

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Chapter 12

The Final Catastrophe

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Now learn a parable of the fig tree; when his branch is yet tender and putteth forth leaves, ye know that summer is nigh.

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

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

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

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

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

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

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

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

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

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

But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched and would not have suffered his house to be broken up.

Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

Blessed is that servant whom his lord when he cometh shall find so doing.

Verily, I say unto you, That he shall make him ruler over all his goods.

But and if that evil servant shall say in his heart, My lord delayeth his coming;

And shall begin to smite his fellow servants, and to eat and drink with the drunken;

The lord of that servant shall come in a day when he looketh not for him and in an hour that he is not aware of.

And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

Isaiah, 13: 10, 13 says:

For the stars of the heavens and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. Therefore I will shake the heavens, and the earth shall remove out of her place in the wrath of the Lord of hosts, and in the day of his fierce anger.

Isaiah, 24: 20:

The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.

Paul, II Thessalonians 2: 3-4:

Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

II Peter,3: 10:

But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

Joel, 3: 15,16:

The sun and the moon shall be darkened, and the stars shall withdraw their shining. ...and the heavens and the earth shall shake:....

St. John, Revelation 6: 12-17:

And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth as a fig tree casteth her untimely figs when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were removed out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us and hide us from the face of him that is sitteth on the throne, and from the wrath of the Lamb; For the great day of his wrath has come; and who shall be able to stand?

John [20: 12-13; 21: 1, 5]:

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea.

And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

It is said in Revelation that at the end of this world, the Antichrist (materialistic science) will appear.

The beast, or great whore, that is, the entire humanity whose fatal number is 666 and the devil who deceived them, (atheist intellectualism, or the false prophet who makes miracles and deceiving prodigies, atomic bombs, space rockets, ultrasonic aeroplanes, and so on) were thrown into the lake of fire and sulphur in the bowels of earth.

The Book of the Books of Chilam Balam, sacred jewel of the Mayan people textually says the following:

The 13 Ahau Katun is the thirteenth to be counted. Cabal lxbach Chachalaca town.

Kinchil Coba, Chachalaca of solar face is the base of the thirteenth Katun.

The branch of the lords of earth will be black by the universal justice of God our Lord.

The Sun will turn away. The face of the Moon will turn away. Blood will run on trees and stones. The heavens and earth will burn by the word of God the Father, God the Son and God the Holy Ghost. Holy Justice, Holy Judgement of God Our Lord.

The force of heaven and earth will be worthless when the big cities and the hidden towns, and the great city Maax-Monkey and all the small towns everywhere in the flat country of Maya-Cusamil-Mayapán, Mayan-swallow-deer-banner become Christians.

It will be the time when two-days-humans (homosexuals and lesbians) will raise, in the heat of lechery, as the children of the wicked and the perverse — height of our perdition and shame.

Our children will be offered to the May flower and there will be no good for us.

The rising Moon will be the beginning of death by bad blood, and on the coming of the full Moon, the whole of the blood will come. The good stars will also show kindness to the dead and the living.

Melchizedek, the genie of earth, king of the world, made the following prophecy in Tibet:

Men (or better said, rational mammals) will gradually forget their souls to only take care of their bodies. The greatest corruption will reign on earth.

Men will resemble ferocious beasts, thirsty for their brothers' blood.

The half moon will darken and its adepts will fall in perpetual war. The greatest misfortunes will fall upon them and they will fight each other.

The crowns of the kings, great and small, will fall; one, two, three, four, five, six, seven, eight A terrible war among all peoples will break out.

The oceans will roar. The earth and the bottoms of the seas will be covered in bones. Kingdoms will disappear, entire populations will die... famine, disease, crimes not covered by the laws, never seen, neither dreamed of by men....

Then, the enemies of God and Divine Spirit that lie in man himself, will come. Those who raise their hands against others will perish as well.

The forgotten and the persecuted will raise later; they will be the centre of attention of the whole world.

There will be thick darkness, horrible storms. Mountains until then arid, will be covered with forests.

Earth will be shaken. Millions of men will exchange the chains of slavery and humiliations by hunger, pestilence and death.

Roads will be crowded with people, walking randomly from one place to another.

The greatest, the most beautiful cities will disappear in fire... one, two, three. Out of ten thousand men, one will survive, and he will be naked, deprived of reason and lacking strength to build a shelter or find food. And these surviving men will bark like mad wolves, they will devour corpses and bite their own flesh, and they will challenge God for combat.

Earth will be deserted, and even God will leave.... Only death and night will be on the empty earth.

Then I will send a group of people (the World Salvation Arm), until then unknown, who, with strong hands, will remove the weeds from the cultivating field of vice and will lead the few faithful to the spirit of man in the battle against evil.

They will found a new life on earth, purified by the death of nations.

This prophecy is accepted by Gnostics who interpret it as the end of the black age or Kali-Yuga. Later, according to them, there will be a new civilisation and a new culture.

St. Odele — the German princess born in the year 660, who accurately prophesized Hitler's Germany and the Second World War — predicted for the end of the Kali-Yuga, that "strange monsters will come from the oceans and will spread terror. Prodigies will be seen in the Orient. A huge black cloud will spread misery."

Mother Shipton, the famous seer of the 15th century, born in England, predicted astonishing events. Let us examine some of her predictions.

Cars and trains: "Carts without horses will roll and accidents will fill the world with pain."

Radiotelegraphy: "Thoughts will circle the globe in the time of the wink of an eye."

Submarines: "Men will move, travel, sleep and talk under water."

Aeroplanes: "We will see men in the air, in white, black and green."

Great world catastrophe: "The world will reach its end in 1999."

The great kabir Jesus said:

But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

Watch ye therefore; for ye know not when the master of the house cometh, (neither the date, nor the year) at even, or at midnight, or at cock crowing, or in the morning:

*Lest coming suddenly he find you sleeping (that is, with your Consciousness sleeping).
And what I say unto you I say unto all, watch (awaken your Consciousness).*

The end times have come and the great universal fire is too close....

Let us conveniently quote some extraordinary verses of The Koran: “The hour drew nigh and the moon was rent in twain. And if they behold a portent they turn away and say: Prolonged illusion.”

This is in no way a matter of a geological breaking of our neighbour satellite. This Muhammad prophecy must be interpreted in a political and military context. From 1980 on, observe the Islamic situation. This is the only way of understanding what will happen to the half-moon followers.

“Lo! the Day of Decision is a fixed time. A day when the trumpet is blown, and ye come in multitudes. And the heaven is opened and becometh as gates. And the hills are set in motion....”

We have already explained the effects that planet Hercolubus’ visit will have upon our planet Earth. It will undoubtedly suffer in a violent way the various changes prophesised by Muhammad in The Koran. Refer to The Koran:

*Lo! There are above you guardians,
Generous and recording
Who know (all) that ye do.
Lo! the righteous verily will be in delight.
And Lo! the wicked verily will be in hell;
They will burn therein on the Day of Judgement....
...When Earth is shaken with her (final) earthquake
and Earth yielded up her burdens
...That day mankind will issue forth in
scattered groups to be shown their deeds....
. .And when the sun is overthrown
And when the stars fall
And when the hills are moved....
...And when the seas rise....
. .And when souls are reunited....
...And when the sky is torn away....
...Lo! the righteous will be in delight
And Lo! the wicked verily will be in hell.*

In mystical rapture, I contemplated in the Causal World, the nearing great catastrophe. Since this is the region of ineffable music, the current of sound illustrated my vision.

Some delightful, tragical symphony resounded in the depths of the Heaven of Venus.

In general, that score astonished by its majesty and its grandeur, by the inspiration and beauty of its design, by the purity of its lines, and by the colourful hue of its wise and artistic illustration. It was at the same time sweet and severe, grandiose and terrifying, dramatic and gloomy.

The melodic pieces (leitmotifs) I heard in the Causal World at the various prophetic settings made a very powerful impression. They related to the great event and to the great historical occurrences that will proceed it in time.

In the score of that great cosmic opera, there are symphonic pieces which relate to the Third World War, delightful dooming sounds, horrifying events, atomic bombs, world-wide frightful radioactivity, famine, total destruction of the great metropolis, unknown diseases, anarchist and bloody revolutions, unbearable dictatorships, atheism, materialism, unlimited cruelty, concentration camps, mortal hatred, proliferation of borders, religious persecution, unprecedented martyrs, execrable Bolshevism, abominable anarchy, intellectualism void of spiritualism, total loss of organic shame, drugs, alcoholism, prostitution, infamous exploitation, new systems of torture and more.

Combined with that unprecedented type of art, chilly themes related to the destruction of the powerful metropolis of the world, Paris, Rome, London, New York, Moscow, and others were heard.

Nostradamus, in a famous letter addressed to Henry II, says:

“When the sun will be totally eclipsed, a new, colossal celestial body will be seen in the sky right in the day, but the astrologers (he alludes to the “famous” present and future astronomers) will interpret the effects of this body, in another manner” (in a very modern way). As a result of this wrong interpretation, no one will gather supplies for the coming penuries (referring to the great catastrophe).

Nostradamus, physician, astrologer and illuminated clairvoyant, adds, to his predictions, the matter of the revolution of the axis of the earth, but he does not indicate an exact or proper date when this will happen. He links it, nevertheless, to the double eclipse that will take place in the year 1999.

There will be an extraordinary conjunction in the zodiacal sign of Capricorn that will make known its influence from 1984 all the way through to 1999.

The great mistress H.P.B. predicted years ago that there would be a world-wide revolt by the end of the century.

John the Evangelist says:

When the birds of steel lay their eggs of fire, when men dominate the air and travel to the depths of the sea, when the dead resuscitate, when fire comes from the heavens, and when people from the country want to reach the cities, and people from the cities want to reach the country, strange devices will be seen in the sky and extraordinary things will be seen from the earth....

When all beings, young and old, will have visions, premonitions, and will make prophesies, when men divide in the name of Christ, when hunger, thirst, scarcity, pain and graveyards will substitute entire populations....

When blood brothers kill each other, and everyone adores the beast, then the end times have arrived.

Paul the apostle, in his First Epistle to the Thessalonians, 5:20-21 advises: “Despise not prophesyings. Prove all things; hold fast that which is good.”

The cyclic history of humanity starts in Genesis 6, with the recounting of the universal flood (sinking of the Atlantean continent) and finishes in Revelation 20, with the burning flames of the final judgement.

