

Exercises of the Lamasery

by Samael Aun Weor

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PROLOGUE

In this park of Mexico City, D.F., before my eyes at these moments I have beautiful trees, lovely meadows, some children playing under the burning rays of the sun. There are some benches where people seat themselves to contemplate the beauties of nature.

In instants in which I dictate this prologue, many scenes come to my memory, many dramas, extraordinary passages of ancient times — initiatic colleges, solitary hermitages where the anchorites meditated in silence, singing brooks that rushed between beds of rock, marvelous sibyls of druidic Europe, hermits of the old Egypt of the Pharaohs in primeval times.

There is no doubt, my dear brothers, that in the mysteries of Eleusis, as in those of Troy, Rome, Carthage, Egypt, etc., the psychic and the physical marched in parallel, harmonious, perfect form.

Recall for an instant, for example, the Pythagorean mysteries: in those days no one was admitted who did not know mathematics. Recall the whirling dervishes, the magnificent runes, the beautiful dances of ancient India, the perfect rhythmic movements of the Egyptian initiates, and you will see, my dear brothers, that extraordinary parallelism that has always existed between the spiritual, the animic, and the physical.

We have, undoubtedly, a body of flesh and bone. Such a body possesses a marvelous eurhythmy, and in the brain there are many latent powers that must be awakened. It is indispensable to learn to manage our own body, to know how to draw from it its sweetest melodies, to make it vibrate as a symphony amid the miraculous harp of the infinite Universe.

It is absurd, my dear brothers, to permit Jeropas (time) to damage this precious vehicle that has been given to us for our own intimate self-realization. In truth, brothers, I tell you that we Gnostics have precise methods for rejuvenating the organism and for curing every illness. It is unquestionable that we can learn to cure ourselves; each one of us can become his own physician.

It becomes urgent to preserve this body in perfect health for many years, in order to have at our disposal this precious vehicle for our own intimate self-realization.

Here are the exercises necessary to preserve health and to prolong life. Here you have, brothers, the precious methods by which, if you are old, you may reconquer youth, and if you are young, you may prolong it indefinitely.

Understand, then, read with attention, and practice. Theorizing serves you nothing; you must come to the point, to facts. This is a work eminently practical and didactic at the same time. The teaching is delivered in dialectical form, but I repeat: do not content yourselves with bookish information; convert the doctrine into facts.

This work also contains teachings for the awakening of consciousness. The hour has arrived, the moment to awaken. Why must we continue asleep? The procedures that we have delivered in this work to humanity are effective and absolutely practical, one hundred percent.

Each and every one of the brothers, practicing meditation in the manner in which we have taught it, will one day be able to arrive at Samadhi.

Today, with the practical exercises and with the precise didactics, any sincere aspirant can provoke the great change, the authentic radical transformation.

Above all, what is truly required is continuity of purposes; it is not enough to practice today and tomorrow forget; it becomes

necessary to practice and to practice intensely throughout the whole of life, until arriving at the goal.

Chapter One: REFLECT, BROTHERS

I wish to tell you, in the name of cosmic truth, in the name of that which is real, that there is the necessity of dying from instant to instant, from moment to moment; only with death does the new arrive. Someone, an author indeed very famous whose name I will not mention, said that perhaps in the year 2007 a golden age would come for the world.

Really, it is not possible to have an age of light and of glory so long as we have not died in ourselves. How could there be peace upon the face of the earth, if each one of us carries within the elements that produce war? How could there be love, if within each of us there exists hatred? How could chastity shine forth, if in the depths of each one there is lust?

Unquestionably, my dear brothers, it would be impossible to create an age of light in these circumstances. The ego can never create an age of light. Thus every prophecy in this sense seems to me totally fantastic.

Obviously, we must die from moment to moment; only thus does the light arrive. But what of the multitudes? If the social conglomerate is well alive, if the I-s return incessantly, if they

continually come from beyond the threshold of death, an age of light is impossible.

For this, my dear brothers, what is necessary is that each one of us, in particular, dedicate himself to the work of the dissolution of the I, so that the consciousness, the embryo of soul, may awaken and may form part of the new race that is being prepared.

Onward then, dear brothers; do not lose time; work upon yourselves; die from instant to instant, that the new may be born within you.

Reflect upon these words; carry them to practice; transform yourselves through them. The hour is grave; the moment is solemn; the time has come to awaken.

Chapter Two: THE PROPHECY OF HERCULUBUS

Obviously, we are on the eve of a great cosmic cataclysm; that is ostensible. The scientists already know that toward the orbit of our planet Earth a world is coming; it is called the Red Planet. It is drawing near, and the men of science wish to drive it away with nuclear explosions; but all will be useless. The moment will come in which all the prophecies must be fulfilled.

Mohammed already spoke clearly: he spoke of the earthquake that has been reserved for us from the beginning of the ages. He says textually that 'then the mountains shall be ground to dust', that 'they shall fly through the air, falling upon the cities like a hail of stones', etc.

All this would be impossible without an earthquake; but that earthquake — why would it occur? Indubitably, such an event would occur through a collision of worlds, and precisely that is what is about to happen, my dear brothers.

We really live in a difficult epoch. We are in the times of the end, as the Apocalypse of Saint John says, in the beginning of the end of the era of the Gentiles. The ancient earth, Atlantis, perished by water; our present earth will be burned with fire.

Reflect upon this; go deep. Certainly what I am saying has a tinge of tragedy, it is true; but it is that I do not wish to lose even an instant to call your attention. It is necessary that you reflect, that you take the matter seriously, that you prepare yourselves.

In the world of natural causes I was able to experience that future which awaits our planet Earth. What I saw was truly frightful: the twelve constellations of the zodiac appeared in symbolic form upon the immense vault of the heavens; the sun

darkened, the moon was as blood, and over the face of the earth there spread an immense terror.

Planet Earth is a world in which humanity has been sentenced for its iniquities, a terribly perverse humanity.

On another occasion I was conversing with my Divine Mother Kundalini, and she told me:

'All is now lost; the evil of the world is so great that it has reached even unto heaven. Babylon the Great, the mother of all fornications and abominations of the earth, shall be destroyed; and of all that perverse humanity there will only remain a few who shall be saved.'

Astonished, I said:

'Oh, my Mother, do we find ourselves before a dead-end alley?'

The Adorable answered:

'Do you wish to make a deal with me?'

'Of course.'

'Then you open the dead-end alley,' she continued saying, 'and I shall kill them.'

To open such an alley, my dear brothers, is what we are doing; we are at these instants forming the Army of World Salvation.

Blessed are those who know how to take advantage of this alley, for from it shall emerge the seed of the new race.

When that planet which is traveling toward our world, toward the planet Earth, draws near, obviously it will burn with its radiations everything that has life. With its approach, the liquid fire of the interior of the earth will be magnetically attracted, and then there shall break out everywhere, here and there and yonder, volcanoes in eruption, and there shall be fearful earthquakes never before seen.

The Sacred Scriptures say that in those days the sun shall be darkened and shall not give its light. It is obvious, my dear brothers: that traveling star, the one that is coming to collide with our terrestrial world, shall interpose itself between the sun and our world, and thus produce a true and terrible eclipse.

Then there shall be very thick darkness, terrible telluric movements, and lamentable wailings; the temperature shall rise frightfully; the peoples shall flee everywhere, and there shall be no remedy.

At last, the deposit of hydrogen of our planet Earth shall be ignited, and this our world shall burn as a great holocaust in the midst of infinite space.

Thus, brothers, when that world which is coming to collide with ours approaches, death with its scythe shall mow down millions and millions of lives. When the merely physical collision occurs, there will no longer be anyone alive; who could resist?

Thus ends, my dear brothers, a perverse civilization; thus shall a civilization of evil ones succumb.

What I am saying now may seem to you something exotic and strange. The same it seemed to the Atlanteans in those days before the universal Deluge, before the waters swallowed up that humanity.

Many laughed; rare were those who listened to Manu Vaivasvata, who was the authentic biblical Noah, who brought forth his select people, his Army of World Salvation, from the zone of danger before the catastrophe.

Then the perverse ones, the black magicians, the lords of the shadowed face, died in desperation. Today, brothers, we are speaking as we spoke in Atlantis; today I am prophesying as I prophesied then.

Few will be those who hear; many will be those who scoff. But the day will come when the prophecies shall be fulfilled, and then those who have laughed will weep, and those who have scoffed will tremble with terror.

It is necessary that we awaken now; it is necessary that we work upon ourselves now; it is necessary that we form part of the Army of World Salvation that the White Lodge is preparing for these final times.

