

The Book of the Virgin of Carmen

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PREFACE

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In those days this small work greatly mortified many priests of various branches of Christianity, and by order of the V.M. Samael, new editions were suspended.

With the passing of time, things have changed in the religious field, and we all see the path to follow without so much fanaticism. Today THE VIRGIN OF CARMEN comes out for the consolation of the suffering people.

We would wish that the wise and the learned would also read this small book, practice it, and verify the assertions of the Master.

To go out in astral we must form the astral body; this body has a luminous color. The Soul is protected with this body.

In the common and ordinary person who does not follow chastity, that body is vaporous, without brilliance and very vague, which changes entirely when we transform our seed into light and fire through amorous magic, or through the transmutation of singles.

The mount of which the Bible speaks is the astral field, one of the many dimensions of our planet earth.

There are biblical citations such as those related to the priesthood, so that the Gnostics may know what is required for that end. There also appears a facsimile of a letter from an Antioquian archbishop, in which he states that to read the Bible translated by Cipriano de Valera does not imply sin.

As we said, the times have changed and will continue changing for the good of humans.

Television and radio allow us to speak about the transmission of thought and the gift of ubiquity, telepathy and projection at a distance.

Through Chemistry we are taught that matter is transformed into energy; this allows us to teach humans to transmute the seed into light and fire.

The electric current through wires allows us to speak about the magnetic or pranic currents to heal the sick, and many other things that make it easy for us to give our knowledge to the people who need it so much.

We Gnostics give the name of RAM-IO to the Virgin Mary. We should love her just as we love the carnal mother. Through her we can disintegrate our defects, which cause so much harm to our informants, the senses.

We see the truth disfigured because our senses are defective; and they are defective so long as we remain full of defects.

MASTER GARGHA KUICHINES

Chapter One: THE OUR FATHER

Our Father, who art in the heavens (I.A.O.).

Hallowed be Thy name.

Thy Kingdom come to us (the inner worlds).

Thy will be done, Lord, on Earth as it is in Heaven.

Give us this day our daily bread.

Forgive us our debts, as we forgive our debtors.

Lead us not into temptation, but deliver us from all evil.

AMEN.

NOTE: This prayer was bequeathed by Our Lord the CHRIST, and contains seven sacred petitions for the devotees of the path to ask as grace from the Most High.

We Gnostics must do the will of the Father, both on earth and in heaven; but generally men call and invoke God so that He may do their will—that is, the opposite.

NOTE: This prayer was bequeathed by Our Lord the CHRIST, and contains seven sacred petitions for the devotees of the path to ask as grace from the Most High.

Chapter Two: THE HAIL MARY

God save thee, RAM-IO (Mary),

full of grace art thou;

the Lord is with thee.

Blessed art thou among women,

and blessed is the fruit of thy womb, 'IHESUS.'

Virgin RAM-IO, Mother of God,

pray for us who carry the sinning I,

now and at the hour of the death of our defects (I's).

AMEN.

NOTE: This prayer, and the Our Father, must be prayed by all Gnostics before going to bed, or in moments of danger.

Chapter Three: THE VIRGIN OF CARMEN

The Virgin of Carmen was the Mother of the Divine Redeemer of the World.

Innumerable writers have sung praises to the most grand mother of all times.

How could we define her? Neither the pen of Michelangelo, nor the Madonna of Leonardo da Vinci, has managed to translate for us in a faithful form the image of the Virgin Mary.

Innumerable sculptures have tried to personify the Virgin of Carmen, but none of them can translate exactly the physiognomy of that great daughter of the Light.

When we contemplate with the eyes of the Soul the ineffable figure of that Divine Mother, we see nothing that has the taste of diamonds, rubies, and emeralds.

Before the eyes of the Soul, the purples and silks with which one has wished to envelop the remembrance of Mary, the

Divine Mother of Jesus of Nazareth, disappear entirely.

Mary was not that worldly truth painted in all the watercolors.

With the eyes of the Spirit we contemplate only a dark-skinned virgin burned by the sun of the desert. Before our astonished spiritual gaze, slender bodies and provocative faces of feminine figures dissolve, to appear in their place a simple little woman of small stature, slender body, small and oval face, snub nose, upper lip somewhat protruding, gypsy eyes, and broad forehead.

