

Radical Transformation

by Samael Aun Weor

GNOSTIC LIBRARY

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Chapter One: BY: SAMAEAL AUN WEOR

Here in this park of the Capital City of Mexico, D.F., I am dictating the prologue for the next book of our International Gnostic Missionary, Efrain Villegas Quintero.

Before my eyes at this moment I have beautiful trees, lovely meadows, some children playing under the burning rays of the sun.

There are some benches where people sit to contemplate the beauties of nature.

In the instants in which I dictate this prologue, many scenes come back to my memory, many dramas, extraordinary passages of ancient times.

Initiatic colleges, solitary hermitages where the anchorites meditated in silence, singing brooks that rushed between beds of rock, marvelous sibyls of druidic Europe, hermits of the old Egypt of the Pharaohs in primeval times, etc., etc., etc.

There is no doubt, my dear Brothers, that in the mysteries of Eleusis, as in those of Troy, Rome, Carthage, Egypt, and so on,

the psychic and the physical marched together in parallel, harmonious, and perfect fashion.

Recall for an instant, for example, the Pythagorean mysteries: in those days no one was admitted who did not know mathematics.

Recall the whirling dervishes, the magnificent runes, the precious dances of ancient India, the perfect rhythmic movements of the Egyptian initiates, and you will see, my dear Brothers, that extraordinary parallelism that has always existed between the spiritual, the animic, and the physical.

We have undoubtedly a body of flesh and bone; such a body possesses a marvelous eurhythmy, and in the brain there are many latent powers that must be awakened.

It is indispensable to learn to manage our own body, to know how to draw from it, to extract from it its sweetest melodies.

It is urgent to make it vibrate as a symphony amid the miraculous harp of the infinite Universe.

It is absurd, my dear Brothers, to permit time to damage this precious vehicle that has been given to us for our own intimate self-realization.

In truth, Brothers, I tell you that we Gnostics have precise methods for rejuvenating the organism and for curing every

illness.

It is unquestionable that we can learn to cure ourselves: each one of us can become his own physician, learning to cure himself without need of medicine; this is the highest ideal.

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

Through our Brother Efrain Villegas Quintero, I am delivering to the entire Universal Christian Gnostic Movement the teachings contained in this esoteric work.

Here are the exercises necessary to preserve health and prolong life; here, oh Brothers, you have the precious methods by which, if you are old, you may reconquer youth, and if you are young, you may prolong such youth indefinitely.

Understand, then, read with attention, and practice. Theorizing serves you nothing: you must come to the point, to facts.

This is a work eminently practical and didactic at the same time. The teaching is given dialectically, but I repeat: do not content yourselves with bookish information; convert the doctrine into facts.

I have recommended to our Missionary Brother, the author of this present work, that he write this book in novelized form; inasmuch as he was here in the Capital City of Mexico, he can perfectly well develop such a work in a pleasant and delightful manner, that it may be savored by each and every one of our Brothers.

I have asked our Brother Efrain Villegas Quintero not to make of this book something merely schematic, cold, and dogmatic, and he has thus promised me.

I have suggested to him the necessity that the present book, which you, dear reader, hold in your hands, be in delightful, novelized, romantic, precious form.

Onward, then, dear reader, onward; practice intensely, do not falter in the struggle, be firm upon the path.

This work also contains teachings for the awakening of consciousness; the hour has arrived, the moment has come, to awaken.

Why must we continue asleep? The procedures that we have delivered to humanity in this work are effective and absolutely practical, one hundred percent.

Much has been spoken about meditation, and here our Brother Efrain Villegas Quintero has frequented the third

chamber of the temple, and he has learned meditation in practical form.

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

The previous work of our dear Missionary Brother Efrain, titled 'The Great Change', certainly fulfilled a magnificent task; it was something like a bridge between profane life and Gnostic esotericism.

Such a work unquestionably opened a marvelous breach amid the multitudes; I consider it necessary to bring out yet another edition for the good of the Great Work of the Father.

Today, with this new book titled RADICAL TRANSFORMATION, there is no doubt that our Brother Efrain Villegas Quintero has become a marvelous esoterist writer, whose teachings, wisely diffused, will reach each and every one of our readers.

This, his most recent book, 'RADICAL TRANSFORMATION', specifically provokes in reality that Great Change which he glimpsed in his prior work.

Today, with the practical exercises and with the precise didactics, any sincere aspirant can really provoke the Great Change,

the authentic RADICAL TRANSFORMATION.

Above all, what is truly required is continuity of purpose; it is not enough to practice today and tomorrow forget; it is necessary to practice and practice intensely throughout the whole of life until arriving at the goal, at the true triumph.

In truth, Brothers, I tell you that we Gnostics have precise methods for rejuvenating the organism and for curing every illness.

Chapter Two: THE YEARNINGS OF THE SOUL

There is nothing more sublime in the existence of the human being than the happiness of the soul, that is to say, of that which we call the embryo.

The positive values conquered in the hard battle against the red demons of Seth are the passport toward illumination.

When the Divine Monad works upon the essence, the essence moves the cellular vehicle and impels it to the work in the Great Work, and when the work is accomplished, then comes interior happiness.

There exists the happiness of the soul and its opposite, the pleasure of the body; for the attainment of one of these two

purposes, it becomes indispensable that one die so that the other may live.

When the human being is initiated in the Sacred Gnostic Mysteries, he eagerly seeks the interior happiness that the abandonment of the pleasures of the body brings.

When the human being negatively enraptures himself in the flattering and vain delights that the presumptuous and frivolous world presents to us, the flame that decisively impels us to the conquest of essential happiness must in fact be extinguished.

The guide toward the dark things that produce the pleasure of the body is, without a doubt, the internal demons, which, because they are many, we call the LEGION of devils.

The legion incites us to crime, to pleasure, to passion, and to mundane delight, which annihilates the yearnings of the essence and swallows up the endowment of consciousness.

In order to enter into the Sacred Studies of the Gnosis, the aspirant must once and for all decide to break with the attachments of the ego and prepare himself to wage the Great Battle with the terrible and deeply rooted Legion of demons that each one of us carries within.

We all know that there is a narrow way and a strait gate that lead to liberation; it is too difficult to find that path, but it is yet more difficult to follow it after one has found the road.

It is easy to follow any theory in which no renunciation of the delights of the pluralized I enters into play, but it is very difficult to follow the pure essence of a doctrine in which there is imposed first of all the practice of mystical death, sacrifice, and being born a second time.

The vexation of the ego is painful and absolute disintegration is indispensable; without the death of the Legion there is no ascension; we must therefore on this path of realization define ourselves in a final manner, because we cannot serve two Masters.

We could never savor the happiness of the soul and the pleasure of the body at the same time, because these two aspects are incompatible.

For this reason, he who is mistakenly called man has not yet been able to arrive at being a human; he is barely a humanoid, because the egoic and bestial instincts do not permit him to ascend to such a state in the complete sense of the word.

In order to be human, one needs to incarnate and crystallize the three cosmic forces within the cellular vehicle, to create the superior existential bodies of the Being, and of course to

awaken consciousness; for this entire process the RADICAL TRANSFORMATION through initiation in the Sacred Mysteries of the Gnosis is indispensable.

The Humanoid contents himself with very little, only with the leavings of the world, with the remnants of nature, and he believes himself to have consciousness despite executing the lowest acts of unconsciousness under the bestial influence of the EGO.

Only by arriving at the true human state, only by converting ourselves into men in truth, shall we achieve the highest yearnings of our soul.

When the human being is initiated in the Sacred Gnostic Mysteries, he eagerly seeks the interior happiness that the abandonment of the pleasures of the body brings.

Chapter Three: RENUNCIATION

What the ordinary humanoid calls renunciation is called within the Christic Mysteries the DEATH OF THE EGO, because he who renounces a vice or a custom forever, must have that defect die definitively, never to commit it again, and must disintegrate even the roots, the seed, and the shadows of the error, of the defect.

It is not worthwhile to renounce for a time and then return to the old paths, repeating the weaknesses that have brought us so many problems throughout our painful and agitated existence.

To disintegrate a defect rooted in the psyche of the humanoid, with its deep rust in the most hidden levels of the mind, is something very difficult; nevertheless, others have done it: those who, in full combat, battled with their own weaknesses until totally disintegrating them, and converted themselves into men, into authentic humans.

The good intentions of being good are not sufficient; nor is it enough not to do evil; there is an imperative and urgent necessity to do good, to work intensely in the conflagration of the Great Central Cordillera of the three-brained animal, to serve our neighbor as we serve ourselves, and most singularly to convert ourselves into mystical dead men.

Great delinquents always commit their evil acts thinking of a purpose: to seek personal well-being without considering consequences or derived causes; they always have good intentions for their own benefit and that of their friends.

The ego always lives repenting of its misdeeds; it is never without a good supply of excuses; it has great resources at hand to

convince the unwary, and convinces itself that it is a very good little saint, but it does not wish to cease being EGO.

The renunciation of the offense is among the plans of the mind, or in one of the minds of the ego, but the facts are what condemn the I, because it never ceases doing what it has always manufactured: errors, vices, customs, crimes, etc.

Renunciation serves no purpose when there exists in the depths the intention to repeat the fault or the crime in a given case of a magnificent opportunity agreeable to the Ego.

The petulant Ego must die so that within the man there may exist that which is real, authentic, true, infallible, certain: that which is born of intense purifications, transmutations, and super-efforts.

In truth, the ego is the very enemy of our spiritual perfection; it can never be reformed, much less perfected; only its absolute death is the road to authentic liberation.

Whoever truly renounces the petty interests of the I, dies in the legion of demons, comes forth from the city of nine portals, and enters into the heavenly Jerusalem to enjoy the festival of the Lamb.

In truth, the ego is the very enemy of our spiritual perfection; it can never be reformed, much less

perfected; only its absolute death is the road to authentic liberation.

Chapter Four: GNOSTIC INITIATION

Authentic Gnostic Initiation is not a matter of the certificate framed upon the wall, nor of the diploma signed by some master with worldly aspirations; nor is it the badge of some lodge, nor the document of some school of pseudo-esoteric pretension.

Initiation in the Gnosis is the live and palpitating event of an intimate transformation that takes place inside of the man who works upon himself with the keys of the Sacred Mysteries.

It is not enough to receive ceremonies or to be present at lectures; it is necessary to have the will of fire, the unshakable resolve, the burning yearning for the Light, and to begin the integral demolition of the inhuman elements that we carry within.

The Gnostic Initiation is essentially the work of the Father; it does not depend upon men, nor upon the resolutions of any human assembly; it descends from above, from the World of the Spirit, when below the conditions for receiving it have been fulfilled.

He who knocks at the doors of the Gnosis must come prepared to die and to be born again; he must come prepared to abandon errors, vices, attachments, lusts, conceits, prides, vanities, and to give a definitive renunciation to the world of the pluralized I.

The first Initiations are of the Minor Mysteries; they correspond to the probationary path. In them, the candidate has the opportunity of demonstrating, through facts, what he is capable of.

There are nine Minor Initiations that prepare the disciple to enter the Major Mysteries, and each Initiation is a step on the ladder of Jacob, that ladder by which we ascend and descend.

The five Initiations of the Major Mysteries correspond to the five great Initiations of Fire that no one can attain without first having created the existential bodies of the Being, that is to say: the authentic Astral body, the legitimate Mental body, and the genuine Causal body.

In order to create the existential bodies of the Being, the marvelous instrument of the Arcanum A.Z.F. is required: the sexual transmutation, the alchemy of the Maithuna, the wise connection of the Lingam-Yoni without the spilling of the cup of Hermes Trismegistus.

He who really wishes to enter the path of Initiation must work in the Forge of the Cyclops, must build the cell of the wise Initiates, must convert the lead of his personality into the gold of the Spirit.

In the Gnostic Initiation, what works is the consciousness, the essence, the embryo of soul that we carry within; the personality is mortal, the ego is mortal; what is immortal is the spark of the Spirit and the divine soul.

The Initiation always presupposes a process of psychological death and esoteric resurrection; without dying, no one is born; without losing all, no one can gain all.

The candidate to Initiation must be willing to lose himself in order to find himself, to renounce the personal in order to find the universal, to give up the small in order to receive the great.

He who does not know how to renounce the world will never enter the path; he who does not know how to renounce the ego will never reach the goal; he who does not know how to renounce himself will never find the Self.

The path of Initiation is not a path of crowns and laurels for the petulant ego; it is a path of crucifixions, of dyings, of immolations of all that we believe ourselves to be.

The Gnostic Initiate is a man who has died to the world and who lives only for the work of the Father; his joys are not those of the world, his pains are not those of the world; he is a being born from above.

In our Gnostic schools we deliver the integral teaching; we do not hide anything from the sincere aspirant; whoever applies himself with constancy will receive all the secrets that the Mysteries of Eleusis, of Mithras, of Memphis, and of all the ancient sanctuaries kept.

The path of Initiation is long, hard, and difficult; but at the end of the road the Initiate is converted into a Master of the Great White Lodge, a Helper of suffering humanity, a Worker of the Great Work of the Father.

For this reason this book is titled RADICAL TRANSFORMATION, because what is sought here is the integral transformation of the human being, his definitive conversion from humanoid into authentic Human.

Whoever applies himself to the practical teachings of this book will provoke within himself the Great Change; he will leave behind the larva of the humanoid in order to convert himself into a Solar Man, into a true Son of God.

This is the meaning of the Gnostic Initiation: to die in order to be born, to leave the kingdom of the larvae in order to enter

into the kingdom of the children of the Light.

Initiation in the Gnosis is the live and palpitating event of an intimate transformation that takes place inside of the man who works upon himself with the keys of the Sacred Mysteries.

Chapter Five: I BEGIN THE SEARCH FOR THE MASTER

In a small town of South America, far from the bustle of the great cities, I was born and grew up; from a very young age I felt the call of the Spirit, the burning desire to know the truth.

My parents were good Catholics, of those who attend Mass with devotion every Sunday, who fast on the days marked by the calendar, who pray the rosary in the family before going to sleep; yet within me I felt a thirst that no formal religion could quench.

The questions of God, of the soul, of the destiny of the human being, tormented me from very early. I asked the priest of my town, and he answered me with the catechism; I asked the schoolteacher, and he answered me with science textbooks; I asked the elders, and they answered me with proverbs.

None of these answers satisfied my soul. I knew that there was something more, that behind the visible curtain there had to exist a deeper reality; but I did not know where to find it.

It was then that an old book fell into my hands by chance, an esoteric book that spoke of secret schools, of masters of wisdom, of paths of initiation. From that day my life changed: I knew that I had to find a Master, and that I would not rest until I had found him.

I began to read everything that I could about esoteric matters; I devoured books of theosophy, of Rosicrucianism, of Yoga, of magic; my room was filled with volumes of every kind. Yet the reading, without practice and without guidance, only multiplied my confusion.

I visited centers and lodges of every kind; I was received in some, was refused in others. In each I found something interesting, but I never found what my soul was seeking: an authentic Master, a Master of flesh and blood, a guide who had walked the path and who could lead me along it.

For years I searched in vain. I attended lectures, I visited groups, I exchanged correspondence with leaders of various movements; but in the depths of my soul I knew that none of these were the Master.

At times I came to doubt that such a Master existed in this world; at times I thought that I would have to content myself with the books and with my own intuition. But the call of the Spirit was stronger than my doubts.

At last, by ways that are mysterious and that only the Divinity knows, I came upon the work of V.M. Samael Aun Weor. I read his books with avidity; I devoured them as one devours bread when hungry.

I understood then that here was something distinct: this was not a literature of theories, of conjectures, of speculations; this was the live word of one who had been on the path, who had passed through the experiences, who knew of what he spoke.

From that moment I conceived a single desire: to find this Master, to greet him in person, to receive his blessing, to learn from his lips the great truths.

It was then that an old book fell into my hands by chance, an esoteric book that spoke of secret schools, of masters of wisdom, of paths of initiation.

Chapter Six: THE SEVEN YEARS OF APPRENTICESHIP BEGIN

Once I had encountered the work of V.M. Samael Aun Weor, I dedicated myself with all my soul to the study and practice of his teachings.

I made of his books my constant companions; I underlined the most important passages, I made notes in the margins, I copied into my notebook the most striking phrases for repeated meditation.

I began to practice the runic exercises in the early morning, before the sun had risen; I dedicated myself to the practice of meditation and the elimination of defects.

I joined a Gnostic study group in my city; we gathered weekly to read the works of the Master and to discuss the practices.

The brothers and sisters of the group received me with affection; they were people of good will, simple folk, of those who do not seek titles or honors, who seek only the work of the Father.

With the years I came to understand that the path of the Gnosis is not a path of rapid acquisitions, but of patient and constant work; the field of the soul must be plowed day after day, year after year.

During the first years of my apprenticeship I committed every error that the aspirant can commit: I had moments of enthusiasm and moments of discouragement, periods of great labor and periods of laxity; I fell and I rose again many times.

I came to understand that the path is not a straight line, but a spiral; one passes again and again over the same lessons, but each time at a higher level.

Little by little I went incorporating the teachings into my daily life. I learned to observe myself, to discover my defects, to work upon them with the keys that the Master indicates.

I learned to transmute the sexual energy through the runic exercises and through the sublime practice of the Arcanum A.Z.F., which my wife and I undertook with all reverence.

I learned to die psychologically, to disintegrate the I, to comprehend the defects in the most hidden levels of the mind.

I learned to meditate, to enter into the silence, to dialogue with my own inner Being.

Seven years passed thus, seven years of patient work, of perseverance, of constant effort. At the end of those seven years I felt that I was no longer the same; something within me had changed, something had been born.

And then I felt the call: I must travel to Mexico, I must seek the Master in person, I must receive from him the final blessing for the work that was opening before me.

I joined a Gnostic study group in my city; we gathered weekly to read the works of the Master and to discuss the practices.

Chapter Seven: THE JOURNEY TO MEXICO IS MADE

My decision to travel to Mexico was not understood by all the family. My wife supported me, because she shared my work and my yearnings, but other relatives looked upon my plans with reservation.

'What are you going to seek in Mexico?', they asked me. 'You have a stable job here, a house, a tranquil life; why go so far to look for what perhaps does not exist?'

I tried to explain to them that what called me was not a tourist trip, but a pilgrimage of the soul; that I went to seek the Master whose books I had been studying for seven years; that the call was so strong that I could not resist it.

Some understood, others did not. But the resolution was made, and no human voice could turn me from my purpose.

I sold what was necessary to gather the money for the journey; I prepared papers, I arranged the affairs of the house, I left my wife and my children with the necessary provisions.

I took the most modest passage that I could; I traveled in the most economical class, because I was not going to Mexico for tourism but for the spiritual work.

During the long days of the journey I dedicated myself to meditation, to the runic exercises in the privacy of my cabin, to the reading of the works of the Master.

I made the resolution that on arriving at the great Capital City of Mexico I would not waste a single moment; I would go directly to seek the Master, would lay myself at his feet, would ask him for instruction.

The yearning of my soul was intense; my heart beat with strength at the thought of soon meeting in person the one whose words had guided me for so many years.

At the same time, a sort of holy fear gripped me: who was I, a simple seeker from a small town of South America, to dare to present myself before such a great Master?

But I remembered the words that the Master himself had written: that he received with joy any sincere aspirant, that the

doors of his house were open for whoever truly sought the Light, that no one came to him in vain.

With that conviction I continued the journey. The days passed slowly, but at last the moment arrived: I disembarked, I made the connections necessary, and I directed myself toward the great metropolis of Mexico, capital of the Aztec nation, sacred land where the Master lived.

I gave thanks to the Divinity for having brought me thus far; I asked for blessing and protection for what was about to come.

And thus, with a heart filled with reverence and hope, I prepared myself to begin the chapter of my life that I had so long awaited.

The yearning of my soul was intense; my heart beat with strength at the thought of soon meeting in person the one whose words had guided me for so many years.

Chapter Eight: ARRIVAL IN THE CITY OF MEXICO, D.F.

When there were approximately fifteen minutes left for the plane to land, I observed from on high that we were flying at a medium altitude; the aircraft had already descended a little,

and I could make out lights as of a city in the distance, which began to grow brighter as the airplane drew nearer.

Moments afterward there was again heard the elegant and well-modulated voice of the young lady, who through the internal loudspeaker said: 'Attention please: we are preparing to land at the International Airport of Mexico City; please return to your seats and fasten your seat belts. Thank you.'

Indeed, the plane began to descend; in the distance one observed the immense metropolis as if dressed for a gala, illuminated and serene; Mexico, what a beautiful city set in that plateau of the Valley, where the Aztecs founded their empire of unparalleled greatness.

At the airport they gave me the card of a hotel; I boarded a public-service automobile, the driver very kindly conducted me to the inn; it was exactly 10:30 at night, one of the most agitated nights of my life because of the great novelty of having arrived in Mexico, the longing to know the city, and above all, the deep desire to meet the Master.

Now alone in the apartment, I knelt and gave thanks to my much-beloved Father and to the Venerable Masters of the White Lodge, for having permitted me to make the journey without incident.

I found myself in the City of Mexico, but I had not yet arrived at the feet of the Master; I lacked the principal thing, the most important thing, the central and primary motive of the journey.

The worst of all, which might frustrate my aspirations, was the fact of not having the address of the Master's house, nor a telephone; no clue that would set me on the way or give me any orientation in this respect.

My mind ran through every remembered strategic experience to find a way out of the puzzle, for to find a person in Mexico without any clue is almost impossible, considering moreover that I knew no one in the great metropolis.

I asked my internal God to illumine me; I invoked my Divine Mother Kundalini and besought her to put into my mind an idea, a thought, something that might bring me out of that terrible uncertainty; I meditated, I analyzed, I sought.

I sank into profound meditation in a superhuman effort, begging, imploring, entreating my Father (the Inner God), that now more than ever I had need of his orientation to guide me to the Master.

Suddenly an idea flowed into my mind: to search in my notebook for some clue. I found only the address of an attorney

who had on one occasion supplied me with a Gnostic Brother of South America.

It occurred to me to look in the Telephone Directory in alphabetical order; the attorney's surname was Morales. I found hundreds of Moraleses with the same name; with much patience I began the search, calling number after number.

With great joy my eyes shone, startled, when I found a Morales who coincided exactly with the data noted in my notebook; immediately I picked up the telephone and called. A feminine voice answered.

In few words I communicated to her the motive of my call at that hour of the night; she turned out to be the wife of the attorney. 'He is at a meeting, but I will give him your message and tomorrow you can call me again at ten in the morning.'

I gave her the thousand thanks and hung up. With the patience of one who has waited so long, I prepared to wait until the next day.

That night I scarcely slept; the agitation of having arrived, the anxiety of soon meeting the Master, the unknown of the hours that approached, did not let my eyes close in peaceful rest.

I sank into profound meditation in a superhuman effort, begging, imploring, entreating my Father

(the Inner God), that now more than ever I had need of his orientation to guide me to the Master.

Chapter Nine: THE MEETING WITH THE MASTER AND HIS FAMILY

On the following day I arose, took a good bath, passed to the dining hall, and asked for breakfast; the foods change from one country to another, and of course I missed the seasoning or the point of flavor of my homeland; the chili was very little friendly to my palate, but I took what was put before me with gratitude.

Meanwhile, time advanced, and soon ten in the morning arrived, the hour at which I was to call the attorney's wife. Immediately I proceeded to call her, and she came to the telephone.

Across from the hotel where I was lodged the Monument to the Revolution rose imposingly; so I said to the Lady: 'I am in a hotel located across from the Monument to the Revolution.' That was reference enough so that she could come to look for me.

Immediately I called the other attorney, and his wife answered the telephone: 'House of the attorney Salas; at your service?' With some craftiness I told her that I needed the address of

the Master Samael Aun Weor, that I was a friend from South America who came to greet him. She gave me a different telephone with the indication that I should call there, where they could give me the address of the Master.

Next I called the telephone the Lady had given me, and Candita, a good Lady who was spending some days at the Master's house, answered. 'My name is Candelaria, she told me; but they call me Candita.'

'Is the Venerable Master Samael Aun Weor there at home?'

'No sir, he went out; on whose behalf?'

'On behalf of a disciple who comes from far in search of him, and brings a message for him; could you give me the address?'

'With great pleasure, write it down.'

'One moment, I am preparing paper and pencil.' Immediately Doña Candita gave me the address.

'At what hour will the Master be at home?'

'I do not know, perhaps at one in the afternoon.'

'Well, in any case, many thanks; I now have the address of the house; I will go in a Taxi.'

'Well, we shall expect you.'

'Many thanks again, Doña Candita, and until later.'

'Until later.'

I slowly hung up the telephone, brimming over with joy and happiness; I could not contain my impulses of gladness. I would have liked to share with my Gnostic Brothers that immense satisfaction that filled me at that moment.

Next, I boarded a public-service automobile; I gave the driver the address. The good man directed his car through streets, avenues, passed along causeways, parks, gardens, until at last he stopped before a modest house in a tranquil neighborhood.

I descended from the vehicle and asked a young man who was outside the house, apparently fixing some part of an automobile:

'Does Master Samael Aun Weor live here?'

'Yes sir, he lives here', the young man answered me; with such a response there remained no doubt that I was at the Master's house. I returned to the vehicle, paid the driver for the trip, and took my small valise.

'Enter and wait for him', said the young man, who afterward was my great friend; he was none other than the Master's eldest son. On entering, I was received by Candita, the good

Lady who had given me the address; she conducted me to a modest room and offered me a seat.

'Please be seated, Sir, and wait a moment for Dondita, who is on the second floor and will not delay in coming down to attend to you.' (Dondita is the affectionate name they call Doña Arnolda, the wife of Master Samael, also known as Litelantes.)

'Many thanks, Doña Candita; here we are at last in the Master's house and we shall await Doña Arnolda with great pleasure.' I sat down comfortably; Candita asked permission to continue with some chores and went out for a moment.

Astonished, marveled, absorbed, surprised, I found myself at those moments; the whole combination of successive events that had brought me to the Master's house seemed to me like a dream. I could hardly believe what I was experiencing.

