

# **The Revolution of Beelzebub**

*by Samael Aun Weor*

GNOSTIC LIBRARY

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## **Chapter One: LIBERTY AND ORDER**

Democracy is the government to which free peoples aspire — peoples who have attained an elevated culture on the basis of religion, seeking a perfect morality, the common welfare, and union with a being superior to whom we call God.

The culture attained by humanity is in great danger. Today an exclusively political system wants — excluding divine government — to catechize the world by means of confusion and chaos, and to govern the destinies of humanity on the basis of hatred and destruction. We do not agree with the communist aggression, and we advocate for the sacred defense of our Western hemisphere, and we plead for the sacred privilege of our democratic constitution and for the reestablishment of Christian morality.

**THE EDITOR**

## Chapter Two: DEDICATION

I dedicate this book to the men of steel will, to the great rebels, to the lofty eagles, to those who never bend their necks before the whip of any tyrant, to the supermen of humanity, and to the great repentant sinners — because from them will come forth a race of Gods.

I know too well that all that fauna of foolish Theosophists, Rosicrucians, and Spiritists of Colombia will once again hurl their defamations against the Master of the Universal White Fraternity, Aun Weor, for the sole fact of being Colombian — for it is a tremendous truth that no one in his own land is a prophet.

If someone comes from the East speaking English and Sanskrit, that fauna of pietists and prudes will kiss his feet, even though he be an impostor — but that in Colombia there exists a Colombian Master, that they cannot accept, those uninitiated ones of spiritualism. Full of wrath, they will finish hammering the nails into his cross, and they will mock the Master, and they will spit upon his face — because it is a tremendous reality that no one in his own land is a prophet.

For this we read (NEW TESTAMENT 4:24) these words of the Christ: 'And he said: Verily I say unto you, no prophet is accepted in his own land.'

So then, it is not strange that the very spiritualists of Colombia try to ridicule me — 'because Jesus himself testified that the prophet has no honor in his own land' (NEW TESTAMENT 4:44).

This Sublime message that I, Aun Weor, deliver to humanity will inevitably be rejected by the majority of the know-it-alls of Rosicrucianism, of Theosophy, of Spiritism — and even by certain groups of volitionally castrated ones, full of bigotry and pietism, such as the so-called Hermetic Brothers of Luxor, famous for their mental laziness; the so-called Martinists, followers of the black magician Papus; the so-called free Buddhists, among whom Homosexuality abounds; the followers of Max Heindel, famous for their ignorance — exploiters of the various religions of the world. And it is tremendously real and true that many letters corrupt.

Millions are counted of the erudites of spiritualism who know everything, and know nothing; they discuss, they polemicize, they argue, and they declare themselves masters of knowledge — but in the depths they are nothing but poor fools full of hatred, full of selfishness, full of envy, full of intrigues and rancor.

And it is that to come to the High Initiation, one does not need to be erudite; what is required is to be perfect, as our Father who is in heaven is perfect.

To the High Initiation, one does not come with the intellect but with the heart — and there exist true masters of the White Fraternity who do not even know how to read and write, and nevertheless are great enlightened sages.

The time that those fools of the so-famous spiritualist schools waste, filling their head with theories and sickly mysticisms that lead nowhere, they should employ in correcting all their defects and putting an end to all their moral wounds — because to the Golgotha of the High Initiation, only the souls of pure and holy heart ascend.

The intellect never reaches initiation. To the Golgotha of the High Initiation only the heart arrives. The majority of spiritualists, theosophists, Rosicrucians, and so on, are already corrupted, and have the head full of absurd theories and ancestral prejudices; they do not give 'passage' to anything new. When our book titled 'The Perfect Matrimony' came into circulation, there was no spiritualist of Colombia who did not hurl against us the infamy of his criticism — and it is that the simpletons do not study to learn, but to criticize.

Each spiritualist school, society, or lodge has its 'little tyrant' and its 'clique' of fools who want nothing new. No 'little chief' or 'little tyrant of classroom' or of lodge wants to admit anything that could threaten the existence and the 'business' of his congregation.

Soon the cannons of the third world war will roar — and then those who today mock Aun Weor will have to listen to him. (And in what horrible form.)

'Justice is the supreme piety and the supreme impiety of the law.'

The Gods judged the Great Harlot (humanity) and considered her unworthy. The sentence of the Gods is:

To the Abyss! To the Abyss! To the Abyss!

Men of the age of Aquarius! Men of the 21st century! Men of the 30th century — remain firm in the light. Remember that the men of the 20th century were barbarians, and that all of them perished and were punished for their evils. Let this serve you as an example so that you may remain firm in the faith of Christ.

Men of Aquarius! Hasten your road toward the light; redeem yourselves and fuse with your Innermosts before the wicked ones of the 20th century come out of the abyss. A new sign of shadows approaches (Capricorn), and you must be alert and vigilant — because the earth will once again be invaded by the 'Soul-Demons' of the black age, whom in the 20th century I, Aun Weor, shut up in the abyss so that you might have the happiness you now enjoy.

Men of Aquarius! I dedicate this book especially to you — that which the barbarians of the 20th century did not understand. Men of the 20th century, hear the word of Jehovah: 'Thus says Jehovah of hosts: Thus will I break this people and this city (the current civilization) as one breaks a vessel of clay that cannot be repaired more; and in Topheth (valley of slaughter) they shall be buried, because there shall be no other place to bury.' (JEREMIAH 19:11.)

AUN WEOR

Truth is like tempests: it causes ravages.

Man takes pleasure in flattery, and dislikes being told the truth, because he is a friend of deception.

People are more pleased to be told falsehoods than truths. They are fascinated by what is false, and they are surprised by truth.

Since they gave Socrates the hemlock, truth has remained bitter.

**Gargha Cuichin**

*Man takes pleasure in flattery, and dislikes being told the truth, because he is a friend of deception.*

## **Chapter Three: IN THE VESTIBULE OF THE SANCTUARY**

(By Julio Medina V.)

Man in the city has become an idolater of the 'Golden Calf' — that is, of money, which is the work of man himself. Through money everything is classified and justified, and in sum, it has come to be the supreme aspiration in the current civilization. Both the man who lost his youth acquiring knowledge through intellectual study, and the one who has not studied anything, arrive at that same aspiration: 'money.' For both the one who has much and the one who has nothing, money is the panacea for all ills; it is the only thing on which those who know and those who know nothing — those who have and those who have nothing — agree.

When the great initiate Moses ascended amid thunder, lightning, flashes, and tempests up Mount Sinai to conquer the Tables of the Law, he had no fear of the difficulties amid which he struggled to acquire the ten commandments of God's law, which are the laws of the code of Nature. All his immense sacrifice was shattered when, having descended from the mountain, he found the people of God adoring the 'golden calf' — that very money that today has totally intoxicated the human species. Full of profound pain and indignation, he broke the

Tables of the Law — that is, the knowledge acquired by him with such sacrifice could not reach the hands of man, because man was adoring things of his own making. Today that idolatry has reached its maximum, and man will have to know by his own experience what the result will be of having broken, against his customs and idolatry of false idols, the laws of the code of Nature.

In material things, everything has progressed; in the moral field, man has become a perfect artist; and the spiritual field is recalled as a possible promise. The word mystery has served as a marvelous label for classifying what unprepared man cannot manage to understand. Man in himself has not progressed; rather, he has become useless. If the elements he uses to be powerful were taken away from civilized man, his aspect would be pitiful. It seems to him that comfort is happiness, and with eagerness he seeks it and obtains it — but after having obtained it, he capriciously breaks it apart, and this he does even in the very field of his intimate feelings. Thus we see that, eager, he seeks a love, obtains it, forms a loving and respected home. Carefully, and over much time, he goes on forming the warmth of his home, and on the day he least expects it, he himself takes charge of breaking it apart, as if he felt no pain for the work he himself has done. And if he does this with his own work, with his own pain, what would he not be capable of doing with another's pain? He has become pow-

erful for evil and tries to justify it by appealing to history, to confirm that man has always been so, and that history repeats itself. Marvelous way of justifying perversity! And so he continues preparing to destroy himself; nevertheless, man sincerely believes that he is seeking good and perfection. His intentions may be certain, but he goes by another road in his search for perfection — because he has paid more attention to the things of his own making than to those made by the eternal living God.

Education in general is clearly material, even when it is accompanied by pious sentiments and religious flavor — because current education does not manage to transform the being. It qualifies him, but he continues accompanied by all his vices and rancors; the bad and perverse one does not cease to be such by the fact that he has much instruction. For education to manage to cultivate the being — that is, to transform his bad qualities into good — it is indispensable to know in depth the laws of nature and the position of man before them. The culture currently offered to the peoples only serves to make them apt for the consumption of the elements that the golden calf produces.

Material progress is intimately related to economic problems. Material progress is translated into greater comfort, and greater comfort requires greater investment of money for daily

life. On the one hand, everyone wishes and demands greater comfort, complete ease for everything; and on the other, man himself complains about the cost of living. One cannot invite pleasure without its twin brother, pain, also attending. And on the other hand, the real fact is that, just as a family is notably burdened when it acquires comforts for its home, so too the children of a city remain immediately strongly burdened economically when the city offers them greater comforts and ease — that is, the cost of living immediately increases. A city that paves its streets must take the cost of that paving from the money of all those who inhabit it and those who transitorily visit it; for immediately the valuation that the building receives requires an increase in rent, and this implies an increase in the merchandise acquired in such a building.

Comfort is what has made man cowardly; for this reason he is afraid of life, of death, of tomorrow, of what people will say. The courageous man avoids comfort because he is not afraid.

From now on, humanity will receive much pain — and it must be received with resignation, because it is the means by which mother Nature gets her children to return to her. Pain will come to be the anvil on which the new humanity will be forged. The races that have come to enjoy greater comfort have never been those of greatest durability as human groups; those disappear, and of them only the vestiges of their

grandeur and opulence remain. The only thing that can put an end to the golden calf is pain — because pain was the road that Christ showed us to redeem ourselves.

Here among us, the humble Indians of the Sierra Nevada of Santa Marta live without need of money, and have been able to save themselves from civilizing catechization through our means — because both their number and the natural defense that protects them has not permitted it. Their scant population does not flatter producers and manufacturers to obtain them as centers of consumption, and the inaccessibility of the terrain prevents curious civilized ones from reaching their traditional customs.

Those Indians do not possess money or our culture, and nevertheless they live happy and content. They work the land and exchange their products among themselves, and thus they solve their needs. The only tribes that now have problems are those who remained in the lower part within reach of the civilized. The Indians who are in the upper parts of the Sierra do not understand problems; they do not know what problems are. The sheep, the figue, and the cotton give them the wool, the agave, and the threads for their clothing and indispensable utensils; and their women in moments of leisure make their clothes and indispensable elements.

Man created his own economic problems when he separated himself from his mother Nature; and man separated himself from Nature when he created urban life. And in urban life, man fashioned for himself an artificial life. And in the artificial life of the urban life, man is full of the problems he himself created. The same thing happens to man as happens to the chick that separates itself from the hen: if the chick is cold, let him seek his mother — she shelters him with her wings and gives him her warmth; if he is hungry, let him seek the hen — she will feed him; she, scratching the earth, manages to feed him.

No political party, nor the best organized government, is capable of doing for the chick what its mother the hen does — only she is capable of solving that hard and grave problem by scratching the earth for him. Only the mother knows how to take away the hunger of her children. No political leader, however intelligent he may be, and however great his political doctrine, can ever do what the mother is capable of doing for her child — for the fruit of her love. It is that only the mother knows and understands the intimate needs of her child; only the mother can shelter him with her warmth and feed him with her breast — because she is Nature in miniature.

Man moved away from his mother Nature when he isolated himself within urban life. Then man knew hunger and naked-

ness, problems arose, and he was morally corrupted, because he was orphaned. If man wants to solve his economic problems, he must return to the bosom of his mother, Nature; she always awaits her children from her bowels, as the hen does her chicks. She gives man the wool and the linen so that he may clothe himself, the fire so that he may warm himself, and the woods of her forests so that he may construct his house, his refuge. So while man resorts to urban life to solve his problems, he will be doing all the contrary to redeem himself from them. The man who, having hunger, thirst, and nakedness, goes to urban life to solve his needs, is like one who goes to seek food in the midst of the sands of the desert. Food is sought where it can be produced — in the countryside, in the forests, not in the city. Because in the city, agriculture is not produced; there can only be those who produce money, and money makes men devour each other like beasts. For man to solve his problems, he will have to turn his back on urban life and on the Golden Calf, the idols of his idolatry; put an end to selfish frontiers — for frontiers are daughters of man's selfishness, since the world was offered to us without frontiers — and return to the fields to work, to produce life, to thus earn the daily bread with the sweat of his brow, and reverently bow his neck before the seed he deposits in the earth so that it may multiply his food and that of his children. On that day, man will have no more problems, because his mother Nature will

take away his hunger, his cold, and his nakedness. The political parties will dissolve, because the political leaders cannot exist without masses to follow them, and there will be happiness.

Neither communism, nor fascism, nor Nazism, nor laborism, nor socialism can give to man his mother's breast — because only the mother can give the breast to her children and take away their hunger and cold.

There is no reason for people to die of hunger, because the earth gives abundant fruits to feed all beings who dwell on it. The animals that die of hunger do so because man has enclosed them in lands and places where they find no food. The same happens with men who enclose themselves within urban life. The economic solution of the world does not consist in giving more money to the world, because with what it has, it already has sufficient problems. What each man needs in order to live is a little house and a piece of land to cultivate his food — and our mother Nature will provide the rest. To do this there is no need to invent more political parties. The parties are like crutches for invalid humanity.

We always appeal to Nature, placing her as an example for every teaching, because she is an open book, and her teachings she offers us with lived examples, with realized facts — which gives us experience, and experience is the best teaching. A

thing is known when it is performed; if it is not executed, it is for us only a theory. Therefore we try to reincorporate into social customs the teachings given to us by mother Nature, trying to make people discern in order to seek what is most convenient to them. For this we present examples such as the following: The woman of the countryside raises her child; she feeds him with her breast because in her, love rules more than interest, and this food she offers him every time her child demands it; and her affection indicates to her when he desires it and when he does not desire it, without taking into account hour, minute, or second — because she has no clock, nor knows it, nor needs it. By contrast, the customary mother of the city is not martyred by the weeping of her child; it seems she has a heart of stone, and to the letter she waits for the four martyring hours to pass — which all books of upbringing indicate — before offering him food. The mother of the countryside sleeps with her child indispensably; she defends him with her warmth, and intuitively she makes her child continue feeding himself with the colors of her aura — that is, of the radiant force that, like a halo, comes out of the human body and above all of the mother, who is all love and tenderness for her child. This vital force is indispensable for an intimate and close external and internal connection between mother and child to be reestablished. By contrast, the lady of the city, from the very moment her child is born, is required to place him in a sepa-

rate bed, so that he does not receive the warmth of his mother — so that he does not bother her — doing with this all the contrary of what mother Nature does, when she allows the fetus not only to feed itself on the very blood of its mother, but to live in the midst of her warmth and lap. All this gives rise to greater understanding and greater union between mother and child existing among the people of the countryside and the village than among the people of fine civilized customs, and makes the first more rooted to his mother and to his home than the child who is raised with so many codes, rules, and unnatural systems that denature him.

Historical materialism, as a theory of official science, cannot serve as the foundation for social life, because it does not know the history of materialism — and they do not know it, nor can they know it, because they do not know matter itself and its intimate vital functions that have determined the theory of matter and the materialism of history. The constitution of matter is subject to the laws of time and space, and the times have not always been the same, nor have the environments ever been equal.

The physico-chemical composition of matter has not been the same in all times, nor does the organic biology of some million years back equal the present. Those peregrine theories of historical materialism — that man had to move away from Nature

and form cities to protect himself from the inclemencies of Nature — are as absurd as pretending to take a fish out of the waters to protect it from the inclemencies of the waters. Each organism is biologically adapted to the environment in which it moves, and therefore historical materialism as the basis for a well-organized society is completely inadequate, because it does not know the very history of matter, which has not always been equal in its biological, physical, psychic, somatic constitution.

The materialist knows nothing about the vital depth — that is, the Tattvas. The Tattvas are the inner depth of matter. The physicists admit ether to explain to themselves the laws of cohesion, gravitation, vibration, and pulsation — but they say nothing about the very constitution of ether.

If physics wishes to realize efficient progress, it must resort to occultism and to the study of the Tattvas — which are the various modifications of ether, the fundamental cause of the tensions and relaxations of caloric, of the movement that produces heat and sound, of the heat and sound that produce light, of the light that produces color. Therefore, note, light, color, and movement are a single thing with different vibrations, and they develop, evolve, and progress upon ether and its modifications called Tattvas in Oriental language.

The present work contains a series of incalculable knowledge — but it is regrettable that this light cannot reach the majority, because the majority are only set on enjoying themselves, and those who have studied have already formed judgments, are content with their beliefs and prejudices, and are little fond of making revisions. All this makes man not seek happiness within himself, but outside of himself. He believes that with money one attains and obtains everything — but money can only offer him pleasures, but not happiness. Pleasures tire and wear out, while happiness is constituted by our inner contentment, and in the inner, money does not enter. Happiness is translated into healthy beauty, and never tires.

When you, dear reader, feel inclined to consider us lovers of the backward and singers of misery, remember that what we are trying to do is to make you understand that Nature is an open book — and that in that book one does not learn with airs or with disdain. We remind you that the alchemy of Nature is much more powerful than the chemistry employed by man. We remind you that the stem of a flower, by the work and grace of alchemy, transforms the fetidness of mud into the perfume of its flower; that from the dirt of the swamp the resplendent flower of the lotus comes forth; that from the rotteness of the seed comes the stem of the fruit that gives us food; that from the pastures and waste with which cattle feed comes the milk and meat with which the human race feeds;

and we remind you that before you take pity on him, take pity rather on your own body that exhales pestilence — because it does not have decency, and if it knows it, does not practice it; and that it is still inwardly filthy because it does not know how to do what the stem of a flower does.

All the money employed in comfort, luxury, and convenience automatically burdens the economy of the associates. By contrast, the money used to facilitate access to those groups of the products that the earth gives — by means of roads, highways, railways, and the various means of transport — diminishes the cost of living, because these measures contribute to lessening the cost of transporting the food given by the earth and produced in regions where there is access. At the same time, they bring the city into contact with the producers, avoiding the complicated mechanism of intermediaries — since the lands adjoining the great centers of consumption, due to their high cost, are in the hands of persons who do not work the land.

It cannot be denied that man has notably improved the species he serves himself and feeds on — because he has paid much attention to them. The farmer knows that with the selection of seed he obtains the best grain; the same with the poultry keeper, the agronomist, the cattleman, and in short, those who make the earth and its species produce. The very governments in efficient form have contributed to that beautiful reality. The

only thing that has not deserved man's attention is his own production. Today, after so many advances and studies to improve the races of animals and the fruits and seeds of the earth, nothing is done to improve human production.

One must teach man to improve his production. To enter this terrain, one must go into the knowledge of man himself, who is composed not only of his physical body but of his soul and his spirit.

Contemporary science has badly taught man that the sexual act, or the union of a man with a woman, is a biological fact similar to those performed by the body of woman by her very quality of being woman — giving to understand by this that it is a function that is only biological, reaching up to orgasm — without the scientists realizing that the hormonal secretion of the gonads is also biological function, and that sexual magic is a process of intensified hormonal secretion — from the purely biological point of view, so we do not violate the biological law; we are masters of the Biological Law. Material science forgot completely the Biblical precept, which in its sixth commandment says to man: DO NOT FORNICATE; there it does not say with whom one is authorized to fornicate, but dryly DO NOT FORNICATE — that is, man must not employ his seed except solely and exclusively to create, or to leave descendants — in

spite of the approval that the various beliefs and societies give to unions that do not comply with the law of God.

Does man not remember that his seed is subject to the same rules to reproduce as the other living beings? With repugnance we see man who, sunk in the worst ignorance, uses his seed without selecting it, by means of qualities and inner conditions, placing his body in the best conditions — and above all, knowing that he is going to fulfill the most holy act by means of which he is a creator God — and in the worst conditions and with the lowest passions presents himself before woman, without respect and without love, to do all the contrary of what the sixth commandment of God's Law orders: DO NOT FORNIFICATE. In a state of drunkenness he exalts his lowest feelings, and at last, like one who goes to the market, he gives his payment to thus seal the shameful act as a faithful idolater of the Golden Calf. With reason these children of passion are called by their own mothers, when they refer to the new being who is engendered, an 'accident' — thus indicating that in that union they never had the intention to create. The Bible in the Apocalypse calls humanity the great harlot.

What can be born of that union that is verified contravening a natural law?

What can the human race expect from its human production?

What will be the moral quality of this new seed that carries in potency the germ of the very motives that gave it existence?

What educator can change the very bases that engendered this new being? Education there will have to be of a total transformation of the being — and to transform the being one must know the being.

External education can make him apt to earn a living and qualify him in the intellectual field to live in society — but in the field of culture and decency, he is interested neither in culture nor does he want decency.

This bad seed which, unconsciously for its progenitors, became a new living being, later comes to cause fright to the society from which it proceeds. Here practically society comes to be the victim of its own invention.

Then horrified, and without finding the cause of the evil, it resorts to the worst punishments for its correction and invents laws, prisons, daggers, penitentiaries, forced labor, corporal punishment, and even death, to thus try to regenerate or extirpate the evil — but the evil not only continues standing, but in spite of the existing laws and punishments, it continues advancing in overwhelming form.

Prisons and penitentiaries are dens of corruption: there the worst indecencies have place, and the sexual problem acquires

repugnant characters. Perverse souls, akin souls in intimate cohabitation, easily corrupt one another; and thus, instead of extirpating the evil, what is achieved is to increase it. In these conditions, prisons and penitentiaries to regenerate the delinquent must be a resounding failure, because the prison is a place of vice. By tyrannizing the delinquent, hatred is increased toward the society from which he proceeds — therefore that is not the road to regenerate him, because it does not attain the goal pursued, which is to convert those delinquents into useful individuals to society.

To reform is to form anew — and if evil is to be combated with violence, with shameful punishments, with shackles and chains, this comes to increase the evil. Evil is not opposed by evil, because it increases it. Evil is combated with its opposite, with good — just as heat against cold, the hard against the soft, light against darkness.

Evil, to be extirpated, is opposed by its opposite, the good. If delinquents cause evil to society, to regenerate them one must seek the manner or form so that they do good to society — that is, the opposite of evil — and this is feasible by making the punishment convert into things profitable to society; for this we present the following points:

Found agricultural farms with sufficient quantity of land for tillage and the cultivation of foods that give life. There — agri-

culture, poultry-keeping, beekeeping, and all that is creation of life. When man makes the earth produce, he moves within the divine plan. For our government this is no problem, because it has at its disposal immense fallow lands. The money employed for prisons, use it in agricultural colonies, where each prisoner has his piece of land — and then according to his merits, has it outside the colonies when he has completed his sentence and lives with his wife, thus isolating him from urban life and preventing him from returning to the mud from which he comes.

Every man who has a craft or profession, let him pay his sentence by working within the farms in what he is expert.

Maintain psychologists who study the aptitudes of the prisoners, and then teach them trades and arts according to their aptitudes. Teaching must be accompanied by good social assistance, regenerative films, and constructive books.

With these measures it is achieved to lower the cost of living, and instead of the State maintaining the lazy and forming experts in idleness, it would attain an agricultural overproduction and consequently a lowering of the cost of living. Thus instead of the prisoners being a hindrance, they pass to being necessary; from consumers, they pass to producers; from a heavy burden for society, they pass to being a relief for the peoples.

There exist two well-defined classes of production within reach of all understanding: WHAT MAN NEEDS TO LIVE AND WHAT HE NEEDS FOR HIS COMFORT.

What he needs to live, God creates and man cultivates.

What he needs for his comfort, man elaborates with the products that God creates.

The first is primordial for life, and its consumption equalizes men.

The other is not primordial, and its consumption divides them into very many classes, according to the use and consumption of what man elaborates.

We could say that man, according to whether he occupies himself in cultivating the things God creates — that is, those that serve to give life — and those that man elaborates — those that serve for his comfort. The first are called peasants, farmers, settlers, and so on; and the others, workers, artisans, professionals, and so on. The peasants, according to the quantities they produce, take on the names of agriculturalists, ranchers, landowners, and so on. The workers and artisans, according to the quantities they produce, become manufacturers, industrialists, magnates, bureaucrats, and so on. Within the elements that man constructs for his comfort are included those he uses

for his defense and those that serve him to maintain his vices and pleasures.

Man, as a faithful idolater of the Golden Calf, disdains the things God creates and applies himself to those he himself elaborates. This has permitted the peasant — who is the one in charge of offering man the elements that serve him to give life — to remain relegated; he is not taken into account, and if he is remembered, it is in a compassionate form. In the social scale he occupies no place, only for the fact of not possessing fine customs — which in sum is the result to which our present culture aspires. By contrast, those who elaborate the elements for comfort, for vices and pleasures, and even for death, form the social elite amid applause and smiles.

But one thing is the justice of man, and another is the justice of God. To the man who creates for life, He gives: courage, patience, meekness, humility, resignation, sincerity, faith, love, charity, justice — which are GIFTS AND VIRTUES, all this translated into inner contentment, into full satisfaction. By contrast, the others become powerful — but one thing is to be powerful and another to be virtuous. One is worth something before men; the other is worth something before God.

All these reflections we go on making to our readers so that they may learn to discern — and discernment leads them to es-

establish a difference between the real and the illusory, between divine right and social right.

It is a real fact that today we are witnessing the final catastrophe of the false modern civilization. This order of things is being exhausted through great social cataclysms, and man is impotent to ward off the evil — because man has not discerned; that is, he is falling blind into the abyss of despair. One does not need to be a philosopher to understand the present catastrophe of the false modern civilization. Life in the cities becomes each day more unbearable, and the cost of living worse. The political leaders offer panaceas, but on taking command, their respective political parties and their affiliates feel defrauded, because the promises continue to be what they really are.

Humanity wants to place an abyss between the human and the divine — and there precisely is man's error, because within man himself is the divine (the Innermost), which wants to actualize itself through the bustle of daily life — but man seeks escape routes; man, with all his beliefs, what he does is move away from himself.

The man who joins materialist or spiritualist schools seeks only escape routes; he wants to elude the conflict, to dodge it; he feels fear and laziness to know himself in order to solve his own conflicts. Schools, beliefs, philosophies, and so on, are fic-

titious forms of consolation. Truth does not consist in being materialist or spiritualist, but in being realist — that is, to realize oneself in depth, to approach oneself, to judge one's personality without butts, or pride of virtue (for everyone feels virtuous), without hypocrisies, without false poses, feigned pietisms — seating our own personality in the dock of the accused to judge it without any consideration, severely. Then trace for oneself a severe moral and ethical discipline, to thus put an end to the most intimate roots of our own conflicts. Conflicts are children of our own ignorance. These individual conflicts, added together, come to give the social conflicts.

Today more than ever it is needed that man begin to think for himself. People do not want to use their own criterion, but accommodate themselves to that of others, and they opine as their leaders opine. The problem of the mass is the problem of the individual — and as long as he does not learn to solve his own problems, the entire mass of humanity will be full of uncertainties, sufferings, and calamities that the political leaders try in vain to solve, because they themselves are full of problems and must first learn to solve their own problems before attempting to solve those of others. Today the disillusioned mass aspires to catastrophe because it is martyred, and thus pretends to come out rapidly from its despair — and therefore daily we hear phrases like this:

'Before being left hanging, it is better to fall.' This gives a clear idea of the despair of the masses and the magnitude of the catastrophe.

The mind of man will have to free itself from the shackles of desire, of fear, of appetites (the soft life), of the longings for accumulation, of selfishness — because all this constrains the mind and makes it incapable of discerning between the real and the illusory, the mutable and the permanent, the useful and the useless, as well as between the more useful and the less useful.

The present mind of man is a ship that goes from port to port, and each port is a school, a theory, a belief, a sect, a political party, a concept of flag, a philosophy, a religion. And when the mind anchors itself in those mental anchorages, then it encloses itself within those docks to act and react incessantly with its preconceptions established there. A mind so is incapable of understanding free life in its movement; a mind so is a slave of the animal I and of the stagnant energies of life, where there exist conflicts, class struggles, where hunger and pain exist.

The mind of man needs to free itself from the battle of the antitheses that divide it and make it incapable as an instrument of the Innermost. The man of reason, by means of mental choice, commits the error of dividing himself — and from this results mistaken action and useless effort, from which arise

conflict and bitterness. If we want to solve our own individual problems, we must learn the use and management of the mind. Thought must flow integrally, without the process of opinion (opinion) that divides the mind into such opposite opinions. The mind must flow serene, integrally, with the sweet flowing of thought, guided only by intuition — which is the voice of the Innermost, the flower of intelligence; from this results right action, right effort, and perfect plenitude. The evocative flame of the new era is the light of thought!

Man does not live the present, but in the midst of the experiences of the past and the worries of tomorrow. He sees the present through the coloring of past experiences; therefore he sees the present disfigured, and therefore he does not see the reality of the present — and nevertheless, he calls himself a practical man.

The new world will not be a world of military conquests or of frontier lines, but a new state of consciousness that is already being born at the margin of all limitations. Red flags and blue flags are full of ancestral prejudices; all that belongs to the past, to what has already given its fruit. Soon the bells of the Easter of Resurrection of Aquarius will resound. When the flame of understanding illuminates the face of the earth, all the problems of the world will disappear and there will be only happiness.

Love is the basis of life, and it is convenient to speak of love in the light of occult science. People need a deeper knowledge of that intimate experience of love. People have not until now received a light on those deep problems of consciousness; millions of philosophers have wanted to explain what cannot be explained. At every moment we hear talk of love — in halls, in streets, in clubs — people make various comments about the various problems of love, but no one has ever deeply understood that mysterious force that slumbers in the depths of all human hearts. The philosophers, through their mental elaborations, want to fit love to fixed and cold rules, as if love were cold or were subject to rules.

With profound pain we observe that people confuse morbid passion with love, to such an extent that humanity no longer knows when it is carnal passion and when it is love.

Love until the present date is a mystery for humanity. Only occult science can draw aside the veil of that delicious something that we have never understood but have always felt in the depth of the heart, like a devouring thirst, like a divine contemplation. And that divinity, we manage to feel through the form (figure of matter) — and when the suitor loves and contemplates his beloved, she, feeling loved and absorbed, does not change that moment for all the gold of the world, because her pure and lived love elevates her to exaltation. And there in

the midst of a sublime ecstasy she feels the delights of love; she does not belong to herself and even feels foreign.

Thus, spontaneous as it comes to one to speak, one approaches more the truth of love than when one tries artificially to form logical concepts about that something which does not admit concepts.

Many disillusioned of love see the end of a love tragedy as a catastrophe — but it is that people confuse what is an experience of the soul with what is a carnal passion. Love can never bring disillusion when what one feels is love. During a trance of love, and when those who love each other feel in full contemplation, they are not interested in being explained what love is. And it is that what one feels, one feels, and no one can feel theories.

Matrimony, through Gnosis, demands affinity of thoughts, affinity of feelings, union of wills, akin experiences of the consciousnesses (that inwardly they feel the same), and identical aspirations.

In man there exist seven states of consciousness, which must vibrate in unison with the seven states of consciousness of the spouse. Matrimony must be verified in the physical, in the vital, in the astral, in the sentimental, in the volitive, in the con-

scious, and in the mystical; each of these seven states of consciousness is related with each of the seven organisms of man.

It is true that to many it sounds strange to speak of the seven organisms that man has — but if the reader has interest and reads carefully, he will understand what we try to explain about the very bases of love.

Those seven bodies of man are the following:

Physical Body.

Vital Body.

Astral Body.

Mental Body.

Will Body.

Consciousness Body.

Spiritual Body.

These seven organisms are totally material, because it is a real fact that nothing can exist, not even God, without the aid of matter. Each of these bodies has its anatomy, its biology, its physiology. For this reason, the occult doctor cures rapidly, because he knows the anatomy of those seven bodies of man.

A perfect matrimony is realized on the basis of all seven organisms of the man verifying the sexual union with all seven organisms of the woman.

There are those who are married in the physical body, but in the world of desire they are not married by emotional and sentimental incompatibility; in this case such matrimony is a failure. There are cases of couples who are wedded in the physical world and even in the emotional world, but their mental bodies do not perform the sexual union — such couples have unmatched thoughts, plans, projects; that is, they do not share in the world of the mind; in these cases the matrimony is also not perfect. There are certain spouses who physically, emotionally, and mentally vibrate as akin — but when it comes to making a decision in daily life, then their wills clash and conflict arises; these matrimonies are also not perfect. There are consciousnesses that vibrate unmatched, even though in the other aspects such couples are akin; in these cases the matrimony is also not perfect — because for the matrimony to be perfect, all seven organisms of man must verify the sexual union with the seven organisms of the woman.

Many times a man and a woman who are simply friends in the physical world and who understand each other mentally in a mutual form — it happens that in the world of the universal mind such souls are husband and wife, even though in the

physical world they are wedded to other spouses. This will give a clear idea to the reader of what the occult knowledge of man — which man each day more does not know — signifies.

When the matrimony is only verified in the physical world, only the genital relation exists; the only thing that unites them is the sexual relation. When the matrimony manages to be in the 'Physical and Vital,' there exists, besides the above, affinity of tastes and thoughts. When the matrimony manages to be in the 'Physical, Vital, and Astral,' beyond the above, there exists affinity of emotions. When the matrimony is achieved in the 'Physical, Vital, Astral, and Mental,' besides the above, there exists affinity of thoughts and feelings. If the matrimony includes the 'Physical, Vital, Astral, Mental, and Will,' besides the above, there is affinity of will, of resolutions, decisions, aspirations, and so on. If the matrimony is achieved in the 'Physical, Vital, Astral, Mental, Will, and Consciousness,' besides the above, are achieved: affinity of consciousness, love, ideas, aspirations, ideals, and so on. And finally, the matrimony in the Innermost, in which only those who belong to the same ray can be married — and this comes to be: 'THE PERFECT MATRIMONY,' THE Gnostic MATRIMONY.

There exist two classes of matrimonial bonds: the Karmic, which begins from the physical plane upward; and the Cosmic, which is realized from above downward — or that of a couple

who receives a mission to fulfill in the superior planes, and then they go on encountering each other in the various planes, and they also go on verifying the various matrimonyes until they encounter each other in the physical plane, giving rise to the great loves, who are not deterred even by death — because they live within love, and love makes them Immortal — they also being a PERFECT MATRIMONY.

A great majority of beings go on finding each other through the ages and go on being husband and wife in different returns and in different places of the earth, producing this great affinity and mutual knowledge. All this gives us to understand how grave it is that man or woman should verify the matrimony for their own conveniences or purely social — which gives rise to a series of martyrizing conditions that the spouses have to endure, being for many the matrimony a heavy burden or a tremendous disgrace for their dimmed mentality.

Today woman does not seek a man to marry as is natural, but seeks a 'match.' This smells of bank, of business. This match implies: that the individual be moneyed, or have a well-remunerated post, or have a distinguished social position, or have conquered an academic title that allows him to live comfortably. All this is an insult to the majesty of love; all this can only bring pain and disillusion.

To the young man there is always presented a pure and honest woman with whom he can form a home, and with whom he can dignify his life and ensure for himself a patriarchal old age in the midst of a home full of love and tenderness — with a wife and children who watch over his old age. But it happens that the young man badly instructed by the desolate and shameful example of his elders, is also fond of the change of women — and with one and another loses his youth and virility, arriving at old age without home, without wife, and without anyone to give him a glass of water in his bed of sickness. Then he seeks and does not find; he asks and they do not give to him. That is his punishment. 'The impious shall be caught by their own iniquities, and they will be detained by the cords of their sin' (SOLOMON 5:22). Really, thus ends the old age of the concupiscent.

Humanity is a slave of sex. The Gnostic is its king! Because the Gnostic knows how to honor sex and knows that in his own seed lies the very root of his existence; his seed is to procreate, to vivify himself, and to redeem himself.

Humanity is ashamed of sex — but humanity should be ashamed of its corruption, not of sex — because sex is not guilty of the bad use that humanity has made of it.

The teachings of this work lead the reader to the very root of our being, which is sex — which is the very origin of our exist-

tence — for every human being is the child of a man and a woman. However, some semi-virtuous ones who want to appear chaste are horrified by the sexual theme and by the names with which the things pertaining to sex are represented for teaching motives. It seems these novel virtuous ones had no father or mother; that they had been formed of the wind. They do not know that for the pure all is pure, and for the impure all is impure. Let them know that man is not transformed except by sex, and is not regenerated except by sex — because he is a child of sex and by sex lives. Through that door he entered the world, and through it he exits; through that door he left paradise, and through it he will again enter to conquer it.

He who insults sex or is horrified by sex insults God — because God made the world with sex and is within sex. Of sex only the decrepit are horrified, because they already exhausted their sap in bacchanals and fornication. Of sex only the hypocritical Pharisees are horrified — the whitewashed sepulchers. There are those who are horrified by sexual magic, and yet they commit adultery right and left, surpassing the worst beasts; those are the ones who defame — and it is that each one gives of what he possesses: the sage gives wisdom, and the hypocrite, defamation.

Customs houses cause the greatest expenditure to the economy of the people; they have in their power a true economic key

that weighs terribly upon the consumers. To know whom the customs system favors, one need only speak publicly about the suppression of them — and we will see who is alarmed; and surely there the theory of the majority has no place.

We advocate for free commercial exchange — not on the basis of money as is used today, but of products — and that small and great may have equality, equity, and fraternity in Christian form. I estimate that when we attain that parity, we will have found the international economic principle of the future age of Aquarius.

Surely this system would not cause alarm among the people, because it favors them; only those would be alarmed who today enjoy the current systems — that is, the few. But what has man created that has not fallen? This political economic system of free exchange without customs barriers and without the controls that so uncontrol, would totally displace the existing one that keeps us in permanent alarm.

When we speak of reincorporating man into the natural life, into the bosom of his mother Nature, the first thing that arises among readers are the defenders of urban life — because they do not know another life. The first question that arises from them is to believe that we advocate for the savagery of the caves and of the stone age. To them we will answer with the occult (Gnostic) axiom: 'The end is equal to the beginning plus

the experience of the cycle.' Here also the first idea that arises in the reader and the listener is the figure of the 'vicious circle' (to leave savagery to return to savagery) — and this because the majority of readers do not read us with the desire to learn but to criticize. But the circle to which we allude 'is realized in the form of a spiral'; that is, 'Everything returns to the starting point, but with the fruits of the millenarian experiences, which means to return to the beginning but with a culture superior to the one that served as the foundation for the spiral of life'; those were the secular foundations of our triumphant and victorious spirituality.

Man fears the so-called inclemencies of Nature, and therefore prefers to live enclosed within urban life — for it seems to him that in the countryside he will not be able to enjoy the luxury, comfort, and conveniences that urban life offers him. And nevertheless, we see how in New York, for example, very many merchants of Wall Street, who during the day work amid the tormenting noise of the city and amid the brutal work of business — in the evenings leave fleeing from urban life to spend the night in their mansions, country houses, and chalets located in the countryside and at great distances from the metropolis. And there in the tranquility of the countryside they have their wives and their children. This gives us clearly to understand that already the inhabitants of the great urban areas are beginning to return to the bosom of Mother Nature.