Moses, saved from the stormy waters of life, wrote the first. St. John, the extraordinary exemplification of solar exaltation, closes the sacred book with seals of sulphur and fire.

Hence, in spite of the apparent full-scale, terrifying, and prolonged action of the unleashed elements, we are convinced that the nearing great cataclysm will not act evenly everywhere, neither in the continents nor in the seas. Some privileged lands will shelter the men, women and children of the World Salvation Army.

There, for some time, those select souls will witness the frightful battle of fire and water.

The double rainbow will announce the beauty of a new golden age after the great catastrophe.

Virgil, the great poet of Mantua, master of Florentine Dante, said: "The golden age has arrived; a new progeny rules."

We know, on the other hand, how superior the Bible is, in contrast to other books.

Unquestionably, in spite of being the eternal and immutable book, or the foremost cyclic book, the Bible has not said in any of its verses, that the year 1999 is precisely the year of the great catastrophe.

Nevertheless, in spite of not knowing the exact date of the imminent and terrifying catastrophe — only the Father knows the time and day — we know through the direct experience that the end times have already arrived, and they are here.

It is not our intention to argue with the partisans of such a date. We only want to state that the Bible, in spite of containing the revelation of all human history (throughout it, there is an anthology of all peoples), it never says that in the year 1999 the Aryan race (the present humanity) will perish.

The scholars, however, can in no way ignore that in the Bible there is an in extenso narration of the journey every great cyclic generation makes.

Humanity is completely ripened for the supreme punishment. The end of this shameful humanity is near.

The kabalist analysis demonstrates that in the numbers two (2), five (5), zero (0), and zero (0), the secret of the great catastrophe is enclosed. Whoever has understanding, understand, for here there is wisdom....

Unfortunately, people do not know how to comprehend the profound meaning of some kabalist numbers. They interpret — lamentably — everything literally.

We must await in cold blood the supreme hour, of punishment for many and of martyrdom for some others.

Peter says:

Knowing this first that there shall come in the last days scoffers, walking after their own lusts, and saying, 'Where is the promise of his coming' for since the fathers fell asleep all things continue as they were from the beginning of the creation.

But the day of the Lord will come (only the Father knows the date) as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. [Peter, 3: 91

Chapter 13

Paradises and Infernos

O! Blessed Mixcoatl, you deserve to be praised in songs, and your fame deserves to be alive in the world. May those who dance in the areitos [popular songs] bring you through their mouths and their drums, around the suburbs of Huexotzinco so that you rejoice and appear to your friends and your noble and generous relatives!

O! Glorious lad, worthy of all honour, you who offered your heart to the Sun, as clean as a sapphire string, you will again come forth, you will blossom anew in the world, you will be back in the are itos. Amidst the drums and timbrels of Huexotzinco, you will appear to all worthy noble men, and your friends will see you.

Sahagun II, 140

Those who died in war or on the altars of sacrifice went to the House of the Sun. In a vast plain, all were united. When the Sun will rise, when that time comes, they then begin their battle cries, they make a sound with rattles which they carry on their ankles and hit their shields.

If their shield is pierced by two or three arrows, they can see the Sun through those holes, but those whose shields have no opening cannot see the Sun.

Those who fell dead amidst cactus and maguey, or blackthorns, and those who have offered sacrifices to the gods, can contemplate the Sun, and reach it.

After four years have passed, they become beautiful birds: humming birds, fly birds, golden birds with black holes around their eyes, or shining white butterflies, fine scaled butterflies, coloured butterflies as drinking glasses, and they suck there, in their resting places. They usually come to earth and suck the red blood-coloured flowers: paisentia, erythrin, carolinea, and caliandra.

Nahua Epic

The elders said that the Sun calls them to live with him there in the Sky so that they can rejoice him and sing to him and please him.

They experience endless joy with the Sun [sic] they live in continuous delights, and they drink and taste and smell the nectars of delicious and fragrant flowers. They never feel pain, sadness or distress because they live in the House of the Sun, where there is a wealth of delights.

And those who die in the war are honoured here in the world; this is why many wish this death.

Many envy the ones who die like this and all wish this death, for the ones who die like this are praised.

Sahagun, II, 140

Mysterious solar poems.... Lay anthropology knows nothing about these transcendental truths....

A lot has been said about Makara, “The Scaly One,” the famous flying Dragon of Medea.

In the British Museum you can still see specimens of scaly, flying dragons.

The great Dragon exclusively reveres and respects the Serpents of Wisdom. Lamentably, Assyriologists do not really know the condition of the Dragon in ancient Chaldea.

The marvellous symbol of the Dragon has seven esoteric meanings. The highest of these corresponds to the “born of itself,” the Logos, the Hindu Aja.

In its lowest meaning, it is the Devil, that excellent creature formerly called Lucifer, the maker of light, the Morning Star, “the brass” of old medieval alchemists.

For the Christian Gnostics called Naasenes or the adorers of the Serpent, the Dragon was the Son of Man. His seven stars gloriously shine in the right hand of the Alpha and Omega of St. John’s Revelation.

Sadly, the Prometheus-Lucifer of ancient times has been transformed into Milton’s Devil.

Satan will become the free Titan of ancient times again, only when we eliminate from our inner nature all animal elements.

We urgently need to polish the Devil, and this is only possible by fighting against ourselves, by dissolving that group of psychic aggregates which compose the I, the myself, the self.

Only when dying in ourselves can we “polish the brass” and contemplate the midnight Sun (the Father).

Those who die in the war against themselves, those who achieve the annihilation of the self, shine in infinite space. They enter into the various departments of the kingdom (they enter the House of the Sun).

The allegory of the war in the heavens comes from the initiation temples and archaic crypts.

Michael battles against the Red Dragon; St. George battles against the Black Dragon. Always engaged in battle are Apollo and Python, Krishna and Kaliya, Osiris and Typhon, Bel and the Dragon, and others.

The Dragon is always the reflection of our own inner God, the divine Logoi’s shadow, who, at the bottom of the Ark of Science, is poised on mystical watch for the moment to be brought forth.

To fight the Dragon means to overcome all temptations and to eliminate each and every one of the inhuman elements that we carry within: anger, covetousness, lust, envy, pride, laziness, gluttony, and so forth.

Those who die on the altar of sacrifice, that is, the “sacred office” of the Ninth Sphere, reach the House of the Sun: they merge with their God.

In the sacred land of the Vedas, Arjuna trembles and becomes distressed on the battlefield when he understands that he must kill his own relatives (his multiple I’s or psychological defects, the enemy’s army).

For the authentic Mexicans, the way in which they died, and the kind of occupation that they had during their lives, determined the place where their soul would go after death.

Even the enemy warriors who died during combat, or those who were captured, made prisoners and sacrificed in the Techcatl — the sacrificial stone — enter the sublime kingdom of Golden Light (the solar paradise). They have a special god, Teoyaomaqui, “the deity of the dead enemies.”

The esoteric aspect of this topic of popular religion is transcendental. The following must be understood: Christians should also venerate the saints of other religions, creeds and languages.

Women who died in labour and happily dwell in the Occidental paradise — wisely called Cincalco, “The House of the Corn” — are paid homage as well.

Before becoming goddesses, the females who died in labour enjoy the use of extraordinarily magical powers, the religion of Anahuac states.

It is said about the woman who dies in labour that she has overcome the enemy. Young warriors covet their right arm and try to procure it, believing that this will make them invincible in combat. This is why men of the clan, in full armour, always dutifully guarded such corpses in order to avoid mutilations.

It is most interesting that such women, before becoming goddesses, come down to earth in the form of horrible ghosts or evil omen. The Anahuac mysteries say that their heads are skulls and their hands and feet are like claws.

These are the extraordinary post mortem states of those noble women who die in labour.

After the usual faltering — documented in the Bardo Thodol — that succeeds the death of the physical body, those dead women revive the life that has just passed. Then they resemble suffering and horrible ghosts.

However, once the retrospective experiences of the previous existence conclude, the Essence, in the absence of the I, ascends from sphere to sphere until merging in the solar joy.

Much later in time when the good dharma is exhausted, those souls will have to return inevitably to a new womb.

The wise priests of Anahuac always emphatically asserted that the cihauteteo or “women goddesses who died in labour,” live in the Occidental paradise called Cincalco — the “House of the Corn.”

From the seed, the grain, life comes forth. They clearly gave their life for the living child.

Mother Nature knows best how to pay the solemn sacrifice of those blessed women. The joy of those women in the heavens of the Moon, Mercury, Venus and the Sun is indescribable.

Unfortunately, any reward dries up and, finally, those souls come within the I with the goal of entering a new womb.

Those who die of drowning in the stormy waters of rivers or seas, or in the turbulent tides of lakes, or by lightning, happily enter Tlaloc’s paradise, which is in the South. It is the realm of fertility and abundance, where there are all kinds of fruit trees; there is plenty of corn, beans, chia and many other provisions.

The splendid paintings found in Teotihuacan’s temple show us the strong belief in the Tlalocan, the famous Tlaloc’s paradise.

In the superior dimensions of Nature there are many paradises of happiness. One of them is the Buddha Amitaba’s kingdom, located by the Tibetan lamas in the West.

The Bardo Thodol cites some of those edens: the Kingdom of Supreme Joy, the Kingdom of Dense Concentration, the Kingdom of Long Hair (Vajrapani) or Unlimited Vihara of Lotus Radiation (Padma Sambhava) in the presence of Urygan, etc.

The Secret Doctrine of Anahuac teaches that there are thirteen heavens and in the top one, live the souls of the children who die before having the use of reason.

The doctrine of ancient Mexico says that those innocent souls await the destruction of this current humanity in the nearing great cataclysm in order to reincarnate in the new humanity....

In millenary Tibet the Bardo Thodol leads the defuncts who long for liberation so they do not return to this world of bitterness.

In the sacred land of the pharaohs, many souls could escape this Samsara sewer after having worked at dissolving the ego.

Terrible trials await the defuncts who do not want to return to this world. When they are victorious, they enter the cited supra-sensitive realms. In those regions, they are instructed and assisted before they happily merge as innocent children in the Great Ocean.

Many of those souls will be back after the great cataclysm, in the Golden Age, in order to work in their inner self realisation.

It is unquestionably wise to retire on time, before the cycle of existences ends.

It is preferable to withdraw from the school of life before being expelled. The submerged involution in the bowels of earth, in tenebrous Tartarus, is certainly very painful.

