

There exist two types of science: the first is nothing more than a garbage heap of subjective theories that is so abundant; the second is the pure science of the great illuminated ones, the objective science of the Being.

Undoubtedly, it would not be possible to penetrate the amphitheater of cosmic science if we have not previously died within ourselves.

We need to disintegrate all those undesirable elements that we carry in our interior and that as a whole constitutes the “self”, the “I” of psychology.

As long as the superlative consciousness of the Being continues bottled up in the “myself”, in my own concepts and subjective theories, it becomes absolutely impossible to directly know the harsh reality of natural phenomena in themselves.

The key to the laboratory of nature is held in the Angel of Death’s right hand.

We can learn very little from the phenomenon of birth but from death we can learn everything.

The inviolate temple of pure science is found in the depths of the black sepulcher. If the seed does not die, the plant is not born. Only with death comes forth the new.

When the ego dies, the consciousness awakens to see the reality of all of the phenomena of nature, just as they are in themselves and of themselves.

The consciousness knows what it directly experiences for itself—the crude realism of life beyond the body, the affections, and the mind.

Chapter 7

The Dialectic of the Consciousness

In the esoteric work related with the elimination of the undesirable elements (which we carry in our interior), annoyance, tiredness, and boredom, sometimes emerge.

Unquestionably, we need to always return to the original point of departure and re-evaluate the foundations of the psychological work if we truly yearn for a radical change.

To love the esoteric work is indispensable when a complete interior transformation is truly wanted.

As long as we do not love the psychological work conducive to change, the reevaluation of principles is more than impossible.

It would be absurd to suppose that we could be interested in the work if, in fact, we have not come to love it.

This means that love is unpostponable when we try, time and again, to re-evaluate the foundations of the psychological work.

Above all, it is urgent to know what is that which is called consciousness, since many are the people who have never been interested in knowing anything about it.

Any ordinary person would never ignore that a boxer loses consciousness when he is knocked out in the ring.

It is clear that when the unfortunate boxer comes around, he regains consciousness.

Sequentially, anyone can comprehend that a clear difference exists between personality and consciousness.

When we are born, we all have three percent of consciousness and ninety-seven percent that is distributed between subconsciousness, infraconsciousness, and unconsciousness.

The three percent of awakened consciousness can be increased as we work upon ourselves.

It is not possible to increase consciousness through exclusively physical or mechanical procedures.

Undoubtedly, the consciousness can only be awakened based on conscious works and voluntary sufferings.

There exist various types of energy within ourselves that we must comprehend; first: mechanical energy, second: vital energy, third: psychic energy, fourth: mental energy, fifth: energy of the will, sixth: energy of the consciousness, seventh: energy of pure spirit.

No matter how much we might multiply the strictly

mechanical energy, we would never be able to achieve the awakening of the consciousness.

No matter how much we might increase the vital forces within our own organism, we would never be able to reach the awakening of the consciousness.

Many psychological processes take place within ourselves without the consciousness intervening in any way.

However great the disciplines of the mind may be, mental energy will never achieve the awakening of the diverse functionalisms of the consciousness.

Willpower, even if multiplied to infinity, cannot obtain the awakening of the consciousness.

All these types of energy are staggered into different levels and dimensions that have nothing to do with the consciousness.

The consciousness can only be awakened through conscious works and upright efforts.

The small percentage of consciousness that humanity possesses, instead of being increased, tends to be squandered uselessly in life.

It is obvious that by identifying ourselves with all the events of our existence, we uselessly waste the energy of the consciousness.

We should see life as a movie without ever identifying ourselves with any comedy, drama, or tragedy; thus, we would save conscious energy.

The consciousness, in itself, is a type of energy with a very high vibratory frequency.

We must not confuse the consciousness with the memory, since they are as different from each other as the light from the headlights of a car in relation to the road upon which we drive.

Many acts are carried out within ourselves without any participation of that which is called consciousness.

Many adjustments and readjustments occur within our organism without the consciousness participating in them.

The motor center of our body can drive a car or direct the fingers, which play on the keyboard of a piano, without the most insignificant participation of the consciousness.

The consciousness is the light, which the unconscious does not perceive.

The blind person does not perceive physical solar light either; yet it exists all the same.

We need to open ourselves up so that the light of the consciousness can penetrate the terrible darkness of the “myself”, of the “self”.

Now we will better comprehend the significances of the Gospel of John when it says: “The light shineth in darkness; and the darkness comprehended it not.” (John 1:5)

Moreover, it would be impossible for the light of the consciousness to penetrate within the darkness of the “I-myself”

if we did not previously use the marvelous sense of psychological self-observation.

We need to clear the way for the light to illuminate the tenebrous profundities of the “I” of psychology.

One would never self-observe if one had no interest in changing. Such an interest is only possible when one truly loves the esoteric teachings.

Now our readers will comprehend the motive for which we advise to re-evaluate, time and again, the instructions concerning the work on oneself.

The awakened consciousness allows us to directly experience reality.

Unfortunately, the intellectual animal mistakenly called man, fascinated by the formulative power of dialectical logic, has forgotten the Dialectic of the Consciousness.

Unquestionably, the power to formulate logical concepts is ultimately terribly poor.

From the thesis, we can pass to the antithesis, and through discussion, we reach the synthesis; nonetheless, the latter continues to be an intellectual concept that in no way can coincide with reality.

The Dialectic of the Consciousness is more direct; it permits us to experience the reality of any phenomenon in itself and by itself.

The natural phenomena in no way coincide exactly with the concepts formulated by the mind.

Life unfolds from instant to instant, and when we capture it to analyze it, we kill it.

When we try to infer concepts by observing this or that natural phenomenon, we cease to perceive the reality of the phenomenon, we only see the reflection of stale theories and concepts, which in no way have anything to do with the observed fact.

Intellectual hallucination is fascinating, and we forcibly want all the phenomena of nature to coincide with our dialectical logic.

The Dialectic of the Consciousness is based on lived experiences and not on mere subjective rationalism.

All the laws of nature exist within ourselves, and if we do not discover them in our interior, we will never discover them outside of ourselves.

Man is contained in the universe, and the universe is contained in man.

Real is that which we experience within ourselves, in our interior; only the consciousness can experience reality.

The language of the consciousness is symbolic, intimate, profoundly significant, and only the awakened ones can comprehend it.

Whoever wants to awaken consciousness must eliminate from their interior all the undesirable elements which constitute the ego, the “I”, the “myself”, within which the essence is bottled up.

Chapter 8

Scientific Jargon

Didactic logic is conditioned and qualified by the propositions “in” and “about”, which never lead us to the direct experience of the real.

The phenomena of nature are far from being as scientists see them.

Certainly, as soon as any phenomenon is discovered, it is immediately qualified or labeled with this or that linguistic monstrosity of scientific jargon.

Obviously, those very difficult terms of modern science only serve as a patch to cover ignorance.

Natural phenomena are by no means as the scientists see them.

Life, with all its processes and phenomena, unfolds from moment to moment, from instant to instant; and when the scientific mind pauses to analyze it, it in fact kills it.

Any inference extracted from any natural phenomenon is in no way equal to the concrete reality of the phenomenon.

Disgracefully, the mind of the scientist, dazed by his own theories, firmly believes in the realism of his inferences.

The delusional intellect not only sees in the phenomena the reflection of its own concepts, but furthermore and what is worse, it wants in a dictatorial way to make the phenomena be exactly and absolutely equal to all those concepts that are carried in the intellect.

The phenomenon of intellectual hallucination is fascinating; none of those foolish ultramodern scientists would admit the reality of their own hallucinations.

Certainly, the know-it-alls of these times would in no way admit to being qualified as delusional.

The force of self-suggestion has made them believe in the reality of all those concepts of scientific jargon.

Obviously, a delusional mind presumes itself to be conscious and dictatorially wants all the processes of nature to remain within the confines of the know-it-alls.

As soon as a new phenomenon appears, it is classified, labeled, and put in this or that place, as if it had been truly comprehended.

There are thousands of terms that have been invented to label phenomena but the pseudo-sapientists know nothing about the reality of them.

As a living example of everything that we are affirming in this chapter, we cite the human body.

In the name of truth, we can emphatically affirm that this physical body is absolutely unknown to modern scientists.

An affirmation of this kind could appear very insolent to the pontiffs of modern scientism. Unquestionably, we deserve from them excommunication.

Nevertheless, we have a very solid basis for making such a tremendous affirmation. Disgracefully, the delusional minds are so convinced of their pseudo-sapience that they could not even remotely accept the crude realism of their ignorance.

If we were to tell the leaders of modern science that Count Cagliostro (a most interesting personage of the 16th, 17th, and 18th centuries) is still alive in the height of the 20th century, if we were to tell them that the distinguished Paracelsus (famous physician of the Middle Ages) still exists today, you can be sure that the leaders of current scientism would laugh at us and would never accept our affirmations.

Nevertheless, it is like that; presently, authentic mutants, immortal men with bodies that date back thousands and millions of years, live upon the face of the Earth.

The author of this book knows the mutants yet does not ignore modern skepticism, the hallucinations of the scientists, and the state of ignorance of the know-it-alls.

Given all this, in no way would we fall into the illusion of believing that the fanatics of scientific jargon would accept the reality of our unusual declarations.

The body of any mutant is an open challenge to the scientific jargon of these times.

The body of any mutant can change shape and later return to its normal state without being damaged in any way.

The body of any mutant can penetrate instantaneously into the fourth vertical, and even assume any vegetable or animal form, and afterwards return to its normal state without receiving any harm whatsoever.

The body of any mutant fiercely defies the old texts of official anatomy.

Disgracefully, none of these declarations could convince the delusional ones of scientific jargon.

Those gentlemen, seated on their pontifical thrones, would unquestionably look upon us with disdain, perhaps with anger, and possibly even with a bit of pity.

Nonetheless, the truth is what it is, and the reality of the mutants is an open challenge to all ultramodern theory.

The author of this book knows the mutants yet does not expect anyone to believe him.

Each organ of the human body is controlled by laws and forces that are not even remotely known by the delusional ones of scientific jargon.

The elements of nature are unknown to official science. The best chemical formulas are incomplete: H_2O ; two atoms of hydrogen and one of oxygen to form water turns out to be empirical.

If in a laboratory we try to join an atom of oxygen with two of hydrogen, the result is not water nor anything because this formula is incomplete, it lacks the element fire. Only with this cited element could water be created.

Intellection, as brilliant as it may seem, can never lead us to the experience of the real.

The classification of substances, and the linguistic monstrosity with which the same are labeled, only serve as a patch to cover ignorance.

The intellect wanting this or that substance to possess a determined name and characteristics is absurd and unbearable.

Why does the intellect presume to be omniscient? Why does it hallucinate believing that the substances and phenomena are as it thinks they are? Why does the intellect want nature to be a perfect replica of all its theories, concepts, opinions, dogmas, preconceptions, and prejudices?

In reality, the natural phenomena are not as they are believed to be, and the substances and forces of nature are in no way as the intellect thinks they are.

The awakened consciousness is not the mind, nor the memory, nor anything similar. Only liberated consciousness can experience for itself and, in a direct way, the reality of life free in its movement.

Notwithstanding, we must emphatically affirm that as long as there exists within us any subjective element, the

consciousness will continue bottled up amid such an element, and therefore it will not be able to enjoy continuous and perfect illumination.

Chapter 9

The Antichrist

Dazzling intellectualism, as a manifested functionalism of the psychological “I”, is undoubtedly the Antichrist.

Those who suppose that the Antichrist is a strange personage born in this or that place on Earth, or comes from this or that country, is certainly completely mistaken.

We have said emphatically that the Antichrist is in no way a definite person but all people.

Obviously, the Antichrist resides in the depths of each person and is expressed in multiple ways.

The intellect placed at the service of the Spirit is useful; the intellect divorced from the Spirit becomes useless.

From intellectualism without spirituality arise the rogues, living manifestations of the Antichrist.

Obviously, the rogue in and of himself is the Antichrist. Disgracefully, the present world with all its tragedies and miseries is governed by the Antichrist.

The chaotic state in which present humanity finds itself is undoubtedly due to the Antichrist.

The iniquitous one (of whom Paul of Tarsus spoke of in his Epistles) is certainly a crude realism in these times.

The iniquitous one has already come and manifests everywhere certainly having the gift of ubiquity.

The iniquitous one argues in the cafes, makes negotiations at the United Nations, sits comfortably in Geneva, carries out laboratory experiments, invents atomic bombs, guided missiles, asphyxiating gases, bacteriological bombs, etc., etc., etc.

The Antichrist, fascinated by his own intellectualism, absolute exclusivity of the know-it-alls, believes that he knows all the phenomena of nature.