This kind of policy that we proclaim signifies transplanting each one the comfort and conveniences of the city to the bosom of Mother Nature. Thus we advocate for means of transport each time more rapid and efficient, highways and railways that traverse the planet in all directions, small commercial, artistic, and cultural villages from which one can wisely govern the destinies of the collectivity — that is, we want to convert the whole planet into a gigantic city, full of comfort and conveniences of every kind.

What is the point that we continue living all stuck against each other like sardines in a box?

What need do we have to construct house against house, and dwelling upon dwelling?

Is the world not sufficiently large and spacious so that we can all have our comfortable residence, our garden plot, and our garden?

What need do we have to torment each other and to breathe the vitiated air of the great urban areas?

Let us convert the planet earth into a gigantic city, in whose dominions the sun never sets.

This celestial city will be the new Jerusalem, descending from the heaven of God, like a bride adorned to receive her hus-

band! (The Christ).

The age of Aquarius is now at the doors, and it is imperative that humanity awaken from the lethargy in which it finds itself. Man has only achieved with his primordial ambition, adultery — having contributed to multiplying evil, spreading it through his concupiscent seed to all the regions of the earth. Here and there are born daily the absurdities, and the new being carries in his germ latent forces of evil against which every education, every culture, and every religion is shattered.

Man through all his beliefs and feelings has paid more attention to morality than to ethics, to the extreme that the youth believe that this should only be used in the branch of business. No, gentlemen, ethics comes from no less than the ten commandments of God's law — from the Decalogue — which are the laws of the code of Nature, that serve for all times, for all races, and consequently for all cultures and all civilizations. The ethics of Nature is superior to the conventional morality of men. That morality is a daughter of the customs of each race, and man uses it when he is in the presence of others — while ethics places man permanently in the presence of divinity through august eternity.

**JULIO MEDINA V.**

*To enter this terrain, one must go into the knowledge of man himself, who is composed not only of his physical body but of his soul and his spirit.*

## **Chapter Four: THE REVOLUTION OF BEL**

Sing, O Goddess of wisdom, to the majesty of fire.

Let us raise our cups and toast to the hierarchy of flames...

Let us pour our golden amphorae and drink the wine of light until we are intoxicated...

O Demosthenes! How swift were your feet at Chaeronea...

Mesmer, Cagliostro, Agrippa, Raymond Lully — I knew you all, I saw you all, and they called you mad.

Where did you draw your wisdom from? Why did death seal your lips? What became of your knowledge?

I shall drink the wine of wisdom this night, in the chalice of your august skulls, and in a gesture of omnipotent rebellion I shall rebel against the ancient grave.

I shall break all the chains of the world, and declare myself immortal, though they call me mad...

I shall wield the sword of Damocles, and make the unwelcome guest flee...

But you cannot prevail against me, mute skull, because I am eternal...

Igneous Christ, burning Christ — I raise my cup and toast to the gods, and you, baptize me with fire...

Where did this enormous creation come from?

Where did these immense planetary masses come from, which like millenarian monsters seem to emerge from the jaws of one abyss to fall into another more terrible and frightful than the first?

I raise my eyes on high, and on the igneous head of the greatest of all the sacrificed ones, I read this word: 'INRI.'

Ignis Natura Renovatur Integram. (Fire incessantly renews all nature.)

Yes, beloved disciples, all in the universe is nothing but the granulations of Fohat.

O the hierarchies of fires! O the hierarchies of flames.

Burning roses, burning... Igneous snakes... hiss... hiss eternally upon the waters of life so that the worlds may arise... hiss, hiss, hiss eternally, with the hissing of Fohat, holy flames... Blessed be the luminous fiat, the spermatic fiat of the eternal living God who set the universe into existence.

Divine fire, you are the divine numen of all infinite existences — and when the subterranean flame devours the form and burns the foundations of the world, you will be as you were before, suffering no change whatsoever, O divine and eternal fire... Fohat fertilizes the chaotic matter and the worlds come into existence. All that has been, that is, and that will be, is a child of fire...

The fire of the Holy Spirit is the flame of Horeb... Fohat lives in our testicles and is only a question of putting it into activity by means of sexual magic to convert us into Gods... into Devas, into divine and ineffable beings. The fire of chastity is the fire of the Holy Spirit, is the fire of Pentecost, is the fire of the Kundalini... is the fire that Prometheus stole from heaven... is the sacred flame of the temple that the vestals light... is the flame of triple incandescence, is the chariot of fire in which Elisha ascended to heaven...

In the times of ancient Egypt, the neophyte who aspired to be an alchemist, in order to awaken the divine fire, had to marry a mature woman — but if he did so with a young one, he had to delay some months before performing the sexual connection. And among the matrimonial conditions was the having to obey his wife, to whom the alchemist submitted himself with much pleasure...

Introduce the member into the vagina and withdraw without spilling the semen — this is the old formula of the ancient alchemists... With it the igneous snake is awakened, and we attain union with the Innermost: he is the real 'I,' that Ruach Elohim who, according to Moses, hovered over the waters in the beginning of the world. And then we become the Sun King, the triumphant Magus of the Snake... We make ourselves omnipotent gods, and with the sword of Damocles we defeat death... All of nature will kneel before us, and the tempests will serve as carpet for our feet. Fohat is the elixir of long life, and with that elixir we can preserve the body through millions of years... Woman is the vestal of the Temple... woman lights the flame... of our sonorous coffer, which vibrates in the cosmic spaces with that tremendous solemn and ineffable euphony of the vast skies of Urania...

Woman, I love you...

for many nights now,

I have wept much... much...

and at the end of the journey I hear your songs,

and the drowsy stars tremble with love,

and the celestial muses kiss with your songs...

You are a book sealed with seven seals.

I do not know if you are joy or poison.

I am at the edge of an abyss I do not understand:

I am afraid of you, and of your mystery.

Woman, I adore you...

I want to drink the liquor of mandrakes,

I want to kiss your breasts,

I want to feel the song of your words

and ignite my fires.

Woman, you cannot forget me.

You told me that you loved me

and swore your affection to me,

in adored nights...

in nights of idyll...

in perfumed nights...

and of songs and of nests...

Old priestess, light my wick,

light my flame of triple incandescence;

nubile vestal of the divine temple...

deliver to me the fruits of science...

By AUN WEOR.

## **Chapter Five: ARCADIA**

Who is that young man in a grayish tunic, with black and profound eyes, an aquiline nose, tall body, and disheveled hair?

Who is that cheerful young man who laughs joyfully in gatherings with friends, carefree and happy in the orgy?

Ah! It is Beelzebub, the king of the feast, the friendly comrade of the taverns, the cheerful companion of the orgy, the romantic carefree gallant of ancient Arcadia...

I have clairvoyantly penetrated into the epoch of Saturn... Here I see nothing vague or vaporous... Besant, Leadbeater, Heindel, Steiner — where are your powers? What became of your knowledge? Why do you speak to me of vague things when everything here is concrete and exact?

These men of the epoch of Saturn were men... and men of truth, because they had a 'Self' and knew they had one...

Humanities are always analogous, and these men of the epoch of Saturn were like the present ones... the ambience was simi-

lar... When one speaks of humanity, business, taverns, brothels, orgies, beautiful flighty girls, and handsome gallants come to mind — stolen princesses and old castles, neighborhood lotharios and night-wandering poets, the old man who passes by and the child who cries, the mother who cradles a hope and the friar who murmurs some prayer... in short, all that gamut of qualities and defects, varied, diverse, that constitute the human values... Humanity is a womb where Angels and Devils are gestated... from humanity nothing but that comes forth: Angels and Devils...

When the divine monads animate the three inferior kingdoms, there is no danger. The danger is upon arriving at the human state: from that state one departs to become Angel or Devil...

Beelzebub was a great rebel who shook his head and his disheveled mane over the cups and delights of Arcadia... He had longings for Wisdom, and his wings of a rebel eagle did not fit within the parish henhouse. His tremendous and fiery verb disconcerted the Imbeciles and unmasked the traitors with his blunt and luminous proverbs... In his soul burned the fire of eternity, and a cry of rebellion shook his Titan bowels... he enjoyed every kind of comfort and inhabited a comfortable and luxurious house in Arcadia...

That was his nest of rebel eagle...

All matter was mental... all humans wore astral bodies... They ate, dressed, drank, and amused themselves as now, because the astral body is an organism almost as dense as the physical, and was analogously constituted as the physical... Certainly the men of Arcadia remembered ancient cataclysms and beautiful millenarian traditions... of pre-Saturnian epochs... but in the full apogee of the human state, life was similar to the present...

Frolicsome little parties...

of cheerful comrades...

pale gleams...

and liquor of mandrakes.

Nights of squall and orgy...

nights of carnival...

Romances of love and poetry...

that it is better not to remember...

Maidens of chaste brown hue

who fall into the arms...

and are light as the wind

with those satin dresses...

## **Chapter Six: WHITE MAGIC AND BLACK MAGIC**

There are 7 truths, 7 sublime lords, and 7 secrets... The secret of the abyss is one of the seven great Unspeakable secrets...

Abaddon is the Angel of the abyss. He wears a black tunic and red headdress like the Dugpas and the Bhönsos of Eastern Tibet and of the regions of Sikkim and Bhutan, like the black magicians of the altar of Mathra (pronounced Mazra by the Rosicrucians of the school 'Amorc' of California).

Magicians of red headdress are also the Venerable Anagarikas and, in short, the great hierarchs of the shadowy caverns...

One thing is Theurgy and another is Necromancy... The inner Master of the 'Theurge' is his 'Innermost.' The inner Master of the Necromancer is his Guardian of the Threshold, whom they call the guardian of his consciousness, the guardian of the precinct, the guardian of his chamber, the guardian of his sanctum...

The 'Innermost' is our divine spirit, our higher Self, our inner Angel.

The Guardian of the Threshold is the inner depth of our animal self.

The Innermost is the burning flame of Horeb. That Ruach Elohim who, according to Moses, hovered over the waters in the beginning of the world — the Sun King, our Divine Monad, the 'Alter Ego' of Cicero.

The Guardian of the Threshold is our Satan... our inner beast, the source of all our animal passions and brutal appetites...

The Higher Self of the Theurge is the 'Innermost.' The Higher Self of the Necromancer is the Guardian of the Threshold.

The powers of the Innermost are divine. The powers of the Guardian of the Threshold are diabolical.

The Theurge renders worship to the Innermost. The Necromancer renders worship to the Guardian of the Threshold.

The Theurge makes use of the powers of the Innermost for his great works of practical magic. The Necromancer renders worship to the Guardian of the Threshold for his works of black magic.

We have arrived at the omnipotent empire of high and low magic.

The Astral Light is the battlefield between the white and black magicians. The Astral Light is the key of all empires and the key of all powers. That is the great universal agent of life. In it live the columns of Angels and demons.

To attain Theurgy one must first be an alchemist — and it is impossible to be an alchemist without a woman.

Vitriol is one of the keys of the Gnostic Alchemist; this word signifies: 'Visita interiorem terrae rectificatum invenies occultum lapidem' — Visit the interior of our earth, that by rectifying you will find the hidden stone.

The key is in the flexible, malleable liquid glass... this glass is the 'SEMEN.' We must sink into our own organic laboratory and increase and rectify our liquid glass in order to heroically increase the philosophical stone, the force of Nous, the Immortal Logos, the Solar Snake, which in the depth of our ark sleeps with silent restlessness.

Woman is the Vestal of the Temple, and the Vestal lights the sacred fire of triple incandescence.

The elixir of long life is potable gold, and that gold is THE SEMEN... The secret is in connecting sexually with the priestess and withdrawing before spilling the semen.

I A O: Those three vowel letters must be pronounced during this sexual trance thus:

I..... A..... O.....

Each letter requires a complete exhalation of the lungs; then they are filled completely and the second is pronounced, and then the third. This must be done mentally when the priestess is not prepared, thus avoiding bad interpretations on her part.

With this key our Kundalini awakens, and at last we arrive at the matrimony of 'Nous' and conquer the beautiful Helen for whom so many illustrious warriors of old Troy fought.

The beautiful Helen is the igneous mind of the soul that has already wedded its eternal beloved, the Innermost. The beautiful Helen is the burning mind of the theurge. With that mind the theurge transmutes lead into real and effective gold... The theurge wields the sword and as a King of Nature resurrects the dead, cures the blind and the lame and the paralytic... He unleashes hurricanes, and heroic he walks through the gardens of fire of Nature.

What inductive or deductive logic serves as the basis for the Neoplatonists Plotinus and Porphyry to combat phenomenal theurgy?

All the infinite existences of the universe are children of phenomenal theurgy... There is an enormous difference between the mirror of theurgy and the mirror of necromancy; the mirror of Eleusis is different from the mirror of Papus and the Amorc school of California.

The mirror of the school of Papus is Necromancy and black magic. The mirror of the mysteries of Eleusis is pure and divine theurgy.

The Initiate of Eleusis in the state of Manteia (Ecstasy) pronounced the sacred syllable, and then there appeared in the resplendent mirror the Innermost of the Initiate, all made of light and beauty... Many times the initiate provoked the state of Manteia by drinking the chalice of Soma that transported him to the ineffable Pleroma of love.

The necromancer of the Amorc school of California prays to the guardian of the threshold to appear in the mirror, and once the vision is made, the candidate remains a slave of the guardian of the threshold and converted into a black magician.

The ritual of first degree of the Amorc school of California is the most monstrous crime that has been committed against humanity. The disciple, looking at the mirror, invokes the monster of the threshold with these eight questions he asks himself:

Would you like to know the mystery of your being?

Would you like to know the terror of the threshold?

Will you listen to the voice that answers?

Have you heard of consciousness?

Do you know that consciousness is the inner voice and that it speaks when given the opportunity to do so?

Will you give consciousness liberty so that it may speak to you?

Do you know that your consciousness is your guardian and therefore the guardian of this Sanctum?

And do you know that this sacred guardian will always be present in this sanctum to guide and protect you?

These eight questions the ingenuous disciple asks himself, and after reciting some other paragraphs of black magic before the mirror, he says: 'Before my fraters and lords and in the presence of the guardian of the sanctum, I proclaim that I have approached the terror of the threshold and that I have had no terror for my soul. Now I am a dweller in the threshold; I have purified myself and I have ordered my true "self" (the Guardian of the Threshold) to have dominion over my physical body and my mind.'

Thus the ingenuous disciple remains converted into a black magician, slave of the guardian of the threshold and of the shadows.

This ritual of black magic adapted today to the 20th century is most ancient. Beelzebub, after having passed through it in old Arcadia, began his horrible career of demon. With just reason the Tibetan reformer Tsong-Ka-pa in 1387 cast into the flames whatever book of necromancy he found — but some discontented Lamas allied themselves with the aboriginal Bhönsos, and today they form a powerful sect of black magic in the regions of Sikkim, Bhutan, and Nepal, given over to the most abominable black rites.

Iamblichus, the great theurge, says: 'Theurgy unites us more strongly with the divine nature; this nature is engendered by itself, acts through its own powers, is intelligent, and maintains everything; it is the ornament of the Universe and invites us to intelligent truth, to perfection, and to share the perfection with others. So intimately does it unite us to all the creative acts of the Gods, in proportion to the capacity of each, that after fulfilling the sacred rites, the soul is consolidated in the actions of intelligence of the Gods until it identifies with them and is absorbed by the primeval and divine essence; such is the object of the sacred initiations of the Egyptians.'

Iamblichus invoked and materialized the planetary gods. First one is an alchemist, then a magician, and finally a theurge. By practicing sexual magic we awaken the snake and we become theurges. The whole secret is in learning to connect with the woman and withdraw without spilling the semen.

In the mysteries of Eleusis, the nude dance, sexual magic, and delicious music were something ineffable.

The Gnostic Church has opened its doors to the entire humanity, and to me, Aun Weor, it has fallen to spread the wisdom of the snake among suffering humanity.

## **ELEUSIS**

Manteia, Manteia, Manteia...

The music of the temple intoxicates me

With this delicious song...

And this sacred dance.

And the exotic priestesses dance

With impetuous frenzy of fire

Spreading light and smiles,

In that corner of heaven.

Manteia, Manteia, Manteia,  
And the serpent of fire,  
Among the august marbles,  
Is the princess of the sacred purple,  
Is the virgin of the venerable walls.  
It is Hadid, the winged snake,  
Sculpted on the old granite avenues.  
Like a terrible and adored Goddess,  
Like a genius of ancient monoliths,  
Coiled around the body of the gods.  
And I saw on festival nights,  
Delicious princesses on their litters,  
And the muse of silence smiled upon the altars  
Among the perfumes and the silks.  
Manteia, Manteia, Manteia,  
The vestals shouted  
Full of mad divine frenzy,

And the immortal gods watched them in silence

Beneath the alabastrine porticoes.

Kiss me, love, look at me, for I love you...

And a whisper of delicious words...

Shook the sacred arcana...

Among the music and the roses

Of that sacred sanctuary.

Dance, exotic dancers of Eleusis

Among the tinkling of your little bells,

Magdalenes of a via crucis.

Divine priestesses...

*(Manteia in the ancient mysteries of Eleusis means Ecstasy.)*

*The beautiful Helen is the igneous mind of the  
soul that has already wedded its eternal beloved,  
the Innermost.*

## **Chapter Seven: THE TWO PATHS**

'Behold, before you I place two roads: that of life and that of death.' (BOOK OF JOB.)

In the shadow of liquor and the orgy grows the bewitching flower of crime.

In the shadow of the nubile foliage of passion, the wild vermin and the creeping reptile make their nest.

In the midst of squall and bacchanal Beelzebub learned to gamble great sums of money — and money and original sin are coexistent: both are the tragedy of the human.

Gambling has led to ruin and suicide the elegant lady and the cunning gentleman, the working man and the bohemian gambler...

Beelzebub learned the vice of Gambling, and laughed joyfully in the bacchanal, between the dry sound of the dice and the joyous triumphant pop of another bottle.

But behold, there was never lacking in the orgy a mysterious personage; this fateful personage with a sinister face wore a black tunic in the style of Arcadia, and in his ears there always shone large golden earrings.

What mystery enveloped that sinister personage?

Was he perhaps some genius of light come from remote spheres? Was he perhaps some luminous lord of the flame, or some ancient inhabitant of some already-extinct historical epoch? No, nothing of this — this man was only a horrible and

monstrous transgressor of the law: a black magician. Beelzebub learned from this black magician certain secret keys to win at the vice of gambling. Friendship mixed with gratitude and the orgy, and so the sinister personage led his victim along the black path...

The men of the epoch of Saturn wore astral bodies and were tall of stature: at that time our current human bodies were only germs with possibilities of development. The current human 'innermosts' were then only virginal sparks that animated the mineral kingdom — but Beelzebub was a man of that epoch, because he had a self and knew he had one. If he had followed the narrow and strait path that leads to light, he would have come to be a lord of the mind, a child of fire, like his most beloved friends. But liquor, pleasure, gambling, and fornication, with their exotic flowers of malign and seductive beauty, hypnotize the weak and lead him to the abyss.

Beelzebub became the intimate friend of the sinister personage who with his miraculous keys made him triumphant in the vice of gambling — and at last one day he was sadly prepared to receive the first initiation of black magic in a shadowy temple... his master had made him ineffable promises, had spoken so much to him of love and Justice that it was impossible to doubt him, especially when he had made him with his marvelous secrets always triumphant in the gambling.

How could the students of the Amorc school today doubt the Emperor of their sacred order, or of his 'Holy Rituals'? He who is going to fall does not see the hole.

The first shadowy initiation ritual that the disciple Beelzebub received in the temple was the same first ritual that today the students of Amorc perform in their room to receive the first grade. Just as the student of the first grade of 'Amorc,' after the rite, remains a slave of the guardian of the threshold, so too Beelzebub remained a slave of the guardian of the threshold and began his career as demon...

It happens that during the hours of ordinary sleep, 'Veritas,' the black Guru, takes in astral body the disciples of the first black grade and subjects them to a very curious rite. Let us see: the disciple takes some turns around a table, striking it, and then receives a brick from the hands of the Initiator, who ceremoniously pronounces these words: 'beneath the Devil, do not forget'; immediately the disciple buries the brick in the ground. This ceremony symbolizes that the poor disciple has laid the foundations of his black discipleship, and that now he must obey the orders of the black brotherhood. After this, certain occult treatments are applied to the ingenuous victim on the principal chakras of the head, in order to control him for the black brotherhood, and on his nape is applied a lens in the form of an eye to influence the important centers of his sub-

conscious. When the disciple wakes up in his bed, he brings back no memory of what has happened in the astral.

Black magicians have their mysticism, and always believe firmly that they go by the good road: no black magician believes he goes by a bad road...

The road of black magic is the broad road full of vices and pleasures.

Mariela, the great black sorceress, full of a delicious and fatal beauty, with her enchanting voice and her tender face, glided agile and light over the plush carpet of the great and splendid halls of the most refined aristocracy of European nobility. Her seductive voice resounded in the feast like a poem of love, like a kiss of shadows, like an Ineffable music. It was something like the romance of a melody or like the miraculous dream of a Beethoven symphony.

Mariela was the great sorceress, the splendid lady of all the courts of Europe.

The 60 souls of the cauldron, with their white hair, resembled something like a Garden of white daisies among the perfumes, the silks, and the tailcoats of the regal palaces... The 60 souls of the cauldron were a garden of white flowers where a breath of death blew.

The testament of the 60 Helens was a testament of shadows and of death — and you, Angela, with that regal vestment of long train, seem the longed-for betrothed of a lover who never arrives. You seem the mysterious Nymph of a delicious enchanted labyrinth; you seem an unforgettable beauty among the velvet of the night sprinkled with stars.

How many times I saw you, O Angela, like a fatal goddess among the bewitching mirrors of that elegant hall of witchcraft, where you were a queen of evil. What is its name, O children of evil, that splendid mansion that resembles an idyll?

Ah! It is Yahweh-semo, the delicious hall of purple and silk. Here reigns only love and the fatal beauty of the abyss of evil. Each lady, here is a poem; each smile, an idyll; and each dance, a romance of unforgettable love... The flexible and delicate stem of each malign beauty is a bayadere, between the silhouette of a mysterious landscape.

Andramelek, the rich and lavish black magician of China, says that the human being is an angel and therefore has no reason to suffer, and always advises his friends to enter the aristocracy and to dress like princes and to get much money.

Cherenzi the black K.H., speaking in the social sense, says that his disciples must be triumphant ones, and that the disciple who is not a triumphant one cannot be his disciple.

The black magicians love fornication, and trying to justify themselves, say that it is a divine relation. The black magicians know very well that the souls that move away from the Innermost disintegrate in the abyss — but then Cherenzi, mouthpiece of the teachings of the brothers of the shadowy caverns, says that the soul is only a garment and that it must disintegrate, because they are only interested in the 'real being,' and they aspire to construct their nest in the absolute. This is the dangerous mysticism of black magic. Any neophyte in occult science easily falls into that philosophy of terribly malign and seductive beauty...

The black magicians hate Christ... and consider him an evil personage. Cherenzi the K.H. says that the Lord Christ was not initiated, because no initiate allows himself to be killed... The black magicians of San Jose, California, are more diplomatic... for economic convenience. With that philosophy of the shadows, the black magicians form their mysticism, and full of joy they drink, cohabit, and amuse themselves... they attend their great feasts and dance deliciously in their elegant halls, and in the arms of fornication they enjoy and laugh...

The black road is easy and level, and along that easy and joyful road Beelzebub oriented himself, the handsome and friendly gallant of old Arcadia... 'Narrow is the gate and strait is the road that leads to light, and very few are those who find it'...

The road that leads to light is full of brambles and thorns. 'Many are called and few are chosen.'

And in our terrestrial evolution the majority of souls were lost: to all of them the black road full of vices and pleasures was easier and more accessible.

Human evolution has failed. Only a handful of souls will unite with the Innermost and enter the Angelic kingdom. The majority of human souls will disintegrate in the abyss through the centuries and eons, amid the outer darkness, the weeping, and the gnashing of teeth.

Christ, the Divine Redeemer of the world, came to open the path of initiation publicly for the whole of humanity. The entire via-crucis of the Divine Rabbi of Galilee is the path of initiation that the initiate must travel on his way to the Golgotha of the 'high initiation,' where the soul unites with the Innermost and becomes immortal, attaining the ineffable souls of the Pleroma.

A drowsiness of impenetrable centuries weighs upon the august and sacred mysteries. The word made flesh lies in the depth of our sacred ark awaiting the supreme instant of our resurrection. The holy doctrine of the savior of the world shines with the Luminous and spermatic fiat of the first in-

stant, and the rod of Aaron remains awaiting the passage of the snake.

The Holy Gnostic Church is the jealous keeper of the 'Pistis Sophia,' where all the teaching of the Divine Rabbi of Galilee is written; and in the depth of the ages shines resplendent the most ancient and painful road through which all the masters of humanity have traveled.

*Christ, the Divine Redeemer of the world, came to open the path of initiation publicly for the whole of humanity.*

## **Chapter Eight: THE STAFF OF THE PATRIARCHS**

Beelzebub, more and more eager for wisdom, faithfully and sincerely fulfilled all the orders that his sinister instructor gave him. He came to know the course of the seminal currents and awakened his Kundalini negatively by the procedures of fornication and concentration, as Omar Cherenzi Lind teaches in his book titled 'The Kundalini or the Igneous Serpent of our magical powers.'

The twilight of the cosmic night extended the velvet of its mysterious wings over the deep valleys and the enormous and gigantic mountains of old Arcadia. The corpulent millenarian

trees, last offspring of unknown fathers, had already during long years seen the leaves of autumn fall, and now seemed to wither definitively to fall into the arms of death. Our current human bodies seemed now ghosts of men, and the innermosts of our current humanity had already received their finest garment.

Terrible earthquakes shook Arcadia, and everywhere a breath of death was felt. From those enormous multitudes of human beings two classes of beings had emerged: angels and devils.

The ancient beauty of the handsome gallant of Arcadia had disappeared; his body was covered with hair and took the resemblance of a gorilla. His eyes took the criminal and horrible aspect of a bull; his mouth grew gigantic, and with his horrible fangs they presented the aspect of the jaws of a voracious beast. His head of enormous mane and his feet and hands deformed and gigantic gave him the aspect of a horrible monster, corpulent and enigmatic. This was Beelzebub, the enigmatic and handsome gallant of old Arcadia...

Was this the cup of wisdom in which he wanted to drink? For arriving at that horrible monstrosity, were all those sacred initiations that he passed in the temple? Was this the nectar of science, or the liquor of wisdom that he longed for?

Wisdom, divine treasure

That with your fire you burn me  
When I would weep I do not weep  
And if I weep, you console me.  
There was an old woodcutter of the region  
Who knew not how to read or write  
He only loved the edge of his axe  
And felt longings to live  
He watered the furrow with his tears  
And love he felt for wisdom  
His pale cheeks smiled  
And he was intoxicated with love and poetry.  
Wisdom, wisdom, wisdom  
How you burn me  
Exclaimed the old man who was dying  
Beneath the blond stars  
Wisdom, liquor of the gods  
It is a liquor that poisons

And by a very hard road my spirit shall come

It is terrible, my God, the torture of waiting

Wisdom, for you I raise my cup

And I am tired of weeping

Wisdom, to you I sing my stanzas

And I wait among the roses

For the love that shall return

Wisdom, divine treasure

That with your fire you burn me

When I would weep I do not weep

And if I weep, you console me.

The Kundalini awakened in negative form converted him into a shadowy power of nature. The black magicians during passionate fornication take advantage of the instant of seminal ejaculation to make ascend, by means of mental concentration, the vitalizing hormones secreted by the sexual glands, toward the head; then with the mind they take them to the heart, and the heart sends them toward the big toe of the right foot. And thus they awaken the Kundalini negatively and convert

themselves into the seven-headed monster of which the Apocalypse speaks.

In India there are schools of black yoga that instruct their disciples in that shadowy science. All the profound studies of occultism can be reduced to a synthesis: 'the snake.' 'By spilling the semen we become devils, and by not spilling it we become angels.' If the snake rises, we are gods; and if the snake descends, the tail of the Devil is formed in us and we become demons. The tail of the Devil is a prolongation of the astral counterpart of the coccyx, and results from the movement of the snake downward, toward the earth.

The Kundalini is the staff of the patriarchs, the rod of Aaron, the staff of Brahma, and the scepter of the Gods.

By practicing sexual magic the Gnostic alchemist awakens the Kundalini, and it rises through the conduit of a canal called Sushumna. That igneous snake is thick in those who have much Christic substance (semen) accumulated, and thin in those who do not have much sexual energy stored. The positive awakening of the Kundalini is accompanied by a great celebration in the temple.

Terrible pains are produced in the coccyx, and the serpentine fire opens its way upward, toward the head. The passage from one canon to another is realized according to the moral merits

of the disciple. These canons are the vertebrae of the spinal column; they are also called pyramids.

Any unworthy act lowers the disciple one or more canons according to the magnitude of the fault. There are 33 canons that we must conquer to arrive at the high initiation, which is the union with the Innermost. Those 33 canons belong to the 33rd grade of Masonry; those are the 33 years of the life of Christ. The 33rd grade only the masters of major mysteries have; the two 3's joined are the symbol of the union of matter with the spirit — the perfect circle of eternity, whose center is everywhere and whose circumference is nowhere.

The high initiation is realized when the Kundalini has already arrived at the head — but for the Kundalini to ascend triumphant through the 33 canons, one must practice to the letter all the teachings of the holy gospels; to attain the high initiation one must first pass the nine arcades: these are the nine initiations of minor mysteries.

As the serpentine fire goes on rising through the spinal column, all the powers of man go on awakening, for each canon has its occult name and is related with certain powers.

A certain master of major mysteries tells that before arriving at the high initiation, he had the weakness to fall into a certain

fault, and then the Kundalini descended four canons; and to reconquer them he had to struggle very much.

The ordeals of the high initiation are extremely severe: 'the disciple must follow a path of perfect sanctity and chastity — but on arriving at the union with the Innermost, man is converted into a Master of Major Mysteries and into a Theurge.'

*For arriving at that horrible monstrosity, were all those sacred initiations that he passed in the temple?*

## **Chapter Nine: I ACCUSE**

After a period of cosmic rest, life recapitulated the epoch of Saturn, and then the solar epoch began: the earth shone and resplendent with the ineffable colors of the astral light, and the matter of the universe was the very astral light. The physical bodies of our current humanity developed a little more and received the vital body that today serves as the basis of all human biology.

The Angels and Devils of the epoch of Saturn floated in the ambience of the solar epoch... There we see clairvoyantly Beelzebub, the prince of demons, given over to the worst crimes. An active member of a great temple of black magic, he struggled intensely to make proselytes among the humanity of

the solar epoch — and many were the souls he conquered for his shadowy temple. Beelzebub descended the 13 steps of black magic and attained the 13th black initiation, which converted him into prince of demons; on his waist he wore the sinister cord of 7 knots, just as the supposed Templar knights of the black magician Omar Cherenzi Lind and the members of the school of black magic Amorc of San Jose, California, use it.

He became skillful in the management of the mind and received the lost word of the black magicians, which is written Mathrem and pronounced Mazrem. On his maned head he placed the headdress of black magic, and he covered his broad and hairy shoulders with the black cape of prince of demons; on his forehead appeared the horns of the devil. These horns are the mark of the beast. He became familiar with all the passwords and converted himself into a great hierarch of the black lodge, into an adept of the left hand.

The black magicians of the Amorc of San Jose, California, have some very curious passwords to recognize each other: Arco, password for those of second grade; Khei-ra for those of third grade, which they pronounce thus: 'Que-i-raa'; Mathra, password for those of fourth grade (pronounced Mazra). This is the lost word of the black magicians; it is the name of a temple of black magic called Mathra. Such temple is located in the state

of Jinas on the Mountain of the Peak, or Peak of the Mountain, in the Azores Islands.

The black magicians of the altar of Mathra are magicians of red headdress like the Bhönsos and Dugpas of Tibet. From this shadowy Atlantean temple come the rituals of the 'Amorc' and not from Egypt, as they falsely sustain.

I, Aun Weor, the most ancient hierophant of the Egyptian mysteries, accuse that black institution before the verdict of the public conscience for the crime of deception. I accuse that black institution for attributing to us the ancient Egyptians rituals of black magic that we in Egypt never used. I accuse the Amorc of California for the crime of profanation. I accuse the Amorc of California for its merchandise of souls. I accuse the Amorc of California before the verdict of the public conscience for the horrendous deception of making its ingenuous disciples believe that it is a white institution.

People of the United States, rise up as a single man to put an end once and for all to those dens of corruption that are leading millions of souls to the abyss. Brave people, heroic people — the hour of the great revolutions has arrived, and there is no time to lose. The hour of the great decisions has arrived, and all human beings must gather around the Divine Rabbi of Galilee, who from the summits of Golgotha exclaims: Lord, Lord, how you have glorified me!

In vain will the black magicians of the fifth grade shout their little password 'Astro,' because that den of black magic will go to the abyss where the great beast and the false prophet are.

In vain will the horrible victims of the sixth grade shout Zocas, Zocas, Zocas — because the edge of the sword of cosmic Justice will seal their throats among the horrible shadows of despair where only weeping and the gnashing of teeth are heard.

And you, the black mystics of the seventh grade, in vain will you burn the salt of the witches with alcohol and incense.

The filthy guardian of your sanctum cannot save you from the shadows and despair, because the millennium has arrived, and everyone who is not next to Christ shall go to the abyss, even though he shout like a madman Mazrem, Mazrem, Mazrem.

## **Chapter Ten: THE NOUS ATOM**

Beelzebub, the prince of demons, went on swelling the ranks of his legions with new proselytes, whom he daily recruited among the men of the solar epoch — and so he became Hierarch of legions.

The universe shone and resplendent, full of ineffable beauty. The humanity of the solar epoch was analogous to other humanities of any epoch — and among the men of that epoch,

there was one who strove terribly to attain perfection. That man was later Christ, the Divine Rabbi of Galilee, the Solar Logos.

There was in the solar epoch another temple of black magic where many men were also initiated who later became demons. Astaroth was initiated in that black and gigantic temple.

On the approach, after millions of years, of the cosmic night of that solar epoch, the four lords of the flame endowed the current human innermosts with the spiritual soul or buddhic body, which is the body of intuition.

The vehicle of intuition is connected directly with the heart. The heart, then, is the center of intuition. The Chakra or Lotus of intuition turns and shines with extraordinary beauty. In that chakra there are 7 atomic centers that serve as instruments to the 7 great cosmic hierarchies to act upon our marvelous organism. As we already said in our book titled 'The Perfect Matrimony or the Doorway to Initiation,' the heart of the Sun is analogously constructed like the heart of our human organism. Just as in the sun there are 7 hierarchs who direct the 7 cosmic rays, so too in our heart there are 7 chambers that belong to the 7 great cosmic hierarchies.

'Just as the Sun has a central atomic nucleus, which is the Nous Atom, which is the seat of Brahma in us — such atom is the first vital center that functions in the fetus and the last that ceases to live in our organism.'

This atom contains the mind, the life, the energy, and the will of man, and has a luminous opalescent aura that radiates and shines.

At the end of the solar epoch, the humanity of that time reached the Angelic state, and they are the Archangels of today. The highest initiate of them was Christ — but not all the humans of that time reached that state, for the majority became demons.

Yahweh, the opposite pole of the Christ, was the highest black and shadowy initiate of that epoch. The cosmic night having arrived, the universe seemed to sink into chaos. Nature entered into the happy sleep... The seeds of all that lives gave themselves into the arms of sleep... and in the infinite spaces the harps of the Elohim vibrated deliciously.

*On the approach, after millions of years, of the cosmic night of that solar epoch, the four lords of the flame endowed the current human innermosts with the spiritual soul or buddhic body, which is the body of intuition.*

## **Chapter Eleven: THE MIND AND INTUITION**

The mental man dwells in the head with its seven gateways. The brain is made to process thought, but it is not the thought itself. The brain is only the instrument of the mental body.

The mental body is a material organism, but it is not the physical organism. The mental body has its own ultra-physiology, its ultra-biology, and its internal pathology that current men of science know nothing about. The mental body is wrapped in a silken envelope that protects it and keeps it aligned with the cerebrospinal nervous system. This envelope is the armor begotten of the mental body, and that armor is covered all over with certain truncated cones called modules, which are the sensory organs of the mental body.

Among those sensory centers of the mental body there is one that allows it to handle the seminal currents, both individual and universal.

There also exist in our mental body certain senses that allow us to receive the wisdom of the various stars. The lower part of our armor came to form the convolutions of the brain. The mental body has an atomic nucleus that serves as its foundation: that nucleus is the master atom of the mind. The master atom of the mind holds all the wisdom of nature, and whoever

learns through inner meditation to communicate with that atom is taught and instructed by it in cosmic wisdom, because it is wise.

The master atom resides in our seminal system, but through the practice of sexual magic, the atom rises to the head and then illuminates us in the world of the mind.

The silvery armor shines like gold when we practice sexual magic, because millions of transforming atoms of the highest voltage cover it and transform it completely. Then comes the awakening of consciousness and the aristocracy of intelligence. Then we can truly speak of mental culture and ethnic transformation.

How can Mr. Cherenzi Lind speak of human sublimation, of present-day self-improvement, and of immediate results, without possessing a solid mental culture? Does Mr. Cherenzi Lind even know the intimate relations that exist between sexuality and the mind? Before continuing his imposture as an Avatar, Mr. Cherenzi Lind ought to study Sigmund Freud's psychoanalysis so that he might at least learn the first notions of sexuality in relation to the mind.

Does Mr. Cherenzi believe that by playing football, riding horses, and selecting sensations he will achieve what he pompously calls 'the newest conceptions,' 'mental culture,' 'the

aristocracy of intelligence,' and spiritual rebirth? Does Mr. Cherenzi believe that with his charming system of mental controls his disciples will attain intuition?

The ten little rules in the fourth lesson of his Esoteric course are good enough to sell to Mr. Israel Rojas so that he can make a great business out of them. To speak of positive and pragmatic practicisim without the disciple having undergone a sexual regeneration is the height of foolishness.

How can a person degenerated by the disease of carnal passion speak of a methodical life full of attention? How can someone whose mental body has not yet been transformed by the transforming atoms speak of the association of ideas and longings?

How can one who does not yet have the master atom on its throne speak of mental expansion? How can the fornicator speak of the creative mind? Does Mr. Cherenzi not know that thoughts not penetrated by the determinative energy of nature (sexual energy) disintegrate?

Is Mr. Cherenzi unaware that the determinative energy is sexual force? How can a person whose pineal gland is atrophied by fornication speak of courage, will, and triumph?

Is Mr. Cherenzi ignorant of the intimate relations between the pineal gland and the sexual glands? Or is Mr. Cherenzi igno-

rant of the fact that the pineal gland is the emitting center of thought?

How can a person whose brain has been weakened by the vice of coitus speak of mental concentration?

How dare Mr. Cherenzi tell his disciples to suppress useless efforts without giving them a definite orientation? How can a man who has not rediscovered himself, and who through black magic has become estranged from the Innermost, speak of personal satisfaction and self-sufficiency? How can a weak soul be self-sufficient? Does Mr. Cherenzi not realize that souls estranged from the Innermost are weak?

Mr. Cherenzi is nothing more than an upstart, a paranoiac, a parvenu, a megalomaniac, a self-anointed Avatar, a false prophet.

The mind is divided into concrete mind and abstract mind.

