

The Secret Doctrine
Of
Anahuac
By
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Chapter 1

The Seven Celestial Caves

For the benefit of the Great Cause, I will start this treatise by transcribing something marvelous.

It is significant for me to refer to a quote by Don Mario Roso de Luna in his Book That Kills Death, of an account by friar Diego Durán's remarkable work on the history of Mexico.

As I do not wish to take credit for other people's work, these paragraphs are quoted.

The History of the Indies and New Spain and Islands of Firm Land (a beautiful book written right after the Spaniard colonization of that vast empire) by friar Diego Durán relates that emperor Moctezuma, then reigning in full wealth and glory, believed himself to be almost a god. The wizards and priests of his kingdom, much wiser and richer than him since they dominated their inferior desires, told him: "Our lord and king! Do not boast of what you reign over. Your ancestors, the emperors you believe dead, surpass you in their world the same way as the sunlight surpasses any firefly."

Then the emperor Moctezuma, moved more by curiosity than pride, decided to send a high commission loaded with presents to his ancestors' land, that is, the blessed Dawning Mansion. This is beyond the seven Pacaritambo caves from where the Aztec people reputedly came from, and which is praised so much in their ancient traditions. The obstacle consisted, however, in obtaining the proper means and the way to reach successfully such an obscure and mysterious region. This way seemed to be known by no one.

Then the emperor appointed Tlacaelel, his minister, and said: "You ought to know, O, Tlacaelel! that I have gathered a host of my best heroes and leaders to send them, fully loaded and furnished with much of the wealth that the great Huitzilopochtli has decided to provide us for his glory, to carry all this and reverently deposit it at his majestic feet. We also have faithful news that the mother of our god, still living, may be pleased when knowing about our greatness and splendor, which we, her descendants, have gained with our arms and heads."

Tlacaelel replied: "Powerful lord: by speaking the way you have spoken, your heart has not been moved either by mundane business or by its own majestic goals; rather, an excelsior deity moves you to begin such a tremendous adventure as the one you intend. You must know, O great lord, that what you have determined to do is not for strong or valiant men, politicians, or cunning men; no, you must look for wizards and sorcerers, who will be able to find, with their art, the way that will lead us to those places.

Because you must know, O great prince, that, according to our ancient history, such a path has been broken for a long time, and from this side, it is covered thickly with thorny bushes and with great brambles, and these are full of invincible beasts. All of it is in the midst of deep lagoons and swamps, which are filled with reeds and rushes. Anyone intending such a bold adventure will lose his life.

Seek then, lord, as a solution to such impassable obstacles, those wise people I am telling you about; they, with their magical arts, will be able to overcome such human barriers, and will bring you accurate news about such a region. It is accurately said that when our

ancestors lived there, before coming to the lakes of Mexico where they saw the prodigy of the cactus or burning bush, it was a marvelous and pleasant mansion. There, they enjoyed peace and leisure, and everything was happiness as in dreams; they lived for centuries, never becoming old or weary. They knew not about sickness, pain, physical and enslaving necessities that we suffer so much. But after our ancestors departed such a paradise to come here, everything became thorns and thistles: the bushes became prickly, the stones became sharp and wounded them, the trees of the land became hard, thorny and barren. Everything there turned against them so that they never would be able to turn back, and would then be able to fulfill their mission in this side of the world.”

Moctezuma agreed to accept the advice of Tlacaelel, and called the royal historian Cuauhcoatl, “Eagle Serpent,” (it means “Dragon of Wisdom,” and it is constantly mentioned by the “Right Hand” adepts or white magicians) a venerable old man whose age no one knew. He went to his quarters in the mountain, and, after reverent salutations, addressed him: “O ancient and noble father, I desire to know the true story, the knowledge that is hidden in your books about the Seven Caves from which our ancestors came forth. I wish to know about the place wherein dwelt our god Huitzilopochtli, and out of which he led our forefathers.”

“O mighty lord,” answered Cuauhcoatl, “I, your unworthy servant, can answer you. Our forebears dwelt in that blissful, happy place called Aztlan, which means Whiteness. In that place, there is a great hill in the midst of the waters, and it is called Coihuacan because its summit is twisted; this is the Twisted Hill. On its slopes were caves or grottoes where our fathers and grandfathers lived for many years. There they lived in leisure, when they were called Mexitin and Azteca. There they had at their disposal great flocks of ducks of different kinds, herons, water fowl, and cranes. Our ancestors loved the song and melody of the little birds with red and yellow heads. They also possessed many kinds of large beautiful fish. They had the freshness of groves of trees along the edge of the waters. They had springs surrounded by willows, evergreens and alders, all of them tall and comely. Our ancestors went about in canoes, and made floating gardens upon which they sowed maize, chili, tomatoes, amaranth, beans and all kinds of seeds, which we now eat and which were brought here from there.

However, after they came to the mainland and abandoned that delightful place, everything turned against them. The weeds began to bite, the stones became sharp, the fields were filled with thistles and spines. They encountered brambles and thorns that were difficult to pass through. There was not a place to sit, there was no place to rest; everything became filled with vipers, snakes, poisonous little animals, jaguars and wildcats and other ferocious beasts. And this, O powerful king, is the answer I can give you to what you ask of me.”

The king replied to the elder that such was the truth since Tlacaelel gave the same account. He then ordered to be found, in all the provinces of the empire, as many sorcerers and wizards as could be found. Sixty men, old and proficient in the arts of magic, were brought to him. Once reunited, the emperor spoke to them: “Fathers, elders: I have determined to find the place were Mexicans lived long ago, and to know it, who inhabits it, and to know our god Huitzilopochtli’s mother. Therefore, prepare to go there in the best way you judge and return here soon.”

He then ordered to prepare many blankets, luxurious costumes, gold and rich jewels, cacao, cotton, teonacaztli, black vanilla flowers, rich feathers, and more. That is, the best

of his treasury was given to the sorcerers, in addition to their wages and provisions for their routes so that they could thoroughly fulfill their mission.

Thus, the sorcerers departed, and, some time later, reached a hill called Coatepec, in Tula. There, they traced magic symbols upon the ground, made the invocations and magic circles, and smeared themselves with the ointments, which wizards still use nowadays.

So it was upon that hill that they invoked the demon (referring to their respective familiar Daemons, the individual Lucifer of everyone) and begged him to show them the home of their ancestors. The Devil, conjured by these spells and pleased, turned them into birds or wild beasts such as ocelots, jaguars, jackals, wildcats, and took them, together with their gifts, to the land of their forebears.

On reaching the shores of a great lagoon from the midst of where emerged the hill called Coihuacan, they resumed their human forms. The chronicle tells us that as they stood on the shore of the lake they saw fishermen going about in canoes, whereupon they called to them. The natives, seeing the strangers and hearing them speak the same language, rowed to the shore and asked them what they wanted and where they came from. The Aztec magicians answered, "Sirs, we have come from Mexico, and we are the envoys of the emperor Moctezuma there. We have come to seek the homeland of our ancestors."

The people of that place asked them, "What god do you adore?" to which they answered, "The great Huitzilopochtli!" They added that Moctezuma and his prime minister, Tlacaelel, had sent them to Coatlicue, "She of the Snaky Skirt," mother of Huitzilopochtli, and the Seven Caves, Chicomoztoc. They also wished to deliver a gift to the Lady of the Snaky Skirt if she were still alive, or to her servants if she were dead. The fishermen then went to call the custodian of the mother of Huitzilopochtli, who ordered that the Aztecs be brought to him.

By canoe, the sorcerers were taken across the lake to the hill of Coihuacan where the old priest, who took care of the "Lady of the Snaky Skirt" lived at the foot of the hill. He said to them, "Welcome, my children. Who sent you here?" "Lord," they answered, "Moctezuma and his prime minister, Tlacaelel, also called Cihuacoati, sent us."

"Who are Moctezuma and Tlacaelel?" asked the old man. "They were not among those who departed from here. Those who went from here were called Tezacatetl, Acacitli, Ocelopan, Ahuati, Xomimitl, Ahuexotl, Huicton, and Tenoch. These eight men were the leaders of the wards. In addition to these, the four keepers of Huitzilopochtli also departed, two of them being Cuauhtloquetzqui and Axolohua."

"Sir," answered the Aztecs, "we confess to you that we are acquainted with those men, but we never met them. The leaders you mention are gone from the earth; all of them are dead. We have heard their histories, that is all."

The old man was amazed at this, asking, "Lord of All Created Things, who killed them? Why is it that all of us are still alive here in the place they abandoned? Why is it that none of us have died? Who are your leaders now?" The wizards answered that they were the grandsons of the men he had named. The old man wanted to know who was now the custodian of the god Huitzilopochtli, and he was told that it was a great priest called Cuauhcoatl, who could speak to the god and received orders from him. "Did you see the god before coming here?" asked the ancient man. "Did he send a message?"

The Aztec messengers responded that they had not seen him, but that they had been sent by the king and his prime minister.

The old man then asked, "Why does he not let us know when he is to return? Before departing, he told his mother that he would return, and the unfortunate woman is still waiting, sad and tearful, with no one to console her. Do you wish to see her and speak to her?"

The old man said, "Pick up what you have brought and follow me." They put the gifts on their backs and followed the old man who climbed the hill with ease. They went behind him, their feet sinking into the soft sand, walking with great difficulty and heaviness. The elder turned his head, and when he saw that the sand had almost reached their knees, he said, "What is the matter? Are you not coming up? Make haste!"

When they tried to do this, they sank up to the waist in the sand and could not move. They called to the old man who was walking with such lightness that his feet did not seem to touch the ground. "What is wrong with you, O Aztecs," said he. "What has made you so heavy. What do you eat in your land?"

'We eat the foods that grow there and we drink pulque.' The elder responded, "Such food and drink, my children, as well as your burning passions, have made you heavy, and they make it difficult for you to reach the place of your ancestors. Those foods will bring death. The wealth you have we know nothing about; we live poorly and simply. Give me your loads and wait here. I will call to the mistress of this land so that you may see her." He picked up one of the bundles and carried it up the hill as if it were straw. Soon he returned for the others and carried them up with great ease.

Chapter XXVII of father Durán's work — which is paraphrased here by Don Mario Roso de Luna — goes on, says Don Mario, and it relates the encounter of the ambassadors with Huitzilopochtli's mother, from which we extract the following.

Presently an old woman appeared, the ugliest and dirtiest that one could possibly imagine. Her face was so black and covered with filth that she looked like something straight out of Hell. "Welcome, my sons!" she said. "Know that since your god, my son Huitzilopochtli, departed from this place, I have been awaiting his return, weeping and mourning. Since that day, I have not washed my face, combed my hair or changed my clothes. My sadness and mourning will last until he returns. Is it true, my children, that you have been sent here by the seven leaders whom my son took away with him?"

The envoys lifted their eyes, and seeing the hideous and abominable woman, they were filled with fear and did reverence. "O great and powerful lady, we did not see or speak to the heads of the tribes. We were sent by your servants, Moctezuma and Tlacaelel, to visit you and seek out the place where their ancestors lived. They commanded us to kiss your hands in their name. We wish you to know that Moctezuma now rules over the city of Mexico. He is not the first king, but the fifth. The previous ones lived with great hunger and poverty until they conquered other provinces. Accept these gifts, part of the wealth of your magnificent son, Huitzilopochtli."

She then replied, once she finished crying: "I thank you for the news you bring me. Tell me, nevertheless, if the masters (priests) who accompanied my son are still alive?"

"They are dead, O lady, and we knew them not. Nothing remains from them except their shadows and vague memories."

She, in tears again, asked them: "Who killed them? Here, all their companions are still alive." She then went on: "What have you brought me; is it food? This is what has burdened you. This is why you have not been able to climb the hill."

Then, the old woman addressed them, saying: "Tell my son that the years of his pilgrimage have been completed, for he brought peace to his people, and many people have become his subjects. By the same token, strangers will take everything away from you, and he will have to return to our shelter, once his mission is fulfilled."

She then gave them a mantle and a loincloth (or chastity belt), and dismissed them.

As the messengers descended the hill, they heard the old woman calling after them, "Stop so that you can see how men never become old in this country! Do you see my old servant? Watch him climb down the hill! By the time he reaches you, he will be a young man."

The old man descended, and, as he ran, he became younger and younger. When he reached the Aztec wizards, he appeared to be about twenty years old. Said he, "I am young now, this is what happens: I begin to climb again, and, when I am halfway up the hill, I will be older." He ascended again, and, about halfway up, he was like a man forty years of age. The farther he went up, the older he became.

"Behold, my sons, the virtue of this hill; the old man who seeks youth can climb to the point on the hill that he wishes, and there he will acquire the age that he seeks. That is why we live to old age, and that is why none of the companions of your ancestors have died since the departure of your people. We become young when we wish. You have become old, you have become tired because of the drinks you drink and because of the foods you eat. They have harmed and weakened you. You have been spoiled by those mantles, feathers and riches that you wear and that you have brought here. All of that has ruined you."

And as an exchange for what they brought, she brought them all kinds of aquatic birds of those lakes, all kinds of fish, vegetables, flowers, mantles and loincloths of maguey fibre; one for Moctezuma and another for Tlacaelel.

The messengers smeared themselves as they did the first time, and turned into wild beasts as before, in order to cross the connecting land, and returned to the Coatepec hill. There, they regained human form, went to the courts, fully aware that at least twenty of them were missing because the devil undoubtedly decimated them in exchange for his work. They had walked three hundred leagues in eight days, and he could have brought them faster, as he did with someone who he had brought in three days from Guatemala. This was done to satisfy a lady's wish, who wanted to see her lover's beautiful face, as related in the first sworn statement of the Holy Inquisition in Mexico.

Their accounts astonished Moctezuma. He called Tlacaelel, and together they commented about the fertility of their elders' holy land, its luxurious trees, unequalled abundance, for all sowing times were simultaneous: while some ripened, others were blooming or budding, and others were bearing fruits; thus, misery was unknown there. On referring to such land of happiness, the king and his minister began crying bitterly, feeling homesick, and wishing greatly to return one day, once their human mission down here would be fulfilled.

Here ends the delightful reference that Don Mario Roso de Luna, the illustrious Theosophist writer delivers us about friar Diego Durán.

Chapter 2

The Nahua Lucifer

Let us now refer to the divine Daemon of Socrates: the famous Lucifer of the Notre Dame Cathedral in Paris, the very same Nahua Xolotl, who in the magical hill of Coatepec, in Tula, attended faster than the wind, the sorcerous invocation of the sixty elders.

Extraordinary and enchanted Tula. Truly, it is none other than the Scandinavian Thule, the end of this world from which the golden verses of Seneca did speak to us.

Xolotl, the living shadow of Quetzalcoatl, or Lucifer- Prometheus, is the bearer of light, the Morning Star, the living symbol of our cornerstone, the Philosopher's Stone in which lies the key to all powers.

Lucifer-Xolotl sometimes takes the appearance of Mendes' goat to symbolize sexual potency.

When returning from the Sinai, where he had met Jehovah, Moses had two glowing rays on his forehead, similar to the horns of a goat. This tells us that he had worked with the sexual power.

It is written in Hebrew letters that the Ark of the Covenant had on its four corners, the horns of a goat.

Let us now refer to Isaiah, the prophet (Isaiah, 14: 12-15):

How are thou fallen from heaven, O Lucifer, son of the morning! How are thou cut down to the ground, which didst weaken the nations!

For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

I will ascend above the heights of the clouds; I will be like the most High.

Yet thou shalt be brought down to hell, to the sides of the pit.

The Church Fathers: Simeon, Pachomius, Eulogius, and Anthony, saw their own individual Lucifer (everyone of us has our own) appearing in the form of a pretty woman, or as a terrifying man with glowing horns, or as a child dressed in a black robe.

Let us hear Ezekiel's marvellous chant to the beautiful demon, Lucifer-Xolotl (Ezekiel, 28: 12, 13, 16):

Thou sealest up the sum, full of wisdom, and perfect in beauty.

Thou hast been in Eden, the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

By the multitude of thy merchandise they have filled the midst of thee with violence and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub from the midst of the stones of fire.

The following is a direct quotation from the book The Universe of Quetzalcoatl, by Laurette Sejourné:

In Monte Albán, this entity is powerfully mesmerising. The naked entity, which has deformed limbs, a feline mouth, and a dynamic pose — symbolising the beginnings of that city — can only represent Xolotl (Lucifer). It is associated with either the tiger or the fire, whose flames sometimes replace the genitals. The descending movement makes this quite evident.

Ostensibly, Xolotl-Lucifer-Prometheus is Quetzalcoatl's double, and is the prince of light and darkness, having absolute power over the heavens, the earth and the infernos.

The divine Daemon is the reflection of God within us, here and now, and can confer upon us the power, the wisdom and divine likeness. Eritis sicut dei, "Thou shalt be like gods."

The Philosopher's Stone (Lucifer-Xolotl) lies in the depths of our own sexual organs, and has to reconcile the opposites — coincidentia oppositorum — or the enemy brothers. Thou shalt

be like gods.

The living fire, the philosophical fire of the ancient medieval alchemists lies buried within our seminal system, and is poised on mystical watch for the time of awakening.

INRI: ignis Natura Renovatur Integer: Fire ceaselessly renews Nature. In Necis Resuscitor Integer: In death to be reborn, intact and pure.

Saint Thomas says: "He is the highest, the foremost of all angels, the preferred angel of God."

Dante writes: "The most noble of all creatures and the sum of all creatures."

Xolotl-Lucifer is not at all a foreign element to our psyche; on the contrary, he is certainly the shadow of our divine Being within our innermost individual depth.

It is written in words of gold in the Book of Life that in the claw of the Nahua Lucifer's right paw, shine glorious divine golden signs.

Xolotl-Lucifer-Prometheus is the psychological trainer in the gymnasium of practical life.

Some co-fraternities spread foolish and defamatory lies against the solar Gnostic Chnuphis, the Chrestos Agathodemon, the serpent of the Genesis, the Nahua Lucifer, the resplendent Dragon of Wisdom. All this is useless noise and uproar.

Xolotl-Lucifer is disliked and despised by those learned ignoramuses who have rejected the spirit that gives life. They have interpreted the symbolic war in the heavens and Michael's battle against the dragon to the dead letter, and they do not understand its profound meaning.

This crusade, this celestial battle must undoubtedly take place in the inner depths of our own consciousness. It is a heroic struggle against the animal passions that we carry within, and which are vested upon the self, or myself.

Our own Real Being has to, without question, kill or fail. In the first, he is obviously the victor over all the temptations to which he was submitted, becoming the killer of the dragon.

Xolotl-Lucifer as a tutor, educator or mentor, is certainly astonishing, tremendous and extraordinary.

The Lucifer temptation is unique didactics, prodigious pedagogy, and amazing attraction. It is unmistakable incentive, seduction, fascination and occult motivation with secret and divine purposes.

We can thus infer, that within our innermost depths, we may and must fight the dragon and its tenebrous hosts (the psychological defects) if we truly long to become immortal gods or the Children of Wisdom.

In the sacred land of the Vedas, Indra, the resplendent god of the firmament, kills Vritra or Ahi, the demon serpent, Lucifer Xolotl. For this prowess, he is Vitrahan, the slayer of Vitra and is called Jishnu, Conductor of the Celestial Hosts.

The cross is a very ancient symbol that has always been used in all religions, by all peoples. Whoever considered it an exclusive sign of a religious sect would be mistaken. When the Spanish conquistadors arrived in the holy land of the Aztecs, they found the cross upon the altars.

On the great religious buildings of the middle ages, where a semi-circular or elliptic apse was added to the choir loft, we observe the shape of the hieratical Egyptian sign of the ansate cross; it reads Ankh and points to the occult universal life in everything.

On the other hand, the hermetic likeness of the Ankh sign is the representation of Venus or Cipris-Lucifer, that is, the copper, bronze or brass.

“Burn your books and polish your brass,” the best authors of medieval alchemy remind us repeatedly. Such an expression, wisely interpreted means: Sexual Magic or scientific chastity, and radical death of the animal ego.

Quetzalcoatl resurrects after having “polished the brass,” becoming the Morning Star. See St. John’s Revelation, 2: 26- 29:

And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

And I will give him the morning star.

He that hath an ear, let him hear what the Spirit saith unto the churches.

Bel and the Dragon, Quetzalcoatl and Xolotl, Apollo and Python, Krishna and Kaliya, Osiris and Typhon, Michael and the Red Dragon, St. George and his Dragon: these are always the individual, divine Logoi and their doubles, projected in our own psyche for our own well being.

We will emphasise that killing the Dragon or Venus Lucifer-Xolotl is the same as becoming his children; namely, we receive the Morning Star.

In ancient times, the dragons were the symbol of eternity and of wisdom. The hierophants of Egypt, Babylon, and India called themselves the “Sons of the Dragon and of the Serpent.” This corroborates the teachings of Universal Gnosticism.

Xolotl, the shadow or double of the Mexican Christ, Quetzalcoatl, plunging from the empyrean to our own atomic infernos, is truly extraordinary and marvellous.

Xolotl means dog as well as twin. We may also remember in this chapter that Father Sahagun states that the dog is the symbol of the fire of celestial origin.

The sexual fire, the dog, the erotic instinct, the Nahua Lucifer, is that extraordinary and marvellous agent that can transform us radically. The dog guides the knight, leading him through the narrow path from darkness to light, from death to immortality.

Xolotl-Cerberus with its terror-striking barks, three flat-nosed snouts, and its neck covered with snakes, frightens all defuncts. It is indispensable to drive it out of the abode of Pluto.

Xolotl-Cerberus, the tricripital, pulls securely his master by the leash throughout the rocky path that leads to final liberation.

Xolotl-Lucifer is the archetype of the chaste penitent; having become an anchorite, he sheds light in darkness and explains the Christic esotericism.

Being in possession of those remains that he will resurrect, Xolotl-Lucifer indicates to us the necessity of dying in order to be.

We will now cogitate, infer, meditate.

Unquestionably, the death of the self — throughout sexual alchemy — is the indispensable requirement in order to achieve esoteric resurrection, here and now.

I Corinthians, 15: 53-55:

For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

O death, where is thy sting? O grave, where is thy victory?

When we wisely take advantage of Xolotl-Lucifer's moving and fascinating didactics, we achieve magical resurrection.

Temptation is fire. Triumph over temptation is light. The elimination of those undesirable elements that we carry within is urgent; it cannot be postponed or delayed.

We now have to deliberate and discuss some symbolic values. I am now referring to the tiger and the dog. The solar hieroglyph is imprinted in Xolotl-Lucifer. As he is found at the foundations of our seminal system, he plays the marvellous role of Cerberus the dog, quoted by Dante in his Divine Comedy.

The tiger is different, and the Tiger Knights know it. They, the jaguars of the Gnostic Movement are authentic felines of Revolutionary Psychology who clash against themselves, against their own psychological defects.

Undoubtedly, the dog and the tiger are esoterically linked in the same task.

The anthropomorphism of the tiger in Aztec art marvels all mystics.

It is in no way possible to extricate our psychological aggregates, those inner defects that in their entirety compose the I, without the help of that divine particle or inner Monad, symbolised by the axe. This is the sign of the thunderbolt, clearly embodied by the Tiger-Man.

It is clearly written in the Book of Life that whoever wants to go up must first go down, and exaltation is preceded by a humiliation

Since ancient times, the descent to the Ninth Sphere has been the foremost test to the supreme integrity of the hierophant. Jesus, Buddha, Hermes, Quetzalcoatl had to go through this tremendous trial.

There, Mars descends to retemper his sword and conquer the heart of Venus; it is there that Hercules cleans the stables of Augeas, and Perseus cuts off the head of the Medusa.

In the bowels of earth, Dante's inferno, or the terrible abode of Pluto, Quetzalcoatl — and his double — must die radically if he wants to resurrect from among the dead.

In the centre is a giant and shady elm-tree, spreading branches like arms, full of years. False dreams, so it is often said, take the tree for their home and cling everywhere beneath its leaves.

There, centaurs ride, and there inhabit also: Briareus, the hundredfold; Lerna's Hydra (Hercules killed her by cutting her multiple heads off); the Chimaera, a monster with the body of a goat; the Gorgons; the Harpies; and the shadowy shape of the three-bodied Gerion.

The route leading to Tartarus, throughout the waters of the Acheron, which is filled with marshes of mud and murky waters, is frightening.

A horrible boatman with brittle grey hair, eyes which are stark points of flame, and a long dishevelled beard, manoeuvres the boat carrying souls to the other shore. A crowd, tortured and diverse, gathers at the shore, awaiting the boatman to carry them. He picks them randomly; now this one, later that one. Some waiting, beg in vain, for in the end, there is no hope.

These are the souls of those who had no burial, and desperately feel that time is an eternity, until a pious soul upon the earth takes care of their bodies and puts their ashes to rest'.

Then the abode of Pluto opens and the souls begin their sad rest without light, being just a shadow of what they were.

Chapter 3

Mystic Levitations

Undoubtedly, the fourth co-ordinate is the same as the hyperspace of hyper-geometry, through which it is possible to do supernatural experiments such as disappearance or appearance of a body in Euclidean three-dimensional space, or the projection of any object from the interior of a hermetically sealed box.

It has been positively demonstrated that when an electron and a positron collide, they liberate energy as two grains of light, or, more accurately said, two gamma rays appear. The experiments related to this phenomenon demonstrate the existence of the fourth dimension.

Unquestionably, the various phenomena of authentic levitation have always been possible because of the extraordinary element of the fourth vertical.

A mystic levitation is an unusual raising of the physical body over the ground.

Because many people do not even know the basics of the matter, we will cite various anchorites that levitated in front of various audiences. We begin with Saint Stephen, king of Hungary, a distinguished medieval lord who died in 1038. He floated in the air one night while praying in his tent.

Then there is Saint Dunstan, Archbishop of Canterbury, a notable man of God, who precisely on Ascension Day, May 17, 988, rose up to the majestic vault of the cathedral.

The following are some remarkable coenobites and renowned ladies of recognised sanctity.

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

Saint Christina The Astonishing (1150 - 1224) the illustrious mystic, who was assumed to be dead, soared delightfully to the vault of the church in the middle of her funeral rite.