The Antichrist, believing himself to be omniscient, bottled up among all the rotteness of his theories, outright rejects everything that resembles God or that which is adored.

The self-sufficiency of the Antichrist and the pride and arrogance he possesses is something unbearable.

The Antichrist mortally hates the Christian virtues of faith, patience, and humility.

Every knee bends before the Antichrist. Obviously, he has invented ultrasonic planes, marvelous ships, fancy cars, amazing medicines, etc.

Under these conditions, who could doubt the Antichrist?

He who dares in these times to pronounce himself against all these miracles and prodigies of the son of perdition, condemns himself to the mockery of his fellowman, to sarcasm, to irony, to being qualified as stupid and ignorant.

It is hard work to make serious and studious people understand this; they either react or offer resistance.

It is clear that the intellectual animal mistakenly called man is a robot, programmed in kindergarten, elementary school, middle school, high school, university, etc.

No one can deny that a programmed robot will function according to the program; in no way could the robot function if the program were removed.

The Antichrist has developed the program with which the humanoid robots of these decadent times are programmed.

To make these clarifications, to put emphasis on what I am saying, is frightfully difficult because it is outside of the program.

This matter is so grave, and so tremendous is the entanglement of the mind, that by no means would any humanoid robot remotely suspect that the program is useless since he has been arranged according to the program. And to doubt it would seem like heresy, something incongruous and absurd.

That a robot doubts its program is an absurdity, something absolutely impossible because its very existence is due to the program.

Disgracefully, things are not as the humanoid robot thinks; there exists another science, another wisdom unacceptable to the humanoid robots.

The humanoid robot reacts, and it has reason to react since it has not been programmed for another science, or for another culture, or for anything different from its habitual program.

The Antichrist has elaborated the programs of the humanoid robot; the robot humbly prostrates before its master. How could the robot doubt the wisdom of its master?

The child is born innocent and pure, and the essence expressing itself in each child is incredibly precious.

Unquestionably, nature deposits in the brains of newborns all the wild, natural, sylvan, cosmic, spontaneous data, indispensable for capturing or apprehending the truths contained in any natural phenomena perceivable to the senses.

This means that the newborn child can discover, by himself, the reality of each natural phenomenon. Disgracefully, the program of the Antichrist interferes, and the marvelous qualities that nature has deposited in the brains of the newborns are soon destroyed.

The Antichrist prohibits a different way of thinking; every baby that is born by order of the Antichrist must be programmed.

There is no doubt that the Antichrist mortally hates that

precious sense of the Being known as “the faculty of instinctive perception of cosmic truths.”

Pure science is different to all the decaying theories of the universities that exist here, there, and everywhere; it is something inadmissible for the robots of the Antichrist.

The Antichrist has propagated many wars, famines, and diseases all over the Earth, and there is no doubt that the Antichrist will continue to propagate them before the arrival of the final catastrophe.

Unfortunately, the hour of the great apostasy announced by all the prophets has arrived, and no human being would dare pronounce himself against the Antichrist.

Chapter 10

The Psychological “I”

This question of the “myself”, what I am, that which thinks, feels, and acts, is something that we must self-explore in order to know it profoundly.

Everywhere there exist very beautiful theories that attract and fascinate; however, all of that would be useless if we do not know ourselves.

It is fascinating to study astronomy or to distract oneself a little reading serious works. Nevertheless, it is ironic to become an erudite and not know anything about oneself, about the “I am”, about the human personality that we possess.

Everyone is very free to think what they want, and the subjective reason of the intellectual animal, mistakenly called man, can do it all, just as he can make a flea a horse or a horse a flea. Many are the intellectuals who live playing with rationalism—and in the end, so what?

To be an erudite does not mean to be wise. The illustrated ignoramuses abound like bad weeds, and not only do they

not know but, moreover, they do not even know that they do not know.

The illustrated ignoramuses should be understood as the know-it-alls who believe they know, and yet they do not even know themselves.

We could beautifully theorize about the “I” of psychology, except that is not precisely what interests us in this chapter.

We need to know ourselves directly, without the depressing process of choice.

In no way would this be possible if we did not self-observe ourselves in action from instant to instant, from moment to moment.

It is not a matter of seeing ourselves through some theory or simple intellectual speculation.

To see ourselves directly as we are is what’s interesting; only in this way can we arrive at the true knowledge of ourselves.

Although it may seem incredible, we are mistaken with regard to ourselves.

Many things we believe we do not have, we have; and many things we believe we have, we do not have.

We have formed false concepts about ourselves, and we must make an inventory to know what we have too much of and what we lack.

We suppose that we have various qualities that, in reality,

we do not have; and many virtues that we do possess, we certainly ignore.

We are sleeping people, unconscious, and that is what is grave. Unfortunately, we think the best of ourselves, and we do not even suspect that we are asleep.

The Holy Scriptures insist on the need to awaken but do not explain the system to achieve that awakening.

Worst of all is that there are many who have read the Holy Scriptures and do not even understand that they are asleep.

Everyone believes that they know themselves and do not even remotely suspect that the doctrine of the many exists.

Really, the psychological "I" in each of us is multiple; it always manifests as many.

With this, we want to say that we have many "I's", and not just one as the illustrated ignoramus always suppose.

To deny the doctrine of the many is to make fools of ourselves since it would be the irony of ironies to ignore the intimate contradictions that each one of us possess.

"I'm going to read a newspaper!" says the "I" of the intellect. "To the devil with reading, I prefer to go for a bike ride!" exclaims the "I" of movement. "Forget it, no way!" shouts a third in contention, "I'd prefer to eat, I'm hungry!"

If we could see ourselves in a full-length mirror just as we are, we would directly discover for ourselves the doctrine of the many.

The human personality is just a marionette controlled by invisible strings.

The “I” that today swears eternal love for Gnosis is later displaced by another “I” that has nothing to do with the oath, and then the person withdraws.

The “I” that today swears eternal love to a woman is later displaced by another that has nothing to do with that oath, and then the person falls in love with another, and the house of cards falls to the ground.

The intellectual animal mistakenly called man is like a house full of many people.

There does not exist any order or concordance amongst the multiple “I’s”; they quarrel amongst themselves and fight for supremacy. When one of them gains control of the capital centers of the organic machine, it feels unique, the master; but in the end, it is ousted.

Considering things from this point of view, we arrive to the logical conclusion that the intellectual mammal has no true sense of moral responsibility.

Unquestionably, whatever the machine says or does at a given moment depends exclusively on the type of “I” that controls it at that moment.

It is said that Jesus of Nazareth casted out seven demons, seven “I’s”, from the body of Mary Magdalene, living personifications of the seven capital sins.

Obviously, each one of these seven demons is head of a legion. Therefore, we must establish as a corollary that the Intimate Christ was able to expel thousands of "I's" from the Magdalene's body.

Reflecting on all these things, we can clearly infer that the only worthy thing that we possess in our interior is the essence. Unfortunately, it is bottled up among all those multiple "I's" of revolutionary psychology.

It is lamentable that the essence is always processed by virtue of its own imprisonment.

Unquestionably, the essence or consciousness (which is the same) sleeps profoundly.

Chapter 11

Darkness

One of the most difficult problems of our times is certainly the intricate labyrinth of theories.

Undoubtedly, in these times, pseudo-esoteric and pseudo-occultist schools have multiplied exorbitantly here, there, and everywhere.

The merchandise of souls, books, and theories, is frightening; rare is he who among the cobwebs of so many contradictory ideas truly finds the secret path.

The worst part of all this is intellectual fascination; there exists the tendency to nourish ourselves strictly in an intellectual way with everything that reaches the mind.

The vagabonds of the intellect are no longer content with the general and subjective literature that abounds in the bookstores; but now, and to make matters worse, they also stuff themselves to the point of indigestion with cheap pseudo-esotericism and pseudo-occultism that abounds everywhere like bad weeds.

The result of all this jargon is the manifested confusion and disorientation of the intellectual rogues.

I constantly receive letters and books of all kinds, the senders always interrogate me asking about this or that school, about this or that book, so I limit myself to answer as follows: “You should stop mental idleness, you have no reason to meddle in others people’s lives, disintegrate the animal “I” of curiosity, you should not be concerned with other people’s schools, become serious, know yourself, study yourself, observe yourself, etc., etc., etc.”

Really, the important thing is to know oneself profoundly in all levels of the mind.

Darkness is unconsciousness, light is consciousness; we must allow the light to penetrate into our darkness, obviously, light has the power to overcome the darkness.

Disgracefully, people find themselves self-enclosed within the fetid and filthy environment of their own mind, adoring their beloved ego.

People do not want to realize that they are not masters of their own life; certainly, each person is controlled from within by many other people. I want to emphatically refer to the multiplicity of “I’s” that we carry within.

Ostensibly, each one of those “I’s” puts into our mind what we should think, into our mouths what we should say, and into our hearts what we should feel, etc.

Under these conditions, the human personality is nothing

more than a robot governed by different people, who dispute for supremacy, and who aspire for the supreme control of the capital centers of the organic machine.

In the name of truth, we must solemnly affirm that the poor intellectual animal, mistakenly called man, although believing himself very balanced, lives in a complete psychological imbalance.

The intellectual mammal is in no way unilateral, if he were, he would be balanced.

The intellectual animal is disgracefully multilateral, and that has been demonstrated *ad nauseam*.

How could the rational humanoid be balanced? For there to exist perfect balance, the awakened consciousness is needed.

Only the light of the consciousness directed fully upon us—centered on us and not from the angles—can put an end to the contrasts, to the psychological contradictions, and establish within us true interior equilibrium.

If we dissolve that whole collection of “I’s” that we carry in our interior, the awakening of the consciousness comes, and as a consequence or corollary, the true equilibrium of our own psyche.

Unfortunately, people do not want to realize the unconsciousness within which they live—they sleep profoundly.

If people were awake, each one would feel his fellowmen within themselves.

If people were awake, our fellowmen would feel us within their interior.

So then, obviously, wars would not exist, and the entire Earth would be a true paradise.

The light of the consciousness, giving us true psychological equilibrium, comes to establish everything in its place, and what previously entered into intimate conflict within us is now, in fact, in its proper place.

Such is the unconsciousness of the multitudes that they are not even capable of finding the existent relationship between light and consciousness.

Unquestionably, light and consciousness are two aspects of the same thing; where there is light, there is consciousness.

Unconsciousness is darkness, and they [light and darkness] exist in our interior.

Only through psychological self-observation do we allow the light to penetrate into our own darkness.

“And the light shineth in darkness; and the darkness comprehended it not.” (John 1:5)

Chapter 12

The Three Minds

There exist many intellectual rogues everywhere, lacking positive orientation, and poisoned by repulsive skepticism.

Certainly, the repugnant venom of skepticism has infected the human mind alarmingly since the eighteenth century.

Before that century, the famous island Non-Trabada or Encubierta (located off the coast of Spain) was constantly visible and tangible.

There is no doubt that this island is located within the fourth vertical. There are many anecdotes related to this mysterious island.

After the eighteenth century, this island was lost in eternity; nobody knows anything about it.

In the times of King Arthur and the Knights of the Round Table, the elementals of nature manifested everywhere, profoundly penetrating in our physical atmosphere.

Many are the tales of dwarfs, genies, and fairies that still abound in green Erin, Ireland. Unfortunately, all these

innocent creatures, all this beauty of the soul of the world, is no longer perceived by humanity due to the know-it-alls of the intellectual rogues and excessive development of the animal ego.

Nowadays, the know-it-alls laugh at all these things; they do not accept them, even though deep down they have never come close to attaining happiness.

If people could understand that we have three minds, it would be a different story. Possibly, they might even become more interested in these studies.

Disgracefully, the illustrious ignoramuses, engrossed in the complications of their difficult eruditions, do not even have the time to occupy themselves with our studies seriously.

These poor people are self-sufficient; they are conceited with vain intellectualism; they think they are on the right path, and do not even remotely suppose that they are on a dead end.

In the name of truth, we must say, in synthesis, we have three minds.

The first we can and must call the sensorial mind, the second we will baptize with the name of intermediate mind, the third we will call the interior mind.

Let us now study each one of these three minds separately and judiciously.

Unquestionably, the sensorial mind elaborates its content

of concepts through external sensorial perceptions. Under these conditions, the sensorial mind is terribly crude and materialistic, it cannot accept anything that has not been physically demonstrated.

Since the content of concepts of the sensorial mind is based on external sensorial data, undoubtedly, it can know nothing about the real, about the truth, about the mysteries of life and death, about the soul and the spirit, etc.

For the intellectual rogues, totally trapped by the external senses and imprisoned within the content of concepts of the sensorial mind, our esoteric studies are absurd.

Within the reason of non-reason, in the world of the preposterous, they are right because they are conditioned by the external sensorial world. How could the sensorial mind accept something that is not sensorial?