The critique of practical reason is one thing, and the critique of pure reason is another. The content concepts of the critique of practical reason are based on the experiences of external sensory perceptions, and the content concepts of the critique of pure reason are nourished by a priori ideas and intuitions.

Cherenzi is totally ignorant of the philosophy of Immanuel Kant, the great philosopher of Königsberg. With his system of

controls and selection of sensations, Cherenzi only seeks to enslave his disciples to the critique of practical reason, to the inferior mind and the concrete mind. All of that is pure, legitimate black magic; it succeeds only in turning the disciple into a slave of external sensations and into a black magician. What does Cherenzi know of the critique of pure reason?

What does Cherenzi know about Brahma-vidya and about the Innermost? Does Cherenzi know the intimate physical-somatic relations of Brahma-vidya? Is Cherenzi a Sannyasin of thought? Is Cherenzi a Damiorfla of the mind? Is Cherenzi a student of the Azug, the book of Oriental wisdom?

No, dear reader, Cherenzi is nothing more than an upstart, a paranoiac, a megalomaniac, a self-anointed Avatar, and a false prophet.

Brahma-vidya is the mind of the Innermost.

The mind of the Innermost is the fruit or essence of all the experiences acquired with the mental body.

Brahma-vidya is the haloed body of victory mentioned in the book Atomic Gods.

The mind as mind is one thing, and the mind as instrument is another. From the momentary unions of Brahma-vidya with the mental body arise the great cosmic illuminations: the soul,

then united with the Innermost, sinks into the great soul of the world, the Over-Soul of Emerson, and perceives all the macro-cosmic wonders; but to realize these wonders one must have opened the eye of Dagma; this eye is intuition.

Whoever is already intuitive possesses a mental body specially constituted. The nucleus of such a mind is a circle of resplendent violet color. The Azug book calls a mind so organized 'Damiorfla.' A Damiorfla does not bow before the powers of evil, nor is he a slave of Maya (illusion).

Whoever wishes to study the Azug, the book of Oriental wisdom, must first submit to the great and terrible initiatory tests. I received that book from the hands of the authentic Master of Wisdom Koot Hoomi (K. H.).

Cherenzi's charming little system of spending the whole day selecting sensations and prodding the mind with controls and more controls only succeeds in enslaving the disciple to the animal mind and to the no less fateful intellect; all of this is pure black magic. With these dark teachings, all that is achieved is a total separation between the Monad and the personality, and this is precisely what Mr. Cherenzi seeks, because he has no interest in the Monad; he only renders worship to the dweller on the threshold, to the inner beast.

Cherenzi, Paul Yagot, Marden, and Atkinson have been nothing more than great charlatans, pietists, and paranoid swindlers who have known only the inferior activities of the understanding. Which of them has known the ultra-physiology and ultra-biology of the mental body? The majority of those pompous practicing psychologists with their famous psychological injections know only of sensory reactions and subconscious atavisms; but which of them knows the structure of the mental body of a Brahmin? Which of them knows the use and handling of the trident? All those famous modernist psychologists are nothing but illiterates in their own field.

Reason is one thing, and intuition is another. Reason feeds only on external sensory perceptions. (Through the senses it perceives or receives impressions, and from them it elaborates sensations.) Therefore it is negative and limited.

The rationalist believes he arrives at truth through the struggle of antitheses that divide the mind and incapacitate it from understanding the truth.

The intuitive person knows only how to listen to the voice of the silence, and in his serene mind the eternal truths of life are reflected with resplendent beauty.

The rationalist turns his mind into a battlefield full of prejudices, fear, cravings, fanaticisms, theory; and his conclusions

must always be favorable to himself. A muddied lake can never reflect the sun of truth.

The intuitive person's mind flows serene and silent, far, very far from the dark battle of antitheses and from the storm of exclusivisms.

The rationalist's mind is like a ship that only knows how to change docks, and from those docks called schools, theories, religions, political parties, etc., it acts and reacts with already-established precepts. Such a mind is a slave to the stagnant energies of life, and therefore has complications and sorrow.

The sons of intuition, like rebellious eagles, soar proudly toward the sun of the great ineffable truths, free from fear, free from the craving for accumulation, free from sects, religions, schools, social prejudices, fanaticisms of banners, cravings, theories, intellectualisms, hatreds, egotisms, and so on.

The intuitive person's mind flows serene and silent, delightful as a crystalline fountain of resplendent beauty amid the august thundering of thought. The mental body of the intuitive person is a marvelous vehicle of the Innermost. The mind of the intuitive person acts only under the direction of the Innermost, and from this results right action, right thinking, and right feeling.

The man who moves through the world only under the direction of the Innermost is happy, because he is far from every kind of complication and conflict.

To reach the ineffable summits of intuition, one must live integrally according to the wise teachings that the Divine Rabbi of Galilee brought to the earth. It is the teachings of Christ that lead us to the ineffable summits of intuition. What matters is to move through the physical world exactly in accord with the wise teachings of the Master. What matters is to make flesh and blood of the teachings of Christ within ourselves.

Christ did not come to found religions: Christ came to unite us with the Innermost. (Our eternal Father.)

All the teachings of Christ have the great musical rhythm of the plane of the waves of life, which is the Buddhist or intuitional world. The mantram Aum mani padme hum, vocalized ten minutes daily, develops intuition. That mantram is pronounced thus: om... ma... ssssss... iiiiii... pad... me... yom... This is the mantram of intuition.

The practice of the Christic teachings awakens the chakra of the heart within us and sets in motion the Buddhist or intuitional body, which leads us to wisdom and to eternal happiness. Sexual magic forms part of the teachings that Christ taught in secret to his seventy disciples; and as we practice the

Christic teachings, the etheric body is reorganized entirely, increasing the volume of the two superior ethers: a certain center that forms in the head descends to the heart and organizes that center for intuition.

By not wasting our Christic force, a protective mesh is formed around the etheric body, and in this way the body is protected from external currents. The physical body also becomes finer and stronger, and even the face is transformed and beautified.

The teachings of the Solar Logos operate upon all our inner bodies and turn them into fine instruments of the Innermost. What is important is to live these teachings in practical life. Members of AMORC sadly confuse the cosmic mind with the cosmic consciousness. The waves of the mind are one thing, and the waves of consciousness are another.

The mind feeds on consciousness. The cosmic consciousness gathers the related waves of the mind. The trident symbolizes the play of the triple force of the transforming atoms of the mind.

The mental body is not the 'I.' The mental body is only an instrument of the 'I,' and for Mr. Cherenzi to try to enslave his disciples to this material instrument is the height of foolishness.

The intuitive person's mind is an ineffable chalice filled with wisdom.

The intuitive person's mind is the chalice of the Holy Grail brimming with the blood of the Martyr of Golgotha.

The intuitive person's mind is the sacred cup of the Pleroma; it is the sacred cup of Samadhi; it is the liquor of the gods, the Soma drunk by the lords of the mind; it is the liquor of love, the Buddhic liquor, the wine of light, already transmuted in the fiery retort of fair Helen. It is the cup of the immortal gods.

## **HELEN**

*Hail! Hail, Immortal Gods!*

*I toast to you in this delicious chalice*

*and I toast to the maiden of the seven gates.*

*I toast to Helen of the majestic countenance,*

*and to her I sing my songs*

*beneath the immortal porticoes*

*of her silent temple.*

*Helen, fill my cup*

*with the wine of intuition.*

*Helen, pour into my glass*

*your amphora of love...*

*Helen, console my aching heart.*

*I would taste the liquor of wisdom*

*even though it bring sorrow... I would grow drunk on light  
and poetry*

*and awaken in the arms of your love.*

*Beautiful Helen, I love you,*

*you are the burin of philosophy,*

*you are the fire of the arcanum,*

*you are the amphora of wisdom*

*and the longed-for betrothed of the wise.*

*The purple and the gold*

*of ancient Ithaca I lay at your feet.*

*O Helen!*

*I lay at your feet the splendor of Atreus,*

*O nubile maiden,*

*I lay at your feet the Grecian ships.*

*O serene goddess,*

*I lay at your feet all the ancient citadels,*

*O beautiful Helen.*

*Helen, fill my cup*

*with the wine of intuition,*

*pour into my glass*

*your amphora of love.*

*The master atom of the mind holds all the wisdom of nature, and whoever learns through inner meditation to communicate with that atom is taught and instructed by it in cosmic wisdom, because it is wise.*

## **Chapter Twelve: THE LUNAR PERIOD**

After the cosmic night of the Solar Period had passed, the dawn of the Lunar Period began. The solar universe condensed into etheric matter. Life recapitulated all the states of the past cosmic periods, and after those processes of recapitulation, the Lunar Period began in full on our etheric earth, called the earth-moon. The men of the lunar epoch were small

in stature, and their bodies were of etheric matter. They built their houses underground, although above the surface they placed roofs similar to the roofs of our present houses. They traded, worked, and amused themselves just as we do; their urban populations were small and connected, like ours, by roads and highways.

They also had automobiles similar to ours, and the mountains were transparent as crystal and of a very beautiful dark blue color; that is the blue we see in distant mountains—it is the ether. All of our ancient earth was that beautiful color.

The volcanoes were in incessant eruption, and there was more water than in our present epoch; everywhere one could see immense lakes and wide seas... In that Lunar Period we see Beelzebub living in an enormous house built underground. There he instructed his disciples in a spacious hall; he wore a tunic of black and red stripes and used a turban and cape of the same colors. He was a black magician of tall and robust body. All the black chelas revered him profoundly.

Beelzebub had two books: one from which he read to his disciples and instructed them, and another which he alone studied in secret. Many were the proselytes he won for black magic among the men of the Lunar Period.

The flora and fauna of that time were very different from ours: there we see clairvoyantly mineral vegetables—that is, half-vegetable, half-mineral; vegetables that were half-animal; and so on. The three kingdoms of nature were not as completely defined as they are now: in that epoch one kingdom blended into another. Among the trees there was a marked tendency to take, with their branches and leaves, concave forms which made them resemble gigantic umbrellas. One could sense throughout everything that existed a marked tendency to bend 'downward'—that is, toward the condensation of our present earth. Nature is a living writing everywhere, and with that living writing she writes her designs.

By contrast, we now see in our present epoch of the twentieth century a marked tendency in man to construct lofty buildings and ever-faster airplanes, etc. Our present shrubs do not wish to bend down but to rise toward the sun, upward—for our earth has already reached the maximum of material condensation and now longs to rise again, to become etheric once more... In reality, the ether is flooding the air and etherealizing the earth more and more, and at the end of the great Aryan race, the ether will become entirely visible in the air, and then the creatures who live in the ether will share with man all his activities.

In the Lunar Period the physical bodies of our present humanity reached a higher degree of perfection, and then we received the astral body. The men of today were the animals of the Lunar Period, and the angels and demons of the previous periods floated in the etheric atmosphere of our earth-moon: they were visible and tangible to all humanity. Man perceived behind the fire of the erupting volcanoes the archangels (Archangeloi) or Creatures of Fire, and behind all existing forms the Lords of Form. The Sons of Life regulated the vital functions of all that existed, and the elemental creatures of the five elements of nature lived together with man.

It was the Lords of Wisdom who endowed us with astral bodies, and it was the Lords of Personality who endowed us with this personality that theosophists today look upon with so much disdain.

At the end of that great Lunar Period, the Innermost of our present humanity received the body of the human spirit, called the body of the will, which Krishnamurti so much despises.

Will is the power by which we master our passions and become gods.

By fulfilling the law of the Gnostic alchemist—introducing the member into the vagina and withdrawing it without spilling the semen—the fire of passion is transmuted into astral light,

and then the astral body is strengthened and filled with resplendent light. All the splendid fruits of that marvelous astral organism sink into the body of the will and beautify it. The fire of chastity is the fire of the Holy Spirit, and the body of the Holy Spirit is the body of the will, called the abstract mind, the causal body: in reality, this is the body of the abstract mind which, when flooded with fire through sexual magic, becomes the fire of Pentecost, and the ecstatic man, drunk on the Holy Spirit, speaks in every language ineffable things, as the Holy Gnostic Bible says verbatim.

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:1-4).

Jehovah, the Holy Spirit, watches over the body of the Holy Spirit within us. This was the greatest initiate of the lunar epoch. At the end of that great period, humanity divided into angels and Lucifers, for many are called and few are chosen.

Max Heindel and Steiner maintain in their works that all humanity will be saved, and this is due to the ignorance of those

authors. (Luke 13:23–28) says verbatim: "Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able."

"When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are."

"Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets."

"But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out."

When the cosmic night of the Lunar Period arrived, Jehovah and his angels, Lucifer and his demons, withdrew from the cosmic stage, and all of nature entered into profound repose.

## **Chapter Thirteen: THE TERRESTRIAL PERIOD**

After the cosmic night of the Lunar Period had passed, the universe condensed into the nebula of which Laplace speaks. This was the beginning of the physical-chemical epoch in which we live. Nature recapitulated the past cosmic periods just as Genesis describes them allegorically.

"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters" (Genesis 1:1–2).

These were the times of the nebula of Laplace, during which the earth recapitulated the Saturnian epoch.

"And God saw the light, that it was good: and God divided the light from the darkness" (Genesis 1:4).

The molecules of the hot and dark nebula entered into friction under the powerful impulse of the lost word of the Creator, and then the nebula became igneous.

This was the Hyperborean epoch, during which the solar atoms of the Solar epoch entered into activity. Our earth was then a fiery globe full of the wisdom of fire and of the light which fire itself produces. And in that burning globe lived the

archangels who were the men of the Solar epoch, and they expressed themselves in all the fullness of their wisdom.

"And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters."

"And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so."

"And God called the firmament Heaven. And the evening and the morning were the second day" (Genesis 1:6–8).

Here the Bible continues to speak of the recapitulation of the solar period: the burning globe, upon contact with the humid interplanetary regions, produced water vapor and formed enormous clouds that, condensing, fell in the form of rain, forming great seas and pools that boiled incessantly upon the burning globe, and the clouds separated the waters of the sky from the waters of the burning globe: "And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so."

"And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good" (Genesis 1:9–10).

The pools of water that boiled incessantly upon the burning globe came to crystallize in the form of 'incretions' upon the surface of the burning globe, and so was fulfilled the word of the Creator who said, 'Let the dry land appear,' 'and God called the dry land Earth.' Thus was formed the first earthly crust, called Lemuria.

In this Lemurian epoch the earth recapitulated the Lunar Period, because it is a law of life that nature, before beginning her new manifestations, recapitulates all her past manifestations.

Whoever wishes to know objectively all the evolutionary processes of humanity should observe the human fetus from its conception. Within the mother's womb, the fetus recapitulates all the metamorphoses of the human body from its most ancient origins.

The human body is only the scale of our fiery serpent, and the solar universe is the scale of the serpent of the Logos of the Solar System. When the serpent abandons the scale, the scale disintegrates. (The fiery serpent is the Kundalini—see the chapter titled 'The Staff of the Patriarchs.')

In Colombia there is a very high mountain called 'La Juratena'; that mountain is situated in the Vásquez territory,

Department of Boyacá, on the banks of a river of wide and deep waters called the Río Minero.

The country people say that mountain is 'enchanted,' and tell of it the most ancient traditions. When it is about to rain, they say they hear a noise like enormous masses of stone rolling into the abyss; and when they want rain, all they have to do is set fire to the mountain to have it in abundance. Those country people do not care a bit about the scientists' comments on this particular matter, for as Goethe rightly said, 'All theory is gray, and only the tree of golden fruits, which is life, is true.'

Those country people relate that one reaches the summit of La Juratena by a stairway of stones carved by hands of remote antiquity. One of those country people related to the author of the present work how, on reaching the millennial stairway, he was halted by a rain of stones thrown by invisible hands, and how he was on the point of perishing under the crushing weight of a gigantic mass that nearly flattened him. Another country man explored the base of the mountain, following the course of that river of wide and deep waters. It happened that, on the enormous masses of granite bathed by the stormy waters of the river, he found a gigantic temple set into the living rock. The country man tried to enter the temple by the central door. (That gigantic temple had three doors.) But he encountered a great quantity of serpent scales and fled in terror. Later

he returned to the place to see the temple, but he found nothing. The temple had vanished, as if the gigantic rocks had devoured it.

I, Aun Weor, visited that temple in the astral body. The Masters who dwell there received me with open arms and led me into the interior of the monastery, illuminated by a candelabrum of solid gold with seven branches, similar to the golden candelabrum with seven branches in the temple of Solomon, and from them I received secret teachings.

Theosophists believe that the Masters live only in Tibet, and many of them would like to travel there to follow the chelaship; but in reality the monasteries of the White Lodge are spread throughout the entire world. In the East, Mahatmas are called 'Nagas'—that is, serpents—and all the guardians of the sacred crypts of the temples of mysteries have the form of gigantic serpents, and only permit the initiates to pass.

Just as the venom of the serpent kills, so too that venom is the 'precious arcanum' by which we reach high initiation. Hear me, initiated reader: 'The hiss of the serpent is the basis of life.' This is not for every reader: He who has ears, let him hear.

The inhabitants of 'Tierra Llana,' Zulia State, Venezuela, drive away serpents by pronouncing the following mantrams:

*Ooooooooo... S... Ooooooooo*

*Ooooooooo... go... Aaaaaaaaa*

*Aaaaaaaaa... S... Iiiiiiii*

The vowels of these mantrams are I, A, O, combined with the terrible letter S. Here is wisdom, and let him who has understanding understand.

The 'S' is also a vowel, although grammarians do not say so. During the connection of sexual magic with the priestess, we must pronounce these three vowels I, A, O, because I, A, O is the name of our serpent...

To clarify this chapter, we will say that the Polar epoch corresponds to the Mercurian intelligence of the serpent of the Logos (to heat); the Hyperborean epoch, to the solar atoms of the serpent (to fire); and the Lemurian epoch, to the lunar atoms of the serpent of the Logos (humidity). Our Kundalini is also formed of solar and lunar atoms and of a synthesis of omniscient atoms. Within the serpent is integrated the wisdom of seven eternities. The woman is the vestal of the temple, and the vestal kindles the fire of the temple. Anciently, only the vestals lit and kept the fire. This symbolized that only the woman can kindle the fire of the Kundalini, of our body or of our temple.

For the temple of the most high living God is our body, and the fire of that temple is the Kundalini, which our vestal spouse kindles through the very sexual contact of sexual magic, just as we teach in the book *The Perfect Matrimony or the Door of Entry to Initiation*, and in the present work. Today the Roman Church has totally lost the tradition, and we see that the fire of the temple is lit by altar boys, which is not only a monstrosity but a most serious sacrilege and an insult to life itself.

Those past cosmic periods currently exist in our seminal atoms, and it is only a matter of learning the technique of inner meditation to enter into their domains. The doorway into those powerful atomic civilizations is our sexual organs.

The Pralayas and the Mahamanvantaras succeed one another within an ever-eternal instant; the past and the future are joined together within an eternal now.

Time does not exist. It is the mind of man that takes upon itself the division of the eternal 'now' into past and future.

The powerful Saturnian, Solar, and Lunar civilizations still exist in the atomic depths of our seminal system, and we can enter into their domains through inner meditation. The transition between one state of consciousness and another is what we erroneously call time, but those states of consciousness within an eternal now stand in successive chain. Man must

learn to live always in the present. Man must free himself from every kind of pompous theosophism, religious sectarianism, fanaticism of fatherland and banner, religions, intellectualisms, cravings for accumulation, and attachments in general. All those cages of sybaritic parrots are dens of business and tyranny, and we gain nothing with these jargons, for they succeed only in filling us with prejudices and absurd fanaticisms. All the wisdom of the ages is within ourselves, and the past and the future are joined together within an eternal 'now.'

Within ourselves is all cosmic wisdom. The solar atoms initiate us in the wisdom of fire, and the lunar atoms initiate us in the most ancient Neptunian-Amentine wisdom. When the solar and lunar atoms come into contact, then the sacred fire awakens and we become Gods.

On nights of full moon, the lunar atoms make contact with the silvery armor of our mental body, and then through meditation we can receive the teachings of lunar wisdom. There are seven lunar etheric currents within which the civilization of our ancient earth-moon lives intensely.

The Solar and Lunar civilizations live in our inner worlds, and we can visit those civilizations through profound inner meditation. Awakenning the sacred fire of the Kundalini through sexual magic, the solar and lunar civilizations that pulse in-

tensely in our own inner worlds initiate us into their profound truths and lead us to great illumination.

Our seven chakras are seven inner churches, and each of these churches contains the wisdom of a cosmic period. When we have broken the seven seals of the seven churches of the human book by means of the sword of the Kundalini, then the seven churches give us all the cosmic wisdom of the seven cosmic periods of the Mahamanvantara, and we become omniscient... The Apocalypse says the following: "And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets."

"And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne."

"And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand" (Revelation 8:1–4).

Here the Apocalypse speaks to us of that book sealed with seven seals which, in our organism with its seven churches, tells us clearly that only the Lamb must open its seven seals with the sword of the Kundalini. The Lamb is our inner Angel—that

is, our Innermost—and it teaches us that, upon the opening of the seventh seal, which is that of the Church of Laodicea, situated in the head, the seven angels of the seven trumpets are the seven angels of the seven churches.

The Angel of the censer is our Innermost, who enters triumphantly into the white hierarchy together with his soul of diamond. One more perfect being in the community of the chosen...

And the Angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunders, and lightnings, and an earthquake (Revelation 8:5).

Here the Apocalypse tells us that when we have opened the seventh seal with the sword of the Kundalini, then the seven churches open their doors to us and teach us the wisdom of the seven great terrestrial periods, which correspond to the seven great cosmic periods.

And the eighth chapter of the Apocalypse goes on to speak of the seven angels who, as they sound their respective trumpets, in successive order bring forth the great cosmic events. Those seven angels are the angels of our seven planets, who govern the seven chakras of our organism and the seven terrestrial epochs.

Thus, the seven terrestrial epochs are governed by seven cosmic hierarchs, and all the wisdom of those seven epochs is within our seven chakras... Our terrestrial period has seven epochs.

"And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire."

"And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth."

"And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices" (Revelation 10:1–3).

This angel is the hierarch of the seventh epoch. The rainbow symbolizes our present terrestrial period, which began with the sign of the rainbow. This was in Atlantis, for Lemuria was a recapitulation of the Lunar Period. The little book that the angel had in his hand is the book of human evolution. It is the book sealed with seven seals; it is the book without its seals. It is the human organism of one who has broken the seven seals. It is the body of the Master! It is the cosmic wisdom of one who has already realized himself to the depths!

"And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices." Here the

Apocalypse speaks to us of the lost word, of the sacred syllable: and the seven thunders of the seven chakras repeat their voices. These voices are the seven notes of the word, and the sacred syllable opens the seven chakras, and each chakra has its key note. He who has ears, let him hear. He who has understanding, let him understand, for here is wisdom.

In the seventh epoch, the lost word will have been found.

And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, "Seal up those things which the seven thunders uttered, and write them not" (Revelation 10:4).

Each note of the lost word encloses terrible unspeakable secrets, and each of the notes of the lost word is the key note of a terrestrial epoch. The key note of the Egyptian civilization is one, the key note of the Hindu civilization another, and so on.

In the seventh epoch, the lost word will have entirely consummated the kingdom of God. Swedenborg (the Swedish mystic philosopher) said of the lost word: 'Seek it in China, and perhaps you will find it in great Tartary.'

The magicians of AMORC use for their demonic ends the mantram 'mathra,' pronounced 'mazra,' and they assure their disciples that this is the lost word; but in reality, this is the name of a temple of black magic in ancient Atlantis, and at the

same time a mantram of black magic, so it is not the lost word. In India the arhats were persecuted for possessing the sacred syllable. In China the disciples of the Tathagata possess it.

The lost word is very well guarded in Tibet; there resides the Maha Chohan.

In the seventh epoch, the lost word will have been found. "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets" (Revelation 10:7).

"And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer" (Revelation 10:6).

The initiate who is already united with the Innermost frees himself from the illusion of time, for the past and the future are joined within an eternal now.

Each of the seven terrestrial epochs ends with a great cataclysm, described symbolically by the Apocalypse as follows:

"The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt

up" (Revelation 8:7). This was the first cataclysm of the first epoch.

"And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood" (Revelation 8:8).

"And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed" (Revelation 8:9). This was the end of the second epoch.

"And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters" (Revelation 8:10).

"And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter" (Revelation 8:11). This was the end of the third epoch.

"And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise" (Revelation 8:12). This was the end of the fourth epoch.

"And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit."

"And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit" (Revelation 9:1–2).

The abyss is the Avitchi, and this is the plane of submerged consciousness where one hears only the weeping and the gnashing of teeth. There enter the souls who have horns on their foreheads. The horns on the forehead are the mark of the beast. At this very moment the abyss is open, and millions of demonic souls are entering the abyss.

"And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon" (Revelation 9:11).

We are in times of war, because they are necessary. War gives millions of dead, and the souls with horns enter the abyss. (Every clairvoyant sees the demonic souls.)

"And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,"

"Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates."

"And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men" (Revelation 9:13–15).

This is the sixth epoch: in it, the human demons will once again be carried to the abyss, after having been given a good opportunity to progress.

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (Revelation 11:15).

In these times the earth will be more etheric, and in it only the human beings who have attained the angelic state will live, because the millions of demon souls will go definitively to the abyss, where they will disintegrate through the ages. That is the second death!

*Awakening the sacred fire of the Kundalini through sexual magic, the solar and lunar civilizations that pulse intensely in our own inner worlds initiate us into their profound truths and lead us to great illumination.*

## Chapter Fourteen: LEMURIA

"And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed." Much has been discussed about the terrestrial paradise. Max Heindel maintains that this terrestrial paradise is the astral light, and he was unwilling to recognize what the word 'terrestrial' means.

In reality, that paradise existed and was the continent of Lemuria, situated in the Pacific Ocean. That was the first dry land that existed in the world. The temperature was extremely warm. "But there went up a mist from the earth, and watered the whole face of the ground" (Genesis 2:6).

The intense heat and the vapor of the waters clouded the atmosphere, and human beings breathed through gills, like fish. "So God created man in his own image, in the image of God created he him; male and female created he them" (Genesis 1:27).

The men of the Polar epoch, of the Hyperborean epoch, and of the beginnings of the Lemurian epoch were hermaphrodites, and they reproduced as the hermaphroditic microbes reproduce. In the first times of Lemuria, the human species was hardly distinguishable from the animal species; but through 150,000 years of evolution, the Lemurians reached such a magnificent degree of civilization that we Aryans are still very

far from attaining. That was the golden age, the age of the Titans. Those were the delightful times of Arcadia. The times when 'mine' and 'yours' did not exist, because everything belonged to everyone. Those were the times when the rivers ran with milk and honey.

The imagination of men was an ineffable mirror in which was reflected, solemnly, the panorama of the starry heavens of Urania. Man knew that his life was the life of the gods, and the one who knew how to play the lyre stirred the divine realms with his delicious melodies. The artist who wielded the chisel was inspired by eternal wisdom and gave his delicate sculptures the terrible majesty of God.

Oh, the epoch of the Titans, the epoch when the rivers ran with milk and honey!

The Lemurians were of great stature and had broad foreheads. They wore symbolic tunics: white in front, black behind. They had flying ships and vessels propelled by atomic energy; they lit their cities with nuclear energy and reached a most lofty degree of culture. (In our book *The Perfect Matrimony* we speak at length on this matter.)

Those were the times of Arcadia: man knew how to listen, among the seven vowels of nature, to the voice of the gods, and those seven vowels—I, E, O, U, A, M, S—resonated in the

bodies of the Lemurians with all the ineffable music of the measured rhythms of fire.

The Gnostic disciple should vocalize one hour daily in the order set forth here. The form indicates the prolonged sound of each vowel, which should be a complete exhalation of the lungs: iiiiiiiiii eeeeeeee oooooooooo uuuuuuuu aaaaaaaa mmmmmmm ssssssssss.

The I makes the pituitary and pineal glands vibrate, and man becomes clairvoyant.

The E makes the thyroid gland vibrate, and man becomes clairaudient.

The O makes the chakra of the heart vibrate, and man becomes intuitive.

The U awakens the solar plexus (pit of the stomach), and man develops telepathy.

The A makes the pulmonary chakras vibrate, and man acquires the power to remember his past lives.

The vowels M and S effectively help in the development of all the occult powers. One hour of vocalization daily is worth more than reading a million books of Oriental theosophy.

The body of the Lemurians was a miraculous harp where the seven vowels of nature sounded with that tremendous euphoria of the cosmos. When night came, all human beings fell asleep like innocent children in the cradle of Mother Nature, lulled by the most sweet and moving song of the gods; and when dawn broke, the sun brought clear joys and not dark sorrows.

Oh, the epoch of the Titans! Those were the times when the rivers ran with milk and honey.

The marriages of Arcadia were Gnostic marriages. Man performed the sexual union only under the orders of the Elohim, and as a sacrifice upon the altar of marriage, to provide bodies for the souls that needed to reincarnate. Fornication was unknown, and there was no pain in childbirth.

Through many thousands of years of constant earthquakes and volcanic eruptions, Lemuria gradually sank beneath the raging waves of the Pacific, while at the same time the Atlantean continent rose from the depths of the ocean.

*Man knew that his life was the life of the gods, and the one who knew how to play the lyre stirred the divine realms with his delicious melodies.*

## **Chapter Fifteen: THE BATTLE IN HEAVEN**

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels." " (8) And prevailed not; neither was their place found any more in heaven." "(9) And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." "(12) Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time" (Revelation 12:7–9, 12).

There have been two great battles against the black magicians: that of Arcadia and that of the year 1950, when the bottomless pit was opened. The latter is the battle of the millennium. The third will be that of the New Jerusalem.

At the beginning of the terrestrial period, the mental plane and even the more divine planes of consciousness were densely overpopulated with every kind of magician: white and black, belonging to the Saturnian, Solar, and Lunar Periods. The millions of black magicians constituted gigantic populations of evildoers, who obstructed the action and the life of the white magicians, and were a most serious inconvenience to cosmic evolution in the higher worlds of consciousness. Had life gone

on in that way, the progress of aspirants toward the higher worlds would have been totally impossible. But then the White Brotherhood entrusted Michael with the mission of casting all the black magicians out of the higher planes of consciousness, and Michael received the sword of justice, and terrible powers were conferred upon him so that he might fulfill his mission entirely.

All the organizations of the black lodge and all the temples of the dark fraternity were established in the higher planes of consciousness. Michael was able to receive this mission because he belonged to the ray of force.

And Michael engaged in tremendous combats, hand to hand, with the terrible hierarchs of the black lodge, and so was able to cast out of the higher planes of consciousness the Dragon, the ancient serpent, who is called the Devil and Satan—that is, black magic with all its legions of demons.

Luzbel is a great hierarch of the black lodge; he wears a red cape and tunic of the same color; his tail is extremely long, and at its tip he carries a rolled papyrus on which the science of evil is written. That tail in demons is formed when the current of the Kundalini flows downward, toward the hells of man: that tail is nothing but the same Kundalini that descends from the coccyx downward. The horns of every black magician are properly the mark of the beast, and therefore belong to the

dweller on the threshold, which is the 'superior I' of the black magician.

Ahriman, a great black hierarch, wears a red turban and is chief of enormous legions. Lucifer was the greatest black initiate of the Lunar epoch, and his legions are numerous. All these millions of demons remained in the atmosphere of our Earth and dedicated themselves to leading human souls along the black path. Beelzebub, with his legions, also established himself in our atmosphere, and through time became very well known to all present-day humans. Beelzebub is called by the Bible the God of Ekron, because in Ekron a temple was raised to him and he was worshiped as a god.

Beelzebub established his cave and dedicated himself entirely, as in the ancient periods, to leading souls astray. The Bible speaks to us of Beelzebub in (Matthew 12:24–27).

"But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils."

"And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand."

"And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?"

"And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges."

All the black magicians established their temples, lodges, halls, cults, etc., on our earth, and gave themselves over to developing their plans, in accordance with the supreme orders of Yahweh. They were responsible for the failure of our present human evolution, for it is a terrible reality that human evolution has failed.

Michael triumphed in the heavens, but our earth was filled with profound darkness. Woe to the inhabitants of the earth!

## **Chapter Sixteen: ATLANTIS**

The men of Atlantis reached a most lofty degree of civilization, similar to the Lemurian. The earth was enveloped in a dense mist, and human beings breathed through gills. As in Lemuria, in Atlantis as well, aerial ships and vessels propelled by atomic energy were known.

In the early times, sexual relations were performed only to engender bodies for the reincarnating souls, and the hour and day were chosen by the angels; therefore there was no pain in childbirth, and man lived in a paradisiacal state. But Lucifer and the Lucifers—who are the black magicians of the Lunar Period—tempted man and led him astray along the black path.

The serpent is the sexual force, and not purely material attractions, as the Rosicrucians of AMORC (California) claim in their ninth-degree monographs.

The sexual force has two poles: the positive and the negative. The positive is the bronze serpent that healed the Israelites in the desert, and the negative, the tempting serpent of Eden.

The work of the Lucifers was a work of black magic: they awakened the passional fire of humanity for the sole purpose of making proselytes for the black lodge, for every demon is a fornicator.

The cerebrospinal fluid and the semen are the two poles of sexual energy. The angel has both poles directed upward toward the head, and man and the demons have one pole directed upward and another downward. With the one they form the brain, and with the other they cohabit. The Kundalini of the angel rises. The Kundalini of the demon descends.

Jehovah forbade man to fornicate. Lucifer seduced him into it.

"And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Genesis 2:16–17).

Then the serpent said to the woman, "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil" (Genesis 3:5).

The order given by Jehovah is white magic. The order given by Lucifer is black magic.

As man gave himself over to the pleasures of coitus, he lost his occult powers, and the words of Jehovah were fulfilled when he said: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Genesis 3:19).

"Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee" (Genesis 3:16).

The violation of any law brings pain. In Lemuria, the woman had no pain in childbirth, because the child was engendered in the hour, minute, and second when the cosmic laws favored reproduction. The violation of this law brought the pains of childbirth. However, even today there is a remedy for all those who resolve to follow the Gnostic marriage. The Gnostic marriage returns man to paradise. In the Gnostic Church, those in Gnostic marriages receive the day, hour, and minute when

they should engender their children, and so there is no pain in childbirth. What matters is to learn to travel in the astral body in order to visit the temple. Further on I will give the keys.

The Lemurians did not know death: they knew exactly the date and exact hour of their disincarnation, and they themselves dug their own tomb. Thus they abandoned their physical body at will, with a smile on their lips. Nor did they vanish from the sight of their kin, because they were clairvoyant; they went on living together with their disincarnated relatives, since the only thing that had happened was that they had passed into a different state. But when man, through the fault of coitus, lost his powers, he came to know death.

## **Chapter Seventeen: THE BLACK MAGIC OF THE ATLANTEANS**

The black magicians of the AMORC school in California say that black magic does not exist, that it is only a superstition, because supposedly the thoughts of hatred and malice emitted by evil minds disintegrate, since the cosmic is pure good and therefore cannot serve as an instrument for the forces of evil. This notion of the AMORC black magicians is meant to justify their dark teachings and give them the coloring of pure white magic. The cosmic is all the infinite, and in the cosmos there is everything. 'As above, so below.' If the thought emitted by an

evildoer were to disintegrate on the spot, why does a bullet not disintegrate in space? Why does the cosmic serve as an instrument for the bullet that goes to kill a human being—who may well be an old man or a child?

If that notion of the AMORC black magicians were true, the bullet would have to disintegrate on the spot. They would object that the bullet is a material body and a thought is not, but that is not a reason either, because a thought is also matter; for nothing can exist, not even God, without the aid of matter. Furthermore, every atom is sevenfold in its constitution. The bullet, for example, is a compound of physical, etheric, astral, mental, causal, conscious, and divine atoms—a nucleus of atomic consciousness charged with the waves of hatred of the one who fired it. Why does it not disintegrate? Why does the cosmic serve as an instrument for it? Why does the cosmic serve as an instrument for the destructive waves of the atomic bomb? Are mental waves perhaps inferior to the radioactive waves of uranium atoms? The AMORC black magicians' notion is solely to cover up their crimes and to deceive the unwary; with it they only seek to justify themselves as white magicians. The greater part of the teachings and dark knowledge of the AMORC school come from Atlantis. In the ninth-degree monographs they call 'assumption' a magical key for dominating the mind and will of one's fellow beings; this procedure is pure black magic. The procedure in question consists in sitting

or lying down comfortably, closing the eyes, and concentrating the mind on the distant victim, identifying with him and exchanging one's personality for that of the victim, even if of the opposite sex. That change is effected with the imagination, feeling oneself to be the personality of the victim and acting exactly as one wants her to act. This is pure black magic, because no one has the right to exert coercion over the mind of anyone: the free will of others must be respected.

All the openings of the ninth-degree black convocations of AMORC are exactly like those of the temples of black magic of Atlantis in profound darkness.

The black master begins his convocations with a dark prayer that says: "Beloved veiled prophets, we have come together to commune under the protection of the veil of darkness, that our thoughts and actions may bear witness to our sacred obligations and to our time-honored traditions. This convocation is now of a secret character. The light in the shekinah shall now be extinguished. (Send a frater or soror to the officer to extinguish the candle.)"

The beloved veiled prophets are black magicians who wear a brown or red tunic and half cover their faces with a hood. The black magicians commune beneath the veil of darkness and love the shadows; they want nothing to do with the light. All these practices come from the Atlantean continent.

The closing words pronounced by the dark master of the ninth degree of AMORC are as follows: "Arise, beloved prophets, and let us part with the blessing of the sign of the cross and the protection of the veil of darkness; this convocation has ended." The acting master leaves first, and the dark veiled prophets, protected by the shadows, withdraw amid the shadows of the night.

The schools of black magic give their affiliates countless absurd practices for the development of the occult powers; such practices, of an absolutely external character, succeed only in breaking the membranes of the mental body and turning the disciple into an authentic black magician. In monograph No. 38 of the ninth degree, the following practice is read: "Take a small flask that stands firmly on a table and has a cork stopper; the flask may be of a size containing four to six ounces. Take an ordinary sewing needle and bury it perpendicularly into the cork by about a centimeter of its point, in such a way that about four centimeters of needle remain outside the cork. Take a small sheet of paper a little more than seven centimeters long by one centimeter wide and folded in half in the shape of a V. Any kind of paper of medium consistency and of any color will do. Take this piece of paper and place it from the top, point downward, in the shape of the letter A, and hang it from the tip of the needle in such a way that the needle is in the center of the fold made in the paper. If the paper is folded

in equal halves, it will now balance on the needle with the two points outward, like the letter A, or like a V with the two ends downward. Place the flask with the small paper on the needle in the center of the table, at a distance of a little less than a meter from your body, while you sit quietly in a chair. Be sure that in the room there is no open window through which a draft might come and move the paper, and prevent your own breath from moving it. Now concentrate on the paper and exercise the will so that the paper moves. If the balance is complete on the needle, it will move easily, and you should make it turn in one direction; then have it stop its motion and turn in the opposite direction. Practice for about ten minutes on each action, concentrating on the paper and moving it at your will. You will soon discover that there exists a motive force that emanates from you to the paper. This will prove what we have been saying and what we shall set forth in the next monographs: namely, that the will and the 'psychic area' can be employed to direct the force within or outside the body. Fraternally, the Master of your class."