Saint Elizabeth of Hungary, a distinguished matron; Saint Edmund; Saint Lutgardis, a famous religious woman; the Blessed Giles of Santarem; the mysterious Margaret of Hungary; the spiritual Saint Dulceline; the noteworthy and famous lord of wisdom, Saint Thomas Aquinas; Saint Agnes of Bohemia, and many others, immersed within the fourth dimension, floated during their ecstasies.

These are all extraordinary elevations, magic flights, vertical ascensions, transportations, and ethereal rides at great heights, ecstasies, jubilation and entrancement.

Legend says — and human and divine beings know this well

— that when our brother Francis of Assisi (1186 - 1226) reached the sunset of his life, his ecstasies in Mount Alvernia intensified. His beloved disciple, Brother Leo, who joyfully brought him food, usually found him in entrancement outside his cave, at considerable heights from the hallowed ground. Sometimes he reached the beech trees and disappeared from sight. He left for the fourth dimension.

It is also worth mentioning — continuing with this mystical scientific debate — that Saint Catherine dei Ricci (1522-1589), the celebrated stigmatic prioress of Prato, when entering ecstasy, stayed suspended in place.

Many other penitents and coenobites, such as Saint Francis of Paola, Saint Peter of Alcántara, Saint Thomas of Villanova, Saint Francis Xavier, and others, lifted off the ground in their ecstasies and stayed in the air in front of amazed onlookers.

Some famous and extraordinary cases, because of their peculiarity and uniqueness, were those of the mystic Teresa of Avila (1515 - 1582). She, herself, described them in minute detail. She methodically explains how the ineffable, magical power immersed her within the unknown dimension while she prayed. She then floated before the amazed nuns.

One day the saint was so high above the ground that no one could administer the host to her.

The double levitation of Saint Teresa of Avila and Saint John of the Cross in Mount Carmel of Avila caused astonishment and great amazement. Then the two mystics could be seen in a state of ecstasy in space.

It is said that a pious monk whose name was Joseph of Cupertino rose up in the air seventy times. This magical feat, which took place around 1650, allowed him to be canonised.

Every time the cited hermit with a sweet face left the hard ground, he let out a shrill cry. Asked by the Cardinal Lauria about that mysterious and strange cry in the precise moment of his flight, the saint answered in an esoteric way: "The gun powder, when triggered in the harquibus explodes with a great sound; in the same way the heart is embraced by divine love. Amen!"

Studying old manuscripts, like clergymen in a cell, we have found in the sacred land of the Vedas, the following phrase: "He who meditates on the centre of the heart, will attain control over the Vayu tattwa (ethereal principle of air). He will also get the siddhis, (powers of the holy men) Bushari, Kechari, Kaya and 50 on (the ability to float in the air and put one's own spirit in someone's body, and so forth). He will reach cosmic love and all the tattvic divine qualities."

When dealing with the apprenticeship of Jinns science or doctrine of levitation, the substantial development of the peaceful heart is undeferrable; it cannot be postponed.

It would be incongruous and unrelated to the Tertium Organum or third canon of thought, to try proficiency in Jinns without having previously secured and strengthened the mystical faculties of the peaceful heart of the saints.

We do not want, however, to hinder the esoteric practices of magical levitation. We neither have the intention of dissuading or upsetting esoteric practices. We only propose the *sacrificium intellectus* — the sacrifice of the intellect — if we really long for the harmonious development of the fires of the heart.

The theoretical and speculative mind expands, extends and develops at the expense of the subtle energies of the heart. This is lamentable.

The intellectual and mechanical cerebration sucks and bleeds mercilessly the vital powers of the heart.

Throughout many years of constant observations, studies and experiments, we have verified that pseudo-esotericist and pseudo-occultist subjects seclude themselves in their confined intellectual world, and thus become true failures in the practical field of levitation.

It is useful to imitate the prayers and ecstasies of Joseph of Cupertino, so that our heart, inflamed by divine love, develops harmoniously. This will enable us to penetrate

consciously with our physical body into the fourth vertical, beyond Euclidean three-dimensional space.

Unquestionably, those sixty Aztec elders, who in the Coatepec hill performed their magical circles and operations in order to immerse themselves into the fourth co-ordinate, had each previously developed the marvelous fires of the heart.

The tale of that mysterious voyage throughout the unknown dimension is unusual and uncommon.

Undoubtedly, in the parallel universe of the fourth dimension, any metamorphosis is possible.

The Nahua Lucifer, commanded by those conjurations, transformed Moctezuma's sixty elders into birds, ferocious beasts, lions, tigers, jackals, and terrifying cats.

The report delivered to us by Father Diego Durán, in his remarkable history of Mexico, is not, therefore, a trick or a joke.

When we investigate the entire history of Jinns, we find in Oriental Tibet, Milarepa, a venerable and xorable [sic] master, eminent tahar [sic] who, like any of the sixty elders of Moctezuma, could levitate in the fourth dimension.

A perfect adept with magical faculties, he had the gift of visiting and being in countless sacred paradises and heavens of the Buddhas of compassion. There, because of the virtue of his all absorbing deeds and extraordinary devotion, the gods who rule those joyful places favored him and allowed him to speak about dharma.

Jesus the great kabir immersed within the fourth vertical with his physical body, and walked upon the seawaters. Divine and human beings know this.

Unquestionably, Philip, the apostle of the divine rabbi of Galilee, is the blessed patron of Jinns states.

Chapter 4

Doctor Faust

The true Lucifer of the archaic doctrine is contrary to what the theologians Des Mousseaux and Marquis De Merville suppose; he is edifying and essentially dignifying. He is certainly the allegory of righteousness, the extraordinary and marvellous symbol of the highest sacrifice (Christus-Lucifer of the Gnostics) and the god of wisdom under countless names.

Xolotl-Lucifer-Prometheus is one with the Platonic Logos. He is the minister of the Creator Demiurge, the resplendent lord of the seven mansions of Hades, and the sabbat or manifested world. To him are entrusted the sword and scale of cosmic justice, for he is the standard of weight, measurement, and number. He is always the ineffable Horus, Brahma, Ahura Mazda, and so on.

Lucifer-Xolotl, Quetzalcoatl's double, is the guardian of the keys to the door of the Lumisial, where only the anointed ones who possess the secret of Hermes can enter.

Those who dare to curse the Nahua Lucifer pronounce themselves against the cosmic reflection of the Logos; they anathematise the living God who manifests in matter and execrate the always-incomprehensible wisdom, which reveals itself in the opposites of light and darkness alike.

Adonai's shadow is Satan's glory and the Lord's stool is Satan's throne.

Similarity, likeness, and resemblance: sun and shadow, day and night, law of the opposites.

There are two armies of the Logos or Demiurge Architect of the Universe: in the sublime boundaries, Michael's warring hosts, and in the abyss of the manifested world, Satan's legions.

These are the Unmanifested and the Manifested, the virginal one and the fallen in animal generation.

Unquestionably, only over Satan, never over the Logos, falls the shame of generation. The former lost his highest virginal state of Kumara when he ate the forbidden fruit.

With esoteric resurrection, the Nahua Lucifer regains the virginal state of Kumara.

The cornerstone of the Great Work is the Nahua Lucifer. The great kabir Jesus built his church upon this master stone, which is located by the sages in the depths of our sexual system.

The raw stone, before being cut for the Great Work, is certainly impure, material and coarse. For this reason, it is called the Devil.

To reiterate is sometimes indispensable. It is urgent to understand totally that each of us has his own Xolotl-Lucifer, individual, the total reflection of his own Logos.

Lucifer-Xolotl with the Aztec shape of the Luciferian dog, the terror of many people, usually enters the Euclidean three-dimensional space in order to become visible and tangible in the physical world.

Count Gaspar Moir de Loca, distinguished lord of by-gone times recounts how Prestigiar, Doctor Faust's strange dog, behaved. That black dog with long hair and a penetrating stare was undoubtedly very intelligent.

One night, when the dog wanted to lie down in the main room of the luxurious mansion, Faust, in front of the Count, addressed Prestigiar and told him a word whose meaning was not understood by the Count, and the animal, with its tail between its legs, left the chambers.

This was strange behaviour for a dog. Frankly, it did not seem very natural to the Count. Doctor Faust, smiling, asked his friend how he liked his dog. The Count replied clearly that he would like to see it again.

Called by his master, the legendary dog leapt into the room and placed himself on a bench. The creature's eyes looked like blazing coals of fire. It had a frightful aspect.

When Doctor Faust caressed the dog's back, the fur of that mysterious dog changed colour; it became white, then yellow and finally red.

The Count, a very mindful man, decided to keep a respectful silence. He then decided to change the conversation.

Thus, the dog participates in magic. It is a generous animal that, in ancient times, was always consecrated to the god Mercury.

The high honour that ancient Egypt's old hierophants gave to the dog is remarkable.

The harsh guardian of Aesculapius' temple in the majestic Rome of the Caesars was usually a dog.

Speaking frankly and to the point, I emphatically state that the crucifixion of the dog is a tremendous paradox.

Human and divine beings know very well that every year one of those precious creatures was crucified. Dogs were thus implacably punished for the mistake of failing to warn the Romans of the Gauls arrival.

The sacred dogs of the temple of Vulcanus in the Etna were always religiously cared for.

Let us never forget that Cerberus, the guardian dog of hell, 'welcomed those who entered and devoured mercilessly those who tried to leave.

Cerberus howls in that frightful den. With its barks, its three muzzles and its neck covered in snakes, it strikes terror into all defuncts.

Legends centuries old say that Cerberus was put to sleep by Orpheus' lyre when he descended to the Tartarus to find Eurydice.

Undoubtedly, the Sibyl also put Xolotl-Lucifer-Cerberus to sleep with a paste of honey and poppy leaves. The extraordinary intervention of Cerberus in any funeral liturgy is well known.

In ancient times, the figure of a dog was put in the royal sepulchres, at the cold feet of the dead. This is a very meaningful and infernal symbol.

Let us not forget the hound, [related to] Can Grande della Scala, lord of Verona, Dante's patron. It does not feed on dust or clay, but wisdom, love and virtue.

Lots of other animals participate in High Magic. The crow is the symbol of the corruption and death of all the inhuman elements we carry within. The white dove allegorises purity and chastity, as well as the Third Logos. The yellow eagle points out the proximity of success to the alchemist. The red pheasant, together with the royal purple [color] announces the completion of the Great Work to the wise.

The enigmatic and powerful Doctor Faust, venerable and xorable [sic] master, illustrious tahar [sic] lived comfortably and pleasantly as a well person. He assigned an occult role to animals and he liked to have them because he used them for his prodigies.

In those times — 1528 — of nobility, blue blood, and various titles of honour, Faust performed extraordinary marvels in Prague's courts.

Some spirited gentleman who lived happily in a splendid mansion called "Anchor House" in the street of the Castle, in Erckfurt (Johannes Faust, sorcerer and magician used to lodge there), had a great party.

It happened that the lords of the banquet began calling loudly for Faust at the opulent table. The host of the royal house told them that Faust, the man of the marvellous science, was in Prague.

The crowd, by now merry with wine, did not cease their boisterous call for Faust to attend the feast.

At that very same instant, someone knocked at the door of the royal castle. The servant saw through the window of the first floor that Faust was beside his horse in front of the door as if just dismounting, and was signaling for the door to be opened.

The attendant ran to warn his master. His master burst into laughter, saying that it was impossible because Doctor Faust was in Prague.

Faust called out again from the threshold of the rich house. The master of the house turned to look outside. It was he! With the categorical command of feudal lords, he ordered the doors to be opened and to welcome him royally.

Doctor Johannes Faust took his place at the feasting table, before the bewildered guests.

The magnificent lord of the house, greatly amazed, could not contain his curiosity. He asked Faust how he could have come so quickly from Prague.

"I owe it to my horse," he replied. "As the lords, your guests, so vividly desired to see me, and called for me, I gave in to their wishes and appeared before them. I cannot, however, stay for long, because I must be in Prague by tomorrow morning."

The regal banquet was cheerful and the Doctor performed successfully his usual marvels. There was even plenty of wine and spells....

Needless to say, there was a choir of joyful lyres, ornate cups, rich wine, and warm glasses whose edges sparkled like necklaces of prisms....

The rich wine that warms the blood and makes the heart joyful, is the fermented fruit of the vineyard that inspires the disheveled bards....

In the middle of the toasts and the revelry, Johannes Faust cheerfully proposed for all to taste the foreign wines as well....

Those who saw him say that from within an exotic improvised container, poured the best vintage wines — a miracle a la Faust, very similar to the Canaan weddings in Galilee.

Suddenly, however, the host's son entered the place and, with a surprised look on his face, exclaimed, "My good doctor, your horse is eating much, I would prefer to feed ten or twenty horses than yours. It has already gulped more than two and a half pecks of oats I had, and he waits for more in front of the manger, expecting to get one more."

All the guests laughed, not with subtle Socratic smiles, but with loud Aristophanic laughter.

The young man, undisturbed, went on: "I want to be true to my word and I will fill him up, even if I need more quantities of oats."

Faust responded that it was useless, that his horse had eaten enough, but it would swallow all the oats on the earth without being stuffed.

Unquestionably, that fine steed was without a doubt, the same Nahua Lucifer, the extraordinary Mephistopheles transformed into a winged beast.

Mephistopheles-Xolotl-Lucifer sometimes converted by magic in a flying horse — just like Pegasus of laureate poets — used to transport Faust quickly into the fourth dimension as needed.

The great feast went on until midnight. Then the horse neighed. “I must leave now,” said the wise man. The guests, however, burst into joyous laughter, and begged him to stay, so he could not leave immediately.

The horse neighed frightfully for a second time, and then a third. Doctor Faust could in no way disobey. He then took leave of his friends, asked for his fine steed, mounted it and swiftly rode up the street of the Castle.

Legend has it that when he had passed three or four houses, the horse jumped up in the air, and the gentleman was lost on his diabolic ride....

Undoubtedly, Doctor Johannes Faust, charmer and magician, returned to Prague before dawn.

Doctor Faust, according to that chronicle of Erfurt, made quite an impression. The house named “Anchor House,” as well as the back street named after that wise man, still exist.

On concluding this chapter, the unusual case of the sixty sorcerers of Moctezuma comes to mind. They traveled with the power of Lucifer into the fourth vertical, to the land of their elders, the Everlasting Mansion.

Chapter 5

Jinns Procedures

We want to emphasize at the beginning of this chapter, the following postulate: Physics will remain stationary as long as the human mind remains stagnant in the three-dimensional Euclidean dogma.

Unquestionably, contemporary physics is certainly regressive, reactionary, and retrograde.

We urgently need to trace the fourth vertical. This is not possible, however, as long as materialist scepticism reigns.

Any of the humanities of a distant future will be able to create cosmic spaceships capable of instantaneously crossing the speed of light barrier.

Such spaceships, wisely using the principles of a new fourth-dimensional physics, will travel into the fourth vertical at speeds higher than light speed. Then, the conquest of infinite space will be a concrete and definite fact.

Undoubtedly, those spaceships, moved by solar energy, will be maneuvered by authentic men — the word authentic used here in its strictest sense.

Everyone knows that with supersonic aeroplanes, we have crossed the sound barrier. Nevertheless, proud and arrogant people of earth remain halted before the speed of light barrier.

The following statement is therefore needed here: Beyond the speed of light barrier (three hundred thousand kilometers per second) the fourth dimension is found.

From the above statement, we can infer that any magician traveling into the fourth coordinate with his physical body instantaneously breaks the barrier of the speed of light.

It was in Coatepec, Tula, the historic place, where the sixty old sorcerers of the powerful Moctezuma could instantaneously break the speed of light barrier with the assistance of the extraordinary Faustian Mephistopheles. They traveled throughout the fourth vertical to the sacred and eternal island beyond the seas of the North Pole — the true cradle of earthly humanity.

We must read, in The Secret Doctrine of H.P.B., all that relates to this first terrestrial continent, destined to last from the beginning to the end of humanity in the world.

In the sacred land of the Vedas, any authentic samyasin of the mind can instantly cross the speed of light barrier in order to travel through the unknown dimension, like Francis of Assisi did.

We solemnly state with absolute certainty that when an esotericist applies a samyasin to the physical body, he immediately crosses the barrier of the speed of light.

Any real samyasin has basically three components:

- a) Perfect concentration of the conscious will
- b) Total meditation
- c) Ecstasy, entrancement, mystical joy, supreme adoration

It goes without saying, in this Christmas Message 1974- 1975, that patience is the ladder of the Gnostics and humility is the gate of their garden.

Unquestionably, some Gnostic ascetics will have to work for years in order to achieve the full development of the cardia. The latter will make them proficient in Jinns science.

The shining feature of the inner particle that allows this prodigy is properly represented by the shape of an axe, the symbol of the thunderbolt that the Tiger-man of Aztec Mexico frequently uses.

The humanized tiger, Xolotl-Lucifer, becomes a concrete reality, not only in the Mexico before Cortez, but in all of Mesoamerica. Converted in a man, we find him in Teotihuacan; he lifts his heroic arms in a liturgical gesture, or he walks in the feline manner that characterizes him.

Unquestionably, the Tiger-Knights of Aztec Mexico, apart from being hardened warriors, were extraordinary athletes of the Jinns science.

It is no exaggeration to emphatically state that those notable men of Anahuac knew how to intelligently combine the three elements of the samyasin with the mighty feline power of the Nahua Lucifer.

Lying down on tiger furs, imitating the sacred posture of a resting jaguar in a light sleep, those distinguished men knew how to consciously combine will power and imagination in perfect harmony.

Integrating efforts of supreme mental concentration and total meditation, they deliberately took — using their creative imagination — the feline aspect of the jaguar, Xolotl Mephistopheles.

To develop, operate and walk with that terrifying shape in total ecstasy and mystical joy, was in no way impossible for those distinguished lords of the sacred land of Anahuac.

Any time those notable hermits arose from their hard beds, to walk as tigers and to disappear into the fourth co-ordinate, they uttered the following ritual phrase: “We belong to each other...” “The gun powder when triggered in the harquibus, explodes with a great sound; in the same way the heart is embraced by divine love.”

Like an industrious monk scrutinizing old chronicles in his cell, I hail to corroborate a lot of these details of the ancient science.

Legend centuries old says — and this is known by human and divine beings — that those exotic, legendary and strange tigers came back to their gentle and human shape in front of the threshold of Chapultepec’s temple (now in Jinns state).

We could not continue these paragraphs without mentioning Ovid’s wonderful Metamorphoses. These were superlative mystical spells that learned ignoramuses of this fatal Kali-Yuga age (current times) reject with tremendous arrogance.

Undoubtedly, Philip, the apostle of Jesus the great kabir, is the patron saint of all of these Jinns phenomena.

The sacred scriptures assert that Philip, after having baptised a eunuch, was taken away by the Lord and went joyfully on his way afterwards.

It is said that he then went to Azotus, and upon passing through, he announced the Gospel in all the cities until he reached Caesarea.

Any sincere Gnostic arhart can beseech the magical assistance of the great apostle Philip.

With profound love for Philip, when you are drowsy, meditate upon him. Clear your mind of any other thoughts, and when you feel the joy of his presence in your soul, you will utter the following ritual phrase: “To heaven, Philip!” Leave your bedroom with a firm and confident step, and in that instant, break into the unknown dimension.

In the name of the Great Cause, I solemnly state that I owe the extraordinary formula cited above to a divine spirit whose name is Is-Abel. Her human personality is one of a

barefooted, humble nun from an ancient medieval monastery, which is now found immersed in the fourth vertical.

May the suns of enthusiasm light your path, dear and loving reader

May the forces of the tiger accompany you

May the fire beetles of wisdom illuminate your intellect

May the sonorous picr give shade to your rest

May the emerald frogs point you the way in their restless croaking

May she, Nature, be prodigal with you

May the Universal Force bless and guide you.

Chapter 6

Aztlan

Aztlan, or Avallon, the mysterious magnetic mount, is the rare dwelling of the Children of the Dusk, (Compassionate Buddhas, Dhyan Chohans, Serpents of Wisdom, Pitris or Preceptor Fathers of Humanity, Star Angels, Builders, Vigilants, Yazata-Stars of the Zoroastrians).

This is the land of the dawn, the imperishable mansion, the celestial paradise beyond the unknown seas of the North Pole. An intense glare surrounds this ineffable City of the Sun, the White Island, Apollo's Land, the nest of love.

This eden of the fourth dimension, this firm continent in the middle of the great ocean appears magnificently in the north.

Neither by land nor by sea is it possible to reach the Sacred Land; the Hellenic tradition emphasises this constantly. "Only the flight of the spirit can lead you there," emphatically state the old sages of the Orient.

Unquestionably, "The Resplendent Ones of the Perfect Eyes," the Adepts of the Wisdom-Religion have never lost contact with the land of our ancestors.

We emphasise this statement: It is possible to break instantaneously the speed of light barrier to travel with our physical body — throughout the unknown dimension — to the far Thule.

The path leading to Aztlan, the Solar Land, where the Mexi tin, Medjins, Djinnns, Jinns or extraordinary genii of the Arabs, Aztecs and Mexicans live, has been broken since long ago. Our side has been barred by enormous thickets, impenetrable jungles populated with invincible beasts, swamps and bottomless lakes, thick meadows and brambles. Any bold adventurer, who dares to cross it, will lose his life.

Little can be said about this exotic and sacred land except perhaps what an ancient poetic expression says, that the polar star keeps a vigil over it from dawn to the end of dusk of a day of the Great Breath.

Unquestionably, the Holy Island is the cradle of the first man and the home of the last divine mortal chosen as a Shista for the future seed of humanity.

The Aztec people, once lead by the genii guardians, or Jinns of the Insula Avallones reached the Mexican lakes. The exact parallel of this is the Hebrew Moses of the Bible who guides the people of Israel through the desert to the Promised Land.

The Jinns people or Thuatha, in a perpetual exodus, similar to the one of the Jews and Mexicans are the prototype of the wandering Jew. Unquestionably, the Thuatha returned to green Erin in Jinns states.

It is said that they came from Avallon or heaven and brought some sacred emblems to Ireland. Let us remember the Philosopher's Stone, Achilles' lance, the flaming sword, Hermes' cup and Solomon's cup.

The Aztec Aztlan, Avallon, is the nest of love, the Land of Fire where "brother John" dwells happily.

The never profaned Word, Logos, voice, I.E.O.U.AN, or John, represents not a man, but rather a complete solar dynasty.

The first human race that formerly lived in Asgard, the Crystal Island, the home of the Gods, the land of the Aesir, was truly semi-etheric, semi-physical.

The Orphic and Pregonetic Prologos provided the terrestrial “Cosmic Man” with some precious faculties and powers.

The first race came forth from the superior dimensions, complete and perfect. It was the marvellous result of ceaseless evolutions and transformations that had started since the primeval and germinal state.

Everything comes from Prabhavapyaya, the intelligent evolution of the creative and conscious principles of the holy gods.

Thus, we must study the primeval creation before we can understand all the evolutionary and involutory processes of Nature.

Undeniably, the first race never had elementary tools or primitive fires. We will now state the following postulate for the sake of the Great Cause: Before the first human race left the fourth co-ordinate to become tangible and visible in the Euclidean three-dimensional region, it had to gestate fully inside the Jagad-yoni, the womb of the world.

Extraordinary primeval humanity, sublime, superb, divine androgynous, ineffable beings beyond good and evil...

They were the everlasting prototype of perfection, outstanding individuals who had indestructible elastic and ductile bodies.

Adam-Kadmon, the feminine-masculine being of Genesis 1, was the very same Host of the Elohim. The superior eurhythmy of their bodies was then manifest.

Ostensibly, those primeval beings were the incarnated sacred fires of the most occult powers of Nature.

They, the “born of themselves,” were majestic and superb; they possessed understanding, intelligence and will power.

Each of those unsurpassed creatures had their individual spirit incarnated, and knew that they had it.

That was the age of fisiparism. Those delightful beings reproduced throughout the fis sexual act.

This is similar to the division in two of the homogeneous elements of the protoplasm also known as morula or amoeba.

The same occurs in the division of the nucleus of the cell that breaks into two sub-nuclei. These, either develop in the cellular wall, or break it and multiply in the exterior as independent entities.

Likewise, those androgynous organisms divided in two and these multiplied outside as independent entities.

In the age of offisiparism, each of the original primeval events of reproduction was celebrated with rituals and feasts. Then, the earth shone gloriously with a beautiful intense blue colour.

Let us remember that in that ancient Golden Age, as a result of the periodic revolution of the axis of the planet, the Crystal Island, Apollo’s Land, was in the equatorial region.

This was a superlative and divine race of more-than-perfect androgynous people. The “Hurricane” (Mayan term, which was later carried to South America) meant to the Aztec hierophants, Wind, Blow, Word, Verb; it incarnated in those superb beings and founded the Crystal Island, the civilisation of the Aesir.

“So God created man in his own image; in the image of God created he him; male and female created he them” (Genesis 1:

27).

Those incomparable paradisiac Venuses, delightful, beautiful androgynous were the image and likeness of Tepeu K'okumatz (God).

From the first race came forth the second, the Hyperborean; these individuals reproduced through "sprouting." These marvellous people formerly inhabited various northern regions.

It is written in letters of gold in the immortal Book of Life, that the Dupios, (the third race) Hermaphrodite, colossal and imposing giants came from the second type of divine androgynous. They reproduced through a system of gemmation. The Lemur civilisation flourished marvellously in the Mu or Lemurian continent, a volcanic land in the Pacific Ocean.

The fourth root race came forth after the hermaphrodite humanity split into two sexes and was transformed by Nature into machine carriers of creatures. This happened in the Atlantean continent located in the ocean that bears that name.

Atlas, the most ancient of all astrologers, was their king. The poetic mind of the Helladic people envisioned him as a giant who held the celestial machinery on his shoulders rather than in his powerful mind.

His children, the Titans, dared to climb to heaven, but God confused them and one night the seas and the thunder resounded. The blast awakened Europe and shivering and shaking, it lost sight of her brother-world. Only the Teide remains, and says to humanity: "Here was once the famous Atlantis!"

Finally, our current fifth root race, the Aryan peoples who inhabit the face of the earth, cut off from its main trunk (the Atlanteans), is older than a million years, and is on the eve of its total annihilation.

