

# **The Secret Doctrine of Anahuac**

*by Samael Aun Weor*

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## **PREFACE**

Gnostic Wisdom acquires with this new CHRISTMAS MESSAGE (1974) of V.M. SAMAEI AUN WEOR, "THE SECRET DOCTRINE OF ANAHUAC," a true jewel of occultism that possesses invaluable accounts in the field of scientific investigation and of internal and external consultations proven with documents, effigies, figures, and traditions that have been known through the various cultures humanity has had.

CHAPTER I: It studies the seven celestial caves; it speaks to us of the powerful MONTEZUMA who, made vain by glory and power, wished to come into contact with his divine Predecessors.

As we see, since the most remote ages, the EARTHLY PARADISE has been spoken of by the various religions, simi-

lar to the one we know through the Bible and many other sacred books. It is told there that that powerful King gathered all the elders and magi of his epoch to learn about that PARADISE; how he formed an expedition, provided it with all comforts, and sent them in search of the LOST PARADISE; then how the Magi invoked the DIVINE DAIMON, whose name and power we have come to know through Gnostic Wisdom (see Christmas Message "If there is a Devil, if there is a Hell, if there is Karma," magisterial work of V.M. Samael Aun Weor), and on invoking him, the latter transformed them into animals of various kinds that traveled in the Fourth Dimension and found the PROMISED LAND. Before entering that PARADISE they were again transformed into men.

They spoke about the Powerful Montezuma, their King, but none of their ancestors knew of him. With the traditions clarified, they were told there that drinks, foods, passions, and so on, kept them apart from that PARADISE; there that commission of Sages found beings disheveled, dirty, neglected, and they made it manifest to the visitors that luxury, riches, and foods were what kept them dulled.

The reading of this chapter is to be done with great interest and meditation.

CHAPTER II: It speaks to us extensively about the DIVINE DAIMON, the biblical Lucifer, the Angel fallen from heaven,

whom we carry within.

The Divine Daimon was an inhabitant of Eden; he is distinct from the Cherub of Eden formed by the CHASTE during the MAITHUNA; he is the very Solochoel, Prometheus, who has power over heaven and earth, of whom Dante says the following: "MORE NOBLE THAN ANY OTHER CREATURE AND THE SUM OF ALL CREATURES."

When we overcome the Initiatic Process, we in fact become his favored sons; only ALCHEMY leads us to this state of heroes, of victorious beings.

CHAPTER III: It describes most interesting aspects of mystical levitations. We have already studied that Levitation or going out in Astral takes place in the fourth dimension.

In this Christmas Message, we see that only by means of the tranquil heart and inner peace do we attain levitation. For this the sacrifice of the intellect is required, because the theoretical and speculative mind extends and unfolds itself by means of the subtle energies of the heart.

All this vampirizes the vital powers of the heart.

The Master tells us that in the case of the Messengers of Anahuac, Lucifer, forced by the conjurations, transformed them into birds, beasts, and lions — the commission sent to

the Lost Paradise. These facts are clearly indicating to us why Jesus walked upon the waters of the Sea of Galilee.

CHAPTER IV: Information of vital importance about Dr. Faust, Lucifer, Xolotl the double of Quetzalcoatl, is the guardian of the door and of the keys of the Lumisial, so that only the anointed ones who possess the sacred secret of HERMES may enter it.

We see how Dr. Faust made himself present from the city of Prague in another European city before the immense astonishment of the friends who invoked him from a Feast.

All this is possible by means of the Luciferic powers, working in the fourth dimension.

CHAPTER V: There it speaks to us extensively about the Jinas procedures (entry to the fourth dimension in our physical body); in it he makes manifest to us that with the mind bottled up, neither Physics nor the physicists could progress beyond the TRIDIMENSIONAL DOGMA of Euclid.

Present-day physics is regressive and reactionary. There needs to exist an investigative spirit to attain to perceive and wisely handle Occultism and Physics. All scientific, philosophical, and so on, study requires external and internal study. For this reason Gnosticism gives keys to know our physical vehicle in

all its planes, external or internal. What exists in the micro, exists in the Macro — this is an axiom.

In this chapter you shall find teachings about the fourth and fifth dimension and about the obstacle of materialistic skepticism for knowing it; he affirms that in the future our descendants shall enjoy this great privilege — that is, when they break these hard traditions of conservative mentality, they shall be able to move at the speed of light. This will happen when the new physics of tetradimensional type is used. Beyond the barrier of the speed of light is found the fourth dimension (300,000 kilometers per second). There we see how PATIENCE is the ladder of the Gnostic, and humility is the door of his garden, and the heart is the organ of the Jinas Science — this when we develop, by means of meditation and ecstasy, the Chakra of the heart.

Philip the Apostle is the Holy Patron of the Jinas states. Meditate on Philip to enter the states of Jinas.

ISABEL (IS-ABEL), a barefoot nun who is found in the fourth Jinas vertical, gave V.M. Samael Aun Weor marvelous secrets that he discloses in this Message.

CHAPTER VI: Aztlan, Avalon, magnetic mountain, mysterious dwelling of the sons of the twilight, where the Buddhas of

compassion dwell, land of the dawn, imperishable mansion, celestial paradise at the north pole.

This white island is found in the fourth coordinate, and he tells us that only by flying in the spirit can one arrive there, that it is defended by millennial monsters and guarded by the Gods. He teaches us the name of the matrix of the world JACAD-YONI; he also informs us about the first race that existed on our planet earth; about the second race called the Hyperborean; about the third race of Giants of the continent Lemur or Lemuria, colossal and imposing Hermaphrodites; about the fourth race, which was called Atlantean (for being upon the Atlantean continent).

On the Atlantean Continent lived the fourth race, situated in the Atlantic Ocean, and Atlas (ancient astrologer) was its King; from there came the titans who built the Tower of Babel of which the Bible speaks.

He also gives us information about the fifth Aryan race, which already has more than eleven million years of existence — that is, the race in which we presently live.

CHAPTER VII: It possesses great information about Atlantis, a continent that has served as inspiration to poets, writers, and so on. Let us remember the famous historian Plutarch, the

illustrious Plato, and many authors who speak about this interesting Atlantean continent.

Atlantis surrounded by mysterious waters, beyond the columns impassable for navigators; and he affirms that the wise come to convert themselves into GREAT ones only when they are POETS; when they abstract themselves from detail and come to feel the heartbeats that are in the depth of all that exists, which permits us to be carried away to superior spheres. In this race the BIBLICAL UNIVERSAL DELUGE occurred.

CHAPTER VIII: In this chapter there are great teachings about the wisdom OF THE DRAGON or LUCIFER, the serpent as emblem of WISDOM.

We know that the igneous serpent of magical powers is found coiled three and a half times in the coccyx, in the sacrum bone, and awakens by means of Sexual Magic.

CHAPTER IX: It contains ample information about the CROSS OF SAINT ANDREW, Andrew the Hermit, who served John as a fisherman.

It reveals to us the mystery of the letter X as one of the signs of the cross in the form of a sublime X. Monogram of the Christ Our Lord; one understands perfectly the reason for this miraculous cross of Andrew, and the key of Saint Peter are two marvelous replicas of great Alchemical and Kabbalistic value. It is,

then, the mark capable of assuring victory to the workers of the Great Order.

The cross symbolizes sexual union, rite of the Lingam-Yoni (Phallus-uterus); the X is processed in the spinal column with the ascent of Kundalini (let us imagine the sign X with a perpendicular line that crosses it through the central point) represents to us in each vertebra of the spinal column the ascent of the Creative Energy, rising cannon by cannon.

This sign was used by the Christians and is still used by the Catholic Church on altar cloths, on the vestments of the Officiant in the chasuble and maniple.

Among the multiple symbologies of the Church, we observe that in the word HOST (HOSTIA) are enclosed four powerful Mantrams of Sexual Magic, which are: I A O; and the consonant H, which represents the Holy Spirit, the S the sound of fire, and the T is TAO, sexual Alchemy. Also the three consonants united in monogram give the following figure: H - S - T, sign of Christianity.

The word SIGNOS (SIGNS) is GNOSIS inverted.

The Caduceus of Mercury in Medicine is reminiscence of the curative power of the Sacred Serpent. The word DIAGNOSIS corresponds to DIA-GNOSIS, that is, when the priests cured in the temples — from there why the priest was called "cura" (cu-

rate), because he had the power to cure and heal the sick in the temples.

V.M. Samael is determinative when he tells us that the death of the EGO is INDISPENSABLE to attain to the power, that the sexual Lance wielded by the Samson of the Kabbalah, by the Sacred Alchemist, gives us the power to destroy our undesirable ones (i's), that bind us to matter. Original sin is the root of the EGO.

CHAPTER X: It contains great information about Gnostic Anthropology.

The authentic gnostic wants a DEFINITIVE CHANGE because he feels intensely the secret impulses of the Being. He who does not seek CHANGES cannot be Gnostic. Gnosis is a very material functioning of consciousness, a perennial and Universal philosophy; it is the illuminated knowledge of the Divine Mysteries reserved for an elite.

The word Gnosis encloses within its structure the SIGNS of Wisdom, symbols and signs that are taught through GNOSTIC knowledge.

Gnosticism is a very intimate, natural, and profound religious knowledge. It is authentic profound esotericism, unfolding from instant to instant with very particular mystical experiences, with its own Doctrine and Rites. Gnostic knowledge al-

ways escapes the normal analyses of subjective rationalism and the judgment of the defective senses. It falls to us to destroy the I, the MYSELF; after this destruction we learn to know ourselves, the legitimate REVELATION comes, the Superior or Divine knowledge.

Only the Being can know himself. The BEING self-knows himself in Gnosis. The Self-knowledge of the BEING is a Supra-rational movement that depends on himself and has nothing to do with intellectualism.

The abyss existing between the Being and the I is impassable. To know oneself is to have attained the identification of one's own DIVINE BEING. When we die in ourselves, the BEING manifests himself in us.

God is multiple perfect unity. Lingam represents the masculine sex, and the Yoni the eternal feminine, the Divine Chalice where Life manifests.

The unknowable Deity is the absolute abstract space, the root without root of all that was, is, and shall be or is to be.

The EGO wishes to distinguish itself and always originates disorder and the fall of any Angelic rebellion. Without the aid of the Divine, the human being is incapable of rising from the mud of the earth.

CHAPTER XI: The Master speaks to us of Tenochtitlan, unveils the Mexican Mysteries with profound studies and foundations of legends stamped in the Akashic annals of Nature; he intelligently allegorizes Mexican life.

Finding myself in company with my wife in the city of Mexico, in union with V.M. Samael and his family, he made manifest to me that he was making a profound study about the traditions of the Mexican ancestors.

The Master in his last incarnation was a companion of Pancho Villa; he narrated to me most interesting histories of which I describe to the readers one of many:

He told us that having placed under siege an interesting city, in those days many deaths were being caused in the camp of the besieged. The Bishop of the locality presented himself before Pancho Villa with white flags to parley with him, accompanied by some officials; the objective was to manage to convince Pancho Villa to withdraw the army and the encirclement that he maintained over the city. He had him take into account that nothing moves in this world without the will of God, to which Pancho Villa responded: "I also agree with what you say," and showing them a handful of rifle bullets he said: "All we do is release these 'little bullets,' and it is my God who distributes them, so that only He knows whom they shall reach."

The Master remembers easily not only his previous lives but he also studies in the Akashic annals of Nature where what has happened and what is going to happen is registered.

CHAPTER XII: In this chapter he speaks to us about the final cataclysm. Initially he speaks to us about TONATIUH of the Aztec Wisdom, who for them represented the LOGOS CREATOR OF THE UNIVERSE, represented with a triangular tongue of fire. For us he corresponds to the Golden Child in Alchemy, the spiritual Sun of midnight, the Verb. He wisely explains to us about the Atlanteans (of the fourth race), about their situation in the Atlantic Ocean.

We are enraptured reading historical information and interesting predictions, such as those of Michel de Nostradamus, formidable seer and Astrologer (1503 or 1566). In France he predicted that in the year 1999 in the month of July a Great King of terror will come from the heavens; that in that same year there will be a total eclipse of the Sun; another Sun or red planet shall appear. Afterward will come the most terrifying summer that has ever been seen on our planet (for October), and it shall be believed that the earth has remained out of orbit in the eternal darkness; there shall be panic and terror.

In the same chapter he tells us that Saint Paul spoke about the present state of humanity, likewise Isaiah the prophet, also treated by Saint Peter, Joseph, John the Evangelist, and John

of Patmos (he of the Apocalypse), Melchizedek, who predicted in Tibet these same apocalyptic events. Various clairvoyants have made predictions for that epoch.

When the Bible says that the brethren shall be sleeping, it refers to the fact that we live asleep, that we have not awakened our consciousness.

Mohammed also predicts in the Koran these events, which the investigative occultist can observe.

Helena Petrovna Blavatsky says that Paris, Rome, London, New York, Moscow, and so on, shall be destroyed. She makes manifest that we are already in the times of the end and that the number 250 encloses the Great Catastrophe.

CHAPTER XIII: It describes in splendid form about PARADISES and INFERNOS.

MIXCOATL: Clean of heart, Nahuatl epic. He speaks about the struggle between Michael against the Red Dragon; Saint George against the Black Dragon. The struggle of Apollo and Python, Osiris and Typhon, Bel and the Dragon, and so on.

To fight against the Dragon means to overcome temptations and eliminate the inhuman elements, such as: Wrath, Greed, Lust, Envy, Pride, Sloth, Gluttony, and so on.

He recounts to us how, among the Vedas, Arjuna trembles and shudders in the full battlefield on understanding that he must kill his own relatives, his i's or personal defects. The I is what makes us return to this vale of tears. When we eliminate our defects, innocence comes; powers and illumination. In the struggle against ourselves, cowards abound.

CHAPTER XIV: This chapter is dedicated to the Elementals of Nature.

Only when we learn to invoke the Gods of Nature do we learn to work with the elementals.

The Gnomes and Pygmies of Nature tremble before Coatlicue. We invoke Gob, to order and command the Gnomes of the earth.

The Vortices that we have in the soles of the feet obey the power of Gob. These are commanded with the sword, with the staff.

Here he speaks to us about Tlaloc, who lives in the causal world; he is a perfect creature. He describes to us this interesting personage as the God of Water.

In May of the previous year (1973), when I was in Mexico, I was taken by Master Samael to the Museum of Anthropology,

extensive parks where millennial figures are found; I was taken to know the gigantic statue that represents him.

It is a piece carved in stone of some twenty tons. The statue is placed in a kind of pool full of water.

The Master informed me that when they brought that stone to the city of Mexico, the transport lasted several weeks because obstacles of every kind appeared, and it entered the city in the midst of a torrential downpour, and it rained for several days with their respective nights. In this chapter he gives the names of the superior sacred geniuses who live in the elemental paradises of nature. Also about the CAUSAL WORLD, which is the sphere of the Masters. He speaks to us about the Bat God, Master of the Mysteries of Life and Death, and gives us several exorcisms to handle the elementals of nature.

CHAPTER XV: He teaches us about the Serpentine Binary; Aesculapius, God of Medicine; he tells us how Kunda means Kundartiguador Organ.

The Wisdom of the Serpent is found in many ancient religions.

CHAPTER XVI: Titled "ABOUT DREAMS," it informs us that these are related to the Internal Temples of Mysteries. One can receive messages from superior beings, where we are informed about events that shall be embodied in the physical world.

CHAPTER XVII: In this chapter he gives us ample information about the Yoga discipline of sleep.

The meal we have in the afternoon must be light. When the mind is quiet, it is favorable for the discipline of sleep.

He teaches us how the head of our bed must be toward the north, that the mattress not be hard or soft, that we must have under the pillow a notebook with its respective pencil.

After turning off the light, lie down face up, concentrating on Morpheus, God of Sleep; he rejoices at the opportunity we offer him.

We must not move on rising so that the memories do not escape; thus we can note down the details of the dream. If we only remember fragments of the dream, we must note them down, for they serve for total recall at any other moment.

CHAPTER XVIII: Dedicated to TANTRIC DREAM. The ascent of Sexual Energy improves the capacity of our memory (transmutation). One must learn to plead with the Maiden of Memories with the daily recollection of what we do and accomplish. In waking we are preparing ourselves for the awakening of consciousness. We must live in a state of alert perception, and so on. Have utmost interest in what we do or see — all this shall serve our memory.

Idea is one thing, and imagination is another. The latter comes from image, and the former depends on the process that results from the perceptions of the senses.

CHAPTER XIX: This chapter contains practices related to return. There we are informed that QUETZALCOATL is the Aztec Christ, that the Holy Gods of Anahuac are perfect men in the fullest sense of the word. Absolutely awakened creatures. On speaking again about Tlaloc, he informs us that he belongs to the most ancient Olmec culture; he informs about the Holy Aztec Gods, Mayas, Zapotecs, Toltecs, and so on.

When we awaken internally we can study in the Astral Light the Secret Doctrine of ANAHUAC.

CHAPTER XX: It possesses teachings about the four beatitudes, the manner of reliving a dream and continuing it at will; it speaks about the discipline of Tantric dream, which prepares the disciple to clearly know the four beatitudes that present themselves in the oneiric experience. Patience and Intimate Effort.

This masterly work culminates speaking to us about the Guardian Angel. In CHAPTER XXI: He teaches us about the Initiation of the Pre-Mexican Culture and the present one.

The fact of making us know varied aspects of the same Divinity may disorient occasional readers, but not the Gnostic

studentship.

Gnosis is a science, and the texts of teaching require Initiation to understand them. He mentions names of the Divine Mother Kundalini, those she has had in the various cultures; he speaks to us about the Guardian Angel to study our physical body.

The error of many PSEUDO-ESOTERISTS and PSEUDO-OCCULTISTS is that they only love themselves and desire the evolution of the misery they carry within.

The idea each of us may have about the Being is never the BEING.

The intellective concept about the Being that we may have elaborated is not the Being; the opinion about the Being is not the Being... The Being is the Being, and the reason of being is the Being itself.

In all these chapters we see that fear of death is an inconvenient obstacle for the attainment of the radical change; it is indispensable to destroy the false so that there may truly arise a new creation.

In the initiatic process the evolution of the false cannot be promoted; there the absolute annihilation of the false is required; Gnosis is a Wisdom that teaches Science to the Scientist, Art to

the artist, Philosophy to the Philosopher, Religion to the Religious, orients the disoriented.

It permits us to know and handle the vehicle in which we walk, places us before the reality of existence, and leads us from level to level in spiral or direct form to total Redemption.

*V.M. GARGHA KUICHINES*

## **Chapter One: THE SEVEN CELESTIAL CAVES**

For the good of the Great Cause it is not amiss to begin this treatise by transcribing something marvelous.

I wish to refer in emphatic form to a certain account recorded by Fray Diego Duran in his most notable work titled: "HISTORY OF MEXICO" (See the Text of Don Mario Roso de Luna: "THE BOOK THAT KILLS DEATH," pages 126 to 134).

Since I do not like to adorn myself with feathers belonging to others, we shall place each paragraph in quotation marks:

"The aforesaid History of the Indies of New Spain and Islands of the Mainland, by Fray Diego Duran — a beautiful book written shortly after the Spanish colonization of such a vast Empire — recounts that, seeing himself in the plenitude of his riches and glory, the emperor Montezuma believed himself lit-

tle less than a God. The magi or priests of the kingdom, much wiser than he and richer, since they dominated all their inferior desires, had to tell him: 'O our king and lord! Do not be vain on account of all that obeys thy orders. Thy ancestors, the emperors thou believest dead, surpass thee yonder in their world as much as the light of the Sun surpasses that of any firefly'..."

"Then the emperor Montezuma, with even more curiosity than pride, determined to send a brilliant embassy laden with presents to the Land of his elders — that is, to the blessed Mansion of the Dawn, beyond the seven caves of Pacaritampu, from which it was famed the Aztec people came, and of which their old traditions make such laudatory mention. The difficulty, however, was in obtaining the means and the true road to arrive happily at such an obscure and mysterious region, a road that in truth no one any longer seemed to know."

"Then, the Emperor caused his minister Tlacaelel to appear before his presence, saying to him:"

"-Know, O Tlacaelel! that I have determined to gather a host composed of my most heroic chiefs and send them well be-decked and provided with a great part of the riches that the Great Huitzilopochtli has been pleased to bestow upon us for his glory, and to have them go reverently to lay them at his august feet. Since we also have trustworthy news that the very mother of our God still lives, it might also be pleasing to her to

know of these our grandeurs and splendors gained by her descendants with their arms and their heads."

"Tlacaoel responded:"

"-Powerful Lord, in speaking as thou hast spoken, thy royal breast has not been moved by worldly affairs, nor by determinations of thy august heart, but because some excelsior deity moves thee thus to undertake an adventure as unheard of as that which thou intendest. But thou must not be ignorant, Lord, that what thou hast so resolutely determined is not a matter of mere force, nor of skill or valor, nor of any apparatus of war, nor of cunning policy, but of witches and enchanters, capable of discovering for us in advance by their arts the road that can lead to such places. For thou must know, O powerful Prince! that, according to our old histories, such road has been cut off for many years past, and on this side it is now blocked with great brambles and thickets populated by invincible monsters, dunes and bottomless lagoons, and very dense reed beds and canebrakes, where any rash one who attempts such an enterprise will lose his life. Seek then, Lord, as the only remedy against such great impossibilities, those wise people I tell thee of, who, by their magical arts, may perhaps overcome all those human impossibilities and go all the way there, bringing thee then the news that is precise to us about such region — region of which it is said for very certain that, when our grandparents

and fathers inhabited it before coming on long pilgrimage to the lagoons of Mexico, in which they saw the prodigy of the prickly pear or burning bush, it was a most prodigious and pleasant mansion where they enjoyed peace and rest, where all was happier than in the most beautiful of dreams, and where they lived century after century without growing old or knowing what illnesses, fatigues, or pains were, nor having, in short, any of those enslaving physical needs we suffer here; but after our elders left such Paradise to come here, all turned to thorns and briers for them; the herbs pricked them, the stones wounded them, and the trees of the way became hard, thorny, and infertile, all conspiring against them so that they could not return there and thus might fulfill their mission in this our world."

"Montezuma, hearing the good counsel of the wise Tlacaelel, remembered the royal historian Cuauhcoatl — literally, the 'Dragon of Wisdom,' constant name of the Adepts of the 'right hand,' or white magi — venerable elder whose years no one knew how to count, and immediately had himself brought to his retreat in the mountain, saying to him after having saluted him reverently:"

"-Father of mine, most noble Elder and glory of thy people, I wish to know much from thee, if thou deignest to tell me, what memory thou keepest in thy holy old age about the history of

the Seven celestial Caves where our venerable ancestors dwell, and what place is that holy place where our God Huitzilopochtli abides, and from which our fathers came hither."

"-Powerful Montezuma — solemnly responded the elder — what this thy servant knows with respect to thy question is that our elders did indeed dwell in that happy and indescribable place that they called Aztlan, synonymous with purity or whiteness. There a great hill is still preserved in the middle of the water, which they call CULHUACAN, which means 'tortuous hill or hill of serpents.' On this hill are the caves, and where, before coming hither, our elders dwelt for long years. There, under the names of MEDJINS and AZTECS, they had the greatest rest. There they enjoyed a great quantity of ducks of every kind, herons, sea ravens, coots, water hens, and many and different classes of beautiful fish, great freshness of groves laden with fruits and adorned with little birds with red and yellow heads, fountains surrounded by willows, junipers, and enormous alders. Those people went about in canoes and made raised garden beds in which they sowed maize, chili, tomatoes, nahutlis, beans, and the other kinds of seeds that we eat here, and which they brought from there, many others having been lost. But after they left there for this firm land and lost sight of such a delightful place, everything, everything turned against them. The herbs bit them, the stones cut them,

the fields were full of briars, and they found great brambles and thorns that they could not pass through, nor sit down and rest in. They also found everything teeming with vipers, snakes, and other venomous creatures, with tigers and lions and other ferocious animals that disputed the soil with them and made life impossible for them. That is all that our ancestors left said, and this is what I can tell thee on the strength of our histories, O powerful Lord!"

"The King replied to the Elder that such was the truth, since Tlacaelel had given that same account. He then ordered that they go through all the provinces of the Empire to search for and summon as many enchanter and sorcerer as they could find. They were then brought before Montezuma, to the number of sixty men, all elderly people, knowers of the magical art, and once the sixty had been gathered, the Emperor said to them:"

"-Fathers and elders, I have determined to know where the place is from which the Mexicans of old departed, and to know exactly what land that is, who inhabits it, and whether the mother of our God Huitzilopochtli is still alive. Therefore prepare yourselves to go there in the best form possible to you and return swiftly here."

"He also ordered brought out a great quantity of mantles of every kind, luxurious garments, gold, and most valuable jew-

els. Much cacao, cotton, teonacaztli, vanilla flowers, and feathers of much beauty — the most precious, in short, of his treasure — and he handed them over to those sorcerers, also giving them their pay and much food for the road, so that they might fulfill their commission with the greatest care."

"The sorcerers departed, then, and having arrived at a hill called Coatepec, which is in Tula, they made their invocations and magical circles, smearing themselves with those unguents that are still used in such operations"...

"Once in that place, they invoked the Demon — their respective familiar DAIMONS, the particular LUCIFER of each one, it should be said — and supplicated him to show them the true place where their ancestors lived. The Demon, forced by those conjurations, transformed them, some into birds, others into ferocious beasts — lions, tigers, jackals, and frightful cats — and carried them and all that they were bringing to the place inhabited by their ancestors."

"Thus having arrived at a great lagoon, in the middle of which was the hill of Culhuacan, and being now on the shore, they returned to taking the form of men that they had before, and the history recounts that, seeing some people who were fishing on the other shore, they called them. The people of land approached in canoes, asking them where they were from and to what purpose they came. They then responded:"

"-We, sirs, are subjects of the great Emperor Montezuma of Mexico, and we come sent by him to seek the place where our ancestors dwelt."

"Then those of the land asked what God they worshipped, and the travelers answered:"

"-We worship the great Huitzilopochtli, and both Montezuma and his counselor Tlacaelel order us to seek the mother of Huitzilopochtli, for we bring rich presents for her and for all her family."

"The elder said to them:"

"-Let them be welcome, and bring them hither to me."

"At once they returned with their canoes, and placing the travelers in them, they took them to the hill of Culhuacan, of which hill they say it is of very fine sand, in which the feet of the travelers sank, almost without being able to advance, thus barely arriving at the little house the elder had at the foot of the hill. They saluted the elder with great reverence and said to him:"

"-Venerable Master, here are we, thy servants, in the place where thy word is obeyed and thy protective habit revered."

"The elder, with great love, replied:"

"-Welcome shall ye be, my sons. Who is the one who sent you here? Who is Montezuma, and who Tlacaelel Cuauhcoatl? Never here were such names heard, for the lords of this land are called Tezacatetl, Acactli, Ocelopan, Ahatl, Xochimitl, Auxeotl, Tenoch, and Vicon, and these are seven men, chiefs of innumerable peoples. Besides them, there are four marvelous tutors of the great Huitzilopochtli, two of whom are called Cuautloquetzqui and Axolona."

"The astonished travelers said:"

"-Lord, all those names sound to us as very ancient beings, of whom there hardly remains memory in our sacred rites, because it has now been long years since they were all forgotten or are dead."

"The elder, frightened at all he heard, exclaimed:"

"-O Lord of all created! Then who killed them, if here they are alive? For in this place no one dies, but they live always. Who, then, are those who live now?"

"The envoys responded confused:"

"-They do not live, Lord, but their great-grandchildren and great-great-grandchildren, all of them now very elderly. One of these is the great Priest of Huitzilopochtli, called Cuauhcoatl."

"The elder, no less surprised than they, cried out with a great voice:"

"-Is it possible that yet that man has not returned here, when from when he departed hence to go among you, his holy mother awaits him inconsolable day after day?"

"With this the elder gave the order of departure for the Royal Palace of the hill. The emissaries, loaded with the presents they had brought, tried to follow him, but it was almost impossible for them to take a single step; rather, they sank more and more into the sand as if they were treading in a mire. As the good elder saw them in such trouble and grief, seeing that they could not walk while he was doing so with such swiftness that he scarcely seemed to touch the ground, he asked them lovingly:"

"-What is the matter with you, O Mexicans!, that thus you are so clumsy and heavy? To be thus, what do you eat in your land?"

"-Lord, — answered the afflicted ones — there we eat all the foods we can of the animals that are raised there, and we drink pulque."

"To which the elder answered, full of compassion:"

"-Those foods and drinks, along with your ardent passions, are what thus have you, sons, so clumsy and heavy. They are what do not permit you to come to see the place where our ancestors live, and they bring you a premature death, in short. Know besides that all those riches you bring here serve us for nothing, where only poverty and simplicity surround us."

"And saying this, the elder seized with great power the burdens of all and bore them up the slope of the hill as if they were a feather"...

Chapter XXVII of the cited Work of Father Duran — commented upon by Don Mario Roso de Luna — here paraphrased, extends further — says Don Mario — in an account about the meeting of the ambassadors with the mother of Huitzilopochtli, of which we extract the following:

"Once above, there came out to them a woman, now of great age, so dirty and black that she seemed like a thing of the inferno, and weeping bitterly she said to the Mexicans:"

"-Welcome shall ye be, my sons, for ye must know that after your God and my son Huitzilopochtli departed from this place, I am in weeping and sadness awaiting his return, and from that day I have not washed my face, nor combed my hair, nor changed my clothes, and this mourning and sadness shall last me until he returns."

"Seeing the messengers a woman so absolutely careless, full of fear they said:"

"-The one who sends us here is thy servant, the King Montezuma and his coadjutor Tlacaclael Cuauhcoatl, and know that he is not the first king of ours but the fifth. The said four kings, his predecessors, suffered much hunger and poverty and were tributaries of other provinces, but now the city is now prosperous and free, and roads have been opened by land and by sea, and it is the head of all the rest, and mines of gold, silver, and precious stones have been discovered, of all of which we bring you presents."

"She responded, her weeping now calmed:"

"-I thank you for all your news, but I ask you if the old tutors (priests) my son took from here are alive."

"-Dead are they, lady, and we did not know them, nor remains of them any other thing than their shadow and almost erased memory."

"She, then, returning to her weeping, asked them:"

"-Who was it who killed them, since here all their companions are alive? And then she added: What is this you bring to eat? It has you dulled and attached to the earth, and it is the cause that you have not been able to come up here."

"And giving them an embassy for her son, she ended saying to the visitors:"

"-Notify my son that the time of his pilgrimage is now fulfilled, since he has shepherded his people and subjected all to his service, and by the same order strange peoples shall take it all away from him, and he must return to this, our bosom, once he has fulfilled his mission down there."

"And giving them a mantle and a loincloth — symbol of chastity — for her son, she dismissed them."

"But hardly had the emissaries begun to descend the hill when the elderly woman called them again, saying:"

"-Wait, for you shall see how in this land men never grow old. Do you see this old tutor of mine? Well, as soon as he descends to where you are, you will see how young he arrives."