In the sunny kingdom of Khem in the pharaoh Kefren's era, I knew a model case. I refer to a very religious individual who never built the existential superior bodies of his Being.

This mystic was very serious about himself. Believing himself unprepared for the initiation ordeals, and knowing the fate that awaits the souls after each cycle or period of existences, he preferred to withdraw from the cosmic scenery.

The devotee never knew the untold mystery of the Great Arcanum, but he had the I and was aware that he had it. He longed for its disintegration so as not to return to this vale of tears after death.

His Divine Mother Kundalini, Tonantzin or Isis, ostensibly always assisted him in the work of the dissolution of those elements which compose the myself.

I would never assert that this religious person achieved the total elimination of those infrahuman elements. He progressed much in his work, nevertheless, and, after the death of his physical body, he continued in the beyond with the unbroken goal of not returning to this world.

Later, after the usual three day faltering, that soul had to relive in retrospect the finished existence.

Once the retrospective work ended, and he was informed about the result of his deeds, good as well as bad, he remained firm on his purpose of never coming back.

The terrifying barks of the Wolf of the Law that frightens the defuncts, the frightful Hurricane of Objective Justice, the sinister Tempest of the Country of the Dead, the innumerable couples who incessantly copulate, the attractions and repulsions, the sympathy and antipathy, and the dark terrors could not make that soul desist in his strong purpose.

The solemn voices of the Egyptian priests, who in life had promised him help, reached the defunct and reminded him of his objective.

Keh, his Father who is in secret, and Nut, his Divine Mother Isis submitted the son — the defunct — to the final trial. The disincarnated one, however, was victorious....

As a result of all these inner triumphs, that defunct entered one molecular paradise very similar to Tlaloc's.

His Divine Mother Kundalini, Tonantzin, Isis, Mary assisted him in a direct way by eliminating from his psyche, the remaining inhuman residues.

As the defunct regained his innocence, to the extent that he died more in himself, he passed through various metamorphoses. In the beginning, he resembled an ineffable and loving maiden, and finally he became a three-year-old girl. Then, he merged within the ocean of the Universal Spirit of Life, beyond good and evil, as an elemental Buddha.

Obviously, that being was sincere with himself. Not feeling capable of becoming an adept, he chose to withdraw from the stage of world, to go back to the original point of departure and become a simple elemental.

If they wish, those beings can reincarnate in the coming golden age after the coming great cataclysm, and enter the mysteries. The majority of those innocent creatures prefer, nevertheless, to remain in that state, as elementals.

When we, the initiates of Ancient Egypt, gave these teachings to people, we used to sit in groups of four around small square tables. In this way, we allegorised the four fundamental states through which any soul, yearning to withdraw from the wheel of Samsara, has to undergo.

Once the inhuman residues have been eliminated from their psyche, the defuncts will have to experience the Illuminating Void. This is what the Dharmakaya is.

This void is not a void of nothingness, but rather an intelligent void. It is the state of the Spirit in Samboghakaya.

Void and clarity are inseparable. By its own nature the void is clear and the clarity is naturally void. This is the Adikaya or illuminated intelligence.

The illuminated intelligence shines without obstacles in the defunct who has totally died in himself. It will irradiate everywhere; it is the Nirnanakaya.

Only through the direct experience of the four Kayas can total liberation be obtained.

The fate that awaits souls who conclude any period of manifestation and have not achieved liberation is different....

Those who have not been chosen by the Sun or by Tlaloc — say the Aztecs — go simply to Mictlan. There, those souls suffer frightful magical trials when passing over the infernos.

First, to get to Mictlan, they will have to cross the muddy river, the Acheron or Chianahuapan, in Charon's boat, as Dante says in his Divine Comedy. This is unquestionably the first trial to which the infernal gods submit them.

“Woe unto you, evil souls! Lose hope of ever seeing the sky. I come to take you to the other shore, where eternal darkness reigns, in the midst of cold and heat....”

The Mexican sages go on to say that the souls have to pass through two mountains that clash, then through an obsidian mountain, next through the region where a freezing wind rages, after, through where flags wave. The sixth place is where arrows are thrown. In the Seventh Dantean Circle are the beasts that eat the hearts, in the eighth, they say, is the narrow path among stones. In the ninth and last Dantean Circle inside the earth, there is the Chignahumictlan, where they undergo the “second death,” which is so wisely described in St. John's Revelation.

Later, those souls rest by entering the paradises of the elementals of Nature. Then they begin new evolutionary processes that will have to start out in the mineral kingdom, proceeding as a vegetable, and continuing into the animal kingdom to culminate in the humanoid state formerly lost.

Chapter 14

The Serpentine Binary

The Serpentine Binary of pre-Columbian Mexico certainly moves us to reflection.

The two fiery serpents or xiuhcoats, which beautifully surround the Sun in the Aztec calendar, encircled the Templo Mayor of the Great Tenochtitlan as well, and made up the famous coatepantli or “serpents wall.”

The Aztec serpent constantly appears in unusual circumstances that totally deform its organic aspect. The tail, depicted by a second head in strange poses, leads — by simple logical deduction — to the Serpentine Binary.

The double head, which clearly suggests the shape of a serpent in a circle — as in the Gnostic representation in which it devours its own tail — appears in the sacred walls of Quetzalcoatl’s temple (Xochicalco ruins).

These Serpentine Binaries either exotically dancing perfectly coiled in the mystical shape of the holy eight, or carefully linked to form a circle in the Mayan style, indicate to us something mysterious, extraordinary, magical....

Let us emphasise in this treatise the double esoteric character of the Serpent.

We must make a distinction between the tempting serpent of Eden and the Serpent of bronze that healed the Israelites in the desert, between the horrifying Python that crawled in the mud of the earth and was wounded in anger by Apollo’s darts, and the other one that ascended up Aeschalapius’ staff (the god of medicine).

When the Igneous Serpent of our magical powers ascends along the spinal column of our physical organism, it is our Divine Mother Kundalini.

When the Igneous Serpent rushes downwards from the coccygeal bone to the atomic infernos of man, it is the abominable kundartiguador organ.

The venerable Master G. makes the grave mistake of assigning the hypnotic, horrible powers of the descending serpent (the abominable kundartiguador organ) to the rising serpent (Kundalini).

Kundalini is a two-term word: *Kunda* reminds us of the abominable kundartiguador organ, *lini* is an Atlantean term which means end.

In transcendental grammar, Kundalini must be translated as: “*end of the abominable kundartiguador organ.*”

The Kundalini’s victorious ascent along the spinal column provides the end of the abominable kundartiguador organ.

Undoubtedly, Maurice Nicoll and Ouspensky, the great initiate, accepted this error from Master G. The cited Master considered that the sacred prana was his cosmic mother.

If Master G. had studied the Serpentine Binary in the sacred walls of the Mexican, Toltec and Mayan temples, he would have never fallen in this confusion.

Hindu yoga makes meticulous analysis of this annular Serpentine fire (Kundalini) which develops, ascending in the ascetic’s body. Very little is said, nevertheless, about the descending serpent or demonic tail, whose electrical force maintains in a continuous hypnotic trance all of suffering humanity.

If these poor intellectual mammals who populate earth could realise clearly and totally the lamentable state in which they find themselves, they would desperately seek a way out....

As soon as the poor intellectual animal awakens even if it is only for a short moment — and opens his eyes to the crude reality of life, immediately the hypnotic power of the terrible serpent of the abyss charges back with increasing force. Then the unfortunate victim falls asleep again, and dreams that he is awakening or on the eve of awakening.

Only sincere Gnostics who fully understand the difficulty of awakening consciousness know that this is possible only by means of conscious works and voluntary sufferings.

The terrible infernal viper knows the whole *modus operandi* of mechanical imagination. We would never reject objective and conscious imagination, which is diaphanous and translucent.

The abysmal snake through mechanical imagination which is its acting agent — works in accordance with Nature's interests and maintains us submerged in a state of deep, hypnotic trance.

By means of the mechanisms of fantasy, we always justify our worst infamies, we elude responsibilities, we look for escapes, we indulge ourselves, we consider ourselves to be the best and we believe ourselves to be just and perfect.

This leads us to think that there are forces for which it is useful and advantageous to maintain the rational mammal in a state of hypnotic sleep in order to hinder him from seeing the truth and understanding his position in life.

The majority of us ostensibly find such excuses, and it is because of this, under the stubborn and subtle activity of justifying the self with the complicity of mechanical imagination, that, in reality, we would never suspect the innermost existence of these very natural psychological errors.

For instance, we are ignorant of the fact that we might be cruel to our wife, children or relatives.

Even worse, we allow the situation to continue especially because we like it and it is so easy, and if we are accused of cruelty, we will probably smile and think that our justice, our mercy and infinite love are not understood...

We are imprisoned in the horrible coils of the great serpent, but we believe ourselves to be free....

Millenary legend says that when Krishna — the great avatar of the Hindustan — was fifteen years old, he went to seek the patriarch Nanda and asked him: "Where is my mother?" (the ascending serpent Kundalini).

"My son, do not ask me," responded the patriarch. "Your mother has gone back to the country where she came from and I do not know when she will come back."

Krishna was deeply saddened. He left his companions and wandered a few weeks in Mount Meru.

There, he found an elderly man, standing under a giant cedar tree. They stared at each other for a long time.

"Who are you looking for?" the anchorite asked.

"My mother. Where will I find her?"

"Beside he who never changes." (The Father who is in secret)

"But, how do I find him?"

"Seek, never tire of seeking (Within yourself). "Kill the bull (the animal ego) and crush the serpent" (of the abyss).

Then Krishna noticed that the majestic shape of the old man became translucent, then transparent, until he disappeared amidst the tree branches and became just a shining vibration.

When Krishna left Mount Meru, he appeared radiant and transfigured. A magical energy sprang from his being.

“We will battle bulls and serpents (of the abyss). We will defend the good and submit the evil ones,” he said to his companions.

With bow and arrow, Krishna and his brothers, the sons of shepherds, overcame all the ferocious beasts of the jungle.

Krishna killed and daunted lions, fought evil kings, and freed oppressed tribes. Sadness, nevertheless, reigned deep in his heart.

His soul had only one profound, mysterious longing: to find his Divine Mother Kundalini, and find again the sublime elder (his master). Despite the elder’s promise, and the many fights and victories, he could not obtain what he longed for.