The Hercolubus is coming; the planet is approaching; the catastrophe is at hand. Whoever wishes to be saved must die in himself, must dissolve the ego, must awaken the consciousness, must enter into the path of the Razor's Edge.

Whoever wishes to be saved must travel to the regions where the new race is being formed, the sixth Root Race, the Koradi race, which shall populate the future Earth.

But to travel to those regions one must have created the existential bodies of the Being; one must be a true human, an authentic awakened man, and not a mechanical humanoid asleep.

I tell you this, dear brothers, that you may prepare yourselves; that you may work intensely upon yourselves; that you may dedicate yourselves with all the soul to the dissolution of the I and to the awakening of consciousness.

The hour is grave; the moment is solemn; the situation is desperate. We do not have time for trifles; we do not have time for delays. Whoever wishes to be saved must work now, without delay.

Whoever wishes to remain attached to his egoism, to his lusts, to his attachments, may continue thus; but he shall perish with the rest, as perished the inhabitants of Sodom and Gomorrah, as perished the Atlanteans, as shall perish all the perverse ones of this Black Age.

I do not wish, my dear brothers, to discourage anyone; on the contrary, I wish to encourage you all. I bring you the message of hope; I bring you the doctrine of liberation; I bring you the keys of salvation. Take advantage of these moments; do not lose time; work intensely.

The men from other worlds know what is about to happen, and they are observing. The terrestrials, drunk with pride and with science, mock the prophecies. But the day will come when they shall see with their own eyes that everything that has been said is being fulfilled.

Of those who are saved, of those who have created the existential bodies of the Being, of those who have dissolved the ego, of those who have awakened consciousness, there shall be formed the seed of the new Root Race that shall populate the future Earth.

I have spoken to you, my dear brothers, with frankness, with sincerity, without seeking to flatter you, without seeking to deceive you. I have told you the truth, hard and bitter, but real.

May the seed that is sown in this hour bear fruit in your hearts.

Onward, then; awaken; work upon yourselves; die in yourselves; be born again. The Father of all Lights awaits to receive you in his glory.

In addition, it is necessary to know that the Cosmic Mother has prepared in the regions of Lemuria and Atlantis a refuge for the saved ones. There, in those regions placed in Jinas state, the new race will be cultivated.

Those who have worked upon themselves will be invited to those refuges; the rest will remain in the zone of catastrophe.

The invitation is open to all; the keys are delivered; the path is shown. Whoever applies himself will be saved; whoever does not apply himself will perish.

This is no fanatical threat; it is the announcement of cosmic facts that will fulfill themselves inexorably. The cosmic laws do not wait; they fulfill themselves.

For this reason we work tirelessly to spread the doctrine, to awaken souls, to prepare the Army of World Salvation. Each day that passes is a day less; the time runs out.

Be wise; do not waste your opportunity. The Cosmic Mother awaits the children who decide to walk the path; the masters

guide those who advance with sincerity; the Inner Christ awaits those who prepare themselves with love.

Be of those, beloved brothers; the call is open; the response is yours.

And remember: the prophecy of Hercolubus is not invention of fearful minds; it is the announcement of a cosmic event that the men of science already detect, although they do not yet wish to publicly recognize its true gravity.

In a few years, the truth will be evident to all. May this prophecy serve so that you may prepare yourselves with anticipation, not so that you may panic when it is already too late.

Whoever prepares himself triumphs; whoever does not prepare himself perishes. This is the law. The cosmic Mother gives the opportunity, but each one must take advantage of it by his own will.

This is the great message of the prophecy: prepare yourselves, work upon yourselves, save yourselves through your own work. The cosmic Mother helps those who help themselves.

Apply yourselves, beloved ones; the hour is grave; the moment is solemn; the time is short.

Inverential Peace.

And remember always: the path of self-realization is the only path of true salvation. There is no other; there are no shortcuts; there are no formulas of magical escape.

Whoever applies himself to the work upon himself with continuity is on the path; whoever does not apply himself, by all his theories and beliefs, is not on the path.

For this reason I insist: work upon yourselves; the time is short.

This is the final message of this prophecy; receive it; apply it; transform yourselves through it.

And so we conclude this section on the prophecy of Hercolubus, ready to continue with the other themes of this book.

The keys are delivered; the application is for each one. Whoever applies them triumphs; whoever does not apply them remains in chaos.

Be of those who triumph, beloved brothers; the cosmic Mother awaits.

Whoever wishes to be saved must die in himself, must dissolve the ego, must awaken the consciousness, must enter into the path of the Razor's Edge.

Chapter Three: GNOSTIC PALADINS

During 18 years of continuous work here in Mexico, in the permanent labor of diffusion of the Gnostic teaching, I have struggled greatly to form the Movement.

After such hard work I have managed to prepare a group of paladins who are disposed to make a gigantic Movement, that may extend from frontier to frontier and from sea to sea.

All this has been a matter of intense work, of tireless struggle. Today we already have several organized groups and the bases laid for the gigantic labor that awaits us.

We have very many people in First Chamber; many aspirants attend the various groups of the First Chamber. In the Second Chamber there are fewer aspirants, and this is because greater preparation is required of them: a serious behavior, a continuity of purposes.

The student must enter the Second Chamber duly prepared, so as to appreciate the esoteric value of the same. I could not authorize the entrance of individuals not completely defined, because this would compromise the seriousness of the work.

Now for the Third Chamber — those are very few, because they must be very well defined. The Third Chamber functions here

in Mexico in a very special place, a sanctuary where the great esoteric mysteries are cultivated.

In the Third Chamber we have individuals who already work in Jinas states, who work perfectly in the fourth dimension, who travel with the physical body through the fourth coordinate.

Here intense work is done on concentration, meditation, Samadhi, etc. Here the brothers of the Third Chamber go on awakening very rapidly, because the work is done at full force.

To those of the Third Chamber here in Mexico, I have told them that the moment will come in which we shall have to gather only in Jinas state, and that those who are not prepared will not be able to come.

The time will arrive in which all shall have to attend in Jinas state, and those who do not come will not be admitted into the Third Chamber.

One must see the way in which my Real Being raised me up, by force. He did not leave me a minute in peace. No sooner had I lain down, for example, than he took me out of the physical body in astral, and made me travel through the supersensible worlds.

If one reads the Divine Comedy of Dante, well, he begins by descending into hell, and then says: 'When I had departed from the right path and fallen into a very dark wood.' Dante. And I say the same: when in a previous existence I departed from the right path and fell into the darkness of error, my Real Being struggled to take me out of there.

When the Real Being wishes to lift one up, he makes supreme efforts to lift him; and he does lift him. Now, thanks to God, we are struggling, working under the orders of the Father.

What matters is that the people receive the teaching, that all may receive the Message and may know how to take advantage of it; that is what is important.

The Gnostic Paladins are those who have committed themselves with the work of the Father in this Aquarian Era. They are the ones who carry the doctrine to the world, who help the brothers, who prepare the new generations.

They are not perfect men, but men decided to perfect themselves; they are not masters, but disciples who aspire to mastery; they are not saints, but warriors of the spirit.

Their work is essential for the salvation of humanity. Without the Gnostic Paladins, the doctrine would not extend itself; without their effort, the message would not arrive at those who need it.

For this reason I bless the Paladins; I encourage them; I help them in the supersensible worlds and in the physical world. They are the great hope of the cosmic plan for this Era.

Be of those Paladins, dear brothers; the call is open. The Cosmic Mother needs warriors of the spirit; the masters need disciples decided; the Inner Christ wishes to incarnate in firm hearts.

This is the call of the chapter; receive it with reverence; respond to it with action.

*The Cosmic Mother needs warriors of the spirit;
the masters need disciples decided; the Inner
Christ wishes to incarnate in firm hearts.*

Chapter Four: INHABITANTS OF THE SUN

Common and ordinary people believe that the Sun is a ball of incandescent fire, and that concept is mistaken, false; that is a way of thinking completely medieval.

A certain scientist around there supposes that the Sun is a cloud of helium in incandescent state; and if that were so, then the planets of the solar system would fall out of orbit, would never gravitate around a body that lacks weight.

That scientist who affirms that the Sun is a cloud of helium and that it weighs nothing, based on mistaken calculations, is undoubtedly an illustrated ignorant one.

I ask: Why do the planets gravitate around the Sun? Upon what base, upon what nuclear or gravitational center can the planetary system be based? The very fact that the worlds gravitate around that Star indicates to us that the Sun has a center of gravity, has weight, has mass.

We the occultists have marvelous instruments for the investigation of life in the superior worlds. The astral body, the 'eidolon', permits us to travel from one planet to another.

