

Concepts of the extreme right or extreme left of the pendulum go out of date like womens fashion. They are all processes of the mind, things that take place on the surface of our comprehension. They are nonsense, vanities of the intellect.

To any psychological discipline, another discipline is opposed. Any logically structured psychological process is opposed by another similar one, nevertheless, what does it matter?

Reality—the Truth, is what interests us, but it is not a question of the pendulum and it cannot be encountered in the swings of theories and beliefs.

Truth is the unknown, from instant to instant, from moment to moment.

Truth is found at the centre of the pendulum not at the extreme right neither at the extreme left.

When Jesus was asked “What is the truth?”, he kept a profound silence. When Buddha was asked the same question he turned away and departed.

The Truth is not a question of opinions, neither of theories, nor prejudices of the extreme right or of the extreme left.

A concept about the Truth that the mind can think up, is never the Truth.

The idea which our understanding may have of Truth, is never the Truth.

Any opinion we may hold regarding the Truth, however respectable it seems, is not in any way the Truth.

Neither spiritual tendencies nor their materialist opponents can ever lead us to the Truth.

Truth is something that must be directly experienced, just as when we stick a finger into fire and it burns, or when we swallow water and drown.

The centre of the pendulum is found within ourselves, and it is there that we must directly discover and experience *Reality*—the Truth.

We need to directly explore ourselves in order to discover and profoundly know ourselves.

The experience of the Truth only comes when we have eliminated the undesirable elements which in conjunction constitute the *Myself*.

The Truth comes only by eliminating error. Only by the disintegration of the “*I*”, my mistakes, my prejudices and fears, my passions and desires, my beliefs and lusts, intellectual obstinacies and all types of self-sufficiency, does the experience of *Reality* come for us.

The Truth has nothing to do with what has or has not been said, nor with what has or has not been written. It only comes to us when the *Myself* has died.

The mind cannot look for the Truth because it does not know it. The mind cannot recognise the Truth because it has never seen it. The Truth, for us, comes spontaneously when we eliminate all those undesirable elements which constitute the *Myself*, the “*I*”.

As long as the *Consciousness* remains bottled up in the *Myself*, it will be unable to experience that which is real, that which lies beyond the body, beyond attachments and the mind, that which is Truth.

When the *Myself* is reduced to cosmic dust the *Consciousness* is liberated, in order to finally awaken and experience the Truth directly.

The Great Kabir Jesus rightly said “KNOW THE TRUTH AND IT WILL MAKE YOU FREE”.

What purpose does it serve for a person to know fifty thousand theories if they have never experienced the Truth?

Anyone's intellectual system may be very respectable, but any system has its opposing one. And neither one nor the other are the Truth.

It is better to explore ourselves in order to know ourselves so that one day we directly experience what is real—the TRUTH.

CHAPTER 6.

CONCEPT AND REALITY

Who or what can guarantee that concept and reality are absolutely equal?

Concept is one thing and reality is another. There is a tendency to overestimate our own concepts.

For *Reality*, to equal *concept*, is almost an impossibility. However, the hypnotized mind by its very own concepts always supposes that concept and reality are the same.

Any correctly structured psychological process which uses a precise logic is opposed by a different one, strongly formed with a similar or superior logic. Then so what?

Two minds severely disciplined within ironclad intellectual arguing amongst themselves, indulging in polemics, over this or that fact of reality; each one believing its own concept to be exact and the other to be false. But which is right? Who can honestly guarantee either case? Which one shows that concept and reality are the same?

Without question each head is a world on its own. In each and every one of us lies a kind of pontifical, dictatorial dogmatism which persists in asserting the belief in absolute equality of concept and reality.

However strong the structures of reasoning are, nothing can guarantee absolute equality between concept and reality.

Those who incarcerate themselves within any intellectually logistic procedure, always want to make the reality of phenomena and elaborated concepts coincide, but this is only the result of hallucinatory reasoning.

Openness of oneself to new things is a difficult faculty to acquire for those who are conventional. People unfortunately want to discover and discern their own prejudices, ideas, preconceptions, opinions and theories in all natural phenomena. No one knows how to be receptive, seeing anew with a clear and spontaneous mind.

It would be apt for phenomena to talk to the sages. Unfortunately, sages of this day and age don't know how to view phenomena. They only want to see in them, the confirmation of all their preconceptions.

Although it seems incredible, modern scientists know nothing about natural phenomena.

When looking into natural phenomena, if we exclusively seek our own concepts, we shall certainly see those concepts, we shan't see the phenomena.

Nevertheless, foolish scientists hallucinated by their fascinated intellects, stupidly think each of their concepts to be absolutely equal to this or that observed phenomena, when the reality is different.

There is no denying that our affirmations are rejected by all those who are self-incarcerated in this or that logistic procedure. Without doubt, the pontifical and dogmatic condition of the intellect can never accept that any correctly elaborated concept does not coincide exactly with reality.

As soon as the mind observes any phenomenon received through its senses, it immediately imposes labels with this or that scientific term which assuredly serve only as a patch to cover its own ignorance.

The mind doesn't really know how to be receptive to something new, but it does know how to invent very complicated terminology pretending to deceitfully qualify that which it is certainly ignorant of.

Speaking in a Socratic sense, we would say, that the mind not only knows not but it also knows not that it knows not.

Modern mentality is terribly superficial. It has specialised in inventing extremely difficult terms to cover its own ignorance.

Two types of science exist: the first is nothing but the decay of abounding subjective theories; the second is the pure science of the great enlightened ones, *the Objective Science of the Being*.

Undoubtedly, it is not possible to penetrate into the amphitheatre of cosmic science without first *dying* within ourselves.

It is necessary to bring about the disintegration of all those undesirable elements within us which jointly constitute in themselves, the *Myself*, the *Self* of Psychology.

As long as the *Superlative Consciousness of the Being* continues to be bottled up inside the *Myself*, within my own subjective concepts and theories, it is absolutely impossible to directly know the harsh reality of natural phenomena within ourselves.

The key to nature's laboratory is held in the right hand of the *Angel of Death*.

We can learn very little from the phenomenon of birth, but from *death* we can learn all.

The inviolate temple of pure science is encountered in the depths of the black sepulchre. If the seed does not die, the plant is not born. The new only comes with *death*.

When the Ego dies, the *Consciousness* awakens to see the reality of all nature's phenomena as they are in themselves, and for themselves.

The *Consciousness* knows that which it directly experiences for itself—the harsh reality of life beyond the body, attachments and the mind.

CHAPTER 7.

THE DIALECTIC OF CONSCIOUSNESS

In the Esoteric Work which deals with the elimination of those undesirable elements we carry within, annoyance, tiredness and boredom often emerge.

Without question, we always need to return to the original starting point and re-evaluate the foundations of our psychological work, if we truly yearn for radical *Change*.

Love for the Esoteric Work is indispensable if we really want a complete inner transformation.

Unless we have love for the Psychological Work which leads to change, the re-evaluation of principles, becomes more than impossible.

It is absurd to suppose we can be interested in the Work if in fact we don't come to have love for it.

This means that love is essential when we attempt the reassessment of the foundations of the Psychological Work time and again.

Above all, it is imperative that we know what is that which is called *Consciousness*, for there are many people who have never been interested in knowing anything about it.

Any ordinary person knows that when a boxer is knocked out in the ring he loses *Consciousness*.

It is quite clear that when the unfortunate boxer comes round, he regains *Consciousness*.

Consequently, anyone can understand that a clear difference exists between personality and *Consciousness*. When we come into this world all of us have three per cent *Consciousness*. The other ninety seven per cent is divided into the subconscious, the infra-conscious and the unconscious.

The three per cent of awakened *Consciousness* can be increased whilst we work upon ourselves.

It is not possible to increase *Consciousness* by exclusively physical or mechanical procedures.

Undoubtedly, the *Consciousness* only awakes through conscious work and voluntary suffering.

There are various types of energy within us, which we must understand. Firstly: mechanical energy. Secondly: vital energy. Thirdly: psychic energy. Fourth: mental energy. Fifth: voluntary energy. Sixth: conscious energy. Seventh: pure spiritual energy.

However much we attempt to multiply our strictly mechanical energy, we will never awaken the *Consciousness*.

However hard we attempt to increase the vital forces within our own organism, we will never awaken the *Consciousness*.

Many psychological processes take place within ourselves without any intervention from *Consciousness*.

However great the disciplines of the mind may be, mental energy can never achieve the awakening of the diverse functions of *Consciousness*.

Even if the force of will is multiplied infinitely it can never bring about the awakening of *Consciousness*.

All these types of energy are graded into distinct levels and dimensions which have nothing to do with *Consciousness*.

The *Consciousness* can only be awakened through Conscious Work and upright effort.

The minute percentage of *Consciousness* which humanity possesses, instead of being increased is usually futilely squandered in life.

It is obvious that when we identify with all the events of our existence, we are fruitlessly squandering the energy of *Consciousness*.

We should view life as a film, without identifying ourselves with any comedy, drama or tragedy, thus saving the energy of *Consciousness*.

Consciousness itself is a type of energy with a very high frequency vibration.

We should not confuse *Consciousness* with memory, as they are very different from each other, just as the light of a car's head lamps is, in relation to the road upon which we drive.

Many actions take place within us with no participation whatsoever of that which is called *Consciousness*.

Many adjustments and readjustments take place within our organism, without the participation of the *Consciousness*.

The motor centre of our body can drive a car, or direct the fingers which play piano keys without even the most insignificant participation of the *Consciousness*.

Consciousness is the *Light* which unconsciousness does not perceive.

A blind person cannot perceive physical solar light, however, it does exist by itself.

We need to open ourselves, so that the *Light of Consciousness* can penetrate the terrible darkness of the *Myself*.

Now we can better understand the meaning of John's words, when he said in the Gospel: "The Light shines in the darkness, but the darkness does not understand."

It is impossible however, for the *Light of Consciousness* to penetrate within the darkness of the *Myself*, if we haven't previously used the marvellous Sense of psychological self-observation.

We need to clear a path for the light to illuminate the sinister depths of the Self of Psychology.

We would never observe ourselves if we were not interested in *Changing*, and such interest is possible only when we truly love the esoteric teaching.

Now our readers will understand the reason for advising constant re-evaluation of the instructions concerning the Work upon oneself.

Awakened *Consciousness* allows us to experience reality directly.

Unfortunately, the *Intellectual Animal* mistakenly called man, fascinated by the formulated power of dialectical logic, has forgotten about the *Dialectic of Consciousness*.

Unquestionably, the power to formulate logical concepts, deep down is terribly poor.

From thesis we can pass to antithesis and through discussion to its synthesis, but the latter remains in itself an intellectual concept which can never coincide with reality.

The Dialectic of Consciousness is more direct, permitting us to experience the reality of any phenomenon in itself and by itself.

Natural phenomena never coincide exactly with concepts formulated by the mind.

Life unfolds from instant to instant and when captured for analysis, we cause its death.

When we attempt to infer concepts by observing this or that natural phenomenon, in fact we stop perceiving the reality of the phenomenon. We only see the reflection of theories and stale concepts in it, which have nothing in any way to do with observed fact.

Intellectual hallucination is fascinating and we deliberately want to force all natural phenomena to coincide with our dialectical logic.

The Dialectic of Consciousness is based on living experiences and not on mere subjective rationalism.

All the laws of nature exist within us and if we don't discover them within, we will never discover them outside ourselves.

Man is contained in the Universe and the Universe is contained in Man.

That which we experience within us is real, only *Consciousness* can experience reality.

The language of *Consciousness* is symbolic, intimate and profoundly significant only those who are awakened can understand it.

Those who want to *Awaken Consciousness* must eliminate from within all the undesirable elements which constitute *the Ego, the Self, the Myself*, within which the *Essence* is bottled up.

CHAPTER 8.

SCIENTIFIC JARGON

Didactic logic is conditioned and qualified by the prepositions “on” and “about”, which never take us to a direct experience of reality.

Nature's phenomena are very far from that which is seen by scientists.

Certainly, as soon as a any phenomenon is discovered, it is immediately qualified or labelled with this or that difficult terminology of scientific jargon. It is obvious that the difficult terminology of modern science only serves as a patch to cover its ignorance.

Natural phenomena are never as those which are seen by scientists.

Life with all its processes and phenomena is unfolding from moment to moment, from instant to instant, and when the scientific mind detains it for analysis, in fact it kills it.

