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Supreme Christmas Message 1965–1966: The Science of Music

PREFACE

To err is human, but it is foolish to remain in error. The doctrine of the Savior frees us from error, and so we cease to be foolish. The human state is the highest evolutionary state as an animal; evolution as an animal is almost complete within the human state. There are many people with spiritual maturity, but the majorities do not have it, and therefore they cannot understand these wise teachings. We, as animals, render invaluable service to our planet Earth: we transform vibratory material that comes from the cosmos and we adapt it to Mother Nature for her own subsistence, in the same way that our physical bodies, on returning to the earth, decompose into raw material that gives life to new beings. If the human species were to disappear from our planet in time, the lack of the vibrations we produce would cause our planet to be uprooted, in the way we see it in some plants when the seed or fruit matures with time. We may ask the farmer what happens to corn, millet, beans, rice, etc., when they ripen in their time, and he will tell us that the garden dies almost at once. For this reason it is impossible that atomic bombs could exterminate the human being. Above human beings are the gods, and those are like chess pieces on the chessboard of life; those hierarchs sometimes give support to the black pieces and sometimes to the white.

Once human evolution is completed, two roads lie before us: that of involution or disintegration, or the Angelic or devic road. As humans we were always gestated by our progenitors; as angels we

must gestate ourselves, consciously, and we follow a new evolutionary and immortal process.

The Master Jesus is called the Savior because he gave us the teachings to avoid the disintegration of the embryo of soul that we gestate as humans. His body of doctrine is like a bridge stretched between matter and spirit, and across that bridge we must pass from the human state to the Angelic state; for this he said: "I am the Way. I am the Truth. I am the Life." Great pity that the human being, with his intellectual machinery, has so complicated the motives of the doctrine of the Savior of the World.

Isis says in the second-degree Gnostic ritual: "*A palace has four entrances (that is, his Palace, his body)*". And the Master responds: "*I know those entrances*". In the ritual, Isis represents the priestess wife and the priest the husband; those four entrances refer to the four entrances the officiant must make in the divine temple of love, and which we call the four bodies of sin.

In the first-degree Gnostic ritual the Master says: "*Note this – that what emanates from this Law issues from these five sources*", at the same time saying, "*Light*"; and the watchers reply in their order – first and second, guardian and Isis: "*Love, Life, Liberty, Triumph*", that is, the results of the handling or labors in the temple of nature when we work with the law and which is known in our studies under the name of Scientific Chastity. The results are contrary when the officiant fornicates, reaping as harvest: Hatred, death, slavery, and failure.

The student already knows that in order to enter every temple of mysteries he must pronounce the passwords "*JACHIN and BOAZ*". In those temples there are guardians who sometimes prevent our entry, and we must respect them; the same greeting must be pro-

nounced before the living altar, which the student already knows, refraining from entering when the guardian woman prevents entry. But there are students who want to enter the living temple as many times as it pleases them without fulfilling the requirement and without taking into account the impediment; later, when punishment comes upon them for transgressing the law, they go to the Masters to obtain a new temple. Many times the guardian does not grant them entry, and they, like thieves, leap over the wall... Without respect, purity, and love one cannot work in the temple of love.

All of this Christmas Message is instruction for the devotee of the Path. In it our Master is giving us instruction by the bucketful, and yet the student lamentably loses time censuring one another or lamenting his own burden. Lamenting is a sign of weakness; one must become strong with the instruction and thus lighten our own load.

In this message we give the student keys in the open in our zeal to form the army of salvation.

Movement, heat, color, and sound are one and the same thing. It is marvelous to observe how, in the infinitely small, we can verify the changes that occur in subtle matter. When we rub one hand against the other, we execute a movement; that small movement produces heat that we increase according to its speed and continuity; that heat is light; light is color and sound; and sound is note. We must learn to play upon the diapason of life. Our spinal column is like a clavichord that perceives every note, every movement, every heat, and every color; with just reason it is known in the Bible as the Tree of Life. The high notes are perceived by the upper vertebrae, those that are next to the neck; the low ones, like those of the drum, by

the channels of the hip — hence the movement so frantic which the boom-boom of the drums motivates in the body.

One must know the four entrances of the royal palace, or of reality, upon pronouncing the passwords "*JACHIN and BOAZ*"; and once the doors of the temple are opened, we enter into the living temple. There are four bodies of sin, which we must overcome. The Mantram HIAO moves our diapason or clavichord. The letter H corresponds to the deep sigh with which we fill our lungs in order to pronounce each letter in a sustained form. Observe the following table:

H... Physical Body. When united they produce LOVE. EARTH state.

I... Vital Body. When united they produce LIFE. WATER state.

A... Astral Body. When united they produce LIBERTY. AIR state.

O... Mental Body. When united they produce TRIUMPH. FIRE state.

When the devotee of the Path has taken practice in the ritual of high magic, he can perform in a single operation the connection of the four bodies of sin. With just reason the body of Christian doctrine says that the blood of the Lamb washes away the sins of the world. Pay close attention, all of you who weep and suffer, that you may learn to combat your own ills.

The ritual in the first temple is performed according to a science already known: with the H we fill the lungs with air, then we sing the notes of I A O, each letter with a complete exhalation, that is, a sustained sound. The I as a high-pitched sound goes directly to the head and there moves the epiphysis, hypophysis, pituitary, thyroid glands, etc., until ending in the heart. Then the Mantram A follows, which engenders; immediately the Mantram O, which gestates. Since union in the physical produces love, let this be taken into ac-

count by all those who have problems of love in their home, and let them disintegrate the opposition. In this temple we can work with the gnomes of the earth, whose genius is called CHANGAM; thus we can enter into the elemental paradise of nature. Each time we ask for something we must pronounce the marvelous Mantram I A O, which is powerful for the earthly or carnal union; but bear in mind that first we must call upon KITICHI, who is the god of the gnomes or elementals of the earth, and let us imagine that all help comes to us from the north, which is the position corresponding to earth. There are foolish persons who become annoyed or troubled because we call those hierarchs gods; before those foolish ones you may say "hierarchs", so as not to vex the bothersome neighbor.

After this work, one must achieve entry into the vital body. Method: J. B., take the seven steps, and prostrate oneself at the foot of the temple; this is related to water. Mantram I A O; then call upon VARUNA, god of the elementals of water, and ask his permission to work with the undines and nereids. The mantric letter of this kingdom is the M. The sustained or prolonged sound of this letter causes expulsion or delivery; and let us imagine that the help comes to us from the west.

After this one may continue with the astral connection, which is related to air; the same process as the preceding ones. The result of good work is liberty, so let this be taken into account when we have something from which to free ourselves. Here we may invoke PAVANA, the god of the elementals of air, and thus work with the sylphs. Use the letter H pronounced like a deep sigh; one may also petition the geniuses MICHAEL and ZABATIEL. By these means we can learn to go out in astral body, always asking the Innermost to take us to the desired point; when we do not ask the Innermost, the

going-out is a failure, because we end up here and there, anywhere at all.

The connection with the mental leads us to triumph because the mind-matter is the cave of all desire. After the passwords and prostrating before the altar, and pronouncing the Mantram of the Arcanum A.Z.F., we must invoke the god AGNI in order to work with the salamanders of fire, which are exorcised with the letter S. Here we can use the powerful Mantram INRI; and let us imagine that the help comes to us from the south.

When the magician succeeds in working in these four temples, he is freed from the four bodies of sin and is obtaining marvelous powers.

When we make good use of our seed, we are guardians of a great treasure where neither soot nor corruption can enter.

The churches or temples are a reminiscence of this wisdom. In antiquity their towers were round because they represented the blessed Phallus or virility of the male; the doors had similitude with the feminine organs and were always at the foot of the tower, always showing the sex first. The bells, with their high or bugle-like sound, represent the light; and the muffled or low one represents the darkness through which we must pass in order to arrive before the altar of the divinity. Those bells still keep their similitude with the virile glans; the two ropes, similitude with the spermatic cords; the white and black floor tiles, with the two forces.

The pulpit, from which the priest speaks to the faithful, represents the heart, from which the Father speaks to the Son; and like the heart, it is to the left. The seven columns on either side of the temple correspond to the seven degrees of power of the fire, or the seven serpents of the seven bodies of the human being, seven ascen-

dant, seven descendant. The dome of the temples has similitude with our gonadic center; for this reason beneath it stands the altar where the Divinity is venerated. The candles and the oil — our own oil — is where the flame of the Divinity burns. The Host, which is the seed of wheat or grain of wheat, is from our own seed. There are words that still endure, and we see how the ring in which the sacred Host is kept on the altar is called "viril," because from there it emanated. It is impossible that there be so much coincidence in all those reminiscences.

Humanity has now reached spiritual maturity, and therefore we can speak with greater clarity and preach that our redemption lies in sex. With reason the Christ said: Of a thousand who seek me, one finds me; of a thousand who find me, one follows me; of a thousand who follow me, one is mine.

GARGHA CUICHINES
Summum Supremum Sanctuarium
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CHAPTER 1: MUSIC

"*In the beginning was the Word, and the Word was God*". "*The same was in the beginning with God*". "*All things were made by Him; and without Him was not anything made that has been made. In Him was life, and the life was the light of human beings*". "*The Light shines in the darkness, but the darkness comprehended it not*".

Throughout the cosmos there exists the sonorous scale of the seven tones. In the whole Universe the seven tones of the great scale resound with the marvelous rhythms of fire.

THE MAHAVAN AND THE CHOTAVAN are the rhythms of fire that uphold the Universe firm in its march.

The seven Cosmocrators of the Dawn of Creation celebrated the rituals of fire by singing in the temples.

Without the creative Word, without the magic of the word, without music, the universe would not exist. "*In the beginning was the Word*".

Old archaic traditions say that the knowledge concerning the sacred HEPTAPARAPARSHINOKH (the Law of Seven) was revived many centuries after the catastrophe of Atlantis by two saintly initiate brothers called Choon-Kil-Tez and Choon-Tro-Pel, who are presently to be found on the Purgatorial Planet, almost ready to enter the Absolute.

In oriental language it is said that the Purgatorial Planet is the region of Atala, the first emanation of the Absolute.

These two saints mentioned were twin brothers; the grandfather of these two initiates was the king Konuzion, who wisely governed the most ancient Asian country called in that epoch Maralpleicie.

The grandfather king Konuzion descended from a wise Atlantean initiate, a distinguished member of the Society of Akhaldans. That society of sages existed in the submerged Atlantis before the second transapalnian catastrophe.

The two wise saintly brothers lived the first years of their life in the archaic city of Gob, in the country called Maralpleicie, but some time later they took refuge in that country which was later called China.

The two initiate brothers were obliged to emigrate, leaving their native land when the sands began to bury it. Gob was buried by the sands, and today that place is the Gobi Desert.