These kinds of teachings come from a temple of black magic in Atlantis called the altar of Mathra, situated on the Azores islands, on the mountain of Pico. That temple still exists within the astral plane. Anciently, that temple was reached in a journey of seven days, and at the end of each daily stage a great feast was held. There in that temple is a hall called the Hall of

the Will, where innumerable exercises are practiced, similar to those of AMORC of California. The effort that the disciple makes with these kinds of absurd practices results in the breaking of the delicate membranes of the mental body.

Do not desire powers, dear reader: they are born as fruits of the Innermost when our soul has been purified. The mental force we foolishly spend in moving a piece of paper, let us employ in mastering carnal passion, in ending hatred, in mastering the tongue, in overcoming egotism, envy, etc. Let us purify ourselves, and the powers will be conferred upon us through successive purifications. Powers are flowers of the soul and fruits of the Innermost! The powers of a Mahatma are the fruit of millennial purifications. The Gnostic disciple gradually receives from the White Lodge, through the initiatory tests, various powers. Those powers are received by the soul and 'grasped' by the Innermost, because the Innermost is the real man within us.

When the Gnostic wishes, for example, that a distant friend come to us, he begs his Innermost thus: "Father, bring me Mr. So-and-so, but let not my will be done, but thine." And if the Innermost considers the petition just, he performs the miracle, which is a theurgic work, and the distant friend arrives; but if the Innermost considers the petition unjust, he does not grant the soul's petition. This is pure white magic.

The black magician proceeds to use his so-called 'assumption' or the force of the will, without in any way considering the will of the Innermost.

"Thy will be done in earth, as it is in heaven," says the Gnostic, because the Gnostic does only the will of the Innermost, both in earth and in heaven—that is, in the higher planes of consciousness.

The Gnostic places all his longings in the hands of the Innermost.

By mastering anger and acquiring serenity, we prepare our pituitary and pineal glands for clairvoyance. By always speaking words of love and truth, we prepare ourselves to awaken the inner ear.

Sexual magic, daily vocalization, and unceasing purification lead us to the summits of high initiation. Do not desire powers. This does not mean that we Gnostics take a passive attitude in the style of the theosophists, but that we must prepare ourselves by practicing sexual magic, by vocalizing, and by expelling all the dross. The Gnostic transmutes his sexual secretions and waits patiently to be worthy of receiving the occult powers which, like flowers of the soul, sprout when we have already purified ourselves. The Gnostic does not desire powers:

he prepares himself to receive them. The preparation of the Gnostic is to purify himself and to practice sexual magic daily.

The black magicians have in their temples tests similar to those of the white magician. Cherenzi allows that in his festivals the prospective candidate be insulted, scolded, humiliated, and even struck, in order to accept him as a candidate for his initiation.

In monograph number five of the ninth degree of AMORC, after the disciple has passed the four tests of earth, fire, water, and air in a temple of black magic, the disciple receives a parchment that says: "Peace, greetings from the Master of the temple, by decree of the high priest, through the guardians who have served and watched over you in proof of your perseverance, faith, and desire as manifested in the outer chambers, you are permitted to enter the next Sanctum in waiting to be prepared, for admission into the holy of holies after three days of sanctification and purification. Your name shall be 777; your letter, R; your salutation, AUM; your book shall be the one with the letter 'm'; your jewel, the green jasper in the form of a scarab; and your hour, nine. Rest in patience and await the hour, the number, and the sign."

This, then, is pure and legitimate black magic. These tests the disciple passes in a temple of black magic situated in the astral plane.

When the Gnostic asks the Masters in the astral for the four tests of earth, fire, water, and air, the Masters give them out as we describe in our book *The Perfect Matrimony or the Door of Entry to Initiation*—one by one, almost always with an interval of several days between one and the other, and always provided that he has emerged triumphant in the previous test. Each triumph is celebrated for the disciple in the 'Hall of Children' with ineffable music and festivities. Each of the four tests has its special celebration. It is called the Hall of Children because the Masters receive the disciple with the appearance of children, to tell him: 'Unless ye become as little children, ye cannot enter the kingdom of heaven.' Nothing of letters R, nothing of 777, no jasper stone, no hours nor signs; this is pure black magic from Atlantis. The Gnostic disciple, when he asks for it, only receives the little cape of the Chela.

The black magician, after having passed the test of air, receives a jewel with two interlocking rings, which is the sign of his triumph.

The white magician receives the symbolic ring representing the ray to which he belongs.

The ring of the black magician recalls that he was hanging over an abyss by two rings. The masters of the black temple dress in white; the veiled prophets wear black veils; the stylists wear gray stoles; the scribes go in blue; the astrologers in blue

and white; the musicians in yellow; and the doctors in brown. The temple remains in darkness. The disciple of the ninth degree is admonished with these words: "The living soul that crosses this dreadful road alone, without hesitation or timidity, after purification by earth, fire, water, and air, will be illuminated by the glorious mysteries." Immediately after, the black disciple advances among the guardians of death. In the test of fire, a guardian says to the black disciple the following: "If you wish to reach the master, by this door you must pass: to reach this door, through this hall you must pass: to cross this hall, upon the irons of fire you must tread. Come, if you seek the master." The disciple says: "Onward! Onward! Onward!" and, full of courage, passes through the fire. In the test of water a black guardian says: "If you would see the master and enter the holy temple, you must come to this door and pass through it; to cross this door you must pass through the lake." All that is set forth here refers to the ninth degree of the AMORC fraternity. All this is pure and legitimate black magic.

The disciples of the White Lodge, as we have said, only celebrate their feast in the Hall of Children, after each test in which they have emerged triumphant. In the White Lodge, the four tests are to examine the morality of the white disciple. In the test of fire, the disciple is attacked by mobs of enemies who insult him, and if the disciple, instead of hurling insults, hurls love at his enemies, then he triumphs in the test, and if he is

serene he passes through the fire without being burned. As one sees, in the test of fire one must come to kiss the lash of the executioner to triumph in the test; whereas in the test of fire of the black magician, it is only a matter of passing through the fire, because there the moral preparation has no importance.

With the test of water of the Gnostic, the only purpose is to know how far the altruism and philanthropy of the disciple have reached. With the test of air, the only purpose is to know the disciple's capacity of resistance against great adversities, and his detachment from material things.

It is logical that a disciple who kills himself because he has lost his fortune cannot pass the test of air. Simply by being incapable of morally enduring a failure, it is clear that he will not pass the test of air. He who succumbs to the grave inconveniences of life fails in the test of earth. There are many persons who have paid those tests in the very struggle with life, in the very daily battle for the daily bread. At times, in life itself there have been men who have set themselves a great plan for the benefit of humanity and have fulfilled it perfectly in spite of all reverses, sorrows, and tears: those men have passed in the flesh the four tests. We have the typical case of Lenin, who freed a people from slavery. Lenin is truly a master of major mysteries, and so also Karl Marx.

The four tests of earth, fire, water, and air are simply to examine the morality of the disciple. All our defects and moral blemishes are precisely the negative aspect of the four elements of nature, that we may become kings of them. In the White Lodge, the four tests are accompanied by a rigorous verbal examination to know how far the disciple's purifications have reached. (All this takes place on the astral plane, and the prepared disciple—that is, one who has spiritual maturity—brings to the physical plane the memories, something like having dreamed.) In the black lodge, it is only a matter of having the courage of a brutal male to emerge triumphant in the tests.

The monographs of the ninth degree of AMORC of California prove ad nauseam the dark character of the institution. The officials of AMORC may ready their weapons against the author of the present work, because the Hierophant Aun Weor does not fear them; the hour has come to unmask those responsible for the failure of human evolution, and Aun Weor follows only the dictates of the Venerable White Lodge. The silent pistol is invented in the laboratories of AMORC, and we know very well that you teach your most advanced disciples how to assemble it. How can a white magician invent destructive weapons? Evil cannot come except from evil. You are violating one of the precepts of the Law of God which says: 'Thou shalt not kill.' I, Aun Weor, do not fear that silent pistol, because I am ready to ascend to the scaffold in the name of truth.

After this small digression, let us return to the topic of our present chapter. Monograph number 6 of the ninth degree relates that after their dismal disciples have passed their four tests in triumph, they supposedly have the right to receive the sacred initiation. (Let us look at the following paragraph from page 3 of the sixth monograph of the ninth degree:) "Now then, in this way I came to learn that two interlocking rings were to be my sign; therefore, two interlocking circles like two links of a chain are my sign, and they shall also be your sign in this initiation. As soon as this was given me to understand, I was asked to sign my name and leave the thumbprint on a page of special paper, adhered to a piece of wood with others also adhered, and then I was ordered to go to the door, push a small sliding cover, and give my letter and number."

This smells of police stations, but never of temples of white initiation. In no temple of white initiation does one sign with one's personal name, nor is anyone fingerprinted. In the White Lodges and in the karmic archives, the human being appears with the name of his Innermost and not with profane names. Many of Cherenzi's students, on entering his spiritual university, lose their profane name, and the one who attains the anagarikate has a fanciful name assigned to him in place of his own, as a prize for his attainment; and in chain, in his Sanctums, they exclaim E... I... E... I... E... I... in thanksgiving to the adepts of the left hand.

The black magicians of AMORC, in the ritual of the third degree, give the name of a demon to their naive disciples, and for that purpose the disciple writes on several pieces of paper certain names provided to him, and on drawing a paper with a name, he continues to appear under that name in the astral. The names are: Adjutor, Affectator, Amorifer, Benefactor, Cognitor, Divinator, Justificator, Pensator.

Each of these names belongs to the name of a demon who is the head of a legion, and the naive disciple is left under the orders and command of the name he chose by chance. The officials of AMORC make their disciples believe that those names reveal simple moral qualities, and so they deceive their victims.

Amorifer is a demon with a red helmet, tall of body and round of face; each of these demons is terribly perverse.

In the Catholic religion, the layman also receives a new name to suit the black magicians, and this is because today all religious sects have fallen under the dominion of black magic. The adoption of apocryphal names is proper to the schools of black magic. In the White Lodge, the disciple is told the name of his 'Superior I'—that is, of his Innermost—the name by which he has appeared throughout all eternity and in all the karmic books; so we have, for example, that Gautama the Buddha is called Amitabha in the inner worlds. Krumm Heller is called

Huiracocha, etc. If we open (Revelation 19), we see that the saint of the revelation calls the Rider of the Apocalypse 'the Word of God.' God is represented by the monosyllable 'Aun,' and the two V's of the word 'verbo' form a double V, which can be written W, and with the vowels e, o, plus the letter r, we form the name Weor. Thus we complete the name of the divine I of the author, 'AUN WEOR.'

I came into the world to fulfill a great mission of worldwide character. All Western men have read the Bible and know that the Rider of the Apocalypse will come; the rider of whom (Revelation 19) speaks; but I came, and they did not recognize me; on the contrary, the spiritualist leaders will launch furiously against me, for the world does not want to deal with the prophets of light; humanity has always killed the prophets; humanity does not like the illuminated; humanity likes only the imbecile, hence the indispensable condition needed to win applause is to be imbecile. Humanity crucified Christ and set Barabbas free. Boxing champions are showered with applause because they know how to throw punches: such is humanity!

Let us return to the topic of our chapter. In the white Gnostic initiation, the disciple does not have to choose any name, nor is a name given to him at random; instead, he receives the name of his Innermost, of his Real Being—the name by which he appears in the karmic book throughout all the ages.

Before entering the authentic white initiation, the disciple must receive esoteric instructions in the hall of preparations. (All this takes place in the astral: it is not on the physical plane.) Let us now hear how the initiation of the AMORC black magicians begins, also on the astral plane. "I am now asked to walk behind a great golden screen, and there two officers put on me a blue tunic that fits me loosely; then they place on my head a fine yellow or golden veil and in my hand an ebony cross upon which there is a red rose. Then an officer comes toward me and announces that he is my conductor; he wears a black tunic and a black hood; he takes me by the right arm and turns me so that I am ready to come out from behind the screen and back into the chamber or temple. Then a set of bells begins to sound their notes, which seem to announce my arrival, and arm in arm we enter the temple, and we separate at the back center."

The conductor of the disciple wears a black tunic and hood; he is, therefore, an authentic black magician, because among the Masters of the White Lodge, no master wears a black hood. Zanoni wears a black tunic and bears a black cape of distinction, but not a black hood: the black hood belongs only to the black magicians.

"Having reached the back of the temple, I am again led to the center of the temple, and an officer places a great cross upon

my head, while I kneel, and three bell-strikes sound in some other part of the temple. Then from the east of the temple, a master in a purple tunic approaches me bearing a great Egyptian cross with a loop; he holds it over my head in place of the other cross, while some officers stand near me and say: 'Beneath the cross of immortality and eternal life, blessed art thou.'

In the halls of authentic Gnostic initiation, no master ever wears a purple or red tunic; those colors are worn only by the hierarchs of the black lodge.

In the white initiation, a great and heavy wooden cross is laid upon the disciple's shoulders, which means that the disciple has already begun the way of the cross of the nine arcades. The weight of the cross differs greatly: the weight depends on the karma of each one. Sometimes the disciple cannot bear the weight of the Cross, and then the Cyrenian must help him.

The vowels E. U. make it easier for the disciple to carry the cross when it is very heavy. The cross on the shoulders is white magic; the cross on the head is black magic. Christ did not bear the cross upon his head, but upon his shoulders. The cross signifies matter, and to carry it on the head is to resolve to live beneath matter, beneath the world. The black magician says, 'Beneath the cross of immortality and eternal life, blessed art thou.' The white magician says, 'Upon the cross, I AM.' The

cross on the head is worn by the Pontiffs in their miters. No white magician carries the cross on the head, but on the shoulders, as the Divine Redeemer showed; we Gnostics are not beneath the cross, but upon it.

The Gnostic must bite a certain figurine in the first initiation, and before entering it, he has already received the authentic lost word, which has never been written. The verbal examinations are very rigorous to receive the initiation. To the black magician, morality matters little. Once the Chela triumphantly passes the white initiation, his feast is celebrated. In the black ceremony, the disciple receives from a black magician dressed in yellow a series of teachings that they use to make themselves invisible and to make others invisible. In the next chapter, titled Nirvana, we shall speak on this matter; as we have already said, all these teachings come from Atlantis. In Atlantis, men also used the sexual forces to do great harm. Orhuarpa, with his mind, formed monsters that he then materialized physically and fed with blood. Those monsters he hurled upon his defenseless victims when he wished. The Atlantean Humanity was clairvoyant and handled cosmic forces marvelously; in that epoch there was a very important sanctuary called the Sanctuary of Vulcan. The guardians of those sanctuaries had Ahriman and his legions under their control so that they could not act freely on our planet; those

atoms of Ahriman damaged the clairvoyance of man, and then humanity was left a slave to the illusion of the physical world.

Nevertheless, in Atlantis there was a great college of initiates, and when the wicked plotted against them, they were slain by the sword of justice.

The lords of Mercury gave man the mind so that he might think, and not so that he might use it for destructive ends.

Seeing that the people worshiped him as a God, Orhuarpa raised a powerful army and marched against Tollán, the city of the seven gates of solid gold, where the white magician of Atlantis reigned.

And dressed in steel, with shield, helm, helmet, and sword, he fought by day, and at night unleashed his beasts and his sorceresses, which in the form of wolves harmed his enemies; and so he took Tollán, the city of the seven gates of solid gold, and made himself emperor of all Atlantis, and established the cult of the dark sun.

Such was the state of things when Master Morya reincarnated, gathered his army of soldiers, and marched against Orhuarpa.

Orhuarpa hurled his fierce beasts against Master Morya, which the master dissolved with his luminous powers. And with the edge of his sword the master took Tollán, the city of

the seven gates of solid gold, and all of Orhuarpa's soldiers fell beneath the blade of the forces of light. Seeing himself defeated, Orhuarpa shut himself up in a tower, and there he died, burned, for the soldiers of Master Morya set fire to the tower.

But things did not end there: Orhuarpa immediately reincarnated again, and when he came of age, he again gathered his army of warriors and sorcerers and marched once more against Tollán, and did not retake the city; and he established throne against throne. Then the four thrones said to the white Emperor: Noenrra (Noah), "Go out from this land and pass to the desert of Gobi wherever there is dry land, because God is going to sink this land." And Noenrra obeyed and went out with all his people toward the desert of Gobi.

The people of Noenrra were the primitive Semitic tribes that had followed the path of white magic, and Orhuarpa remained lord and master of Atlantis.

Some time after the departure of the people of Israel, certain dangerous fiery manifestations began to appear.

The use of the sexual forces employed for black magic set into activity the fire of the slumbering volcanoes.

And the sexual forces have an intimate relation with all the forces of nature, because the sexual force is not only in our

sexual organs but in all our cells, and still more, in every atom of the cosmos.

The sexual force is the cause of electricity.

It is logical, then, that by induction the dormant volcanoes had entered into activity. For those volcanoes and the black magicians were intimately related through sexual energy. And through great earthquakes Atlantis sank with all its black magicians to the bottom of the Atlantic Ocean.

All the Indian tribes of America are vestiges of the Atlanteans. These tribes preserve many practices of black magic that come from the Atlanteans.

In America, there are those who make wax dolls and bury them with pins, and so exalt the imagination and concentrate the mind upon the victim. There are those who use sexual forces for destructive purposes. All this originates in Atlantis.

The Arhuaco Indians of the Sierra Nevada of Santa Marta burned an entire village called Dibuya by means of the elementals of fire, called by them 'Animes.'

In the small village of Santa Cruz de Mora (Mérida State) I knew a humble old woman who worked wonders with the elementals of nature. That old woman, when she was young, married an Indian. Her husband took her to the jungle, and she

told the strangest things about that tribe: that during the day the Indians left their village, and at night all returned in the form of animals, and once inside their huts, they took on their human form.

One day her husband said farewell, telling her that he was going to the jungle to die (for those Indians retire to the jungle to die), and he handed her an amulet saying: "I leave you this remembrance, that you may ask of it whatever you need, when you have need."

The old woman performed wonders in the village of Santa Cruz: she would ask the amulet for what she wanted, and the money, the wine, the jewels, the liquors, the perfumes, etc., would come to her as if by enchantment. Those persons who had been robbed had nothing more to do than consult her, and at once she would ask the amulet for the stolen object, and, brought by invisible hands, it would arrive; and so each one recovered what he had lost. These wonders ended for the old woman when she had the weakness to confess to a priest who took from her the marvelous talisman.

This is nothing fantastic or strange; it is done simply with the elementals of nature. The work of Don Franz Hartmann entitled *The Elementals* deals at length with these things.

All these teachings come from Atlantis. The Elementals serve as well for good as for evil. The Atlanteans used the Elementals for evil.

All the knowledge of the AMORC school of San Jose, California, comes from the black magic of the Atlanteans.

*By always speaking words of love and truth, we  
prepare ourselves to awaken the inner ear.*

## **Chapter Eighteen: NIRVANA**

The Israelite tribes migrated westward from the Gobi Desert to form the Aryan race. This is represented in Exodus by the departure of Israel from the land of Egypt toward the Promised Land.

Enormous caravans of human beings, led by the masters of major mysteries, left Atlantis for the Gobi Desert; and then from that desert they made their way westward to mingle with some Western races and form our present Aryan race.

The captains of those biblical exoduses were the very same masters of major mysteries. They were deeply revered by humanity, and no one dared disobey their sacred orders.

Moses spent forty years in the desert—that is, the primitive Israelites remained for forty years in the desert and built the

Ark of the Covenant, and established the mysteries of Levi, and worshiped Jehovah.

The seven sanctuaries of mysteries migrated westward, and by the light of these sanctuaries flourished the Persia of the magi, the India of the Rishis, Chaldea, Egypt, Hellenic Greece, etc.

Occult wisdom illuminated Solon, Pythagoras, Heraclitus, Socrates, Plato, Aristotle, Buddha, and others.

By the light of the sacred mysteries flourished the most powerful civilizations of the past.

Man gradually developed the intellect, and the intellect took him out of the inner worlds. When man lost clairvoyance, he came to know fear. Before, there was no fear, because man contemplated the action of the Gods and saw the outcome of everything.

Man drifted away from the Great Light, and now he must return to the Great Light.

The Buddhists tell us that when man frees himself from the wheel of births and deaths, he enters into the ineffable bliss of NIRVANA.

We Gnostics know that Christ is a Nirmanakaya, who renounced Nirvana in order to come and save humanity.

The Book of the Dead says: "I am the crocodile Sebek. I am the flame of three wicks, and my wicks are immortal. I enter the region of Sekhem. I enter the region of the flames that have defeated my adversaries."

That region of Sekhem, that region of the flames, is the ineffable bliss of Nirvana.

A Dhyani Chohan is one who has already abandoned the four bodies of sin: physical, astral, mental, and causal.

A Dhyani Chohan functions only with his soul of diamond, and therefore has already freed himself from Maya and lives happily in Nirvana.

The sacred crocodile is the Innermost. The Innermost is the flame with its three immortal wicks. Those three wicks are his soul of diamond, his fiery mind, and Atman, his own spiritual body.

Nirvana is a region of nature where the ineffable happiness of fire reigns. That Nirvanic plane has seven sub-planes, and in each of those seven sub-planes of Nirvanic matter there is a great resplendent hall, where the Nirmanakayas study their mysteries. That is why they call their sub-planes 'halls,' and not sub-planes as the theosophists call them.

The Nirvanis say: 'We are in the first hall of Nirvana,' or 'in the second hall of Nirvana,' or in the third, or the fourth, or the fifth, or the sixth, or the seventh hall of Nirvana.

It is impossible to describe the ineffable happiness of Nirvana: there reigns the music of the spheres, and the soul is enraptured in a state of beatitude impossible to paint with words.

The inhabitants of the higher halls of Nirvana wear tunics of diamond and bear upon their heads mantles of distinction that fall to their feet.

We can visit Nirvana in the astral body, and the Yogis of India, in the state of Samadhi, visit Nirvana in their mental or causal bodies; but to pretend to visit Nirvana with procedures of black magic in the style of the AMORC of San Jose, California, is the height of madness.

The ninth-degree disciples of AMORC, after having passed through the black initiation, receive instruction to form a cloud with the mind and with the word, using the mantram 'rama,' which is pronounced thus: raaaamaaa. Ra is masculine, Ma is feminine.

They use sexual force and mental force to form a cloud of astral matter. Once the cloud is formed, they get into it, attune themselves to a particular place; and as is perfectly logical, a separation or detachment of the astral occurs, and they trans-

port themselves wherever they wish in the astral body. They call this 'Nirvana,' and in reality with this procedure they travel in the astral body, but not in Nirvana.

The Gnostic knows how to enter Nirvana by using the powers of his Innermost. When the Gnostic wishes to enter Nirvana, he does the following:

First: He goes out in the astral body.

Second: Once outside his physical body, he prays to his Innermost thus: "My Father, take me to Nirvana," and then the Innermost transports the soul of the Gnostic toward the ineffable joys of Nirvana.

The Gnostic procedure for going out in the astral body is very simple.

The Gnostic takes advantage of the natural state of transition between waking and sleeping to leave the body, with as much naturalness as when one leaves one's house. It suffices to pronounce the mantram 'rusti' at the moment of falling asleep, and then to get down from the bed—not with the mind, nor with the imagination, but as if he were in flesh and bone. The body remains on the bed. The mantram is pronounced thus: russssssstiiiiiii, several times.

That concentration work of the ninth-degree black magician of AMORC, together with the tremendous expenditure of sexual energy, is harmful to the disciples. The mantram 'ra' sets in motion the masculine pole of the sexual force we carry in our sexual glands. The syllable 'ma' externalizes the feminine sexual force we carry within.

The black magician of AMORC, with the mantram 'rama,' uses his own sexual forces which, combined with mental force, permit him to go out in the astral body. Of course, he must form a cloud with the mind, then attract that cloud while in meditation, and then enter into it, attune himself to a determined place, and he is left outside the body.

The most ancient black magicians wrapped themselves in the cloud thus formed, and then, full of intense faith, they set out walking in their body of flesh and bone, and then that body sank into the astral plane, and in this way they transported themselves to remote distances in a few minutes. This has already been forgotten by the modern officials of AMORC. The black magicians always spend their sexual energies in these experiments and in many others.

The Gnostic knows very well that he must always save his sexual forces, because with them he awakens his KUNDALINI.

The procedure of the Rosicrucians of AMORC harms the Kundalini of any disciple of the white fraternity, and so would arrest his progress.

The mantram 'ra' helps to awaken the Kundalini, but one must know how, and this is what the black magicians of AMORC ignore. They believe that by pronouncing 'ra-ma' every morning, standing on their feet and taking several breaths of air, they are going to purify themselves; and with that they show that they are entirely ignorant of the wisdom of the Egyptians.

We, the ancient Egyptians, pronounce the mantram 'ra' in the Egyptian posture: the knees on the ground, the palms of the hands with the thumbs touching on the ground, and the head upon the back of the hands. The mantram is pronounced thus: raaaaaaa, several times.

As we have said, the ancient black magicians, wrapped in the cloud, transported themselves physically wherever they wished.

The cloud was the lever or instrument for taking the physical body out of the physical region and submerging it within the astral plane. And when they arrived where they wished to go, then they abandoned the cloud and remained once again within the physical plane, at the longed-for place.

The black magicians of AMORC have already forgotten this.

The force with which this is done is extracted from the sexual glands, and this is what they do not explain to their disciples. They say laconically in their seventh monograph of the ninth degree: "Ra represents the positive creative force, and Ma the negative which completes Ra. Ra Ma together is the force of creation."

Why do they not explain this to their disciples? Why do they hide this from their students? Why do they not speak frankly? What is the matter with them? They know very well that the day they take off the mask, their dark institution will fail, and that is why they keep silent.

To use the sexual force for these things is black magic. With these experiments, the black disciple discharges himself completely like an electric battery and loses the forces he could use to awaken the Kundalini positively.

Christ, the Divine Rabbi of Galilee, taught us the secret for traveling with the physical body through the astral plane: (Matthew 14:24–32).

"But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary."

"And in the fourth watch of the night Jesus went unto them, walking on the sea."

"And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear."

"But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid."

"And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water."

"And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus."

"But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me."

"And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?"

"And when they were come into the ship, the wind ceased."

This is the Gnostic secret for entering, with a body of flesh and bone, into the astral plane.

Peter was walking on the waters because his physical body, through the force of faith, had sunk into the astral plane; but at the moment when he doubted, he came out of the astral plane and was about to sink.

The forces of the astral plane sustained Peter upon the waters, and it was the astral plane that sustained Christ upon the waters.

We Gnostics, when we wish to go in a body of flesh and bone into the astral, use the key the Master taught us.

We proceed in the following way: At the very moment of awakening from natural sleep, without giving time to any analysis, doubt, or hesitation, full of the most intense FAITH, we rise from our bed, leave our room, and suspend ourselves in the atmosphere.

In this, FAITH alone sustains us. Any analysis, doubt, or hesitation harms the experiment.

We can also take advantage of the moment of falling asleep, or simply a moment when the mind is in profound repose, like a tranquil lake.

The physical body floats simply because, by means of faith, we abandon the force of gravity and the physical plane, and we penetrate with our physical body into the astral plane, where the laws of levitation reign.

Our disciples also know how to walk on the waters, just as our Master did.

We are authentic Christians.

The black magicians of the AMORC school also use the procedure of the cloud to wrap themselves in it and make themselves invisible. In this they did not forget 'mimicry': if they find themselves in a forest, they make the cloud green; and if it is in a room with white walls, they make it white; and thus they make themselves invisible.

We white magicians use the power of our Innermost to make ourselves invisible, but that power is only given to us when we have deserved it. The black magicians of AMORC believe that with their black experiments they can penetrate Nirvana, and they are mistaken. They penetrate the astral, but not Nirvana.

We Gnostics can visit Nirvana even in flesh and bone. Of course the theosophists will laugh at us, because they know nothing of these things. The only thing they have in their heads is an arsenal of theories, but in practical reality they are nothing more than eunuchs of the understanding, morbid mystics, sybaritic fornicators.

I still remember Theosophist A., member of the Rainbow Lodge of Bogotá, how he fled in terror in the park of Cartagena when I, Aun Weor, told him that he worked consciously in the astral.

This is the height of the theosophists' negativism: they are horrified at the mere thought of awakening consciousness.

They are only interested in having their heads full of cobwebs and living asleep, and yet they think that one day they will enter Nirvana. Foolish ones, models of wisdom, imbeciles. Only those who have already passed through the high initiation enter Nirvana. Those who have given even their last drop of blood for humanity.

We all long for the high initiation, but only with the virile member in a state of erection does one reach the altar of high initiation. To reach the high initiation, one has had to be very much a man.

The Gnostic always has a strong I and a robust and powerful personality—no weaknesses.

The Gnostic always lives heroic, always triumphant, and always rebellious, like the heroes of Rabelais—no weaknesses.

The Gnostic climbs to the high initiation with the member upright, because the Gnostic is fully a man. The Gnostic aspires to Nirvana, but he knows very well that Nirvana is in his testicles, and he wishes only to realize it within himself through courage.

| *Those three wicks are his soul of diamond, his fiery mind, and Atman, his own spiritual body.*

## **Chapter Nineteen: THE ELIXIR OF LONG LIFE**

Master Zanoni received his Chaldean initiation in the most remote ages, and he kept himself young for thousands of years. Mejnour, Zanoni's companion, also lived for entire ages. These masters were invincible, and death could not prevail against them. They were citizens of an ancient nation now vanished (Chaldea). Where was their secret? What was their power? On arriving at the present chapter of this work, many surgeons, illiterates of occult medicine, will look with disdain and, with compassionate gestures, will mock the 'Elixir of Long Life,' considering these teachings senseless—an impossibility, to them. The unbalanced Rosicrucians and the sickly mystics of spiritism have never understood, nor do they wish to admit, that the 'Elixir of Long Life,' the 'Philosopher's Stone,' and the 'key of perpetual motion' are found within the testicles of the male and within the womb of the female.

We have already said, and we will not tire of repeating it, that Initiation is life itself, intensely lived, and that the redemption of man resides exclusively in the sexual act.

When our book *The Perfect Matrimony* circulated, just as we had foreseen, countless critics arose who labeled us pornographic for having spoken in a simple language within the

reach of every understanding, and for having given the key of sexual magic. We, however, know that 'unto the pure all things are pure, and unto the impure all things are impure.' Such people, models of wisdom, sickly mystics, through their morbid speculations believing themselves super-transcended, labeled us materialists.

Such persons totally ignore that nothing can exist, not even God, without the aid of matter.

Some decrepit old men, worn out by passionate coitus, and sexually unsatisfied pious women, hurled the book aside in horror, calling it scandalous and pornographic; for humanity does not love the good, but the evil. There were deluded mystics who advocated the absurd chastity preached and not practiced by some religious sects, not knowing that nature itself revolts against that disastrous abstention—and for this reason come the nocturnal pollutions, the general decalcification through the urethra, and consequently disease; for nature is wise in her designs. Men were made for women, and women were made for men. What we must do is learn to enjoy the woman without harming ourselves; and for this is sexual magic.

During the amorous trances, the Gnostic restrains the sexual act, and then the semen is transmuted into atomic energy and rises through certain spermatic canals to the head, and man becomes a God. This is not understood, cannot be understood,

nor explained, by the pseudo-apostles of modern medicine, simply because they know nothing of the anatomy of the seven bodies of man, nor of occult chemistry, nor of the ultra-biology of the inner organisms of man, which are the fundamental basis of hormonal life and of the endocrine glands.

The Hindus call the spermatic canals through which the sexual energy rises internally to the head the canals of Ida and Pingala. These are the nerve cords related to the vagus and the sympathetic, which coil around the spinal column in the symbolic form represented by the Caduceus of Mercury.

The human organism has canals for the exit of the semen, and also possesses spermatic canals through which the semen converted into energy rises from the seminal bag to the head, because mass is always transformed into energy, as the great wise Einstein already proved; and this process is what we call 'transmutation.' In the most ancient times, man used the spermatic canals of ascent; and currently the medicine men of the Indians of the Sierra Nevada of Santa Marta, Colombia, have used those canals since most ancient times, and therefore they reach a very advanced age, keeping their understanding lucid, their hair black, their teeth intact; and one frequently sees among them children of octogenarians and centenarians—while in our present civilization, man at sixty years of age is already decrepit. There exist thousands of proofs to set the civi-

lized and scientific man to thinking on this particular matter. For example, in a child whose sexual force has not yet been gathered into his gonads, this force is latent throughout his organism, and therefore if the child cuts himself, he heals more quickly than an adult, because the adult from puberty onward is already squandering his sexual forces; and besides, he does not know how to handle them, as in the case of the child. Young people and their parents make a great error when they allow their children to squander their sexual force in pleasures and indulgences. They must be taught that in that great force resides the vital principle. It is true, as official science says, that it is a biological function, but the Decalogue teaches us in the sixth commandment that we must not waste that force, because it only fulfills the function of creating; so that the freedom which parents give their children to freely perform their biological functions is in fact a crime committed against youth.

Sexual magic has the following advantages:

Husband and wife remain in love for life, with greater intensity than if they were sweethearts.

It does not fill the spouses with children.

The woman grows younger; she becomes more beautiful and attractive every day, because thanks to her husband she is daily charged with powerful forces.

The aged man grows younger and never grows old, because he is giving himself life with his creative force, and luck and happiness surround him on all sides.

In both of them the sense of clairvoyance awakens, and then the veil of the invisible worlds is drawn back before their sight.

The sacred fire of the Holy Spirit illumines them internally.

They unite with their Innermost (the inner God) and become kings of creation, with powers over the four elements of nature: Earth, Water, Air, and Fire.

They acquire the Elixir of Long Life, which resides in the Kundalini.

Death shall be no more. All this in spite of the bluster of our little doctors consecrated by the materialistic university.

When our book *The Perfect Matrimony* entered into circulation, thousands of black magicians hurled themselves furiously against us with stones in their hands, despite the fact that this book teaches the good and teaches man to be chaste and pure.

Israel Rojas R., my traitor disciple, could not bear the collapse of his anger when he confirmed that we had published in our work the secret teachings that Master Huiracocha brought to Colombia for our benefit, and this was the cause for Mr. Rojas

to burn the book, because he wanted poor suffering humanity never to know the mysteries of sex. He taught this secret science only to his most devoted disciples, while in his many works—which brought him handsome profits—he taught his readers nothing concrete. The Masters of the Venerable White Lodge entrusted Mr. Rojas with a mission he did not know how to fulfill, filling his wisdom with pride and vanity, betraying his former master Aun Weor. The fact that some individuals make bad use of these teachings cannot deprive humanity of this knowledge, because humanity is already ripe to receive it, Mr. Rojas.

Because some disciples of Mr. Rojas have made bad use of sexual magic, for that reason humanity will not be deprived of this knowledge—because more harm is done to humanity by its fornicating and passionate life. So long as humanity is fornicator, it will not have the light.

You neither enter paradise nor allow others to enter. I shall unmask the traitors and disconcert the tyrants before the verdict of public conscience. I shall break all the chains of the world.

I, Aun Weor, the powerful hierophant of the Egyptian mysteries, will inaugurate the age of Aquarius, even if I have to turn the entire earth into a gigantic cemetery. I am not frightened

by the subtle smile of Socrates, nor disconcerted by the thunderous laughter of Aristophanes.

Heaven is taken by storm, because heaven belongs to the brave.

The Gnostic, wrapped in the steel armor of character, grasps the sword of the will, and like a terrible warrior, launches himself into the battle to take heaven by storm.

We Gnostics are men of great tempests, and amid the burst of the thunder, we understand only the language of majesties.

When the warrior already draws near to initiation, he can then laugh at death, with a laughter that can shake all the caverns of the earth. Then indeed he has a right to the Elixir of Long Life, which is potable gold, liquid glass, flexible, malleable. He asks the Lords of Karma for more years of life in order to pay his debts, and so death and resurrection are accomplished in the present incarnation; he unites with the Innermost; and then, his Karma paid, he convokes the Lords of Karma to declare to them that he has resolved to remain in the world to work for humanity, and that he therefore continues with his physical body until the consummation of the ages.

Masters Koot Hoomi, Morya, Saint Germain, etc., have physical bodies that date from thousands of years back; all of them are of incalculable ages. What would a Master of Major

Mysteries do, constantly changing bodies? The founder of the College of Initiates is the Maha Guru; he will remain with us until the last initiate has reached his stature.

The author of Atomic Gods tells us that in Egypt there are two masters of truly indecipherable ages: one of them is mentioned in the most ancient religious scriptures. The Master preserves his body for millions of years because he possesses the Elixir of Long Life, and this resides in the Kundalini. The Master lives by engendering his body daily by means of the Kundalini. The cells of a Master do not wither, because the fire of the Kundalini does not let them wither. The Kundalini, then, is the Elixir of Long Life. This fire is the potable gold of the ancient alchemists; this is the tree of life of which Genesis speaks in the following verse:

"And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil" (Genesis 2:9).

The tree of life is the Kundalini, and the tree of knowledge of good and evil is the semen. Both trees are of the garden of God.

"And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads."

"The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold."

"And the gold of that land is good: there is bdellium and the onyx stone."

The land of Havilah is our own body, and the gold of this land is the solar atoms of our seminal system—that is, the potable gold of the semen.

"And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia." This second river is the cerebrospinal fluid, which is the other pole of our seminal system, with which we surround our entire land of Ethiopia—that is, our head and throat, for with the cerebrospinal fluid we form brain and throat.

"And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates" (Genesis 2:11–14).

The river that goes toward Assyria and the Euphrates are the two poles of the woman's seminal force. The woman is before us, because she is the door of Paradise, and the door is always in front.

Eden is sex itself, and the tree of life is in Eden itself. The great Hierophant, Eliphas Levi, said that the Great Arcanum was

the tree of life, bathed by the four rivers of Eden. But then, fearful, he says in a moment of agitation: 'I fear I have said too much.'

This is the terrible secret, unspeakable, which no initiate has ever dared divulge. This is the terrible secret of the 'Great Arcanum.'

These four rivers of Eden are the sexual forces of man and woman. The Tree of Life is in the midst of the four rivers of Eden.

If man, with all his vices and passions, had been able to eat from the Tree of Life, we would still have Nero alive, and the great tyrants would not have left a single instant of light to humanity. Caligula would still live, and the twelve Caesars of Rome would still be seated upon their thrones; but fortunately Jehovah knew how to guard the tree of life.

"So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life" (Genesis 3:24).

Kindle your nine mystical lamps, O Chela!

Hear me! There is in the depths of your soul a Master who remains in mystical watch, awaiting the hour to be realized.

Listen to me, beloved disciple, that Master is your Innermost, and you are the soul of the Master.

The Innermost becomes Master with the fruits of the millennial experiences through innumerable reincarnations.

Do not forget, beloved disciple, that you are a soul and that your body is your garment.

Listen to me, beloved disciple: when a garment of yours wears out, what do you do? You cast it from you, because it no longer serves you, and this you cannot deny me. Now then, if you wish to replace your garment, where do you go? You will tell me that you go to the tailor's shop, so that the tailor may make you another garment. Well, dear disciple, I have already told you that you are a soul and that your body is your garment. Your garment of flesh was well made to your measure, and two workers made it: your father and your mother. When that garment wears out, what do you do? You cast it from you; and if you wish to replace it, you must seek a new pair of workers who are male and female, so that they may make you another garment of flesh well made and to your measure. You will ask me, 'How?' And I ask you: How was the garment of flesh that you have made for you? In the same way the new tailors will make you another garment of flesh. Why does it seem strange to you? When you take off a woolen garment and put on another, do you cease to be Mr. X. X., and do you forget your

business and your accounts? Of course not: whether with a woolen garment or a drill one, you always pay your accounts. The same happens when you, who are a soul, clothe yourself in a garment of flesh. You pay your old accounts, and you pay them because there is no other choice. Those accounts are your evil actions.