Any inference extracted from any natural phenomenon, is in no manner equal to the concrete reality of a phenomenon. Unfortunately the scientific mind, hallucinated by its own theories, firmly believes in the reality of its inferences.

A hallucinated intellect not only sees the reflection of its own concepts in phenomena, but worse than that, it wants to dictatorially formulate phenomena to be exactly and absolutely equal to all those concepts carried in the intellect.

The phenomenon of intellectual hallucination is fascinating. None of those stupid, ultramodern scientists would admit the reality of their own hallucinations.

Certainly, the know-alls of our time would never admit to being classified as *hallucinated*.

The power of their own auto-suggestion has made them believe in the reality of all the concepts of scientific jargon.

Obviously a hallucinated mind presumes itself conscious and dictatorially wants all the processes of nature to go along the track of their pedantry.

As soon as a new phenomenon appears, it is classified, labelled and put in this or that place, as though it has in fact been understood.

Thousands of terms have been invented to label phenomena, but the pseudo-sapient know nothing of the reality of phenomena.

As a living example of all that has been stated in this chapter we will cite the human body.

In the name of truth we can affirm emphatically that the physical body is absolutely unknown to modern scientists.

Such an affirmation will appear very insolent to the pontiffs of modern science, unquestionably it will merit our excommunication.

Nevertheless, we have a very sound basis from which to make such a tremendous affirmation. Unfortunately the hallucinated minds are convinced of their own pseudo-sapience which never even remotely accepts the crude reality of their ignorance.

If we make known to the hierarchies of modern science that Count Cagliostro, a very interesting personage of the sixteenth, seventeenth and eighteenth centuries is still alive in broad daylight in the twentieth century; if we disclose that Paracelsus, the distinguished practitioner of the medieval ages still exists today, you can be sure the hierarchies of actual science would ridicule us and never accept our affirmations.

However, it is so. They actually live on the face of this Earth. They are genuine *Mutants*, immortal men whose bodies date from thousands and even millions of years ago.

The author of this book knows *Mutants*. However, he is aware of modern scepticism, the hallucination of scientists and the ignorant state of the *know-alls*.

Because of this, we are under no illusion that the fanatics of scientific jargon would ever accept the reality of our unusual declarations.

The body of any *Mutant* is an open challenge to the scientific jargon of our times.

The body of any *Mutant* can change its shape and then return to its normal state without any damage.

The body of any *Mutant* can penetrate instantaneously into the fourth dimension and assume any vegetable or animal form whatsoever, and subsequently return to its normal state without receiving any harm.

The body of any *Mutant* violently challenges the old texts of official Anatomy.

Unfortunately, none of these declarations will convince those who are hallucinated by scientific jargon. Those gentlemen sitting upon their pontifical thrones, unquestionably look at us with disdain, perhaps with anger, and possibly even with some pity.

However, the truth is what it is and the reality of *Mutants* is an open challenge to all ultramodern theory.

The author of this book knows *Mutants* but expects no one to believe him.

Every organ in the human body is controlled by laws and forces, which are not even remotely known of by those hallucinated with scientific jargon.

The elements of nature are in themselves unknown to official science. The best chemical formulae are incomplete: H₂O—two atoms of Hydrogen to one of Oxygen to make water, becomes something empirical.

If we attempt to join, in laboratory conditions, an atom of Oxygen with two of Hydrogen, it does not result in water or anything like it, because the formula is incomplete. The element of fire is missing. Only with this cited element is it possible to create water.

The intellect, however brilliant it seems, can never lead us to the experience of *Reality*.

The classification of substances, and the difficult pseudo-terminology with which they are labelled, only serve as a patch to cover ignorance.

That the intellect wants to determine what this or that substance's specific name and characteristic should be, is absurd and insupportable.

Why does the intellect presume itself omniscient? Why does it hallucinate itself, into believing that substances and phenomena are just the way it decrees them to be? Why does the intellect want nature to be a perfect replica of all its theories, concepts, opinions, dogmas, preconceptions and prejudices?

In reality, natural phenomena are not as they are believed to be and natural substances and forces are never as the intellect thinks they are.

The awakened *Consciousness* is not the mind, neither is it the memory nor anything similar. Only the liberated *Consciousness* is capable of directly experiencing for itself the reality of life, free in its movement.

We must emphatically affirm, however, that as long as any subjective element exists within us, the *Consciousness* will remain bottled up within such an element, and thus will be unable to enjoy continuous and perfect *enlightenment*.

CHAPTER 9.

THE ANTICHRIST

Dazzling intellectualism, as the manifested function of the psychological Self, is without doubt the ANTICHRIST.

Those who suppose the ANTICHRIST to be a strange person born somewhere on the Earth, or coming from this or that country, are certainly completely mistaken.

We have emphatically stated that the ANTICHRIST is definitely not a particular person, but is all people.

It is obvious that the ANTICHRIST itself exists deep within each person and expresses itself in multiple ways.

Intellect which is placed in the service of the spirit is useful, intellect which is divorced from the spirit is useless.

From an intellectualism without spirituality, arise rascals, living manifestations of the ANTICHRIST.

It is obvious that the *rascal* is, in himself and by himself, the ANTICHRIST. Unfortunately, the actual world with all its tragedies and miseries is governed by the ANTICHRIST.

The state of chaos in which actual humanity finds itself, is undoubtedly due to the ANTICHRIST.

The *iniquity* of which Paul of Tarsus spoke in his epistles is certainly the crude reality of our times.

The *iniquity* is already here, it manifests itself everywhere, it certainly has the gift of ubiquity.

It discusses in cafes, negotiates at the United Nations, sits comfortably in Geneva, conducts experiments in laboratories, invents atomic bombs, remote-controlled missiles, asphyxiating gases, bacteriological bombs, etc.

The ANTICHRIST, fascinated by its own intellectualism, which is absolutely exclusive amongst know-alls, believes that it knows all of nature's phenomena.

The ANTICHRIST, believing itself omniscient, trapped in the rotteness of its own theories, plainly rejects anything resembling God or that which is worshipped.

The self-sufficiency, pride and arrogance of the ANTICHRIST are unbearable.

The ANTICHRIST mortally hates the Christian virtues of faith, patience and humility.

Everyone bows before the ANTICHRIST. Obviously, it has invented ultra-sonic aircraft, wonderful ships, brilliant cars, amazing medicines, etc.

Under such conditions, who can doubt the ANTICHRIST? Whoever dares, in this day and age, to pronounce against all the miracles and wonders of the Son of perdition, condemns himself to the ridicule of everyone, the sarcasm and the irony, to be classed as stupid and ignorant?

It is hard work to try and make serious and studious people understand, they themselves react and give resistance.

It is clear that the *Intellectual Animal* mistakenly called man, is a robot programmed at nursery, primary and junior school, secondary school, college and university, etc.

No one can deny that a programmed robot functions in accordance with its programming. It cannot function if the programme is removed.

The ANTICHRIST has elaborated a programme with which the humanoid robots of these decadent times are programmed.

Making these clarifications, emphasising what I am saying is extremely difficult, as this is outside the programme.

The bottling up of the mind is such a terrible and serious a matter, that a humanoid will never even remotely suspect that the programme is useless because he has been arranged in accordance with that programme and to doubt it seems like heresy, something incongruous and absurd.

For a robot to doubt its own programme is absurd, an absolute impossibility, because its very existence depends upon that programme.

Unfortunately things are not as the humanoid robots think they are. There is another science, another wisdom, which they find unacceptable.

The humanoid robot reacts and with reason, as it isn't programmed to deal with another science or another culture, nor anything else that differs from its timeworn programme.

The ANTICHRIST has elaborated the programmes of the humanoid robot and the robot humbly prostrates itself before its master. How can a robot possibly doubt the wisdom of its master?

A child is born innocent and pure. The *Essence* expressing through each baby is exceedingly precious.

Unquestionably, nature deposits in the brain of the new born all the wild, rustic, cosmic and spontaneous information that is indispensable for the capture or apprehension of the truths contained in any natural phenomena perceptible to the senses.

This means that a new born baby can discover by itself the reality of each natural phenomenon. Regrettably the ANTICHRIST'S programme interferes with it, and the marvellous qualities that nature places in the brains of the newly-born are soon destroyed.

The ANTICHRIST prohibits thought in a different manner; all babies born must be programmed by order of the ANTICHRIST.

There is no doubt that the ANTICHRIST is in mortal hatred of that precious sense of the being, known as *the faculty of the instinctive perception of cosmic truths*.

Pure science—as distinct from the decaying university theories which exist here, there and everywhere—is something inadmissible for the ANTICHRIST'S robots.

Many wars, famines and diseases have been propagated by the ANTICHRIST throughout the world, and no doubt they will continue to be propagated before the arrival of the final catastrophe.

Unfortunately, the hour of the great apostasy has arrived—that time announced by all the prophets—and no human being will dare to pronounce against the ANTICHRIST.

CHAPTER 10.

THE PSYCHOLOGICAL SELF

This question of the Ego, of what I am, of that which thinks, feels and acts, is something that we must explore within ourselves in order that we gain profound knowledge.

Everywhere there are lovely theories which attract and fascinate. However, they are of no use at all if we don't know ourselves.

It is fascinating to study astronomy or to distract ourselves somewhat reading a serious book. It is however, ironic to become erudite and not know anything about the *Ego*, about what *I am*, about the human personality we possess.

Everyone is very free to think whatever they please and the subjective reasoning of the *Intellectual Animal* ambiguously called man, fixes upon anything. Just as it can make a mountain out of a molehill it can make a molehill of a mountain; there are many intellectuals who play with rationalism, nevertheless, what does it matter?

To be learned does not signify wisdom. *Learned Ignoramuses* abound like weeds. Not only do they not know, but they are not even aware they don't know.

Let's understand that by *Learned Ignoramuses* we mean the *know-all*s who believe they know everything and who don't even know themselves.

It would be possible to theorize splendidly on the Psychological self, however, that isn't precisely what interests us in this chapter.

We need to know ourselves directly without the depressing process of option.

This is definitely impossible without observing ourselves in action from instant to instant, from moment to moment.

It is not the case that we see ourselves through theories or simple intellectual speculation.

To see ourselves directly as we are, is interesting; only in this way do we reach the true knowledge of ourselves.

Although it seems incredible, we are mistaken with regard to ourselves.

Many things which we believe we have, we do not have, and many which we do not believe we have, we actually have.

We have formed false concepts about ourselves and we must therefore make an *inventory* to measure what we have in surplus and what we lack.

We suppose ourselves to have these or those qualities which in reality we do not, and we are ignorant of many of the virtues we certainly do possess.

We are *dormant* people, unconscious, and that is very serious. Unfortunately we think the best of ourselves and never suspect that we *are asleep*.

The holy scriptures insist on the necessity of *awakening*, but do not explain the system to achieve this *awakening*.

Worst of all, there are many who have read the holy scriptures and even then don't understand that they are *asleep*.

Everyone believes that they know themselves and don't remotely suspect the existence of the Doctrine of the Many Selves.

In reality, the psychological self of each person is multiple, it always consists of many.

By this, we mean that we have many selves and not only one, as is always supposed by *Learned Ignoramuses*.

By denying the Doctrine of the Many Selves we make fools of ourselves. In fact, it is the height of absurdity to ignore the intimate contradictions which each of us possess.

"I am going to read a newspaper," says the ego of intellect. "To hell with reading," exclaims the ego of movement, "I prefer to ride my bicycle." "Forget it," shouts a third in disagreement, "I'd rather eat, I'm hungry."

If we could see ourselves full-length in a mirror, the way we actually are, we would discover for ourselves directly, the Doctrine of the Many Selves.

The human personality is only a marionette controlled by invisible strings.

The ego which swears eternal love for *Gnosis*, is later replaced by another who has nothing to do with the pledge, then the individual leaves *Gnosis*.

The ego which swears eternal love for one woman is later replaced by another one which has nothing to do with the oath. Then the person falls in love with another woman and like a house of cards, it all collapses.

The *Intellectual Animal* mistakenly called man is like a house filled with many "people".

No order or agreement exists amongst the multiple egos, they all quarrel with each other and fight for supremacy. When one of them gains control of the capital centres of the organic machine, it feels unique, a master, however, ultimately it is overthrown.

Considering the matter from this point of view, we come to the logical conclusion that the *Intellectual Mammal* does not have a true sense of moral responsibility.