That humble woman wore a tunic of carmelite or brown color, and leather sandals.

Walking through the African deserts toward the land of Egypt, she seemed a beggar with her old and torn tunic, and her dark-skinned face moistened with copious sweat.

Mary is not that statue of purple and diamonds which today adorns the cathedral of Notre Dame of Paris. Mary is not that statue whose ermine fingers, set in pure gold, gladden the processions of the parish house.

Mary is not that unforgettable beauty whom from childhood we contemplated upon the sumptuous altars of our village churches, whose metallic bells gladden the markets of our parishes.

Before our spiritual senses we see only a dark-skinned virgin burned by the sun of the desert.

Before the sight of the spirit, all fantasies disappear entirely, to appear in their place a humble beggar, a humble woman of flesh and bone.

From a very young age, Mary made a vow of chastity in the temple of Jerusalem.

Mary was the daughter of Ann; her mother took her to the temple so that she might make her vows.

And Mary was one of the Vestals of the Temple.

She was born into an aristocratic family, and before entering the temple as a Vestal she had innumerable suitors, and even had a rich and handsome gallant who wished to marry her.

Yet Mary did not accept him; her heart loved only God.

The first years of her life were surrounded by every kind of comfort.

Tradition relates that Mary made carpets for the temple of Jerusalem, and that those carpets were transformed into roses.

Mary knew the secret Doctrine of the Tribe of Levi. Mary was educated in the august shadow of the porticoes of Jerusalem,

among the nubile foliage of those oriental palms in whose shadows the old camel-drivers of the desert rest.

Mary was initiated into the Mysteries of Egypt, knew the Wisdom of the Pharaohs, and drank from the Chalice of ancient Christianity, kindled by the burning fire of the eastern lands.

The Catholic Religion as we know it today was not even being glimpsed upon the seven hills of the august Rome of the Caesars; and the old Essenes knew only the old Christian Doctrine, the doctrine of the martyrs—that doctrine for which Saint Stephen died a martyr.

That holy Christic doctrine was preserved in secret within the Mysteries of Egypt, Troy, Rome, Carthage, Eleusis, etc.

What was great in Christ was to have published the ancient doctrine upon the roads of Jerusalem.

And Mary, the Virgin of Carmen, was designated by Divinity to be the Mother of the Divine Redeemer of the World.

Mary was initiated into the Mysteries of Egypt, knew the Wisdom of the Pharaohs, and drank from the Chalice of ancient Christianity, kindled by the burning fire of the eastern lands.

Chapter Four: THE ANNUNCIATION

"And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,"

"To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary."

"And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women."

"And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be."

"And the angel said unto her, Fear not, Mary: for thou hast found favour with God."

"And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS" (Luke 1:26–31).

"Then said Mary unto the angel, How shall this be, seeing I know not a man?"

"And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:34–35).

"And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her."

"And Mary arose in those days, and went into the hill country with haste, into a city of Juda;"

"And entered into the house of Zacharias, and saluted Elisabeth."

"And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:"

"And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb."

"And whence is this to me, that the mother of my Lord should come to me?"

"For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy."

"And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord."

"And Mary said,"

"My soul doth magnify the Lord,"

"And my spirit hath rejoiced in God my Saviour."

"For he hath regarded the low estate of his handmaiden:"

"For, behold, from henceforth all generations shall call me blessed."

"For he that is mighty hath done to me great things; and holy is his name."

"And his mercy is on them that fear him from generation to generation."

"He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts."

"He hath put down the mighty from their seats, and exalted them of low degree."

"He hath filled the hungry with good things; and the rich he hath sent empty away."

"He hath holpen his servant Israel, in remembrance of his mercy;"

"As he spake to our fathers, to Abraham, and to his seed for ever."

"And Mary abode with her about three months, and returned to her own house" (Luke 1:39–56).

In ancient times the entire human species conceived their children by the work and grace of the Holy Spirit; and there was then no pain in childbirth.

The Holy Spirit sent his holy angels so that they might bring men and women together within the great courtyards of the temples.