"The elder indeed began to descend, and the more he descended, the younger he was becoming, and as soon as he turned to ascend, he turned to being as old as before, saying to them:"

"-You must know, my sons, that this hill has the virtue of turning us to the age we wish, according as we ascend it or descend from it. You cannot understand this because you are brutalized and corrupted by foods and drinks and by luxury and riches."

"And so that they should not go without recompense for what they had brought, she had brought to them every kind of sea birds that are raised in that lagoon, every kind of fish, vegetables, and roses, mantles of henequen, and loincloths, one for Montezuma and another for Tlacaelel."

"The emissaries, smearing themselves as on the going, returned to being the same fierce animals as before in order to traverse the intermediate country, returned to the hill of Coatepec, and there turning to their rational figure, walked toward the court, not without noticing that from among them at least twenty were missing, because the Demon, no doubt, decimated them in payment for his work, for having walked more than three hundred leagues in eight days, and even more briefly he could have brought them, as that other one whom he brought in three days from Guatemala, because of the desire a certain old lady had to see the beautiful face of the same, as was related in the first auto-da-fé that the Holy Inquisition celebrated in Mexico"...

"Montezuma was amazed at all that, and calling Tlacaelel, between them they pondered the fertility of that holy land of their elders; the freshness of its groves, the abundance without equal of everything, since all the sowings were given at the same time, and while some were ripening, others were in milk, others in budding, and others were being born, for which rea-

son never could misery be known there. At the recollection of such a land of happiness, King and minister began to weep bitterly, feeling nostalgia for it and the limitless yearning to return some day to dwell in it, once their human mission here below was fulfilled."

Up to here, the delicious reference of Fray Diego Duran, transcribed by Don Mario Roso de Luna, the renowned theosophical writer.

## **Chapter Two: NAHUATL LUCIFER**

Let us now speak a little, but with great tact, about the Divine Daimon of Socrates, the famous LUCIFER of the Cathedral of Notre Dame de Paris, the very Xolotl Nahuatl, who, on the magical hill of Coatepec which exists in Tula, came faster than the wind at the witch-like invocation of the sixty elders.

Extraordinary Tula, enchanting, which in truth is none other than the Scandinavian Thule of which the golden verses of the great Seneca speak to us, the confines of this world... Xolotl, the living shadow of Quetzalcoatl, Lucifer-Prometheus, is the bearer of light, the morning star, the living symbol of our cornerstone, the stone of the corner, the Philosopher's Stone, in which is the key of all powers.

Lucifer-Xolotl, sometimes taking the aspect of the goat of Mendes, symbolizes sexual potency.

Moses, on returning from Sinai, where he had encountered Jehovah, bore on his forehead two luminous rays in the form of horns of a goat, which indicates to us that he had worked with the sexual force.

Written it is, and with Hebraic letters, that the Ark of the Covenant bore on its four angles the horns of a goat.

For his part, the Prophet (ISAIAH 14:12-15) writes:

*"How art thou fallen from heaven, brilliant Star, son of the dawn?"*

*"Cast down to the earth thou who didst rule the nations?"*

*"Thou who saidst in thy heart: I shall ascend to the heavens on high;"*

*"above the stars of God I shall elevate my throne."*

*"I shall install myself on the holy mount, in the depths of the North."*

*"I shall rise above the summit of the clouds, and I shall be equal to the Most High."*

*"Yet to the sepulcher hast thou descended, to the depths of the abyss."*

The Fathers of the Church: Simeon, Pachomius, Eulogius, Anthony, each one saw his particular Lucifer (for each person has his own) under the aspect of some delicious maiden, or of some terrible man with shining horns, or of a child with a black tunic.

Let us listen to the marvelous chant of (EZEKIEL 28:12-19) to the beautiful Demon LUCIFER-XOLOTL:

*"Thou wast the seal of perfection."*

*"Full of wisdom and finished in beauty."*

*"Thou didst dwell in Eden, in the Garden of God."*

*"Vested with all preciousnesses."*

*"The ruby, the topaz, the diamond,"*

*"the chrysolite, the onyx, the beryl,"*

*"the sapphire, the carbuncle, the emerald, and the gold, covered thee."*

*"By the multitude of thy traffickings"*

*"thy pools were filled with violence, and thou didst sin"*

*"and I cast thee from the holy mount and threw thee from among the sons of God."*

*"The protecting Cherub caused thee to perish."*

"In Monte Alban this personage awakens a true devotion: The naked entity, with the limbs contorted, the feline mouth, and a dynamic attitude that singularizes the beginnings of this city, can represent none other than Xolotl (Lucifer). Its association at the same time with the tiger, with fire — whose flames sometimes replace the genital parts — and with the movement of falling are sufficient proofs." (This is verbatim from the Work of Laurette Sejourne, titled: "THE UNIVERSE OF QUETZALCOATL.")

Ostensibly, XOLOTL-LUCIFER-PROMETHEUS is the double of Quetzalcoatl, the prince of light and of darkness who has absolute power over the heavens, the earth, and the infernos.

Unquestionably, the Divine Daimon is the reflection of God within ourselves, here and now, and can confer upon us power, wisdom, and divine equality: "Eritis sicut dei." "Ye shall be as Gods."

The Philosopher's Stone, LUCIFER-XOLOTL, lies in the very depths of our sexual organs and has to reconcile the contraries, "Coincidentia oppositorum," and the brother enemies.

The living and philosophical Fire of the old medieval alchemists lies latent in the depth of our seminal system and only awaits in mystical ambush the instant of being awakened.

INRI: Ignis Natura Renovatur Integram (Fire ceaselessly renews nature). In Necis Renascor Integer (In death to be reborn intact and pure).

Saint Thomas says: "The highest, the most perfect of the angels, the angel preferred by God."

Dante writes: "More noble than any creature, and the sum of all creatures."

Undoubtedly, XOLOTL-LUCIFER is in no way a strange agent outside our psyche; on the contrary, he is certainly the shadow of our Divine Being within our "intimate particular depth."

Written it is, and with words of gold, in the Book of Life that on the claw of the right foot of the NAHUATL LUCIFER, certain golden signs, terribly divine, shine gloriously.

XOLOTL-LUCIFER-PROMETHEUS is the psychological trainer in the gymnasium of practical life.

Vain uproar, the alarm of certain confraternities that propagate here, there, and beyond foolish defamatory inventions against the SOLAR Gnostic CHNOUPHIS, the CHRISTOS AGATHODAEMON, THE SERPENT OF GENESIS, the

NAHUATL LUCIFER, the RESPLENDENT DRAGON OF WISDOM.

Ill-regarded, disliked is XOLOTL-LUCIFER by those tonsured paragons of wisdom who, repudiating the Spirit that vivifies, have interpreted the allegory of the war in the heavens and the struggle of Michael against the dragon by the dead letter, without comprehending its profound significance.

Crusade, celestial fray which, unquestionably, must be processed in the living depth of our own consciousness; heroic struggle against the animal passions we carry within, personified in the myself, in the oneself.

Undoubtedly, our profound inner Real Being must either kill or fail. In the first case, obviously, he becomes the slayer of the Dragon by the very fact of having come out victorious from all the temptations placed by the latter.

XOLOTL-LUCIFER as tutor, educator, mentor, turns out certainly unusual, unwonted, extraordinary.

There exists in the Luciferic temptation inimitable didactic, prodigious pedagogy, attraction that amazes, unmistakable incentive, hidden instigation with secret divine purposes, seduction, fascination.

From all this we can infer that within our profound intimacies we can and must struggle against the Dragon and his tenebrous hosts (the psychological defects), if we truly wish to become "Sons of Wisdom" and "immortal Gods"...

In the sacred land of the Vedas, INDRA, the resplendent God of the Firmament, kills VRITRA or ANI, the Demon-Serpent, Lucifer-Xolotl, for which exploit he is VRITRA-HAN, the Destroyer of VRITRA, reason for which he is given the surname of Jishnu, "Leader of the celestial Host."

The Cross is a very ancient symbol, employed always in all religions, in all peoples, and one would err who would consider it as an emblem exclusive of any particular religious sect. When the Spanish conquistadors arrived at the holy land of the Aztecs, they found the Cross upon the altars.

In the plan of the great religious edifices of the Middle Ages, with the addition of a semicircular or elliptical apse joined to the choir, we see the form of the hieratic Egyptian sign of the Crux Ansata, which is read Ankh and designates the universal life hidden in all things.

On the other hand, the hermetic equivalent of the sign Ankh is the emblem of Venus or Cyprina-Lucifer, copper, bronze, or brass.

"Whiten the brass and burn thy books." All the best authors of medieval Alchemy repeat to us incessantly.

Ostensibly, such expression, dictum, or oration, wisely translated, signifies: "Sexual magic, scientific chastity, radical death of the animal Ego."

Quetzalcoatl, resurrected after having "whitened the brass," becomes the morning star.

The Apocalypse of Saint John says:

"He who overcomes and keeps my works to the end, to him I will give authority over the nations." "And he shall rule them with a rod of iron, and they shall be broken as a potter's vessel; even as I also have received of my Father." "And I will give him the morning star." "He who has ear, let him hear what the Spirit says to the Churches." (APOCALYPSE 2:26-29).

BEL AND THE DRAGON, QUETZALCOATL AND XOLOTL, APOLLO AND PYTHON, KRISHNA AND KALIYA, OSIRIS AND TYPHON, MICHAEL AND THE RED DRAGON, SAINT GEORGE AND HIS DRAGON, are always THE PARTICULAR DIVINAL LOGOI IN EACH ONE OF US and his double projected upon our psyche for our good.

It is not amiss to affirm in emphatic form and with full lucidity that to kill the Dragon Venus-Lucifer-Xolotl is equivalent to

becoming his sons — this is to receive the morning Star.

The dragons were held throughout all antiquity as symbols of Eternity and of Wisdom.

The Hierophants of Egypt, of Babylon, and of India, generally were given the name of "Sons of the Dragon and of the Serpents," thus corroborating the teachings of Universal Gnosticism.

XOLOTL, the shadow or double of the MEXICAN CHRIST, QUETZALCOATL, hurling himself from the Empyrean toward our own atomic infernos, turns out extraordinary, marvelous.

XOLOTL signifies at once dog and twin. It is not amiss to recall in this chapter that Father Sahagun affirms that the dog is the symbol of Fire of celestial origin.

The sexual Fire, the dog, the erotic instinct, Nahuatl Lucifer, is that extraordinary and marvelous agent that can transform us radically.

The dog guides the Knight, leading him along the narrow road that goes from the darkness to the Light, from death to Immortality.

It is urgent to draw out from the dwelling of Pluto XOLOTL-CERBERUS, prodigy of terror who, with his barking, his three

flat heads, and his neck surrounded by serpents, fills the deceased with terror.

XOLOTL-CERBERUS-TRICIPITAL pulls the leash of his master, leading him safely along the steep path that leads to the final Liberation.

XOLOTL-LUCIFER, as archetype of the penitent and with the girdle of chastity, converted into an anchorite, makes light in the darkness and clarifies all Christic esotericism.

XOLOTL-LUCIFER, in possession of the remains that he shall resurrect, indicates to us the necessity of dying in order to be.

It is urgent to excogitate, to discourse, to meditate... Unquestionably, the death of the "myself" is an indispensable requisite for the esoteric resurrection that must be accomplished, here and now, by means of sexual Alchemy.

"For this corruptible must put on incorruption, and this mortal must put on immortality."

"And when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall the word that is written be fulfilled: Death is swallowed up in victory."

"Where is, O death, thy sting? Where, O grave, thy victory?" (1 CORINTHIANS 15:53-55).

The exciting and seductive didactic of XOLOTL-LUCIFER, intelligently taken advantage of, makes possible the magical resurrection.

"Temptation is fire. The triumph over temptation is Light." To eliminate the undesirable elements we carry within is urgent, unpostponable, undelayable.

It is urgent, peremptory, pressing, to discriminate, specify, discern concretely about certain symbolic values. I wish to refer in emphatic form to the tiger and the dog.

Unquestionably, this XOLOTL-LUCIFER, charged with the solar hieroglyph, since he is found at the root of our seminal system, assumes the marvelous role of the dog Cerberus cited by Dante in the Divine Comedy.

The tiger is different, and this the "Tiger Knights" know — those jaguars of the Gnostic Movement who, like authentic felines of Revolutionary Psychology, have thrown themselves against themselves, against their own psychological defects.

Undoubtedly, the dog and the tiger are esoterically associated in the same work.

The humanization of the tiger in Aztec Art is something that amazes every mystic.

In no way would it be possible to extirpate our psychic aggregates, those intimate defects that, in their total, constitute the I, without the aid of that divine particle or inner Monad, recalled by the axe, sign of lightning that the Tiger-Man assumes with full clarity.

Written it is with full lucidity in the Book of Life: "He who wishes to ascend must first descend." "To every exaltation a humiliation precedes."

The descent to the Ninth Sphere, from the ancient times, was always the supreme test for the supreme dignity of the Hierophant. Jesus, Buddha, Hermes, Quetzalcoatl, had to pass through that terrible test.

There descends Mars to retemper the sword and conquer the heart of Venus, Hercules to cleanse the stables of Augeas, and Perseus to cut off the head of Medusa.

Quetzalcoatl and his Double, in the terrestrial depths, in the Inferno of Dante, in the terrible dwelling of Pluto, must die radically if he wishes to resurrect from among the dead.

"In the midst of that cave a huge elm extends its centuries-old branches; in them dwell the vain dreams of suffering humanity, stuck like insects to its leaves.

Through there walk the centaurs; Briareus, the giant with the hundred arms; the Hydra of Lerna, whom Hercules killed by cutting off her multiple heads; the Chimera, monster with the body of a goat; the Gorgons, the Harpies, and the Shadow of the three bodies.

Frightful is the route that leads to Tartarus by the waters of the Acheron; whirlwinds of mire and turbid water.

A horrible ferryman with bristling white hair, eyes sparkling like coals of charcoal, and long, neglected beard, maneuvers the boat that takes the souls to the other side.

A tormented and diverse multitude gathered on the shore, awaiting that the ferryman should transport them. But he chooses capriciously: now this one, now that, and there is one who awaits in vain and supplicates, but all is useless.

These are the souls of those who did not receive burial, who despair for an interminable time until a pious hand, yonder upon the earth, gathers up their bodies and encloses in the urn their ashes.

Then the dwelling of Pluto opens, and the souls enter into their sad repose, deprived of light, shadow of what they were." (Dante Alighieri, "The Divine Comedy").

## **Chapter Three: MYSTICAL LEVITATIONS**

Indubitably, the fourth coordinate is the very hyperspace of Hypergeometry by means of which it is possible to perform supernatural acts, such as: The disappearance or appearance of a body in the tridimensional space of Euclid, or the going out of any object from the interior of a hermetically closed box.

Ostensibly, it has been demonstrated that when an electron and a positron annihilate themselves to liberate energy, two grains of light appear, or, more exactly, two gamma rays.

The experiments that have verified the crude realism of this phenomenon sequentially come to demonstrate the existence of the fourth dimension.

Unquestionably, the varied phenomena of authentic levitation were always possible by means of the extraordinary agent of the fourth vertical.

It is not amiss to affirm in emphatic form and without much pomposity that mystical levitation is an unusual elevation of the physical body above the ground.

Since many people do not know even the ABCs of this question, it is fitting to cite various anchorites who, before diverse publics, levitated.

Let us begin with Saint Stephen, King of Hungary, illustrious medieval lord, who died in 1038, who floated in the air one night when he was praying in his tent.

Let us continue with Saint Dunstan, archbishop of Canterbury, most renowned man of God, who precisely on the day of the Ascension, May 17, 988, miraculously rose to the majestic vault of the cathedral.

There follow in successive order various enlightened cenobites and distinguished ladies of recognized sanctity; let us see:

Saint Ladislaus of Hungary (1041-1095), renowned anchorite, who in a historic night floated above the ground while praying in the famous monastery of Warasdin.

Saint Christina (1150-1224), the admirable. Illustrious mystic, who, having already been given for dead, rose deliciously to the vault of the church in the midst of the funeral service.

Saint Elizabeth of Hungary, distinguished matron; Saint Edmund; Saint Lutgarde, celebrated religious; the blessed Guilles of Santarem; the mysterious Margaret of Hungary; the spiritual Saint Dulceline; the illustrious Saint Thomas Aquinas, famous Lord of Wisdom; Saint Agnes of Bohemia; and many others, who, submerged within the fourth dimension, floated during ecstasy.

Extraordinary elevations, magical flights, rapid vertical ascents, suspensions, ascensions, passings, transports, aerial circuits at great height, ecstasy, jubilation, and rapture.

The legend of the centuries says — and this the Divine and the human know — that when our Brother Francis of Assisi (1186-1226) reached the sunset of his life, his ecstasies multiplied on Mount Alverno.

His beloved disciple, Brother Leo, who joyfully brought him food, always found him in a state of rapture outside his grotto, at a good height floating above the perfumed earth. Sometimes he reached even the beech trees, disappeared from sight, went away through the fourth coordinate.

And continuing with this mystical-scientific theme, it is not amiss to cite also Saint Catherine of Ricci (1522-1589), the very celebrated stigmatized Prioress of Prato, who, when entering ecstasy, remained suspended in the surrounding atmosphere.

Many other penitents, cenobites, such as Saint Francis of Paola, Saint Francis of Alcantara, Saint Thomas of Villanova, Saint Francis Xavier, and so on, detached themselves from the ground in their ecstasies and remained in the air before the extraordinary astonishment of the public conscience.

Famous and extraordinary cases for their unusual and unwonted character were, ostensibly, those of that mystic called Teresa of Avila (1515-1582), described by herself with luxury of details, dialectically explaining how the ineffable magical power absorbed her into the unknown dimension while she prayed; then she floated before the amazed religious sisters.

On any one of those many days, no matter which, that Saint was so high above the floor that they could not give her the host.

The double levitation of Saint Teresa of Avila and of Saint John of the Cross at the Carmel of Avila caused stupefaction, general astonishment... Then these two mystics could be seen in space in a state of ecstasy.

That blue monk formerly known by the name of Joseph of Cupertino, they say rose into the air seventy times. This magical fact happened around the year 1650, reason for which he was canonized.

Each time the aforementioned hermit of sweet face detached himself from the hard earth, he uttered a cry. Interrogated by the cardinal of Lauria about this strange and mysterious shout at the precise instant of flight, the Saint responded esoterically: "Powder, when it is set on fire in the arquebus, explodes

with great noise; thus also the heart, set ablaze by divine love. Amen!"

Scrutinizing old manuscripts with the tenacity of a cleric in his cell, we have found of the sacred land of the Vedas the following:

"He who meditates in the center of the heart shall attain control over the Tattva Vayu (etheric principle of air). He shall also attain the Siddhis, powers of the Saints, Bhushari, Khechhari, Kaya, and so on (to float in the air, to put one's spirit within the body of another person, and so on). He shall attain Cosmic Love and all the divine Tattvic qualities."

The substantial development of the tranquil heart is unpostponable and undelayable when one is dealing with learning the Science of the Jinās, the Doctrine of levitation.

Incongruent, inconsistent with the TERTIUM ORGANUM or Third Canon of thought, would be to attempt Jinās suitability without having previously brought forth and invigorated the mystical powers of the Saints in the tranquil heart...

We would never wish to forbid or prohibit the esoteric practices of magical levitation. To confound or water down is in no way our intention; we only propose the "SACRIFICIUS INTELECTUS" (sacrifice of the intellect) if we truly long for the harmonious development of the Fires of the heart.

The theoretical and speculative mind expands, extends, and unfolds at the expense of the subtle energies of the heart, and this is most lamentable.

The intellectual, mechanistic cerebration sucks, vampirizes without any mercy the vital powers of the heart.

Through many years of constant observation, study, and experience, we have been able to fully verify that the pseudo-esoteric or pseudo-occultistic subject, self-enclosed within his little world, his ratiocinative, intellectual shell, in the practical levitational terrain turns out in fact a true failure.

It is not amiss to imitate Joseph of Cupertino in his prayers and his ecstasies so that the heart, set ablaze by Divine Love, may develop harmoniously, enabling us to penetrate consciously with the physical body within the fourth vertical, beyond the tridimensional space of Euclid.

Unquestionably, those sixty Aztec elders who, on the hill of Coatepec, made their operations and magical circles to immerse themselves later in the fourth coordinate, had each one developed, in advance, the marvelous fires of the heart.

Captivating, unusual, unwonted, turns out the account of that mysterious journey through the unknown dimension.

Indubitably, in the parallel Universe of the fourth dimension, any metamorphosis is possible.

The NAHUATL LUCIFER, forced by those conjurations, transformed the sixty of Montezuma into birds, ferocious beasts, lions, tigers, jackals, and frightful cats.

It is not, then, mere boast, hyperbole, or bookish joke, the account recorded by Fray Diego Duran in his most notable work titled "History of Mexico."

If we confront the History of the Jinas across country, we shall find in eastern Tibet Milarepa, most venerable and venerable Master, illustrious tahar, who, like any of the sixty elders of Montezuma, knew how to levitate in the fourth dimension.

Perfect Adept of magical faculties, he had the grace of traversing and visiting innumerable sacred paradises and heavens of the Buddhas of compassion, where, by virtue of his all-absorbing acts and extraordinary devotion, the Gods that rule those blessed places favored him, allowing him to express himself about the Dharma.

Jesus, the great Kabir, submerged with his physical body within the fourth vertical, walked upon the waters of the sea, and this the Divine and the human know.

Unquestionably, it is Philip, the Apostle of the Divine Rabbi of Galilee, the blessed Patron of the JINAS states.

*The theoretical and speculative mind expands, extends, and unfolds at the expense of the subtle energies of the heart, and this is most lamentable.*

## **Chapter Four: DOCTOR FAUST**

The true LUCIFER of the archaic doctrine is, by antithesis, edifying and essentially dignifying — all the contrary of what the theologians, like Des Mousseaux and the Marquis de Mirville, suppose, for he is certainly the allegory of rectitude, the extraordinary and marvelous symbol of the highest sacrifice (the CHRISTUS-LUCIFER of the gnostics) and the God of Wisdom under infinite names.

XOLOTL-LUCIFER-PROMETHEUS is one with the Platonic Logos, the Minister of the Demiurge Creator and resplendent Lord of the seven mansions of Hades, of the Sabbath, and of the manifested world, to whom are entrusted the Sword and the Balance of Cosmic Justice, since he is, indubitably, the norm of weight, of measure, and of number. The Horus, the Brahma, the Ahura Mazda, and so on, always Ineffable.

LUCIFER-XOLOTL, the Double of Quetzalcoatl, is the Guardian of the Door and of the keys of the Lumisial so that

there may not enter into it any but the anointed ones who possess the secret of Hermes.

Those who rashly curse the Nahuatl Lucifer pronounce themselves against the cosmic reflection of the Logos, anathematize the living God manifested in matter, and deny the ever-incomprehensible wisdom that reveals itself equally in the contraries of light and darkness.

The glory of Satan is the shadow of Adonai, and the throne of Satan is the footstool of the Lord.

Semblance, resemblance, similitude; sun and shadow; day and night; Law of the contraries.

Two are the armies of the LOGOS or DEMIURGE Architect of the Universe: In the sublime ambits, the warrior hosts of Michael, and in the abyss of the manifested world, the legions of Satan.

Ostensibly these are: The Unmanifested and the Manifested, the virginal and the fallen in animal generation.

Unquestionably, only upon SATAN, never upon the LOGOS, falls the shame of generation; he lost his elevated virginal state of KUMARA when he ate of the forbidden fruit.

With the esoteric resurrection, the Nahuatl Lucifer reconquers the virginal state of Kumara.

The cornerstone of the Great Work is Nahuatl Lucifer. Upon this master stone, located by the sages in the very depth of our sexual system, the great Kabir Jesus built his Church.

The rough stone, before being hewn for the Great Work, is certainly impure, material, and gross — intrinsic reason for which it receives the name of Devil.

To reiterate is sometimes indispensable. It becomes unpost-  
ponable to comprehend integrally that each of us has his particular Xolotl-Lucifer, complete reflection of his specific Logos.

Lucifer-Xolotl, with the Aztec figure of the luciferic dog, terror of many people, usually enters the tridimensional space of Euclid to make himself visible and tangible in the physical world.

Count Gaspar Moir of Loca, illustrious lord of times gone by, recounts how Prestigiar, the strange dog of Doctor Faust, behaved.

Black dog with long fur and penetrating gaze; indubitably he was very intelligent.

On a certain night, when the dog wished to lie down in the shining center of the sumptuous mansion, in the presence of the Count, Faust, addressing Prestigiar, said to him a certain

word whose profound significance that illustrious man did not comprehend, and the cited animal, with tail between its legs, left the chamber.

Strange behavior of a dog which, to the Count, frankly did not seem very natural.

Doctor Faust, smiling, asked his friend what he had thought of his dog; the latter, responding clearly and without circumlocution, said that he would gladly see it again.

Called by his master, that dog of the Thousand and One Nights leaped into the room and then sprang upon a rustic bench.

The eyes of that creature seemed embers of burning fire; he now had a terrifying appearance.

When Doctor Faust caressed his back, the fur of so mysterious a dog changed color; it turned white, then yellow, and finally red.

The Count, a very prudent man, preferred to keep a respectful silence; afterward he resolved to speak of any other thing.

Consequently, the dog participates of magic.

Generous animal that in ancient times was always consecrated to the God Mercury.

Patent it is the high honor that the old Hierophants of ancient Egypt conceded to the dog.

The austere Guardian of the Temple of Aesculapius, in the august Rome of the Caesars, was always a dog.

Speaking frankly and without circumlocution, I must affirm in emphatic form that paradoxical turns out the crucifixion of the dog.

Well the Divine and the human know that every year one of these precious creatures was crucified... Implacable punishment for the dogs for the offense of not having warned the Romans of the arrival of the Gauls.

The sacred dogs of the Temple of Vulcan, in Etna, were always religiously cared for.

Let us never forget that Cerberus, the dog-guardian of the infernos, caressed those who entered and pitilessly devoured those who tried to leave.

Frightful cavern where Cerberus howls, prodigy of terror who, with his barking, his three enormous flat heads, and his neck surrounded by serpents, fills all the deceased with terror.

The legend of the centuries says that Cerberus was put to sleep by the Lyre of Orpheus when the latter descended to Tartarus to seek Eurydice.

Indubitably, the Sibyl also put Xolotl-Lucifer-Cerberus to sleep with a paste of honey and of poppy.

Known is the extraordinary intervention of Cerberus in every Liturgy of funereal type.

In the royal tombs of ancient times the figure of a dog was placed under the cold feet of the deceased; infernal symbol profoundly significant.

Let us never forget the Greyhound, great hound of Della Scala, Lord of Verona and benefactor of Dante.

This one is not fed of earth nor of pewter, but of Wisdom, of Love, and of Virtue.

Many other animals participate of High Magic: The raven, symbol of corruption and death of all the inhuman elements we carry within; the white dove that allegorizes purity and chastity, as well as the Third Logos; the yellow eagle that warns the alchemist of the proximity of triumph; the red pheasant which, together with the purple of the Kings, announces to the sage the total consummation of the Great Work.

The enigmatic and powerful Doctor Faust, most venerable and venerable Master, illustrious tahir, lived pleasantly and comfortably as a very well-off person. He conceded to animals an

occult role and liked to surround himself with them because he associated them with his prodigies.

In those times — 1528 — of ancient nobility, of varied most notable titles and blue blood, Faust, in the Court of Prague, performed extraordinary prodigies.

It happened that a certain gentleman who dwelt happily in a resplendent mansion, in good time called "The Anchor," on the Street of the Castle, in Erfurt (place where the Doctor Johann Faust, enchanter and magician, frequently lodged), celebrated a great feast.

But it came to pass that the lords of the banquet, before the gilded table, called for Faust loudly. The host of the regal dwelling declared to them that Faust, the man of marvelous science, was in Prague.

However, made merry by the wine, not for that reason did the boisterous gathering cease to call for Faust with unusual vehemence, supplicating him to come to the feast.

In those instants someone knocks on the door of the splendid palace. The servant saw through the skylight of the first floor that Faust was beside his horse, at the door, as if he had just dismounted, and was making a sign for them to open.

The servant ran to notify the master, who laughed thunderously, declaring that this was impossible since Doctor Faust was in Prague.

Faust repeats his call before the threshold of the rich mansion. The Lord of the dwelling looked in his turn: It was he! With that categorical imperative that characterized the feudal Lords, he ordered to open and to give him a magnificent reception.

Doctor Johann Faust occupied his place at the banquet table before the general astonishment of the guests.

The splendid Lord of that dwelling, marveling greatly, certainly could not resist the desire to ask Faust how he had been able to come so quickly from Prague.

"-I owe it to my horse, — he responded —. As the lords, your guests, desired so keenly to see me and were calling me, I have wished to yield to their desires and to appear in the midst of them, though I cannot remain long because it is needful that tomorrow at dawn I be in Prague."

The regal banquet was very merry; the Doctor executed with great success his habitual prodigies, and there was even an abundance of wine and sortileges...

It is not amiss to recall in these pages the chorus of merry lyres, the wrought cups, the black wine, the boiling glasses whose rims shone like a necklace of prisms...

The black wine that sets the blood on fire and makes the heart merry, fermented fruit of the vine that so inspires the long-haired bards...

In the midst of the tumult and the feast, Johann Faust cried out with a great voice, proposing that they taste also foreign wines.

And those who saw it say that from an exotic improvised receptacle then flowed brews of different vintages — a Faustian miracle very similar to that of the Wedding at Cana in Galilee.

But suddenly, in unwonted form, the son of the host entered the chamber with his face visibly displeased: "-Lord Doctor! — he said — your horse is eating ravenously..."

"I should prefer to feed, I think, ten or twenty horses than only yours. He has already devoured more than two bushels of oats I had prepared, but he keeps waiting in front of the manger and looks around to see if another is coming."

The guests all laughed, not with the subtle smile of Socrates but with the thunderous guffaw of Aristophanes.

The young man, imperturbable, continued saying: "-I wish to keep my word, and I shall sate him though for this I risk several measures of oats."

Faust answered that it was useless, that his horse had eaten enough, but that he would swallow all the oats of the earth without feeling sated.

Unquestionably, that spirited steed was, beyond all doubt, the very Nahuatl Lucifer, the extraordinary Mephistopheles metamorphosed into a winged beast.

Mephistopheles-Xolotl-Lucifer, sometimes transformed by magic into a flying horse, like the Pegasus of the crowned poets, transported Faust swiftly through the fourth dimension when it was necessary.

The orgy continued tremendous until midnight. Then the horse neighed.

"-It is necessary that I depart now," exclaimed the sage.

However, the guests of the banquet, overflowing with laughter and contentment, detained him supplicating, and he could not leave immediately.

A second time, and then a third, the horse neighed frightfully. Doctor Johann Faust in no way could disobey; he then took

leave of his friends, had his spirited steed brought, mounted it briskly, and then rode up the Street of the Castle.

It is told there, the legend of the centuries says, that when he had passed three or four houses, the horse hurled itself through the airs, and the Knight upon his diabolical mount was lost from sight.