Undoubtedly, whatever the machine says or does at a given moment, depends exclusively on the type of ego in control at that instant.

It is said that Jesus of Nazareth drove out seven demons, seven egos, from the body of Mary Magdalen, living personifications of the seven deadly sins.

It is obvious that each of these seven demons is at the head of a legion. Hence, we can establish as a natural consequence that the intimate Christ was able to expel thousands of egos from the body of Mary Magdalen.

Reflecting upon all this we can clearly infer the only integrity we possess within us is the ESSENCE, which tragically finds itself trapped within the multiple egos of Revolutionary Psychology.

It is regrettable that the *Essence* is always limited in its processes by virtue of its imprisonment.

Without question the *Essence* or *Consciousness* which are the same—*sleep* profoundly.

CHAPTER 11.

DARKNESS

One of the most difficult problems of our epoch certainly stems from the intricate labyrinth of theories.

Undoubtedly, in these times there is an exorbitant multiplicity of pseudo-esoteric and pseudo-occultist schools here, there and everywhere.

The market in souls, books and theories is frightening. Rare are those who really manage to find the *Secret Path* amongst the many cobwebs of contradictory ideas.

Gravest of all is intellectual fascination. There is a tendency to nourish ourselves only intellectually with all that which reaches the mind.

The vagabonds of the intellect are not content with all the subjective literature and the ordinary types of book found in abundance in the bookshops. Now, to make matters worse, they also stuff themselves to the point of indigestion with cheap pseudo-esotericism and pseudo-occultism, which abound like weeds.

The result of all this is a slang of confusion and manifest disorientation amongst the villains of the intellect.

I constantly receive all sorts of letters and books—the senders usually enquire about this or that school, this or that book—I confine myself to the following reply: “Desist from idle mental curiosity. There is no reason why you should mind other people’s business. Disintegrate the animal ego of curiosity, for the business of other schools is not your concern. Become serious; know yourself; study yourself; observe yourself; etc....”

It is really important to know ourselves profoundly at all mental levels.

Darkness is unconsciousness; *Light* is *Consciousness*. We should allow *Light* to penetrate our own darkness, obviously *Light* has the power to defeat darkness.

Regrettably people find themselves incarcerated within the foetid, filthy environment of their own minds, worshipping their beloved *Ego*.

People do not want to realize that they are not masters of their own lives. Indeed each person is controlled from within by many other persons. I refer emphatically to the multiplicity of egos we carry within.

Evidently, each ego puts in our minds what we must think, in our mouths what we must say, and in our hearts what we must feel, etc.

Under such conditions the human personality is no more than a robot governed by different people, each disputing its superiority and aspiring to supreme control of the major centres of the organic machine.

In the name of truth we solemnly affirm that the poor *Intellectual Animal* wrongly called man, though believing himself balanced, lives in a complete psychological imbalance.

The *Intellectual Mammal* is by no means unilateral, otherwise he would be balanced.

The *Intellectual Animal* is unfortunately multilateral, as has been exhaustively demonstrated.

How can the rational humanoid be balanced? For the existence of perfect equilibrium an awakened *Consciousness* is necessary.

Only the light of *Consciousness*, emanating not from the angles but completely centred from within towards ourselves, can put an end to the differences and psychological contradictions. Only this can establish within ourselves the true inner equilibrium.

If we dissolve the whole unity of selves carried within, the *Consciousness Awakens* and as a consequence true balancing of our own psyche results.

Unfortunately, people do not want to realize that they live in unconsciousness, deeply *Asleep*.

If people were *Awakened*, each one would feel their fellow beings within themselves.

If people were *Awakened*, our fellow beings would feel us within themselves.

It is obviously evident that wars would not exist and the Earth would be in truth a paradise.

The light of *Consciousness* endows us with true psychological balance, and comes to establish each thing in its place. Anything which previously entered into intimate conflict with us in fact stays in its appropriate place.

The unconsciousness of the multitude is such, that they are even unable to find the relationship existing between *Light* and *Consciousness*.

Unquestionably, *Light* and *Consciousness* are two aspects of the same thing. Where there is *Light*, there is *Consciousness*. Unconsciousness is darkness and the latter exists within us.

Only through psychological *self-observation* do we allow *Light* to penetrate our own darkness.

“The Light shines in the darkness but the darkness does not understand.”

CHAPTER 12.

THE THREE MINDS

Everywhere there are many intellectual villains without positive orientation and poisoned with loathsome scepticism.

It is clear that since the eighteenth century the repugnant poison of scepticism has infected human minds alarmingly.

Before that century the famous Nontrabada, or Encubierta island, located off the Spanish coast was visible and constantly tangible.

There is no doubt that such an island is situated in the fourth dimension. There are many anecdotes related to this mysterious island.

After the eighteenth century the aforementioned island was lost in eternity, no one knows anything at all about it.

During the time of King Arthur and the Knights of the Round Table, *Elementals* of nature were manifest everywhere, penetrating profoundly into our physical atmosphere.

There are many tales about elves, leprechauns and fairies, which still abound in green Erin, Ireland. Regrettably all these things of innocence, all the beauty of the Earth's soul, is no longer perceptible by humanity, owing to the so-called knowledge of the villains of the intellect and the excessive development of the animal Ego.

Nowadays, the *know-alls* laugh at all these things, rejecting them, though deep down, they haven't even remotely achieved happiness.

If people understood that we have three minds, it would be a very different matter. Possibly they might have more interest in these studies.

Unfortunately, those *Learned Ignoramuses*, absorbed as they are in the labyrinth of their own difficult learning, don't even have the time to pay any serious attention to our studies.

These hopeless people are self-sufficient, conceited with vain intellectualism, thinking they are on the right path and not even remotely supposing that they are up a blind alley.

In the name of truth, we must state that in synthesis we have three minds.

The first we could and indeed must call the *Sensual Mind*; the second is christened with the name of the *Intermediate Mind*; the third is called the *Inner Mind*.

Now we are going to study each of these three minds separately and sensibly.

Unquestionably, the *Sensual Mind* works out its content of ideas via external sensory perceptions.

Under these conditions the *Sensual Mind* is terribly crude and materialistic, it cannot accept anything which isn't physically demonstrable.

Since concepts contained in the *Sensual Mind* are based on external, sensory data,, it can undoubtedly know nothing about *Reality*, about the truth, about the mysteries of life and death, about the soul and the spirit, etc.

For the villains of the intellect, totally trapped by the external senses and incarcerated within the concepts contained in the *Sensual Mind*, our esoteric studies must seem lunacy.

In the reasoning of the unreasonable, in an insane world,they have reason, due to conditioning by the external sensory world.

How could the *Sensual Mind* accept that which is not sensory?

If information from the senses serves as a secret means for all functions of the *Sensual Mind*, then it is obvious that the latter devises sensory ideas.

The *Intermediate Mind* is different. However, it hasn't direct *knowledge of Reality* either, it confines itself to belief, that's all.

In the *Intermediate Mind* religious beliefs are found, unbreakable dogmas, etc.

The *Inner Mind* is fundamental to direct experience of the truth.

Undoubtedly, the *Inner Mind* creates its contained concepts, with information contributed by the Superlative *Consciousness* of the Being.

Assuredly *Consciousness* can live and experience *Reality*. Without doubt *Consciousness* knows the truth.

To manifest itself however, *Consciousness* needs a mediator, an instrument of action, and this is the *Inner Mind* itself.

Consciousness knows directly the *Reality* of each natural phenomenon and this can be manifest through the *Inner Mind*.

Opening the *Inner Mind* would be fitting in order to remove ourselves from the world of doubt and ignorance.

This means that only by opening the *Inner Mind* will genuine faith be born within humankind.

Viewing this question from another angle, we would say that materialist scepticism is a characteristic peculiar to ignorance. There is no doubt that *Learned Ignoramuses* are completely sceptical.

Faith is the direct perception of what is real, fundamental wisdom, the experiencing of that which is beyond the corporeal, emotional and mental.

We should distinguish between faith and belief. Beliefs are to be found situated in the *Intermediate Mind*. Faith is a characteristic of the *Inner Mind*.

Unfortunately, there is always a general tendency to confuse belief with faith. Although it seems paradoxical we emphasise the following: “THOSE WHO HAVE TRUE FAITH HAVE NO NEED OF BELIEF.”

This is because genuine faith is living knowledge, exact cognition, direct experience.

For many centuries faith and belief have been confused, and now it takes great effort and exertion to make people understand that faith is true knowledge and not futile beliefs.

The sapient function of the *Inner Mind* has, as its intimate *modus operandi*, all that formidable data from the wisdom embodied in *Conscience*.

One who has opened the *Inner Mind* recalls his previous existences, knows the mysteries of life and death; not because of what he has or hasn't read, nor because of what someone has or hasn't said, neither because of what he has or hasn't believed, but because of terribly real and vivid, direct experience.

What we state here will not be to the liking of the Sensual Mind. It cannot accept this because it is out of its grasp, it has nothing whatever to do with external sensory perceptions. It is alien to its own constituent concepts, to that which was taught at school, or what was learned from various books, etc.

Neither is what we are saying here accepted by the *Intermediate Mind* as it is contrary to its own beliefs, it spoils that which its religious tutors made it learn by heart.

Jesus, the Great Kabir, warned his disciples by saying: “Take heed and beware of the leaven of the Pharisees and the Sadducees” (Matt, 16:6).

With this warning, clearly Jesus the Christ was referring to the doctrines of the materialist Sadducees and the hypocritical Pharisees.

The doctrine of the Sadducees is the *Sensual Mind*. It is the doctrine of the five senses.

The doctrine of the Pharisees is irrefutably and without dispute situated in the *Intermediate Mind*.

Evidently the Pharisees gather at their rites in order to appear to be good people, to pretend in front others, but they never work upon themselves.

It would not be possible to open the *Inner Mind* unless we learnt to think psychologically.

Unquestionably, when someone starts to observe himself it is a sign that he is beginning to think psychologically.

As long as we do not admit the *Reality* of our own psychology and the possibility of changing it fundamentally, there is no doubt we will not feel psychological *self-observation* to be necessary.

When one accepts the Doctrine of the Many Selves and understands the need to eliminate different egos carried within one's psyche—intending to liberate the *Conscience*, the *Essence*—without a doubt, and in fact by right, one initiates psychological self-observation.

Obviously, the elimination of undesirable elements, carried in our psyche, commences the opening of the *Inner Mind*.

All this means that the aforementioned opening takes place gradually, in proportion to the annihilation of those undesirable elements which we carry in our psyche.

Whoever eliminates those undesirable elements from within themselves totally, has obviously also opened their Inner Mind totally.

Such a person possesses absolute faith. Now you can understand the words of Christ when he said: "Even with faith as small as a mustard seed you can move mountains." (Luke, 17:6).

CHAPTER 13.

MEMORY-WORK

Without question, each person has their own particular psychology. This is unassailable, incontrovertible and irrefutable.

Unfortunately, people never think about this and many never accept it because they are trapped in the Sensual Mind.

Everyone admits the reality of the physical body, as it can be seen and touched. Psychology however, is a different matter. It is not perceptible by the five senses and there is a general tendency to reject or simply underestimate and scorn it, qualifying it as something of no importance.

Undoubtedly, when someone commences *self-observation*, it is an unmistakable sign that they have accepted the tremendous reality of their own psychology.

It is clear that no one would attempt self observation without previously coming across a fundamental motive.

Obviously, someone who initiates *self-observation* becomes, as a person, very different from others. This, in fact, indicates the possibility for *Change*.

People, unfortunately don't want to change, they are content with the state in which they live.

It causes much grief to see how people are born, grow, reproduce like animals, suffer indescribably and die without knowing why.

Change is something fundamental but it is impossible if we do not initiate psychological *self-observation*.

It is essential to start seeing ourselves with the intention of self-knowledge, since rational humanoids really don't know themselves.

When we discover a psychological defect, a great step has been taken in fact, because this allows one to study it until it is radically eliminated.

It is true that our psychological defects are innumerable, even if we had a thousand tongues with which to speak and a palate of steel we wouldn't manage to enumerate them all fully.

Gravest of all, is that we don't know how to measure the dreadful reality of any defect; we always look at it superficially without due attention; we see it as something without importance.

When we accept the Doctrine of the Many Selves, and grasp the harsh reality of the seven demons which Jesus the Christ drove out from the body of Mary Magdalen, clearly, our method of thinking, in respect of psychological defects, undergoes a fundamental *Change*.