The sexual act was directed by angels, and this was a Sacrament that was only performed in the temples to engender bodies for the souls that needed to come into the world.

Then the pain in childbirth did not exist; women gave birth to their children without pain, because they conceived them by the work and grace of the Holy Spirit.

But when humanity disobeyed the angels, it then sinned against the Holy Spirit; and the latter said to the woman: 'You shall give birth to your children in pain'; and to the man: 'You shall work with the sweat of your brow to sustain your wife and children.'

Adam was all the men of the ancient times, and Eve all the women of the ancient times.

Mary had come following the path of chastity and of sanctity, and therefore she was surprised when the angel announced to her that she would conceive a son.

She taught us by her example the path of chastity.

Today marriage has become a license to fornicate. Men and women multiply for pure animal pleasure, without caring a bit about the Holy Spirit.

Every sexual union performed without the permission of the Holy Spirit is fornication. But this human beings of this epoch do not wish to understand, because they have moved away from the ancient doctrine that the Virgin Mary, mother of Jesus, knew, and which Christ preached upon the unconquered walls of Zion.

All the sages of the past engendered their children by the work and grace of the Holy Spirit. Zacharias was surprised when the angel announced to him the birth of John the Baptist.

John too was engendered by the work and grace of the Holy Spirit, and it was an angel who announced to Zacharias that his wife, already aged, would conceive a son. Let us see the following biblical verses:

"And it came to pass, that while he executed the priest's office before God in the order of his course,"

"According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord."

"And the whole multitude of the people were praying without at the time of incense."

"And there appeared unto him an angel of the Lord standing on the right side of the altar of incense."

"And when Zacharias saw him, he was troubled, and fear fell upon him."

"But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John."

"And thou shalt have joy and gladness; and many shall rejoice at his birth."

"For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb" (Luke 1:8–15).

All the great saints and sages of the ancient times were born by the work and grace of the Holy Spirit.

Those spouses who wish to be truly Christian should pray to the Holy Spirit, asking him for the Annunciation.

And the angel of God will appear in dreams to the spouses, and will announce to them the day and the hour they should perform the sexual connection.

And so every child will be beautiful and pure from its birth, because it is conceived by the work and grace of the Holy Spirit.

One must master the carnal passions and cultivate the purity and sanctity of marriage.

"Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge" (Hebrews 13:4).

"Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright" (Hebrews 12:16).

Those spouses who wish to be truly Christian should pray to the Holy Spirit, asking him for the Annunciation.

Chapter Five: THE CONCEPTION

There were in the temple of Jerusalem 33 male priests of the Tribe of Levi.

Joseph, the father of Jesus of Nazareth, was one of the 33 elders of the temple of Solomon.

After the Annunciation, the High Priest ordered that all 33 priests of the temple deposit their staffs behind the altar. And

it was decided that the staff which by dawn had flowered would be that of the husband of Mary.

Each one of the priests, one by one in successive order, went on placing their staffs behind the altar.

The last one to place his staff was the Priest Joseph; but he resisted the order of the High Priest, citing his advanced age.

Yet he had to obey the order, and he deposited his staff behind the altar.

The next day, very early in the morning, the priests went to the altar to gather up their staffs; and how great was their surprise on finding Joseph's staff all in flower.

Thus it was that Joseph was designated as husband to Mary.

And the Virgin of Carmen was taken out of the temple and placed in the house of an honorable citizen of Jerusalem, to await the hour of the conception.

And the Angel Gabriel chose the day and the hour in which the spouses performed the sexual act as a sacrifice upon the altar of marriage to offer the body to the Divine Redeemer of the world.

And Mary was virgin before the birth, in the birth, and after the birth, because she was Virgin of the Soul, and because the

conception was performed by the work—that is, by order and grace—of the Holy Spirit.

The sexual act, when ordered by an angel, engenders children by the work and grace of the Holy Spirit.

The sexual act for the pure is pure, and for the impure, impure.

When we look at the sexual act with the eyes of an angel, it is Angelic; yet when we look at it with the eyes of malice, it is demonic.

When the sexual act is performed by order of an angel, it is holy.

But when the sexual act is performed by order of the devil, it is satanic.