Each root race has seven sub-races. Each sub-race has on its turn, seven divisions which can be called "branches" or "family races." The small tribes, sprouts and offshoots of the latter are numerous and depend on the influence of destiny.

The Crystal Island, the Aztec Aztlan is therefore the earthly paradise, the land of our ancestors. There, the predecessors of all human races dwell.

Chapter 7

Atlantis

In the Borgia Codex, there is a representation of Atlanteoti carrying the celestial vault on his shoulders, just like the Greek Atlas, which we are more familiar with.

Simply put, we can say that the legendary Greek Atlas is a faithful copy of the heroic Maya or Aztec Atlanteotl. If a refined intellect delicately removed the ending “otl” from the seductive name cited above, the result would be the word Atlante.

From this explanation, we will only add that this is not a matter of hollow empirical etymologies randomly chosen. It is neither a mere coincidence, as learned ignoramus usually suppose.

These are extraordinary and genuine linguistic accords that can only be explained thanks to the Atlantean roots common to all American and Mediterranean-Semitic peoples. Both of these have their origins in the enchanted land of Olisis or Atlantis, which is now sunk below the dark sea, the tenebrous domain of horrifying legends, frightful shipwrecks and travels from which no one returns....

*You, vast sea, that in Gibraltar
Beyond Hercules' columns,
The infinite tides
You tempestuously spread
Your mysteries,
To the navigators
Forbidden are!
Tragic legend fills your space
With the collective power
Of all generations
Who have known you
And the poet listens
In the voices
Of your great tides
The rumours of your tragedies
And the cracking sounds
Of your interred worlds!*

Atlantis! That vast and now disappeared continent was a poet's envision. The creation of the initiate Plato's divine mind indeed existed.

The intuition of the poet is the genius' vision. Whoever denies it cannot see with its immense power....

The sages are great only when they are poets, when overcoming details, they feel the harmony that beats in the depths of existence, and which can take us to superior spheres....

This is how the author of the Metamorphoses of The Plants could write his Faust [?]; Philogenia's author could spread his creed; Humboldt create his Cosmos; divine Plato his

Timeas and Critias; and Poe his Eureka. All of these are poets of the Universal Life, which is merely the breath of the Occult....

“Do you see that sea that spreads from pole to pole?”, asks his master to Christopher Columbus. “At one time it was the garden of the Hesperides. The Atlantic still throws its relics, frightfully roaring like a monster in the killing field...”

Here, the Titans fight; there, crowded cities flourish. Now, sea beasts populate the marble temples, and the valleys where the sheep grazed, are dressed in algae.

H.P.B. in the anthropological stanzas numbers 10, 11, 12, literally says:

Thus two by two, on the seven zones, the third (race) gave birth to the fourth (race of men). The gods became no-gods. Sura (perfect) became a-Sura (sinners).

The first (race) on every zone was moon-coloured (yellow-white); the second, yellow, like gold; the third, red; the fourth, brown, which became black with sin. The first seven (human) shoots were all of one complexion in the beginning. The next (seven, the sub-races) began mixing their colours.

Then the third and fourth (races) became tall with pride. ‘We are the kings, we are the gods.’

They took wives fair to look at. Wives from the ‘mindless,’ the narrow-headed. They bred monsters, wicked demons, male and female. Also Khado (Dakini) with little minds.

They built temples for the human body. They worshipped male and female. Then the third eye acted no longer. (The eye of intuition and double sight.)

They (the Lemurians) built huge cities.... they cut their own images, in their size and likeness, and worshipped them.

...Lunar fires had destroyed the land of their fathers (the Lemurians). Water threatened the fourth (race) (Atlantis).

The first great waters came. They swallowed the seven great islands.

All holy saved; the unholy destroyed....

Few (men) remained. Some yellow, some brown and black, and some red remained. The moon coloured (The Thuatha) were gone forever....

The fifth race (the people who currently populate the earth, including the Mayas, Incas, Quiches, Toltecs, Nahuas, Aztecs, of pre Columbian America) produced from the Holy Stock (the chosen people saved from the waters) remained, and it was ruled by the first divine kings.

The “Serpents” (Dragons of Wisdom or Rishis) who re-descended, made peace with the fifth (race), and taught and instructed it....

I will now transcribe the translation of a Maya manuscript, part of the famous Le Plongeon collection and the Troano manuscripts, which can be seen at the British Museum.

In the year 6 Kan, 11 Muluc, in the month of Zrc, tremendous earthquakes went on ceaselessly until 13 Chuen. The clay hills country, the land of Mu was sacrificed.

After two aftershocks, it disappeared at night, being shaken by the underground fires, which made the ground sink and reappear several times in different places. At last the surface gave up, and ten countries broke up and disappeared. Sixty-four million people drowned, 8000 years before this book was written.

In the old archives of the ancient Lhasa temple, a Chaldean record, written some 2000 years B.C. says:

When the star Bal fell where now there is only sea and sky (the Atlantic Ocean), the seven cities with their golden doors and transparent temples trembled and were shaken like the leaves of a tree are shaken by a storm.

And a wave of fire and smoke came from the palaces; the cries of agony from the crowd filled the air.

They sought refuge in their temples and citadels, and the sage Mu, the priest of Ra-Mu, appeared and told them: "Did I not predict this to you?"

And men and women all dressed in precious stones and shiny garments cried: "Mu, save us", and Mu replied: "You will die with your slaves and your wealth, and from your ashes, new nations will be born."

"If they (referring to our current Aryan race) forget that they must be superior, not for what they get, but for what they give, they will suffer the same fate."

Flames and smoke silenced Mu's words, and the earth broke in pieces, and within a few months, sunk into the depths with its inhabitants.

What will our critics say now, before these two stories, one from Oriental Tibet and the other from Mesoamerica, both individually relating the same catastrophe?

Besides such extraordinary similarities, if we truly want more evidence, let us appeal to philology.

Evidently, the Peruvian Viracocha is the very same Viraj, the divine male, kabir or Logos of the Hindus, or Inca, which, when written backwards, can be read "Cain" (Priest-King).

The countless connections that the doctrine and history of the first Incas have with the Oriental initiation should not surprise us.

The great Italian historian, César Cantù wisely links the first Incas with some Mongol tribes or ancient shamans. This means that the unexpected appearance of the Northern Manu or Manco Capac and his noble companion Coya or Iaco, was by means of a miraculous event, wisely noted by H.P.B. It is the theurgical phenomenon of those pure beings or shamans who lend their physical bodies to genii of the suprasensible worlds, with the purpose of helping humanity. We must not confuse this marvel with spiritualism or mediumism.

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

The Latin pater is ostensibly the same English *Pather*, the German *Vater*, the Swedish *Fader*, the Spanish *Padre*, and finally, the Amerind *pa or ha*.

The sweet Latin mater is undoubtedly, the same Russian *Math*, the French *Mere*, the English *Mother*, the noble Spanish *Madre* and the Mayan or Quechua *Na or Maya*.

These are extraordinary linguistic similarities, which indicate more than simple coincidence or mere ostentation.

By reaching these heights of etymology, soul of history, and one of the most powerful tools of Gnosis, it is useful to remember that famous phrase of the ritualistic Mayan language:

"Hili Lama Zabac Tani." The four evangelists interpreted it in four different esoteric ways.

The great kabir Jesus pronounced such a phrase in an extraordinary way on top of the majestic Calvary.

Its meaning in Mayan language is: "I now merge in the pre dawn of your presence."

It has been demonstrated that the great hierophant Jesus learned the Naga and Mayan in Oriental Tibet.

In the sacred Lhasa monastery in Tibet, there is a book that textually says: "Jesus became the most proficient master ever on earth."

A wise writer has said:

It has been historically established that the science-religion Christ learned in Egypt, India and Tibet was Maya.

A profound Maya occultism existed and Christ undoubtedly knew it; he elected his (Mayan) symbols as a base for his ideas of fertilising love. It cannot be supposed a coincidence that he chose the Mayan cross, the Trinity, the twelve apostles, and many other symbols to be the foundation of the great religious and scientific significance of his preachings.

Ostensibly, the Atlantean Mayas brought their religion to Mesoamerica. They colonised Tibet, Babylonia, Greece, India, and so on. The great kabir Jesus' ritualistic language was Mayan.

This can only be acceptably explained by means of the common Atlantean roots of the American and Mediterranean- Semite peoples.

The Anahuac tribes, as well as other Amerind tribes, came from Atlantis, and never from the North as learned ignoramus usually suppose.

Those rustic people emphasise the idea that Amerind tribes came from the Asian continent, through the famous Bering Strait. They are absolutely mistaken because neither in Alaska nor in the cited strait is there the smallest remnants of human activity.

Chapter 8

The Sacred Serpent

The true meaning of the Dragon (Lucifer), the serpent, the goat and all the symbols of the now so called evil powers can best be seen in the religious principles of Gnostics.

Jesus the great Kabir would have never advised his disciples to be as wise as the Serpent if it had been a symbol of the Devil. Neither had the Ophites, the Egyptian Gnostic sages of the Fraternity of the Serpent, revered a living snake in their rituals as a symbol of wisdom — divine Sophia.

The Aztec serpent appears in situations where the organic aspect is clearly contradicted. The tail is replaced by a second head in extraordinary poses that raise it from the mud of the earth and become the foundation of the development of fire.

Again and again, in the cultures of Anahuac, the body of the viper is modified by means of an unusual process that radically changes its original nature.

The double head — which clearly reminds us of the shape of a circle — in this Gnostic symbol, is devouring its own tail. This is the extraordinary synthesis of the marvellous message of Lord Quetzalcoatl. Then, there is the vertical position representing the Mayan and Nahua idea of the divine viper that devours the soul and the spirit of man. Finally, the sexual flames consume the animal ego and annihilate it, reducing it to ashes.

The serpent or Saviour Logos inspires man to recognise his identity with the Logos in order to return to his own essence, which is that Logos.

The waters of the abyss originated a tempestuous wind (the serpent's hiss) that raised the waters, and these contacted the spirit and the light. The serpent pervaded chaotic matter and created man, a crossing of the three principles.

The only goal of the Superior Light is to recover its own lost particles.

Since the chaotic womb loves and knows only the Serpent, the luminous Logos took its form in order to rescue the light fused in darkness. For that matter, the Perfect Man descended to the bosom of a virgin. Not only did he suffer by knowing the mundane mysteries of the womb, but he also drank of the cup of the living water. Anyone wishing to dress in celestial clothing and stop being a slave, must drink of it.

The Sacred Serpent or Saviour Logos sleeps coiled at the bottom of the ark, on mystical watch, poised for the moment of awakening.

Those who study esoteric physiology as the Nahua or the Hindus did, emphasise the transcendental idea that there is a marvellous magnetic centre located at the base of the spinal column, halfway between the anal orifice and the sexual organs.

In the centre of the chakra, there is a yellow square, invisible to the human eye, but perceptible to clairvoyants or those with a sixth sense. According to the Hindus, this square represents the earth element.

We have been told that inside such a square there is a yoni or uterus and that in its centre there is a lingam, an erotic phallus in which the serpent or mysterious psychic energy called Kundalini is coiled.

The Asian Tantric texts describe Kundalini as follows:

“Luminous as lightning, it shines in the hollow of this lotus (or magnetic centre) as a chain of brilliant lights.”

The esoteric structure of such a magnetic centre, as well as its unusual location between the sexual organs and the anus, provides solid and undeniable foundations to the Tantric schools of India and Tibet.

Unquestionably, only by means of Sahaj Maithuna (Sexual Magic) can the serpent be awakened.

Ostensibly, when the sacred viper awakens to begin her ascension through the spinal column of the human organism, she produces a mysterious sound, similar to that of a snake when stirred.

Undoubtedly, the serpent of the great mysteries is the feminine aspect of the Logos, God-Mother: Shiva's wife; Isis; Adonia Tonantzin; Rhea; Mary, or, better said, Ram-io; Cybeles; Opis; Der; Flora; Paola; Io; Akka, the Great Mother in Sanskrit; the goddess of the Lha, or the lares, or spirits here below; Huitzilopochtli's anguished mother; Ak or Turkish white goddess; the Chalcidicean Minerva of the initiatic mysteries; the Aka-Bolzub of the lunar temple of Chichen-Itza (Yucatan), and so on.

The lost echo of ancient mysteries still resounds in the crosspiece or transverse beam of most glorious churches, such as St. Paul's Church in Rome. This replaces the primeval shape of a nave, Noah's ark or saviour ship of the universal flood or Atlantean catastrophe, where all Quetzalcoatl, Noahs, Xixuthros and Deucalions arrived to the present continents.

This was also why a sacred place in Greek homes, the interior aisle separating all rooms from those of the guests, was called Chalcidicean. This can also be appreciated in Vitruvius' *De Architectura*, Procopius' *De Aed Becchi* '5 *Del Calcidio et Della Cripta Di Eumachia*, and other treatises on construction where the history of this crossing or effective and symbolic Tao was linked to the duties which hospitality imposed to men.

The insertion of the vertical phallus in the horizontal uterus makes a cross; anyone can verify this.

If we seriously reflect on the close relationship of the S and the T or Tao cross, we logically conclude that only by means of the crossing of the lingam and the yoni (phallus-uterus), with the radical exclusion of the physiological orgasm, can we awaken Kundalini, the Igneous Serpent of our magical powers.

Tempestuous Zeus gathers the clouds, and makes Olympus tremble; his lightning bolts sow fright among this suffering humanity and form a cross.

The celestial fire and the earthly fire, the potential or virtual fohat, which gathers or separates, creates or kills, enlivens or destroys, make a cross.

Son of the Sun which generates it, server of anyone who liberates and maintains it, the divine fire, fallen, decadent, imprisoned in matter, leads amazing and extraordinary revolutions and carries on its own redemption. It is Jesus on the cross, the marvellous image of igneous radiation that is incarnated in all of Nature.

It has been since the dawn of the Great Day, the immolated A gnus, and is also the famous Huehuetēoti, the old god of fire, represented in the ancient Teotihuacan culture as an old man carrying a huge brazier on his millenary head.

The god of sexual fire represents, unquestionably, one of the most ancient traditions of the Maya and the Nahua peoples. Like the sacred brazier used to light up the fire in the centre of the home and Aztec temple, he is the deity of the centre, directly related to the four cardinal points of the world. Thus, it is quite normal to find that the hierophants of the god of the flame have on them the mystical shape of the holy cross; this also

decorated the incense burners, the tiemaiti (hands of fire) with which the priests incensed the holy gods.

Such an ancient god, very similar to Agni, the Vedic deity of fire, obviously has some variances. He is called Xiuhtecuhtli, whose deeper meaning is “Lord of the Year,” “Lord of the Herbs,” and “Lord of the Turquoise.” The root of this word, xiuhuatl and its different pronunciations means these three things. Such variance can be appreciated in the many pantheons of Mesoamerica.

It is not surprising then that such deity is represented carrying a sort of blue mitre on his head — a precious mosaic of turquoises gives it a delicate shape — which was a distinctive feature of the powerful kings of the great Mexican civilisation.

His nahual or esoteric disguise, is Xiuhcoatl or the Serpent of Fire (Kundalini), earmarked by its precious horn on the nose, decorated with seven ineffable stars.

In the Nahua and Maya beliefs, the sacred swastika of the great mysteries was always defined as the moving cross; it is the Nahua Nahui Ohm, sacred symbol of the cosmic movement.

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

Two swastikas in opposite directions and precisely superimposed form the Tao cross, thus representing the erotic conjunction of the two sexes.

According to Aztec legend, it was a couple, a man and a woman who invented fire, and this is only possible by means of the moving cross.

INRI: Ignis Natura Renovatur Integra (fire ceaselessly renews nature).

Chapter 9

Saint Andrew's Cross

Andrew, the hermit and humble fisherman, served the Christos John, when he became a disciple of the great kabir, Jesus.

The Christic gospel of the solar humanity indeed tells us that when the great being initiated his esoteric mission, he went to Capernaum. About this city near the sea in Galilee, Isaiah, the Prophet, had said: *“The people which sat in darkness saw great light; and to them which sat in the region and shadow of death, light is sprung up”*

(Matthew 4: 16).

The Solar Logos, walking by the shores of the sea, took as his first disciples, two fishermen, Peter and Andrew, and told them that he would make them “fishers of men” (Matthew 4: 13).

Andrew assisted Jesus, the great Gnostic priest, in the miraculous fishing of Lake Gennesaret or Jainesareth — the symbolic Jinns lake — where the sacred fire performed so many prodigies.

It is written in letters of gold in the Book of Life, about the various resurrections and miracles performed by Andrew after the death of the great kabir.

Legend centuries old tells us that in Nicaea, seven sinister, vicious, and tenebrous demons wandered about and murdered travellers. Andrew, facing the judgement of the people, transformed them into dogs and drove them out of the region.

Andrew's tremendous torments, full of enigmas and prodigies, made famous the “X” cross. It was to an “X” cross that his dismembered limbs were cruelly attached.

We can and we must assert that this symbolic “X”, which is indeed a Greek “K”, was, is and will always be one of the most valuable symbols of Christic esotericism.

Many mystical fraternities adopted Andrew's magical sign, the “X”, Khristos, or the fish.

Ostensibly, Andrew was fully accepted by the esoteric fraternities of Scotland. It goes without saying, in this Christmas Message 1974-1975, that such institutions have a plant as their emblem, the thistle.

For many centuries, there existed in Scotland various occult fraternities of St. Andrew of the Thistle.

It has been said again and again that extraordinary men like Thomas a Kempis, Geber, Raymond Lully, Nicolas Flamel, Sendivogius, Albert the Great, St. Thomas Aquinas, Wigelius, Roger Bacon, Mathia Kornax, Paracelsus, Arnold of Villanova, and many others, were active members of similar fraternities.

If the immaculate lamb of God that forgives the sins of the world, carries the symbolic cross on the oriflamme —just as the hierophant Jesus does on his bleeding shoulders — if he courageously holds it with his hoof, such as some religious images show him, it is because he has the sacred symbol securely nailed in his hoof.

Whoever receives the ineffable spirit of the sacred fohat, has it within, and is properly identified by its glorious sign, has certainly — in the name of truth — nothing to fear of the fire of the elements.

These are the authentic Sons of the Sun, the true disciples of Helias who have as a guide the star of their ancestors.

The sign of the cross, the sublime monogram of our Lord the Christ — from which St. Andrew's cross and the miraculous St. Peter's key are marvelous replicas of equal alchemist and kabalist value — is, therefore, the sign, which provides the victory to the workers of the Great Work.

The Kabalist Hebrew Tree of Life is placed in the central crossing of the Palenque cross. This is a true wonder of ancient Mexico.

Undoubtedly, the Tree of Science of Good and Evil and the Tree of Life share their roots.

Let us never forget those prophetic words which appeared around the shiny cross seen in the astral world, by Constantine who joyfully painted on his labarum: IN HOC SIGNO VINCES (for this sign you will vanquish).

The sexual cross — the living symbol of the lingam-yoni crossing — has the unmistakable and marvelous essence of the three nails used to immolate the Matter-Christ. These also symbolize the three purifications by iron and fire without which Lord Quetzalcoatl in Mexico could not have achieved resurrection.

The cross is the ancient Alchemists' hieroglyph of the crucible (creuset), formerly called in French, cruzol, crucible, croiset.

In Latin, crucibuluin, crucible, has as its root crux, crucis, cross. This is a matter for reflection.

It is in the crucible where the prima materia of the Great Work suffers with an infinite patience, the passion of the Lord.

In the erotic crucible of Sexual Alchemy, the ego dies and the Phoenix Bird is reborn from among its own ashes.

INRI: In Nescis Renascor Integer. In death to be reborn, pure and intact.

In victory, death is immersed. "Where is, O death, your sting? Where is, O grave, your victory?"

Roger Bacon, in his great work Azoth (a book very similar to the Azug of the powerful Oriental wisdom) shows, in a transcendental engraving, the first stage of the alchemist process, by means of a decomposed corpse lying down in the wonderful retort of Alchemy.

The shining sun, the pale moon and the various planets of our Ors solar system — with its correspondent alchemist signs — totally dominate the scene.

It is rather strange to see that corpse lifting his head as if willing to resuscitate from among the dead.

The black crow of Sexual Alchemy removes the flesh from the bones while the psychic Essence leaves the body.

This image of the profane dead one, who later resuscitates to the Initiation, to reality, is truly an extraordinary Osirian symbol.

"The flesh leaves the bones," is a liturgical phrase of St. Andrew of the Thistle and similar brotherhoods.

St. Andrew's torments on the terrible "X" cross truly denote the annihilation of the much beloved ego in the *laboratorium oratorium* of the Third Logos. This is a dreadful as well as indispensable death that could never be accomplished with any ordinary fire.

Customarily, the extra help of an occult agent, a secret fire of a sexual type is required for this kind of work, and to give an idea of its shape it appears more like water than a flame.

This fire, or burning water, is the vital spark that the Logos imparts to inert matter. It is the divine fohat contained in all of creation. It is the igneous ray, Kundalini, the sacred serpent of Anahuac's wisdom, which ascends through the adept's spinal column.

The connection of the lingam-yoni without ejaculation of the ens seminis: this is the specific key by means of which Adam and Eve can awaken Saturn's Serpent in their occult anatomy.

The careful reading of Artephius, Pontanus and the work entitled *Epistola de Igne Philosopho rum* would benefit the reader, because in those immortal pages we can find valuable guidelines on the nature and overall features of this "watery fire" or "igneous water."

In the cobblestone yards of the majestic and sacred temples of Anahuac men and women — all candidates to the human and solar initiation — in a mutual exchange of caresses, performed the lingam-yoni (phallus-uterus) connection; they then withdrew from the chemical coitus without ejaculation of the ens seminis (the seminal entity). This is how they achieved the awakening of the Saturnian Serpent.

The sexual transmutation of the ens seminis into creative energy is truly the fundamental axiom of hermetic science.

The bi-polarization of this extraordinary kind of energy within the human organism has been, since ancient times, carefully studied in all colleges of initiation of Mexico, Peru, Egypt, Yucatan, Greece, India, Tibet, Phoenicia, Persia, Chaldea, Troy, Carthage, and others.

The miraculous ascent of the seminal energy to the brain is made possible by a pair of nerve fibres which, taking the shape of an "8", evolve at the left and the right of the spinal cord.

This pair of ducts takes the classical names of Yin and Yang in Chinese philosophy; the Tao is the path of the middle, the spinal canal, the secret way through which the serpent ascends.

Evidently, the first of these two vessels is of a lunar nature. The second one is of a solar type.

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

Hebrew kabalists talk to us about the mysterious Daath, which appears in the Tree of Life. Neither divine name nor angelic hosts of any kind are assigned to it. It does not have a planet or element, or any mundane sign.

Daath, the Sephiroth of the Hebrew mystery, is the result of the esoteric conjunction of Abba, the Father who is in secret, and Ama, the Supreme Mother.

The Father and the Mother, Osiris and Isis, are perpetually united in Jesod, the foundation, the ninth Sephiroth, sex. However, the latter is hidden by Daath's mystery, or Tantric knowledge, and it evolves with the Sahaj Maithuna (Sexual Magic).

The loom of life weaves and unweaves between these two bi-polar aspects of creation: our Father who is in secret and our Divine Mother Kundalini.

Legend centuries old tells us that when Semele, mother of Dyonisius, saw Zeus, his divine lover, she was destroyed by his divine lightning and she gave birth to her son prematurely.

Certainly, nobody can see God face to face without dying. The death of the self or myself is essential before being able to contemplate the resplendent face of the Elder of the Days.

In the same way as life represents a gradual and ceaseless process of externalisation and extraversion, the death of the ego is a process of gradual introversion. In the latter, the individual Consciousness, the pure Essence slowly divests itself of its useless clothing — the same as Ishtar in her symbolic descent — and thus, naked, it awakens to the Great Reality of free life in motion.

Undoubtedly, in order for the light which makes up the Essence, now imprisoned in the animal ego, to begin to shine and radiate, it must free itself. Truly, I tell you that this is possible however, only by undergoing the terrible Buddhist annihilation — dissolving the I, dying in ourselves.

Sexual energy is certainly a tremendous, highly explosive and amazing power. Whoever learns to wield the erotic weapon, the lance of all magical pacts, will be able to reduce the psychological I to cosmic dust.

It goes without saying that the lance, as an occultist emblem of sexual, virile power, plays a great role in numerous Oriental legends. Being the instrument of salvation or liberation, and wisely handled by the Gnostic ascetic, it enables us to reduce to ashes the multitude of undesirable elements which make up the ego, the self, the myself.

In the passion of Our Lord the Christ, Longinus plays the same role as St. Michael and St. George. Among the pagans, Cadmus, Perseus and Jason have similar duties.

Piercing the Dragon or impaling Christ's side with the spear is a meaningful act, just like the ones that the legendary knights or the Greek heroes performed.

St. Andrew's cross and the Holy Staff, fully allegorise the work of the Buddhist annihilation. When, with profound veneration we cite St. Andrew's cross and the Holy Staff, we must never forget the Holy Grail.

The sacred vessels of all religions represent the feminine sexual organs of generation and regeneration. They correlate to Plato's cosmogonic vase, Hermes' and Solomon's cup, and the holy vessel of ancient mysteries.

The mother of our own flesh, or the woman Serpent, is revered in all Mexican traditions, which represent her, fallen from her primeval state of joy and innocence.

According to Zoroastrian books, the first man and the first woman were created pure and obedient by Ormuzd, their maker. Ahriman saw them and felt jealous of their happiness. Disguised as a snake, he offered them some fruit, and convinced them that he was the creator of the universe. They believed him, and since then, their nature was totally corrupt.

Hindu traditions and monuments support Adam and Eve's story, and their fall. This tradition also exists among Tibetan Buddhists, and was taught by ancient Chinese and Persians.

Thus, the original sin is the root of the ego, the *causa causorum* of the self or myself.

The purification performed in different cultures in order to cleanse the baby when coming to life, is indeed a pact of Sexual Magic.

In Yucatan, Mexico, the newborn child was taken to the temple and there, the priest sprinkled baptismal water on his head and gave him a name. In the Canary Islands, women, instead of priests, had this duty.

Adam and Eve are always separated by the trunk of the tree of paradise. In most cases, the serpent coiled around it is depicted with a human head.