If sensory data serves as the secret spring for all the functionalisms of the sensorial mind, it is obvious that the latter has to originate sensorial concepts.

The intermediate mind is different; nonetheless, it does not know anything directly about the real, it is limited to believing and that is all.

In the intermediate mind are the religious beliefs, the unshakeable dogmas, etc.

The interior mind is fundamental for the direct experience of the truth.

Indubitably, the interior mind elaborates its content of

concepts with the data provided by the superlative consciousness of the Being.

Unquestionably, the consciousness can live and experience the real. There is no doubt that the consciousness truly knows.

Nevertheless, for the consciousness to manifest, it needs a mediator, an instrument of action, and this is the interior mind itself.

The consciousness directly knows the reality of each natural phenomenon, and through the interior mind it can manifest.

To open the interior mind would be the indicated thing to do, so as to leave [behind] the world of doubt and ignorance.

This means that only by opening the interior mind is authentic faith born within the human being.

Seeing this matter from another angle, we will say that materialistic skepticism is the peculiar characteristic of ignorance. There is no doubt that the illustrated ignoramus is one hundred percent skeptical.

Faith is the direct perception of the real, fundamental wisdom, the living experience of that which is beyond the body, the affections, and the mind.

Distinguish between faith and belief. Beliefs are found deposited in the intermediate mind; faith is characteristic of the interior mind.

Unfortunately, there is always the general tendency to confuse belief with faith. Although it may seem paradoxical, we will emphasize the following: he who has true faith does not need to believe.

Authentic faith is living wisdom, exact cognition, direct experience.

During many centuries, faith has been confused with belief, and now it is very difficult to make people comprehend that faith is true wisdom and never vain beliefs.

The sapient functionalisms of the interior mind have as their intimate source all that formidable data of wisdom contained in the consciousness.

Whoever has opened the interior mind, remembers his past lives, and knows the mysteries of life and death; not because of what he may have read or not read, not because of what another may have said or not said, not because of what one may have believed or not believed, but rather because of direct, lived, tremendously real experience.

What we are saying is not liked by the sensorial mind, it cannot accept it because it is outside of its domain, it has nothing to do with external, sensorial perception, it is something foreign to its content of concepts, to what it was taught in school, to what it learned in different books, etc., etc., etc.

What we are saying is not accepted by the intermediate mind either because indeed it contradicts its beliefs, it

detracts from what its religious preceptors made it learn by rote, etc.

Jesus, the Great Kabir, warned his disciples by saying to them "...beware of the leaven of the Pharisees and of the Sadducees." (Matthew 16:6)

It is ostensible that Jesus the Christ, with this warning, referred to the doctrines of the materialistic Sadducees and the hypocritical Pharisees.

The doctrine of the Sadducees is in the sensorial mind; it is the doctrine of the five senses.

The doctrine of the Pharisees is located in the intermediate mind; this is irrefutable, indisputable.

It is evident that the Pharisees attend their rites so others can say they are good people, to impress others, but they never work upon themselves.

It would not be possible to open the interior mind if we did not learn to think psychologically.

Unquestionably, when someone begins to observe himself, it is a sign that they have begun to think psychologically.

As long as one does not admit the reality of one's own psychology and the possibility of fundamentally changing it, one will undoubtedly not feel the necessity of psychological self-observation.

When one accepts the doctrine of the many and the necessity to eliminate the different "I's", which one carries in

the psyche with the purpose of liberating consciousness, undoubtedly, the essence, in fact and by one's own right, initiates psychological self-observation.

Obviously, the elimination of the undesirable elements, which we carry in our psyche, originates the opening of the interior mind.

All of this means that the aforementioned opening is something that is realized gradually in accordance with the annihilation of the undesirable elements that we carry in our psyche.

Someone who has eliminated the undesirable elements within his interior one hundred percent, obviously, has also opened his interior mind one hundred percent.

A person like this possess absolute faith. Now you will comprehend the words of the Christ when he said, "if you had faith like a grain of mustard seed, you could move mountains."

Chapter 13

Work-Memory

Unquestionably, each person has their own particular psychology—this is indisputable, incontrovertible, irrefutable.

Unfortunately, people never think about this, and many do not accept it because they are trapped within the sensorial mind.

Anyone can admit the reality of the physical body because they can see it and touch it; however, psychology is a different matter, it is not perceptible to the five senses, and for that reason the general tendency is to reject it, or simply to underestimate and despise it, qualifying it as something of no importance.

Undoubtedly, when someone begins to self-observe themselves, it is an unmistakable sign that they have accepted the tremendous reality of their own psychology.

It is clear that no one would attempt to self-observe themselves if they did not first find a fundamental motive.

Obviously, whoever initiates self-observation becomes a very different person, in fact, it indicates the possibility of change.

Unfortunately, people do not want to change, they are content with the state in which they live.

It is painful to see how people are born, grow, reproduce like beasts, suffer the unspeakable, and die without knowing why.

To change is something fundamental; however, it is impossible if psychological self-observation is not initiated.

It is necessary to begin to see ourselves with the purpose of knowing ourselves because, in truth, the rational humanoid does not know himself.

When one discovers a psychological defect, a big step is taken because this will allow him to study it and even radically eliminate it.

In truth, our psychological defects are innumerable; even if we had a thousand tongues to speak, and a palate made of steel, we would not be able to enumerate them exactly.

The gravest part of all this is that we do not know how to measure the terrifying realism of any defect, we always look at it vainly without paying due attention to it, we see it as something of no importance.

When we accept the doctrine of the many and understand the harsh realism of the seven demons that Jesus the Christ casted out of the body of Mary Magdalene, ostensibly, our way of thinking, with respect to the psychological defects, undergoes a fundamental change.

It is worth emphatically affirming that the doctrine of the

many is one hundred percent Tibetan and Gnostic in origin.

In truth, it is not at all pleasant to know that within us hundreds of thousands of psychological people live.

Each psychological defect is a different person existing within us, here and now.

The seven demons that the Great Master Jesus the Christ casted out of the body of Mary Magdalene are the seven capital sins: anger, covetousness, lust, envy, pride, laziness, and gluttony.

Naturally, each one of these demons is separately the head of a legion.

In the ancient Egypt of the Pharaohs, the initiate had to eliminate the red demons of Seth from his interior nature if he wanted to achieve the awakening of the consciousness.

Having seen the realism of the psychological defects, the aspirant wishes to change, he does not want to continue in the state in which he lives, with a myriad of people inside his psyche, and thus self-observation begins.

As we progress in the interior work, we can verify for ourselves a very interesting structuring in the system of elimination.

One is astonished when one discovers order in the work related with the elimination of the multiple psychic aggregates that personify our errors.

The interesting thing about all of this is the order in which the elimination of the defects is carried out in a gradual

way and is processed in accordance with the dialectic of the consciousness.

Never could the dialectic of reason ever surpass the formidable work of the dialectic of the consciousness.

Facts have demonstrated to us that the psychological structuring in the work of the elimination of defects is established by our own profound interior Being.

We must clarify that there exists a radical difference between the ego and the Being. The “I” could never establish order in psychological matters, for in itself it is the result of the disorder.

Only the Being has power to establish order in our psyche. The Being is the Being, and the reason of being of the Being is the Being itself.

The structuring of the work of self-observation, judgment, and elimination of our psychic aggregates, becomes evident through the judicious sense of psychological self-observation.

The sense of psychological self-observation is found in a latent state in all human beings; however, it develops gradually as we use it.

This sense allows us to perceive the diverse “I’s” that live within our psyche directly, and not through mere intellectual associations.

This matter of extrasensory perception is beginning to be studied in the field of parapsychology and, in fact, has

been demonstrated in multiple experiments that have been judiciously carried out over time, and of which there exists a lot of documentation.

Those who deny the reality of extrasensory perception are one hundred percent ignorant, intellectual rogues imprisoned in the sensorial mind.

Nevertheless, the sense of psychological self-observation is something more profound, it goes far beyond mere parapsychological enunciations; it allows us the intimate self-observation and the complete verification of the tremendous, subjective realism of our diverse aggregates.

The successive structuring of the diverse parts of the work, related to the very serious topic of the elimination of the psychic aggregates, allows us to infer a very interesting and even useful work-memory in the matter of interior development.

This work-memory, although it is certain that it can give us distinct psychological photographs of the diverse stages of our past life, unified in their totality, they would bring to our imagination a vivid and even repugnant image of what we were before initiating the radical psycho-transformative work.

There is no doubt that we would never wish to return to that horrid figure, a living representation of what we were.

From this viewpoint, such a photograph would be useful as a means of confrontation between a transformed present and a regressive, stale, clumsy, and wretched past.

The work-memory is always written based on successive psychological events, registered by the center of psychological self-observation.

In our psyche, there exists undesirable elements that we do not even remotely suspect.

That an honest man—honorable and worthy of all honor, incapable of ever taking anything which does not belong to him—could discover in an unwonted way a series of thieving “I’s” inhabiting the most profound regions of his psyche is something shocking, alarming, yet not impossible.

That a magnificent wife full of great virtues or a maiden of exquisite spirituality and magnificent education, could discover in an unwonted way (through the sense of psychological self-observation) that within her intimate psyche live a group of prostitute “I’s” is nauseating and even unacceptable for the intellectual center or moral sense of any judicious citizen; moreover, all this is possible within the exact terrain of psychological self-observation.

Chapter 14

Creative Comprehension

Being and knowing should be mutually balanced in order to establish the flame of comprehension in our psyche.

When knowing is greater than being, it originates all kinds of intellectual confusion.

If being is greater than knowing, it can cause serious cases like that of the stupid saint.

In the terrain of practical life, it is convenient to self-observe with the purpose of self-discovery.

Practical life is precisely the psychological gymnasium through which we can discover our defects.

In a state of alert perception, alert novelty, we can directly verify that the hidden defects spontaneously flourish.

It is clear that a discovered defect must be consciously worked on with the purpose of separating it from our psyche.

Above all, we must not identify ourselves with any “I-defect” if, in reality, we wish to eliminate it.

If standing on a plank we wish to lift the plank in order to place it against a wall, this would not be possible if we continue standing on it.

Obviously, we must begin by separating ourselves from the plank by moving off it, then with our own hands, lift the plank and place it against the wall.

Similarly, we must not identify with any psychic aggregate if we truly wish to separate it from our psyche.

When one identifies with this or that "I", one in fact fortifies it instead of disintegrating it.

Let us suppose that a certain "I" of lust takes control of the reels in the intellectual center in order to project onto the screen of the mind lascivious and sexually morbid scenes, if we identify with such passionate scenes, undoubtedly, that "I" of lust will be tremendously fortified.

Yet, if we, instead of identifying with that entity, we separate it from our psyche, considering it as an intrusive demon, then obviously within our intimate depths will arise creative comprehension.

Afterwards, we could give ourselves the luxury of analytically judging such an aggregate with the purpose of making ourselves fully conscious of it.

The graveness of people consists precisely in their identification, and this is lamentable.

If people knew the doctrine of the many, if they truly

understood that not even their own life belongs to them, then they would not commit the error of identification.

Scenes of anger, images of jealousy, etc., in the terrain of practical life, turn out to be useful when we find ourselves in constant psychological self-observation.

Thus, we attest that neither our thoughts, nor our desires, nor our actions belong to us.

Unquestionably, multiple “I’s” intervene like intruders of bad omen, to place thoughts in our minds, emotions in our hearts, and all kinds of actions in our motor center.

It is lamentable that we are not masters of ourselves, that diverse psychological entities do with us as they please.

Unfortunately, we do not even remotely suspect what happens to us, and we act like mere puppets controlled by invisible strings.

The worst part of all this is instead of fighting for independence from all these secret tyrants, we commit the error of invigorating them, and this happens when we become identified.

Any street quarrel, any family drama, any silly tiff between spouses is undoubtedly due to this or that “I”, and this is something that we should never ignore.

Practical life is the psychological mirror where we can see ourselves, just as we are.

But above all, we must comprehend the need to see

ourselves, we need to radically change; only then will we have the willingness to really observe ourselves.

Whoever is content with the state in which he lives—the fool, the laggard, the negligent—will never feel the desire to see himself; he will love himself too much and will in no way be willing to review his conduct and his way of being.

Clearly, we will say that in some comedies, dramas, and tragedies of practical life, various “I’s” intervene that are necessary to comprehend.

In any scene of passionate jealousy, the “I’s” of lust, anger, self-love, jealousy, etc., etc., etc., come into play, which later should be analytically judged, each one separately, to integrally comprehend them with the evident purpose of totally disintegrating them.

Comprehension is very elastic, which is why it is necessary to delve deeper each time; what we comprehend today in one way, tomorrow we will comprehend better.