It cannot be asserted emphatically enough that the Doctrine of the Many Selves is completely of Tibetan and Gnostic origin.

Truly, it is most disagreeable knowing that within each person live hundreds and thousands of psychological people.

Each psychological defect is a different person existing within us, in the here and now.

The seven demons, which the Great Master Jesus the Christ threw out from the body of Mary Magdalen, are the seven deadly sins: Anger, Covetousness, Lust, Envy, Pride, Sloth and Gluttony.

Naturally, each one of these demons separately leads a Legion.

In the Pharaohs' ancient Egypt, an Initiate had to eliminate from his inner nature, the red demons of SETH, if he wanted to achieve the *Awakening of the Consciousness*.

Considering the reality of psychological defects, the aspirant longs for change, not wanting to continue in the state in which he lives, with so many people living within his psyche. He then begins *self-observation*.

As we progress in our Inner Work, we can verify, by ourselves an interesting order in the system of elimination.

One is astonished when one discovers that there is an order in the Work, related to the elimination of the multiple psychic adjuncts which personify our errors.

Of all this, most interesting is that such order in the elimination of defects comes about gradually, and is processed in accordance with the *Dialectic of Consciousness*.

Reasoned Dialectic will never surpass the formidable work of the *Dialectic of Consciousness*.

Facts demonstrate for us that psychological order in the Work of eliminating defects is established by our own profound inner Being.

We must clarify that a radical difference exists between the Ego and the Being. The Self can never establish an order in psychological matters as, in itself, it is the result of disorder.

Only the Being has the power to establish order in our psyche. The Being is the Being and the reason for Being of the Being, is the Being itself.

Order in the Work of *self-observation*, judgement and elimination of our aggregate psyches, gradually becomes evident through the judicious Sense of psychological *self-observation*.

All human beings have a Sense of psychological *self-observation* in a latent state, but it develops gradually in proportion with our use.

Such a Sense allows us direct perception of the diverse selves which live within our psyches, but not through simple intellectual associations.

This question of extra-sensory perception has begun to be studied in the field of Parapsychology and, in fact, has been demonstrated in numerous experiments prudently carried out over a period of time, about which there is extensive documentation.

Those who deny the reality of extra-sensory perception are utterly ignorant, villains of the intellect, incarcerated in the Sensual Mind.

Nevertheless, the Sense of psychological *self-observation*, is something which is deeper, which goes beyond simple parapsychological conclusions. It permits us intimate *self-observation* and full verification of the terrible subjective reality of our diverse adjuncts.

A successive order of different parts of the Work, related to the extremely serious subject of eliminating the aggregated psyches, will allow us to infer *Memory-Work* which is very interesting, and even extremely useful in the question of inner development.

Memory-Work can certainly give us distinct psychological “photographs” of the different stages of our past life. In total conjunction it will bring to our imagination, a vivid and even repugnant imprint of what we were before beginning the radical psycho-transforming Work.

There is no doubt that we will not desire a return to that horrifying image, that vivid representation of what we were.

From this point, such psychological “photography” is useful as a means of confrontation between a transformed present and a regressive, stale, clumsy and unfortunate past.

Memory-Work is always recorded on the basis of successive psychological events, registered by the centre of *Psychological self-observation*.

There exist in our psyche undesirable elements of which we don't even remotely suspect.

For an honest man, honourable and worthy of respect, incapable of taking anything which doesn't belong to him, to discover unwillingly, a series of thieving selves inhabiting the deepest regions of his own psyche is shocking... but not impossible.

That a splendid wife, abundant in great virtues, or a maiden with exquisite spirituality and excellent education, should unwillingly discover, through the sense of *self-observation* that groups of prostitute selves live within their intimate psyches, is sickening and unacceptable to any righteous citizen's intellectual centre or moral sense. However, this is all possible within the precise field of psychological self-observation.

CHAPTER 14.

CREATIVE UNDERSTANDING

Being and Knowledge must mutually balance in order to establish the blaze of understanding in our psyche.

When Knowledge is greater than Being, it causes all kinds of intellectual confusion.

If Being is greater than Knowledge it can produce disastrous cases, for example, a stupid saint.

In the field of everyday life, it is better to observe oneself with the purpose of self-discovery.

It is precisely through everyday life, the *Psychological Gymnasium*, that we can discover our defects.

In a state of alert perception, when alert to novelty, we can directly verify those hidden defects which flare-up spontaneously.

Clearly, whatever defect is discovered must be consciously worked upon, with the purpose of separating it from our psyche.

Before all, we must not identify ourselves with any defect-Self if we really desire its elimination.

If standing motionless on a board which we wished to raise to a leaning position against a wall, it would not be possible whilst we were still standing upon the board.

Obviously, we must begin by separating the board from ourselves, removing ourselves from it and then lifting the board with our hands to a reclining position against the wall.

Similarly, we shouldn't identify with any psychic-adjunct if we truly desire its separation from our psyche.

When someone identifies with this or that Self, we in fact strengthen it instead of disintegrating it.

Let us suppose that a lustful Self takes possession of any stereotyped image in the intellectual centre, in order to project lascivious and sexually morbid scenes on the screen of the mind. If we identify with the passionate tableaux, undoubtedly that lustful Self is greatly strengthened.

If however, instead of identifying with such an entity, we separate it from our psyche, considering it as an intrusive demon, then obviously creative understanding will emerge within us.

Subsequently, we can have the luxury of analytically judging such an adjunct with the purpose of becoming fully conscious of it.

The gravity of the problem lies precisely with people's identification and this is most regrettable.

If people were acquainted with the Doctrine of the Many, if they actually understood that not even their own lives belong to them, they wouldn't commit the error of identification.

Scenes of anger, pictures of jealousy etc., in the field of everyday life, are useful when we find ourselves in constant psychological *self-observation*.

Thus, we prove that not even our thoughts, nor our desires, nor our actions belong to us.

Unquestionably, multiple Selves intervene like intrusive bearers of ill omen, putting thoughts in our mind, emotions in our heart and actions of all kinds in our motor centre.

It is regrettable that we are not the owners of ourselves, that the various psychological entities do what they like with us.

Unfortunately, we do not even remotely suspect what happens to us and we perform like simple puppets, controlled by invisible strings.

Worst of all, instead of fighting for independence from all these secret tyrants, we commit the error of strengthening them, and this occurs when we identify ourselves.

Any scene in the streets, any family drama, any silly fight between a married couple is due undoubtedly to this or that self and is something which we should never ignore.

Everyday life is a psychological mirror in which we can see ourselves as we are.

But, first of all, we must understand the necessity of seeing ourselves and the need to *Change* radically. Only thus will we actually observe ourselves eagerly.

Whoever is content with the state in which he lives, the foolish, the retarded, the negligent, will never feel the desire to see himself; he will love himself too much to ever be disposed to review his conduct and way of being.

We would say clearly that in some comedies, dramas and tragedies of everyday life, various Selves intervene, which is essential to understand.

In whatever scene of passionate jealousy, selves of lust, anger, pride, jealousy, etc., appear. Later, they must be analytically judged, each one separately in order to wholly understand them, with the clear purpose of disintegrating them totally.

Understanding is very flexible, which is why it is necessary to go profoundly deeper each time. What we understand today in this way, can be better understood tomorrow.

Considering things from this angle, we can prove for ourselves how useful the diverse circumstances of life are, when in fact they are used as a mirror for self-discovery.

We never attempt to state that the dramas, comedies and tragedies of everyday life, are always beautiful and perfect. Such an affirmation would be preposterous.

Nonetheless, however absurd the different situations of existence may appear, they are marvellous as a *Psychological Gymnasium*.

The Work, relating to the dissolution of the diverse elements which constitute the *Myself*, is terribly difficult.

Within the rhythms of poetry, misdeeds are hidden. In the delightful perfume of the temples, lurk transgressions.

At times, crime becomes so refined that it is confused with sanctity, and so cruel that it succeeds in appearing as gentleness.

Crime clothes itself in the judge's gown, the tunic of the Master, the beggar's rags, the suit of the gentleman... and even in the habit of Christ.

Understanding is fundamental, but the Work of dissolving the *psychic-adjuncts* is not all, as we shall see in the next chapter.

It is urgent, and it cannot be postponed, that we make ourselves conscious of each Self in order to separate it from our Psyche. But this is not all... something else is missing. (See Chapter 15).

CHAPTER 15.

KUNDALINI

We have arrived at a very thorny point, I would like to refer to the question of *Kundalini*, the igneous serpent of our magical powers, mentioned in so many texts of oriental wisdom.

Without doubt, the *Kundalini* has been well documented and is something worth investigating.

In texts of Mediaeval Alchemy *Kundalini* is the astral signature of the sacred sperm, STELLA MARIS, VIRGIN OF THE SEA, who wisely guides workers of the *Great Work*.

Amongst the Aztecs She was known as TONANTZIN, amongst the Greeks CHASTE DIANA, and in Egypt she was ISIS THE DIVINE MOTHER, of whom, no mortal had lifted the veil.

There is no doubt whatever, that Esoteric Christianity has never forsaken the worship of the Divine Mother *Kundalini*. Obviously she is MARAH, or better said RAM-IO, MARY.

What is not specified by orthodox religions, at least with regard to the exoteric circle or public, is the aspect of ISIS in her individual human form.

Evidently, it was only taught in secret to the Initiates, that this Divine Mother existed individually within each human being.

It cannot be emphasised enough that the Mother-Goddess, REA, CYBELES, ADONIA or whatever we wish to call her, is a variant of our own individual Being in the here and now.

We would specifically say that each of us has our own personal, individual Divine Mother.

There are as many Mothers in heaven as there are beings who live on the face of the earth.

Kundalini, an aspect of BRAHMA, is a mysterious energy which gives existence to the world.

In her psychological aspect she is manifest in the hidden anatomy of human beings. THE KUNDALINI is found coiled three and a half times within a certain magnetic centre, situated in the bone of the coccyx.

There, resting asleep like any snake, lies the Divine Princess.

In the centre of that Chakra, or abode, is a female triangle or YONI, wherein is established a male LINGAM.

In this atomic, or magical LINGAM, which represents the creative sexual power of BRAHMA, the sublime serpent KUNDALINI is coiled.

The igneous queen, in her serpent form, awakens with the *secretum secretorum* of a certain alchemical craft, which I have clearly taught in my book entitled "*The Mystery of the Golden Blossom*".

Unquestionably, when this divine force awakens, it ascends victoriously up through the spinal medullary canal to develop powers of deification.

In its transcendental, divine, subliminal aspect, the sacred serpent transcends the merely physiological and anatomical. In its ethnic state, it is as I have already said, our own Being, though derivative.

It is not my purpose in this treatise to teach the techniques with which to awaken the sacred serpent.

I only wish to place certain emphasis on the harsh reality of the Ego, and the urgent inner need in relation to the dissolution of its diverse human elements.

The mind by itself cannot radically alter any psychological defect. The mind can put a label on any defect, transferring it from one level to another, concealing it from ourselves or others, excusing it, etc., but never absolutely eliminating it.

Understanding is a fundamental part, but it isn't everything—elimination is necessary.

An observed defect must be analysed and understood completely before proceeding to eliminate it. We need a power superior to the mind, a power capable of atomically disintegrating any defect-self which we have previously discovered and judged in depth.

Fortunately, such a power lies profoundly latent, beyond the body, feelings and mind. Although, as explained in previous paragraphs of this chapter, it has its actual exponents in the central bone of the coccyx.

After having totally understood any defect-self, we must submerge ourselves in profound meditation, imploring, praying, crying out to our particular, individual Divine Mother to disintegrate the previously understood defect.

This is the precise technique required for the elimination of those undesirable elements which we carry within.

The Divine Mother *Kundalini* has the power to reduce any subjective and inhuman psychic adjuncts, to ashes.

Without this technique, without this procedure, all efforts to dissolve the Ego are fruitless, useless and absurd.

CHAPTER 16.

INTELLECTUAL NORMS

In the field of everyday life each person has his own criteria, a stale way of thinking more or less, and he is never open to the new. This is irrefutable, indisputable and incontrovertible.

The mind of the intellectual humanoid is degenerate, deteriorated; in an obvious state of involution.

In reality this present humanities understanding is similar to that of an old, inert and absurd mechanical structure, itself incapable of any authentic, flexible phenomena.

There is a lack of pliability in the mind, it is entrapped within various rigid and extemporeal norms.