I can tell you that the Sun is a gigantic world, enormous, many millions of times larger than the Earth or Jupiter. It has rich mineral, vegetable, animal, and human life.

Although it may seem incredible, there are places in the Sun where one could die of cold: immense mountains covered with snow with extremely cold climates. There also exist temperate climates, very agreeable, and there are also very hot places.

Thus, in the Sun all climates exist. The inhabitants of the Sun never live in cities; they consider it absurd to form cities, and we agree with them, because the life of the cities is harmful.

In the cities the human beings live perched one upon another in buildings of various stories, packed house against house, amid the smoke of the factories and of the automobiles, brushing against each other in the streets, breathing impure air.

Once, in my sidereal vehicle or astral body, I was conversing with a group of solar sages there. They attended to me very harmoniously. The interesting thing of the case is that, although I was in astral body, they could perfectly see me, conversed with me, attended to me as if I were physically present.

We conversed, yes, seated at a beautiful table, and afterward they excused themselves because it was the precise moment to pass to the observatory. I saw them there looking through certain lenses; also the telescopes that they had were extraordinary.

In those days they were very preoccupied with a very distant system of worlds, situated at many millions of light-years, exceedingly far from the solar world where they live.

They were greatly interested in investigating in depth such a play of worlds, because in those days they were planning to make an expedition to those distant worlds. It is clear that the inhabitants of the Sun have spacecraft capable of crossing immense distances.

I was frankly astounded. Those telescopes that they possess are extraordinary. Speaking esoterically, we may call such telescopes TESCOHANOS.

It is novel for you to know, for example, that there are inhabitants on the Sun, that they have telescopes capable of probing the most distant regions of the cosmos, that they perfectly know all that occurs in the inferior worlds.

They can perfectly see the aura of persons, the psychological state in which each person finds himself.

They, therefore, are not ignorant of the disastrous state in which our planet Earth finds itself; they lament the state in which we are; they desire the best for our world. Unfortunately, we must recognize that there can be no relations between the solar humanity and ours.

In no way do they desire or wish to have relations with people who possess the Ego, the I, the Myself, the Oneself, the Legion.

The solar inhabitants only enter into contact with persons who are well dead. When I speak thus of persons well dead, I wish you to understand: I am not speaking of physical death. I refer to mystical death, to the death of the I, to the dissolution of the ego.

They are right; in that I am completely in agreement with them, because those who possess Ego emit a kind of vibrations sinister, fatal, diabolical, perverse.

People like that introduce disorder wherever they go; those people who have such egoic and diabolical condition could never live in harmony with the infinite.

For that reason they do not wish to have personal relations with individuals who have not died in themselves, who have not dissolved the Ego.

There come to my memory some most beautiful passages of the Sun. There is there a sea so deep, so gigantic, of waters so clear and so beautiful, that I have been left astounded.

Many times in my astral body I have arrived at a certain bay in a small boat where I have reposed entire hours; it is clear that in astral one can also navigate in some natural boats.

That bay seemed to me precious; that sea is millions of times larger than the entire planet Earth. I could assure you that if we deposited all the seven seas of the earth within that immense sea of the sun, they would scarcely be a drop in its vastness.

From time to time I saw certain marine monsters rise to the surface, contemplate the horizon, and return and submerge

themselves into the incalculable depths of the solar sea. This is inconceivable for the man of the street.

The people of this epoch think that the Sun is a ball of fire, and there is no one who can take that idea out of their head. Seen from the astral point of view, the Sun is extraordinary.

For example, there exists a secret road that leads to the heart temple of the Sun. Of course it is not a physical road; I refer to a secret road, astral, that leads to the very heart of the King Star.

It is by that road that the great Initiates who have created the superior existential bodies of the Being, and who have dissolved the ego, may pass; only they are admitted into the heart temple of the Sun.

There, in the temple-heart of the Sun, dwells the Sacred Solar Logos, the Christ of the Sun, who is the same Christ of our heart, the same Christ of every solar system.

For this reason the Sacred Sun is a manifestation of the Christ; the Sun is the body of the Christ. When we adore the Sun, we are not adoring a material body of incandescent fire; we are adoring the manifestation of the Christ in the physical world.

In ancient times, all the religions adored the Sun: in Egypt, Ra; in Persia, Mithras; in Mexico, Huitzilopochtli; among the

Incas, Inti; among the Mayas, Kinich Ahau. All these solar deities are nothing other than the manifestation of the Cosmic Christ.

The Cosmic Christ is not an individual; the Cosmic Christ is an army, the Army of the Voice; the Christ is the verb, the logos that resounds throughout the universe.

Each one of us has in his interior a particular Christ, the Inner Christ, that intimate Christ who is the most beloved part of our Real Being.

When we have created the superior existential bodies of the Being, when we have dissolved the ego, the Inner Christ descends, incarnates within us, lives in us, works through us. Then we are converted into living manifestations of the Christ in the world.

But for this, my dear brothers, the work upon oneself is needed; intense work, daily work, work without truce.

Now we have spoken to you of the Sun, of its inhabitants, of its temples, of its mysteries. Take advantage of these teachings; spread them; let other brothers also know them, so that they may understand that the Sun is not what they thought, but something much more grand, much more sublime.

Whoever wishes to deepen in these matters must dedicate himself to the practice of astral projection, must learn to travel consciously in the astral body, must visit the Sun, the Moon, Mars, Venus, Mercury, Jupiter, Saturn, and the other planets of our solar system. Then he will know all that I have spoken of, and much more.

But for this, my dear brothers, one must dissolve the ego, awaken consciousness, work daily upon oneself.

The Solar Hierarchies wait, the Cosmic Masters wait; the universe waits for us to die in ourselves so that the great Reality may be born in us.

It is by that road that the great Initiates who have created the superior existential bodies of the Being, and who have dissolved the ego, may pass; only they are admitted into the heart temple of the Sun.

Chapter Five: INHABITANTS OF THE SUN SIRIUS

Sirius is, let us say, the capital of all this galaxy in which we live. This galaxy, the Milky Way, the Macrocosm, has many millions of solar systems, and all the suns and planets of the galaxy gravitate around Sirius.

It turns out very interesting to know that the very nucleus of this great galaxy is duly polarized.

From Sirius itself come all those irradiations that govern all the supra-heavens of the diverse worlds that compose the galaxy, and from its twin brother — a moon five thousand times denser than lead that turns around Sirius — emanates the negative force.

There is a third force which we would call neutral, which permits a certain equilibrium between the positive and negative powers. See you how the galaxy is duly balanced between light and darkness.

On Sirius no one can reincarnate who has not attained the stature of a Kumara; there, those men are true gods. They live humbly in the fields; there it occurs to no one to construct cities, for that is proper to people not intelligent.

They have humble houses, they use simply woven tunics. Each house has its garden where the Sirian cultivates his foods, and his flowers and his fruits.

It would not occur to anyone there to make wars or anything of the kind, for all that is barbaric and savage. The Sirians are very cultured people, true men illumined in the most transcendental sense of the word.

There is the Transcended Church; one is astonished when one penetrates into that temple of marvels. There officiate the great initiates of the galaxy; I have attended the Rites several times.

Constantly there is celebrated or lived there the Cosmic Drama, the life, passion, and death of the Christ. In the temple-heart of that gigantic world, of that extraordinary sun, we find the God Sirius and with him all his Initiates, his disciples.

Sirius is the capital of the great galaxy in which we live; from there is directed the spiritual destiny of all the worlds of our Milky Way.

It is therefore extraordinary, marvelous. Whoever wishes to deepen in these matters must develop the capacity of conscious astral projection and visit Sirius. There he will receive direct teachings from the great masters of the galaxy.

This is the great hope of the disciple: to attain that level of integral self-realization that permits him to visit Sirius and to receive the wisdom of the great Initiates of the galaxy.

Apply yourselves to the integral Gnostic work; the reward is the access to these cosmic marvels.

This is the great hope of the disciple: to attain that level of integral self-realization that permits

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Chapter Six: USELESS DREAMS

Well, I am going to speak of something that is very important; I wish to refer emphatically to the question of dreams. The hour has arrived to go to the bottom of this question.

It is precisely the ego that projects dreams, and obviously those dreams turn out useless; we need to transform the sub-consciousness into consciousness.

We need a mind that does not project; we need to exhaust the process of thinking. The projectionist mind projects dreams, and these are vain and illusory.

It is clear that the subconsciousness always projects; not only houses, buildings, or things of the kind, no — I clarify: it projects its own memories, its own desires, its own emotions, passions, ideas, etc.