Only by fulfilling the Sexual Magic pact, the sacrament of baptism, can the original sin be annihilated so that we may return to paradise.

Jakin and Boaz, Urim and Thummim, Apollo and Diana, are certainly the chief columns of the temple of wisdom.

The arcanum A.Z.F., the key of the Great Work, is found in the centre of the two columns of the temple.

Adoring his Divine Mother Kundalini, the sacred serpent that ascends along the Tao path (the spinal cord), Goethe exclaimed in total ecstasy:

*Virgin pure in the most noble sense
Mother worthy of all veneration
Queen by us chosen
In equal condition to the gods*

Longing to die in himself at that instant, that great initiate, after having totally understood a psychological error, and during the metaphysical copulation, cried with all the forces of his soul:

*Arrows, pierce me
Spears, submit me
Maces, wound me
May everything disappear
May everything be vanished
May the perennial star
Source of eternal love, Shine....*

Understanding and elimination is the key to St. Andrew's cross. This is how we undergo death from instant to instant.

It is impossible to radically eliminate a psychological defect without fully understanding it at all levels of the mind.

During the chemical coitus, Devi Kundalini, our Cosmic particular and individual Mother, can and must wield the Holy Lance — Minerva's staff, Achille's spear, Longinus' weapon — in order to destroy the psychological defect that we have totally understood. "Ask and you will be given, knock and it will be opened."

Legend says that Lord Quetzalcoatl, in the eve of his fall, said: "They say I will have to leave my rich feathered houses and my houses decorated with snails."

The Nahua epics literally says:

*Full of joy, he then ordered the queen to come to the beautiful mat.
"Go and bring with you, queen Quetzalpetatl (in Hebrew mythology, Eve), who is the joy of my life, so that together we drink, and drink until intoxication."
The valets went to Tlamachuayan's palace and from there, they brought the queen.
"Our queen, our child, king Quetzalcoatl ordered us to take you to him. He wants to share joy with you."*

She answered them: "I will go."

When Quetzalpetatl arrived, she sat beside the king; they filled her cup with liquor four times, and the fifth was a toast to her greatness.

And when she was intoxicated, the magicians began singing. The king got up, and, staggering, said to the princess in the middle of the songs, "My wife, let us enjoy and drink this liquor." (He was referring to the liquor of lust).

Since they were intoxicated, they spoke nonsense (the lustful lose their reason).

The king did no more penance, nor went he to the ritual bath, neither did he pray in the temple. Finally, they fell asleep. The next day, upon awakening, both were sad, and their hearts were broken.

In Hebrew mythology, it is said that Adam and Eve were also sad after eating the forbidden fruit. "And the eyes of them both were opened, and they knew that they were naked, and they sewed fig leaves together and made themselves aprons."

Quetzalcoatl then said: "I got drunk, I have transgressed. Nothing will remove the stain I have put on myself." Then, with his guards, he started chanting. The crowd waiting outside was made to wait longer.

Afflicted and crying, distressed and grieving, knowing that everyone was aware of his wrongdoings, having no one to comfort him, he cried before his God.

The following verses of the Hebrew Bible can be easily compared to the citation above (Genesis 3: 23, 24):

Therefore the Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken.

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

Quetzalcoatl's flight and his mysterious departure from paradisiac Tula are certainly remarkable.

It is said that he then burned his houses of gold, silver, and red shells, made by the crafty hands of the Toltecs.

Superb works of art, prized and beautiful works of art, were buried. He hid everything in secret places, in the mountains and in the ravines.

Later, he had to look for this great treasure, or esoteric wealth that was hidden in the bowels of the earth.

When translated into Gnostic or Alchemist terms, these mystical paragraphs of Anahuac are superb.

The metallic decrease of the "spiritual gold" is the inevitable consequence or result of any sexual fall.

When alluding to "superb works of art" and "prized and beautiful works of art", we can study — between the lines — the General Epistle of James, the blessed patron of the Great Work (see the Bible).

Enoch found the "hidden and imperishable treasure" in the living bowels of Mount Mona. We all have to look for our hidden heritage.

The “treasure” is never found on the surface of earth; we need to descend to the *Avemus* in order to find it.

Visita interiora terrae, rectificando invenies occultum lapidem: Visit the earth’s interior and by rectifying you will find the occult stone.

Undoubtedly, the Philosopher’s Stone and all the precious gems of the Celestial Jerusalem, which symbolise cosmic and transcendental virtues and powers, are Quetzalcoatl’s treasure. It is our innermost particular wealth, and we hid it when we left Eden; we must look for it within ourselves, here and now.

In front of the tree of old age, the Lord saw his face and in infinite pain he said:

“Old am I.”

He arrived at another place and he rested. He sat on a stone and there he placed his hands. He then looked at Tula and began to cry.

He cried in great sobs. Drops of water ran from his eyes, forming a double stream of tears. His falling teardrops pierced the rock.

As he leaned on his hands against the rock, the tears were imprinted on it, as if the rock were made of mud. His hands as well as his buttocks were thus engraved on the rock. A clear imprint remained in the place where he sat. The imprint of his hands can still be seen in the place called Temacpalco.

In reality, *strictu sensu*, sexual electricity lies buried in the rock, in the stone (sex). It can either free or enslave man.

These paragraphs encourage reflection. Quetzalcoatl’s event is always wondrous to ponder, and has tremendous validity.

These are not mere semantic clarifications. We only want to comment on the Quetzalcoatlían message by means of phenomenology.

It is said that the Blessed One, after having suffered so much, arrived at a place called “The Stone Bridge.”

“In this place there is water, (*ens seminis*) a water that springs and rises, it expands and builds up.”

Modern anthropologists have mistakenly interpreted this in a totally different way. They know nothing about Nahua esotericism. They do not know the religious meaning of this chant.

Although this seems in toto far from Gnosticism, in reality, it is not. Let us emphasise the following: The Blessed One returned to the path he had left. It is said that he seized a rock, made a bridge and crossed over to the other side.

In this way, the great avatar of the Aztecs returned to his path and reached a place called “The Water of the Serpents.”

Arab authors call this source *Holmat*, and also teach us that its waters gave immortality to Elijah, the prophet. They place the famous source in the *Modhallan*, a term whose root means “obscure and dark sea.” This refers to the “metallic chaos,” the sacred sperm or *prima materia* of the Great Work.

This knowledge evades any standard intellectual analysis. It is a matter of supra-rational teachings that can only be comprehended or grasped with the help of a guru.

We miss the *cervus fugitivus*, the mineral water, the metallic water, which is solid and cutting, appears like a stone, and can easily be liquefied.

This coagulated water, in the shape of a rocky mass, is the alkaest or universal solvent, the water of serpents, the metallic soul of the sacred sperm, the mercury of secret philosophy; it is the marvelous result of sexual transmutation.

The sages were always reluctant with respect to the philosophical mercury, whose successive stages can be directed at will by the intelligent operator.

Although the technique demands some time and effort, it is also extremely simple. No professional duties or skill is required. The knowledge of a curious technique, the secret secretorum is enough. We, the Gnostics, have disclosed it publicly: connection of the lingam-yoni (phallus-uterus) without ever spilling Hermes' cup.

Karl Meagh says: "At the moment of muscular tension, before the currents are inverted and when the sensation of imminent ejaculation appears, the seminal fluid can be stopped by pushing the tongue as far backwards as possible, and by stopping the breath. The contraction of the muscles of the anus, as if practicing the exercise of concentration in the muladhara chakra, is recommended."

The "metallic soul of the sperm" is Hermes, or the dyeing Mercury. He carries the "mystical gold," just as St. Christopher carries Jesus, and the lamb its own fleece.

This was how, by means of the mercury of secret philosophy, the Blessed Lord Quetzalcoatl regenerated the gold in his soul, in his spirit, and in the superior existential bodies of his Being.

Without success, the tenebrous ones try to make the Blessed One return to the sinful path.

"In no way can I now return," the Lord answers, "I must go." "Where will you go, Quetzalcoatl?" "I will go," he said to them, "to the Red Color Land, I am going to obtain knowledge."

They asked him: "And what will you do there?"

"Someone calls me; the Sun calls me."

"Very well. Leave then, the Toltec culture."

And the Blessed One threw his gem necklaces into the water and they sank right there (his material goods, illusory and worldly possessions). Since then, that place is called "Water of Rich Jewels."

He travels on, and reaches another site called "Place Where One Sleeps" (The Orcus of the classics; the Christian Limbo or the Consciousness' sleep in this vale of tears.)

He then meets an adept of the left path who asks him:

"Where are you going?" And the Blessed One answered him: "I am going to the Red Color Land. I am going to get wisdom."

"Very well, drink this wine to forget. I came to bring it to you."

"No, I cannot. I cannot taste, even a bit."

"I will force you to drink. If you do not drink, I cannot let you pass, nor can I let you go on your path. I must make you drink and even get you drunk. Drink, then!"

Then, Quetzalcoatl drank wine with a straw (for he was a fallen boddhitsattwa).

Once he had drunk, he tired of the path and fell asleep, snoring (for man)' reincarnations he passed through unspeakable bitterness), and his snores were heard from afar. Finally, he (awakened consciousness again) looked from side to side, looked at himself, and brushed his hair up. For this reason, that site is called: "Place Where One Sleeps."

He then started on his journey once again, and reached the top of the path, which is between the Smoking Mountain (it symbolizes the lingam) and the White Woman (it symbolizes the yoni). There, snow fell upon him and his companions — his fools and simpletons (his psychological aggregates or inhuman elements), and all of them froze to death.

“May flesh abandon the bones,” said the old medieval Alchemists during chemical coitus.

The fraternities of St. Andrew of the Thistle had their esoteric type of penance. Undoubtedly, the X cross is the wonderful symbol of the death of all those inhuman elements that, in their entirety compose the ego or I.

St. Andrew’s torment allegorizes frightful tortures in the Ninth Sphere (the sphere of sex), remorse, and Buddhist annihilation.

It is possible to create the gold of the spirit or regenerate it only by annihilating those fools, simpletons or psychological aggregates that personify our defects.

The Blessed One at times cried or sang. He worked with infinite patience in the forge of the Cyclops (sex).

He cried for a long time, and profound sighs came from his chest. He stared at the “Shaded Mountain” (the mountain of resurrection) and there he went. He performed prodigies everywhere he went, and left amazing signs on his path (Just as the great Kabir Jesus did in the Holy Land.)

When he reached the shore, he started an assemblage of snakes (he had achieved the full development of the seven degrees of power), and, once he finished, he sat on it and used it as a boat.

This reminds us of Gautama Buddha, who sat on a serpent near the Boddhi tree, the extraordinary fig tree, which is the symbol of sexual potency.

It rained, and the water formed puddles that threatened to drown him, but Gautama, sitting on a serpent, steered the snake as if it were a boat.

The common ground present in various texts talks to us about the Igneous Serpent of our magical powers, the feminine aspect of the Hebrew Binah, the wife of Shiva, the Third Logos or Holy Ghost. By means of her eliminating the inhuman elements that we carry within, our particular Cosmic Mother saves us from the tempestuous waters of life.

The Blessed Lord Quetzalcoatl went further and glided on the waters (the primeval spermatic waters) and no one knows how he reached the Red Color Land.

Unquestionably, the great Kabir Jesus also reached the Red Color Land when he was dressed in purple and a crown of thorns was put on his head.

“And began to salute him, Hail, King of the Jews! And they smote him on the head with a reed, and did spit upon him and bowing their knees worshipped him” (St. Mark 15: 18, 19).

It is indeed in the sexual or erotic crucible where the prima materia of the Great Work — the Christ — suffers its own passion. It is in the Ninth Sphere crucible where it dies to resurrect, to be purified, spiritualized and afterwards transformed.

In Chaldea, the ziggurats or three-storey towers — the famous Tower of Babel belongs in this category — were painted in three colors: white, black and purple-red.

To convey an idea of the far reaching symbolism of the colors of the Great Work in Hermetic philosophy, let us note that the Virgin is always depicted dressed in blue (corresponding to black), God in white, and Christ in red.

In the sacred temples of the pharaohs in ancient Egypt, when the neophyte was on the eve of undergoing initiation trials, a master approached him and uttered into his ear a mysterious phrase: “Remember that Osiris is a black god!”

This is clearly the specific color of darkness and of the cumerian shadows, the Devil, — to whom black roses were offered — the primeval Chaos where all the elements and principles of life are mixed and completely blended. This is the symbol of the earth element, of the night, and of the radical death of the psychological aggregates which compose the self.

Just as in the Hebrew Genesis, where day ensues night, light succeeds darkness also.

Blessed are those who have been regenerated and washed by the Lamb’s Blood (sexual fire). They will always wear white clothing....

In the Sacred Land of the Pharaohs, Ptah, the Regenerator, always wore a white linen tunic, thus pointing out the rebirth of the pure ones, those who have died in themselves.

In order to apply our viewpoint about the colors of the prima materia of the Great Work, in a systematical way, we must remind Gnostic students that, before he reached the Red Color Land, Quetzalcoatl, the Mexican Christ, rightfully wore the yellow tunic.

White succeeds black, yellow succeeds white, and the purple color of sacred kings of the solar dynasties always ensues the yellow color.

When the Blessed One arrived at the Red Color Land, he put on his shoulders the divine kings’ purple color and resurrected from among the dead.

It is said that he then looked at himself in the waters as in a mirror (the mirror of alchemy).

His face was beautiful again (he returned to Lost Paradise). He then put on the most beautiful clothes, and, having lit a fire, he threw himself into it (the sexual fire completely annihilated his psychological I; not even the ashes remained). Precious feathered birds (the birds of the Spirit) came to see him burning: the redpoll, the turquoise colored bird, the sunflower bird, the blue-red bird, the golden-yellow bird, and one thousand other precious birds.

When the fire stopped burning (he completed the Great Work), his heart rose and reached heaven. There, he became a star. That star is the star of dawn and of dusk. He had previously descended to the kingdom of the dead and, having been there for seven days, he became a star.

The initiator always hands us the mirror of alchemy with one hand, while he holds Amalthea’s horn with the other. To his side, we see the Tree of Life, which the Hebrew kabalists study so intensely. The mirror always symbolizes the beginning of the Great Work — the Tree of Life points out its end, and the plenty’s horn symbolizes the results.

Quetzalcoatl transformed the Devil, the raw and coarse, crude stone, into Lucifer, the cornerstone of the Great Work, the Archangel of Light or the Morning Star.

The Devil, the reflection of our inner Logoi, was the most sublime creature before we fell down to animal generation. “Burn your books and polish your brass,” the masters of the Hermetic arts repeatedly remind us.

The Blessed One — when passing through the torments of the brothers of the Fraternity of the Thistle — polished the Devil and he turned it into his primeval shining state.

Whoever dies in himself, here and now, frees the enchained Prometheus. The latter pays him in excess, because he is a colossus who has power over heaven, earth and the infernos.

Lucifer-Prometheus, when totally integrated with all the parts of our Being, converts one into something different: an exotic being, an archangel, or a mighty and divine Power.

When the holy women went into the sepulchre of the Saviour of the World, instead of the man they knew, they saw an angel dressed in a long, white robe, and they were frightened.

It is written:

And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations;

And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father.

And I will give him the morning star (Venus-Lucifer). [2: 26 – 28]

Heinrich Khunrath writes in his *Amphitheatrum Sapientiae Aeternae*: “Finally, when the work has passed from an ashy to a white color, and then to yellow, you will see the Philosopher’s Stone (the cited archangel), our king (the Third Logos), who rises over his dominators, and leaves the glass sepulchre. He gets up from his rest to attend to mundane scenery with his glorious body, that is to say, he is regenerated, and more than perfect.”

As a way of clarification, let us say that the term “Philosopher’s Stone” means, in sacred language, the stone that bears the sign of the Sun. This solar sign is of a red color whose hue can vary.

An old alchemist said:

What we, the philosophers, pursue is not the union of a body and a metallic spirit, but rather the condensation, the conglomeration of this spirit into a coherent, hard and refractory covering, which is able to cover it, impregnate all its parts, and provide it with efficient protection.

This soul, spirit or blended fire (properly mixed with Venus Luc concentrated and coagulated, in the most pure, resistant and perfect of all terrestrial matter is what we call our stone.

We can warrant that any enterprise that is neither guided by this spirit nor founded in this matter, will never lead to the proposed goal.

Chapter 10

Gnostic Anthropology

Since Gnostic studies have substantially progressed in recent years, no one would make the naive mistake — as in the past — of ascribing the Gnostic teachings to an exclusive spiritual tendency.

Although we must certainly take into account the Hellenistic, Oriental elements of any Gnostic system, and the ones coming from Persia, Mesopotamia, Syria, India, Palestine, Egypt, etc., we cannot ignore the Gnostic principles present in the sublime religious cults of the Nahuas, Toltecs, Aztecs, Zapotecs, Mayans, Chibchas, Incas, Quechuas, and others, in Pre-Columbian America.

Frankly speaking, let us say that Gnosis is a very natural function of the Consciousness; it is a *philosophia perennis et universalis*.

Gnosis is certainly the knowledge of divine mysteries that illuminates and this is reserved for an elite.

The word Gnosticism conveys, in its grammatical structure, the idea related to systems or currents dedicated to the study of Gnosis.

Gnosticism implies a set of clear, coherent and precise elements, which can be verified throughout the mystical, direct experience: the curse from a scientific and philosophical viewpoint; Adam and Eve of the Hebrew Genesis; the original sin and the departure from Paradise; the mystery of the Nahua Lucifer; the death of the self; the creative powers; the essence of the *Salvator Salvandus*; the sexual mysteries; the Inner Christ; the Igneous Serpent of our magical powers; the descent to the infernos; the return to Eden, and Mephistopheles' gift.

Only the Gnostic doctrines that comprise the ontological, theological and anthropological foundations cited above, are part of authentic Gnosticism.

Pre-Gnostic is the system that, in a concrete, specific and evident way, presents features that can be found in Gnostic systems; it is rooted in a concept that is in toto foreign to Revolutionary Gnosticism. This thought, nevertheless, is, and is not Gnostic.

Any Gnostic system in an incipient and germinal state is Proto-Gnostic; its dynamics is similar to the one that characterises definite Gnostic currents.

The adjective Gnostic may be wisely applied to concepts that, in one way or another, relate to Gnosis or to Gnosticism.

The meaning of the term Gnosticizing is close to Pre Gnostic. Indeed, this expression strictu sensu relates to intrinsic aspects that are somehow similar to universal Gnosticism; they make up, however, a tendency not defined as Gnosis.

Once these semantic clarifications are done, let us accurately define the term Gnosticism. We would like to make clear in this treatise that Gnosticism is a religious process that is inner, natural and profound.

It is authentic and profound esotericism that develops from instant to instant with very vivid mystical experiences, its own doctrine and ritual.

It is an extraordinary doctrine, which fundamentally adopts mythical and, sometimes, mythological forms.

It is ineffable and magical liturgy, which provides vivid information to the superlative consciousness of the Being.

Gnostic knowledge, unquestionably, always avoids the usual analysis of subjective rationality.

The innermost feeling of the person or the Being correlates this knowledge.

The *raison d'être* of the Being is the very same Being. Only the Being can know himself.

The Being, therefore, knows himself in Gnosis.

The Being — when he redeems and knows himself — is Auto-Gnosis. The latter, in and of itself, is Gnosis.

The Being's self-knowledge is supra-rational dynamics; it relies on him and has nothing to do with the intellect.

The abyss that exists between the Being and the "I" is impassable. This is why the pneuma, the Spirit, recognises itself, and this recognition is an autonomous act for which the intellectual mammal's subjective reasoning becomes inefficient, insufficient and terribly poor.

The urgent and undelayable work of the annihilation of the "I" precedes the acquisition of self-knowledge or Auto-Gnosis.

The ego or "I" is composed of additions and subtractions of subjective, inhuman and bestial elements that have a beginning and an end.

The Essence, the Consciousness, which is enclosed, bottled up, imprisoned painfully within the diverse elements that make up the myself, the ego, unfortunately acts by way of its own conditioning.

When the 'I' is dissolved, the Essence, the Consciousness, awakens, acquires illumination and frees itself. Then, as a consequence, self-knowledge or Auto-Gnosis is acquired.

Authentic revelation has irrefutable foundations in Auto Gnosis.

Gnostic revelation is always immediate, direct and intuitive. It excludes — radically — all intellectual operations of a subjective kind. It has nothing to do with the experience or with any set of fundamentally sensorial data.

Although the intelligence or *Nous*, in its Gnoseological denotation can be the foundation of illuminated intellectualising, it categorically rejects backsliding into the mere intellect.

The ontological and pneumatic or spiritual features of *Nous* (intelligence) are evident and manifest.

In the name of truth, I solemnly declare that the Being is the only [that is] real existence. Before his ineffable and tremendously divine purity, that which we call the I or ego, the myself or self, is merely outer darkness, cries and gnashing of teeth.

Given the anthropological tendency of the pneuma or spirit, the Auto-Gnosis or Auto-Gnostic recognition of the Being turns out to be unequivocally something that saves us.

To know oneself is to have achieved identification with our own divine Being.

To know that one is identical with one's own pneuma or spirit, to experience directly this identification between the known and the cognisant; this is what we can and should define as Auto-Gnosis.

This extraordinary unveiling moves us to die in ourselves, so that the Being can manifest in us. In contrast, to drift away from the Being, to continue as ego, in the heresy of separateness, means condemning oneself to the submerged involution of the infernal worlds.

This conclusive reflection leads to the topic of Gnostic free choice. The serious Gnostic person is unquestionably a chosen one — a posteriori.

The Gnostic experience allows the sincere devotee to know himself totally, and to achieve self-realization.

Here, self-realization must be understood as the harmonious development of the infinite human potential. This is not a matter of intellectual data randomly arranged, neither is it mere unsubstantiated wordiness, or ambiguous chatter.

Everything we say in these paragraphs has to be transformed into living, real authentic experience.

The orthodox dogma of predetermination that would imprison us, lamentably, in a narrow conception of the anthropomorphic deity, is absent from Gnostic tendencies.

God in Greek is Theo, in Latin Deus, and in Sanskrit Dev or Deva, a term that translated means angel or angels.

Among the most conservative Semite peoples, the most ancient god of light, El or flu, appears in the first chapters of Genesis in its plural and synthetic form, Elohim.

God is not a particular human or divine individual. God is gods. He is The Army of the Word, The Great Word, The Word of St. John's Gospel, The Creator Logos, Perfect Multiple Unit.

Self-knowledge and the realization of the realm of infinite possibilities grant our entrance or return to the Creator Hosts of the Elohim.

This is then, the confidence of Gnostics: the Being is totally unveiled and his marvelous splendor radically destroys all illusions.

The opening of the pneuma or divine spirit of man has a purely soteriological content.

if we possess Gnosis of the great archaic mysteries, it is because some holy men — thanks to their loyalty to a doctrine — were able to approach the revealing dynamics of the Being.

Without the proper information about Gnostic anthropology, the rigorous study of diverse anthropological pieces of the Aztec, Toltec, Mayan, Egyptian and other cultures, would be more than impossible.

In matters of lay anthropology — may the comparison be excused — if we want to get results, let a monkey or ape run free in a lab; observe then what happens.

Mexican codices, Egyptian papyri, Assyrian tablets, the Dead Sea scrolls, strange parchments, as well as some very ancient temples, sacred monoliths, old hieroglyphs, pyramids, millenary sepulchres, and many others, offer us in their symbolic depth, a Gnostic meaning that totally escapes literal interpretations Their explanatory value has never been an exclusively intellectual one.

Speculative reasoning, instead of enriching Gnostic language, weakens it lamentably. Gnostic reports, which are written or allegorized in any artistic form, always lead us to the Being.

In this interesting, semi-philosophical and semi- mythological language of Gnosis, a series of extraordinary variances, or symbols with transcendental esoteric depths — that silently says so much — is presented to us.

Divine and human beings know very well that silence is the eloquence of wisdom.

The features that clearly specify the Gnostic myth, and which mutually complement each other are the following:

1. *Supreme Divinity*
2. *Emanation and Pleromatic fall*
3. *Demiurge Architect*
4. *The Pneuma in the World*
5. *The Duality*
6. *The Saviour*
7. *The Return*

The Supreme Gnostic Divinity can be manifest as Agnostos Theos, Abstract Space Absolute, The Unknown or Unseen God and The One Reality — from where the Elohim come forth in the dawn of any universal creation.

Remember that Paranishpana is the *Sumun Bonum*, the Absolute, and therefore, *Paranirvan*

Eventually, everything that apparently exists in the universe will come to real existence in the *Paranishpana* state.

Unquestionably, the faculties of human cognition will never go beyond the cosmic realm of the Male-Female Logos, the Creator Demiurge, or the Army of the Voice (The Word).

Jah-hovah, the secret Father-Mother of each of us, is the authentic Jehovah.

Jod, as a Hebrew letter, is the *membrum virile* (the masculine principle). Eve, Heve, as well as Hebe, the Greek goddess of youth, or Hercules' Olympic bride is the yoni, the divine chalice, or eternal feminine.

The divine Galilean rabbi, instead of paying homage to the Judaic anthropomorphic Jehovah, adored his divine male- female (*Jah-hovah*), the inner Father-Mother.

The Blessed One, crucified in the Mount of the Skulls, proclaimed in a loud voice: "Father, into thy hands I commend my spirit." Ram-io, Isis, His Divine Mother Kundalini accompanied him in the via-crucis.

All nations' first god or gods were androgynous. This could not be otherwise, since they considered their bi-sexual progenitors or ancestors as divine beings or holy gods — just as the Chinese currently do.

In fact, the misconception of an anthropomorphic Jehovah who is exclusive and independent of his own creation, sitting up above in a tyrannical and despotical throne, throwing thunder and lightening bolts against this unfortunate human-ants nest, is the result of ignorance — mere intellectual idolatry.

This misconception of the truth, unfortunately, pervades Western philosophy and [trusted by] religious people from those sects without Gnostic elements.

Gnostics of all times have rejected, not the Unknown God, one and ever present in Nature, or nature in abscondito, but rather the orthodox dogma — the frightful and revengeful deity of the Law of the Talion (eye for an eye, tooth for a tooth).

The Absolute Abstract Space, the Unknown God, is neither the limitless void, nor a conditioned plenty, but both of these at Once.