Seeing things from this angle, we can verify for ourselves how useful the diverse circumstances of life are when we truly utilize them as a mirror for self-discovery.

In no way would we ever try to affirm that the dramas, comedies, and tragedies of practical life are always beautiful and perfect, such an affirmation would be far-fetched.

Nevertheless, however absurd the various situations of existence may be, they are a marvelous psychological gymnasium.

The work related to the dissolution of the diverse elements that constitute the “myself” proves terribly difficult.

Within the cadence of verse, crime is hidden. Within the delightful perfumes of the temples, crime is also hidden.

Crime sometimes becomes so refined that it is confused with sanctity and so cruel that it resembles sweetness.

Crime dresses itself with the judge’s robe, with the master’s tunic, with the beggar’s rags, with the gentleman’s suit, and even with the robe of the Christ.

Comprehension is fundamental; yet in the work of the dissolution of the psychic aggregates that is not all—just as we will see in the following chapter.

It is urgent, unpostponable, to become conscious of each “I” in order to separate it from our psyche; however, that is not all, something else is missing.

Chapter 15

The Kundalini

We have reached a very thorny point; I want to refer to the question of the Kundalini, the igneous serpent of our magical powers, cited in many texts of oriental wisdom.

Undoubtedly, there is a lot of documentation about the Kundalini, and it is something well worth investigating.

In medieval alchemical texts, the Kundalini is the astral signature of the sacred sperm, Stella Maris, the Virgin of the Sea who wisely guides the laborers of the Great Work.

Among the Aztecs she is Tonantzin, among the Greeks the chaste Diana, and in Egypt she is Isis, the Divine Mother, whose veil no mortal has lifted.

There is no doubt that esoteric Christianity has never ceased adoring the Divine Mother Kundalini; obviously, she is Marah or better said Ram-Io, Mary.

What orthodox religions did not specify, at least regarding the exoteric or public circle, is the aspect of Isis in her individual human form.

Ostensibly, only in secret were the initiates taught that the Divine Mother exists individually within each human being.

It is worth emphatically clarifying that God-Mother, Rhea, Cybele, Adonia or however we want to call her, is a variant of our own individual Being here and now.

Concretely, we will say that each one of us has our own particular individual Divine Mother.

There are as many Mothers in heaven as there are living beings on the face of the Earth.

The Kundalini, an aspect of Brahma, is the mysterious energy that makes the world exist.

In her psychological aspect manifested in the occult anatomy of the human being, the Kundalini is found coiled three and a half times within a certain magnetic center situated in the coccygeal bone.

There rests the Divine Princess, asleep like any snake.

In the center of that chakra or dwelling, there is a female triangle or yoni where a male lingam is established.

In this atomic or magical lingam, which represents the creative sexual power of Brahma, the sublime serpent Kundalini is coiled.

The igneous queen, in her serpent figure, awakens with the *secretum secretorum* of a certain alchemical artifice, which I have clearly taught in my work entitled: *The Mystery of the Golden Blossom*.

Unquestionably, when this divine force awakens, it ascends victoriously up through the spinal medullar canal to develop within us the powers that divinize.

The sacred serpent in its transcendental, divine, subliminal aspect transcending the merely physiological, anatomical is, in its ethnic state, as I have already said, our own Being but derived.

It is not my purpose in this treatise to teach the technique for the awakening of the sacred serpent.

I only want to place certain emphasis on the crude realism of the ego and the interior urgency related with the dissolution of those diverse inhuman elements.

The mind in itself cannot radically alter any psychological defect.

The mind can label any defect, pass it from one level to another, hide it from itself or others, excuse it, etc.; however, it can never eliminate it absolutely.

Comprehension is a fundamental part but it is not everything; elimination is necessary.

An observed defect must be analyzed and comprehended in an integral way before proceeding to its elimination.

We are in need of a power superior to the mind, a power capable of atomically disintegrating any "I-defect", which we have previously discovered and profoundly judged.

Fortunately, such a power lies profoundly beyond the body,

the affections, and the mind, although it has its concrete exponents in the bone of the coccygeal center as we have already explained in previous paragraphs of this chapter.

After having integrally comprehended any “I-defect”, we must submerge ourselves in profound meditation, supplicating, praying, and asking our particular individual Divine Mother to disintegrate the previously comprehended “I-defect”.

This is the precise technique required for the elimination of the undesirable elements that we carry in our interior.

The Divine Mother Kundalini has the power to reduce to ashes any subjective, inhuman psychic aggregate.

Without this didactic, without this procedure, all effort toward the dissolution of the ego is fruitless, useless, absurd.

Chapter 16

Intellectual Norms

In the terrain of practical life, each person has his own criterion, his more or less stale way of thinking, and is never open to the new; this is irrefutable, indisputable, and incontrovertible.

The mind of the intellectual humanoid is degenerated, deteriorated, and in a frank state of involution.

In reality, the understanding of humanity today is similar to an old, inert, and absurd mechanical structure, incapable in itself of any phenomena of authentic elasticity.

The mind lacks ductility; it is found bottled up within multiple rigid and extemporaneous norms.

Everyone has their own criteria and determined rigid norms, within which they act and react incessantly.

The gravest part of this matter is that the millions of viewpoints are equivalent to millions of putrefied and absurd norms.

In any case, people never feel themselves to be wrong; each head is a world, and there is no doubt that among

so many mental recesses, there exists many sophisms of distraction and unbearable stupidities.

Moreover, the narrow criteria of the multitudes do not even remotely suspect the intellectual entrapment in which they find themselves.

These modern people with pea-brains think the best of themselves, they boast of liberals, of super-geniuses, they think themselves to be very broad-minded.

The illustrated ignoramuses are the most difficult since, in reality, speaking this time in the Socratic sense, we will say, “not only do they not know but, in addition, they ignore that they do not know.”

The intellectual rogues, clinging to those antiquated norms of the past, are violently processed by virtue of their own entrapment, and emphatically refuse to accept anything that cannot fit within their steel norms.

The illustrated know-it-alls think for one reason or another that anything that deviates from the rigid path of their rusty procedures is one hundred percent absurd.

Thus, in this way, those wretched people with such difficult criteria are miserably self-deceived.

The pseudo-sapientes of this era presume to be brilliant; they look with disdain upon those who have the courage to put aside their norms eaten away by time. Worst of all, they do not even remotely suspect the crude reality of their own ineptness.

The intellectual stinginess of the stale minds is such that they even give themselves the luxury of demanding demonstrations about that which is real, about that which is not of the mind.

People of stunted and intolerant understanding do not want to understand that the experience of the real only comes in the absence of the ego.

Unquestionably, in no way would it be possible to directly recognize the mysteries of life and death as long as we have not opened within ourselves the interior mind.

It is worthwhile to repeat in this chapter that only the superlative consciousness of the Being can know the truth.

The interior mind can only function with information provided by the cosmic consciousness of the Being.

The subjective intellect with its dialectic of reason can know nothing about that which is beyond its jurisdiction.

We already know that the content of concepts of the dialectic of reason are elaborated with the information provided by the senses of external perception.

Those who find themselves bottled up within their intellectual procedures and fixed norms always present resistance to these revolutionary ideas.

Only by dissolving the ego in a radical and definitive way is it possible to awaken the consciousness and truly open the interior mind.

Nevertheless, since these revolutionary declarations do not fit within formal logic, nor within dialectical logic, the subjective reactions of the involutory minds oppose with violent resistance.

Those poor people of the intellect want to put the ocean into a crystal glass; they suppose that the universities can control all the wisdom of the universe, and that all laws of the cosmos are obliged to submit to their old academic norms.

Those boorish people, those paragons of wisdom, do not even remotely suspect the degenerative state in which they find themselves.

Sometimes such people stand out for a moment when they come to the esoteric world, but soon they are extinguished like fatuous fires, they disappear from the panorama of spiritual inquietudes, they are swallowed up by the intellect, and they disappear from the scene forever.

The superficiality of the intellect can never penetrate the legitimate depths of the Being. However, the subjective processes of rationalism can lead the foolish to all sorts of very brilliant but absurd conclusions.

The formulative power of logical concepts in no way implies the experience of the real.

The convincing game of the dialectic of reason self-fascinates the reasoner causing him to always “confuse the cat with the hare.”

The brilliant procession of ideas dazzles the intellectual rogue and gives him a certain self-sufficiency so absurd as to reject all that which does not smell of library dust and university ink.

The *delirium tremens* of the alcoholic drunkards has unmistakable symptoms; however, the *delirium tremens* of the inebriates of theories is easily mistaken with genius.

Upon reaching this part of our chapter, we will say that it is certainly very difficult to know where the intellectualism of the rogues ends and where the madness begins.

As long as we continue bottled up within the rotten and stale norms of the intellect, it will be more than impossible to experience that which is not of the mind, that which is not of time, and that which is real.

Chapter 17

The Knife of the Consciousness

Some psychologists symbolize the consciousness as a knife capable of separating us from that which is fastened to us, and which extracts our force.

These psychologists believe that the only way to escape the power of this or that “I” is to observe it each time with more clarity with the purpose of comprehending it in order to become conscious of it.

These people think that in this way one eventually separates oneself from this or that “I” even if only by the thickness of a knife’s edge.

In this way, they say that the “I” separated by the consciousness resembles a cut off plant.

According to them, to become conscious of any “I” means separating it from our psyche and condemning it to death.

Unquestionably, such a concept, apparently very convincing, fails in practice.

The “I” who has been cut off from our personality by means of the knife of the consciousness, thrown out of

the house like a black sheep, continues in the psychological space, becomes a tempting demon, insists on returning home, and does not readily resign; in no way does it want to eat the bitter bread of exile, it seeks an opportunity, and at the slightest drop of one's guard, it once again acclimates itself within our psyche.

The gravest part of all is that within the banished "I", there is always a certain percentage of essence, of consciousness bottled up.

All those psychologists who think in that way have never managed to dissolve any of their "I's", in reality, they have failed.

No matter how hard anybody tries to evade the topic of the Kundalini, the problem is very grave.

In reality, the "ungrateful child" never progresses in the esoteric work upon himself.

Obviously, an "ungrateful child" is anyone who despises Isis (our particular, individual Cosmic Divine Mother).

Isis is one of the autonomous parts of our own Being but derived, the igneous serpent of our magical powers, the Kundalini.

Ostensibly, only Isis has absolute power to disintegrate any "I"; this is irrefutable, indisputable, incontrovertible.

Kundalini is a compound word: Kunda comes to remind us of the abominable Kundabuffer organ; Lini is an Atlantean term, which means end.

Kundalini means: “end of the abominable Kundabuffer organ.” Hence, it is urgent not to confuse Kundalini with the Kundabuffer.

We have already said in a previous chapter that the igneous serpent of our magical powers is coiled three and a half times inside a certain magnetic center located in the coccygeal bone, base of the spinal column.

When the serpent rises, it is the Kundalini; when it descends, it is the abominable Kundabuffer organ.

By means of white tantra, the serpent ascends victoriously through the spinal medullar canal awakening the powers that divinize.

By means of black tantra, the serpent plummets from the coccyx toward the atomic infernos of man. This is how many become terribly perverse demons.

Those who make the mistake of attributing all the leftist and tenebrous characteristics of the descending serpent to the ascending serpent definitively fail in the work upon themselves.

The evil consequences of the abominable Kundabuffer organ can only be annihilated with the Kundalini.

It is worth clarifying that such evil consequences are crystallized in the “pluralized I” of revolutionary psychology.

The hypnotic power of the descending serpent has humanity submerged in unconsciousness.

By opposition, only the ascending serpent can awaken us; this truth is an axiom of hermetic wisdom.

Now we will better comprehend the deep significance of the sacred word Kundalini.

Conscious-will is always represented by the sacred woman—Mary, Isis, who crushes the head of the descending serpent.

I declare here, frankly and directly, that the double current of light, the living and astral fire of Earth, has been depicted in ancient mysteries by the serpent with a bull's head, a male goat, or a dog.

It is the double serpent of the Caduceus of Mercury; it is the tempting serpent of Eden; yet it is also, without the slightest doubt, the bronze serpent of Moses entwined around the Tau, that is to say, the generative lingam.

It is the male goat of Sabbath and the Baphomet of the Gnostic Templars, the Hyle of universal Gnosticism, the double tailed serpent, which forms the legs of the solar rooster of Abraxas.

The “black lingam” inlaid within the metallic yoni (symbols of the God Shiva, the Hindu divinity), is the secret key in order to awaken and develop the ascending serpent (or Kundalini) under the condition of never in one's life spilling the Glass of Hermes Trismegistus, the Three Times Great God Ibis of Thoth.

We have spoken between the lines for those who know

how to understand. Whosoever has understanding, let them understand; for herein lies wisdom.