It is evident that I must be dreaming

if this is so, awaken me, my God

for I do not wish to continue raving.

After a while Doña Arnolda descended; she was a Lady of distinguished bearing, of serene and venerable countenance, in whose eyes one could read goodness and wisdom. She greeted me with great affection, as if she had known me all my life.

'Welcome to our house, brother Villegas. The Master has spoken to me of you on various occasions; he was expecting your arrival from one moment to the next. Make yourself at home, for here you are in your own house.'

I gave her the thousand thanks; her words filled me with deep satisfaction. To think that the Master had spoken of me before my arrival! That gave me the courage and the security that I needed.

We conversed for a while about the journey, about the family that had remained in South America, about the Gnostic Brothers of those distant lands. Doña Arnolda asked me with affectionate interest about each of them.

At one in the afternoon the door opened and the Master entered, accompanied by a Brother. From the first moment I felt before me a being of indescribable nobility, of bearing humble yet majestic, of penetrating gaze yet sweet, of voice serene yet of profound resonance.

I rose from my seat. The Master extended his hand to me with great kindness, embraced me in the gnostic manner with the embrace of the Brothers, and said to me:

'Welcome, Villegas; here you have your house and your family. Have you arrived well? Have you been well attended?'

'Very well, Master; the family has received me with all kindness and I am deeply moved.'

'It is well, it is well. Sit down then, and tell me of your journey, of the Gnostic work in your country, of how the Brothers find themselves.'

I sat down and began to tell him of the journey, of the work that we were carrying out in South America, of the difficulties and the satisfactions that we had encountered.

The Master listened with attention; from time to time he interrupted me with a question or with a comment. I noticed that he was perfectly informed of the situation in our country; though I had not told him anything beforehand, he seemed to know everything.

After a long conversation, the Master told me:

'Well, Villegas, you will stay here at the house; you will be lodged upstairs, in a room that the family will prepare for you. Today we shall rest, and tomorrow we shall begin the work.'

I gave him thanks with all my heart. The Master had welcomed me into his own home, in his own family; I could not have hoped for a better reception.

That afternoon I dedicated myself to settling in, to greeting the rest of the family, to becoming acquainted with the house and

its customs. The Master's eldest son was for me a great friend from the first moment; we got along marvelously. The other children of the Master also received me with affection.

In the evening we gathered for dinner in the dining hall. There were the Master, Doña Arnolda, the children, Candita, and another Brother who lived near and who came to dine with the family.

During the dinner the conversation passed from one subject to another: matters of family, anecdotes, references to the work. The Master was conversational and pleasant; far from the rigid solemnity that one might expect of a being of his stature, he treated all with simplicity and affection.

At the end of the dinner he told me:

'Villegas, tomorrow we are going to Cuernavaca; I have to attend to some matters there. You will accompany us so that you may know that beautiful city.'

'With pleasure, Master', I responded. And thus, before sleeping in the Master's house for the first time, I gave thanks to my Divine Father for the immense grace that had been granted me.

That night, in the room that they had prepared for me upstairs, I slept the sleep of one who has at last arrived at his

destination, of one who at last has found the goal that he had sought for so long.

I returned to the vehicle, paid the driver for the trip, and took my small valise. 'Enter and wait for him', said the young man, who afterward was my great friend; he was none other than the Master's eldest son.

Chapter Ten: THE MASTER SAMAEI AUN WEOR SPEAKS

I carried various greetings recorded on a cassette from several Gnostic Brothers who wished to personally communicate to him, by means of the magnetic tape, their own concepts regarding the teaching that we receive in the Books.

The Master listened attentively to the words of each and every one of his disciples who greeted him with profound respect and sincerity.

When he had heard the last of his disciples in his recorded greeting, then the Master responded with the following prophecy that we transcribe below, that it may be known to all his disciples scattered throughout the world.

'Inverential Peace. Dear Gnostic Brothers: it has pleased me much to have heard the recording that our Brother Efrain Villegas Quintero, International Gnostic Missionary, has brought to me.'

'Unquestionably, to each of those who have greeted me by means of this tape, I shall give my response in concrete form, though not precisely in this instant, but rather when the moment of greater spiritual import draws near.'

'For now I shall limit myself exclusively to making to you an exhortation of an esoteric kind.'

'I wish to tell you, in the name of cosmic truth, in the name of that which is real, that there is the necessity of dying from instant to instant, from moment to moment; only with death does the new arrive.'

'Some person whose name I will not mention, an author indeed very famous, said that perhaps in the year 2007 a golden age would come for the world.'

'Obviously this seems to me a little absurd. From whence are we going to draw this golden age? With whom are we going to make the said age? With all these egos that are incessantly returning? With this present humanity, with its hatreds, its passions, its lusts, its egoisms?'

'It is not really possible to have an age of light and of glory so long as we have not died in ourselves. How could there be peace upon the face of the earth, if each one of us carries within the elements that produce war?'

'How could there be love, if within each one of us there exists hatred? Whence would we draw altruism, when in the depths of our consciousness we unfortunately carry egotism?'

'How could chastity shine forth, if in the depths of each one there is lust?'

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

'Obviously we must die from moment to moment; only thus does the light arrive. But what of the multitudes? If the social conglomerate is well alive, if the I-s return incessantly, if they continually come from beyond the threshold of death, an age of light is impossible.'

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

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

Chapter Eleven: THE PROPHECY CONCERNING THE COLLISION OF WORLDS

With strong voice and energetic expression, the Master continued speaking; now with the terrible prophecy that weighs upon planet Earth, he seemed to see in the cosmos at many millions of light-years' distance the great event that approaches.

I only listened to the Master with profound respect, while he in his Great Wisdom continued saying:

'Obviously we are on the eve of a gigantic cosmic cataclysm; that is obvious. The scientists already know that a world is coming toward the orbit of our planet Earth; it is called the red planet, the Hercolubus.'

'It is drawing near, and the men of science wish to drive it away with nuclear explosions; but all will be useless. The moment will come in which all the prophecies must be fulfilled.'

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

'This invites us to reflect: this would be impossible were there not an earthquake. But why would that earthquake occur?'

'Undoubtedly such an event would occur with a collision of worlds, and precisely that is what is about to happen, my dear Brothers.'

'The Apocalypse also speaks to us of a Great Earthquake — so great, it says, as never was upon the face of the earth. I wish that you would reflect very deeply upon the moment in which we are now living.'

'We really live in a difficult epoch. We are in the times of the end, as the Apocalypse of Saint John says, at the beginning of the end of the era of the Gentiles.'

'The ancient earth, Atlantis, perished by water; our present earth will be burned with fire.'

'Of that Peter also spoke clearly in his second epistle, and he says that the earth and all that is in it shall be burned with fire.'

And that is the truth, my dear Brothers: the elements shall melt with fervent heat, etc.'

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

'In the world of natural causes I was able to experience that future which awaits our planet Earth. What I saw was truly frightful: the twelve constellations of the Zodiac appeared in symbolic form upon the immense vault of the heavens; the sun darkened, the moon was as blood, and over the face of the earth there spread an immense terror.'

'It seemed as if in those instants the end were already coming, the final catastrophe. I also realized, my dear Brothers, that people of other worlds are not ignorant of what is about to happen, and they are preparing themselves.'

'You may be sure that on the day and at the hour, ships from other worlds, from other planets, will take, let us say, photographs, using this time our terrestrial term of photographing or recording images, of what is about to occur.'

'It is a matter of a World that was punished for its iniquities, a terribly perverse world, the planet Earth.'

'On another occasion I conversed with my Divine Mother Kundalini and she told me: All is now lost; the evil of the world is so great that it has reached even unto heaven. Babylon the Great, the mother of all fornications, has reached its limit, and the chalice of the wrath of God is about to be poured forth upon the face of the earth.'

'When that planet which is traveling toward our world, toward the planet Earth, draws near, obviously it will burn with its radiations everything that has life.'

'With its approach, the liquid fire of the interior of the earth will be magnetically attracted, and then volcanoes shall break out in eruption everywhere, here and there and yonder, and there shall be fearful earthquakes never before seen.'

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

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

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

'Thus, Brothers, when that world which is coming to collide with ours approaches, death with its scythe shall mow down millions and millions of lives.'

'When the merely physical collision occurs, there will no longer be anyone alive; who could resist?'

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

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

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

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

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

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

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

'Whoever wishes to be saved must travel to the regions of Lemuria, where the new race is being formed, the sixth Root Race, the Koradi race, which shall populate the future Earth, when the present has been destroyed.'

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

'I tell you this, dear Brothers, that you may prepare yourselves; that you may work intensely upon yourselves; that you

may dedicate yourselves with all the soul to the dissolution of the I and to the awakening of consciousness.'

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

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

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

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

'Of those who are saved, of those who have created the existential bodies of the Being, of those who have dissolved the

ego, of those who have awakened consciousness, there shall be formed the seed of the new Root Race that shall populate the future Earth.'

'I have spoken to you, my dear Brothers, with frankness, with sincerity, without seeking to flatter you, without seeking to deceive you. I have told you the truth, hard and bitter, but real. May the seed that is sown in this hour bear fruit in your hearts.'

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

'Inverential Peace.'

I only listened to the Master with profound respect, while he in his Great Wisdom continued saying: 'Obviously we are on the eve of a gigantic cosmic cataclysm; that is obvious.'

Chapter Twelve: THE MASTER COUNSELS US TO DISSOLVE THE EGO

In the verb of the Master there were only heard the phrases of a prophet, eloquent orations of an Avatara, terrible cat-

astrophic predictions for our world, painful announcements of karmic events for the men of this Black Age.

I listened attentively to the Master, who with solemn bearing was deepening into the remote events that his diamond eye, his Eye of Brahma, captured across time, there in the unknown of the future, beyond the threshold of the years.

In the closed enclosure of the Mystery, the golden verb of the Master continued saying:

'I wish to tell our Gnostic Brothers to prepare themselves; I wish to counsel them to dissolve the Ego; they must die in themselves, in the myself.'

'Only the Being can originate powerful civilizations of light; only those who have died in themselves will be able to emerge victorious in the final hour; only those will not enter the abyss; only those will be able to form part of the new race that shall populate the future Earth.'

'In my work titled The Mystery of the Golden Blossom, I taught you the use of the Lance. It is necessary to know how to manage the Lance of Longinus, the weapon of Eros, in order to destroy all those psychic aggregates that personify our errors.'

'Undoubtedly, in the forge of the Cyclops we can perform marvels; it is there that we can create the To Soma Heliakon, that

is to say, the wedding garment of the soul.'

'It is also there that we can wield that marvelous weapon, that weapon of Eros with which we are able to destroy the psychic aggregates that constitute the MYSELF.'

'When we have radically eliminated the Ego, only the Being will remain in our interior, the divine, that which is perfect.'

'Believe me, my dear Brothers, that the EGO makes us ugly in the most complete sense of the word.'

'Those who carry within them the EGO undoubtedly irradiate sinister, tenebrous, abominable waves of the left side.'

'When death in oneself has been accomplished, there only remains in the interior of each one, in the profound interior, beauty, and from that beauty flows that which is called love.'

'How could we today sincerely irradiate love, if we carry within the ego? It is necessary that the EGO be destroyed so that within us only love may remain.'

'Hermes Trismegistus said: I give thee love, in which is contained all the Summum of Wisdom. To love is the fundamental; love makes us truly wise in all aspects of existence, for from love springs all knowledge.'

'Authentic wisdom is not of the mind but of the BEING; it is a functionalism of consciousness, glorious synthesis of that which is called love, because love is the summum of all science, of all knowledge.'

'The mind, my dear Brothers, does not know the truth; it is bottled up in the ego; it knows nothing of the real. Let us destroy the ego; let us free ourselves from the mind, that the true, that which is the real, may remain in us.'

'In The Mystery of the Golden Blossom I teach the management of that extraordinary weapon which is the Lance, and which we now repeat with the sincere desire that you may learn to manage it in precise form and may be able to destroy your psychic aggregates.'

'Precisely in the forge of the Cyclops we must invoke Devi Kundalini, our particular Divine Cosmic Mother, that she with the Lance may eliminate for us this or that psychological defect, this or that error.'

'Obviously, she with her weapon will be able to do it, and thus we shall go on dying from instant to instant, from moment to moment.'

'It is not enough to comprehend a defect; it is necessary to eliminate it. Comprehension is not all; elimination is needed. We can label a defect with a different name, pass it from one

department of the mind to another, but the defect continues to exist.'

'We need a power superior to the mind capable of eliminating this or that error. Fortunately such a power is found in latent state within each of us; obviously I am speaking of DEVI KUNDALINI, the Igneous Serpent of our magical powers.'

'Only by imploring her can we obtain that she eliminate for us the defect that we have integrally comprehended.'

'Dying thus from moment to moment, as we have already indicated, there will come the delightful moment when within each one of us only the divine will dwell, the perfect, the Being, that which is the Real.'

'Those who really wish to come to form part of the future civilization, those who do not wish now to descend into the entrails of the earth in submerged involution, must dissolve the EGO.'

'If we do not resolve to dissolve it, if we do not disintegrate it, then nature will take charge of doing it in the infernal worlds, in the infradimensions of the Cosmos, within the living entrails of this organism which is the planet Earth.'

'Reflect, then; I invite you to reflect very carefully upon this aspect, and to die in yourselves; comprehend my words, which

for many may be the last opportunity.'

'Up to here my words go in this opportunity for you, my dear Brothers.'

Inverential Peace.

SAMAEL AUN WEOR

It is necessary that the EGO be destroyed so that within us only love may remain.' 'Hermes Trismegistus said: I give thee love, in which is contained all the Summum of Wisdom.

Chapter Thirteen: WE GO TO CUERNAVACA

The Master left me completely astonished upon ending his brilliant prophetic exposition; his words had left within me a dense aspect of enthusiasm and a kindled flame of yearnings to continue working in the dissolution of the ego.

A little while later the Master, with a smile of pleasure impregnated with love for one's neighbor, said to me with the accent of great satisfaction: 'You shall remain here at the house; we shall accommodate you upstairs in a bed that the family will arrange for you. Here you have your home for the time of your stay in Mexico.'

I could find no words to thank the Master for that benevolent gesture of lodging me in his own house. From that very instant I entered to form part of that worthy home, although in temporary fashion, leaving for me a memory that will be impossible to forget all the days of my existence.

After a short while Doña Donda came out and said to us: 'You may pass to the table, the dinner is ready.' Immediately the Master, with great courtesy as always, made me pass, and we began to savor a delicious dinner in the company of all the family.

During the dinner the Master invited me for the next day to Cuernavaca, for he needed to go to attend to some personal errands and wished to take advantage of the opportunity to take me to know that beautiful city, well known to all the world for its eternal spring climate.

Indeed, on the following day, after breakfast, we went up into an automobile; Doña Donda carried fruits, and she afterward distributed them to us during the journey, giving each of us a portion of fruits that her great kindness as a Lady made manifest.

During the journey the Master conversed amply with this servant; I still remember very vividly his words when he told me along the route:

'It pleases me much that you have come here to the Patriarchal Seat of the International Gnostic Movement, because we are going to teach you practical things, effective systems to awaken consciousness, methods to dissolve the ego, keys to create the existential bodies of the Being.'

'I struggled greatly here in Mexico to form the Movement; during eighteen years of continuous labor in the permanent work of diffusion of the Gnostic teaching. But after struggling tirelessly, the moment came when we have a solid base for the work.'

'After hard work, as I already told you, during eighteen years, I have succeeded in preparing a group of paladins who are disposed to make of this Movement a gigantic effort that shall go from frontier to frontier and from sea to sea.'

'This is a matter of intense work, of tireless struggle. Today we have several organized groups, and we have very solid bases for the gigantic labor that awaits us, since the Gnostic Movement must spread throughout the whole world before the coming of the great catastrophe.'

'We have in the First Chamber a great many people; many aspirants attend the various groups of the First Chamber. The Second Chamber is already a little less, because they need bet-

ter preparation; I here demand of them a serious behavior, a continuity of purposes.'

'I must be sure that the aspirants to the Second Chamber are completely defined, because it is clear that in this Second Chamber esoteric aspects of much responsibility already come into play; the Liturgy is celebrated, the practice of meditation is deepened, the daily work upon oneself is intensified.'

'The student must enter this chamber duly prepared, so as to appreciate the esoteric value of the Liturgy. I could not place in the Second Chamber individuals who are not completely defined, because to do so would compromise the seriousness of the work.'

'Now for the third chamber, those are very few, because they must be very well defined. The third chamber functions here in a very special Sanctuary; we shall take you there so that you may know how that work functions.'

'I wish to tell you in emphatic form that the third chamber has a single objective: to awaken consciousness. There we dedicate ourselves in group to work for the awakening of consciousness with practical methods, with the keys that we have indicated in our books.'

'Here we have individuals who already work in Jinas state; there are Brothers here who work perfectly in the fourth di-

mension, who travel with the physical body through the fourth coordinate, the fourth vertical.'

'Here we work intensely with concentration, meditation, Samadhi, etc. Here the little Brothers of the third chamber go on awakening very rapidly, because we work at full machine, in practical form, with seriousness.'

'I have told them that the moment will come here in Mexico for those of the third chamber when we shall have to gather only in Jinas state, and that those who are not prepared to attend with their physical body in Jinas shall not be able to come.'

'The time will come when all shall have to attend in Jinas state, and those who do not come in Jinas shall not be admitted into the third chamber. Thus do we work here, my esteemed Brother Villegas.'

Further on, the Venerable Master told me the manner in which he had been raised from among the dead, what the object of his mission was, and the various stages of his present physical vehicle.

'One must see the way in which my Real Being raised me up, by force; he did not leave me a minute in peace. No sooner had I lain down, for example, than he took me out of the physical

body in astral body, and made me travel through the super-sensible worlds.'

'My Real inner Being struggled and struggled desperately to raise me from the mud of the earth; he did not leave me a second in quiet, until at last the day arrived in which I returned to the real path.'

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

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

'What matters is that people receive the teaching, that all may receive the Message and may know how to take advantage of it; that is what is important, is it not?'

'Yes Master, that is really what is important.'

The Master continued conversing with me about distinct aspects of the Gnostic work; he told me of his beginnings in

Colombia, of the difficulties he had had to face, of the persecutions of which he had been the object, of the calumnies, of the betrayals; but also of the joys of seeing the work prosper, of seeing the doctrine spread, of seeing souls awaken to the light of the Gnosis.

'In life it is necessary, my dear Villegas, to be firm in our convictions and not to allow ourselves to be carried away by the opinions of others. The Gnostic path is hard, full of obstacles, full of resistances; but he who perseveres triumphs, he who endures unto the end shall be saved.'

At a certain moment we arrived at Cuernavaca; we passed through the principal streets, we visited some sites of interest; the Master attended to his errands, and after a few hours we returned to Mexico City, with my soul filled with the teachings that the Master had given me along the way.

Chapter Fourteen: WE GO TO THE SECOND CHAMBER

After speaking amply throughout the journey to and from Cuernavaca, I was impregnated with that spiritual force that the Master radiates by means of his talks, for his verb is a balm of consolation for the troubled soul.

We returned to Mexico, D.F., with the heart full of positive vibrations, brimming with happiness, fully harmonized and deliciously happy.

That unforgettable day seemed to me shorter than all the previous ones; the mechanics of time disappeared for me on that day and on those that followed; the complexes of life and the ingratitude of the years melted away in the presence of the Master.

On the following day, the Master, as always very cordial, invited me to attend the Second Chamber; I accepted with pleasure. At approximately seven in the evening we boarded an automobile and directed ourselves toward the Temple of Second Chamber.

During the journey through a central thoroughfare of the Capital City of Mexico, which seemed more like a river of steel and cement because of the excessive traffic of motor vehicles of every make and model, I thought of the great event in which I was about to participate.

We crossed streets, broad avenues, parks, causeways packed with thousands of cars, we turned here, we turned there, we continued further, until the Master drove the car into a parking lot, where he left the vehicle in the custody of the watchman.

A few blocks farther on we entered through a wide gate, we ascended in an elevator to the fifth floor, and the Master very kindly with a sign indicated that I should follow him; we had arrived at the Temple of the Second Chamber.

There was a great quantity of people, students of the Second Chamber. The Master entered, and with him entered all of us. Various symbols were at the entrance, such as zodiacal signs, astrological charts, columns of Jachin and Boaz, and other elements proper to a true esoteric sanctuary.

As if I were some person of social or spiritual worth, the Master presented me to the community. Truly, when one is nothing, when one is worth nothing, when one is a nobody without value of any kind, it is moving to receive from a being of such hierarchy the kindness of such a presentation.

I gave my thanks to the Master for this gesture of kindness toward me in permitting me the tribune of eloquence. I presented my greeting in simple words to all the assistants and passed again to my seat with deep reverence.

After the Master had spoken some matters of the organization of the Movement, and when all of us already remained in silence, the Master put on a vestment of white linen with a Cross of golden yellow color on the breast, and began his exposition with deep solemnity.

'Gathered here all of us, we are going to converse amply. What is exactly the object of these studies? With what purpose, what is our intent? What is it that we want?'

'This is something that we must all reflect upon profoundly. Above all I wish you to know that behind that Sun which illumines us and gives us life, is the Sacred Solar Absolute.'

'Each one of us has in the Sacred Solar Absolute the very root of his Being. Much has been spoken to us about the Ain Soph Paranishpana; that Ain Soph is the interior star that has always smiled upon us.'

'And from that interior star descends a ray that connects us to the Solar Absolute, and from that ray emanate the three primary forces which we must crystallize within our own physical body, in order to become true Solar Men, in order to attain the goal of the Great Work.'

After speaking amply throughout the journey to and from Cuernavaca, I was impregnated with that spiritual force that the Master radiates by means of his talks, for his verb is a balm of consolation for the troubled soul.

Chapter Fifteen: THE CRYSTALLIZATION OF THE THREE PRIMARY FORCES

The Master continued speaking with great solemnity; all of us kept respectful silence as we heard the eloquent and brilliant conference, referring to OKIDANOK; all very attentive, we followed with avidity each one of the words of the Master.

A certain very wise author said: 'I raise my eyes to the stars, whence aid must come to me; but I always follow the star that guides my interior.'

That is the Ain Soph Paranishpana. Undoubtedly, my dear Brothers, from the Ain Soph emanates the incessant eternal breath, profoundly unknowable to itself.

The active Okidanok, omnipresent, omnipenetrating, omniscient, undoubtedly from that active Okidanok, from that tremendous ray that unites us to the Ain Soph Paranishpana located, as we have said, in the Sacred Solar Absolute, emanate the three primary forces.

The first we shall call Holy Affirming; the second, Holy Denying; the third, Holy Conciliating. In the Hindu language we could call the first Brahma; the second, Vishnu; the third, Shiva.

Each one of us in himself particularly has that ray which unites him to the Great Reality; each one of us in himself has those three forces. In synthesis, each one of us is connected to the Sacred Solar Absolute.

If we think in Macrocosmic form, leaving only the point of view of the Microcosmos man, we shall see how the Holy Okidanok, omnipenetrating, omniscient, remains involved in the worlds, but it is always conscious of itself.

During the manifestation the Holy Okidanok emanates from itself the three forces for creation; in these three forces, Positive, Negative, and Neutral, has its principle truly all creation.

If we observe carefully the creatures of all nature, we see that in the single-brained animals, that is, those of a single brain, such as snails, insects that last only an afternoon of life, etc., only one force is manifested.

In the two-brained or animals of higher order, such as birds, quadrupeds, etc., two forces are manifested.

But only in the intellectual animal mistakenly called man are the three forces expressed; therefore only the intellectual animal could arrive at crystallizing within himself the three forces.

It is our duty to struggle to achieve in ourselves the crystallization of those three primary forces of nature.

When someone succeeds in crystallizing in himself the three primary forces, undoubtedly he reaches the Logoic state, he arrives at the goal, he wins the right to return to the Sacred Solar Absolute.

That is exactly what the Sacred Solar Absolute wants: to realize within us, in the psycho-physiological, in the psychosomatic, etc., the Crystallization of the three primary forces of nature.

We are called then to Crystallize those three forces of Nature in ourselves here and now. What is a Master Koot Hoomi? A man who Crystallized the three primary forces within himself.

What is a Master Morya? A man who Crystallized the three forces within himself. What is a Jesus of Nazareth? A man who succeeded in Crystallizing those three forces in himself. What is a Sanat Kumara? The same.

It is not a question simply, my dear Brothers, of incarnating them; if we fill a glass with water, that water can spill, the glass can break, the water can be lost. It is one thing to crystallize that water within the glass, that is, to convert it into ice, and another thing simply to have it as liquid.

The same happens, my dear Brothers, with the Logos. If we only incarnated him, he would remain like nothing more than an inhabitant, like water in a glass; he could escape at any moment; that is not what is wanted.

To crystallize him is different, and precisely that is what we need. But let us go to the heart of the matter, since we are gathered here for the purpose of knowing; we wish to know, and it is obvious that each one of us can achieve the crystallization of the three primary forces.

It is obvious that each one of us can achieve the Crystallization of the three primary forces in himself and within himself, here and now. The important thing is to know how, the procedure, the method, the system.

Above all, we must begin by awakening the Kundalini, the igneous serpent of our magical powers, if we really wish to achieve the Crystallization of the three primary forces within us.

This Kundalini Shakti is also the Prana, the Life. It is found coiled, as we already know, three and a half times within the Muladhara Chakra; this magnetic center is situated exactly at the coccyx, at the base of the spinal column.

Many are the procedures with which one tries to awaken the Kundalini. Once I saw in a film something very curious that

happens in the lands of India, something truly barbarous.

There appeared a yogi with that coccygeal bone exposed and uncovered; they had opened with a knife that part, they had removed the skin that covers the bone and even the flesh itself; they had laid it bare in order to apply over the bone certain extraordinary frictions, certain massages, with the intent of awakening the Kundalini.