Indubitably, Doctor Johann Faust, enchanter and magician, was back in Prague before dawn.

Doctor Faust, according to the chronicle of Erfurt, certainly left a vivid memory. There still exists the famous house "The Anchor," as well as a lane that bears the name of the mentioned sage.

On concluding this chapter, there comes to my memory the unusual case of the sixty sorcerers of Montezuma traveling with the power of LUCIFER through the FOURTH VERTICAL, toward the land of their elders, the imperishable Mansion.

*This one is not fed of earth nor of pewter, but of  
Wisdom, of Love, and of Virtue.*

## **Chapter Five: JINAS PROCEDURES**

On initiating this chapter we wish to place emphasis on the following postulate: "Physics shall continue stationary as long

as the human mind remains bottled up in the tridimensional dogma of Euclid."

Unquestionably, contemporary Physics turns out certainly regressive, retardative, reactionary.

It is needed with maximum, unpostponable urgency to trace the fourth vertical. However, this is not possible so long as materialistic skepticism exists.

Any advanced humanity of the remote future shall be able to create cosmic ships capable of instantaneously traversing the barrier of the speed of light.

Such vessels, regally based on a new Physics of tetradimensional type, shall travel through the fourth vertical at speeds superior to that of light. Then the conquest of infinite space shall be a concrete, clear, and definitive fact.

Indubitably, those vessels, propelled by solar energy, shall be governed by authentic men in the fullest sense of the word.

It is ostensible, and the whole world knows it, that with the supersonic airplanes we have already traversed the barrier of the speed of sound. However, the proud and haughty earthling continues stopped before the barrier of the speed of light.

It is not amiss in this chapter to emit the following enunciation: "Beyond the barrier of the speed of light — 300,000 kilo-

meters per second — is found the fourth dimension."

From such enunciation we can infer the following corollary: "Any magician who travels with his physical body through the fourth coordinate, unquestionably, knows how to traverse instantaneously the barrier of the speed of light."

It was in Coatepec, which is in Tula, the historic place where the sixty sorcerer-elders of the very powerful Lord Montezuma, by means of the extraordinary aid of the Faustian Mephistopheles, were able to traverse instantaneously the barrier of the speed of light to travel through the fourth vertical to the sacred and eternal Island beyond the seas of the North Pole, royal cradle of terrestrial humanity.

One must read in the Secret Doctrine of H.P.B. all that pertains to this first terrestrial continent, called to endure from the beginning to the end of humanity on this world.

In the sacred land of the Vedas, every authentic Samyasin of thought can traverse instantaneously the barrier of the speed of light to travel through the unknown dimension like Francis of Assisi.

We solemnly affirm and with full certainty that when an Esoterist applies a Samyasi to his physical body, he immediately traverses the barrier of the speed of light.

Any integral, essential, fundamental Samyasi substantially contains three radical ingredients:

- Absolute concentration of the conscious will.
- Profound meditation.
- Ecstasy, rapture, mystical jubilation, supreme adoration.

It is not amiss to recall in this "Christmas Message 1974-1975" that patience is the ladder of the gnostics, and humility is the door of their Garden.

Unquestionably, some gnostic ascetics shall have to work for many years until attaining the full development of the cardias that shall make them suitable in the Jinas Science.

The radiant nature of the intimate Particle that permits this prodigy is duly specified by the form of axe, sign of lightning that the Tiger-Man of Aztec Mexico uses frequently.

The humanized Tiger, Xolotl-Lucifer, becomes a concrete reality, not only in pre-Cortesian Mexico but also in all Meso-America.

It is thus, converted into man, as we find him in Teotihuacan; raising his heroic arms in a liturgical gesture or with that feline march that characterizes him.

Unquestionably, the Tiger Knights of Aztec Mexico, besides being Warriors accustomed to hard combat, were also extraordinary athletes of the Jinas Science.

Without any exaggeration, we affirm in emphatic form that those illustrious men of Anahuac knew how to mix intelligently the three elements of the Samyasi with the fearful feline power of Lucifer-Nahuatl.

Lying upon tiger skins, imitating the sacred posture of the jaguar when in repose, slightly drowsy, those illustrious men knew how to consciously combine will and imagination in vibrant harmony.

Integrating efforts, in supreme mental concentration, with profound meditation, they deliberately assumed by means of the creative imagination the feline figure of the Jaguar-Xolotl-Mephistopheles.

To depart, unfold, function with that frightening figure, in full ecstasy and mystical joy, was in no way impossible for those illustrious Lords of the sacred land of Anahuac.

Each time those notable hermits detached themselves from the hard bed to walk as tigers and then disappear into the fourth coordinate, they uttered the following ritual phrase: "We belong to ourselves."

"Powder, when it is set on fire in the arquebus, explodes with great noise; thus also the heart, set ablaze by Divine Love."

Scrutinizing old chronicles with the tenacity of a cleric in his cell, I had to corroborate many of these details of the ancient science.

The legend of the centuries says — and this the Divine and the human know — that those legendary, exotic, and strange Tigers, before the threshold of the Temple of Chapultepec — now in a Jinas state — returned to their gentle and very human figure.

We could not continue these pages without recalling Ovid and his marvelous metamorphoses.

Superlative mystical enchantments that the ignorant educated ones of this fatal age of the Kali-Yuga (the present times) reject with unusual haughtiness.

Indubitably, Philip, the Apostle of the great Kabir Jesus, is the holy Patron of all these Jinas phenomena.

The Sacred Scriptures assert that Philip, after having baptized a eunuch, was caught up by the Lord, and that then he continued his way joyful.

They say that afterward he was found in Azotus and that, passing through, he announced the Gospel in all the cities until he

arrived at Caesarea.

Any sincere gnostic Arhat can implore the magical aid of the great Apostle Philip.

If you love Philip, when you are dozing meditate upon him. Exclude from your mind any other thought, and on feeling in your soul the joy of his presence, utter the following ritual phrase: "To heaven, Philip!" Then leave your chamber with firm and resolute step, plunging with violence into the unknown dimension.

In the name of the Great Cause, I solemnly declare that this extraordinary formula cited above I owe to a divine Spirit called Isabel, whose human personality is certainly a humble barefoot nun of an ancient medieval Monastery which at these times is found submerged in the fourth vertical.

May suns of enthusiasm illuminate your path, very dear and amiable reader.

May the forces of the tiger accompany you.

May the fireflies of Wisdom illuminate your intellect.

May the murmuring pine give shade to your repose.

May the emerald frogs mark the paths, croaking without rest.

May she, nature, be lavish with you.

May the Universal Force bless and direct you.

*In the sacred land of the Vedas, every authentic Samyasin of thought can traverse instantaneously the barrier of the speed of light to travel through the unknown dimension like Francis of Assisi.*

## **Chapter Six: AZTLAN**

AZTLAN, AVALON, mysterious magnetic mountain, unusual Dwelling of the Sons of the Twilight (Buddhas of Compassion, Dhyana-Chohans, Serpents of Wisdom, Pitris or Father Preceptors of humanity, Angels of the stars, Builders, Watchers, Yazatha-Stars of the Zoroastrians, and so on).

Land of the Dawn, imperishable Mansion, celestial Paradise beyond the unknown seas of the North Pole.

Ineffable Citadel of the Sun enveloped in multiple splendors, White Island, Corner of Love, Land of Apollo...

Magnificent does that Eden of the fourth coordinate shine in the North, firm continent in the midst of the great ocean.

"Neither by land nor by sea is it possible to arrive at the Sacred Land," is vehemently repeated in the Hellenic tradition.

"Only the flight of the Spirit can lead to it," say with great solemnity the old sages of the eastern world.

Unquestionably, the "Resplendent Ones of efficacious Eyes," the Adepts of the Religion-Wisdom, have never lost contact with the Land of our elders.

We reiterate the irrefutable enunciation that it is possible to traverse instantaneously the barrier of the speed of light to travel with the physical body through the unknown dimension to the distant Thule.

The road that leads to AZTLAN, the Solar Land where dwell happy the Mexi-Tin or Medjins, Djins, Jinas, or extraordinary Geniuses of the Arab, Aztec, and Mexican peoples, has been cut off from long years past, and its part of this side is now blocked with great brambles and thickets populated with invincible monsters, dunes and bottomless lagoons, and very dense reed beds and canebrakes, where any rash one will lose his life who attempts such an enterprise.

Very little can be said of that exotic and sacred Land, except, perhaps, according to an ancient poetic expression, that the Pole star fixes upon it its vigilant gaze from the dawn until the end of the twilight of a day of the Great Breath.

Unquestionably, the Holy Island is the cradle of the first Man and the dwelling of the last divine mortal, chosen as a

SHISHTA for the future seed of humanity.

The Aztec People, formerly led by the tutelar Genii or Jinas of the "Insula Avalones," arrived at the Mexican lagoons.

Exact parallel that of the biblical Hebraic Moses guiding the People of Israel across the desert to the Promised Land.

Prototype of the wandering Jew, the Jinas peoples of the TUATH in eternal exodus, analogous to that of the Jews on one side and the Mexicans on the other. Unquestionably, the TUATHS re-entered the green ERIN in a Jinas state.

It is said that they came from AVALON or from Heaven and brought to Ireland some sacred symbols.

It is not amiss to recall the Philosopher's Stone, the Lance of Achilles, the flaming Sword, and the Cup of Hermes and of Solomon.

Aztec AZTLAN, AVALON, is the corner of love, the Land of Fire where dwells happy Brother John. Unprofanable Verb, Logos, Voice, I E O U A N, JUAN, specifying not a man but an entire Solar Dynasty.

The first human race that formerly lived in ASGARD, the Crystal Island, the Dwelling of the Gods, the Land of the Ases, unquestionably was semi-etheric, semi-physical.

The Orphic Prologos, pre-genetic, deposited in the terrestrial "Cosmic Man" precious faculties and powers.

Marvelous product of incessant evolutions and transformations that formerly began from the primitive germinal state, the first race emerged from the superior dimensions, complete and perfect.

All proceeds from PRABHAVAPYAYA, the intelligent evolution of the creative and conscious principles of the Holy Gods.

Unquestionably, the "first race" never possessed rudimentary elements nor incipient Fires.

For the good of the Great Cause, we shall launch in emphatic form the following enunciation:

"Before the first human race left the fourth coordinate to make itself visible and tangible in the tridimensional region of Euclid, it had to be gestated completely within the JAGAD-YONI, the 'matrix of the world.'"

Extraordinary primeval Humanity, sublime Androgynes terribly divine, ineffable Beings beyond good and evil.

Prototypes of eternal perfection for all times, excellent people with indestructible, elastic, and ductile bodies.

Adam Kadmon, the "masculine-feminine" Being of Genesis I, indubitably was the very Host of the Elohim, whose presences were now covered with the superlative eurhythm of their bodies.

It is ostensible that all those vast Beings were the sacred Fires personified of the most occult Powers of Nature.

They, the "born of themselves," were masterly, accomplished, possessed understanding, intelligence, and will.

Each of those unsurpassable creatures had his individual Spirit incarnated and knew that he had it.

That was the Age of FISSIPARISM; then those delicious creatures reproduced themselves by means of the FISSIPAROUS sexual act.

"As has been seen in the division in two of the homogeneous point of protoplasm, known as moneron or amoeba."

"As has been seen in the division of the nucleated cell, in which the nucleus breaks into two sub-nuclei, which either develop within the cellular wall or break it and multiply on the outside as independent entities."

Thus, in similar form, those androgynous organisms divided themselves in two to multiply on the outside as independent entities.

In the Era of "FISSIPARISM," each of these events of the original, primeval reproduction was celebrated with Rituals and Feasts... Then the whole Earth shone gloriously with a most beautiful intense blue color...

It is not amiss to recall that in that ancient Golden Age, the Crystal Island, the Land of Apollo, due to the periodic revolution of the axes of the world, was found in the equatorial zone.

Superlative divine race of "plus-perfect" Androgynes. The "Hurricane" (Mayan voice later carried to South America) and which means for the Aztec Hierophants Wind, Breath, Word, Verb, totally incarnated in those excellent creatures, established on the Crystal Island the civilization of the Ases.

"And God created man in his image, in the image of God he created him; male and female he created them." (GENESIS 1:27).

Incomparable paradisiacal beauty, androgynous delicious beauties in the image and likeness of TEPIUS K'OKUMATZ (God).

From the first race emanated the second, the Hyperborean, subjects who reproduced themselves by means of "budding"; vast multitudes who formerly inhabited the multiple regions of the North.

Written it is with letters of gold in the immortal pages of the Book of Life that from this second class of divine Androgynes proceeded in turn the third root race, the DUPLES, hermaphrodite Giants — colossal! imposing! whose reproductive system was that of "gemination." The Lemurian Civilization flourished marvelously on the Continent Mu or Lemuria; volcanic land in the Pacific ocean.

After the hermaphrodite Humanity separated into sexes, transformed by nature into machines bearing creatures, the fourth root race arose on the Atlantean geological scenery located in the ocean that bears its name.

ATLAS, the most ancient of the astrologers, was its King... The poetic mind of the Sons of Hellas therefore made him function as the giant who supported on his shoulders, and not on his powerful mind, the celestial machine.

His sons, the Titans, sought to scale Heaven... But God confused them, and one night the sea and the thunder roared again. Tremulously trembled Europe, and, awakened by the uproar, she no longer saw the brother world... Only Teide remained to say to humanity: "Here once was the famous Atlantis!"

Now then, our present fifth root race, the Aryan multitudes that inhabit the face of the Earth, separated from its parent

stalk (the Atlanteans), already has something more than a million years of existence and finds itself on the eve of its total annihilation.

Each root race has seven subraces; each subrace possesses, in turn, seven ramifications which may be called "branches" or "family races"; the small tribes, sprouts and shoots of these last are innumerable and depend on the action of Destiny.

The Crystal Island, the Aztec AZTLAN, is, then, the Earthly Paradise, the Land of our Elders. There dwell the ancestors of all the human races.

*Unquestionably, the Holy Island is the cradle of the first Man and the dwelling of the last divine mortal, chosen as a SHISHTA for the future seed of humanity.*

## **Chapter Seven: ATLANTIS**

"There exists in the CODEX BORGIA the figure of ATLANTEOTL, who carries upon his shoulders the celestial water exactly like the Greek Atlas, to whom we are accustomed to give priority as a symbol."

It is superfluous to say in grand manner and without much pomposity that the legendary Greek Atlas is a faithful copy of

the heroic Mayan and Aztec ATLANTEOTL.

With delicate intellectual refinement, suppressing the ending "otl" of that shining name cited above, the word ATLANTE then stands out.

ATLANTE-OTL — this word being explained by its roots — it only remains for us to say with great emphasis that this is not a question of vain empirical etymologies arbitrarily selected, nor of mere coincidences, as the ignorant educated ones always suppose.

Extraordinary and legitimate linguistic concordances, explicable only thanks to the common Atlantean trunk of the American and Mediterranean-Semitic peoples.

Unquestionably, these and those have their roots in the enchanted Land of OLISIS, Atlantis now submerged in the sea of darkness, somber vapor of legends of horror, of frightful shipwrecks, and of journeys without return.

Immense sea that in Gibraltar, beyond the Columns of Hercules, dost stretch tempestuous thy infinite wave of mysteries impassable for navigators!

The tragic legend fills thy space with the collective power of the generations that have thus contemplated thee, and the

poet hears in the voice of thy immense waves the murmur of thy tragedies and the creaking of thy buried worlds!...

Atlantis! That vast disappeared continent that was held as a poet's dream, a creation of the divine mind of Plato, and nothing more, really existed.

"The intuition of the poet is the vision of genius"; he who denies it does so because he cannot see with its immense power.

"The sages are great only when they come to be poets," when, rising above the detail, they feel the harmonies that beat in the depth of all that exists and that can sweep us away to superior spheres.

Thus is how the author of "The Metamorphoses of Plants" could write his FAUST, that of Phylogeny raise his Creed, HUMBOLDT make his Cosmos, and the Divine PLATO his TIMAEUS and his CRITIAS, like POE with his Eureka — all poets of Universal Life, which is none other than the Breath of the occult.

"Dost thou see that sea that embraces the Earth from pole to pole?" — his Master says to Christopher Columbus — "once it was the Garden of the Hesperides. Teide still hurls relics of it, roaring tremendously like a monster that has seen a field of slaughter."

"Here Titans fought, there populous cities flourished... Today, in marble palaces, the seals congregate, and with algae are clothed the meadows where the sheep grazed."

H.P.B. in the anthropological Stanzas, numbers 10, 11, and 12, says textually the following:

"Thus, by twos, in the seven zones, the third race (the Lemurians) gave birth to the fourth (the Atlanteans)."

"The Suras or Gods (Perfect Men) became Asuras, No-Gods (sinful people)."

"The first, in each zone, was of the color of the Moon; the second, yellow like gold; the third red, and the fourth of chestnut color, which turned black through sin."

Those of the third and fourth (Atlantean subraces) grew in pride, saying: "We are the Kings, we are the Gods."

"They took wives of beautiful appearance from the race of the 'still mindless ones' or 'narrow-headed ones,' engendering monsters, malign demons, male and female men, and also Kadosh with poor minds."

"They built temples for the human body, rendering worship to males and females. Then their Third Eye (the Eye of Intuition and of Double Vision) ceased to function."

"Inner Fires had destroyed the Land of their Fathers (Lemuria), and water threatened the fourth race (Atlantis)"...

"The first great waters came and submerged the seven great islands... All the good ones were saved, and the wicked destroyed"...

"Few men remained: some yellow, some of chestnut color and black, and some red. Those of the color of the Moon (the TUATHS) had disappeared forever."

"The fifth race (the humanity that presently populates the face of the Earth, including the Mayas, Incas, Quiches, Toltecs, Nahuas, Aztecs of pre-Hispanic America), all people produced from the Holy stock (the chosen People saved from the waters), remained and was governed by the first Divine Kings."

"The Serpents (Dragons of Wisdom or Rishis) returned to descend and made peace with the men of the fifth race, whom they educated and instructed"...

Next, I proceed to transcribe the translation of a Mayan manuscript that is part of the famous collection of Le Plongeon, the Troano manuscripts, which can be seen in the British Museum:

"In the year 6 of kan, the 11 muluc, in the month of zac, terrible earthquakes occurred that continued without interruption until the 13 chuen. The country of the mud hills, the land of Mu, was sacrificed."

"After two convulsions, it disappeared during the night, being constantly shaken by the subterranean fires that caused the earth to sink and reappear several times and in different places. Finally, the surface gave way, and ten countries were separated and disappeared. 64 million inhabitants were sunk 8,000 years before the writing of this book."

In the most ancient archives of the old Temple of Lhasa, Tibet, can be seen an ancient Chaldean inscription written some 2,000 years before Christ, and which textually says:

"When the star Bal fell in the place where now there is only sea and sky (the Atlantic Ocean), the seven cities with their gates of gold and transparent temples trembled and shook like the leaves of a tree moved by the storm."

"And behold, a wave of fire and smoke rose from the palaces; the cries of agony of the multitude filled the air."

"They sought refuge in their temples and citadels, and the sage Mu, the Priest of Ra-Mu, presented himself and said to them: 'Did I not predict this to you?' And the men and the women,

covered with precious stones and brilliant garments, cried out, saying:"

"Mu, save us!" And Mu replied: 'You shall die with your slaves and your riches, and from your ashes shall arise new nations. And if they (referring to our present Aryan race) forget that they must be superior not by what they acquire but by what they give, the same fate shall befall them.'"

"The flames and smoke choked the words of Mu, and the earth was broken into pieces and was submerged with its inhabitants in the depths of the sea in a few months."

And what could our amiable critics now exclaim before these two histories, one from eastern Tibet and another from Meso-America, which in specific form both recount the same catastrophe?

Besides such extraordinary similarities, if we truly long for more evidence, it is obvious then that we must appeal to Philology. It is patent and manifest that the Peruvian Viracocha is certainly the Viraj, Divine Man, Kabir or Logos of the Hindus; the Inca — a word which, written with the syllables inverted, can be read Cain (Priest-King).

For this reason, the infinite intrinsic connections that the Doctrine and the deeds of the first Incas keep with all eastern Initiation are not strange.

Evidently, the great Roman historian Caesar Cantu wisely connects the first Incas with the Mongols or most ancient SHAMANS, which is equivalent to saying that in the unexpected presentation of the Manu of the North or Manco Capac, and of his noble companion (Coya or Iaco), the miraculous circumstance perhaps occurred that H.P.B. intelligently makes us note, relative to the theurgic phenomenon of those pure Beings or shamans who often lend their physical body to the Genii of the suprasensible worlds with the evident purpose of helping humanity; a portent that in no way must be confused with mediumism of spiritistic type.

The ineffable Chinese Tao is the same Latin Deus, the French Dieu, the Greek Theos, the Spanish Dios, and also the Nahuatl, Aztec TEOTL.

The Latin Pater, unquestionably and in irrefutable form, turns out to be the same English Father, the German Vater, the Swedish Fader, the very Spanish Padre, and finally, the Indo-American Pa or Ba.

The sweet Latin Mater is indubitably the same Matrusa, the French Mere, the English Mother, the noble Spanish Madre, and also the Na or Maya in Maya or Quechua.

Extraordinary linguistic similarities that signal and indicate something more than mere ostentation, vainglory, or etymo-

logical pomp.

On arriving at these profundities of Etymology, soul of History and one of the most powerful keys of Gnosis, we could never fail to recall that famous phrase of the Mayan ritual Language which textually says: HELI, LAMAH ZABAC TANI! And which the four evangelists esoterically interpret in four different forms.

In extraordinary form the great Kabir pronounced such phrase on the majestic summit of Calvary.

"Now to sink into the pre-dawn of thy Presence" is undoubtedly its sense in the Mayan tongue.

Unquestionably, the great Hierophant Jesus learned the Naga and the Maya in eastern Tibet, and this is demonstrated.

In the sacred Monastery of Lhasa in Tibet, there still exists a book that textually says the following:

"Jesus became the most proficient Master who has been upon the Earth."

A wise writer has said:

"It is established historically that the Science-Religion known by Christ in Egypt, India, and Tibet, was Maya."

"There existed a profound Mayan Occultism, known without a doubt by Christ, who chose its (Mayan) symbols as a support for his ideas of fecundating love."

"It can no longer be supposed coincidence that he chose the Mayan cross, the trinity, and the twelve apostles, as well as many other symbols, to support the immense scientific-religious sense of his preachings."

It is ostensible that the Mayan-Atlanteans brought their Religion to Meso-America.

It is indubitable that they colonized Tibet, Babylon, Greece, India, and so on. There is no doubt that the ritual language of the Kabir Jesus was Mayan.

All this can be explained integrally thanks to the Atlantean trunk, common to the American and Mediterranean-Semitic peoples.

The tribes of Anahuac, like all the other tribes of Indo-America, came from Atlantis and never from the North as some ignorant educated ones always suppose.

Those tonsured ones who emphasize the idea that the tribes of Indo-America came from the Asiatic Continent passing through the famous Strait of Bering are absolutely mistaken, because neither in Alaska nor much less in the mentioned

Strait does there exist the slightest vestige of the passage of the Human Race through there.

*That vast disappeared continent that was held as a poet's dream, a creation of the divine mind of Plato, and nothing more, really existed.*

## **Chapter Eight: THE SACRED SERPENT**

In the religious Doctrines of the gnostics is where the true significance of the DRAGON (LUCIFER), of the Serpent, of the Goat, and of all those symbols of the Powers now called evil can best be seen.

JESUS, THE GREAT KABIR, would never have advised his disciples to be as wise as the Serpent if she had been a symbol of the Demon; nor would the Ophites, the wise Egyptian gnostics of the FRATERNITY OF THE SERPENT, have revered a living snake in their ceremonies as emblem of Wisdom, the Divine Sophia.

The Aztec Serpent appears infallibly in unusual situations that completely upset her organic determinism: the tail, replaced by a second head in extraordinary attitudes, that on rising above the mud of the earth serves as base for the igneous development.

Continually, the body of the Viper in the cultures of Anahuac is found modified by an unwonted action that imprints a radical change upon her original nature.

Whether it be the double head that recalls with full clarity the figure in circle, in that gnostic act of devouring her own tail, which is an extraordinary synthesis of the marvelous Message of the Lord QUETZALCOATL; or the vertical position that illustrates the MAYAN or NAHUATL idea of the divine Viper devouring the Soul and the Spirit of man — or, in short, the sexual flames consuming the animal Ego, annihilating it, reducing it to ashes.

The serpent or saving Logos inspires man to recognize his identity with the Logos and thus to return to his own Essence, which is that LOGOS.

The waters of the Abyss engendered an impetuous wind (similarly, the Serpent with her hiss); this lifted up the waters which came to enter into contact with the Spirit and with Light. And the Serpent invaded the chaotic matter and engendered man, mixture thus of the three principles.

The only thought of the superior Light is to be able to recover its lost particles.

And as the chaotic Matrix wishes and knows only the Serpent, the luminous Logos took her form to rescue the Light fused in

the darkness; for this the Perfect Man descended into the bosom of a Virgin, and not only suffered, knowing the shameful mysteries of the Matrix, but afterward he arose and drank of the Cup of the Living Water that all must drink who wish to strip themselves of the form of slave and put on the Celestial Vestment.

The sacred Serpent or saving Logos sleeps coiled in the depth of the Ark, in mystical ambush, awaiting the instant of being awakened.

Those who study esoteric Physiology in the Nahuatl or the Hindustani manner emphasize the transcendental idea of a marvelous magnetic center located at the base of the vertebral column at a mean distance between the anal orifice and the sexual organs.

In the center of the chakra there is a yellow square invisible to the eyes of the flesh but perceptible to clairvoyance or sixth sense; such square represents, according to the Hindus, the element earth.

We have been told that within the cited square there exists a Yoni or Uterus, and that in the center of it is found a Lingam or erotic Phallus on which is coiled the serpent, mysterious psychic energy called Kundalini.

The Tantric Texts of Asia describe Kundalini thus: "Luminous as the lightning, shining in the hollow of this lotus (or magnetic center) like a chain of brilliant lights."

The esoteric structure of such magnetic Center, as well as its unusual position between the sexual organs and the anus, give solid and irrefutable foundations to the Tantric Schools of India and Tibet.

It is unquestionable that only by means of SAHAJA-MAITHUNA (sexual magic) can the Serpent be awakened.

It is ostensible that when the sacred Viper awakens to initiate her march along the medullar spinal canal of the human organism, she emits a mysterious sound very similar to that of any snake provoked with a stick.

Indubitably, the Serpent of the great Mysteries is the feminine aspect of the LOGOS, God-Mother, the Spouse of SHIVA, ISIS, ADONIA, TONANTZIN, REA, MARY — or better, RAM-IO, CYBELE, OPS, DER, FLORA, PAULA, IO, AKKA, the great Mother in Sanskrit, the Goddess of the LHA, Lares, or Spirits of here below, the anguished Mother of HUITZILOPOCHTLI, the AK or White Goddess in Turkish, the Chalcidian MINERVA of the Initiatic Mysteries, the AKA-BOLZUB of the lunar Temple of CHICHEN-ITZA (Yucatan), and so on.

We still preserve a lost echo of the ancient Mysteries in the crossing or transverse plan of the most glorious churches, such as that of Saint Paul in Rome, instead of the primitive form of nave (the nave or saving ark of the Universal Deluge or Atlantean catastrophe, in which all the Noahs, Quetzalcoatl, Xixuthros, and Deucalions arrived at the present continents). And for this also, as a sacred place in the home, the inner corridor that separated the other rooms, in the Greek house, from those consecrated to guests, was called "chalcidic," as can be seen in Vitruvius, in Procopius ("De Aedificationem"), in Becchi ("Del Calcidio e della Cripta di Eumachia"), and in the other treatises on construction where this transept or effective and symbolic TAU of the duties that hospitality imposed among men is recounted.

The insertion of the vertical PHALLUS within the formal Uterus makes the Cross, and this is something that anyone can verify.

If we reflect very seriously upon that intimate relation existing between the S and the Tau, Cross, or T, we arrive at the logical conclusion that only by means of the crossing of the Lingam-Yoni (Phallus-Uterus), with radical exclusion of the physiological orgasm, can the Kundalini be awakened, the igneous Serpent of our magical powers.

The lightnings of tempestuous Zeus, he who gathers the clouds that cause Olympus to tremble and sow terror among this poor suffering humanity, form a Cross.

The celestial Fire and the terrestrial Fire, the potential or virtual Fohat that composes or disgregates, engenders or kills, vivifies or disorganizes, makes a Cross.

Son of the Sun that generates it, servant of the man who liberates and maintains it, the divine Fire fallen, decadent, imprisoned in matter, determines unusual, extraordinary revolutions, and directs its redemption. He is Jesus on his Cross, marvelous image of the igneous radiation incarnated in all of Nature.

He is the Agnus immolated since the Dawn of the Great Day, and he is also the famous Huehuetetl, the Old God of Fire, who is represented in the ancient Teotihuacan culture as an old man loaded with years and who bears upon his millennial head an enormous brazier.

Unquestionably, the God of sexual Fire represents one of the most ancient traditions of the MAYAN and NAHUATL peoples; he is the Deity of the center in direct relation with the four cardinal points of the Earth, as well as the sacred brazier to kindle the bonfire in the center of the dwelling and of the Aztec Temple, and for this it is very normal to see in the

Hierophants of the God of the Flame the mystical figure of the holy Cross, which is also found adorning the censers called Tlemaitl — "hands of fire" — with which the Priests incensed the Holy Gods.

Unquestionably, a God as ancient as this, very similar to AGNI, the Vedic deity of fire, also has very varied invocations. He is called XIUHTECUTLI, whose profound meaning is: Lord of the Year, Lord of the Grass, Lord of the Turquoise, since that word Xihuitl, with a slightly varied pronunciation, unquestionably signifies these three things, and he is seen in the various pantheons of Meso-America under this invocation.

Such deity being represented thus, in no way is it strange that he wear on his head a kind of blue miter intelligently formed by a precious mosaic of turquoises, which was a very special characteristic of the powerful Kings of the great Mexican Civilization.

His Nahuatl or esoteric disguise is the XIUHCOATL, that is, the Serpent of Fire (Kundalini), characterized because it bears exactly upon the nose a precious horn decorated with seven ineffable stars.

In the Nahuatl and Mayan conception, the sacred swastika of the great Mysteries was always defined as the cross in move-

ment; it is the NAHUI-OLLIN Nahuatl, sacred symbol of Cosmic Movement.

The two possible orientations of the swastika clearly represent the masculine and feminine, positive and negative principles of nature.

Two swastikas of one and the other direction, exactly superimposed, indubitably form the Croix pattee, and in this sense they represent the erotic conjunction of the two sexes.

According to the Aztec Legend, it was a couple, a man and a woman, who invented Fire, and this is only possible with the Cross in movement.

INRI, Ignis Natura Renovatur Integram (Fire ceaselessly renews Nature).