The two brothers in the beginning only specialized in medicine, but later they became great sages and lived in what was later called China. To these initiate brothers belongs the high honor of having been the first investigators of Opium.

The two brothers discovered that Opium consists of seven independent subjective crystallizations with well-defined properties. Later works came to demonstrate to them that each one of these seven independent crystallizations consisted in turn of another seven properties or independent subjective crystallizations, and these in turn of another seven, and so on indefinitely.

It could be verified that an intimate affinity exists between music and color; for example, a corresponding colored ray, directed upon any element of opium, transformed it into another active element.

The same result was obtained if, instead of colored rays, the corresponding sonorous vibrations of the strings of a musical instrument – known in that epoch by the name of dzendvokh – were directed upon it. It was scientifically verified that if we pass any colored ray through any active element of opium, that same ray takes on another color – namely, the color whose vibrations correspond to the vibrations of the active element.

If we pass any colored ray through the vibrations of the sound waves of the strings of the dzendvokh, that ray takes on another color corresponding to the vibrations manifested by means of the given string.

The dzendvokh was a formidable instrument of music, with which the power of musical notes upon opium, and in general upon all that is created, could be verified.

If a definite colored ray and sonorous vibrations defined with complete exactitude were directed upon any chosen active element of opium – among those that possessed a lesser number of vibrations than the totality of the vibrations of the colored ray and the said sound – the active element of opium was transformed into another active element of the same.

It is interesting to know that the seven subjective crystallizations of opium correspond to another seven, and those another seven, and so on. It is also interesting to know that the septenary musical scale corresponds with the septenary subjective crystallizations of opium. Many experiments have also come to prove that to each septenary subjective classification of opium correspond septenary subjective scales of the human subconscious.

If music can act upon the septenary crystallizations of opium, it is logical to think that it can also act upon the corresponding septe-

nary subjective classifications of the human being.

Opium is marvelous, for it captures all the powerful vibrations of the Ineffable Protocosmos. Unfortunately, people have used opium in a harmful and injurious manner to the organism. Many are those who have employed opium to strengthen the tenebrous properties of the abominable Kundartiguador organ.

Many centuries after the sacred RASCOOARNO (death) of the saintly brothers, there was a very wise king who, basing himself on the same theories of the mentioned initiates, constructed a musical instrument called the lav-merz-nokh, with which he could verify many marvels related to music.

The marvel of this musical instrument was that it had forty-nine strings, seven times seven, corresponding to the seven times seven manifestations of universal energy. This instrument was formidable; it had seven musical octaves that were related to the seven times seven forms of cosmic energy. Thus the human race of that epoch knew in flesh and bone the "Sacred Hanzian", the Nirioonossian sound of the world.

All the cosmic substances that arise from seven independent sources are saturated by the totality of sonorous vibrations that the said musical instrument could make resound in space. Let us never forget that our universe is constituted of seven dimensions, and that each one of these has seven sub-planes or regions.

The musical instrument constructed by the king Too-Toz caused the seven dimensions and the forty-nine energetic regions to vibrate intensely.

Today we have formidable and marvelous revolutionary music based on the 13th sound, but we urgently need musical instruments like that of the king Too-Toz.

We need to vivify the vibrations of the Nirioonossian sound of our world in order to enliven the cosmic sources of the universal substances, or to successfully initiate a new Era.

The world was created with music, with the word, and we must sustain it and revitalize it with music, with the word.

The holy sacred law of the Heptaparaparshinokh serves as the foundation of all the septenary musical scale.

It is urgent that all the Gnostic brethren understand on this Christmas of 1965 the necessity of studying music. It is urgent that all the Gnostic brethren always sing the five vowels I, E, O, U, A. It is necessary to understand the value of the word and not to profane it with unworthy thoughts. It is as evil to speak when one ought to be silent, as it is to be silent when one ought to speak. There are times when speaking is a crime; there are times when being silent is also another crime. There are criminal silences; there are infamous words.

The gods create with the power of the word, because in the beginning was the Word, and the Word was with God, and the Word was God.

There exists a universal language of life that only the angels, archangels, seraphim, etc., speak. When the sacred fire blooms upon our fecund lips, made word, the word becomes flesh in us. All the Mantras that occultists know are only syllables, letters, isolated words of the language of Light.

"*To whoever knows, the word gives power; no one has pronounced it, no one shall pronounce it, but only the one who has it incarnate*".

CHAPTER 2: THE BUKHARAN DERVISH HADJI-ASVATZ-TROOV

Once, while traveling through the Asian continent, a great sage who had come from unknown places happened to establish cordial relations, in the region called Bukhara, with a dancing dervish whose name was Hadji-Zephi-Bogga-Eddin.

He was a man very enthusiastic about sacred esotericism, and each time he met someone on his road he would speak to him about these studies. When he met our sage, his joy was great; he smiled, blissful, and the topic to be treated then turned upon that ancient Chinese science called "Shat-Chai-Mernis".

What is known today about that mysterious science known by the Chinese initiate twins of whom we spoke in the first chapter of this message are only fragments of a formidable totality.

In other times, when these two initiate twins still lived in China, that science was called: "TOTALITY OF THE TRUE INFORMATION CONCERNING THE LAW OF NONAPLICITY."

Certain fragments of this august science remained intact and passed from generation to generation through many brothers initiated in the great mysteries.

The sage of our history felt very happy to converse with the dervish about that most ancient Chinese science, of which the modern know-it-alls of the Western type know nothing. The height of enthusiasm came to our sage upon being informed by the dervish about

another dervish friend of the latter, who according to reports resided in "UPPER BUKHARA", remote from all, and who devoted himself to certain mysterious experiments related to this same science.

The dervish invited our sage to take a walk through those mountains of Upper Bukhara with the sound and beautiful purpose of visiting the anchorite. Three days of travel through steep mountains and solitary roads led the two men of this history to a small gorge situated among the mountains of Upper Bukhara.

On that mountain, according to the account that has reached us, the dervish asked the sage to help him remove a small slab of stone, and when they had done so, there appeared before the two men a small opening from whose edges two iron bars projected.

The account says that the dervish brought both bars together and began to listen very attentively, and that after brief moments a strange sound issued from those bars; and, to the surprise of the sage of this history, the dervish then pronounced over the opening some words in a language totally unknown to him. When the dervish had finished speaking, the two men of this account replaced the slab of stone in its place and continued onward. Much still remained for them to walk through deep valleys and mountains until they reached a certain place where they stopped before a great rock.

The dervish, in a state of great tension, seemed to be awaiting something very special; suddenly an enormous stone opens and forms a mysterious entrance leading to a kind of cave. The two men entered the cavern and advanced toward the mysterious depths, being able to observe that the path was illuminated alternately by gas and electricity. After having traversed a considerable distance within the

cavern, they came upon an old man of indecipherable age and of a body too tall and thin, who received them with the customary salutations and led them further into the interior of the cave.

This was the dervish's friend, and his name was Hadji-Asvatz-Troov. The old hermit led the two men to a very comfortable section of the cavern, and then they all sat down upon a felt that covered the floor and ate what is called in Asia "BUKHARAN COLD", Shila-Plav, served in clay pots that the old man brought. The two men conversed with the old hermit during the meal; the theme was naturally the impassioning Chinese science called Shat-Chai-Mernis.

The science of this old man is the science of vibrations. All that is, all that has been, all that shall be, is subject to the science of vibrations. The hermit had devoted his life to the study of vibrations, the Shat-Chai-Mernis. The hermit had studied very deeply the Assyrian theory of the great Mal-Manash and the Arab theory of the famous sage Selnehhe-Avaz and the Greek theory of Pythagoras, and in general all the Chinese theories.

This man had constructed in modified form the monochord of Pythagoras, the famous musical instrument with which Pythagoras carried out his experiments. That instrument is very complex and is full of vibrometers that serve him to measure the vibrations of the strings. The old hermit was a true sage and had constructed many instruments for measuring vibrations with exactitude. The old man said that in the most ancient civilization of Tikliamish there existed many special instruments for measuring vibrations.

The hermit then made several demonstrations with musical vibrations; he blew air with a small bellows through the tubes of a wind musical instrument, which began a monotonous melody of five tones; the vibrometers indicated with exactness the number of vi-

brations. Next to the musical instrument was placed a flowerpot; when the hermit concluded his monotonous music, the flowers in the pot were intact. Then the old hermit moved from the ancient monochord to the grand piano, also equipped with the vibrometer to measure vibrations, and began to strike certain keys of the piano, producing the same monotonous melody. When the old man stopped playing, nothing remained in the pot but the withered remains of the flowers which before were full of vigor and beauty. In this way the old man demonstrated the vibratory power of musical waves upon matter.

That hermit divided vibrations into two classes: creative vibrations and impelling vibrations. The old man said that with goat gut one could fabricate special strings for the production of creative vibrations, and that with wind instruments such as trumpets, flutes, etc., impelling vibrations are obtained.

After giving some other explanations, according to the account that has reached us, the hermit brought an envelope, paper, and pencil for another experiment. He wrote something on the paper and then put it into the envelope, after which he hung it sealed on a hook, placing it before the two visitors. He sat down at the piano and again played a monotonous melody, but now two sounds of the lowest octave of the piano were repeated steadily and constantly.

After some moments the visiting dervish could not remain motionless and writhed about, shaking his left leg in which he felt a frightful pain. The hermit ceased playing the monotonous melody after a while, and, addressing the visiting sage, said: Friend of my friend, please have the kindness to stand up, take the envelope from the hook, and read what is written inside. The sage did as indicated, and when he read the paper that was inserted in the envelope, he saw that it said: "*In each of you there will be formed, owing to the vibra-*

tions proceeding from the piano, a boil on the left leg, one inch below the knee and half an inch to the left of the middle of the leg".

The old man had the two men each lay bare his left leg; and what would be their astonishment upon discovering on the left leg of the visiting dervish the announced boil! There it was, there was no doubt about it; however, it was missing on the left leg of the visiting sage. The latter had a different vibration because he was a Master come from another planet, and it is clear that the vibration of that kind was of a frequency distinct from that which the sage bore in his body.

When the hermit convinced himself that the boil was missing on the visiting sage's left leg, he leaped at once from his seat, saying: "It cannot be." And he stared in amazement as if with the eyes of a madman; it then became necessary that the sage who had come from another planet make him understand that nothing had failed and that afterward, in private, he would tell him his secret.

To many readers it will seem impossible that inhabitants of other planets walk upon our earth, and most likely they will laugh skeptically now; but so it is. In every age our earth has been visited by inhabitants of other planets.

Old traditions say that the Master Sanat Kumara, founder of the Great College of Initiates of the Great White Lodge, came from Venus with his physical body.

The sage of our history was a Master come from another planet, but he kept the secret.

In other times there existed marvelous musical instruments with which formidable experiments were performed. Knowing how to handle the vibratory waves of sound, one can act upon every sub-

stance, upon every life. "*In the beginning was the Word, and the Word was with God, and the Word was God*", says John.