It was barbarous, the procedure. Other yogis, with a rag or piece of cloth or sash, intensely rubbed the coccyx of the victim; clearly, the objective was to awaken the Kundalini. Frightful, inhuman system.

The way in which they moved that sash of rag or cloth was very similar to the procedure used by those who polish shoes to give them shine. One could smell the friction. Ignorance? Of course, ignorance!

Others attempt to awaken Devi Kundalini through Pranayama: one inhales through the right nostril, holds the breath, exhales through the left nostril, and vice versa; one controls the breath with the fingers, etc.

I do not deny the value of Pranayama; it is wonderful for vitalizing the physical body, but it does not serve to awaken Devi Kundalini, the Igneous Serpent of our Magical Powers, although some sparks fly.

But no: Kundalini remains still coiled within the Muladhara Chakra.

Some suppose that their holy Guru can extend the hand over the Chela so that the Igneous Serpent may awaken; but that concept is also mistaken. The Magical Serpent only awakens, my dear Brothers, through the Maithuna, through the Arcanum A.Z.F.

On arriving at this part, we could be classified as fanatics of sex. Yes: 'The human being seeks evasions, justifications for his weaknesses, escapes, diverse forms of self-deception, etc.'

But the truth is the truth, and the truth must be told, even if it offends the prejudices of the ignorant. The Kundalini awakens through the Sahaja Maithuna; the white tantra of which the Indostan speaks, the Arcanum A.Z.F. that we have indicated repeatedly in our books.

The wise connection of the Lingam-Yoni, without the spilling of the cup of Hermes Trismegistus, generates that creative fire which ignites the Muladhara Chakra; the Kundalini awakens, ascends, and begins its work of crystallizing in us the three primary forces.

He who wishes to verify what I am saying must enter into the practice; theories serve nothing without the corresponding

facts. Practice is what gives us the experience; experience is what gives us certainty.

Chapter Sixteen: THE MASTER SPEAKS ON THE REALITY OF CELIBACY

All those attending the Second Chamber listened attentively, in a profound and respectful silence, to that Great Hierarchy of the Venerable White Lodge, who with great solemnity spoke to us with his verb of gold.

'On some occasion, as I have already mentioned many times here in this hall, being in the state of Samadhi or Saktory, I asked Devi Kundalini in the following form: Is it possible that there in the physical world there exists a human being who can self-realize through Celibacy? And the answer was: It is impossible.'

'When we think of so many sincere mistaken ones who abound in the world and who believe that it is by means of CELIBACY that one may arrive at the Intimate Self-Realization of the Being, one cannot help but feel true compassion.'

'Those who think thus, those who defend Celibacy, in the depths not only are they ignorant, but they are also ignorant that they are ignorant; not only do they not know, but they do not know that they do not know.'

'If they had completely awakened the spatial sense, they could verify by themselves directly the crude reality of the intellectual animal.'

'Then they would realize fully that they do not really possess those suprasensible bodies of which the pseudo-esoterists and pseudo-occultists speak.'

'When someone who has really developed the chakras carefully studies Genesis, he can perfectly realize that all persons possess only a single body, the physical, and nothing more.'

'The Vital body is really nothing more than the superior section of the physical body, and beyond the cellular body itself with the vital seat, what is it that common people in truth have?'

'The Ego: yes; they have something more — the Ego! The I, the myself, the oneself; that Ego can be confused with the astral body, and many pseudo-Esoterists and pseudo-Occultists have confused it.'

'The Ego is a sum of negative values; a bundle or bouquet, let us say, of passions, hatreds, jealousies, distrust, fornications, envy, pride, etc., etc., etc.'

'That Ego is not the astral body. To arrive at evidencing this reality is necessary; but it is only possible through the awaken-

ing of the chakras.'

'To arrive at proving this truth of the intellectual animal is very important; but only he who awakens consciousness can verify that.'

'The unconscious one, the sleeping one, could never verify this truth. The various schools of pseudo-Occultist and pseudo-Esoterist thought tell us that man has a mental body; I accept this, but only in part.'

'I repeat: the three-brained biped, or the rational humanoid to be clearer, does not have a mental body, does not have a mind; he has minds — which is something very different.'

'I explain: the Ego is a sum of psychic aggregates or of pernicious entities that personify our errors. It is obvious that each one of those diabolical particles possesses its own mind.'

'This few can understand, and nevertheless we must all understand it. The I of Anger, the I of Fornication, the I of Hatred, the I of Violence, etc., etc., etc., are diverse I-s. So each one of these has its own mind.'

'Whoever has the spatial sense will be able to verify what I am saying.'

'That assembly of I-s is very variable, and constitutes the Ego. That each one of those I-s has its own mind is true. Many are

the times that, when we are full of hatred, we see everything black; when we love, all becomes beautiful; when we are in fury, no one can argue with us.'

'When we have projects in mind, it seems that we are geniuses; thus do we feel it, and each I that controls the capital centers of the organic machine feels itself to be the master, the Lord, the only one.'

'An individual who swears eternal love to a woman, tomorrow is displaced by another I that has nothing to do with that oath; the I that gets enthusiastic about these studies, that attends here at this center, may be displaced tomorrow by another I that has no interest in them.'

'Thus we are machines managed by many perverse entities; we are not individuals, we have not individualized ourselves yet, we find ourselves in a lamentable state, but we believe ourselves to be gods.'

'We must reflect upon this profoundly. Which mind, then, do we have? If the mind that today thinks one thing tomorrow is displaced by a mind that thinks another thing? The intellectual animal does not have a true mental body.'

'It is said to us that we have a causal body; thus say the pseudo-esoterists, thus affirm the pseudo-occultists; but the causal body is the body of conscious will.'

'The man who possesses conscious will is never a victim of circumstances; he can determine them at will, but is not a victim of them. He who is a victim of circumstances does not have a causal body, does not have conscious will.'

'The facts demonstrate the contrary; facts are facts, and before the facts we must surrender.'

'Thus, the only thing that we have within us is the beast, the animal ego. There is something more decent that we have, that is true: I refer to the essence; it is the most aristocratic thing that we have within. But that essence is bottled up among all those I-s.'

'This essence is asleep, conditioned, bottled up, absorbed by all those quarrelsome and shouting I-s; this essence is processed according to its own conditioning. That is the state in which we find ourselves.'

'Do you believe that such absurd CELIBACY could convert us into gods? There we have entire communities — I do not wish to name any — of celibate religious; which one of them has self-realized?'

'In the intellectual animal mistakenly called man, although the three forces can manifest, really only the Holy Affirming is in all its power and in all its plenitude.'

'In the intellectual animal called woman, the second force is active, the Holy Denying.'

'These two forces, the masculine and the feminine, sexually united, can give birth not only to physical children but also to gods, masters, hierarchs of the universe, when the sexual union is performed within the framework of the Sacred Order, that is to say, of the Arcanum A.Z.F.'

'For this reason there can be no self-realization without sex; for this reason CELIBACY is an absurdity for the candidate to Initiation. The path of authentic chastity is not the absence of sex, but the wise use of sex; not the suppression of sexual energy, but its transmutation.'

So each one of these has its own mind.' 'Whoever has the spatial sense will be able to verify what I am saying.' 'That assembly of I-s is very variable, and constitutes the Ego.

Chapter Seventeen: THE CREATION OF THE SUPERIOR EXISTENTIAL BODIES OF THE BEING

It is logical that for God to be able to dwell in man, He needs to have created the superior existential bodies of the Being, the bodies of fire, the solar bodies. The Master explains to us

with amplitude of details the form of acquiring these vehicles, as we shall presently see.

'If one wishes to make a creation, obviously the three forces need to be active; behold the mystery of creation.'

'When the Holy Affirming and the Holy Denying are conciliated by the third force, when they are united through a third force, when these three are fused, there results from there a creation.'

'One can create the astral body of which the authentic initiates spoke; that is the eidolon, the sidereal vehicle. For this it is clear that we must utilize the three primary forces of nature.'

'The interesting thing, as we already know, is not to extract from the organism the sacred sperm, but rather to produce it in order to transmute it and convert it into energy.'

'On being wisely transmuted, the result is the crystallization of the astral body within our own organism. Much later we shall have to create the body of the mind, through love, through the Arcanum A.Z.F.'

'We have already spoken clearly of what the sexual hydrogen SI-12 is; we have said that on not spending the sperm, on not extracting it from the organism, logically it comes to crystallize in the figure of the astral body within ourselves.'

'We have also said that such hydrogen, on not being eliminated, takes form in the mental body, and finally in the causal; but there must be sexual union within the Law in order to arrive at creating the existential bodies of the Being.'

'This is what the illustrated ignorant ones precisely do not know. Only he who has created his solar bodies or superior existential bodies of the Being can truly incarnate within himself his Real Inner Being, the Logos, the Christ.'

'Only authentic men can aspire to self-realization; before the great yearning, we must convert ourselves into men.'

'Thus, we wish to emphatically manifest that Kundalini only awakens through sexual contact, and the superior existential bodies of the Being can only be created through Sahaja Maithuna, the Arcanum A.Z.F.'

'The intellectual animal is not man, but believes himself to be, and has within his interior the seed which, developed, transforms itself into man; but a revolution of the seed itself is necessary, in order to convert ourselves into authentic men.'

'CELIBACY is then the contrary of creation; through CELIBACY no one can create the SUPERIOR EXISTENTIAL BODIES OF THE BEING. A single force, the masculine, could not effect any creation; nor could a single force, the feminine, effect any creation.'

'The union of the Masculine force and the Feminine force is needed; through the conciliation of the third force. The three forces can originate new creations; that is what many illustrated ignorant ones do not understand.'

'The Sahaja Maithuna has various transcendent and transcendental aspects. The motto of the Sahaja Maithuna is Solve et Coagula, that is to say, to dissolve and to coagulate: to dissolve the Ego, the I, the myself, and to coagulate within the bodies of fire the various principles of the Being.'

'Once converted into men in the most complete sense of the word, we can enjoy the supreme Christification.'

'Through the Sahaja Maithuna we create the bodies of fire, and utilizing also the Lance of Longinus or the Lance of Achilles in those instants, we can disintegrate the I, the myself, the oneself, the Ego, in its various pluralized aspects.'

'Some human beings wish to flee, to become vegetarians, etc.; they believe that thus they can self-realize. I tell you really the following: we need to live in society in the world, because in the social state our defects spring forth spontaneously.'

'Once the defect is comprehended, then we proceed to eliminate it; but there is the necessity to comprehend and to eliminate. We can comprehend, for example, that we have the de-

fect of envy, and continue with it; comprehending it is not enough — we must eliminate it.'

'And it is only possible to eliminate defects and entities of the Ego in the forge of the cyclops, that is to say, in the Maithuna; then we ask Mother Kundalini to eliminate this or that error, and she does so.'

'But it is indispensable to have comprehended it previously, integrally, in each of the 49 levels of the Subconsciousness. In coexistence, then, we achieve the preparation of the road for the Crystallization of the three primary forces.'

'In coexistence we discover our errors, defects, crimes, inappropriate customs, etc., and each error discovered and eliminated is replaced by a virtue, by a quality.'

'In coexistence with humanity is how we go on winning the indispensable values for the crystallization of the second force, and if we learn to obey the Father in heaven as on earth, we prepare ourselves for the third.'

'Coexistence is then indispensable for the crystallization of the three forces; nevertheless, those who have already dissolved the Ego, those who have already created the superior existential bodies of the Being, those who have already crystallized the three forces, may seek solitude if they wish.'

'Nevertheless, to seek solitude when we still have not dissolved the Ego is absurd. There comes to my memory at this moment something about Gautama the Buddha Sakyamuni.'

'Gautama the Buddha pronounced himself against the abominable Kundartiguador organ; you already know that this organ was developed in archaic humanity. I refer to a certain tenebrous Luciferic fire that descends from the coccyx downward toward the atomic infernos of the man.'

'In a past time, the intellectual animal had the abominable Kundartiguador organ excessively developed; it is clear that when the gods eliminated this organ, all humanity remained with the bad consequences of it within their own psyche.'

'The bad consequences of the abominable Kundartiguador organ are undoubtedly all those Psychic aggregates that constitute the Ego or legion of devil entities; and Gautama the Buddha, comprehending this fully, taught the doctrine of the dissolution of the I.'

'All the doctrine of the Buddha goes against that organ of abominations, against that satanic tail that the tenebrous ones carry. His doctrine was marvelous; he taught the dissolution of the Ego, and in secret, the Maithuna of which the schools of pseudo-occultism do not speak.'

'After the Buddha had disincarnated, a group of sectarians resolved to create a monastery in Eastern Tibet; they emigrated from India and established themselves in the Himalayas; each one of the aspirants entered into a cell, into a hermitage, with the purpose of working upon himself in solitude.'

'But here is the great error: solitude before the dissolution of the ego is sterile; the ego accompanies us into solitude, and there it ferments, there it intensifies, there it grows. In coexistence, on the other hand, the ego is discovered, is comprehended, is eliminated.'

'For this reason I tell you that the path of the cloister is not the path of authentic liberation; the authentic path is that of coexistence with humanity, of the wise use of sex, of the dissolution of the I in the daily struggle of life.'

Chapter Eighteen: THE CLOISTERED MYSTICS NEVER DISINTEGRATE THE EGO

'When all those groups that aspired to the dissolution of the Ego and that interpreted the Doctrine of Gautama in negative and erroneous form were already established, installed in their respective buildings, the wives of the aspirants began to protest.'

'They protested when they saw those hermitages where their husbands were going to enclose themselves. Half of the buildings had such hermitages, and the other half was destined for the general services.'

'To observe those strange hermitages in the manner of cruel dungeons where each anchorite was going to enclose himself caused dread; they were small rooms where there was only a small opening through which the alms were passed to them.'

'In those times when so many were walled up, placed between four walls without being able to come out from there.'

'Undoubtedly, many women protested at this unheard-of attitude of their husbands. Some entered their hermitages; others, obeying their wives, withdrew and abandoned such attempt at slow suicide.'

'Others, firm in their purposes, placed themselves a little farther away, emigrated yet farther and always established their monasteries.'

'Frankly I wish to tell you that in that epoch two classes of monasteries were established: some that we could call orthodox, and others a little more liberal. The orthodox became unbearable.'

'Each Monk who entered into one of those hermitages was a condemned man, sentenced to death; through an opening they passed in to him foods consisting of bread and water, nothing more, until death; the one who gave him the foods could not speak with him.'

'When some hermit died, he was taken out of there from the cloister, given burial, or his body was cremated; then another, the one who passed the foods, happily came to replace him.'

'It was therefore something abominable; the objective was to dissolve the ego, but in what manner...'

'We, my dear Brothers, would never accept a monastic life so absurd; that is not the path. The most serious thing is that those enclosed ones abandoned their wives, aspired to die in themselves, but they did not understand that the ego cannot be dissolved in isolation.'

'It is obvious that this is a terrible interpretation of the Doctrine of Gautama the Buddha; why flee from woman? When it is through her that one can achieve the Intimate Realization of the Being; there is no other path.'

'Why flee from society? If it is in relation with society, in contact with humanity, that our defects spring forth in us; thus is how we come to discover the defects that we carry within.'

'In relation with sex is how we can create the superior existential bodies of the Being, as we have already seen and analyzed amply; then why flee from the opposite sex, if that is the road for the great change, for the great Initiation?'

'Many Monks and hermits of the Middle Ages had similar customs; now we are in the full twentieth century, beginning the Era of Aquarius; the custom of this new era is different.'

'The asceticism of this new Era is different; the past one fled from sex; that of Aquarius seeks sex, because there is the marvelous key, the power of creation.'

'Solitude is only for those who have already achieved the elimination of the Ego and the Crystallization at least of the third force; but those who do not possess the superior existential bodies of the Being, those who have not eliminated the Ego, those who have not crystallized the three forces, must remain in society, in convivencia, working with the world for the world.'

'What we need is to make a true Revolution of Consciousness, to make a RADICAL TRANSFORMATION; within each one of us there exist extraordinary powers that are asleep, latent, awaiting the moment when they may be awakened.'

'It is only possible to achieve that when we raise the fire and dissolve the Ego; we must rekindle the flame of the spirit with

the torch of love.'

'Unfortunately, people do not understand what we are saying because they are asleep; we propose the awakening of consciousness; only thus is it possible to comprehend.'

'Each one of us must be practical, because it is only possible to evidence what I am saying if we awaken. Those who wish to begin the work of awakening must begin to try to get out of the physical body to study things directly.'

'There are moments in which the student can escape from the physical body to see, hear, and palpate the great realities that I am speaking of; one of the precise instants is that which exists between wakefulness and sleep.'

'If in those moments we are alert as a sentinel in time of war, we can achieve it. The important thing is to watch over the sleep, to convert ourselves into spies of our own sleep, and then, on beginning the first symptoms of drowsiness, to rise from the bed.'

'It is not a question of thinking that one is going to rise, nor of thinking that one is thinking, etc. What matters is to do it; to translate it into facts.'

'We must then think it and do it on the march; the work is hard, bitter, and difficult, but not impossible. We must work

the stone, the hard rock, until cubing it; that is the essential of the realization.'

'No one can do this work for us; no one can replace us; it falls to us ourselves to face the hard task of Crystallizing the three forces within ourselves, here and now.'

'Up to here for now, my dear Brothers.'

Inverential Peace.

Chapter Nineteen: WE MAKE A CHAIN

When the Master ended his beautiful disertation, his talk, all of us were left enchanted; there was something that called my attention very much, and it was the fact that when the Master took his seat in the place of authority, his face was transfigured, his bearing acquired a hieratic majesty, and his voice resounded with a depth and a solemnity that left no doubt of the One who spoke through him.

Then said the Master: 'Let us make a chain.' All of us took the position for the esoteric chain; with his strong and well-modulated voice we began the work very well known in the ranks of Gnosticism, observing the proper ritual mantrams and the sacred gestures that mobilize the cosmic forces.

The chain produced a great force; one felt the room saturated with luminous waves, with vibrations of grace, with currents of pure energy. The Hierarchs of the Light were present; one could feel their presence.

At the close of the chain, the Master pronounced the final words and gave the seal of blessing; all of us remained for a moment in profound silence, savoring the spiritual feast that we had just shared.

Finished the esoteric work, we left the Temple and directed ourselves again to the house; at those moments the Master returned to assume his appearance of an ordinary citizen; his countenance was again that of a kind gentleman, of a head of family, of a Brother among Brothers, without the slightest trace of the hieratic majesty that had transfigured him during the ceremony.

At the close of the chain, the Master pronounced the final words and gave the seal of blessing; all of us remained for a moment in profound silence, savoring the spiritual feast that we had just shared.

Chapter Twenty: WE GO TO THE POST OFFICE

On the following day the Master told me that he needed to go to the post office to send a great quantity of letters from the thousands of disciples who write to him daily; indeed we directed ourselves toward the post office, and along the way the Master proposed that we take some light refreshment.

We entered a Bar.

'What will you have?' the Master said to me.

'I will have a soft drink.'

'What is that?' The Master with a smile in a humorous tone said: 'Here we do not know what soft drink is.' I realized that from one country to another the terms and the names of things change, and even though one speaks the same language, the same things are named in different ways.

Indeed, the Master, who already knows amply the academic terms of all things, and beyond this, knows the regional idioms and names of Mexico, found it easy to interpret what it was that I wished and what was the equivalent of that in the local terminology.

We asked for a cheesecake and a glass of milk; while we deliciously savored the cheesecake with the fresh milk, the Master took advantage of the moment to give me multiple teachings; time passed without my realizing it.

After the refreshment we proceeded to the post office. The Master deposited the great quantity of letters, gathered the correspondence that awaited him there, and we returned to the house.

Throughout the entire journey the Master spoke to me of the beauty of esoteric work, of the joy of serving humanity, of the satisfaction of seeing souls awoken to the truth. I listened with reverence, treasuring each word as a precious pearl.

Throughout the entire journey the Master spoke to me of the beauty of esoteric work, of the joy of serving humanity, of the satisfaction of seeing souls awoken to the truth.

Chapter 21: THE WALK AFTER TAKING MEALS

The Master moves with the most astonishing ease in every field, for it seems that he knows everything, that he understands everything; nothing in the scientific field is unknown to him, and nothing of the esoteric is difficult for him.

At home, already seated at the dining table, the Master savored with great delight the famous CHILE, for Chili is a very popular hot spice in Mexico, Peru, Bolivia, Guatemala, and many other countries, where it is customarily eaten on a daily basis. He invited me to take some.

'No, many thanks Master, but I cannot yet teach myself to eat it; perhaps later we can become chilangos, but for now it burns very much when it goes down my throat.'

Both the Master and his worthy family ate the spice called chile with delight, and they ate it in such a natural fashion that it did not seem to burn them; I tried it to verify, and tears escaped from my eyes when the chile passed through my throat.

After we had eaten, I sat down to rest the meal, as was my custom, but the Master immediately said to me: 'Come, let us go to the park to take a turn so that the meal may digest.'

We went out into the street, crossed the causeway, and directed ourselves to the neighborhood park; the Master took the lead and at a long pace advanced rapidly; I asked him: 'Master, where are we going?' The Master responded: 'We are going to make digestion of the food, brother Villegas; this is the system that we use here, walking at a brisk pace after the meals so that they may digest well, and so that the lazy soul of the body may be set in motion.'

'Yes Master, we have now understood the motive of the walk at this slightly accelerated rhythm.' I must confess that many times the Master in normal form left me behind, and I had to accelerate my pace to keep up with him.

The Master, very serene and tranquil, made this circuit, taking approximately five turns around the park; then he invited me to sit upon one of the benches of the same park; I arrived tired, with my breath agitated, but the Master appeared as calm as if he had just risen from rest.

Now seated comfortably, receiving the pure air with aromas of pines and eucalyptus, the Master spoke to me of the profound mysteries of Eleusis, Troy, Chaldea, Egypt, etc.

I had a great curiosity about the constitution of the sun, and I wished to take advantage of the brilliant opportunity that nature in those moments offered me, and I proceeded to ask the Master thus: 'Master, you have spoken to us in your books about the Sacred Solar Absolute and about the inhabitants of the sun; could you tell me something more concrete about the physical constitution of our King Sun?'

The Master, looking me in the eyes as if divining my curiosity, assented with his head very kindly, saying: 'With great pleasure I shall explain to you and teach you so that you may have

a base and may communicate it to our Brothers of South America.'

'Certainly about the sun all the world is mistaken; even Doctor Rudolf Steiner, the German initiate, did not fail to err with respect to that King Star which illumines us.'

'He, for example, firmly believed that the physical sun did not exist; he dared to emphasize the idea that what illumined us was a group of Divine Beings who had nothing of matter, that is to say, who lacked even the smallest portion of material substance.'

'Well, that is one form of thinking, Steiner; he did not wish to realize that spirit and matter are perfectly balanced, and that the physical sun does exist; he wished to see only the spiritual part of the sun, but the sun also has its physical part.'

'The sun is not a ball of incandescent fire as the medieval people thought, nor is it a cloud of incandescent helium gas as some modern scientists think; the sun is a marvelous world, a great planet, populated by superior beings who have created their own civilization, in which we shall enter shortly.'

'I shall explain to you something that the world does not know, something that is necessary that humanity may know, something which only one who has visited that great Star with the astral body and has personally seen its marvels could explain.'

Chapter 22: THE MASTER EXPLAINS TO THE WORLD SOMETHING THAT HAD NEVER BEEN SAID

I interrupted the Master to ask him concretely something that had me very curious, for which I asked him: 'It is said in the field of science, that is to say, the scientists affirm that the Sun is something on the order of one million times larger than the earth, and that it is constituted by gases at fearful temperatures; is that the truth?'

'With the greatest pleasure, my esteemed Missionary Brother Efrain Villegas Quintero, I hasten to give response to your question.'

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

'In the Middle Ages it was believed that that Star which illumines us was a ball of fire; it is a mistaken manner of thinking of the people, but so be it; thus is humanity.'

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

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

'I ask: how would they rotate, or upon what base, upon what Nuclear or gravitational Center could the solar system be based? The very fact that the worlds gravitate around that Star indicates to us that the Sun has a center of gravity, has weight, has mass.'

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

'I with that Vehicle called Eidolon or Astral Body or Sidereal Body have transported myself many times to the King Star; therefore I know it very well, I really know in what form it functions, of what it is made.'

'I can tell you that the Sun is a Gigantic World, enormous, many millions of times larger than the earth or than Jupiter; it has rich Mineral, Vegetable, Animal and human life.'

'It has very lofty mountain ranges; it has north and south poles full of ice, enormous and deep seas, extraordinary forests, etc., etc., etc.'

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

'Thus, in the sun all climates exist; the inhabitants of the sun never live in cities; they consider it absurd to form cities, and I agree with them, because the life of the cities is harmful, because the cities are centers of corruption.'

'In the Cities, the human beings live perched one upon the other in buildings of various stories, packed house against house, amid the smoke of the factories and of the automobiles, brushing against each other in the streets, breathing impure air, intoxicating ourselves with the vibrations of envy, hatred, and lust of millions of egos.'

'For this reason the inhabitants of the sun would never commit the folly of living in cities; they do not like cities; they live normally in the fields. Nevertheless, they have small villages where they gather to celebrate their sacred ceremonies and to exchange the fruits of their labors.'

'Once in my sidereal vehicle or astral body, I was conversing there with a group of solar sages; they attended to me very harmoniously. The interesting thing of the case is that, al-

though I was in astral body, they could perfectly see me, conversed with me, attended to me as if I were physically present.'

'There is no doubt that they were there at those moments in bodies of flesh and bone, but despite being in their physical bodies, they could see me as if I too were in physical body as they were.'

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

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

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

'I was frankly astounded, amazed. Those telescopes that they possess are extraordinary.'

'Speaking esoterically, we may call such telescopes TESCOHANOS. A rather exotic term, no? TESCOHANOS.'

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

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

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

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

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

'When I say well dead, I am giving to understand that they only desire to enter into contact with persons who have already disintegrated the EGO, who have already died in themselves, in the I, in the myself.'