One day, he heard about Kalayoni, the king of the serpents, the black magician, the keeper of Kali’s temple (Coatlicue, Proserpine, Hekate), the frightful goddess of desire and death. He challenged the most feared of her serpents, that eternal serpent (the abominable kundartiguador organ) that had already devoured many hundreds of courageous warriors. Its drivel corroded bones and its stare invoked fright in all hearts.

Krishna — at Kalayoni’s magical conjuration — saw a long and reptile come out, from within the temple of Kali, the great criminal (the queen of infernos and the dead).

The serpent slowly straightened out its voluminous body, made its horrible red mane bristle, and its staring eyes glowed frightfully on its monstrous head of brilliant scales.

“Either you adore her or you will perish,” said the magician.

The serpent died at Krishna’s hands, the holy hero who did not know fear....

When Krishna heroically killed the great serpent, the Keeper of Kali’s temple, the horrible goddess of desire and death prayed and made ablutions and prayers for a month on the Ganges shore, after having purified in the sunlight and in the contemplating and divine thought of Mahadeva.

The terrifying infernal viper would never accept the Sahaja Maithuna or scientific chastity because this is against Nature’s purposes.

The frightful serpent Python will swallow those who are not devoured by the Divine Serpent Kundalini.

The warrior that kills the infernal snake will enter the palace of the kings. He will be anointed as a king and priest of Nature, in accordance with the order of Melchisedec.

It is never, however, an easy task to rebel against the heredity atoms and the lust that we inherited from our ancestors, and against the frightful infernal viper that brought our grandparents to the world, and will bring our children and our children’s children.

What we carry in our flesh, our blood and bones is clearly evident. To rebel against that, is frightful.

The doctrine of Buddhist annihilation is fundamental. We need to die from moment to moment. Only death brings forth what is new....

Chapter 15

The Elementals

Our Divine Mother Tonantzin is the Igneous Serpent of our magical powers that rises in victory up through the spinal column of our bodies.

Coatlícue is the serpent of the abyss: Kali, Hekate, infernal Proserpine or the goddess of the earth.

Another name for the terrible goddess of the earth is Cihuacoatl. She is the blessed patron of the famous cihuáteteo who cry and yell horribly at night.

In recent times, Cihuacoatl became la llorona [crying woman] in popular legends. She carries a mysterious cradle or corpse of an innocent child, and bitterly moans and cries at night, in the lonely streets of the city.

In ancient times — it was said — she came to atone for the crime of having lost in the public marketplace, the cradle, inside which, was the sacrificial knife.

The Gnomes and pygmies who dwell in the bowels of the earth are terrified when facing Coatlícue. The particular genie of these Gnomes is Gob, a very special deity, well known in High Magic.

It has been said that the kingdom of the Gnomes is at the earth's north. They are commanded by the sword.

Let us now transcribe a magnificent poem of the Nahua epic; it relates to Tlaloc, the water god.

The god Tlaloc lived in a great palace with four chambers. In the centre of the house there was a patio with four huge barrels, full of water.

The first one has the water that rains on time and fertilises the earth so that it bears good crops. The second one has the water that dries up plants and destroys crops. The third one is the water that freezes and dries plants up. The fourth one has the water that creates draught and barrenness.

The god has many ministers at his service (the elementals of water). These have small bodies, and dwell in each of the chambers according to their colour; they are as blue as the sky, or white, yellow and red.

With large watering pots and sticks, they water the earth when the high god of rain orders it....

And when they break their jugs, it thunders. When a piece of the broken jug falls to earth, lightning strikes.

One day when I was in profound meditation, I had to contact directly the blessed Lord Tlaloc.

This great being lives in the Causal World, beyond the flesh, affections and the mind.

In every bit of my being, I certainly felt the tremendous reality of his presence.

Dressed in an exotic fashion, he looked like an Arab of antiquity. It is impossible to describe his face in words; it was like lightning....

When I rebuked him for the crime of accepting so many sacrifices of children, women and men, his answer was: "I am not to be blamed for that. I never demanded such

sacrifices. That was a matter of the people there, in the physical world.” Then he concluded: “I will return in the New Aquarian Age.”

The god Tlaloc will unquestionably reincarnate in a few years.

Kabalists solemnly state that the kingdom of the Undines is in the Occident. They are evoked with the cup of all toasts.

When ancient magicians called the Undines of rivers and lakes, or the genii of the clouds, or the Nereids of the stormy ocean, they pronounced in a loud voice, the following mantras: VEYA, VALLALA, VEYALA, HELAYA, VEYA.

When some tribes in America want rain for their fields, all members gather and adopt a toad-like posture. They imitate it and then all in unison, they repeat their croaks — the results are immediate.

Ancient Mexicans prayed to the Lord of the rain Tlaloc, and then the waters of life watered the earth.

Although Tlaloc is a king of Nature, a perfect being beyond good and evil, he has in his power, floods, droughts, hail, ice and lightning; this was enough reason for ancient magicians to fear his wrath. Needless to say, that by the end of the Nahua civilisation, he was offered sacrifices of prisoners carefully dressed, and especially maidens and children. The purpose of this was to quench his anger.

It is indispensable to clarify the following. When the powerful Anahuac civilisation was at the peak of their glory, human sacrifices — which terrify tourists so much — were absent, they did not exist.

Undoubtedly, any dying civilisation ends up in a blood bath. Mexico could in no way be the exception.

Those who have studied world history know this. Remember Rome, Troy, Carthage, Egypt, Persia, etc.

The followers of lay anthropology — one hundred percent Utopians — found their absurd hypothesis in mere subjective reasoning. They speculate that Our Holy Lord Quetzalcoatl, the great avatar of ancient Mexico, was also adored under the name Ehecatl, which thoroughly translated means “god of the wind.”

The adepts of the Occult Fraternity, those sacred individuals gifted with objective reasoning, the authentic masters of Gnostic Anthropology know, throughout direct mystical experience and profound analysis that the god of the wind is a deva of Nature, a Malachim of the Causal World, a genie of cosmic motion, totally different from Quetzalcoatl.

It goes without saying, subjective reasoning elaborates the Concepts at large with data coming exclusively from the external Or sensorial perception this makes it unfit to know anything about that which is real: the Truth, God. Emmanuel Kant has already categorically proved this in his book entitled, *The Critique of Pure Reason*.

Objective reason is unique. It creates transcendent concepts with the fundamental data of the Consciousness. Therefore, when pointing to the gods of the Aztec pantheon, we students of Gnostic Anthropology know the matter very well. We do not air subjective opinions. We are like mathematicians in research; we are precise about what we say.

Ehecati, Sabtabiel, Michael, and others, is a true elite of sacred individuals of our Ors solar system. They specialise in the difficult science of cosmic motion.

The great guruji Ehecatl proficiently helped the great kabir Jesus of Nazareth in his difficult process of resurrection.

Under Ehecatl's command, billions and trillions of aerial Sylphs work in our planet Earth.

We are told that the kingdom of the Sylphs is located in the Orient.

They are to be commanded with an eagle's feather, or with the holy pentacles. Magicians know about this....

When envisioning the harmony of all things, we discover — in mystical amazement — the spiritual side of Nature. In other words, we meet the famous Malachim or angelic kings.

The contact with the elementals must be performed with the mediation of the angelic kings of the elements in the marvellous sphere of the Causal World.

Just as earth, water and air, the fire element of Nature also has its special god in the secret doctrine of Anahuac.

The Aztecs always adored him under the sacred name, Huehuetotl. Its proper translation is: "the old god."

He is represented as an old man of many years, and carrying a huge brazier on his head.

In contrast to Tezcatlipoca — as we have said — who is the first one to arrive at the feast of the month of Teotleco, the Blessed Divine Lord Huehuetotl, is the last one to arrive at the assembly of the gods.

Huehuetotl, as a natural element, is the Christian INRI, the Gnostic Abraxas, the Chinese Tao, the Buddhist Zen, and the A gnus Dei.

Huehuetotl as a sacred individual is an angelic king; he achieved his inner self-realisation. He is a Malachim, and under his rule, billions and trillions of Salamanders (fire creatures) work.

In the Universal Fire dwell happily the Sons of the Flame, the gods of the igneous element of the ancient genii and Apollo, Minerva, Horns, etc.

Those ineffable, tremendously divine flames are quite certainly beyond good and evil.

The kingdom of the Salamanders is in the south. They are to be commanded with the "dented staff" or with the magical trident.

We must have previously eliminated the animal ego in order to dominate and use the elements of Nature in a complete and definite way. This is indispensable.

Never can a frivolous and irresolute person rule the Sylphs of Nature. At no time will a feeble, cold or fickle individual be the absolute master of Undines of water and Nereids of the seas. Anger irritates the Salamanders of fire. Gross lascivious [people] who want to use them will become the toys of the Gnomes and pygmies of the mineral kingdom.

We need to be active and quick like the Sylphs, flexible and careful with images like the Undines and the Nereids, energetic and strong like the Salamanders, and industrious and patient like the Gnomes. In a word, it is urgent to overcome the elementals in their strength, and never be defeated in their weaknesses. Remember that our motto is Thelema (will power).

When the magician totally dies in himself, all the Nature will obey him.

He will go through storms; rain will not wet his head, and wind will not wrinkle his costume.

He will cross fire without being burnt; he will walk upon the stormy waters of the ocean without sinking.

He will clearly see the wealth that is buried in the heart of the earth.

Remember the great kabir Jesus' words: "The miracles I have done, you can do, and even more...."

The angelic rank of the World of Natural Causes or Realm of Conscious Will is that of the Malachims' or kings of Nature. They, themselves, are certainly the genuine spiritual principles of the elements.

Those ineffable and superbly divine gods are perfect men in the strictest sense of the word. Such beings are beyond good and evil.

The illuminated ascetic is seized with wonder and mystical awe when experiencing in all parts of his being, the presence of the Bat god, the powerful lord of the mysteries of life and death.

Let us remember that chants to Huitzilopochtli, to the mother of the gods, to the god of fire, to Xochipilli, the god of music, dance and songs, to Xochiquetzal, to Xipe-Totec, the Blessed Lord of spring, and others, are still kept.

At this very moment, as I write these lines, some interesting memories come to mind...

A long time ago, some unpleasant guest stayed at my home; it seemed he would never leave....

I consulted this case with Ehecatl, the god of the wind; the individual immediately left my home. Luckily, I possessed the amount that Ehecatl demanded for his services. Nothing is given free to us; everything has its price.