Truly without sound, without the word, without the verb, the solar system in which we live, move, and have our Being would not exist. At the dawn of life the Cosmocrators worked in their temples with the Sexual Magic of the Word.

The two fundamental forces by themselves cannot create; a third force is needed in accordance with the Sexual Magic of the Word. Any Master strong in meditation can study Cosmogenesis in the Akashic records and verify for himself the liturgical work of the Cosmocrators at the dawn of life. Before every illuminated one there appear in the Akashic records the temples of the Cosmocrators and their work with the vibrations.

Within each temple appear, seated upon their thrones of the inner east, a priest and a priestess. In each temple there is a lower floor upon which stand all the stalls and columns of the temple. The Elohim mentioned in the sacred scriptures occupy that lower floor.

This is Primeval Masonry; these are the workshops of the Cosmocrators. The priest sings, and the priestess sings, and all the Elohim of the temple sing, and their voices resound in the Chaos.

Thus the rituals of fire are performed at the dawn of life, and the three forces called masculine, feminine, and neutral vibrate scientifically, producing multiple phenomena in the Primordial Matter. The Great Mother, the raw material of the Great Work, is made fecund, and the germs of all creation sprout forth. Thus it is that the universe of the Pleroma is born; thus is every solar system born.

The Sexual Magic of the Word created this universe in which we live, move, and have our Being. Our Solar System was at first subtle; later it gradually became denser and denser until it took on its

present physical consistency. This Universe is, then, a product of the vibrations of the word, of music.

CHAPTER 3: THE LAW OF THREE

Most beloved:

It is necessary that on this Christmas of 1965 we know deeply the Law of Three. It is urgent to know what place we occupy in this marvelous ray of Creation.

The Son came into the world to save us, and it is necessary to know what the Father is, what the Son is, and what the Holy Spirit is. All the sacred Trimurtis of all religions correspond to the three primary forces of the Universe. The Father, the Son, and the Holy Spirit constitute a trinity within the Unity of Life.

Isis, Osiris, Horus; Brahma, Vishnu, and Shiva etc., are the sacred Trimurtis that always represent the same three primary forces. All cosmic phenomena, all creation, have their basis in the three primary forces.

Contemporary scientists recognize force and resistance, the positive force and the negative force; positive and negative cells – that is, masculine and feminine cells, etc. – but they are unaware that without a third neutral force every phenomenon, every creation, is impossible. It is certain and altogether true that one or two forces cannot produce any phenomenon, yet scientists believe that the positive-negative forces can produce all phenomena.

If we study ourselves deeply, we can discover the three forces in action. Electricity is not only positive or negative; electricity exists also in its neutral form. One or two forces can never produce any

phenomenon, and each time we observe a halt in the development of anything, we can say with absolute certainty that there the third force is missing.

The three primary forces separate and unite again; they divide and multiply cosmically. In the Unmanifested Absolute, the three primary forces constitute an indivisible and self-conscious unity in integrated form.

During the cosmic manifestation, the three primary forces separate and unite, and at the points where the three converge, phenomena, worlds, universes, etc., are created. These three forces in the Ray of Creation appear as three wills, three consciousnesses, three unities. Each of these three forces contains within itself all the possibilities of the three, yet at their point of conjunction each of them manifests only one principle: the positive, the negative, and the neutral. It is most interesting to see the three forces in action; they separate, they withdraw, and then they meet again to form new different trinities that give rise to new worlds, new cosmic creations.

In the Absolute, the three forces are the One Logos, variety within total unity – the Father, the Son, and the Holy Spirit – constituting an Omni-conscious and Omni-merciful Whole.

Master G., speaking to his disciples about the Law of Three, said: "*Let us imagine the Absolute as a circle within which there is a number of other circles, that is, worlds of the second order; let us take one of these circles, designating the Absolute with the number one, because the three forces constitute a whole within It; we shall designate the small circles with the number three, because in a world of the second order the three forces are divided. The three forces divided in worlds of the second order create (fabricate) new worlds, worlds of a third order, upon coming together in each of them*". Let us take one of these worlds, the third-or-

der worlds created (fabricated) by the three forces that already act semi-mechanically; they cease to depend on the single will of the Absolute and pass to depend on three mechanical laws. These worlds were created by the three forces, and having been created, they manifest three new forces of their own; thus we shall have that the number of forces acting in third-order worlds will be six in total. In the diagram the third-order circle is designated with the number six (3+3).

In their turn, these worlds create new worlds, worlds of a fourth order; in fourth-order worlds, three forces of the second-order world act, six forces of a third-order world, and three forces of their own – twelve forces in all. Let us take one of these worlds and designate it with the number twelve (3+6+3). Since they are subject to a greater number of laws, these worlds are still further removed from the will of the Absolute and are even more mechanical. The worlds created within these latter will be under the governance of twenty-four forces (3+6+12+3). The worlds created within these will in turn be governed by 48 forces, and this sum results from the following: Three forces resulting from the world immediately following the Absolute, the 6 of the next, 12 of the one that follows it, 24 of the one that follows that, and 3 of its own (3+6+12+24+3) – that is, the 48 in total.

The worlds created within the worlds of 48 will be under the governance of 96 forces (3+6+12+24+48+3). The worlds of the next order will be under the governance of 192 forces, and so on successively.

If we analyze deeply these mathematical calculations of Master G., we must understand that the world of 96 laws is the first submerged plane of the abyss, and that the world of 192 laws corresponds to the second submerged plane of the Abyss. The abyss is the Mineral Kingdom and is situated beneath the surface of the earth. The abyss

is the Greek Tartarus, the Hindustani Avitchi, the Roman Avernus, the Christian Hell, etc., etc., etc..

The Abyss has seven submerged atomic regions; these are the Atomic Infernos of Nature. The Law of Three allows us to know how many laws govern each submerged region of Hell. If in the world of 48 laws, which is the cellular world where we live, everything is already mechanical and not even remotely is the will of the Absolute done – what shall we say of the mineral kingdom? In the mineral kingdom live the lost; life in the mineral kingdom is very far from the will of the Absolute. In the submerged mineral kingdom not even is the will of the Absolute remembered. The Ray of Creation begins in the Absolute and ends in Hell. The order of the Ray of Creation is thus:

1. THE ABSOLUTE.

2. ALL THE WORLDS.

3. ALL THE SUNS.

4. THE SUN.

5. ALL THE PLANETS.

6. THE EARTH.

7. HELL.

We regret having to dissent from Master G. on the matter of the Moon. Master G. believes that the Ray of Creation begins in the Absolute and ends in the moon. Master G. supposes that the Moon is a fragment detached from the Earth in a remote archaic past. Master G. believes that the Moon is a world that is being born and that feeds upon terrestrial vitality.

Those of us who were active in the past Cosmic Day know very well that the Moon was a world like the Earth – a world subjected to many evolutionary and involutionary processes, a world that had life in abundance and that has now died. The Moon is a corpse. The Moon belongs to the past Ray of Creation. The Moon does not belong to our present Ray of Creation.

The lunar influence is of the submerged subconscious type and controls the tenebrous regions of the terrestrial abyss; that is why those regions are called in esotericism the sublunar submerged regions. Those are the outer darkness where there shall be weeping and gnashing of teeth.

We normally live in this cellular world of the 48 laws, and it is very interesting to know that the germinal cell from which the human organism arises by gestation has 48 chromosomes. If in the world, and in all worlds of the third order created by the three forces that already act semi-mechanically, the will of the Absolute is no longer done – much less is such will done in this world of 48 Laws in which we live, move, and have our Being. Only one consolation remains to us (even though at bottom it be terrifying), and it is that below us, beneath the surface of the earth, there exist worlds of 96 and 192 forces, and even many more, which are tremendously more complicated and terribly materialistic, where it is not even remembered that the will of the Absolute exists.

The Absolute creates his cosmic plan in the world of the Three Laws, and afterwards everything continues mechanically. We are separated from the Absolute by the 48 Mechanical Laws that make our life frightfully mechanical and terribly boring.

If we fabricate ourselves a true astral body (do not confuse this with the body of desires of which Max Heindel speaks), we free ourselves

from half of these laws and remain subject to the 24 orders of Laws that wisely govern the planetary world. To fabricate oneself a Solar Body, that is, an authentic Astral Body, means in fact to be one step closer to the Absolute. If, after having fabricated the Astral Body, we have the luxury of fabricating for ourselves the Mental Body (do not confuse this with the mental that the living and the dead normally use, which is of the lunar-animal type), we take another great step toward the Absolute and remain subject to the 12 solar laws. If we fabricate ourselves the Body of Conscious Will, or Causal Body (do not confuse this with the soul essence deposited within the lunar mind), then we free ourselves from the 12 solar laws and remain subject to 6 orders of cosmic laws – this would mean taking a third step toward the Absolute.

The fourth step leads us to the Absolute itself, to the divine Protocosmos, which is governed by 3 laws and nothing more. The Protocosmos is divine spirit and is submerged in the bosom of the Absolute. All the suns and worlds of the Protocosmos are constituted by the divine substance of the Divine Spirit.

We can rise or descend, return to the Absolute or descend into the Mineral Kingdom. The souls that enter the mineral kingdom are subject first to 96 orders of Laws, then to 192, and as they involve in that submerged kingdom they become complicated with a greater and greater number of Laws. Those who enter the mineral Abyss involve, retrogress, passing through the animal, vegetable, and mineral kingdoms. When the lost reach the mineral state, when they totally fossilize beneath the surface of the earth, then in fact they disintegrate, they are reduced to dust. The Abyss is the smelting crucible; it is necessary that the tenebrous disintegrate in the Abyss so that the Essence, the Soul, may free itself and return to its Divine Spirit from which it once came forth. In the smelting crucible the

petrified souls are smelted by the cosmic process that Ibsen symbolized as the button-molder in "Peer Gynt".

Such smelting of the petrified and rigid forms that have lost the power to develop, of course, bears within itself frightful sufferings and terrible, indescribable bitterness. The smelting crucible has for its object to restore the defective psychic product, to bring it back to its natural state of primitive purity, and to free it from the lunar bodies after disintegrating the I by means of submerged involution. In the cosmic smelting crucible the lunar bodies and the Ego are reduced to dust. Only by reducing the Ego and its lunar bodies to dust can the Essence, the Soul, the psychic principle, be liberated from the Abyss.

A wise author said: "*The descent into hell is, therefore, a journey backward through involution; a sinking into ever-increasing density, into darkness, rigidity, and into an inconceivable tedium of time; a falling backward through the ages to primitive chaos, from which the infinite ascent toward the knowledge of God must begin again from the beginning*".

The Tibetan Book of the Dead says, referring to the Abyss: *"Falling there, thou wilt have to suffer unbearable sufferings, with no certain time of escape*". Dante places hell within the interior of the earth and considers it to be formed by concentric spheres of increasing density; those spheres are of the sublunar type. Each of those submerged spheres is governed by an overwhelming quantity of laws that can begin with 96, continue with 192, and multiply successively in accordance with the Law of Three.