Mary had no pain in childbirth, because she conceived her son by the work and grace of the Holy Spirit; and all the husbands and wives of the world could imitate Mary and Joseph, conceiving their children by the work and grace of the Holy Spirit —'not fornicating.'

This is the marvelous key that will allow intelligent and beautiful children to be born.

What matters is to know how to abstain and to pray to the Holy Spirit daily, and to his holy Angel Gabriel, so that in dreams he may make us participants in the annunciation.

And then the angel of the Lord will reveal in dreams the day and the hour in which the spouses can perform the sacred act of fecundation.

This conception of the Holy Spirit will convert every home into a paradise; and the amorous disillusionments will disappear, and there will be happiness.

Every prayer to the Angel Gabriel shall be made thus:

"O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head" (1 Samuel 1:11).

And Mary was virgin before the birth, in the birth, and after the birth, because she was Virgin of the Soul, and because the conception was performed by the work—that is, by order and grace—of the Holy Spirit.

Chapter Six: THE MOUNT

We are souls that have a body. But the body is only the garment of the soul.

The body does not think; the one who thinks is the soul. The body does not love; the one who loves is the soul. The body does not desire; the one who desires is the soul. The body is only a garment of the soul.

During the hours of sleep, the soul leaves the body and visits all those places that are familiar to it.

During the hours of sleep, the soul wanders through the sacred mount of which the saints of the Gospels speak.

The Bible speaks to us about the mount in the following verses:

"And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray."

"And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening."

"And, behold, there talked with him two men, which were Moses and Elias:"

"Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem."

"But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him."

"And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said."

"While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud."

"And there came a voice out of the cloud, saying, This is my beloved Son: hear him."

"And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen."

"And it came to pass, that on the next day, when they were come down from the hill, much people met him" (Luke 9:28–37).

That mount of which the Gospels speak is space.

During the hours of sleep, all souls wander through the mount and visit various places; they go wherever their heart leads them.

In dreams our soul speaks with distant beings, speaks with other souls, and can converse with the angels.

When it is said that Christ and Peter and John and James went up into the mount to pray, and that Christ was transfigured in their presence, we must understand that their bodies of flesh and bone slept while their souls prayed outside the body, in the mount.

Every human being can visit the mount at will. What is important is to comprehend that we are souls that have bodies, and that we can enter and leave the body at will.

Every Christian can learn to leave the body at will.

The Key Is the Following

Let the person lie down in his bed; let him drowse; and when he is dozing, let him rise from his bed with gentleness, taking care not to awaken from his sleep.

Then leave your room, give a small little jump with the intention of floating, and so, flying, each one can go wherever his heart leads him.

The mother will be able to visit her distant son, to see him and converse with him. The husband will be able to visit his distant wife, to see her; and she in turn can do the same.

This is not a mental practice; it is not a mental matter. When we say that the Christian must rise from his bed with gentleness, this must be done thus, just as it is heard, but taking care of the sleep, because the power to enter the mount is in the sleep.

What is important is to abandon laziness and rise from your bed at the moment of dozing.

In the mount, all souls can converse with the Virgin of Carmen, and with the beloved son of their womb.

The Most Holy Virgin of Carmen weeps for all women and watches over all humans.

In the mount, the Virgin of Carmen appears dressed in her carmelite tunic. She wears a carmelite or brown mantle upon her head; she carries a scapular in her hands; and her head is girt with a crown.

This is the Dark-Skinned Virgin, the Virgin of the Mount.

During the hours of sleep, the soul wanders through the sacred mount of which the saints of the Gospels speak.

Chapter Seven: DISCERNMENT

In our previous chapter we said that when the body sleeps, the soul wanders through the sacred mount.

The soul occupies itself during the hours of sleep with the same offices and occupations of the day.

Outside the body, merchants buy and sell in their stores, without realizing that they are outside the body.

During the hours of sleep we see the souls of dressmakers, mechanics, shopkeepers, ambulant vendors, etc., dedicated to the same offices and tasks of the day.

Those souls go about asleep, convinced and certain that they are in flesh and bone. When someone tells them that they are outside the body, then they do not believe and mock.

If those souls realized that they are outside the body, then they could transport themselves to any corner of the world in a few instants.