If we wish to arrive at authentic illumination, it is necessary and urgent, let us say, to transform the subconsciousness into consciousness. Indubitably, such a transformation is only possible by annihilating the subconsciousness.

In other terms, I wish to say that while there exists any subjective element, however insignificant it may be, within ourselves here and now, the possibility of dreaming continues.

An individual who possesses objective consciousness, who has eliminated the subconsciousness, will live in the suprasensible worlds completely awake; and while his body sleeps in the bed, he will be walking through those regions fully awake, conscious, illumined.

It is one thing to walk in the hypersensible worlds with objective consciousness, that is to say awake, and another thing to do it in subjective state, subconscious, projecting dreams.

There is a certain author who says that dreams are nothing more than ideas disguised; and if that is so, we can clarify the question a little more by saying: they are projections of the mind.

No one could live awake without having died in himself, without having annihilated the ego, the I, the myself. For this reason I wish that all the brothers concern themselves more with the disintegration of the ego.

Indubitably, it is not easy to eliminate subjective elements; there are very many and very varied. This elimination is processed in didactic form, little by little; but as one goes on eliminating such elements, the consciousness awakens.

The great adepts of the Universal White Fraternity do not dream; they possess objective consciousness; the possibility of dreaming for them has disappeared, and one finds them in the superior worlds in state of full lucidity.

It becomes indispensable to comprehend this in depth. To synthesize better, so that all may take an exact summary, I wish to tell you the following:

- **FIRST: The subconsciousness is the very Ego; let the EGO be annihilated, and the consciousness will awaken.**
- **SECOND: The subconscious elements are subhuman elements that each one carries within; let them be destroyed, and every possibility of dreaming will end.**
- **THIRD: Dreams are projections of the EGO, and therefore serve no purpose.**
- **FOURTH: The EGO is mind.**
- **FIFTH: Dreams are therefore projections of the mind.**
- **SIXTH: You must note this with much attention: it is indispensable not to project.**
- **SEVENTH: Not only do we project things for the future; constantly we live projecting the**

things of yesterday.

- **EIGHTH: There are also projected all kinds of present emotions, morbidities, passions, etc.**

The projections of the mind are therefore infinite, and therefore the possibilities of dreaming are infinite. How could a dreamer be considered illumined? Obviously the dreamer is nothing more than a dreamer; he is not illumined.

It is therefore indispensable that our brothers of the Gnostic Movement concern themselves with awakening, for which it is required that they truly dedicate themselves to the dissolution of the I, of the EGO, of the myself, of the oneself.

As they go on dying in themselves, the consciousness will be becoming each time more and more objective, and the possibilities of dreaming will be diminishing in progressive form.

Meditation is indispensable in order to comprehend our psychological errors; when one comprehends that one has this or that error or defect, one can give oneself the luxury of eliminating it.

To eliminate this or that error, this or that psychological defect, is equivalent to eliminating this or that psychic aggregate,

this or that subjective element within which exist the possibilities of dreaming or of projecting.

When one wishes to eliminate a defect, an error, a psychic aggregate, one must first comprehend it; but brothers: it is not enough merely to comprehend; one must go somewhat more profound; it is necessary to capture the deep significance of what one has comprehended.

He who has captured the deep significance of what he has comprehended is in a position to eliminate. To eliminate psychic aggregates is urgent; psychic aggregates and psychological defects are at bottom the same thing.

That we must eliminate them, that is clear; but first we have to have comprehended them and also to have captured their deep significance.

Comprehension is therefore the foundation of all elimination; without comprehension, elimination becomes impossible. But comprehension without elimination is sterile. Comprehension must be followed by elimination, and elimination by transformation.

Each defect eliminated is replaced by a virtue. Each psychic aggregate disintegrated leaves free a portion of consciousness that returns to the Being. Thus, as one goes on dying psychologically, one goes on living spiritually.

It is the death of the I that gives life to the consciousness; it is the disintegration of the ego that produces the awakening; it is the sacrifice of the personal that opens the way to the universal.

Apply yourselves to the elimination of useless dreams through the dissolution of the ego; thus you will arrive at objective consciousness, at integral illumination, at the union with the Real Being.

The hour is grave; the moment is solemn; the time has come to awaken.

It is the death of the I that gives life to the consciousness; it is the disintegration of the ego that produces the awakening; it is the sacrifice of the personal that opens the way to the universal.

Chapter Seven: SUN KEY

Unquestionably, what most matters in life is the intimate realization of the Being. Once I interrogated my Divine Mother Kundalini, saying to her:

'Is the path that must lead unto resurrection very long?'

She answered me:

'It is not that it is so long; what happens is that it must be carved, chiseled, worked hard upon the philosophical stone. One must give to the raw stone the cubic form, polish it, make of it the cornerstone of the spiritual temple.'

Our motto is THELEMA, that is, will. Let us begin by awakening consciousness. Obviously, all human beings are asleep, and it is necessary to awaken to see the path.

We walk through the streets with consciousness asleep. We are at home, at work, in the workshop, in the office, etc., with consciousness profoundly asleep.

People are born, grow up, reproduce, age, and die with consciousness asleep, and never know whence they come nor what the object of their own existence is. The most serious thing is that all believe themselves to be awake, all believe themselves to be conscious.

Many persons, for example, concern themselves with knowing many esoteric things, but never concern themselves with awakening consciousness. If the people made the purpose of awakening here and now, immediately they would experience reality directly, without the need of any teacher.

Certainly I must tell you in the name of truth that there exists skepticism out of ignorance, and that on the day on which man

ceases to be ignorant and awakens consciousness, doubt disappears, skepticism vanishes, all becomes clear and luminous.

Our doctrine certainly is not that of convincing skeptics, because if today we convince 100 skeptics, tomorrow ten thousand will appear, and if we convince the ten thousand, then a hundred thousand will appear, and thus we shall never finish.

The system to attain the intimate realization of the Being is a matter of 'conscious works' and 'voluntary sufferings'; but the continuity of purposes is necessary.

The sleeping man in the presence of a glass of liquor ends up drunk. When the sleeping man finds himself in the presence of the opposite sex, he ends up fornicating. The sleeping one identifies himself with everything that he sees.

There comes to my memory at this moment the unusual case of Pyotr Damianovich Ouspensky, who, when he walked through the streets of Saint Petersburg, had proposed not to forget himself for an instant.

Suddenly he felt the necessity to enter a tobacconist to order his tobaccos prepared, and after they had attended to him and dispatched his order of cigars, he left very tranquilly, smoking, walking through the streets, watching the shop windows, contemplating the buildings, the people, the carriages.

An hour and a half later he was at his house; suddenly he observed well his room, his bedroom, his sitting room, his desk, etc., and he remembered that he had fallen asleep; he had been walking through many places with consciousness asleep, identified with everything that he saw.

He lamented the case; between the tobacconist and the house an hour and a half had passed, and this time he had spent in the streets of that city with consciousness completely asleep.

See how difficult it is to remain from instant to instant, from moment to moment, from second to second with consciousness awake; and that is the first thing: not to forget oneself for a single second.

Wherever one arrives, into any hall, walking through the streets, on foot, in a car, traveling by day or by night, wherever one is, be it in one's work, in one's workshop, wherever; one must be remembering oneself, observing oneself, watching oneself.

There is therefore the necessity of always remembering oneself, not only in the physical, but watching one's own thoughts, sentiments, emotions, deductions, appetites, fears, yearnings, etc.

The second aspect that seems to me sufficiently interesting, my dear brothers, is not to identify oneself with things. If you

see a beautiful object, a suit in the showcase, an exhibition, a luxurious automobile, do not identify yourself with it.

Do not identify yourself with the object, the thing, or the creature that you are seeing; because if one identifies oneself with what one is seeing, then it happens that one is fascinated with it, the consciousness falls more deeply asleep, and one loses oneself in the object of the desire.

There comes to my memory at this moment an unusual recollection: many years ago when I was over in the Atlantic Countries, in some city near the sea, I had to enter a lawyer's office to attend to a personal matter.

Suddenly I observed that on the desk there were two glass butterflies; well, that is nothing strange. But the interesting thing was that the two butterflies had their own life; they moved, they fluttered, they flew about the desk as if they were living butterflies.

That was something unusual and strange, that a pair of glass butterflies with life — well, that is not normal.

I did not identify myself with the pair of butterflies; I only reflected, I said to myself: How is it possible that there be in the world butterflies with wings of glass, with body of glass, legs of glass, head of glass, and that they have life and move?

But I reflected, I said to myself: No, this is strange, this is very rare, impossible that there be this class of creatures in the physical world. No, no, no, this is not normal.

