

The Dissolution of the I

by Samael Aun Weor

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This Christmas of 1964 has for the Universal Christian Gnostic Movement of Colombia a double joy, because in addition to the festivities celebrated in the Summum Supremum Sanctuary of the Sierra Nevada, the First Gnostic Congress is being held in the city of Cartagena de Indias, which gathers in its midst valiant exponents of the holy people that is already taking shape under the direction of the Avatar of Aquarius, Venerable Master Samael Aun Weor, and the doctrine of the Savior of the World.

INTRODUCTION

This Christmas of 1964 has for the Universal Christian Gnostic Movement of Colombia a double joy, because in addition to the festivities celebrated in the Summum Supremum Sanctuary of the Sierra Nevada, the First Gnostic Congress is being held in the city of Cartagena de Indias, which gathers in its midst valiant exponents of the holy people that is already taking shape under the direction of the Avatar of Aquarius, Venerable Master Samael Aun Weor, and the doctrine of the Savior of the World.

This great national event takes place precisely in the Heroic city, where the first cry of independence of our emancipation was raised to shake off the yoke of slavery; and with this First Gnostic Congress the Avatar of Aquarius gives us the second

part of the message that the Venerable White Lodge delivers through him to the poor suffering humanity that groans and weeps under a slavery more shameful than that which oppressed our progenitors and predecessors.

"Seek the truth and it shall make you free," we read in the Gospels — exact knowledge that is fulfilled each time a valiant one breaks with the evil of the world and seeks to deeply realize himself. A truth that has not been able to be refuted by the enemies of purity and sanctification. Philosophers and writers of old have asked: what is truth? Here in this message the Avatar of Aquarius gives us concrete norms to discover in ourselves that truth of which the Divine Rabbi of Galilee speaks. There are three capital sins that separate man from truth.

First, he who lies sins against the Father who is the truth, and against the Ninth Commandment. Second, he who hates, sins against the Son who is love, and against the first commandment of the law of God. "By this you shall prove that you are my followers, that you love one another." "If you love your friend, even the Pharisees do that." And third, he who fornicates sins against the Holy Spirit who is sexual fire, the very source of life, and against the Sixth Commandment. Therefore Saint Paul tells us, "Flee fornication. Every sin that a man doeth is without the body; but he that fornicateth sinneth against his own body" (1 Corinthians 6:18). Therefore it is the

worst of sins because it closes the door of entry (sex) for us to follow the path of our own Christification. Remember that Christ told us, "I am the Way, I am the Truth, I am the Life. No one comes to the Father but through me." Therefore the Holy Spirit or Sacred Fire in us has its ascent governed by the merits of the heart, the dwelling of the Father being on high, in the head; that of the Son in the middle, in the heart; and that of the sexual Fire (Holy Spirit), in the sacrum or coccyx, and facing the gate of entry where the Lord Jehovah placed the angel with the sword of fire when he expelled man from paradise.

Only the pure and the chaste can understand the Holy Bible and unravel the profound mysteries it contains; but to it resort those who have never read it, in order to refute the keeping of the Sixth Commandment, saying: "And the 'Grow and multiply,' a commandment given only to Adam according to the wisdom of Genesis, when no companion had yet been given to man in his first evolutionary stage as androgyne?" Likewise, horrified, they oppose the commandment, anguished because they think the world may end for them. This argument is repeated to every gnostic who divulges the Sixth Commandment. Tell them that we give these teachings only to the gnostics and that humanity will not end, because for that purpose they are here: to reproduce like the other animals of the earth, with their women giving birth in pain, with unbearable cost and great shame; and that we will take from there

whatever best serves the glory of the Father, the Son, and the Holy Spirit.

It has been so cleverly disguised by men what the Sixth Commandment implies — let us see how the Sopena Encyclopedia explains it, which almost always reproduces what the dictionary of the Royal Spanish Academy of the Language says. Adultery: (from Latin *adulterium*) M, illegitimate carnal copulation or coupling of man with woman, when one of them or both are married; or, what is the same, the bodily consummated violation of conjugal fidelity by either of the two spouses; and Fornication (from Latin *fornicare*): to have coupling or carnal copulation outside of Marriage. (U.t.e.a.)

By which it is clearly indicated that adultery and fornication are the same thing; with reason the erudite ones treat us as imbeciles. If the one and the other were the same, the Bible would have no reason to speak about adultery and adulterer in twenty-five different verses and about fornication in twenty-five other verses, and about fornicating, fornicated, and fornicator in many more verses.

The academic definition obliges the lettered and erudite ones to reject the commandment as it is and to despise the blood of the Lamb. Let them study what the Bible says in chapter fifteen of Leviticus, where what the tremendous vice of fornication

tion implies is clearly spoken of, and declares unclean until evening him who loses his seed voluntarily or involuntarily. The Bible readers themselves declare that this belongs to the Old Testament, to indicate that it is no longer in use, when Christ said: "I have not come to abrogate the law but to fulfill it." Ask them: why do you accept the ten commandments and even collect the tithes, since these are from the Old Testament?

The dictionary of the Royal Academy defines the word to kiss: (from Latin *basiare*) v. tr. to touch some person or thing with the lips, contracting or dilating them softly to manifest love, friendship, or reverence. Now it remains to ask: how will the lettered one interpret it if, walking with a lady, a stranger unknown to both gives her a kiss on the cheek? How does the Royal Academy teach it or how does he understand it?... So where does that leave us?

We, the gnostics, use the divine plan for the event of a divine conception, and many times it is processed in the form in which the Holy Bible denounces it; and the case happens of Anna, mother of John the Baptist, who had him at the age of seventy, by which motive that son had to live in the wilderness and clothe himself with animal skins.

Those on the outside use millions of spermatozoa for their own reproduction; we use them to give ourselves life, light,

and wisdom; and with the escape of even one of them, we manage to obtain children of the light. The lovers of vice maintain that the woman suffers when the man denies her the seed; tell them that ours do not suffer because they are chaste, and that we have the advantage of knowing both systems. Therefore the Master affirms that if Lucifer had known the wisdom of sin, he would never have fallen.

Observe, O gnostic, that the woman only loses one egg monthly and that the fornicator loses at will millions in the same time. It has been demonstrated microscopically that the woman produces millions of eggs.

Observe that in almost all animal species the male has more beauty than the female; on the other hand, in the human species the opposite occurs. Observe also that among animals the male respects his female once she is gestating, and she at the time avoids him; but the fornicator does not respect the laws of nature and does just the opposite. Observe that the woman is called the weak sex, and yet she manages the man at her whim. When the man recovers the chastity he lost, he rejuvenates and beautifies himself like the animals that he forcibly makes chaste in order to exploit them; he acquires again the rod of command, the staff of the patriarchs, and frees himself from sex, and dominates it.