A Master, speaking of hell, said: "*This is the Hindu Naraka situated below the earth and below the waters. This is the Babylonian Aralu. The land of no return, the region of darkness, the house into which the one who enters does not come forth again, the road from which the traveler*

never returns, the house whose inhabitants never see the light, the region where dust is its bread and mud its food. This is the Greek Tartarus to which the mouth of the earth led, where flows a quantity of fire, and there are enormous rivers of fire and many rivers of mud; a cavern in the earth, which is the greatest of all of them, and besides, traverses the whole earth".

"*Those considered incurable are cast by the angel into Tartarus, and from there they come forth no more. It is the Egyptian Amenti, represented in the cosmic plane of the great pyramid by a dark stone chamber one hundred feet beneath the surface, whose floor was left unformed and from which a final passageway leads nowhere*".

Hell comes from the Latin word "Infernus", and this word means inferior region. The inferior region is not the cellular region in which we live; the inferior region is the Underworld, the Mineral Kingdom submerged beneath the surface of the terrestrial crust. Hell is, then, an underworld with seven regions within the earth. The Lithosphere is the kingdom of the minerals, and the Barysphere is the kingdom of the metals.

All human beings, a little later or a little earlier, identify themselves with the mineral kingdom through their persistence in crime and end up entering the mineral kingdom to share the fate of the minerals. The geological processes and geological time are frightfully slow and painful. Rare are the human beings who resolve to free themselves from the 48, 24, 12, and 6 laws in order to enter the Absolute. Humanity as a whole always prefers to pass from the 48 laws to the 96. It is easier to enter the world of the 96 laws than to free oneself from the 48, and humanity always prefers the easier. Humanity loves to have a heart of flint, a heart of stone, etc., etc.. Humanity loves to identify itself with the mineral kingdom and share the fate of the mineral.

All the religious hells are symbols of the mineral kingdom; the Atomic Infernos of Nature constitute the Mineral Underworld. The normal, the natural, is that humanity in almost its entirety enters the mineral kingdom. The strange, the revolutionary, is that some self-realize themselves and, after freeing themselves from all the laws, enter the Absolute.

To free oneself from the 48 laws, from the 24, from the 12, and from the 6, means to make tremendous super-efforts, and people do not like those super-efforts. People always want the most comfortable, the easiest, and this is why almost all human beings, a little later or a little earlier, cease to be born so as to enter the Underworld of the 96 laws.

Only by means of the Revolution of Consciousness can we free ourselves from the 48 laws, from the 24, from the 12, and from the 6, but people do not like the Revolution of Consciousness. People prefer to dance, drink, fornicate, commit adultery, get drunk, obtain a lot of money, etc., etc. This is, for people, more comfortable than the Revolution of Consciousness.

The Revolution of Consciousness has three factors that people do not like:

1. To die.

2. To be born.

3. Sacrifice for humanity.

These are very difficult for people. Rare is the one who wishes to die – that is, to disintegrate his beloved I. Rare is the one who truly resolves to perform the sexual connection without ejaculation of the semen with the purpose of fabricating for himself the legitimate Astral Body, the authentic Mental, and the true Causal or Body of

Conscious Will. Rare is the one who is resolved to sacrifice himself for the salvation of the world. People prefer to enjoy the pleasures of the earth and then enter the Mineral Underworld to share the fate of the minerals; that is easier, more comfortable, smoother. The Revolution of Consciousness requires tremendous super-efforts, and people do not like anything that inconveniences them.

CHAPTER 4: COSMIC MATERIALITY

The science of music, with the proper scientific and mathematical combination of vibrations, acting upon the raw material of the Great Work, upon the chaotic and pre-cosmic Ens Seminis, gives rise to seven orders of worlds with seven states of materiality. The esoteric schools teach that in the world there are seven planes of Cosmic Consciousness.

Nor can we forget that within our world, beneath the surface of the earth, there exist seven submerged atomic regions; these are the Atomic Infernos of Nature.

The Holy Heptaparaparshinokh (the Law of Seven) is fundamental in all that is created.

The sonorous vibrations of seven centers of gravity gave rise to all the TROGOAUTOEGOCRATIC processes (the reciprocal feeding of all that exists). These processes come at last to give crystallization to all the concentrations of worlds.

Music, the word, gives rise to the so-called successions of the processes of mutual fusion of vibrations. Thanks to that law of the mutual feeding of all that exists under the scientific impulse of sonorous vibrations, some vibrations flow from others, and the cosmic substances of different density and vivification unite and disunite among themselves, forming large and small relatively independent concentrations, the result of all this being the Universe.

The first order of worlds is very spiritual and is in the bosom of That which has no name. The second order of worlds has a type of greater materiality. In the third order of worlds the materiality increases, and so on successively; in each of the seven orders there is a septenary gradation of materiality.

The world, the universe in general, consists of vibrations and matter. "*Energy equals mass multiplied by the speed of light squared*". "*Mass is transformed into energy, energy is transformed into mass*".

Matter is found in a vibratory state; the speed of vibration is in inverse proportion to the density of matter.

Each atom of the first order of worlds contains within itself only one atom of the Absolute, and for that reason the first order of worlds is one hundred percent spiritual. Each atom of the second order of worlds contains three atoms of the Absolute, and so it has somewhat more materiality although it is still very spiritual. Each atom of the third order of worlds contains within itself six atoms of the Absolute, and it is clear that the materiality is still greater. Each atom of the fourth order of worlds contains within itself twelve primordial particles – that is, twelve atoms of the Absolute – and it is logical to say therefore that the fourth order of worlds has greater materiality than the three preceding orders. Each atom of the fifth order of worlds has within itself twenty-four atoms of the Absolute, and so it is clear that the materiality is much greater.

We, poor intellectual animals condemned by misfortune to the penalty of living, truly have the misfortune to exist in this remote and dark corner of the Universe that belongs to a sixth order of worlds. Each atom of our world of 48 laws contains within itself 48 atoms of the Absolute. The materiality of our world is horrible, and everything that of itself is achieved with supreme ease in worlds 6,

12, or 3 – here is only attained by bleeding and with unspeakable sufferings.

Beneath us is the Underworld where the materiality is frightfully horrible. The first region of the Abyss has atoms each of which contains within itself no less than 96 laws, ninety-six primary particles, ninety-six atoms of the Absolute. In the second region of the mineral kingdom each atom has one hundred ninety-two atoms of the Absolute, and so on successively.

The mineral kingdom is, then, frightfully materialistic, and for that reason life beneath the earth is truly a hell. However, it is good to clarify that Hell has its mission; it is the cosmic crematorium and is therefore necessary. Someone said: "*Hell comes from the Latin word 'Infernus,' inferior region, and therefore Hell is this world in which we live*". That someone erred, because this cellular region in which we live is not the inferior region.

We live in the sixth order of worlds, governed by 48 laws, and the inferior is the seventh, in accordance with the Law of Seven. We already know that the seventh world is the Underworld whose first region is governed by 96 laws.

Hell is not a place with flames; Hell is the Underworld, although it is logical to say that in the Underworld the flames of the passions burn. All the religious hells are only symbols of the Underworld. Time in the mineral kingdom is the time of rocks, time frightfully slow and terribly tedious. Each small event in the Underworld is equivalent to 80 years, 800 years, 8,000, and 80,000 years.

The lost ones of the ancient Earth-Moon, called Lucifers, Ahrimans, and Anagarikas of the red turbans, still live in that submerged mineral kingdom and believe they are going very well, that they are

progressing. The lost ones always believe that they are going very well and are full of very good intentions.

CHAPTER 5: NATURE

The poor intellectual animal falsely called man can develop all his hidden possibilities if he so wishes, but the development of all those possibilities is not really a law. The law for the human-machine is to be born, to grow, to reproduce, and to die within the vicious circle of the mechanical laws of Nature.

Jesus the Christ, whose Christmas we celebrate this night with rituals and feasts, said the following: "*Strive to enter through the narrow gate; for I say to you that many will seek to enter and will not be able*". Narrow is the gate and strait is the path that leads to the development of all the possibilities of the human being, but very few are those who find that gate and that path.

The path that leads to the development of all the hidden possibilities of the human being goes in fact against Nature, against the Cosmos, against ordinary common social life, against oneself, against everything and against everyone. This explains why the path is so difficult and exclusivist; not for nothing has it been called: "*The Path of the Razor's Edge*". This path is very bitter, more bitter than gall; it is the opposite of ordinary life, of everyday life; it is based on another class of principles; it is subject to other laws.

The poor intellectual animal mistakenly called man can develop all his possibilities if he so wishes, but his possibilities can also remain without any development and can even be lost totally. Many pseudo-occultists and pseudo-esotericists mistakenly suppose that such possibilities can be developed by means of the wise law of evolu-

tion, but that concept is totally false because no mechanics can develop all our latent possibilities.

The Intimate truth of the human being is never the product of any mechanics, but the result of conscious work performed with utmost patience and pain by ourselves and within ourselves. Only by means of successive and uninterrupted self-conscious works within ourselves can we develop all our hidden possibilities.

The Law of Evolution and Progress, and the Law of Involution and Retrogression, are two mechanical laws that work in a harmonious and coordinated form throughout Nature. Everything evolves and involves, advances and retreats; evolution exists in all organisms that are born and develop; involution exists in all organisms that grow old and die.

In the daily life of every day, with all those pseudo-esotericist, pseudo-occultist, spiritualist, scientific, etc., schools, there is nothing that has all the possibilities of the Path, and sooner or later they can only lead us to death; they cannot take us to anything else. The Path of the Razor's Edge is full of dangers within and without. Very rare is the one who finds the Path, but rarer still is the one who does not abandon the Path and reaches the goal.

In the world there exist many pseudo-esoteric and pseudo-occultist schools with very good intentions and precious studies that harm no one and benefit everyone, but that is not the Path. Truly the Path is too hidden, narrow, and what is worse still, frightfully difficult. The Path is liked by only a few; the pseudo-esotericists, pseudo-occultists, and members of many very beautiful sects abhor the Path and classify it as black magic.

The mechanical evolution of the intellectual animal mistakenly called man is necessary for Nature up to a certain very well-defined

point. Beyond that point, the mechanical evolution of the human biped becomes not only unnecessary for Nature, but also harmful to her.

The evolutionary and involutionary processes of humanity correspond to the periods of evolution and involution of the planets in space. Speaking essentially, we shall say that in reality humanity does not evolve; many changes are produced on the periphery of human Consciousness, but none in the center of human Consciousness.

The multitudes that cheered Nero and asked for the crucifixion of Christ Jesus, the multitudes that took pleasure in stoning the prophets – they are still the same; they have only changed body and customs; the Essence remains the same; it has not progressed.