'And they are right; in that I am completely in agreement with them, because those who possess Ego, who still have the I, emit a kind of vibrations sinister, fatal, diabolical, perverse.'

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

'For that reason they do not wish to have, let us say, personal relations with individuals or with people who have not died in themselves, who have not dissolved the Ego, the I.'

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

'Many times in my astral body I have arrived at a certain bay in a small boat where I have reposed entire hours; it is clear that in astral one can also navigate in some natural boats, just as one can do here in the physical world.'

'Whoever knows how to travel in astral body can do the same; that is clear; what is necessary is to make oneself conscious; the sleeping ones could not do these things.'

'That bay seemed to me precious; that sea is millions of times larger than the entire planet Earth. I could assure you that if we deposited all the seven seas of the earth within that im-

mense sea of the sun, they would scarcely be a drop in its vastness.'

'Think what the size of that great ocean signifies; that is to say, any of the oceans that we possess here on our planet is a little puddle compared with that immense sea to which I am referring.'

'From time to time I saw certain marine monsters rise to the surface, contemplate the horizon, and return and submerge themselves into the incalculable depths of the solar sea. This is inconceivable for the man of the street.'

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

'For example, there exists a secret road that leads to the heart temple of the sun. Of course it is not a physical road, and that I wish all of you to understand. I refer to a secret road, astral, that leads to the very heart of the King Star.'

'It is by that road that the great Initiates who have created the superior existential bodies of the Being, and who have dissolved the ego, may pass; only they are admitted into the heart temple of the sun, where there reside the great Solar Hierarchies.'

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

'For this reason the Sacred Sun is a manifestation of the Christ; the Sun is the body of the Christ. When we adore the Sun, we are not adoring a material body of incandescent fire, no; we are adoring the manifestation of the Christ in the physical world.'

'In ancient times, all the religions adored the Sun: in Egypt, Ra; in Persia, Mithras; in Mexico, Huitzilopochtli; among the Incas, Inti; among the Mayas, Kinich Ahau. All these solar deities are nothing other than the manifestation of the Cosmic Christ.'

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

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

'When we have created the superior existential bodies of the Being, when we have dissolved the ego, the Inner Christ descends, incarnates within us, lives in us, works through us.'

Then we are converted into living manifestations of the Christ in the world.'

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

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

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

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

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

'Onward then, dear Brother; do not waste time; work intensely. The hour is grave; the moment is solemn; the cosmic cata-

strophe approaches. He who works upon himself shall be saved; he who does not work shall perish with the world.'

Inverential Peace.

Chapter 23: THE MASTER SPEAKS OF THE INHABITANTS OF THE SIRIUS SUN

I considered it very opportune to take advantage of this magnificent opportunity to learn many things and to come out of many doubts, to leave many unknowns that I could never have cleared up had I not been at the side of the Master.

It was thus that I immediately asked him: 'Venerable Master, you have told us in your books that there exists the Central Sirius Sun, and that it is millions of times larger than the sun that illumines us; I would like you to be so kind as to explain to me something more about that great star.'

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

'It is a Sun millions of times larger than the one that illumines us; this central sun Sirius has a twin brother that is a moon, five thousand times denser than lead.'

'That Moon turns around Sirius incessantly; Sirius is therefore a Double Star. It is very interesting to know that the very nucleus of this Great Galaxy is duly bipolarized: from Sirius emanates the positive light of the universe, and from its dark twin emanates the negative force.'

'There is a third force which we would call Neutral, which permits a certain equilibrium between the positive and negative powers; see how the Galaxy is duly balanced between the light and the darkness.'

'Sirius in itself is a Gigantic World that has rich mineral, vegetable, animal, and human life. The inhabitants of Sirius are of very small stature; they do not even reach a meter in stature, but they have enormous spiritual development.'

'On Sirius no one can reincarnate who has not attained the stature of a Kumara; there, those men are true Gods.'

'They live humbly in the fields; there it occurs to no one to construct cities; that of making cities is proper to people not intelligent; the inhabitants of Sirius would never fall into such an error.'

'They have humble houses, they use simply woven tunics, each one sows his own foods, for each house has its garden where the Sirian cultivates his foods; each one has his garden where he cultivates the fruits and vegetables that he consumes.'

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

'There is the Transcended Church; one is astonished when one penetrates into that Temple of marvels; there officiate the Great initiates of the Galaxy; I have attended the Rites several times.'

'Constantly there is passed or lived there the cosmic drama, the life, passion, and death of the Christ, for as I have already told you, that drama is completely cosmic.'

'In the temple-heart of that Gigantic world, of that extraordinary sun, we find the God Sirius and with him all his Initiates, his disciples; really Sirius is the capital of the Great Galaxy in which we live.'

'It is therefore extraordinary, marvelous. Up to here for now.'

For me time did not count; I did not take it into account when I was at the Master's side. The hours passed like gusts of wind in succession one after the other, and rapidly night came on.

That park for me was something like the sacred enclosure where the Master gave me such marvelous talks. Vehicles of every kind crossed by both sides of the park, and we, seated in

the center of the marvels, savored the verb of gold of the Patriarch of the New Aquarian Age.

I remember very much that park full of red, white, pink, yellow, and blue flowers, where little couples of lovers went out to walk along its walks; the little birds flew from tree to tree, and the wind moved the leaves of the trees with serene cadence.

When one is at the side of an illumined Master, one is filled with such energy and feels as powerful as a lion in the extensive jungle; for the verb of the Master penetrated through each one of my pores, and that produced in me a delicious sense of well-being.

The afternoon was now declining; the sun like a beautiful disc of pure gold was slowly losing itself there on the horizon, and soon golden flushes appeared in the firmament, and slowly black tinted the infinite space.

We directed ourselves to the Master's house, where the Mistress Litelantes, as cordial and loving as always, came out to receive the Master with that tenderness, with that love of a good wife and one always awake, disposed to look after the Master's well-being.

Soon Saturday arrived, the day on which we were to return to the post office; we took the breakfast and left in the direction

of the post office. The Master opened the box and took out a great quantity of correspondence that he had to attend to.

When we were preparing to leave the Post Office building, we encountered the Gnostic Brother, Don Rafael Ruiz Ochoa, General Secretary of the Universal Christian Gnostic Movement; the Master invited him to accompany us to a nearby park to receive a little fresh air.

Suddenly Secretary Rafael Ruiz Ochoa said to the Master: 'What teaching are you going to give us on the day of Today?' The Master, as always attentive and disposed to deliver his wisdom to his disciples, assented with his head and prepared himself to begin a new exposition.

We seated ourselves upon a bench of the Alameda park, an emblematic park of the Capital City of Mexico, where so many illustrious personages of history have walked. The Master, after observing the surroundings for a moment, began his exposition about the projection of the mind, of which we shall hear in the next chapter.

At that moment a boy approached us offering ice creams; the Master, with the simplicity that characterized him, bought an ice cream and savored it with the delight of a child. While he ate the ice cream, a shoeshine boy approached and offered his

services; the Master, always charitable, permitted the boy to polish his shoes.

When the Master had finished eating the ice cream and the shoeshine boy or polisher of footwear had departed, when we again remained alone on the bench, the Master looked toward the infinite cosmos, sighed, and then began his exposition.

That park for me was something like the sacred enclosure where the Master gave me such marvelous talks.

Chapter 24: THE MASTER SPEAKS ON THE PROJECTION OF THE MIND

'Well, I am going to speak today here in this park, the Alameda of Mexico, D.F., of something that is very important. I wish to refer emphatically to the question of dreams.'

'The hour has arrived to go to the bottom of this question. I consider that the most important thing is to cease dreaming. Dreams in reality are nothing more than mere projections of the mind, and therefore they are illusory.'

'It is precisely the EGO that projects dreams, and obviously those dreams turn out to be useless. We need to transform the subconsciousness into consciousness.'

'We need to eliminate radically not only the dreams but the possibility of dreaming, and that is something grave. It is unquestionable that such a possibility exists so long as there exist subjective elements within our psyche.'

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

'When I say projectionist mind, I am not referring to mere projects, such as those that an engineer makes when he traces or projects the plans for a building, a great bridge, or a highway. No; when I speak of the projectionist mind, I am referring to those continual projections that the subconsciousness makes, projections of desires, of fears, of memories, of fantasies.'

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

'The projectionist mind, I repeat, projects dreams, and it is clear that so long as the subconsciousness exists, the projections exist; when the subconsciousness ends, when it has been transformed into consciousness, the projections cease.'

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

'But the subconsciousness is the EGO; then we must annihilate the EGO, the I, the MYSELF, the ONESELF. Thus it is that the subconsciousness is transformed into consciousness: the subconsciousness must cease to exist so that only the consciousness may remain.'

'In other terms I wish to say that while there exists any subjective element, however insignificant it may be, within ourselves here and now, the possibility of dreaming continues; but when there has been within us no element of subjective type, the projections cease, the dreams cease.'

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

'It is one thing to walk in the hypersensible worlds with objective consciousness, that is to say awake, and another thing to

walk there in those regions in subjective state, subconscious, projecting dreams.'

'See how great a difference exists between him who wanders through those regions projecting dreams, and him who lives there without making projections, with consciousness completely awake, illumined.'

'Obviously this latter is truly an illumined one and can, if he so wishes, investigate the mysteries of life and of death and know all the enigmas of the universe.'

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

'But whoever lives awake no longer dreams. No one could live awake without having died in himself, without having annihilated the EGO, the I, the MYSELF.'

'For this reason I wish that all the Brothers would concern themselves more with the disintegration of the EGO, because only thus, disintegrating that terrible legion, will they be able to remain radically awake.'

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

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

'It becomes therefore indispensable to comprehend this in depth, and to synthesize better, that all may take an exact summary; I wish to tell you the following:'

- **FIRST: The subconsciousness is the very Ego; let the EGO be annihilated, and the consciousness will awaken.**
- **SECOND: The subconscious elements are subhuman elements that each one carries within; let them be destroyed, and every possibility of dreaming will end.**
- **THIRD: Dreams are projections of the EGO, and therefore serve no purpose.**
- **FOURTH: The EGO is mind.**
- **FIFTH: Dreams are therefore projections of the mind.**

- **SIXTH: You must note this with much attention: it is indispensable not to project.**
- **SEVENTH: Not only do we project things for the future; constantly we live projecting the things of yesterday.**
- **EIGHTH: There are also projected all kinds of present emotions, morbidities, passions, etc., etc., etc.**

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

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

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

'Meditating is indispensable in order to comprehend our psychological errors; when one comprehends that one has this or that error or defect, one can give oneself the luxury of elimi-

nating it, as I taught in my work titled *The Mystery of the Golden Blossom*.'

'To eliminate this or that error, this or that psychological defect, is equivalent to eliminating this or that Psychic aggregate, this or that subjective element within which exist the possibilities of dreaming or of projecting.'

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

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

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

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

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

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

'Up to here for now, my dear Brothers. I invite you to reflect upon these teachings, to put them into practice, to transform them into facts. The hour is grave; the moment is solemn; the time has come to awaken.'

Inverential Peace.

Dreams in reality are nothing more than mere projections of the mind, and therefore they are illusory.' 'It is precisely the EGO that projects dreams, and obviously those dreams turn out to be useless.

Chapter 25: REFLECTIONS

The people walked up and down along the walks of the park, while the Master in simple and pleasant fashion dictated to us

a beautiful conference on the projections of the mind for the awakening of consciousness.

While the people ran in throngs to catch their vehicles to their residences or places of origin, we enjoyed the magical verb of the Master in a harmonious esoteric talk.

In the times of Master Jesus exactly the same thing happened: the people crossed at his side to and fro; nevertheless, they never knew that they had a living God within their city, and when they discovered him, they crucified him on the cross of Calvary.

The Master, with the simplicity of a child, looked at everything around him, with naturalness, without making display of his Patriarchal investiture nor of his Position as Avatar of an Age, nor as Founder and Director of the International Gnostic Movement.

Really the people expect that Gods and Angels manifest themselves and arrive at the city in an open automobile of the latest model, surrounded by police and soldiers armed to the teeth, with great processions of dignitaries, and that finally the Avatar should perform spectacular miracles in front of the multitudes.

What animal and bestial instincts those of the common man, who longs to kill and destroy the Gods! Those people who

think thus of the Great Initiates are worthy of pity, for they show themselves to be still animals in human form.

The people of that central park in Mexico City could never imagine that they had with them no less than the prophet of this new Era of Aquarius for the entire world, and that although the initiated could see his light, the ordinary people perceived nothing.

I thought of all this, I analyzed the indifference of the world toward the envoys of God, the lukewarmness and coldness of humanity with the wisdom of the prophets at all times; and now it is not an exception.

But how to make the men understand this? How to show them the error of their ravings? If not even the same Christ incarnated could convince the human beast that God does not manifest himself through processions and spectacles, but in the silence of the soul that listens.

If the same Christ who resurrected the dead, who cured and cleansed lepers, who performed every kind of Miracle, did not succeed in taking man out of the bestial state of hatred, covetousness, lust, envy, fornication, etc., then how can we hope that this humanity, deafer and blinder still, may understand and follow the Christ who today knocks at its door through the Master Samael Aun Weor?

If men accepted the wisdom of the Great Avatara of Aquarius, the Venerable Master Samael Aun Weor, in fact the wars would end, crime would cease, offense would be done away with, the religion of the heart would be implanted, peace and love would reign upon the face of the earth.

Unfortunately, humanity goes from bad to worse, and all the efforts that have been made to save man from error have failed; all is now lost; the human form, in its unbridled march, advances headlong toward the abyss.

Only a small group of human beings seek the fulfillment of the cosmic and natural Laws and submit themselves to the fulfillment of the divine Commandments (a human beast is one who murders his neighbor, who steals, who fornicates, who lies, who lives in pride and vanity).

In any case, the teaching the Master gives for all the world; each one can choose his own path freely, and for that reason these people of the park and of all the world walk asleep, because they have chosen the path of the I, the path of the ego, the path of darkness.

While I made these reflections, the Master conversed with his secretary, Don Rafael Ruiz Ochoa, and they made plans of work to be developed in the future.

Suddenly the Master, with his profound gaze of love and compassion for his disciples, said to me: 'I believe it is time to march to the house, my esteemed Brother Efrain.' 'Yes Master, I believe it is already time to go.' We rose from the bench, took leave of the Secretary Rafael Ruiz Ochoa, and directed ourselves toward the Master's house.

During the return I went on meditating in my interior upon all the teachings that the Master had given me on that day; my heart was filled with gratitude, and my mind with new questions that I would have to ask in the next opportunity.

The Master, walking serenely at my side, said nothing; he limited himself to looking with kindness at the people who passed by, at the trees of the avenue, at the sky that already darkened. In him there was an evident peace, that peace which only those have who have already won the battle against themselves.

The people walked up and down along the walks of the park, while the Master in simple and pleasant fashion dictated to us a beautiful conference on the projections of the mind for the awakening of consciousness.

Chapter 26: WE GO TO THE DESERT OF THE LIONS

Eight days later, three Gnostic Brothers arrived at the Master's house to invite me to the Desert of the Lions, where there was an elemental temple. I, who knew nothing of such a temple and wished to investigate, accepted the invitation with much pleasure.

One of the Brothers had an automobile, and we used it for the journey to the place where they had previously gone to carry out various exercises; I, of course, hoped to arrive at the temple of which they spoke and to take advantage of the opportunity to investigate the elemental life of the forest.

We took a highway that exits the City of Mexico toward a forest of pines and eucalyptus, with fountains of water that invite one to drink it, for its crystalline color flowing out of the entrails of the earth speaks of pure waters that come from the highest summits, far from urban contamination.

We arrived at a fork in the highway; the Brothers invited me to descend from the car and to continue on foot through the forest, by semi-flat terrain; we entered into the depths of the forest, and I hoped at any moment to arrive at the famous temple.

That marvelous forest gave off delicious perfumes with pure aroma of fresh flowers of varied colors; the dew on the branches seemed precious pearls hanging from the leaves; those crystalline drops, on falling, watered the path with a serene cadence.

The Gigantic centenarian pines seemed silent sentinels watching over that landscape, jealous of that paradise of magical enchantments, where life hides itself sigil-like in the rapidity of time and in the silence of the eternal hours.

I know not why we arrived at a place where I felt such bliss that my soul felt rejoiced amid the multicolored foliage; a mystical, abstract silence cradled the delicious atmosphere that invited meditation.

It was then that they told me that this was the Desert of the Lions — the contrast of what I had expected. In my imagination I had believed that the Desert of the Lions would be a sterile sandy waste, and it turned out to be a forest more enchanting than the Garden of Eden.

My Mexican companions — the Gnostic Brother Arturo, Chief of Sales and expert in Publicity; Brother Eduardo, an architect by profession; the wife of the latter; and myself — four Gnostic students were ready to begin our meditation work.

We lit a small stick of incense, took position for meditation, and all of us performed the precise exercise to initiate our mystical ceremonial; immediately we began the work of meditation, calling upon the Devas of the place.

There was only felt the positive vibration of the reigning atmosphere; at that moment venerable Hierarchs came at our call; each one of us went deepening until from us was erased every concept of mundane time.

I remember having arrived at a beautiful temple of golden yellow color, but I did not succeed in entering, because a foot that I had injured prevented me from carrying out the exercise with success; but I kept profound silence so as not to disturb the work of my companions.

At last, after a long while of meditation, we all returned to our place; Brother Arturo, a person of all our confidence because of his knowledge and experiences, asked us about the result of our investigation.

Brother Eduardo recounted his experience, and finally Brother Arturo communicated to us the result of his investigations; really I was surprised at so much beauty, for he made the best investigation among us.

The wife of our Brother Eduardo also said that she had not been able to perform her exercise in due form because of psy-

chic factors of major force that prevented her from carrying out her purpose.

I was enchanted with that paradise of nature embedded in the outskirts of the City of Mexico; in truth this beautiful Aztec Country has been privileged in its geological, spiritual, and cultural foundations, and is a key place for the work of the New Era of Aquarius.

Fully satisfied with our investigation, especially because of the marvelous experience of Brother Arturo, we began again to descend from the elevated forest that has nothing of desert nor of lions, but of paradise of the elementals.

We returned to the vehicle, boarded it, and directed ourselves to the Master's house. We arrived, and he, as maximum authority, indicated to us perfectly what Brother Arturo had verified; in addition he gave us many more teachings concerning the elemental life and the work that we Gnostics must carry out with the Devas of nature.

The Master explained to us that the elemental temples are not only places of cult but also schools of cosmic wisdom, where the Devas, those innocent beings who animate the mineral, vegetable, and animal kingdoms, gather to receive instruction from the Solar Hierarchies.

To enter into contact with such temples is a privilege of those who have begun the work of the awakening of consciousness. Whoever lives asleep can pass through the most marvelous forest without perceiving anything; only the awakened one is able to glimpse the hidden splendor of nature.

Eight days later, three Gnostic Brothers arrived at the Master's house to invite me to the Desert of the Lions, where there was an elemental temple.

Chapter 27: WE GO TO THE PYRAMIDS OF THE SUN AND OF THE MOON

On Sunday the Master said to me: 'Do you wish to go to the Pyramids of the Sun and of the Moon?' I answered him that with great pleasure, for my greatest yearning was to walk everywhere with the Master. We marched, then, in a vehicle toward Teotihuacan, the legendary place of the great Pyramids.

With us also went the eldest son of the Master, Osiris, his wife, and his small child in arms; all of us very happy went to that legendary place called 'The City of the Gods', where in ancient times the great Initiates gathered to celebrate their sacred ceremonies.

I was surprised at contemplating so much beauty: two gigantic pyramids stationed there as testimony of a great pret rite civilization, for the Aztecs were great initiates in the Sacred Mysteries.

In the surroundings of the Pyramid of the Sun there were several vendors of necklaces, precious stones carved in various sizes and figures, articles of varied stones, calendars, and many striking things that made up the local handicraft.

Very impressed by the imposing Pyramid of the Sun, I wished to ask the Master for an explanation about the construction and object of those Pyramids, to which the Master responded:

'Well, we are here in Teotihuacan, which translated means City of the Gods. This is therefore without doubt the city of the gods. Here before the Pyramid of the Sun, it is a Gigantic Pyramid, marvelous, dedicated to the King Sun, that is to say, to the Sacred Solar Logos.'

'Really these Pyramids were constructed in the epoch of the Atlanteans; many say that the Aztecs constructed them, but in my way of seeing and understanding, it is unquestionable that it was not the Aztecs, but the Atlanteans, who built these marvels.'

'Observe that mass that you have before you, so gigantic, the Great Pyramid of the Sun; there you see it has four floors, four

platforms. I could tell you in Hebrew language that the first platform is the world of Atziluth; the second, the world of Briah; the third, the world of Yetzirah; the fourth, the world of Asiah.'

At those moments a vendor of Chalcedony stones offered me some very beautiful figures typical of the region. The Master, who is always awake, interrupted his explanation to tell me to buy some of those figures, for they were genuine stones of the region and very inexpensive.

'Well, here we are at the Pyramid of the Sun. Speaking in purely esoteric and cosmological language, I can tell you that here at the most central point of the Pyramid that we have before us, there is exactly a magnetic center, which corresponds to the spiritual center of Mexico and to the magnetic center of the planet for the work of the New Aquarian Age.'

I then interrupted the Master: 'Is that the motive for which they sent the Avatara here to Mexico, Master?' The Great Sage responded: 'Yes, because here is exactly the magnetic center, as I have told you. The White Lodge sent me here to establish the Patriarchal Seat of the Movement at this point.'

'With reason, then, that the Avatara traveled through countries seeking his abode; after I thought to go to Egypt, the White Lodge left me here in Mexico, did it not, Master?'

'Thus it is. Here it fell to us to plant and establish the Seat. It is well worth knowing all these aspects. Now I shall explain to you many things as we go up. Now we begin to climb by these gigantic stairs that lead us to the cusp of the Pyramid.'

'Master, but what gigantic work that of those who had in charge the construction of this Pyramid! I believe that the engineers who projected it were very intelligent men.'

'Yes, many generations were constructing, raising this Great Pyramid; this is the work of titans, of Atlanteans. Here, for example, when in the epoch of the Aztecs male individuals of certain age died, they brought their bodies here and the funeral rites were performed in honor of the Solar Logos.'

'The interesting thing of all this is to know how one Pyramid is masculine — this one that we are climbing is solar — and the other is feminine and is called the Pyramid of the Moon, where the funeral rites of women were celebrated.'

The Master and I continued ascending that gigantic Pyramid of the Sun. The Great Sage explained to me point by point about the origin of those Pyramids, what had been in Jinas State within them, and the ancient ceremonies that the priests of the Sun celebrated.

'Do you see over there a kind of Portico?'

'Yes Master, I am seeing it.'

'Well, there had been two columns; it was much higher. There we entered — and I say we entered, because in that epoch I came leading or directing, guiding many pilgrimages from Atlantis to this sacred place of Teotihuacan.'

'What you are seeing there on that platform was an altar of sacrifices. There had been an enormous stone of sacrifices that I no longer see; they have taken it away. There precisely they sacrificed before, animals, principally lambs, in honor of the Solar Logos, the Christ-Sun.'

'Through there we entered to put on the sacred vestments, to remove our travel clothes and change into the sacerdotal vestment, the regal esoteric robes that were used here in the solar cults, the rich vestments of pure linen and gold of the priests of the Sun.'

'Normally the rites were performed up above in the highest part; there had been a sanctuary; that Sanctuary has been thrown down over time; it no longer exists either.'

'Do you see all those stairways of the great pyramid? Well, by there we priests climbed and descended in that time in the celebration of the great festivals.'

'Master, and the priestesses, were they called priestesses also in that time?'

'Yes, of course, they were called priestesses. There in front, look: there is the Pyramid of the Moon; as I have told you, it was the place where the funeral rites were performed when a woman died. There they cremated the body, and the spirit of the deceased was guided by the priestesses toward the regions of the Eternal Feminine.'

'There also existed a sacred sculpture; now they call it an idol, but no: it was a sculpture that represented one of the gods of water. Then in that epoch it rained much; this great Pyramid was a magnetic center that attracted the rains and benefited the agriculture of the entire region.'

'All the world became glad and the people stirred to receive us; they called everyone to celebrate our arrival; we came in great pilgrimages from Atlantis. It is clear that this was the second sacred place of pilgrimage in the world, the first being Egypt.'

'Do you see all those ruins of houses?'

'Yes Master, I am seeing them.'

'Well, those were houses of the priests who lived here next to the Temple, all those houses of the priests where in other

times they dwelt with their priestesses and their families; nothing remains of them now but stone ruins.'

'Now this they have illuminated very well; there are very beautiful representations of the Aztecs at night, and they call it light and sound; they are nocturnal artistic representations with special dramas.'

'In the times of Atlantis there were two very notable places of pilgrimage: one toward Egypt and the other toward Mexico. Anciently Egypt had another name; it was called NILIA; Cairo was CAIRONA, etc.'

'In the time of Atlantis, those who did not go to Egypt came here to Teotihuacan, to the Pyramids, or also went to those of Yucatan, the Sacred land of the Maya. So here you go on seeing how the Atlanteans constituted a humanity of pilgrims toward the Sacred Centers of esoteric wisdom.'

'Master, and what happened to that Aztec race?'

'Well, up to now the Aztecs continue living; a great part of the Mexican people is Aztec; for as you see, all those people you see over there selling fruits and things, those are pure Aztecs; the Aztec race continues to exist.'

'Master, but this had to be very beautiful in those times; one would have lived a life of paradise, would one not, Master?'

'Well of course, thus it is; when the Spaniards approached, when the Spaniards were already arriving, these Pyramids were covered with earth, so that when the Spaniards arrived they no longer saw Pyramids. They saw only mountains, and thus the Pyramids were preserved.'

'It would have been better if they had been placed in Jinas state, and thus the profane and profaners would never have come upon these Pyramids.'