*It is ostensible that when the sacred Viper awakens to initiate her march along the medullar spinal canal of the human organism, she emits a mysterious sound very similar to that of any snake provoked with a stick.*

## **Chapter Nine: THE CROSS OF SAINT ANDREW**

Andrew, the hermit, fisherman with humility, served Christus John when he then became a disciple of the great KABIR Jesus.

The Christic Gospel of Solar Humanity tells us, in effect, that on initiating his esoteric mission, the Great Being went to CAPERNAUM, maritime city of Galilee of which the Prophet Isaiah had said: "People who were in darkness saw a great light, and light was born to all who in the shadow of death dwelt in the Earth" (MATTHEW 4:16).

Going then the Solar Logos along the shore of the sea, of the lake, he took as first disciples the fishermen Peter and Andrew, "to make them fishers of men" (MATTHEW 4:19).

Andrew assisted Jesus, the great gnostic Priest, in the miraculous fishing of lake GENESARET or Jainesareth — the symbolic Jinas lake — where the sacred Fire wrought so many prodigies.

Written are with words of gold in the Book of Life various resurrections and miracles performed by Andrew after the death of the great Kabir.

The legend of the centuries says that in Nicaea, sinister, tenebrous, and ill-omened, there prowled seven demons who murdered travelers. Before the solemn verdict of public opinion, Andrew, after converting them into dogs, expelled them from all those parts.

The extraordinary torment of Andrew, full of enigmas and prodigies, made very celebrated the X-shaped Cross, upon which in pitiless form he had his separated limbs tied.

Indubitably and without any exaggeration, we can and must solemnly affirm that this symbolic X, which is certainly a Greek K, was, is, and shall always be one of the most valuable symbols of Christic esotericism.

Many mystical Brotherhoods adopted the magical sign of Andrew. X — Krestos — the Fish, and so on.

Ostensibly, Andrew was specifically accepted by the esoteric Fraternities of Scotland. It is not amiss, in this "Christmas Message 1974-1975," to affirm emphatically that such institutions have the "thistle" as symbolic plant, and that is demonstrated.

Unquestionably, in Scotland there existed for many centuries the various occultist Fraternities of Saint Andrew of the Thistle.

Ostensibly, Andrew was specifically accepted by the esoteric Fraternities of Scotland.

It has been repeated many times that extraordinary men — Thomas a Kempis, Geber, Raymond Lully, Nicholas Flamel, Sendivogius, Albert the Great, Saint Thomas Aquinas, Wigelius, Roger Bacon, Mathias Kornax, Paracelsus, Arnold of Villanova, and many others — were active members of similar Fraternities.

If the immaculate Lamb of God who takes away the sins of the world bears the symbolic Cross upon his ORIFLAMME, like the Hierophant Jesus upon his bleeding back, sustaining it valiantly with his hoof, just as is seen in some religious images, it is because he has the sacred sign vividly incrustated in the very hoof.

Those who receive the ineffable Spirit of the sacred Fohat, who bear it within themselves and who are duly marked by his glorious sign, certainly and in the name of truth we shall say have nothing to fear from elemental fire.

These are the authentic Sons of the Sun, the true disciples of Elijah, who have as guide the Star of their ancestors.

The sign of the Cross, sublime monogram of Christ Our Lord, of which the Cross of Saint Andrew and the miraculous Key of Saint Peter are two marvelous replicas of equal alchemical and

kabbalistic value, is, then, the mark capable of assuring victory to the workers of the Great Work.

In the central crossing of the Cross of Palenque is placed the Tree of Life of the Hebraic Kabbalah; this is a true prodigy of ancient Mexico.

Indubitably, the Tree of the Knowledge of Good and Evil and the Tree of Life share their roots.

Let us never forget that around the resplendent Cross seen in the astral world by Constantine appeared those prophetic words that he then joyfully had painted on his labarum: "In hoc signo vinces" — "By this sign thou shalt conquer."

The sexual Cross — living symbol of the crossing of the Lingam-Yoni — has the unmistakable and marvelous imprint of the three nails employed to immolate the Christ-matter, image of the three purifications by iron and by fire, without which the Lord Quetzalcoatl in Mexico could not have attained resurrection.

The Cross is the ancient, alchemical hieroglyph of the crucible (creuset), formerly called in French cruzol, crucible, croiset.

In Latin, crucibulum, crucible, had as root crux, crucis, cross. It is evident that all this invites us to reflection.

It is in the crucible that the prima materia of the Great Work suffers with infinite patience the Passion of the Lord.

In the erotic crucible of sexual Alchemy the Ego dies, and the Phoenix Bird is reborn from its own ashes.

INRI, IN REGIS RENASCOR INTEGER. In death to be reborn intact and pure.

"Death is swallowed up in victory. Where is, O death, thy sting? Where, O grave, thy victory?"

Roger Bacon, in his monumental work titled "Azoth" (a book very similar to the Azug of the powerful eastern wisdom), presents in a transcendental engraving the first stage of the alchemical process by means of a decomposed corpse lying on the marvelous retort of Alchemy.

The resplendent Sun, the pale Moon, and the diverse worlds of our Solar System of Ors, with all those alchemical signs that by nature correspond to them, integrally dominate the scene.

It is strange to see that corpse raising its head as if wishing to resurrect from among the dead.

The black raven of SEXUAL ALCHEMY separates the flesh from the bones while the animic Essence abandons the body.

This image of the profane one dead, then resurrecting to Initiation, to the Real, is, beyond all doubt and without circumlocution, an extraordinary Osirian symbol.

"The flesh leaves the bones." Liturgical phrase of the Fraternities of Saint Andrew of the Thistle and similar.

Annihilation of the beloved Ego in the laboratorium oratorium of the Third Logos is the profound significance of the tortures of Andrew on the terrible X.

Terrifying death indispensable that could never be accomplished with any vulgar fire.

Obviously and without any art, for this labor the extra aid of an occult agent is required, of a secret fire of sexual type, which, to give an idea of its form, resembles more a water than a flame.

This fire, or this burning water, is the vital spark communicated by the Logos to inert matter; it is the divine Fohat enclosed in all that is created, the igneous Ray, the Kundalini, the sacred Serpent of the Wisdom of Anahuac, ascending through the medullar spinal canal of the Adept.

Connection of the Lingam-Yoni without ejaculation of the ENS SEMINIS is certainly the specific key by means of which

ADAM and EVE can awaken the Serpent of Saturn in their occult anatomy.

Unquestionably, the very attentive reading of "Artephius" by Pontano and of the work titled "Epistola de Igne Philosophorum," turns out very opportune because in those immortal pages the reader can find valuable indications about the nature and the complete characteristics of this "watery Fire" or this "igneous Water."

In the paved courtyards of the august and sacred Temples of Anahuac, the candidates for human and solar Initiation, men and women, in mutual exchange of caresses, performed the connection of the Lingam-Yoni, retiring afterward from the chemical coitus without ejaculating the Ens Seminis (the entity of the semen). Thus they attained the awakening of the saturnine Serpent.

The sexual transmutation of the Ens Seminis into creative energy is certainly the fundamental axiom of the Hermetic Science.

The bipolarization of this extraordinary type of energy within the human organism was from ancient times very carefully analyzed in the Initiatic Colleges of Mexico, Peru, Egypt, Yucatan, Greece, India, Tibet, Phoenicia, Persia, Chaldea, Troy, Carthage, and so on.

The miraculous ascent of the seminal energy to the brain is made possible thanks to a certain pair of nerve cords that, in the form of an eight, unfold to the right and left of the spine.

In Chinese Philosophy this pair of cords are known by the names of Yin and Yang, the Tao being the middle path, the medullar canal, the secret way along which the snake ascends.

It is obvious that the first of these channels is of lunar nature; it is ostensible that the second is of solar type.

When the lunar and solar atoms make contact in the Triveni, near the coccyx, the igneous Serpent of our magical powers awakens.

The Hebrew Kabbalists speak to us of the mysterious Daath that appears in the Tree of Life, to which no divine name nor angelic host of any kind is ever assigned, and which also has no mundane sign, planet, or element.

Daath, the secret Sephirot of the Hebrew mystery, is produced by the conjunction of ABBA, the Father who is in secret, and of AMA, the supreme Mother.

The Father and the Mother, Osiris and Isis, are perpetually united in Yesod, the foundation, the ninth Sephirot, the sex, but hidden by the mystery of Daath or Tantric knowledge, which is processed with the Sahaja Maithuna (sexual magic).

Between these two bipolar aspects of Creation — our Father who is in secret and our Divine Mother Kundalini — is woven and unwoven the Loom of Life.

The legend of the centuries recounts that when Semele, the mother of Dionysus, saw Zeus, her divine lover, in divine form like lightning, she was burned and exploded, giving birth to her son prematurely.

Certainly, no one can see God face to face without dying. The death of the myself, of the oneseif, is indispensable before being able to contemplate the resplendent face of the Ancient of Days.

Just as life represents a process of gradual and ever more complete externalization, or extroversion, equally the death of the Ego is a process of gradual interiorization in which the individual consciousness, the pure Essence, slowly strips itself of its useless garments, just as Ishtar in her symbolic descent, until remaining entirely naked and awake in herself before the Great Reality of Life free in its movement.

Indubitably, in order that the Light that constitutes the animic Essence now bottled up amid the animal Ego may begin to shine, sparkle, and resplend, it must liberate itself. But truly I tell you that this is only possible by passing through the terrible Buddhist annihilation: dissolving the I, dying in oneseif.

Sexual energy is certainly a tremendous power, explosive in a high degree, marvelous. He who learns to use the erotic weapon, the Lance of the magical pacts, shall be able to reduce to cosmic dust the I of Psychology.

It is not amiss to solemnly affirm that the lance as occult emblem of the sexual, virile force plays a great role in numerous eastern legends, being the instrument of salvation and of liberation, which, intelligently brandished by the gnostic ascetic, permits him to reduce to ashes all that collection of undesirable elements that form the Ego, the myself, the oneself.

Longinus, in the Passion of our Lord the Christ, performs the same esoteric role as Saint Michael and Saint George. Unquestionably, Cadmus, Perseus, and Jason perform a similar office among the pagans.

To skewer the Dragon or to pierce with a thrust of the lance the side of Christ, like the celestial Knights or the Greek Heroes, is usually something profoundly significant.

The Cross of Saint Andrew and the Holy Shaft integrally allegorize all the work of the Buddhist annihilation.

And on citing with profound veneration the Cross of Saint Andrew and the Holy Pike, we would never commit the unpardonable error of forgetting the Holy Grail.

The sacred craters of all the religions represent the female sexual organ of generation and also of regeneration, and which corresponds certainly to the cosmogonic Vase of Plato, to the Cup of Hermes and of Solomon, and to the blessed Urn of the ancient mysteries.

The mother of our flesh, or the woman of the serpent, is celebrated in the Mexican traditions, which represent her fallen from her primitive state of bliss and of innocence.

According to the books of Zoroaster, the first man and the first woman were created pure and submitted to Ormuzd, their Maker. Ahriman saw them and felt jealous of their happiness. He accosted them in the form of a snake, presented them with some fruits, and convinced them that he himself was the creator of the entire universe. They believed him, and from then on their nature was totally corrupted.

The monuments and the traditions of the Hindus confirm the history of Adam and Eve and of their fall. This tradition exists likewise among the Tibetan Buddhists and was taught by the Chinese and the ancient Persians.

Original sin is, then, the root of the Ego, the *causa causarum* of the myself, of the oneself.

The expiations that were celebrated among various peoples to purify the child at his entrance into this life constitute in fact a

pact of sexual magic.

In Yucatan, Mexico, the child was taken to the temple, where the Priest poured upon his head the water destined for baptism and gave him a name. In the Canary Islands, women performed this function instead of priests.

Adam and Eve always appear separated by the trunk of the paradisiacal tree. In most cases, the serpent, coiled around the latter, is represented with a human head.

Only by means of the full fulfillment of the magical-sexual pact of the Sacrament of Baptism is it possible to annihilate original sin in order to return to Paradise.

JACHIN and BOAZ, URIM and THUMMIM, APOLLO and DIANA, are certainly the two principal columns of the Temple of Wisdom.

In the middle of the two columns of the Temple is found the Arcanum A.Z.F., the key of the Great Work.

Goethe, adoring his Divine Mother Kundalini, the sacred Serpent that ascends along the Tao path (the spinal medulla), exclaimed full of ecstasy:

*"Pure Virgin in the most beautiful sense,"*

*"mother worthy of veneration,"*

*"queen elected by us"*

*"and of condition equal to the Gods"...*

Longing to die in himself, here and now, that great Initiate, during the metaphysical copulation, after having comprehended integrally any psychological error, cried out with all the forces of his soul:

*"Arrows, pierce me;"*

*"lances, subdue me;"*

*"maces, wound me."*

*"Let all disappear,"*

*"let all vanish."*

*"Let the perennial star shine,"*

*"focus of eternal love."*

To comprehend and to eliminate — there is the key of the Cross of Saint Andrew. Thus it is that we go on dying from instant to instant...

It is not possible to radically eliminate a psychological defect without first having integrally comprehended it in all the levels of the mind.

During the chemical coitus, Devi Kundalini, our particular, individual Cosmic Mother, can and must wield the holy Pike, the Shaft of Minerva, the Lance of Achilles, the Weapon of Longinus, to destroy the psychological defect that we have truly comprehended.

"Ask, and it shall be given you; knock, and it shall be opened unto you."

The legend of the centuries says that the Lord Quetzalcoatl on the eve of his fall said:

"My houses of rich feathers, my houses of shells, they say that I must leave."

"Full then of joy, he ordered them to bring the queen, the precious mat."

"-Go and bring with you Queen Quetzalpetatl (the Eve of Hebrew Mythology), the delight of my life, that together we may drink, drink until we are intoxicated."

"The pages went to the Palace of Tlamachuayan, and from there brought the queen."

"-Lady queen, my daughter, the king Quetzalcoatl sends us that we take you to him; he wants you to enjoy yourself with him."

"She replies to them: -I shall go."

"When Quetzalpetatl arrives, she sits down beside the king; they gave her to drink four times, and the fifth in honor of his grandeur."

"And when she was intoxicated, the magi began to sing, and king Quetzalcoatl himself rose staggering and said to the princess in the midst of songs: -Wife, let us enjoy drinking of this liquor." (He refers to the liquor of lust).

"As they were intoxicated, they spoke no longer with reason." (The lustful one does not understand reasons).

"The king no longer did penance, no longer went to the ritual bath, neither did he go to pray at the temple. At last sleep overcomes them. And on awakening another day, the two became sad; their hearts were oppressed."

(In Hebrew Mythology it is said that Adam and Eve also became very sad after having eaten of the forbidden fruit, and the eyes of both were opened, and they knew that they were naked; then they sewed fig leaves and made themselves aprons).

"Quetzalcoatl then said: -I have become intoxicated, I have offended. Nothing can now take away the stain I have cast upon

myself. Then with his guardians he began to sing a song. The multitude that waited outside was made to wait longer."

"Mortified, tearful, full of pain and anguish, on seeing that his evil deeds were now known, and without anyone consoling him, before his God he began to weep."

(This is verbatim from the Nahuatl epic and invites us to meditate).

What follows is easy to infer if we read the following verses of the Hebrew Bible:

"And Jehovah cast him out of the garden of Eden, that he should till the ground from which he was taken." "So he drove out the man, and placed at the east of the garden of Eden Cherubim, and a flaming sword which turned every way, to keep the way of the Tree of Life." (GENESIS 3:23-24).

The flight of Quetzalcoatl, his mysterious departure from the paradisiacal Tula, turns out certainly unusual, unwonted...

They say that then he burned all his houses of gold and silver and of red shells and all the splendors of Toltec art.

"Marvelous works of art, precious and beautiful works of art, all he buried, all he left hidden there in secret places, or within the mountains, or within the ravines."

"Inexhaustibly rich treasure that he would later have to seek and find. Esoteric wealth hidden within the bowels of the earth."

Mystical paragraphs of Anahuac that, wisely translated in gnostic and alchemical terms, turn out superlative.

Metallic reduction of spiritual Gold is the sequence or inevitable corollary of every sexual fall.

When allusion is made to the marvelous Works of Art, to the precious and beautiful Works of Art, it is fitting that we study between the lines the great Universal Epistle of James, the blessed Patron of the Great Work. (See the Hebrew Bible).

Enoch found the hidden and imperishable Treasure within the living mountains of Mount Moriah. Each of us must seek his lost Inheritance.

The Treasure is never found on the surface of the Earth; it is necessary to descend into the Avernus to find it.

"VISITA INTERIORA TERRAE RECTIFICATUR INVENIES OCCULTUM LAPIDUM." (Visit the interior of the earth, and by rectifying, thou shalt find the hidden stone).

Indubitably, the Philosopher's Stone and all those precious Gems of the celestial Jerusalem, symbolizing transcendental virtues and cosmic powers, constitute the Treasure of

Quetzalcoatl, our intimate particular wealth, which we left hidden on leaving Eden and which we must seek within ourselves here and now.

Before the Tree of Old Age, the Lord saw his face, and full of infinite pain said: "I am old."

"He arrived once again at another place and rested; he sat upon a stone and on it he placed his hands. He remained looking at Tula, and at this he began to weep."

"He wept with great sobs, double thread of drops like hail flowed down. By his face flowed the drops, and with his tears he pierced the rock. The drops of his weeping that fell perforated the very stone."

"The hands that he had placed on the rock remained well imprinted on the rock, as if the rock were of mud and he had imprinted his hands on it. Likewise, his haunches, on the stone where he was seated, remained well marked and imprinted. Even now the hollows of his hands can be seen there where the place is called Temacpalco."

In reality, STRICTO SENSU, in the Rock, in the Stone, in the Sex, lies hidden the transcendent sexual Electricity that can either enslave or liberate man.

These defining notes invite us to reflection... The Quetzalcoatlían phenomenon turns out always astonishing and of palpable actuality.

Certainly, we are not making semantic clarifications; we only wish to comment on the Quetzalcoatlían Message by phenomenological way.

They say that the Blessed One, after having suffered much, arrived at a place called the Stone Bridge.

"Water there is in this place (the Ens Seminis), water that rises bubbling up, water that extends and spreads."

Modern anthropologists have interpreted in dissimilar and equally erroneous form; they know nothing about the esotericism of Anahuac. They are unaware of the religious sense of these chants.

Although this may seem IN TOTO foreign to Gnosticism, at heart it is not, and we must place great emphasis on the following:

"The Blessed One returned to the path he had formerly abandoned."

They say that he broke off a rock and made a bridge, and over it he crossed to the other shore. Thus it was that the great

Avatar of the Aztecs resumed his journey and arrived at a place called: "Water of Serpents."

The Arab authors give to this fountain the name of Holmat, and teach us, besides, that its waters gave immortality to the prophet Elijah. They situate the famous fountain in the Modhallan, a term whose root means: "Dark and tenebrous sea," indicating with this the "metallic chaos," sacred sperm, or prima materia of the Great Work.

This knowledge escapes the normal rationalist analyses. It is teachings of Supra-rational type that can only be apprehended, captured, by means of the aid of a Guru.

The "SERVUS FUGITIVUS" we lack is a "mineral and metallic water," solid and cutting, with the aspect of a stone and of easy liquefaction.

This water coagulated in the form of a stony mass is the Alkahest, the universal Solvent, the Water of Serpents, the metallic Soul of the sacred sperm, the Mercury of the secret Philosophy, marvelous resultant of sexual transmutation.

The sages always showed themselves very reserved with relation to the philosophical Mercury, whose successive phases the intelligent operator can direct at will.

If the technique demands certain time and demands some effort, as counterpart it is of extreme simplicity. It requires no expertise nor professional skill, but only the knowledge of a curious device that constitutes that "secretum secretorum" which we, the gnostics, have already divulged publicly: Connection of the Lingam-Yoni (Phallus-Uterus) without ever in life spilling the Vase of Hermes.

Karl Meagh says: "When in the period of muscular tension and before the inversion of the currents, the sensation of imminent ejaculation arises, the seminal fluid shall be detained by throwing the tongue as far back as possible and holding the breath."

"There is also recommended the contraction of the muscles of the anus as if one were practicing the exercise of concentration upon the Muladhara chakra."

The "metallic soul" of the sperm is the Hermes, the tinctorial Mercury that bears within itself the "mystical gold," in the same manner that Saint Christopher bears Jesus and the Lamb its own fleece.

It was thus, by means of the Mercury of the secret Philosophy, that the blessed Lord Quetzalcoatl regenerated the Gold in his soul and in his spirit and in the superior existential bodies of the Being.

The tenebrous ones uselessly attempt to make the Blessed One return to the sinful past.

"-In no way is it now possible for me to return — responds the Lord — I must go."

"-Where wilt thou go, Quetzalcoatl?"

"-I go — he said — to the Land of red color, I go to acquire knowing."

"They say to him: -And there what wilt thou do?"

"-I go summoned, the Sun calls me."

"-Very well, then leave the Toltec culture."

And the Blessed One cast his material goods into the water — the illusory things of this world — his necklaces of gems which at the moment sank. From that time that place is called: "Water of rich jewels."

"He advances one point more; arrives at another place called: 'Place where they sleep.' (The Orcus of the classics, the Limbus of the Christians, here and there, the sleep of consciousness in this Valley of tears)."

"There an adept of the left hand comes out to meet him and says to him: -Where art thou going?"

The Blessed One answered: "-I go to the Land of red color, I go to acquire Wisdom."

"-Very well, drink this wine of forgetfulness, I have come to bring it for thee."

"-No, I cannot, not even a little can I taste."

"-By force thou shalt drink. Neither can I let thee pass nor permit thee to continue thy road without thy drinking. I have to make thee drink and even intoxicate thee. Drink, then!"

"Then Quetzalcoatl with a reed — for he was a fallen Bodhisattva — drank wine."

And once he had drunk, he fell exhausted from the road, began to snore in his sleep (during many reincarnations, passing through indescribable bitterness), and his snoring was heard resounding from very far, when at last (he awakened consciousness anew) he looked from one side to another, looked at himself, and smoothed his hair. For this reason the name of that place: "Place where they sleep."

"Anew he undertook the journey, arrived at the summit that is between the Smoking Mountain — which symbolizes the Lingam — and the White Woman — which symbolizes the Yoni — and there, upon him and upon the companions whom he was leading with himself, his jesters, his crippled ones —

his psychic aggregates or inhuman elements — fell the snow, and all frozen they remained dead."

"Let the flesh leave the bones," exclaimed the old medieval alchemists during the chemical coitus.

Esoteric torments of the Fraternities of Saint Andrew of the Thistle. Indubitably, the X-shaped Cross is the marvelous symbol of the death of all those inhuman elements that in their total constitute the Ego, the I.

Allegorical torture of Saint Andrew, frightful tortures in the Ninth Sphere (region of the sex), remorse, Buddhist annihilation.

Only is it possible to create the Gold of the Spirit, or to regenerate it, by annihilating all those jesters, crippled ones, psychic aggregates, that personify our defects.

"The Blessed One now sang, now wept, and worked with infinite patience in the Forge of the Cyclopes" (the sex).

"He wept long, and from his breast he hurled deep sighs. He fixed his gaze on the Variegated Mountain — the Mountain of the Resurrection — and toward it he made his way. Everywhere he went performing prodigies and leaving marvelous signs of his passage" (as formerly the great Kabir Jesus had performed them in the Holy Land).

"On arriving at the shore, he made a frame of serpents — for he had attained the complete development of the seven degrees of power of fire — and once it was formed — complete — he sat upon it and used it as a boat."

This reminds us of Gautama, the Buddha, seated upon a Serpent at the foot of the Bodhi Tree, the extraordinary Fig tree, magnificent symbol of sexual potency.

It was raining, and the water, forming a pool, threatened to drown him, but Gautama, seated upon the snake, used it as a boat.

The constants that we can extract from various texts speak to us of the igneous Serpent of our magical powers, the feminine aspect of the Hebraic Binah, the Spouse of Shiva, the Third Logos, the Holy Spirit. Our particular cosmic Mother, who, through the elimination of the inhuman elements we carry within, saves us from the tempestuous waters of life.

"The blessed Lord QUETZALCOATL departed, slid into the waters — spermatic, of the first instant — and no one knows how he arrived at the place of red color."

Unquestionably, the great Kabir Jesus also arrived at the Land of red color when they dressed him in purple, placing on him besides a crown woven of thorns.

Then they saluted him ironically, saying: "Hail, King of the Jews!" "And they struck him on the head with a reed, and spat upon him, and bowing their knees made obeisance to him."

Effectively, it is in the sexual, erotic crucible that the prima materia of the Great Work, like the Christ, suffers its passion. It is in the crucible of the Ninth Sphere that it dies to resurrect later purified, spiritualized, transformed.

In Chaldea, the Ziggurats — generally towers of three floors, to whose category the famous Tower of Babel belonged — were painted in three colors: black, white, and red purple.

To give an idea of the extraordinary scope that in the hermetic Philosophy takes the symbolism of the colors of the Great Work, let us observe that the Virgin is always represented dressed in blue (equivalent to black), God in white, and Christ in red.

In the sacred Temples of old Egypt of the pharaohs, when the candidate was about to suffer the trials of Initiation, a Master approached him and murmured in his ear this mysterious phrase: "Remember that Osiris is a black God!"

Evidently, this is the specific color of the darkness, of the Sumerian shadows, of the Devil, to whom black roses were always offered, and also of the primitive Chaos where all the elements are totally mixed and confused. The symbol of the ele-

ment earth, of the night, and of the radical death of all those psychic aggregates that in their total constitute the myself.

Indubitably, just as in the Hebraic Genesis day follows night, thus also light follows darkness.

Blessed are those who have been regenerated and washed by the Blood of the Lamb (the sexual Fire); they shall always be dressed in white vestments...

In the sacred Land of the pharaohs, Path, the Regenerator, always wore a tunic of white linen to indicate the rebirth of the pure, of those who have died in themselves.

For the systematic application of our point of view related to the colors of the prima materia of the Great Work, it is urgent and unpostponable to remind our gnostic students that before arriving at the Land of red color, Quetzalcoatl, the Mexican Christ, could use with full right the yellow tunic.

White color follows black, yellow follows white, and the purple of the sacred Kings of the Solar Dynasties always follows yellow...

When the Blessed One arrived at the Land of red color, he girded upon his shoulders the purple of the divine Kings and resurrected from among the dead.

They say that then he saw himself in the waters as in a mirror (the mirror of Alchemy). His face was beautiful again (he returned to the lost Paradise). He adorned himself with the most beautiful garments, and having kindled a bonfire, he cast himself into it (the sexual Fire totally finished his psychological I, leaving not even his ashes). And the birds of rich plumage (the Birds of the Spirit) came to see how he burned: the red-breasted one, the bird of turquoise color, the iridescent bird, the red and blue bird, the one of golden yellow, and a thousand more precious birds.

"When the bonfire ceased to burn (the Great Work consummated), his heart rose, and to the heavens it arrived. There it became a star, and that star is the Morning and Evening Star. Before he had descended to the kingdom of the dead, and after seven days of being there, he ascended changed into a star."

The Initiator always presents to us the mirror of Alchemy with one hand while he holds with the other the horn of Amalthea. By his side we see the Tree of Life so studied by the Hebrew Kabbalists. The mirror always symbolizes the beginning of the Work, the Tree of Life indicates its end, and the horn of abundance the result.

Quetzalcoatl transformed the Devil, the rough, material, and gross stone, into Lucifer, the cornerstone of the Great Work, the Archangel of Light, the Star of the Dawn.

The Devil, the reflection of our inner Logos, was the most excellent creature before we fell into animal generation. "Whiten the brass and burn thy books," repeat to us all the Masters of the hermetic Art.

The Blessed One, on passing through the tortures of the Brothers of the Fraternity of the Thistle, whitened the Devil, restored him to his resplendent and primeval state.

He who dies in himself, here and now, liberates Prometheus chained, and the latter pays him with interest because he is a Colossus with power over the heavens, over the earth, and over the infernos.

Lucifer-Prometheus, radically integrated with all the parts of our Being, makes of us something distinct, different, an exotic creature, an Archangel, a Power terribly divine...

It is not amiss to recall in this Treatise that when the holy women entered the sepulcher of the Savior of the world, instead of the man they had known, they saw an angel clothed in a long white robe, and they were frightened...

Written it is:

"He who overcomes and keeps my works to the end, to him I will give authority over the nations."

"And he shall rule them with a rod of iron, and they shall be broken as a potter's vessel; even as I also have received of my Father."

"And I will give him the Morning Star" (Venus-Lucifer).

Heinrich Khunrath, in his "Amphiteatrum Sapientae Aeternae," writes: "Finally, when the work has passed from the ashen color to the pure white and then to the yellow, thou shalt see the Philosopher's Stone (the cited Archangel), our King — the Third Logos — raised above the rulers, who comes forth from his vitreous sepulcher, rises from his bed, and comes to our mundane scene in his glorified body, that is, regenerated and most perfect."

Let us say, by way of clarification, that the term "Philosopher's Stone" signifies, according to the sacred tongue, "Stone that bears the sign of the Sun." Now, this solar sign is characterized by the red color, which can vary in intensity.

An old alchemist says: "What we pursue with all the philosophers is not the union of a metallic body and spirit, but the condensation, the agglomeration of this spirit into a coherent, tenacious, and refractory envelope, capable of wrapping it, of impregnating all its parts, and of assuring it effective protection."

"This soul, spirit, or fire gathered (duly mixed with Venus-Lucifer), concentrated and coagulated in the purest, most resistant, and most perfect of terrestrial matter, is what we call our stone."

"And we can certify that every enterprise that does not have this spirit as guide and this matter as base shall never lead to the proposed goal."

*Andrew assisted Jesus, the great gnostic Priest, in the miraculous fishing of lake GENESARET or Jainesareth — the symbolic Jinas lake — where the sacred Fire wrought so many prodigies.*

## **Chapter Ten: GNOSTIC ANTHROPOLOGY**

Since gnostic studies have progressed extraordinarily in these last times, no cultivated person would fall today, as in former times, into the simplistic error of having the gnostic currents arise from some exclusive spiritual latitude.

While it is true that we must take into account in any gnostic system its Hellenistic eastern elements, including Persia, Mesopotamia, Syria, India, Palestine, Egypt, and so on, we should never ignore the gnostic principles perceptible in the sublime religious cults of the Nahuas, Toltecs, Aztecs,

Zapotecs, Mayas, Chibchas, Incas, Quechuas, and so on, of Indo-America.

Speaking very frankly and without circumlocution, we shall say: Gnosis is a very natural functionalism of consciousness, a "Philosophia perennis et universalis."

Unquestionably, Gnosis is the illuminated knowledge of the divine Mysteries reserved for an elite.

The word "Gnosticism" encloses within its grammatical structure the idea of systems or currents dedicated to the study of Gnosis.

This Gnosticism implies a coherent, clear, precise series of fundamental elements verifiable by means of direct mystical experience: The Curse, from a scientific and philosophical point of view. The Adam and Eve of Hebraic Genesis. Original Sin and the departure from Paradise. The Mystery of the Nahuatl Lucifer. The Death of the Myself. The creative Powers. The essence of the Salvator Salvandus. The sexual Mysteries. The Intimate Christ. The igneous Serpent of our magical powers. The descent to the Infernos. The return to Eden. The Gift of Mephistopheles.