Our seed is nourished by three basic foods: First, with what we eat; Second, with what we breathe; and Third, with what we think. Now you will know why we have asked for you complete sanitation, removing vices, separating meats, and asking of you chastity in thought, word, and deed; and do not forget that this is for you, it is not for those on the outside. Therefore Christ said: "Do not cast pearls before swine, for they will trample them."

Observe, O gnostic, the humble countryman who from his sowings gathers what is worthwhile — the seed — and lets the bagasse rot in the earth. "Do not act like the inhabitant of the abyss, who takes great care of his physical body, filling it with distinctions and entertainments, and then throws away and even despises his seed," and rolls in old age like a squeezed orange trampled by every passerby. With just reason the Master has told us: "If men knew what they are going to lose when they go to fornicate, instead of going laughing they would go weeping."

Do not act, O gnostic, like the inhabitants of the labyrinth who cheer their sadness with liquors and brothels. Take the wine of light... the liquor of Mandrakes, the liquor of the gods, so that you may remain heroic and rebellious before the evil of the world; but do not exchange like Esau the rights of the firstborn

for a plate of lentils; nor like the wife of Lot, turning your face to the past, nor living among the painful tombs of memories.

Do not believe, O Gnostic, that to draw people out of the labyrinth is an easy thing; for that, men of immaculate purity, refined virtue, and having formed Christ in their heart are required; and yet, on that account, the enemies of the inner Christ will attack you to damage honor and reputation. Observe that if you speak to a child about marriage, he will treat you as crazy because he has no maturity to appreciate and judge the theme to be discussed. The same will happen with men who have no spiritual maturity. If you speak to them about the doctrine of Christification and of redemption, they will also treat you as crazy and will unite to attack you; therefore the son of man was put to death in great shame for preaching this doctrine. Do not be alarmed either that today the great bookshops oppose the sale of your books and the great publishing houses refuse to print them; the day will come when they will request and seek them for the good of their business, above all considerations.

Men have their beliefs and we respect them; and in the midst of all the beliefs of men are found the seekers of the hall of divine wisdom. Always give them your hand as works of mercy.

Now, choose the path: please the world or please God. With men, death; and with the Father, resurrection.

JULIO MEDINA V.

Master GARGHA CUICHIN

Summum Supremum Santuarium Gnosticum

December, 1964.

Chapter I

Chapter One: THE KUNDARTIGUADOR ORGAN

Many millions of years have passed, evolving and devolving slowly from the dreadful night of the past, and still the human being does not know who he is, nor where he is from, nor where he is going.

A drowsiness of many centuries weighs upon the ancient mysteries, and the Verb awaits in the depth of the ark the instant of being realized.

Behind the Edenic tradition are terrible cosmic considerations, and sacred mistakes that frighten and horrify. The gods also err.

And today as yesterday, we are confronted with our own destiny. We are before the dilemma of being and non-being of philosophy.

Much has been said about the sacred serpent, and today we are going to speak clearly about the Kundartiguador organ.

Gods and Devas, Avatars and divine kings, have struggled for millions of years to put an end to the consequences of the Kundartiguador organ.

All the efforts of the prophets, Avatars, and gods to put an end to the disastrous result of the Kundartiguador organ have proved useless.

It is necessary to know that the Kundartiguador organ is the fire developed negatively; the serpent descending, plunging from the coccyx down to the atomic infernos of man.

The Kundartiguador organ is the horrendous tail of Satan in the body of desires of that intellectual animal, falsely called man.

What hurts most, what wounds the soul most in this, is to know that certain sacred individuals gave humanity the Kundartiguador organ.

The old traditions say that during the Lemurian epoch certain sacred individuals came to the earth in a cosmic spaceship.

Those individuals formed a most lofty sacred commission charged with studying the evolutive and devolutive problems of the earth and of humanity.

The archangel Sakaki and the principal archphysicist-chemist-common-universal angel Loisos were the two principal individuals of this holy divine commission.

Behind all the drama of Eden is the sacred commission of inefable beings. They came with a body of flesh and bone, and their ship landed in Lemuria; in that ancient age the human instinct began to develop into objective reason.

The most lofty commission could verify to satiety that Edenic man was already beginning to suspect the motive for which he was created.

The Lemurian race was beginning to divine the motives of its existence, wretched existence, mechanical motives.

Every human being is a little machine that captures and transforms cosmic energies, which it then unconsciously adapts to the inferior layers of the earth. That... little human machines... and nothing more. What would become of the world without those little machines?

The world without that seal, without that physiognomy that humanity gives it, is something without motive, and what has no motive ceases to exist.

Humanity as a whole is an organ of nature, an organ that gathers and assimilates cosmic energies necessary for the running

of the planetary organism. Unfortunately it is not very agreeable to be a machine, and that is the so-called man... that... yes, that and nothing more.

When some rebel rises up in arms against nature, when he wants to cease being a machine, the shadowy powers combat him to the death, and rare are those humans capable of combating the shadowy ones, nature, the cosmos, and so on. And commonly those rebels capitulate.

Many are called and few are chosen; only a few manage to defeat nature and to seat themselves on the throne of power to govern her.

The Lemurs had already suspected everything and with their instinct they understood that human beings ceased to be born when, after having rendered their services as machines to nature, they became perverse.

Everywhere and in every corner of Lemuria this whole tragedy was instinctively suspected, which already wished to surface into objective reason.

The sacred commission, after serenely examining this problem, resolved to take drastic cosmic measures to avoid the total disillusionment of the human race and even mass suicides.

The great cosmic considerations are behind Adam and Eve. The sacred commission is hidden behind the drama and the Edenic scenario. Everything is fulfilled and man receives the accursed stigma of the Kundartiguador organ.

Some time later... many centuries perhaps... the holy commission returned, headed by the Archseraph Sevohtartra, since the archangel Sakaki had become one of the four tetrasustainers of the Universe.

Tradition says that the return was after three years exactly; however, these three years are always symbolic.

The reality was that then, after a severe examination of the situation by the archphysicist-chemist Angel Loisos, he destroyed the Kundartiguador organ in the human race, because it no longer needed it. The human being had abandoned all his suspicions and had become illusioned with the beauties of this world.

The gods saved the human being from a great crisis; they managed to make him illusioned with this world and to live in it like a fully fledged planetary citizen, but they could not save him from the evil consequences of the Kundartiguador organ.

Truly the evil consequences of that organ became habits and mistaken customs which, going into the inner depth of our psyche, became the subconscious.

The Ego or psychological I is the very subconscious whose roots are found in the evil consequences of the Kundartiguador organ.

Much did the most holy Ashiata Shiemash struggle to remove from humanity the evil consequences of the Kundartiguador organ.

Much did the Holy Lama in Tibet suffer to save humanity from those horrible consequences of the mentioned fatal organ.

Many bitter trials Buddha, Jesus, Moses, and others endured to liberate humanity from the disastrous consequences of the Kundartiguador organ.

The sacred commission of ineffable beings took upon its shoulders a terrible cosmic karma; that karma will be paid in the future Mahamvantara.