Listen to me, beloved reader: millions are the garments of flesh that you have taken off since the beginning of the world. If you do not remember them, others do remember, and the day will come when you will be able to recall your millions of deaths and births since the constitution of the world.

Do not forget that Adam is not a single individual, nor Eve a single woman; Adam is the millions of men of Lemuria, and Eve the millions of women of Lemuria.

The souls that you see today dressed in flesh and bone are the same ones from Lemuria, who at that time were dressed in other garments of flesh and bone.

The four thrones, at the dawn of life, emanated from their own life millions of human bodies in the state of embryos. Those human bodies developed through the ages, and now they are our marvelous garments, made of the slime of the earth.

All this is explained by the Bible. But to study the Bible, one must have studied occultism, because the Bible is a book of oc-

cultism, and it cannot be read in the dead letter as one reads a newspaper. The Bible is the book of the Gnostics, and only by being a Gnostic can one understand it.

Let us now enter into the problem of life and death.

Hear me, reader: every time you put on a new garment of flesh, you are a little less of a knave, a little less of a murderer, a little less of an envier; for it is very true that in life one learns by hard knocks, and truly by force of suffering the soul is gradually perfected: the wild colt is tamed by lashes, and the day comes when the soul fuses with the Innermost and becomes an angel. This is accomplished by being born and dying millions of times; but it is also very true that in a single life well taken advantage of, one can attain union with the Innermost.

It is also very true that we can keep ourselves young and not die, by means of the Elixir of Long Life.

Mejnour lived seven times seven centuries with his body of flesh and bone. Zaroni also lived for millions of years, always young. The Count Saint Germain currently lives in Tibet with the same body he had during the seventeenth, eighteenth, and part of the nineteenth centuries in Europe.

We Gnostics laugh at death. We have the secret to mock the mute skull, and as we already said in the first chapter, 'with

the sword of Damocles we shall put the unwelcome guest to flight.'

We feel omnipotent, and with a gesture of sovereign rebellion we defy science. Foolish doctors, ignorant biologists, pedantic physicists, where is your wisdom?

Death sweeps away all, the rich and the poor, the believing and the unbelieving. Death conquers everyone except us Gnostics. We Gnostics laugh at death and put it at our feet, because we are omnipotent.

Kindle your nine mystical lamps, O Lanu (disciple). Remember that each of the nine initiations of minor mysteries has a musical note and an instrument that produces it.

Three are the conditions needed to acquire the Elixir of Long Life: sexual magic, perfect sanctity, and knowing how to travel consciously in the astral body.

Many can begin by traveling with their own physical body through the astral, because this is easier. Later they become practiced in the use and handling of the astral.

Others gradually acquire sanctity: for this purpose, the best is to make a list of one's own defects, and then to put an end to each defect in successive order, devoting two months to each one.

Whoever tries to put an end to several defects at once is like the hunter who wants to hunt ten hares at the same time. He catches none.

Now, as for sexual magic, the organism must be accustomed to it little by little. There are individuals so brutal that one could even amputate a leg during the sexual act without their feeling the slightest pain: they are human beasts.

At first the couple may practice standing up. The man will give his wife a massage from the coccyx upward with three fingers—index, middle, and thumb—with the intention of awakening her Kundalini; and she in turn will do the same to her husband with the intention of awakening his Kundalini. The mind must be concentrated in the medulla, and not in the sexual organs. The days will be Thursday and Friday at dawn, for beginners. At first there will be no sexual connection. Later, the man may introduce the penis into the vagina and withdraw it in time to avoid the seminal ejaculation.

Man and woman should kiss and caress each other mutually during this practice, pronouncing the mantram I A O thus: Iiiiiii Aaaaaaa Ooooooo, seven or more times, one letter per breath of air.

When strong pains are felt in the coccyx, it is a sign that the Kundalini has awakened; it will rise up the canal of the spinal

column, vertebra by vertebra, according to our moral merits.

The awakening of the Kundalini is celebrated in the Hall of Children with a great feast. In the progress, development, and evolution of the Kundalini, ethics is the decisive factor.

It is necessary for the disciple to train himself in the astral and to attend the 'Praetor' of the Holy Gnostic Church on Fridays and Sundays at dawn. On the other days the disciple may receive wisdom in the hall of esoteric instruction of the temple.

In the portico of the Holy Gnostic Church there are some guardians who only permit passage to the disciples on the condition that their conduct has been upright during the day; and these guardians have certain scales for weighing the disciple's good and evil actions during the day. There is also in the Gnostic Church a lens for examining the colors of the disciple.

When the disciple does not bring back all his colors complete, he cannot bring his memories back to the body. Those colors are often left behind in the physical body because of daily worries.

In our brain there exists an extremely fine nervous tissue, of which men of science are totally ignorant. That tissue is the instrument for bringing back our inner 'memories'; but when some damage occurs in that tissue, the disciple cannot bring his memories back to the brain. Then one must petition the

masters Hermes or Hippocrates or Paracelsus for the curing of those centers.

Write a letter to the Temple of Alden requesting help from any of the three masters mentioned. That letter is first saturated with incense, and then burned with fire, pronouncing the mantrams 'OM TAT SAT OM.'

This act must be performed full of faith and in a kneeling position, praying to heaven and begging to be heard.

Certainly the material part of the letter is burned, but its astral counterpart goes directly into the hands of the master to whom the letter was addressed. The Master reads the astral counterpart of the letter and proceeds to cure the disciple.

The Temple of Alden is the temple of science. The inner bodies also fall ill and need physicians.

The masters of science are rich in wisdom, and they cure the inner bodies of the initiates and of all who ask for help.

One of the most serious inconveniences for the practice of sexual magic is impotence. Excess of coitus brings, among other things, impotence; and none of the remedies invented by allopathic doctors has produced results. But the daily practice of sexual magic cures impotence.

Now I am going to give two formulas so that those who suffer from that terrible disease may be cured, provided there is no lesion in the virile member.

Very few human beings have stopped to meditate on the transcendental value of the plant called aloe (Sábila).

I have seen that plant hanging from a wall, without pure air, without water, without light, and without earth, and yet full of life, multiplying its leaves and reproducing miraculously. On what does it live? On what does it feed? That is what no man of science has ever stopped to meditate upon. Not even Mr. Israel Rojas, who has written and spoken so much on Botany, has ever thought to study this case. And the truth is that this gentleman is nothing more than a copyist of the work of Juanzín.

That is precisely the disadvantage of all these modern pseudo-botanists: they do nothing but copy what others say, but it never occurs to any of them to investigate on their own in the marvelous laboratory of Nature. Pharmacists know only how to make German liquor and to compound aloe pectorals. That is the only thing they do with their famous aloe crystals. It is a great pectoral, but they do not know even remotely the transcendental importance of the aloe.

The aloe feeds directly upon the ultra-sensitive rays of the sun, upon the Christic substance of the sun; the crystals are the crystallization of the astral light of the sun. The crystals are, then, the semen of the sun, and there exists a great resemblance between the crystals of the aloe and human semen. The aloe is, then, a great panacea for curing impotence.

The procedure is the following: Pour into a frying pan, pot, or kettle, a very white block of brown sugar (panela), so that it melts over the fire. The vessel should not contain water. Once the panela is liquefied, pour in the crystals of an entire aloe plant; add about ten grams of 'Giraud' iron, and beat it well, all over the fire, with a whisk. Then, once everything is well beaten, remove the vessel from the fire, bottle the contents, add a little sodium benzoate so that it does not ferment, label it, and take it by the spoonful—one every hour. With this marvelous formula, impotence is cured.

In our next book in preparation, titled *Treatise on Occult Medicine and Practical Magic*, we shall give the other marvelous formula for curing impotence.

The woman who wishes to awaken the Kundalini must practice sexual magic with her husband. She also must vocalize the I A O and restrain the act. The woman also must withdraw from the husband before the discharge of the feminine semen

comes upon her. Thus the Kundalini awakens in the woman in a positive way.

The only difference from the male as regards the Kundalini is that the two spermatic canals, IDA and PINGALA, are inverted from those of the male. The order is: IDA on the right and PINGALA on the left in the male, and in the woman IDA on the left and PINGALA on the right. These two spermatic canals resonate with the note 'Fa' of Nature.

Hear me, good reader: when you feel yourself duly prepared, ask the masters in the Holy Gnostic Church to subject you to the rigorous tests; and if you desire special help, invoke me, AUN WEOR, and I will lead you through the nine portals that will give you the right to ascend the Golgotha of the High Initiation, with the cross of rough and heavy wood that is given to you in the first initiation of minor mysteries.

Remember, good disciple, that this cross weighs with the weight of your own Karma, and do not let yourself fall, because the disciple who lets himself fall has to suffer and struggle enormously to recover what was lost.

Hear me, good disciple, the path is hard and full of pebbles and thorns; poverty and infamy will take off their masks to wound you in the middle of the journey. You will sweat blood,

and your feet too will bleed in the middle of the journey upon the pebbles of the road.

The path of the High Initiation is the path of Golgotha: a path of anguish and tears.

In the silence of the night kindle your candles, and in the profound silence where you keep vigil, remember your inner God and enter into his cavern, for he awaits you there within, very deep within yourself, awaiting the hour to be realized.

Kindle your candles, O Chela, in the profound silence of the night, and penetrate deep, very deep, into the sacred city of the serpent; there within is your God, awaiting you. Kindle the fire of the night, close your eyes, withdraw your mind from every kind of worldly worry, drowse a little, and try to converse with your inner God in mystery, through inner meditation, O Lanu!

When you learn to enter into your own cavern through profound inner meditation, you will be able to converse with your own Innermost, O disciple.

Kindle the sacred fire in the profound night where you keep vigil, leaving the dense darkness: your God wishes to speak to you amid the burning bush of Horeb.

Make your seven churches sensitive with your chant, O disciple, and do not forget that the word opens the seven doors of the seven churches of your organism. Sing, disciple, sing!

Ephesus corresponds to the note 'do,' Smyrna vibrates with the note 're,' Pergamum with 'mi,' Thyatira with 'fa,' Sardis with the note 'sol,' Philadelphia with the note 'la,' and Laodicea corresponds to the musical 'si.'

I — Clairvoyance, note 'si.'

E — Occult hearing, note 'sol.'

O — Heart, intuition, note 'fa.'

U — Solar plexus, note 'mi.'

A — Lungs, vibrates with note 'la.'

One hour of vocalization daily, chanting these vowels, awakens all these inner powers.

Israel Rojas in his book Logos Sophia says that by vocalizing the 'i' the blood rises to the head. With the 'e,' the blood goes to the neck. With the 'o' it goes to the heart. With the 'u' the blood goes to the intestines, and with the 'a' it goes to the lungs.

Of course this is so, and consequently these organs can be healed when they are sick. But why does Israel Rojas keep

silent about the best? Why did he deny poor suffering humanity the secret of vocalization? Why did he not tell them the secret of occult vocalization for the development of the inner powers? Why so much selfishness toward poor suffering humanity?

Israel Rojas is nothing more than a selfish exploiter of the occult teachings. When has this gentleman publicly taught the mantram of the chain of healing AE-GAE, which is pronounced gutturally thus: AE-GAE? A million oaths he demands of his disciples in order to give them the mantram AE-GAE. That is not spiritualism, nor is it anything; that is selfishness and vile exploitation.

The mantram AE-GAE and the mantram PAN-CLARA, which is pronounced thus: PAN-CLARA, serve to heal ourselves and to heal others.

In one of the Rosicrucian rituals that Master Huiracocha brought to Colombia, there is a mantric prayer that serves for sexual magic and which should be pronounced at the moment of practicing the connection of sexual magic with the priestess. The prayer says thus:

### ***Prayer***

"O Hadith, winged serpent of light, be thou the Gnostic secret of my being, the central point of my connection. The sacred

sphere and the blue of heaven are mine: O A O KAKOF NA KONSA" (three times).

These mantrams cause our seminal force to rise from the sexual glands to the head.

Why has Mr. Rojas not taught any of this to his disciples? Why does he keep silent about things so important for humanity? Why is he so selfish?

As for Mr. Israel Rojas's claim that he received initiation at the hands of Master Zanoni there in Bogotá, it is good enough to be jotted down as a joke and sold to Cantinflas for some comic show.

Those of us who know Master Zanoni personally know very well that it has never even remotely occurred to the Master to live in Bogotá. All that Israel Rojas met in Bogotá was a clever fellow from Antioquia who taught him to recognize herbs, but that was not Master Zanoni. Master Zanoni was disincarnated on the guillotine during the French Revolution and has not obtained a physical body again to this date.

When Israel Rojas speaks of (alias) Gómez Campuzano, the Antioquian who passed himself off as Zanoni, he looks like 'a priest of mass and pot.' What curious comicality from Mr. Rojas! In his book Logos Sophia, Israel Rojas makes long and complicated dissertations on the word, but it never even re-

motely occurs to him to give his disciples publicly the occult key of the great universal word of life, and that key is none other than sexual magic.

When the Kundalini ignites the atoms of language situated in the seminal system, man acquires the power to speak in all the languages of the world. The great enlightened ones of the Atlantean chain speak all the languages of the world.

The Kundalini becomes creative in the throat. The magician can create a determined figure with the mind and materialize it through the creative word of the Kundalini. That is how the angels create living things. And when man unites with the Innermost, upon reaching the high initiation, he then speaks the divine word of gold in which the gods speak, and we ascend to the pleroma of eternal happiness: we become creator gods through the word.

A book that deals with the word and does not teach sexual magic is simply an absurdity. And therefore I consider the book *Logos Sophia* of Israel Rojas good only for wrapping cumin. To take away from the word the mysteries of sex is the height of madness, because sex is the very basis of the word, and one cannot come to speak the word of gold without awakening the Kundalini, and the latter awakens only by practicing sexual magic.

Whoever unites with the Innermost becomes omnipotent and omniscient. He knows how to command and to obey; he never grows vain, because he has learned to be simple and humble in the cosmos.

The sight of the Master penetrates into all the spheres of nature, and, like a sovereign of the infinite, he unleashes the tempests, calms the hurricanes, makes the earth tremble; the lightning bolt serves him as a scepter, and fire as carpets for his feet.

By practicing sexual magic we shall obtain the Elixir of Long Life and shall become omnipotent, but it is indispensable to learn first to obey the White hierarchy in order to reach omnipotence.

"I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Revelation 22:13–14).

## **THE SONG OF SONGS**

*I feel in my entrails a tormenting fire;*

*it is the delicious wine of love...*

*I am the Rose of Sharon,*

*and the lily of the valleys,  
I am the delicious perfume of passion.  
I live among the cup of the crowned poets,  
I am the song of the Bacchanals,  
I am the love of the starry heavens,  
I am the song of songs...  
The honey of your lips stirs my entrails,  
and I feel that I love you...  
You are the mountain of myrrh...  
and the hill of frankincense...  
You are the fire of the Arcanum...  
you are the erotic hillside...  
and the delicious smile...  
where love has stripped itself bare...  
Now, joyful with the immortal wine,  
let us kindle a bonfire and sing the Valkyries  
with a triumphal song*

*of flames and poetry.*

*Come liquor, come light and music...*

*Let the couples dance upon the soft carpet,*

*Let the Rose of Sharon shine among the cups*

*and let the fire devour the shadows...*

*Come joy, dream, and poetry...*

*Let us dance happy in the arms of love,*

*whatever they may say,*

*let us delight in the delicious nuptial chamber,*

*among the spikenards and the myrrhs,*

*and let us sing our triumphal hymn*

*of light and poetry...*

*By AUN WEOR*

*The masters of science are rich in wisdom, and  
they cure the inner bodies of the initiates and of  
all who ask for help.*

## **Chapter Twenty: BEL AND HIS REVOLUTION**

Everything in life is only a matter of habits. A fornicator is a person who has accustomed his genital organs to intense cohabitation; but if that same person changes the habit of cohabiting for the habit of not cohabiting, then he is transformed into a chaste being. Take, for example, the astonishing case of Mary Magdalene, the famous prostitute; Mary Magdalene became the famous Saint Magdalene, a repentant prostitute.

Mary Magdalene became the chaste disciple of Christ.

Paul of Tarsus, the relentless persecutor of the Gnostics, after the event that befell him on his way to Damascus, received the sacred initiation and left behind the habit of persecuting Christians, and instead adopted Gnostic habits, and became a Gnostic, Christian prophet.

An evildoer, if he changes his evildoer's habits for the habits of a saint, becomes a saint.

And after this preamble, let us enter into the interesting theme of our present chapter.

Beelzebub, the ancient prince of demons, in our present terrestrial period reached a degree of perversity impossible to paint with words.

When the magician wished to call him in the astral, he had to arm himself with a terrible courage in order to confront the most monstrous beast that the innumerable cycles of historical evolution could ever have known.

The magician would pronounce the sinister mantram of dark evocations, which is written thus:

Antia rara rá rá... and is pronounced thus:

*aaaaannnnn... tiiii... aaaaa... ra... ra... rá... rá...*

And calling Beelzebub three times by his name.

Then a breeze of death would freeze the atmosphere of the evoker, and the prince of demons would respond with a terrifying roar that seemed to issue from all the caverns of the earth.

Beelzebub would attend the call of the valiant magician, and his footsteps were like the gallop of an infernal colt, and his presence a thousand times more terrible, a thousand times more horrible, than death.

Woe to the bold one who dared to call the prince of demons without being duly prepared! Woe to the reckless one, for he died beneath the claws of the horrible beast.

But the well-disciplined magician, firm as a warrior, would extend his right hand toward the prince of demons and conjure him with the following words: "In the name of Jupiter, father of the gods, I conjure you"—"Te vigos cossilim"—and the monster would then be subdued.

His presence was like that of a long-haired and gigantic gorilla. With his long tail he wrapped his disciples or friends while he spoke with them.

His eyes were like a bull's, his nose like a horse's, his mouth like a mule's; his hands and feet were enormous and horrible; his body hairy like the body of a gorilla. On his head he wore a small cap, and on his shoulders a black cape of a prince of demons, and at his waist a cord with seven knots, like the one worn by the Templar knights of Cherenzi and the black magicians of the AMORC school of California. All these garments denoted that he was a prince of demons, a black magician of the thirteenth black initiation.

When he signed a pact with the black magicians, he wrote in a document the following: "Bel tengo mental la petra, y que a él la anduve sedra vao genizar ledes."

Beelzebub knew how to leave the astral plane momentarily in order to enter the physical plane, and thus he made himself

visible and tangible to his daring invokers on the physical plane.

He enriched those with whom he signed pacts, and the soul of the pact-signer was left a slave of Beelzebub. He would give them money, but the invoker had to resolve to follow Beelzebub at a determined moment, on a determined day, hour, and minute. Beelzebub himself would disincarnate the pact-signer and take him away to put him in his service, for he demanded the life and soul of his most beloved child. I know of a wealthy landowner who has a pact signed with another demon who is not Bel, and each year a worker mysteriously disappears from his farm.

A little girl watched her mother at the very moment when, by a mysterious hand, she vanished, snatched away by someone unseen, leaving the girl an orphan; for the black magicians can carry their victims to the astral plane, even in flesh and bone, to put them in their service on that plane.

Both the Rosicrucians and their kindred the pseudo-Rosicrucians will say that this is impossible, that the author has gone completely insane; I recommend that they study the initiatic novel of occultism by Krumm Heller (Huiracocha), so that they may learn the history of the Holy Grail. That chalice was on the physical plane, and now it is within the astral plane, together with the temple that was formerly physical and

a part of the mountain of Montserrat in Spain, Catalonia. This is called the state of Jinas. (That chalice is filled with the blood of the Redeemer of the world, which Joseph of Arimathea gathered at the foot of the cross of Golgotha.) In that work we see how Commandant Montero entered with his physical body into the authentic Rosicrucian temple of Chapultepec. That temple is in the state of Jinas, and Montero entered that temple with his body in the state of Jinas.

Dr. Rudolf Steiner, a great German physician, said: "A body can be within the inner worlds without losing its physical characteristics."

Mario Roso de Luna makes beautiful studies on the Jinas lands. Don Mario died disillusioned with the Theosophical Society.

The Rosy Cross is one of the seven initiatic sanctuaries that are in the astral; but all the Rosicrucian schools known in the physical world today are false: those schools fell into the hands of Yahweh.

The Indians of America knew thoroughly the states of Jinas, and when the Spanish conquistadors arrived, they hid their most sacred temples within the astral plane, and so they saved their Mayan mysteries from Spanish profanation. The sanctu-

ary of the Mayan mysteries is another of the seven great occult sanctuaries that are now within the astral plane.

When a physical body acts within the astral plane, it is subject to the laws of that plane, without losing its physiological characteristics.

I know of a man who stole two bars of gold from the deep cave of Los Pregoneros (Mérida State, Venezuela), and once outside the cave, the man in question felt that the bars were moving in his hands, simultaneously with a storm that broke out when he came out of the cave. On looking, he saw that his two bars of gold had turned into two horrible serpents; the man hurled them from his hands and fled in terror.

It also happens that a disincarnate momentarily abandons the astral plane and enters into the physical plane; then that person becomes invisible to those on the astral plane, but remains visible and tangible to those on the physical world; in that case, the disincarnate is momentarily subject to the laws that govern the physical plane, but without his astral body losing its characteristics. Such cases are counted by the thousands in the annals of apparitions of the psychic societies. These are the apparitions of the deceased of which the spiritists speak. But the spiritists have never been able to explain these things and only superficially say that these are phenomena of materialization, and they fill them with a million theories.

They ignore that the soul can enter the various departments of the kingdom. What is required is to learn how to do it, just as the magicians know how. The magician does not need spiritist mediums to perform these phenomena of practical magic; but when magic is explained as it is, to the fanciful it seems unreasonable, and they prefer to follow their world of illusion. I know the case of an evoker who called Beelzebub with the Clavicula (Key) of Solomon, which is as follows: "Aghion tetragram vaikheon estimilia maton espares tetragrammaton orgoran irion. Erglion existion eryona ómera brasin moim mesias soler, Emanuel Sabaoth Adonai. I adore thee and I invoke thee."

When the evoker saw Beelzebub in the middle of the room, he was filled with infinite terror and did not dare make any pact with him, because his tongue locked up.

Beelzebub always kept his cavern full of weapons and of seals for marking the astral bodies of his disciples. I, Aun Weor, would always observe Bel in the astral, and I sought to win his affection, because I was greatly struck by the fact that he radiated love to his friends.

It was a most rare case and unique of its kind, for I had never heard tell that a demon radiated the blue light, which is the light of love.

Certainly he would make terrible threats against me, but I would defeat him with my mantrams and accompany him to his caverns in the astral, and I even took part in his feasts, pretending to be a black magician and even his colleague, so as to study that character more closely. My long-term intention was to accomplish the greatest feat of the cosmos: to draw Bel out of the Black Lodge and convert him into a disciple of the White Lodge.

My disciples considered all of this a real impossibility, and Bel did not stop threatening me; but in spite of everything, I did not lose heart. There was a curious occurrence that gave me encouragement in my attempt. One night, together with a Chela, we invoked Beelzebub in the astral, and once he had attended our call, we invited him to dine. He accepted the invitation, and we went to a restaurant on the astral plane. (As we have already explained, the astral body also eats elements related to its organism, and the astral world is almost the same as ours.) So I ordered food for Bel, and I contented myself with drinking a glass of water. When Bel sat down at the table, he removed the small cap from his head and gallantly began to eat.

It was curious to see that kind of gorilla eating at the table like a perfect gentleman. Some Chelas who were in that hall came up to me, telling me that this was a lack of respect on my part,

bringing that demon into that hall; and as was to be expected, they looked at him with disgust and gave him a wide berth. I answered them: this one too is a man, and he deserves to be respected. Bel took the floor and, in a tone of profound sadness, said: "Everyone despises me. The only one who does not despise me is my friend Aun Weor."

This astral experience gave me the courage to continue with my longed-for purpose of drawing Bel out of the Black Lodge and making him a disciple of the White Fraternity.

It will seem impossible to some theosophists that the astral body can drink and eat, but their morbid mysticism keeps telling them that the astral body is something vague, a vaporous fluid, intangible and immaterial; and since they are only theorizers, it does not occur to them to verify. Let those gentlemen study Vivekananda so that they may learn that the inner bodies (astral body) are also material. We Gnostics say that nothing can exist, not even God, without the aid of matter. The astral body is also material and is an organism as dense as the physical. Just because matter ultimately reduces itself to energy, that is no reason to deny it when it passes into that state; if with our sense of sight we cannot see it, it is because it belongs to the fourth dimension, and our physical eyes do not serve to see the astral until we have made them apt for it, or until we enter the astral world with our physical body.

The astral organism is as dense as the physical, but it belongs to another department of the kingdom.

The astral body is much more sensitive than the physical body. The astral organism is like a duplicate of the physical and must be nourished with related foods, just as the physical body does. The occultist uses the astral body to study and for his great investigations, because that body is advantageously placed above the material; for it there exists neither time nor distance, and what it learns is immediately engraved forever in the consciousness of the being. So, my dear reader, let it not seem strange to you that Beelzebub dined with me in that realm.

Several times I had called the attention of Bel's Innermost to do something for his soul, but the response of his Innermost was: "I cannot, he does not obey me, I have struggled much, but it is impossible."

And Beelzebub, like the black magicians of the AMORC school, considered that the spirit is inferior and that the soul is superior, supposedly because it is more psychic. Beelzebub, like the disciples of the AMORC school, was convinced that the Dweller on the Threshold was his Superior I. Precisely for that reason, Bel did not listen to his Innermost. He was ignorant that he was in evil, and he furiously attacked the white magi-

cians, believing them to be perverse. He felt himself holy and good, and he considered the white magicians demons.

He ignored our Gnostic principle which says: "A soul one has, and a spirit one is."

"Before the false dawn appeared upon the earth, those who survived the hurricane and the storm praised the Innermost, and to them appeared the heralds of the dawn" (From the Testament of Wisdom).

The Innermost is our inner sun, and the soul that drifts away from the Innermost goes to the abyss.

The spirit is our Superior I, and the soul that drifts away from its spirit disintegrates: this is the second death.

Encouraged by those words which Beelzebub uttered in the middle of the dinner, I made a new experiment: I invoked him again in the astral, and once he had attended my call, I diplomatically invited him to share a few drinks with me. Beelzebub, glad and happy, accepted my invitation; and as we walked through the astral plane, I gradually changed his vibration, until at last I drew him out of the astral plane and led him to the most divine plane of consciousness in the cosmos.

This plane is called by Master Blavatsky, in the first volume of The Secret Doctrine, 'The Ring Pass-Not.' Let us consider the

cosmos as a great tree with its roots in the Absolute: those roots are the 'Ring Pass-Not,' because beyond that plane no one can pass; not even the greatest gods of the cosmos can pass beyond that ring.

Beelzebub was truly dazzled before the terrible luminosity of that ineffable region, indescribable in its beauty and happiness; but he felt terror. For four eternities Beelzebub had lived among the shadows of dark caverns, and now, on seeing the light, he felt fear... and in a hoarse voice he exclaimed: "This is always terrifying." "More terrifying are the shadows in which you live," I answered him; and walking through that plane, we passed in front of a house. "May we enter?" he asked me, and I answered affirmatively. Immediately we entered and remained inside for a while. To Beelzebub all of this was truly new, and he felt ill: he was accustomed to living among the veiled prophets, and therefore the terrible luminosity of that plane bothered him horribly. After a while of light I took him to the other extreme, to the terrible shadows of the Avitchi of our earth, where one sees nothing but pieces of souls in a state of disintegration—souls of prostitutes who, by dint of so much cohabiting, separated themselves entirely from the Innermost, who, lying upon their filthy beds, are gradually disintegrating, like candles that melt with the fire of passion.

There were souls of demons there that already looked like mere pieces. "Here I feel a little better," Beelzebub said to me, and I answered him: "You will have to accustom yourself to the light."

"That is difficult, because I have lived for a long time in the shadows," he answered me; and I, showing him the pieces of souls, warned him: "Here you will come if you continue with your evil deeds." Then I took him back again to his astral plane.

Although that test was not entirely satisfactory to me, I did not lose heart. I understood that he had the Dweller on the Threshold within his inner bodies; and as is logical, that guardian, so revered by the black magicians of Cherenzi and of AMORC, enslaved him entirely, in spite of the promising hopes that I observed in Beelzebub.

He had not become enraged against the light; it had only bothered him. In the astral he was suffering greatly: all the spiritualists looked at him with disgust, and he was greatly disillusioned with his people.

Always the same despot who behind the altar directed his temple, always the same vices, and those vices had already made him a gorilla, a filthy beast. All of this I, Aun Weor, understood, and therefore I did not lose heart, all the more because

he was now trying to feel affection for me and considered me his best friend.

I performed a third experiment, which was truly decisive: I took Bel for the second time to the 'Ring Pass-Not,' and once there, I invoked his best and most ancient friends from the Saturnian epoch. Those friends were now luminous lords of the mind, lords of light, and full of sorrow they embraced Beelzebub, and one of them said to him: "I never thought I would come to see you in this state."

Bel answered: "You see now where I have come to." Bel seemed in that plane something like a gorilla of the African jungle in an elegant Parisian salon.

But Beelzebub, on recognizing his most beloved friends, was deeply shaken in the depths of his soul, and he understood completely his straying. That was Beelzebub, the charming and handsome gallant of Arcadia. Had it not been for the taverns, he would never have met the horrible black magician who led him astray.

I asked permission of the masters of that luminous plane to leave Beelzebub for a time in that luminous region, and the Masters gladly granted my petition, on the condition that I visit him constantly; and we formed a chain of love around Bel.

And we flooded him with our love, and we filled him with our best atoms, and we saturated him with light and splendor.

I constantly visited Beelzebub; he remained sad. He was the only gorilla in that plane of gods... all the beings of that region looked at him with curiosity, and the ancient friends from the Saturnian Period counseled and helped him.

Beelzebub was gradually becoming accustomed to the light, and in the depths of his soul he felt remorse for the time lost, shame before his best friends, and a longing for betterment. We helped him and temporarily united him with his inner God, with his Innermost, and the 'Glorian' also made a supreme effort to call his soul to union with the Innermost.

On reaching this part of our book, it will seem strange to occultists to hear of the 'Glorian.' In reality, the 'Glorian' is none other than a ray from which the Innermost emanated. The 'Glorian' is substance, but it is neither spirit nor matter.

The 'Glorian' is a breath unto itself unknown, a breath of the Absolute, one of the many breaths of the Great Breath.

The 'Atmic thread' of the Hindus. The Absolute within us, our individual ray, our 'Real Being' all made glory. The soul aspires to unite with the Innermost, and the Innermost aspires to unite with the 'Glorian.'

The seat of our 'Glorian' is the sella turcica of our organism.

The sella turcica is formed by the cervical vertebrae of our spinal column; there the 'Glorian' has its atoms of silver, and when Bel united with his 'Glorian,' the white light of the 'Glorian' shone with all its splendor in that part of his astral organism.

The momentary fusion with the Innermost stripped him of the horrible appearance of a gorilla, and dressed in the vestments of the Innermost, he took on the presence of the charming young man of Arcadia. We must not forget that the atoms of the 'Glorian' are of silver, and that the Holy Grail is of silver and not of gold, as some Rosicrucians claim, and that the chalice worn upon the hood of their forehead by the initiates of the Sirius God is of silver.

Any Chela who visits the transcended church of the Sirius star will be convinced of my affirmation. In Beelzebub a great inner Revolution was taking place. One night, the quietest, the most silent, I performed some experiments of Theurgy that were truly decisive.

I projected for Bel, upon the cosmic scene, some scenes from the Akashic Records.

There appeared those primitive epochs of the Saturnian Period, when Beelzebub was still a good and simple man,

when he had not yet acquired vices, when he was not yet a frequenter of brothels and taverns. Those scenes slid past, all in successive order, and Beelzebub contemplated them in silence. Then there appeared the taverns and the little parties and the vigils, and there came the brothels and the orgy.

Beelzebub, filled with terrible inner emotion, contemplated those most ancient scenes and recalled his errors. He was in the presence of the primal causes that had led him to his present state.

A true revolution of Bel was in motion.

Bel was rebelling against hatred, against egotism, against the vices, against fornication, against anger, against crime, etc.

Suddenly there arose within the scene something dismal and horrible. This being was a horrible demon, dressed in a black tunic, and in his ears he wore two earrings. The eyes of that demon bulged outward, and an atmosphere of profound shadows enveloped him. Beelzebub was left astonished, contemplating him. It was his most ancient Master, the horrible black magician who, with his marvelous keys, always brought him triumphant in the vice of gambling; it was the horrible demon who had led him to the first black initiation.

He was the one who had enslaved him to the Dweller on the Threshold in that most ancient dark temple, where he passed

the first ritual that today the black magicians of the AMORC school of California pass.

Smiling, the sinister character approached Bel to greet him, and Beelzebub, as if drawn by a hypnotic spell, wished to come close to return the greeting; but he stopped. A gesture of rebellion arose from the depths of his soul, and he exclaimed heroically: "No, I do not greet you. I want nothing to do with you. You are the one to blame for the state I am in."

Then the sinister character answered in a very hoarse voice, which seemed to issue from the depths of the centuries and from the depth of the dark caverns:

"Is this the payment you give for my services?"

Do you no longer remember my sacrifices?

Do you no longer remember the teachings I gave you?

You are letting yourself be carried along the evil path."

But Beelzebub answered, full of energy: "I will not listen to you. You are the one to blame for the state I am in; the favors received, I believe I have paid them to you." Then I conjured the sinister character to withdraw, and the black magician withdrew with his profound shadows. He seemed to sink into the abyss. This was a test for Bel, and he came through the test well.

Bel rebelled against black magic. A gesture of rebellion was bursting from the depths of his soul.

And after I had projected these Akashic records in the atmosphere for Bel to contemplate, the masters and my disciples formed chains of love to radiate light to Beelzebub.

Then I projected for Bel, in the form of pictures, the future that awaited him if he continued on the black path.

There appeared pictures in which Beelzebub was seen happy in the taverns, given over to all the vices of the earth. Last of all appeared the twilight of the cosmic night: the seas overflowing the earth, all ruins and ice, and there on a beach, cast aside, a piece of the head with chest and arms of what had once been Beelzebub.

Once this picture was finished, I said to him: "Behold the future that awaits you if you follow the black path."

Then I projected for him in pictures the future that awaited him if he followed the path of white magic. In those pictures Beelzebub was seen already united with his Innermost, dressed in the tunic of the Master, with his long Hierophant's cape and his scepter of power. A luminous garden appeared, and Beelzebub walked in it like an omnipotent and celestial God.

"This is the future that awaits you if you follow the path of white magic."

"Resolve now! Do you continue with white magic, or do you continue on the black path?" Beelzebub answered: "I continue with white magic." His answer was firm, and Beelzebub fell to his knees weeping like a child, raised his eyes to heaven, joined his hands upon his chest, and amid tears and sobs he prayed to heaven.

A repentant demon; the horns on his forehead shone, as if they were already wishing to vanish in the light.

The Elder Brothers embraced him with tears in their eyes, all rejoiced among themselves, and a triumphant and delightful march played its ineffable melodies in the starry heavens of Urania.

For "there is more joy in heaven over one sinner that repenteth than over a thousand righteous who need no repentance."

Then on my knees I prostrated myself before the most powerful Hierarch of the cosmos, called by the Tibetans the Mother of Mercy, or the Melodious Voice Oeahoo.

He is the only Begotten, the great universal word of life, whose body is all the sounds produced in the infinite; his beauty is ineffable; he wears a crown with three peaks, and his very long

cape is borne by the Elohim. They bear the long train of his cape.

And I begged the only Begotten to keep Beelzebub by his side so that he might set right his Kundalini.

Beelzebub's Kundalini flowed downward, forming the tail of the Demon. Now it was up to the only Begotten to raise his Kundalini toward the head so that he might be transformed into an angel. The Master accepted my plea, and in that plane of diamond light, he placed Beelzebub within a resplendent garden, and gave him a cosmic book for him to study, and instructed him in the path of light, and filled him with atoms of wisdom.

Later I had Beelzebub 'relive' his entire life through the four great cosmic periods, and I showed him the beautiful future that awaited him if he followed the luminous path; and on seeing himself, 'Bel,' already made a Hierarch of the future, he asked me: "Will this be soon?"

I answered him affirmatively. When he had relived all this, he came to the only Begotten, saying: "I come with my soul transformed," and the Master continued helping him; the Kundalini rose and the 'tail' of the Demon vanished.

But the horns remained upon his forehead, because the horns belong to the Dweller on the Threshold, and he was tightly

fused with the Dweller on the Threshold.

That inner beast was truly a terrible obstacle to his evolution, and it was necessary that he expel it from himself, in order to free himself from that inner monster which for innumerable ages had held him enslaved.

That inner monster had taken possession of his will, of his thought, of his consciousness, of everything, and it was necessary to expel it from his being in order to make rapid inner progress.

Then it was that I took him to the astral to subject him to the first initiatic test, through which all who wish to come to 'initiation' must irrevocably pass. This is the test of the Dweller on the Threshold.

On invoking the monster, it comes out of us and lunges threateningly at us.

Beelzebub called several times. A horrible breeze blew everywhere, and then the specter of the Threshold appeared in a terrible and threatening form; that being was a giant about three meters tall and about two meters thick; it had the appearance of a monstrous gorilla, with a flat round face, with horns and bulging eyes.

Beelzebub had fortified it through the ages, and now he had no other recourse than to combat it; and so Bel hurled himself valiantly upon the monster and put it to rout.

This was the monster that gave Bel that horrible appearance of a gorilla; this was the beast of the Threshold. A 'dry' sound resounded in space; this sound is different from the metallic sound that is produced in similar cases with our present disciples, and that is because Beelzebub is from another world period.

He was received in the Hall of Children with a great feast and delicious music, and he was converted into a disciple of the Elder Brothers.

The Masters gave him a symbolic silver cup.

After the first test had been passed, I took him again to the only Begotten so that he might continue helping him; the horns vanished from his forehead, because those horns belonged to his inner beast of the Dweller on the Threshold, called by the Rosicrucians of AMORC 'the Guardian of his Chamber, the Guardian of his Sanctum.'

The monstrous gorilla figure also vanished, because it was not his own; it belonged to the Dweller on the Threshold, called by the Rosicrucians of AMORC the guardian of his consciousness. Beelzebub grew beautiful; but now he had to fulfill what the

Master said: "Render unto God the things that are God's, and unto Caesar the things that are Caesar's."

He had to give back to the black magicians the garments he had from them: the cap, the cord of seven knots, and the cape of a prince of demons. He also had to erase his name from the book in which it was inscribed.

On reaching this part of our present chapter, we must give some explanations on the matter, because to many readers it will seem strange to hear of books in the astral world; for people are accustomed to thinking that the astral plane is a world 'vague, fluid, vaporous, intangible, immaterial, etc.' We Gnostics are essentially 'realists' and have come to the conclusion that nothing can exist, not even God, without the aid of matter; and the latter is absolutely unknown to the so-called materialistic schools.

Those schools are nothing but theorizing 'parrot cages,' because in reality the know-it-alls of materialism know only the grossest states of matter. But what do they know, for example, about occult chemistry, or about the anatomy and ultra-biology of the inner bodies of man?