Only the gnostic Doctrines that imply the ontological, theological, and anthropological foundations cited above form part of authentic Gnosticism.

Pre-gnostic is that which in concrete, evident, and specific form presents some character in a certain manner detectable in gnostic systems, but with that aspect integrated into a conception "in toto" foreign to revolutionary Gnosticism. Thought that certainly is not, and yet is, gnostic.

Proto-gnostic is every gnostic system in incipient and germinal state, movements directed by an attitude very similar to that which characterizes the defined gnostic currents.

The adjective "gnostic" can and even must be applied intelligently both to conceptions that in one or another form are related to Gnosis and with Gnosticism.

The term "gnosticizing," unquestionably finds itself very close to pre-gnostic by its meaning, since the term, in reality, "stricto sensu," is related to intrinsic aspects that possess certain similarity with Universal Gnosticism, but integrated into a current not defined as Gnosis.

These semantic clarifications established, let us now pass to define with full meridian clarity Gnosticism.

It is not amiss in this Treatise to clarify in emphatic form that Gnosticism is a very intimate, natural, and profound religious process.

Authentic profound esotericism, unfolding from instant to instant with very particular mystical experiences, with its own Doctrine and rites.

Extraordinary Doctrine that fundamentally adopts the mythic form and, at times, the mythological.

Ineffable magical Liturgy with vivid illustration for the superlative consciousness of the Being.

Unquestionably, gnostic knowledge always escapes the normal analyses of subjective rationalism.

The correlate of this knowledge is the infinite intimacy of the person, the Being.

The reason of being of the Being is the Being himself. Only the Being can know himself.

The Being, therefore, self-knows himself in Gnosis.

The Being, revaluing and knowing himself, is the Auto-Gnosis. Indubitably, this last, in itself, is Gnosis.

The self-knowledge of the Being is a Supra-rational movement that depends on Him, that has nothing to do with intellectualism.

The abyss that exists between the Being and the I is impassable, and for this reason the Pneuma, the Spirit, recognizes it-

self, and this self-recognition is an autonomous act for which the subjective reason of the intellectual mammal turns out ineffective, insufficient, terribly poor.

Self-Knowledge, Auto-Gnosis, implies the annihilation of the I as previous, urgent, unpostponable work.

The I, the Ego, is composed of sums and subtractions of subjective, inhuman, bestial elements, which unquestionably have a beginning and an end.

The Essence, the Consciousness, stuffed, bottled up, encased among the various elements that constitute the myself, the Ego, unfortunately is processed painfully by virtue of its own conditioning.

Dissolving the I, the Essence, the Consciousness, awakens, is illuminated, is liberated, then comes as consequence or corollary the Self-Knowledge, the Auto-Gnosis.

Indubitably, legitimate revelation has its irrefutable, unanswerable foundations in Auto-Gnosis.

Gnostic revelation is always immediate, direct, intuitive; it radically excludes intellectual operations of subjective type and has nothing to do with the experience and assembly of fundamentally sensory data.

Intelligence or Nous in its gnoseological sense, although it is true that it can serve as foundation for illuminated intellection, refuses roundly to fall into vain intellectualism.

Patent and evident are the ontological, pneumatic, and spiritual characteristics of Nous (Intelligence).

In the name of truth I solemnly declare that the Being is the only real existence, before whose ineffable and terribly divine transparency that which we call I, Ego, myself, oneself, is merely exterior darkness, weeping, and gnashing of teeth.

Auto-gnosis or auto-gnostic recognition of the Being, given the anthropological inclination of the Pneuma or Spirit, turns out something decidedly saving.

To know oneself is to have attained identification with one's own divine Being.

To know oneself identical with one's own Pneuma or Spirit, to experience directly the identification between the known and the knowing, is that which we can and must define as Autognosis.

Ostensibly, this extraordinary unveiling invites us to die in ourselves so that the Being may manifest in us.

On the contrary, to distance oneself from the Being, to continue as Ego within the heresy of separativity, signifies to con-

demn oneself to the submerged involution of the Infernal Worlds.

This evident reflection leads us to the theme of "free choice" gnostic. Unquestionably, the serious gnostic is an elect a posteriori.

The gnostic experience permits the sincere devotee to know himself and self-realize himself integrally.

By Self-Realization we understand the harmonious development of all the infinite human possibilities.

We are not dealing with intellectual data capriciously distributed, nor with mere insubstantial talk of ambiguous conversation.

All that in these paragraphs we are saying may be translated as authentic, lived, real experience.

There does not exist in the gnostic currents the dogma of orthodox predetermination that would lamentably bottle us up in a narrow conception of the anthropomorphic Deity.

God in Greek is Theos, in Latin Deus, and in Sanskrit Div or Deva, a word translated as Angel or Angels.

Even among the most conservative Semitic peoples, the most ancient God of Light, El or Ilu, appears in the first chapters of

Genesis in its synthetic plural form of the Elohim.

God is not any individual human or divine in particular; God is Gods. He is the Army of the Voice, the Great Word, the Verb of the Gospel of Saint John, the Creator Logos, multiple perfect Unity.

Self-knowing and self-realizing oneself on the horizon of the infinite possibilities implies the entry or re-entry into the creative Host of the Elohim.

And this is the certainty of the gnostic: the Being has been integrally revealed to him, and his marvelous splendors radically destroy all illusion.

The opening of the "Pneuma" or divine Spirit of man encloses the total Soteriological content.

If the Gnosis of the great archaic Mysteries is possessed, it is because some very holy men, due to their doctrinal loyalty, managed to approach the revealing dynamism of the Being.

Without prior information on Gnostic Anthropology it would be something more than impossible the rigorous study of the various anthropological pieces of the Aztec, Toltec, Mayan, Egyptian, and so on cultures.

In questions of profane Anthropology — pardon the similitude — if results are wanted, let a monkey, ape, or chimp be left in

full liberty within a laboratory, and let the result be observed.

The Mexican Codices, Egyptian Papyri, Assyrian Bricks, Dead Sea Scrolls, strange Parchments, as well as certain most ancient Temples, sacred monoliths, old hieroglyphs, pyramids, millennial sepulchers, and so on, offer in their symbolic depth a gnostic sense that definitively escapes literal interpretation and that has never had an explanatory value of exclusively intellectual kind.

Speculative rationalism, instead of enriching the gnostic language, lamentably impoverishes it, since the gnostic accounts, written or allegorized in any artistic form, are always oriented toward the Being.

And it is in this most interesting semi-philosophical and semi-mythological language of Gnosis that a series of extraordinary invariants are presented, symbols with transcendental esoteric depth that in silence say much.

Well the Divine and the human know that silence is the eloquence of Wisdom.

The characters that clearly specify the gnostic Myth and that mutually complement each other are the following:

- Supreme Divinity.
- PLEROMATIC emanation and fall.

- Architect DEMIURGE.
- PNEUMA in the World.
- Dualism.
- Savior.
- Return.

The gnostic Supreme Divinity is characterizable as AGNOSTOS THEOS, the absolute abstract Space. The ignored or unknown God. The Reality One, from which the Elohim emanate at the dawn of any universal Creation.

Let it be remembered that PARANISHPANA is the Summum Bonum, the Absolute, and therefore, the same as Paranirvana.

Later, all that in appearance exists in this Universe shall come to have real existence in the state of PARANISHPANA.

Unquestionably, the faculties of human cognition could never pass beyond the Cosmic Empire of the Male-Female Logos, of the creator Demiurge, the Army of the Voice (the Verb).

JAH-HOVAH, the secret FATHER-MOTHER of each of us, is the authentic JEHOVAH.

JOD, as Hebrew letter, is the membrum virile (the Masculine Principle).

Eve, Heve, Eva, the same as Hebe, the Greek Goddess of youth and the Olympic Bride of Heracles, is the Yoni, the divine Chalice, the Eternal Feminine.

The divine Rabbi of Galilee, instead of rendering worship to the anthropomorphic Jehovah of Jewry, adored his divine Male-Female (Jah-Hovah), the inner Father-Mother.

The Blessed One, crucified on the Mount of the Skulls, cried out with a great voice saying: "My Father, into thy hands I commend my spirit." Ram-Io, Isis, his Divine Mother Kundalini, accompanied him in the Via Crucis.

All the Nations have their first God or Gods as androgynes. It could not be otherwise, since they considered their distant primitive progenitors, their double-sexed predecessors, as divine Beings and holy Gods, just as the Chinese do today.

Indeed, the artificial conception of an anthropomorphic, exclusivist Jehovah, independent of his very work, seated up there on his throne of tyranny and despotism, hurling lightnings and thunders against this sad human anthill, is the result of ignorance, mere intellectual idolatry.

This erroneous conception of the Truth has unfortunately seized both the western philosopher and the religious affiliated to any sect completely devoid of gnostic elements.

What the gnostics of all times have rejected is not the unknown God, One and ever present in nature, or in nature "in abscondito," but the God of orthodox dogma, the frightful vengeful deity of the law of the talion (eye for an eye and tooth for a tooth).

The absolute abstract Space, the unknowable God, is neither a void without limits nor a conditioned plenitude, but both things at once.

The gnostic Esoterist accepts revelation as proceeding from divine Beings, the manifested lives, but never from the One unmanifestable life.

The unknowable Deity is the absolute abstract Space, the root without root of all that was, is, or is to be.

This infinite and eternal Cause finds itself, of course, devoid of every kind of attribute. It is negative light, negative existence; it is beyond the reach of all thought or speculation.

The gnostic Myth of Valentinus, which in specific form shows us the thirty pleromatic Aeons arising mysteriously from the absolute abstract Space by successive emanations ordered in perfect pairs, can and must serve as archetype model of a monist Myth that in more or less manifest form is present in every defined gnostic system.

This transcendental point of the probole is classically oriented toward the ternary division of the divine: The Agnostos Theos (the Absolute), the Demiurge, the Pro-Father, and so on.

The divine world, the glorious ambit of the Pleroma, arose directly from negative Light, from negative Existence.

Finally, the Nous, Spirit, or Pneuma contains within itself infinite possibilities susceptible of development during manifestation.

Between the extraordinary limits of Being and non-Being of Philosophy is produced multiplicity or the fall.

The gnostic myth of the fall of Sophia (divine Wisdom) solemnly allegorizes this terrible upset in the bosom of the Pleroma.

Desire, fornication, the wish to stand out as Ego, originates the catastrophe and disorder, produces an adulterated work that unquestionably remains outside the divine ambit, although in it the Essence, the Buddhata, the psychic material of the human creature is trapped.

The impulse toward the unity of life free in its movement can be deflected toward the I, and in separation forge an entire world of bitterness.

The fall of degenerated man is the foundation of the Theology of all the ancient nations.

According to Philolaus, the Pythagorean (5th century BC), the ancient philosophers said that the psychic material, the Essence, was buried amid the I as in a tomb, as punishment for some sin.

Plato also testifies thus, that such was the doctrine of the Orphics and that he himself professed it.

Unmeasured desire, the disturbance of the regime of emanation, leads to failure.

The wish to distinguish oneself as Ego always originates disorder and the fall of any angelic rebellion.

The Author of the world of forms is, then, a mystical group of Male-Female creators or double Gods such as Tlaloc, the God of rains and of lightnings, and his wife Chalchiuhtlicue, she of the jade skirt of the Mayan, Aztec, Olmec, Zapotec, and so on pantheons.

In the word ELOJIM (Elohim) we find a transcendental key that invites us to reflection.

Certainly, Elojim, with J, is translated as God in the various authorized and revised versions of the Bible.

It is an incontrovertible fact, not only from the esoteric point of view but also from the linguistic, that the term Elojim is a feminine name with a masculine plural ending.

The correct translation, "stricto sensu," of the name Elohim — or better, Elojim, for in Hebrew the H sounds like J — is Goddesses and Gods.

"And the Spirit of the masculine and feminine principles hovered over the surface of the formless, and creation took place."

Unquestionably, a religion without Goddesses is halfway to complete atheism.

If we truly desire the perfect equilibrium of the animic life, we must render worship to Elojim (the Gods and the Goddesses of ancient times) and not to the anthropomorphic Jehovah rejected by the great Kabir Jesus.

The idolatrous worship of the anthropomorphic Jehovah instead of Elojim is certainly a powerful impediment to the attainment of supra-normal conscious states.

The gnostic anthropologists, instead of laughing skeptically — as the profane anthropologists do — before the representations of Goddesses and Gods of the various Aztec, Mayan, Olmec, Toltec, Chibcha, Druid, Egyptian, Hindu, Chaldean, Phoenician, Mesopotamian, Persian, Roman, Tibetan, and so

on pantheons — we fall prostrate at the feet of those Divinities, because in them we recognize the Elojim creator of the universe. "He who laughs at what he does not know is on the path to being an idiot."

The deviation of the Creator Demiurge, the antithesis, the fatal, is the inclination toward egoism, the real origin of so much bitterness.

Indubitably, the egoic consciousness identifies itself with Yahweh, who, according to Saturninus of Antioch, is a fallen Angel, the genius of evil.

The Essence, the Consciousness bottled up amid the Ego, is processed painfully in time by virtue of its own conditioning.

The situation, certainly not very pleasant, repeated incessantly in the gnostic accounts of the Pneuma, cruelly submitted to the powers of the law, the world, and the abyss, turns out too manifest to insist upon here.

Evident is the disconcerting weakness and impotence of the poor intellectual mammal, mistakenly called man, on wishing to rise from the mud of the earth without the aid of the divine.

There exists out there a vulgar proverb that runs thus: "To God praying and with the mallet pounding."

Only the igneous, imperishable Ray, enclosed in the obscure, formless, and frigid substance, can reduce the psychological I to cosmic dust to liberate the Consciousness, the Essence.

With ardent words we declare: Only the divine Breath can reincorporate us in the Truth. However, this is only possible on the basis of conscious works and voluntary sufferings.

The specific possession of Gnosis is always accompanied by a certain attitude of foreignness or strangeness before this illusory mayavic world.

The authentic gnostic wants a definitive change, intimately feels the secret impulses of the Being, and hence his anguish, rejection, and embarrassment before the various inhuman elements that constitute the I.

He who longs to lose himself in the Being bears the condemnation and the dread before the horrors of the myself.

To contemplate oneself as a moment of the totality is to know oneself infinite and to reject with all the forces of the Being the nauseating egoism of separativity.

Two psychological states open before the defined gnostic:

- That of the Being — transparent, crystalline, impersonal, real, and true.

- That of the I — collection of psychic aggregates personifying defects whose only reason for existing is ignorance.

Higher I and lower I are only two sections of the same thing, distinct aspects of the myself, varied facets of the infernal.

It is, then, the sinister, left, and tenebrous higher, middle, or lower I — continuous sum, subtraction, and multiplication of inhuman psychic aggregates.

The so-called higher I is certainly a trick of the myself, an intellectual ruse of the Ego that seeks escape routes to continue existing, a very subtle form of self-deception.

The I is a horrifying work of many volumes, the result of innumerable yesterdays, a fatal knot that must be untied.

The egoic self-praise, the cult of the I, the over-estimation of the myself, is paranoia, idolatry of the worst kind.

Gnosis is revelation or unveiling, refined aspiration, conceptual synthesis, maximum attainments.

Ostensibly, both in essence and in accident, Gnosis and Grace are phenomenologically identifiable.

Without divine Grace, without the extraordinary aid of the sacred Breath, Auto-Gnosis, the intimate self-realization of the

Being, would turn out something more than impossible.

To self-save oneself is the indicated, and this demands full identification of the one who saves and of what is saved.

The Divine, which dwells in the depth of the soul, the authentic and legitimate cognitive faculty, annihilates the Ego and absorbs in its PARUSIA the Essence, and, in total illumination, saves it. This is the theme of the Salvator Salvandus.

The gnostic who has been saved from the waters has closed the cycle of infinite bitterness, has crossed the limit that separates the ineffable ambit of the Pleroma from the ineffable regions of the universe, has valiantly escaped from the Empire of the Demiurge because he has reduced the Ego to cosmic dust.

The passage through diverse worlds, the successive annihilation of the inhuman elements, affirms this reincorporation in the sacred Absolute Sun, and then, converted into terribly divine creatures, we pass beyond good and evil.

*Dissolving the I, the Essence, the Consciousness, awakens, is illuminated, is liberated, then comes as consequence or corollary the Self-Knowledge, the Auto-Gnosis.*

## **Chapter Eleven: MEXICO-TENOCHTITLAN**

Tenochtitlan certainly has a very clear and simple explanation, devoid of useless artifices: "Place of the Tenochtli, prickly pear cactus of hard fruit."

The traditional cactus, born on the hard rock, is a very ancient glyph of the archaic mysteries, the magical and mystical sign of the city.

Mexico, etymologically comes from the root "Metztli" (moon) and "Xictli" (navel or center).

Mexico, classical pre-Columbian word, can and even must be translated thus: "The city that is in the middle of the lake of the moon."

It is not amiss in this treatise to recall that the neighboring Otomi people always designated this lordly city by the double name of "Anbondo Amadetzana."

The term "bondo," in rigorous Otomi, means "prickly pear cactus"; "amadetzana" signifies "In the middle of the moon."

The triumphant eagle perched upon the nopal, devouring a serpent, the coat of arms of the United Mexican States, is nothing more than the faithful translation of the archaic glyph that formerly designated the great Tenochtitlan.

Even at the summit of glory, the ancient Mexicans never forgot that their metropolis, imposing and marvelous, had been established in the swamps by a humble and underestimated tribe. A certain very ancient legend, that is lost in the night of the centuries, recounts how the elders discovered with great astonishment "intollihtic inacaihti" "within the tutelary, within the reed bed," certain vegetables and animal creatures that the God Huitzilopochtli had announced to them: the white willow, the emerald-colored frog, and the white fish, and so on.

"As soon as they saw this, the elders wept at once, and said: '- So it is here where (our city) shall be, since we saw what Huitzilopochtli told us and ordered.'"

But the following night the God called the Priest Cuauhcoatl (Serpent-Eagle) and told him: "-O Cuauhcoatl! Ye have now seen and marveled at all that there is in the reed bed. Hear, however! There is something more that ye have not yet seen. Go incontinently to see the Tenochtli, on which ye shall see the eagle joyfully perch... There shall we be, we shall dominate, we shall wait, we shall meet with the various peoples, breast and head of ours. With our arrow and shield we shall meet with those who surround us, with all whom we shall conquer... For there shall be our settlement, Mexico-Tenochtitlan, the place where the eagle screams, unfolds, and eats, the place where

the fish swims, the place where the serpent is torn apart, and many things shall come to pass."

Cuauhcoatl, the minister of the Most High, intoxicated with ecstasy, immediately gathered the Mexicans in the agora to communicate to them the Word of the Lord.

And the youths and all the women, and the elders and the children, overflowing with jubilation, followed him to the swamps, among the aquatic plants and the reeds, and suddenly, something unusual happens; the astonishment is general; they discover the promised sign, the rebellious eagle perched upon the nopal in full macabre feast, swallowing a serpent. It was in such moments of admiration and bliss that the Nahuatl Lucifer cried out with a great voice, saying: "-O Mexicans, there shall I be!"

Immediately the Mexicans wept for this and said: "We deserved to attain our desire!"

"-We have seen and marveled at where our settlement shall be. Let us go and rest."

All these paragraphs of substantial content having been very judiciously studied, we shall pass immediately to a profound analysis.

Unquestionably, the Serpent is the esoteric symbol of wisdom and of occult knowledge.

The Serpent has been related to the God of Wisdom since ancient times.

The Serpent is the sacred symbol of Thoth or Taut... and of all the holy Gods such as Hermes, Serapis, Jesus, Quetzalcoatl, Buddha, Tlaloc, Dante, Zoroaster, Bochica, and so on.

Any adept of the Universal White Brotherhood can be duly figured by the great "Serpent" that occupies such a notorious place among the symbols of the Gods, on the black stones that register the Babylonian benefactions.

Aesculapius, Pluto, Esmun, and Kneep are all deities with the attributes of the Serpent, says Dupuis. All are healers, givers of spiritual and physical health and of illumination.

The Brahmans obtained their cosmogony, science, and arts of culture from the famous "NAGA-MAYAS," later called "DANAVAS."

The NAGAS and the BRAHMANS used the sacred symbol of the feathered Serpent, an indisputably Mexican and Mayan emblem.

The Upanishads contain a Treatise on the Science of the Serpents, or what is the same, the Science of occult

Knowledge.

The NAGAS (serpents) of esoteric Buddhism are authentic, perfect, self-realized men, by virtue of their occult knowledge, and protectors of the law of the BUDDHA inasmuch as they correctly interpret his metaphysical doctrines.

The crown formed by an asp, the Thermutis, belongs to Isis, our particular, individual Divine Mother Kundalini, for each of us has his own.

Kundalini, the Igneous Serpent of our magical powers, coiled within the magnetic center of the coccyx (base of the spinal column), is luminous as lightning.

The great Kabir Jesus of Nazareth would never have advised his disciples to be as wise as the serpent if she had been a symbol of evil...

It is not amiss to recall that the Ophites, the wise Egyptian gnostics of the "Fraternity of the Serpent," would never have worshipped a living snake in their Liturgy as emblem of Sophia (Wisdom), if that reptile had been related to the powers of evil.

The Serpent, as feminine deity within us, is the Spouse of the Holy Spirit, our Virgin Mother weeping at the foot of the sexual Cross with her heart pierced by seven daggers; she is Stella

Maris, the Star of the Sea, Marah, Mary — or better, Ram-Io, the Serpent of fire ascending victoriously along the spine of the adept; she is our own Being but derived, whom the eagle, the Third Logos, must devour.

The old sages of the sacred land of the Mayab, from the profound night of the centuries, always emphasized the transcendental idea of the banquets of the snake; we need to be swallowed up by the Serpent.

It is opportune to cite here Tonantzin, our particular, individual Divine Mother Kundalini, the "Woman-Serpent," "God-Mother."

The classical Medea of Anahuac, the obverse of the medal, is Coatlicue, the Serpent that annihilates the Ego before the feast.

The saturnine Serpent does not eat anything filthy; she, the divine Spouse of Cronos, can only devour animic and spiritual principles, glorious bodies, forces, faculties, and so on.

In the name of truth we must formulate the following enunciation: "Without specific particular exception, no initiate, not even those who according to the western esoteric tradition attained the degree of 'adeptus exemptus,' could enjoy the powers of the Serpent without having been previously devoured by her."

It is not enough to attain the ascent of the Igneous Serpent of our magical powers along the spinal medullar canal, from chakra to chakra; it turns out urgent, undelayable, unpostponable, to be devoured by the snake... Only thus shall we become something distinct, different.

In the masterly book of Bourbourg, VOTAN, the Mexican demigod, in narrating his expedition, describes a subterranean passage that followed its course under the earth and ended at the root of the heavens, adding that this passage was a snake hole, a serpent hole, and that he was admitted to it because he himself was a "Son of the Serpents," that is to say, a Serpent. (Someone who had been devoured by the Serpent).

"The Assyrian priests always bore the name of their God. The Druids of the Celto-British regions also called themselves serpents. 'I am a serpent, I am a druid,' they exclaimed."

"The Egyptian Karnak is twin brother of the British Carnac, the latter meaning the Mount of the Serpent."

De Bourbourg indicates that the chiefs with the name of Votan, the Quetzalcoatl or Serpent deity of the Mexicans, are the descendants of Cham and Canaan. "I am Hivim," they say.

"Being a Hivim, I am of the great Race of the Dragon (Serpent). I myself am a Serpent, for I am a Hivim."

The candidate for adeptship always awaits frightful struggles, terrible battles against his own animal passions personified in the multiple psychic aggregates, or inhuman elements, which he must reduce to cosmic dust by means of the special aid of the Woman-Serpent.

The grottoes of the Rishis, the dwellings of Tiresias and of the Greek seers, were modeled according to those of the NAGAS, the "Serpent Kings" who dwelt in cavities of the rocks, under the earth. The victorious adept becomes a Son of the Serpent, and a Serpent that must be swallowed up by the Eagle of the Spirit (the Third Logos).

Cronos-Saturn is Shiva, the Firstborn of Creation, the Being of our Being, the Archhierophant and the Archmage, the Eagle of Anahuac.

Greek Mythology considers Cronos as one of the most ancient Gods; a true creator of Gods.

Saturn-Cronos, the rebellious Eagle, swallows the Snake to transform us into Gods.

In this myth we find anew the transcendental idea that he who gives Life is also the giver of Death.

Unquestionably, Saturn, with his sickle, is easily converted into Death with her scythe. If the seed does not die, the plant

is not born; if the serpent were not swallowed by the saturnine Eagle, we should never be Gods.

Speaking of Saturn, Ovid says: "Cronos was a most ancient divine King of Latium who occupied in the field of Rome the mount that for him was called Janiculum." Others assure that he reigned in Etruria, and ours in Umbria. The first temple that was raised in Italy was consecrated to him.

Macrobius says of him that he was the very God Saturn, who, banished from heaven by his son Jupiter, descended to live among men and, expelled from Crete, received hospitality in Italy, where he taught agriculture, arts, and sciences. It is said of Cronos-Saturn that he also founded the Saturnian City on Mount Tarpeius, that is, on the Capitol.

Many consider him (Cicero 2, "De Natura Deorum") as the "Chaos Theos," the Bosom from which all things come out and to which they must return, because this is what his name means, as God of Time and of the Year, reason for which he has been assimilated to the name of EO (IO).

JANA, YANA, JNANA, or GNOSIS is the science of Saturn, that is, the science of Initiatic knowledge, the science of Enoichion or Seer.

However, it is necessary to clarify that in none of these previous paragraphs have we made allusion to a determined

Planetary Regent, Nazana, or KABIR in particular. We have only wished to refer specifically to the Intimate Saturn, the divine Augoeides, the individual Logoi, the Eagle of each of us.

Unquestionably, the snake devoured by the eagle becomes, in fact and by right of its own, feathered Serpent.

Jesus, the great Kabir, was a feathered Serpent, the same as Moses, Dante, the Holy Lama, the Buddha, Quetzalcoatl, and many other Hierophants.

The Hindustani Yogis speak with infinite reverence about the divine marriage Shiva-Shakti, the double creator principle "masculine-feminine."

Ometecuhtli, the Lord (the Eagle), and Omecihuatl, the Lady (the Serpent), are found fully manifested in the feathered Serpent. Cuauhcoatl (Serpent-Eagle), high Priest of our blessed God Huitzilopochtli, was ostensibly an illuminated one.

It is not amiss to recall that the feathered Serpent is the result of conscious works and voluntary sufferings, fully symbolized by the thorns of the nopal.

Serpent, Eagle, nopal, philosopher's stone, water of the great lake — extraordinary esoteric foundations of the great Tenochtitlan.

The Azcatitlan codex intelligently allegorizes the beginnings of Mexican life in Tenochtitlan in a scene that shows some fishermen in a canoe, occupied in the hard struggle, trying to fish among reeds and aquatic birds.

Vain utopists, who in no way would be worth citing, suppose in absurd form that all this happened in the year 1325 of our era.

Paraphrasing in Socratic form, we shall say: The ignorant educated ones not only are ignorant but, moreover, are ignorant that they are ignorant.

The Gods of Anahuac well know that the foundation of the great Tenochtitlan is hidden in the profound night of the innumerable centuries that preceded us in the course of History.

The humble founders of the powerful solar civilization, Mexico-Tenochtitlan, dedicated the greater part of their precious time to fishing and to hunting aquatic birds.

It is clear that those simple people did not have a better appearance than the other "lacustrine savages" before the haughty gaze of the neighboring urban inhabitants of Culhuacan, Azcapotzalco, and Texcoco.

Their weapons were the classical net of all times, so necessary for fishing, and the famous dart-thrower, so indispensable for

hunting birds on the lake.

The Mexican people venerated and honored the holy Gods: Angels, archangels, principalities, powers, virtues, dominions, thrones, cherubim, and seraphim of Christianity.

It is truly very opportune to mention here some Deities:

Atlahua, "he who bears the atlatl."

Amimitl, comes etymologically from "mitl," arrow, and "atl," water.

Opochtli, the "left-handed one." Translate thus: "He who hurls arrows with the left hand."

The Hindustani Devas, Hebraic Malachim, Gods of Anahuac, angels of Christianity, are the spiritual principles of the marvelous forces of nature.

No one can control in absolute form those natural forces, unless he possess the Fifth Initiation, qualified of the causal world, which is that of an adept.

It is indispensable to have been accepted by the princes of fire, of air, of the waters, and of the earth. It is urgent to have realized the ultimate spiritual nature of the natural Forces, before becoming authentic Kings of the universal elements. To sup-

plicate is different. The Sacred Scriptures say: "Ask, and it shall be given you; knock, and it shall be opened unto you."

The ATLACA CHICHIMECAS prostrated themselves before the holy Gods (the angels of Christianity), and the response was never long in coming.

Happy felt themselves the Mexicans when they were able to purchase from their neighbors on firm land woods, planks, and stones to build their city.

Such purchase was made by the system of barter, exchanging useful materials for fish, tadpoles, frogs, little shrimps, aquatic snakes, aquatic flies, little lagoon worms, ducks, birds that live in the water, and so on.

With infinite humility, simplicity, and poverty, they built a temple to the archangel Huitzilopochtli, the real founder of Mexico-Tenochtitlan.

That tabernacle was certainly very small, very much in accord with their economic possibilities. Established in foreign land, among reeds and rushes, it is obvious that these people did not have sufficient stone and wood available.

The legend of the centuries recounts that the memory of that epoch, humble and grand at once, was commemorated once a year during the feasts of the month ETZALQUALIZTLI.

The AYAUECALI or first oratory dedicated to our Lord Huitzilopochtli was raised a little to the northwest of the present metropolitan cathedral, and approximately three hundred meters in identical direction from the center of the plaza of the constitution which today is called the zocalo.

The successive Mexican sovereigns certainly spared no effort in making for the blessed archangel Huitzilopochtli a house of devotion worthy of him, but always upon the same most sacred terrain or place chosen by the Blessed One.

Unquestionably, around that singular magnetic center arose, reign after reign, palaces, pyramids, sanctuaries, and so on.

It is not amiss to assert with great emphasis that the apparition of the eagle and of the serpent occurred to Cuauhtli and his people in the same place where afterward the temple of the holy God Huitzilopochtli was constructed.

Speaking very frankly and without circumlocution, we declare that the great Tenochtitlan is, above all, the Temple.

In the teocali (house of God) the fundamental motive of the city, of the people, and of the state is totally summarized and concentrated.

Marvelous magnetic center resting sublime on the firm, rocky soil. Beautiful island in the middle of the crystalline waters of

the swamps; exotic place in a wide bay of the legendary lagoon.

Many cities and villages shone beneath the light of the sun on those shores: Azcapotzalco and Tlacopan to the west, Coyoacan to the south, Tepeyacac to the north, and so on.

The Mexicans had to adapt to their service a great number of small islands, banks of sand and mud, and so on.