Hear me, gnostic brothers:

Understand that only with the three factors of the revolution of consciousness can you end the evil consequences of the Kundartiguador organ. Those three factors are:

Death of the psychological I.

Birth of the Being in us.

Sacrifice for humanity.

The I dies on the basis of rigorous creative comprehension.

The Being is born in us with the maithuna (sexual magic).

Sacrifice for humanity is charity and love well understood.

The schools that teach the ejaculation of the semen, even when they do it in a very mystical form, are truly black, because with that practice the Kundartiguador organ is developed.

The schools that teach the connection of Lingam-Yoni without ejaculation of the semen are white, because thus the Kundalini ascends through the medullary canal.

The schools that teach the fortification of the psychological I are black, because thus the evil consequences of the Kundartiguador organ are strengthened.

The schools that teach the dissolution of the I (mystical death) are white, because they destroy the evil consequences of the Kundartiguador organ.

The Kundartiguador organ is the tail of Satan, the sexual fire descending from the coccyx toward the atomic infernos of man.

Chapter II

What hurts most, what wounds the soul most in this, is to know that certain sacred individuals

| *gave humanity the Kundartiguador organ.*

Chapter Two: THE ENS SEMINIS

Most beloved Gnostic brothers:

It is necessary that this Christmas you understand in depth all the evolutions and devolutions of the Ens Seminis, because within it you will be able to find, with utmost patience, all the ens virtutis of the fire element.

The esoteric traditions recount that after the disappearance of the Atlantean continent, certain knowledge relative to the origin and meaning of the Ens Seminis survived.

The old traditions say that this knowledge related to the Ens Seminis survived the submersion of Atlantis, but that after some thirty-five centuries of incessant wars all that knowledge was lost.

The old priests recount that of all the primitive wisdom related to the Ens Seminis, only the tradition remained, which categorically affirmed the possibility of self-realization intimately with the exioehary, semen, or sperm.

Certain fragmentary information here and there scattered through various places did not indicate the methods for operating with the Ens Seminis; and the primitive Aryan descen-

dants of Atlantis, weary of so many wars, began to inquire, searching for the esotericism of the Ens Seminis.

The longing seekers of the light knew very well through the traditions that with the Ens Seminis individual self-perfection is achieved; but they were unaware of the Tantric key of the Maithuna, and suffered seeking it, yet did not find it.

Truly only the old Egyptian, Hindustani, and other hierophants — descendants of the ancient Atlantean society called Akhaldan — possessed the complete Tantric science with the secret key of the Maithuna.

To enter the old schools of mysteries was something very difficult because the tests were very terrible and very few passed them successfully.

The great majority of aspirants to the light knew nothing about the Maithuna, but through the traditions they understood that with the Ens Seminis wisely transmuted self-perfection is achieved.

The ignorant always proceeds ignorantly, and many believed that with sexual abstinence alone the problem of their self-realization would be resolved.

This mistaken concept gave rise to many communities of abstemious monks organized into sects and religions, who were

unaware of the Maithuna.

The ignorant believed that by abstaining alone the problem of their self-perfection would be resolved; thus it is and thus it has been and thus ignorance will always be.

What is most lamentable is that even at this hour of life, there exist not only monks but also many pseudo-occultists and pseudo-esotericists convinced that, by abstaining alone, the problem of their self-realization is already resolved.

In the sperm there are formidable evolutions and tremendous devolutions. The mere natural work of the formation of the sperm is evolutive; the final result of everything we eat and drink is the sperm.

It is also necessary to know that the evolutions of the sperm are subjected to the fundamental sacred cosmic law of Heptaparaparshinokh, which is the law of the Holy Seven, the septenary law.

When the *Ens Seminis* or sperm completes its septenary evolutions, it must receive an impulse from the exterior and be transmuted with the Maithuna; for otherwise it enters fully into the process of devolution or regression, converting the individual into an infrasexual degenerate.

The devolution of the sperm produces, among many other pernicious substances, one especially malign, which has the property of originating two types of action in the general functionalism of the organism.

The first type of action consists in causing the deposit of superfluous fat within the organism. The second type of action consists in originating in the human being certain malign vibrations known in esotericism as: Veneniooskirian vibrations.

The first case originates human pigs, that is: chubby, horrible men full of fat.

The second case originates thin and gaunt men, intensely charged with the perverse Veneniooskirian vibrations. These vibrations manifest themselves in dual form. Fanaticism in high degree and expert cynicism are, in synthesis, the dual manifestation of those shadowy vibrations.

Fanaticism is usually external and cynicism turns out to be internal. Behold two faces of one and the same medal: obverse and reverse.

The gravest aspect of all this and of that absurd sexual abstinence is that the shadowy Veneniooskirian vibrations not only stimulate the evil consequences of the Kundartiguador organ, but can also actually develop that malign organ.

If we bear in mind that every opposite contains its contrary, and that therefore within the very light are the shadows and vice versa, and that within virtue is its opposite in a latent state, and so on, we must then deeply understand the word Kundalini.

Kunda reminds us of the Kundartiguador organ; Lini, in the ancient Atlantean language, means end. This is then: end of the Kundartiguador organ.

Analyzing the question in depth, we arrive at the logical conclusion that we need the Maithuna to transmute the Ens Seminis and put an end not only to the Kundartiguador organ but to the consequences that remained from that organ.

When the I is dissolved and the serpent of fire ascends through the medullary canal, even the last vestiges of the Kundartiguador organ disappear.

Owing to that, we can give the sacred fire the name of Kundalini, which means: end of the Kundartiguador organ.

Chapter III

Chapter Three: THE SEVEN COSMOSES

The Kabbalah says that there exist two cosmoses: the macrocosm and the microcosm. The first represents the infinitely

great; the second represents the infinitely small.

The Kabbalistic teaching about the two cosmoses is incomplete; it is merely a fragmentary teaching.

There exist seven cosmoses and not only two, as the Kabbalists mistakenly pretend.

The Absolute in itself is explained by the Kabbalah as having three aspects, namely:

AIN SOPH AUR.

AIN SOPH.

AIN.

AIN SOPH AUR: turns out to be the outer circle.

AIN SOPH: turns out to be the middle circle.

AIN: is in fact SAT, the UNMANIFESTED ABSOLUTE.

The first cosmos could not exist within the Unmanifested Ain, nor even within the Ain Soph. The first cosmos can only exist in the Ain Soph Aur.

The first cosmos is of purely spiritual nature and its name is protocosmos.

The second is the Ayocosmos or Megalocosmos, that is, the great cosmos, all the suns, all the worlds of infinite space.

The third cosmos is the Macrocosm of which the Kabbalists speak in their books, and is composed of the Milky Way with its eighteen million suns that revolve around the central sun Sirius.

The fourth is the Deuterocosmos, which is constituted by the Sun of our Solar system with all its laws.

The fifth is the Mesocosmos, our planet earth.