Neither do we share the doctrinal aphorisms of those sanctimonious pietists of the spiritualist schools. Those obtuse fan-

ciful ones are totally removed from the fundamental realities of life.

All the world has been witness to the mental derangement and the mystical aberrations of those deluded ones of Rosicrucianism, of Theosophism, and of Spiritism; it is high time that the police authorities put an end to those halls of morbid spiritisms and of sickly and pompous Rosicrucianisms and Theosophisms that are leading many persons to degeneration and to dementia. The cities are full of 'crackpot' spiritists with airs of being transcended, and of Rosicrucians and Theosophists who are causing very serious damage to the young brains of both sexes. Both the materialistic and the spiritualistic theories have led many 'deluded' ones into the asylum.

Materialistic skepticism is the result of a cerebral dementia; this has just been confirmed by the psychiatric doctors of Paris in analyzing the brain of an existentialist.

And in reality, within every normal man there exists a natural mysticism without aberrations of any kind, and both the materialistic and the spiritualistic theories are full of aberrations and fantasies; so we Gnostics are neither spiritualists nor materialists—'we are realists.' We thoroughly know the infinite manifestations of matter and of spirit, and we know that the fundamental basis of being is neither spirit nor matter. The

Glorian is substance that gives substance to itself, but it is neither spirit nor matter.

When we affirm that Beelzebub had to erase his name from the book of a temple, we speak with as much certainty as when we say that we must erase a name from a physical-material book. For if on the physical plane there exist material objects, in the astral region there also exist solid material objects, because that plane is as material as the physical, and we can even visit it whenever we wish, penetrating it with a body of flesh and bone, dressed and prepared as if we were going out into the street to stroll.

In every temple of black magic there exist books of astral matter in which are written the names of their affiliates, and every black magician, upon withdrawing from a temple of black magic, must always erase his name from the book in which it is written. He must also give back all the garments to their owners: "Render unto God the things that are God's, and unto Caesar the things that are Caesar's."

Thus, after the test of the Dweller on the Threshold, Beelzebub presented himself at his dark temple to erase his name from the book in which it was written. That is an enormous and gigantic temple of black magic.

Behind the altar was the Grand Hierarch of the temple; and when he saw Beelzebub coming, impatient and choleric, he exclaimed: "At last you remembered to come? You who direct this temple, why did you delay so long in coming?"

Then Beelzebub answered in an energetic tone: "I no longer belong to this temple, now I follow the path of white magic." Immediately he took the cap from his head and the cord from his waist and hurled them upon the altar, saying: "I leave them with you because I no longer need them; now I am of the White Lodge"; and he added: "Hand me the book to erase my name." Then the dark priest answered in a despotic manner: "Look for the book yourself; I will not trouble myself with that task."

And Bel sought the book and erased his name and left the temple with a firm and triumphant step.

Immediately we went to a certain dark cavern, where he was to surrender the cape of a Prince of Demons.

Upon entering the black cavern, Bel spoke, saying: "I have come to surrender this cape, which no longer belongs to me, because I am now a disciple of the White Lodge." And he hurled the cape at them; while those black magicians of the cavern insulted him, Bel walked out of the cavern.

Once outside that cavern, we went to Bel's own cavern. There were seen innumerable weapons and seals of black magic.

Bel burned all that with the salamanders of fire. And thus, dear reader, was the ancient prince of demons, 'Beelzebub,' freed from black magic.

Beelzebub continued dwelling in the light of the 'Ring Pass-Not,' and the Only-Begotten Son continued teaching him.

Some days later, the test of the Great Dweller on the Threshold of the world came. This is the second test that every disciple must pass, and Beelzebub valiantly faced the second Dweller, and a feast was celebrated for him in another temple, and another symbolic silver cup was given to him.

Once the second test was passed, another test came to burn with fire the dross that might remain in the disciple.

Beelzebub entered the hall of fire and held himself among the flames valiantly. This is the third test, and Beelzebub passed it well; the fire burned all the larvae of his astral body, and so he was left clean.

Later he passed the four tests, and in them he proved that he was even disposed to kiss the lash of the executioner.

These four tests are: those of Earth, Fire, Water, and Air. Beelzebub passed those four tests valiantly, and then he re-

ceived the cape of Chela of the White Lodge, and was dressed in a purple tunic. Beelzebub became a disciple of the White Lodge and sanctified himself completely.

The Elder Brothers celebrated a great cosmic feast on this occasion, and the divine Rabbi of Galilee received him into his arms, and congratulated me, Aun Weor, on the triumph.

The event was written in the book of the twenty-four elders, and the whole cosmos trembled.

This is the greatest event of cosmic evolution.

I had heard tell of fallen angels, but I had never heard tell of a repentant demon.

Beelzebub gave himself to healing the sick and to carrying them at night in the astral body to the Temple of Alden for their cure. He gave himself to the good, to kindness, and to justice; he exchanged his demonic habits for the habits of a saint and became a saint. With the principal link, which was Beelzebub, lost, panic spread among the Black Lodge.

The black magicians would unroll old parchments and were astonished on reading the innumerable degrees that Beelzebub held; and seeing that he had supposedly 'betrayed' them, some of them commented on the case, saying: "Now we

have no one left but the 'chief Yahweh,' the 'Patron'; if he abandons us, we are lost."

After Bel had passed the four tests of Earth, Fire, Water, and Air, he visited Yahweh, his former chief, and said to him: "I come to say farewell; now I no longer depend on your government, because now I am a disciple of the White Lodge."

Yahweh, furious, answered him: "Traitor! Wretch! Scoundrel! You let yourself be convinced by Aun Weor, but Aun Weor does not have your degrees, nor mine; mark that you are going along the evil path."

Then Bel answered him in an energetic tone: "The one who is going along the evil path is you; I am going with Aun Weor; I had not seen the light, but now that he has shown it to me, I will not turn from it again, and I will follow Aun Weor as all his disciples follow him."

Then Yahweh said to him: "Cursed! Cursed! Cursed! My curse will pursue you eternally," but Beelzebub, smiling, answered him: "Your curse cannot reach me, because I am protected by the White Lodge."

And after Bel had spoken, Yahweh turned against me, saying: "It is you whom I must attack, because you are responsible for all this." Immediately afterward he attacked me with all his

sinister occult power, but I conjured him easily and put him to rout.

Bel continued curing the sick, and the moment came when it became necessary to ask for a physical body to climb the path of 'Initiation.'

And Bel asked for the body and his petition was accepted, and he was registered in Karmic Office number 9 and entered into our human evolution.

The initiate 'Gargha Cuichin' generously offered his cooperation so that Beelzebub might take a body in his home, but this was completely impossible due to the health of his wife; she could not bear the terrible vibration of Bel.

But the Elder Brothers had everything well foreseen, and the 'Chela' Beelzebub incarnated in a feminine body in France. She is now a beautiful little girl in France who will astonish the world by her Sanctity, Power, and Wisdom.

Her parents are a young and beautiful couple, where only love and understanding reign; for both are 'initiates'; they are workers, but they enjoy a simple and beautiful life.

Beelzebub was born with the body of a girl, because the feminine body is indispensable for the development of feeling, of tenderness, and of love. Now, with a physical body, she will be

able to pass rapidly through the nine initiations of minor mysteries, and at last she will unite with the Innermost and become a master of major mysteries of the White Fraternity.

"From the greatest sinners are born the greatest of the virtuous."

### **THE WISDOM OF SIN**

*Wisdom is wrought of the wisdom of sin,*

*and the vertigo of the absolute,*

*O Magdala, vanquished,*

*your lips withered from so much kissing,*

*also know how to love...*

*That is why I love you,*

*fallen woman,*

*for you I die,*

*whatever they may say,*

*I love the dance and your loves,*

*Ah! woman, do not leave me,*

*for I die for you,*

*ah! woman, do not leave me,*

*for I love you alone.*

*The forbidden fruit makes us gods.*

*The delicious words*

*of love, and your solemn vows,*

*are like the fire of roses,*

*are like those delicious moments*

*that no one knows of...*

*The greatest angels*

*were always devils*

*of the great Bacchanals;*

*they enjoyed the lips of love,*

*they sang the song of songs...*

*The red roses are better than the white,*

*because they have the wisdom of sin*

*and the vertigo of the absolute;*

*and for as much as they have wept,*

*a sweet Nazarene forgives them...*

*Temptation is the mother of sin,*

*and the pain of sin is wisdom;*

*Christ loved her who had wept much,*

*and he said to her: "Woman,*

*for as much as you have loved,*

*I forgive you"...*

*The most divine Gods*

*are those who have been most human;*

*the most divine Gods*

*are those who were Devils.*

*Sing! Bel, sing your song,*

*Sing! Bel, a song of love.*

*Woman, you are a rose of passion,*

*you have a thousand delicious names,*

*but your true name is love...*

*I would wreath your temples with laurel,*

*I would kiss your lips with love...  
I would tell you strange things,  
I would tell you intimate things,  
I would tell you everything,  
in the perfumed room of mahogany.  
I would tell you everything on starry nights;  
you are the star of the Dawn,  
you are the light of the Aurora...  
Your breasts distill honey and poison,  
and the liquor of woman  
is the liquor of Mandrakes,  
it is summit, it is immensity, it is fire,  
it is the burning and adored flame  
through which one enters heaven...*

*By AUN WEOR*

*That inner monster had taken possession of his  
will, of his thought, of his consciousness, of every-*

*thing, and it was necessary to expel it from his being in order to make rapid inner progress.*

## **Chapter 21: THE MILLENNIUM**

Once the principal link of the Black Lodge was broken, the revolution of Bel spread across the entire face of the earth, and the Millennium began precisely in the year 1950.

The foundations of the world shook, and other black magicians followed the example of 'Bel.'

Astaroth, Beelzebub's inseparable companion, and Holy Mary, companion of Mariela the great female magician, also followed the example of Bel.

The Revolution of 'Bel' is on the march; everywhere the oppressed are rising against the oppressors, and everywhere there are wars and rumors of wars. The old, already dying, clings to life, and the new wishes to be born and to live.

The Revolution of 'Bel' is on the march. The age of Aquarius is approaching, and the storm of exclusivisms has unleashed itself with all its fury. Parties struggle against parties, religions against religions; nations hurl themselves into war, and every hand is raised against every other hand. Everything decrepit, everything old struggles to live, while the new wishes to impose itself.

It is the struggle between two epochs; one that is dying and another that is being born. We are entering the Millennium. Human evolution has failed: almost all the humans currently living on the earth have already received the mark of the beast on their foreheads, and they are demons. The billions of souls currently incarnated are demon souls, perverse souls. Only a small handful of souls has been saved.

The astral was filled with trillions of demons who were struggling terribly to win the great battle and establish their world government, as set forth in the Protocols of Zion.

Yahweh and his black lodge were on the verge of triumphing completely upon the earth; everything was proceeding according to their plans.

The storm was at its full height. The age of Aquarius was approaching, and there was not a ray of hope amid the shadows of hatred.

The Second World War had just passed, and millions of souls disincarnated in the various theaters of war remained in our astral atmosphere thirsting for blood.

Then it was that the venerable White Lodge placed in my hands the key of the abyss and a great chain, so that the first verse of chapter 20 of the Apocalypse might be fulfilled, which says:

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand."

And I received the order from the Lords of Karma to lock up Yahweh and all the black magicians in the abyss.

The task was truly overwhelming for me, but I felt omnipotent, because the venerated Masters, after subjecting me to the terrible tests of initiation, gave me the sword of justice and the white horse. The greatest honor for a human being was conferred upon me: to 'judge' and to inaugurate the age of Aquarius.

And a ribbon was placed upon my thigh, on which in symbolic letters is written 'King of Kings and Lord of Lords,' so that the nineteenth chapter of the Apocalypse might be fulfilled, which says:

"And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS."

That ribbon I bear on my thigh to represent that the power of the human being is in sex, and consequently the mission was given to me to teach humanity, for the first time in life, the terrible secrets of sex; for this reason the 'Innermost' or Superior I of the one who writes this bears that ribbon on the thigh; by it is symbolized my mission in that sense.

When the night came on which I was to obey the order to seize Yahweh, I marched with all my disciples in rigorous military formation, cheering Yahweh, and we surrounded him and seized him by surprise. He was convinced that we were going to honor him with a feast, and therefore he did not escape from our hands.

Then we shut him up in the Avitchi of the black moon. Seven atomic iron doors lead to that plane of consciousness, and on the great outer door hangs the sword with which Michael defeated Luzbel and all the dark legions of the ancient cosmic periods.

The black magicians are horrified at the sight of that sword. Yahweh had a most serious Karma, for he was the secret author of the crucifixion of Christ, and the direct one responsible for the failure of human evolution on earth. That old debt he had to pay irremediably, for no one can mock the law with impunity.

The Lords of Karma gave me an enormous and heavy cross full of spikes, so that I might crucify Yahweh head down and feet up, for he crucified Christ, and now Karma will go into action.

And I obeyed the order, and bound him to the cross, and placed him with his head downward and his feet upward.

And thus were fulfilled (Revelation 20:2-3):

"And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years."

"And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season."

A thousand years means several thousand of them. Yahweh and his people will remain in the abyss throughout the entire luminous cycle of Aquarius; in the cycle of Capricorn, they will be given the last opportunity on our earth to repent.

The words 'Dragon,' 'Demon,' and 'Satan' are both individual and generic words, because they symbolize Yahweh and the billions of souls whom I, Aun Weor, am locking up in the abyss.

On locating the evil of the world, I was able to see that all the evil of Asia had its principal focus in China, and all the evil of the West had its principal focus in Rome. I remembered that the serpent is killed at the head, and I began by leading to the abyss all the Hierarchs of other cosmic periods, together with their trillions of demons.

And I saw Luzbel with his red tunic and turban; on the tip of his tail he carried a most ancient parchment rolled up.

And I saw Ahriman, the author of gross materialism. Ahriman wears a tunic and red helmet.

And I saw Lucifuge Rofocale, the author of money.

And I saw Orhuarpa, the founder of the mysteries of the dark sun in Atlantis.

And I saw Bael, the opposite pole of the luminous angel Adonai. King Bael wears a crown and was teaching his disciples from a great book in his cavern in the desert.

And I saw the soldiers of Yahweh who murdered Christ. I disguised myself as an old man and a black magician to convince Luzbel that his patron Yahweh was calling him together with all his legions.

And I danced before them and gradually led them to the abyss.

And so fell Lucifer and his legions; Ahriman and his legions; Lucifuge and his legions; Orhuarpa and his legions; Bael and his legions; 'Baal Peor' and his legions.

Before those chiefs I performed wonders: I danced, I sang, I beat drums, etc. I did everything within my reach to cleanse the atmosphere of the world; I used all my most ancient knowledge to lock up all those billions of demons that already had the world in their claws.

I disguised myself in a thousand ways in order to be able to lead the black magicians to the abyss.

And all those black magicians, with their people, presented me with great combats in the astral light; and I, mounted on a white horse and with the sword of justice in my mouth, defeated them; and so were fulfilled (Revelation 19:15, 19), which say:

"And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God."

"And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army."

All these wonders were performed by the Superior I of the one who writes this, and he performed them well.

The one who writes this is only the humble and rough personality of Master Aun Weor. This Master is my Superior I—that is, my 'Innermost,' my 'Real Being,' my 'Monad.'

And I cleansed China, and I cleansed the West, and the black magicians of China and of the West were as numerous as the sands of the sea.

All the black magicians of China depended on the orders of the Black Lodge, called the Black Dragon.

And all the black magicians of the West depended on a certain black magician of Rome (the Pope).

And there fell into the abyss millions of dead from the Second World War.

And there fell into the abyss millions of Catholic priests, and hundreds of Roman pontiffs, and they were all locked up in the abyss. All the black temples, all the halls, were left empty.

And in the Avitchi the Lords of Karma established a tribunal, and the power was given to me to judge these black magicians and to apply punishment to them.

And so was fulfilled (Revelation 19:11), which says:

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war."

We would fill enormous volumes if we were to relate minutely all the scenes and all the things I did to be able to cleanse the earth of so much evil. If we had not done this, it would have been impossible to inaugurate the luminous age of Aquarius. I, Aun Weor, am the great Avatar of Aquarius, and I am faithfully fulfilling my mission, and I deeply thank the Masters for the

honor they conferred upon me: I am the inaugurator of the new era.

And the Masters placed many bright diadems upon my head, and my garment seemed to be dyed in blood in the midst of the battle; and so were fulfilled (Revelation 19:12–13), which say:

"His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself."

"And he was clothed with a vesture dipped in blood: and his name is called The Word of God."

In this name 'The Word of God' the name of my Superior I is hidden, for the Bible is highly symbolic.

God is represented by the monosyllable 'Aun,' and with the two V's of the word 'verbo' (Spanish for 'word') a W is formed, which together with the other three remaining letters of the word 'verbo' forms 'Weor'; and so we have the name Aun Weor hidden within the phrase 'Word of God.'

And my name was deliberately hidden within that phrase, because this mission I have fulfilled with the 'lost word,' with the Word of God, with the sentence supported by that luminous and spermatic fiat of the first instant, with the hiss of 'Fohat';

and after all these things the astral plane was left clean of black magicians.

The lost word of the black lodge, 'Mathrem,' which appears in the ninth-degree monograph of the AMORC school, sheltered them for millions of years beneath the veil of darkness, but now in the Millennium it will no longer protect them.

The Gods judged the 'Great Harlot' with the number 6 and considered her unworthy. The sentence of the Gods was to the abyss, to the abyss, to the abyss.

The astral plane was left clean: millions of human souls fell into the abyss; but on the physical plane there remained billions of demons in flesh and bone. Then it was that the Gods judged the great harlot to cast her into the abyss.

The third war is now inevitable, and people will die by the millions, like the sands of the sea, so that (Revelation 19:17–18) may be fulfilled, which say:

"And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God."

"That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of

them that sit on them, and the flesh of all men, both free and bond, both small and great."

Men will die by the millions, like the sands of the sea, and the colossus of the north will pay its Karma. There will be war between East and West for the good of humanity; thus says the Lord Jehovah: "The demonic souls of the dead of the third war will go to the abyss."

From 1950 onward, physical bodies will be given only to souls duly prepared to live in the age of 'Aquarius.' Our planet will be left almost uninhabited, but millions of inhabitants from another planet will come to illumine the age of Aquarius.

In our book *The Perfect Matrimony* we have already spoken of the flying saucers and explained that they are flying ships, and that in them will come the instructors of Aquarius.

In the Avitchi of the Black Moon, the beings of our earth are establishing themselves with the same habits they had here. They have formed their environment just as they had it here.

And the Hierarchs of the Black Lodge are obeyed by those billions of demon souls.

There one sees everywhere the divinatory tables. The famous magical figures of Phurbu upon the square tortoise, the plaques and tables of sacrifice, the circles of 'Chinsreg.'

All these black magicians have the Kundalini awakened negatively, and they cohabit incessantly to practice the black sexual magic taught by Omar Cherenzi Lind, in order to give force to their Kundalini negatively.

For as we have already said in this work, there are two sexual magics: one that creates for life, and another that creates for death. The first is white magic, and the second is black magic.

In the beginning these magicians made thousands of experiments to escape from the Avitchi, but all their experiments failed.

And it is that they believed at first that the Avitchi was some cave or something of the sort, and now they are realizing that the Avitchi is a plane of nature analogous to the physical environment of the earth. So they made millions of experiments and consulted their books without any result; all their knowledge failed them.

And there they will remain until the age of Capricorn, when they will be given the last opportunity to repent of their evil deeds.

Fire transforms everything, because from fire everything came forth, and to fire everything returns.

The redemption of man is in the fire. Fohat transforms all that is, all that has been, and all that will be.

We have defeated death and we are Immortal. The sword of Damocles is raised threatening against the mute skull. The world is between the fire of Alchemy, and the dross is falling into the abyss.

I have finished this book in the midst of the tempest. The cannons roar, the earth trembles, one hears the terrible burst of the thunder, and amid the frightful moan of the hurricane, voices of majesty and terrible words are heard.

The earth is in flames, and Fohat hisses incessantly, and amid the terrible hiss of Fohat the sentence of the Gods of fire is heard: To the abyss! To the abyss! To the abyss!

**THE END**

**HYMN OF THE NEW ERA**

*(to be sung in chorus)*

*By the great Avatar of Aquarius*

*Let us break the chains...*

*tyranny has fallen.*

*Om... om... om...*

*Life is in celebration...*

*let us break the chains...*

*om... om... om...*

## **II**

*Good Jesus, come, come, come,*

*He wants no slaves.*

*Yahweh has fallen, Luzbel has fallen;*

## **III**

*Let us break the chains...*

*tyranny has fallen...*

*om... om... om...*

*Life is in celebration...*

*let us break the chains...*

*om... om... om...*

## **IV**

*In the infinite spaces*

*The immortal Gods*

*Amid divine lightning bolts*

*Sang celestial songs*

*The black night has passed...*

*And its scaffolds of pain...*

*Now let us sing to the heroes of the night*

*A song of love*

## **VI**

*Let us break the chains...*

*tyranny has fallen.*

*om... om... om...*

*life is in celebration...*

*let us break the chains...*

*om... om... om...*

## **VII**

*Good Jesus, come, come, come,*

*he wants no slaves,*

*Yahweh has fallen, Luzbel has fallen,*

*now we are free,*

*now we are wise.*

*Luzbel has fallen...*

## **VIII**

*Let us break the chains...*

*tyranny has fallen,*

*om... om... om...*

*life is in celebration...*

*let us break the chains...*

*om... om... om...*

**INRI, INRI, INRI.**

**AUN WEOR**

**MASTER OF MAJOR MYSTERIES**

**OF THE UNIVERSAL WHITE FRATERNITY**

*The task was truly overwhelming for me, but I felt omnipotent, because the venerated Masters, after subjecting me to the terrible tests of initia-*

*tion, gave me the sword of justice and the white horse.*

## **CONCLUSION**

After having read attentively this work by the Master of the Ray of Force, Aun Weor, it is to be lamented that the existing lack of preparation of most readers in the occult field does not allow them to receive the light offered to humanity through this book. Humanity has become objectivist and judges everything by means of two organs: the eye and the ear. It acquires its knowledge by using these two senses, and therefore it applies them to elucidate when it has doubts; but in these teachings, where sight and hearing are instruments too dense, with them one cannot manage to perceive the truth nor to understand the divine; and faced with its impotence before the unknown, it prefers to blame the author, because man never wants to take responsibility for what happens to him.

The Perfect Matrimony, by the same author, is a stone, but this work is already an edifice for the new Aquarian era. Undoubtedly all these teachings will be of relevance for that luminous epoch. Now man is very busy elbowing and jostling against one another, as if the world were not wide enough to live in. The concept he has formed of the divine is the principal barrier within his darkened mentality. Through these teach-

ings he is taught to dispel that darkness, by simply telling him that the shadows are broken by light. The man full of inner shadows is told to kindle his inner fire, so that he may be illumined by the light of his spirit; and he is taught how the flame is kindled, and who kindles it; and what he does is defend his dark obscurity by bringing out the thousands of theories he has read, and he defends them as if he had verified them, or as if he had already lived them. Thus he calls law everything of which he has made a habit, and he confirms it by saying that custom makes law. Thus he confuses the illusory with the real, the mutable with the immutable, the soul with the spirit.

Undoubtedly man has formed an abyss between the human and the divine, because he has not yet come to understand that the physical body is the vehicle that divinity uses to express itself; that the soul is the mediator between the body and divinity—that is, between the human and the divine—and that each of those three bodies has its corresponding elements, which are what occultism studies.

The material concept of occultism is entirely mistaken. What harms people most in their acquisition of knowledge is precisely the mistaken concept they have formed of what they do not know. Every man finds himself bound to the post of his beliefs, and according to the length of the chain that binds

him, so is the size of the circles he describes around each belief.

Possibly many readers find very clear the concepts that are expressed through my thought; in contrast, those uttered by the Master confuse them. The truth is that my conceptions are less profound and are more within the reach of the neophytes. In the teachings the Master Aun Weor offers us, there is wisdom, there is light, and only by passing them through the dense sieve of my scant clarity are they perceived by the readers.

Master Aun Weor belongs to the Ray of Force: that is why we feel him too strong when he expresses himself; that is why his blows are forceful; that is why he wields his sword against all those teachings that enslave man and limit him and chain him to pain. All his glorious teachings lead the disciple who has spiritual maturity to his present reality: sex. Sex is the first rung that our physical body offers us to enter into that grand and immense field of love, and into the no less mysterious one of passion; and according to the path the man takes by means of sex—whether of love or of passion—so does he rise or sink into the abyss: the fundamental basis of black magic and of pain is coitus, and the fundamental basis of omnipotence and of absolute happiness is perfect chastity; this is an axiom.

Now, chastity is not a matter of pose, pieties, or rhetoric of catechisms. When we speak of chastity, we allude to sexual de-

gency, to scientific chastity, to sexual magic. To the union which takes place between husband and wife, not to create men but to form gods; but the ordinary man, the common man, does not even unite himself like the animals to create animals, but rather uses it to satisfy crude and brutal appetites.

The enamored, as the very word indicates (in Spanish 'enamorado,' 'en amor a dos'—'in love by two'), maintain an overwhelming force. Their attraction is so powerful that it rejects every threat to separate them. They are capable of every sacrifice when they are bound by that irresistible force. With the fire of love, they make a paradise of life; but all this Eden, in the midst of which they live, vanishes when they conclude it with the purely animal union, when they fornicate; then they pass into other states: into weariness, into satiety, into disillusionment. Here Virgil's maxim is fulfilled: 'Post coitum animalia tristia' ('After coitus, the animals are sad').

We exalt love when we unite to ignite our inner fires (sexual magic), and we extinguish it when the union is purely animal, when we violate the divine law. Love works miracles when we give it space in our heart; therefore the woman, when she loves her husband, endures even his vices; but when she does not love him, even his virtues annoy her.

Just as love works miracles and causes those who perceive it to make a paradise of life, in the same way the man thirsty for

light attracts knowledge to himself; and since the doors of his comprehension are permanently open, the light of knowledge can enter. Therefore the wise man lives permanently in the function of study; therefore the philosopher is enraptured by nature, because she is an open book, in which only the worthy know how to read. Therefore the professor lives learning, because he realizes that knowledge is infinite, and to satiate the longings for knowledge his disciples ask of him, he is obliged to go beyond the reach of his disciples. Therefore in the Temple of Delphi (the Temple of Wisdom), there is kept on the frontispiece of the building an inscription that reads thus: 'Nosce te Ipsum'—KNOW THYSELF, AND THOU SHALT KNOW THE UNIVERSE.

Master Aun Weor, through the teachings of this book, leads the student—the one who has a thirst for truth and knowledge—along a path of study that is simple, practical, and very straight, to attain wisdom and self-consciousness. For my part, desirous of bringing the Master nearer to the many, so that they too may receive the light of his word and the knowing of his experience, I aspire, through a series of questions and answers formulated not only by me, but by countless persons of various kinds of knowledge, trade, and profession, to put him more within the reach of all readers, to bring him closer to the understanding of those who do not have sufficient information about what Gnosis is, because for me it has been most favor-

able to have permanently obtained from the Master the precise answer to each question when, in my moments of great doubt, I approached him to question him.

I leave you with the Master, so that he may be closer to each reader, and so that you may share, as I have shared, and as each of those who variously formulated their questions has shared, in the light of his understanding and the profound knowing of his experience. And so it was that I asked the following question of the Master to clarify one of my doubts.

***Q. 1 — Master, why does Goethe say in his work Faust that within the human being there exist two souls: one that draws us to the light, and another that draws us toward the animal passions? And the Master answered:***

A. When the divine soul has united with the Innermost, following the teachings we give in this work, there opens before us a vast and grandiose sea, because then it falls to us to redeem the animal soul.

Union with the Innermost means that we have already completed the evolution of the terrestrial period, but it does not mean that we have completed the evolution. Each of our inner bodies will have to arrive at absolute perfection before the

consciousness of each of the four inner bodies is assimilated by the Innermost.

Our dense earth will be subtilized and etherealized in the so-called age of Jupiter. Later our earth will be made of the same material as our astral body; much later our earth will be made of the same matter as our mental body. So humanity will not be able to have an absolutely perfect etheric body until the end of that etheric epoch of our future earth, and our astral body will not have reached perfection except at the end of the epoch of our earth made of astral matter; and finally, the human mind, which today is only at the dawn of its birth, will only have reached absolute perfection at the end of that mental epoch of our planet.

The animic consciousness of each of these instruments will have to be extracted and assimilated by the Innermost when the vehicles have reached perfection; then man will be realized as a hierophant of major mysteries.

The first initiation of the major, that is, the High Initiation, is only the union of the purely spiritual soul with the Innermost. This purely spiritual soul is the total sum of all the fruits of our millennial experiences through innumerable reincarnations, and the one who receives the High Initiation only completes his apprenticeship insofar as the terrestrial period is concerned, and, as is natural, he reaps his millennial fruits in the

form of powers and divine essence. This is the soul of Diamond of the Innermost.

The second Initiation of Major Mysteries allows the adept to reap all the fruits of the future perfection of the etheric body of man. The third Initiation of Major Mysteries allows the adept to reap all the perfections of the body of desires of man. The fourth Initiation of Major Mysteries will allow the adept to reap all the perfections of the mental body of man. There is a fifth Initiation of Major Mysteries that we are not permitted to reveal, because we do not manage to comprehend it. This is how we free our animal soul from the mire of the earth and from pain. Then we will have freed ourselves from the four bodies of sin, and we shall be a Dhyan Chohan, that is, ineffable Gods living in the immensity of the infinite.

With each of these initiations of major mysteries, we acquire the wisdom corresponding to each of the great cosmic periods of the future. This same process of perfection is followed by common and ordinary humanity through eternities of pain and bitterness. Each of these five great initiations of major mysteries also has nine degrees analogous to the nine Arcades (or initiations) of minor mysteries, to which the majority of the Masters of Mystery Teaching refer.

Many students of occultism—such as Theosophists, Spiritists, Rosicrucians, etc.—think that to come to be an adept or

Mahatma, it is indispensably necessary to abandon the world and retire to the snowy summits of the Himalayas to live an ascetic life, far, very far from every sexual and human relation. Those models of wisdom, through their morbid fantasies, are in fact seeking escapes from real life and forms of consolation for their pieties and vain mental speculations; because in reality, man can only unite with his Innermost by living a life intensely lived and practicing sexual magic with his priestess-wife.

When we say that sex is Eden itself, we do not wish to speak symbolically, but literally and without metaphors of any kind. The Edenic light floods the interplanetary spaces with a vivid pink color, full of transforming atoms of the highest voltage; and when we connect with our priestess-wife, we attract into our individual atmosphere that powerful Edenic light, which then submerges us within its ineffable ocean called Eden.

Thus we enter into that precious garden of which the Bible speaks, and we become Angels. The 'Edenic' light is the agency of all the cosmic creations of the infinite, and this was what Einstein forgot when he launched his theory of relativity. The Edenic Light is the great universal agent of life that the Gods manipulate to elaborate their planetary creations.

Thus the Master ended speaking, and this suggested to me the following question:

***Q. 2 — Master, when we speak of Gods, readers ask me whether we are polytheists. What do you say to that question? And the Master answered me:***

A. Tell humanity that the Gods are perfect men, and that every human being is a chained God. A Prometheus chained to the harsh rock of matter.

Since the Master gave these very rapid responses in the presence of some disciples and other persons, questions arose immediately in multitudes, and the Master answered them with such rapidity that we could barely take note of them; and so we pass on to you, dear readers, those questions and answers, to make you participants in those sublime moments, and so to bring you near, so that his light may reach you.

***Q. 3 — Master, the concept held by all the religions known to us is that there exists a single eternal and imperishable God. What do you say to that?***

A. The people are right, because the solar system in which we live, move, and have our being, is only the scale of the fiery serpent of a great being to whom we render the same adoration that the atoms of our own individual bodies render to the I of man—that is, to the Innermost.

***Q. 4 — Master, why is it that the majority of people, when speaking with one, are so interested in knowing whether one believes or does not believe in such and such a thing?***

A. People ask in this way out of fear of losing their own beliefs, within which the minds of so many and so many sickly mystics—full of pieties and most ancient hypocrisy—find themselves caged. Today it is not a matter of believing or not believing in such and such a thing; what one must do is comprehend and discern, with the scalpel of criticism, to strip things of their values and see what they have of the real. Beliefs are dead forms, hard crusts, to which the pious and the weak cling.

***Q. 5 — Master, why does one hear many people speaking in the following way: "My father, my mother, and all my ancestors belonged to my religion, so why should I set myself to thinking about other systems to seek God?"***

A. Do not be concerned about that, my friend, because that clearly indicates to me that you still live worrying about what others will say. Those poor people of whom you speak to me should arouse your compassion, for they are not to blame for their mental laziness; what happens is that those poor people live a purely instinctive life and are only interested in eating, sleeping, and amusing themselves. They do not yet think, and

they cling to those traditions of their relatives precisely to spare themselves the labor of thinking; they live tranquilly, content with their purely instinctive and animal life.

***Q. 6 — Master, why do you present yourself so humbly, which even strikes me, since I am accustomed to a different social life? And the Master answered:***

A. You are mistaken, my friend, in your question, because I have never presented myself humbly before anyone, nor do I present myself with pride, vanity, or ostentation; what happens is that I live a simply natural life without artifices of any kind, for I am extremely occupied in the work of my own inner realizations, and therefore I have no time left to concern myself with what others will say.

***Q. 7 — Master, why do you attack so strongly the directors of other schools, such as that of Rojas, Cherenzi, AMORC of California, Theosophists, Spiritists, etc., if they have not interfered with you? Or is it that you intend to monopolize knowledge and truth?***

A. Your question is captious, my friend, and I understand that this seems to bother you. With reference to your questions, I must tell you that all the members of the schools you mention

are annoyed with my attacks, and they are right to be annoyed, because there is no thing that hurts more than the truth; and precisely they feel offended when I take away from them the most sacred thing they love—that is, the veil with which they cover themselves, the blanket with which they cover their own moral corruptions.

It is not that I pretend to monopolize knowledge; what I want is precisely the opposite, and that is why I attack, because truth cannot be monopolized; and the members of all those institutions have not only wanted to monopolize the truth, they have also commercialized it.

***Q. 8 — Master, are you not embarrassed to broach the sexual theme so frankly? Are you not ashamed of being branded pornographic?***

A. The one who should be ashamed is you, for asking me that question. That question clearly reveals to me that you must be a fornicator, for unto the pure all things are pure and unto the impure all things are impure. If I were ashamed to treat sexual problems, this would clearly denote that I too would be internally unclean; but as I am clean, I speak with the naturalness with which a child can speak about what is natural. And so what?

***Q. 9 – Master, many people would wish prison for you in obedience to what you teach. And the Master answered:***

A. Poor people, my friend, they do not know what they have in their hands; my works *The Perfect Matrimony* and *The Revolution of Bel* are to form a race of Gods. In them I deliver to humanity what no one had ever delivered to it: the very keys of Eden; but as you see, my friend, all the redeemers die crucified. Ingratitude is the coin with which the Devil pays. All the Elder Brothers of humanity have received the worst infamies as payment for their sacrifices; Christ died crucified; Socrates was poisoned with hemlock; Apollonius of Tyana was imprisoned; Joan of Arc burned at the stake; Simón Bolívar, liberator of five republics of our Continent, spent the last days of his life almost in indigence, sad and disillusioned, and not one of the Colombians for whom he sacrificed himself sheltered him in his house, but rather one of the enemies against whom he fought. Gandhi, the great Mahatma, liberator of imposing and majestic India, was assassinated by a bullet from one of his own compatriots, from one of his own liberated.

So, my friend, for me it would be an honor to go to prison and even to the scaffold if it were necessary, to save the world from pain and bitterness. Know that I am willing to sacrifice myself

for humanity, even to give the last drop of blood, in order to inaugurate the new Era of Aquarius.

***Q. 10 — Master, do you like communism?***

A. My friend: I understand that your question is captious. With it you intend one of two things: either to confirm your political opinions, if you are a communist; or to find a political weapon to combat me, if you are not a communist. You must know that true happiness is not found within any political system. Communism, as an experiment of the embryonic mind of the present humanity, will fulfill only its embryonic mission; but when the human mind ceases to be embryonic and matures, then communism will fail totally, as all the political systems of humanity have failed. You will see how Russia, after winning the great battle, will divide itself by an interior political revolution, and so it will happen that the foundations of the communist edifice will crack and the edifice will fall to the ground.

Pardon me, Master, for interrupting you, but it leaves me perplexed: how is it that Russia wins the present political battle and then falls divided by herself, after having triumphed? And the Master continued: Sir, it seems that you have not studied universal history. Read César Cantú so that you may instruct yourself a little. Was not the old Egypt of the Pharaohs the cradle of a powerful civilization, from which Solon, Pythagoras,

Heraclitus of Ephesus, Aristotle, Plotinus, Parmenides, and many others drank? Was not Egypt the light of Greece, of Persia, of Assyria, of Rome, of Troy, of Carthage, of Phoenicia, of Attica, of Macedonia, etc.? And yet, being the cradle of that ancient civilization of the zodiacal sign of Taurus, being the foundation stone or cement of that most ancient culture which dated from a most remote epoch—do you not remember the event of Mark Antony and Cleopatra? Are you ignorant of the decay that undermined the foundations of that archaic civilization? Did not Egypt divide itself? Did it not, within itself and with intestine struggles, plot its own fall? Were it not its own sons who corrupted their own people? Were it not they who unconsciously prepared the entrance of Darius, King of Persia?

And Jerusalem, the beloved city of the prophets, the empire of old Solomon—was it not she herself who stoned her own prophets, and ruined herself with intestine wars among the twelve tribes of Israel, after having founded a powerful civilization among the countries of Media, Persia, and Ethiopia, with those luminous ideas that sprouted from the summits of Zion? Do you believe, my friend, that Nebuchadnezzar, the powerful King of Babylon, would have been able to assault the sacred city of the prophets and the temple of Solomon, if the sons of Judah themselves had not corrupted themselves?

Do you believe, my friend, that King Darius of Persia could have destroyed Babylon and killed Belshazzar, son of Nebuchadnezzar, if the latter and his people had not corrupted themselves?

Oh, my friend, you are raw in history. But I will tell you that the 'Mene mene Phares Upharsin' (that is, the 'Mene mene tekem upharsin' as it appears in the scriptures) that the angel wrote on the gleaming wall, behind the resplendent candelabra of gold and silver at the lavish banquet of Belshazzar, could also be applied to Russia and Rome. You will see, my friend; you will verify this prophecy within some time.

***Q. 11 — But tell me, Master: how would you actually define communism then?***

A. And the Master continued: Communism is nothing more than a rotten bridge between two eras—one that is dying and another that wishes to be born.

***Q. 12 — Well, Master, what do you gain by making half the world your enemy?***

A. The friend seems to be in a bad economic situation, and that is why he asks me this question. I in turn would ask you: What do you gain by asking me that question? And the man manifested: Well, really, I gain nothing with the question; and

if I asked it, it is because I am surprised that you, knowing humanity thoroughly, take so much care for it. And the Master continued: Friend, you have no reason to meddle in my inner forum. You gain nothing by knowing what I gain; what interests you to know is what you gain from my teachings. I assure you, my friend, that he who gives receives, and the more one gives, the more one receives; this is a law that you can apply to yourself.