With great industry and infinite patience, that amphibious people had to begin by creating the soil — accumulating mud upon rafts of reeds, deepening many canals, very well em-banking the shores, and constructing here, there, and beyond causeways and bridges.

It was thus that the great Tenochtitlan arose, marvelous center of a powerful serpentine civilization.

*The saturnine Serpent does not eat anything filthy; she, the divine Spouse of Cronos, can only devour animic and spiritual principles, glorious bodies, forces, faculties, and so on.*

## **Chapter Twelve: FINAL CATAclysm**

Unquestionably, the Stone of the Sun, the famous Aztec calendar, is a perfect synthesis of science, philosophy, art, and

religion.

Tonatiuh, the Verb of Saint John, the Logos or Demiurge creator of the universe, with his triangular tongue of fire, is the Golden Child of sexual Alchemy, the spiritual Sun of Midnight, the Eagle that ascends, the resplendent Dragon of Wisdom, and is represented by the brilliant star that gives us life, light, and heat. Decorated in the Nahuatl manner, he appears glorious in the center of the great solar stone.

At the sides of the "great face" appear his hands armed with eagle claws clutching human hearts.

In questions of transcendental esotericism, the "MM" well know the profound significance of the salutation with the claw.

Around the figure of the Mexican Verb can be seen chiseled in great dimensions the date "4 earthquake," the day on which our present fifth sun must conclude by fire and earthquakes.

In the marvelous rectangles of the sign "earthquake" are sculpted the dates on which the previous suns perished.

The "sons of the first sun" (the divine androgynes of the first race), who formerly lived happy on the Crystal Island, perished devoured by the tigers. (Let what we have said about the cited feline in this treatise be remembered).

The "sons of the second sun" (the second race of the land of Apollo), the Hyperboreans, were razed by strong hurricanes.

The "sons of the third sun" (the hermaphrodite Lemurians), the multitudes of the third race that formerly lived on the Lemurian continent located in the Pacific Ocean, perished by sun of rain of fire and great earthquakes.

The "sons of the fourth sun," the fourth race (the Atlanteans), whose land was located in the Atlantic Ocean, were swallowed up by the waters.

Those who have profoundly studied the prophetic sermon of the great Kabir Jesus and the second epistle of Peter to the Romans, indubitably shall bow reverently before the severe tone of the Solar Stone.

Michel de Nostradamus, extraordinary seer, illustrious astrologer, who lived between the years 1503 and 1566 in France, says:

"In the year 1999, in the seventh month, a great King of terror shall come from the heavens." (See the first two verses of Century 10-72).

According to the astronomical calculations, there shall be in this twentieth century only two total eclipses of the sun: One on February 4, 1962, and another in August 1999.

The horripilating perturbation in the orbit and in the movement of the planet Earth, scientifically explained by the seer Nostradamus himself, shall be due to the approach of another star that during 7 days shall appear as another sun. The Apocalypse of Saint John cites such star, baptizing it with the name of Wormwood (bitterness).

Gigantic planet to which we refer with the name of Hercolubus. Many call it the "cold planet," others denominate it the "red planet"; unquestionably it is much larger than Jupiter, the colossal giant of our solar system.

"To an eclipse of the sun — says Nostradamus — shall succeed the most obscure and tenebrous summer that has ever existed since the creation until the passion and death of Jesus Christ, and from then until that day, and this shall be in the month of October, when there shall be produced a great translation in such a way that they shall believe the Earth has remained outside its orbit and submerged in eternal darkness."

Jesus, the great Kabir, said:

"And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken."

"Then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the Earth mourn, and they shall see the Son of Man coming on the clouds of heaven with power and glory."

"And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect, from the four winds, from one end of heaven to the other."

"Now learn the parable of the fig tree: When its branch is yet tender, and the leaves come forth, you know that summer is near."

"So likewise you, when you see all these things, know that it is near, even at the doors."

"Truly I say unto you, this generation shall not pass until all these things be accomplished."

"Heaven and earth shall pass away, but my words shall not pass away."

"But of that day and hour no one knows, not even the angels of the heavens, but only my Father."

"But as in the days of Noah, so shall be the coming of the Son of Man."

"For as in the days before the deluge they were eating and drinking, marrying and giving in marriage, until the day Noah entered the ark."

"And they did not understand until the flood came and took them all away, so shall the coming of the Son of Man also be."

"Then two shall be in the field; the one shall be taken, and the other shall be left."

"Two women shall be grinding at the mill; the one shall be taken, and the other shall be left."

"Watch, therefore, for you do not know at what hour your Lord is coming"...

"But know this, that if the master of the house had known at what hour the thief was coming, he would have watched and not have allowed his house to be broken into."

"Therefore you also be prepared, for the Son of Man will come at an hour when you do not think."

"Who then is a faithful and prudent servant, whom his Lord set over his house to give them food at the appointed time?"

"Blessed is that servant whom his Lord, when he comes, shall find doing so."

"Truly I say unto you, he will set him over all his goods."

"But if that evil servant should say in his heart, 'My Lord delays his coming,' and shall begin to strike his fellow servants, and even to eat and drink with the drunkards, the Lord of that servant shall come on a day he does not expect, and at an hour he does not know, and shall cut him in pieces, and appoint his portion with the hypocrites; there shall be weeping and gnashing of teeth."

"Wherefore I shall make the heavens to tremble; and the Earth shall be moved from its place by reason of the wrath of the Lord of hosts and by reason of the day of his fierce anger. For the stars of heaven and their constellations shall not give their light." (ISAIAH 13:6-13).

"The Earth shall stagger like a drunken man; it shall be utterly broken down; it shall fall and never rise again." (ISAIAH 24:19-21).

"Before the second coming of Jesus shall come the apostasy, the man of sin, the son of perdition, who shall rise above all that is called God, or is worshipped; he shall set himself up as God, in the temple of God, wishing to appear as God." (SAINT PAUL EP. 2, 11:3-4).

"The day of the Lord shall come as a thief in the night, in which the heavens shall pass away with great noise, and the elements shall melt with fervent heat, and the Earth and all the

works that are in it shall be burned." (SAINT PETER EP. 2, 3:4-10).

"The sun and the moon shall be darkened, and the stars shall lose their splendor; and the heavens and the earth shall tremble." (JOEL 3:15-16).

There was a great earthquake; and the sun became darkened, and the moon became as blood; and the stars of heaven fell to the Earth as when a fig tree casts off its green figs, shaken by a strong wind; and the heaven withdrew, the dead and the islands moved from their places; and the kings of the Earth, and the rich, hid themselves in the caverns and rocks of the mountains and said: "Fall on us, and hide us from the wrath of the Lamb; for the great day of his wrath is come." Saint John, (APOCALYPSE 6:12-17).

"And I saw the dead, great and small, who stood before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged by the things which were written in the books, according to their works; and the sea gave up the dead which were in it; and death and the inferno gave up the dead which were in them; and they were judged according to their works." Saint John, (APOCALYPSE 20:12-13).

I saw a new heaven and a new earth; for the first heaven and the first earth disappeared, and the sea was no more. And he that sat upon the throne said: "Behold, I make all things new." Saint John, (APOCALYPSE 21:1-5).

It is said in the Apocalypse that at the end of this world shall appear the antichrist (materialistic science). The Beast, the Great Whore, the entire Humanity whose fatal number is 666, and the Devil who deceived them (atheistic intellectualism), the false prophet who works deceiving miracles and prodigies — atomic bombs, space rockets, ultrasonic airplanes, and so on — were cast into the lake of fire and brimstone in the bowels of the earth.

The Book of Books of Chilam Balam, sacred jewel of the Mayan people, says textually the following:

"The 13 Ahau Katun is the thirteenth that is counted: Cabal IX Bach, Chachalaca-settlement; Kinchil Coba, Chachalaca-with-solar-face, is the seat of the thirteenth Katun."

"The bouquet of the lords of the Earth shall be blackened by the universal justice of God Our Lord."

"The sun shall turn upside down, the face of the moon shall turn upside down; blood shall flow down through the trees and the stones; the heavens and the earth shall burn by the

word of God the Father, of God the Son, and of God the Holy Spirit. Holy Justice, Holy Judgment of God Our Lord."

"Null shall be the force of Heaven and Earth when the great cities and the hidden peoples enter Christianity, the great city called Maax, Monkey, and also the totality of the small peoples in all the extension of the flat country of Maya Cusamil Mayapan, Swallow-mayan-its-place Banner-deer."

"It shall be the time when the men of two days shall rise (the homosexuals and lesbians) in the rigor of lasciviousness; sons of vile and perverse ones, the height of our perdition and shame."

"Our infants shall be dedicated to the Flower of May, and there shall be no good for us."

"It shall be the origin of death by the bad blood at the Rising of the Moon, and on the entering of the full Moon entire blood shall come to pass. Also the good stars shall shine their bounty upon the living and upon the dead."

Melchizedek, the Genius of the Earth, the King of the World, made in Tibet the following prophecy:

"Men (or better, the rational mammals), more and more shall forget their souls to occupy themselves only with their bodies. The greatest corruption shall reign upon the Earth."

"Men shall resemble ferocious beasts, thirsting for the blood of their brothers."

"The Crescent Moon shall be extinguished, its adepts falling into perpetual war. The greatest misfortunes shall fall upon them, and they shall end by struggling among themselves."

"The crowns of the kings, great and small, shall fall: One, two, three, four, five, six, seven, eight; a terrible war shall break out among all peoples."

"The oceans shall roar... the earth and the bottom of the seas shall be covered with bones... kingdoms shall disappear, entire peoples shall die... hunger, illness, crimes not foreseen in the laws, never seen or dreamed of by men."

"There shall come then the enemies of God and of the Divine Spirit who lie within men themselves. Those who raise their hand against another shall also perish."

"The forgotten ones, the persecuted ones, shall rise up afterward and attract the attention of the whole world."

"There shall be thick fogs, horrible storms. Mountains until then without vegetation shall be covered with forests."

"The whole Earth shall tremble... Millions of men shall exchange the chains of slavery and humiliations for hunger, pestilence, and death."

"The highways shall be filled with multitudes of persons walking at sunset from one side to another."

"The greatest, the most beautiful cities, shall disappear by fire... One, two, three... Of every ten thousand men, one shall survive, who shall be left naked, destitute of all understanding, without strength to build his dwelling or seek food. And these surviving men shall howl like ferocious wolves, shall devour corpses, and biting their own flesh shall challenge God to combat."

"The whole Earth shall remain desert, and even God shall flee from it... Over the empty Earth, night and death."

"Then I shall send a people unknown until now (the World Salvation Army), who, with strong hand, shall pull out the evil herbs from the terrain of cultivation and of vice, and shall lead the few who remain faithful to the spirit of man in the battle against evil."

"They shall found a new life upon the Earth purified by the death of the nations."

This prophecy is accepted by the gnostics, who interpret it as the end of the Black Age or Kali-Yuga; afterward, according to them, there shall be a new civilization and a new Culture.

Saint Odelia, that German princess born in the year 660, who accurately prophesied the Germany of Hitler and the Second World War, mentioned for the end of the Kali-Yuga "strange monsters arising from the seas and spreading terror."

"Prodigies shall be seen in the east: a great black cloud shall spread desolation."

Mother Shipton, the famous seer of the 15th century, born in England, predicted in her epoch things that certainly produced astonishment. Let us see some of her predictions:

**AUTOMOBILES AND RAILROADS:** "Carriages without horses shall run, and accidents shall fill the world with pain."

**RADIOTELEGRAPHY:** "Thoughts shall go around the world in the twinkling of an eye."

**SUBMARINES:** "Under the water men shall move, shall travel, shall sleep, and shall converse."

**AIRPLANES:** "We shall see men in the air, in white, black, and green."

**GREAT WORLD CATASTROPHE:** "The World shall come to its end in 1999."

The great Kabir Jesus said: "But of that day and hour no one knows, not even the angels who are in Heaven, nor the Son,

but the Father."

"Watch, therefore, for you do not know when the Lord of the House shall come (nor on what date, nor in what year) — whether at evening, or at midnight, or at the cock-crowing, or in the morning."

"Lest coming suddenly he find you sleeping (that is, with the consciousness asleep)."

And what I say to you, I say to all: "Watch" (awaken consciousness).

The times of the end have come, and the great universal conflagration is too near...

It is opportune to cite some extraordinary verses of the Koran:

"Among the signs that must precede the arrival of the last hour, is that the Moon shall be split in two. But despite this, the unbelievers shall not give credit to their eyes."

(It is unquestionable that this is in no way a geological division of our neighboring satellite. Interpret such prophecy of Mohammed in the political and military sense. From the year 1980, observe the movements of Islam; only thus shall we be able to comprehend what shall come to pass to the adepts of the Crescent Moon).

"When the trumpet is sounded for the first time, when the earth and the mountains are carried up into the air and crushed in a single blow, when the heaven shall be torn and fall in pieces, that day shall be the inevitable day."

(We have already explained previously the effects that the visit of the Planet Hercolubus must produce on our Earth world; indubitably it shall suffer violently the different changes prophesied by Mohammed in the Koran).

"The Blow that is! shall be on the Day of the Last Judgment. Those who have works that weigh in the balance shall have a pleasing life. Those whose works are light shall have as dwelling the burning pit." (The infernal worlds).

"When the earth shall tremble with that trembling that is reserved for it... When it has vomited up the dead that rest in its bowels..., man shall prepare himself to be judged."

"The sun shall be torn apart, the stars shall fall, the mountains shall be set in motion and shall end smashing against the soil. The heaven shall burst into a thousand pieces, and the seas and rivers shall mix their waters. The tombs shall open partly, and the dead shall resurrect. Those who have practiced good shall have happiness without limits; but the reprobates shall also be punished without measure." (See the Koran).

In the causal world I contemplated with mystical astonishment the Great Catastrophe that is approaching, and since that is the region of ineffable music, the vision was illustrated with the current of the sound.

A certain delicious tragic symphony resounded among the profound depths of the heaven of Venus.

That score amazed, in general, by its grandeur and majesty, by the inspiration and beauty of its plan, by the purity of its lines, and by the coloring and shade of its wise and artistic illustration — sweet and severe, grandiose and terrifying, dramatic and lugubrious at once...

The fragmentary melodic pieces (leitmotiv) that were heard in the causal world, in the different prophetic situations, are of great expressive power and are continuously related to the great event and to the historical occurrences that inevitably shall precede it in time...

There are, in the score of that great Cosmic Opera, symphonic fragments related to the third World War; delicious and dire sonorities, horrifying events, atomic bombs, frightful radioactivity in all the Earth, hunger, total destruction of the great metropolises, unknown illnesses, revolutions of blood and brandy, unbearable dictatorships, atheism, materialism, cruelty without limits, concentration camps, mortal hatreds, multi-

plication of borders, religious persecutions, mystical martyrs, execrable bolshevism, abominable anarchism, intellectualism devoid of all spirituality, complete loss of organic shame, drugs, alcohol, total prostitution of woman, infamous exploitation, new systems of tortures, and so on.

Intermixed with an art without precedent, were heard chilling themes related to the destruction of the powerful metropolises of the world: Paris, Rome, London, New York, Moscow, and so on.

Nostradamus, in a celebrated letter addressed to Henry II, says: "When the sun is completely eclipsed, a new and colossal celestial body shall pass in our sky, which shall be seen in full day, but the astrologers (referring to the famous astronomers of today and of the future) shall interpret the effects of this body in another way (very modern). For this bad interpretation no one shall have provisions for the phases of distress (allusion to the Great Catastrophe)."

Nostradamus, physician, astrologer, and illuminated clairvoyant, includes in his predictions that matter of the revolution of the axes of the Earth, but does not indicate an exact, adequate date of when it would happen; however, he connects it with the double eclipse that shall take place in the year 1999.

Indubitably, there shall be an extraordinary conjunction under the zodiacal sign of Capricorn that shall make its influence felt from 1984, concluding in the year 1999.

The great Mistress H.P.B. predicted, many years ago now, that there would be a worldwide upheaval at the end of the present century.

John, the evangelist, says: "When the birds of steel lay the eggs of fire; when men dominate the airs and cross the depths of the seas; when the dead resurrect; when fire descends from the heavens, and the men of the fields cannot reach the cities and those of the cities cannot flee toward the fields; when strange devices are seen in the sky, and extravagant things shall be seen from the Earth"...

"When creatures, young and old, shall have visions, premonitions, and shall make prophecies; when men shall divide themselves in the name of Christ; when hunger, thirst, misery, illness, and cemeteries substitute the populations of the cities"...

"When blood brothers shall kill one another, and creatures shall worship the beast..., then the times shall have come."

The apostle Saint Paul in his Epistle to the (1 THESSALONIANS 5:20-21), advises: "Despise not the prophecies; examine all things, retain that which is good."

The cyclical History of humanity opens in (GENESIS 6) with the account of the Universal Deluge (the submersion of the Atlantean continent), and concludes in the XX of the Apocalypse, in the burning flames of the Final Judgment.

Moses, saved from the raging waters of life, wrote the first; Saint John, extraordinary figure of solar exaltation, closes the Sacred Book with the seals of fire and of brimstone...

From this, and despite its apparent universality and the terrifying and prolonged action of the unleashed elements, we are convinced that the great cataclysm that is approaching shall not act equally everywhere nor in the entire extension of the continents and seas. Some privileged lands shall shelter the men, women, and children of the World Salvation Army.

There, for some time, those select souls shall be witnesses of the frightful duel of water and of fire.

The double Rainbow shall announce the enchantment of a new golden age after the Great Catastrophe.

Virgil, the great poet of Mantua, Master of the Florentine Dante, said: "Now the golden age has come, and a new progeny commands."

We know, on the other hand, to what extent the Bible is superior to other books. Unquestionably, despite being the Bible

the eternal, immutable book, the cyclic book par excellence, in no one of its verses is it said that the year 1999 be precisely that of the Great Catastrophe.

However, despite the exact date of the dreadful catastrophe that is approaching still being unknown — for only the Father knows the day and the hour — we know from direct experience that "the times of the end have already arrived and we are in them"...

Our intention is not to undertake here a refutation against the partisans of such date; we only wish to say that, in the Bible, despite containing within itself the revelation of all human history, before and beyond, including even the very annals of the peoples, it was never said that in the year 1999 the Aryan Race (the present humanity) would perish.

However, the erudite ones can in no way ignore that in the Bible is the narration "in extenso" of the journey that every great cyclic generation makes.

Humanity is already completely ripe for the supreme chastisement; the end of this shameful humanity is approaching...

The kabalistic analysis demonstrates that in the numbers two (2), five (5), zero (0), zero (0), is enclosed the secret of the Great Catastrophe. Let him who has understanding understand, because here there is wisdom.

Unfortunately, people never know how to penetrate the profound meaning of certain Kabalistic quantities; it is lamentable that they interpret everything literally.

It is necessary to await with cold blood the supreme hour, of chastisement for many and of martyrdom for some.

"And above all, you must know — says Peter — how in the last days shall come, with their mockery, scoffers, who live according to their concupiscences and say: 'Where is the promise of his coming? Why since the fathers died has everything remained the same from the beginning of creation?'"

"But the day of the Lord shall come — on a date that only the Father knows — like a thief, and in it the heavens shall pass with a great noise, and the elements, burning, shall dissolve, and likewise the Earth with the works that are in it."

## **Chapter Thirteen: PARADISES AND INFERNOS**

"O blessed MIXCOATL, well dost thou deserve to be praised in song, and well dost thou deserve that thy fame live in the world, and that those who dance in the areitos bring thee in their mouths, around the suburbs and tambourines of Huejotzingo, that thou mayest rejoice and appear to thy friends, the noble and generous, thy kinsmen!"

"O glorious youth! worthy of all praise, who didst offer thy heart to the sun, clean as a string of sapphires, again shalt thou come to sprout, again shalt thou come to flower in the world, thou shalt come to the areitos, and among the drums and tambourines of Huejotzingo, thou shalt appear to the nobles and valiant men, and thy friends shall see thee." (Sahagun 11:140).

"As many as died in war or on the altar of sacrifice went to the house of the sun. All walked united in an immense plain. When the sun is about to appear, when it is time for it to come out, they begin then to hurl war cries, they make resound the rattles they bear on their ankles, and they strike their shields."

"If their shield is pierced by two or three arrows, through those clefts they may contemplate the sun; but those whose shield has no aperture cannot look at the sun."

"As many as fell dead among magueys and cactus, among thorny acacias, and as many as have offered sacrifices to the Gods, may contemplate the sun, may arrive at him."

"When four years have passed, they change into beautiful birds: hummingbirds, flycatchers, golden birds with black hollows around the eyes; or into shining white butterflies, into butterflies of fine plumage, into great and multicolored butterflies, like drinking vessels, and they go sipping there in the

place of their repose, and are wont to come to earth and sip from red flowers that resemble blood: the erythrina, the paisentia, the carolinea, the calliandra." (Nahuatl Epic).

"The elders said that the sun calls them to himself, that they may live with him there in heaven, that they may rejoice and sing in his presence and give him pleasure."

"These are in continuous pleasures with the sun, they live in continual delights, they taste and suck the savory aroma of all flowers tasty and fragrant, never feel sadness or pain or displeasure, because they live in the house of the sun, where there are riches of delights."

"And these who die in wars in this manner are highly honored here in the world, and this manner of death is desired by many."

"Many envy those who die thus, and for this reason all desire this death, because those who die thus are highly praised." (Sahagun 11:140).

Enigmatic solar poems..., transcendental truths that profane Anthropology is unaware of.

Much has been spoken about Makara the "scaly one," the famous flying Dragon of Medea.

In the British Museum can still be seen a specimen of winged Dragon with scales.

The great Dragon only respects and venerates the Serpents of Wisdom. It is lamentable that the Assyriologists truly ignore the condition of the Dragon in ancient Chaldea.

The marvelous sign of the Dragon has, certainly, seven esoteric meanings.

It is not amiss to affirm in emphatic form that the most elevated is identical to the "Born of himself," the Logos, the Hindu Aja.

In its most infernal sense it is the Devil, that excellent creature that was formerly called Lucifer, the Bringer of light, the Morning Star, the "brass" of the old medieval alchemists.

Among the Christian gnostics called Naassenes or worshippers of the Serpent, the Dragon was the Son of Man. His seven stars shine gloriously in the right hand of the Alpha and Omega of the Apocalypse of Saint John.

It is lamentable that the Prometheus-Lucifer of ancient times has been transformed into the Devil of Milton...

Satan shall be again the free Titan of yore when we have eliminated from our intimate nature every animal element.

We need with maximum, undelayable urgency to whiten the Devil, and this is only possible by fighting against ourselves, dissolving all that collection of psychic aggregates that constitute the I, the myself, the oneself.

Only by dying in ourselves shall we be able to whiten the brass and contemplate the Sun of Midnight, the Father.

All those who die in the war against themselves, those who attain the annihilation of the myself, shine splendorously in infinite space, penetrate the various departments of the Kingdom (enter into the House of the Sun).

The allegory of the war in the heavens has its origin in the temples of initiation and in the archaic crypts.

Michael battles against the red Dragon, and Saint George against the black Dragon; always battling are Apollo and Python, Krishna and Kaliya, Osiris and Typhon, Bel and the Dragon, and so on.

The Dragon is always the reflection of our own Intimate God, the shadow of the divine Logoi that, from the depth of the Ark of Science, in mystical ambush, awaits the instant of being realized.

To fight against the Dragon means to overcome the temptations and eliminate each and every one of the inhuman ele-

ments we carry within: Wrath, greed, lust, envy, pride, sloth, gluttony, and so on.

Those who die on the Altar of Sacrifice, that is, of the "sacred-office," in the Ninth Sphere, go to the House of the Sun, integrate themselves with their God.

In the sacred land of the Vedas, Arjuna trembles and shudders in the midst of the battlefield on understanding that he must kill his own relatives (his multiple i's or psychological defects of the enemy army).

For authentic Mexicans, what determines the place to which the Soul goes after death is the specific kind of it and the type of labors that such deceased had in life.

Even the enemy warriors who have died in the hard struggle, or who, captured as prisoners, were sacrificed on the Tezcatl, the stone of sacrifices, enter the sublime Kingdom of the golden light (the Solar Paradise). These have a special God; I wish to refer to Teoyaomiqui, the "Deity of dead enemies."

The esoteric aspect of this theme of popular religion is transcendental.

To understand this is unpostponable. "Christians should also venerate the saints of other creeds, religions, and tongues."

Women who died in childbirth, who happily dwell in the western paradise wisely denominated "CINCALCO," the "house of maize," are also greatly venerated.

Indubitably, before being transformed into goddesses, the women dead in childbirth enjoy extraordinary magical powers, according to the Religion of Anahuac.

It is said of the woman who has died in childbirth that she has conquered the enemy. The young warriors covet her right arm and try to take possession of it because it will make them invincible in combat, reason for which such corpses were always duly guarded by men of the clan, fully armed, to avoid mutilation.

It is interesting that such women, before becoming goddesses, descend to the earth converted into terrifying phantoms of ill omen, bearing as head a skull and with hands and feet equipped with claws, as the mysteries of Anahuac say.

Extraordinary post-mortem states those of those noble women who die in childbirth.

To that swoon of three days mentioned by the Bardo Thodol, and which always occurs after the demise of the physical body, those deceased ones relive the life that has just passed, and then they appear as suffering phantoms of horrifying appearance.

However, the retrospective experiences of the finalized existence having been concluded, the "essence," in the absence of the I, rises from sphere to sphere until it is submerged in solar bliss.

Much later in time, the good Dharma concluded, those souls must inevitably return to a new matrix.

The wise priests of Anahuac always affirmed in emphatic form that the "Cihuateteo" or "goddess-women" dead in childbirth live in the western paradise called CINCALCO, the "house of maize."

From the germ, from the grain, is born life, and they gave their life precisely for the nascent creature.

Mother Nature knows how to always pay in the best manner the solemn sacrifice of those blessed women.

The bliss of those souls in the heavens of the Moon, Mercury, Venus, and the Sun is indescribable...

Unfortunately, every recompense is exhausted, and finally, those souls return to the interior of the I with the purpose of penetrating a new matrix.

Those who die drowned amid the tempestuous waters of the rivers or of the seas, or amid the waves of the profound lakes, or by lightning, enter happy into the Paradise of Tlaloc, which

is to the South, the region of fertility and abundance, where there exist fruit trees of every kind and abound maize, beans, chia, and many other foods.

The splendid paintings found in the Temple of Teotihuacan come to demonstrate to us the firm belief in the Tlalocan, the famous Paradise of Tlaloc.

In the superior dimensions of nature there exist many paradises of happiness; it is not amiss to recall the Kingdom of Buddha Amitabha, located by the Tibetan lamas in the West.

In the Bardo Thodol several of those Edens are cited: "The Kingdom of Supreme Bliss," "The Kingdom of Dense Concentration," "The Kingdom of Long Hair," Vajra-Pani or the Unlimited Vihara of the Radiation of the Lotus, Padma-Sambhava in the presence of Urgyan, and so on.

The secret doctrine of Anahuac teaches that there exist thirteen heavens, and solemnly affirms that in the highest of these live the souls of children who pass away before having the use of reason.

The doctrine of ancient Mexico says that those innocent souls wait until the present humanity is destroyed in the great cataclysm that is approaching, to reincarnate in the new humanity. In millennial Tibet, the Bardo Thodol guides the deceased who

wish to liberate themselves so as not to return to the bitterness of this world.

In the sacred land of the pharaohs, many souls managed to escape from this cloaca of Samsara after having worked on the dissolution of the Ego.

Terrible trials await the deceased who do not wish to return to this world; when they come out victorious, they enter the already cited suprasensible kingdoms. In those regions they are instructed and aided before submerging happy as innocent children into the Great Ocean.

Many of those souls shall return in the Golden Age, after the great cataclysm, to work in their intimate self-realization.

Unquestionably, it is intelligent to know how to withdraw in time, before the "cycle of existences" concludes.

It is preferable to withdraw from the "school of life" rather than to be expelled; the submerged involution within the bowels of the Earth, in the tenebrous Tartarus, is certainly very painful.

In the sun-drenched country of Khem, in the epoch of the pharaoh Khafre, I personally knew a certain exemplary case.

It is a very religious citizen who never fabricated the "superior existential bodies of the Being."

That mystic, very serious in himself, believing himself incapable of the ordeals of Initiation, and knowing the destiny that awaits souls after each cycle or period of existences, preferred to withdraw from the cosmic scenery.

That devotee never knew the unspeakable mystery of the Great Arcanum, but he had the I and knew that he had it, and desired to disintegrate it so as not to return after death to this valley of tears.

It is ostensible that his Divine Mother Kundalini, Tonantzin, Isis, always assisted him in the work of dissolution of those elements that constitute the "myself."

I would never affirm that that religious one then attained the total elimination of the inhuman elements; however, he advanced much in his work, and after the death of the physical body, continued in the beyond with the unshakable purpose of not returning to this world.

Subsequently, after the well-known swoon of the three days, that soul had to relive in retrospective form the finalized existence.

The retrospective work concluded, the deceased having been informed about the result of all his actions, both good and evil, he continued firm in the purpose of not returning more.

The terrifying howl of the Wolf of the Law that so frightens the deceased, the dreadful hurricane of objective Justice, the sinister tempests of the country of the dead, the innumerable couples that copulate incessantly, the attractions and repulsions, sympathies and antipathies, the cavernous errors, and so on, never managed to make that soul desist from his firm purpose.

The solemn voice of the Egyptian priests, who in life had promised him help, reached the deceased reminding him of his purpose.

KEH, his Father who is in secret, and NUIT, his Divine Mother Isis, submitted the son — the deceased — to the final test, but the disincarnate one came out victorious.

As a consequence of all these intimate triumphs, that deceased entered happily into a molecular paradise very similar to that of Tlaloc.

In such a region of indisputable natural delights, that creature continued with full success the work upon himself.

Devi Kundalini, Tonantzin, Isis-Mary, his particular Divine Mother, aided him in direct form, eliminating from his psyche the inhuman residues that still remained.

As the deceased was reconquering innocence, as he died more and more in himself, he also passed through different meta-

morphoses. At first he assumed the ineffable figure of a tender maiden, and finally that of a three-year-old girl; then, like a simple "elemental Buddha," he submerged into the ocean of the Universal Spirit of Life, beyond good and evil.

Obviously, that creature was sincere with himself; not feeling capable of attaining adeptship, he preferred to separate himself from the scenery of the world, to return to the original point of departure, to continue as simple elemental.

Those souls can reincarnate, if they so wish, in the future Golden Age, after the great cataclysm that is approaching, to enter into the mysteries; however, the majority of those innocent creatures prefer to remain forever on that elemental side.

When we, the initiates of old Egypt, gave these teachings to the people, we sat in groups of four before small square tables; with this we allegorized the four fundamental states through which every soul that desires to retire from the wheel of Samsara must pass.

The elimination of the inhuman residues in the psyche of the deceased consummated, he will have to experience in himself the "illuminating void"; this is the Dharmakaya.

This void is not of the nature of the void of nothingness, but an intelligent void; it is the state of the spirit in the Sambhogakaya.

Void and clarity inseparable. Void clear by nature, and clarity by nature void, is the ADI-KAYA, the illuminated Intelligence.