The esotericist Gnostic accepts revelation as coming from divine beings, from manifested lives, but never from the One Not Manifested Life.

The unknown deity is the Absolute Abstract Space, the rootless root of everything that has been, is and will be.

This infinite and eternal cause is deprived of any type of attributes. It is negative light, negative existence, and it is beyond the reach of any thought or speculation.

The Gnostic myth of Valentinus that, in a specific way, teaches us about the thirty pleromatic aeons, mysteriously coming forth from the Absolute Abstract Space by successive and ordered emanations in perfect couples, must be used as the archetype or model of the Monist myth. The latter, in a more or less evident form, is present in definite Gnostic systems.

This transcendental topic of the probolé basically leads us to a ternary division of divinity: The Agnostos Theos, the Demiurge and the Pro-Father.

The divine world, the glorious environment of the pleroma came forth directly from the negative light, or negative existence.

Finally, the Nous, pneuma or Spirit contains in itself infinite possibilities, which may develop during this manifestation.

The fall and the multiplicity have been born between the extraordinary boundaries of the being and not being of philosophy.

The Gnostic myth of Sophia's (divine wisdom) fall solemnly allegorises this terrible disturbance in the heart of the pleroma.

Desire, fornication, and the ego's desire to thrust forward: all these produce disturbance and disorder. This is an adulterated creation — it unquestionably stays outside the divine realm — inside which the Essence, the Buddhata or psychic material of all humans, remains trapped.

The impulse towards the unity of free life in motion can drift away towards the I; in this separateness, it builds up a very bitter world.

The fall of degenerated man is the foundation of all ancient nations' theology.

According to Filolao, The Pythagoric, (V century B.C.), the ancient philosophers said that the psychic material, the Essence, was "buried" in the 'I' like in a grave, as a punishment for some sin.

Plato similarly testifies that such was the doctrine of the Orphics, and he himself professed it.

Immeasurable desire — the disturbance of the emanation regime — leads to failure.

The desire to stand out as ego always originates disorder and the fall of any angelic rebellion.

The author of the world of forms is then a group of mystical creators, male-female or double gods, such as Tlaloc, the god of the rain and thunder, and his wife Chalchiuhtlicue, the one of the jade skirt in the Mayan, Aztec, Zapotec, and Olmec pantheons.

In the word Elohim we find a transcendental key that moves us to reflection. Certainly, Elohim translates as God in various authorised versions of the Bible.

It is an irrefutable fact, not only from an esoteric point of view, but also from a linguistic one, that the term Elohim is a feminine noun with a plural, masculine ending. The proper translation — *strictu sensu* — of the noun Elohim is gods and goddesses.

The Spirit of the feminine and masculine principles moved over the surface of chaos, and creation took place.

A religion without goddesses is, without question, halfway from total atheism.

If we truly want the perfect balance of psychic life, we must render homage to the Elohim (gods and goddesses of ancient times), and not to the anthropomorphic Jehovah whom Jesus the great kabir rejected.

The idolatrous cult to the anthropomorphic Jehovah in place of Elohim is clearly a powerful hindrance to the achievement of supra-normal states of consciousness.

Gnostic anthropologists, instead of sceptically laughing just as lay anthropologists do — at the representations of gods and goddesses of various Aztec, Mayan, Olmec, Toltec, Inca, Chibcha, Druid, Egyptian, Indian, Chaldean, Phoenician, Mesopotamian, Persian, Roman, and Tibetan pantheons, we prostrate ourselves to the feet of those divinities. In them, we recognise the Elohim-Creator of the Universe.

Someone who laughs at what he does not know is on the path to idiocy.

The Creator Demiurge's deviation, the antithesis, fatalism, is the propensity toward egotism, the real origin of so much bitterness.

The egoic consciousness identifies with Jahveh, who, according to Sathumus of Antioch, is a fallen angel, a genie of evil.

The Essence, the Consciousness, bottled up in the ego, painfully proceeds in time, depending on its own conditioning.

This situation — not very pleasant indeed — is ceaselessly repeated in Gnostic accounts of the pneuma. Needless to emphasise The Law, the world and the abyss; all these cruelly submit the latter.

The weakness and impotency of the poor intellectual mammal, mistakenly called man, to rise up from the mud of the earth without the assistance of the divine, is evident.

There is a common saying: "God helps those who help themselves."

Only the imperishable Igneous Ray, enclosed in the depth of the obscure, rigid and formless substance, can reduce the ego to cosmic dust in order to free the Consciousness, the Essence.

Passionately, we state that only the Divine Breath can revert us to Truth. This, however, is possible only by means of conscious works and voluntary sufferings.

The possession of Gnosis is always associated with some attitude of astonishment or marvel before this illusory mayavic world.

The authentic Gnostic wants a definite change, feeling within the secret impulses of the Being. Anguish, rejection and embarrassment, before the diverse infrahuman elements which compose the 'I', ensue.

Whoever longs to merge in the Being carries the curse and dismay of the horrors of the self.

To contemplate oneself as a moment of totality is to know oneself infinite and to reject with all the forces of the Being, the disgusting egotism of separateness.

Two psychological states are open to the resolute Gnostic:

- a) The Being's [state] transparent, crystalline, impersonal, real and truthful.
- b) The I's [state] a set of psychic aggregates that personify defects, whose only reason of existence is ignorance.

The Superior 'I' and inferior 'I' are only two sections of one thing, they are different aspects of the self, facets of hell.

The sinister, malevolent and tenebrous 'I' — be it superior, middle, or inferior — is an addition, subtraction and continuous multiplication of inhuman psychic aggregates.

The so-called superior I is certainly a trick of the self, an intellectual ruse of the ego, who seeks getaways to continue its existence; it is a subtle way of self-deception.

The 'I' is a horrid book of many volumes, it is the result of innumerable yesterdays, a fatal knot to be detached.

Egoic self-praise, the cult to the I, the over-esteem of the self: this is paranoia, idolatry of the worst kind.

Gnosis is revelation or unveiling, refined aspiration, conceptual synthesis, paramount achievements.

Through phenomenology, Gnosis and grace — in essence, as well as in part — are identical.

Without divine grace, without the extraordinary assistance of the Sacred Breath, Auto-Gnosis, SeIf-realisation of the Being is impossible.

Auto-salvation is best. This demands absolute identification of the one that saves with the one that is saved.

The Divinity that dwells in the depth of our souls, the authentic and legitimate cognitive faculty, annihilates the ego and absorbs the Essence in its parousia and saves it through total illumination. This is the theme of the Salvator Salvandus.

The Gnostic that has been saved from the waters has closed the cycle of infinite bitterness, has crossed over the boundary that separates the Pleroma 's ineffable realm from the inferior regions of the universe. He has courageously escaped the Demiurge's grip because he has reduced the ego to cosmic dust.

[After] the journey throughout various worlds, the ensuing annihilation of the inhuman elements secures this return to the Sacred Absolute Sun. Then, having become exceedingly divine beings, we go beyond good and evil.

Chapter 11

Mexico-Tenochtitlan

Tenochtitlan can be explained in a clear and simple way, free of any elaboration: “Site of the Tenochtli, Nopal of hard tuna.”

The traditional cactus, born in hard rock, is a very ancient glyph of the archaic mysteries. It is the magical or mystical sign of this city.

Etymologically, Mexico comes from the root “Metztli” (moon) and “Xictli” (centre or navel).

Mexico, a pre-Columbian classic word, can be translated as:

“The city that is in the centre of the Lake of the Moon.”

Let us remember, in this treatise, the fact that the neighbour Otomies used to call this majestic city by the double name:

“Anbondo Amadetzana.”

The term “Bondo” means, in rigorous Otomi, “Nopal.” “Amadetzana” means: “In the centre of the moon.”

A triumphant eagle, stationary on the nopal, and devouring a serpent — the coat of arms of the United States of Mexico — is no more than the faithful translation of the archaic glyph that formerly symbolised Great Tenochtitlan.

Even at the height of their glory, ancient Mexicans never forgot that their wonderful and imposing metropolis had been established in the swamps by a humble and underestimated tribe.

Some ancient legend, lost in a night centuries old, relates how the elders discovered, in great awe, intollihtc inacaihtic, (“in the loom, in the reed”) some plants and animals that the god Huitzilopochtli had told them about: the white willow, the emerald coloured frog and the white fish.

When they saw this, the elders began to cry and said: “This is then, where it will be (our city), since we know what Huitzilopochtli told us and commanded us.”

But the next night, the god called Cuauhcoatl (Serpent-Eagle) the priest, and said to him: “Oh, Cuauhcoatl, you have been amazed at what you have seen in the reed. Listen, however: there is something else you have not seen yet. Go in continent to see the Tenochtli where you will see an eagle, happily resting. There we will be, we will wait, we will conquer, and we will meet various people with our heart and brain. We will meet those who we will conquer with our shields, and our arrows... for there will be our town, Mexico-Tenochtitlan, the place where the eagle cries, flies and eats, the fish swims, and the snake crawls. Many things will happen.”

Cuauhcoatl, minister of the Almighty, intoxicated, in ecstasy, immediately gathered all Mexicans in the agora to tell them the words of the Lord.

Young men, women, old men and children full of joy, followed him to the swamps, amidst the aquatic plants and the reed. Suddenly, something amazing happened — they found the promised sign. There, the eagle was resting on the nopal, and in full, tremendous banquet, it swallowed a serpent.

At that astonishing and joyful moment, the Nahua Lucifer said in a loud voice: “Oh, Mexicans, I will be there!”

Then, the Mexicans immediately cried out: "We deserved to have our wish granted! We have seen, and are amazed at the place where our town will be. Let us leave and rest."

After the careful study of these paragraphs, we will analyze this more deeply.

The serpent is unquestionably an esoteric symbol of wisdom and occult knowledge.

Since ancient times, the serpent has been related to the god of wisdom. The serpent is the sacred symbol of Thoth or Taut, and all the holy gods such as Hermes, Serapis, Jesus, Quetzalcoatl, Buddha, Tlaloc, Dante, Zoroaster, Bochica and so forth.

Any adept of the White Universal Fraternity can be properly assimilated to the Great Serpent, which has a noticeable place among the symbols of the gods of the black stones recorded by the Babylonians.

Dupuis says that Aesculapius, Pluto, Esmun and Knepp are deities who have the Serpents' gifts. All of them are healers or givers of spiritual and physical health and illumination.

The Brahmans got their cosmogony, arts, culture and science from the famous Naga-Mayans, later called Danavas.

The Nagas and the Brahmans used the sacred symbol of the feathered serpent, an irrefutable Mexican or Mayan symbol.

The Upanishads contain a treatise on the science of the serpents, or, in other words, the science of occult knowledge.

The Nagas (serpents) of esoteric Buddhism, are perfect, authentic and self-realized men, by virtue of their occult knowledge and they are the protectors of Buddha's Law, because they correctly interpret his metaphysical doctrines.

The crown, in the shape of an asp — the Thermuthis — belongs to Isis, our individual inner Divine Mother Kundalini (we all have our own).

Kundalini, the Igneous Serpent of our magical powers, coiled in the coccygeal magnetic center (base of the spinal column), flashes like a lightning bolt.

The great Kabir Jesus of Nazareth would never have advised his disciples to be as wise as the serpent if it had been the symbol of evil. Neither would have the Ophites, the Egyptian Gnostic sages of the fraternity of the Serpent, adored a living snake in their liturgy as the symbol of divine Sophia (wisdom), if the reptile had been related to the powers of evil.

The serpent, as a feminine deity in us, is the Holy Ghost's spouse, our Virgin Mother, who cries at the foot of the sexual cross, with her heart pierced by seven daggers.

Stella Mans, the Star of the Sea, Marah, Mary or, more appropriately said, Ram-Jo, the Serpent of Fire that victoriously ascends throughout the adept's spinal cord, is our own Being — or, rather, His offspring — and the Eagle, the Third Logos, must devour Her.

Since a remote night, centuries old, the old sages of the sacred land of the Mayab have always emphasised the snake's banquet as a transcendental idea. We need to be swallowed by the serpent.

Let us cite Tonantzin, our Divine Mother Kundalini, the Serpent-Woman, or God-Mother.

Coatlícue, the serpent that annihilates the ego before the banquet, is Anahuac's classic Medea, the other side of the coin.

The Saturnian Serpent eats nothing filthy. She, Chrono's divine spouse, can only devour psychic and spiritual principles, glorious bodies, forces, faculties, etc. We must, in the

name of truth, state that without exception, no initiate, not even those who according to esoteric occidental traditions, reached the Adeptus Exemptus grade, could enjoy the Serpent's powers without being previously devoured by Her.

It is not enough to achieve the ascent of the Igneous Serpent of our magical powers through the spinal cord from chakra to chakra. It is imperative to be devoured by the Snake. Only then will we become something different, unique.

In De Bourbourg's masterwork, Wotan, [like] the Mexican demi-god, on recounting his journey, he describes an underground passage that ran all the way to the foundation of heaven. He then added that it was a snake's hole, and that he was let in because he himself was a "Son of Serpents," in other words, a serpent (someone who had been devoured by the Serpent).

The Assyrian priests always took the name of their god. The Druids of the Celtic-Brittany regions also called themselves Serpents. "I am a Serpent, I am a Druid," they exclaimed.

The Egyptian Karnak is the twin of the British Carnac, which means The Mount of the Serpent.

De Bourbourg points Out that the chiefs with the name Wotan, Quetzalcoatl, or Serpent deity of the Mexicans, are the descendants of Cam and Canaan. "I am Hivim," they would say.

"Because I am a Hivim, I am of the great race of the Dragon (serpent), myself. I am a serpent because I am a Hivim."

Terrible battles, frightful struggles against his own animal passions, which personify the multiple psychic aggregates or inhuman elements, await the candidate to adept. He must reduce them to cosmic dust my means of the Woman-Serpent's special help.

The Rishis grottos, Theiresias and all Greek seers mansions, were built emulating the Naga [dwellings] the "Serpent-Kings" who lived in underground crevasses of the rocks.

The victorious adept becomes a "Son of the Serpent" or a Serpent that must be swallowed by the Eagle of the Spirit (The Third Logos).

Chronos-Saturn is Shiva, the first-born of creation, our Being's Being, the arch-hierophant and arch-magus, and the Eagle of Anahuac.

Greek mythology considers Chronos as one of the more ancient gods, a true creator of gods.

Saturn-Chronos, the rebel eagle, swallows the snake to transform us into gods.

Again, we find in this myth, the transcendental idea that he who gives life is the giver of death as well. Unquestionably, Saturn with his sickle easily becomes death and her scythe.

If the seed does not die, the plant is not born. If the Satumian Eagle did not swallow the Serpent, we would never be gods.

Ovid refers to Saturn in the following terms: "Chronos was a very ancient divine king of Latium and he had a place in the Roman campus, in the mount called Juniculus." Some say that he reigned in Etruria; others say it was in Umbria. The first temple built in Italy was consecrated to him.

Macrobius says that he was the same god Saturn, who, exiled from heaven by his son Jupiter, came down to live among men. Expelled from Crete, he was welcomed in Italy, where he taught agriculture, arts, and science.

It is also said about Chronos-Saturn that he also founded the Satumian City in the Tarpeyan mount, which is the Capitol.

Many considered him (Cicero, 2: *Natura Deorum*) as the Chaos Theos or the bosom from where all things come from and will have to return to. For this is what his name means: as the god of time or the year, his name has been identified with Eo (Io).

Jana, Yana, Gnana or Gnosis is Saturn's science, the initiatic knowledge science, or the seer Enoichion's science.

We have to clarify, nevertheless, that in the above paragraphs we have not alluded to a particular Nazada, kabir or planetary regent. We have only specifically referred to the Inner Saturn, the Divine Augoides, the Individual Logoi, or the Eagle of each of us.

The Snake, devoured by the Eagle, becomes, by Her own right, a Feathered Serpent.

Jesus the great kabir was a Feathered Serpent. Likewise, Moses, Dante, Holy Lama, Buddha, Quetzalcoatl and many other hierophants.

The Hindu yogis refer, with infinite veneration, to the divine marriage of Shiva and Shakti, or the double creator masculine- feminine principle.

Ometecuhtli, the Lord (The Eagle), and Omecihuatl, the Lady (The Serpent), are fully manifested in the Feathered Serpent.

Cuauhcoatl (Eagle-Serpent), the high priest of Our Blessed God, Huitzilopochtli, was ostensibly an illuminated one.

It is important to remember that the Feathered Serpent is the result of conscious works and voluntary sufferings. These are fully symbolised by the nopal's thorns.

The Serpent, the Eagle, the nopal, the Philosopher's Stone, the water of the great lake: these are the extraordinary esoteric foundations of Great Tenochtitlan.

The Azcatitlan Codex, in a scene that depicts some fishermen in a canoe hard at work, trying to fish amidst bulrush and aquatic birds, clearly allegorises the intelligent principles of Mexican life in Tenochtitlan.

Some Utopians who I will not mention, absurdly suppose that this took place in the year 1325 AD.

To paraphrase Socrates, let us say: Learned ignoramuses not only do not know, they do not know that they do not know.

Anahuac's gods know very well that the foundation of Great Tenochtitlan hides behind the dark night of the innumerable centuries, which preceded us in history.

The humble founders of the powerful solar civilisation, Mexico-Tenochtitlan, spent most of their time fishing and hunting aquatic birds.

In the haughty eyes of the urban inhabitants, the neighbours of Colhuacan, Azapotzalco and Texcoco, clearly, those simple people did not look better than the other "savages of the lakes."

Their weapons were the classic net of all times — so indispensable for fishing — and the famous dart shooter, which was so useful to hunt the lake birds.

The Mexican people venerated and paid homage to the holy gods, angels, archangels, principalities, powers, virtues, domjnjons, thrones, cherubims, and seraphims of Christianity.

At this point, it is beneficial to cite some deities: Atlahua:

"He who carries the atlatl." Amimitl comes, according to etymology, from mi arrow, and ati, water. Opochtli, "the left handed one," translated as: "He who throws arrows with the left hand."

The Hindu devas, Hebrew Malachim, Anahuac gods, and Christian angels are the spiritual principles of the marvellous forces of Nature.

No one can fully control these natural forces unless possessing the Causal World Fifth Initiation — an adept's warranted initiation.

It is indispensable to have been accepted by the hierarchies of fire, air, water and earth. Before becoming authentic kings of the universal elements, we must have realised the ultimate spiritual nature of the natural forces.

It is necessary to ask. The sacred scriptures say, "Ask and it shall be given to you, knock and it shall be opened to you."

The Atlaca Chichimeca prostrated before the holy gods (angels of Christianity), and the answers swiftly came.

The Mexicans felt happy when they could buy from their dry land neighbours, wood, stone and materials to build their city.

The purchases were done through bartering. They exchanged useful material for fish, tadpoles, frogs, shrimps, aquatic snakes, aquatic insects, worms, ducks, aquatic birds, and so on.

In supreme humility, simplicity and poverty, they built a temple for the archangel Huitzilopochtli, the actual founder of Mexico-Tenochtitlan.

The tabernacle was certainly small, in accordance with their economic possibilities. Since they were established in a foreign land, amidst rushes and reeds, these people obviously did not have enough wood and stone.

Legend says that the remembrance of those times, humble, yet great, was preserved in the festivals of the month of Etzqualiztli, which took place once a year.

The Avauhcalli, the first shrine dedicated to Our Divine Lord Huitzilopochtli, was built to the north-east of the present Metropolitan Cathedral, and nearly three hundred metres in the same direction from the centre of the Plaza de la Constitución, now called Zócalo.

The succeeding Mexican sovereigns certainly spared no expense in building a sanctuary to the blessed archangel, Huitzilopochtli, which was worthy of him. It was built in the same field or sacred place chosen by the Blessed One.

Around that unique magnetic centre, pyramids, palaces and sanctuaries came forth, kingdom after kingdom.

We emphatically state that the Eagle and the Serpent appeared to Cuauhcoatl and his people in the same place where a temple of the holy god, Huitzilopochtli, was later built.

Frankly speaking, we affirm that the Great Tenochtitlan is actually the temple.

The main motive of the city, the people and the state, condenses and focuses in the Teocalli (house of God). A marvellous magnetic centre, it majestically lies on the rocky firm ground.

Beautiful island in the centre of crystalline waters... exotic site in a large bay of the legendary lake.

Many cities and towns shone under the sunlight on those shores, Azcapotzalco and Tlacopan in the west, Coyoacan in the south, Tepeyac in the north, and others.

The Mexicans had to adapt for their use, a large number of small islands, and embankments of sand and mud.

With great labour and infinite patience, those amphibian people had to start building the ground, piling up mud on rush rafts, and digging many canals. They had to terrace the shores, and build roads and bridges everywhere.

In this way, the Great Tenochtitlan, the awesome centre of a powerful serpentine civilisation, came forth.

Chapter 12

The Final Catastrophe

The Sun Stone, the famous Aztec calendar, is unquestionably a perfect summary of science, philosophy, art and religion.

Tonatiuh, the Word of St. John, the Logos or Creator Demiurge of the universe, with his triangular tongue of fire, is the golden child of sexual alchemy, the midnight spiritual sun, the ascending eagle, and the resplendent Dragon of Wisdom. He is represented by the shining star that gives us life, light and heat. Decorated in the Nahua style, he appears glorious in the centre of the great solar stone.

To the sides of the great face, his hands, armed with eagle claws, squeeze human hearts.

In transcendental esotericism, the M .. M .. know very well the profound meaning of the claw greeting.

Around the figure of the Mexican word, the date “4- Movement” is engraved in great dimensions. It is the day in which our present fifth sun will be consumed by fire and earthquakes.

In the extraordinary rectangles of the Movement sign, are sculpted the dates in which the previous suns perished.

The children of the First Sun (the divine androgynous first race) who happily lived in the Crystal Island, perished, devoured by the tigers. Let us remember what I already said in this treatise about that feline.

The children of the Second Sun, the Hyperboreans (the second race of Apollo’s land) were razed by powerful hurricanes.

The children of the Third Sun, the Lemurian Hermaphrodites (the people of the third race) who lived in the Mu continent located in the Pacific Ocean, perished by raining fire and strong earthquakes.

The waters swallowed the children of the Fourth Sun, the Atlanteans, (the fourth race) whose continent was located in the Atlantic Ocean.

Whoever has done a serious study on the prophetic sermon of the great kabir Jesus, and the Second Epistle of Peter to the Romans, will undoubtedly feel reverent respect for the severe aspect of the Solar Stone.

Michel Nostradamus, extraordinary seer, notable astrologer, who lived between 1503 and 1566 in France, says: “In the year 1999, in the seventh month, a great king of terror will come from the sky” See the first two verses of the Century 10-72.

According to astronomic calculations, there will be only two total solar eclipses in the twentieth century: one on February 4th, 1962 and the other in August 1999.

The terrifying disturbance of the orbit and motion of planet Earth is scientifically justified by the same seer, Nostradamus, through the approach of another star that for seven days will appear as another sun.

St. John’s Apocalypse cites the above star, calling it “wormwood” (bitterness).

We refer to this gigantic planet with the name “Hercubus.” Many call it “The Cold Planet,” and others call it “The Red Planet.” It is unquestionably a lot bigger than Jupiter, the colossal giant of our solar system.

“To a solar eclipse — says Nostradamus — will succeed the darkest and most tenebrous summer that has ever been since creation to the passion and death of Jesus Christ, and

from then to that day. And this will be in the month of October when a great displacement will occur, in such a way that everyone will think that the earth is outside its orbit and lost in eternal darkness.”

Jesus the great kabir said: [24: 29-51]

Immediately after the tribulation of those days shall the sun 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:

And 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 in the clouds of heaven with power and great 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 a parable of the fig tree; when his branch is yet tender and putteth forth leaves, ye know that summer is nigh.

So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

Verily I say unto you, this generation shall not pass till all these things be fulfilled.

Heaven and earth shall pass away, but my words shall not pass away.

But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

But as the days of Noah were so shall also the coming of the Son of man be.

For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark,

And knew not until the flood came and took them all away; so shall also the coming of the Son of man be.

Then shall two be in the field; the one shall be taken and the other left.

Two women shall be grinding at the mill; the one shall be taken and the other left.

Watch therefore, for ye know not what hour your Lord doth come.

But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched and would not have suffered his house to be broken up.

Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

Blessed is that servant whom his lord when he cometh shall find so doing.

Verily, I say unto you, That he shall make him ruler over all his goods.

But and if that evil servant shall say in his heart, My lord delayeth his coming;

And shall begin to smite his fellow servants, and to eat and drink with the drunken;

The lord of that servant shall come in a day when he looketh not for him and in an hour that he is not aware of.

And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

Isaiah, 13: 10, 13 says:

For the stars of the heavens and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. Therefore I will shake the heavens, and the earth shall remove out of her place in the wrath of the Lord of hosts, and in the day of his fierce anger.

Isaiah, 24: 20:

The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.

Paul, II Thessalonians 2: 3-4:

Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

II Peter,3: 10:

But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

Joel, 3: 15,16:

The sun and the moon shall be darkened, and the stars shall withdraw their shining. ...and the heavens and the earth shall shake:....

St. John, Revelation 6: 12-17:

And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth as a fig tree casteth her untimely figs when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were removed out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us and hide us from the face of him that is sitteth on the throne, and from the wrath of the Lamb; For the great day of his wrath has come; and who shall be able to stand?

John [20: 12-13; 21: 1, 5]:

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those 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 hell delivered up the dead which were in them: and they were judged every man according to their works.

And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea.

And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

It is said in Revelation that at the end of this world, the Antichrist (materialistic science) will appear.

The beast, or great whore, that is, the entire humanity whose fatal number is 666 and the devil who deceived them, (atheist intellectualism, or the false prophet who makes miracles and deceiving prodigies, atomic bombs, space rockets, ultrasonic aeroplanes, and so on) were thrown into the lake of fire and sulphur in the bowels of earth.

The Book of the Books of Chilam Balam, sacred jewel of the Mayan people textually says the following:

The 13 Ahau Katun is the thirteenth to be counted. Cabal lxbach Chachalaca town.

Kinchil Coba, Chachalaca of solar face is the base of the thirteenth Katun.

The branch of the lords of earth will be black by the universal justice of God our Lord.