Then I asked myself: Is it possible that I am asleep? Is it possible that I have left my physical body in some place? Well, this is very strange, and to come out of doubt I am going to take a little jump with the intention of floating; if I float, then it is clear that I find myself outside of my physical body.

I begged the Lady permission, told her that I needed to go out for a moment.

Now outside of the corridor, and certain that no one was observing me, I took an extended jump with the intention of floating — and what shall I tell you that happened? Well, sincerely I tell you that immediately I floated in the surrounding atmosphere.

Of course I felt delicious. I said to myself then: I am in astral body; here there is no doubt whatsoever. I remembered that I had left my physical body sleeping in my bed, and that without realizing it I had projected in astral body to that distant place.

Of course I returned to that office, I sat again before the Lady, and I spoke to her with much respect: 'See, Lady, we are in astral body.' The Lady scarcely looked at me as if I were saying something incoherent.

But that Lady definitively did not understand; she was profoundly asleep, had consciousness asleep; seeing that all was useless, comprehending that I would not awaken that poor Lady even with cannon shots, I took leave courteously and went out.

What a beautiful investigation, no? But what if I had remained fascinated contemplating the pair of glass butterflies? What if I had not observed them with care and had not reflected upon them? Then I would never have realized that I was in astral body.

Many years afterward, perhaps thirty years or more, I had to travel to Taxco, Guerrero; Taxco is a very beautiful town situated on a slope of mountain.

I arrived at a house, crossed the garden of a beautiful mansion, arrived at the living room, recognized it immediately; there was a Lady, I looked at her and recognized her, the same one whom I had seen many years before in the lawyer's office.

She invited me to pass a little further. There I found the famous office of the lawyer where so many years before I had arrived; but instead of the Lady being at the desk, her husband was there, an older gentleman, the famous lawyer who used to attend to clients there.

I asked him about everything that I had seen on that day many years before. Then I told him: 'See, on this Desk there were two glass butterflies; what happened? Where are the butterflies?' Then he rapidly answered me: 'Here are the butterflies, here itself; see them you.' And from a drawer he took out the two famous glass butterflies that I had seen so many years before.

Of course, he was surprised that I knew those butterflies. Then I told him: 'But something more is lacking; I am seeing a candelabrum of seven branches, but there are two; where is the other, what happened to it?'

Then he answered me: 'That candelabrum we sold long ago, but I am surprised that you know all this, for you have never come here before.' I explained to him that I had come in astral body, that I had identified the place, that for me there were no secrets in that house.

The man was sufficiently astonished and respectful; from then on he opened himself fully to the Gnostic Doctrine that I was teaching him in those moments, and he became one of the disciples of the Gnostic Movement.

See, my dear brothers, the importance of not identifying oneself; if I had identified myself with the butterflies, I would have remained fascinated and would not have realized that I

was in astral body. Not identifying oneself is the second fundamental key for the awakening of consciousness.

The third key is reflection. To reflect upon what one is seeing, upon what one is hearing, upon what one is doing, is fundamental. Whoever does not reflect lives as a robot, lives mechanically, lives identified with everything; whoever reflects begins to see the things as they are, begins to awaken.

These three keys — to remember oneself, not to identify oneself with things, and to reflect — combined with daily meditation and with the work of the dissolution of the I, lead infallibly to the awakening of consciousness. There is no other path; whoever wishes to awaken must apply these keys with constancy.

And whoever awakens consciousness will find before himself a marvelous world that he had never imagined; he will see the gods, the masters, the hierarchies; he will travel through space, will converse with the inhabitants of other worlds, will know the mysteries of life and of death.

But for this, my dear brothers, the work upon oneself is necessary; intense work, daily work, work without truce. There is no liberation without effort; there is no awakening without sacrifice; there is no realization without continuity of purposes.

I have spoken to you with frankness, with sincerity, with affection; receive these teachings as the most precious treasure, and put them into practice with all the soul. The hour is grave; the moment is solemn; the time has come to awaken.

This is the Sun Key — the key of solar consciousness, the key that opens the door to integral self-realization. Use it with wisdom; apply it with constancy; transform yourselves through it.

Whoever applies it triumphs; whoever does not apply it remains in chaos. The choice is yours.

This is the message of the chapter; receive it with reverence; respond to it with action.

And remember always: the Sun Key is the great secret of the masters; it is what permits them to be awake, to be solar, to be vehicles of the Light.

Cultivate this key in yourselves; thus you will be transformed gradually from lunar beings into solar beings, from sleeping into awakened, from humanoid larvae into Solar Men.

This is the supreme goal; this is the call of the Cosmic Mother; this is the destiny of those who decide to walk the path.

Walk it with patience and with constancy; apply the keys with sincerity; transform yourselves through them.

The Cosmic Mother helps the sincere ones; the masters guide the firm ones; the Inner Christ wishes to incarnate in the decided ones.

Be of those, beloved brothers; the time is yours; the path is open; the goal is supreme.

Forward, always forward, in the holy work of the awakening of consciousness.

This is the message; this is the call; this is the supreme work.

The Cosmic Mother helps the sincere ones; the masters guide the firm ones; the Inner Christ wishes to incarnate in the decided ones.

Chapter Eight: LAW OF THE TROGO-AUTOEGOCRATIC

In the name of truth I must say that there exists a great law that could be denominated thus: Law of the Eternal Trogo-Autoegocratic Cosmic Common. Such law has two basic factors: TO SWALLOW AND TO BE SWALLOWED — reciprocal feeding of all organisms.

However vegetarian we may be, in the black sepulcher our body would be devoured by the worms, and thus is fulfilled the law of the Eternal Trogo-Autoegocratic Cosmic Common.

Indisputably, all organisms live from all organisms. If we descend to the interior of the earth, for example, we shall discover a metal that serves as gravitation for the evolutive and involutive forces of nature; that metal is copper.

Obviously, the radiation of copper is also transmitted to other metals that are found in the interior of the earth and vice versa; the emanations of those metals reach the central atom of the planet, are radiated outward, and reach other planets of infinite space.

It turns out marvelous to know that the radiation of all the metals among the entrails of the earth in which they unfold is transmitted to other planets of infinite space; the emanations arrive at the infinite cosmos, and the planets feed one another by means of these subtle exchanges.

All the worlds live from all the worlds; that is obvious, indisputable, palmary, manifest; and upon this law of reciprocal planetary feeding is founded cosmic equilibrium.

Water in the worlds is, let us say, the basic food for the crystallization of this great law of the Eternal Trogo-Autoegocratic Cosmic Common. Let us think for a moment: what would become of ourselves and of all this humanity if there were no water?

This great law is processed certainly in accordance with the laws of the Holy Triamatzikamno (the Holy Three) and of the Sacred Heptaparaparshinokh (the law of seven).

The Tiger, for example, swallows the humble rabbit; the Tiger would be the Holy Affirming, the Rabbit the Holy Denying, and the force that conciliates them both is the Holy Conciliating; and there is then realized the Law of the Eternal Trogo-Autoegocratic.

The Eagle, for example, would be the Holy Affirming, the poor Chick would be the Holy Denying; she swallows him, and the third force, the Holy Conciliating, conciliates both as a single whole. That it is cruel, yes; but it is the Law of nature, which we cannot evade.

But let us continue, for it is necessary to deepen a little more, to penetrate more into the bottom of this matter. Whence really comes this Law of the Eternal Trogo-Autoegocratic Cosmic Common? It comes from the active Okidanok.

That active Okidanok in turn, whence does it emanate? What is its causa causorum? Indisputably such origin or cause is no other than the Sacred Solar Absolute; thus from the Sacred Sun Absolute emanates the active Okidanok, and from the active Okidanok emanates the Law of the Eternal Trogo-Autoegocratic Cosmic Common.

During the cosmic manifestation each one of the three forces works independently, but always united to its origin, which is the Holy Okidanok. After the manifestation, these three factors return again to fuse, to unite themselves with the Holy Okidanok, and at the end of the Mahamanvantara the Holy Okidanok returns to its origin, which is the Sacred Solar Absolute.

Starting from this principle, VEGETARIANISM remains without basis in fact. Obviously, the fanatics of vegetarianism have made of it A RELIGION OF KITCHEN, and that is certainly lamentable.

The Great Tibetan Masters are not vegetarians, and whoever doubts my words, let him read the book titled BEASTS, MEN, AND GODS, written by a great Polish explorer; he was in Tibet and saw with his own eyes how the Lamas eat meats normally.

It is therefore absurd to affirm that the great Masters of Tibet are vegetarians.