The planets produce sometimes evolutionary, sometimes involutionary changes on the periphery of the intellectual animal; new civilizations fall and rise, but the Soul, the Essence, remains the same. This sad human anthill lives upon the surface of the Earth in order to fulfill the purposes and necessities of Nature. The Earth wastes nothing because she wishes to live and to use equally both the products of evolution and those of degeneration, even though in each case the purposes are totally different.

The intellectual animal can become a true Human Being by means of Intimate Self-Realization, but the Self-Realization of all the human masses is not only something impossible but also something harmful to the planet on which we live. Nature does not need the Intimate Self-Realization of the human being; this is even contrary to her own interests; for this reason there exist certain very special forces — unfortunately black — that violently oppose the Intimate Self-Realization of the human multitudes.

The general life of humanity was divided into two currents from the epoch of the famous Tikliamishian civilization that existed many centuries before Babylon was born. The Christian Gospel speaks to us of two flocks. The flock of the sheep and the flock of the goats; there is no doubt whatever that almost the totality of human beings who populate the Earth belong in fact and by their own right to the kingdom of the goats.

Nature swallows her own children; Nature eats her goats, which are as numerous as the sands of the sea. Human life on Earth flows in two currents: that of the sheep and that of the goats.

The human being who truly and really possesses the Being, the Innermost, follows the current of the river of life. The human being who does not possess the Being follows the current of the tenebrous river of death. The river of life is lost in the ocean of the Universal Spirit of Life. The river of death is lost among the crevices of the deep regions of the earth. The Earth needs nourishment, and the river of death carries it among its black waters.

The involutionary construction that takes place in the interior of planet Earth could not exist without the activity of the men with goatskin who enter the subterranean world. Behind all that vital mechanism of the world, behind all those chemical processes that structure the hard rock, lies the collective psyche of the men with goatskin. The tenebrous ones give physical consistency to iron, to flint, and to granite. If by any procedure we were to extract from Hell (the Mineral Kingdom) all the tenebrous ones who inhabit it, the hard rock would lose its consistency, its hardness, and it would become elastic, plastic, useless; then its end would be an inevitable fact.

The first liberation of the human being consists precisely in that possibility of passing from the tenebrous current that is predestined to disappear among the depths of the earth, to the luminous current that must flow into the ocean of the Great Light.

It is not easy to pass from the black current to the white current; for that passage it is urgent to renounce all that pleases us and seems a blessing, all that seems to us very romantic and precious, etc. It is necessary to die to the world, to dissolve the I, to abandon that which tastes of delights and passions, etc..

It is necessary to be born, and this is a work with the grain, with the seed, a sexual problem. It is indispensable to love our fellow beings and to sacrifice ourselves totally for them. The Path is more bitter than gall, and it does not suit Nature, because it is contrary to her designs.

The Mineral Kingdom (Hell) nourishes itself with humanity; humanity is part of the organic life of the Earth, the food of the Earth. If all humanity were to self-realize, this would be fatal for the Mineral Kingdom. Nature opposes the Intimate Self-Realization of the human being because this is contrary to her own interests; the normal, the natural, is that the Mineral Kingdom swallow humanity.

Jesus the Christ said: "*Of a thousand who seek me, one finds me; of a thousand who find me, one follows me; and of a thousand who follow me, one is mine*".

CHAPTER 6: THE REVOLUTION OF CONSCIOUSNESS

The Revolution of Consciousness is the FIFTH GOSPEL. We urgently need a radical, total, and definitive change, and this is only possible by means of the Revolution of Consciousness. Intimate Self-Realization is only possible in isolated individuals with the help of adequate knowledge and methods. Such an intimate revolution can occur only within the individual and is, in fact, against the interests of Nature.

The development of all the hidden possibilities in the intellectual animal is necessary solely and exclusively for himself; neither Nature nor anyone else is interested in the development of such individual possibilities. The most serious thing of all this is to know that no one has any obligation to help the revolutionary individual; no one has the slightest intention of helping a revolutionary of this kind; one is completely alone, and if a Revolutionary Master resolves to orient us, it is truly to have had great fortune.

The tenebrous forces that resolutely oppose the Intimate Self-Realization of the great human masses also resolutely and even violently oppose the Intimate Self-Realization of the revolutionary individual. Every revolutionary human being must be sufficiently astute to outwit the tenebrous forces; the human masses unfortunately cannot do so; only the revolutionary individual can contrive and be cleverer than the said tenebrous forces.

There is no obligatory or mechanical Self-Realization; the Intimate Self-Realization of the human being is the result of conscious struggle. Nature does not need the Intimate Self-Realization of the human being; she does not want it, she abhors it, and she fights against it with her best weapons. Intimate Self-Realization can only be an urgent necessity for the revolutionary human being when he becomes aware of his horrendous situation and of the abominable fate that awaits him – which is to be voraciously swallowed by the Mineral Kingdom.

The Revolution of Consciousness is only possible in the sense of winning, of conquering our own latent possibilities, our own hidden treasures. If the whole human species were to wish to obtain what corresponds to them by their own right, Intimate Self-Realization would once again become impossible, because what is possible for the revolutionary individual is impossible for the masses.

The advantage that the separated revolutionary has is that he is really too small, and for the ends of the great Nature the existence of one machine more or one machine less is of the least importance. If a microscopic cell of our body revolts against us, that is of the least importance, but if all the cells of our body revolt, then indeed the matter is grave, and we go to the doctor to combat such revolution with all the weapons of science. Exactly the same thing happens with an isolated individual: he is too small to influence the whole life of the planetary organism in which we live, move, and have our Being.

Those who affirm that all human beings will arrive sooner or later at Intimate Self-Realization by means of the evolution of Nature are tremendous liars, frauds, deceivers; because there has never existed, and there will never exist, mechanical Self-Realization.

Intimate Self-Realization is the Revolution of Consciousness, and this can never be revolutionized unconsciously. The revolution of the human being is the revolution of his will, and it could never be an involuntary, mechanical revolution. Intimate Self-Realization is the result of supreme voluntary and perfectly self-conscious self-efforts. Intimate Self-Realization demands tremendous individual super-efforts, and these are only possible by means of the Revolution of Consciousness.

Jesus the Christ, whose Christmas we celebrate this night of 1965, never promised the Kingdom to all human beings; Jesus emphasizes the difficulty of entering the Kingdom.

"*Tree that does not bear fruit, cut it down and cast it into the fire*". "*Many are called and few are chosen*". "*The Kingdom of Heaven is like a net which, cast into the sea, gathers fish of every kind; and once full, they pull it to the shore, and sitting down, they collect the good into baskets and cast the bad out. So shall it be at the end of the age: angels shall come forth and separate the wicked from among the just and shall cast them into the furnace of fire (the Mineral Kingdom); there shall be weeping and gnashing of teeth*".

Only the truly revolutionary human being can enter the Kingdom of White Magic, the Kingdom of Esotericism, the Magis Regnum, Regnum Dei. Jesus said: "*The Kingdom of Heaven is taken by storm; the valiant have taken it*".

The normal, the natural, is that the race of intellectual animals falsely called man fall into the Abyss and be devoured by Am-mit, the devourer of the dead, whose crocodile jaws are a prefiguration of all the mouths of Hell of the Middle Ages. This abominable monster (a symbol of the Mineral Kingdom, with its seven submerged atomic regions), in part reptile, in part lion, and in part hippopota-

mus, which arises, according to the Egyptians, from a lake of burning fire, is the devourer of hearts, the devourer of the non-vindicated; and for the Egyptians it symbolized a kind of terrible cosmic vulture whose functions were to consume the refuse or remains of humanity.

It is not strange that someone enters the Mineral Kingdom; that is the norm, and the Mineral Kingdom needs it for its psychic food. What is strange is that someone enters the Kingdom of High Magic, because to that Kingdom only the revolutionaries of Consciousness, burning like fire, can enter.

CHAPTER 7: THE THREE FACTORS

The Three Factors of the Revolution of Consciousness are the following:

1. To be born.

2. To die.

3. Sacrifice for humanity.

It is, by every indication, impossible to celebrate the Christmas of the Heart if the Christ is not born within us. Whoever wishes to celebrate with joy the Christmas of the Heart must fabricate the Superior Existential Bodies of the Being. Only by fabricating the Superior Existential Bodies of the Being can we incarnate the Inner Christ.

We have already said in all our past messages that the present Internal Bodies mentioned by the pseudo-esoteric and pseudo-occultist schools are of no use for our Intimate Self-Realization, because they are Lunar Bodies. We urgently need to fabricate the Solar Bodies, the Superior Existential Bodies of the Being. The fabrication of those Solar Bodies is only possible by practicing the Maithuna (Sexual Magic), with the object of transmuting the famous Sexual Hydrogen SI-12. Only with the Sexual Hydrogen SI-12 can we fabricate the Superior Existential Bodies of the Being.

It is totally impossible to incarnate the Being if we do not possess the Solar Bodies, if we do not fabricate them by means of the Maithuna (Sexual Magic). The key of the Maithuna we have already

given many times, but we must repeat it in this «Message of 1965-1966» for those who do not know it: sexual connection of the Lingam-Yoni, without ever spilling the Ens Seminis, and throughout the whole of life.

We have clarified much, we have also said much in past Messages on the necessity of knowing how to die. The Mystical Death – the death of the I, of the me-myself, of the self-itself – is urgent. We have explained too much that the I is a legion of devils. It is urgent to disintegrate that I, to reduce it to dust, with the sole purpose that within us only the Being exist. It is clear that in order to disintegrate the I a revolutionary ethic based on Psychology is needed. We have taught that ethic, we have taught that Psychology. The dissolution of the I is radical, total, and definitive revolution.

The third basic factor of the Revolution of Consciousness consists in sacrificing oneself for humanity, in showing the way to others – that is well-understood charity, that is Love.

We have explained much, and we have said much in our past Messages about the Three basic Factors of the Revolution of Consciousness, but the people are lukewarm, and Christ said: "*Be either cold or hot, but not lukewarm, for the lukewarm I shall vomit out of my mouth*".

The pseudo-esotericists and pseudo-occultists react to the Three Factors of our Fifth Gospel each according to his age, mental conditioning, prejudices, passions, weaknesses, etc..

Persons full of sexual potency prefer to begin the work with the Maithuna, but they cast into oblivion the Death of the I and the Sacrifice for Humanity.

The poor decrepit elders, old men and old women, as well as the sick and impotent, prefer to begin the work with the dissolution of

the I, but they commit the error of confusing our revolutionary ethic with that false morality – lukewarm, subjective, insipid, incoherent, absurd – so loudly proclaimed by all the little brothers of the different pseudo-esotericist and pseudo-occultist schools. Lastly, there are some little brothers of the schools previously cited who prefer to begin the work by sacrificing themselves for humanity, by doing something for their fellow beings, but they commit the error of forgetting the dissolution of the I and the Maithuna.