These elemental gods are paid in "cosmic currency."

When the magician totally dies in himself, all of Nature will whoever has something to pay will do well in business.

Our good works are represented with "cosmic money." Doing good, is always good business. In this way, we will amass "cosmic capital," which will help us to broker this kind of business.

The initiate approaches these elemental beings on behalf of any of the kings who rule them.

By any means, he descends to the elemental kingdoms — being in charge of his virility [sic] — and then acts upon the elements....

The operations with the elementals must depart from the World of Natural Causes; they must be controlled from that region. If this control is lacking, Black Magic immediately bursts forth.

When the elemental forces are split from their spiritual principles, they become something different, and, although no evil is intended, an inevitable fall, with a simultaneous decay, is generated.

When we regain the innocence of the mind and of the heart, the Masters of fire, air, water and earth open the gates of the elemental paradises to us.

When we want, then, to use the elemental forces, we must ask for the aid of the corresponding kings.

The Causal World, or World of Conscious Will, is essentially the region of religious mysticism.

The Gnostic who learns to combine meditation with prayer, can undoubtedly make contact — consciously and objectively — with the gods of Nature.

The Causal World is the Masters' sphere. It is the eternal temple in the heavens that no hand has built. It is the Great Dwelling of the Occult Fraternity.

Do you want rain? Do you want to be free of rain? Have then, the blessed Tlaloc, as your motive in meditation and prayer. "Ask, and it will be given to you; knock, and it shall be open unto you..."

Are you sick? Do you want to heal others? Pick as your motive of concentration, meditation, prayers and supplications, the famous Bat god of the Aztecs and Mayans. This great being is undoubtedly a Master of the mysteries of life and death.

When fire spreads and burns, threatening lives, houses, and estates, let Huehuetotl (the old god of fire) be the object of your concentration, meditation and supplication.

Hebrew Kabalists and Rabbis know well that the mantra of the Causal World was, is, and will always be, ALOAH VA DAATH. Meditating on such words is the same as knocking at the marvellous doors of the Great Temple.

I will transcribe a mystical fragment of a prayer to Xipe Totec, the elemental god of spring as well as the god of the merchants.

Prayer

You nocturnal drinker

Why do you make yourself to be begged?

Put on your disguise

Put on your clothing of gold

Oh! My God, your water of precious stones

Has come down

It has become a quetzal

The tall cypress

The serpent of fire

Has become a quetzal-serpent

The serpent of fire has set me free

Perhaps I will disappear

Perhaps I will disappear and I will be destroyed

Me, the tender corn plant

Similar to a precious stone, which is green

In my heart

But! will still see the gold

And I will rejoice when it ripens

if the leader of war is born

Oh! My God, let at least

Some corn plants

Bear fruit abundantly

Your devotee addresses his eyes to your mountain, to you;

I will rejoice if something ripens if I can say

That the leader of war is born.

And when the miracle of fructification comes, the devotee gratefully exclaims to the blessed Lord Xipe-Totec, saying:

*The god of corn is born
 In Tamaonchan
 In the place where there are flowers
 The god "I Flower"
 The god of corn is born
 In the place where there is water and moisture
 Where the children of men are made
 In precious Michoacan.*

These ineffable prayers have a rather Toltec origin, and are Written in "Nahua-Tlatolli," an esoteric language.

Legend centuries old has it that Tritheim the magician abbey, the sage who, in 1483, ruled the famous Spanheim monastery, had a deep knowledge of the esoteric science of the elements.

It is said that he invoked Maria de Borgofla's spectre for the emperor, Maximilian, who had asked him to do so. Obviously, the majestic shadow advised the emperor to behave differently, revealing some other facts, and ordered him to marry Blanca Sforza.

All medieval scholars were fascinated with magic, and many worked with the elementals of Nature.

Some magicians claimed and called Cupid with great religious fervor, so that he made appear in the magnetized mirror, the figure of the loved one, before the amazed devotees.

My God and Holy Mary! How many wonders Cupid performed with those elementals!

The abbey Tritheim considered himself Albertus Magnus' disciple. He never denied that the holy of holies practised magic.

Albertus Magnus (as well as St. Thomas) asserted the reality of Alchemy. His treatise on these matters was always at the abbey's table.

Tritheim recounted that when William II, Count of Holland, dined with the illustrious and exalted sage in Cologne, Albertus Magnus ordered that a table be placed in the monastery garden. It was winter, however, and it snowed.

As soon as the guests were seated, as if by enchantment, the snow disappeared and the garden was covered in flowers. Birds of various colours flew beautifully in among the trees just as they would in the best days of summer....

The monks, the mysterious abbey's disciples, longed to perform such prodigies. Tritheim immediately said that the master achieved these wonders by means of elemental magic, and that there was nothing demonic and, consequently, evil, incriminating or execrable about it.

Faust, Paracelsus and Agrippa, the three renowned maguses of the Middle Ages, were certainly the abbey Tritheim's disciples.

"Recite the four elements of Nature for me," ordered the abbey to his monks, plainly, in class. "Earth, water, air and fire...."

"Yes," the master carried on, "Earth and water, the heavier ones, are pulled downwards. Air and fire, the lighter ones, go up. Plato was right in joining fire and air, which becomes rain, which becomes dew, which becomes water, which becomes earth, when it solidifies...."

The mystic who truly yearns to become a Malachim, an angelic king of Nature, must become his very own king.

How could we rule the elementals of Nature if we have not learned to govern the atomic elementals in our own body?

The atomic Salamanders of the blood and of sex burn terribly with our animal passions.

The atomic Sylphs of our own vital air, when serving mechanical and subjective imagination (do not confuse this one with objective and conscious imagination) play with our lascivious and evil thoughts.

The atomic Undines of the sacred sperm always create tremendous sexual storms.

The atomic Gnomes of the flesh and the bones indolently enjoy laziness, gluttony, concupiscence....

It is indispensable to exorcise, command, and subdue the atomic elementals of our own body.

We can, by means of the exorcisms of fire, air, water and earth, subdue the atomic elementals of our own body.

These prayers and exorcisms must be duly learnt by heart.

Exorcism of the Fire

The fire is exorcised by throwing salt, frankincense, white resin, camphor and sulphur upon it, and by pronouncing three times the three names of the genii of the fire:

Michael, King of the Sun and of Lightening; Samael, King of Volcanoes; Anael, Prince of the Astral Light, attend my prayers. Amen.

Then the devotee will mentally perform his or her petition.

Exorcism of the Air

The air is exorcised by blowing towards the four cardinal points, and saying — with great faith — the following:

Spiritus Dei ferebatur super aquas, et inspiravit in faciem hominis spiraculum vitae. Sit Michael dux meus, et Sabtabiel servus meus, in luce et per lucem. -

Fiat verbum halitus meus, et imperabo spiritus aeris hujus et refrenabo equos solis voluntate cordis mei, et cogitatione mentis meae et nutu oculi dextri.

Exorciso igitur te, creatura aeris, per Pentagrammaton et in nomine Tetragrammaton in quibus sunt voluntas firma et fides recta. Amen. Sela fiat. So be it.

Then the devotee concentrates in Michael and Sabtabiel, and phrases his/her petition.

Exorcism of the Water

Fiat firmanentum in medium aquarum et separet aquas ab aquis, que superius sicut quae inferius, et quae inferius sicut que superius ad perpetranda miracula rei unius.

Sol ejus pater est, luna mater et ventus hunc gestavit in utero suo, ascendit a terra ad coelum et rursus ad coelum in terrain descendit. Exorciso te, creatura aquae, ut sis inhi speculum Dei vivi, in operibus ejus, et fon vitae, et ablutio peccatorum. Amen.

At this time, the devotee, properly concentrated in Tlaloc or Nicksa, performs his/her mental petition.

Exorcism of the Earth

By the magnetic nail that pierces the heart of the world, by the twelve stones of the Holy City, by the seven metals that run within the veins of the earth, and in the name of Gob, obey me subterranean workers.

At that time, the devotee, concentrated in Gob, will express his/her petition.

Ancient maguses used, in their elemental magic performances, incenses with laurel branches, mugwort, rue, sage, pine, and rosemary leaves. Such plants burned in fiery charcoals...

This method is superb. The air is charged with the smoke of the plants. The exorcised fire will reflect the operator's will. The subtle forces of Nature will listen and respond.

In such moments, the water will appear to shake and boil. The fire will glow in a strange way, and the air will be filled with unfamiliar voices. Even the earth seems to quake...

It was in such moments that the magicians of the Middle Ages made the elemental genie, Cupid — besides being visible in the magnetised mirror — to show in the minor, not only the figure of the loved one, but, what is more interesting, the events that fate always has in store for the loving beings.

The gods of fire, Agni, Huehueteoti, and others, the Elohim of the air, Paralda, Ehecati, etc., the divinities of the water, Nicksa, Tlaloc, and so on, Gob and other subterranean deities, always attend the mystic who invokes them with wisdom, love and power.

We have been told that any magician who works with the elementals of Nature can become invisible at will.

Such power, unquestionably, can only be acquired as any faculty, on the basis of supreme sacrifices.

Ostensibly, sacrifice clearly means the deliberate clairvoyant choice of a superior quality over an inferior one.

The coal consumed by the locomotive is cruelly sacrificed to the power of motion, which is so indispensable to transport passengers.

In reality, sacrifice is a transmutation of forces. Energy, latent in coal, offered in the altar of the locomotive, is transformed into the dynamic energy of steam by means of the proper devices.

There is also a psychological and cosmic mechanism. Every act of sacrifice activates it and transforms it into spiritual energy, which in turn, can be applied to various devices and reappear in the planes of the form, in a kind of integrating force, much different than what it originally was.

For instance, a man could sacrifice his emotions for his career, or a woman, her career for her emotions.

Some people are willing to sacrifice their mundane pleasures for the joys of the spirit.

Nevertheless, it is very rare for someone to be willing to renounce his or her own sufferings, to sacrifice them for something superior.

Sacrifice the very natural supreme sorrow of the death of a loved one, and you will have an extraordinary transmutation of forces. This will grant you the power to become invisible at will.

Doctor Faust could become invisible at will. The cited magus had clearly obtained power on the basis of sacrifice.

The medieval sages had a formula, a marvellous spell, that they used to become invisible.