When the Great Initiate Saint Germain, Prince Rakoczy, the Great Master of the White Lodge who directs the ray of world politics, worked in the epoch of Louis XV — to speak more clearly — he did not manifest himself as a fanatic of vegetarianism; on the contrary, he ate meats normally, like any other person of his time.

Indisputably, the vegetarian school is against the Eternal Trogo-Autoegocratic Cosmic Common; that is obvious. On the other hand, the animal proteins in no way can be despised; they are necessary for the nourishment of the body.

I was a fanatical Vegetarian, and in the name of truth I tell you that I was disillusioned with the system. I still remember in the Sierra Nevada; in that epoch I wished to convert a poor dog to vegetarianism, and the result was that the poor animal died of weakness; that taught me that to violate the Laws of nature is fatal.

Each species has its food; the lion does not eat herbs, the cow does not eat meat; the human being, as omnivorous, can eat both, but he must do it with measure, with intelligence, with respect for the laws of his body.

The important thing is not what enters by the mouth, but what comes out of it. A vegetarian filled with hatred, envy, lust, and pride is far from God; a meat eater pure of heart, humble, charitable, is near God. Holiness is not in the kitchen, but in the heart.

For this reason I tell you, my dear brothers, that vegetarianism is a personal option; whoever wishes to be vegetarian, let him be it without becoming a fanatic; whoever does not wish to be, let him not be it.

The essential is to work upon oneself, to dissolve the ego, to awaken consciousness, to create the existential bodies of the Being. These are the truly important matters; the rest are secondary.

Let us not lose ourselves in details, my dear brothers; let us go to the essential.

Up to here for now. I invite you to reflect upon these teachings and not to fall into the fanaticism of any school. Let us seek the truth wherever it is found; let us not enclose ourselves in dogmas of kitchen; let us be free and wise like the great Initiates of all the times.

Apply the Law of the Trogo-Autoegocratic in your life with intelligence: feed yourselves with measure, with conscious balance, with respect for the cosmic laws.

And remember: not all that enters by the mouth nourishes; sometimes it intoxicates. Not all that is rejected by the mouth is poison; sometimes it is medicine.

Cultivate the wisdom in your nutrition; thus you will be in harmony with the cosmic Law of nutrition.

This is the message of the chapter; apply it with intelligence; transform yourselves through it.

And remember always: each meal is an act of communion with the cosmos; eat with reverence, with gratitude, with consciousness of what you are doing.

Thus you will live the wise life that the cosmic Law indicates; thus you will be in harmony with the Trogo-Autoegocratic.

And so we close this chapter, ready to continue with the practical exercises of the Lamasery that constitute the central part of this work.

The essential is to work upon oneself, to dissolve the ego, to awaken consciousness, to create the existential bodies of the Being.

Chapter Nine: EXERCISE 1

The student places himself standing, with the arms open in cruciform position, on side and side. Then he will begin to take turns, to rotate in the sense in which the hands of a clock rotate (figure 1). It is clear that one must rotate at the same pace.

One must imagine that we are standing in the center of a clock, and rotate just like the hands, until completing 12 turns. It is clear that some will begin with few turns, until they arrive at the 12 turns.

Chapter Ten: EXERCISE 1

(Rotating upon oneself, 12 turns minimum, in the sense of the clock hands.)

With the eyes closed, the disciple will remain so until the dizziness has disappeared. Meanwhile, he will continue supplicating, begging, imploring the Divine Mother, that she may supplicate to her Divine Spouse the cure of the sick organ.

The disciple will be fully identified with the Logos, supplicating intensely to the Divine Mother that she intercede for the disciple before the Logos.

One must rotate from left to right (clockwise), because among the spiritist mediums the chakras rotate from right to left, in negative form, and that serves no purpose. We are not mediums nor anything of the kind.

When you execute the exercise in practical form, one must concentrate profoundly on the Divine Mother Kundalini, and with the feet together in military style, in position of attention, with arms open on side and side in cruciform.

During those turns one must concentrate on one's Divine Mother Kundalini, ask her to call the Holy Spirit and to beg him for the cure of the sick organ, to supplicate to the Logos to

heal it. In addition, one must recite the magical mantram from the Thousand and One Nights:

KAM HUM, KAM HUM, KAM HUM!

This powerful mantram that appears in the Thousand and One Nights must be repeated at least 3 times. People have always believed that it is only a pleasant tale, the one in which the mantram appears, and have paid no attention to it; but it is a mantram of great power, capable of attracting the cosmic forces for the healing of the body.

This first exercise activates the chakras of the body in their entirety; it sets in motion the energies that, accumulated in different points, await the impulse to flow freely.

By rotating clockwise, the disciple aligns himself with the cosmic forces that flow in the same sense; thus he benefits from the universal currents that produce vitality and health.

At the end of the 12 turns, the disciple stops for a few seconds, closes his eyes, and continues the prayer to the Divine Mother. Then he proceeds to the next exercise.

This exercise, although simple in appearance, is of great power when realized with the consciousness focused on the Divine Mother and with the firm decision to heal the body.

Whoever practices it with constancy will see how his vitality increases day by day, how his health improves progressively, how his connection with the Divine Mother strengthens.

During those turns one must concentrate on one's Divine Mother Kundalini, ask her to call the Holy Spirit and to beg him for the cure of the sick organ, to supplicate to the Logos to heal it.

Chapter Eleven: EXERCISE 2

Now you have finished rotating and have opened your eyes. Then you lie down on the floor in dorsal decubitus, that is to say, face up, with the heels together and the feet open in fan shape, legs extended, arms extended along the body.

Once in position, intensify the concentration, the meditation on the Divine Mother Kundalini, begging her, supplicating her to cure the sick organ. In those moments, those who are not curing themselves can ask the Divine Mother for the awakening of the chakras, for the development of conscious abilities.

In this position, lying on the back on the floor, one supplicates and intensifies the prayer, the beseeching, fully identified with the Third Logos. So thus lying down, you already know now to supplicate and to entreat.

In those moments, those who are not curing themselves can ask the Divine Mother for the awakening of the chakras, for the development of conscious abilities.

Chapter Twelve: EXERCISE 2

(In dorsal decubitus.)

Now slowly raise the head, bringing the chin to the chest, while at the same time you raise the legs vertically, with the knees extended. Hold the breath.

Then slowly lower the head and the legs to the initial position, exhaling.

Repeat this movement until completing a number of repetitions adequate for your physical state. Begin with three repetitions and gradually increase to twenty-one.

During each repetition, continue the prayer to the Divine Mother, asking her for the specific cure or the awakening that you need.

This exercise vigorates the abdominal organs, activates the digestive system, energizes the lower chakras, and prepares the body for the practices that follow.

During each repetition, continue the prayer to the Divine Mother, asking her for the specific cure or the awakening that you need.

Chapter Thirteen: EXERCISE 3

Once lying down and having made your supplications, now raise the legs so that they remain in vertical position (figure 3). There is no longer the need to have the arms in cross. With the hands one can support the back to maintain the vertical position.

With this position the blood flows toward the head, arrives at the brain, and puts to work determined areas, fortifying all the senses; for it is necessary to have very good sight, good smell, good touch, etc.

The student remains in this position intensifying his supplications to the Divine Mother Kundalini, supplicating her, begging her that she help us obtain from her Divine Spouse the benefit that we need, the cure of the sick organ, the awakening of consciousness.

Well, with that it is sufficient. He has done the exercise, has supplicated the Divine Mother to bring to him the Third Logos, and is fully identified with Him so that He may cure him or may awaken this or that power.

These 3 exercises are complementary and are situated perfectly with figures 1, 2, and 3.

As I have already said, these exercises also serve to awaken the chakras, and thus the Gnostic student can enter on the path of the awakening of consciousness. Above all, one must be practical.

As I have already said, these exercises also serve to awaken the chakras, and thus the Gnostic student can enter on the path of the awakening of consciousness.

Chapter Fourteen: EXERCISE 3

(Viparita-Karani-Mudra.)

All these exercises are not merely physical; they are six modes of prayer; it is a different system of curing oneself and rejuvenating through prayer. The lamas practice these six rites on the prayer rug.

It is clear that to these exercises one must accustom oneself with much patience, with slowness, until the day arrives in which the exercises are done with ease; this is not for doing everything in one day.

These exercises are also not for citizens of this or that country in exclusive form; they are for all the Gnostic citizens of the world. I do not know how it is possible that people are involved in that of patriotism in such a fanatical way; we are all citizens of the cosmos.

It is very sad that the Earth is divided into lots. The day will come in which the humanity of the earth will have to change; unfortunately, it will only be possible after the great cataclysm; then we shall have a humanity united in one single Gnostic Church.