There are also very many cases of persons sexually potent and full of life who prefer to begin the work with the dissolution of the I, but they are not revolutionary; they want to dissolve the I with that false morality of the witless, with that antiquated morality previously cited and which abounds, as we already said, among the little brothers of all the pseudo-esoteric and pseudo-occultist schools.

As a rule, such persons are wont to say with a certain air of sanctimony: "*The first thing we need is morality, because without it there is nothing; everything else may come later*". And so they escape and flee, taking refuge in that heavy and horrible inertia of false morality.

It is clear that all those people inevitably fail, and even if they should have millions of lives in this world, in the end they cease to be born so as to enter the Mineral Kingdom. The Abyss is full of sincerely mistaken ones and of persons full of very good intentions.

It is correct that an impotent old man postpone the Maithuna for his future life and begin the work by dissolving the I, but it is not correct to wish to dissolve the I on the basis of sanctimony. It is correct that persons full of sexual potency begin right now to work with the Maithuna in order to fabricate their solar bodies, but it is not correct that such persons not concern themselves with the dissolution of the I or with the sacrifice for humanity. It is correct that we sacri-

fice ourselves for humanity, but it is not correct to forget the dissolution of the I and the fabrication of the Superior Existential Bodies of the Being. Intimate Self-Realization is only possible by working with the three basic factors of the Revolution of Consciousness.

CHAPTER 8: SEXUAL ABUSE

It is urgent that on this Christmas of 1965-1966 we understand in an integral form the necessity of freeing ourselves from this world of 48 laws in which we live, if we do not wish to degenerate so as to fall into the horrible world of the 96 laws.

The study of the 48 laws in which we live is really a very profound study. If we wish to free ourselves from the 48 laws we must study them within ourselves.

At first we will understand that we are controlled by innumerable laws created by ourselves and by the people around us; later we will understand that we are enslaved by such laws. When we begin to free ourselves from all those tedious laws created by society, it is clear that our fellow beings turn into our enemies, because we no longer coincide with them in the erroneous way of thinking, feeling, and acting.

The Revolution of Consciousness is terrible, and our fellow beings hate it mortally and instinctively, for they do not know it. To turn the sexual energy inward and upward, to dissolve the I, and to give one's life for others is something strange and exotic for the goats, and they are as numerous as the sands of the sea, and they live with us. For the abusers of sex the Revolution of Consciousness is impossible, and the men with goatskin are not disposed to leave their sexual abuses.

The human machine has seven centers, five inferior and two superior that people do not even suspect. Let us study the five inferior

centers:

1. The first is the Intellectual Center.

2. The second is the Emotional.

3. The third is the Motor (Movement).

4. The fourth is the Instinctive.

5. The fifth is the Sexual.

There is no doubt whatever that sex is the center of gravity of all human activities. People go to church moved by sex, they gather in the café moved by sex, they dance moved by sex. When man finds his companion and they unite sexually, society has begun; the mechanicity of sex is frightful, and the intellectual animal does not wish to understand. When we become conscious of sex and its functions, when we work with the Maithuna (Sexual Magic), the mechanicity disappears, and we enter the road of sexual regeneration. Sex has the greatest power of enslavement and the greatest power of total liberation. The new birth of which Jesus spoke to Nicodemus depends totally on sex. The Inner Angel must be born of sex, and only with the Maithuna can we achieve it. If we wish the True Christmas, we need the Child God of Bethlehem to be born within us, and that is only possible with the Maithuna.

The marvelous Hydrogen SI-12 is the matter with which sex works and which sex manufactures: it is seed, the seed within which the Inner Angel is found in a latent state. We have already explained that with the transmutation of the Hydrogen SI-12 we can fabricate the true Astral Body, the true Mental Body, and the legitimate Causal Body; in our past messages we have spoken very clearly about this. No abuser of sex can fabricate the Existential Bodies of the Being, and therefore those unhappy ones continue after death

with the lunar vehicles. Only by fabricating the Solar Bodies, the Superior Existential Bodies of the Being, can we free ourselves from the 48 laws.

Sexual abuse exists – the action of sex through the other centers of the human machine, or the action of the other centers through the Sexual Center. Each center of the machine should function with its own energy, but unfortunately the other centers of the machine steal the energy of sex. When the Intellectual, Emotional, Motor, and Instinctive Centers steal the sexual energy, there then exists sexual abuse. The most grave thing of all this is that the Sexual Center has in its turn to steal the energy of the other centers in order to be able to work; all of this is sexual abuse.

When sex works with its own Hydrogen SI-12, it can then be transmuted in order to fabricate the Existential Bodies of the Being. Unfortunately people abuse the sexual energy; people love disorder and squandering the Hydrogen SI-12.

It is easy to discover the sexual abuse of people. When there is sexual abuse, the intellect, emotion, movement, instinct have a certain special "flavor," a certain unmistakable tinge, a certain impassionedness, a certain vehemence that leaves no room for any doubt. All this may be seen in the mental plans of the lords of war; in bullfights; in the impassioned efforts of footballers during an Olympiad; in the violent passional instincts of people. Wherever there is squandering of diabolical intellect, violent emotions, passional movements, impassioned races of automobiles, horses, bicycles, Olympic games, etc., etc., or beastly instincts in action, it is clear that sexual abuse then exists. The most grave thing of all this abuse is that the Sexual Center is then forced to work with heavier hydrogens that correspond to the other centers.

When sex is forced to work with Hydrogen such as 48, 24, etc., it is then impossible to fabricate the Superior Existential Bodies of the Being.

Those who take pleasure in pornographic films, novels, and paintings use the sexual energy in the thinking center, and it is clear that they remain with the tendency to satisfy themselves solely with sexual fantasy, and sooner or later acquire psychosexual impotence – that of the one who, when he is really going to perform the sexual act, lamentably fails. When the Emotional Center steals the sexual energy, stupid sentimentalisms, jealousies, cruelty, etc., come; when the Motor Center works with the Hydrogen SI-12 stolen from sex, the abusers of the Motor Center then appear: football players, circus acrobats, bicyclists of the great races, etc. When the Instinctive Center steals the sexual energy, there is then squandering of instinctive, passional, violent acts. Sexual abuse truly ends when we establish within ourselves a "permanent center of gravity."

We have already said it and we again repeat that the I is a legion of devils; the I exists in pluralized form; the five cylinders of the human machine give origin and force to the legions of small I's that as a whole constitute that which is called the Ego, the I, the Me-myself. The Pluralized I clumsily wastes the Essence that we have within us to fabricate Soul. When we dissolve the Pluralized I, the squanderer ends, and then the Essence accumulates within ourselves, becoming a permanent center of gravity. When we establish within ourselves a permanent center of gravity, sex then comes to work with its own energy, with its own Hydrogen, the Hydrogen SI-12. Gnostic esotericism teaches that when sex works with its own energy, with its own Hydrogen, sexual abuse ends, because each center then comes to work with the energy that corresponds to it, with the

Hydrogen that corresponds to it, and not with the Hydrogen SI-12 stolen from sex.

It is necessary to dissolve the I if we wish sexual abuse to end. Many initiates in the past dissolved the I in part and, thanks to this, fabricated the Superior Existential Bodies of the Being. Unfortunately, very soon they forgot the necessity of disintegrating the I totally, in radical form. The result of such forgetfulness was the renewed strengthening of the pluralized I. That class of initiates became Hanasmussians with a "*double center of gravity*". Such kind of subjects have in the internal worlds a double personality, one white, the other black; for example Andrameleck – when we invoke this magician in the Molecular World, there may come to us a Great Adept of the White Lodge or also a Great Adept of the Black Lodge; they are two adepts and yet a single individual. Andrameleck is a HANASMUSSIAN with double center of gravity; he is a white and black magician at the same time.

Whoever truly wishes not to run the horrible fate of Andrameleck must work intensively with the Three basic Factors of the Revolution of Consciousness. Whoever wishes to free himself from the 48 laws must put an end to sexual abuse. Whoever wishes to put an end to sexual abuse must annihilate the I, reduce it to dust. It is urgent to establish a complete equilibrium of the five centers of the machine, and this is only possible by dissolving the I.

CHAPTER 9: THE I AND THE BEING

In matters of Psychology we must make an exact differentiation between the I and the Being. The I is not the Being, nor is the Being the I; everyone says: my Being, thinks of his Being, but does not know what the Being is, and confuses it with the I.

When we knock on a door, if someone questions us saying *Who is knocking?* – we always answer saying: I. In this we do not err, and the answer is exact; but when we say: All my being is sad, ill, dejected, etc., then indeed we err clumsily, because the poor intellectual animal falsely called man does not yet possess the Being.

Only the Being can do, and the human-machine, the poor intellectual animal, is not capable of doing anything; everything happens to him, he is a simple mechanical toy moved by forces he does not know. The intellectual animal has the illusion that he does, but in truth he does nothing; everything happens through him. They hit us and we react by hitting; they press us for the rent and we react by anxiously seeking money; someone wounds our self-esteem and we react by committing folly, etc., etc., etc..

The poor intellectual animal is always a victim of circumstances; he is not capable of consciously originating circumstances, but mistakenly believes that he does originate them. Truly only the Being (the Innermost) can consciously determine circumstances, but unfortunately the intellectual animal falsely called man does not yet possess the Being (the Innermost).

Many students of pseudo-esoteric and pseudo-occultist schools, full of refined metaphysical ambitions, commit the error of dividing their dear I into two arbitrary and absurd halves. The first half they call the Higher I, and at the second half they look with contempt, saying, that is the Lower I. The most curious thing of all, the most comic and tragic at the same time, is to see that wretched Lower I desperately struggling to evolve and perfect itself in order to attain one day the longed-for union with the Higher I.

The poor mind of the intellectual animal is ridiculous, fabricating the Higher I, conferring divine attributes upon it, giving it arbitrary powers to control the mind and the heart. The same I dividing itself in two, the same I wishing to mix itself again after having divided itself in two, the same I separating itself and wishing to join itself again. The ambitions of the I have no limits; it wants and desires to become Master, Deva, God, etc., etc..

The I divides itself in two so as to join itself again and be one; thus the I mistakenly believes that it can see its super-divine ambitions fulfilled. All these tricks of the I are fine deceptions of the mind, foolishness of no value. The mind fabricates the comic Higher I to its taste, and clothes it as a Mahatma and puts a resonant name on it, and then aggrandizes itself, falling into mythomania.

We knew of the case of a mythomaniac who let his beard and hair grow, dressed himself in a Jesus-Christian tunic, and told everyone that he was nothing less than the very reincarnation of Jesus Christ; naturally there were many imbeciles who not only worshiped him, but still worship him.

The mind, having the bad taste of creating for itself the Higher I as a separate and super-divine entity, is wont to falsify reality, mistakenly supposing that such entity is the Being, the Innermost, the Real.