Thus the wife who suffers for the man she loves and who is absent; the bride who is suffering for her beloved bridegroom; can visit him without being seen. The mother who has an absent son can visit her son and realize how he is.

What is important is to know the key, the secret to realize that one is outside the physical body.

That key is the key of discernment. During the day we must ask ourselves this question: 'Am I in the body? Am I outside the body?'

Jump, then; give a small little jump with the intention of floating in space; and if you float, it is because you are outside the body. Then, suspended in the spaces, direct yourself wherever your heart leads you.

This question you should ask yourself in the presence of anything curious. Suppose you are walking through the street and meet a friend whom you have not seen for a long time; then ask yourself the question: 'Am I in the body, or out of it?'

Give a small little jump with the intention of floating, and if you float, it is because your body is asleep in the bed and you are outside it. Direct yourself then wherever your heart leads you—to the absent being, to the distant son, to the loved one.

This question you should ask yourself during the day in the presence of anything curious. A crowd, a strange object, an encounter with a deceased one, an encounter with a distant friend—in short, in the presence of any insignificant little detail.

This key of discernment must be practiced during the day, at every step, at every instant, so that it may be well engraved upon our soul and act during sleep.

All that one does during the day, one also does during sleep; and if during the day one becomes accustomed to this practice, during the night you will end up doing it in hours of sleep, when your soul is outside the body.

And then, on asking yourself the question, you will give the little jump as you have done during the day, and your consciousness will awaken, and you will float in the spaces and be able to visit distant beings, the absent son, the mother of whom you have had no news, etc.

The soul, during the hours of sleep, is outside the body; what is important is that the soul realize that it goes about outside the body, in order to be able to visit any distant site.

This is the key of discernment.

If, being outside the body, we invoke with pure heart the Virgin of Carmen, then the Divine Mother of the Nazarene will attend our call, and we can converse with her. And if, being outside the body, we invoke the Angel Gabriel, asking him for the annunciation, then he can tell the wife and the husband on what day and at what hour they may join their bodies. And

thus women can conceive their children by the work and grace of the Holy Spirit—that is, by order of the Holy Spirit.

Men can converse with the angels during sleep. Every woman, every child, every elder can converse with the angels during sleep.

Outside the body we can invoke the angels, and they attend our call to teach us the word of God.

In our previous chapter we said that when the body sleeps, the soul wanders through the sacred mount.

Chapter Eight: MIRACLES OF THE VIRGIN OF CARMEN

All of us who know the mount know that the Virgin of Carmen is an indefatigable worker.

Many times a devotee is healed of an incurable illness, and then, full of admiration, exclaims: 'A miracle of the Virgin of Carmen!' But the devotee ignores that the Virgin of Carmen has had to work intensely to be able to heal the sick body.

Other times a devotee is saved from dying tragically, and full of admiration exclaims: 'A miracle!' But the devotee ignores

the supreme effort, the enormous sacrifice, the magnitude of the work that the Virgin of Carmen has had to accomplish.

Let us relate some miracles of the Virgin of Carmen:

Alfredo Bello was saved from drowning on a schooner by imploring the Virgin of Carmen. Alfredo Bello was sailing in the zone of the Panama Canal toward the city of Barranquilla when the schooner blew apart. The ship sank amid the raging waves of the sea. Nothing was seen but sky and water, not a ray of hope; and Alfredo Bello, clinging to a wretched plank, implored the Virgin of Carmen. Thus the man was saved; he received aid in time, and full of admiration exclaimed: 'A miracle!' But that man ignored the terrible effort the Virgin of Carmen had to make to save him.

José Prudencio Aguilar, a distinguished and select personage of Riohacha, was sailing on a schooner of his own across the raging waves of the Atlantic, when he was overtaken by an appalling hurricane that stirred up the raging waves of the sea. That schooner was on the point of sinking into the depths of the Ocean. The man cried out to the Virgin of Carmen, and she, working thus arduously, managed to save him from disaster. 'A miracle!' exclaimed the man.