The illuminated Intelligence, shining without obstacles in the deceased who has managed to die completely in himself, shall radiate everywhere: it is the Nirmanakaya.

Only by direct experience in the four kayas is it possible to obtain total liberation.

Very different is the fate that awaits the souls who conclude any period of manifestation without having liberated themselves.

Those who have not been chosen by the Sun, or by Tlaloc — say the Aztecs — go simply to the Mictlan, and there those souls endure frightful magical tests on passing through the infernos.

In the first place, to arrive at the Mictlan they must pass over the muddy river, the Acheron or CHICNAHUAPAN, in the bark of Charon, as Dante says in his Divine Comedy. Unquestionably, this is the first test to which the "infernal gods" submit themselves.

"Woe to you, perverse souls! never hope to see heaven. I come to lead you to the other shore, where eternal darkness reigns, in the midst of heat and cold" ...

The wise Mexicans continue saying that afterward the soul must pass between two mountains that come together; in the third place, by an obsidian mountain; in the fourth place, by the region where a very icy wind howls tremendously; afterward, by where the banners float; the sixth place in which arrows are shot; in the seventh Dantean circle are the beasts that eat the hearts; in the eighth, they say, is the narrow passage between places and stones; and in the ninth and last Dantean circle, within the interior of the Earth, exists the CHICNAHUMICTLAN, where one passes through the "second death" so wisely described by the Apocalypse of Saint John.

Subsequently, those souls rest, entering the elemental paradises of nature; then they begin new evolutionary processes that must begin with the mineral kingdom, continue in the vegetable, continue in the animal, and culminate in the humanoid state that they once lost.

*Among the Christian gnostics called Naassenes or worshippers of the Serpent, the Dragon was the Son of Man.*

## **Chapter Fourteen: THE SERPENTINE BINARY**

The serpentine binary in pre-Hispanic Mexico is certainly something that invites us to reflection.

The two Igneous Serpents or Xiuhcoatl, that gracefully surround the Sun in the Aztec calendar, also surrounded the main Temple of the great Tenochtitlan, and formed the famous COATEPANTLI or "wall of serpents."

The Aztec serpent constantly appears in extraordinary situations that integrally upset her organic determinism: the tail, represented by a second head in unusual attitudes, leads us by simple logical deduction to the serpentine binary.

The double head, that recalls with full clarity the figure of snake in circle, in that gnostic act of devouring her own tail, appears in the sacred walls of the Temple of Quetzalcoatl in the ruins of Xochicalco.

Serpentine binaries — sometimes dancing exotically, duly coiled in the mystical figure of the Holy Eight; sometimes in chained form making a circle in the Mayan style, and so on — are indicating to us something mysterious, extraordinary, and magical.

It is not amiss in this treatise to cite emphatically the double esoteric character of the serpent.

Let us distinguish between the tempting serpent of Eden and the Serpent of bronze that healed the Israelites in the desert; between the horrifying Python that crawled through the mud of the earth and that Apollo, enraged, wounded with his darts, and that other one that ascended the staff of Aesculapius, the God of Medicine.

When the Igneous Serpent of our magical powers ascends through the spinal medullar canal of the human organism, she is our Divine Mother Kundalini.

When the igneous serpent descends, projecting from the coccygeal bone toward the atomic infernos of man, she is the abominable organ Kundartiguador.

The Venerable Master "G" falls into the very grave error of attributing to the ascending Serpent (Kundalini) the hypnotic and horrible powers of the descending serpent (the abominable organ Kundartiguador).

Kundalini is a compound word: "kunda" reminds us of the abominable organ Kundartiguador; "lini" is an Atlantean term that means end. Kundalini, in high grammar, can and must be translated thus: End of the abominable organ Kundartiguador.

The victorious ascent of the Kundalini through the spinal medullar canal marks the end of the abominable organ Kundartiguador.

Indubitably, Dr. Maurice Nicoll and Ouspensky, the great initiate, accepted this error of Master "G."

The cited Master considered that his Cosmic Mother was the sacred Prana. If Master "G" had studied the serpentine binary on the "sacred walls" of the Mexican, Toltec, Mayan, and so on, temples, indubitably he would never have fallen into this confusion.

Hindustani Yoga makes exhaustive analyses of that annular serpentine Fire (Kundalini) that develops ascending in the body of the ascetic, but very little does it say about the descending snake or "demoniacal tail," whose electric force maintains all suffering humanity in hypnotic trance.

If these poor intellectual mammals that populate the face of the Earth could see with full meridian clarity the lamentable state in which they find themselves, they would desperately seek the way to escape.

As soon as the poor intellectual animal awakens, even if only for a fleeting instant, and opens his eyes before the crude realism of life, immediately the formidable hypnotic power of the terrible serpent of the abyss returns to the charge with multi-

plied force, and the unhappy victim falls asleep again, dreaming that he is awake or about to awaken.

Only the sincere gnostic, who integrally comprehends the difficulty of awakening consciousness, knows that the latter is only possible based on conscious works and voluntary sufferings.

The great infernal viper knows the entire "modus operandi" of mechanical imagination. (We would never pronounce ourselves against the diaphanous or translucent, which is known as objective, conscious imagination).

The abysmal snake, by means of mechanical imagination, which is her primary agent, works in accord with the interests of nature and keeps us submerged in the state of profound hypnotic trance.

By the mechanisms of fantasy we always justify our worst infamies, evade responsibilities, seek escape routes, self-consider ourselves, self-classify ourselves in the best manner, believe ourselves just and perfect.

It is fitting to think that there are forces for which it is useful and profitable to maintain the rational mammal in a state of hypnotic sleep and to prevent him from seeing the truth and comprehending his position in life.

Ostensibly, the majority of us find such excuses, and is in such a way under the foolish and subtle activity of self-justification with the complicity of mechanical imagination, that in reality we would never suspect the intimate existence of our very natural psychological errors...

For example, if we are cruel with our spouse, children, relatives, and so on, in reality we are ignorant of it...

The most serious thing is that we permit this situation to continue, above all because we like it, and it is so easy; and if we are accused of cruelty, we shall probably smile, thinking that they do not understand our justice, our mercy, and infinite love...

We are placed amid the horrifying coils of the Great Serpent, but we believe ourselves free.

The legend of the centuries says that when Krishna — the great Avatar of Hindustan — turned fifteen years old, he went to seek the patriarch Nanda and said to him: "-Where is my mother?" (The ascending Serpent Kundalini).

"-My son, do not ask me, responded the patriarch, thy mother has returned to the country whence she came, and I know not when she shall return"...

"Krishna fell into profound sadness, abandoned his companions, and wandered several weeks through Mount Meru"...

"There he came upon an old man standing under the gigantic cedar. Both looked at each other for a long time"...

"-Whom seekest thou? said the anchorite to him."

"-My mother — where shall I find her?"

"-At the side of Him who never changes." (The Father who is in secret).

"-But how to find Him?"

"-Seek, seek always and without end (within thyself)."

"-Kill the bull (the animal Ego) and crush the serpent (of the abyss)."

"Then Krishna perceived that the majestic form of the old man was becoming transparent, then tremulous, until disappearing among the branches like a luminous vibration"...

"When Krishna descended from Mount Meru, he seemed radiant and transfigured; a magical energy sprang from his Being."

"-Let us go to fight against the bulls and the serpents (abysmal); let us go to defend the good and to subjugate the wicked, he said to his companions."

"With bow and sword, Krishna and his brothers, the sons of the shepherds, defeated in the forest all the ferocious beasts."

"Krishna killed or tamed lions, waged war on perverse kings, and liberated oppressed tribes, but sadness invaded the depth of his heart"...

"His soul had only one deep, mysterious desire: to find his Divine Mother Kundalini and meet again the sublime old man (his Master); but despite the latter's promise, and despite all that he had fought and conquered, he could not achieve it."

"One day he heard speak of Kalayoni, the king of the serpents, the black magician guardian of the temple of Kali (Coatlicue, Proserpina, Hecate), the dread goddess of desire and of death, and he asked to fight with the most fearsome of her serpents — that eternal serpent (the abominable organ Kundartiguador) that had already devoured so many hundreds of exalted warriors, whose slaver corroded bones, and whose gaze sowed terror in all hearts"...

"From the depth of the temple of Kali — the queen of the infernos and of death — she of all crimes, Krishna saw come forth, at the magical conjuration of Kalayoni, a long blue-green reptile."

"The serpent slowly straightened her thick body, bristled dreadfully her reddish mane, and her penetrating eyes flashed

with terror in her monster's head of shining shells."

"-Either thou adorest her or perish — said the magician."

"The serpent died at the hands of Krishna, the holy hero who knew not fear"...

"When Krishna had heroically killed the serpent guardian of the temple of Kali, the horrible goddess of desire and of death, he made ablutions and prayer for a month on the bank of the Ganges, after having purified himself in the light of the sun and in the divine contemplative thought of Maha-Deva."

The horrifying infernal viper would never accept the Sahaja Maithuna, scientific chastity, because that goes against the interests of nature.

Those who do not succeed in being devoured by the Divine Serpent Kundalini shall be swallowed up by the dreadful Python serpent.

The warrior who manages to kill the infernal snake shall enter the Palace of the Kings, shall be anointed as King and Priest of nature according to the Order of Melchizedek.

However, it is certainly never an easy enterprise to rebel against the atoms of heredity, against the lust we inherit from our ancestors, against the dreadful infernal viper that brought

to the world our grandparents and that will bring our children and the children of our children.

That which one bears in the flesh, in the blood, and in the bones is definitive, and to rebel against that turns out frightful.

The doctrine of Buddhist annihilation is fundamental. We need to die from instant to instant; only with death does the new come.

*Maurice Nicoll and Ouspensky, the great initiate, accepted this error of Master "G." The cited Master considered that his Cosmic Mother was the sacred Prana.*

## **Chapter Fifteen: THE ELEMENTALS**

Our Divine Mother Tonantzin is the Igneous Serpent of our magical powers ascending victoriously through the spinal medullar canal of the human organism.

Coatlicue is the serpent of the abyss, Kali, Hecate, the infernal Proserpina, the goddess of the Earth.

Cihuacoatl is another terrible name of the goddess of the Earth and the blessed Patroness of the famous Cihuateteo who at night scream and bellow frightfully in the air.

In more recent times, Cihuacoatl was transformed into the "weeping woman" of our popular legends, who carries a mysterious cradle or the corpse of an innocent creature, and who hurls bitter lamentations at night in the lordly streets of the city.

In ancient times they said that she had come because of the offense of having left abandoned, in the public market, the cradle within which was the sacrificial knife.

Unquestionably, the gnomes or pygmies that dwell within the bowels of the Earth tremble before Coatlicue.

The particular genius of these gnomes is Gob, a very special deity known in high magic.

We have been told that the specific kingdom of the gnomes is to the North of the Earth. They are commanded with the sword.

Let us see now a magnificent poem of the Nahuatl Epic related to Tlaloc, the God of water:

"The God Tlaloc resided in a great palace with four chambers, and in the midst of the house was a courtyard with four enormous tubs full of water."

"The first is of the water that rains in its time and fertilizes the earth so that it may give good fruits."

"The second is of the water that causes the crops to be clouded and the fruits to be lost."

"The third is of the water that causes the plants to freeze and dry up."

"The fourth is of the water that produces drought and sterility"...

"The God has in his service many ministers — the elementals of water — small of body, who dwell in each of the chambers, each according to his color, for they are blue as the sky, white, yellow, or red"...

"They, with great watering pots and with sticks in their hands, go to pour upon the earth when the supreme God of rain orders"...

"And when it thunders, it is because they crack their pitchers, and if any lightning falls, it is because a fragment of the broken vessels comes upon the earth"...

Finding myself one day in a state of profound meditation, I had to put myself in direct contact with the blessed Lord Tlaloc.

This great Being lives in the causal world, beyond the body, the affections, and the mind. In all the parts of my Being I certainly experienced the tremendous reality of his presence.

Exotically dressed, he seemed an Arab of ancient times; his face, impossible to describe with words, was like lightning.

When I reproached him for the offense of having accepted so many sacrifices of children, women, men, elders, and so on, the response was: "I was not to blame for that; I never demanded such sacrifices; that was the work of the people there in the physical world." Then he concluded with the following words: "I shall return in the new Aquarian Era."

Unquestionably, the God Tlaloc must reincarnate within some years.

The Kabbalists solemnly affirm that the kingdom of the ondines is found in the West and that they are evoked with the cup of the libations.

The ancient magi, when they called the ondines of the rivers and of the lakes, or the genii of the clouds, or the nereids of the tempestuous ocean, cried out with a great voice, pronouncing the following Mantrams: VEYA, VALLALA, VEYALA, HEYALA, VEYA.

Certain tribes of America, when they wish for rain for their crops, having gathered their members, assume the figure of the toad, imitate it, and then, in chorus, mimic their croaking; the result does not take long in coming.

The ancient Mexicans prayed to the Lord of the rains, to Tlaloc, and then the earth was watered with the waters of life.

Although Tlaloc is a King of nature, a perfect creature beyond good and evil, in his hands is the flood, the drought, the hail, the ice, and the lightning, reason for which the ancient magi feared his wrath. It is not amiss to affirm that at the end of the Nahuatl civilization, sacrifices of prisoners dressed with the Numen were offered to him, and especially maidens and children, with the purpose of placating his anger.

We need to clarify the following: When the powerful Anahuac civilization was at the zenith of its glory, the human sacrifices that so frighten tourists were notable by their absence; they did not exist.

Indubitably, every civilization that agonizes ends always with a bath of blood, and Mexico in no way could be the exception.

Those who have studied Universal History do not ignore this on recalling Rome, Troy, Carthage, Egypt, Persia, and so on.

The followers of profane Anthropology, utopists one hundred percent, based on mere subjective rationalisms, have launched the absurd hypothesis that our most holy Lord Quetzalcoatl, great Avatar of ancient Mexico, was also worshipped under the name of Ehecatl, which wisely translated means "God of the wind."

The Adepts of the Occult Fraternity — those sacred Individuals endowed with objective reason, the authentic Masters of gnostic Anthropology — know very well, by direct mystical experience and profound analysis, that the God of the wind is a Deva of nature, a Malachim of the causal world, a genius of cosmic Movement very different from Quetzalcoatl.

It is not amiss to explain that subjective reason elaborates its concepts of content exclusively with the data based on external sensory perceptions, reason for which it can know nothing about the real, about the truth, about God — as Don Emmanuel Kant convincingly demonstrated in his book titled "The Critique of Pure Reason."

Objective reason is different; it elaborates its concepts of content with the fundamental data of consciousness.

Thus, on speaking about the Gods of the Aztec Pantheon, the students of gnostic Anthropology know very well what we are saying; we do not launch subjective opinions..., we are mathematical in investigation and demanding in expression.

Ehecatl, Sabtabiel, Michael, and so on, constitute a true galaxy of sacred Individuals of our solar system of Ors, specialized in the difficult science of cosmic Movement.

The great Guruji Ehecatl helped in a very efficient form the great Kabir Jesus of Nazareth in his difficult resurrective

processes.

It is undoubted that under the direction of Ehecatl, on our planet Earth, work billions and trillions of aerial sylphs.

We have been told with great emphasis that the kingdom of the sylphs is located in the East.

Unquestionably, they are commanded with the eagle feather or with the holy Pentacles; this the magi know. In the vision of the harmony of all things we discover with mystical astonishment the spiritual part of nature; in other terms, we find the famous Malachim or angelic kings.

The direct contacts with the elementals must always be carried out through the angelic kings of the elements, in the marvelous sphere of the causal world.

Like the earth, the water, and the air, the element fire of nature also has in the secret doctrine of Anahuac its special God.

The Aztecs always worshipped him with the sacred name of Huehuateotl, which correctly translated means: "Old God."

He is represented as an old man loaded with years and who bears upon his head an enormous brazier.

We have been told that, in contrast with Tezcatlipoca, who is the first to arrive at the feast of the month Teotleco, the

blessed Divine Lord Huehuateotl is the last to arrive at the assembly of the Gods.

Huehuateotl, as natural element, is the INRI of the Christians, the Abraxas of the gnostics, the Chinese Tao, the Buddhist Zen, the Agnus Dei.

Huehuateotl, as sacred Individual, is an angelic King, someone who self-realized himself intimately, a Malachim under whose rectorship work billions and trillions of salamanders (creatures of fire).

In the universal Fire dwell happy the "Sons of the Flame," the Gods of the igneous element, the ancient genii — Apollo, Minerva, Horus, and so on. Those ineffable and terribly divine Flames are certainly far beyond good and evil.

Ostensibly, the kingdom of the salamanders is found in the South. They are commanded with the toothed wand or with the magical trident.

To dominate and avail oneself of the elementals of nature, in complete and definitive form, it is indispensable to previously eliminate the animal Ego.

Never shall a light and capricious person govern the sylphs of nature; never shall a soft, cold, and inconstant subject be absolute master of the ondines of the waters or of the nereids of

the seas; wrath irritates the salamanders of fire, and gross concupiscence converts in fact into a plaything of the gnomes or pygmies of the mineral kingdom those who wish to avail themselves of them.

It is necessary to be prompt and active like the sylphs; flexible and attentive to images like the ondines and nereids; energetic and strong like the salamanders; laborious and patient like the gnomes. In a word, it is urgent, indispensable to conquer the elementals in their strength without ever letting oneself be dominated by their weaknesses. Remember that our motto is THELEMA (will).

When the magus has died totally in himself, the entire nature shall obey him.

He shall pass during the tempest without the rain touching his head; the wind shall not disarrange a single fold of his garment.

He shall cross fire without burning himself; he shall walk upon tempestuous waters without sinking; he shall be able to see with full clarity all the riches hidden in the bosom of the Earth.

Let us remember the words of the great Kabir Jesus: "The miracles that I have done, you shall do, and even more"...

The angelic order of the world of natural causes, or world of conscious Will, is that of the Malachim or Kings of Nature, who certainly constitute, in themselves, the legitimate spiritual principles of the elements.

Those Gods, ineffable and terribly divine, are perfect Men in the fullest sense of the word. Such Beings are far beyond good and evil.

The illuminated ascetic fills himself with astonishment and mystical terror when he experiences, in all the parts of his Being, the presence of the Bat God, powerful Lord of the mysteries of Life and of Death.

It is not amiss to recall that there are still preserved chants to Huitzilopochtli, to the Mother of the Gods, to the God of fire, to Xochipilli, the God of music, of dance, and of song, to Xochiquetzal, to Xipe-Totec, the blessed Lord of spring, and so on.

In the instants in which I write these lines, certain unusual reminiscences arise in my mind.

Many years ago, a certain unwelcome guest dwelt in my house; he seemed to have no desire to leave.

I consulted the case with Ehecatl, the God of the wind, and it is obvious that the subject hastily abandoned my house.

Fortunately, I had in my power the sum that Ehecatl demanded of me for the service; nothing is given to us free, everything has its cost.

These elemental Gods are paid with cosmic values. He who has with what to pay comes out well in businesses.

Our good works are represented by cosmic coin. Always to do good is a good business. Thus we shall accumulate cosmic capital by means of which it is possible to make negotiations of this kind.

The initiate approaches the elemental beings in the name of any of the Kings who govern them.

In some way he descends to the elemental kingdoms bringing with him his virility, and then acts upon the elements.

The elemental operations must begin in the world of natural causes; from that region they must be controlled... In the absence of that control, black magic arises immediately.

When the elemental forces divorce themselves from their spiritual principles and become something different, even though no evil be intended, there is inevitably produced a fall accompanied by degeneration.

When we reconquer innocence in mind and in heart, the Princes of fire, of air, of the waters, and of the earth, open be-

fore us the doors of the elemental paradises. It is necessary, therefore, that when we wish to avail ourselves of the elemental forces, we ask the aid of the corresponding Kings.

The causal world or world of conscious Will is, essentially, the region of religious mysticism.

The gnostic who learns to combine meditation with prayer can unquestionably establish objective, conscious contact with the Gods of nature.

The causal world is the sphere of the Masters; it is the eternal Temple in the heavens that no hand has built; it is the great Dwelling of the Occult Fraternity.

Are you ill? Do you wish to heal someone? Then choose as motive of concentration, meditation, prayer, supplication, and so on, the famous Bat God of the Aztecs and Mayas. Indubitably this great Being is a Master of the mysteries of Life and Death.

When fire crackles burning, threatening lives, houses, properties, let it then be Huehuetotl, the Old God of fire, the basic object of your concentration, meditation, and supplications.

Well do the Hebrew rabbinical Kabbalists know that the Mantram of the causal world has been, is, and shall always be:  
ALOH VA DAATH.

To meditate on such word is equivalent to knocking at the marvelous doors of the great Temple. We are going to transcribe now a mystical fragment, a prayer to Xipe-Totec, the elemental God of spring, who is also the God of merchants:

### **Prayer**

*"Thou, nocturnal drinker,"*

*"Why dost thou make thyself begged?"*

*"Put on thy disguise,"*

*"put on thy golden raiment."*

*"O my God, thy water of precious stones"*

*"has descended;"*

*"the tall cypress"*

*"has been transformed into QUETZAL;"*

*"the serpent of fire"*

*"has been transformed into serpent of QUETZAL."*

*"The serpent of fire has set me free."*

*"Perhaps I shall disappear,"*

*"perhaps I shall disappear and destroy myself,"*

*"the tender plant of maize."*

*"Like a precious stone,"*

*"green in my heart;"*

*"but still shall I see the gold,"*

*"and I shall rejoice if it has ripened,"*

*"if the war chief has been born."*

*"O my God, grant that at least"*

*"some plants of maize"*

*"may fructify in abundance;"*

*"thy devotee directs his looks toward thy mountain,"*

*"toward thee;"*

*"I shall rejoice if something ripens first,"*

*"if I can say that the war chief"*

*"has been born."*

And when the miracle of fructification is attained, the grateful devotee cries out to the blessed Lord XIPE-TOTEC, saying:

*"The God of maize has been born"*

*"in TAMOANCHAN."*

*"In the place where there are flowers,"*

*"the God '1 Flower,"*

*"the God of maize has been born"*

*"in the place where there is water and moisture,"*

*"where the sons of men are made,"*

*"in precious Michoacan."*

These ineffable prayers are rather of Toltec origin and are very well written in the esoteric language Nahua-tlatolli.

The legend of the centuries says that Trithemius, the magus abbot, that sage who in 1483 governed the famous monastery of Sponheim, knew profoundly the esoteric science of the elements.

It is said that he evoked the specter of Mary of Burgundy before emperor Maximilian, who had supplicated him for this, and it is clear that the august shade counseled the emperor a new mode of conduct and revealed to him certain facts, ordering him to marry Bianca Sforza.

All the erudite ones of the Middle Ages were incessantly impassioned by magic, and many worked with the elementals of

nature.

Some magicians, with great religious fervor, cried out, calling Cupid so that in the magnetized mirror he might cause to appear before the astonished devotees the figure of the loved being.

God help me and Holy Mary! How many marvels Cupid did through the elementals! The abbot Trithemius considered himself a disciple of Albert the Great; he never denied that the holiest of saints practiced magic.

Albert the Great, like Saint Thomas, affirmed the reality of Alchemy. His treatise on such subject was always upon the table of the abbot.

Trithemius recounted that when William II, count of Holland, dined with the illustrious and renowned sage Albert the Great in Cologne, the latter had a table set up in the garden of the monastery, although it was full winter and was snowing.

As soon as those at the banquet had taken their seats, as if by enchantment the snow disappeared, and the garden became covered with varied flowers. Birds of different colors flew deliciously among the trees, as in the best days of summer.

The monk pupils of the mysterious abbot longed to be able to perform similar prodigies, and Trithemius hastened to say

that the Master achieved these marvels through elemental magic, and that in this there was nothing demoniacal nor, consequently, perverse, condemnable, execrable.

It is ostensible that Faust, Paracelsus, and Agrippa, the three most distinguished magi of the Middle Ages, were disciples of the abbot Trithemius.

"-Recite to me the four elements of nature," the abbot would order his monks in full class.

"-Earth, water, air, and fire."

"-Yes, — the Master would continue — earth and water, the heaviest, are attracted downward; air and fire, lighter, upward. Plato was right to merge fire in air, which becomes rain, which becomes dew, then water, which becomes earth on solidifying"...

The mystic who truly longs to become a Malachim, an angelic King of Nature, must become king of himself.

How could we command the elementals of nature if we have not learned to govern the atomic elementals of our own organism?

The atomic salamanders of the blood and of the sex burn frightfully with our animal passions.

The atomic sylphs of our own vital airs, at the service of mechanical imagination (do not confuse this with objective conscious imagination), play with our lascivious and perverse thoughts.

The atomic ondines of the sacred sperm always originate frightful sexual tempests.

The atomic gnomes of the flesh and of the bones enjoy indolently with sloth, gluttony, concupiscence.

It is urgent to know how to exorcise, command, and submit the atomic elementals of our own body.

By means of the exorcisms of fire, the airs, the waters, and the earth, we can also submit the atomic elementals of our own body.

Unquestionably, such prayers and exorcisms must be very well learned by heart.

### **Exorcism of Fire**

Fire is exorcised by casting into it salt, incense, white resin, camphor, and sulfur, pronouncing three times the three names of the genii of fire: Michael, king of the sun and of lightning; Samael, king of the volcanoes; Anael, prince of the astral light, hear my pleas. Amen. (Next, the devotee shall mentally formulate his petition).

## **Exorcism of Air**

Air is exorcised by blowing toward the four cardinal points and saying with faith the following: Spiritus Dei ferebatur super aquas, et inspiravi in faciem hominis spiraculum vitae. Sit Michael dux meus, et Sabtabiel servus meus, in luce et per lucem. Fiat verbum halitus meus, et imperabo spiritibus aeris hujus, et refrenabo equos solis voluntate cordis mei, et cogitatione mentis meae et nutu oculi dextri. Exorciso igitur te, creatura aeris, per pentagrammaton, et in nomine tetragrammaton, in quibus sunt voluntas firma et fides recta. Amen. Sela, fiat. So be it. (Next, the devotee, concentrated on Michael and Sabtabiel, shall formulate his petition).

## **Exorcism of Water**

Fiat firmamentum in medio aquarum et separet aquas ab aquis, quae superius sicut quae inferius, et quae inferius sicut quae superius ad perpetranda miracula rei unius. Sol ejus pater est, luna mater et ventus hanc gestavit in utero suo, ascendit a terra at coelum et rursus a coelo in terram descendit. Exorciso te, creatura aquae, ut sis mihi speculum Dei vivi in operibus ejus, et fons vitae, et ablutio peccatorum. Amen. (Next, the devotee, concentrated on Tlaloc or on Nicksa, makes his mental petition).

## **Exorcism of Earth**

By the magnetic nail that pierces the heart of the world, by the twelve stones of the holy city, by the seven metals that run within the veins of the Earth, and in the name of Gob, obey me, subterranean workers. (Then, the devotee concentrated on Gob shall formulate his petition).

The ancient magi used in their operations of elemental magic incenses with branches of laurel, mugwort, rue, sage, pine, rosemary, and so on. Such vegetables burned among lit coals.

This observance is magnificent. The air becomes charged with the smoke of the plants, the exorcised fire shall reflect the will of the operator, and the subtle forces of nature shall hear him and respond.

In such instants the water seems to shudder and boil, the fire casts a strange splendor, and in the air are felt unknown voices; the very earth seems to tremble.

It was in such moments that the magi of the Middle Ages succeeded in causing the elemental genius Cupid not only to make himself visible in the magnetized mirror but also to show in it not only the figure of the loved person but, what is more interesting, the events that destiny always reserves for the beings who love each other. The Gods of fire, Agni, Huehuetotl, and so on; the Elohim of air, Paralda, Ehecatl, and so on; the divinities of water, Nicksa, Tlaloc, and so on;

Gob and other subterranean deities, always assist the mystic who, with wisdom, love, and power, invokes them.

We have been told that every magus who works with the elements of nature can make himself invisible at will.

Unquestionably, such power is only possible to acquire, as any other faculty, on the basis of supreme sacrifices.

It is ostensible that sacrifice clearly signifies the deliberate, clairvoyant election of a superior good in preference to an inferior one.

The coal that the locomotive consumes is cruelly sacrificed to the power of movement so indispensable for transporting passengers.

In reality, sacrifice is a transmutation of forces. The energy latent in the coal offered on the altar of the locomotive is transformed into the dynamic energy of steam by means of the employed instruments.

There exists a psychological and at the same time cosmic mechanism that every act of sacrifice sets in motion, and by which the latter is transformed into spiritual energy, which, in turn, can be applied to other diverse mechanisms and reappear on the planes of form as a type of integrating force absolutely distinct from what it really was at its origin. For exam-

ple, a man can sacrifice his emotions to his career, or a woman her career to her emotions.

Some persons are disposed to sacrifice their earthly pleasures for the joys of the spirit.

However, it is very difficult that there be anyone disposed to renounce his own sufferings, to sacrifice them for something superior.

Sacrifice the supreme pain very natural that results from the demise of a beloved being, and you shall have a frightful transmutation of forces, whose sequence shall be the power to make yourselves invisible at will.

Doctor Faust knew how to make himself invisible at will; it is clear that the cited magus had obtained that power based on sacrifice.

The medieval sages had a marvelous enchanting formula by means of which they made themselves invisible.

It suffices, according to the rites and invocations in use, to know how to use magically the following liturgical formula: Athal, Bathel, Nothe, Jhoram, Asey, Cleyubgit, Gabellin, Semeney, Mencheno, Bal, Labenentem, Nero, Meclap, Halateroy, Palcim, Tingimiel, Plegas, Peneme, Fruora, Heam, Ha, Ararna, Avora, Ayla, Seye, Peremies, Seney, Levesso, Hay,

Barachalu, Acuth, Tural, Buchard, Caratim, per misericordiam, abibit ergo mortale, perficiat qua hog opus, ut invisibiliter ire possim.

This kind of magical formulas have as basis real and unshakable faith.

Such faith must be fabricated by means of profound analytical study and direct mystical experience.

*The gnostic who learns to combine meditation with prayer can unquestionably establish objective, conscious contact with the Gods of nature.*

## **Chapter Sixteen: ON DREAMS**

Gnosis teaches that there exist many different classes of dreams that the modern decadent Psychology of the western hemisphere radically ignores.

Unquestionably, dreams are of diverse specific quality due to the concrete fact that they are intimately related to each of the psychic centers of the human organism.

In strict rigor of truth and without any exaggeration, we can affirm that the majority of dreams are linked with the instinctive-motor center; that is, they are the echo of things seen dur-

ing the day, of simple sensations and movements, mere astral repetition of what we daily live.

Likewise, some experiences of emotional type, such as fear — which does so much harm to humanity — are wont to have place in those chaotic dreams of the instinctive-motor center.

There exist, then, emotional, sexual, intellectual, motor, and instinctive dreams, and so on.

The most important dreams, the intimate experiences of the Being, are associated with the two centers: superior emotional and superior mental.

Certainly, the dreams related to the two superior centers turn out interesting; they are always characterized by what could be denominated a dramatic formulation.