Each of us have our own rigid, fixed norms and criteria within which we incessantly act and react.

Gravest of all in this matter is that millions of criteria equal millions of absurd and putrefying norms.

In any case, people never perceive themselves as mistaken, each head is a world and there is no doubt that within so many mental labyrinths there is extensive, deceitful sophistry and unbearable stupidity.

However, the narrow criteria of the masses is never remotely suspicious of the intellectual imprisonment in which it finds itself.

These modern people with the brains of cockroaches think the best of themselves, brag that they are liberals, super-geniuses; believe themselves to be broad-minded.

Learned Ignoramuses are the most difficult ones as, in fact, taking the Socratic view, we would say: "Not only do they know not, but they also know not that they know not".

The villains of the intellect adhere to those antiquated norms of the past, which are violently processed according to their own imprisonment, and refuse emphatically to accept anything which doesn't fit in with their own cast-iron norms.

The Learned know-alls think that anything which for one reason or another departs from the rigid path of their rusty procedures, is totally absurd. Hence, these wretched people with their very awkward criteria deceive themselves miserably.

Boasting of genius, the pseudo-sapient of this era look down in disdain at those who have the courage to withdraw from their decaying time-worn norms. Worst of all is that they do not even remotely suspect the harsh reality of their own clumsiness.

The intellectual pettiness of those rancid minds is such, that they even have the arrogance to demand demonstrations about that which is real, about that which is not of the mind.

People of stunted and intolerant intelligence refuse to understand that the experience of what is real only comes with the absence of the Ego.

Unquestionably, it would be impossible to directly recognise the mysteries of life and death without opening the Inner Mind within ourselves.

It is necessary to repeat in this chapter that only the Superlative Consciousness of the Being can know the truth.

This Inner Mind can only function with information provided by the Cosmic Consciousness of the BEING.

The subjective intellect, with its dialectical reasoning, can know nothing about that which escapes its jurisdiction.

We already know that the concepts contained within dialectical reasoning are produced with information provided by the senses of external perception.

Those found to be imprisoned within their intellectual procedures and fixed norms, will always present resistance to these revolutionary ideas.

Only by the radical and definitive dissolution of the EGO, is it possible to awaken Consciousness and actually open the Inner Mind.

Nevertheless, as these revolutionary declarations do not fit into formal logic, nor within dialectical logic, the subjective reactions of involuntory minds raise violent resistance.

Those poor intellectuals wish to pour an ocean into a glass, supposing that university can control all the wisdom of the Universe, and that all Cosmic Laws are obliged to submit to their old academic rules.

These boorish paragons of wisdom have not the remotest suspicion of the degenerate state in which they find themselves.

At times, such people stand out for a moment when they arrive in the esoteric world, but they soon extinguish like will-o'-the-wisps, vanishing from the scene of spiritual uneasiness, engulfed by intellect, disappearing from the scene forever.

Superficiality of intellect can never penetrate the legitimate depths of the BEING. The subjective processes of rationalism, however, can lead the foolish to all kinds of very brilliant but absurd conclusions.

The formulative power of logical concepts can never imply authentic experience of the real.

The convincing game of dialectical reasoning self-deceives the reasoner, so they'll always confuse a cat with a hare.

The brilliant procession of ideas dazzles the *villain* of the intellect and gives him a certain self-sufficiency, which is so absurd that he rejects anything which doesn't smell of dust from libraries and ink of the universities.

The "delirium tremens" of an alcoholic is an unmistakable symptom, but those intoxicated with theories are easily mistaken for geniuses.

Having arrived at this point in our chapter, we would state that it is certainly extremely difficult to know where the intellectualism of the *villains* ends, and where madness begins.

As long as we continue to be bottled up within the putrid and rancid norms of the intellect, it will be more than impossible to experience that which is not of the mind, that which is not of time, that which is the *Real*.

CHAPTER 17.

THE KNIFE OF CONSCIOUSNESS

Some psychologists represent Consciousness as a knife capable of separating us from that which is stuck on to us and which extracts strength from us.

Those psychologists believe that the only way to escape the power of this or that Self is by progressively clearer observation each time, with the purpose of comprehension in order to become conscious of it.

These people think that thereby, we eventually separate ourselves from this or that Self, although just by the width of the edge of a knife.

In this manner, they say, the self separated by Consciousness, resembles a lopped plant.

Becoming conscious of any Self, according to them, means separating it from our psyche and condemning it to death.

Without question, such a concept, although apparently very convincing, fails in practice.

A Self which has been cut off from our personality by the knife of *Consciousness*, thrown out of the house like the black sheep of the family, continues in psychological space. It becomes a demon of temptation, insistent on returning home, it does not easily resign itself and in no way wants to eat the bitter bread of exile, it searches for an opportunity, and with a minor drop of guard it will accommodate itself anew within our psyche.

Gravest of all is that within an exiled Self, there is always found a certain percentage of *Essence*—of *Consciousness*—imprisoned.

All psychologists who think thus, have never been successful in dissolving any of their Selves, they have actually failed.

However much one intends evading the question of KUNDALINI, it remains a grave problem.

In fact, the *Ungrateful Child* never progresses in the Esoteric Work on himself.

Obviously, an *Ungrateful Child* is any one who scorns ISIS, our own individual, Divine Cosmic Mother.

ISIS is one of the autonomous parts of our own Being, yet a derivative. The igneous Serpent of our Magical powers, the KUNDALINI.

Obviously, only ISIS has the absolute power to disintegrate any Self, this is irrefutable, indisputable and incontrovertible.

KUNDALINI is a word composed of: KUNDA, reminding us of the abominable organ “KUNDARTIGUADOR”; and LINI, which is an Atlantean term meaning End.

KUNDALINI means: the end of the abominable KUNDARTIGUADOR organ. In this case, it is imperative not to confuse KUNDALINI with KUNDARTIGUADOR.

As already stated in a previous chapter, the Igneous Serpent of our Magical Powers is encountered, coiled three and a half times inside a certain Magnetic Centre, located in the bone of the Coccyx, at the base of the spinal cord.

When the Serpent rises, it is KUNDALINI, when it descends, it is the abominable organ KUNDARTIGUADOR.

Through WHITE TANTRISM, the Serpent ascends victoriously along the spinal cord, awakening the powers of deification.

Through BLACK TANTRISM, the Serpent hurtles downward, from the Coccyx, towards the atomic infernos of man. This is how many are transformed into terribly perverse Demons.

Those who commit the error of attributing all the sinister, extremist characteristics of the descendant Serpent, to the ascendant Serpent, definitely fail in the Work upon them selves.

The evil consequences of the ABOMINABLE ORGAN KUNDARTIGUADOR can only be annihilated with the KUNDALINI.

It cannot be more clearly stated, that such evil consequences are crystallized in the PLURALISED SELF of Revolutionary Psychology.

The hypnotic power of the descendant Serpent has submerged humanity in unconsciousness.

Only the ascendant Serpent, on the other hand, can awaken us. This truth is an axiom of Hermetic Wisdom. Now we can better understand the deep significance of the sacred word: KUNDALINI.

Conscious Will is always represented as a sacred woman—Mary, ISIS—who crushes the head of the descendant Serpent.

Frankly speaking, in plain language, the dual flow of light, the living and astral fire of the Earth, has been represented in ancient mysteries, as a serpent with the head of a bull, a billy goat, and a dog.

It is the Double Serpent of the Caduceus of Mercury and it is the Serpent of temptation from Eden. It is also however, without a shadow of doubt, the Copper Serpent of Moses, entwined in the “TAU”, that is to say, the “Generating LINGAM.”

It is the “Male goat” of Sabaoth and the Baphomet of Gnostic Templars; the HALE of universal gnosticism; the double tail of the serpent which forms the feet of the Solar Cockerel of ABRAXAS.

The BLACK LINGAM inserted in the metallic YONI symbolises the God SHIVA, the Hindu divinity. It is the secret key to awaken and develop the ascendant Serpent or KUNDALINI; under the life long condition never to spill the “Vessel of Hermes Trismegistus”, thrice great God, IBIS OF THOTH.

We have talked between the lines for those who know how to understand. Whoever has understanding let them understand, for herein lies wisdom.

BLACK TANTRISTS are different. They awaken and develop the Abominable organ KUNDARTIGUADOR, Serpent of temptation from Eden, when they commit the unpardonable crime of spilling the *Sacred Wine* during their rites.

CHAPTER 18.

THE PSYCHOLOGICAL COUNTRY

Unquestionably, just as an External Country exists in which we live, there also exists within us, a Psychological Country.

People don't ignore the city or region where they live. Unfortunately, the psychological place in which they are situated is unknown to them.

At a given moment, anyone knows in which district or area they find themselves, but in the psychological land it doesn't happen that way. Normally people don't remotely suspect the place where they are at a given moment, in their psychological country.

Just as in the physical world there are communities of decent, cultured people, it also happens in the psychological region within each one of us. There is no doubt that within, exist very graceful and beautiful communities.

Just as in the physical world we have regions or districts with dangerous alleyways full of assailants, it happens to be the same in the psychological regions within us.

It all depends on the type of people we associate with. If we have drunkards as friends we will head for the pub, and if they are ultimately daredevils, undoubtedly our destiny is the brothel.

Within our Psychological Country each one of us has our own companions, our SELVES, who will lead us where they should take us, in accordance with their psychological characteristics.

A virtuous and honourable woman, a wonderful wife of exemplary conduct, living in a beautiful home in the physical world, could find herself in a den of prostitution in her Psychological Country because of her lewd SELVES.

An honourable man, of irreproachable honesty, a splendid citizen, could find a den of thieves within his psychological land because of his vile companions, robber SELVES, deeply submerged in the subconscious.

An anchorite and penitent, possibly a monk living austerely in his cell in a monastery, could find himself psychologically situated within a colony of murderers, gangsters, attackers and drug-addicts. This is due precisely to the subconscious and unconscious SELVES, profoundly submerged within the most complex labyrinths of his psyche.

There is a reason behind the saying, "There is much virtue in the wicked and much wickedness in the virtuous."

Many canonised saints still live within psychological dens of iniquity or brothels.

These emphatic affirmations of ours may shock the sanctimonious, the pious, *Learned Ignoramuses* and *Know-alls*, but never true psychologists.

Even though it seems incredible, within the incense of prayer transgression is hidden, between the rhythms of verse malpractice is secreted, and beneath the sacred dome of the most holy sanctuary, crime invests itself with the robes of sanctity and the sublime word.

Within the profound depths of the most venerable saints live EGOS from brothels, of theft, of homicide, etc.

They are the inhuman companions, hidden in the bottom-less depths of the unconscious.

Many have suffered for this reason, the many saints throughout history; let's remember the temptations of St. Anthony, and all the abominations against which our brother Francis of Assisi had to fight.

Nevertheless, not everything was revealed by those saints, and the majority of anchorites kept quiet in this regard.

It astonishes one to think that some of the most penitent and holy anchorites, live in psychological colonies of prostitution and theft.

There are however saints, and if they haven't yet discovered these frightening things in their psyche, when they do, they will use silicon upon their flesh, they will fast, possibly will scourge themselves, praying to their divine mother KUNDALINI to eliminate from their psyches these evil companions, which are found in the dark caverns of their own Psychological Country.

Much has been said by the different religions about life after death and the great beyond.

Poor people, they shouldn't rack their brains any more about what lies on the other side, beyond the grave.

Without question, after death each of us continues living in our usual psychological country.

The robber continues in the den of thieves; the lustful in the brothel, continues like a phantom of ill-omen; the irascible, the furious, continue living in the dangerous alleyways of vice and anger, where daggers glitter and pistol shots ring out.

The *Essence* itself is very beautiful, coming from above, from the stars. Lamentably, it is smothered deep within all the egos we carry inside.

By opposition the *Essence* can retrace its steps, return to the point of origin, go back to the stars, but first it must liberate itself from its evil companions who have trapped it in the slums of perdition.

When those distinguished Christified Masters, Francis of Assisi and Anthony of Padua, discovered within themselves egos of perdition, they suffered terribly. There is no doubt, that by means of Conscious Work and Voluntary Suffering, they succeeded in reducing the assembly, of inhuman elements that lived within them to cosmic dust. Without question, those Saints became Christified and returned to the point of origin after much suffering.

First of all, it is necessary, urgent and imperative that the Magnetic Centre, which is abnormally established in our false personality, is transferred to the *Essence*. In this way, complete men can initiate

their journey from the personality up to the stars, ascending in a progressive, didactic form, step by step up the Mountains of the BEING.