The mind arbitrarily wishes that the Higher I fabricated by it be the Being, and stupidly attributes to it things fabricated by it, things that have nothing to do with the Being. These follies of the mind are similar to the counterfeiting of money: the mind falsifies a false being; that counterfeit bill is the Higher I. Mythomaniacs have a terrible and frightful self-love; they live very attached to themselves; they adore their counterfeit bill, their so loudly proclaimed Higher I.

Every mythomaniac is a ridiculous psychopath; every mythomaniac overestimates himself excessively and considers himself a god whom people are obliged to adore. Not all those who fabricate a Higher I fall into mythomania; there abound fanatics who are not mythomaniacs and only aspire to evolve in order to attain union with the Higher I.

Those fanatics do not eat a piece of meat or drink a glass of wine, and they criticize frightfully anyone who eats a little piece of meat or has a glass of wine in his hand ready to make a toast. Those fanatics are unbearable; they are commonly one-hundred-percent vegetarians; they believe themselves very saintly, but at home they are cruel with the wife, with the children, etc.. Those people love to fornicate, to commit adultery, to covet, to be ambitious; but they consider themselves very saintly.

The mind only serves as a hindrance to the Being (the Innermost). It knows nothing about the Real. If thought knew the Real, the Innermost, the Being, all people would already be comprehensive. Only through profound meditation can we experience the Being, the Innermost. The experience of the Being, the Innermost, transforms us radically. Mythomaniacs are wont to falsify such experience with unconscious mental self-projections that they then hasten to relate to everyone. Mythomaniacs are wont to be victims of

self-deceit and, believing themselves to be gods, aspire to be worshiped by everyone.

It is completely impossible to experience the Being, the Innermost, the Real, without having become true technical and scientific Masters of that mysterious science called meditation. It is completely impossible to experience the Being, the Innermost, the Real, without having attained a true mastery in the stillness and silence of the mind. However, we must not deceive ourselves and confuse cat with hare; the I also covets those silences and even fabricates them artificially.

During profound meditation we need total stillness and silence of the mind, but we do not need that false stillness and silence fabricated by the I. We must not forget that the devil saying mass is wont to deceive the most astute of people. It is logical to say that if we wish to silence the mind by force, by violence, and if we wish to quiet it by torturing it and binding it, moved by the greed of experiencing the Being, we shall only obtain artificial silences and arbitrary stillnesses produced by the I. Whoever truly wishes a legitimate silence and not a false silence, a true stillness and not a false stillness, the best he must do is to be integral, not to commit the error of dividing himself between subject and object, thinker and thought, I and not-I, controller and controlled, Higher I and Lower I, I and my thought, etc., etc..

To know how to meditate is to be on the road to inner illumination. If we wish to learn how to meditate, we must understand that there exists no difference whatever between I and my thought – that is, between thinker and thought.

The human mind is not the brain. The brain is made to elaborate thought, but it is not thought. The mind is energetic and subtle, but

we commit the error of self-dividing ourselves into thousands of small mental fragments which, as a whole, compose that which is the legion of the Pluralized I. When we try to unite all these mental fragments during meditation with the wholesome purpose of being integral, then all these fragments form another great fragment with which we must struggle, the stillness and silence of the mind then becoming impossible.

We must not divide ourselves through meditation into Higher I and Lower I, I and my thoughts, my mind and I; because the mind and the I, my thoughts and I, are all one – the Ego, the Pluralized I, the Me-myself, etc., etc..

When we truly understand that the so-called Higher I and Lower I, as well as my thoughts and I, etc., are all the Ego, the Me-myself, it is clear that by deep comprehension we free ourselves from dualistic thought, and the mind then truly remains still and in profound silence. Only when the mind is truly still, only when the mind is in true silence, can we experience that which is the Reality, that which is the authentic Being, the Innermost.

While the mind is bottled up between dualism, it is totally impossible to be integral. The Essence of the mind (the Buddhata) is most precious, but unfortunately it is enclosed in the battling of the antitheses. When the Essence of the mind escapes during meditation from between the bottle of the opposites, we can experience the Real, the Being, the Innermost. There is dualism when I try to gather all the fragments of my mind into a single one. There is dualism when my mind is slave of good and evil, of cold and heat, of the great and the small, of the agreeable and the disagreeable, of yes and no, etc. There is dualism also when we divide ourselves between Higher I and Lower I and aspire that the Higher I control us during meditation.

Whoever has at any time experienced the Being during meditation is forever cured of the danger of falling into mythomania. The Being, the Innermost, the Real is totally different from what the pseudo-esotericists and pseudo-occultists call the Higher I or Divine I. The experience of the Real is completely different, distinct from everything the mind has ever experienced. The experience of the Real cannot be communicated to anyone because it does not resemble anything the mind has experienced before. When one has experienced the Real, one then very profoundly understands the disastrous state in which one is, and one only aspires to know oneself, without desiring to be more than what one is.

As of today, the poor intellectual animal falsely called man has within only one useful element; that element is the Buddhata, the Essence of the mind, with which we can experience the Being, the Innermost, the Real. This precious element is enclosed within the bottle of the animal intellect. When during deep interior meditation the mind remains totally still and in absolute silence within and without – not only on the superficial level, but also in all the different corridors, strata, zones, and subconscious terrains – then the Essence, the precious element, escapes from the bottle and fuses itself with the Being, with the Innermost, to experience the Real.

CHAPTER 10: THE TRUTH

Many people believe in God, and many people are atheists who do not believe in God; there also exist many individuals who neither believe nor disbelieve; these last try to behave well in life in case there is a God. We say that belief in God does not signify having experienced that which is the Truth, that which is called God. We say that denying God does not signify having experienced That which is the Truth, that which is called God. We say that doubting the existence of God does not signify having experienced the truth. We need to experience *That* which can transform us radically, *That* which many call God, Allah, Tao, Zen, Brahma, Inri, etc., etc..

The mind of the believer is bottled up in belief, and this latter is not experience of *That* which is the Truth, God, Allah, or whatever one wishes to call it. The mind of the atheist is bottled up in disbelief, and this latter is also not experience of *That* which is the Truth, God, Brahma, etc., etc.. The mind of the one who doubts the existence of God is bottled up in skepticism, and this is not the Truth. *That* which IS – that which is the Truth, God, Allah, however we wish to call *That* which has no name – is totally distinct from belief, from denial, and from skepticism. While the mind is enclosed in any of these three factors of ignorance, it cannot experience *That* which the Chinese call the Tao, *That* which is Divine, *That* which is the Truth, God, Allah, Brahma, etc.. Whoever has at some time experienced *That* which cannot be defined because if defined it is disfigured – *That* which some call God – it is clear, passes through a radical, total, and definitive transformation.

When Pilate asked Jesus, what is Truth? Jesus kept silent. When the Buddha was asked the same question, he turned his back and withdrew. The Truth is incommunicable, as is incommunicable the sublime ecstasy we feel when we contemplate a beautiful sunset. The Truth is a matter of mystical experience, and only through ecstasy can we experience it. Everyone can have the luxury of opining about the Truth, but the Truth has nothing to do with opinions. The Truth has nothing to do with thought; the Truth is something that we can only experience in the absence of the I. The Truth comes to us like a thief in the night, when least expected. Truly the Truth is something very paradoxical: he who knows it does not say it, and he who says it does not know it. The Truth is not something still and static; the Truth is the unknown from moment to moment. The Truth is not a goal to which we must arrive; the Truth is found hidden in the depths of every problem of daily life. The Truth does not belong to time, nor to eternity; the Truth is beyond time and eternity. The Truth – God, Allah, Brahma, or however one wishes to call That which is the Great Reality – is a series of ever-expanding experiences, each one increasingly and more deeply meaningful.

Some persons have a certain idea about the Truth, and other persons other ideas; each one has his own ideas about the Truth; but the Truth has nothing to do with ideas; it is totally distinct from all ideas. In the world there are many persons who believe they have the Truth without having ever in their life experienced it; those people commonly want to teach the Truth to those who have experienced it at some time. The experience of the Truth, without the wise concentration of thought, becomes impossible. There exist two types of concentration: the first is of an exclusivist type, and the second is of a full, total, non-exclusivist type. True concentration is not the result of option with all its struggles, nor of choosing such

or such thoughts. That business of opining that this thought is good and that one is bad, or vice versa; that business of "*I must not think about this and it is better to think about that*", etc., forms in fact conflicts between attention and distraction; and where there are conflicts, stillness and silence of the mind cannot exist.

We must learn to meditate wisely, and as each thought, each memory, each image, each idea, each concept, etc., arises in the mind, we must look at it, study it, extract from each thought, memory, image, etc., the best.

When the parade of thoughts has ended, the mind remains still and in profound silence; then the Essence of the mind escapes, and the experience of That which is the Truth comes. Our system of concentration excludes nothing; it is full, total, integral attention; our system of concentration includes everything and excludes nothing; our system of concentration is the path that leads us to the experience of the Truth.

CHAPTER 11: THE HIDDEN LEVELS OF THE SUBCONSCIOUS

One night not so long ago in autumn, a Gnostic student said to his Master: "*I no longer have any interest in self-realizing or perfecting myself; the only thing that interests me is to work for the liberation of the proletariat and for others... let the Devil take us*". And the Master replied: "*Water and soap harm no one. You may continue working for the proletariat, but bathe and use plenty of soap*". The student understood the parable of the Master and then kept respectful silence.

There are people who cleanse themselves outwardly, do not eat meat, do not drink, do not smoke, presume to be chaste, but at night have nocturnal pollutions. There are people who covet not being covetous; those people abhor covetousness, and yet covet not being covetous. There are many persons who covet virtues; the I loves medals, honors, virtues. The poor people believe that by coveting virtues they will manage to possess virtues.

People do not want to realize that Love does not exist, and that only by understanding all the processes of hatred in the different corridors, terrains, and regions of the subconscious does hatred then end and there be born, in a natural, spontaneous, and pure form, that which is called Love; thus Love comes to exist.

People covet the virtue of ALTRUISM, but only by very deeply understanding how egoism processes itself in the different levels of the subconscious can we annihilate egoism; once egoism is dead, the precious flower of altruism is born within us without any effort.

People covet the precious virtue of HUMILITY. The poor people do not wish to understand that humility is a very exotic flower; with the simple fact of feeling satisfied with that virtue, it already ceases to exist within us. It is necessary to understand very deeply the process of pride in the different hidden levels of the subconscious; thus pride ends, and then there is born within us, without any effort, the exotic flower of humility.

People covet the virtue of CHASTITY, but only by transmuting and sublimating the sexual energy and understanding all the processes of lust in all the hidden levels of the subconscious is this horrible vice annihilated, and there is born within us, in a natural and sublime form, the exotic flower of chastity.

People covet the virtue of SWEETNESS, but only by understanding all the processes of anger in the subconscious corridors of the mind is there then born within us the precious virtue of sweetness.