When we ascended to the cusp or summit of the Pyramid, the Master explained:

'Here there was before, as I have told you, a Sanctuary where the great Ceremonies and rites were celebrated for the Aztec people who came from all parts to the festivities, but it has now been knocked down; it has been lost forever, like so many sacred things of the ancient cults.'

The Master explained to me amply a very important aspect about esoteric situations existing at the present time which we do not write down because we do not believe it opportune, and because we consider that humanity is not yet prepared to receive such revelations.

After Master and disciple had dialogued amply, we descended in very slow form, contemplating from the height of the majestic Pyramid all the Valley of Teotihuacan; we began to descend

by the gigantic stairway, savoring each step the panorama that opened before our eyes.

Now once below at the foot of the Pyramid, the Mistress Litelantes and the rest of the Master's family awaited us. We went to lunch in a restaurant set among some very deep and ample grottoes, where there was offered to us a typical and delicious Mexican meal.

After the family lunch, pleasant and delicious, I felt something like a champion of happiness; the mere fact of being at the side of the Master comforted me, and an internal peace difficult to describe assisted me.

In the hours of the night we returned to the house. The Mistress Litelantes prepared coffee for us; the Master, who is always attentive and kind, invited me to pass to the table; we took the coffee, listened to some music, and conversed for a while about the experiences of the day.

That night I went to bed treasuring in my heart all the teachings that the Master had given me at the Pyramids of the Sun and of the Moon; it had been one of the most memorable days of my life.

I was surprised at contemplating so much beauty: two gigantic pyramids stationed there as testimony of a great pret erite civilization, for the

Aztecs were great initiates in the Sacred Mysteries.

Chapter 28: IN THE TEMPLE OF THE THIRD CHAMBER

A few days afterward, just as the Venerable Master had promised me, he invited me to the Gnostic Temple to attend the Third Chamber; for which a Gnostic Brother came for the Master, logically also a high-degree initiate, in his automobile.

Indeed we arrived before a high wall of carved stone, in the middle of which a wide gate opened. We entered into the interior of a spacious courtyard with small bushes, gardens crossed by walks, and at the back a discreet building that gave no sign of being a sanctuary.

We descended from the vehicle and directed ourselves to the Temple which in very disguised fashion appeared to be a common and ordinary dwelling. We took off our shoes outside, and a door opened when we approached; the Master entered with the dignity proper to a Hierarch.

Now inside the enclosure, some small bells greeted me with a soft caress on my head, at which there was heard a melodious sound as of Christmas; their Chinese-style form served as an announcement of every entry to the sacred place.

Now inside the Temple we found a group of Initiated Gnostic Students, garbed with Beautiful Tunics of sky-blue color; all greeted the Master very reverently and with all the respect that an Avatara of an Era deserves.

The Master put on a Beautiful Tunic of linen as white as the snow, with a golden Cross upon his left side on the chest as sign of his investiture of high Spiritual Hierarchy.

Immediately the Great Hierarch of the Venerable White Lodge began his mystical labor; in the first place he presented me to the respectable Brothers, who very respectfully inclined their heads in a bow of welcome.

At those moments some Brother of the officiants of the Temple consulted something with the Master in very low voice, something I did not manage to hear; I meanwhile observed around me all that there was in the sacred enclosure.

Above the temple hung a beautiful lamp of moderate light with three bulbs that irradiated yellow, blue, and red light; the blue symbolized the Father who is in secret; the Yellow symbolizing the Son who is the intimate Christ; the red, the Holy Spirit.

At the far end of the Temple was an altar dressed in white with Sacred books, two beautiful bouquets of fresh flowers that gave off an aroma which, combined with the perfumes of the

incense, made me feel as if in the very atrium of a great cathedral.

Upon the beautiful altar of white linens and symbolic embroideries, there was a precious candelabrum of seven branches with seven mysterious lights ignited.

All of us seated ourselves very comfortably in some chairs; the Master seated before the altar, and we around him forming a U, listened attentively to the Master, who seated in his place of Command irradiated waves of spiritual force.

The Great Hierarch began his work by teaching us first the YONHI MUDRA and giving us some preliminary explanations about what constitutes the THIRD chamber, the purpose of the same, and the benefits that the consecrated Gnostic Brothers receive in it.

It is clear that to the Third Chamber there can attend only students who have a minimum of three years of having been consecrated, and who have been observed for punctuality and fulfillment of their duties both in the First and in the Second Chamber.

It is hardly logical that to the Third Chamber there could never enter any fornicator or masturbator, any adulterer or drunkard, any quarreler or foul-mouthed person, and of course no

profane person who out of mere curiosity wished to know the secrets of the Sanctuary.

To no profane person do these exercises serve for anything; it is like a five-hundred-dollar bill to a child of two years; they have no value. On the contrary, what the profane does is to spoil the work of the consecrated by his disordered vibrations.

The Master with his investiture of Supreme Commander of the Army of World Salvation, which is formed by the International Christian Gnostic Movement, initiated the Third Chamber, as we have already said, with the practice of the YONHI MUDRA, and then went on to receive the reports of the work of the Brothers in the past week.

I was abismed and frankly surprised to hear the tasks that the disciples rendered to the Master: marvelous experiences of fully conscious investigations in the fourth coordinate, journeys in astral body to the temples of the Solar Hierarchies, conversations with the masters of the White Lodge in the super-sensible worlds.

I thought: 'These little Gnostic Brothers of Mexico have won a very great Dharma, having as instructor the Avatara himself. Who could not perform marvels with an instructor of such a category?'

After taking the Holy Unction, the Master took off his Sacred vestment, took leave of all his disciples, I also did the same, took leave of the Brothers, and we left the Temple; again I crossed the courtyard, took the vehicle, and returned to the Master's house.

During the journey the Master asked me: 'How did the Third Chamber seem to you?' 'It seemed marvelous to me, Master.' (I told him in a humorous tone:) 'Master, but the Mexicans on this occasion have done injustice to the South Americans; they have been hoarding the wisdom of the Avatara only for themselves. We need you to come over to South America too, so that our Brothers there may receive the direct teaching.'

'The W.L. (which means White Lodge) sent me here to Mexico and does not permit me to leave from here; what shall we do? I simply obey; I am a messenger; thus, I must remain here until I conclude my mission.'

'Later I shall teach you a series of Rites and exercises to rejuvenate, to cure oneself of every illness that may afflict one. Of course it is so that you also may teach to all the Brothers of the Gnostic Movement, the exercises that I shall give you to take with you.'

'The exercises that I shall teach you shortly are so that you may write them and teach them to all humanity; they are spe-

cial so that the young may preserve youth for all the time that they wish, and so that the old may recuperate the lost youth in form even surprising.'

'Yes Venerable Master, thus we shall do; we shall try to fulfill to the letter all your instructions, writing them and transmitting them to all humanity, that all the human beings of the planet may be supplied and may benefit.'

Our dialogue was very interesting within the automobile; meanwhile the Brother owner of the vehicle advanced through the broad and illuminated central avenues of Mexico, D.F., and in a few minutes we arrived at the Master's house, full of the gratitude that one feels after participating in a sacred ceremony.

Now inside the Temple we found a group of Initiated Gnostic Students, garbed with Beautiful Tunics of sky-blue color; all greeted the Master very reverently and with all the respect that an Avatara of an Era deserves.

Chapter 29: NORMS FOR THE AWAKENING OF CONSCIOUSNESS

On the following day I rose, wrote some letters; meanwhile the hour for lunch arrived. The Master kindly called me to pass to

the dining table; the Mistress Litelantes had prepared an exquisite Mexican meal that we savored with delight.

The Master as customary invited me to the usual walk in the park to make the digestion; indeed, we went out with calm but energetic step, arrived at the park, and began to take turns around it, while we conversed about various themes of the Gnostic work.

After taking several turns around the park, we sat on a cement bench without back; some little couples of lovers in other places of the park also were making plans, dreaming of future adventures of love, while we made plans for the spiritual work for all humanity.

The Master, now seated, began to teach me preponderant aspects of meditation, at the same time recounting anecdotes of his real physical and esoteric life, all within the same plan of teaching; for the Master takes advantage of every moment to instruct his disciples in the path of self-realization.

'Unquestionably, what most matters in the life of the human being is the intimate realization of the Being. Once I interrogated my Divine Mother Kundalini, saying to her: The path that must lead unto the Father, where is it found? And she answered: It is found within yourself. Look within, and you shall find the Father.'

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

'We walk through the streets with consciousness asleep; we are at home, at work, in the workshop, in the office, etc., with consciousness profoundly asleep; we drive cars, we go to the factory, we converse, we eat, we sleep, but in everything we do, the consciousness sleeps.'

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

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

'Certainly I must tell you in the name of truth that there exists skepticism out of ignorance, and that on the day that man ceases to be ignorant and awakens consciousness, the doubt

disappears, the skepticism vanishes, all becomes clear and luminous.'

'Our doctrine certainly is not that of convincing skeptics, because if today we convince 100 skeptics, tomorrow ten thousand will appear, and if we convince the ten thousand, then a hundred thousand will appear, and thus we shall never finish. Our doctrine is for those who have the yearning to know, to awaken, to self-realize.'

'The system to attain the intimate realization of the Being is a matter of CONSCIOUS WORKS AND VOLUNTARY SUFFERINGS; but the continuity of purposes in the three factors of the Revolution of consciousness is necessary: to die, to be born, and to sacrifice for humanity.'

'The sleeping man in the presence of a glass of liquor ends up drunk; when the sleeping man finds himself in the presence of the opposite sex, he ends up fornicating; the sleeping one identifies himself with everything that he sees, with everything that he hears, with everything that he encounters in the path of life.'

'There comes to my memory at this moment the unusual case of Ouspensky, when he walked through the streets of Saint Petersburg; he had proposed not to forget himself for an instant. Suddenly he had to make some purchases.'

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

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

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

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

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

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

'The second aspect that seems to me sufficiently interesting, my dear Brothers, is not to identify oneself with things, as we have already said. If you see a beautiful object, a suit in the showcase, an exhibition, a luxurious automobile, do not identify yourself with it.'

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

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

'Suddenly I observed that on the desk there were two glass butterflies; well, that is nothing strange, to see two butterflies, is it? But the interesting thing was that the two butterflies had

their own life; they moved, they fluttered, they flew about the desk as if they were living butterflies.'

'That was something unusual and strange, that a pair of glass butterflies with life — well, that is not normal. Of course it is not natural, my dear Brothers; that is already strange; it is a case to put much attention to.'

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

'Thus I reflected, my dear Brothers; what if I had identified myself with the butterflies without making any analysis, without reflecting on those glass butterflies? What would it have seemed to you if I had identified myself with them?'

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

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

'Thus I said to myself, Brothers; with all confidence I tell you that thus I proceeded; of course I had to proceed thus and not in another way. But it seemed to me embarrassing to take a jump there in front of that Lady. So I begged her permission, told her that I needed to go out for a moment.'

'This I remember with much exactness, my dear brothers, although now it has been a long time, many years; nevertheless I remember that the candelabra were of seven branches, for I was very young in that epoch and the details remained engraved in my memory.'

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

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

'Of course I returned to that office, I sat again before the Lady, and I spoke to her with much respect: See, Lady, we are in as-

tral body. The Lady scarcely looked at me as if I were saying something incoherent.'

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

'I left from there, crossed space, and directed myself to San Francisco, California, where I needed in those days to make an investigation in relation to a determined pseudo-occultist or pseudo-esoterist school; in the streets of that city I encountered all kinds of disembodied beings who continued walking with consciousness asleep, just like the living.'

'In life that unfortunate one had been a carrier of packs or bundles; I approached him and said: Friend, you disincarnated long ago; you are well dead; what are you doing carrying that bundle so heavy as if you were still alive?'

'But it was as if I had spoken to him in Chinese; that poor man did not understand a jot. He looked at me with sleepwalker eyes; then I resolved to float around him in the environment with the intention of awakening him, of making him see that he was in the world of the dead.'

'But all was useless; that man looked at me with drunken eyes. Well, I continued my journey toward the lands of California; I had to investigate something, did what I had to do, investigated what I had to investigate, and returned later to my physical body.'

'What a beautiful investigation, no? But what if I had remained fascinated contemplating the pair of glass butterflies? What if I had not observed them with care and had not reflected upon them?'

'Well, as a curious thing I wish to tell you that many years afterward, perhaps thirty years or more, I had to travel to Taxco, Guerrero; Taxco is a very beautiful town situated on a slope of mountain.'

'I had to travel to that place because there was someone to whom I was applying some remedies, for he wished to cure himself and wished me to help him in the process of the cure; he was a poor patient with very grave problems of health.'

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

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

'I immediately recognized the office, just as I had recognized the lady; and it happened that this man as if he liked these spiritual studies a little, and we conversed for a while about this. I asked him about everything that I had seen on that day many years before.'

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

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

'Then he answered me: That candelabrum we sold long ago, but I am surprised that you know all this, for you have never come here before. I explained to him that I had come in astral

body, that I had identified the place, that for me there were no secrets in that house.'

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

'See, my dear Brothers, the importance of not identifying oneself; if I had identified myself with the butterflies, I would have remained fascinated and would not have realized that I was in astral body. Not identifying oneself is the second fundamental key for the awakening of consciousness.'

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

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

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

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

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

Inverential Peace.

Not identifying oneself is the second fundamental key for the awakening of consciousness.' 'The third key is reflection.

Chapter 30: WE CLIMB THE LATIN TOWER

On the following day the Master, very kind, cordial, and euphoric, invited me that we should go to the highest Mirador of Latin America, the Latin Tower, situated in front of the Alameda Park, and from which there is descried or seen all the imposing City of Mexico.

Indeed, the Master went to the booth, bought the tickets, and we entered an elevator up to the floor — it seems to me the 45th. There we took a second elevator, and it conducted us to the topmost floor of the Tower, from where the panorama is impressive.

The Master showed me various sites of historic importance, indicated to me the direction in which various tourist places lay, told me how this or that avenue, building, park, etc., was called.

After he had indicated to me, oriented me, and showed me the principal things within our view, the Master said to me:

'All this that I have shown you, and all that you are seeing, will be destroyed in the future; of all this that you are looking at, not one stone will remain upon another when the final catastrophe comes, in which our planet earth will suffer a tremendous cosmic adjustment.'

'A terrible karma weighs upon our planet earth, which will have to be fulfilled, and the earth will have to pay the karma in all its intensity; and all the fantastic beauties of skyscrapers and impressive structures will be destroyed by the fire and water that will cover the entire planet.'

'Woe to those who hear us and play deaf; woe to those who blaspheme against God and his servants, for upon them shall fall the sword of cosmic justice; above the designs of God, nothing nor anyone can be placed.'

'An Avatara speaks what he must speak and teaches what he must teach, says what he must say and fulfills his mission whether the men of the earth wish it or not, because these are superior orders that we fulfill, emanated from the very throne of the Father.'

Then the Master invited me to the Bar that is found there at that height of the topmost floor above; we took a refreshment slowly. I savored the material delicacy and the spiritual; what I ate seemed delicious to me, but the teaching that the Master gave me was infinitely more delicious.

Unforgettable moments of my life, instants of supreme historic happiness, that not even with death could I forget, because they are delicious experiences that the soul records in the most profound of its memory.

When it was already a little late, we descended again in an elevator down to the floor, perhaps the 45th, and then in another elevator down to the first floor, where we then took the vehicle that was to lead us to the house.

Once at home, when we found ourselves lunching I asked the Master:

'How much do you pay here in rent?'

'Here we are paying THREE THOUSAND TWO HUNDRED PESOS, something like TWO HUNDRED FIFTY-SIX DOLLARS, apart from light, water, etc. To live in cities is painful; I could live in the country, isolated, far from the noise and the contamination, but the work of the Movement demands my presence here in the Capital City.'

'Nevertheless, within a time I shall have to isolate myself, retire to the mountains of the Sierra Madre, and from there I shall continue writing the books and directing the Movement; I shall come to the City only on certain occasions for matters of much urgency.'

During lunch, the Master savored a piece of very well prepared and very delicious meat, for they served us equal portions.

I, who did not wish to let any opportunity pass to know, to learn, to know, and to ask the things that interested me, took

advantage of this precise moment to ask the Master: 'What can you tell us about the matter of vegetarianism? Is it a healthy path for the aspirant to initiation?'

The Master, who at those moments in the company of the other members of the family was eating lunch, and I, who also savored the appetizing lunch as Doña Arnolda knows how to season them, and all of us were precisely eating meats, looked at me with kindness and prepared himself to answer me after we finished the meal.

All of us ate lunch and rose from our seats; the Master as customary invited me that we should go out for a walk in the park to make the digestion. Indeed, after arriving at the park and taking a few turns, we seated ourselves on the usual bench.

Immediately the Master began to give me the teaching that I had asked him for when we were at the dining table eating lunch, and he began his talk thus:

'In the name of truth, I must say, that there exists a Great Law which could be denominated thus: LAW OF THE ETERNAL TROGO-AUTOEGOCRATIC COSMIC COMMON. Such Law has two basic fundamental factors: TO SWALLOW AND TO BE SWALLOWED.'

'Reciprocal feeding of all organisms. Unquestionably, the bigger fish always swallows the small, and in the profound jun-

gles the weakest will succumb before the strongest; it is the Law of life, hard and crude, but real.'

'However vegetarian we may be, in the black sepulcher our body will be devoured by the worms, and thus is always fulfilled the Law of the eternal Trogo-Autoegocratic cosmic common.'

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

'If we applied the positive factor of electricity, for example, to such metal, we could evidence with the sixth sense marvelous evolutive processes in the molecules, in the atoms; but if we applied the negative force, we would witness involutive processes, of dissolution.'

'The neutral force would maintain the mental in a static or neutral state. Obviously the radiation of copper is also transmitted to other metals that are found in the interior of the earth and vice versa; thus there is a constant exchange of energies among the metals of the planet.'

'It turns out marvelous to know, that the radiation of all the metals among the entrails of the earth in which they unfold, is transmitted to other planets of infinite space; the emanations

arrive at the infinite cosmos, and the planets feed one another by means of these subtle exchanges.'

'All the Worlds live from all the worlds; that is obvious, indisputable, palmary, and manifest, and upon this Law of reciprocal planetary feeding is founded cosmic equilibrium. It turns out interesting to know that water is the food par excellence for the realization of this Law.'

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

'Obviously, our world would convert itself into a Great Moon, into a cosmic cadaver; the Great Law of the Eternal Trogo-Auto-Egocratic Cosmic Common could not crystallize; all the creatures would die from hunger.'

'This Great Law is processed certainly according to the Laws of the Holy Triamatzikamno (the Holy Three) and the Sacred Hepta-Parapharshinokh (the Law of Seven).'

'Observe well how these Laws are processed: an active principle, for example, approaches a passive principle, or to be clearer, the victim is swallowed by the active principle; that is the

Law, no? But a third force is needed to conciliate them: the active and the passive.'

'The First is the Holy Affirming, the Second is the Holy Denying, the Third the Holy Conciliating. This latter conciliates the affirming with the denying, and the victim is devoured of course by him to whom corresponds in nature.'

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

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

'But let us continue, for it is necessary to deepen a little more, to penetrate more into the bottom of this matter. Whence really comes this Law of the ETERNAL TROGO-AUTO-EGOCRATIC COSMIC COMMON? I say that it comes from the active Okidanok.'

'That active Okidanok in turn, whence does it emanate? What is its causa causorum? Indisputably such origin or cause is no

other than the SACRED SOLAR ABSOLUTE; thus from the Sacred Sun Absolute emanates the active Okidanok, and from the active Okidanok emanates the Law of the Eternal Trogo-Auto-Egocratic Cosmic Common.'

'Although it remains, let us say, within the worlds, it does not remain completely involved in them; it cannot be imprisoned, and for its creative manifestation it needs to unfold into the three primary forces: Holy Affirming, Holy Denying, and Holy Conciliating.'

'During the manifestation, each one of these three forces works independently and separately, but always united to its origin, which is the Holy Okidanok.'

'After the manifestation, these three factors or three ingredients, positive, negative, and neutral, return again to fuse, to unite themselves with the Holy Okidanok, and at the end of the Mahamanvantara the Holy Okidanok returns to its origin, which is the Sacred Solar Absolute.'

'See then, my dear Brothers, see Efrain Villegas Quintero, the origin of the ETERNAL TROGO-AUTO-EGOCRATIC COSMIC COMMON. Starting from this principle, VEGETARIANISM remains without basis in fact.'

'Obviously, the fanatics of vegetarianism have made of it A RELIGION OF KITCHEN, and that is certainly lamentable.'

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

'My words will seem absurd to the fanatics of Vegetarianism; to Ossendowski, the author of the cited book, it will please that I have comprehended this important aspect.'

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

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

'Indisputably, the vegetarian school is against the ETERNAL TROGO-AUTOEGOCRATIC COSMIC COMMON; that is obvious. On the other hand, the animal proteins in no way can be despised; they are necessary for the nourishment of the body, and the human being who deprives himself of them paradoxically weakens his organism.'

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

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

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

'For this reason I tell you, my dear Brothers, that vegetarianism is a personal option; whoever wishes to be vegetarian, let him be it without becoming a fanatic; whoever does not wish to be, let him not be it. The essential is to work upon oneself, to dissolve the ego, to awaken consciousness, to create the existential bodies of the Being.'

'These are the truly important matters; the rest, the kitchen, the food, the customs, are secondary. Let us not lose ourselves

in details, my dear Brothers; let us go to the essential.'

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

Inverential Peace.

I savored the material delicacy and the spiritual; what I ate seemed delicious to me, but the teaching that the Master gave me was infinitely more delicious.

Chapter 31: EXERCISES TO REJUVENATE AND CURE EVERY ILLNESS

After finishing such a splendid talk in that park historic for me, we returned again to the Master's house, where a long task of writing awaited the Great Sage.

After writing a great quantity of letters, the Master, demonstrating his tireless yearning to teach me the exercises or Rites to achieve the rejuvenation of the body and the cure of every illness, dedicated the rest of the day to giving me the practical teaching.

'It is necessary to know that in the human body, in the cellular organism, there exist some chakras that we could denominate specific, special for organic vitality; they are like seven keys that govern the health and the youth of the physical body.'

- **THE FIRST is in the Occipital.**
- **THE SECOND, in the frontal.**
- **THE THIRD is the laryngeal, situated in the throat.**
- **THE FOURTH is the hepatic.**
- **THE FIFTH is the prostatic; and there exist besides two in the knees, seven in all.**

'These seven Chakras are basic, I repeat, for the vitality of the physical organism. Through them enters the prana, the life, into the vital body; this is the seat of all organic activity.'

'The laryngeal, for example, keeps concordance, relation, with the prostatic; for this reason the voice, the word, must be cared for. Strident or excessively low sounds in the voice must be carefully avoided.'

'If we observe carefully the life of many decrepit old men, we can perfectly verify how their voice has become strident, weak, or off-key, and that is because the laryngeal chakra has lost its

vitality, in concordance with the loss of vitality of the prostatic.'

'It may be argued that woman does not have a prostate; thus it is. But she has the prostatic chakra that relates itself with the uterus, and that chakra plays in her a very important role for the vitality of the feminine organism.'

'This brief preamble made, we are going to narrate, for the good of our Gnostic Brothers, something that is of supreme importance by way of information.'

'It turns out that in India there lived some time ago, a retired English colonel of the active military service; he was a man of some seventy years, and he had a young friend.'

'That Colonel heard speak of a LAMASERY that existed in Tibet, where the people became young, where many arrived old and went away young; but well, this I shall narrate to you in more detail in a moment.'

'The first that we must do is to seek health, because a healthy body serves for everything, endures everything, and responds in every moment to material and spiritual demands.'

'The first, then, as I have said, is to cure the body and to maintain it vigorous throughout life; the rest is to maintain it in

good conditions, because what does one do with a sick body in the work of self-realization?'

'It is obvious that an esoterist, an initiate, must never be ill; the illnesses and the tormenting problems are for persons who are not on the real path. But it is necessary that we have ways to maintain the body always healthy and young.'

'There exists therefore a series of very important esoteric exercises. In esotericism, much has been spoken, for example, about Kundalini Yoga, about the Viparita Karani Mudra; it has been spoken of the Yoga of the Whirling Dervishes, of the sacred dances of India, of the Mayan and Aztec movements.'

'There are Dervishes who know how to perform certain marvellous dances in Pakistan, in India, etc. Through those dances they awaken certain powers, develop certain chakras. All this we are going to synthesize in the six rites that I am going to teach you.'

'The young do not appreciate the value of youth because they are young; but the old do appreciate that wealth which is youth. Nevertheless, with these six rites that we are going to practice, both the old and the young can benefit greatly.'

'With these practices, any person can cure himself of his own ailments. Here we shall see the MAYURASANA, the position

on the knees, the position of THE TABLE that is seen in some Mayan ruins, the Viparita Karani Mudra, etc.'

'It is a synthesis of esoteric exercises, with documentation in India, Persia, Pakistan, Turkestan, Yucatan, Mexico, etc.'

'I have seen some publications around there, but they do not teach the formula amply balanced as needed; thus, what I am going to teach you is very important and you can well teach it later to all our Gnostic Brothers.'

'FIRST, so that the old may become young; men of seventy years can be left, for example, converted into persons of thirty-five or forty years. I shall be told why I do not do this myself; I am young, and youth I have conserved by the wise use of these exercises.'

'I once saw a publication that they sent me from Costa Rica, containing such rites, because these rites are not exclusive patrimony of these or those; there are some Lamaseries that teach them, and they are known in various parts of the world.'

'I found some data collected from the same Lamasery that I know very well, as I also know other schools that exist in India; it is only a matter of taking the trouble to visit them in astral or in Jinas state.'

'One must meditate a little upon what it symbolizes to be on one's knees; as a child one practices unconsciously certain exercises. In any case, I saw in that publication a relation that has come down to me very orderly.'