As long as the Magnetic Centre continues to be established in our illusory personality, we will live in the most abominable psychological dens of iniquity, although appearing to be splendid citizens in everyday life.

Each of us has a Magnetic Centre which is characteristic. Someone in business has the Magnetic Centre in commerce, consequently they naturally are involved in the market place and attract that which has an affinity—customers and merchants.

Scientists have, in their personality, the Magnetic Centre in science, consequently attracting towards them all scientific things—books, laboratories, etc.

An esotericist has, in himself, the Magnetic Centre of esotericism, this type of Centre evolves differently in relation to the personality, and undoubtedly, for this reason *Transference* occurs.

When the Magnetic Centre is established in *Consciousness*—that is, in the *Essence*—then the return of the complete man to the stars is initiated.

CHAPTER 19.

DRUGS

The psychological splitting of man allows us to prove the harsh reality of a superior level within each of us.

When we have been able to directly verify, for ourselves, the concrete fact of two people within us—an inferior one in the ordinary common, everyday level and a superior one at a higher octave, then everything changes. In this case, we endeavour in life to act in accordance with the fundamental principles which we carry in the depths of our BEING.

Just as an external life exists, so too an internal life also exists.

The external man isn't all, the psychological split teaches us the reality of the Inner Man.

External man has his own way of being, with numerous activities and typical reactions in life, a puppet operated by invisible strings.

The inner Man is the genuine BEING. He is conducted by other, very different laws and can never be transformed into a puppet.

The external man doesn't do a stitch without a thimble, he feels badly rewarded, he feels sorry for himself, is excessively selfish. If a soldier, he aspires to being a general, if a factory worker, he objects when not promoted, he wants due recognition to be shown for his merits, etc.

No one can reach the Second Birth, be reborn as written in the Gospel of the Lord, as long as they continue living with the psychology of an inferior, common, everyday man.

When we recognise our own nothingness and interior misery, when we have the courage to revise our life, undoubtedly, we come to know for ourselves, that in no manner do we possess any type of merit.

“Blessed are the poor in spirit for theirs is the kingdom of heaven.”

The poor in spirit or indigent of Spirit, are actually those who recognise their own nothingness, shame and inner misery. These kind of beings unquestionably receive *Enlightenment*.

“It is easier for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of heaven.”

It is obvious that the mind enriched by so many merits—insignia and medals, distinguished social virtues and complicated academic theories—is not poor in spirit, and thus could never enter the kingdom of heaven.

In order to enter the kingdom, the treasure of faith is essential. As long as each of us cannot bring about the psychological split, FAITH is something which is impossible.

FAITH is pure consciousness, direct experimental wisdom.

FAITH was always confused with vain beliefs, Gnostics should never fall into such a grave error.

FAITH is the direct experience of the real, the magnificent vivification of the Inner Man, authentic divine cognition.

The inner Man, by knowing through direct mystical experience of his own internal world, will obviously also know the internal world of all the people who populate the face of the Earth.

No one can know of the internal worlds of the planet Earth, -the Solar system and the Galaxy in which we live, if previously we haven't known our own internal worlds. This is similar to a person who commits suicide, who escapes from life through a false door.

The extra-perceptions of a drug addict have their particular root in the abominable KUNDARTIGUADOR organ (the serpent of temptation from Eden).

The *Consciousness* imprisoned within the multiple elements which constitute the Ego, can only itself act within the limits of its own imprisonment.

The Egotistic *Consciousness* comes in a comatose state, with hypnotic hallucinations very similar to those of someone under the influence of any drug.

We can raise this matter in the following way—hallucinations from an *Egotistic Consciousness* are the same as hallucinations brought about by drugs.

It is obvious that these two types of hallucination have their original causes in the abominable KUNDARTIGUADOR organ, (See chapter 17).

Drugs undoubtedly annihilate alpha waves. Then, the intrinsic connection between mind and brain is unquestionably lost, this in fact is total failure.

A drug-addict turns vice into religion and misleadingly thinks he experiences what is real under the influence of drugs, not knowing that the extra-perceptions produced by marijuana, L.S.D., morphine, halucinogenic mushrooms, cocaine, heroin, hashish, tranquillisers in excess, amphetamine, barbiturate, etc., etc., are merely hallucinations effected by the abominable organ KUNDARTIGUADOR.

Drug-addicts involute and degenerate in time. In the end they are definitely submerged within the infernal worlds.

CHAPTER 20.

UNEASINESS

There is no doubt that there is a great difference between thinking and feeling, this is incontrovertible.

There is great indifference within people, it is the coldness of that which has no importance, of that which is superficial.

The masses believe that which is of no importance to be important, supposing the latest fashion, the latest model of car or the question of basic salary to be the only serious matter.

They call the daily newspaper serious, a love affair, an easy life, a glass of alcohol, horse racing, bull fighting, car racing, gossip, slander, etc.

Evidently, when the modern man or woman hears anything about esotericism, because it is not in their plans, not of interest to their social circle, neither is it sexually titillating enough, they respond with terrible coldness or simply sneer, shrug their shoulders and indifferently turn away.

This psychological apathy, this frightening frigidity, has two bases: firstly the most tremendous ignorance; secondly the absolute absence of spiritual uneasiness.

Contact is missing, an electric shock is needed, nobody gives them one at the shop, neither is there one in what they believe to be serious, least of all in the pleasures of bed.

If someone was capable of giving an electric shock to an indifferent imbecile or a superficial woman, a spark in the heart, some singular reminiscence, a very great intimacy, then perhaps everything would be different.

However, something displaces that secret voice, that primary hunch, that intimate yearning—possibly a stupid triviality, a beautiful hat in some shop window, a delicious dessert at a restaurant, an encounter with a friend which later holds no importance for us, etc.

Trivialities and nonsense, whilst not important, at a given instant still have the power to extinguish that first spiritual uneasiness, that intimate longing, that insignificant spark of *Light*, that hunch, which, without us knowing why, unsettles us for a moment.

If those who are at present living corpses—cold sleepwalkers in nightclubs or simply vendors of umbrellas in the high street shops—hadn't suffocated their initial intimate uneasiness, they would at this moment be spiritual luminaries, adepts of *Light*, real Men in every sense of the words.

A spark, a hunch, a mysterious whisper, an unexplainable sensation, felt sometimes by the butcher on the corner, by a shoe-shiner or a highly specialised doctor, is however all in vain. The foolishness of the personality always extinguishes the primary spark of *Light*, afterwards continuing with coldness of the most frightful indifference.

Unquestionably, people are swallowed up by the Moon sooner or later. This truth is incontrovertible.

In life there isn't anyone who hasn't sometime felt a hunch, a strange disquiet. Unfortunately, anything from the personality, however stupid it seems, is sufficient to reduce to cosmic dust that which, in the silence of the night, disturbs us for a moment.

The Moon always wins these battles, she feeds and nourishes herself precisely with our own weaknesses.

The Moon is terribly mechanical. The lunar humanoid completely devoid of all solar uneasiness, is incoherent and moves in a dream world.

If anyone would do that which no one does—that is, revive the intimate uneasiness arising perhaps in the mystery of some night—there is no doubt that in the long term, they would assimilate solar intelligence and for that reason would become Solar Men.

This is precisely what the Sun wishes, yet these ice cold, apathetic and indifferent lunar shadows are always swallowed up by the Moon, then comes the levelling of death.

Death levels everything. Any living corpse devoid of solar uneasiness, gradually degenerates terribly until devoured by the Moon.

The Sun wants to create Men. It performs these exercises in the laboratory of nature. Such experiments unfortunately, have not produced good results—the Moon swallows people.

Nonetheless, nobody is interested in what we are saying here, least of all the *Learned Ignoramuses*. They feel as though they are mother hens or the fathers of Tarzan.

The Sun has placed certain solar seeds within the sexual glands of the *Intellectual Animal* mistakenly called man, which, properly developed can transform us into authentic Men.

However, the solar experiment is terribly difficult, due precisely to lunar coldness.

People don't want to co-operate with the Sun and in the long run because of this, the solar seeds involute, degenerate and are lamentably lost.

The Master Key to the work of the Sun lies in the dissolution of the undesirable elements we carry within us.

When a human race loses all interest in solar ideas, the Sun destroys it because it serves no purpose in its experiment.

As is the case with this actual race, which has become insupportably lunar, terribly superficial and mechanical, it serves no further purpose for the solar experiment; more than enough reason for its destruction.

In order for there to be continuous spiritual uneasiness, it is necessary to transfer the Magnetic Centre of gravity to the *Essence*—to the *Consciousness*.

Unfortunately, people hold their Magnetic Centre of gravity in the personality, in the cafe, in the canteen, in banking transactions, in brothels or the market place, etc.

Obviously, all these belong to the personality and the corresponding Magnetic Centre attracts these things. This is incontrovertible and anyone with common sense can verify it directly for themselves.

Regrettably, reading all this, the villains of intellect, accustomed as they are to constant argument or to keeping quiet with insufferable pride, prefer to throw away this book with scorn and read the newspaper.

A few sips of good coffee and the daily paper are splendid nourishment for *Rational Mammals*.

Nevertheless, they feel themselves to be very serious. Undoubtedly, their own pseudo-knowledge has them deluded and the solar matters written about in this insolent book offend them greatly. There is no doubt, that the bohemian eyes of the *homonculi* of reason will not dare to continue with the study of this book.

CHAPTER 21.

MEDITATION

In life, the only thing of importance is radical, total and definitive *Change*. The rest frankly, is of no importance at all.

Meditation is fundamental when we sincerely yearn for such a Change.

In no manner at all do we desire Meditation that is insignificant, superficial and in vain.

We need to become serious and abandon the nonsense which abounds on all sides, throughout cheap pseudo-esotericism and pseudo-occultism.

We should know how to be serious, how to change, if we really and truly don't want to fail in Esoteric Work.

Those who don't know how to meditate—the superficial, the foolish—will never be able to dissolve the Ego. They will always be impotent driftwood in the tumultuous sea of life.

Defects discovered in the field of everyday life, must be understood profoundly through the technique of Meditation.

The didactic material for meditation is found precisely in the different events and daily circumstances of everyday life. This is incontrovertible.

People always complain about unpleasant events, they never know how to see the usefulness of such events.

Instead of protesting against disagreeable circumstances, we should extract useful elements from them for our spiritual growth, through Meditation.

In depth *Meditation*, on this or that pleasant or unpleasant circumstance, allows us to sense the *Flavour* of the event and its outcome within ourselves.

It is essential to make a clear distinction between that which is the *Flavour* of work and that which is the *Flavour* of life.

In any case, in order to feel the *Flavour* of work within our-selves, a total inversion of the attitude which we normally take on the circumstances of existence is required.

No one could taste the *Flavour* of work whilst committing the error of self-identification with various events.

Certainly, identification impedes proper psychological appreciation of events.

When someone identifies themselves with this or that event, he will never be able to extract from those events, the elements useful for self-discovery and the inner growth of the *Consciousness*.

An Esoteric Worker who regresses to identification after losing his guard, returns to sensing the *Flavour* of life instead of the *Flavour* of work.

This indicates that the previously inverted psychological attitude has returned to its state of identification.

Any unpleasant circumstance must be reconstructed through conscious imagination, by means of the techniques of Meditation.

The reconstruction of any event, allows us to directly verify for ourselves the various participating selves within the event.

For example, a scene of jealous love, in which the selves of anger, jealousy and even hate intervene.

Understanding each of these selves, each of these factors, involves *in fact*, profound reflection, concentration and Meditation.

The marked tendency to blame others is an obstruction, an obstacle to the understanding of our own mistakes.

Unfortunately, it is an extremely difficult task to destroy within ourselves, the tendency to blame others.

In the name of truth, we would say that we are the only ones to blame for the diverse, unpleasant circumstances of life.

Different pleasant or unpleasant events exist within us and without us and are constantly mechanically repeated.

Based on this principle, no problem can have a final solution.

Problems are of life and if there was a final solution, life would not be life but death.

Therefore, there can be modification of circumstances and problems, but they will never cease their repetition or reach a final solution.

Life is a wheel turning mechanically with ever recurring pleasant and unpleasant circumstances.

We cannot halt the wheel, good and bad circumstances always proceed mechanically; we can only change our attitude to life's events.