The black tantrics are different; they awaken and develop the abominable Kundabuffer organ (the tempting serpent of Eden) when they commit the unforgiveable crime of spilling the sacred wine in their rites.

Chapter 18

The Psychological Country

Unquestionably, just as there exists an external country in which we live, in the same way, within our intimate depths, there exists a psychological country.

People do not ignore the city or region in which they live. Unfortunately, it happens that they do not know the psychological place in which they are situated.

At any given moment, anyone knows in which neighborhood or community they are in; nevertheless, in the psychological terrain the same does not occur, normally people do not even remotely suspect, at any given moment, the place in their psychological country in which they have gotten into.

Just as in the physical world there exists communities of decent and cultured people, the same occurs in the psychological region within each one of us; there is no doubt that there exist very elegant and beautiful communities.

Just as in the physical world there are communities or neighborhoods with extremely dangerous alleys full of

assailants, the same also occurs in the psychological regions within our interior.

It all depends on the kind of people who accompany us, if we have drunken friends, we will end up at the bar, and if the latter are rakes, undoubtedly, our destiny will be the brothels.

Within our psychological country, each one of us has our companions, our "I's", these will take us where they want according to our psychological characteristics.

A virtuous and honorable woman, a magnificent wife of exemplary conduct living in a beautiful mansion in the physical world, could find herself due to her lustful "I's" in dens of prostitution within her psychological country.

An honorable gentleman of impeccable honesty, a magnificent citizen, could find himself in a den of thieves within his psychological region due to his terrible companions, "I's" of thievery deeply submerged within the unconscious.

An anchorite and penitent, possibly a monk, living austere within his cell in some monastery could psychologically find himself in a colony of murderers, gangsters, attackers, drug addicts, precisely due to the infraconscious or unconscious "I's" profoundly submerged within the most difficult recesses of his psyche.

That is why we have always been told that there is much virtue in the wicked, and there is much wickedness in the virtuous.

Many canonized saints still live within psychological dens of theft or houses of prostitution.

What we are emphatically affirming could scandalize the sanctimonious, the pious, the learned ignoramuses, the paragons of wisdom, but never the true psychologists.

Although it may seem incredible, within the perfume of prayer, crime is hidden; within the cadence of verse, crime is also hidden; beneath the sacred dome of the most divine sanctuary, crime is disguised with the robes of sanctity and the sublime word.

Within the profound depths of the most venerable saints live "I's" of brothels, of thefts, of homicide, etc.

Infrahuman companions hidden among the unfathomable depths of the unconscious.

The various saints throughout history suffered much for this reason; let us remember the temptations of Saint Anthony, and all those abominations against which our brother Francis of Assisi had to fight.

However, these saints did not reveal all, and most of the anchorites reminded silent.

One is astonished to think that some of the penitents and most holy anchorites live in psychological communities of prostitution and robbery.

Nevertheless, they are saints; and if they have not yet discovered those frightening things within their psyche, when they discover them, they will use spiked belts on

their flesh, they will fast, possibly they will flog themselves, and they will beg their Divine Mother Kundalini to eliminate from their psyche those bad companions within the tenebrous dens of their own psychological country in which they are trapped.

The different religions have said much about life after death and the beyond.

Let the poor people cease racking their brains about what is on the other side, beyond the sepulcher.

Unquestionably, after death, each one of us continues to live in the same psychological community as always.

The thief will continue in the den of thieves; the lustful one in the brothel will proceed like a phantom of ill-omen; the irate, the furious, will carry on living in the dangerous alleyways of vice and anger—there where daggers shine and gunshots ring out.

The essence in itself is very beautiful, it came from the stars above, and disgracefully it is trapped within all these “I’s” that we carry within.

By opposition, the essence can retrace the path, return to the original point of departure, return to the stars; however, first the essence must free itself from its bad companions who have it trapped within the suburbs of perdition.

When Francis of Assisi and Anthony of Padua—notable Christified masters—discovered in their interior the “I’s” of perdition, they suffered the unspeakable, and there is

no doubt that based on conscious works and voluntary sufferings, they were able to reduce to cosmic dust all those inhuman elements that lived in their interior.

Unquestionably, these Saints were Christified and returned to the original point of departure after having suffered a lot.

First and foremost, it is necessary, it is urgent, unpostponable that the magnetic center, which we have established in an abnormal way in our false personality, be transferred to the essence; thus, the complete man can initiate his journey from the personality to the stars, ascending in a progressive didactic way, from degree to degree, up the mountain of the Being.

As long as the magnetic center continues established in our illusory personality, we will live in the most abominable psychological dens, although in practical life we may be magnificent citizens.

Each one has a magnetic center that characterizes him; the merchant has the magnetic center of commerce, and for this reason he operates in the marketplace and attracts all those who have affinity—buyers and merchants.

The man of science has in his personality the magnetic center of science, and therefore attracts all things scientific—books, laboratories, etc.

The esotericist has in himself the magnetic center of esotericism, and since this kind of center develops differently

in matters of the personality, undoubtedly, for this reason, transference occurs.

When the magnetic center is established in the consciousness, that is to say, in the essence, then the return of the complete man to the stars initiates.

Chapter 19

Drugs

The psychological unfolding of man allows us to evince the crude realism of a superior level within each one of us.

When one has been able to directly verify for oneself the concrete fact of two men in one (the inferior in the normal, ordinary level, the superior in a more elevated octave), then everything changes, and in this case we endeavor to live life in accordance with the fundamental principles, which we carry in the depths of our Being.

Just as there exists an external life, there also exists an internal life.

The exterior man is not everything; the psychological unfolding teaches us the reality of the interior man.

The exterior man has his way of being, he is an entity with multiple attitudes, typical reactions in life, a puppet controlled by invisible strings.

The interior man is the authentic Being, he processes within very different laws, he could never be converted into a robot.

The exterior man never does something for free, he feels he has been poorly paid, he feels sorry for himself, and he has extreme self-consideration; if he is a soldier, he aspires to be a general, if he is a factory worker, he protests when he is not promoted, he wants his merits to be duly recognized, etc.

No one could reach the second birth (be reborn as the Gospel of the Lord says) as long as he continues to live with the psychology of the inferior ordinary man.

When one recognizes one's own nothingness and interior misery, when one has the courage to review one's own life, indubitably, one comes to know for oneself that in no way does one possess merits of any kind.

“Blessed are the poor in spirit, for theirs is the kingdom of heaven.” (Matthew 5:3)

The poor in spirit (or indigent of the spirit) are really those who recognize their own nothingness, shamelessness, and interior misery. That kind of being unquestionably receives illumination.

“It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.” (Matthew 19:24)

It is ostensible that the mind enriched by so many merits, decorations and medals, distinguished social virtues, and complicated academic theories, is not poor in spirit, and therefore could never enter into the kingdom of God.

To enter into the kingdom, the treasury of faith becomes unpostponable. As long as the psychological unfolding has not taken place within each one of us, faith is something more than impossible.

Faith is pure knowledge, direct experimental wisdom.

Faith was always confused with vain beliefs. The Gnostics must never fall into such a grave error.

Faith is direct experience of the real, the magnificent, the living experience of the interior man, authentic divine cognition.

The interior man, upon knowing by direct mystical experience his own internal worlds, ostensibly, will also know the internal worlds of all the people that populate the face of the Earth.

No one could know the internal worlds of the planet Earth, of the solar system, and of the galaxy in which we live, if beforehand he does not know his own internal worlds. This is similar to the suicide who escapes from life through a false door.

The extra-sensory perceptions of the drug addicts have their particular roots in the abominable Kundabuffer organ (the tempting serpent of Eden).

The consciousness imprisoned within the multiple elements that constitute the ego is processed by virtue of its own imprisonment.

The egoic consciousness thus enters into a comatose state

with hypnotic hallucinations very similar to those of any individual under the influence of this or that drug.

We can pose this matter in the following way: hallucinations of the egoic consciousness are the same as those hallucinations provoked by drugs.

Obviously, these two types of hallucinations have their original causes in the abominable Kundabuffer organ.

Undoubtedly, drugs annihilate the alpha rays; unquestionably, the intrinsic connection between mind and brain are lost; this, in fact, results in total failure.

The drug addict converts vice into a religion, and having deviated, thinks the experiences under the influence of drugs are real, ignoring that the extra-sensory perceptions produced by marijuana, LSD, morphine, hallucinatory mushrooms, cocaine, heroin, hashish, excess of tranquilizers, amphetamine, barbiturates, etc., etc., are mere hallucinations elaborated by the abominable Kundabuffer organ.

The involuting drug addicts, degenerating in time, are in the end submerged definitively within the infernal worlds.

Chapter 20

Inquietudes

There is no doubt that between thinking and feeling, there exists a great difference—this is incontrovertible.

There exists a great coldness among people; it is the coldness of non-importance, of the superficial.

What the multitudes believe to be important is that which is not important; they suppose that the latest fashion, or the latest model car, or the matters of one's salary is the only serious thing.

To them what is serious is the daily news, the love affair, the sedentary life, a glass of alcohol, horse racing, car racing, bull fighting, gossip, calumny, etc.

Obviously, when the man of today or the woman of the beauty salon hears something about esotericism (since this is not in their plans, nor in their social circles, nor in their sexual pleasures), they respond with a certain frightening coldness, or they simply sneer, shrug their shoulders, and withdraw with indifference.

That psychological apathy, that frightening coldness, has

two bases: first, the most tremendous ignorance; second, the most absolute absence of spiritual inquietudes.

A contact is lacking, an electric shock—no one gave it in the store, nor even among what was believed to be serious, much less in the pleasures of the bed.

If someone were able to give the cold imbecile or the superficial woman the electric shock of the moment, the spark of the heart, some strange reminiscence, a very intimate *je ne sais quoi*, then perhaps everything would be different.

Yet, something displaces that little secret voice, that first hunch, the intimate longing, possibly something trivial—a beautiful hat in a window display or showcase, an exquisite dessert in a restaurant, an encounter with a friend, which later has no importance for us, etc.

Trifles, trivialities, while not being transcendental, do have force in each instant in order to extinguish the first spiritual inquietude, the intimate yearning, the insignificant spark of light, the hunch that without knowing why, unsettles us for a moment.

If those who today are living corpses (cold somnambulists of the nightclubs, or simply umbrella sellers in the shops of royal streets), had they not stifled the first intimate inquietude, they would be at this moment luminaries of the Spirit, Adepts of the Light, authentic Men in the most complete sense of the word.

The spark, the hunch, a mysterious sigh, a certain *je ne sais quoi* was once felt by the butcher on the corner, by the shoe shine, by the highly distinguished doctor, yet it was all in vain; the trivialities of the personality always extinguish the first spark of light, then the coldness of the most frightful indifference follows.

Unquestionably, people are swallowed by the Moon sooner or later; this is an incontrovertible truth.

There is no one in life who at one moment has not felt a hunch, a strange inquietude; disgracefully, any triviality of the personality, no matter how silly it may be, is sufficient to reduce to cosmic dust that which in the silence of the night moved us for a moment.

The Moon always wins these battles, she feeds, she nourishes herself precisely on our own weaknesses.

The Moon is terribly mechanistic; the lunar humanoid, completely devoid of all solar inquietudes, is incoherent and moves in the world of his dreams.

If someone were to do that which no one does—that is, to enliven the intimate inquietude that perhaps arises in the mystery of some night—there is no doubt that in the long run, he would assimilate solar intelligence and would become, for that reason, a Solar Man.

That is precisely what the Sun wants; yet these very cold, apathetic, and indifferent lunar shadows, are always swallowed by the Moon, then comes the equalization of death.

Death equalizes everything. Any living corpse, devoid of solar inquietudes, terribly degenerates progressively until the Moon devours it.

The Sun wants to create Men; it is conducting this trial in the laboratory of nature; disgracefully, such an experiment has not produced good results, people are swallowed by the Moon.

Nevertheless, what we are saying does not interest anyone, much less the illustrated ignoramuses; they feel they are “Tarzan’s father” or “mother hen.”

The Sun has deposited within the sexual glands of the intellectual animal, mistakenly called man, certain solar seeds that, adequately developed, could transform us into authentic Men.

However, the solar experiment is frighteningly difficult precisely because of lunar coldness.

People do not want to cooperate with the Sun, and for this reason, in the long run, the solar seeds involute, degenerate, and lamentably are lost.

The Master Key of the work of the Sun lies in the dissolution of the undesirable elements that we carry within.

When a human race loses all interest in Solar ideas, the Sun destroys it because it no longer serves a purpose for its experiment.

Since this present race has become unbearably lunar, terribly superficial, and mechanistic, it is no longer useful for

the Solar experiment—more than sufficient reason for it to be destroyed.