'In that Magazine they recounted the case of the English Colonel who at the age of 70 there in India learned that over there in Tibet there existed a Lamasery where people could regain youth. The Colonel resolved to go in search of that famous Lamasery.'

'His friend was young; of course he did not wish to pay attention to him, for he would say: For what purpose? Being young, with what object would he go to seek where to rejuvenate?'

'On the day of the departure of the poor old man, his young friend, as is to be supposed, laughed considerably at seeing the poor old fellow of 70 years, his cane, his bald head, his few white hairs, very wrinkled face, etc.'

'The curious thing of the case is that after some four months had passed, the young friend of the Colonel received a letter from the old man informing him that he was already on the track of that Lamasery.'

'The certain thing was that four years later something happened that was no longer a matter of laughter. There present-

ed himself at the door of the young man's house someone who knocked; the Young Man came out to open: At your service?'

'Ah!, said the young man, are you the son of the colonel who went over to the Himalayas?'

'No, he answered him, I am the very Colonel himself.'

'But how can it be possible, since I know the Colonel? He is my friend, and he is an old man, and you are not old.'

'I repeat: I am the colonel who wrote you a letter four months after my departure informing you that I had already found the trail to arrive at the Lamasery.'

'He showed the young man his documentation; of course the young man was astonished.'

'The curious thing is that the said Colonel there in the Himalayas saw many young persons of whom he made friends in the Lamasery titled The Fountain of Youth; there was no old man in that lamasery, all were young.'

'Of course, the Colonel was astonished; he submitted himself to the esoteric discipline of the Lamasery and managed to reconquer youth. Well, all this relation I saw in that publication that they sent me from Costa Rica.'

'Not only are there initiated Tibetan women, but there are also English, French, German women, and from various European Countries in that Lamasery; I know all those exercises perfectly because I myself have visited that Lamasery several times in Jinas state.'

'The Whirling Movements I have known among the Mohammedans, which form part of the esoteric aspects of Mohammedanism, and the Dervishes of Pakistan and Iran practice them, as I have already said.'

'As for the position on the knees, it is that of the esoteric mystic, special technical movements; as for the position of the Table, it is found in Yucatan; as for the position with the legs upward, it has vast documentation, always known as the Viparita Karani Mudra; we find it in many sacred texts; and there exists the famous Vajroli Mudra, etc.'

'It is therefore not this series of exercises the exclusive property of one single person; many publications have been made, as I say, but very few are those who know the esoteric part.'

'I know the esoteric part not only because of what was said by the cited publication of Costa Rica or many others that we have seen speaking of these exercises, but for many years, since I have visited many Lamaseries in astral and in Jinas state.'

'Now I am going to teach you the practical part; afterward you will be able to teach to the Brothers of the Gnostic Movement all this that you are learning here at the Patriarchal Seat of the Movement in Mexico.'

'The Lamas who work in the Lamasery titled The Fountain of Youth practice such rites, use a prayer rug, a small rug upon which they place themselves to perform the exercises.'

'The Divine Mother Kundalini is the central object of all Sadhana; when one is doing these practices, one is in perfect concentration, in prayer, begging her, imploring her that she may eliminate this or that defect, that she may cure this or that illness.'

'One begs her, the Divine Mother, that she intercede for one before the Third Logos and that she beg the Logos for the cure, the awakening of consciousness, the awakening of this or that chakra of the body.'

'One must beg and supplicate intensely to the Divine Mother, that she may beg and supplicate to her divine spouse, that he may cure us, may give us vigor, of any illness or ailment that may afflict us.'

'In such moments one must identify oneself with the Logos, with the Holy Spirit, and in tremendous, imperious form, or-

der the organ that is sick, saying to it: HEAL, HEAL, HEAL, TRANSFORM YOURSELF, RENEW YOURSELF.'

'One must concentrate decidedly upon each cell of the sick organ, upon each atom, upon each molecule, upon each electron of the sick organ, ordering it to work, to be cured, to renew itself.'

'Thus, it is advisable that each one learn to cure himself; through the force of the Holy Spirit, one can come to cure oneself, to be healed of any illness without need of medicines.'

'With these Exercises, then, the Chakras are developed, and on the other hand the organism is healed; there are most important chakras: there is that of the occipital, for example, which is a door through which the cosmic forces enter for the regeneration of the body.'

'The Laryngeal, which as I have already told you has intimate relation with the prostatic chakra, which is that of sex, both, the masculine as well as the feminine, both the prostatic and the Laryngeal, must work in perfect harmony for the conservation of youth.'

'There are also the chakras of the knees; there are two, one in each knee, and they are vital for the human body. Those vortices of force must rotate intensively so that life, prana, may circulate freely through the body.'

First Exercise

'Stand erect with the arms extended horizontally, palms downward; begin to rotate from left to right (clockwise) until completing twelve turns. This exercise has the purpose of moving the chakras, especially that of the navel, that of the heart, that of the throat, etc.'

Second Exercise

'Lie down upon the back; raise the legs vertically until they are at right angles to the torso, holding the breath; at the same time raise the head, bringing the chin to the chest. Then lower the legs and the head slowly, exhaling.'

Third Exercise

'Kneel down; bring the body backward as much as possible, with the hands supporting the body on the buttocks. Then return to the initial position.'

Fourth Exercise

'Seated with the legs extended forward, the body inclined backward, supported on the hands upon the ground, raise the body horizontally as if forming a table, with the head backward; then return slowly to the seated position.'

Fifth Exercise

'Placed face down, supported on the hands and on the tips of the feet, in the form of a push-up, raise the body forming a human arch with the head well placed beneath the chest. Then return to the initial position.'

Sixth Exercise: VAJROLI MUDRA

'The sixth exercise will be explained amply in the next chapter, for it is the most important and requires special treatment.'

'These six rites, practiced with constancy, with faith, with concentration in the Divine Mother Kundalini, produce marvelous results: rejuvenation of the body, cure of illnesses, awakening of the chakras, development of psychic faculties.'

'It is necessary that one not be content with practicing today and forgetting tomorrow; the practice must be daily, constant, perseverant. Only thus are the desired results obtained.'

'The best hour to practice is in the morning, immediately upon rising, before breakfast. Whoever can do so let him practice also in the evening, before sleeping; thus the benefits are doubled.'

'Begin with a small number of repetitions, three of each exercise, and go increasing gradually until arriving at twenty-one repetitions of each one. Do not pretend to begin with twenty-one repetitions; that would be counterproductive.'

'Continuity of purposes is the secret of success. Whoever practices today and abandons tomorrow obtains nothing; whoever practices with patience and constancy obtains all.'

'I have given you the practical part of the exercises; now it falls to you to put them into practice and to teach them to the Brothers of the Gnostic Movement. The hour is grave; the moment is solemn; the time has come to take charge of one's own body.'

Inverential Peace.

Chapter 32: REPETITION OF ALL THE EXERCISES SEEN UP TO NOW

Next I passed to the place indicated to do the exercises, and I began to execute all the series seen up to now: I began rotating from left to right until completing twelve turns.

Then I raised the legs vertically performing the Viparita Karani Mudra, raising of course in each position the supplications and the prayers. Subsequently I knelt down and made the position of the third exercise.

After this position I seated myself with the legs extended forward, the body inclined slightly backward, supported on the

hands upon the ground; after the supplications and the prayers, I raised the body horizontally forming a table.

Subsequently I returned to do three pranayamas according to exercise No. 4; now I placed myself face down, supported on the hands and the tips of the feet in lizard position, with the head backward.

Next, without moving the hands from where I had placed them, I took some little steps forward until forming a human arch with the head well placed beneath the chest; there I remained for some seconds with the appropriate supplications.

'Very well, the Master said to me, you have now learned these exercises. Now I shall teach you the same Viparita Karani Mudra in a special modality to rejuvenate the body, which is one of the most important rites of all this series.'

The Master placed himself next to the wall, raised the legs vertically and rested them against the wall, the back upon the ground, that is, upon the floor without pillow, the hands and arms extended along the body.

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

'On the other hand, in the region of the navel we have a marvelous SUN; since we left paradise, the luminous Sun of the Brain has been changed to the navel, and the cold moon has passed to the brain. We need to do the inverse process: bring the Sun back to the brain and the moon to the navel.'

'Then, knowing this aspect, being in this position, we beg the Most Sacred Holy Spirit that he may make for us that transplant, that he may take the moon out of the brain and place it in our navel, and that he may bring the Sun back to the brain. Only thus can we recover the lost youth.'

'It is clear that it falls to us in incessant, constant, permanent form to do the exercise of the Viparita Karani Mudra, just as you are seeing it; to beg, to supplicate, to implore the Holy Spirit that he may perform that transplant.'

'This is a work that only the Third Logos can do, and the exact position that is needed is this one that you are seeing me do. Here, as I am, one must implore and supplicate.'

'This Viparita Karani Mudra is a true marvelous Rite to attain the rejuvenation of the physical body. To return to reconquer youth is urgent and necessary. The body is needed for the work of self-realization.'

'Whoever succeeds in doing this exercise for the term of three hours, that one will conquer death and will reconquer youth;

but of course we must begin at most with five minutes and gradually increase.'

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

'Here in this position you must ask the Third Logos that he rejuvenate your physical organism, that he cure for you this or that ailment or illness, that he exchange old cells for new cells. The Third Logos can perform marvels in the body that yields itself to him in love.'

'Now you will pass to this place and will repeat the exercise, to see if you have learned the position correctly.'

I placed myself very close to the wall, raised the legs vertically, and placed them against the wall; my buttocks remained well stuck to the wall, the back upon the ground, my arms extended along the body, the head without pillow.

'Very well, you have done the exercise. Now I shall teach you something that interests very much all the Gnostic student body, and which you shall teach in all the countries where it falls to you to have a mission; thus all our Brothers will benefit.'

The Master saw with great satisfaction that I had perfectly learned the position; he congratulated me with a fatherly gesture and prepared himself to begin the explanation of the Vajroli Mudra, which we shall see in the following chapter.

And thus, with the Master, I learned not only the theory but also the practice of those marvelous exercises, fortunate disciple as I was to receive directly from the Master the precious teaching that I now transmit to all the Gnostic Brothers of the world.

Chapter 33: VAJROLI MUDRA (TRANSMUTATION FOR THE UNMARRIED)

'We are going to enter to treat the sixth rite that relates itself exactly to the VAJROLI MUDRA. It is a matter of the transmutation of sexual energy, the Master said to me, and continued: this type of energy must be conducted wisely.'

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

'It is a marvelous explosive force that we must learn to conduct wisely, if we really want the intimate self-Realization of the Being.'

'The Vajroli Mudra is undoubtedly very special for the unmarried, although it also helps the married. In specific form we could say that the unmarried have with the Vajroli Mudra the means of transmuting their sexual energy without need of partner.'

'Those who do not have a wife, or the women who do not have a husband, must sustain themselves in Brahmacharya; that is clear, until the day in which the men have their priestesses or the women their priests.'

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

'The individual who truly aspires to arrive at adeptship cannot be mixing with different women, because in this case he is violating the Law, being against the sixth commandment of the Law of God.'

'The Celibate must maintain himself firm in Brahmacharya until his wife arrives; he must establish himself with firmness in Brahmacharya, and it is not possible to maintain oneself in Brahmacharya without the wise transmutation of the sexual energy.'

'Whoever wishes to learn to transmute must know in depth the Vajroli Mudra; if he does not know it, he does not have the sci-

ence for transmutation.'

'The Vajroli Mudra has among other things the advantage that the celibate can, despite being alone, conserve his sexual potency, not lose his virility. Normally, the organ that is not used atrophies, but with the Vajroli Mudra it remains active and vital.'

'But with the Vajroli Mudra one can conserve his sexual potency throughout life. I do not wish to say, and I clarify: it is not that with the Vajroli Mudra one is going to create the superior existential bodies of the Being; for that the Maithuna with the spouse is needed.'

'Whoever wishes to self-realize has to work in the forge of the Cyclops; that is clear. It happens that with the Vajroli Mudra one works with a single force, in the case of the man the masculine, in the case of the woman the feminine.'

'Now, to create the superior existential bodies of the Being something more is needed: it is necessary to work with the three forces of nature and of the Cosmos, first the masculine force, second the feminine, and third the Holy Conciliating, which unites the two.'

'As I have already told you on other occasions, the masculine is the Holy Affirming, the feminine is the Holy Denying, and the neutral is the Holy Conciliating; it is clear that in order for

there to be creation, the three forces in harmonious play are needed.'

'Common and ordinary people do not possess the astral, mental, nor causal bodies; such bodies must be created, and they can only be created through the Maithuna or sexual magic in the matrimonial state.'

'The Vajroli Mudra is therefore very useful for the unmarried and the married, both male and female. Well, with this explanation, I am going to give the technique of the Vajroli Mudra.'

'FIRST: you do this that I am doing (the Master began to execute the exercise to give me the practical demonstration); I am standing here, I am inclining slowly after exhaling the air of my lungs.'

'Then slowly I raise the body, I straighten while my feet remain united and firm on the ground, going straight up and bringing the hands to the waist in the manner of being on guard.'

'The exercise begins as in figure 13, continues according to figure 14, and returns to the initial position, that is, figure 15. Here the Master goes on with his explanation.'

'Here we are ready to continue the exercise, but I have not yet inhaled the breath; my lungs are completely empty. Now I

continue lowering the hands toward the prostate, making a gentle massage on the prostate, on the sexual organs.'

'Not only do I do the massage on the prostate, I can do it and must do it on the sexual organs, with firmness. Then once I have performed the massage on the sexual organs and on the prostate, I return the hands to the waist.'

'When I have performed the massage and returned the hands to the waist, then I inhale, filling the lungs with air, taking the energy up to the brain through the canals of Ida and Pingala.'

'I am giving you this explanation so that those who read your book may know how the Vajroli Mudra is, which serves as transmutation for the Celibates, that is to say, for those who still do not have a spouse.'

'The Master began making me a complete practical demonstration of the Vajroli Mudra, thus: First, before initiating the exercise, he placed the hands on the waist; now to begin he exhaled the air of the lungs completely.'

'Next he raised again his hands to the waist and rapidly took them to his sexual organs and prostate, making a light massage on his sexual organs and prostate, then raised the hands to the waist and inhaled, drawing the energy upward to the brain.'

'This exercise the Master repeated three times, and then ordered me to repeat it exactly as he had done it, to verify if I had learned the Vajroli Mudra. When I had executed it correctly, he continued with the explanation.'

'As for the massages on the prostate and on the sexual organs, there are three types of massages.'

- **First: the very soft massage on the prostate and the sexual organs.**
- **Second: a medium massage, a little stronger on the prostate and sexual organs.**
- **Third: a strong massage on the prostate and sexual organs. It is obvious that the strong massage on the prostate and sexual organs produces the erection of the phallus; that is clear; it has to be that way.**

'As for the married, the first and second types of massages suit them only, or with the first it is more than sufficient, since they have wives, and of course they carry the phallus to its natural state.'

I interrupted the Master saying to him: 'In the case of woman, would the massages be in the ovarian region and on the sex properly speaking?' The Master responded:

'In the case of woman the Vajroli Mudra is the same, only that the massages must be performed or the woman must do them on the left and right ovaries and on her feminine organs, soft, medium, or strong, according to whether she is married or single.'

'The same the married woman: she does not need this strong massage, only soft. But the single woman needs the massage a little stronger in order to produce the transmutation of her sexual energy.'

'It is necessary that there be a great force of will during the Vajroli Mudra, that no lustful thought cross the mind of the students; one must control the senses, the imagination, the heart.'

'When one practices the Vajroli Mudra, one must be concentrated on the Divine Mother Kundalini, or on the Third Logos; if one concentrates exclusively on the sexual organs, the result is morbid stimulation, which is opposed to the purpose of the exercise.'

'In addition, it must be borne in mind that if the human being does not have sufficient purity in his thoughts, he can degenerate and become a masturbator; for the impure and masturbators only damage results from these practices.'

'Thus, the Vajroli Mudra is for men completely chaste, who are truly disposed to follow the path of the most absolute chastity; and for women also the Vajroli is for those truly chaste, free of malicious thoughts.'

'The strong Vajroli, strong, very strong, can only be practiced once a day, and for that it is needed that the individual be very serious and respectful of his own body; this I speak of the unmarried.'

'Likewise, a woman who has a husband does not need to practice strong Vajroli, for that she has her husband; in this case both husbands and wives must do their massages with extreme gentleness.'

'In the case of the married man it is enough, as I have already indicated, a light massage on the prostate and sexual organs; and in the case of the woman, a light massage on the ovaries and feminine organs.'

'I am speaking very clearly so that I may be understood; this is the Tibetan system as I have taught it here. I repeat that purity is needed, nothing of lust, nothing of evil thoughts.'

'I believe that the Gnostic Brothers have now understood the purpose of the Vajroli Mudra, and I shall not tire of repeating that this is the most practical and precise system of transmutation for the unmarried.'

'On teaching the Vajroli Mudra practically, I must say the following: the fatal antithesis of the Vajroli Mudra is the horrifying, filthy, and abominable vice of masturbation. Whoever masturbates digs his own spiritual grave.'

'Let the Brothers and Sisters who practice the Vajroli Mudra take great care not to fall into that abominable and repugnant vice of MASTURBATION; the Vajroli Mudra is something very Sacred, and it must not be confused with that.'

'I do not wish to say that with the Vajroli Mudra the Kundalini is going to awaken as I said previously, or that the superior existential bodies of the Being can be created; no: only with the practice of the Maithuna in the matrimonial state are these marvels achieved.'

'The first force THE HOLY AFFIRMING, the second force, THE HOLY DENYING, and the third force, THE HOLY CONCILIATING which unites both — that is, the Kundalini can only be developed integrally through the union of the three forces.'

'The man has the positive force, the woman has the negative force, and the Holy Spirit conciliates those two positive and negative forces; and with the fusion of the three forces the Kundalini awakens, the existential bodies of the Being are created.'

'The superior existential bodies of the Being could not be created with a single force; the man alone has a single force: the Holy Affirming; the woman alone has only the force of the Holy Denying. Two forces alone do not create; three forces in conjunction create.'

'Transmutation is always indispensable; it is an organic necessity, fundamental. It becomes necessary to speak very amply on this aspect, since the Vajroli Mudra, for example, is the means by which the unmarried can transmute their energy.'

'But let it be very clear: transmutation is not abstention. To abstain without transmuting is to repress, and repression produces neuroses, frustrations, complexes. To transmute is to lead the energy upward, to convert the inferior into superior.'

'For this reason the Vajroli Mudra is so important: it permits the unmarried to live in chastity without the dangers of repression; it permits them to keep the body healthy and the mind clear, while they wait for the moment of meeting their priestess or priest.'

'I have spoken to you with frankness, with sincerity, with the love of a father who wishes the good of his children. Receive these teachings as the most precious of inheritances, and put them into practice with all the soul.'

Inverential Peace.

Chapter 34: SEXUAL ENERGY IN THE DIFFERENT AGES OF MAN

After having taught me amply the technique of the Vajroli Mudra, the Master explained to me a very interesting aspect, and it suits us here to record some excerpts of his explanation.

'The best fountain of energy for man to regenerate himself is undoubtedly the sexual energy; but this has its potential beginning in the gonadic laboratory, and it is precisely of this fountain that we must take care from infancy.'

'The testicle in itself is composed of three layers, thus: the central one, which forms equally in the child, which is the center or nucleus of production of cells in the child unconscious of his sexual function; this layer remains throughout life.'

'The second layer already produces seminal cells; this develops between the 7 and 14 years of age, when the child is passing to adolescence.'

'The third layer or the exterior, which develops after 14 years, already produces mature spermatozoa and a great potentiality, energy in abundance. It is clear that from this age forward the young man must take care to transmute, that is to say, not to waste his energy in libertinism.'

'In the young man of 21 years there is already noticeable a distinct manner of perception; he yearns for independence, thinks differently, develops great projects, and has a great capacity for creative work.'

'Through excessive libertinism and agitated and disordered life, the man begins to atrophy this third layer through the absurd expenditure of his sexual force, extracting it from his body and wasting it in vain pleasures.'

'The man arrives little by little at maturity; his mentality no longer develops any new experience of vital progress; on the contrary, old age begins to mark impotence in him.'

'The waste of sexual energy that the ignorant man spends in vain pleasures of the body is the causa causorum of the illnesses, premature old age, degeneration of his values of consciousness.'

'For this reason, while the young man is dynamic, open to the new, revolutionary, etc., the old man is stubborn, closed, with stone mind, does not accept the new, the practical; this happens because his nervous system is fed by the sexual energy.'

'When man conserves the spermatozoa and absorbs them within his own body by electrical induction through transmutation, that man who proceeds thus will never come to be old

in the sense of decrepitude; his old age will be only of years, but his vitality will be that of youth.'

'For this reason the chaste man is different in all his aspects from the fornicating man, because the best fountain of constant renewal of values of consciousness and even vital values is the transmuted sexual energy.'

'While the fornicator places his body in the service of the devil, of the temptations and sexual passions; while the brute extracts his own fluid of life which is the sexual force, the chaste man transforms it into spirit, into light, into wisdom.'

'We could speak or write many volumes on these aspects, but now it suits that you analyze, study, and meditate upon all this that I have taught you on the day of today, that thus you may transmit it correctly to all the Brothers of the world.'

It was already very late, for the Master that day dedicated it in its totality to teaching me all the exercises; that day he did not attend to any class of different occupation from the one he had, dedicated as he was to my preparation.

Still alive in my mind is the image of the Great Master, who with infinite love made days of true marathons in his zeal to deliver to me all this knowledge that I, now in this work, am transmitting to all humanity.

The recollection of the Great Avatara of Aquarius is latent in my memory, and his words still resound in our imagination with that same energetic tone of the Great Commander of the Army of World Salvation.

Pleasant unforgettable moments that made me truly happy and blissful: I, a miserable worm of the earth, a poor microbe of this planet earth, had had the opportunity of receiving directly the teachings of the Master.

With heart full of gratitude, I treasured every word in my soul, and I made the firm resolution of transmitting them faithfully to all the Brothers, to all those who yearn for the light, to all those who seek the path of self-realization.

The Master, with the smile of one who knows he has fulfilled his duty, contemplated me with affection, and the night, which had already fallen, found us still conversing about the great mysteries of the sexual energy and of the Sacred Fire.

Still alive in my mind is the image of the Great Master, who with infinite love made days of true marathons in his zeal to deliver to me all this knowledge that I, now in this work, am transmitting to all humanity.

Chapter 35: WE GO TO THE TEMPLE OF CHAPULTEPEC

Now continuing in our purpose of delivering to you all the teachings that the Master gave us, we shall narrate the visit that the Master provided us to the Castle of Chapultepec and to the Temple in Jinas state that exists at its foot.

On the following Sunday the Master said at the house to his wife and children:

'Tomorrow I shall go with Brother Efrain Villegas Quintero to walk in the Forest of Chapultepec, so that he may know the Castle, the lake, the Museum, etc.; thus, do not count on us for lunch.'

Indeed, on the following day we took the breakfast; a good friend of ours took us in his automobile up to the Castle of Chapultepec; he left us at the foot of the great rocks that surround the historic site.

'Well, here we are, my esteemed Brothers, precisely at the foot of the rocks that cover the Temple of Chapultepec. This is a temple that is in Jinas state; above we see the Castle, but few suspect that beneath these rocks there exists one of the most beautiful temples of antiquity.'

'In that place where there is that tree (the Master indicated the precise place) there is a secret door that people do not in the least suspect, because that belongs to the fourth dimension; through that door we enter to the Temple in Jinas state.'

'To enter this Temple one can only do so in Astral Body, or coming with the Physical Body in Jinas state. It is a Marvelous Temple; those of us who know it from within know that it is one of the great esoteric sanctuaries of this country.'

'I personally know the Temple, and I consider that it is one of the most beautiful monuments of antiquity. Anciently one arrived here at this Temple from Atlantis; great pilgrimages were realized to this sacred place.'

'The Tiger Knights and the Eagle Knights knew the Temple; I refer to Aztec Nawal Knights; they placed their body in Jinas states and arrived here. It was very curious to see them transform their human form into that of tigers or eagles to make the journey, and on arriving at the Temple they assumed again the human form.'

'On arriving at the Temple they took again the human figure; of course these are phenomena of the fourth vertical that in the world of three dimensions would turn out impossible to do, but that for the initiated are perfectly possible and natural.'

I, who was always in the plan of investigating, inquiring, knowing, learning, and taking advantage to the maximum of the moment that I was living to receive the knowledge directly from the source, asked the Master:

'Master, could we enter the Temple at this moment?'

'Well, I, however much I know all this very well, and that I have come several times, undoubtedly know the entrance door and know the interior of the Temple; thus I could enter, but to take you with me would be difficult, because to enter you would have to place yourself in Jinas state, and you have not yet learned that practice.'

I asked again: 'Master, is it possible that some time this Temple may become tangible and visible thus at simple sight within the third dimension, for one to see it in physical body?'

'This Temple was anciently in the three-dimensional world; it was visible and tangible for the Aztecs. Now it is in the fourth dimension; that is to say, when the conquest of Mexico began, the Hierarchs of the Temple placed it in Jinas state so that it would not be profaned by the conquerors.'

After this brief explanation, we passed in front of the hall of mirrors and directed ourselves upward to the Castle; we entered the Museum; several hundred persons were there con-

templating the historical riches that are guarded in that emblematic place.

Now leaving the Castle, the Master showed me an enormous baptismal font and gave me some explanations about what the baptism with water symbolizes; he told me that it symbolized the stone with the water of life that springs forth from within the Being, that is to say, the sacred sperm that is transmuted into spirit.

Then I saw a very beautiful symbol that is in the National Flag of Mexico, an eagle swallowing a serpent, and of course I asked the Master what meaning that symbolic case had.

'Well, the Eagle always symbolizes a bird, like the Phoenix bird, like the white dove of the Holy Spirit; that is to say, it always has the symbolism of the Third Logos. And the Serpent is our Divine Mother Kundalini.'