As we learn to extract material for Meditation from the very circumstances of existence, we will commence self-discovery.

Diverse Selves are found in any pleasant or unpleasant circumstances, which must be wholly understood with the technique of Meditation.

This means, that any group of selves, which intervene in this or that drama, comedy or tragedy of everyday life, after having been totally understood, must be eliminated through the power of the Divine Mother *Kundalini*.

As we make use of the sense of Psychological Observation, the latter will develop marvellously as well. Then we will be able to perceive the selves during the *Work of Meditation*.

It is not only interesting to inwardly perceive the selves before they have been worked upon, but also throughout the duration of the Work.

When these selves have been beheaded and disintegrated, we feel great relief and immense happiness.

CHAPTER 22.

RETURN AND RECURRENCE

A man is his life—if a man does not Work his own life, he is pitifully wasting his time.

Only by eliminating the undesirable elements which we carry within us, can we make a masterpiece of our life.

Death is the return to the beginning of life, with the possibility of repeating it anew in the setting of another existence.

The various types of pseudo-esoteric and pseudo-occultist schools maintain the eternal theory of successive lives, such a concept is mistaken.

Life is a film—once the showing is over, we wind the film back in its reel and take it to eternity.

Re-entry exists, return exists. When we come back to this world, we project on the screen of existence the same film, the same life.

We can establish the thesis of successive existences, but not of successive lives, because the film is the same.

Human Beings have three per cent of liberated *Essence*, the other ninety-seven per cent is imprisoned within the selves.

On return, the three per cent of liberated *Essence* is totally impregnated in the fertilized ovum. Thus, unquestionably, we continue in the seeds of our descendants.

Personality is different, there is no future for the personality of the deceased, it slowly dissolves in the graveyard or cemetery.

In the newborn baby, only a small percentage of liberated Essence is reincorporated. This gives the child self-consciousness and inner beauty.

The diverse selves having returned, revolve around the newborn child, freely coming and going everywhere. They desire entrance into the organic machine. However, this is not possible unless a new personality has been created.

It is advantageous to know that the personality is energetic, and that it is formed throughout time with experience.

It is written that the personality has to be created during the first seven years of childhood, and that subsequently it is strengthened and fortified by all the experiences of everyday life.

The selves start to intervene in the organic machine little by little, as the new personality is created.

Death is a subtraction of fractions. Once the mathematical operation is terminated, the only things which continue are *Values*. That is, selves which are good or bad, useful or useless, positive or negative, etc.

Values in astral light attract and repel one another in accordance with the Laws of Universal Magnetization.

We are mathematical points in space, which serve as vehicles for determined sums of *Values*.

Within the human personality of each of us, these *Values* always exist to serve as a basis for the Law of Recurrence.

Everything happens just as it happened before, with the addition of the results or consequences of our former actions.

As the case is, many selves exist within each of us from former lives. We can emphatically assert that each of them is a different person.

This invites us to understand that within each of us live a myriad of people, each with distinct commitments.

Within the personality of a thief exists a true den of thieves; within the personality of murderer exists a gang of murderers; within the personality of a womanizer exists a bawdy house of lecherers; within the personality of any prostitute exists a brothel; etc.

Each of these people we carry within our own personality, have their own problems and commitments.

People live within people, persons live within persons, this is irrefutable and indisputable.

Gravest of all, is that each of these persons or selves, which live within us, come from former existences and have determined commitments.

A self who has had a love affair at the age of thirty in a past existence, will wait until that age in a new existence, in order to manifest himself. When the moment arrives he will search for his dream lover, will telepathically contact the loved one. Finally the reunion and re-enactment of the scene will take place.

A self who, at the age of forty, was involved in litigation over property, will wait in a new existence until that age, in order to repeat the same course of action.

A self who, at age of twenty-five, fought another man in a bar or pub, will wait until that age in a new existence, in order to seek out his adversary and repeat the tragedy.

Selves search one another out through telepathic waves, then reunite to mechanically repeat the same things.

This is actually the mechanism of the Law of Recurrence. This is the tragedy of life.

Across thousands of years, diverse characters reunite to revive the same dramas, comedies and tragedies.

A human person is no more than a machine in the service of those selves with so many commitments.

Worst of all, is the situation that all the commitments of these people within us are fulfilled without our understanding or having any previous information.

Our human personality, in this sense, resembles a car being dragged along by a troop of horses.

There are lives of the most precise repetition, existences which recur without any modification.

Life's comedies, dramas and tragedies, could never be repeated on the screen of existence if there weren't actors.

The players in all these scenes are the selves we carry within and which come from the past existences.

If we disintegrate the selves of anger, the tragic scenes of violence will inevitably come to an end.

If the secret agents of greed are reduced to cosmic dust, problems stemming from them will totally finish.

If we annihilate the selves of lust, scenes of prostitution, and sexual perversion will end.

If we reduce the hidden personages of envy to ashes, related events will radically conclude.

If we slay the selves of pride, vanity, conceit and self-importance, the ridiculous scenes arising from these defects will draw to a close for lack of actors.

If we eliminate the factors of sloth, inertia and negligence from our psyche, the horrifying scenes brought about by these type of defects could not be repeated for absence of actors.

If we pulverize the disgusting selves of greed and gluttony, feasting, drunkenness, etc. will come to an end for want of participants.

As these multiple selves are regrettably processed at different Levels of the Being, it is essential to recognise their causes, their origins, and the Christic procedures which will finally lead us to the death of the Ego and to ultimate liberation.

The study of the Intimate Christ, the study of Christic esotericism, is fundamental when we attempt to provoke a radical and definitive *Change* within ourselves. This is what we will study in the following chapters.

CHAPTER 23.

THE INTIMATE CHRIST

A Christ is the Fire of the Fire, the Flame of the Flame, the *Astral Signature* of Fire.

Upon the Cross of the Martyr of Calvary, the mystery of Christ is defined in one word consisting of four letters; INRI—Ignis, Natura, Renovatur Integram—Fire Unceasingly Renews Nature.

The advent of Christ into the heart of Man, transforms us radically.

Christ is the SOLAR LOGOS, the Perfect Multiple Unity. Christ is life which throbs throughout the entire universe. Christ is what is, what always was and what always will be.

Much has been said about the Cosmic Drama, without question this Drama is formed of the four gospels.

We have been told that the Cosmic Drama was brought to Earth by Elohim; the Great Lord of Atlantis represented that Drama in flesh and bone.

The Great KABIR JESUS also had to represent the same Drama publicly in the Holy Land.

Even if Christ was born a thousand times in Bethlehem, it would serve no purpose if he wasn't born in our hearts as well.

Although he died and was resurrected on the third day amongst the dead, it serves no purpose if he doesn't die and resurrect in our hearts as well.

To attempt to discover the nature and essence of fire, is to try and discover God, whose real presence has always been revealed beneath an igneous aspect.

The burning bush (Exodus III, 2) and the conflagration in Sinai as a result of the conferring of the Decalogue (Exodus IXX, 18) are both manifestations in which God appeared to Moses.

“And the one who sat there had the appearance of Jasper and Carnelian. A rainbow resembling an Emerald encircled the throne and from the throne came flashes of lightning, rumbling and peals of thunder.” Saint John describes the Master of the Universe (Revelations IV, 3,5).

“Our God is an All Consuming Fire.” Saint Paul writes in his Epistle to the Hebrews.

The Intimate Christ, the Celestial Fire, must be born within us and actually is born when we are sufficiently advanced in the Psychological Work.

The Intimate Christ must eliminate from our Psychological Nature, those very same causes of error, the SELVES OF CAUSE.

It would not be possible to dissolve the causes of the EGO, whilst the Intimate Christ is not born within us.

The Living and Philosophical Fire, the Intimate Christ, is the Fire of the Fire, the Purest of the Pure.

The *Fire* envelopes and bathes us totally, it comes to us through the air, through water and through the very earth. These are its preservers and its diverse vehicles.

The Celestial Fire must crystallize within us. It is the Intimate Christ, our profound innermost Saviour.

The Intimate Lord must take charge over our Psyche, the Five Cylinders of the organic machine—all of our Mental, Emotional, Motor, Instinctive and Sexual processes.

CHAPTER 24.

THE CHRISTIC WORK

The Intimate Christ emerges internally, in the Work related to the dissolution of the Psychological Self.

Obviously, the Innermost Christ only comes at the height of our intentional efforts and voluntary sufferings.

The advent of CHRISTIC Fire is the most important event of our own life.

The Intimate Christ then takes charge of all our mental, emotional, motor, instinctive and sexual processes.

Without question, the Intimate Christ is our profound inner Saviour.

Being perfect when he enters within us, it appears as though he is imperfect; though chaste, he seems not to be; being just, it seems as though he is not.

This is similar to the different wavelengths of light. If we wear blue spectacles everything appears blue, and if we wear red we see everything as that colour.

Although he is white light, seen from the outside, each one of us will view him through the psychological crystal through which we are looking. For this reason people looking at him, don't see him.

In taking over all our psychological processes, the Lord of Perfection suffers indescribably.

Transformed into a man amongst men, he undergoes many trials and endures unspeakable temptations.

Temptation is fire. The triumph over temptation is *Light*.

The initiate must learn to live *Dangerously*, thus it is written. This is known by Alchemists.

The initiate must travel, with steadfastness, along the Path of the Razor's Edge. On either side of this difficult trail there are terrifying abysses.

On the difficult path to the dissolution of the Ego, there are complex trails which have their roots precisely in the real path.

Obviously, from the Path of the Razor's Edge, multiple paths diverge which lead nowhere, some of them take us to the abyss and despair.

There are paths which can transform us in the majesties of this or that zone of the universe. However, they can never return us to the bosom of the eternal Cosmic Father, Common to all.

There are fascinating paths, of a most holy, ineffable appearance; unfortunately, they can only lead us to the submerged involution of the infernal worlds.

In the Work of the dissolution of the Self, we need to devote ourselves completely to the Innermost Christ.

At times problems appear which are difficult to resolve. Suddenly the path is lost in inexplicable labyrinths and we don't know where to continue—only absolute obedience to the Innermost Christ and the Father who is in secret, can, in such instances, wisely orientate us.

The Path of the Razor's Edge is full of danger, both inside and out.

Conventional morals serve no purpose, morality is a slave of custom, time and place.

That which was moral in ages past is now immoral; that which was moral in the middle ages, in these modern times, can be immoral; that which is considered moral in one country is immoral in another; etc.

In the Work of the dissolution of the Ego, it sometimes happens that when we think we are doing well, we are in fact doing badly.

Changes are essential during esoteric progress, but reactionary people remain trapped in the past, petrified in time, and they thunder and flash against us, as we achieve deep psychological progress and radical *Changes*.

People cannot bear the changes in an *Initiate*, they want them to continue to be petrified in numerous yesterdays.

Any change that an *Initiate* achieves is immediately classified as immoral.

Looking at things from this angle in the light of Christic Work, we can clearly prove the inefficacy of the diverse moral codes which have been written throughout the world.

Unquestionably, the manifest Christ, though hidden in the heart of Super Man, once he takes charge of our diverse psychological states, is actually labelled as cruel, immoral and perverse.

It is paradoxical that although people worship Christ, they classify him with such appalling labels.

It is obvious that unconscious, asleep people only desire an anthropomorphic, historic Christ, of statues and unbreakable dogmas, in whom they can easily accommodate all their clumsy, stale moral codes and all their prejudices and conditions.

People can never conceive of the Intimate Christ in the heart of man. The masses only worship the statue of Christ, that is all.

When one speaks to the multitudes, when one declares the harsh reality of the Revolutionary Christ to them—the Red Christ, the Rebel Christ—the immediate response is to qualify us as the following: blasphemous, heretical, evil, profane, sacrilegious, etc.

Thus are the masses, always unconscious, forever asleep. Now we can understand why the crucified Christ on Golgotha exclaimed with all the force of his soul, “Father forgive them, for they know not what they do.”

Christ in himself being one, appears to be many. This is why it is said that he is the Perfect Multiple Unity. For the one who knows, the word gives power—no one has uttered it, no one will utter it, save only the one WHO HAS HIM INCARNATED.

To incarnate the Christ is fundamental in the advanced Work of the pluralized Self.

The Lord of perfection works within us as we consciously endeavour in the Work upon ourselves.

The Work which the Intimate Christ has to carry out within our psyche is terrifyingly painful.

It is true that our Inner Master must live through *his* Calvary in the very depths of our own soul.