The sixth is the Microcosm — man.

The seventh is the Tritocosmos — the infinitely small, atoms, molecules, insects, microbes, electrons, etc., and also the Avitchi, Abyss.

Between the Microcosm man and the Macrocosm exist the Mesocosmos and the Deuterocosmos; therefore, the phrase: "Man is the Microcosm of the Macrocosm" turns out to be somewhat capricious.

Each of the seven Cosmoses has its own laws. The Gnostic must study the laws that govern these seven Cosmoses, in order to know what place we occupy in life and how we must proceed to attain final liberation.

Ray of Creation

Master G. says that the ray of creation initiates its growth from the Absolute and ends in the moon. The error of Master G. consists in believing that the moon is a fragment detached from the earth.

The moon is much more ancient than the earth; it is a world already dead, a world that belonged to another ray of creation.

Truly our own Ray of creation began in the Absolute and ended in the Inferno, Infernus, Avitchi, Greek Tartarus, Roman Avernus, submerged mineral kingdom, fatal Dwelling of the sublunar shadowy ones.

The ray of creation correctly explained is as follows:

Absolute.

All worlds.

All suns.

The sun.

All the planets.

The earth.

The abyss.

The brothers of the Gnostic Movement must understand in depth this esoteric knowledge that in this Christmas Message we give you, so that you may know what exact place you have come to occupy in the ray of creation.

We need to know in depth the path in order to attain the Christmas of the heart and final liberation.

In the Absolute the ray of creation begins with the Protocosmos. All worlds in the ray of creation correspond to the Ayocosmos.

All the suns of the Milky Way correspond to the Macrocosm in the ray of creation.

The Deuterocosmos in the ray of creation is the sun.

The Mesocosmos in the ray of creation is constituted by all the planets of the Solar System and the earth, which represents them.

The Microcosm is man in the ray of creation.

The Tritocosmos is the atom and the abyss.

In the first cosmos only one law exists, the law of the Absolute.

In the second cosmos the one becomes three, and three laws govern the second cosmos.

In the third cosmos the three become six laws.

In the fourth cosmos the six are doubled into twelve.

In the fifth cosmos the twelve are doubled to become twenty-four laws.

In the sixth cosmos the twenty-four laws are doubled, becoming forty-eight laws.

In the seventh cosmos the forty-eight laws become, by duplication, ninety-six laws.

In the Protocosmos, only the will of the Absolute, the single law, is done.

In the second cosmos the great law becomes three: Father, Son, and Holy Spirit, Positive Force, Negative Force, Neutral Force.

In the third cosmos mechanics begins because the three primordial forces divide, becoming six.

In the fourth cosmos life becomes much more mechanical, because there are no longer six but twelve laws that govern it.

In the fifth cosmos life is far more mechanical and now has almost nothing to do with the will of the Absolute, because the twelve laws have become twenty-four.

In the sixth cosmos life is so tremendously materialistic and mechanical that it is no longer even suspected that the will of the Absolute exists.

We live in a mechanical world of forty-eight laws, a world where the will of the Absolute is not done, a most isolated corner of the universe, a dark and terribly painful place.

The place we occupy in the ray of creation is lamentable; in our world the will of the Absolute is no longer done, and not even the will of the Three Divine Persons called Father, Son, and Holy Spirit.

Forty-eight frightful mechanical laws govern and direct us; we are truly wretched exiles living in this valley of bitterness; below us in the ray of creation are only the wretched ones of the abyss, governed by the horrible mechanics of the ninety-six laws.

We need to liberate ourselves from the forty-eight laws to pass to the fifth cosmos (that of twenty-four laws). We need to liberate ourselves then from the fifth cosmos (that of twelve laws) and then continue our work of final liberation by passing through the fourth and the third and second cosmoses, to return to the Absolute.

All the substances of the seven cosmoses are within ourselves. Within the thinking brain we have the substance of the

Protocosmos; within the Motor brain or Thinking system we have the substance of the Ayocosmos. Within the conscious brain formed by all the specific nerve centers of the human organism, we have the substance of the Macrocosm, and so on successively.

The materials to work with we have within the human organism, and if we create the superior existential bodies of the Being, we manage in fact to liberate ourselves from all the cosmoses including the seventh, in order to enter at last within the Absolute, Unmanifested, Sat, Ain.

The germs of the existential bodies of the being are deposited in the semen; it is necessary to develop those germs, and that is only possible with the Maithuna (Sexual Magic).

Already in our past publications and Messages we have spoken about the superior existential bodies of the being, and therefore our Gnostic students are informed.

We know that the astral body (let us not confuse it with the lunar body) is governed by twenty-four laws, and that the physical body is governed by forty-eight laws.

If we create the astral body, it is clear that we liberate ourselves from the fatal world of the forty-eight laws, and that we become inhabitants of the world of twenty-four laws.

If we create the mental body we liberate ourselves from the world of twenty-four laws and enter the world of twelve laws; let us remember that the mental body is governed by twelve laws.

If we create the causal body or body of conscious will, we enter the world of six laws and become the inhabitants of that world because the body of conscious will (the causal) is governed by six laws.

The works with the Maithuna and the dissolution of the I, plus the sacrifice for humanity, allow us to make new creations within ourselves to liberate ourselves from the world of the six laws and to pass beyond the Ayocosmos and ineffable Protocosmos.

It is necessary that all our gnostic students understand this Christmas that, only by creating the superior existential bodies of the being, and by celebrating the death of the I and the Christmas of the heart, can they attain final liberation.

The Being can only enter into him who has created the superior existential bodies.

The Christmas of the heart can only be truly celebrated by him who has created the superior existential bodies of the Being.

The constitution of the intellectual animal mistakenly called man is the following:

Physical Body.

Vital Body.

Lunar Body of desires.

Lunar Mental Body.

The Pluralized I.

The Buddhata.

The three aspects of Atman-Buddhi-Manas, or Divine Spirit, Spirit of Life, Human Spirit, have not incarnated in the human being because he does not yet possess the Solar bodies, that is, the existential bodies of the Being.

All our efforts are directed to liberating ourselves from the Moon that unfortunately we carry in our lunar bodies.

By creating for ourselves the Solar bodies, we liberate ourselves from the Lunar influence.

Only with the Maithuna (Sexual Magic) can we afford the luxury of creating our Solar bodies because the germs of those bodies are in the semen.

The Lunar bodies keep us living in the world of forty-eight laws, the valley of bitterness.

The lunar bodies are feminine; therefore the men of this world, in the inner worlds after death, are subconscious, cold, ghostly women.

It is most lamentable that the Theosophical, Pseudo-Rosicrucian, etc., writers have not been capable of understanding that the present inner vehicles of the human being are Lunar bodies that we must disintegrate after having created the Solar bodies.

It is impossible to liberate ourselves from the world of the forty-eight laws as long as we have not created the Superior existential bodies of the Being.