'Because if, for example, she were swallowed by the Third Logos without her having swallowed one, well, she would be happy with the Third Logos integrated, forming the single Being there above; but we would not be integrated.'

'After the union of the Serpent with the Eagle, then we remain complete, because in the union of the Divine Mother with the Holy Spirit or Third Logos we go integrated. The Mexican flag

therefore symbolizes the great esoteric work of integration of the soul with the Spirit.'

'Yes Venerable Master.'

Now being again outside of the Castle, the Master said to me:

'Well, now you have known the Castle of Chapultepec of which Master Krumm Heller speaks in his Rosicrucian Novel. I have known this castle for many years, thousands of years, for many lives ago I lived in this country and knew well this sacred place.'

'I tell you that I could change body without need to pass through a new matrix; it would simply be enough for me to take the body of another person and continue my path and follow the campaign. But I have permission of the White Lodge to conserve this body for many more years.'

Now once outside again of the grounds of the Castle, I observed that hundreds of persons crossed by our side. Then it occurred to me to formulate a new question to the Master:

'Master, why do you not present yourself to the people as the Avatara that you are, so that they may recognize you and follow you? Why do you go incognito among the people?'

'It is better to pass unnoticed (the Master responded to me); on the contrary, I am making the Mexican Gnostic Movement

with a tremendous effort; within a short time we shall have many Gnostic Brothers throughout the country, and the work will go forward.'

'The only thing that interests me is that the work triumph, and my personality to erase, because I consider that it has not the slightest importance. What interests me is the work; that is all.'

'Master, why in the Supreme Manifest did you prohibit visits to you?'

'So that they may not burn themselves, because those who come to visit me would wish to see me seated upon a niche of gold or perhaps crucified doing terrible penances, dressed as an anchorite, etc. But on finding me as I am, ordinary, simple, a father of family, they go away disillusioned and speak ill of the Movement.'

'Afterward they go out speaking horrible things and dissolve the groups of the Movement, harm many and take many weak ones out of the path where they could become strong, abandon the way, and lose themselves in the world.'

'For this reason I have prohibited the visits, not out of pride or vanity, but out of charity for the weak. The teaching is in the books; whoever wishes to learn, let him read them; whoever

wishes to practice, let him work with the keys that are indicated.'

'My personality has no importance; the importance is in the doctrine, in the teaching, in the work. I am a simple servant of the Father, a messenger, an instrument. What matters is the Message, not the messenger.'

With these words of the Master, we continued our walk through the Forest of Chapultepec, savoring the freshness of the trees, the peace of the place, and the wisdom of the words that fell from the lips of the Avatara.

Chapter 36: IN THE FOREST OF CHAPULTEPEC

Now once we were inside the forest of Chapultepec with the Master, contemplating that marvelous landscape of indescribable color, of incomparable beauty, it occurred to me to make a new question to the Master.

'Master, you who can see everything in the supersensible worlds, can you know all that the persons of this world have done, what they are doing, and what they are going to do?'

'Well, it is clear that if I propose to do so, I succeed in knowing the life of anyone; but that is if I propose to do so. But if I do

not propose to do so, of course I cannot know what I am not occupying myself with.'

'All humanity in ancient times did indeed have that faculty. Unfortunately, the faculties of the human being began to degenerate as a result of the submersion of the Atlantean continent; little by little they were lost.'

'The senses went on atrophying frightfully, and that of course is sufficiently painful. Think that in the ancient times, when humanity had not fallen into animal generation, the human being had the gift of seeing the inhabitants of other planets, of conversing with the gods, of contemplating the marvels of the cosmos.'

'Then when the human being looked toward the infinite, he saw not only the worlds in their purely physical aspect, but also could see the human creatures of those worlds, the lives, the activities, the histories of the planets.'

'Much later the human being lost that so powerful sight, and then he was left seeing only the purely physical worlds. Nevertheless, the initiates reconquered their faculties through esoteric work, and once more were able to penetrate the marvels of the cosmos.'

'After the submersion of the Atlantean continent, I repeat, humanity precipitated itself by the involutive path in the physical

and in the psychic; today the state in which it is found is a shame.'

'Today a mental wave passes near someone and that someone does not realize the wave that has just passed; no one is capable of seeing the Tattvas, no one sees the Tattvas in their constant manifestation in nature.'

'That is a true shame, and it is that they have damaged the faculties precisely through the lack of reflection and meditation; in addition, sex is the fundamental, and they have degenerated sexually.'

'In the times of Atlantis and of Lemuria, the people knew how to fulfill the Parlok duty of the Being; speaking in a language more comprehensible for you, I would say that they knew how to fulfill the duty of being conscious in every moment.'

'This Parlok duty is most important, since it consists in not ceasing to meditate above all upon the information that arrives at the five centers of the human Machine; that is to say, we must not let any impression that arrives to us pass without reflecting upon it.'

'The man who fulfills the Parlok duty becomes conscious, awakens, develops his interior faculties; the man who does not fulfill it remains asleep, mechanical, unconscious, slave of impressions.'

Chapter 37: THE FIVE CENTERS OF THE HUMAN MACHINE

'Let us begin with the intellectual center. It is absurd to read a book in 24 hours, from page to page, and then to throw it aside and say that one already knows it; that is barbarism. With that procedure one learns nothing of substance.'

'The ancients read only a little or a page, a paragraph only, and then meditated for a long time upon what they had read; they submerged themselves in the superior worlds through meditation to penetrate the deep meaning of the words.'

'I still had the chance to know in this epoch the Indian Bernardino Alfaro Torres, an Arhuaco Indian; this Indian Bernardino, for example, knew my works to the marvels; he had read them with depth, and he had understood them in their esoteric significance.'

'Those books of mine the Arhuacos place upon their altars and render cult to them; they say that they are books of Mother Nature, but they study them in the Superior worlds, and it is there that they meditate upon them.'

I again asked something that had me curious and which I did not wish to let pass this opportunity, to which I proceeded immediately: 'Master, in what does it consist that one, when one

reads one of your works, sometimes does not understand them?'

'Well, one has to open oneself to the new. If the student, the reader, the devotee, opens himself to the new and studies one of my works, well, he will know the revelation contained in it; that is clear.'

'But those who study my works in a purely mechanical form, the only thing that they achieve is to ruin foolishly their intellectual center; my works must be studied in combination with meditation, opening themselves to the new, putting aside prejudices and dogmas.'

'Let us continue now with the Motor center. One must not have unconscious habits; one must make oneself conscious of one's habits, of the movements of one's body, of one's journeys, of going and coming.'

'In that way one makes oneself conscious of everything that arrives at the center of movement.'

'Let us pass now to the Emotional Brain situated in the Plexus. One must be conscious of all one's emotions. What shall we say of those people who in the bullrings let themselves be carried away by the emotions, who applaud the bullfighter, who insult him, who experience strong sensations as if at the spectacle of a circus?'

'Of course, that is what is called complete unconsciousness; people who at a Box competition, for example, end up doing barbarities, giving blows one to another. That is owed to the unconsciousness in the emotional center.'

'We must also make ourselves conscious of our instincts. The people move by instinct, and many are the instincts that exist in life: the instinct of conservation, the instinct of reproduction, the instinct of association, the instinct of curiosity, etc.'

'We have also the sexual center. It is absurd to wish to manage sex in mechanistic form, delivered to the most abominable fornication. It is therefore necessary to know that we must learn to fulfill our sexual function with consciousness, with respect, with reverence.'

'The first center is THE INTELLECTUAL which is in the Brain; the second, THE EMOTIONAL CENTER which is in the solar plexus; the third, THAT OF MOVEMENT which is in the superior part of the spine; the fourth, the INSTINCTIVE which is in the lower part of the spine; the fifth, THE SEXUAL which is in the sexual organs.'

'We need to make ourselves conscious of all the impressions that arrive at the five cylinders of the organic machine. That is what is called fulfilling the Parlok duty of the Being.'

'Before Atlantis and Lemuria, the people knew how to fulfill the Duty Parlok of the Being, and for that motive they enjoyed the perceptions of the Superior Worlds; they were conscious, awake.'

'With time there will be initiates who go on understanding better our teachings; those will live in a reflective, more self-conscious form.'

'Well, for now I believe that what we have spoken is already sufficient, and we must go to take the metro that is to lead us this afternoon, from the Forest of Chapultepec, to the house.'

Indeed, we left the forest crossing several blocks until finding a station of the Metro, a kind of subterranean railway that crosses the city from end to end in different directions.

There were no available seats; the Master with much patience and like any person without importance placed himself in a corner standing; I placed myself at his side, and the Metro began to advance through the underground tunnels of the great City.

In a few minutes we arrived at the final station where we had to descend to continue then on foot to the Master's house. On the way the Master, like any other man of family, stopped at some little shops to buy some things that the family needed.

When we arrived at the house, the Mistress Litelantes awaited us euphoric and cordial, with a delicious dinner that, enlivened with stylized music, made me feel full of great satisfaction by the side of the Master and his worthy family.

That night, before sleeping, I meditated upon all that the Master had taught me on the day of today: the five centers of the human machine, the necessity of making oneself conscious of all the impressions that arrive at them, the Parlok duty of the Being.

I felt myself privileged to have at my disposal so directly the teaching of the Avatara of Aquarius, and made the firm resolution of putting into practice each one of his teachings and of transmitting them faithfully to all the Brothers of the world.

On the way the Master, like any other man of family, stopped at some little shops to buy some things that the family needed.

Chapter 38: THE GROTTOS OF CACAHUAMILPA

That week the Master announced to me that he would take me to know the famous Grottoes of Cacahuamilpa, a tourist place par excellence, where thousands and thousands of persons travel to know that natural marvel of the country, where one

can see authentic underground cathedrals carved by the very hand of Mother Nature.

Just as the Master had promised me, on the following Sunday, Doña Arnolda the Wife of the Master, Isis the married daughter and her husband Toni, and two little grandchildren of the Master, boarded an automobile and set out for the famous grottoes.

We arrived after traveling approximately some 120 kilometers; many people had traveled that Sunday; we began to penetrate the grottoes, a kind of gigantic natural tunnel that opens before the eyes of the visitor.

The Master began by explaining to us the similarity of that place with the submerged worlds of the abyss, more concretely with the first circle of the abyss called the Limbo; but let us leave the Master himself to explain in his own words:

'This is what we could call THE LIMBO, because the entire ensemble of grottoes that exist on the face of the earth in the merely internal — that is to say, from the tetradimensional point of view — constitute what is called the Limbo, the first circle of the Dantesque abyss.'

I asked him: 'Master, then what class of souls or essences or Egos come here to this plane called Limbo that resembles the abyss?'

'Well, speaking already in the general sense of the word, the Limbo section encloses all the caverns of the earth; but it is clear that those who enter the Limbo are no less than all those who in life were good people but did not believe in any religion: the just pagans, those who lived a moral life but did not receive baptism, are in the Limbo.'

The Master lamented that we were so asleep and that we had lost the internal sight, that is to say, clairvoyance, so that we could see the Gnomes and the Devas that work in those subterranean regions; he sought to make us see them, but we could only see the rocks.

We, in honor of the truth, had to move the head from side to side indicating negatively that we saw only rocks, but nothing of what he yearned that we see.

On arriving at a depth of some 800 to 1,000 meters, the Master said to us: 'We are going to arrive where there is a great Temple in Jinas state; we shall see if Brother Efrain Villegas discovers it.'

We continued walking; I observed some natural domes and very beautiful forms of rocks; on arriving at a certain part, the Master, considering that I had no clairvoyant capacity in that moment, indicated to us the precise place where the Temple of Jinas was found.

We who went with the Master had no other remedy than to shake the head from ear to ear indicating that we were more closed than a safe.

The Master lamented that we were so asleep and so blind that we could not contemplate the marvels that he could contemplate with his diamond eye. It is clear that to see the supersensible worlds, one must develop the clairvoyance, and that is only achieved through esoteric work.

We arrived at a dark region far within the earth, we were already very deep, when it occurred to me to ask him: 'Master, is walking in the Infernal Worlds the same as this?'

'Well, a little more deep, more profound, more terrifying; this only gives us a pale idea. Only the light in those infernal Regions is infra-Red and belongs to the ranges of the infra-Red, of the infra-conscious.'

'In my book titled YES, THERE IS HELL; YES, THERE IS DEVIL; YES, THERE IS KARMA, I speak of the nine Dantesque circles, I speak of regions that are placed thus beneath the geological crust of our planet.'

'For example, the first zone would be the most superficial, called LUNAR; one more profound is called of MERCURY; a third is called OF VENUS; a fourth region still more deep, of the SUN; the fifth, of MARS; the sixth, of JUPITER; the sev-

enth, of SATURN; the eighth, of URANUS; and the ninth, of NEPTUNE — the deepest, the most terrible.'

The Master made for us scientific descriptions about the beautiful natural columns of rock that sustained, like the cupolas of beautiful towers and ceilings of a gigantic cathedral, the structure of the grottoes.

There was a kind of Baptismal Font at one side of the road, there were monuments like of saints or images in march, altars of natural rocks, gradines, and so many marvels in those depths that one could not stop being astonished at the work of nature.

After arriving very far within, the road began to make a turn, and of course we who followed the Master's explanations did not worry about how far we were going; when we realized it, we were already on the way back.

Indeed, we were already returning, but the magical expression of the Master made us forget every analysis; when I realized it, we were already on the return, and frankly the time had passed like a flash in the company of the Master.

We left again up to the place where we had left the automobile parked; we took again the road that leads to Mexico through Cuernavaca, a city in which we stopped to take the meal at a typical restaurant of the region.

I observed from within that outside in the park there were some mariachis with instruments, and it occurred to me to ask the Master what office those Mariachis performed in that park near the restaurant.

The Master answered me that those mariachis always remained there to play and sing whatever musical piece or song was requested of them by the persons who entered to eat or to drink something.

I, who so much admire Mexican folklore for the joy that is transmitted through the trumpets, violins, and throats, disintegrating and making the sadness and the nostalgia disappear, was enchanted with the idea of hearing in live form the typical mariachis of the country.

I remembered, when I was a child, the first film that I had seen in my life; precisely several groups of mariachis sang, and the first song that I had heard was titled: 'Guadalajara, Guadalajara.'

Then I, wishing to revive those delicious times of childhood, when the joy in my innocent heart was natural when it seconded the performances of the Mexican artists, called the chief of the mariachis and asked him to play me Guadalajara.

'At your service, my pal; what do you want us to play?'

'Start with Guadalajara.'

'With much pleasure, sir... boys, with Guadalajara we go, at one, at two, and at three.'

Immediately there was heard within the hall of the Restaurant that harmonious and joyful tune that I had heard as a child in the first film that I saw in my present existence; that complete and joyful symphony, with the strong and sharp voice of the singer, accompanied by the typical instruments of Mexico, made me feel transported in a flash to the days of my distant childhood.

It was another of so many agreeable days that I passed in Mexico, Country of enchantments, mariachis and cowboys, of mystical treasures and of enchanted and incarnated Gods, mixed with the natural beauty of the landscapes.

The Master also asked the Mariachis to sing: 'The Son of the Black Woman'; we paid them, and they went off to another table where they were called and continued singing other beautiful songs.

After having eaten and listened to unforgettable songs that express the tradition of the Aztecs, we left that Hotel, boarded the automobile, and set out for Mexico, D.F., where we arrived in the early hours of the night.

That night the Master, on the return to the house, announced to me that he would take me, before my departure for South America, to a Second Chamber that would surely be the last in this opportunity, since my return to South America was already drawing near.

I received the news with the joy of one who knows that he will yet have one more opportunity of receiving the direct teaching of the Master, but with the sadness of one who knows that the time of having to take leave was drawing near.

Nevertheless, I conserved in my heart the certainty that what I had received in those days at the side of the Master would be sufficient to nourish my soul for many years, and to transmit to all the Brothers of South America the precious teaching of the Avatara of Aquarius.

Chapter 39: THE MASTER SPEAKS OF VARIOUS ASPECTS IN THE SECOND CHAMBER

Reading of the Minutes

The day arrived in which we had to attend the Second Chamber. The Master, after writing some letters in his study and passing to the dining room, when we took the dinner that

the Mistress Litelantes very kindly prepared for us, we departed for the Temple of the Second Chamber.

On arriving there, the Master placed upon himself his Sacred Vestment, a Tunic of Linen, as white as the purity of his heart, as clean as his thoughts, and as beautiful as his work, with the golden Cross of his investiture as Hierarch of the Venerable White Lodge.

The Master presented his respectful greeting to the congregation, and then yielded the floor to the Sir Secretary of the Directive Board of the Mexican Gnostic Movement, that this one might give reading to the minutes of the previous session and to the report of the activities of the past week.

Report

'My Dear Brothers, I hope that you put the greatest attention. The spiritual concern of this century was initiated certainly with the Mistress H.P. Blavatsky; I do not wish to say that there had not previously been other initiates, but she was the pioneer who opened the path of esoteric studies in the modern age.'

'From her youth she married the elderly Count Blavatsky, with whom she did not lead marital life, and she only remained at his side a few months, traveling through Egypt, India, and

Tibet, for in those countries she sought the contact with the great Masters of the White Lodge.'

'That she possessed extraordinary powers, is true; that she was related spiritually in personal form with the Masters of Tibet, is certain; she wrote notable works such as *The Secret Doctrine*, *Isis Unveiled*, and many others.'

'She was the reason for which the Englishman Sinnett and the Master Koot Hoomi began a most important correspondence. On a certain occasion, at a petition of the Englishman, the Master answered: do not look for great numbers; rather seek that few, but those few be true.'

'Affiliates or sympathizers of these studies there are by millions; but at the hour of the test, at the hour of really having to resolve, of having to define oneself truly before the Great Truth, those who remain are very few.'

'The Mistress H.P. Blavatsky had to suffer many vexations and humiliations, in spite of having worked prodigies and marvels, demonstrating her powers, in order to convince the incredulous; she died sadly of so much calumny that the world directed against her.'

'We, for our part, are fulfilling a transcendental mission: to deliver the Message to Humanity. And in our concrete case, we shall never dedicate ourselves to convince the incredulous; for

that is a labor that consumes the time and the energies without arriving at any useful end.'

'Although we have been doing this labor for twenty-five years, I consider that we are beginning. There are some three million Gnostics scattered in the world who study our doctrine; but the work continues, and we are only beginning.'

'The message that we must deliver is divided into three parts; we have already delivered two: the first is the Kinder; the second is the Superior teaching contained in the Messages of Christmas; the third we are now in the process of delivering, and it shall be the integral revelation of the great esoteric secrets.'

'It will also be given to us to accompany that Message with some demonstrations: we shall place upon the table of the laboratories minerals, vegetables, living organisms, and things from other worlds of the cosmos, so that humanity may see with its own eyes the reality of what we have spoken.'

'No one shall know me; I shall withdraw into the mountain, and they shall not know anything of me; they shall not have anyone to attack. Nevertheless, the student body and humanity will continue always receiving my books, my teachings, my orientation.'

'I shall not try to convince incredulous ones; I shall not lose time in inert things. He who wishes to accept the doctrine, let him accept it; he who wishes to reject it, let him reject it; let each one bear the responsibility of his choice.'

'Obviously, we cannot expect that the anti-Christ of false science will give in just like that. We know them very well; we know that their followers are proud, obstinate, self-sufficient; with them there is nothing to do.'

'It is not going to happen to us what happened to Madame Blavatsky, who they killed with so many calumnies; she died of sadness, for which they call her the Great Martyr of the past century. To us this is not going to happen, because we no longer try to convince anyone.'

'We speak thus, supported by experience; we could give many demonstrations, but it is of no use. To convince incredulous ones is a great error; that was precisely what led Madame Blavatsky to death.'

'We know therefore what humanity is, we know that stupid smile of the incredulous; we have already said previously that if today we convince ten thousand skeptics, tomorrow they will tie us with another twenty thousand calumnies, and so we would never finish.'

'We are in that sense more practical: we deliver the keys so that each one may convince himself, if he wishes to convince himself; let him experiment in his own skin and not in that of others.'

'We teach, for example, how to go out in astral body so that each one may convince himself for himself; we teach the system to put the physical body into the fourth dimension, to know the Jinas state; we teach the methods to develop clairvoyance, clairaudience, intuition.'

'We deliver the secrets of the Great Arcanum and the Doctrine written in many books that are found now in all parts of the planet earth. We are doing the work that was entrusted to us, and we leave each one in his freedom of choice.'

'We have undertaken a great campaign of publicity throughout all Latin America; we have sent missionaries in all directions who take the word in Universities, cultural houses, social centers, theaters, public plazas.'

'We propose to create the Army of World Salvation.'

'That there are reactionaries, is true. You know that there are many schools of pseudo-esoteric and pseudo-occultist type which still continue faithful to the theories of the past and which in no way wish to accept the new revelation; but we do not engage in polemics with them.'

'We need the liquidation or disintegration of the ego; that the psychic aggregates totally disappear, in order to liberate ourselves from the pain of error. For really the intellectual animal what it is, is full of psychic aggregates that personify his defects, his vices, his passions.'

'In any case, the most important thing in the life of the human being is to convert oneself into a true man, a Tschambellan, which means Sage or Saint in the most complete sense of the word. It is clear that this is only achieved by dissolving the ego, awakening consciousness, creating the existential bodies of the Being.'

'The immortal triad, Atman, Buddhi, Manas, is cited in many sacred texts; but who has incarnated it? The fact that many initiates did not deliver all the truth was because humanity was not prepared to receive it; today the time has come to deliver the integral revelation.'

'Doctor Rudolf Steiner prophesied: That a teaching of superior type would come; and obviously it is already being delivered. It was necessary first to prepare the environment, and of course it is being prepared; the moment has now arrived to deliver the integral wisdom.'

'We know that the essence is a fraction of soul, but with that fraction we can elaborate what the Tao calls Golden Embryo;

that Golden Embryo comes to establish in us a perfect equilibrium between the spiritual and the material, between the divine and the human.'

'The Ego disintegrated, the essence or Buddhata transforms itself into the Golden Embryo. Only a person who possesses the Golden Embryo is conscious; only that one has one hundred percent consciousness.'

'Unquestionably, he who attains this purpose becomes a legitimate man, an adept of the White Fraternity, a true Master. That is all.'

'I have finished reading your report, Venerable Master', said the Secretary of the Board. The Master then accepted with a bow of courtesy, thanked the Secretary, and immediately took the word to give a new exposition of esoteric type.

'The hour has arrived, my dear Brothers, to penetrate a little more deeply into the evolutive and involutive processes of nature and of the Cosmos.'

'Unquestionably, evolution arrives at a point perfectly defined by Nature, and then follows involution.'

'Many times I have spoken to you in depth on these aspects, which it is good to clarify and to deepen on this primordial aspect.'

'Evolution and involution are two mechanical laws of nature; they are not paths to liberation. The path to liberation is the revolution of consciousness, the work upon oneself, the dissolution of the ego.'

'Whoever wishes to liberate himself must come out of the mechanical wheel of evolution and involution and enter into the path of revolution. Only thus is liberation attained.'

'The evolutive path leads to a certain perfection within nature, but afterward comes involution, decadence, fall. Only the revolutionary path of consciousness leads to definitive liberation.'

'For this reason, my dear Brothers, do not lose time in mere evolution; enter into the path of the revolution of consciousness. Dissolve the ego, create the existential bodies of the Being, awaken consciousness. Only thus shall you arrive at the goal.'

'I invite you to reflect upon these teachings and to put them into practice. The hour is grave; the moment is solemn; the time has come to awaken.'

Inverential Peace.

Dissolve the ego, create the existential bodies of the Being, awaken consciousness.

Chapter 40: LAW OF THE TRANSMIGRATION OF SOULS

Many times we have touched the theme of the transmigration of souls; this law was taught by the Great Avatara Krishna, many years before Jesus Christ, and it really has not been comprehended even in its most synthetic aspect.

Once a little priest was riding upon a donkey, and then he said: 'Who knows whether I am riding here upon one of my ancestors?' Well, that mockery is owed precisely to the lack of comprehension of the doctrine of Krishna.

Wisely understood, the Doctrine of Lord Krishna is extraordinary; nevertheless, the people, moved by the absurd, rejected it.

The Doctrine of Krishna, or rather, to be clearer, the transmigration of souls taught by the Great Avatara, we study very deeply; obviously, we see that not all humanoids reincarnate.

Krishna never said that all the humanoids reincarnate; Krishna only said that there reincarnate the Gods, the Devas, the Kumaras, etc.

It is already known that we must comprehend that the word Reincarnation is very demanding. Let us begin with the rein-

carnations of the light. What are such incarnations? The descent of the gods to the world to fulfill a mission.

Then the word REINCARNATION is the repetition of incarnation, is the repetition of such an event in new organisms. Thus, only the ineffable Beings reincarnate.

To return is another thing. The stations return, the stars return to the point of departure, the days, the hours, etc. return. The essences also return; all the three-brained bipeds return repeatedly to the world to gain experience.

To say that the egos return is correct; but to say that the egos reincarnate is absurd, because Reincarnation implies the existence of a Sacred individuality that incarnates anew.

Well, now once we have comprehended that of Reincarnation and Return, we need with urgency to comprehend that of dissolving the Ego. We have said that within the ego is bottled up the essence, that beautiful particle of soul that we carry within.

For this reason the essence bottled up in the Ego cannot individualize itself, and then it is obliged to enter through the doors of return.

There is urgent and inescapable necessity to eliminate the Ego, to annihilate it, to disintegrate it; either we eliminate it by our

own will through conscious works and voluntary sufferings, or nature eliminates it for us.

Therein lies the worst: if we do not eliminate it, the cosmic Laws take charge of eliminating it in the infernal Worlds; it has to descend by force to disintegration, to the second death, sinking through the nine Dantesque circles until being reduced to cosmic dust.

The entrance into those submerged worlds is very painful; the first zone, for example, has 96 Laws, that is to say, in the first abyssal zone we shall be governed by 96 Laws, in the second by 192, in the third by 384, and thus successively, each time more.