In accordance with the proper rites and invocation, it suffices to know how to magically use the following liturgical formula.

**ATHAL, BATHEL, NOTHE, JHORAM, ASEY,
CLEYUBGIT, GABELLIN, SEMENEY, MENCHENO, BAL,
LABENEMTEM, NERO, MECLAP, HALATEROY,
PALCIM, TINGIMIEL, PLEGAS, PENEME, FRUORA,
HEAM, HA, ARARNA, AVORA, AYL A, SEYE, PEREMIES,
SENEY, LEVESSO, HAY, BARACHALU, ACUTH, TURAL,
BUCHARD, CARATIM, PER MISERICORDIAM, ABIBIT
ERGO MORTALE, PERFICIAT QUA HOG OPUS, UT
INVISIBILITER, IRE POSSIM**

This kind of magical formula has, as its basis, real and unbreakable faith.

It is obvious that this faith has to be built by means of analytical and profound studies, and mystical, direct experience.

Chapter 16

On Dreams

Gnosis teaches that the modern, decadent psychology of the Western Hemisphere is ignorant of the various kinds of dreams that exist.

Dreams have a diverse and specific quality, for they are closely related to each of the psychic centres of the human body.

In fact, we do not exaggerate when we state that most dreams are linked to the motor-instinctive centre. That is, they are the echoes of everything we see during the day: simple sensations and motions — a mere astral repetition of our daily life.

Some experiences of an emotional type such as fear — which harms humanity so much — usually fit in those chaotic dreams of the motor-instinctive centres as well

There are then, emotional, sexual intellectual, motor and instinctive dreams

The more important dreams, the inner experiences of the Being, are associated with the two centres the Superior Emotional and the Superior Intellectual

Dreams related to the two superior centres are certainly interesting. Their main feature is what we could call a dramatic array.

Now then, if we think of the Ray of Creation, and the Superior and Inferior centres, and the influences descending throughout the cited cosmic ray, we must admit that some luminous vibrations appear. These intend to heal us, to inform us about the state in which we are, and more.

It becomes useful to receive messages, and to be in contact with the Aztec, Mayan, Toltec, Egyptian, and Greek adepts.

It is marvellous, as well, to have intimate dialogue with the highest, diverse parts of our Being.

The superior centres are fully developed in us, and they send us messages, which we must learn to consciously grasp.

In this chapter, those select people who have had a moment of self remembrance (in which they saw a common thing or person in a totally different way) will not be surprised, if I tell them that such moments have the same quality as one of those rare and strange dreams related to the two Superior Emotional and Intellectual centres.

The meaning of such transcendental dreams matches — undoubtedly — the same level of the realisation in oneself, of the Ray of Creation, and, in particular, the lateral Octave of the Sun [sic]

The beginning of our realisation of the deep significance of this specific type of dream, is the signal that some forces struggle to awaken, heal or cure us.

Each of us is a mathematical point in space that is used as a vehicle by determined sums of “values” (black or white).

Death is a subtraction of fractions. Once the mathematical operation is completed, the only thing left is the “values” (good or bad).

In accordance with the Law of the Eternal Return, it is certain that the “values” return, they are re-embodied.

If a man starts taking into account more consciously, the small cycle of recurring events of his personal life, he will be able to verify directly, throughout mystical experience, that, in daily sleep, the same mathematical operation of death is always repeated.

In the absence of the physical body, during normal sleep, the “values” merge into the astral light, attract or repel each other in accordance with the Law of Universal Magnetisation.

The return to the vigil state rightfully implies the return of the “values” to the interior of the physical body.

Extraordinarily, people think that they only interrelate with the external world.

Gnosis teaches us that we interrelate with an inner world, which is invisible to the physical, ordinary senses, but visible to clairvoyance.

This inner, invisible world is much wider, and it contains many more interesting things than the external world, to where the five windows of the senses are always opened.

Many dreams relate to the place where we are, in the inner, invisible world from which the diverse circumstances of life come forth.

The language of dreams is accurately comparable to the language of parables.

Those who interpret everything literally, think that the sower of the Christic Gospel went to sow, and that the seeds fell on rocks, and so on, but they do not understand the sense of the parable, because it belongs to the symbolic language of the Superior Emotional centre.

Needless to say here, that any dream as absurd or incoherent as it may be, has some significance, for it indicates not only the psychic centre to which it is associated, but also the psychological status of such a centre.

Many penitent people, who presumed to be chaste, failed in the sexual centre, and had a nocturnal pollution when they were submitted to trials in the internal world.

In the perfect adept, the five psychic centres, intellectual, emotional, motor, instinctive, and sexual, function in full harmony with the infinite.

What is our mental activity during sleep? What emotions move or shatter us? What are our activities outside the physical body? What instinctive sensations predominate? Have we Considered our sexual states during sleep?

We must be sincere with ourselves. Plato rightfully said: *“Man is known by his dreams.”*

The matter of the erroneous work of the centres is a topic that demands a lifetime of study by way of the observation of oneself in action and of the rigorous examination of dreams.

It is not possible to achieve the understanding of the centres, and their correct or incorrect function, in an instant. We need infinite patience.

All of life unfolds as a function of the centres, and is controlled by them.

Our thoughts, ideas, feelings, hopes, fears, love, hatred, deeds, sensations, pleasure, satisfactions, frustrations, and so on, are found in the centres.

The discovery of some inhuman element in any of the centres must be the strongest motive for the Esoteric Work.

Any psychological defect must be previously understood by way of the technique of meditation, before proceeding to its elimination.

The extirpation, eradication or elimination of any undesirable element, is only possible by invoking Tonantzin’s (Divine Mother Kundalini) aid, a variation of our own being, or particular fohat of each of us.

This is how we die from moment to moment. Only death brings forth what is new.

Influences of all kinds reach us, in the levels of beings and things. If we have understood the Ray of Creation, we will also acknowledge that, in any instant of life, influences, which are of various qualities, reach us.

We must always be aware that there are superior influences that act upon us and are recorded by our psychic system. If we are, nevertheless, attached to our senses, and we do not pay full attention to our inner life, we will not be able to perceive these influences.

Chapter 17

Dream Yoga Discipline

Those candidates who sincerely long for a mystical, direct experience must unquestionably begin with “Dream Yoga” discipline.

The Gnostic must be very demanding with himself, and learn to create favorable conditions to remember and understand all those inner experiences that always occur during sleep.

Before retiring to your bed at the end of your daily routine, it is advisable to pay attention to the state you are in.

Devotees whose circumstances make them lead a sedentary life will gain a lot if, before going to bed, they have a short, but very lively walk outdoors. A walk will relax the muscles.

I must clarify, however, that we must never abuse physical exercises; we need to live in harmony.

Supper, or the final meal of the day, must be light and free of heavy or stimulating foods. Foods that keep us awake or alter our sleep should be avoided.

The highest way of thinking is not thinking. When the mind is quiet and silent — free of daily routine and mundane anxiety — it is then in a state that is one hundred percent favourable for the Dream Yoga practice.

When the Superior Emotional centre is actually working, the thinking process stops, at least for a brief moment.

Evidently, the cited centre is activated with Dionysian intoxication.

Such rapture is possible when listening with infinite devotion to the delightful symphonies of Wagner, Mozart, Chopin, and others.

Beethoven’s music is especially extraordinary because it makes the Superior Emotional centre vibrate intensely.

The sincere Gnostic finds in it a vast field for mystical exploration, for it is not music of the form, but of archetypal, ineffable ideas. Every note has a meaning; every pause is a superior emotion.

Beethoven — when feeling the cruel rigors and trials of the “spiritual night” — instead of failing, as many candidates did, opened the eyes of his intuition to the mysterious supernatural, the spiritual side of Nature, to that region where angelic kings of these universal creations (Tlaloc, Ehecatl, Huehuetotl, etc.) live.

Observe the musician-philosopher all along his exemplary existence. On top of his table, he always had in plain view, his Divine Mother Kundalini, the ineffable Neith, Anahuac’s Tonantzin, or the supreme Egyptian Isis.

It is said that the great master had an inscription at the base of that adorable sculpture, written with his own hand, that mysteriously asserted: “I am she who has been, is and will be; no mortal has lifted my veil.”

The revolutionary and inner progress becomes impossible without the immediate aid of our Divine Mother Tonantzin.

Grateful children must love their mothers; Beethoven loved his greatly.

Outside the physical body, during the hours of sleep, the soul can talk to her Divine Mother. We must, however, begin with Dream Yoga Discipline.

We need to take care of the bedroom where we sleep; it must be pleasantly decorated. The colours best suited for the goal we seek — in spite of what other authors recommend — are precisely the three primary hues: blue, yellow and red.

The three basic colours constantly correspond to the three primary forces of Nature: the Holy Triamazikano — Holy Affirmation, Holy Negation and Holy Conciliation.

Let us remember that the three original forces of this great creation always crystallise in the positive, negative and neutral forms.

The causa causans of the Holy Triamazikano is found hidden in the active element Okidanokh. The latter, in and of itself, is only the emanation of the Sacred Solar Absolute.

Obviously, if we reject the three fundamental colours — having given the above explanations — we become, by simple logical deduction, foolish.

Dream Yoga is extraordinary, marvellous, and formidable. It is, however, very demanding.

The bedroom has to be perfumed and ventilated, but not pervaded with the cold night temperature.

After undergoing detailed and careful preparation of himself for bed, and of the room where he will sleep, a Gnostic must take care of his bed.

If we observe any compass, we can see that the needle always points to the north.

It is then possible to consciously take advantage of the planet's magnetic current, which always flows from south to north.

A bed should be placed in such a way that the head is facing north. In this way, we can intelligently use the magnetic current indicated by the needle.

The mattress should be neither too hard nor too soft. This means that its texture must in no way affect the psychic processes of the sleeping person.

Squeaking bedsprings or a base that cracks with every small movement of the body, are serious obstacles for these practices.

A pad or notebook and a pencil should be placed under the pillow so that they can easily be found, even in the dark.

Bedclothes must be fresh and clean; the pillowcase must be scented with our favourite perfume.

After having met these requirements, the ascetic Gnostic will be ready for the second stage of this esoteric discipline.

He will get into bed, and having turned off all the lights, will lay on his back with his eyes closed and place both hands on his solar plexus.

He will be totally quiet for some time, and, once he is completely relaxed, physically as well as mentally, he will concentrate on Morpheus, the god of sleep.