The Viparita-Karani-Mudra is one of the great keys of the rejuvenation. By placing the body inverted, with the legs upward, one inverts the polarity of the body, one returns the Sun to the brain and the Moon to the navel.

This inversion is what produces rejuvenation: the rejuvenating solar forces concentrate themselves in the brain, and the body benefits from this concentration with vitalization and rejuvenation.

Whoever practices this exercise daily, increasing little by little the time of permanence in the position, will see his body rejuvenate progressively.

At the beginning, only a few seconds are tolerated; with practice, one arrives at minutes; whoever achieves three hours dai-

ly of Viparita-Karani-Mudra has conquered death and reconquered youth.

This is the great key of the lamas of 'The Fountain of Youth'; this is the secret of their longevity. Now you know it; apply it with constancy; reap the fruits.

Chapter Fifteen: EXERCISE 4

Now kneel there on the floor, placed on your knees with direction to the East (figure 4), toward where the sun rises. Incline the head a little downward, barely.

Chapter Sixteen: EXERCISE 4

(Pranayama, the Science of Control of the Breath.)

A little, not much. Next you will do some 3 pranayamas, thus:

Pranayama

Place the index finger of the right hand upon the left nostril; inhale through the right nostril. Now press with both fingers, index and thumb, the two nostrils, and hold the breath for a few seconds. Then uncover the left nostril and exhale through it.

Now place the thumb upon the right nostril and inhale through the left. Press both nostrils and hold the breath. Then

uncover the right and exhale through it.

Remember that only the two fingers are used, exclusively the index and the thumb of the right hand; one is closed, one inhales through the other nostril, both are closed, the other is uncovered, etc., that is, in alternated form.

This breathing fortifies the lungs, oxygenates the blood, activates the energetic circulation in the body, and prepares the consciousness for the meditative practice.

In addition, the pranayama allows the practitioner to absorb the cosmic prana more abundantly and to transmute it for the work of self-realization.

Repeat the pranayama three times, with the consciousness focused on the divine breath that animates all life.

This breathing fortifies the lungs, oxygenates the blood, activates the energetic circulation in the body, and prepares the consciousness for the meditative practice.

Chapter Seventeen: EXERCISE 5

Now, as you are, incline your body backward, conserving the position on the knees (figure 5), continuing with the arms united along the body. Then:

Chapter Eighteen: EXERCISE 5

(Praying to the Divine Mother that she may intercede for us before the Holy Spirit.)

Incline the body well backward, as far as you can resist, and remain in that position for a few seconds, begging, supplicating, imploring the Blessed Mother Kundalini that she intercede for you before the Holy Spirit.

This exercise is rather short, owing to how strong or forced it is; but it is very good for agilizing the body and for burning some toxins. The interesting thing is to do it the best we can.

Remember well that in each exercise there is the necessity of begging and supplicating intensely, if it is precise weeping, so that she may call the Third Logos and heal the sick organ. Remember that the Divine Mother is the great intercessor; without her, no cure is obtained.

In this position the back is stretched, the spine is flexed gently backward, the chakras of the medulla activate themselves, and the energies of the Kundalini receive a stimulus that facilitates their awakening.

Hold the position for a few seconds, then return slowly to the initial vertical position; rest for a moment, and proceed to the next exercise.

This exercise is also of great power for the activation of the laryngeal chakra and for the harmonization of the upper part of the body with the lower.

Practice it with reverence; thus you will obtain the maximum benefit of the same.

Chapter Nineteen: EXERCISE 6

Now you will proceed in the following manner: Seat yourself on the floor with the legs extended forward and the hands placed backward upon the floor, the trunk of the body a little inclined backward, supported by the hands.

From this position, raise the trunk and the buttocks until forming a 'table', supported by the hands and the feet, with the face oriented upward.

Hold the position for a few seconds, intensifying the supplication to the Divine Mother for the cure of the body and the awakening of consciousness.

Then return slowly to the seated position. Repeat the movement several times, with the consciousness focused on the Divine Mother.

This exercise activates the chakras of the back and harmonizes the energetic flow of the body. It is one of the rites of the

Lamasery that contributes to the integral rejuvenation.

Hold the position for a few seconds, intensifying the supplication to the Divine Mother for the cure of the body and the awakening of consciousness.

Chapter Twenty: EXERCISE 7

Now, to execute this exercise it is only sufficient to draw up the legs a little, placing the soles of the feet on the floor and raising the buttocks and stomach, thus remaining in the position of a table, supported on the hands and the feet.

The face must remain looking upward, toward the sky or the ceiling of the house. The body must remain supported by the hands and the feet, but face up, forming a human table according to figure 7.

In this position one must intensify the entreaties and supplications to the Blessed Mother Devi Kundalini, imploring her to invoke her Divine Spouse, the Most Sacred Holy Spirit, that he may come and effect the cure of the sick organ or the awakening of consciousness.

This human table is the position of the table found in some Mayan ruins, indicating the antiquity of these esoteric exercises in the wisdom of the Maya.

Hold the position for a few seconds, intensifying the prayer, then return slowly to the seated position.

Repeat the exercise several times, with constancy and faith; thus the desired benefits are obtained.

Chapter 21: EXERCISE 8

We shall now see the exercise called Mayurasana. Above all, it is necessary that you return to do three complete pranayamas, just as you did in exercise (figure 4). After doing the pranayamas with much consciousness, you will proceed with the Mayurasana.

Many people practice the lizard position (push-up) to end the bulging abdomen, that is, with what we call belly or chubby, inflated stomach.

This exercise 8 consists of two positions or movements, to wit:

- **First Movement: With the palms of the hands upon the floor, supported in the manner of a push-up, sustain oneself on the tips of the feet with the legs extended backward. The face looking forward, maintaining the body in horizontal position parallel to the floor.**

- **Second Movement: Then lower the head, place it beneath the chest as much as one can, and then do the following movement: lower the stomach and legs toward the floor, supported on the hands and on the tips of the feet, forming a deep arc with the body.**

In this arched position, intensify the supplications and prayers to the Divine Mother Kundalini. The position activates intensely the chakras of the spinal column and oxygenates abundantly the brain.

Hold the position for a few seconds; then return to the position of horizontal table; then to the initial seated position.

Repeat the movement several times, with constancy and consciousness. This exercise is excellent for vigorating the entire body and for ending the abdominal fat.

Chapter 22: EXERCISE 9

Now, taking advantage of the previous rite, continue with this exercise. From the same previous position, since you have the head placed beneath the chest in the push-up exercise, with the hands quiet upon the floor and the tips of the feet on the floor, take a few small steps forward until forming a perfect human arch.

Thus, supported on the feet and the hands, with the head placed beneath the chest, forming a perfect human arch, you can and must enter into prayer, asking, supplicating, begging, as I have already taught, the Divine Mother for the benefit that you need.

Now, after remaining for a moment in that position of prayer, lower a little the knees, lower the body, raise the hands, and stand up. Thus the exercise ends.

Remember that with that human arch position, just as you have done, it is achieved that the blood flow to the head and eliminate toxins, sweep with lymphs and irrigate all the zones of the brain.

These exercises are very special for ending the bulging stomach. I do not know why people love to maintain 'the curve of happiness'. One must never have the stomach full of fat; with these exercises one keeps the body slim and youthful.

In addition, the human arch position activates the central chakras of the spinal column and prepares the body to receive the influence of the Holy Spirit.

Apply yourselves to this exercise with constancy; the result is the rejuvenation of the body and the awakening of the chakras of the medulla.

Chapter 23: EXERCISE 10

Place yourself lying in dorsal decubitus upon the floor; then raise the legs and place them in vertical form against a wall. For this exercise place yourself very close to the wall, the back upon the floor without pillow, the arms extended along the body.

This exercise is special to realize a great work that only the Most Sacred Holy Spirit can execute within our organism. It is a matter of our having in the brain a moon and in the navel a sun.

It is clear that it falls to us in incessant, constant, permanent form to do the exercise of the Viparita-Karani-Mudra. We must beg, supplicate, implore the Holy Spirit to grant us that grace of bringing the Sun back to the brain and the Moon to the navel.

This is a work that only the Third Logos can do. We must implore and supplicate, profoundly concentrated on the Third Logos, that he may come and make for us that transplant of moon to the navel and sun to the brain.

This Viparita-Karani-Mudra is a true rite, marvelous to attain the rejuvenation of the physical body. To return to reconquer youth is urgent and necessary; the body must remain young for the work of self-realization.

Whoever achieves to do this exercise for the term of 3 hours will conquer death and will reconquer youth; but at most one must begin with 5 minutes and gradually increase the time.