Now, if we think of the Ray of Creation, of the superior and inferior centers, and of the influences that descend along the cited Cosmic Ray, we must admit that there are presented within us luminous vibrations that try to heal us, that try to inform us about the state in which we find ourselves, and so on.

It turns out useful to receive messages and to be in contact with the Aztec, Mayan, Toltec, Egyptian, Greek, and so on, adepts.

It is also marvelous to converse with the various more elevated parts of our Being.

The superior centers are fully developed within us and transmit messages to us that we must learn to capture consciously.

Those very select persons who have had moments of self-remembering in life, in which they saw a thing or a common and ordinary person in a completely new way, shall not be surprised if I tell them in this chapter that such moments have the same quality or inner flavor as those rare and strange dreams related to the two centers, superior emotional and mental.

Indubitably, the significance of such transcendental dreams belongs to the same order as the realization in itself of the Ray of Creation and, in particular, of the lateral octave of the sun.

When one begins to realize the profound meaning of that specific class of dreams, it is a sign that certain forces struggle to awaken us, heal us, or cure us.

Each of us is a mathematical point in space that serves as vehicle for a determined sum of values, good or evil.

Death is a subtraction of fractions; the mathematical operation concluded, the only thing that remains are the values (white or black).

According to the law of eternal return, it is ostensible that the values return, reincorporate.

If a man begins to occupy himself more consciously with the small cycle of the recurrent events of his personal life, he shall be able to verify by himself, through direct mystical experience, that in daily sleep the same mathematical operation of death always repeats itself.

In the absence of the physical body, during normal sleep, the values, submerged in the astral light, attract and repel each other according to the laws of universal magnetism.

The return to the waking state implies in fact and by right of its own, the return of the values to the interior of the physical body.

One of the most extraordinary things is that people think they are only in relation with the external world.

Gnosis teaches us that we are in relation with an inner world, invisible to the ordinary physical senses, but visible to clairvoyance.

The invisible inner world is much more extensive and contains many more interesting things than the external world, toward which one is always looking through the five windows of the senses.

Many dreams refer to the place where we are in the invisible inner world from which the various circumstances of life arise.

The language of dreams is exactly comparable to the language of parables. Those who interpret everything literally think that the Sower of the Christic Gospel went out to sow, and that the seed fell on stony places, and so on; they do not understand the sense of such parable because the latter, in itself, belongs to the symbolic language of the superior emotional center.

It is not amiss to recall that every dream, however absurd or incoherent it may be, has some significance, since it indicates to us not only the psychic center to which it is associated, but also the psychological state of such center.

Many penitents who boasted of being chaste, when they were submitted to trials in the inner worlds, failed in the sexual center and fell into nocturnal pollutions.

In the perfect adept the five psychic centers — intellectual, emotional, motor, instinctive, and sexual — function in full harmony with the infinite.

What are the mental functionalisms during sleep? What emotions agitate and move us? What are our activities outside the physical body? What instinctive sensations predominate? Have we taken note of the sexual states we have during sleep?

We must be sincere with ourselves. With just reason said Plato: "Man is known by his dreams."

The question of the erroneous functionalism of the centers is a theme that demands a lifetime study, through self-observation in action and rigorous examination of dreams.

It is not possible in an instant to arrive at the comprehension of the centers and their correct or erroneous work; we need infinite patience...

All life unfolds in function of the centers and is controlled by them.

Our thoughts, feelings, ideas, hopes, fears, loves, hatreds, actions, sensations, pleasures, satisfactions, frustrations, and so on, are found in the centers.

The discovery of some inhuman element in any of the centers must be more than sufficient motive for esoteric work.

Every psychological defect must be previously comprehended, by means of the technique of meditation, before proceeding to its elimination.

To extirpate, eradicate, eliminate any undesirable element is only possible by invoking the aid of Tonantzin (the Divine Mother Kundalini), a variant of our own Being, the particular Fohat of each of us.

Thus it is that we go on dying from instant to instant; only with death does the new come...

On the scale of beings and things, unquestionably, influences of every kind reach us.

If we have comprehended the Ray of Creation, we shall also know that in every instant of life influences come to us and that these are of different quality.

It is necessary to remember always that there are superior influences that act upon us and that are registered by our psychic apparatus, but if we are attached to our senses and do not place full attention on our inner life, then we shall not manage to perceive these influences either.

*Gnosis teaches us that we are in relation with an inner world, invisible to the ordinary physical senses, but visible to clairvoyance.*

## **Chapter Seventeen: DISCIPLINE OF THE YOGA OF SLEEP**

Those aspirants who sincerely long for direct mystical experience must unquestionably begin with the discipline of the Yoga of sleep.

It is ostensible that the gnostic must be demanding with himself and learn to create favorable conditions for the recollection and comprehension of all those intimate experiences that always occur during sleep.

Before lying down for the rest from the toils and fatigues of daily life, it is fitting to give due attention to the state in which we find ourselves.

Devotees who, due to circumstances, lead a sedentary life, lose nothing and much gain if before lying down they take a short walk at a brisk pace in the fresh air; such walk shall relax their muscles.

However, it is fitting to clarify that we should never abuse physical exercises; we need to live harmoniously.

The supper, snack, or final meal of the day, must be light, free of heavy or stimulating dishes, carefully avoiding ingesting elements that may keep us awake, take away our sleep.

The most elevated form of thinking is not to think. When the mind is quiet and in silence, free from the toils of the day and from worldly anxieties, it is then in a state one hundred percent favorable for the practice of the Yoga of sleep.

When the superior emotional center really works, the process of thinking concludes, even if only for a short time.

It is evident that the mentioned center enters into activity with the dionysian intoxication.

Such rapture becomes possible on listening with infinite devotion to the delicious symphonies of a Wagner, a Mozart, a Chopin, and so on.

The music of Beethoven very especially turns out extraordinary for causing the superior emotional center to vibrate intensively.

In it the sincere gnostic finds an immense field of mystical exploration, because it is not music of form but of ineffable archetypal ideas; each note has its meaning; each silence a superior emotion.

Beethoven, on so cruelly feeling the rigors and trials of the "Spiritual Night," instead of failing like many aspirants, opened the eyes of his intuition to mysterious supernaturalism, to the spiritual part of nature, to that region where the angelic Kings of this Great Universal Creation live: Tlaloc, Huehueteotl, and so on.

Behold the "musician-philosopher" throughout his exemplary existence. Upon his worktable he had constantly in view his Divine Mother Kundalini, the ineffable NEITH, the TONANTZIN of ANAHUAC, the supreme Egyptian ISIS.

We have been told that the cited great Master had placed at the foot of that adorable figure an inscription, in his own handwriting, that mysteriously reads: "I am she who has been, is, and shall be, and no mortal has lifted my veil."

Intimate revolutionary progress becomes impossible without the immediate aid of our Divine Mother Tonantzin.

Every grateful son must love his mother; Beethoven loved his dearly.

Outside the physical body, in the hours of sleep, the soul can converse with its Divine Mother; however, it is evident that we must begin with the discipline of sleep.

We need to pay attention to the bedroom in which we must sleep. The decoration must be agreeable. The most desirable colors for the ends sought — despite what other authors counsel — are precisely the three primary tones: blue, yellow, and red.

Indubitably, the three basic colors always correspond to the three primary forces of nature (the holy TRIAMANZIKAMNO). Holy affirmation, holy negation, and holy conciliation.

It is not amiss to recall that the three original forces of this Great Creation always crystallize in positive, negative, and

neutral form.

The "causa causarum" of the holy TRIAMANZIKAMNO is found hidden in the active element OKIDANOK; this latter, in itself, is only the emanation of the sacred solar absolute.

Obviously, the rejection of the three fundamental colors, after all these reasons exposed, is equivalent, by simple logical deduction, to falling into an absurdity, into a folly.

The Yoga of Sleep turns out extraordinary, marvelous, formidable; nevertheless, it is wont to be very demanding.

The bedroom must always be very well perfumed and ventilated, but not flooded with the cold dew of the night.

After a detailed revision of oneself and of the bedroom in which we are to sleep, the gnostic must examine his bed.

If we observe any compass, we can verify by ourselves that the needle orients itself toward the north.

Unquestionably, it is possible to consciously take advantage of that magnetic current of the world that always flows from South to North.

Let us orient the bed in such a way that the head always remains toward the North; thus we shall be able to use intelligently the magnetic current indicated by the needle.

The mattress must not be exaggeratedly hard nor too soft; that is, it must have such elasticity that in no way affects the psychic processes of the sleeper.

Squeaky springs or a headboard that creaks and groans at the slightest movement of the sleeper constitute a serious obstacle for these practices.

A notebook and a pencil are placed under the pillow, in such a way that they can be easily found in the dark.

Bed linen must be cool and very clean; the pillowcase should be perfumed with our favorite fragrance.

After fulfilling all these requirements, the gnostic ascetic shall proceed to take the second step of this esoteric discipline.

He shall get into his bed and, having turned off the lights, shall lie down in dorsal decubitus, that is, upon his back, with eyes closed and hands upon the solar plexus.

He shall remain completely still for a few moments and, after having loosened or relaxed totally, both physically and mentally, shall concentrate on Morpheus, the God of sleep.

Unquestionably, each of the isolated parts of our Real Being exercises determined functions, and it is precisely Morpheus (not to be confused with Orpheus) who is in charge of educating us in the mysteries of sleep.

It would be something more than impossible to trace a scheme of the Being; however, all the spiritualized, isolated parts of our common presence wish for the absolute perfection of their functions.

When we concentrate on Morpheus, he rejoices at the brilliant opportunity we offer him.

It is urgent to have faith and know how to supplicate. We must ask Morpheus to illustrate us and awaken us in the suprasensible worlds.

At this point a very special drowsiness begins to take hold of the gnostic Esoterist, and then he adopts the posture of the lion: "Lying on his right side, with his head pointing toward the North, he slowly draws his legs up until the knees are bent. In this position the left leg rests upon the right; then he places the right cheek upon the palm of the right hand and lets the left arm rest upon the leg of the same side."

On awakening from normal sleep we should not move, because it is clear that with such movement our values are agitated and the recollections are lost.

Indubitably, the retrospective exercise becomes indispensable in such moments, when we wish to recall with full precision each and every one of our dreams.

The gnostic must very carefully note down the details of the dream or dreams in the notebook he placed under the pillow for this purpose.

Thus he shall be able to keep a detailed record about his intimate progress in the yoga of sleep.

Although only vague fragments of the dream or dreams remain in memory, these must be carefully registered.

When nothing has remained in memory, the retrospective exercise must be initiated based on the first thought we have at the precise instant of awakening; obviously, that is intimately associated with the last dream.

We need solemnly to clarify that the retrospective exercise begins before having returned totally to the waking state, when we are still in a state of drowsiness, trying consciously to follow the sequence of the dream.

The practice of the mentioned exercise always begins with the last image we had moments before returning to the waking state.

We shall end this chapter solemnly affirming that it is not possible to pass beyond this part related to the discipline of the yoga of sleep unless we have attained perfect memory of our oneiric experiences.

*When nothing has remained in memory, the retrospective exercise must be initiated based on the first thought we have at the precise instant of awakening; obviously, that is intimately associated with the last dream.*

## **Chapter Eighteen: TANTRIC SLEEP**

Indubitably, it turns out urgent to review monthly our notebook with the purpose of verifying by ourselves the progressive advance of oneiric memory.

Any possibility of forgetting must be eliminated. We must not continue with the subsequent practices until we have attained perfect memory.

Particularly interesting are those dramas that seem to come from other centuries or that unfold in settings or ambiances that have nothing to do with the waking existence of the dreamer.

One must be in a state of alert perception, alert novelty, and place very special attention on the study of details that include specific matters, conversations, gatherings, temples, unusual activities with other persons, and so on.

The integral development of oneiric memory having been attained, any possibility of forgetting now eliminated, the

process of symbolization shall open the road of revelation.

The basic science of the interpretation of dreams must be sought in the law of philosophical analogies, in the law of analogies of contraries, and in the law of correspondences and of numerology.

The astral images, reflected in the magical mirror of imagination, must never be translated literally, since they are only symbolic representations of archetypal ideas and must be used in the same manner as a mathematician uses algebraic symbols.

It is not amiss to affirm that such kind of ideas descend from the world of the pure Spirit.

Obviously, the archetypal ideas that descend from the Being become marvelous, informing us either about the psychological state of this or that center of the machine, or about very intimate esoteric matters, or about possible successes or dangers, and so on — always wrapped in the garb of symbolism.

To open this or that astral symbol, this or that scene or figure, with the purpose of extracting the essential idea, is only possible through the "meditation of the Being, logical and confrontative."

On arriving at this state of the discipline of the yoga of sleep, it becomes indispensable to enter the Tantric aspect of the question.

Ancient wisdom teaches that Tonantzin (Devi Kundalini), our particular Divine Cosmic Mother (for each person has his own), can adopt any form, since she is the origin of all forms. Therefore, it is fitting that the gnostic meditate upon her before falling asleep.

The aspirant should daily enter the process of sleep, repeating with much faith the following prayer: "TONANTZIN, TETEOINAN, O my mother, come to me, come to me."

According to Tantric science, if the gnostic insists on this practice, sooner or later there shall arise as if by enchantment, from among the changing and amorphous expressions of his dreams, an initiating element.

Until he has integrally identified that initiator, it is indispensable to continue registering his dreams in the notebook.

The profound study and analysis of each noted dream turns out unpostponable in the esoteric discipline of Tantric sleep.

Unquestionably, the sincere gnostic who arrives at this stage of Tantric discipline is, for such reason, ready to take the next step, which shall be the theme of our next chapter.

*Ancient wisdom teaches that Tonantzin (Devi Kundalini), our particular Divine Cosmic Mother (for each person has his own), can adopt any form, since she is the origin of all forms.*

## **Chapter Nineteen: PRACTICE OF RETURN**

When the aspirant has performed with full success all the gnostic exercises related to the esotericism of sleep, it is ostensible that he is then intimately prepared for the practice of return.

In the previous chapter we said something about the initiating element that arises as if by enchantment from among the changing and amorphous expressions of his dreams.

Certain very psychic, refined, and impressionable persons have always possessed within themselves the initiating element.

Such persons are characterized by the continuous repetition of one and the same dream; those psychics periodically relive this or that scene or constantly see in their oneiric experiences this or that creature or symbol.

Each time the initiating element — be it the latter symbol, sound, color, or person, and so on — is recalled upon awakening from normal sleep, the aspirant, with eyes still closed, con-

tinues visualizing the familiar key image and then intentionally tries to fall asleep again, continuing with the same dream.

In other words, the aspirant tries to become conscious of his own dream and therefore intentionally continues with it, but carrying it to the waking state, with full lucidity and self-control.

He becomes thus spectator and actor of a dream, with the advantage — certainly not at all to be despised — of being able to abandon the scene at will to move freely in the astral world.

Then, the aspirant, free from all the fetters of the flesh, outside his physical body, shall have detached himself from his old and familiar surroundings, penetrating into a universe governed by distinct laws.

The discipline of the dream-state of the Tantric Buddhists leads didactically to the awakening of consciousness.

The gnostic can only awaken to the true state of illumination by comprehending and disintegrating dreams.

The sacred scriptures of Hindustan solemnly affirm that the whole world is the dream of Brahma.

Starting from this Hindu postulate, we shall affirm in emphatic form the following: "When Brahma awakens, the dream concludes."

Insofar as the aspirant has not yet attained the radical dissolution, not only of dreams in themselves, but also of the psychological springs that originate them, absolute awakening shall be something more than impossible.

The definitive awakening of consciousness is only possible by means of a radical transformation.

The four Christic Gospels insist on the necessity of awakening; unfortunately, people continue asleep...

QUETZALCOATL, THE MEXICAN CHRIST, certainly was a man one hundred percent awake.

The multiplicity of his functions also indicates to us with full precision the great antiquity of his cult and the profound veneration with which he was regarded throughout central America.

The holy Gods of Anahuac are perfect men in the fullest sense of the word; absolutely awakened creatures; beings who eradicated from their psyche all possibility of dreaming.

TLALOC, "he who causes to sprout," God of the rains and of lightning, being God is also an awakened man, someone who had to eliminate from his psyche not only his dreams but, moreover, all possibility of dreaming. He is the principal sacred individual of the most ancient Olmec culture, and always

appears with the tiger-serpent mask in the colossal axes and in various jade figures.

TEZCATLIPOCA AND HUITZILOPOCHTLI, creatures of fire, living representations of night and day, are also awakened men, beings who managed to pass beyond dreams.

Outside the physical body, the awakened man can invoke the holy Gods of the Aztecs, Mayas, Toltecs, and so on.

The Gods of the Borgia, Borbonicus, and so on, codices come at the call of the awakened man.

By means of the aid of the holy Gods, the awakened man can study, in the astral light, the secret Doctrine of ANAHUAC.

*The gnostic can only awaken to the true state of illumination by comprehending and disintegrating dreams.*

## **Chapter Twenty: THE FOUR BEATITUDES**

In the previous chapter we said much about the initiating element of sleep, and it is obvious that now only remains for us to learn to use it.

When the gnostic has kept a record of his dreams, unquestionably he discovers the dream that always repeats itself; this,

among others, is certainly more than sufficient reason to note down all the dreams in the notebook.

Indubitably, the oneiric experience always repeated is the initiating element which, intelligently used, leads us to the awakening of consciousness.

Each time the mystic, lying down in his bed, falls asleep intentionally meditating upon the initiating element, the result is never long in coming.

Commonly, the anchorite relives such dream consciously, being able to separate himself from the scene at will to travel through the suprasensible worlds.

Any other dream can also be used for such purpose when we really know the technique.

Whoever awakens from a dream can continue with it intentionally if this is his desire. In this case, he must fall asleep again, reliving his oneiric experience with the imagination.

It is not a matter of imagining that we are imagining; the fundamental thing consists in reliving the dream with all its prior crude realism.

To repeat intentionally the dream is the first step toward the awakening of consciousness; to separate oneself at will from the dream and in the full drama is the second step.

Some aspirants manage to take the first step, but they lack strength to take the second step.

Such persons can and must help themselves by means of the technique of meditation.

Taking very serious decisions, those devotees shall practice meditation before giving themselves over to sleep.

As theme of concentration and evident self-reflection, in profound inner meditation, in this case shall be his intimate problem.

During this practice, the anguished mystic, full of sincere emotion, invokes his Divine Mother Tonantzin (Devi Kundalini).

Pouring out tears of pain, the gnostic ascetic laments the state of unconsciousness in which he finds himself and implores aid, praying to his Mother to give him intimate strength to detach himself from any dream at will.

The end pursued by all this discipline of Tantric sleep is to prepare the disciple to clearly recognize the four Beatitudes that present themselves in the oneiric experience.

This esoteric discipline is certainly only for very serious persons, for it demands infinite patience and enormous intimate super-efforts.

Much has been said in the eastern world about the "four lights" of sleep, and we must study this matter.

The first of them is called the "light of revelation," and written in letters of gold in the book of life that it is perceived just before or during the first hours of sleep.

It is superfluous to say, in grand manner and without much pomposity, that, on the sleep becoming deeper, the undesirable mixture of residual impressions and the habitual current of discriminative thoughts fortunately is slowly dissolved.

In this stage of sleep is progressively insinuated the second illumination, that which is known in Asia by the marvelous name of "light of increase."

Unquestionably, the gnostic ascetic, by means of the extraordinary discipline of Tantric sleep, manages to pass much beyond this stage until totally capturing the two remaining lights.

To clearly experience the crude realism of practical life in the superior worlds of cosmic Consciousness signifies having attained the third light, that of "immediate realization."

The fourth light is that of "profound inner illumination," and comes to us as if by enchantment in the midst of mystical experience.

"Here in the fourth degree of void, dwells the Son of the Mother clear light," declares a Tibetan treatise.

Speaking frankly and without circumlocution, I declare the following: The discipline of Tantric sleep is, in reality, an esoteric preparation for that final sleep that is death.

Having died many times by night, the gnostic anchorite who has consciously captured the four Beatitudes that present themselves in the oneiric experience, at the instant of disincarnation passes to the "post mortem" state with the same facility with which he voluntarily enters the world of sleep.

Outside the physical body, the conscious gnostic can verify by himself the destiny reserved for souls after death.

If each night, by means of the Tantric discipline of sleep, the Esoterist can consciously die and penetrate into the world of the dead, it is clear that he can also, for such reason, study the ritual of Life and Death while the officiant arrives.

Hermes, after having visited the infernal worlds, where he saw with horror the destiny of lost souls, knew unusual things.

"Look on that side — says Osiris to Hermes — Dost thou see that swarm of souls who try to rise to the lunar region? Some are rejected back to the earth like whirlwinds of birds under the blows of the tempest. The others, with great wing-beats,

reach the superior sphere that bears them along in its rotation. Once arrived there, they recover the vision of divine things."

The Aztecs placed a dry branch when burying him who had been chosen by Tlaloc, the God of rain.

It was said that upon the Blessed One arriving at the "Field of delights," which is the Tlalocan, the dry branch sprouted green again, indicating with this the return to a new existence, the return.

Those who have not been chosen by the Sun, or by Tlaloc, go fatally to the Mictlan, which is to the north, region where the souls endure a series of magical tests on passing through the infernal worlds.

Nine are the places where the souls suffer frightfully before reaching the definitive rest.

This reminds us emphatically of the "nine infernal circles" of the Divine Comedy of Dante Alighieri.

Many are the Gods and Goddesses that populate the nine Dantean circles of the Aztec inferno.

It is not amiss, in this "Christmas Message 1974-1975," to recall the frightful Mictlantecuhtli and the tenebrous Mictecacihuatl, "the lord and the lady of the inferno," inhabitants of the ninth or deepest of the subterranean places.

The souls who pass through the trials of the "Aztec inferno," subsequently, after the "second death," enter happily into the elemental paradises of nature.

Unquestionably, the souls who, after death, do not descend to the infernal worlds, nor ascend to the Kingdom of the golden Light, nor to the Paradise of Tlaloc, nor to the Kingdom of eternal concentration, and so on, return in mediate or immediate form to a new physical body.

The souls chosen by the Sun or by Tlaloc rejoice much in the superior worlds before returning to the valley of SAMSARA.

The gnostic anchorites, after having captured the four lights of sleep, can consciously visit, each night, the Tlalocan, or descend to the Mictlan, or get in contact with those souls who, before returning, live in the lunar region.

*Indubitably, the oneiric experience always repeated is the initiating element which, intelligently used, leads us to the awakening of consciousness.*

## **Chapter 21: THE GUARDIAN ANGEL**

We shall initiate the last chapter of the present book with the following phrase: The first educator of every great initiate be-

comes, in fact and by right, the fundamental cause of all the spiritualized parts of his genuine common presence.

Any grateful Guru prostrates himself humbly before the first creator of his genuine Being.

When after many conscious works and voluntary sufferings is revealed, before our eyes full of tears, the absolute perfection attained in the functioning of all the spiritualized, isolated parts of our common presence, the impulse of the Being, of gratitude toward the first educator, arises within us.

Unquestionably, the absolute perfection of each and every one of the isolated parts of the Being is only possible by dying in ourselves here and now.

There exist various states of intimate self-realization. Some initiates have achieved the perfection of certain isolated parts of the Being, however, they still have to work much until attaining the absolute perfection of all the parts.

In no way would it be possible to design the Being; it seems an army of innocent children... Each of them exercises determined functions. To attain total integration is the greatest longing of every initiate.

When the intimate self-realization of the most elevated part of the Being is attained, for such reason the grade ISMECH is

received.

Our Lord Quetzalcoatl, the Mexican Christ, indubitably also developed the most elevated part of his own Being.

The elemental Gods of nature, such as Huehuateotl, Tlaloc, Ehecatl, Chalchiuhtlicue — the Guinevere of Tlaloc — Xochiquetzal, the Goddess of flowers, and so on, assist the initiate in his operations of elemental magic on condition of upright conduct.

However, we must never forget our elemental Intercessor, the elemental magus within us, who can invoke the elemental Gods of nature and perform prodigies... Unquestionably, he is another of the isolated parts of our own Being.

Three Goddesses, who really are only aspects of one Divinity, represent our Divine Mother (variant or derivations of our own Being): Tonantzin, Coatlicue, Tlazolteotl...

Many are the isolated parts of our own Being. One fills himself with astonishment on recalling the Lion of the Law, the two Genii who note down our good and evil works, the Policeman of Karma — also part of our Being — the Merciful One, the Compassionate One, our Father-Mother united, the Guardian Angel, and so on.

The flaming powers of the Guardian Angel turn out extraordinary, marvelous, terribly divine...

From perfectly gnostic sources, secretly preserved in the Initiatic monasteries, and which differ greatly from the common pseudo-Christianity and pseudo-occultism in use by the vulgar, I really came to know what the Guardian Angel is.

Having arrived at the mysterious field of the history and life of the Jinas, we have discovered not only the Temple of Chapultepec in Mexico and the people of the fourth vertical but also — and this is astonishing — the powers of the Guardian Angel in relation with all this.

For it is fitting never to forget that Father Prado and Bernal Diaz del Castillo, between them both, took recreation in seeing the priests of Anahuac in a state of Jinas.

Deliciously the anchorites floated when they transported themselves through the airs from Cholula to the Main Temple; this happened daily upon the setting of the sun.

The disciples of Sais in the delta of the Nile, nor those who in the plateaus of Persia followed Zarathustra, nor the contemplators of the Tower of Belos in Babylon, ever had in their nocturnal walks more august horizons than those who daily submit themselves to the discipline of Tantric sleep.

Outside the physical body, the gnostic anchorite can, if he wishes, invoke a certain isolated part of his own Being defined in practical esotericism by the name of Guardian Angel; unquestionably, the Ineffable shall come at his call...

A diaphanous serenity, a tranquility without limits, an ecstatic felicity like that the soul experiences on breaking the ties with matter and with the world, is all that we feel in those delicious moments...

The rest you can already infer, dear reader; magical services in the style of Lohengrin can always be received...

If in such moments of rapture we ask the Guardian Angel the favor of taking the sleeping body from the bed where we left it reposing, and bringing it before our presence, the magical phenomenon shall be performed with full success.

One senses that the physical body is coming on its way, brought by the Guardian Angel, when one feels on his animic shoulders an intimate pressure...

If we assume a receptive, open, subtle attitude, the physical body shall penetrate into our interior.

The conscious gnostic Tantrist, instead of returning to his physical body, awaits that it come to him to travel with it in the Promised Land, in the fourth coordinate.

Subsequently, by means of the aid of the Guardian Angel, the gnostic ascetic returns to his house and his bed without the slightest danger.

The Venerable Masters of the Occult Fraternity travel with their physical bodies through the fourth vertical, being able to abandon it at the place they wish.

This means that the Resurrected Masters of the Superior Order can give themselves the luxury — certainly not at all to be despised — of renouncing all modern systems of transport: ships, airplanes, automobiles, and so on.

The high Initiatic value that in themselves have the critical-analogical and symbolic procedures that in ancient times were the living essence of that Alexandrian school of the phalaeans or "lovers of truth," synthetic academy of the 4th century, founded by Ammonius Saccas, the great self-taught eclectic, and by Plotinus, the continuator of Plato through the centuries, with doctrinal principles from Egypt, Mexico, Peru, China, Tibet, Persia, India, and so on, permitted many initiates to orient themselves on the Path of the edge of the Razor.

Very special mention deserves the "ANDROGILIA" of Ammonius Saccas, golden book par excellence.

Indubitably, the error of many modern pseudo-esoterists and pseudo-occultists lies in self-love; they love themselves much;

they desire the evolution of the misery they carry within... They desire to continue; they long for the perfection of that which in no way deserves perfection nor continuation.

Those people of subjective psyche believe themselves rich, powerful, and illuminated, and covet, besides, a magnificent position in the "beyond," but in reality they know nothing about themselves; they unfortunately are unaware of their own impotence, nothingness, shamelessness, misfortune, psychological misery, and nakedness.

We gnostics do not aspire to be better or worse; we only want to die in ourselves here and now.

When we establish the "Dogma of Evolution" as the foundation of our best aspirations, we start from a false base.

We the penitents of the rocky path that leads to final liberation are never interested in evolution. We know that we are wretched and miserable..., the evolution of the self would serve nothing. We prefer supreme death; only with death does the new come.

Why should we struggle for the evolution and progress of our own misfortune? Better is death...

If the grain does not die, the plant is not born. When death is absolute, that which must be born is also absolute.

The total annihilation of the myself, the radical dissolution of the most beloved thing we carry within, the final disintegration of our best desires, thoughts, feelings, passions, resentments, pains, emotions, longings, hatreds, loves, jealousies, vengeance, courages, affections, attachments, lust, and so on, is urgent, undelayable, unpostponable, so that the flame of the Being may arise, that which is not of time, that which is always new.

The idea that each of us may have about the Being is never the Being. The intellectual concept that about the Being we may have elaborated is not the Being. The opinion about the Being is not the Being. The Being is the Being, and the reason of being of the Being is the Being itself.

The fear of absolute death is obstacle, hindrance, inconvenience, for the attainment of the radical change.

Each of us bears within his interior an erroneous creation. It is indispensable to destroy the false so that there may truly arise a new creation.

Never would we try to promote the evolution of the false; we prefer absolute annihilation.

From amid the black and dreadful sepulchral pit of the abyss arise the various flaming parts of the Being; the Guardian Angel is one of those many isolated parts.

Those who really know the mysteries of the Temple, marvelous reflection of the Bacchic, Eleusinian, and Pythagorean Mysteries, would never wish to continue with their inner misery.

One must return to the original point of departure; one must return to the primitive darkness of Non-Being and to the Chaos so that the light may be born and a new creation may arise in our interior.

Instead of fearing total annihilation, it is better to know how to love and to fall into the arms of our Blessed Goddess Mother-Death.

*The conscious gnostic Tantrist, instead of returning to his physical body, awaits that it come to him to travel with it in the Promised Land, in the fourth coordinate.*

## **Chapter 22: FINAL NOTE**

### **MAGNIFICAT ANIMA MEA!**

Thy destiny, dear reader, would never be like that of other mortals if, after having profoundly studied this book, thou shouldst practice the methods or systems taught here for the awakening of consciousness.

I could turn, indeed, to give value to what I have written in these pages, to the well-known medieval writings found here, there, and beyond, according to the old literary expedient.

I could resort to the expedient of the divine Plato, placing in the mouth of Socrates what the Priest of Sais long ago related to Solon in the delta of the Nile.

I could appeal, finally, to other sortileges proper to the more or less historical accounts to give thee more esoteric data, without breaking the sacred vows of initiatic silence, in relation with the life and the prodigious gnostic deeds of Anahuac.

But it is not urgent to add anything more to this book for now. I think that with nine days of study, meditation, isolation, and fasting, one could directly experience the truths contained in this esoteric treatise.

## **SAMAEL AUN WEOR**

*Thy destiny, dear reader, would never be like that of other mortals if, after having profoundly studied this book, thou shouldst practice the methods or systems taught here for the awakening of consciousness.*

## **AUTHOR**

*Samael Aun Weor*

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

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

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

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