For there to be continuous spiritual inquietude, it is required to move the magnetic center of gravity to the essence, to the consciousness.

Unfortunately, people have the magnetic center of gravity in the personality, in the café, in the bars, in the banking transactions, in the brothels, or in the marketplace, etc.

Obviously, these are all things of the personality, and the magnetic center of the personality attracts all these things. This is incontrovertible, any person with any common sense can directly verify it for themselves.

Disgracefully, the intellectual rogues, upon reading all this, accustomed to arguing too much, or remaining silent with an unbearable pride, prefer to toss this book aside with disdain and read the newspaper.

A couple of sips of good coffee and the daily news serves as a magnificent nourishment for the rational mammals.

Nonetheless, they consider themselves very serious. Indubitably, their know-it-all attitudes have them delusional, and these types of solar matters written within this insolent book annoys them greatly. There is no doubt that the bohemian eyes of the homunculi of reason would not dare to continue with the study of this work.

Chapter 21

Meditation

The only important thing in life is radical, total, and definitive change; the rest, frankly, does not have the least importance.

Meditation is fundamental when we sincerely yearn for such a change.

In no way do we desire an inconsequential, superficial, and vain meditation.

We need to become serious and put aside all the nonsense that abounds out there in cheap pseudo-esotericism and pseudo-occultism.

It is necessary to know how to be serious; it is necessary to know how to change if we really and truly do not want to fail in the esoteric work.

He who does not know how to meditate, the superficial, the boorish, will never be able to dissolve the ego; he will always be an impotent log on the raging sea of life.

A discovered defect in the terrain of practical life must

be profoundly comprehended through the technique of meditation.

The didactic material for meditation is found precisely in the diverse events or daily circumstances of practical life; this is incontrovertible.

People always protest against unpleasant events; they never know how to see the usefulness of such events.

Instead of protesting against the unpleasant circumstances, we must extract from them, by means of meditation, the useful elements for our spiritual growth.

In-depth meditation, on this or that pleasant or unpleasant circumstance, allows us to feel in ourselves the flavor, the result.

It is necessary to make a complete psychological differentiation between what is the flavor of the work and the flavor of life.

In any case, in order to feel the flavor of the work within ourselves it requires a total inversion of the attitude with which the circumstances of existence are normally taken.

No one could like the flavor of the work while committing the error of identifying oneself with the diverse events of life.

Certainly, identification impedes the proper psychological appreciation of events.

When one identifies with this or that event, in no way are

we able to extract from the event itself the useful elements for self-discovery and inner growth of the consciousness.

The esoteric worker who reverts to the state of identification after having let his guard down, once again, feels the flavor of life instead of the flavor of the work.

This indicates that the previously inverted psychological attitude has returned to its state of identification.

Any unpleasant circumstance must be reconstructed by means of conscious imagination through the technique of meditation.

The reconstruction of any scene allows us to directly verify for ourselves the intervention of various participating "I's" in the scene itself.

For example, a scene of jealous love: "I's" of anger, jealousy, and even hate, intervene.

To comprehend each one of these "I's", each one of these factors, implies, in fact, profound reflection, concentration, and meditation.

The marked tendency of blaming others is a hindrance, an obstacle for the comprehension of our own errors.

Disgracefully, it is a very difficult task to destroy within ourselves the tendency of blaming others.

In the name of truth, we must say that we are the only ones to blame for the diverse unpleasant circumstances of life.

The different pleasant or unpleasant events of life exist with us or without us and are repeated mechanically in a continuous form.

Based on this principle, no problem can have a final solution.

Problems are of life and if there were a final solution, life would not be life but would be death.

Thus, there could be modifications of the circumstances and of the problems; yet they will never stop repeating, and they will never have a final solution.

Life is a wheel that rotates mechanically with all the pleasant and unpleasant circumstances, always recurrent.

We cannot stop the wheel, good or bad circumstances are always processed mechanically, we can only change our attitude before the events of life.

We will self-discover as we learn to extract the material for meditation from amongst the very circumstances of existence.

In any pleasant or unpleasant circumstance, there exists diverse "I's" that must be integrally comprehended with the technique of meditation.

This means that any group of "I's" intervening in this or that drama, comedy, or tragedy of practical life—after having been integrally comprehended—must be eliminated through the power of the Divine Mother Kundalini.

As we make use of the sense of psychological observation, the aforementioned will also develop marvelously; then we will be able to perceive the “I’s” during the work of meditation.

It is interesting to internally perceive the “I’s” not only before they have been worked on but also during the entire work.

When these “I’s” are decapitated and disintegrated, we feel a great relief, a great joy.

Chapter 22

Return and Recurrence

A man is what his life is. If a man does not work on his own life, he is miserably wasting his time.

Only by eliminating the undesirable elements that we carry within can we make of our life a masterpiece.

Death is the return to the beginning of life, with the possibility of repeating it again on the stage of a new existence.

The diverse types of pseudo-esoteric and pseudo-occultist schools uphold the eternal theory of successive lives; such a concept is mistaken.

Life is a movie, once the projection has concluded, we wind the film onto its reel, and we take it with us to eternity.

The re-entry exists, the return exists; when we return to this world, we project onto the stage of life the same movie, the same life.

We can establish the thesis of successive existences but not of successive lives because the movie is the same.

The human being has three percent free essence and ninety-seven percent essence imprisoned within the “I’s”.

Upon return, the three percent of free essence totally impregnates the fecundated egg; unquestionably, we continue in the seed of our descendants.

Personality is different, there exists no tomorrow for the personality of the deceased, the personality slowly dissolves in the mausoleum or cemetery.

Within the newborn, only a small percentage of free essence is reincorporated; this gives the infant consciousness of itself and interior beauty.

Upon return, the diverse “I’s” circle around the newborn, freely coming and going all over the place, they want to enter the organic machine; however, this is not possible until a new personality has been created.

It is convenient to know that the personality is energetic and that it is formed with experience over time.

It is written that the personality is created during the first seven years of infancy, and that subsequently, it is strengthened and fortified with all the experiences of practical life.

The “I’s” begin to intervene within the organic machine little by little while the new personality is being created.

Death is a subtraction of fractions; once the mathematical equation is complete, the only thing that continues are the values, that is, the “I’s”—the good and the bad, the useful and useless, the positive and negative.

In the astral light, the values attract and repel one another in accordance with the Laws of Universal Magnetization.

We are mathematical points in space, which serve as vehicles for a determined sum of values.

Within the human personality of each one of us, these values always exist, which serve as the basis for the Law of Recurrence.

Everything will come to pass, just as before, plus the result or consequence of our previous actions.

Since there exists within each one of us many "I's" from past lives, we can emphatically affirm that each one of them is a different person.

This invites us to comprehend that within each one of us live a myriad of people with different commitments.

Within the personality of a thief, there exists a true den of thieves; within the personality of a murderer, there exists a gang of murderers; within the personality of the lustful, there exists a whorehouse; within the personality of any prostitute, there exists an entire brothel, etc.

Each one of those people that we carry within our own personality have their problems and commitments.

People living within people, persons living within persons; this is irrefutable, indisputable.

The gravest part of all this is that each one of those persons or "I's" that live within us come from ancient existences and have determined commitments.

The “I” that in the past existence had a love affair at the age of thirty, in the new existence awaits that age to manifest, and when the moment arrives it will search for the person of its dreams, it will telepathically contact the latter, and finally the reencounter and repetition of the scene will take place.

The “I” that at the age of forty had a lawsuit involving material goods, in the new existence will await the same age in order to repeat the same affair.

The “I” who at the age of twenty-five fought with another man in the bar or pub, in the new existence will await the new age of twenty-five in order to seek out his adversary and repeat the tragedy.

The “I’s” seek each other out through telepathic waves, and then comes the reencounter to mechanically repeat the same thing.

This is, in reality, the mechanics of the Law of Recurrence; this is the tragedy of life.

Through thousands of years, the diverse personages reencounter one another in order to relive the same dramas, comedies, and tragedies.

The human persona is nothing more than a machine at the service of these “I’s” with a myriad of commitments.

The worst of all this is that all these commitments of the people that we carry within our interior are fulfilled without us grasping any prior information.

In this sense, our human personality resembles a carriage dragged by many horses.

There are lives of the most exact repetition, recurrent existences, which are never modified.

In no way could the comedies, dramas, and tragedies of life be repeated on the screen of existence if there were no actors.

The actors of all these scenes are the "I's" that we carry within our interior and that come from ancient existences.

If we disintegrate the "I's" of anger, the tragic scenes of violence will inevitably conclude.

If we reduce the secret agents of greed to cosmic dust, the problems of it will totally conclude.

If we annihilate the "I's" of lust, the scenes of prostitution and morbidity end.

If we reduce to ashes the secret personages of envy, the events of envy will radically conclude.

If we kill the "I's" of pride, of vanity, of conceit, of self-importance, the ridiculous scenes of these defects will end due to a lack of actors.

If we eliminate from our psyche the factors of laziness, of inertia, of idleness, the horrifying scenes of these kinds of defects will not be repeated due to a lack of actors.

If we pulverize the repulsive "I's" of greed, of gluttony,

then the banquets, the drunkenness, etc., will end due to a lack of actors.

Since these multiple “I’s” are lamentably processed in the different levels of the Being, it becomes necessary to know their causes, their origin, and the Christic procedures that in the end will lead us to the death of the “myself” and to the final liberation.

To study the Intimate Christ and Christic esotericism is essential when we work toward provoking a radical and definitive change within ourselves; this is what we will study in the following chapters.

Chapter 23

The Intimate Christ

Christ is the Fire of the fire, the Flame of the flame, the astral signature of fire.

Upon the cross of the martyr of Calvary, the mystery of the Christ is defined in a single word, which consists of four letters: INRI. *Ignis Natura Renovatur Integra*. Fire renews nature incessantly.

The advent of the Christ within the heart of man transforms us radically.

Christ is the Solar Logos, the Perfect Multiple Unity. Christ is the life which palpitates in the entire universe; that which is, which always has been, and which will always be.

Much has been said about the Cosmic Drama; unquestionably, this drama is formed by the four Gospels.

We have been told that the Cosmic Drama was brought to Earth by the Elohim; the great Lord of Atlantis represented that drama in flesh and blood.

The Great Kabir Jesus also had to represent the same drama publicly in the Holy Land.

Even if Christ were to be born a thousand times in Bethlehem, it would serve for nothing if he is not born within our hearts as well.

Even though he died and was raised from the dead on the third day, this serves for nothing if he does not die and rise within us as well.

To try to discover the nature and the essence of the fire is to try to discover God whose true presence has always been revealed under an igneous appearance.

The burning bush (Exodus 3:2) and the fire of Sinai, as a result of the conferring of the Decalogue (Exodus 19:18), are two manifestations by which God appeared to Moses.

Saint John (Revelation 4:3-5) describes the Lord of the Universe appearing as a flame-colored being of Jasper and Sardius, seated upon an incandescent and blazing throne.

“For our God is a consuming fire,” writes Saint Paul in his Epistle to the Hebrews.

The Intimate Christ (the Celestial Fire) must be born within us and, in reality, is born when we have advanced sufficiently in the psychological work.

The Intimate Christ must eliminate from our psychological nature the very causes of error, the causal “I’s”.

The dissolution of the causes of the ego would not be

possible as long as the Intimate Christ has not been born within us.

The living and philosophical fire (the Intimate Christ) is the Fire of the fire, the Pure of the pure.

The fire envelopes us and bathes us everywhere; it comes to us through the air, through the water, and through the earth itself, which are its conservators, and its diverse vehicles.

The Celestial Fire must crystallize within us; it is the Intimate Christ, our profound Interior Savior.

The Intimate Lord must take charge of our entire psyche, of the five cylinders of the organic machine, of all our mental, emotional, motor, instinctive, and sexual processes.

Chapter 24

The Christic Work

The Intimate Christ arises internally in the work related with the dissolution of the “psychological I”.

Obviously, the Interior Christ only comes at the height of our intentional efforts and voluntary sufferings.

The advent of the Christic Fire is the most important event of our own life.

The Intimate Christ then takes charge of all our mental, emotional, motor, instinctive, and sexual processes.

Unquestionably, the Intimate Christ is our profound Interior Savior.

He, being perfect, upon entering within us would seem imperfect. He, being chaste, would seem as if he were not. He, being just, would seem as if he were unjust.

This is similar to the different reflections of light. If we wear blue glasses, everything will appear blue to us, and if we wear red glasses, we will see everything in that color.

Even though he is white, seen from the outside, each person will see him through the psychological lens with which they are viewing him; that is why when people see him, they do not see him.

Upon taking charge all of our psychological processes, the Lord of Perfection suffers the unspeakable.

Having become a man among men, he has to pass through many ordeals and endures unspeakable temptations.