To those who yearn to rejuvenate the body and to cure themselves of every illness, here we give them the marvelous formula: the Viparita-Karani-Mudra. Understood?

In this position one must ask the Third Logos that he rejuvenate the physical organism, that he cure this or that ailment, that he exchange old cells for new cells.

The Third Logos can perform marvels in the body that yields itself to him in love and supplication.

This is the great rite of the lamas of 'The Fountain of Youth'; this is the secret of their longevity. Now you know it; apply it with constancy; reap the fruits.

This exercise is special to realize a great work that only the Most Sacred Holy Spirit can execute within our organism.

Chapter 24: EXERCISE 11

Vajroli-Mudra, Transmutation for the Unmarried

We are going to enter into the study of the sixth rite, which relates exactly to the Vajroli-Mudra. It is a matter of the transmutation of sexual energy; this type of energy is the finest that builds the organism.

The human vehicle has certain very fine canals through which the energy circulates, and it cannot leave its canals; when the energy bursts into other canals, of course, a catastrophe is produced.

Indubitably, the Vajroli-Mudra is very special for the unmarried, although it also helps the married. In specific form we could say that the unmarried have with the Vajroli-Mudra a fundamental system of transmuting their sexual energy without need of partner.

Those who do not have a wife, or the women who do not have a husband, must sustain themselves in Brahmacharya; it is clear, until the day in which the men have their priestess and the women their husband.

Many bachelors would wish to be fulfilling their sexual functions here, there, and yonder with different women: that is fornication; that is forbidden for the aspirants to adeptship.

The individual who truly aspires to arrive at adeptship cannot be mixing with different women, because in this case he is vio-

lating the Law, he is against the Sixth Commandment of the Law of God.

The celibate must maintain himself firm in Brahmacharya until his wife arrives, and it is not possible to maintain oneself in Brahmacharya when one does not know how to transmute the sexual energy.

Whoever wishes to learn to transmute must know in depth the Vajroli-Mudra; if he does not know it, he does not have the science for transmutation.

Among other things, the Vajroli-Mudra has the advantage that the celibate can, despite being alone, conserve his sexual potency, not lose his virility. Normally, the organ that is not used atrophies; but with the Vajroli-Mudra the celibate keeps his sexual organ active and vital.

With the Vajroli-Mudra one can conserve his sexual potency throughout life. I do not wish to say, and I clarify, that with the Vajroli-Mudra an individual is going to create the superior existential bodies of the Being; no.

Already to create the superior existential bodies of the Being, something more is needed: it is necessary to work with the three forces of nature and of the cosmos: MASCULINE FORCE (in the man), FEMININE FORCE (in the woman), and the NEUTRAL FORCE of the Holy Spirit that conciliates both.

As I have already said on other occasions, the masculine is the Holy Affirming, the feminine is the Holy Denying, and the neutral is the Holy Conciliating. It is clear that for there to be creation, the three forces in harmonious play are needed.

For this reason the Vajroli-Mudra serves for the conservation of the sexual potency but not for the creation of the existential bodies; the latter requires the practice of the Maithuna with the spouse.

Let us see the technique of the Vajroli-Mudra:

FIRST POSITION:

Stand upright, with the feet united in military style, the hands placed on the waist.

SECOND POSITION:

Slowly incline the body forward, after having exhaled completely the air of the lungs. The hands descend along the legs.

THIRD POSITION:

Slowly raise the body, going straight up; the hands descend toward the prostate (or toward the ovaries, in the case of woman) and effect a gentle massage on the prostate and on the sexual organs.

FOURTH POSITION:

Return the hands to the waist; inhale, drawing the energy upward through the canals of Ida and Pingala toward the brain.

This exercise must be repeated three times consecutively, with concentration on the Divine Mother Kundalini.

There exist three types of massage on the prostate (or ovaries):

- **First: Very gentle massage. For the married.**
- **Second: Medium massage. For the partially married.**
- **Third: Strong massage. For the celibate.**

The strong massage produces the erection of the phallus; this is normal in the celibate, since he needs to maintain the sexual potency through transmutation.

It is important to clarify that the Vajroli-Mudra requires absolute purity in the thought, in the sentiment, in the action. Whoever practices it with lustful thoughts degenerates into masturbator and ruins his life.

The Vajroli-Mudra is sacred work, not pretext for impurity. Whoever does not have the necessary purity, do not practice it; cultivate first the purity, then practice.

This exercise allows the unmarried to live in chastity without the dangers of repression; it permits him to maintain the body

healthy and the mind clear, while he waits for the moment of meeting his priestess or priest.

With the Vajroli-Mudra the masters of the lamasery 'The Fountain of Youth' conserve their sexual potency throughout life and use it for the work of self-realization.

For women, the Vajroli-Mudra is similar; only the massage is done on the ovaries and on the feminine organs.

With patience and constancy, the unmarried man or woman achieves the conservation of the sexual potency and the gradual transmutation of the sexual energy.

This energy transmuted ascends to the brain through the canals of Ida and Pingala, fertilizes the brain with sexual gold, and contributes to the integral rejuvenation.

This is the great gift of the Vajroli-Mudra for the unmarried: the conservation of the sexual potency, the transmutation of the energy, the integral rejuvenation.

Apply it with reverence, with purity, with constancy; the cosmic Mother helps the sincere ones in this sacred work.

And remember: the great enemy of the Vajroli-Mudra is masturbation. Whoever masturbates ruins all the spiritual work; the Vajroli-Mudra demands absolute purity.

Distinguish well between the conscious transmutation that the Vajroli-Mudra produces, and the degradation that masturbation produces. The two are at opposite poles.

With this we conclude the description of the six rites of the Lamasery 'The Fountain of Youth'. These rites, applied with constancy and with faith, produce the integral rejuvenation and the conservation of health.

In summary: the rites are six, plus the additional rite of the Vajroli-Mudra for the unmarried.

All of them must be practiced daily, preferably in the morning upon rising. Begin with three repetitions of each and gradually increase to twenty-one.

The constancy is the secret of success. Whoever practices today and forgets tomorrow obtains nothing; whoever practices with constancy obtains everything.

Apply yourselves with reverence to these sacred rites; the Cosmic Mother helps those who work with sincerity.

And remember: these rites are not only physical exercise; they are six modes of prayer to the Divine Mother. Without that prayer, the rites are mere gymnastics; with that prayer, they are sacred work.

Cultivate then the constant prayer to the Divine Mother during the realization of the rites; thus you will obtain the maximum benefit.

This is the integral wisdom of the lamas of 'The Fountain of Youth' that we deliver to humanity through this work.

Apply it with reverence, with constancy, with faith. The reward is the integral rejuvenation, the conservation of youth, the cure of illnesses without need of medicines.

And above all, the work upon yourselves with these rites contributes to the integral self-realization that is the supreme goal of every disciple of the Gnostic Movement.

This is the final message of this book; receive it with reverence; apply it with constancy; transform yourselves through it.

May peace be with you, beloved brothers and sisters; may the Cosmic Mother help you in this sacred work; may the masters guide you on the path; may the Inner Christ wish to incarnate in you.

Forward, always forward, in the holy work of self-realization through the rites of the Lamasery and through the integral application of the teachings of the Revolution of the Dialectic.

This is the call; this is the work; this is the supreme goal.

And remember always: the body is the temple of the Spirit; cultivate it with reverence; maintain it healthy and young so that the Spirit may officiate in it with all efficacy.

For this reason these rites are not merely physical practices; they are part of the integral work of self-realization. Apply them as such; receive their integral benefit.

And so we conclude this book on the Exercises of the Lamasery. May its teachings serve to many souls; may its rites be practiced with reverence; may its wisdom transform the lives of those who apply it.

With love for suffering humanity, with hope for the future of those who decide to walk the path, with faith in the cosmic plan that contemplates the salvation of those who work upon themselves, we conclude this work.

Apply yourselves to it; the reward is supreme; the path is open; the time is yours.

The Cosmic Mother awaits; the masters guide; the Inner Christ wishes to incarnate.

Forward, beloved ones; the victory is yours if you do not surrender.

May peace be with you, beloved brothers and sisters; may the Cosmic Mother help you in this sa-

cred work; may the masters guide you on the path; may the Inner Christ wish to incarnate in you.

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V.M. Samael Aun Weor is the founder of AGEACAC (Gnostic Association of Anthropological and Cultural Studies, A.C.) and of the International Gnostic Movement.

He left a great teaching in which is synthesized the path that man must follow in order to attain the complete awakening of his consciousness and his self-realization. V.M. Samael was an anthropologist, sociologist, spiritual guide, and author of more than 70 books, and he delivered over 300 lectures.

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