Unquestionably, each part of our Real Being has specific tasks. It is precisely Morpheus (do not confuse with Orpheus) who is in charge of training us in the mysteries of sleep.

It is impossible to trace a layout of our Being. Nevertheless, all the spiritual, isolated parts of the Being want to achieve absolute perfection in their tasks.

Morpheus enjoys this unique opportunity with which we provide him when we concentrate on him.

We must know how to supplicate and have faith. We have to ask Morpheus to teach us and to awaken us in the supra sensitive worlds.

By this time, the esotericist Gnostic feels a very special somnolence, and he then adopts the “lion posture.”

Lying on his right side, with his head pointing north, he moves his legs slowly so that his knees are bent. In this posture, the left leg rests on top of the right one. He then places his right cheek on his right palm, and lets his left arm rest on the left leg.

When one wakes up, one does not have to move, because any movement shakes up our “values,” and then the memory [of our dreams] is lost.

A retrospective exercise is needed in those moments when we want to remember our dreams.

The Gnostic has to take notes — carefully — of the details of the dream or dreams in the notebook or pad, which he placed of the dream or dreams in the notebook or pad, which he placed under his pillow. In this way, he will be able to have a detailed record of his inner progress in “Dream Yoga.”

Even if there are only vague fragments of the dream or dreams in our memory, these must be thoroughly recorded.

When nothing is left in the memory, the retrospective exercise must be based on the first thought we had at the moment we awakened. That thought, obviously, relates to the last dream.

We must point out that the retrospective exercise should start before completely coming back to the vigil state, when we are still drowsy, to try to follow the dream sequence.

The practice of that exercise always starts with the last image that we had moments before coming back to the vigil state.

We will terminate this chapter with the serious statement that it is not possible to go beyond this stage of the Dream Yoga discipline unless we have obtained the perfect memory of our dream experiences.

Chapter 18

Tantric Dream

We should review our pad or notebook every month in order to verify the gradual progression of our dream memory.

Any possibility of forgetting a dream must be eliminated.

We cannot continue further with practices unless we have achieved perfect memory.

Of particular interest are those dreams which seem to come from past centuries, or that unfold in environments totally unrelated to the vigil existence of the dreamer.

One must be in a “watchful perceptive” or “alert anew” state, and pay attention to the study of details which include specific matters, conversations, meetings, temples, or unusual activities which relate to other people.

Once the total development of the dream memory is achieved, and any possibility of lack of memory is eliminated, the symbolism process will open the way to revelation.

We must seek the basic science of interpretation of dreams in the Law of Philosophical Analogies, the Law of the Opposite Analogies and the Law of Correspondence and Numerology.

The astral images reflected in the magical mirror of imagination can never be translated literally, for these are only the symbolic representation of archetypal ideas. They must be utilised in the same way as a mathematician uses algebraic symbols.

Furthermore, we can say that such ideas come down from the Pure World of the Spirit.

The archetypal ideas descending from the Being become marvellous, for they inform us either about the psychological status of any centre of the [human] machine, about esoteric or intimate matters, or about possible successes or dangers, etc. These are always wrapped in the marvellous cover of symbolism.

It is possible to unveil any of the astral symbols, scenes, or figures — with the goal of taking out their essential ideas — only by means of the correlative and logical meditation of the Being.

On reaching this stage of Dream Yoga discipline, it is indispensable to approach the Tantric aspect of the matter.

Ancient wisdom teaches that Tonantzin, (Devi Kundalini) our Divine Cosmic individual Mother (each of us has our own), can take any form, for She is the origin of all forms. Therefore, the Gnostic should meditate upon Her before falling asleep.

The candidate will start — daily — his dreaming process by repeating, with great faith, the following prayer: “Tonantzin, Teteoinan, O! My Mother, come to me, come to me!”

According to Tantric science, if the Gnostic persists with this practice, sooner or later an Initiator Element will come forth from the changing and formless expressions of his dreams.

As long as this Initiator has not been totally identified, it is indispensable to continue recording dreams on the pad or notebook.

The study and profound analysis of every recorded dream becomes indispensable in Tantric Dream esoteric discipline.

This didactic progression will lead us to the discovery of the Initiator or Unifier Element of dreams.

The sincere Gnostic who reaches this stage of Tantric discipline is, for this reason, ready for the next step, which will be the topic of our next chapter.

Chapter 19

The Return Practice

When the beginner has successfully performed all Gnostic exercises related to Tantric Dream, he is ostensibly ready for the “Return Practice.”

In the previous chapter, we mentioned the Initiator Element that comes forth as if by magic from within the changing and formless expressions of dreams.

Some people, who are highly psychic, refined or susceptible to impressions, have always possessed in themselves the Initiator Element. These people are characterised by the continuous repetition of the same dream. These psychics re-live periodically various scenes, or see in their dream experiences — constantly a creature or a symbol....

Every time the candidate wakes up from ordinary sleep, and remembers the Initiator Element, (be it a symbol, a sound, a colour, a person, etc.) he keeps his eyes closed, and goes on with the visualisation of that familiar image. He will then try to go back to sleep to continue the same dream.

In other words, the aspirant tries to be conscious of his own dream; that is why he intentionally goes on with it, but carries it to the vigil state, in full lucidity and self-control.

Hence, he becomes a spectator and actor of a dream with the advantage — certainly not insignificant — of being able to abandon the scene at will in order to move freely in the Astral World.

Then the aspirant, free of the limitations of the flesh, outside the physical body, will have discarded his old familiar environment and penetrated a universe ruled by different laws.

The discipline of the dream state of Tantric Buddhists methodically leads us to the awakening of our Consciousness.

Gnostics can awaken to the real state of Illumination only through the understanding and elimination of dreams.

Sacred scriptures from Hindustan solemnly assert that the whole world is Brahma’s dream. Having this Hindu postulate as a base, let us emphasise that “when Brahma awakens, his dream ends.”

As long as the aspirant does not achieve the radical dissolution, not only of dreams, but of their psychological generators as well, the absolute awakening is impossible.

The definite awakening of the Consciousness is possible only by means of a radical transformation.

The four Christic gospels insist in the necessity of awakening. Unfortunately, people are still sleeping.

Quetzalcoatl, the Mexican Christ, was certainly a Man who was one hundred per cent awakened. The multiplicity of his attributes points to us precisely the antiquity of his cult, and the profound veneration he received in Mesoamerica.

The holy gods of Anahuac are Perfect Men in the strictest sense of the word. They are absolutely awakened. Those beings eradicated even the possibility of dreams from their psyche.

Tlaloc, “he who makes sprouting,” the god of the rain and lightning, being a god, is also an awakened man who had to eliminate from his psyche, not only his dreams, but also all possibilities of dreaming.

He is the principal sacred individual of the ancient Olmec culture. He is always depicted with the Tiger-Serpent's mask in colossal axes and various jade figures.

Tezcatlipoca and Huitzilopochtli, beings of the fire, living representations of night and day, are also awakened men — beings who went beyond their dreams.

Outside his physical body, an awakened individual can invoke the holy gods of the Aztecs, Mayans, Zapotecs, Toltecs, and others.

The gods of the Borgia, Borbon, and other codices come to help those who awaken.

By means of the help of the holy gods, the awakened person can study the secret doctrine of Anahuac in the Astral Light.

Chapter 20

The Four Blessings

In the last chapter, we referred extensively to the Initiator Element of dreams. Obviously, we only lack the ability to use it.

When the Gnostic has kept a record of his dreams, he unquestionably discovers a dream that recurs. This, among other reasons, certainly justifies writing all dreams in his notebook or pad.

That dream experience — always recurring — is the Initiator Element that, wisely used, leads us to the awakening of the Consciousness.

Every time the mystic lies on his bed, goes to sleep and meditates at will on the Initiator Element, the result is immediate. Usually, the anchorite re-lives such dreams consciously, and is able to leave the scene at will, to travel in the supra-sensible worlds.

Any dream can be used for such purposes when we actually know the technique.

Whoever awakens from a dream can continue with it intentionally, if desiring to do so. In this case, he must go back to sleep and re-live that dream experience with imagination.

We must not imagine that we are imagining. Fundamentally, we should re-live the dream in its full and crude reality.

Repeating the dream intentionally is the first step towards the awakening of the Consciousness. The voluntary separation from the dream, in plain action, is the second step.

Some aspirants take the first step, but they lack the strength to take the second one. Such people can and should help themselves by means of the technique of meditation.

By making serious decisions, those devotees will practice meditation before going to sleep.

The motive of concentration and reflection in their inner and deep meditation will be, in this case, their inner situation....

In this practice, the mystic in sorrow, feeling sincere emotion, will invoke his Divine Mother Tonantzin (Devi Kundalini).

Shedding tears of pain, the ascetic Gnostic will lament his state of unconsciousness, and will implore for help, beseeching his Divine Mother for strength to detach himself at will of any dream.

The goal this dream discipline seeks is to prepare the disciple to clearly recognise the Four Blessings that manifest in the dream experience.

This esoteric discipline is certainly only for very serious people, for it demands infinite patience and enormous inner super-efforts.

A lot has been said in the Orient about the Four Lights of Dream; let us study this matter.

The first one is called the Revealing Light. It is written in gold letters in the Book of Life that this is perceived just before, or during the first hours of sleep.

Speaking frankly and to the point, let us point out that, as sleep becomes deeper, the undesirable melding of residual impressions and the usual train of discriminatory thoughts fortunately dissolve slowly.

In this stage of sleep, the second illumination progressively shows. This is known in Asia by the marvellous name of Increasing Light.

The ascetic Gnostic, by means of the extraordinary Tantric Dream discipline, gets beyond this stage and apprehends the two remaining lights.

The full experience of the crude reality of practical life in the Superior Worlds of Cosmic Consciousness grants the third light, the Immediate Realisation.

The fourth light is that of the Inner Profound Illumination, and it comes to us as if by enchantment in plain mystical experience.

“Here, in the fourth degree of the void, dwells the child of the Clear Mother Light,” states a Tibetan treatise.

Frankly speaking, I assert that the Tantric Dream discipline is in fact an esoteric preparation for that final dream that we call death.

Having “died” many times at night, the anchorite Gnostic who has consciously apprehended the Four Blessings, which present themselves in the dreaming experience, passes to the post mortem state when he dies, with the same ease that he willingly gets into the World of Dreams.

Outside his physical body, the Gnostic can consciously verify by himself, the fate reserved to the souls beyond death.