“Temptation is fire; triumph over temptation is light.”

The initiate must learn to live dangerously; thus it is written, the alchemists know this.

The initiate must firmly walk the path of the razor’s edge; on both sides of the difficult path, there exist frightening abysses.

In the difficult path of the dissolution of the ego, there exist complex paths, which have their roots precisely on the real path.

Obviously, from the path of the razor’s edge, multiple paths diverge, which lead nowhere; some of them lead us to the abyss and to desperation.

There exist paths that could convert us into the majesties of this or that region of the universe, but in no way would they lead us back to the bosom of the Eternal Common Cosmic Father.

There exist fascinating paths of the most holy and ineffable

appearances; unfortunately, they can only lead us to the submerged involution of the infernal worlds.

In the work of the dissolution of the “I”, we need to surrender ourselves completely to the Interior Christ.

At times, problems appear that are difficult to resolve; suddenly, the path is lost in inexplicable labyrinths, and it is not known where the path continues. Only absolute obedience to the Interior Christ and to the Father who is in secret can wisely orient us in such cases.

The path of the razor’s edge is full of dangers—both inside and out.

Conventional morals serve for nothing; morality is a slave of the customs, of the times, and of the place.

That which was moral in past times is now immoral. What was moral in the Middle Ages could be immoral in these modern times. What is moral in one country is immoral in another, etc.

In the work of the dissolution of the ego, it happens that sometimes when we think we are doing very well, it turns out that we are doing very badly.

Changes are indispensable during the esoteric advancement; yet reactionary people remain bottled up in the past, they become petrified in time, and they thunder and rage against us while we carry out profound psychological advances and radical changes.

People cannot withstand the changes of an initiate; they want him to continue petrified in multiple yesterdays.

Any change that the initiate realizes is immediately classified as immoral.

Looking at things from this angle, in the light of the Christic Work, we can clearly evidence the ineffectiveness of the diverse moral codes that have been written in the world.

Unquestionably, the Christ, manifested and yet hidden in the heart of the real man, upon taking charge of our diverse psychological states, [and] being unknown to the people is, in fact, qualified as cruel, immoral, and perverse.

It is paradoxical that people adore the Christ, and nevertheless label him with such horrifying qualifiers.

Obviously, unconscious and sleeping people only want a historical, anthropomorphic Christ, one of statues and unbreakable dogmas, to whom they can easily accommodate all their torpid and stale moral codes and all their prejudices and conditions.

People can never conceive the Intimate Christ in the heart of man; the multitudes only adore statues of Christ, and that is all.

When one speaks to the multitudes, when one declares to them the crude realism of the Revolutionary Christ, of the Red Christ, of the Rebellious Christ, one is immediately qualified as the following: blasphemer, heretic, evil, profaner, sacrilegious, etc.

Such are the multitudes, always unconscious, always asleep. Now we will comprehend why the crucified Christ on Golgotha exclaimed with all the forces of his soul, “My Father, forgive them, for they know not what they do!” (Luke 23:34)

The Christ in himself, being one, appears as many; that is why it has been said that he is a Perfect Multiple Unity. “To the one who knows, the word gives power; no one has uttered it; no one will utter it except the one who has incarnated it.”

To incarnate it is fundamental in the advanced work of the pluralized “I”.

The Lord of Perfection works within us in the same measure in which we make conscious efforts in the work upon ourselves.

The work that the Intimate Christ has to realize within our psyche is frighteningly painful.

In truth, our Interior Master must live his entire *Via Crucis* in the very depths of our own soul.

It is written, “God helps those who help themselves.” It is also written, “Help yourself, and I will help you.”

To beseech the Divine Mother Kundalini is fundamental when we work toward dissolving undesirable psychic aggregates; nevertheless, the Intimate Christ in the most profound depths of the “myself”, operates wisely in accordance with his own responsibilities that he heaves upon his shoulders.

Chapter 25

The Difficult Path

Unquestionably, there exists a dark side of ourselves that we do not know nor accept; we must deliver the light of the consciousness to that tenebrous side of ourselves.

The whole objective of our Gnostic studies is to make the knowledge of ourselves become more conscious.

When we have many things within ourselves that are not known or accepted, then such things complicate our lives frightfully and, in truth, provoke all sorts of situations, which could be avoided through the knowledge of oneself.

The worst of all this is that we project that unknown and unconscious side of ourselves onto other people, and then we see it within them.

For example, we see them as if they were liars, unfaithful, petty, etc., in relation to what we carry within our interior.

Gnosis explains that we live in a very small part of ourselves, and this means that our consciousness extends only to this very reduced part of ourselves.

The idea of the Gnostic esoteric work is to clearly amplify our own consciousness.

Undoubtedly, as long as we are not in good relations with ourselves, neither will we be in good relations with others, and the result will be all kinds of conflicts.

It is indispensable to become vastly more conscious of ourselves by means of a direct observation of oneself.

In the Gnostic esoteric work, a general Gnostic rule is that when we do not get along with someone, we can have the certitude that this is the very thing against which we must work on within ourselves.

That which we criticize so much in others is something that dwells within the dark side of ourselves that we do not know nor want to recognize.

When we are under such conditions, our dark side is very large, but when the light of the observation of oneself illuminates that dark side, the consciousness increases through the knowledge of oneself.

This is the path of the razor's edge, more bitter than bile; many begin, very rare are those who reach the goal.

Just as the Moon has a hidden side which is not seen, an unknown side, the same occurs with the psychological moon that we carry in our interior.

Obviously, such a psychological moon is formed by the ego, the "I", the "myself", the "self".

In this psychological moon, we carry inhuman elements that frighten, that horrify, and that in no way would we accept to have.

Cruel is the path of the intimate self-realization of the Being. How many precipices! Such difficult steps! Such horrible labyrinths!

Sometimes the interior path, after many twists and turns, horrendous climbs, and extremely dangerous descents, becomes lost in the sandy deserts; it is not known where to continue and not even a ray of light to illuminate it.

Path full of dangers inside and out. Path of unspeakable mysteries where only the breath of death blows.

On this interior path, when one thinks one is doing very well, in reality, one is doing very badly.

On this interior path, when one thinks one is doing very badly, it happens that one is doing very well.

On this secret path, there exists instants in which one no longer knows what is good or what is bad.

That which is normally forbidden, sometimes turns out to be just; the interior path is like that.

All the moral codes on the interior path are superfluous; a beautiful maxim or fine moral precept can in certain moments become a very serious obstacle for the intimate self-realization of the Being.

Fortunately, the Intimate Christ, from within the very

depths of our own Being, works intensively, suffers, weeps, disintegrates extremely dangerous elements that we carry within our interior.

The Christ is born as a child within the heart of man; nevertheless, as he eliminates the undesirable elements that we carry within, he grows little by little until becoming a complete man.

Chapter 26

The Three Traitors

In the profound interior work, within the field of strict psychological self-observation, we have to directly live the entire Cosmic Drama.

The Intimate Christ has to eliminate all the undesirable elements that we carry in our interior.

The multiple psychic aggregates, within our psychological depths, cry out, asking for the crucifixion of the Interior Lord.

Unquestionably, each one of us carries the three traitors in our psyche.

Judas, the demon of desire; Pilate, the demon of the mind; Caiaphas, the demon of ill-will.

These three traitors crucify the Lord of Perfections in the very depths of our soul.

These are three specific types of fundamental inhuman elements within the Cosmic Drama.

Undoubtedly, the aforementioned drama has always been lived secretly within the depths of the superlative consciousness of the Being.

The Cosmic Drama is not exclusive property of the Great Kabir Jesus as the illustrated ignoramus always suppose.

The initiates of all the ages, the masters of all the centuries, have had to live the Cosmic Drama within themselves, here and now.

Whereas, Jesus, the Great Kabir, had the valor to represent such an intimate drama publicly (in the street and in the light of day) in order to open to all human beings the significance of the initiation without distinction of race, sex, caste, or color.

It is marvelous that there is someone who publicly teaches the intimate drama to all the peoples of Earth.

The Intimate Christ, not being lustful, has to eliminate from himself the psychological elements of lust.

The Intimate Christ, being in himself peace and love, must eliminate from himself the undesirable elements of anger.

The Intimate Christ, not being covetous, must eliminate from himself the undesirable elements of covetousness.

The Intimate Christ, not being envious, must eliminate from himself the psychic aggregates of envy.

The Intimate Christ, being perfect humility, infinite

modesty, absolute simplicity, must eliminate from himself the repulsive elements of pride, of vanity, of conceit.

The Intimate Christ, the Word, the Creator Logos, always living in constant activity, must eliminate from our interior (in himself and by himself) the undesirable elements of inertia, of laziness, of idleness.

The Lord of Perfection, accustomed to all types of fasting, temperate, never a friend of drunkenness or grandiose banquets, has to eliminate from himself the abominable elements of gluttony.

The Christ-Jesus, Christ-Man is a strange symbiosis—a rare mixture of the divine and of the human, of the perfect and of the imperfect, an ever-constant ordeal for the Logos.

Most interesting of all is that the Secret Christ is always triumphant, someone who constantly conquers the darkness, someone who eliminates the darkness within himself, here and now.

The Secret Christ is the Lord of the Great Rebellion, rejected by the priests, by the elders, and by the scribes of the temple.

The priests hate him, that is to say, they do not comprehend him; they want the Lord of Perfections to live exclusively in time and in accordance with their unbreakable dogmas.

The elders, that is to say, the dwellers of Earth, the good

housemasters, the judicious people, the experienced people abhor the Logos, the Red Christ, the Christ of the Great Rebellion because he is beyond their world of archaic habits and customs, which are reactionary and petrified in many yesterdays.

The scribes of the temple, the intellectual rogues, abhor the Intimate Christ because he is the antithesis of the Antichrist, the declared enemy of all those decaying theories of the universities that abound so much in the markets of bodies and souls.

The three traitors mortally hate the Secret Christ, and they lead him to death within ourselves and within our own psychological space.

Judas (the demon of desire) always exchanges the Lord for thirty pieces of silver, that is to say, for liquor, money, fame, vanities, fornications, adulteries, etc.

Pilate (the demon of the mind) always washes his hands, always declares himself innocent, he is never at fault, he constantly justifies himself (within himself and to others), seeks evasions, loopholes to avoid his own responsibilities, etc.

Caiaphas (the demon of ill-will) incessantly betrays the Lord within ourselves, the Adorable Intimate gives him the staff to shepherd his sheep; nevertheless, the cynical traitor converts the altar into a bed of pleasures, incessantly fornicates, adulterates, sells the sacraments, etc.

These three traitors make the Adorable Intimate Lord to suffer in secret without any compassion whatsoever.

Pilate makes a crown of thorns to be put upon his temples; the wicked "I's" scourge him, insult him, curse him within the intimate psychological space, without mercy of any kind.

Chapter 27

The Causal "I's"

The multiple subjective elements that constitute the ego have causal roots.

The causal "I's" are linked to the Laws of Cause and Effect. Obviously, there can exist no cause without an effect nor effect without a cause; this is unquestionable, indubitable.

The elimination of the diverse inhuman elements that we carry within our interior would be inconceivable if we do not radically eliminate the intrinsic causes of our psychological defects.

Obviously, the causal "I's" are intimately associated with determined karmic debts.

Only the most profound repentance and respective negotiations with the Lords of the Law can give us the joy of achieving the disintegration of all those causal elements that, in one way or another, can lead us to the definitive elimination of undesirable elements.

The intrinsic causes of our errors can certainly be

eradicated from ourselves thanks to the efficient work of the Intimate Christ.

Obviously, the causal "I's" tend to have frighteningly difficult complexities.

For example, an esoteric student could be defrauded by his instructor, and consequently such a neophyte would become skeptical. In this concrete case, the causal "I" that originated such an error could only be disintegrated by means of supreme intimate repentance and with very special esoteric negotiations.

The Intimate Christ within ourselves works intensively, eliminating (by means of conscious works and voluntary sufferings) all those secret causes of our errors.

The Lord of Perfections must live the entire Cosmic Drama within our intimate depths.

One is astonished upon contemplating all the tortures that the Lord of Perfections undergoes in the causal world.

In the causal world, the Secret Christ undergoes all the unspeakable bitterness of his *Via Crucis*.

Undoubtedly, Pilate washes his hands and justifies himself; yet in the end condemns the Adorable One to death on the cross.

The ascent to Calvary, for the clairvoyant initiate, is extraordinary.

Indubitably, the solar consciousness integrated with the

Intimate, crucified on the majestic cross of Calvary, pronounces terrible phrases that human beings are not able to comprehend.

The final phrase: "My Father, into thy hands I commend my spirit." (Luke 23:46) is followed by thunder and lightning and great cataclysms.