Chapter IV

The brothers of the Gnostic Movement must understand in depth this esoteric knowledge that in this Christmas Message we give you, so that you may know what exact place you have come to occupy in the ray of creation.

Chapter Four: THE PSYCHOLOGICAL I

The pseudo-occultists and pseudo-esotericists divide the Ego into two I's: Higher I and lower I.

Higher and lower is a division of one and the same organism.

Higher I, lower I, is all Ego, all I.

The Innermost, the real Being, is not the I; it transcends every I; it is beyond every I.

The Innermost is the Being; the Being is the real, the timeless, the divine.

The I had a beginning and will inevitably have an end; everything that has a beginning has an end.

The Being, the Innermost, had no beginning, will have no end. He is what He is, what He has always been, and what He will always be.

The I continues after death and returns to this valley of tears to repeat events, satisfy passions, and pay Karma.

The Being does not continue because He had no beginning; only that which belongs to time continues, that which had a beginning. The Being does not belong to time.

What continues is subjected to decrepitude, degeneration, pain, passion. Our present life is the effect of our past life, the continuation of our past life, the effect of an anterior cause.

Every cause has its effect; every effect has its cause; every cause becomes an effect; every effect becomes a cause.

Our present life is the cause of our future life; our future life will have as cause our present life, with all its errors and miseries.

To continue is to postpone the error and the pain; we must die from instant to instant in order not to continue; it is better to be than to continue.

The I is the origin of the error and of its consequence, which is pain; as long as the I exists, pain and error will exist.

To be born is pain, to die is pain, to live is pain; pain in childhood, adolescence, youth, maturity, old age; everything in this world is pain.

When we cease to exist in all the levels of the mind, pain disappears; we will only cease to exist radically by dissolving the psychological I.

The origin of the I is the Kundartiguador organ. The I is constituted by all the evil consequences of the Kundartiguador organ.

The I is a bundle of passions, desires, fears, hatreds, selfishness, envy, pride, gluttony, sloth, anger, cravings, attachments, morbid sentimentalisms, heredity, family, race, nation, and so on.

The I is multiple; the I is not individual; the I exists pluralized, and continues pluralized, and returns pluralized.

Just as water is composed of many drops, just as the flame is composed of many igneous particles, so the I is composed of many I's.

Thousands of small I's constitute the I or Ego that continues after death and returns to this valley of tears to satisfy desires and pay Karma.

On a successive reel, the I's pass in successive order over the screen of life, to play their role in the painful drama of life.

Each I of the tragic reel has its own mind, its own ideas, and its own criterion. What one I likes, another I dislikes.

The I that today swears fidelity before the Altar of Gnosis is later displaced by another I that hates Gnosis; the I that today swears eternal love to a woman is later replaced by another I that has nothing to do with the woman or with the oath.

The intellectual animal falsely called man has no individuality, because he has no permanent center of consciousness, no con-

tinuity of purposes because he has no permanent center of gravity; he has only the pluralized I.

It is not strange then that many affiliate themselves with the Gnostic Movement and then become its enemies. Today with Gnosis, tomorrow against Gnosis; today in one school, tomorrow in another; today with one woman, tomorrow with another; today a friend, tomorrow an enemy, and so on.

Chapter V

Thousands of small I's constitute the I or Ego that continues after death and returns to this valley of tears to satisfy desires and pay Karma.

Chapter Five: RETURN AND REINCARNATION

Return and reincarnation are two different laws; severe analyses have brought us to the conclusion that there exists a difference between returning and reincarnating.

The I is not an individual since it is constituted by many I's, and each I, even though it has something of our own subconscious, enjoys a certain self-independence.

The I is a legion of devils; to affirm that the legion reincarnates is absurd. It is exact to affirm that the individual reincarnates,

but it is not exact to affirm that the legion reincarnates.

In this world there exist millions of persons, but it is very difficult to find one individual.

Only by creating our superior existential bodies of the Being, dissolving the I, and incarnating the Being, do we become individuals.

The sacred individuals reincarnate, but the I only returns to a new womb to clothe itself, or better to clothe itself anew, with a new garment of skin.

The I continues in our mediate or immediate descendants; the I is the race, the error and the pain that continue.

Some ignorant pseudo-occultists mistakenly suppose that the personality reincarnates, and they often confuse the personality with the I.

The personality is not the I; the personality does not reincarnate; the personality is the daughter of its time and dies in its time.

The personality is not the physical body. The personality is not the Vital body. The personality is not the I. The personality is not the soul. The personality is not the spirit.

The personality is energetic, subtle, atomic, and is formed during the first seven years of childhood with heredity, customs, examples, and so on, becoming robust with time and experiences.

Three things go to the pantheon or Cemetery:

Physical body.

Vital body.

Personality.

The physical body and the vital disintegrate little by little simultaneously. The personality wanders through the cemetery or pantheon, and only over several centuries does it gradually disintegrate.

What continues, that which does not disintegrate in the cemetery, is the pluralized I. The legion of the I continues with a common body; that body is not the astral as many suppose.

The body that the legion of the I uses is the lunar body or molecular body. It is necessary that the gnostic students not confuse the lunar body with the solar body.

The solar body is the astral body.

Only those who have worked with the Maithuna for many years truly possess the astral body.

The small I's that inhabit the lunar body project themselves through all the regions of the cosmic mind, and return to their common body (the lunar body).

The I clothed with its lunar body returns to a new womb to be clothed anew with the garment of skin and to repeat in this valley of tears its same tragedies and bitterness.

Only those who possess the Being reincarnate. Those who do not possess the Being, return.

One needs to possess the Being in order to reincarnate. One needs not to possess the Being in order to return.

It is sacrifice to reincarnate; it is a failure to return. The sacred individuals reincarnate to save the world. The imbeciles return to torment the world.

Sacred reincarnations were always celebrated in Tibet with great religious feasts.

Jesus of Nazareth was a reincarnation. The birth of Jesus was the greatest event in the world.

Chapter VI

Chapter Six: DISSOLUTION OF THE I

My brothers:

It is necessary that this Christmas you deeply understand the necessity of dissolving the I.

The greatest danger that exists in life is that of becoming HANASMUSSIANS.

He who does not work on the dissolution of the I in each existence goes on degenerating more and more until at last he ceases to be born because he has become a dangerous Hanasmussian.

There exist four classes of Hanasmussians:

Hanasmussian of cretinous type, too decrepit, stupid, and degenerated.

Strong, cunning, perverse Hanasmussians.

Hanasmussians with double center of gravity but who do not have an Astral body, and use only the Lunar body.

Hanasmussians with double center of gravity and Astral body.

The Hanasmussians of the first type are true cretins, idiots, and extremely perverse degenerates, but who no longer have even the strength to be perverse; that class disintegrates rapidly after the death of the physical body.

The Hanasmussians of the second type continue returning to this world in organs of the animal kingdom.