At a greater number of laws, greater degree of complexity, mechanicity, and materiality; therefore, in the infernal Worlds one has to pass through terrible involutions, one has to commit terrible sufferings, one has to disintegrate slowly through the bowels of the planet.

It is there where, definitively, the egos are reduced to cosmic dust; then once the essence is freed, the Ego disintegrated, the essence begins again its evolutive states, ascending the ladder of being from the mineral up to humanoid.

These processes, as you see, are a little long. Within the purely scientific spiritual esoteric processes, we know that the

Kundalini is developed and converts itself into a serpent of fire that rises through the spinal canal up to the brain.

It is obvious that she unfolds along the medullary canal, rises toward the region of the brain, as corresponds to white tantrism; but there is also the black or negative tantrism, in which the serpent descends from the coccyx downward, toward the infernos.

This is the tempting serpent of Eden, it is not the bronze serpent of Moses that cured the Israelites, but the terrible tempting serpent converted into the tail of Satan, which leads the ego toward the abyss.

This is the one that swallows the ego in the eighth Dantesque circle and disintegrates it, the opposite of the Igneous Serpent called Divine Mother Kundalini, who swallows the initiate and then he integrates himself with her in the Father who is in secret.

Thus, when the Serpent is not developed in positive form, it is developed in negative form, is the case of the abominable Kundartiguador organ; this is the product of black tantrism, of the spilling of the sacred sperm, of fornication.

In the eighth submerged region of Uranian type, the negative serpent ends by devouring the ego; for this reason in the

eighth region the process of disintegration begins, and the essence then begins to be freed.

See what a sacrifice that of the Divine Mother Kundalini: to polarize herself negatively to disintegrate the ego in the infernal worlds; and once her mission of freeing the essence is fulfilled, she returns to the bosom of the Being, glorious, victorious.

Up to here for now; next we shall pass to the chain, my dear Brothers.

That Second Chamber was the last to which I attended in that opportunity, for I had to take maximum advantage of the talks of the Master, since a return to the City of Mexico was still in the distance.

We performed the chain of healing; again the Master, with the patience of Holy Job, cured a little Brother into whom spirits would enter; in fact he was left joyful and totally free from the disturbances that afflicted him.

Again we went to the parking lot of cars, boarded the automobile, and went out at great speed toward the Master's house, for it was already 12 at night. The Master retired to his room, and I to mine, both tired but full of the spiritual food that the Master had given us.

On the following day the Master, very cordial, invited me to pass to the dining room for lunch. Being there savoring the delicious dishes that the Mistress Litelantes prepared for us, he said to me: 'Today we are going out to the Center of the City; come with me.'

I, who always longed to remain at the side of the Master, responded affirmatively, telling him besides that I also needed to take an authentic photograph of him in a Professional Photo Studio, to take it to South America so that the Brothers there could know the true image of the Master.

The Master accepted going to the professional studio so that they might take the photograph for our book (see photo of the Master on the title page), and in passing to take advantage to do the personal errands that he had.

We went out in an automobile toward the Center of the city of Mexico, D.F. On arriving at the so-called Zócalo in front of the Cathedral, it occurred to me to tell him that we should take a photograph there, the Master accepted, and we entered an automatic photo booth where one of those very valuable pictures was taken for me as a souvenir.

In passing, the Master took advantage to point out to me the exact point where he had fulfilled an appointment with a Master that he had met in the superior worlds; they set the ap-

pointment to meet in physical body in the plaza of the Cathedral of Mexico, and the appointment was fulfilled exactly.

The Master took advantage to grant me another request that some fifteen days before I had made in my desire to know the Cathedral of Mexico, but also to know the mysteries that the great Sage knew within the famous Cathedral.

Indeed, we entered the famous and historical Cathedral. The Master went ahead showing me, explaining to me, teaching me. Then I placed myself at his left side and wished to make myself all eyes and all ears to capture each one of the things that he showed me.

It was very alone; there were only two little old women making their prayers and lighting their customary candles; really it is a true relic of colonial type.

Now once outside, standing at the threshold of the door, the Master made a last look toward the interior of the cathedral, and looking at me fixedly with great certainty, said to me:

'Within a few years, the Universal Christian Gnostic Movement will have great Cathedrals like this one, where thousands and thousands of Gnostics will attend our ceremonies, and we shall make of the Gnostic Movement a religion of the heart that will conquer the world.'

Then we left from there in the direction of the places where the Master needed to do the errands; I accompanied him everywhere with my second intention.

When the Master said that he had finished doing his errands, then I took advantage to tell him: 'Master, remember that you told us that today you would take the necessary time so that they could take you an authentic photograph in a professional photo studio.'

The Master, always so simple and sincere, accepted gladly to pose so that the professional photographer within the studio might take him an authentic photo, exactly representative of his investiture as Avatar of the Aquarian Age.

The Photographer seated him, placed him this way, now toward that side, raise the head, lower the gaze, turn the body a little to there, now to here, etc. I, frankly, was impatient at so much movement of the photographer to capture the figure of the Master.

The truth is that it was well worth it, for the master remained in the photo, as exact as he is, that really it seems that he did not play a trick on us on this opportunity and accepted to remain conforming to the image that the lens captured of him.

After having taken the photo, we took the car to the house, where a good quantity of letters awaited the Master to answer,

which he proceeded immediately to do, while I dedicated myself to taking notes of all that I had learned that day.

Being already toward the end of the week, the Master announced to me that he would take me to know the Temple of the Serpents and the Anthropological Museum before my return to South America; he told me that we would travel to Teotihuacan to know the Temple of the Serpents, and that another day we would go to the Museum.

Indeed, Sunday arrived rapidly; we boarded an automobile and went out toward the City of the Gods, Teotihuacan, the place where the Pyramids of the Sun and of the Moon are found, and at the back of them the famous Temple of the Serpents.

The Master began by showing me all the paintings of a small museum that is there near the mentioned Temple; then we went to see the famous Temple of the Serpents, a true esoteric marvel, where the carved serpents represent the wisdom of the Plumed Serpent, Quetzalcoatl, the Mexican Christ.

I thought... if these stones could speak, how many things they would say, as to send the poor intellectual animals fleeing, who completely ignore the mysteries of the science of the gods.

Subsequently the Master took me to the Pyramid of the Moon; there he explained to me amply the mysteries of Life and of

Death, moments that we took advantage to take a photograph in front of that Pyramid, dedicated to the Great Mother, to the cosmic Isis.

After we received many marvelous explanations and instructions of the past and the present of that historic place with all its current marvels, we returned to the City of Mexico, exhausted but happy, with the soul full of the teachings of the Master.

My return to South America was already approaching; little time remained for me to remain at the Master's house in Mexico City; nevertheless, the Master had promised me to take me to the Anthropological Museum to give me a culminating lesson on the history of pre-Columbian Mexico.

Indeed, on the following day the Master, always so cordial and with the high degree of culture that characterizes him, invited me to pass to the dining room; we took the lunch and marched toward the famous Museum of Anthropology of Mexico City.

Before entering the building of the Museum, there is an immensely great statue carved in stone; it is the figure of the God TLALOC, the God of Water of the Aztecs; this was an idol or rather a marvelous sacred sculpture of the Aztec people.

'This Tlaloc is an authentic sculpture of the Aztec people; this sculpture was in a town near here, thrown on the ground, they

had not cared for it, all passed over it. On bringing it here to the Museum, fearful events occurred which are worthy of note.'

'When they brought this statue, a great rainstorm broke out in Mexico City, a torrential downpour fell; this was owed to the fact that Tlaloc is the God of rain. How interesting, no? An event that the people did not give importance, but which we esoterists know what it means.'

'The newspapers took this aspect of the rain as a joke, in a playful tone, without comprehending the esoteric value of the rain on the day that they brought it from its place. The certain thing is that Tlaloc is a great Master of the White Lodge, who in remote epochs incarnated as God of water for the Aztec people.'

'I interviewed him in the causal world; he seemed an Arab, and I said to him: Well, you are guilty that there in the physical world the Aztecs sacrificed in your honor so many creatures of God. Why did you permit such barbarities? And he answered me: I never asked for such sacrifices; the Aztecs misunderstood, but I am responsible for them; for this reason in the next epoch I shall return to repair that error.'

'So this Great Master will return in Aquarius. He lives in the causal world, manages the rains, the water; for this reason

they call him the God of water or of the rains; he has power over the element water and over the human beings who depend upon water for their existence.'

This explanation made, we entered within the building, to the hall of the antediluvian animals; the Master began to tell me the respective instructions, thus:

'These antediluvian animals you see here were the fauna that populated the earth before the universal Deluge, in the times of Atlantis and of Lemuria. They were animals of gigantic size, fierce, that perished in the great cataclysm that submerged those continents.'

'The pre-Columbian civilizations of Mexico — Aztec, Maya, Olmec, Tolt ec, etc. — were the inheritors of the Atlantean wisdom; from Atlantis they received the great esoteric teachings that they later transmitted in their Codices and in their Pyramids.'

'On contemplating these archeological pieces, we are contemplating the remnants of a glorious past, of a civilization much more advanced than the present, which knew the mysteries of the universe and lived in harmony with the cosmic laws.'

'It is necessary, my dear Villegas, to study these pre-Columbian civilizations not only from the historical or anthropological point of view, but from the esoteric, mystical, spiritu-

al; in them are found keys for the Aquarian Age that is dawning.'

After visiting all the halls of the Museum, with the Master explaining to me piece by piece the esoteric meaning of each one, we returned to the house, where the Mistress Litelantes awaited us with a delicious dinner.

That night, before sleeping, I felt that my days at the Master's side were drawing to an end; the soul was filled with sadness, but also with the gratitude of having received the most precious gift that a disciple can receive: the direct teaching of the Master, in his own house, at his own table.

I made the firm resolution of transmitting to all the Brothers everything that I had learned, of not betraying the trust that the Master had placed in me, of being a worthy disciple of the Avatara of Aquarius.

And thus, with these thoughts of gratitude and resolution, I went to sleep, knowing that the days that remained at the Master's side would be the most precious of my entire existence.

We have said that within the ego is bottled up the essence, that beautiful particle of soul that we carry within.

Chapter 41: THE DIVINE MOTHER KUNDALINI

Then we entered another hall where there was a sculpture among many that called my attention; it was the figure of the Divine Mother called by the Aztecs Tonantzin. The Master gave me the following explanation:

'In this sculpture you can see four hands that represent the four bodies: physical, astral, mental, and causal; the two serpents represent, the one rising is Kundalini, and the other descending is Kundartiguador; this is one face of the goddess.'

'Now let us pass to see her from the other side; on this side it is already the terrible Coatlicue, terror of love and law, the Queen of the infernos and of death; she converts herself into the abominable Kundartiguador organ for those who fall into black tantrism.'

'Master, but, those people who made all these sculptures knew in depth all these Mysteries, right?'

'Well of course; how would they not know the wisdom if they were all initiated, members of a completely serpentine culture and they had the wisdom of the Serpent?'

Then we penetrated into another hall where there was a feathered coyote, symbol of the jackals of Cosmic Law or judges of

Karma.

The Master explained to me that the people of today gave completely distinct meanings to the true symbolism that all those beautiful stone sculptures contain.

Subsequently we entered another hall where I was struck by the curious fact of there being two human figures, the one with its head placed upon the other. Then I asked the Master what meaning that case had.

'Well, there is the head of the solar God sustained upon the head of the God of water. The head of the solar God appears downward placed upon the head of the God of water; the God of water — rather, the God Tlaloc — sustains the solar Logos.'

'That means that the base of the solar Logos is in the water, and the water is the entity of the Semen; nothing can the Logos do without the transmutation of the seminal waters. To be Logos one needs above all to be Master of the sacred sperm.'

After traversing all the halls of the building of the Anthropological Museum, we went out again to a restaurant situated next to the Museum; there we took a refreshment. The Master, as always, was the inseparable companion of his disciples, the friend of his friends, the father of his children.

After passing this day in a continual learning of truly scientific things, receiving transcendental esoteric teachings from lip to ear, we set out on the road that leads to the Metro to return to the house.

When we traveled on the Metro toward the house, the Master announced to me that on the following Sunday he would take me to Xochimilco, a tourist place par excellence, place of healthy diversions and of unforgettable musical color.

The night had already tinted the sky of Mexico when we arrived at the house; we took the dinner that the Mistress Litelantes served us, and after a while, we passed to rest and to enjoy the sleep of the body.

My journey of return to South America was already approaching; only a single Sunday remained for me to stay in Mexico, a day that I took advantage of to accept the kind invitation of the Venerable Master.

I went to bed that night with mixed feelings: gratitude for all that I had received, sadness because the days at the Master's side were drawing to an end, the firm resolution of transmitting to all the Brothers what I had learned in those unforgettable weeks.

And in my dreams, the figure of the Mother Tonantzin, the Divine Mother Kundalini of the Aztecs, hovered over me with

her infinite tenderness, blessing me for the journey of return, comforting me with her maternal love.

Chapter 42: WE GO TO XOCHIMILCO

On Sunday, after taking the lunch (breakfast here), we set out for Xochimilco: the Master, the Mistress Litelantes, Doctor Ipatia 'La Muchachita' and her fiancé, the eldest daughter of the Master, Isis, and her husband Toni, and the rest of the family.

There in that place I passed one of my most happy days, for really there one lives a continual atmosphere of fiesta, with Mariachis aplenty, music and ranchera songs of the joyful and abundant folklore of the Aztec country.

All the Master's family and this servant boarded a small boat, with drinks and juices aboard and a group of Mariachis at the side. What more could I want? What more can we ask of the creator?

In the hours of the afternoon, we dedicated ourselves to touring the various places of Xochimilco where we found a true range of regional musical groups; that seemed a fiesta or at least it had the appearance of being so.

In the night we returned to Mexico City, not without first having eaten in Xochimilco; there the Mistress Litelantes made

me eat chile; with family humor I made my first essay with the chile, the truth is that this time it did not hurt me as much as on previous occasions.

That day passed for me like a flash of pure joy; the Master and his family, the music, the boats, the canals of Xochimilco, the songs of the mariachis — everything contributed to make me feel that I was in a corner of paradise on earth.

And the certainty of soon having to take leave only made the moments more precious; each instant was savored as if it were the last, each song was heard as if it were a hymn, each smile of the Master was treasured in the heart as the most precious of jewels.

Chapter 43: MY RETURN TO SOUTH AMERICA

After filling the requirements at the offices of the airline that was to conduct me on my first stage to the republic of El Salvador, I prepared myself to arrange my bags to initiate my journey of return.

Soon arrived the not very pleasant day in which I had to abandon that beautiful Country in which I had passed 39 days of varied pleasant contents.

Indeed, on the day in which I had to travel, I rose very early, about four-thirty in the morning. At five the Master rose, and we set out for the International Airport of Mexico, D.F.

On the way, I observed that Great Hierarch driving the automobile, at those hours of the morning very cold by the way, as if I were some personage. Oh, how great is the humility of a true Master!

He drove the car with great talent like the best driver, an astonishing security. He spoke to me of things that for me have a tremendously sublime value, like this:

'You already know that our home is your house; whenever you wish you can return and you arrive at the house; you can stay the time you wish; for then you will be able to enter into other aspects more internal of the teaching.'

'Do not forget that the essential for absolute liberation is absolute chastity; without chastity there is no realization, there is no other path; only one is the road that leads to realization, and it is no other than the wise use of the sacred sperm.'

'Yes Venerable Master.' We arrived at the airport, we took down the bags or suitcases; the Master helped me in the bustles or formalities of the passage at the respective offices of the airline; at last after taking care of everything we sat down to wait for the moment of boarding the plane.

The Venerable Master accompanied me until the final moment of my stay in Mexico; seated the two of us on one of the sofas of the waiting room, I awaited that difficult moment in which to take leave of the greatest human being whom my soul has known.

At last there was heard that fateful voice that said: 'Attention please, passengers with destination Guatemala, San Salvador (etc., etc., etc.), please board the Jet plane (such and such).' All the passengers proceeded to board the plane.

I also had to do the same, but before I had to take leave of the Master. He embraced me, and I in turn pressed him to my chest; his heart so great and full of love and wisdom next to my own, a moment of supreme communion that I shall never be able to forget.

In my throat there formed a knot that did not let me pronounce a word; Master and disciple, embraced in an embrace that symbolized the love of one and the love of the other in a reciprocal spiritual surrender that transcended all words.

I had no words to express to the Master my thanks for the spiritual light that he gave me, for the attentions that he lavished upon me — me, a poor worm of the earth who am not worthy to raise my eyes to look at him.

In an embrace I told him everything in the mute language of the heart that loves its master, like the sun that illumines its path, like the verb incarnated of the divinity here on earth for our glory; only with the embrace did I express to him everything.

Now seated in the plane, distressed and sad, I felt alone and afflicted; there had ended for me one of the stages of my life in which I enjoyed what for so long I had yearned: to be in the presence of the Great Master.

Once more I heard the fine and well-modulated voice of the Young Lady who said: 'Attention please, this company announces the initiation of its flight XX with destination Guatemala, San Salvador (etc., etc., etc.). We beg you to fasten your seat belts. Thank you very much.'

The plane made the turn there at the head of the runway; the turbines accelerated and it began its swift course; an instant later the plane took altitude, a very brilliant, sunny, and clear day, but for me everything was sad.

No one could divine the nostalgia of my soul; I remembered that embrace of my beloved Master, full of tenderness and love, that love that only a living God irradiates to his disciple.

The noise of the turbines brought me mysterious voices; to my ears arrived the voices of the Mistress Litelantes when she in-

vited me to pass to the dining room, with that absolute sincerity; I also heard the voice of the Master saying to me: 'Onward, brother Villegas, work upon yourself.'

'This is your house, you can return when you wish'; that was another of the voices that I heard there in the heights of infinite space within that plane that had cut my happiness; it was the voice of the master, still resounding in my ears.

The only consolation was the project of transcribing to humanity, to all our dear Gnostic Brothers, what the Master had taught me, to share with all the precious teachings transmitted directly from the lips of the Avatara of Aquarius.

Here you have, most worthy Brothers of the Gnostic Movement, in your hands, the fruit of our journey to Mexico; read it and live with us the happiness of learning something new and necessary in life.

But let us continue narrating our journey. I made my calculations within that plane: I believe that the Master has now arrived at the house... when shall I be able to return?... what bliss to live an entire life with them, but at the same time, what enormous responsibility now falls upon me to transmit faithfully what I have received!

Crestfallen and pensive, without any sentiment of joy, that journey passed within that plane. I believe the young ladies

who attended the passengers offered me something, but I was concentrated on my thoughts, on my memories, on the gratitude that filled my soul.

At last I came to my senses to live the moment when the plane made its first stop in Guatemala; here it fell to me to accept the sad reality: there in the distance had remained the Master, serene, majestic, full of love and wisdom, and I had to continue alone on the path of life.

Everything had passed like a very lucid dream, with the unmistakable splendors of blessed experiences, in the unmistakable frame of reality.

I had to face the new phase of life; destiny conducts us by paths of multiple experiences tinted with joy and nostalgia, satisfactions and disappointments, truths and fantasies.

Now only the memory of happiness still continued latent in my mind, but the reality was sad and melancholy; I would no longer hear those affectionate words impregnated with love and wisdom of the Master.

Like the traces of the birds of the sky in full flight, those real images integral to the Master's family had vanished, and I no longer heard their voices, nor their affectionate and sweet laughter, nor saw the smile of the Mistress Litelantes who received us with a delicious dinner at the end of each day.

Such is life: a screen with infinity of actors in multiple scenes, that go on parading toward the past, leaving the memory marked in our memory, like a living symbol of something that was, that is, and that will be.

Thus is life: an interminable gust of new multicolored experiences oscillating between reality and fantasy, between the sweet and the bitter of our existence.

On continuing the flight from Guatemala to San Salvador, everything for me was indifferent; things did not change, nor did the afflictions disappear from my mind; only a heaviness like a negative shadow surrounded me.

On arriving at San Salvador, there came out at the airport to receive me that great Paladin of the Gnostic Movement, Master Joaquin Amortegui, tireless fighter at the service of suffering humanity; in his face one could read the spiritual nobility of one who has dedicated his life to the work of the Father.

That great man, International Missionary of the Universal Christian Gnostic Movement, who has traveled nations and continents bringing the Message of the Great Avatara of Aquarius, received me with affectionate words and conducted me to the place that he had prepared for my lodging.

In his simple and energetic expression is the fruit of many years of continual struggle in the sacrifice for humanity; this is Master Joaquin Amortegui Valbuena, the small Great Giant of space, who has dedicated his life to the work of the Christ of Aquarius.

The Venerable Master Joaquin conducted me to where I would be given lodging; subsequently it would fall to me to travel to Guatemala and Honduras in fulfillment of a mission entrusted by the Venerable Master Samael Aun Weor.

Indeed, I went out on mission through Guatemala and Honduras; here I managed to verify something unknown until that time by me. When for the first time after my stay in Mexico I had to dictate a lecture, I felt that an extraordinary force assisted me, that words flowed from my lips with a clarity and a force that were not mine.

Thus his promise was fulfilled, when he said to me: 'We shall help you internally; my Real Being will assist you each time you need it thus.' I felt his force and his power very near to me.

This marvelous force accompanies me always; I feel happy each time I work in the Great Work of the Father, because in those instants there resounds in my existence the sound of his words and the recollection of his teachings.

After completing my mission in Central America, I returned to South America, to my family, to my country, with the soul full of the spiritual treasure that I had received in Mexico, ready to share it with all the Gnostic Brothers of the continent.

Many were the lectures that I dictated, many the writings that I prepared, many the brothers whom I attended in their spiritual concerns; in all of them I sowed the seed of the doctrine of the Master Samael Aun Weor, of the wisdom of Aquarius, of the path of self-realization.

And in each one of those works, I always felt the presence of the Master at my side, guiding me, supporting me, illuminating my path; for the love between Master and disciple does not know distances, does not know borders, does not know obstacles.

Today, on writing these pages, I share with you, dear reader, the experiences that I lived at the side of the Master Samael Aun Weor; I deliver to you in this book the teachings that he gave me, with the hope that they may serve to you in your own path of self-realization.

Take these teachings, study them, practice them, transform them into facts of your own life; only thus will they bear fruit in you; only thus will the seed that the Master sowed in my heart and that I now sow in yours bear the fruits of the Spirit.

The hour is grave; the moment is solemn; the time of the cosmic catastrophe approaches; let us not lose time, dear Brothers, let us work intensely upon ourselves, let us dissolve the ego, let us awaken consciousness, let us create the existential bodies of the Being, let us incarnate the Inner Christ.

Only thus shall we be saved from the final catastrophe; only thus shall we form part of the new race that shall populate the future earth; only thus shall we attain the goal that the Great Avatara of Aquarius has indicated to us.

With love for humanity and gratitude to the Master, I conclude here the narration of my journey to Mexico, with the firm conviction that the seed sown will bear fruit in the hearts of the readers, and that the Gnostic Movement will grow and extend itself throughout the entire world.

Inverential Peace.

No one could divine the nostalgia of my soul; I remembered that embrace of my beloved Master, full of tenderness and love, that love that only a living God irradiates to his disciple.

CONCLUSION

We have concluded this work, impregnated with vast useful knowledge in the life of every human creature who wishes to seek a better life and aspire to liberate himself from pain and psychological slavery, to come forth from spiritual misery and physical illnesses, and to find at last the path of intimate Self-Realization.

We have narrated the most pure essence of truth in each and every page of this book with the sincere yearning that you, kind reader, may take advantage of each and every one of the teachings contained here.

We could write many episodes of real life, but after delivering to you the essential of the teaching, it does not have so much importance; the interesting thing is that you be sincere with yourself and with God, that you put into practice what you have read.

We only wish to make a clarification that we consider of much importance, especially for those persons who do not belong to the Gnostic Movement and who could brand us as worshipers of the personality of the Master.

We do not render cult or worship to the personality of the Master, but to the Master himself, which is very different. The common and ordinary intellectual animal does have an old

personality to which we are not rendering any worship; what we adore is the Real Being of the Master Samael, the divine spark that incarnates in his physical body.

It is that internal God that we adore, and it is of that living God whose name is Samael Aun Weor that we have been speaking, and we wish to speak frankly that we adore and love that Great Master incarnated for the salvation of humanity.

We speak of the wisdom of the spirit of God, but not of the knowledge of the intellect; that humanoid who criticized me for the adoration of Samael believed that Samael is the physical body that the Master uses, but he was mistaken: Samael is the Real Being, the divine spark, the Master himself.

That ignorant humanoid with a very negatively developed intellect confused the internal God, the Master himself, with the personality which, in the case of Master Samael, no longer exists; let it be understood that the personality of the Master has died for the work of the Father.

The previous clarification having been made to avoid confusions and mistakes on the part of any intellectualoid who confuses magnesia with gymnastics, we believe our mission entrusted to us by the Venerable Master to be already fulfilled.

There goes our book then, kind reader; take it as your faithful and truly sincere friend; study it, practice it, and enjoy it for

your own good.

We believe thus to contribute something useful for humanity; something that is not theory or criticism of the good or the bad of the world — that is already a broken record. Let us go to the new, to the truly constructive and revolutionary.

With immense love for suffering humanity, we deliver this book to the world, as testimony of appreciation and recognition to all human beings who seek relief from their physical and spiritual torments.

A last counsel I give you with love and good will: never follow men; follow your internal God who is in the very depths of your heart; men betray and deceive, your own internal God never fails you, never deceives you, never abandons you.

Do not believe that I am someone in this world; I am only a miserable worm of the earth, a poor microbe of nature, trying to serve in this opportunity in something to my neighbor and not to be a parasite of humanity.

We dedicate this book to our neighbor, to our Brothers and in general to all the restless and seekers of the truth, for he who seeks finds, and he who practices experiences.

Inverential Peace.

E. VILLEGAS Q.

"To arrive at the intimate Realization of the Being, there is no other than one single path: absolute chastity."

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

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

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