

Lucifer Devil Satan

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Light and shadows, in harmonious antithesis, mark a complete dualism whose extraordinary synthesis is wisdom. Each of us projects his shadow.

We know that beyond the body, the affections, and the mind, there is the Interior, Divine Logos... Unquestionably, that which is ineffable, that which is the Real, projects its own Reflection, its particular Shadow, within ourselves, here and now.

This shadow fulfills a specific mission in the very depth of our own Consciousness. Obviously, such a "Shadow," such Logoic Reflection, is the "Psychological Trainer," "Lucifer," the "Tempter"... In the psychological gymnasium of human existence, a trainer is always required, with the purpose of producing extraordinary powers, faculties, virtues, etc.

In what form could the virtues spring forth from us if there exists no temptation? Only through struggle, contrast, temptation, and rigorous esoteric discipline can the flowers of virtue spring forth in us.

Now I ask myself: Where is the evil of Lucifer? If there is no temptation, there are no virtues; the stronger the temptations, the greater the virtues. The important thing is not to fall into temptation.

The Devil is not that tenebrous personage created by the dogmatism of certain dead sects. Satan, Lucifer, the Devil, is the reflection of our own intimate Being, within ourselves and within our Consciousness, here and now.

There were epochs in the past in which, throughout all the places of the planet Earth, temples to the Sun and to the Dragon were raised. The symbol of the dragon was taken from those gigantic flying reptiles that existed in the epochs of Atlantis and Lemuria. It is interesting that such a symbol was used to allegorize every shadow of the Sun, every reflection of the King Star, including the intimate particular Lucifer of every human being.

In Egypt, the "Midday Sun," the "Sacred Absolute Sun," was always symbolized by Osiris, while its Shadow, its Reflection, its Lucifer, is allegorized by Typhon (Seth). In the Greek

Mysteries, the Spiritual Sun, the Creator Demiurge, was always represented by Apollo, while its Shadow, its Lucifer, its Satan, its divine reflection, is allegorized by Python.

In the Apocalypse of Saint John, the resplendent Christ Sun is always symbolized by Michael, the warrior divinity, while his cosmic shadow is personified by the Red Dragon. The Devil is not, then, that personage that certain dead sects have seated on a throne of ignominy to terrify the weak.

In the Middle Ages, the Logos was allegorized with the personality of Saint George, while his Shadow is symbolized by the Dragon.

With just reason Goethe puts into the mouth of his God that phrase with which the Divinity addresses Mephistopheles: "Of all those of your species, geniuses rebel to my Law, the least harmful and prejudicial you are."

"To conquer the Dragon," "to kill the Dragon," is urgent when one wishes to be "swallowed by the Serpent," when one desires to become "Serpent." This means to come out triumphant in all the temptations set by the Dragon, to eliminate the Ego, to disintegrate all the psychic aggregates that compose it, to reduce to cosmic dust all the memories of desire, etc.

Every Hierophant, every true Self-Realized one is a Dragon of Wisdom.

There exist two types of darkness: darkness of the silence and of the august secret of the wise, and darkness of ignorance and of error. The first is the super-darkness; the second is the infra-darkness. This means that the darkness is bipolarized, and that the negative is only the unfolding of the positive.

Prometheus-Lucifer, chained to the hard rock, sacrificing himself for us; submitted to all the tortures, although he is the pointer of the balance, the giver of Light and Fire — inevitably he unfolds in the fatal aspect of egoic multiplicity, in those sinister psychic aggregates that compose our I (the red demons of Seth).

Lucifer the tempter, the great trainer of the psychological gymnasium of existence, works by tempting us; and these internal impressions usually become negatively or fatally polarized through egoic activity. Only through serene self-reflection and profound interior meditation can we make a clear differentiation between the direct intimate Luciferian impressions and the bestial egoistic impressions.

By conquering the Dragon, we can crystallize within ourselves the three primary forces of the universe (Father, Son, and Holy Spirit), allegorized by the trident, becoming solar gods. Lucifer is a ladder to descend and a ladder to ascend, and to be able to work and dissolve the Ego in the laboratory of Sexual Alchemy.

Indiscutibly, only through the Luciferian Fire can we reduce to ashes the negative crystallizations of our Psyche — the psychic aggregates, unhappy deviations of the Luciferian Power.

Lucifer must educate us in sex. There he must submit us to a rigorous training through the severest temptations. It is clear that if there, in sex, we come out victorious, the disintegration of the Ego is precipitated inevitably.

That the Dragon tempts us during the work? It is his duty... He must make us strong; he must educate us in the Sexual Gymnasium; he must convert us into athletes of Sexual Magic.

At last the Scaly One, Lucifer, the Shadow of the Eternal, the Intimate Reflection of our true Divine Being, will return to Him, will fuse with Him, will resplend in Him... because in the depth He is He.

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