The Hanasmussians of the third degree were initiates of White Magic and acquired many psychic powers, but since they did not dissolve the I, they strayed from the path and fell into black magic. This class of Hanasmussians is like a two-faced coin, the obverse and the reverse; two internal personalities, one white, one black, each of those two personalities has self-independence and psychic powers.

The Hanasmussians of the fourth type are true fallen Bodhisattvas who committed the error of fortifying the I. These Hanasmussians have a double center of gravity, the divine and the diabolical. The gravest of all is that they have an Astral body; example: Andramelech. This Hanasmussian confuses the inexperienced invokers; the two Andramelechs are one, the white and the black; both adepts are opposites and yet are one, and both are true masters, the one of the White Lodge, and the other, of the Black Lodge.

Many initiates who managed to create for themselves the superior existential bodies of the Being failed because they did not dissolve the psychological I.

Those initiates could not celebrate the Christmas of the heart, did not manage to incarnate the Being, despite possessing the superior existential bodies, and became Hanasmussians with double center of gravity.

It is necessary to understand the necessity of working with the three factors of the revolution of Consciousness if we really want Self-realization in depth.

If we exclude any factor of the revolution of Consciousness, the result is failure.

To be born, to die, to sacrifice ourselves for humanity — there are the three basic factors of the revolution of consciousness.

Sexual Magic, dissolution of the I, charity — this is the triple path of the upright life.

Some gnostic brothers have written to us asking for a didactic for the dissolution of the I.

The best didactic for the dissolution of the I is found in practical life intensely lived.

Cohabitation is a marvelous mirror where the I can contemplate itself in full body.

In the relation with our fellow men, the defects hidden in the subconscious depth surface spontaneously, leap out, because the subconscious betrays us; and if we are in a state of alert perception, then we see them as they are in themselves.

The greatest joy for the gnostic is to celebrate the discovery of one of his defects.

Defect discovered, defect dead; when we discover a defect, we must see it on stage like one who is watching a film, but without judging or condemning.

It is not enough to intellectually understand the discovered defect; it becomes necessary to immerse ourselves in profound inner meditation, to catch the defect in the other levels of the mind.

The mind has many levels and depths, and as long as we have not understood a defect in all the levels of the mind, we have done nothing, and it continues existing as a tempting demon in the depth of our own subconscious.

When a defect is integrally understood in all the levels of the mind, it then disintegrates with its little I, which characterizes it, reducing it to cosmic dust in the suprasensible worlds.

Thus is how we gradually die from instant to instant; thus is how we gradually establish within ourselves a permanent center of consciousness, a permanent center of gravity.

Within every human being who is not in the final state of degeneration, there exists the Buddhata, the inner Buddhist Principle, the psychic material or prime matter to fabricate what is called Soul.

The pluralized I clumsily wastes that psychic material in absurd atomic explosions of envy, greed, hatred, jealousy, fornication, attachments, vanities, and so on.

As the pluralized I dies from instant to instant, the psychic material gradually accumulates within ourselves, converting us into a permanent center of consciousness.

Thus is how we gradually individualize ourselves; by de-egoizing ourselves, we individualize ourselves.

Yet we clarify that individuality is not everything; with the event of Bethlehem we must pass to over-individuality.

The work of dissolution of the I is something very serious; we need to study ourselves profoundly at all the levels of the mind; the I is a book of many volumes.

We need to study our thoughts, emotions, actions, from instant to instant, without justifying or condemning; we need to comprehend integrally, in all the depths of the mind, each and every one of our defects.

The pluralized I is the subconscious; when we dissolve the I, the subconscious becomes conscious.

We need to convert the subconscious into conscious, and that is only possible by achieving the annihilation of the I.

When the conscious passes to occupy the position of the sub-conscious, we acquire what is called continuous consciousness.

He who enjoys continuous consciousness lives consciously at every moment, not only in the physical world, but also in the superior worlds.

Present-day humanity is subconscious by ninety-seven percent, and therefore sleeps profoundly not only in the physical world, but also in the suprasensible worlds during the sleep of the physical body and after death.

We need the death of the I; we need to die from instant to instant, here and now, not only in the physical world but also in all the planes of the Cosmic Mind.

We must be pitiless toward ourselves and dissect the I with the tremendous scalpel of self-criticism.

Chapter VII

Those initiates could not celebrate the Christmas of the heart, did not manage to incarnate the Being, despite possessing the superior existential bodies, and became Hanasmussians with double center of gravity.

Chapter Seven: THE STRUGGLE OF OPPOSITES

A great Master said: Seek illumination and all the rest shall be given to you in addition.

The worst enemy of illumination is the I. It is necessary to know that the I is a knot in the flow of existence, a fatal obstruction in the flux of life free in its movement.

A master was asked: What is the path?

"What a magnificent mountain!" he said, referring to the mountain where he had his retreat.

I do not ask you about the mountain, but about the path.

"As long as you cannot go beyond the mountain, you cannot find the path," replied the Master.

Another monk asked the same question of that same Master: "It is just before your eyes," the Master answered him.

"Why cannot I see it?"

"Because you have egoistic ideas."

Can I see it, sir?

"As long as you have a dualistic vision and say: 'I cannot' and so on, your eyes will be darkened by that relative vision."

"When there is no I, nor you, can it be seen?"

"When there is no I nor you, who wants to see?"

The foundation of the I is the dualism of the mind. The I sustains itself by the battling of opposites.

All reasoning is founded on the battling of opposites; if we say so-and-so is tall, we mean that he is not short. If we say "I am entering," we mean we are not leaving. If we say "I am happy," we are affirming with it that we are not sad, and so on.

The problems of life are nothing but mental forms with two poles: one positive and the other negative. The problems are sustained by the mind and are created by the mind. When we cease to think about a problem, it inevitably ends.

Joy and sadness; pleasure and pain; good and evil; triumph and defeat, constitute the battling of opposites on which the I is founded.

All the miserable life that we live goes from one opposite to another: triumph, defeat, liking, disliking, pleasure, pain, failure, success, this, that, and so on.

We need to liberate ourselves from the tyranny of opposites; this is only possible by learning to live from instant to instant without abstractions of any kind, without dreams, without fantasy.

Have you observed how the stones of the path are pale and pure after a torrential downpour? One can only murmur an "oh!" of admiration. We must understand that "oh!" of things without deforming that divine exclamation with the battle of opposites.

Joshu asked Master Nansen: What is the TAO?

"Common life," answered Nansen.

"How does one live in accord with it?"

"If you try to live in accord with it, it will flee from you; do not try to sing this song, let it sing itself. Does not the humble hiccup come of its own accord?"

My brothers: remember this Christmas this phrase:

"GNOSIS LIVES IN DEEDS. IT WITHERS IN ABSTRACTIONS AND IS DIFFICULT TO FIND, EVEN IN THE NOBLEST THOUGHTS."

Master Bokujū was asked: "Do we have to dress and eat every day? How could we escape from this?"