The Sun will turn away. The face of the Moon will turn away. Blood will run on trees and stones. The heavens and earth will burn by the word of God the Father, God the Son and God the Holy Ghost. Holy Justice, Holy Judgement of God Our Lord.

The force of heaven and earth will be worthless when the big cities and the hidden towns, and the great city Maax-Monkey and all the small towns everywhere in the flat country of Maya-Cusamil-Mayapán, Mayan-swallow-deer-banner become Christians.

It will be the time when two-days-humans (homosexuals and lesbians) will raise, in the heat of lechery, as the children of the wicked and the perverse — height of our perdition and shame.

Our children will be offered to the May flower and there will be no good for us.

The rising Moon will be the beginning of death by bad blood, and on the coming of the full Moon, the whole of the blood will come. The good stars will also show kindness to the dead and the living.

Melchizedek, the genie of earth, king of the world, made the following prophecy in Tibet:

Men (or better said, rational mammals) will gradually forget their souls to only take care of their bodies. The greatest corruption will reign on earth.

Men will resemble ferocious beasts, thirsty for their brothers' blood.

The half moon will darken and its adepts will fall in perpetual war. The greatest misfortunes will fall upon them and they will fight each other.

The crowns of the kings, great and small, will fall; one, two, three, four, five, six, seven, eight A terrible war among all peoples will break out.

The oceans will roar. The earth and the bottoms of the seas will be covered in bones. Kingdoms will disappear, entire populations will die... famine, disease, crimes not covered by the laws, never seen, neither dreamed of by men....

Then, the enemies of God and Divine Spirit that lie in man himself, will come. Those who raise their hands against others will perish as well.

The forgotten and the persecuted will raise later; they will be the centre of attention of the whole world.

There will be thick darkness, horrible storms. Mountains until then arid, will be covered with forests.

Earth will be shaken. Millions of men will exchange the chains of slavery and humiliations by hunger, pestilence and death.

Roads will be crowded with people, walking randomly from one place to another.

The greatest, the most beautiful cities will disappear in fire... one, two, three. Out of ten thousand men, one will survive, and he will be naked, deprived of reason and lacking strength to build a shelter or find food. And these surviving men will bark like mad wolves, they will devour corpses and bite their own flesh, and they will challenge God for combat.

Earth will be deserted, and even God will leave.... Only death and night will be on the empty earth.

Then I will send a group of people (the World Salvation Arm), until then unknown, who, with strong hands, will remove the weeds from the cultivating field of vice and will lead the few faithful to the spirit of man in the battle against evil.

They will found a new life on earth, purified by the death of nations.

This prophecy is accepted by Gnostics who interpret it as the end of the black age or Kali-Yuga. Later, according to them, there will be a new civilisation and a new culture.

St. Odele — the German princess born in the year 660, who accurately prophesized Hitler's Germany and the Second World War — predicted for the end of the Kali-Yuga, that "strange monsters will come from the oceans and will spread terror. Prodigies will be seen in the Orient. A huge black cloud will spread misery."

Mother Shipton, the famous seer of the 15th century, born in England, predicted astonishing events. Let us examine some of her predictions.

Cars and trains: "Carts without horses will roll and accidents will fill the world with pain."

Radiotelegraphy: "Thoughts will circle the globe in the time of the wink of an eye."

Submarines: "Men will move, travel, sleep and talk under water."

Aeroplanes: "We will see men in the air, in white, black and green."

Great world catastrophe: "The world will reach its end in 1999."

The great kabir Jesus said:

But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

Watch ye therefore; for ye know not when the master of the house cometh, (neither the date, nor the year) at even, or at midnight, or at cock crowing, or in the morning:

*Lest coming suddenly he find you sleeping (that is, with your Consciousness sleeping).
And what I say unto you I say unto all, watch (awaken your Consciousness).*

The end times have come and the great universal fire is too close....

Let us conveniently quote some extraordinary verses of The Koran: “The hour drew nigh and the moon was rent in twain. And if they behold a portent they turn away and say: Prolonged illusion.”

This is in no way a matter of a geological breaking of our neighbour satellite. This Muhammad prophecy must be interpreted in a political and military context. From 1980 on, observe the Islamic situation. This is the only way of understanding what will happen to the half-moon followers.

“Lo! the Day of Decision is a fixed time. A day when the trumpet is blown, and ye come in multitudes. And the heaven is opened and becometh as gates. And the hills are set in motion....”

We have already explained the effects that planet Hercolubus’ visit will have upon our planet Earth. It will undoubtedly suffer in a violent way the various changes prophesised by Muhammad in The Koran. Refer to The Koran:

*Lo! There are above you guardians,
Generous and recording
Who know (all) that ye do.
Lo! the righteous verily will be in delight.
And Lo! the wicked verily will be in hell;
They will burn therein on the Day of Judgement....
...When Earth is shaken with her (final) earthquake
and Earth yielded up her burdens
...That day mankind will issue forth in
scattered groups to be shown their deeds....
. .And when the sun is overthrown
And when the stars fall
And when the hills are moved....
...And when the seas rise....
. .And when souls are reunited....
...And when the sky is torn away....
...Lo! the righteous will be in delight
And Lo! the wicked verily will be in hell.*

In mystical rapture, I contemplated in the Causal World, the nearing great catastrophe. Since this is the region of ineffable music, the current of sound illustrated my vision.

Some delightful, tragical symphony resounded in the depths of the Heaven of Venus.

In general, that score astonished by its majesty and its grandeur, by the inspiration and beauty of its design, by the purity of its lines, and by the colourful hue of its wise and artistic illustration. It was at the same time sweet and severe, grandiose and terrifying, dramatic and gloomy.

The melodic pieces (leitmotifs) I heard in the Causal World at the various prophetic settings made a very powerful impression. They related to the great event and to the great historical occurrences that will proceed it in time.

In the score of that great cosmic opera, there are symphonic pieces which relate to the Third World War, delightful dooming sounds, horrifying events, atomic bombs, world-wide frightful radioactivity, famine, total destruction of the great metropolis, unknown diseases, anarchist and bloody revolutions, unbearable dictatorships, atheism, materialism, unlimited cruelty, concentration camps, mortal hatred, proliferation of borders, religious persecution, unprecedented martyrs, execrable Bolshevism, abominable anarchy, intellectualism void of spiritualism, total loss of organic shame, drugs, alcoholism, prostitution, infamous exploitation, new systems of torture and more.

Combined with that unprecedented type of art, chilly themes related to the destruction of the powerful metropolis of the world, Paris, Rome, London, New York, Moscow, and others were heard.

Nostradamus, in a famous letter addressed to Henry II, says:

“When the sun will be totally eclipsed, a new, colossal celestial body will be seen in the sky right in the day, but the astrologers (he alludes to the “famous” present and future astronomers) will interpret the effects of this body, in another manner” (in a very modern way). As a result of this wrong interpretation, no one will gather supplies for the coming penuries (referring to the great catastrophe).

Nostradamus, physician, astrologer and illuminated clairvoyant, adds, to his predictions, the matter of the revolution of the axis of the earth, but he does not indicate an exact or proper date when this will happen. He links it, nevertheless, to the double eclipse that will take place in the year 1999.

There will be an extraordinary conjunction in the zodiacal sign of Capricorn that will make known its influence from 1984 all the way through to 1999.

The great mistress H.P.B. predicted years ago that there would be a world-wide revolt by the end of the century.

John the Evangelist says:

When the birds of steel lay their eggs of fire, when men dominate the air and travel to the depths of the sea, when the dead resuscitate, when fire comes from the heavens, and when people from the country want to reach the cities, and people from the cities want to reach the country, strange devices will be seen in the sky and extraordinary things will be seen from the earth....

When all beings, young and old, will have visions, premonitions, and will make prophesies, when men divide in the name of Christ, when hunger, thirst, scarcity, pain and graveyards will substitute entire populations....

When blood brothers kill each other, and everyone adores the beast, then the end times have arrived.

Paul the apostle, in his First Epistle to the Thessalonians, 5:20-21 advises: “Despise not prophesyings. Prove all things; hold fast that which is good.”

The cyclic history of humanity starts in Genesis 6, with the recounting of the universal flood (sinking of the Atlantean continent) and finishes in Revelation 20, with the burning flames of the final judgement.

Moses, saved from the stormy waters of life, wrote the first. St. John, the extraordinary exemplification of solar exaltation, closes the sacred book with seals of sulphur and fire.

Hence, in spite of the apparent full-scale, terrifying, and prolonged action of the unleashed elements, we are convinced that the nearing great cataclysm will not act evenly everywhere, neither in the continents nor in the seas. Some privileged lands will shelter the men, women and children of the World Salvation Army.

There, for some time, those select souls will witness the frightful battle of fire and water.

The double rainbow will announce the beauty of a new golden age after the great catastrophe.

Virgil, the great poet of Mantua, master of Florentine Dante, said: "The golden age has arrived; a new progeny rules."

We know, on the other hand, how superior the Bible is, in contrast to other books.

Unquestionably, in spite of being the eternal and immutable book, or the foremost cyclic book, the Bible has not said in any of its verses, that the year 1999 is precisely the year of the great catastrophe.

Nevertheless, in spite of not knowing the exact date of the imminent and terrifying catastrophe — only the Father knows the time and day — we know through the direct experience that the end times have already arrived, and they are here.

It is not our intention to argue with the partisans of such a date. We only want to state that the Bible, in spite of containing the revelation of all human history (throughout it, there is an anthology of all peoples), it never says that in the year 1999 the Aryan race (the present humanity) will perish.

The scholars, however, can in no way ignore that in the Bible there is an in extenso narration of the journey every great cyclic generation makes.

Humanity is completely ripened for the supreme punishment. The end of this shameful humanity is near.

The kabalist analysis demonstrates that in the numbers two (2), five (5), zero (0), and zero (0), the secret of the great catastrophe is enclosed. Whoever has understanding, understand, for here there is wisdom....

Unfortunately, people do not know how to comprehend the profound meaning of some kabalist numbers. They interpret — lamentably — everything literally.

We must await in cold blood the supreme hour, of punishment for many and of martyrdom for some others.

Peter says:

Knowing this first that there shall come in the last days scoffers, walking after their own lusts, and saying, 'Where is the promise of his coming' for since the fathers fell asleep all things continue as they were from the beginning of the creation.

But the day of the Lord will come (only the Father knows the date) as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. [Peter, 3: 91

Chapter 13

Paradises and Infernos

O! Blessed Mixcoatl, you deserve to be praised in songs, and your fame deserves to be alive in the world. May those who dance in the areitos [popular songs] bring you through their mouths and their drums, around the suburbs of Huexotzinco so that you rejoice and appear to your friends and your noble and generous relatives!

O! Glorious lad, worthy of all honour, you who offered your heart to the Sun, as clean as a sapphire string, you will again come forth, you will blossom anew in the world, you will be back in the are itos. Amidst the drums and timbrels of Huexotzinco, you will appear to all worthy noble men, and your friends will see you.

Sahagun II, 140

Those who died in war or on the altars of sacrifice went to the House of the Sun. In a vast plain, all were united. When the Sun will rise, when that time comes, they then begin their battle cries, they make a sound with rattles which they carry on their ankles and hit their shields.

If their shield is pierced by two or three arrows, they can see the Sun through those holes, but those whose shields have no opening cannot see the Sun.

Those who fell dead amidst cactus and maguey, or blackthorns, and those who have offered sacrifices to the gods, can contemplate the Sun, and reach it.

After four years have passed, they become beautiful birds: humming birds, fly birds, golden birds with black holes around their eyes, or shining white butterflies, fine scaled butterflies, coloured butterflies as drinking glasses, and they suck there, in their resting places. They usually come to earth and suck the red blood-coloured flowers: paisientia, erythrin, carolinea, and caliandra.

Nahua Epic

The elders said that the Sun calls them to live with him there in the Sky so that they can rejoice him and sing to him and please him.

They experience endless joy with the Sun [sic] they live in continuous delights, and they drink and taste and smell the nectars of delicious and fragrant flowers. They never feel pain, sadness or distress because they live in the House of the Sun, where there is a wealth of delights.

And those who die in the war are honoured here in the world; this is why many wish this death.

Many envy the ones who die like this and all wish this death, for the ones who die like this are praised.

Sahagun, II, 140

Mysterious solar poems.... Lay anthropology knows nothing about these transcendental truths....

A lot has been said about Makara, “The Scaly One,” the famous flying Dragon of Medea.

In the British Museum you can still see specimens of scaly, flying dragons.

The great Dragon exclusively reveres and respects the Serpents of Wisdom. Lamentably, Assyriologists do not really know the condition of the Dragon in ancient Chaldea.

The marvellous symbol of the Dragon has seven esoteric meanings. The highest of these corresponds to the “born of itself,” the Logos, the Hindu Aja.

In its lowest meaning, it is the Devil, that excellent creature formerly called Lucifer, the maker of light, the Morning Star, “the brass” of old medieval alchemists.

For the Christian Gnostics called Naasenes or the adorers of the Serpent, the Dragon was the Son of Man. His seven stars gloriously shine in the right hand of the Alpha and Omega of St. John’s Revelation.

Sadly, the Prometheus-Lucifer of ancient times has been transformed into Milton’s Devil.

Satan will become the free Titan of ancient times again, only when we eliminate from our inner nature all animal elements.

We urgently need to polish the Devil, and this is only possible by fighting against ourselves, by dissolving that group of psychic aggregates which compose the I, the myself, the self.

Only when dying in ourselves can we “polish the brass” and contemplate the midnight Sun (the Father).

Those who die in the war against themselves, those who achieve the annihilation of the self, shine in infinite space. They enter into the various departments of the kingdom (they enter the House of the Sun).

The allegory of the war in the heavens comes from the initiation temples and archaic crypts.

Michael battles against the Red Dragon; St. George battles against the Black Dragon. Always engaged in battle are Apollo and Python, Krishna and Kaliya, Osiris and Typhon, Bel and the Dragon, and others.

The Dragon is always the reflection of our own inner God, the divine Logoi’s shadow, who, at the bottom of the Ark of Science, is poised on mystical watch for the moment to be brought forth.

To fight the Dragon means to overcome all temptations and to eliminate each and every one of the inhuman elements that we carry within: anger, covetousness, lust, envy, pride, laziness, gluttony, and so forth.

Those who die on the altar of sacrifice, that is, the “sacred office” of the Ninth Sphere, reach the House of the Sun: they merge with their God.

In the sacred land of the Vedas, Arjuna trembles and becomes distressed on the battlefield when he understands that he must kill his own relatives (his multiple I’s or psychological defects, the enemy’s army).

For the authentic Mexicans, the way in which they died, and the kind of occupation that they had during their lives, determined the place where their soul would go after death.

Even the enemy warriors who died during combat, or those who were captured, made prisoners and sacrificed in the Techcatl — the sacrificial stone — enter the sublime kingdom of Golden Light (the solar paradise). They have a special god, Teoyaomaqui, “the deity of the dead enemies.”

The esoteric aspect of this topic of popular religion is transcendental. The following must be understood: Christians should also venerate the saints of other religions, creeds and languages.

Women who died in labour and happily dwell in the Occidental paradise — wisely called Cincalco, “The House of the Corn” — are paid homage as well.

Before becoming goddesses, the females who died in labour enjoy the use of extraordinarily magical powers, the religion of Anahuac states.

It is said about the woman who dies in labour that she has overcome the enemy. Young warriors covet their right arm and try to procure it, believing that this will make them invincible in combat. This is why men of the clan, in full armour, always dutifully guarded such corpses in order to avoid mutilations.

It is most interesting that such women, before becoming goddesses, come down to earth in the form of horrible ghosts or evil omen. The Anahuac mysteries say that their heads are skulls and their hands and feet are like claws.

These are the extraordinary post mortem states of those noble women who die in labour.

After the usual faltering — documented in the Bardo Thodol — that succeeds the death of the physical body, those dead women revive the life that has just passed. Then they resemble suffering and horrible ghosts.

However, once the retrospective experiences of the previous existence conclude, the Essence, in the absence of the I, ascends from sphere to sphere until merging in the solar joy.

Much later in time when the good dharma is exhausted, those souls will have to return inevitably to a new womb.

The wise priests of Anahuac always emphatically asserted that the cihauteteo or “women goddesses who died in labour,” live in the Occidental paradise called Cincalco — the “House of the Corn.”

From the seed, the grain, life comes forth. They clearly gave their life for the living child.

Mother Nature knows best how to pay the solemn sacrifice of those blessed women. The joy of those women in the heavens of the Moon, Mercury, Venus and the Sun is indescribable.

Unfortunately, any reward dries up and, finally, those souls come within the I with the goal of entering a new womb.

Those who die of drowning in the stormy waters of rivers or seas, or in the turbulent tides of lakes, or by lightning, happily enter Tlaloc’s paradise, which is in the South. It is the realm of fertility and abundance, where there are all kinds of fruit trees; there is plenty of corn, beans, chia and many other provisions.

The splendid paintings found in Teotihuacan’s temple show us the strong belief in the Tlalocan, the famous Tlaloc’s paradise.

In the superior dimensions of Nature there are many paradises of happiness. One of them is the Buddha Amitaba’s kingdom, located by the Tibetan lamas in the West.

The Bardo Thodol cites some of those edens: the Kingdom of Supreme Joy, the Kingdom of Dense Concentration, the Kingdom of Long Hair (Vajrapani) or Unlimited Vihara of Lotus Radiation (Padma Sambhava) in the presence of Urygan, etc.

The Secret Doctrine of Anahuac teaches that there are thirteen heavens and in the top one, live the souls of the children who die before having the use of reason.

The doctrine of ancient Mexico says that those innocent souls await the destruction of this current humanity in the nearing great cataclysm in order to reincarnate in the new humanity....

In millenary Tibet the Bardo Thodol leads the defuncts who long for liberation so they do not return to this world of bitterness.

In the sacred land of the pharaohs, many souls could escape this Samsara sewer after having worked at dissolving the ego.

Terrible trials await the defuncts who do not want to return to this world. When they are victorious, they enter the cited supra-sensitive realms. In those regions, they are instructed and assisted before they happily merge as innocent children in the Great Ocean.

Many of those souls will be back after the great cataclysm, in the Golden Age, in order to work in their inner self realisation.

It is unquestionably wise to retire on time, before the cycle of existences ends.

It is preferable to withdraw from the school of life before being expelled. The submerged involution in the bowels of earth, in tenebrous Tartarus, is certainly very painful.

In the sunny kingdom of Khem in the pharaoh Kefren's era, I knew a model case. I refer to a very religious individual who never built the existential superior bodies of his Being.

This mystic was very serious about himself. Believing himself unprepared for the initiation ordeals, and knowing the fate that awaits the souls after each cycle or period of existences, he preferred to withdraw from the cosmic scenery.

The devotee never knew the untold mystery of the Great Arcanum, but he had the I and was aware that he had it. He longed for its disintegration so as not to return to this vale of tears after death.

His Divine Mother Kundalini, Tonantzin or Isis, ostensibly always assisted him in the work of the dissolution of those elements which compose the myself.

I would never assert that this religious person achieved the total elimination of those infrahuman elements. He progressed much in his work, nevertheless, and, after the death of his physical body, he continued in the beyond with the unbroken goal of not returning to this world.

Later, after the usual three day faltering, that soul had to relive in retrospect the finished existence.

Once the retrospective work ended, and he was informed about the result of his deeds, good as well as bad, he remained firm on his purpose of never coming back.

The terrifying barks of the Wolf of the Law that frightens the defuncts, the frightful Hurricane of Objective Justice, the sinister Tempest of the Country of the Dead, the innumerable couples who incessantly copulate, the attractions and repulsions, the sympathy and antipathy, and the dark terrors could not make that soul desist in his strong purpose.

The solemn voices of the Egyptian priests, who in life had promised him help, reached the defunct and reminded him of his objective.

Keh, his Father who is in secret, and Nut, his Divine Mother Isis submitted the son — the defunct — to the final trial. The disincarnated one, however, was victorious....

As a result of all these inner triumphs, that defunct entered one molecular paradise very similar to Tlaloc's.

His Divine Mother Kundalini, Tonantzin, Isis, Mary assisted him in a direct way by eliminating from his psyche, the remaining inhuman residues.

As the defunct regained his innocence, to the extent that he died more in himself, he passed through various metamorphoses. In the beginning, he resembled an ineffable and loving maiden, and finally he became a three-year-old girl. Then, he merged within the ocean of the Universal Spirit of Life, beyond good and evil, as an elemental Buddha.

Obviously, that being was sincere with himself. Not feeling capable of becoming an adept, he chose to withdraw from the stage of world, to go back to the original point of departure and become a simple elemental.

if they wish, those beings can reincarnate in the coming golden age after the coming great cataclysm, and enter the mysteries. The majority of those innocent creatures prefer, nevertheless, to remain in that state, as elementals.

When we, the initiates of Ancient Egypt, gave these teachings to people, we used to sit in groups of four around small square tables. In this way, we allegorised the four fundamental states through which any soul, yearning to withdraw from the wheel of Samsara, has to undergo.

Once the inhuman residues have been eliminated from their psyche, the defuncts will have to experience the Illuminating Void. This is what the Dharmakaya is.

This void is not a void of nothingness, but rather an intelligent void. It is the state of the Spirit in Samboghakaya.

Void and clarity are inseparable. By its own nature the void is clear and the clarity is naturally void. This is the Adikaya or illuminated intelligence.

The illuminated intelligence shines without obstacles in the defunct who has totally died in himself. It will irradiate everywhere; it is the Nirnanakaya.

Only through the direct experience of the four Kayas can total liberation be obtained.

The fate that awaits souls who conclude any period of manifestation and have not achieved liberation is different....

Those who have not been chosen by the Sun or by Tlaloc — say the Aztecs — go simply to Mictlan. There, those souls suffer frightful magical trials when passing over the infernos.

First, to get to Mictlan, they will have to cross the muddy river, the Acheron or Chianahuapan, in Charon's boat, as Dante says in his Divine Comedy. This is unquestionably the first trial to which the infernal gods submit them.

“Woe unto you, evil souls! Lose hope of ever seeing the sky. I come to take you to the other shore, where eternal darkness reigns, in the midst of cold and heat....”

The Mexican sages go on to say that the souls have to pass through two mountains that clash, then through an obsidian mountain, next through the region where a freezing wind rages, after, through where flags wave. The sixth place is where arrows are thrown. In the Seventh Dantean Circle are the beasts that eat the hearts, in the eighth, they say, is the narrow path among stones. In the ninth and last Dantean Circle inside the earth, there is the Chignahumictlan, where they undergo the “second death,” which is so wisely described in St. John's Revelation.

Later, those souls rest by entering the paradises of the elementals of Nature. Then they begin new evolutionary processes that will have to start out in the mineral kingdom, proceeding as a vegetable, and continuing into the animal kingdom to culminate in the humanoid state formerly lost.

Chapter 14

The Serpentine Binary

The Serpentine Binary of pre-Columbian Mexico certainly moves us to reflection.

The two fiery serpents or xiuhcoats, which beautifully surround the Sun in the Aztec calendar, encircled the Templo Mayor of the Great Tenochtitlan as well, and made up the famous coatepantli or “serpents wall.”

The Aztec serpent constantly appears in unusual circumstances that totally deform its organic aspect. The tail, depicted by a second head in strange poses, leads — by simple logical deduction — to the Serpentine Binary.

The double head, which clearly suggests the shape of a serpent in a circle — as in the Gnostic representation in which it devours its own tail — appears in the sacred walls of Quetzalcoatl’s temple (Xochicalco ruins).

These Serpentine Binaries either exotically dancing perfectly coiled in the mystical shape of the holy eight, or carefully linked to form a circle in the Mayan style, indicate to us something mysterious, extraordinary, magical....

Let us emphasise in this treatise the double esoteric character of the Serpent.

We must make a distinction between the tempting serpent of Eden and the Serpent of bronze that healed the Israelites in the desert, between the horrifying Python that crawled in the mud of the earth and was wounded in anger by Apollo’s darts, and the other one that ascended up Aeschalapius’ staff (the god of medicine).

When the Igneous Serpent of our magical powers ascends along the spinal column of our physical organism, it is our Divine Mother Kundalini.

When the Igneous Serpent rushes downwards from the coccygeal bone to the atomic infernos of man, it is the abominable kundartiguador organ.

The venerable Master G. makes the grave mistake of assigning the hypnotic, horrible powers of the descending serpent (the abominable kundartiguador organ) to the rising serpent (Kundalini).

Kundalini is a two-term word: *Kunda* reminds us of the abominable kundartiguador organ, *lini* is an Atlantean term which means end.

In transcendental grammar, Kundalini must be translated as: “*end of the abominable kundartiguador organ.*”

The Kundalini’s victorious ascent along the spinal column provides the end of the abominable kundartiguador organ.

Undoubtedly, Maurice Nicoll and Ouspensky, the great initiate, accepted this error from Master G. The cited Master considered that the sacred prana was his cosmic mother.

If Master G. had studied the Serpentine Binary in the sacred walls of the Mexican, Toltec and Mayan temples, he would have never fallen in this confusion.

Hindu yoga makes meticulous analysis of this annular Serpentine fire (Kundalini) which develops, ascending in the ascetic’s body. Very little is said, nevertheless, about the descending serpent or demonic tail, whose electrical force maintains in a continuous hypnotic trance all of suffering humanity.

If these poor intellectual mammals who populate earth could realise clearly and totally the lamentable state in which they find themselves, they would desperately seek a way out....

As soon as the poor intellectual animal awakens even if it is only for a short moment — and opens his eyes to the crude reality of life, immediately the hypnotic power of the terrible serpent of the abyss charges back with increasing force. Then the unfortunate victim falls asleep again, and dreams that he is awakening or on the eve of awakening.

Only sincere Gnostics who fully understand the difficulty of awakening consciousness know that this is possible only by means of conscious works and voluntary sufferings.

The terrible infernal viper knows the whole *modus operandi* of mechanical imagination. We would never reject objective and conscious imagination, which is diaphanous and translucent.

The abysmal snake through mechanical imagination which is its acting agent — works in accordance with Nature's interests and maintains us submerged in a state of deep, hypnotic trance.