Subsequently, the Intimate Christ, after the un-nailing is placed in his Holy Sepulcher.

Through death, the Intimate Christ kills death. Much later, with time, the Intimate Christ must resurrect within us.

Unquestionably, the Christic Resurrection comes to radically transform us.

Any resurrected Master possesses extraordinary powers over fire, air, the waters, and the earth.

Undoubtedly, the resurrected Masters acquire immortality, not only psychological but also corporal.

Jesus, the Great Kabir, still lives with the same physical body that he had in the Holy Land. Count Saint Germain who transmuted lead into gold and made diamonds of the finest quality during the 15th, 16th, 17th, 18th centuries, etc., still lives today.

The enigmatic and powerful Count Cagliostro who so astonished Europe with his powers during the 16th, 17th, and 18th centuries is a resurrected Master and still conserves his same physical body.

Chapter 28

The Super-Man

An Anahuac codex states: “The Gods created Men from wood and after having created them fused them with divinity,” then later adds, “Not all Men manage to integrate themselves with divinity.”

Unquestionably, the first thing that is needed is to create Man before being able to integrate him with the Real.

The intellectual animal mistakenly called Man is by no means a Man.

If we compare Man with the intellectual animal, we can then verify for ourselves the concrete fact that the intellectual animal, though physically similar to Man, is absolutely different psychologically.

Unfortunately, everyone thinks erroneously; everyone presumes to be Men and qualifies themselves as such.

We have always believed that man is the king of creation. The intellectual animal, up until now, has not even demonstrated being king of himself; if he is not king of his

own psychological processes, if he cannot direct them at will, much less will he be able to govern nature.

In no way could we accept the man who has become a slave incapable of governing himself and having become a toy of the bestial forces of nature.

Either one is king of the universe or one is not; in the latter of these cases, unquestionably, the concrete fact of not having yet reached the state of Man is demonstrated.

Within the sexual glands of the intellectual animal, the Sun has deposited the seeds for Man.

Obviously, such seeds can develop or be definitively lost.

If we want such seeds to develop, it is indispensable to cooperate with the effort that the Sun is making in order to create Men.

The legitimate Man must work intensively with the evident purpose of eliminating from himself the undesirable elements that we carry in our interior.

If the real Man does not eliminate such elements from himself, he would lamentably fail, he would become an abortion of the Cosmic Mother, a failure.

The Man who truly works on himself with the purpose of awakening consciousness will be able to integrate with divinity.

Ostensibly, the Solar Man integrated with divinity becomes, in fact and by his own right, a Super-Man.

It is not so easy to attain the state of Super-Man. Undoubtedly, the path that leads to the Super-Man is beyond good and evil.

A thing is good when it suits us and bad when it does not. Within the cadence of verse, crime is also hidden. There is much virtue in the wicked and much wickedness in the virtuous.

The path that leads to the Super-Man is the path of the razor's edge; this path is full of dangers, both inside and out.

Evil is dangerous, good is also dangerous; the frightening path is beyond good and evil, it is terribly cruel.

Any moral code can detain us on the march toward the Super-Man. An attachment to this or that yesterday, to this or that scene, can detain us on the path that leads to the Super-Man.

The norms, the procedures, however wise they may be, if they are found bottled up in this or that fanaticism, in this or that prejudice, in this or that concept, can hinder us in our advance toward the Super-Man.

The Super-Man knows the good from the bad and the bad from the good; he wields the sword of Cosmic Justice and is beyond good and evil.

The Super-Man, having liquidated within himself all good and evil values, has become something that no one understands; he is the lightning, the flame of the Universal Spirit of life, resplendent in the countenance of a Moses.

At each stop along the path, an anchorite offers gifts to the Super-Man; however, he continues on his path, beyond the good intentions of the anchorites.

That which the people have said, beneath the sacred portico of the temples, has much beauty; however, the Super-Man is beyond the pious sayings of the people.

The Super-Man is the lightning, and his word is the thunder that disintegrates the powers of good and evil.

The Super-Man is resplendent in the darkness; but the darkness hates the Super-Man.

The multitudes qualify the Super-Man as perverse for the very fact that he does not fit within the indisputable dogmas, neither within pious phrases, nor within the upright morals of serious men.

People abhor the Super-Man and crucify him among criminals because they do not understand him, they prejudge him, seeing him through the psychological lens of what is believed to be holy, even though it may be wicked.

The Super-Man is like the bolt of lightning that falls upon the perverse or like the brightness of something that is not understood and later is lost in the mystery.

The Super-Man is neither holy nor perverse, he is beyond sanctity and perversity; yet people qualify him as holy or perverse.

The Super-Man shines for a moment within the darkness of this world, then disappears forever.

Within the Super-Man, blazingly shines the Red Christ,
the Revolutionary Christ, the Lord of the Great Rebellion.

Chapter 29

The Holy Grail

The Holy Grail shines in the profound night of all the ages. The knights of the Middle Ages, in the epoch of the crusades, searched uselessly for the Holy Grail in the Holy Land, but they did not find it.

When the prophet Abraham returned from the war against the kings of Sodom and of Gomorra, it is said that he encountered Melchizedek, the Genie of the Earth. Certainly, that Great Being dwelled in a fortress situated exactly in that place where Jerusalem, the beloved city of the Prophets, was later built.

The legend of the centuries says, and this is known by gods and humans, that Abraham celebrated the Gnostic Unction (with the sharing of the bread and the wine) in the presence of Melchizedek.

It is worth affirming that Abraham gave tithes and first-fruits to Melchizedek, just as it is written in the Book of the Law.

Abraham received the Holy Grail from the hands of Melchizedek; much later, with time, this cup ended up in the temple of Jerusalem.

There is no doubt that the Queen of Sheba served as a mediator for this event. She appeared before King Solomon, with the Holy Grail, and after subjecting him to rigorous ordeals, she handed him this most precious jewel.

The Great Kabir Jesus drank from that cup in the sacred ceremony of the Last Supper, just as it is written in the Four Gospels.

Joseph of Arimathaea filled the chalice with the blood that emanated from the wounds of the Adorable One on the Mount of Skulls.

When the Roman police raided the abode of the aforementioned senator, they did not find this precious jewel.

The Roman senator not only hid this most precious jewel but, moreover, along with it, hid underground the lance of Longinus with which the Roman centurion pierced the side of the Lord.

Joseph of Arimathaea was locked up in a horrible prison for not wanting to hand over the Holy Grail.

When the aforementioned senator was released from prison, he departed for Rome carrying the Holy Grail.

Upon arriving to Rome, Joseph of Arimathaea encountered Nero's persecution against the Christians; and continued along the shores of the Mediterranean.

One night in a dream, an angel appeared to him and said: "This chalice has a great power because in it is found the blood of the Redeemer of the World." Joseph of Arimathaea, obeying the angel's orders, buried the chalice in a temple located in Montserrat in Cataluña, Spain.

With time, the chalice became invisible along with the temple and part of the mountain.

The Holy Grail is the Glass of Hermes, the goblet of Solomon, the precious urn of all the temples of mysteries.

On the altar of the alliance, the Holy Grail in the form of a cup or goblet within which the manna from the desert was deposited was never absent.

The Holy Grail emphatically allegorizes the female yoni. Within this Holy Cup is the nectar of immortality, the Soma of the mystics, the supreme drink of the Holy Gods.

The Red Christ drinks from the Holy Grail in the supreme hour of the Christification; thus it is written in the Gospel of the Lord.

The Holy Grail is never absent on the altar of the temple. Obviously, the priest must drink the wine of light in the Holy Cup.

It would be absurd to suppose a temple of mysteries within which the Blessed Cup of all ages is absent.

This reminds us of Guinevere, the Queen of the Jinns, she who poured wine for Lancelot into the delicious cups of Sukra and Manti.

The immortal Gods nourish themselves with the drink contained within the Holy Cup; those who hate the Blessed Cup blaspheme against the Holy Spirit.

The Super-Man must nourish himself with the nectar of immortality contained within the divine chalice of the temple.

Transmutation of the creative energy is fundamental when one wishes to drink from the Holy Cup.

The Red Christ, always revolutionary, always rebellious, always heroic, always triumphant, toasts the Gods by drinking from the golden chalice.

Raise your cup high and be careful not to spill even one drop of the precious wine.

Remember that our motto is Thelema (Will).

From within the depths of the chalice (a symbolic figure of the female sexual organ) arise flames that shine on the fiery countenance of the Super-Man.

The ineffable Gods of all the galaxies always consume of the drink of immortality in the eternal chalice.

In time, the lunar coldness produces involutions; it is necessary to drink the sacred wine of light in the Holy Cup of Alchemy.

The purple of the sacred kings, the royal crown, and flaming gold are only for the Red Christ.

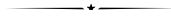
The Lord of Lightning and Thunder, wields the Holy Grail

in his right hand, and drinks the wine of gold in order to nourish himself.

Those who spill the Cup of Hermes during the chemical copulation become, in fact, infrahuman creatures of the underworld.

Everything that we have written here is fully documented in my book entitled *The Perfect Matrimony*.

Samael Aun Weor





Chronology of the written works of Master Samael Aun Weor

1. Doorway to Initiation or Entry-level Perfect Matrimony	1950
2. The Revolution of Bel	1950
3. Zodiacal Course	1951
4. Secret Notes of a Guru	1952
5. The Book of the Virgin of Carmel	1952
6. Supreme Christmas Message 1952 (Gnosis XX th C.)	1952
7. The Seven Words. Elemental Occultism for Beginners	1953
8. Igneous Rose	1952/53
9. Second Christmas Message 1953 (Gnosis XX th C.)	1953
10. Christmas Message of 1954 (Gnosis XX th C.)	1954
11. Treatise of Sexual Alchemy	1954
12. Christ Will	1955
13. Message for the 27 th of October of 1955 (Gnosis XX th C.)	1955
14. Supreme Christmas Message of 1955 (Gnosis XX th C.)	1955
15. Christmas Message of 1956 (Gnosis XX th C.)	1956
15a. Major Mysteries	1956
16. Christmas Message of 1957 (Gnosis XX th C.)	1957
17. Fundamental Notions of Endocrinology and Criminology	?
18. Esoteric Treatise of Theurgy	1958
19. Christmas Message for 1958 (Gnosis XX th C.)	1958

20. Christmas Message 1958-1959 (Gnosis XX th C.)	1959
21. Logos, Mantram, Theurgy	1959
22. The Yellow Book	1959 ¹
23. Supreme Christmas Message of 1959-1960 (Gnosis XX th C.)	1960
24. Message of Aquarius	1960
25. Supreme Christmas Message 1960-1961 (Gnosis XX th C.)	1961
26. The Perfect Matrimony	1961
27. Supreme Christmas Message 1961-1962 (Gnosis XX th C.)	1962
28. Aztec Christic Magic	?
29. The Mysteries of Fire	1962
30. The Book of the Dead	?
31. Supreme Christmas Message 1962-1963 (Gnosis XX th C.)	1963
32. Supreme Christmas Message 1963-1964 (Gnosis XX th C.)	1964
33. Christmas Message 1964-1965	1965
34. Supreme Christmas Message 1965-1966	1966
35. Fundamental Education	1966
36. Social Transformation for Humanity	?
37. The Platform of P.O.S.C.L.A.	?
38. The Social Christ	?
39. Christmas Message 1966-1967. The Buddha's Necklace	1967
40. Esoteric Treatise of Hermetic Astrology	?
41. Christmas Message 1967-1968. The Solar Bodies	1968
42. Christmas Message 1968-69. Esoteric Course of Runic Magic	1969
43. Tarot and Kabbalah	1969
44. Christmas Message 1969-1970. My Return to Tibet	1970
45. Christmas Message 1970-1971. Parsifal Unveiled	1971

¹ We have information that the first complete edition of this book was printed in (Colombia) Medellín in 1959, but we have not obtained a copy.

46. Christmas Mess. 1971-72. The Mystery of the Golden Blossom ___ 1972
47. Christmas Message 1972-1973. The Three Mountains _____ 1973
48. Yes, Hell exists; yes, the Devil exists; yes, Karma exists _____ 1973
- 49.** The Great Rebellion _____ ?
50. Treatise of Revolutionary Psychology _____ 1974
51. Christmas Message 1973-1974 (?) _____ 1974
52. Christmas Message 1974-75. The Secret Doctrine of Anahuac ___ 1975
53. Pistis Sophia Unveiled _____ 1977
54. Treatise of Occult Medicine & Practical Magic (X. Mess. 77-78)² __ 1978
55. Seven Lectures on Gnostic Anthropology _____ 1978
56. Brothers from Outer Space (Compilation) _____
57. The Revolution of the Dialectic (Compilation) _____
58. Seven Lectures and the Lamasery Exercises (Compilation) _____

² First edition in 1950