People covet the virtue of DILIGENCE, but only by integrally understanding the processes of laziness in all the hidden levels of the subconscious is diligence born within us, after laziness has disintegrated.

Envy is the secret spring of action in this society that prides itself on being civilized; there exist people who covet the virtue of JOY at the well-being of others, but only by understanding that envy is sorrow at the well-being of others, and that such sorrow processes itself in all the subconscious departments of the mind, does such sorrow disintegrate, and there is born within us joy at the well-being of others.

Many people covet not being GLUTTONS, but only by understanding all the subconscious processes of gluttony do we cease to be gluttons.

Gnostic students must learn to explore the subconscious by means of meditation. It is not sufficient to understand a defect intellectually; one must study the subconscious. Many times any defect disappears at the superficial level of the intellect, but it continues to exist in the different subconscious terrains of the mind. We need to die from moment to moment. As the defects are annihilated, the I is dying from moment to moment. The I covets virtues in order to strengthen itself; do not covet virtues; they will be born within you as the defects die, as the I disintegrates.

Only with a still and silent mind, submerged in profound interior meditation, can we extract from the sepulcher of the subconscious memory all the millennial rottenness we carry within from ancient times. The subconscious is memory; the subconscious is the black sepulcher – beautiful on the outside, foul on the inside.

It is not at all agreeable to see the black sepulcher of the subconscious with all its bones and rottenness of the past. Each hidden defect smells foul within the black subconscious sepulcher, but by seeing it, it is easy to burn it and reduce it to ashes; thus we go on dying from moment to moment. It is necessary to take from the sepulcher of memory all the subconscious rottenness. Only with stillness and mental silence can we extract from the black subconscious sepulcher all the rottenness of the past, in order to reduce it to ashes with the marvelous fire of profound comprehension.

Many Gnostic students, when they explore the subconscious, commit the error of dividing themselves between intellect and subconscious, analyzer and analyzed, subject and object, perceiver and perceived, I and my subconscious, etc., etc.. This type of divisions creates antagonisms, struggles, battles between what I am and what the subconscious is, between intellect and subconscious; such kind of struggles is absurd, because I and my subconscious is all I, all I

subconscious; intellect and subconscious is all subconscious, because the intellect is also subconscious; the intellectual animal is ninety-seven percent subconscious; the human-machine has not yet awakened Consciousness, for that reason only is he the human-machine.

When the mind divides itself between intellect and subconscious, analyzer and analyzed, etc., there are antagonisms and struggles; and where there are antagonisms and struggles, stillness and silence of the mind do not exist. Only with perfect mental stillness and silence can we extract from the black subconscious mental sepulcher all the rottenness of the past, in order to burn it and reduce it to dust with the fire of comprehension. Let us not say: My I has anger, greed, lust, pride, laziness, gluttony, etc.; better to say: I have anger, greed, etc., etc..

CHAPTER 12: THE CHINESE MASTER HAN SHAN

A summary of the autobiography of the Chinese master called Han Shan has reached us, which is well worth commenting on for the better understanding of this «Christmas Message 1965-1966».

Master Han Shan was born in Chuan Chia, in the beautiful Chinese district of Nanking. The Divine Mother announced in dreams to a very humble woman of this district that she would conceive a child, and indeed she conceived a beautiful child who was born on October 12, 1545; that child was the great Chinese master called Han Shan.

When the child was only a few years old, he was on the verge of dying due to a grave illness, but his humble mother prayed full of faith to the Divine Mother Kundalini, asking her for the health of the child and promising her with all her heart that if the child were healed she would deliver him to the monastery to become a monk. When the child was healed, his good mother had his name inscribed in the Buddhist monastery of Longevity.

The child Han Shan, from a very early age, showed himself to be truly a Master. After the death of an uncle and the birth of a child of an aunt, Han Shan was intensely concerned with studying the Mysteries of Life and Death. The mother of Han Shan was truly very severe with this child; on a certain occasion she said: "*I must overcome in him his too tender nature, so that he can study as he ought*".

At the proper age the child entered the monastery and became a true devotee of Kwan Yin, the Divine Mother. On a certain occasion he recited before his little Chinese mother the entire Sutra of the Bodhisattva Kwan Yin, and as is natural his little mother was filled with great astonishment. Tradition relates that when Master Ta Chou Chao saw this beautiful child, he exclaimed, full of joy: "*This child will become a Master of human beings and of the heavens*". When the said Master questioned the child, asking him what he wished to be, whether a high public official or a Buddha, the child answered with full certainty: "*I want to be a Buddha*".

As a young man Han Shan was deeply concerned to follow the esoteric career after having read the life of the great Chinese Master Chung Feng; from then on he dedicated himself to the spiritual life. Tradition says that the Buddha Amida appeared to him in the internal worlds together with the Bodhisattvas Kwan Yin and Ta Shih; there is no doubt whatsoever that all this was definitive for Han Shan to dedicate himself fully to the esoteric life.

Han Shan adopted the name Ching Yin after having heard a marvelous lecture on the ten mysterious gates. When Ching Yin reached the age of twenty, the Master of the monastery, his great Master, died, but before dying he called all his monks together and said: "*I am eighty-three years old and very soon I must abandon this world; I currently have eighty disciples, but the disciple who must continue my work is Han Shan (Ching Yin); after my death you shall respect his word, without taking into account his age*". Thus the Chinese Master Han Shan began his great work in this world.

When he studied the book of Shao Lung and corrected the proofs, he became illuminated upon reading a phrase about a Brahmin who returns to his house very old, and the neighbors exclaim: "*Look – the man of those days still exists*". To which the old Brahmin replies: "*Oh,*

no, I appear to be an old man, but in reality I am not". Han Shan, on reading this, said: "*In reality the dharmas have neither beginning nor end*". How true this is, how true!

Master Fa Kuang was the one who profoundly instructed Han Shan in the scientific technique of meditation; he also taught him the disassociation of the mind, the subconsciousness, and the sensorial perceptions, and how to keep oneself far from the sacred and worldly paths of knowledge during meditation.

The associations of the mind to form phrases, memories, images, ideas, desires, etc., constitute the fundamental cause of the incessant mental chatter and of all the battling of the antitheses. If on the basis of comprehension we achieve mental disassociation; if on the basis of comprehension we achieve the disassociation of all the subconscious memories; if on the basis of comprehension we achieve the elimination of the subjective elements of our perceptions, then it is clear that the mind remains still and in silence, not only at the superficial level, but also at the deepest levels of the subconscious.

Han Shan attained the stillness and silence of the mind; he became, in fact, an illuminated Master of Perfection. The old sages used to say: "*If you do not permit your mind to be disturbed upon listening to the sound of running water for thirty years, you will arrive at the miraculous comprehension of Avalokitesvara*". Han Shan became an athlete of internal meditation, and nothing could disturb him; his food consisted of grains, vegetables, and rice in sufficient quantity to live. Han Shan became a true athlete of the stillness and silence of the mind, and it is clear that he arrived at illumination.

The result or consequence of illumination consists of the powers that many covet, but that come to the mystic without need of coveting them when we have truly arrived at illumination. Han Shan tells

that one day, after having eaten his rice-and-vegetable stew, etc., he went out for a walk; but suddenly he stopped, surprised to see that he had no body or mind, then he saw only an Illuminated, Omnipresent, Perfect, Lucid, and Serene Whole. From then on, all the powers of positive clairvoyance, formidable clairaudience, telepathy, regal intuition, etc., etc., were totally awakened in Han Shan, thanks to the stillness and silence of the mind and as a consequence of illumination. Han Shan composed this precious poem transcribed by Chang Chen Chi:

When perfect serenity reigns,
true illumination is attained.
As serene reflection includes all space,
I can again look upon the world
that is made of dreams, and dreams alone.
Today I truly understand the truth and
the justice of the teachings of Buddha!

Han Shan, on the basis of much intimate meditation and with the supreme stillness and silence of the mind, succeeded in awakening the Buddhata – that is, the Essence, the Consciousness.

During the hours of sleep Han Shan ceased to dream and lived in the superior worlds fully awake; on returning to the physical body after the rest of sleep, he brought to his physical brain all the memories of his experience in the superior worlds; all that he achieved, he attained on the basis of mental stillness and silence.

One night while his physical body slept, Han Shan entered the temple of Great Wisdom; the Masters Chin Yan and Miao Feng in their astral bodies received him with immense joy. In that temple Han Shan received the precious teaching of the entrance into the

Dharma-Dhatu; through it he came to know in depth the laws of Evolution or progress and Involution or retrogression.

Han Shan also understood that there exist Buddhic lands that mutually penetrate and interpenetrate each other without becoming confused, and that principality and service are fundamental in those lands. He understood that what discriminates within us is the subconsciousness, and what does not discriminate is wisdom; he also understood that purity or impurity depend totally on our mind.

Han Shan was in astral body within the temple of Maitreya Bodhisattva; it was the latter who, reading from a scroll he had opened, said: "*What discriminates within us is the subconsciousness; what does not discriminate is wisdom. If thou dependest upon the subconsciousness thou art corrupted; if thou supportest thyself upon wisdom thou shalt obtain purity. From corruption proceeds life and death. If one attains purity, there will be no need of Buddhas*".

When Han Shan returned to his house after very many long years of absence, the neighbors asked his mother: "*Where has this one come from? Did he come by boat or by land?*". The mother answered: "*He comes to us from the void*". Indeed Han Shan came from the Illuminating Void. Thus it is written and Chang Chen Chi so relates it.

The stillness and absolute silence of the mind, after great practices, provokes the rupture of the pouch, our entrance into the Illuminating Void; then we enter into ecstasy because our Consciousness awakens.

CHAPTER 13: FINAL SALUTATIONS

With immense love I send my fervent Christmas and New Year salutation 1965-1966 to all the Gnostic brethren of the whole world.

It is necessary, my brethren, that all of you understand that we are giving the second part of our Message.

Study, most beloved; practice meditation in all the Lumisials and also individually.

The Gnostic Lumisials must become centers of meditation; practice, most beloved; pray, transmute your sexual secretions into light and fire, dissolve the I, struggle tirelessly to open ever more and more Lumisials everywhere.

You have established a regulation in them, but within that regulation must be included at least one hour of meditation in groups; remember that meditation in group forms a formidable magnetic vortex that, by cosmic magnetization, will have the power to attract toward you a certain divine type of forces that are most necessary.

Every Lumisial must be a center of meditation; multiply the Lumisials everywhere for the good of the Great Work of the Father.

It is urgent that every Lumisial have its missionaries and that they work with utmost intensity, opening more and more Lumisials everywhere.

Most beloved, receive my Gnostic salutation: Inverential Peace!

May the Star of Bethlehem shine upon your path. I wish you, with all my heart, Merry Christmas and a Prosperous New Year.

SAMAEL AUN WEOR