By means of the mechanisms of fantasy, we always justify our worst infamies, we elude responsibilities, we look for escapes, we indulge ourselves, we consider ourselves to be the best and we believe ourselves to be just and perfect.

This leads us to think that there are forces for which it is useful and advantageous to maintain the rational mammal in a state of hypnotic sleep in order to hinder him from seeing the truth and understanding his position in life.

The majority of us ostensibly find such excuses, and it is because of this, under the stubborn and subtle activity of justifying the self with the complicity of mechanical imagination, that, in reality, we would never suspect the innermost existence of these very natural psychological errors.

For instance, we are ignorant of the fact that we might be cruel to our wife, children or relatives.

Even worse, we allow the situation to continue especially because we like it and it is so easy, and if we are accused of cruelty, we will probably smile and think that our justice, our mercy and infinite love are not understood...

We are imprisoned in the horrible coils of the great serpent, but we believe ourselves to be free....

Millenary legend says that when Krishna — the great avatar of the Hindustan — was fifteen years old, he went to seek the patriarch Nanda and asked him: "Where is my mother?" (the ascending serpent Kundalini).

"My son, do not ask me," responded the patriarch. "Your mother has gone back to the country where she came from and I do not know when she will come back."

Krishna was deeply saddened. He left his companions and wandered a few weeks in Mount Meru.

There, he found an elderly man, standing under a giant cedar tree. They stared at each other for a long time.

"Who are you looking for?" the anchorite asked.

"My mother. Where will I find her?"

"Beside he who never changes." (The Father who is in secret)

"But, how do I find him?"

"Seek, never tire of seeking (Within yourself). "Kill the bull (the animal ego) and crush the serpent" (of the abyss).

Then Krishna noticed that the majestic shape of the old man became translucent, then transparent, until he disappeared amidst the tree branches and became just a shining vibration.

When Krishna left Mount Meru, he appeared radiant and transfigured. A magical energy sprang from his being.

“We will battle bulls and serpents (of the abyss). We will defend the good and submit the evil ones,” he said to his companions.

With bow and arrow, Krishna and his brothers, the sons of shepherds, overcame all the ferocious beasts of the jungle.

Krishna killed and daunted lions, fought evil kings, and freed oppressed tribes. Sadness, nevertheless, reigned deep in his heart.

His soul had only one profound, mysterious longing: to find his Divine Mother Kundalini, and find again the sublime elder (his master). Despite the elder’s promise, and the many fights and victories, he could not obtain what he longed for.

One day, he heard about Kalayoni, the king of the serpents, the black magician, the keeper of Kali’s temple (Coatlicue, Proserpine, Hekate), the frightful goddess of desire and death. He challenged the most feared of her serpents, that eternal serpent (the abominable kundartiguador organ) that had already devoured many hundreds of courageous warriors. Its drivel corroded bones and its stare invoked fright in all hearts.

Krishna — at Kalayoni’s magical conjuration — saw a long and reptile come out, from within the temple of Kali, the great criminal (the queen of infernos and the dead).

The serpent slowly straightened out its voluminous body, made its horrible red mane bristle, and its staring eyes glowed frightfully on its monstrous head of brilliant scales.

“Either you adore her or you will perish,” said the magician.

The serpent died at Krishna’s hands, the holy hero who did not know fear....

When Krishna heroically killed the great serpent, the Keeper of Kali’s temple, the horrible goddess of desire and death prayed and made ablutions and prayers for a month on the Ganges shore, after having purified in the sunlight and in the contemplating and divine thought of Mahadeva.

The terrifying infernal viper would never accept the Sahaja Maithuna or scientific chastity because this is against Nature’s purposes.

The frightful serpent Python will swallow those who are not devoured by the Divine Serpent Kundalini.

The warrior that kills the infernal snake will enter the palace of the kings. He will be anointed as a king and priest of Nature, in accordance with the order of Melchisedec.

It is never, however, an easy task to rebel against the heredity atoms and the lust that we inherited from our ancestors, and against the frightful infernal viper that brought our grandparents to the world, and will bring our children and our children’s children.

What we carry in our flesh, our blood and bones is clearly evident. To rebel against that, is frightful.

The doctrine of Buddhist annihilation is fundamental. We need to die from moment to moment. Only death brings forth what is new....

Chapter 15

The Elementals

Our Divine Mother Tonantzin is the Igneous Serpent of our magical powers that rises in victory up through the spinal column of our bodies.

Coatlícue is the serpent of the abyss: Kali, Hekate, infernal Proserpine or the goddess of the earth.

Another name for the terrible goddess of the earth is Cihuacoatl. She is the blessed patron of the famous cihuáteteo who cry and yell horribly at night.

In recent times, Cihuacoatl became la llorona [crying woman] in popular legends. She carries a mysterious cradle or corpse of an innocent child, and bitterly moans and cries at night, in the lonely streets of the city.

In ancient times — it was said — she came to atone for the crime of having lost in the public marketplace, the cradle, inside which, was the sacrificial knife.

The Gnomes and pygmies who dwell in the bowels of the earth are terrified when facing Coatlicue. The particular genie of these Gnomes is Gob, a very special deity, well known in High Magic.

It has been said that the kingdom of the Gnomes is at the earth's north. They are commanded by the sword.

Let us now transcribe a magnificent poem of the Nahua epic; it relates to Tlaloc, the water god.

The god Tlaloc lived in a great palace with four chambers. In the centre of the house there was a patio with four huge barrels, full of water.

The first one has the water that rains on time and fertilises the earth so that it bears good crops. The second one has the water that dries up plants and destroys crops. The third one is the water that freezes and dries plants up. The fourth one has the water that creates draught and barrenness.

The god has many ministers at his service (the elementals of water). These have small bodies, and dwell in each of the chambers according to their colour; they are as blue as the sky, or white, yellow and red.

With large watering pots and sticks, they water the earth when the high god of rain orders it....

And when they break their jugs, it thunders. When a piece of the broken jug falls to earth, lightning strikes.

One day when I was in profound meditation, I had to contact directly the blessed Lord Tlaloc.

This great being lives in the Causal World, beyond the flesh, affections and the mind.

In every bit of my being, I certainly felt the tremendous reality of his presence.

Dressed in an exotic fashion, he looked like an Arab of antiquity. It is impossible to describe his face in words; it was like lightning....

When I rebuked him for the crime of accepting so many sacrifices of children, women and men, his answer was: "I am not to be blamed for that. I never demanded such

sacrifices. That was a matter of the people there, in the physical world.” Then he concluded: “I will return in the New Aquarian Age.”

The god Tlaloc will unquestionably reincarnate in a few years.

Kabalists solemnly state that the kingdom of the Undines is in the Occident. They are evoked with the cup of all toasts.

When ancient magicians called the Undines of rivers and lakes, or the genii of the clouds, or the Nereids of the stormy ocean, they pronounced in a loud voice, the following mantras: VEYA, VALLALA, VEYALA, HELAYA, VEYA.

When some tribes in America want rain for their fields, all members gather and adopt a toad-like posture. They imitate it and then all in unison, they repeat their croaks — the results are immediate.

Ancient Mexicans prayed to the Lord of the rain Tlaloc, and then the waters of life watered the earth.

Although Tlaloc is a king of Nature, a perfect being beyond good and evil, he has in his power, floods, droughts, hail, ice and lightning; this was enough reason for ancient magicians to fear his wrath. Needless to say, that by the end of the Nahua civilisation, he was offered sacrifices of prisoners carefully dressed, and especially maidens and children. The purpose of this was to quench his anger.

It is indispensable to clarify the following. When the powerful Anahuac civilisation was at the peak of their glory, human sacrifices — which terrify tourists so much — were absent, they did not exist.

Undoubtedly, any dying civilisation ends up in a blood bath. Mexico could in no way be the exception.

Those who have studied world history know this. Remember Rome, Troy, Carthage, Egypt, Persia, etc.

The followers of lay anthropology — one hundred percent Utopians — found their absurd hypothesis in mere subjective reasoning. They speculate that Our Holy Lord Quetzalcoatl, the great avatar of ancient Mexico, was also adored under the name Ehecatl, which thoroughly translated means “god of the wind.”

The adepts of the Occult Fraternity, those sacred individuals gifted with objective reasoning, the authentic masters of Gnostic Anthropology know, throughout direct mystical experience and profound analysis that the god of the wind is a deva of Nature, a Malachim of the Causal World, a genie of cosmic motion, totally different from Quetzalcoatl.

It goes without saying, subjective reasoning elaborates the Concepts at large with data coming exclusively from the external Or sensorial perception this makes it unfit to know anything about that which is real: the Truth, God. Emmanuel Kant has already categorically proved this in his book entitled, *The Critique of Pure Reason*.

Objective reason is unique. It creates transcendent concepts with the fundamental data of the Consciousness. Therefore, when pointing to the gods of the Aztec pantheon, we students of Gnostic Anthropology know the matter very well. We do not air subjective opinions. We are like mathematicians in research; we are precise about what we say.

Ehecati, Sabtabiel, Michael, and others, is a true elite of sacred individuals of our Ors solar system. They specialise in the difficult science of cosmic motion.

The great guruji Ehecatl proficiently helped the great kabir Jesus of Nazareth in his difficult process of resurrection.

Under Ehecatl's command, billions and trillions of aerial Sylphs work in our planet Earth.

We are told that the kingdom of the Sylphs is located in the Orient.

They are to be commanded with an eagle's feather, or with the holy pentacles. Magicians know about this....

When envisioning the harmony of all things, we discover — in mystical amazement — the spiritual side of Nature. In other words, we meet the famous Malachim or angelic kings.

The contact with the elementals must be performed with the mediation of the angelic kings of the elements in the marvellous sphere of the Causal World.

Just as earth, water and air, the fire element of Nature also has its special god in the secret doctrine of Anahuac.

The Aztecs always adored him under the sacred name, Huehuetotl. Its proper translation is: "the old god."

He is represented as an old man of many years, and carrying a huge brazier on his head.

In contrast to Tezcatlipoca — as we have said — who is the first one to arrive at the feast of the month of Teotleco, the Blessed Divine Lord Huehuetotl, is the last one to arrive at the assembly of the gods.

Huehuetotl, as a natural element, is the Christian INRI, the Gnostic Abraxas, the Chinese Tao, the Buddhist Zen, and the A gnus Dei.

Huehuetotl as a sacred individual is an angelic king; he achieved his inner self-realisation. He is a Malachim, and under his rule, billions and trillions of Salamanders (fire creatures) work.

In the Universal Fire dwell happily the Sons of the Flame, the gods of the igneous element of the ancient genii and Apollo, Minerva, Horns, etc.

Those ineffable, tremendously divine flames are quite certainly beyond good and evil.

The kingdom of the Salamanders is in the south. They are to be commanded with the "dented staff" or with the magical trident.

We must have previously eliminated the animal ego in order to dominate and use the elements of Nature in a complete and definite way. This is indispensable.

Never can a frivolous and irresolute person rule the Sylphs of Nature. At no time will a feeble, cold or fickle individual be the absolute master of Undines of water and Nereids of the seas. Anger irritates the Salamanders of fire. Gross lascivious [people] who want to use them will become the toys of the Gnomes and pygmies of the mineral kingdom.

We need to be active and quick like the Sylphs, flexible and careful with images like the Undines and the Nereids, energetic and strong like the Salamanders, and industrious and patient like the Gnomes. In a word, it is urgent to overcome the elementals in their strength, and never be defeated in their weaknesses. Remember that our motto is Thelema (will power).

When the magician totally dies in himself, all the Nature will obey him.

He will go through storms; rain will not wet his head, and wind will not wrinkle his costume.

He will cross fire without being burnt; he will walk upon the stormy waters of the ocean without sinking.

He will clearly see the wealth that is buried in the heart of the earth.

Remember the great kabir Jesus' words: "The miracles I have done, you can do, and even more...."

The angelic rank of the World of Natural Causes or Realm of Conscious Will is that of the Malachims' or kings of Nature. They, themselves, are certainly the genuine spiritual principles of the elements.

Those ineffable and superbly divine gods are perfect men in the strictest sense of the word. Such beings are beyond good and evil.

The illuminated ascetic is seized with wonder and mystical awe when experiencing in all parts of his being, the presence of the Bat god, the powerful lord of the mysteries of life and death.

Let us remember that chants to Huitzilopochtli, to the mother of the gods, to the god of fire, to Xochipilli, the god of music, dance and songs, to Xochiquetzal, to Xipe-Totec, the Blessed Lord of spring, and others, are still kept.

At this very moment, as I write these lines, some interesting memories come to mind...

A long time ago, some unpleasant guest stayed at my home; it seemed he would never leave....

I consulted this case with Ehecatl, the god of the wind; the individual immediately left my home. Luckily, I possessed the amount that Ehecatl demanded for his services. Nothing is given free to us; everything has its price.

These elemental gods are paid in "cosmic currency."

When the magician totally dies in himself, all of Nature will whoever has something to pay will do well in business.

Our good works are represented with "cosmic money." Doing good, is always good business. In this way, we will amass "cosmic capital," which will help us to broker this kind of business.

The initiate approaches these elemental beings on behalf of any of the kings who rule them.

By any means, he descends to the elemental kingdoms — being in charge of his virility [sic] — and then acts upon the elements....

The operations with the elementals must depart from the World of Natural Causes; they must be controlled from that region. If this control is lacking, Black Magic immediately bursts forth.

When the elemental forces are split from their spiritual principles, they become something different, and, although no evil is intended, an inevitable fall, with a simultaneous decay, is generated.

When we regain the innocence of the mind and of the heart, the Masters of fire, air, water and earth open the gates of the elemental paradises to us.

When we want, then, to use the elemental forces, we must ask for 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 undoubtedly make contact — consciously and objectively — with the gods of Nature.

The Causal World is the Masters' sphere. It is the eternal temple in the heavens that no hand has built. It is the Great Dwelling of the Occult Fraternity.

Do you want rain? Do you want to be free of rain? Have then, the blessed Tlaloc, as your motive in meditation and prayer. "Ask, and it will be given to you; knock, and it shall be open unto you..."

Are you sick? Do you want to heal others? Pick as your motive of concentration, meditation, prayers and supplications, the famous Bat god of the Aztecs and Mayans. This great being is undoubtedly a Master of the mysteries of life and death.

When fire spreads and burns, threatening lives, houses, and estates, let Huehuetotl (the old god of fire) be the object of your concentration, meditation and supplication.

Hebrew Kabalists and Rabbis know well that the mantra of the Causal World was, is, and will always be, ALOAH VA DAATH. Meditating on such words is the same as knocking at the marvellous doors of the Great Temple.

I will transcribe a mystical fragment of a prayer to Xipe Totec, the elemental god of spring as well as the god of the merchants.

Prayer

You nocturnal drinker

Why do you make yourself to be begged?

Put on your disguise

Put on your clothing of gold

Oh! My God, your water of precious stones

Has come down

It has become a quetzal

The tall cypress

The serpent of fire

Has become a quetzal-serpent

The serpent of fire has set me free

Perhaps I will disappear

Perhaps I will disappear and I will be destroyed

Me, the tender corn plant

Similar to a precious stone, which is green

In my heart

But! will still see the gold

And I will rejoice when it ripens

if the leader of war is born

Oh! My God, let at least

Some corn plants

Bear fruit abundantly

Your devotee addresses his eyes to your mountain, to you;

I will rejoice if something ripens if I can say

That the leader of war is born.

And when the miracle of fructification comes, the devotee gratefully exclaims to the blessed Lord Xipe-Totec, saying:

*The god of corn is born
 In Tamaonchan
 In the place where there are flowers
 The god "I Flower"
 The god of corn is born
 In the place where there is water and moisture
 Where the children of men are made
 In precious Michoacan.*

These ineffable prayers have a rather Toltec origin, and are Written in "Nahua-Tlatolli," an esoteric language.

Legend centuries old has it that Trithem the magician abbey, the sage who, in 1483, ruled the famous Spanheim monastery, had a deep knowledge of the esoteric science of the elements.

It is said that he invoked Maria de Borgofla's spectre for the emperor, Maximilian, who had asked him to do so. Obviously, the majestic shadow advised the emperor to behave differently, revealing some other facts, and ordered him to marry Blanca Sforza.

All medieval scholars were fascinated with magic, and many worked with the elementals of Nature.

Some magicians claimed and called Cupid with great religious fervor, so that he made appear in the magnetized mirror, the figure of the loved one, before the amazed devotees.

My God and Holy Mary! How many wonders Cupid performed with those elementals!

The abbey Trithem considered himself Albertus Magnus' disciple. He never denied that the holy of holies practised magic.

Albertus Magnus (as well as St. Thomas) asserted the reality of Alchemy. His treatise on these matters was always at the abbey's table.

Trithem recounted that when William II, Count of Holland, dined with the illustrious and exalted sage in Cologne, Albertus Magnus ordered that a table be placed in the monastery garden. It was winter, however, and it snowed.

As soon as the guests were seated, as if by enchantment, the snow disappeared and the garden was covered in flowers. Birds of various colours flew beautifully in among the trees just as they would in the best days of summer....

The monks, the mysterious abbey's disciples, longed to perform such prodigies. Trithem immediately said that the master achieved these wonders by means of elemental magic, and that there was nothing demonic and, consequently, evil, incriminating or execrable about it.

Faust, Paracelsus and Agrippa, the three renowned maguses of the Middle Ages, were certainly the abbey Trithem's disciples.

"Recite the four elements of Nature for me," ordered the abbey to his monks, plainly, in class. "Earth, water, air and fire...."

"Yes," the master carried on, "Earth and water, the heavier ones, are pulled downwards. Air and fire, the lighter ones, go up. Plato was right in joining fire and air, which becomes rain, which becomes dew, which becomes water, which becomes earth, when it solidifies...."

The mystic who truly yearns to become a Malachim, an angelic king of Nature, must become his very own king.

How could we rule the elementals of Nature if we have not learned to govern the atomic elementals in our own body?

The atomic Salamanders of the blood and of sex burn terribly with our animal passions.

The atomic Sylphs of our own vital air, when serving mechanical and subjective imagination (do not confuse this one with objective and conscious imagination) play with our lascivious and evil thoughts.

The atomic Undines of the sacred sperm always create tremendous sexual storms.

The atomic Gnomes of the flesh and the bones indolently enjoy laziness, gluttony, concupiscence....

It is indispensable to exorcise, command, and subdue the atomic elementals of our own body.

We can, by means of the exorcisms of fire, air, water and earth, subdue the atomic elementals of our own body.

These prayers and exorcisms must be duly learnt by heart.

Exorcism of the Fire

The fire is exorcised by throwing salt, frankincense, white resin, camphor and sulphur upon it, and by pronouncing three times the three names of the genii of the fire:

Michael, King of the Sun and of Lightening; Samael, King of Volcanoes; Anael, Prince of the Astral Light, attend my prayers. Amen.

Then the devotee will mentally perform his or her petition.

Exorcism of the Air

The air is exorcised by blowing towards the four cardinal points, and saying — with great faith — the following:

Spiritus Dei ferebatur super aquas, et inspiravit in faciem hominis spiraculum vitae. Sit Michael dux meus, et Sabtabiel servus meus, in luce et per lucem. -

Fiat verbum halitus meus, et imperabo spiritus 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.

Then the devotee concentrates in Michael and Sabtabiel, and phrases his/her petition.

Exorcism of the Water

Fiat firmanentum in medium aquarum et separet aquas ab aquis, que superius sicut quae inferius, et quae inferius sicut que superius ad perpetranda miracula rei unius.

Sol ejus pater est, luna mater et ventus hunc gestavit in utero suo, ascendit a terra ad coelum et rursus ad coelum in terrain descendit. Exorciso te, creatura aquae, ut sis inhi speculum Dei vivi, in operibus ejus, et fons vitae, et ablutio peccatorum. Amen.

At this time, the devotee, properly concentrated in Tlaloc or Nicksa, performs his/her mental petition.

Exorcism of the 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.

At that time, the devotee, concentrated in Gob, will express his/her petition.

Ancient maguses used, in their elemental magic performances, incenses with laurel branches, mugwort, rue, sage, pine, and rosemary leaves. Such plants burned in fiery charcoals...

This method is superb. The air is charged with the smoke of the plants. The exorcised fire will reflect the operator's will. The subtle forces of Nature will listen and respond.

In such moments, the water will appear to shake and boil. The fire will glow in a strange way, and the air will be filled with unfamiliar voices. Even the earth seems to quake...

It was in such moments that the magicians of the Middle Ages made the elemental genie, Cupid — besides being visible in the magnetised mirror — to show in the minor, not only the figure of the loved one, but, what is more interesting, the events that fate always has in store for the loving beings.

The gods of fire, Agni, Huehueteoti, and others, the Elohim of the air, Paralda, Ehecati, etc., the divinities of the water, Nicksa, Tlaloc, and so on, Gob and other subterranean deities, always attend the mystic who invokes them with wisdom, love and power.

We have been told that any magician who works with the elementals of Nature can become invisible at will.

Such power, unquestionably, can only be acquired as any faculty, on the basis of supreme sacrifices.

Ostensibly, sacrifice clearly means the deliberate clairvoyant choice of a superior quality over an inferior one.

The coal consumed by the locomotive is cruelly sacrificed to the power of motion, which is so indispensable to transport passengers.

In reality, sacrifice is a transmutation of forces. Energy, latent in coal, offered in the altar of the locomotive, is transformed into the dynamic energy of steam by means of the proper devices.

There is also a psychological and cosmic mechanism. Every act of sacrifice activates it and transforms it into spiritual energy, which in turn, can be applied to various devices and reappear in the planes of the form, in a kind of integrating force, much different than what it originally was.

For instance, a man could sacrifice his emotions for his career, or a woman, her career for her emotions.

Some people are willing to sacrifice their mundane pleasures for the joys of the spirit.

Nevertheless, it is very rare for someone to be willing to renounce his or her own sufferings, to sacrifice them for something superior.

Sacrifice the very natural supreme sorrow of the death of a loved one, and you will have an extraordinary transmutation of forces. This will grant you the power to become invisible at will.

Doctor Faust could become invisible at will. The cited magus had clearly obtained power on the basis of sacrifice.

The medieval sages had a formula, a marvellous spell, that they used to become invisible.

In accordance with the proper rites and invocation, it suffices to know how to magically use the following liturgical formula.

**ATHAL, BATHEL, NOTHE, JHORAM, ASEY,
CLEYUBGIT, GABELLIN, SEMENEY, MENCHENO, BAL,
LABENEMTEM, NERO, MECLAP, HALATEROY,
PALCIM, TINGIMIEL, PLEGAS, PENEME, FRUORA,
HEAM, HA, ARARNA, AVORA, AYL A, 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 formula has, as its basis, real and unbreakable faith.

It is obvious that this faith has to be built by means of analytical and profound studies, and mystical, direct experience.

Chapter 16

On Dreams

Gnosis teaches that the modern, decadent psychology of the Western Hemisphere is ignorant of the various kinds of dreams that exist.

Dreams have a diverse and specific quality, for they are closely related to each of the psychic centres of the human body.

In fact, we do not exaggerate when we state that most dreams are linked to the motor-instinctive centre. That is, they are the echoes of everything we see during the day: simple sensations and motions — a mere astral repetition of our daily life.

Some experiences of an emotional type such as fear — which harms humanity so much — usually fit in those chaotic dreams of the motor-instinctive centres as well

There are then, emotional, sexual intellectual, motor and instinctive dreams

The more important dreams, the inner experiences of the Being, are associated with the two centres the Superior Emotional and the Superior Intellectual

Dreams related to the two superior centres are certainly interesting. Their main feature is what we could call a dramatic array.

Now then, if we think of the Ray of Creation, and the Superior and Inferior centres, and the influences descending throughout the cited cosmic ray, we must admit that some luminous vibrations appear. These intend to heal us, to inform us about the state in which we are, and more.

It becomes useful to receive messages, and to be in contact with the Aztec, Mayan, Toltec, Egyptian, and Greek adepts.

It is marvellous, as well, to have intimate dialogue with the highest, diverse parts of our Being.

The superior centres are fully developed in us, and they send us messages, which we must learn to consciously grasp.

In this chapter, those select people who have had a moment of self remembrance (in which they saw a common thing or person in a totally different way) will not be surprised, if I tell them that such moments have the same quality as one of those rare and strange dreams related to the two Superior Emotional and Intellectual centres.

The meaning of such transcendental dreams matches — undoubtedly — the same level of the realisation in oneself, of the Ray of Creation, and, in particular, the lateral Octave of the Sun [sic]

The beginning of our realisation of the deep significance of this specific type of dream, is the signal that some forces struggle to awaken, heal or cure us.

Each of us is a mathematical point in space that is used as a vehicle by determined sums of “values” (black or white).

Death is a subtraction of fractions. Once the mathematical operation is completed, the only thing left is the “values” (good or bad).

In accordance with the Law of the Eternal Return, it is certain that the “values” return, they are re-embodied.

If a man starts taking into account more consciously, the small cycle of recurring events of his personal life, he will be able to verify directly, throughout mystical experience, that, in daily sleep, the same mathematical operation of death is always repeated.

In the absence of the physical body, during normal sleep, the “values” merge into the astral light, attract or repel each other in accordance with the Law of Universal Magnetisation.

The return to the vigil state rightfully implies the return of the “values” to the interior of the physical body.

Extraordinarily, people think that they only interrelate with the external world.

Gnosis teaches us that we interrelate with an inner world, which is invisible to the physical, ordinary senses, but visible to clairvoyance.

This inner, invisible world is much wider, and it contains many more interesting things than the external world, to where the five windows of the senses are always opened.

Many dreams relate to the place where we are, in the inner, invisible world from which the diverse circumstances of life come forth.

The language of dreams is accurately comparable to the language of parables.

Those who interpret everything literally, think that the sower of the Christic Gospel went to sow, and that the seeds fell on rocks, and so on, but they do not understand the sense of the parable, because it belongs to the symbolic language of the Superior Emotional centre.

Needless to say here, that any dream as absurd or incoherent as it may be, has some significance, for it indicates not only the psychic centre to which it is associated, but also the psychological status of such a centre.

Many penitent people, who presumed to be chaste, failed in the sexual centre, and had a nocturnal pollution when they were submitted to trials in the internal world.

In the perfect adept, the five psychic centres, intellectual, emotional, motor, instinctive, and sexual, function in full harmony with the infinite.