Mrs. Esther Lozano gave birth to a beautiful daughter without feeling any pain in childbirth, by invoking the Virgin of

Carmen. 'A miracle!' she exclaimed, without the lady realizing the enormous scientific work that the Virgin of Carmen had to accomplish to save her. The grateful lady baptized her daughter with the name of the Virgin of Carmen.

In the year 1940, traveling in a boat from Tacamocho to Gamarra, a young lady by the name of Emilia Hernández fell into the water at the moments when she was going for a bucket of water. The lady was four hours amid the raging waves of the Magdalena River, clinging to an insignificant branch, and was saved from the claws of death by invoking the Virgin of Carmen. The name of the boat was 'Manzanares.' The Virgin of Carmen had to struggle very much to save the lady.

A sailor, belonging to a distinguished Samarian family, had an accident at sea and remained several hours in the water. On being pulled out, he came to himself, and all exclaimed: 'A miracle of the Virgin of Carmen!'

On a certain occasion a man who was going up a hill of Tolima was attacked by a rabid dog. The animal howled amid the shadows of the night. The frightened man invoked the Virgin of Carmen, and the beast fled in terror. There is no doubt that that animal was a dark being from the abyss.

And what shall we say of that little girl who was saved when the airplane in which she was traveling crashed? The aircraft

was transporting from Germany to the United States a great quantity of refugee children, when it crashed in the United States. All those children perished, but it cannot be explained how and in what manner a little girl was found at a certain distance from the airplane, entirely sound and without the slightest scratch. The Virgin of Carmen accomplished that marvelous work, that formidable miracle. We accept that by the law of destiny the girl was not yet to die; but inevitably an intervention was needed, and it was precisely that of the Virgin of Carmen.

Chapter Nine: NATURE

Nature is a Mother who is always Virgin. Nature is always Virgin and always Mother. Nature is a mother austere and kind.

The consciousness of Nature teaches the timid little bird to build its nest. The consciousness of Nature throbs in the heart of the tree, in the heart of the timid little worm that crawls through the earth, in the heart of the eagle that haughtily beats its intrepid wings upon the gigantic masses of granite that are driven with their crenellated towers into the blue of the sky.

The consciousness of Nature teaches the child to seek the breast of its mother, and teaches the birds to take flight.

The consciousness of Nature gives form to all things, organizes the petals of the flowers that embalm the air with their perfumes, and orders the movement of the stars within the magnificent orchestration of the Infinite.

Nature is an austere and loving Mother. When we penetrate into the mount, we see her within her magnificent temple, with her crown of gold, and her resplendent white tunic, governing the elements in struggle.

When humanity bothers her too much, she does what every mother does with her children. She gives them toys to amuse themselves with; she deposits in the mind of the inventors the radio, the airplane, the automobile, etc., so that her children may amuse themselves while they ripen to study the wisdom of God.

All the innocent angels of the earth, the water, the fire, and the air obey the Blessed Mother Goddess of the World.

Mary, Adonia, Insoberta, Isis, Astarte have always symbolized the Celestial Virgin of Nature.

Nature is a great workshop where God works.

Nature is the temple of the Virgin Mother of the World.

Chapter Ten: THE Gnostic Church

Now we are going to teach the devotees of the Virgin of Carmen the path of true Christianity.

Let us study the third chapter of the First Epistle of the Apostle Saint Paul to Timothy. Let us see:

"This is a true saying, If a man desire the office of a bishop, he desireth a good work."

"A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;"

"Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;"

"One that ruleth well his own house, having his children in subjection with all gravity;"

"(For if a man know not how to rule his own house, how shall he take care of the church of God?)"

"Not a novice, lest being lifted up with pride he fall into the condemnation of the devil."

"Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil."

"Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre;"

"Holding the mystery of the faith in a pure conscience."

"And let these also first be proved; then let them use the office of a deacon, being found blameless."

"Even so must their wives be grave, not slanderers, sober, faithful in all things."

"Let the deacons be the husbands of one wife, ruling their children and their own houses well."

"For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus."

"These things write I unto thee, hoping to come unto thee shortly:"

"But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."

"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

This is the Epistle of the Apostle Saint Paul to Saint Timothy, a pious man fearing God.