The Master answered:

"We eat, we dress ourselves."

"I do not understand," said the disciple.

"Then dress yourself and eat," said the Master.

This is precisely action free of opposites: We eat, we dress ourselves. Why make a problem of it? Why be on other things while we are eating and dressing?

If you are eating, eat; and if you are dressing yourself, dress yourself; and if you are walking down the street, walk, walk, walk; but do not think of anything else; do only what you are doing. Do not flee from facts; do not fill them with so many meanings, symbols, sermons, and warnings. Live them without allegories, with a receptive mind from instant to instant.

Most beloved gnostic brothers who today celebrate with us the feast of Christmas: Understand that I am speaking to you of the path of action, free of the painful battling of opposites.

Action without distractions, without escapes, without fantasies, without abstractions of any kind.

Change your character, beloved; change it through intelligent action, free of the battling of opposites.

When the doors are closed to fantasy, the organ of intuition awakens.

Action free of the battling of opposites is intuitive action, is plenary action; where there is plenitude, the I is absent.

Intuitive action leads us by the hand to the awakening of consciousness.

Let us work and rest happily, abandoning ourselves to the course of life. Let us empty the turbid and rotten water of habitual thought, and in the void Gnosis shall flow, and with it the joy of living.

This intelligent action, free of the battling of opposites, raises us to a point at which something must break.

When everything goes well, the rigid roof of thinking breaks, and the light and the power of the Innermost enter in floods into the mind that has ceased to dream.

Then in the physical world and outside of it, during the sleep of the material body, we live totally conscious and illuminated, enjoying the bliss of life in the superior worlds.

This continuous tension of the mind, this discipline, leads us to the awakening of consciousness.

If we are eating and thinking of business, it is clear that we are dreaming. If we are driving a car and thinking of our girlfriend, it is logical that we are not awake; we are dreaming; if we are working and remembering our friend, or our acquaintance, or our friend, or our brother, and so on, it is clear that we are dreaming.

People who live dreaming in the physical world also live dreaming in the inner worlds during those hours when the physical body is sleeping.

It is necessary to cease dreaming in the inner worlds. When we cease to dream in the physical world, we awaken here and now, and that awakening appears in the inner worlds.

Seek first illumination, and all the rest shall be given to you in addition.

He who is illuminated sees the path; he who is not illuminated cannot see the path and can easily go astray on the way and fall into the abyss.

Terrible is the effort and the vigilance that are needed from second to second, from instant to instant, not to fall into day-dreams: a single minute of carelessness is enough, and the mind is already dreaming, remembering something, thinking of something distinct from the work or the deed we are living at the moment.

When in the physical world we learn to be awake from instant to instant, in the inner worlds during the sleep hours of the physical body, and also after death, we shall live awake and self-conscious from instant to instant.

It is painful to know that the consciousness of all human beings sleeps and dreams profoundly, not only during those hours of rest of the physical body, but also during that state ironically called the waking state.

Action free of mental dualism produces the awakening of consciousness.

Chapter VIII

This continuous tension of the mind, this discipline, leads us to the awakening of consciousness.

Chapter Eight: TECHNIQUE OF MEDITATION

The technique of meditation allows us to reach the heights of illumination.

We must distinguish between a mind that is still and a mind that is forcibly stilled.

We must distinguish between a mind that is in silence and a mind that is violently silenced.

When the mind is forcibly stilled, it is really not still; it is gagged by violence; and in the deeper levels of understanding there is a whole tempest.

When the mind is violently silenced, it really is not in silence, and in the depth it cries out, and shouts, and despairs.

It is necessary to end the modifications of the thinking principle during meditation.

When the thinking principle remains under our control, illumination comes to us spontaneously.

Mental control allows us to destroy the shackles created by thought. To attain the stillness and silence of the mind, it is necessary to know how to live from instant to instant, to know how to take advantage of each moment, not to ration the moment.

Take everything from each moment, because each moment is the child of Gnosis; each moment is absolute, alive, and meaningful. Momentariness is a special characteristic of gnostics. We love the philosophy of momentariness.

Master Ummon said to his disciples: "If you walk, walk; if you sit, sit, but do not vacillate."

An initial study in the technique of meditation is the antechamber of that divine peace that surpasses all understanding.

The highest form of thinking is not thinking. When the stillness and silence of the mind are attained, the I with all its passions, desires, cravings, fears, affections, and so on, absents itself.

Only in the absence of the I can the essence of the mind (BUDHATA) awaken to unite with the Innermost and lead us to ecstasy.

It is false, as the school of black magic of Subud pretends, that the monad, or the Great Reality, penetrates into him who does not yet possess the superior existential bodies of the Being.

What enters the shadowy fanatics of Subud are the shadowy entities that express themselves in them with bestial and absurd gestures and actions and words; those people are possessed by shadowy ones.

The stillness and silence of the mind have a single objective: to liberate the essence of the mind so that it, fused with the monad or Innermost, may experience what we call the truth.

During ecstasy and in the absence of the I, the essence can live freely in the world of the fire mist, experiencing the truth.

When the mind is in a passive and receptive state, absolutely still and in silence, the Buddhata or Essence of the mind is liberated and ecstasy comes.

The essence is always bottled up amid the battling of opposites; yet, when the battle ends and stillness and silence are absolute, the Essence remains free and the bottle in pieces.

When we practice meditation, our mind is assaulted by many memories, desires, passions, preoccupations, and so on.

We must avoid the conflict between attention and distraction. There exists conflict between distraction and attention when we fight against those assailants of the mind. The I is the projector of those mental assailants. Where there is conflict, there is no stillness nor silence.

We must annul the projector through self-observation and comprehension. Examine each image, each memory, each thought that comes to the mind. Remember that every thought has two poles: the positive and the negative.

To enter and to leave are two aspects of one and the same thing; the dining room and the bathroom; the high and the low; the pleasant and the unpleasant, and so on, are always the two poles of one and the same thing.

Examine the two poles of each mental form that comes to the mind. Remember that only through the study of polarities does one arrive at the synthesis.

Every mental form can be eliminated through synthesis. Example: the memory of a girlfriend assails us. Is she beautiful? Let us think that beauty is the opposite of ugliness, and that if in her youth she is beautiful, in her old age she will be ugly. Synthesis: it is not worth thinking about her, it is an illusion, a flower that will inevitably wither.

In India this self-observation and study of our own mind is called PRATYAHARA.

The thought-birds must pass through the space of our own mind in successive parade, but without leaving any trace.

The infinite procession of thoughts projected by the I is at last exhausted, and then the mind remains still and in silence.

A great self-realized Master said: "Only when the projector, that is, the I, is absent completely, then comes the silence that is not the product of the mind. This silence is inexhaustible, is not of time, is the immeasurable; only then comes that which Is."

All this technique can be summed up in two principles:

Profound reflection.

Tremendous serenity.

This technique of meditation, with its non-thinking, puts to work the most central part of the mind, the one that produces Ecstasy.