What is our mental activity during sleep? What emotions move or shatter us? What are our activities outside the physical body? What instinctive sensations predominate? Have we Considered our sexual states during sleep?

We must be sincere with ourselves. Plato rightfully said: *“Man is known by his dreams.”*

The matter of the erroneous work of the centres is a topic that demands a lifetime of study by way of the observation of oneself in action and of the rigorous examination of dreams.

It is not possible to achieve the understanding of the centres, and their correct or incorrect function, in an instant. We need infinite patience.

All of life unfolds as a function of the centres, and is controlled by them.

Our thoughts, ideas, feelings, hopes, fears, love, hatred, deeds, sensations, pleasure, satisfactions, frustrations, and so on, are found in the centres.

The discovery of some inhuman element in any of the centres must be the strongest motive for the Esoteric Work.

Any psychological defect must be previously understood by way of the technique of meditation, before proceeding to its elimination.

The extirpation, eradication or elimination of any undesirable element, is only possible by invoking Tonantzin’s (Divine Mother Kundalini) aid, a variation of our own being, or particular fohat of each of us.

This is how we die from moment to moment. Only death brings forth what is new.

Influences of all kinds reach us, in the levels of beings and things. If we have understood the Ray of Creation, we will also acknowledge that, in any instant of life, influences, which are of various qualities, reach us.

We must always be aware that there are superior influences that act upon us and are recorded by our psychic system. If we are, nevertheless, attached to our senses, and we do not pay full attention to our inner life, we will not be able to perceive these influences.

Chapter 17

Dream Yoga Discipline

Those candidates who sincerely long for a mystical, direct experience must unquestionably begin with “Dream Yoga” discipline.

The Gnostic must be very demanding with himself, and learn to create favorable conditions to remember and understand all those inner experiences that always occur during sleep.

Before retiring to your bed at the end of your daily routine, it is advisable to pay attention to the state you are in.

Devotees whose circumstances make them lead a sedentary life will gain a lot if, before going to bed, they have a short, but very lively walk outdoors. A walk will relax the muscles.

I must clarify, however, that we must never abuse physical exercises; we need to live in harmony.

Supper, or the final meal of the day, must be light and free of heavy or stimulating foods. Foods that keep us awake or alter our sleep should be avoided.

The highest way of thinking is not thinking. When the mind is quiet and silent — free of daily routine and mundane anxiety — it is then in a state that is one hundred percent favourable for the Dream Yoga practice.

When the Superior Emotional centre is actually working, the thinking process stops, at least for a brief moment.

Evidently, the cited centre is activated with Dionysian intoxication.

Such rapture is possible when listening with infinite devotion to the delightful symphonies of Wagner, Mozart, Chopin, and others.

Beethoven’s music is especially extraordinary because it makes the Superior Emotional centre vibrate intensely.

The sincere Gnostic finds in it a vast field for mystical exploration, for it is not music of the form, but of archetypal, ineffable ideas. Every note has a meaning; every pause is a superior emotion.

Beethoven — when feeling the cruel rigors and trials of the “spiritual night” — instead of failing, as many candidates did, opened the eyes of his intuition to the mysterious supernatural, the spiritual side of Nature, to that region where angelic kings of these universal creations (Tlaloc, Ehecatl, Huehuetotl, etc.) live.

Observe the musician-philosopher all along his exemplary existence. On top of his table, he always had in plain view, his Divine Mother Kundalini, the ineffable Neith, Anahuac’s Tonantzin, or the supreme Egyptian Isis.

It is said that the great master had an inscription at the base of that adorable sculpture, written with his own hand, that mysteriously asserted: “I am she who has been, is and will be; no mortal has lifted my veil.”

The revolutionary and inner progress becomes impossible without the immediate aid of our Divine Mother Tonantzin.

Grateful children must love their mothers; Beethoven loved his greatly.

Outside the physical body, during the hours of sleep, the soul can talk to her Divine Mother. We must, however, begin with Dream Yoga Discipline.

We need to take care of the bedroom where we sleep; it must be pleasantly decorated. The colours best suited for the goal we seek — in spite of what other authors recommend — are precisely the three primary hues: blue, yellow and red.

The three basic colours constantly correspond to the three primary forces of Nature: the Holy Triamazikano — Holy Affirmation, Holy Negation and Holy Conciliation.

Let us remember that the three original forces of this great creation always crystallise in the positive, negative and neutral forms.

The causa causans of the Holy Triamazikano is found hidden in the active element Okidanokh. The latter, in and of itself, is only the emanation of the Sacred Solar Absolute.

Obviously, if we reject the three fundamental colours — having given the above explanations — we become, by simple logical deduction, foolish.

Dream Yoga is extraordinary, marvellous, and formidable. It is, however, very demanding.

The bedroom has to be perfumed and ventilated, but not pervaded with the cold night temperature.

After undergoing detailed and careful preparation of himself for bed, and of the room where he will sleep, a Gnostic must take care of his bed.

If we observe any compass, we can see that the needle always points to the north.

It is then possible to consciously take advantage of the planet's magnetic current, which always flows from south to north.

A bed should be placed in such a way that the head is facing north. In this way, we can intelligently use the magnetic current indicated by the needle.

The mattress should be neither too hard nor too soft. This means that its texture must in no way affect the psychic processes of the sleeping person.

Squeaking bedsprings or a base that cracks with every small movement of the body, are serious obstacles for these practices.

A pad or notebook and a pencil should be placed under the pillow so that they can easily be found, even in the dark.

Bedclothes must be fresh and clean; the pillowcase must be scented with our favourite perfume.

After having met these requirements, the ascetic Gnostic will be ready for the second stage of this esoteric discipline.

He will get into bed, and having turned off all the lights, will lay on his back with his eyes closed and place both hands on his solar plexus.

He will be totally quiet for some time, and, once he is completely relaxed, physically as well as mentally, he will concentrate on Morpheus, the god of sleep.

Unquestionably, each part of our Real Being has specific tasks. It is precisely Morpheus (do not confuse with Orpheus) who is in charge of training us in the mysteries of sleep.

It is impossible to trace a layout of our Being. Nevertheless, all the spiritual, isolated parts of the Being want to achieve absolute perfection in their tasks.

Morpheus enjoys this unique opportunity with which we provide him when we concentrate on him.

We must know how to supplicate and have faith. We have to ask Morpheus to teach us and to awaken us in the supra sensitive worlds.

By this time, the esotericist Gnostic feels a very special somnolence, and he then adopts the “lion posture.”

Lying on his right side, with his head pointing north, he moves his legs slowly so that his knees are bent. In this posture, the left leg rests on top of the right one. He then places his right cheek on his right palm, and lets his left arm rest on the left leg.

When one wakes up, one does not have to move, because any movement shakes up our “values,” and then the memory [of our dreams] is lost.

A retrospective exercise is needed in those moments when we want to remember our dreams.

The Gnostic has to take notes — carefully — of the details of the dream or dreams in the notebook or pad, which he placed of the dream or dreams in the notebook or pad, which he placed under his pillow. In this way, he will be able to have a detailed record of his inner progress in “Dream Yoga.”

Even if there are only vague fragments of the dream or dreams in our memory, these must be thoroughly recorded.

When nothing is left in the memory, the retrospective exercise must be based on the first thought we had at the moment we awakened. That thought, obviously, relates to the last dream.

We must point out that the retrospective exercise should start before completely coming back to the vigil state, when we are still drowsy, to try to follow the dream sequence.

The practice of that exercise always starts with the last image that we had moments before coming back to the vigil state.

We will terminate this chapter with the serious statement that it is not possible to go beyond this stage of the Dream Yoga discipline unless we have obtained the perfect memory of our dream experiences.

Chapter 18

Tantric Dream

We should review our pad or notebook every month in order to verify the gradual progression of our dream memory.

Any possibility of forgetting a dream must be eliminated.

We cannot continue further with practices unless we have achieved perfect memory.

Of particular interest are those dreams which seem to come from past centuries, or that unfold in environments totally unrelated to the vigil existence of the dreamer.

One must be in a “watchful perceptive” or “alert anew” state, and pay attention to the study of details which include specific matters, conversations, meetings, temples, or unusual activities which relate to other people.

Once the total development of the dream memory is achieved, and any possibility of lack of memory is eliminated, the symbolism process will open the way to revelation.

We must seek the basic science of interpretation of dreams in the Law of Philosophical Analogies, the Law of the Opposite Analogies and the Law of Correspondence and Numerology.

The astral images reflected in the magical mirror of imagination can never be translated literally, for these are only the symbolic representation of archetypal ideas. They must be utilised in the same way as a mathematician uses algebraic symbols.

Furthermore, we can say that such ideas come down from the Pure World of the Spirit.

The archetypal ideas descending from the Being become marvellous, for they inform us either about the psychological status of any centre of the [human] machine, about esoteric or intimate matters, or about possible successes or dangers, etc. These are always wrapped in the marvellous cover of symbolism.

It is possible to unveil any of the astral symbols, scenes, or figures — with the goal of taking out their essential ideas — only by means of the correlative and logical meditation of the Being.

On reaching this stage of Dream Yoga discipline, it is indispensable to approach the Tantric aspect of the matter.

Ancient wisdom teaches that Tonantzin, (Devi Kundalini) our Divine Cosmic individual Mother (each of us has our own), can take any form, for She is the origin of all forms. Therefore, the Gnostic should meditate upon Her before falling asleep.

The candidate will start — daily — his dreaming process by repeating, with great faith, the following prayer: “Tonantzin, Teteoinan, O! My Mother, come to me, come to me!”

According to Tantric science, if the Gnostic persists with this practice, sooner or later an Initiator Element will come forth from the changing and formless expressions of his dreams.

As long as this Initiator has not been totally identified, it is indispensable to continue recording dreams on the pad or notebook.

The study and profound analysis of every recorded dream becomes indispensable in Tantric Dream esoteric discipline.

This didactic progression will lead us to the discovery of the Initiator or Unifier Element of dreams.

The sincere Gnostic who reaches this stage of Tantric discipline is, for this reason, ready for the next step, which will be the topic of our next chapter.

Chapter 19

The Return Practice

When the beginner has successfully performed all Gnostic exercises related to Tantric Dream, he is ostensibly ready for the “Return Practice.”

In the previous chapter, we mentioned the Initiator Element that comes forth as if by magic from within the changing and formless expressions of dreams.

Some people, who are highly psychic, refined or susceptible to impressions, have always possessed in themselves the Initiator Element. These people are characterised by the continuous repetition of the same dream. These psychics re-live periodically various scenes, or see in their dream experiences — constantly a creature or a symbol....

Every time the candidate wakes up from ordinary sleep, and remembers the Initiator Element, (be it a symbol, a sound, a colour, a person, etc.) he keeps his eyes closed, and goes on with the visualisation of that familiar image. He will then try to go back to sleep to continue the same dream.

In other words, the aspirant tries to be conscious of his own dream; that is why he intentionally goes on with it, but carries it to the vigil state, in full lucidity and self-control.

Hence, he becomes a spectator and actor of a dream with the advantage — certainly not insignificant — of being able to abandon the scene at will in order to move freely in the Astral World.

Then the aspirant, free of the limitations of the flesh, outside the physical body, will have discarded his old familiar environment and penetrated a universe ruled by different laws.

The discipline of the dream state of Tantric Buddhists methodically leads us to the awakening of our Consciousness.

Gnostics can awaken to the real state of Illumination only through the understanding and elimination of dreams.

Sacred scriptures from Hindustan solemnly assert that the whole world is Brahma’s dream. Having this Hindu postulate as a base, let us emphasise that “when Brahma awakens, his dream ends.”

As long as the aspirant does not achieve the radical dissolution, not only of dreams, but of their psychological generators as well, the absolute awakening is impossible.

The definite awakening of the Consciousness is possible only by means of a radical transformation.

The four Christic gospels insist in the necessity of awakening. Unfortunately, people are still sleeping.

Quetzalcoatl, the Mexican Christ, was certainly a Man who was one hundred per cent awakened. The multiplicity of his attributes points to us precisely the antiquity of his cult, and the profound veneration he received in Mesoamerica.

The holy gods of Anahuac are Perfect Men in the strictest sense of the word. They are absolutely awakened. Those beings eradicated even the possibility of dreams from their psyche.

Tlaloc, “he who makes sprouting,” the god of the rain and lightning, being a god, is also an awakened man who had to eliminate from his psyche, not only his dreams, but also all possibilities of dreaming.

He is the principal sacred individual of the ancient Olmec culture. He is always depicted with the Tiger-Serpent's mask in colossal axes and various jade figures.

Tezcatlipoca and Huitzilopochtli, beings of the fire, living representations of night and day, are also awakened men — beings who went beyond their dreams.

Outside his physical body, an awakened individual can invoke the holy gods of the Aztecs, Mayans, Zapotecs, Toltecs, and others.

The gods of the Borgia, Borbon, and other codices come to help those who awaken.

By means of the help of the holy gods, the awakened person can study the secret doctrine of Anahuac in the Astral Light.

Chapter 20

The Four Blessings

In the last chapter, we referred extensively to the Initiator Element of dreams. Obviously, we only lack the ability to use it.

When the Gnostic has kept a record of his dreams, he unquestionably discovers a dream that recurs. This, among other reasons, certainly justifies writing all dreams in his notebook or pad.

That dream experience — always recurring — is the Initiator Element that, wisely used, leads us to the awakening of the Consciousness.

Every time the mystic lies on his bed, goes to sleep and meditates at will on the Initiator Element, the result is immediate. Usually, the anchorite re-lives such dreams consciously, and is able to leave the scene at will, to travel in the supra-sensible worlds.

Any dream can be used for such purposes when we actually know the technique.

Whoever awakens from a dream can continue with it intentionally, if desiring to do so. In this case, he must go back to sleep and re-live that dream experience with imagination.

We must not imagine that we are imagining. Fundamentally, we should re-live the dream in its full and crude reality.

Repeating the dream intentionally is the first step towards the awakening of the Consciousness. The voluntary separation from the dream, in plain action, is the second step.

Some aspirants take the first step, but they lack the strength to take the second one. Such people can and should help themselves by means of the technique of meditation.

By making serious decisions, those devotees will practice meditation before going to sleep.

The motive of concentration and reflection in their inner and deep meditation will be, in this case, their inner situation....

In this practice, the mystic in sorrow, feeling sincere emotion, will invoke his Divine Mother Tonantzin (Devi Kundalini).

Shedding tears of pain, the ascetic Gnostic will lament his state of unconsciousness, and will implore for help, beseeching his Divine Mother for strength to detach himself at will of any dream.

The goal this dream discipline seeks is to prepare the disciple to clearly recognise the Four Blessings that manifest in the dream experience.

This esoteric discipline is certainly only for very serious people, for it demands infinite patience and enormous inner super-efforts.

A lot has been said in the Orient about the Four Lights of Dream; let us study this matter.

The first one is called the Revealing Light. It is written in gold letters in the Book of Life that this is perceived just before, or during the first hours of sleep.

Speaking frankly and to the point, let us point out that, as sleep becomes deeper, the undesirable melding of residual impressions and the usual train of discriminatory thoughts fortunately dissolve slowly.

In this stage of sleep, the second illumination progressively shows. This is known in Asia by the marvellous name of Increasing Light.

The ascetic Gnostic, by means of the extraordinary Tantric Dream discipline, gets beyond this stage and apprehends the two remaining lights.

The full experience of the crude reality of practical life in the Superior Worlds of Cosmic Consciousness grants the third light, the Immediate Realisation.

The fourth light is that of the Inner Profound Illumination, and it comes to us as if by enchantment in plain mystical experience.

“Here, in the fourth degree of the void, dwells the child of the Clear Mother Light,” states a Tibetan treatise.

Frankly speaking, I assert that the Tantric Dream discipline is in fact an esoteric preparation for that final dream that we call death.

Having “died” many times at night, the anchorite Gnostic who has consciously apprehended the Four Blessings, which present themselves in the dreaming experience, passes to the post mortem state when he dies, with the same ease that he willingly gets into the World of Dreams.

Outside his physical body, the Gnostic can consciously verify by himself, the fate reserved to the souls beyond death.

If, every night, by means of the Tantric Dream discipline, the esotericist can consciously “die” and penetrate in the World of the Dead, he will then be able as well, to “study the ritual of Life and Death while the officiant arrives...”

After he visited the infernos, where he saw in horror the fate of the lost souls, Hermes became acquainted with unknown facts...

Watch to that side (Osiris tells Hermes). Do you see that hive of souls who try to climb up to the Lunar region? Some are rushed down to the ground, just like flocks of birds under the blows of a storm. The other ones, with the strokes of their wings, reach the superior sphere, which pulls them on its rotation. Once they reach there, they recover the sight of divine things.

When burying those chosen by Tlaloc, the rain god, the Aztecs placed a dried branch [nearby]

It was said that, when the blessed one reached the Field of Delights, or Tlalocan, the dried branch turned green again indicating in this way the return to a new life...

Those who have not been chosen by the Sun or Tlaloc, fatally go to Mictlan, which is in the north; a region where the souls undergo a series of magic trials on passing through the infernal worlds.

There are nine places where the souls suffer unbearably before reaching the final rest.

This reminds us, in an emphatic way, of the nine infernal circles of Dante Alighieri’s Divine Comedy.

Many are the gods and goddesses who populate the nine Dantean circles of the Aztec inferno.

Let us remember in this Christmas Message 1974-1975, the frightful Mictlantecuhtli and the tenebrous Mictēcacihuatl, the Lord and Lady of the Infernos [respectively] inhabitants of the Ninth and deepest underground of those places.

The souls who undergo the trials of the Aztec inferno, later enter joyfully after the “second death,” the paradises of the elementals of Nature.

Unquestionably, those souls who neither descend to the infernal worlds after death, nor ascend to the Kingdom of the Golden Light, or to Tlaloc's paradise, or the Kingdom of Eternal Concentration, etc., will come back or return sooner or later to a new physical body.

The souls chosen by the Sun or Tlaloc rejoice much in the Superior Worlds before returning to this Vale of Samsara.

The anchorite Gnostics, after having grasped the Four Lights of Dream, can consciously visit the Tlalocan every night, or go down to the Mictlan, or contact those souls who, before returning, [still] live in the Lunar region.

Chapter 21

The Guardian Angel

The following sentence serves as an appropriate beginning to the last chapter of this book. The first educator of any great initiate is, by its own right, the fundamental cause of all spiritual parts of his authentic presence.

Any grateful guru humbly prostrates before the first creator who gave him life.

After many conscious works and voluntary sufferings, it is revealed before our tearful eyes, the absolute perfection achieved in the functioning of all spiritual, isolated parts of our common presence. Then, the Being's impulse of gratitude towards the first educator is born in us.

Unquestionably, the absolute perfection of each and every isolated part of the Being can be achieved only by radically dying in ourselves, here and now.

There are various stages of inner Self-realisation. Some initiates have achieved perfection in some isolated parts of their Being, but they still have much work to do before reaching the absolute perfection of all parts.

It would be in no way possible to portray the Being. It resembles an army of innocent children; each of them performs specific tasks. The greatest longing of all initiates is to unify all parts of the Being.

When one achieves the inner Self-realisation of the highest part of one's Being, one receives the grade "Ishmesch."

Our Lord Quetzalcoatl, the Mexican Christ, undoubtedly developed the highest part of his own Being. It should be noted that Xolotl, the Nahua Lucifer, is also one of our own Being's isolated parts.

The elemental gods of Nature, such as Huehuetoti, Tlaloc, Ehecatl, Chalciutlicue (Tlaloc's Genevieve), Xochiquetzal, the goddess of flowers, etc., assist the initiate in his elemental magic operations, provided that there is correct behaviour.

Nevertheless, we should not forget our Elemental Intercessor — the elemental magician in each of us who can invoke the elemental gods of Nature and perform prodigies. This is unquestionably another one of the Being's isolated parts.

The three goddesses, who are actually only three unfoldings of the same divinity, that represent our Divine Mother (variations or offshoots of our own Being) are Tonantzin, Coatlicue and Tlazolteotl.

Our own Being has many isolated parts. We are amazed when we behold the Lion of the Law, the Two Genii who take note of our good and bad deeds, the Karma Police — a part of our Being as well — the All Merciful, The Compassionate One, our united Father-Mother, and the Guardian Angel.

The flaming powers of the Guardian Angel are truly extraordinary, marvellous, and extremely divine. I know what the Guardian Angel is from purely Gnostic sources, secretly kept in monasteries of initiation. These bear no resemblance to common pseudo-Christianity and pseudo-occultism, which are accessible to the general public.

On reaching the very mysterious field of the history and the life of the Jinns, we have discovered not only the Chapultepec Temple in Mexico and the people from the Fourth Vertical, but also — to our amazement — the power of the Guardian Angel and his relationship with all this.

Let us never forget Padre Prado and Bemal Diaz del Castillo who, together, observed with delight, the Anahuac priests in Jinn states.

The anchorites floated delightfully through the air and went from Cholula to the Templo Mayor. This happened every day at sunset.

Never in their nocturnal walks, did the Sais' disciples in the delta of the Nile, or Zaratustra's followers in the Persian plateaux, or those who meditated in Belo's Tower in Babylonia, have more majestic horizons than the ones that are observed by those who seriously persevere in Tantric Dream discipline.

Outside his physical body, the Gnostic anchorite can consciously, if he wills it, invoke an isolated part of his own Being, which is defined in practical esotericism as the Guardian Angel. Unquestionably, the Ineffable will heed his call.

Transparent serenity, limitless calm, or ecstatic happiness, like that which is experienced by the soul when breaking the bonds of matter and the world, is what we feel in such delightful moments.

You can then, dear reader, deduce the outcome: magical services a la Lonhegrin, can always be received.

If, in such rapturous moments, we ask the Guardian Angel the favour of removing our body, which is sleeping in bed where we left it, and bringing it to us, the magical phenomenon will take place successfully.

We can sense that the physical body is on its way, brought by the Guardian Angel, when we feel a strange pressure on our psychic or astral shoulders.

If we assume a receptive, open, and quiet attitude, the physical body will penetrate our interior.

The Tantric Gnostic, instead of returning to his physical body, consciously waits for it to come to him in order to travel to the Promised Land in the fourth co-ordinate. Later, with the help of the Guardian Angel, the Gnostic can safely go back home to bed.

The Venerable Masters of the Occult fraternity travel with their physical bodies in the fourth vertical and can leave the fourth vertical at any point they wish.

This means that the resurrected masters of the Superior Order have the luxury of transporting themselves without modern transportation systems, boats, aeroplanes or cars — not a trivial matter.

In ancient times the [use of] criticism, analogy and symbology procedures were the living core of the Alexandrian school of the philaleteans or "truth lovers," a sixth century academy of synthesis founded by Ammonio Sacas, the great autodidact and eclectic, and Plotinus, Plato's follower. Throughout the centuries, the great initiatic value of these [procedures] and the doctrinal principles of Egypt, Mexico, Peru, China, Tibet, Persia, and India helped many initiates orient themselves in the Path of the Razor's Edge.

Ammonio Sacas' Androgilia is remarkable; it is an excellent, golden book.

Self-aggrandisement is the biggest error that many modern pseudo-esotericists and pseudo occultists have. They love themselves so much, and they yearn for the evolution of the misery they carry within. They want to move on, and long for the extension of that, which in no way deserves either perfection or perpetuation.

Those people with subjective psyches believe themselves to be rich, powerful, and illuminated. They covet a splendid position in the beyond. In reality, they know nothing about themselves. Lamentably, they are ignorant of their own impotence, nothingness, shamelessness, misadventures, and psychological misery and nakedness.

We Gnostics do not yearn to be better or worse, we only want to die in ourselves, here and now.

When we have the “evolution dogma” as the foundation of our most cherished yearnings, our point of departure is false.

We, the penitents of the rocky path that leads to final liberation, are not interested in evolution. We know we are miserable and crippled, and our own evolution would be useless. We prefer supreme death; only death brings forth what is new....

Why should we struggle for the evolution and progression of our own misfortune? It is better to die.

If the seed does not die, the plant cannot sprout. When death is absolute, “that,” which will be born will also be absolute.

Total annihilation of the self, the radical dissolution of the most loved which we carry within, the final disintegration of our best desires, thoughts, feelings, passions, resentments, sorrows, emotions, yearnings, hatred, likings, jealousy, revenge, anger, affections, attachments, passion, lust, is urgent and undelayable, it cannot be postponed. In this way, the Being’s flame, which is always new and does not belong to time, can come forth....

The conception we have of the Being is not the Being. Any intellectual concept we have created about the Being is not the Being. Our opinion of the Being is not the Being. The Being is the Being and the Being’s *raison d’être* is the very same Being.

Fear of absolute death is an obstacle to the realisation of radical change.

Each of us has a mistaken creation in our interior. It is essential to destroy what is false so that a new creation can come forth. We would never try to promote the evolution of falseness; we prefer Buddhist annihilation.

From the black and horrifying sepulchral grave of the abyss, arise the diverse flaming parts of the Being. The Guardian Angel is one of those many isolated parts.

Those who really know the Templars mysteries, which are a marvellous reflection of Bacchian, Eleusian, and Pythagorean mysteries, by no means wish to carry on their inner misery.

We ought to return to the original point of departure. We must go back to the primitive darkness of the Not-Being and Chaos, so that light can be born and a new creation can come forth in our interior. Instead of fearing total annihilation, we should learn how to love and fall into the arms of our Blessed Death-Mother Goddess.

Final Notes

Magnifica Animan Mean!

Your destiny, dear reader, will never be as that of other mortals if, after having deeply studied this book, you practice the methods or systems taught here in order to awaken your consciousness.

Indeed, to support what I wrote here, I could use widely known medieval manuscripts, which can be found in many places.

I could resort to divine Plato's works and Socrates' discourse about what the priest of *Sais* told Solon in the delta of the Nile.

Finally, I could appeal to other prodigies, intrinsic to historic accounts, in order to provide you with more esoteric data, including the sacred vows of the secrets of initiation with respect to the lives and amazing Gnostic deeds of Anahuac.

It is not necessary, however, to add anything else to this book for now. I think that with nine days of study, meditation, isolation and fasting, one can experience directly the truths contained in this esoteric treatise.

Samael Aun Weor