This is the Holy Doctrine of Saint Augustine, Saint Thomas, Clement of Alexandria, Hippolytus, Epiphanius, Carpocrates (who founded various convents in Spain), Tertullian, Saint Ambrose, Saint Stephen (who died a martyr), Saint Justinian, etc.

This is the ancient doctrine which Christ taught in secret to his 70 disciples, and for which the saints of Jerusalem were persecuted.

This is the doctrine of the great princes of the Church; this is the doctrine of the Gnostics, to which belonged the high dignitaries of the primitive Catholic Gnostic Church.

This is the ancient Christianity that Paul preached in Rome when he arrived loaded with chains. This is the Christianity that the Virgin of Carmen studied under the august shadow of the temple of Jerusalem.

Let us see some other teachings of the Apostle Saint Paul.

"Follow after charity, and desire spiritual gifts, but rather that ye may prophesy."

"For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; how-

beit in the spirit he speaketh mysteries."

"But he that prophesieth speaketh unto men to edification, and exhortation, and comfort."

"He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church."

"I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying."

"Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?" (1 Corinthians 14:1–6).

So Saint Paul of Tarsus advises all good Christians to practice charity, to seek the spiritual gifts, and above all to prophesy.

"If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret."

"But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God."

"Let the prophets speak two or three, and let the other judge."

"If any thing be revealed to another that sitteth by, let the first hold his peace."

"For ye may all prophesy one by one, that all may learn, and all may be comforted."

"And the spirits of the prophets are subject to the prophets."

"For God is not the author of confusion, but of peace, as in all churches of the saints."

"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law."

"And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church."

"What? came the word of God out from you? or came it unto you only?"

"If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord."

"But if any man be ignorant, let him be ignorant."

"Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues."

"Let all things be done decently and in order" (1 Corinthians 14:27-40).

Every good Christian can receive the Holy Spirit and prophesy. But he who wishes to become a prophet must become entirely chaste and holy.

The Church of our Lord Jesus Christ is not of this world; he himself said it: 'My kingdom is not of this world.' On the mount of the Living God, there is a Church, invisible to the eyes of the flesh, but visible to the eyes of the soul and of the Spirit. That is the primitive Gnostic Church, to which CHRIST and the prophets belong.

That Church has its bishops, archbishops, deacons, sub-deacons, and priests who officiate at the Altar of the Living God. The patriarch of that invisible Church is Jesus Christ.

All Christians can go to that Church in soul and in Spirit.

In Chapters IV and V of the present work, we teach the secret for leaving the body consciously, and visiting any distant point of the Earth.

All human beings can also visit the Gnostic Church during sleep. There in that Holy Church, we see the Virgin of Carmen and her holy angels with her.

All the great Saints of the Church of God visit the Gnostic Church. On Fridays and Sundays at dawn there are masses and communions, and all Christians can attend those masses and receive the communion of bread and wine, following the teachings given in Chapters IV and V of this book. In that Church, all devotees will be taught to prophesy.

In the Gnostic Church we see Christ seated upon his throne, and all we Gnostics can converse with him personally.

All the sufferings of Mary occurred when she was espoused to Joseph the Priest.

Mary was initiated into the mysteries of Egypt.

In the Gnostic Church, Christians learn to prophesy.

What is important is to follow the path of perfect Sanctity and Chastity.

In our books titled *The Perfect Matrimony* and *The Revolution of Bel*, we study in depth the great mysteries of sex. In those works we teach the most grandiose secrets of the Universe.

MAY PEACE BE WITH ALL HUMAN BEINGS.

SAMAEL AUN WEOR

About the Author

Samael Aun Weor

The 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 that synthesizes the path man must follow to attain the complete awakening of his consciousness and his self-realization. The V.M. Samael was an anthropologist, sociologist, spiritual guide, and author of over 70 books, and he gave more than 300 conferences.

He dedicated his life to deepening the great truths that the various civilizations have bequeathed to humanity in diverse forms of manifestation: philosophy, religion, art, and science.



"The new era of Aquarius is approaching. Let us raise our cup and toast to the Gods, drinking the wine of light."

— *Samael Aun Weor*



He left a great teaching that synthesizes the path man must follow to attain the complete awakening of his consciousness and his self-realization.

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