Remember that the central part of the mind is what is called the Buddhata, the Essence, the Consciousness.

When the Buddhata awakens, we remain illuminated; we need the awakening of the Buddhata (the consciousness).

The gnostic student can practice seated in Western or Eastern style.

It is advisable to practice with eyes closed to avoid the distractions of the outer world.

It is suitable to relax the body, carefully avoiding any muscle remaining in tension.

It turns out to be magnificent to know how to intelligently combine meditation with sleep so that matter does not interfere.

The Buddhata, the Essence, is the psychic material, the inner Buddhist principle, the soul material or prime matter with which we give form to the soul.

The Buddhata is the best we have within, and it awakens with profound inner meditation.

The Buddhata is truly the only element that the poor intellectual animal possesses to come to experience what we call the Truth.

Since the intellectual animal cannot incarnate the Being because he does not yet possess the superior existential bodies, the only thing he can do is practice meditation to self-awaken the Buddhata and know the truth.

Jesus the Divine Master, whose Christmas we celebrate this year of nineteen sixty-four, said: "Know the Truth and the Truth shall make you free."

Chapter IX

Since the intellectual animal cannot incarnate the Being because he does not yet possess the superior existential bodies, the only thing he can do is practice meditation to self-awaken the Buddhata and know the truth.

Chapter Nine: ECSTASY

Isan sent Master Koysen a mirror. Koysen showed it to his monks and said:

"Is this the mirror of Isan or mine?"

"If you say it is Isan's, how can it be that it is found in my hands?"

"If you say it is mine, did I not receive it from the hands of Isan? Speak, speak, if not I will smash it to pieces."

The monks could not pass between those two opposites and the master smashed the mirror to pieces.

Ecstasy is impossible as long as the Essence is bottled up amid the opposites.

In the times of Babylon, the Bodhisattva of the Most Holy Ashiata-Shiemash, a great Avatar, came into the world.

The Bodhisattva had not fallen, and like every Bodhisattva had normally developed the superior existential bodies of the Being.

When he reached the responsible age, he came to Mount Veziniana and entered a cavern.

Tradition recounts that he made three tremendous fasts of forty days each accompanied by intentional and voluntary suffering.

The first fast he dedicated to prayer and meditation.

The second fast was dedicated to reviewing all his life and his past lives. The third fast was the definitive one, was dedicated to putting an end to the mechanical association of the mind; he did not eat and only drank water, and every half hour he plucked two hairs from his chest.

There exist two types of mechanical association that come to form the basis of the opposites:

Mechanical association by ideas, words, phrases, and so on.

Mechanical association by images, forms, things, persons, and so on.

One idea associates itself with another, one word with another, one phrase with another, and the battling of opposites comes.

One person associates with another; the memory of someone comes to the mind; one image associates with another; one form with another, and the battling of opposites continues.

The Bodhisattva of the Avatar Ashiata-Shiemash, suffering the unspeakable, and fasting forty days, mortifying himself frightfully, plunged in profound inner meditation, managed the dissociation of the mental mechanics, and his mind remained solemnly still and in imposing silence.

The result was ecstasy with incarnation of his real Being. Ashiata-Shiemash performed in Asia a great work, founding monasteries and establishing everywhere governors of awakened consciousness; this Bodhisattva could incarnate his Real Being during meditation due to the fact that he had the superior existential bodies of the Being.

Those who do not have the superior existential bodies of the Being cannot make the Divinity or the Being operate within them or incarnate; but they can liberate the Essence so that it may fuse with the Being and participate in His ecstasy.

In a state of ecstasy we can study the great mysteries of life and of death.

One must study the ritual of life and of death, while the Officiant arrives (the Innermost, the Being).

Only in the absence of the I can one experience the bliss of the Being. Only in the absence of the I does ecstasy come.

When the dissociation of mental mechanics is achieved, that comes which the Easterners call: the bursting of the bag, the irruption of the void; then there is a cry of jubilation because the Essence (the Buddhata) has escaped from amid the battle of opposites and now participates in the communion of the Saints.

Only by experiencing ecstasy does one know what truth and life are. Only in the absence of the I do we enjoy the bliss of life in its movement.

Only in a state of ecstasy can we discover the profound meaning of the Christmas that this night we celebrate with jubilation in our heart.

When in a state of ecstasy we study the life of Christ, we discover that a great part of the cosmic drama represented by the Lord remained unwritten.

We must practice gnostic meditation daily; it can be practiced alone or accompanied.

The technique of meditation taught in this message must be established in all Gnostic Lumisials as an obligation, converting those Lumisials into meditation centers. All the gnostic brothers in groups must sit down to meditate.

Every gnostic group must practice this technique of meditation before or after the rituals.

The technique of meditation can also and must be practiced in the house, daily; those who can go out for a walk in the country must do so to meditate in the silence of the forest.

Based on this message and with these teachings, it is necessary to include within the order of the Gnostic Lumisials the tech-

nique of meditation. We deliver to the Lumisials the only technique that must be accepted by all the Lumisials.

It is false to affirm that the great reality can operate within an individual who does not possess the existential bodies of the Being.

It is stupid to affirm that the Great Reality penetrates within someone (as the shadowy ones of Subud pretend), supposedly to cast out of us the submerged instinctive animal entities that constitute the pluralized I.

We repeat: THE GREAT REALITY CANNOT PENETRATE INTO THOSE WHO DO NOT POSSESS THE SUPERIOR EXISTENTIAL BODIES OF THE BEING. ONLY WITH THE MAITHUNA (SEXUAL MAGIC) CAN WE CREATE THE SUPERIOR EXISTENTIAL BODIES OF THE BEING.

The great Avatar Ashiata Shiemash could incarnate himself in his Bodhisattva when the latter found himself with the mind in absolute stillness and silence; due to the concrete fact that he already possessed the superior existential bodies of the Being from ancient reincarnations.

It is also necessary to clarify that after ecstasy, despite receiving a tremendous potential of energy, the I is not thereby dissolved, as many students of occultism mistakenly believe.

The dissolution of the I is only possible on the basis of profound comprehension and incessant daily work in ourselves from instant to instant.

We explain all this so that gnostic meditation is not confused with the shadowy practices of Subud and many other schools of black magic.

When a mystic attains ecstasy, he feels upon returning to the physical body the urgent need to create the superior existential bodies of the Being and the indescribable longing to dissolve the I.

Ecstasy is not a nebulous state but a state of transcendent astonishment associated with a perfect mental clarity.

My brothers: I wish you a Merry Christmas and a Prosperous New Year.

May the star of Bethlehem shine on your path.

Inverential Peace.

SAMAEL AUN WEOR

Author

Samael Aun Weor

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 to reach the complete awakening of his consciousness and his self-realization. V.M. Samael was an anthropologist, sociologist, spiritual guide, and author of over 70 books, and he delivered more than 300 conferences.

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