***Q. 13 — Master, why is it that when people read your teachings, the only thing they cannot explain is why you, with your teachings which are so admirable, indicate that the Mantrams or vocalization of sounds serve to awaken slumbering inner centers, and for this they mock those teachings?***

A. My friend, those poor people are ignorant, and you should know very well that ignorance is bold.

***Q. 14 — Master, why do people care more about urban life (city life) than about what you say and teach?***

A. Those poor people are right, because urban life offers them comforts, money, pleasures, vices, games, friendships, social life, hearing ill spoken of others, and, in short, all that is pleas-

ant to them; in contrast, in my teachings I offer them none of this; therefore, the black path is easier and more comfortable, because it is wide and full of vices and pleasures. Precisely the same question you ask me explains clearly why the human evolution failed and humanity fell into the abyss of pain and bitterness.

***Q. 15 — Master, why do you heal, and why do you know so much of medicine?***

A. Because I know the anatomy, biology, physiology, occult chemistry, and pathology of all the seven bodies of man, while official science knows only the grossest body of man; furthermore, no one can be a physician if he has not first been anointed by God. Know that I agree with Master Paracelsus, when he affirmed: 'Neither the Universities, nor the Popes, nor the kings can give man the power to heal, if he has not first been anointed by God.' Precisely my book, which will set medical science upon a new basis, is in circulation. This work is titled Treatise on Occult Medicine and Practical Magic.

***Q. 16 — Master, if it is true that you know so much, why do you not live in Paris, London, or New York, instead of among us, who barely understand what you say? And the Master answered:***

A. It seems the friend much likes the poses of an actor and exhibitionism, the spectacular; but none of the members of the White Lodge ever seeks such exhibitionisms; on the contrary, we like modesty and even to live anonymous and unknown, yet sacrificing ourselves for humanity.

***Q. 17 — Master, people do not believe in your teachings!***

A. I am not concerned that they believe in my teachings; what concerns me is that they comprehend them; and if they do not comprehend them, nor wish to comprehend them, this is because people do not have time to study them, for everyone is most occupied in the work of exploiting their fellows and in the satisfaction of their most degrading bestial pleasures. We must feel compassion for those people, my friend, for all those people will fall into the Avitchi of which Master H. P. B. speaks to us in her sixth volume of *The Secret Doctrine*.

***Q. 18 — Master, could you tell me who individualized the human mind?***

A. With great pleasure, my friend, and I am even pleased by your question, for I see by it that you have certain spiritual yearnings.

I believe you have heard tell of Hermes Trismegistus, the God Ibis of Thoth, adored by the Egyptians; and by the way, I recall now that in Egypt there is a bas-relief on which appears the God Ibis of Thoth, with the virile member in a state of erection, and beneath an inscription that says 'GIVER OF REASON.'

Does it not seem strange to you that Hermes is associated with reason and with the virile member?

And the spiritualist answered: Yes, Master, this seems strange to me, but I have not understood.

And the Master continued: The symbol speaks clearly, my friend. The master atom of the mind resides in the seminal system of man, and the one who gave this atom to man was Hermes Trismegistus, the messenger of the God Mercury. This atom is the one that gives man all the wisdom of nature, and the one that instructs him in the occult wisdom when man, by dint of practicing sexual magic with his priestess-wife, causes it to rise to the head.

The spiritualist said: Thank you, Master, for your explanation; but I would like you to explain who this God Mercury is of whom you speak, and pardon my impertinence.

The Master answered: Do not be concerned, my friend, for I will gladly answer your question. The God Mercury is a perfect

man; his presence is truly sublime; he seems a venerable old man with a long beard, a rosy and fiery face; he has his abode in a temple in the heart of the planet Mercury, and he always bears as a scepter the trident of the mind, which is the same one used by the Brahmins of Eastern India. The trident symbolizes the triple play of force of the transforming atoms of the mind. The God Mercury is a stellar Angel, and the star Mercury is his own physical body; it was he who sent Hermes to earth.

The spiritualist, interrupting the Master's words, said: Excuse me, Master, for interrupting you again, but I wish to ask you something very important: Could one obtain help by invoking the God Mercury? And the Master answered:

The Gods are always disposed to help man, when what is asked is just.

The spiritualist, somewhat pensive, said to the Master: Master, I, above all, wish to have a powerful and firm mind. Would it be possible that the God Mercury help me? And the Master answered him:

Ask the God Mercury (the mother of the fish); concentrate on the God Mercury with all your heart and with all your soul, in profound prayer for an hour, beseeching him to deliver to you that mental substance to give 'firmness to the mind,' and have

the assurance, my friend, that if the Master considers your petition just, he will attend your call and place within your mental body a white ball formed from the root substance of the mental body, which resides in the fiery mind of the Innermost.

That monadic substance will give you a mental firmness never even suspected by you; but if your petition is not just, a million prayers will serve you for nothing. This monadic substance is called 'The mother of the fish,' and this reminds us of the fish Oannes and of the prophet Jonah, vomited up by a fish. The fish symbolizes the Innermost, the mother force of 'Manas' (the Mind). He who possesses it becomes powerful in the world of the mind; but one must be 'very worthy and very deserving' to have the honor of receiving it.

A million times might the unworthy call and not be heard. To the unworthy, all the doors are closed, except that of repentance.

***Q. 19 — A Heindel Rosicrucian student: Master, is it true what Max Heindel says, that as soon as Jesus Christ expired, there were no shadows as the Bible says, but rather much light? And the Master answered:***

A. Max Heindel did not attain the 'High Initiation,' and therefore could not clarify this well; but I, who am a Master of

Major Mysteries, can clarify this for you: The Bible, in relating to us the event of Golgotha and in affirming that at the moment when the Lord expired the earth was filled with shadows, simply paints us a spiritual fact, real and true, which is repeated in every initiate who comes to the High Initiation; and the fact is that at the instant of man's uniting with his Innermost, he remains submerged in the profound darkness of the infinite, illumining himself with his own spiritual oil; the light that before illumined him on all the cosmic planes and in all the Infinite was 'borrowed.' It was the light of the Gods; they were his spiritual parents, and they nourished him with that light. Now he must nourish others with his own light. The Gods fed him, cared for him, illumined him, and nourished him in the same way that a mother does with the fruit of her womb, while it grows and becomes apt to work and be a conscious citizen; but once the latter is capable of being self-sufficient, he no longer needs his parents. So the one who unites with his Innermost is already an Elder Brother capable of illumining himself with his own spiritual oil extracted from the tree of knowledge of good and evil, and then the Gods withdraw from him the light with which they nourished him during his state of spiritual gestation in the bosom of the blessed Mother Goddess of the world. But on being born into the spiritual life, man becomes a conscious citizen of the cosmos and must then illumine himself with his own spiritual oil. During

the first days of the High Initiation, the Master feels that nostalgia of the young person who, on leaving his paternal home for the first time, feels alone within the great cities, in search of work to obtain bread. Now there are no considerations for him; now only strange faces, where 'each one is each one,' where each one must be self-sufficient. Now, I believe the friend has already comprehended the occult significance of his own question. And the Heindelst asked again:

Master, and the Golgotha of the High Initiation, where is it passed? And the Master answered:

The Golgotha of the High Initiation is passed in flesh and bone, my friend, and in this there is never lacking a Judas, nor a Magdalene, nor a Peter; and in the very midst of the calvary, the disciple feels abandoned by his own Innermost, and the world no longer holds for him any attraction. Then the initiate exclaims, full of pain: 'My Father, why hast Thou forsaken me?' The initiate has to live his own Golgotha and to repeat the life of Christ within himself, and he will resurrect in the inner worlds upon the soul's union with the Innermost. This process of initiation is very minute and delicate, and therefore I can give you only a synthetic and brief answer, for entire hours and even entire years would be required to relate to you the process of the High Initiation. Furthermore, esotericism forbids revealing the great secrets of the High Initiation to the

profane; therefore I only limit myself to telling you that the Golgotha of the High Initiation is passed in flesh and bone, and that the resurrection is inner. I believe that with this you will have understood me; the rest, intuit it, my friend. Initiation is your own life!

Initiation is a birth of Nature, and every birth is painful!

The Heindelst asked again: Master, you told me that Golgotha is passed in flesh and bone, and even though I may pass for impertinent, I want to know something concrete about yours: Who was your Judas and who were your accusers? And the Master answered:

I have already told you that with all the details of the High Initiation, an entire volume could be filled, but I will gladly answer your question:

My Judas was a disciple much esteemed, and my accusers, I am pained to confess, were for the most part the spiritualists of Colombia, the enemies of my work *The Perfect Matrimony*; all of them protested against me and against my work, and in the astral they accused me before a black magician who was my Pilate. If you, my friend, wish to attain the High Initiation, you will have to live all the tragedy of Golgotha in flesh and bone. I have already told you that Initiation is your own life; but I shall never be able to deliver to the profane the esoteric

secrets of the High Initiation, because this would be to profane them. You too will have your Judas, your Pilate, and your accusers, when you resolve to ascend your own Golgotha.

***Q. 20 — Master, do you believe that out of love for God one should bear the impertinences of one's neighbor, or should one defend oneself?***

A. Friend, each one defends himself with what he holds strongest: the boor giving kicks, and the wise man with his wisdom. The wise man knows how to forgive and listens with resignation to the resentful one, making him a participant in his magnanimity. It is told of Buddha that, having been insulted grossly by a perverse one—to whose ears had come the news that Buddha was not upset by anything or anyone—after receiving the insult, Buddha said to him: My son, if you bring a present to a person and that person does not accept it, with whom does that present remain? And the resentful one answered: With me, of course; with whom else? Buddha, pleased, answered him: I thank you for your present, but I cannot accept it.

***Q. 21 — An artisan: Master, what do you understand by reincarnation?***

A. My friend, I understand reincarnation to be a changing of clothes.

Master, but I change my clothes weekly, and yet I do not understand what clothes you are referring to.

The Master continued: Could you tell me who you are? And the artisan answered:

I am a man of flesh and bone who has an immortal soul.

And continuing, the Master said: My word, friend, it surprises me that you think backwards. Master, tell me, why do I think backwards? Friend, because you confuse yourself with the clothes. Do you not know that you are a soul that has a body, and not a body that has a soul? How is that? Master, I had never paid attention to that fact. Friend, we are souls and the body of flesh and bone is only a garment of skin made by two tailors of both sexes: your father and your mother—that is, the garment of skin of which the Bible speaks. Now then, friend, if one of the garments you wear gets damaged, what do you do with it after it is damaged—that is, when it no longer serves you? And the interlocutor answered: Well, simply I throw it in the trash.

***Q. 22 — And if you wish to replace your garment, what can you do?***

A. Well, I go to the tailor so that he can make me a new one, and with it I feel like new. The Master continued: And if your skin-garment is damaged, what do you do with it? Well,

Master, to the cemetery; everyone knows that. The Master continues: And if you wish to replace that skin-garment, where would you go? That I do not know, Master, unless you tell me. My friend, I already told you that you are a soul and that your body is your garment, and that there is a necessity to change garments constantly; so if you wish to replace that skin-garment, you must go to another pair of tailors so that they may make you another garment of flesh and bone, well made and to your measure. The interlocutor: But Master, this seems strange to me; how can they make me another garment of flesh and bone for me? Explain to me, my friend, in what way did they make for you the garment of flesh and bone that you have now? And the man smiled mischievously (it seems he must have remembered the union of his parents), and the Master, taking no notice of the interlocutor, continued: The friend is mischievous (laughter from the audience); in the same way that two human beings, a man and a woman, made for you your present garment of flesh and bone, just so, in the same way, another man and another woman will make for you another garment of flesh and bone, well made and to your measure. Master, I would do it gladly, but how do I have consciousness of myself after I am dead? And the Master answered: Friend, when you take off your clothes, whether to bathe or simply to change, when you are without clothes do you not have consciousness of yourself? And the interlocutor

answered: Of course, Master, because I realize that I am without clothes. And the Master continued: You are a soul, my friend; I explained it to you and I will not tire of explaining it; and the body is only your garment of skin. So there is no death, but simply a change of garment, a changing of clothes, because the true man is the soul, and the soul always lives conscious of its own existence; and for it, the process of being born and dying is no more than a change of clothes. So every woman in a state of pregnancy or gravidity carries within her womb the soul of a deceased one; so every child that is born is a deceased one who resurrects. We Gnostic Christians know how to enter and leave the body of flesh and bone in a conscious manner and at will; therefore, we are not afraid of death. Therefore our wisdom—precisely because we remember our experiences from all our past lives. Therefore we cause astonishment to those who live in shadows.

***Q. 23 — Master, and how many times does one change clothes?***

A. Tell me: How many times have you changed your clothes in your life? The interlocutor answered: Thousands of times; so many that I do not remember. And the Master continued: The same happens with the skin-clothing, my friend. If you could remember all the skin-garments you have dressed in and undressed from, since the world has been the world, you could

form with all those garments together a mountain of corpses. In the same way, if you could gather all the clothing you have used from when you were born until the current date of your life, you would form with it also a true mountain of clothing and of old rags; and yet, you are the same; you have not changed, in spite of the innumerable amount of clothing you have used. We Gnostics remember all our past lives and know all our future lives, and we know how to dress and undress at will.

***Q. 24 — Master, and until when does one have to be dressing and undressing in skin-clothing?***

A. And the Master went on: Until we attain perfect sanctity.

***Q. 25 — Master, what you say fascinates me, but it is very hard for me to abandon my sexual system because I am already accustomed to it.***

A. The Master answered: The same is said by Villegas and everyone who comes; for habit makes fashion, my friend. Humanity took up the fashion of fornicating from the time it left paradise, and if it wishes to return to paradise again, it must take up the habit of not fornicating.

Master, but how does one manage not to fornicate? I had a time when I 'held out' without a woman, and then at night

pornographic dreams and nocturnal pollutions overtook me, which were horribly decalcifying me, and had I continued with my sexual abstention, I would have ended up in the cemetery or in an asylum for the deranged. And the Master answered him: Friend, you are right, I also know of the case of a religious man in Cúcuta who was totally subject to his vow of chastity; and, as a consequence, his sexual glands became inflamed because they filled in an exaggerated manner with sperm. You will understand that the human being eats, drinks, assimilates, and consequently his seminal vessels gradually fill with sperm; and so we explain the case of the religious man of Cúcuta; and as there were no nocturnal pollutions—since the religious man was truly chaste—the doctors had to operate on him to extract the excess of sperm. But if that religious man had known scientific chastity, he would have become a true superman, a genius of God, with that quantity of seminal matter stored in his glands; but unfortunately, these understandings about scientific chastity are now forgotten by the religious of the present epoch; and I say they have forgotten them, because the priests of primitive Christianity, of that Gnostic Christian religion which Peter founded in Rome, and to which all the princes of the Gnostic-Catholic Church belonged—such as Tertullian, Saint Ambrose, Irenaeus, Saint Thomas Aquinas, Saint Augustine, Origen, Carpocrates (who founded several convents in Spain), the Patriarch Basilides, Mark (who

guarded the Gnostic anointing), Cerdon, and many other primitive Christians who knew Christianity and its secrets to the depths—practiced in depth scientific chastity—that is, sexual magic, which we preach, propagate, and disseminate for the good of humanity and for the greater glory of God.

***Q. 26 — Master, I would like you to tell me what relation exists between the seven chakras of the astral body and the seven Churches?***

A. The Master answered: The seven chakras of the astral body, the endocrine glands, and their etheric and mental correspondences are only the purely animal exponents of the seven suns of the Innermost. These seven suns of the Innermost reside in his soul of Diamond.

So when we say that the Kundalini opens the seven Churches under the direction of the Innermost, we are speaking of the Christification of the soul of Diamond. The latter must kindle its seven suns and Christify itself entirely in order to be able to fuse with the Innermost.

The eye of Brahma has the figure of a white and resplendent star, which the Master carries in his divine forehead. The ear of Brahma is a yellowish-white sun, which the Master carries in his creative larynx. The heart of Brahma shines with the colors white and divine blue, in the heart of the Master. And in

the navel of Brahma, the solar fire shines; and finally, the other three centers of Brahma shine like ineffable suns.

The Innermost has its seven Churches in its soul of diamond, and the astral Chakras are only its animal exponents; something like the shadow of the seven suns of the Innermost.

We Gnostics are not interested in inferior psychism nor in the astral chakras of the animal soul; we are only interested in the soul of diamond and the Innermost.

We are only interested in the superlative powers of consciousness; we must put an end to the process of the animal soul, and extract with heroism the animic essences of our inferior bodies in order to assimilate those animic essences within our soul of diamond, and each one to realize himself as a Brahmin, as a Dhyān Chohan, as a Solar Pitri.

The soul of diamond is the Buddhic or intuitional body; it is the body of the spirit of life; it is the 'soul-spirit'; it is Buddha. The superlative consciousness of the Being; and although the astral chakras turn and shine, they are nothing but simple and miserable tallow candles compared with the ineffable splendor of the seven Churches that the Innermost has located in its soul of diamond. Happy is he who frees himself from the bodies of sin.

***Q. 27 — A mathematician: Tell me, Master, in summary, what is evolution?***

A. Evolution is the spiral of life in infinite progression. We are foci of consciousness who aspire to be ever greater within the great consciousness.

Master: I do not understand life except on the basis of numbers, so from the mathematical point of view, could you tell me what death is? And the Master answered: 'Death is no more than a subtraction of fractions,' and at the same time he asked the mathematician:

Could the gentleman tell me what remains after a subtraction of fractions has been made? And the mathematician, somewhat pensive, answered: THE VALUES REMAIN. And the Master continued:

That is death, friend; once the physical body of man is dead, the values of consciousness remain, which, summed up, constitute the soul of man.

***Q. 28 — A spiritist: Master, I have a formidable hypnotic power; I have managed to bring many persons to catalepsy. With my hypnotic force I shatter a light bulb, and I have done wonders. How do you regard my triumphs?***

A. My friend, that vital force which you sadly spend in those deplorable spectacles that lead nowhere, you should rather use in the practice of inner meditation and in efforts of incessant betterment. Those phenomena are the work of the inferior psychism of the animal soul. You must know that no understanding disciple of the Masters will ever occupy himself with those 'follies.' We have two souls: one divine and another animal; the first draws us toward the Innermost; the second, toward the purely animal passions and toward inferior psychism—hypnotism, mesmerism, etc. The hypnotist, concerned, answered:

Master, you leave me astonished. Then what do you advise me? And the Master answered: I advise you, my friend, to make a total sum of all your own defects and then to put an end to all of them, one by one, devoting two months to each defect; for he who tries to put an end to all his defects at the same time is like the hunter who wants to hunt ten hares at once; then he catches none. This effort of incessant purification, together with the daily practices of sexual magic and inner meditation, will lead you to the Golgotha of the High Initiation, where you will unite with your Innermost and be transformed into an Angel. This labor of spiritual self-exaltation and superlative perfection is much more important than cultivating dark powers of the animal soul and of inferior psychism. Those practices of hypnotism, mesmerism, spiritism,

only lead to ruin and to moral degeneration those who practice them.

A Solar Logos is the result of 'millennial' purifications, and each one of us is called to be a 'Solar Logos,' a God.

The hypnotist: Master, I wish to have great powers; how then do I manage that? And the Master answered him: Do not desire powers; they are flowers of the soul that are born when we have 'sanctified' ourselves entirely. 'Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.'

This business of going about seeking 'powers' has led many persons to black magic and to the asylum. We Gnostics do not desire powers; we prepare ourselves to receive them through incessant purifications.

***Q. 29 — A spiritualist: Master, what is the Mantram to awaken intuition?***

A. The Mantram to awaken intuition is written thus: OM MANI PADME HUM, and is pronounced thus: OM MASI PADME YOM. I regret that on page 37 of my work titled The Revolution of Bel, a printing error was committed in the first syllable of the Mantram, for it is not ONI as is read there, but OM, and is pronounced as I indicate here—that is, syllabifying each letter thus: OOOOMMMM MMMMAAAA SSSSIIII

PPPPAAAADDDMMMEEEE YOOOMMM, and it means: 'I am in you and you are in me.' 'I am the jewel of the lotus, and in it I shall remain.' This is a prayer to the Innermost. He is our Father who is in secret, our individual spirit, our real 'I.' In Christian language, Om masi padme yom could be expressed by the seventh phrase the Master pronounced on Golgotha: 'My Father, into Thy hands I commend my spirit!' Om masi padme yom should be pronounced with the heart, and submerged in profound recollection, adoring the 'Innermost,' loving the 'Innermost,' in profound meditation... And so intuition will awaken, and the Christian will learn to count on his Father who is in secret.

***Q. 30 — A disciple: Could the Master explain something to me about the coming of the Holy Spirit and Pentecost? The Master answered:***

A. With great pleasure, friend, by observing the Bible carefully we shall see that the event of Pentecost, in which the apostles received the Holy Spirit, came after the sacrifice of Golgotha, and this is very significant.

When the Gnostic has already passed through the Golgotha of the High Initiation, he must continue practicing sexual magic with his priestess-wife, for two reasons: one, to maintain the harmony of his home, for the sexual relation between husband and wife is indispensable, and this anyone who lives conjugal

life understands; and the other, to receive the Holy Spirit of Pentecost.

The fire of the Kundalini is the fire of the Holy Spirit, and this comes out after breaking 'through' by the upper part of the cranium, through a certain etheric orifice which always remains closed in ordinary persons.

When the fire of the Kundalini comes outside the human body through 'supreme efforts' of sexual magic, then it assumes the figure of a white dove within a flame of blue color.

That white dove is the Holy Spirit, which illumines us with the omniscience of the sacred fire of the Kundalini; I have already explained that the Kundalini is the same fire of the Holy Spirit. On receiving the Holy Spirit, the Kundalini becomes the omniscient instructor of the Master; it guides him wisely, and the Master is a son of the Holy Spirit, because he is a son of sexual magic. Therefore, the Holy Spirit appeared in the form of a dove over Christ at the instant when he was baptized in the Jordan, and therefore he said: 'This is my beloved son in whom I have placed all my complacency.'

That white dove floats over the head of every Master and teaches and guides him with its omniscience, and so the Kundalini is converted into instructor when we have completely mastered the beast. On the fire of the Kundalini com-

ing outside the physical body, Jehovah delivers to the Master a sacred jewel profoundly symbolic.

(Acts 2:1-4) "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

Those tongues of fire over each apostle are the 'Kundalini' of each apostle; they are the sexual force, the sacred fire of chastity, the atoms of omniscience.

So the Master is a son of the Holy Spirit; he is a son of the sexual force; he is a son of the fiery serpent of the Kundalini.

When the fire of the Holy Spirit ignites the atoms of language situated in the seminal region, the Master receives the gift of tongues and so speaks all the languages of the world.

We great clairvoyants can see that over the head of every Master there exists a flame of blue color, and within that flame the figure of a white dove.

The omniscient atoms of the Holy Spirit, or sexual energy called Kundalini in the East, assume the beautiful figure of the white dove to illumine and guide the Master.

So the Master is a son of the Kundalini. The Master is a son of the sexual energy. The Master is a son of the Holy Spirit; and the latter exclaims: 'This is my beloved son, in whom I have placed all my complacency.'

***Q. 31 — A merchant: Master, I am above all a practical man, and above all, what I need is money, because I have come to the conviction that without money one cannot live. I would accept your teachings if they would serve me to obtain money and more money.***

A. I cannot explain how the gentleman dares to call himself a practical man for the fact of loving money so much. Can creating so many problems for oneself be called practical? And the merchant, interrupting the Master, said to him: Master, but with money there are no problems. And the Master continued: If money does not create problems, then why does the world have so many problems when there is so much money? And the Master, continuing, said: Can the one be called a practical man who spends a life accumulating money, only in the end not to be able to take it to the tomb, but rather to have his

treasure come to serve to bring conflict among his heirs? Do you not know that the money that one accumulates with so much insistence and privations dies with its owner, since it passes into the power of other hands, generally those of eyes that have been looking at it with greed and who then spend it with disdain? Can this be practical?

***Q. 32 — Master: I always like what cheers me and amuses me, and your teachings, frankly, neither distract me nor amuse me, because if I want to laugh, I go to the cinema to see Cantinflas; if I want to know the news of the moment, I read the press; if I want erudition, I read the Encyclopedic Dictionary. Thus I am distracted, informed, and obtain erudition. Then why would I want your teachings?***

A. Sir, I understand that what interests you is to amuse yourself, and in this matter of amusements, I see that you are not an expert; for if you were an expert in amusements, you would have already discovered behind all those poses of an actor the trick that serves as the basis for all of that; consequently, you would no longer laugh, but rather you would feel compassion for the person who provides you with clownery, on discovering that within the soul of that comedian is enclosed the pain that accompanies every human being; and that the poses he offers

you have no other objective than the purses the actor seeks—God knows, to resolve who knows how many problems and how many tragedies of his private life. You see that you are not an expert in amusements, nor do you know how to amuse yourself; for if you knew how to amuse yourself, you would be entertained by the music of Chopin, of Beethoven, or of Liszt, and you would truly enjoy yourself reading Shakespeare's Hamlet, Goethe's Faust; then indeed you would be an expert in amusements, because you would learn to smile at the witticisms of Mephistopheles, or of the Hunchback of Paris, or of Molière and his caricatures; while now you only know how to roar with laughter, as the great poet Julio Flores said: 'Like a raving lunatic, like an idiot.'

***Q. 33 — Master: spiritual life is very beautiful, but with this life so difficult and so hard, one must first see to one's wife and children, and this does not allow one to dedicate oneself to the spiritual life that you preach.***

A. The friend is committing a most serious error by wishing to establish an abyss between spiritual life and material life; and the gentleman does not realize that everyday life with its brutal grind is precisely the workshop where the 'Innermost' works, and the marvelous school where the Soul acquires and

perfects all its faculties. He who scorns this marvelous school is not a spiritualist.

***Q. 34 — A spiritist-communist-Christian-intellectual: Why on page 29 of your book *The Perfect Matrimony* do you say that there are unredeemable souls? I tell you that if God creates souls for them not to be saved, that God would be evil, which is not so. As you will see, your assertion is very ill-placed.***

A. Friend, a Master sets forth his experiences—that is, what he sees, touches, and feels—so that others, like him, may do the same.

You have your reasons and you set them forth, and you may even convince thousands of listeners of what you affirm, but the world goes on the same; in nothing is it modified, because you and those who follow you believe you are in the right; for the moment, I limit myself to telling you that reason is an instrument of the animal soul, and as such it presents arguments and conclusive forms that seem to be truth.

Real is that which one experiences oneself. No one can experience reasonings nor theories, nor vain insubstantial chatter of ambiguous talk. The Master is an immovable stone; therefore,

he sets forth the truth and keeps silent, leaving to others the labor of meditating and even of combating what he affirms.

The intellectual plays with reasonings and words, as a child with his toys, but the stone of truth does not play; it is the fundamental basis of wisdom.

The truth is the philosopher's stone, and the philosopher's stone is the Innermost of man; therefore, Christ said to Peter: 'Thou art Peter (which means stone), and upon this stone I will build my Church.'

Christ did not say that he would found his church upon the astral or desire body, the vital, the physical, nor the intellectual body, which pertains to the mental body; but 'upon the stone'—that is, upon the Innermost.

Now, if you wish to confirm (I do not say verify, because you have not yet awakened your inner faculties positively) what I affirm on page 29 of *The Perfect Matrimony*, search the documents of the Sacred Scriptures (Luke 13:23–28):

And one said to him: Lord, are there few that be saved? And he said unto them: "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall an-

swer and say unto you, I know you not whence ye are. Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Jacob, and Isaac, and all the prophets, in the kingdom of God, and you yourselves thrust out."

The interpretation we give to this trustworthy document is wisely corroborated by Master Blavatsky in the last pages of the sixth volume of *The Secret Doctrine*, when she speaks to us about the Avitchi.

The spiritist, somewhat concerned, interrupted again, saying: Master, I would like you to tell me clearly what it is that manages to be saved of the lost souls when they fall into the abyss?

I will gladly answer your question: When the Demon souls fall into the abyss, only the 'Superior I' formed by 'Atman-Buddhi' is saved; but the 'inferior I' disintegrates in the abyss through Aeons and centuries, in a slow and terrible manner, bearing the most frightful anguishes amid the weeping and gnashing of teeth. That is the horrible end of the infernal souls.

The end of the wicked souls is horrible: shadows, weeping, and despair; that is their disastrous end. From this horrible mis-

fortune, only the Innermost is saved—that is, the spirit (Atman-Buddhi), speaking in Eastern tongue. These two superior principles of man are eternal; but currently many infernal souls exist in flesh and bone, already entirely separated from their 'superior Ego'; and many of those wicked souls are of most brilliant intellectuality.

There exist ladies of extraordinary beauty and most distinguished gentlemen of high society, already totally separated from their 'innermosts'; that class of persons will go to the abyss immediately when they die, without any consideration whatever; that is the second death of which the Apocalypse speaks. And novenas, requiem masses, will serve them for nothing, because the abyss is the abyss.

***Q. 35 — Master: why is it that to write you do not require reference books, encyclopedic dictionaries, nor possess any library whatsoever?***

A. Because I am not an intellectual, nor do I wish to be one. The intellect is totally deficient as a faculty of cognition. The intellect feeds on subjective sensory perceptions, and with those sensations it elaborates its content concepts (of what its sensations contain). If the human being had all his senses developed, he would abandon the intellect, because he would realize exactly that the intellectual information is limited and is based on only five of the twelve senses man has. But since man

is still an embryo, he uses the intellect as a source of cognitive information; but those of us who have already developed the seven remaining senses do not need the intellect at all, and we look with pity upon the intellectuals; they are to us, the Gnostic occultists, something like the primary schools, like the perfume of the past, like the blurred images of our grandparents.

***Q. 36 — Master: In your teachings you give the impression that in the astral light remains written the true history of all that occurs in the great theater of the Universe, and that with our astral body we can verify it. Is this so?***

A. Truly, the astral light is the deposit of all the past, present, and future forms of Nature, and we can certainly verify it if we learn to move consciously with the astral body; but these things, my friend, are not really for these times, because the people of these times believe only in flesh, tallow, and lard, because they buy and sell them. It happens that the theosophists, the Rosicrucians of Cherenzi, and even the book Atomic Gods look with disdain upon the astral body and consider it a remnant of the past, as something without importance. And what do you say, Master? And he continued: Nature does nothing useless, my friend. Truly it is a shame to think how these people who call themselves spiritualists scorn the magnificent

works of the Creator. In India, for example, there are morbid ascetics who dwell in the deepest forests and torture their physical body and despise it, and even make themselves eunuchs in order not to feel passional desires; other morbid mystics throw themselves into the river Ganges and perish drowned, and others throw themselves under the great wheels of the carts of their Gods during the processions of Shiva, Vishnu, and Brahma, supposedly out of scorn for the physical body, and so in this negative way to liberate themselves. As for the schools of the West, in an analogous way they commit these same errors by scorning their astral organism.

We Gnostics are truly positivists and we know that Nature does nothing useless, and we take care of, perfect, and develop the seven marvelous instruments of man, to extract from them the maximum benefit and the most profound wisdom, in the form of animic essences.

***Q. 37 — Master, with your teachings irrefutable and full of so much wisdom, you may very soon become chief and even leader of many followers. Will it not be that you wish to be transformed into something like a new Pontiff or super-leader?***

A. My friend, if that suspicion of yours were true, then I would have already formed a new organization, which presupposes,

as is indispensable, a chief and a board of directors; but you will see that none of this exists, because why do we want a new organization? What has the world gained from the many organizations it possesses? Why add one more? We already know too well that each individual fits within an organization, something like an automatic piece within social machinery, something like an unconscious figure that always repeats the same automatic movements of the machine. This is simply called slavery. Volitional castration. Sanctimony that leads nowhere. Morbid mysticisms that only engender secret vices. Then why do we want a new organization?

An organization is machinery that runs according to fixed and cold rules, as if life could be enclosed within the artificial norms established by human stupidity. Then why do we want a new organization? My friend, I follow no one nor do I want anyone to follow me; what I want is that each one follow himself. What I want is that each one listen to his own Innermost. That each one be transformed into leader of himself, into chief of himself; and therefore I have not come to found any new organization, nor do I charge money, nor do I give certificates, nor do I issue diplomas, patents, authorizations, etc.

I do not accept praise nor flattery nor feasts, nor am I interested in the disdain of the resentful. I am no more because they

praise me, nor less because they criticize me, because I am always who I am.

***Q. 38 — A man of letters: On what revelation or Theosophy do you base your doctrine?***

A. The gentleman, in the very question formulated, has the answer. For my doctrine is based on the revealed knowledge that anyone can obtain from his inner Master (the Innermost).

This divine knowledge is called Theosophy—that is, divine Wisdom. Theos means God, and Sophia, wisdom. Meditation constitutes our technique, and whoever becomes an athlete in meditation can obtain the revealed knowledge or 'Theosophy'; and it is in this kind of inner knowledge that I base my doctrine, which can be obtained directly by every one who takes the trouble to develop the superlative faculties of being, through the scientific technique of meditation. Theosophy, on which I found my doctrine, should not be confused with scholastic and morbid Theosophism. This Theosophy or divine wisdom is not of my exclusive property, and each one can acquire it on his own account and without need of my personal intervention, because it is cosmic and universal, and the Innermost of each person is the jealous guardian of that archaic wisdom. The important thing is to become an athlete of meditation in order to receive that knowledge directly from one's own inner Master—that is, from one's Innermost.

***Q. 39 — The man of letters: With what authority do you preach such teachings?***

A. Sir: while man is coercing his mind with the complex of authority and tradition, he will be a slave. Those complexes are obstacles that incapacitate the mind to comprehend free life in its movement. Authority and tradition constitute stony banks to which the ship of the mind is anchored, and it is incapacitated to think for itself and to comprehend itself, and is even incapacitated as a conscious instrument of being.

While the mind of the human being is entangled within complexes of authority and tradition, man will be a slave of the past and will not be able to comprehend the eternal instant of free life in its movement. Authority is exploitation, and if the gentleman defends some authority and proclaims it, in this there is exploitation. He who develops intuition, he who awakens the superlative faculties of consciousness, receives the divine knowledge and does not need for that to anchor himself to the antiquated banks of supposed authorities.

***Q. 40 — The man of letters: How do you explain the very creation of God and of the Universe, since souls were created by the Supreme Being and cannot be particles of divinity, because what is created cannot be creator?***

A. The gentleman is confusing the Soul with the Spirit. A soul one has, and a spirit one is. It would be better to affirm that the spirit is a fragment or particle of the divine, and not a simple fragment or particle of a particular divinity, because the first is solidly based on the cosmic consciousness, which is inherent to life, just as moisture is inherent to water; whereas the second would be an anthropomorphization of the divine in the form of a particularized God, which would be idolatry. Souls have never been created by a supreme being; they are simply the result of the millennial experiences that the spirit has acquired through the ages—that is, the conscious essence of all the experiences acquired by the spirit through ever more perfect forms within an eternal instant.

The gentleman makes in his question a distinction between creation and creator, which is manifestly absurd, because to create means to make something new, and Solomon says: 'Nil novi sub sole'; there is nothing new under the sun. There exists no creation; what exists is transformation and infinite evolution. Each fragment of the absolute in us aspires to know itself, and this self-knowledge is accomplished by means of the incessant experiences of life, through which the spirit acquires consciousness of itself—that is, Soul; and when this soul has reached the summum of all the perfections, then it is absorbed by the Innermost, and the latter, for that reason, is transformed into a Master of the Cosmos.

***Q. 41 — The man of letters: Tell me: are the values of consciousness proper to the vital principle or to the animic consciousness? I want you to explain this to me.***

A. Sir: Biologists know the biomechanics of organic phenomena. But what do they know of the vital depth? We know thoroughly the vital principles of the human organism and the most diverse functionalisms of consciousness. We never confuse the vital principles with the values of consciousness; but we do know thoroughly the interrelations between the values of consciousness, the vital principles, and the hormones. E.g.: An enamored man exalts his inner energism or vital principles, acting through them upon the substances of the endocrine glands, producing a great quantity of genes and chromosomes, which finally come to be transformed into spermatozoa.

The enamored man, due to the exaltation of his inner energism, subconsciously stimulates his endocrine glands toward a super-function, the result of which is a great hormonal production. Thus we often see a decrepit old man filling with vigor and vitality after being enamored, and this is due to the super-production of hormones that have entered into the bloodstream, thanks to the exaltation of his vital principles during the euphoria of the transcendental values of the consciousness

of the soul of an enamored man. The values of consciousness, then, are of the soul, and not of the vital principles that animate the organism.

***Q. 42 — The man of letters: When the human species is extinguished by the cooling of the sun or by a collision of the earth with a star, where do the souls, as particles of God, go if they are not reincarnated?***

A. Sir: Scientists affirm that the sun is cooling, and if that were so, the day would come when the earth would cool entirely and the human race would be extinguished. But this is not so; the Sun is not cooling, what it is doing is becoming etheric and subtilized, simultaneously with the earth; for the latter is also becoming etheric and subtilized—together with all the living beings who live on it. This is known by stockmen and farmers who live in closer contact with Nature. The cattle of today do not have the same weight and volume of fifty or one hundred years ago, and the banana plants or other agricultural products no longer have the same volume either.

When Christ disincarnated on Golgotha, he penetrated to the heart of the earth and took it as his body, and this was the cause of the earthquake of that Good Friday, because the astral body of Christ collided with the astral body of the earth,

and the result was the earthquake. From that day, he is subtilizing and etherealizing the earth with the electromagnetic rays of the Aurora Borealis. The earth is the body of Christ.

These rays come from the heart of the earth, and they are the rays of Christ. The ether will flood the air, and then all that I today proclaim will become visible and tangible in the air for the entire world. The blue of the sky, and the blue we see in distant mountains, is ether. In this element of Nature are being transmuted the hard rocks and the gigantic mountains, the deep valleys and the immense seas. The body of man himself, and the bodies of all the species that populate the planet, will become entirely etheric, and therefore the apostle John in the Apocalypse speaks to us of the Celestial Jerusalem. This Celestial Jerusalem will be our etheric earth of the future, which will have the same blue color we see in the distant mountains.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea."

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband" (Revelation 21:1–2).

In that time, the light of the Sun will be unnecessary for us, because each one will illumine himself with his own spiritual oil.

"And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God (the Innermost) giveth them light: and they shall reign for ever and ever" (Revelation 22:5).

The earth, then, is the physical body of a great genius (the Christ). Now the gentleman who asked me this question will understand why it is impossible for the earth to collide with another celestial body in space.

Each star in space is the physical and material organism of a Stellar Angel, and that is why it is impossible for the earth to collide; if that were possible, it would have already collided, having passed so many millions of years.

***Q. 43 — Where do the evil souls go after death?***

***Jesus said: "Verily I say unto you, today shalt thou be with me in Paradise." He also said: "And you to the outer darkness." Thus Jesus denies reincarnation. What do you say, Master?***

A. There is no such death, and souls do not go anywhere.

That problematic 'beyond' has been the puzzle for many; and under the cover of that problem, countless religious sects have

arisen with all their most diverse forms of exploitation. There is no such 'beyond'; the infinite and eternity are within ourselves, here and now. Life is always an eternal instant, and neither time nor space exist. It is we ourselves who have divided the eternal instant of life between a past and a future.

Space is also another illusion, because everything is within ourselves 'here and now.' Immanuel Kant, the great German philosopher, already said in his 'Critique of Pure Reason': 'The exterior is the interior.'

So, philosophically speaking, I can answer your question by telling you that the evil souls are submerged within the Black Moon, for nothing is outside; everything is within ourselves; the exterior is the interior.