If, every night, by means of the Tantric Dream discipline, the esotericist can consciously “die” and penetrate in the World of the Dead, he will then be able as well, to “study the ritual of Life and Death while the officiant arrives...”

After he visited the infernos, where he saw in horror the fate of the lost souls, Hermes became acquainted with unknown facts...

Watch to that side (Osiris tells Hermes). Do you see that hive of souls who try to climb up to the Lunar region? Some are rushed down to the ground, just like flocks of birds under the blows of a storm. The other ones, with the strokes of their wings, reach the superior sphere, which pulls them on its rotation. Once they reach there, they recover the sight of divine things.

When burying those chosen by Tlaloc, the rain god, the Aztecs placed a dried branch [nearby]

It was said that, when the blessed one reached the Field of Delights, or Tlalocan, the dried branch turned green again indicating in this way the return to a new life...

Those who have not been chosen by the Sun or Tlaloc, fatally go to Mictlan, which is in the north; a region where the souls undergo a series of magic trials on passing through the infernal worlds.

There are nine places where the souls suffer unbearably before reaching the final rest.

This reminds us, in an emphatic way, of the nine infernal circles of Dante Alighieri's Divine Comedy.

Many are the gods and goddesses who populate the nine Dantean circles of the Aztec inferno.

Let us remember in this Christmas Message 1974-1975, the frightful Mictlantecuhtli and the tenebrous Mictēcacihuatl, the Lord and Lady of the Infernos [respectively] inhabitants of the Ninth and deepest underground of those places.

The souls who undergo the trials of the Aztec inferno, later enter joyfully after the “second death,” the paradises of the elementals of Nature.

Unquestionably, those souls who neither descend to the infernal worlds after death, nor ascend to the Kingdom of the Golden Light, or to Tlaloc's paradise, or the Kingdom of Eternal Concentration, etc., will come back or return sooner or later to a new physical body.

The souls chosen by the Sun or Tlaloc rejoice much in the Superior Worlds before returning to this Vale of Samsara.

The anchorite Gnostics, after having grasped the Four Lights of Dream, can consciously visit the Tlalocan every night, or go down to the Mictlan, or contact those souls who, before returning, [still] live in the Lunar region.

Chapter 21

The Guardian Angel

The following sentence serves as an appropriate beginning to the last chapter of this book. The first educator of any great initiate is, by its own right, the fundamental cause of all spiritual parts of his authentic presence.

Any grateful guru humbly prostrates before the first creator who gave him life.

After many conscious works and voluntary sufferings, it is revealed before our tearful eyes, the absolute perfection achieved in the functioning of all spiritual, isolated parts of our common presence. Then, the Being's impulse of gratitude towards the first educator is born in us.

Unquestionably, the absolute perfection of each and every isolated part of the Being can be achieved only by radically dying in ourselves, here and now.

There are various stages of inner Self-realisation. Some initiates have achieved perfection in some isolated parts of their Being, but they still have much work to do before reaching the absolute perfection of all parts.

It would be in no way possible to portray the Being. It resembles an army of innocent children; each of them performs specific tasks. The greatest longing of all initiates is to unify all parts of the Being.

When one achieves the inner Self-realisation of the highest part of one's Being, one receives the grade "Ishmesch."

Our Lord Quetzalcoatl, the Mexican Christ, undoubtedly developed the highest part of his own Being. It should be noted that Xolotl, the Nahua Lucifer, is also one of our own Being's isolated parts.

The elemental gods of Nature, such as Huehuetoti, Tlaloc, Ehecatl, Chalciutlicue (Tlaloc's Genevieve), Xochiquetzal, the goddess of flowers, etc., assist the initiate in his elemental magic operations, provided that there is correct behaviour.

Nevertheless, we should not forget our Elemental Intercessor — the elemental magician in each of us who can invoke the elemental gods of Nature and perform prodigies. This is unquestionably another one of the Being's isolated parts.

The three goddesses, who are actually only three unfoldings of the same divinity, that represent our Divine Mother (variations or offshoots of our own Being) are Tonantzin, Coatlicue and Tlazolteotl.

Our own Being has many isolated parts. We are amazed when we behold the Lion of the Law, the Two Genii who take note of our good and bad deeds, the Karma Police — a part of our Being as well — the All Merciful, The Compassionate One, our united Father-Mother, and the Guardian Angel.

The flaming powers of the Guardian Angel are truly extraordinary, marvellous, and extremely divine. I know what the Guardian Angel is from purely Gnostic sources, secretly kept in monasteries of initiation. These bear no resemblance to common pseudo-Christianity and pseudo-occultism, which are accessible to the general public.

On reaching the very mysterious field of the history and the life of the Jinns, we have discovered not only the Chapultepec Temple in Mexico and the people from the Fourth Vertical, but also — to our amazement — the power of the Guardian Angel and his relationship with all this.

Let us never forget Padre Prado and Bemal Diaz del Castillo who, together, observed with delight, the Anahuac priests in Jinn states.

The anchorites floated delightfully through the air and went from Cholula to the Templo Mayor. This happened every day at sunset.

Never in their nocturnal walks, did the Sais' disciples in the delta of the Nile, or Zaratustra's followers in the Persian plateaux, or those who meditated in Belo's Tower in Babylonia, have more majestic horizons than the ones that are observed by those who seriously persevere in Tantric Dream discipline.

Outside his physical body, the Gnostic anchorite can consciously, if he wills it, invoke an isolated part of his own Being, which is defined in practical esotericism as the Guardian Angel. Unquestionably, the Ineffable will heed his call.

Transparent serenity, limitless calm, or ecstatic happiness, like that which is experienced by the soul when breaking the bonds of matter and the world, is what we feel in such delightful moments.

You can then, dear reader, deduce the outcome: magical services a la Lonhegrin, can always be received.

If, in such rapturous moments, we ask the Guardian Angel the favour of removing our body, which is sleeping in bed where we left it, and bringing it to us, the magical phenomenon will take place successfully.

We can sense that the physical body is on its way, brought by the Guardian Angel, when we feel a strange pressure on our psychic or astral shoulders.

If we assume a receptive, open, and quiet attitude, the physical body will penetrate our interior.

The Tantric Gnostic, instead of returning to his physical body, consciously waits for it to come to him in order to travel to the Promised Land in the fourth co-ordinate. Later, with the help of the Guardian Angel, the Gnostic can safely go back home to bed.

The Venerable Masters of the Occult fraternity travel with their physical bodies in the fourth vertical and can leave the fourth vertical at any point they wish.

This means that the resurrected masters of the Superior Order have the luxury of transporting themselves without modern transportation systems, boats, aeroplanes or cars — not a trivial matter.

In ancient times the [use of] criticism, analogy and symbology procedures were the living core of the Alexandrian school of the philaleteans or "truth lovers," a sixth century academy of synthesis founded by Ammonio Sacas, the great autodidact and eclectic, and Plotinus, Plato's follower. Throughout the centuries, the great initiatic value of these [procedures] and the doctrinal principles of Egypt, Mexico, Peru, China, Tibet, Persia, and India helped many initiates orient themselves in the Path of the Razor's Edge.

Ammonio Sacas' *Androgilia* is remarkable; it is an excellent, golden book.

Self-aggrandisement is the biggest error that many modern pseudo-esotericists and pseudo occultists have. They love themselves so much, and they yearn for the evolution of the misery they carry within. They want to move on, and long for the extension of that, which in no way deserves either perfection or perpetuation.

Those people with subjective psyches believe themselves to be rich, powerful, and illuminated. They covet a splendid position in the beyond. In reality, they know nothing about themselves. Lamentably, they are ignorant of their own impotence, nothingness, shamelessness, misadventures, and psychological misery and nakedness.

We Gnostics do not yearn to be better or worse, we only want to die in ourselves, here and now.

When we have the “evolution dogma” as the foundation of our most cherished yearnings, our point of departure is false.

We, the penitents of the rocky path that leads to final liberation, are not interested in evolution. We know we are miserable and crippled, and our own evolution would be useless. We prefer supreme death; only death brings forth what is new....

Why should we struggle for the evolution and progression of our own misfortune? It is better to die.

If the seed does not die, the plant cannot sprout. When death is absolute, “that,” which will be born will also be absolute.

Total annihilation of the self, the radical dissolution of the most loved which we carry within, the final disintegration of our best desires, thoughts, feelings, passions, resentments, sorrows, emotions, yearnings, hatred, likings, jealousy, revenge, anger, affections, attachments, passion, lust, is urgent and undelayable, it cannot be postponed. In this way, the Being’s flame, which is always new and does not belong to time, can come forth....

The conception we have of the Being is not the Being. Any intellectual concept we have created about the Being is not the Being. Our opinion of the Being is not the Being. The Being is the Being and the Being’s *raison d’être* is the very same Being.

Fear of absolute death is an obstacle to the realisation of radical change.

Each of us has a mistaken creation in our interior. It is essential to destroy what is false so that a new creation can come forth. We would never try to promote the evolution of falseness; we prefer Buddhist annihilation.

From the black and horrifying sepulchral grave of the abyss, arise the diverse flaming parts of the Being. The Guardian Angel is one of those many isolated parts.

Those who really know the Templars mysteries, which are a marvellous reflection of Bacchian, Eleusian, and Pythagorean mysteries, by no means wish to carry on their inner misery.

We ought to return to the original point of departure. We must go back to the primitive darkness of the Not-Being and Chaos, so that light can be born and a new creation can come forth in our interior. Instead of fearing total annihilation, we should learn how to love and fall into the arms of our Blessed Death-Mother Goddess.

Final Notes

Magnifica Animan Mean!

Your destiny, dear reader, will never be as that of other mortals if, after having deeply studied this book, you practice the methods or systems taught here in order to awaken your consciousness.

Indeed, to support what I wrote here, I could use widely known medieval manuscripts, which can be found in many places.

I could resort to divine Plato's works and Socrates' discourse about what the priest of *Sais* told Solon in the delta of the Nile.

Finally, I could appeal to other prodigies, intrinsic to historic accounts, in order to provide you with more esoteric data, including the sacred vows of the secrets of initiation with respect to the lives and amazing Gnostic deeds of Anahuac.

It is not necessary, however, to add anything else to this book for now. I think that with nine days of study, meditation, isolation and fasting, one can experience directly the truths contained in this esoteric treatise.

Samael Aun Weor