When a soul abandons the body, it does nothing but enter further into itself, here and now; when the chemistry of the solar rays makes the ether of the atmosphere visible, then the souls of the dead will be visible and tangible for everyone, and consequently, the fruitful businesses in the shadow of the problematic 'beyond' will pass out of fashion. When Christ on Golgotha said to the good thief 'Verily I say unto thee, Today shalt thou be with me in Paradise,' he did not at all take into account the concept of time invented by men.

For us to understand this answer Christ gave to the good thief, let us see (Revelation 11:15–17) the answer we seek: "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

"And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God."

To understand the sense of the petition made by the good thief (Luke 23:42): "And he said unto Jesus, Lord, remember me when thou comest into thy kingdom." The good thief said 'comest' into thy kingdom; he did not say when 'thou goest' to thy kingdom, but when 'thou comest' to thy kingdom. To what kingdom, then, was the good thief referring?

"Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned."

From these Biblical verses we get the exact sense of the good thief's words: 'Lord, remember me when thou comest into thy kingdom,' and of the wise answer of the Master: 'Verily I say unto thee, today shalt thou be with me in Paradise.' With this, 'the good thief' proves that he knew of reincarnation, and that he was not ignorant that the Master would return in an etheric

body to his kingdom, the etheric earth of the future. If we abstract from the concept of time, 'the very act of repenting completely' means to be 'this very day in Paradise.' We can become 'right now in Paradise.'

Reincarnation or re-embodiment was known by all the ancient peoples, and Christ taught it in secret to his seventy disciples and confirmed it publicly (Matthew 17:10–13). Let us see: "And his disciples asked him, saying, Why then say the scribes that Elias must first come?" (Matthew 17:10).

From this question we can understand that the scribes were awaiting 'Elias' again—that is, they were awaiting Elias to be re-embodied or reincarnated again. That is, the scribes knew of the light of reincarnation, as is evident from the verse in question.

"And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them."

"Then the disciples understood that he spake unto them of John the Baptist" (Matthew 17:11–12).

From these verses we get the exact sense that the disciples understood that he spoke to them of John the Baptist—that is,

Christ explained to them that Elias had already returned and that he was the same John the Baptist. John the Baptist, then, is the same Elias reincarnated again.

The gentleman who asked the question has, then, no solid reason for his question. I am mathematical in investigation and demanding in expression.

***Q. 44 — If souls are punished as particles or parts of God, then God is punishing himself. He gives the soul, as a particle of himself, free will, and punishes evil actions. How do you see these self-punishments?***

A. Sir: God wishes the happiness of his children, and as he does not want them to be slaves, he gives them free will. But what fault has God, for example, if you take a sunbath and develop sunstroke from it? What fault has God if the gentleman drinks some beers and then, drunk, falls and fractures a leg? What fault has God if you take an excessively long bath and catch a cold?

The violation of every natural law brings pain, and God is not to blame that his children violate his laws. Every cause produces its inevitable effect, and evil causes produce evil effects. Man himself goes about conditioning himself daily with his own acts, and each reincarnation is a repetition of the past

reincarnation plus the good and evil consequences of past acts and thoughts. No one charts our destiny for us; we are the authors of our own destinies, and the agents of the world government, or lords of destiny, are only the judges of the law.

***Q. 45 — I have seen many gods. This is polytheism. God said: 'Thou shalt have no other gods before me.' Isis, Mars, Mercury, and others are gods of Greco-Latin fable. If Mercury is God, the earth could be a goddess.***

A. Sir: I have already said that the earth is the body of a great being who is the Christ. I also affirmed that each star of the firmament is the physical body of a stellar angel or planetary God. And this same law we can also apply to the Atom. For each atom is a trio of matter, energy, and consciousness, just like every star of space. 'As above, so below.' The law of correspondences and of analogies between the macrocosm and the microcosm reigns throughout the universe.

So each atom, each man, and each star have body, soul, and spirit; this is a cosmic law; the trinity is the basis of cosmicity.

The atom wishes to be man, and man wishes to be star; and thus life is lived in an eternal progress infinite within the eternal now. We are 'foci' of consciousness that aspire to be ever greater within the great consciousness.

I see that the gentleman speaks disparagingly of myths without ever having analyzed them, much less understood them. A myth is a sacred coffer within which are enclosed great cosmic truths. Mars, Mercury, Jupiter, Venus, Saturn, Moon, and Sun are simply the bodies of the seven spirits that stand before the throne of God (the Logos of our solar system).

"John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne" (Revelation 1:4).

"And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength" (Revelation 1:16).

"And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God" (Revelation 4:5).

These seven Angels we call Gods, for they are infinitely superior to man, although they too were men of other cosmic manifestations.

***Q. 46 — Every religion has its body of doctrine. Christianity has the Creed, and as a prayer, the***

***Our Father. What is the body of doctrine of your religion?***

A. Sir: I have not come to found any new religion, and the body of the doctrine I proclaim is man himself, and the doctrine I teach is 'within' man himself. I have already given to humanity two books, *The Perfect Matrimony* and *The Revolution of Bel*. He who patiently subjects himself to the practices I give in these books will be able to see and touch all that I teach publicly, because the doctrine I proclaim is within man himself. Unfortunately, man only thinks of exploiting his fellows, and it does not occur to anyone to exploit himself.

The man who learns to exploit himself becomes a God. This doctrine the White Lodge sends to you. I, Aun Weor, am a Master and a messenger of the White Lodge, which is the College of Initiates to which belong 'the Elder Brothers of Humanity'—Christ, Buddha, Mohammed, Gandhi, Francis of Assisi, Anthony of Padua, Lao-Tse, Ramakrishna, Joan of Arc, Count Saint Germain, Paracelsus, Koot Hoomi—that is, Pythagoras, Plato, Aristotle, etc.

***Q. 47 — An astrologer: Could the Master tell me what concept he has of Astrology?***

A. With great pleasure, sir: Astrology is only the physical body of Astro-theurgy. Astrology is with respect to Astro-theurgy

what the physical body is with respect to the 'Innermost.'

Iamblichus, the great theurgist, invoked the planetary Gods and materialized them on the physical plane to speak with them.

In the heart of every star or planet there exists a temple where the stellar Angel or planetary God dwells and works, for each star is the physical body of a stellar Angel. And if the Gnostic wishes to learn to converse with the planetary Gods, he needs to awaken the superlative powers of consciousness through the most severe practices of inner meditation.

'Dharana' or concentration, 'Dhyana' or meditation, and 'Samadhi' or ecstasy are the three rungs of Initiation.

Through august inner contemplation we actualize the powers of our Buddhic or intuitional principle, and so, stripped of the animal soul, we penetrate into the temples of the planetary Gods, and we learn from them the sidereal wisdom and the Astro-chemistry that allows the Gods to work in the great Alchemist Laboratory of nature, transmuting forces and actualizing cosmic events within the sidereal clock.

Astrologers know how the stellar Gods walk, but they do not know how the stellar Gods work.

Astrologers and women are totally superficial, because both alike know only how to watch the steps of others and the exterior of others.

But what do astrologers know about the divine powers of the stellar Angels? But what do astrologers know about the chemistry of the sidereal rays that transmutes essences and provokes changes and events?

Let the astrologers know, and let them know right now, that we Masters of the White Fraternity work in this great factory of God under the personal direction of the planetary Gods; and that the events that occur in the physical world are only the result of the theurgy and the Astrochemistry that we manipulate in the inner worlds to impel the spiral evolution of life. I, Aun Weor, am the great Avatar of Aquarius, but I must strictly obey the orders of a great planetary angel who dwells in the 'Temple-heart' of a star of the firmament; without him I could do nothing. Hierarchy is the basis of order. The Apocalypse speaks to us clearly of that sidereal angel who is transforming the world, in the following verses:

"And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of hors-

es, and of them that sit on them, and the flesh of all men, both free and bond, both small and great" (Revelation 19:17–18).

This is called war; this is called the abyss; this is the end of this false civilization of the twentieth century; and the rider on the white horse of the nineteenth chapter of the Apocalypse fulfills faithfully the orders of that sidereal angel.

***Q. 48 — A spiritualist: Master, you say that man has two souls, one spiritual and another animal; you also tell us that in the high initiation the spiritual soul unites with the Innermost. Then I would like to know, what becomes of the animal soul?***

A. When the spiritual soul unites with the Innermost, there presents itself before us the most terrible and overwhelming task, which is to redeem the animal soul. One must liberate and extract with heroism the summum of all the animic essences of the animal soul; one must extract the finest quintessences of each of the bodies of sin, and this labor is supremely arduous, because the human evil has roots so deep that the most severe ordeals are needed to entirely extinguish those profound roots of evil that live in us. This minute and difficult labor is accomplished through the great initiations of major mysteries, where only the terror of love and law reigns.

The human state has left in us 'traces' so deep, so ancient, and so evil that truly the most terrible purifications are needed to entirely extirpate from us even the finest and deepest roots of evil, in order to extract with heroism the finest and most delicate animic quintessences of our poor animal soul. And I say 'poor' animal soul because truly it deserves compassion, although it may be very intellectual and express itself with elegance; it is always the donkey on which Christ rode into Jerusalem, and it suffers the unspeakable, and will suffer until we liberate it from the bodies of sin and from pain. Know, my friend, that the 'intellect' and the cravings are of the animal soul.

Now I believe you will understand why we do not give importance to the 'intellect nor to intellectualism.' The donkey is the animal that suffers the most, my friend; that is why I say 'poor' animal soul. The donkey always symbolizes the animal soul. Speaking symbolically, I will tell you that to unite with the Innermost, we must mount the donkey; and to unite with the 'Glorian,' we must convert the donkey into a man. Here is wisdom, and let him who has understanding, understand.

***Q. 49 — A criminal lawyer: Master, the Divine Redeemer said: 'With the measure you measure, you shall be measured.' Could you tell us in what way one pays for evil deeds?***

A. There has always been a great world government directing the destinies of the world, and this world government has its constitution and its laws. The constitution of this world government is divine wisdom; and its laws are the laws of Nature, which constitute the most perfect code of justice. This great world government is the White Lodge; and its decrees are irrevocable.

The courts of justice of this great government punish and reward according to cosmic justice; and all the evil that one does, one pays for. The nations, the peoples, and the men are severely watched by the agents of this great world government.

***Q. 50 — A lady: Master, I have not been evil, and yet I have suffered much. Why is this?***

A. Friend, in your past reincarnation you committed most serious faults, and now you have no other recourse but to pay for them; the agents of the world government found faults in your book. All the acts of our life are rigorously written down in the books of the world government, and after we are dead, we have no other recourse but to bear the weight of justice; and on dressing again in a body of flesh and bone, we must bear the weight of divine justice. Now my listeners will understand why many people suffer.

***Q. 51 — A curious one: Master, but why must I pay for what another does?***

A. So, then, because the friend changes his clothes, he no longer pays the money he owes, and he feels like another? Friend, the true man is the soul; and the body is no more than the garment of skin. With death what happens is that we undress; and with the new birth, we dress again. We are resurrected deceased ones, and we have no other recourse but to pay what we owe. There is no such death, my friend; what there is is a change of clothing. Life lives sprouting everywhere, and each child that is born is a deceased one who resurrects; it is the soul of a deceased one dressed in a child's body, and comes to pay the accounts it owes, because it has no other recourse. We live conditioning ourselves daily with our own acts; this is what is called 'Karma' in the East; but as serious as our Karma may be, we can free ourselves from that chain the moment we fuse ourselves with the Innermost, because when an inferior law is transcended by a superior law, the superior law washes the inferior law.

***Q. 52 — A bigamist: Master, I am in a very serious problem; it is that I have two women, and with both I have children. What do I do?***

A. My friend, no disciple of the Masters can ever be an adulterer, and furthermore, he must be sincere with himself. No man

can love two women at the same time. But generally, compassion is confused with love; in these cases, the repentant adulterer must discern between what is compassion and what is love. And if you wish to come out of the moral problem in which you find yourself, I advise you to set up your home with the woman you love, and to continue being compassionate with the one for whom you feel compassion. The one you love, convert into priestess-wife; and the other, help economically, and continue to maintain with her the same economic duties that you yourself created. But be compassionate, my friend. Help her, but do not deceive her: it is better that you disillusion her at once, rather than continue 'killing her' with a wooden knife. In these cases, help from afar is often better, for the meeting of two beings who once held affection is painful; but if the person for whom you feel pity has sufficient economic possibilities to live well, then do not continue harming her, my friend. In this case, she is free; withdraw, and set up your home with the woman you love.

***Q. 53 — A spiritualist: Master, you tell us that in the high initiation the spiritual soul unites with the Innermost. Would it not be necessary for that spiritual soul to have an occult knowledge?***

A. The spiritual soul, or soul of diamond, is our exalting and dignifying consciousness; it is the vehicle of the most diverse

functionalisms of consciousness, whose physical instrument is the heart; it is divine intuition. There is a need to prepare and actualize the most diverse functionalisms of the superlative consciousness of being; this is achieved through the practices of 'inner' meditation in the Innermost.

Concentration, meditation, and adoration in the Innermost—these are three rungs that lead to the actualization of the superlative powers of the 'Soul of Diamond,' or spiritual soul. She is the betrothed of the Innermost, and she must be prepared for the great 'Wedding' through the practices of inner meditation, sexual magic, and perfect sanctity.

The disciple, after having trained himself in the astral body, must then learn to function as spiritual soul, free of the bodies of sin. These bodies of sin are the inferior vehicles of the animal soul. Then it will be necessary for the disciple to learn to voluntarily strip himself of his astral, mental, and will bodies, in order to function freely as 'spiritual soul' in the superior worlds of consciousness. The key for this is very simple: the disciple, already practiced, momentarily abandons his physical body to move in the astral, with astral body; and once within that plane, he must abandon every desire and feel himself a child, and then armed with a strong will, command his astral body thus: 'Astral body, go out from me.' This order must be accompanied by action; the disciple will proceed energetically,

stripping himself of this vehicle, hurling it out of himself, through the spinal column—that is, backward. Effectively the astral body will go out from the disciple through certain atomic doors situated in the spinal column. This same process will then be applied to the mental body, and then to the body of the will. And thus the spiritual soul, free of the bodies of sin, will be able to function happy and conscious on all the planes of consciousness, visit Nirvana, and prepare itself rapidly for the great wedding.

The disciple, in addition to his esoteric practices, will need to subject himself to the most severe and successive purifications, will need to sanctify himself entirely and sacrifice himself completely for humanity, for otherwise he makes no progress.

Those for whom it is difficult to travel in the astral body, let them practice fully the exercises of inner meditation, until they achieve the awakening of consciousness and the actualization of the superlative powers of the soul of diamond, and so they will also learn to move at will in their soul of diamond. Free of the bodies of sin and of the animal soul that expresses itself within them. The Soul of Diamond must learn to move within the starry heavens of Urania, free of the bodies of sin. 'Om masi padme yom; you are the jewel of the lotus, and in you I shall remain.' 'I am in you, and you are in me.' This is the

Mantram of intuition, this is the Mantram of the Soul of Diamond, this is the Mantram of inner meditation of the 'Being.'

The spiritual soul is the Beautiful Shulamite, whom we must awaken and dress for the great nuptial wedding of the high initiation, in which the spiritual soul fuses with the Innermost.

The Soul of Diamond is the spouse of the Innermost; she is the Beautiful Shulamite of the Song of Songs, the eternal betrothed; and the Innermost loves and adores her and sings to her in the following way:

"Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners."

"Turn away thine eyes from me, for they have overcome me: thy hair is as a flock of goats that appear from Gilead."

"Thy teeth are as a flock of sheep which go up from the washing, whereof every one beareth twins, and there is not one barren among them."

"As a piece of a pomegranate are thy temples within thy locks."

"There are threescore queens, and fourscore concubines, and virgins without number."

"My dove, my undefiled is but one; she is the only one of her mother, she is the choice one of her that bare her. The daughters saw her, and blessed her; yea, the queens and the concubines, and they praised her."

"Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?"

"I went down into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished, and the pomegranates budded."

"Or ever I was aware, my soul made me like the chariots of Amminadib."

"Return, return, O Shulamite; return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company of two armies" (Song of Songs 6:4–13).

Thus the Innermost sings to his betrothed, and she in turn, full of love, sings to her beloved (the Innermost) with the following verses:

"My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies."

"I am my beloved's, and my beloved is mine" (Song of Songs 6:2–3).

And the Beautiful Shulamite (the spiritual soul or Soul of Diamond) continues singing to the Innermost (her beloved) in the following verses:

"My beloved is white and ruddy, the chiefest among ten thousand."

"His head is as the most fine gold, his locks are bushy, and black as a raven."

"His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set."

"His cheeks are as a bed of spices, as sweet flowers: his lips like lilies, dropping sweet smelling myrrh."

"His hands are as gold rings set with the beryl: his belly is as bright ivory overlaid with sapphires."

"His legs are as pillars of marble, set upon sockets of fine gold: his countenance is as Lebanon, excellent as the cedars."

"His mouth is most sweet: yea, he is altogether lovely. This is my beloved, O daughters of Jerusalem" (Song of Songs 5:10–16).

All the Song of Songs is the love of the spiritual soul or soul of diamond with her Innermost.

Solomon is the Innermost of each human being, and the beautiful Shulamite is the spiritual soul, the Soul of Diamond; therefore the wise one says: 'My dove, my undefiled is but one.'

And the Master ended by asking the listeners: Does it not seem to you, gentlemen, that we spiritualists are doing better?

We cultivate the spiritual soul, and the intellectuals cultivate the animal soul. Every intellectual is highly fornicating and passionate, and many times they fall into the most repugnant vices, because they have only developed the animal soul, with all its intellectual and bestial capacities; for both fornication and the intellect are of the animal soul.

The culture of the spiritual soul is the greatest work we can perform in our life. The Innermost is the voice of silence that calls his Soul of Diamond for the 'great Wedding,' 'Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night' (Song of Songs 5:2).

But the soul of human beings has not wished to listen to the voice of the beloved, nor does it wish to open the door of its chamber; its answer is always hard: 'I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?'

And so, entangled in religions, schools, beliefs, etc., the souls do not open the door to the beloved, nor do they listen to the voice of silence...

***Q. 54 — An Evangelist: Master, if, as you say, it is the same souls who have evolved since the beginning of the world, where did so many come from, since the world has more inhabitants every day?***

A. Sir, I have already said that death is a subtraction of fractions; and if you wish to resolve this problem, make a great subtraction of fractions of all entire humanity. What remains after making that subtraction of fractions? Well, the values of the consciousnesses of all the beings that constitute humanity. And the Master continued: Those values of consciousness are the human values, and where were they previously, and how did they express themselves? Master, that I do not know. And the Master continued: Those values of consciousness (human souls) were in the supra-sensible worlds of Nature and expressed themselves through the great races of the past; so mathematics proves to us that there has not been such an increase of souls as you conceive; what exists is ignorance on your part. Erroneous interpretation of the biblical teachings, for Adam was never one man, nor Eve one woman. These names are generic and not individual; Adam comprises the

masculine sex of the Lemurian epoch, and Eve the feminine sex of that same epoch. So Adam is all the men of that epoch, and Eve is all the women of the same epoch. Nor are the children of that pair, who appear in the Bible with the names of Cain and Abel, individual names, but Abel is the humanity of the Lemurian continent, and Cain is the humanity of the Atlantean continent.

The Bible says that Abel was a shepherd of sheep, and that Cain was a hunter; and the truth is that the men of Lemuria were indeed shepherds and farmers; they fed on the milk of their animals and on the grains of the earth. They did not kill animals to feed themselves; they were purely vegetarians, as the men of the last race that will be in the world will again be; for the end is always equal to the beginning, plus the experience of the cycle.

Cain symbolizes the humanity of the Atlantean epoch and even the present, in which every hand is raised against every other hand, and in which every human being is a Cain to his fellow—that is, to his brother. Cain is always fratricide because he kills his fellows; and he is a hunter because he feeds on the corpses of animals, just as our present race does.

***Q. 55 — Master, but the Bible says that God created only one man, who was Adam, and made***

***him in his image and likeness, and that he took Eve from his rib. Then how is what you say explained?***

A. And the Master clarified: 'In his image and likeness God made him; male and female he made them.' Here the Bible symbolizes to us that primitive man was hermaphrodite, just as God is, since he had the two poles—positive and negative—within himself, that is, his sexual force, which becomes creative through the word, and proof of this we have in the nipples of the male, which are atrophied mammary glands, and the clitoris of woman, which is an atrophied virile member. So all the present souls were dressed in hermaphrodite physical bodies in those most remote ages of the earth. And it was the four thrones who were the gardeners who watered the seeds of the human bodies upon the slime of the earth, in a most ancient age which our greatest historians totally ignore. Those seeds germinated in the course of several eternities until reaching our present state.

So when it is said in the Bible that God created man, what is meant to be symbolized by this is that the hosts of Elohim created man through successive eternities, and the forms through which humanity has passed during all this immensity of time have been recapitulated during the nine months of pregnancy of each mother. This is because Nature always lives recapitu-

lating her past evolutive cycles and never initiates a new activity without having recapitulated her past activities.

When it is said that Eve was taken from the rib of Adam, by this is meant to be symbolized the epoch when humanity separated into sexes, following a biological process also of several eternities, for 'Natura non facit saltus,' 'Nature does not make leaps.' I believe that now the friend will realize that there has not been such an increase of souls, nor an increase of the human population, because the same souls of today are the same as those of the past who constituted the primitive races. We are the Lemurians, the Atlanteans, but now in other disguises. This indicates why the spirit has the wisdom of the ages and is our inner master. I will also tell you that there has not been such an increase of population; what there is is a decrease. Because most of the human souls are getting lost through their evil deeds. All of them are being separated from the present evolutive wave of humanity.

***Q. 56 — A Gnostic occultist: Could the Master teach me to pronounce the Mantram Aum?***

A. With great pleasure, frater.

The Mantram Aum is pronounced Aom. One must open the mouth wide with the vowel A, round it with the O, and close it with the M. And between each of these letters seven seconds

must be counted, thus: aaaaooooommm. AOM is the total sum of all the Tattvas in creative function.

The stars and all that lives are engendered with the 'A,' gestated in the womb with the 'O,' and given birth with the 'M.'

Thousands of occultists have occupied themselves with the Mantram 'AUM,' and even the black K. H. Omar Cherenzi Lind wrote a book on the AUM, but no occultist had ever taught it to be pronounced; certainly this Mantram is written 'AUM' but is pronounced AOM, and its kabbalistic number is 666. Every good thought, vocalized with the AOM, mathematically crystallizes.

***Q. 57 — Master: What difference exists between the psychic powers and the spiritual gifts?***

A. The Master answered: The psychic powers are of the animal soul, and the spiritual gifts are of the Holy Spirit.

The fire of the Holy Spirit (Kundalini) opens the seven churches of the Soul of Diamond.

"Now there are diversities of gifts, but the same Spirit: the Holy Spirit or Kundalini."

"And there are differences of administrations, but the same Lord" (Each Master has his ministry).

"And there are diversities of operations, but it is the same God which worketh all in all."

"But the manifestation of the Spirit is given to every man to profit withal."

"For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues."

"But all these worketh that one and the selfsame Spirit (that is, the sexual fire of the Holy Spirit), dividing to every man severally as he will" (1 Corinthians 12:4–11).

When the fire of the Holy Spirit manages to break through the cranium and comes out, assuming the pictorial figure of the white dove of the Holy Spirit, then this mystical dove is converted into the instructor of the Master, and confers upon him the spiritual gifts.

Each Master, on uniting with his Innermost, receives in the supra-sensible worlds two things: a throne and a temple; and so we are all called to be kings and priests of the universe.

The gifts that the Holy Spirit confers upon the Master depend on the Ray of the Master, for there exist seven rays of cosmic evolution.

Do not forget, sir, that the gifts of the Holy Spirit are the powers of the Innermost expressing themselves through the personality of the Master. "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed" (2 Thessalonians 3:14).

This is the new commandment that I, Aun Weor, give to my disciples: 'Remain firm in the word of the Lord, and guard yourselves well from the evil of the so-called spiritualist schools.'

Do not confuse the seven Chakras of the astral body with the seven suns of the Innermost, where reside all the gifts of the Holy Spirit, which then express themselves through the personality of the Master.

He who climbs the thirty-three steps receives the staff of the Patriarchs; but he who receives the dove of the Holy Spirit, and the sacred jewel, receives the ineffable rod of the Master of Major Mysteries; and here is wisdom—let him who has ears, hear, and let him who has understanding, understand. Only the pure of heart can receive the High Initiation and the Holy Spirit.

The College of initiates works in the laboratory of Nature under the direction of the planetary Gods, and each Master works in his ministry.

However erudite in Spiritism, or Theosophism, or Rosicrucianism an individual may be, he will never attain these gifts, because these gifts are only received by those who have attained perfect sanctity and the most absolute chastity.

There exist some morbid spiritists who believe they can commune with the most pure 'stellar spirits' without having received the gifts of the Holy Spirit, nor having sanctified themselves nor purified themselves, and without having received the High Initiation, nor the throne, nor the temple, nor the rod, nor the jewel, nor the sword. Such spiritists, with the airs of super-transcended ones, are sure candidates for the asylums for the deranged.

The apostles of Christ were poor illiterates and humble fishermen, but they could receive the gifts of the Holy Spirit through their perfect sanctity and chastity.

When the Innermost fuses with his Soul of Diamond or the Buddhic, then the authentic cosmic man is born, the celestial man, who does not need at all the mental, astral, vital, physical, or volitional bodies, and from all his inferior vehicles, the Cosmic man only extracts his essences, his sacred essences,

and then abandons those vehicles. So the gifts of the 'Holy Spirit' can only be received by one who has been born as Cosmic man (celestial man); and disciples of the stellar angels can only be those who have already been born as Cosmic men; and the gifts of the 'Holy Spirit' have nothing to do with Spiritism, nor with Theosophism, or Rosicrucianism, nor with the powers of the astral Chakras.

The Bible is the sacred book of the Gnostics. The Bible is the word of the Lord, and we Gnostics are not interested in anything that departs from the Bible.

The Innermosts that have not yet fused with their Soul of Diamond have not yet been born as celestial men; they are, then, spiritual embryos, and no embryo can ever be a disciple of the stellar angels; no embryo can ever affiliate itself to the 'Temple-heart' of a star.

Only the Elder Brothers of the White Fraternity can be disciples of the stellar angels.

The Elder Brothers work under the direct orders of the stellar angels in accordance with the cosmic plans, but each one of us has already fused with his Soul of Diamond or Buddhic principle; each one of us has already received the 'Holy Spirit' and the spiritual gifts. Each one of us has already been born as celestial man through the fusion of Atman-Buddhi.

When the Innermost (Atman) fuses with his Soul of Diamond (Buddhic body), then he is born as celestial man, and full of the solemn grandiose euphoria of the cosmos, he rises above all his vehicles and imposes himself upon all of them, controlling the larynx and expressing himself through the creative word.

Then indeed he has the right to be a disciple of the stellar Gods; but he who wishes to be a Disciple of those planetary spirits without having realized himself in depth, the most he will manage will be to communicate with larvae or demons that, sooner or later, will lead him to the asylum. That is why we see that most of the spiritists are 'cracked,' all of them. They claim to rub elbows with the angels and to be on familiar terms with God and to play billiards with Jesus Christ himself; all of them feel themselves to be famous reincarnations; among them abound the Bolívars, the Baptists, the Magdalenes, and the Joans of Arc; no spiritist feels small; all of them claim to be stigmatized and Christified, etc.

So many are the foolishnesses of the spiritists that if humanity allowed itself to be guided by them, the whole world would end up in the asylum. Speaking in Eastern language, we will say that 'Atman-Buddhi' already fused—that is, the Master—rises euphoric and solemn over the 'Manas' superior and over the 'Manas' inferior—that is, over the superior mind and over

the inferior mind, and over 'Kama' (the body of desires), and over the Linga Sarira (the vital body), and over Sthula Sarira (the physical body)—to have the solemn right to be a disciple of the stellar spirits.

***Q. 58 — A Gnostic student: Master, we still have some tranquility in the world, but when things get worse in such a way and life becomes totally unlivable, how will humanity unfold, and in what way and by what means will it come out of that chaos?***

A. Dear frater: The new era is a birth of Nature, and every birth is painful. Christ, speaking of the new era and of the present state in which we live, left us the following:

"And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet."

"For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows" (Mark 13:7–8).

This is the present epoch in which we are living, and all this century will be one of wars, epidemics, earthquakes, and bit-

terness. Communism and capitalism will hurl themselves into the disaster to dominate the world, and at last, the human conglomerate will abandon urban life and return to the fields to live in accordance with the laws of Nature.

Russia will win the war, and communism is only a rotten bridge between two eras: one that is dying and another that wishes to be born. After communism triumphs, it will divide into many political sects, and at last, man, disillusioned with the political parties and with urban life, will establish himself in the fields and will convert his weapons into plows.

Then will come the awakening of intelligence, and the flame of understanding will illumine the face of the earth. The future of man will be in the bosom of Nature, in the fields; constant rains will make all the earth fertile, and the cities will be destroyed.

Christ left us written what we should do in these times:

"For these be the days of vengeance, that all things which are written may be fulfilled" (Luke 21:22).

"And when ye shall see Jerusalem (which symbolizes the entire earth) compassed with armies, then know that the desolation thereof is nigh."

"Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto" (Luke 21:20–21).

Thus we see that the cities will be destroyed and all the evildoers of the earth will perish before the age of Aquarius is inaugurated. The future of man will be in the fields, and the politics that will govern the world is outlined by the Gnostic initiate Julio Medina V. in his writing titled 'In the Vestibule of the Sanctuary.' Red and blue banners are full of prejudices; they belong to the past. Thought will be the evocative flame of the new age, and the white banner of Christ will fly victorious.

Men of Aquarius! Take advantage of the time now that the wicked souls are locked in the abyss.

***Q. 59 — A Gnostic: Would the Master explain to me what difference exists between resurrection and ascension?***

A. The Master answered: With great pleasure, brother.

Resurrection is the fusion of the Soul of Diamond with the Innermost, and ascension is the fusion of the Master with his 'Glorian.'

Resurrection is of the soul and not of the body. Let us see (1 Corinthians 15:44–45, 50):

"It is sown a natural body; it is raised a spiritual body. There is a natural body (the body of flesh and bone), and there is a spiritual body (the body of the spirit)."

"And so it is written, The first man Adam was made a living soul (this is the man of the street, the common and ordinary man); the last Adam (this is the man already fused with his Innermost) was made a quickening spirit."

"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."

With these verses, the Apostle Paul taught that resurrection is inner. Man through fornication came to know death and pain, and with chastity and faith in Christ he will come to know resurrection and life.

Human beings are dead and need to resurrect. You are children of the fornication of your parents, and we, the members of the Great White Fraternity, are children of resurrection, because we have already fused with our innermosts; that is resurrection.

"For as in Adam (the common and ordinary man) all die, even so in Christ shall all be made alive" (1 Corinthians 15:22).

After the resurrection (High Initiation), every Master prepares himself for the Ascension described by the Bible.

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight" (Acts 1:9).

That white and resplendent cloud is the 'Glorian,' which, full of joy, makes its victorious bell vibrate in the infinite spaces.

When the Master unites with his 'Glorian,' he is transformed into a resplendent God of the infinite, but to reach those ineffable summits, one must pass through the five great initiations of Major Mysteries. "Death is swallowed up in victory."

"O death, where is thy sting? O grave, where is thy victory?"

After the Master had finished with all the questions that various ones had formulated to him, he spoke in the following way: Friends, until now you have known the doctrine of the historical Nazarene, but the important thing is that you too will be transformed into Nazarenes; the way of Golgotha must be lived by each one of you, and you will fall under the weight of the cross many times, but do not be afflicted; have courage, and place the cross upon your shoulders with strong and po-

tent will, although the lash of pain and repentance may wound your flesh after each fall. At last you will reach the solemn Golgotha of your life, and the resurrection will make of you children of God, because you will be children of the Holy Spirit; that sexual force you now spend in your fornications, made all fire, will assume upon your heads the symbolic figure of the white dove of the Holy Spirit, and so it will teach and instruct you with its atoms of omniscience in the authentic wisdom of God. Woman is the way, 'she is the strait and narrow door' that leads to the light; therefore the Master (Christ) said: 'Strait is the gate and narrow is the way that leadeth unto light; and very few there be that find it.' 'Woman is the door of Eden,' and the door of Eden is always narrow. Woman is the priestess of the light and the sacred temple of the cherub of Eden. Woman is what she is, and the Devil is her shadow.

Beloved disciples, today you are slaves of the sexual force; tomorrow you will be direct disciples of the omniscient atoms of the sexual force. Today you are children of the Devil, because you are children of fornication; tomorrow you will be children of the Holy Spirit, because you will be children of Sexual Magic and of the solemn fire of sex. The husband must always live enamored of his wife. He must be an eternal sweetheart. He must be a perennial adorer, because no human being can do for the disciple what the woman (the priestess-wife) does. She is the only one who can transform us into Gods.

I am going to read to you, my friends, to conclude, a letter that a Gnostic initiate sends to his priestess-wife, so that you may always imitate this example and always live enamored of your wives.

***Most beloved wife:***

On the occasion of one more year of your precious existence being fulfilled today, receive my most sincere congratulations, and allow me to express to you my affection and my devotion in this card I enclose. In it is expressed in song form what you have never let me tell you with words. You will think that I do not speak to you of love, but of a theme that has taken hold of me. I in turn remind you that love between two beings does not begin with words but with emotions: a look manifests it and a blush receives it, and so things are repeated, because true love is felt, and then it is realized with the union of the lovers; and if the mother loves her child so much, it is because he comes to be the document that remains to her of her pure and lived love.

Now, morbid passion is one thing—the unbridled desire in which the passionate one is agitated; but those do not seek a wife to love her and care for her, but rather seek several to satisfy their perverted instincts. So the union that takes place between a woman of free life and the one who calls himself her lover cannot be the same. That one is neither lover nor knows

the delights of love; that being is a corrupted one. He has made into a vice the most holy act, through which man is a creator God. He seeks woman to fornicate—that is, to violate the divine law, that sixth commandment which, like a terrible impasse, appears in the Decalogue of the law of God. He only knows how to satisfy crude and brutal appetites. I do not feel myself an adorer of Christ, but his disciple; therefore I do not wish to violate his commands, teachings that are laws of Nature; therefore when I unite with my wife, who for me is the priestess, I feel like an officiant in the temple of love.

And you, my adored wife, even though you do not know it, are bringing about, you are accomplishing in me, a transformation: you are converting me into a favored son, a kind brother, a loving husband, a generous father, a faithful friend, an exemplary citizen, and a virtuous man, all this before the eyes of men; before the eyes of God, that labor is much more sublime; there you are like the ladder of Jacob, to lift me up toward him.

I, each day, await the hour when you will wish to hear me, so that you may learn and understand what today, through vain pride without base or foundation, does not let you understand, because it does not permit you to attend to your chosen one—the one who bitterly weeps your absence, with the sublime trappings of a priestess of the temple of my love, where you

are my queen. Then I shall be able to do consciously for you what you unconsciously are doing for me.

Then you will understand that my affections have a transcendence greater than what you today manage to comprehend; you will feel your love purer. On reaching you, you purify it, because your comprehension is already like crystalline water, and then you will be able to say, as I say to you: 'My adored wife, my beloved.'

I know that you love me, that you love me intensely, but you suffer with my love; but I make this clear to you: a love suffers when it is not returned. If the chosen one loves, what more can be asked? When the woman does not attend to the calls of her heart, her eye and her ear betray her because they inform her badly. Therefore a mother is always just when she judges her child, because she judges him with her heart. Today, my plea is that you listen to your heart and let your senses inform you in material things, but not in love, because love is not material.

Read this letter, my love, and re-read it; for it is the bearer of the purest feeling of my heart. If this brings you joy, you bring me joy; if it causes you sadness, you pay me with pain; but this much is certain: my love for you, not even I myself shall be able to change.

Kisses to you.

And so the Master finished, clarifying every suspicion, resolving every consultation, refuting every theory, instructing and giving light to the one anxious for knowledge, mitigating sorrows, lashing the perverse, having compassion on the weak; and turning to me, he said: Be haughty with the powerful, but more kind than they, to demonstrate to them your Superiority.

The Master, with these teachings, seeks by all means to reach the masses and cause man to reconsider and think for himself. It is painful to say it, but it is very true that this sad human anthill is composed of nothing but automaton beings; no one has learned to think for himself, and each one does what others do; says what others say; and thinks as others think. The great human anthill does not even like to think; it contents itself with obeying the orders of its astute leaders; therefore humanity loves leadership.

Master Aun Weor, who knows this sad reality to the depths, has given humanity this book so that each one may follow himself, and be the 'leader of himself,' and he affirms that he does not want lackeys or followers or slaves, because the wisdom that he teaches is not his property nor of any man, but is Universal... that it is the wisdom that each one carries within himself and that each one can find within his own Innermost.

Through this work he teaches humanity the path to reach the summits of the high initiation, telling them that those esoteric

paths are had by the Innermost of every human being, and therefore no one has to thank him for anything, because what he teaches is neither new nor his exclusive property.

Master Aun Weor has written this book to deliver to all those who ask for light and have a thirst for knowledge, the indispensable tools so that each one can work in his own temple, until accomplishing the fusion with his Innermost.

Nature awaits her children's return to her bosom, and we have been born to spur the sphinx, to command her, and not to be slaves. Nature is a mother of ineffable kindness who knows only how to love with infinite wisdom her children.

Master Huiracocha imprinted in one of his rituals this prayer to Nature:

"O Isis! Mother of the Cosmos, root of love, trunk, bud, leaf, flower, seed of all that exists, to thee, naturalizing force, we conjure thee."

"We call the queen of space and of the night, and kissing her loving eyes, drinking in the dew of her lips, we exclaim: O Nuit! Thou, eternal Deity of heaven, thou who art what was and what will be, with the sign of the cross I conjure thee, great being; trace a path of relation between us, and may thy light illumine our understanding to attain our incarnation."

"Omnia in duobus. Unus in tribus."

And in one of his rituals Master Huiracocha makes this other prayer:

"Do what thou wilt, but take note of this: that what emanates from this law springs from these five fountains: Light, Love, Life, Liberty, and Triumph."

"Love is law, but love conscious."

"With the forehead toward the heights, adore the Lord, hear his word of mystic sound; a way he marks: of light and eternal love to the men and peoples who understood his voice. The deepest part of Nature is the 'Aeonic' life that within us shines."

"May the holy Grail be with you. So be it."

Through these understandings, we are taught to listen to the Innermost and to adore him, because we are castaways of a horrible storm, and we have no more wood of salvation than the Innermost. He is our inner God, and only he can give us that light and that happiness we seek. Only the Innermost can glorify us.

Whoever practices the teachings that the Master gives in this book will inevitably reach the Golgotha of Initiation, and once

fused with the Innermost, he will be able to exclaim from the majestic summits of the calvary:

"My Father, into Thy hands I commend my spirit!" (the spiritual soul).

### **SONG TO THE PRIESTESS**

*To you, majestic princess of my love.*

*On my knees I receive your candor*

*because you are the powerful key*

*that gives form to my love.*

*You make of my death an illusion.*

*You turn my bitterness into syrup*

*and you accomplish the resurrection of my being.*

*Julio Medina V.*

### **About the Author**

#### **Samael Aun Weor**

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

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

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



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

— *Samael Aun Weor*



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