It is written, “Implore God whilst working hard.” It is also written, “Help yourself and I will help you.”

To implore the Divine Mother *Kundalini* is fundamental when we attempt to dissolve undesirable aggregated psyches. However, the *Intimate Christ*, in the utmost depths of the self, operates wisely in accordance with his own responsibilities, which *HE* himself has taken upon his shoulders.

CHAPTER 25.

THE DIFFICULT PATH

Unquestionably, a dark side exists within us which we neither know nor accept. We must carry the *Light of Consciousness* to this sinister side of ourselves.

The whole purpose of our Gnostic studies, is to turn the knowledge of ourselves into something more conscious.

When we have many things within ourselves which are neither known nor accepted, then such things complicate our lives horrifyingly, and in fact provoke all sorts of situations which could be avoided through knowledge of ourselves.

Worst of all, is that we project this unknown and unconscious side of ourselves onto other people, which we then see in them.

For example, we see others as liars, unfaithful, mean, etc., in relation to that which we carry within ourselves.

On this point *Gnosis* says that we live in a very small part of ourselves. This means that our *Consciousness* only extends to a very reduced part within ourselves.

The idea of *Gnostic Esoteric Work* is to clearly widen our own *Consciousness*.

Undoubtedly, as long as we are not well related about ourselves, neither will we be well related towards others and the result will be all types of conflict.

It is essential to become much more conscious about ourselves, through direct self-observation.

A general Gnostic rule in the Gnostic Esoteric Work, is that when we do not understand another person, we can be certain that this is the very thing against which we must accurately work in ourselves.

Whatever it is we criticise so much in others, is something which lies in the dark side of ourselves and which we neither know nor want to recognise.

When we are in such a condition, the dark side of ourselves is very large, but when the light of self-observation illuminates this dark side, *Consciousness* increases through self-knowledge.

This is the Path of the Razor's Edge, more bitter than gall; many begin, very few reach the end.

Just as the Moon has a dark side which cannot be seen, an unknown side, the same happens with the Psychological Moon which we carry within.

Obviously, such a Psychological Moon is formed by the Ego, the Self, the Id.

In this Psychological Moon we carry inhuman elements which frighten and horrify, and which we would never accept we have.

Such a cruel *Path* is this one of the INTIMATE SELF-REALIZATION OF THE BEING. How many precipices! Such difficult steps! What horrifying labyrinths!...

At times the *Inner Path* after many twists and turns, hair-raising ascents and perilous descents, is lost in a desert of sand, with us not knowing where to continue and with not one ray of light for illuminating the way.

A *Path* filled with dangers from within and without, a *Path* of indescribable mysteries, where only the breath of death blows.

In this *Inner Path* when we think we are doing well, in fact we are doing badly.

In this *Inner Path* when we think things are going badly, it happens that things are going well.

In this *Secret Path* there are moments in which one neither knows what is good nor what is bad.

That which is normally prohibited, at times is that which is right, thus is the *Inner Path*...

All moral codes in the *Inner Path* are superfluous; a beautiful maxim or a splendid moral precept could at certain moments become a very serious obstacle for the *Intimate Self-Realization of the Being*.

Fortunately, the Intimate Christ from within the very depths of our Being, works intensively, suffers, weeps, disintegrating very dangerous elements which are carried within us.

Christ is born as a child in the heart of Man. However as he eliminates the undesirable elements which are carried within, he gradually grows until he becomes a complete Man.

CHAPTER 26.

THE THREE TRAITORS

In the profound Inner Work, within the field of the most strict psychological *Self-Observation*, we will be able to directly experience all the cosmic drama.

The Intimate Christ will eliminate all the undesirable elements which we carry within.

The multiple psychic adjuncts within our psychological depths, scream for the crucifixion of the Inner Lord.

Without question, each of us carry Three Traitors within our psyches.

Judas, the demon of desire; Pilate, the demon of the mind; and Caiaphas, the demon of ill will.

These Three Traitors crucify the Lord of Perfections in the very depths of our Soul.

We are tackling the three specific types of fundamental, inhuman elements in the cosmic drama.

Without doubt, this cited drama has always been lived through secretly, in the depths of the Supreme Consciousness of the Being.

The cosmic drama is not the exclusive property of the Great Kabir Jesus, as is always supposed by *Learned Ignoramuses*.

Initiates throughout the ages, Masters from all centuries, had to undergo the cosmic drama within themselves, in the here and now.

However, Jesus the Great Kabir had the courage to perform such an intimate drama publicly in the street in broad daylight. He did this in order to bring into the open the significance of initiation for all human beings, without distinction of race, sex, caste or colour.

It is wonderful that we have someone who publicly taught the innermost drama for all the peoples of the World.

Not being lustful, the Intimate Christ has to eliminate from within, the psychological elements of lust.

Being in himself peace and love, the Intimate Christ must eliminate from within, the undesirable elements of anger.

Not being covetous, the Intimate Christ must eliminate from within, the undesirable elements of greed.

Not being envious, the Intimate Christ must eliminate from within, the psychic adjuncts of envy.

Having perfect humility, infinite modesty, being absolute simplicity, the Intimate Christ must eliminate from within, the sickening elements of pride, vanity and conceit.

The Intimate Christ, the word, the Logos Creator, living always in constant activity, has to eliminate from within, in himself and by himself, the undesirable elements of inertia, laziness and stagnation.

The Lord of Perfection, accustomed as he is to fasting, to moderation, never a friend of drunkenness and voraciousness, has to eliminate the abominable elements of gluttony.

A strange symbiosis is that of the *Christ-Jesus*, the *Christ-Man*; that rare mixture of the divine and the human, of the perfect and the imperfect, ever constant proof of the Logos.

Most interesting of all, is that the Hidden Christ is always triumphant. He is someone who constantly vanquishes darkness, he is someone who eliminates the darkness from within, in the here and now.

The hidden Christ is lord of the *Great Rebellion*, he who has been rejected by the priests, by the elders and by the scribes of the temple.

Priests hate him—better said, they do not comprehend him—they wish the Lord of Perfections to live exclusively in time, in accordance with their unbreakable dogmas.

The elders—better said, the dwellers on this Earth—the good landlords, the righteous people, the people of experience, abhor the Logos, the Red Christ, the Christ of the *Great Rebellion*, because he is beyond their world of habits, and antiquated, reactionary, petrified customs from so many yesterdays.

The scribes of the temple, the villains of the intellect, abhor the Intimate Christ because he is the antithesis of Antichrist. He is the declared enemy of all the decaying university theories which abound so widely in the markets of bodies and souls.

The Three Traitors are in mortal hatred of the Hidden Christ, and convey him to death within ourselves and within our psychological space.

Judas, the demon of desire, always exchanges the *Lord* for thirty pieces of silver—better said, for liquor, money, fame, vanity, fornication, adultery, etc.

Pilate, the demon of the mind, always washes his hands; always declares himself innocent; is never guilty; constantly justifies himself to himself and to others; seeks to avoid and escape in order to evade his own responsibilities; etc.

Caiaphas, the demon of ill will, unceasingly betrays the Lord within ourselves.

The Intimate Adored One gives him the shepherd's staff to lead his sheep to pasture, but the cynical traitor converts the altar into a bed of pleasures, fornicates incessantly, is adulterous, sells the sacraments, etc.

These Three Traitors compel the adored *Intimate Lord* to suffer in secret, without any compassion whatsoever.

Pilate forces him to put the crown of thorns upon his brow; the evil selves scourge him, insult him, curse him in the innermost psychological space without any kind of mercy.

CHAPTER 27.

CAUSATIVE SELVES

The multiple subjective elements which constitute the Ego have causal roots.

The Causative selves are linked to the laws of Cause and Effect. Obviously, a cause cannot exist without an effect, nor effect without cause, this is unquestionable and undoubtable.

Elimination of the diverse inhuman elements, which we carry within, would be inconceivable without radical elimination of the intrinsic causes of our psychological defects.

Obviously, the causative selves are found to be intimately associated with particular karmic debts.

Only the most profound repentance and respective negotiations with the masters of the Law, can give us the joy of achieving the disintegration of all those causative elements, which, in one form or another, can lead us to the definitive elimination of undesirable elements.

The intrinsic Causes of our errors can certainly be eradicated from ourselves, thanks to the efficient work of the Intimate Christ.

Obviously, causative selves usually have horrifyingly difficult complexities.

For example, a student of esotericism could be defrauded by his instructor, and in consequence such a novice could become sceptical. In this concrete case the causative self which originated such an error, could only be disintegrated through supreme inner repentance and with very special esoteric negotiations.

The Intimate Christ within us, works intensively, eliminating all those hidden causes of our errors, through Conscious Work and Voluntary Suffering.

The Lord of Perfections must live through all of the cosmic drama in our intimate depths.

One is astonished to contemplate all the tortures that the Lord of Perfections endures in the causal world.

In the causal world, the Hidden Christ undergoes all the indescribable bitterness of his Calvary.

There is no doubt that Pilate washes his hands and justifies himself, yet finally condemns the Adored One to death on the cross.

For the clairvoyant Initiate the ascent to Calvary is extraordinary.

There is no doubt that the solar *Consciousness*, integrated with the Intimate Christ, crucified on the majestic cross of Calvary, uttered terrible phrases which human beings are not allowed to comprehend.

The final phrase being, "Father, into your hands I commit my spirit," followed by thunder, lightening and great cataclysms.

Later, after the nails were removed from his body, the Intimate Christ was placed in his Holy Sepulchre.

Through death the Intimate Christ *Slays* death. Very much later in time, the Intimate Christ must resurrect within us.

Unquestionably, Christ's Resurrection comes to radically transform us.

Any Resurrected Master possesses extraordinary powers over fire, air, water and earth.

Undoubtedly, Resurrected Masters acquire immortality, not only psychological but also corporeal.

Jesus the Great Kabir still lives with the same physical body which he had in the Holy land. Count San Germain, who transformed lead into gold and made diamonds of the highest quality during the fifteenth, sixteenth, seventeenth and eighteenth centuries, etc., still lives today.

The enigmatic and powerful Count Cagliostro, who astonished Europe so greatly with his powers during the sixteenth, seventeenth and eighteenth centuries, is a Resurrected Master and still exists with the same physical body.

CHAPTER 28.

THE SUPER MAN

One codex of Anahuac has stated, “The Gods created men of wood and after having been created they were merged with the divinity.” However, immediately after, it added, “Not all men achieve integration with the divinity.”

Unquestionably, the primary necessity is to create *Man* before being able to integrate him with what is real.

The *Intellectual Animal* mistakenly called man, is in no manner a *Man*.

If we compare *Man* with the *Intellectual Animal*, then we can verify for ourselves the concrete fact that, although the *Intellectual Animal* physically resembles *Man*, psychologically he is absolutely different.

Unfortunately, everyone wrongly supposes themselves to be *Men*, qualifying themselves as such.

We have always believed that man is the king of creation. The *Intellectual Animal* so far, has not demonstrated that he is at least a king of himself; if he is not a king of his own psychological processes, if he cannot direct them at will, then much less can he govern nature.

We can never accept *Man* turned into a slave, incapable of governing himself and converted into a toy of the bestial forces of nature.

We are either kings of the universe or we are not; with reference to the latter, unquestionably, the concrete fact is demonstrable that we have not yet arrived at the state of *Man*.

The *Sun* has deposited the seeds to make *Man* within the sexual glands of the *Intellectual Animal*.

Obviously, such seeds can develop or be ultimately lost.

If we want those seeds to develop, it is essential to cooperate with the efforts that the *Sun* is making to create *Men*.

An authentic *Man* must work intensively with the clear purpose of eliminating from himself, the undesirable elements which we carry within.

If the Super Man does not eliminate such elements from himself, he will regrettably fail, he will become an *abortion* of the *Cosmic Mother*, a failure.

A *Man* who truly works on himself, with the purpose of awakening *Consciousness*, can integrate with divinity.

Obviously, the *Solar Man* integrated with divinity becomes, in fact, in his own right, a SUPER MAN.

It is not easy to become a SUPER MAN. There is no doubt that the road which leads to the SUPER MAN is beyond good and evil.

A thing is good when it suits us, and bad when not convenient. Within the rhythms of poetry crime is also concealed. There is much virtue in the villain and much evil in the virtuous.

The road which leads to the SUPER MAN is the path of the Razor's Edge. This path is filled with peril, from both within and without.

Evil is dangerous and good is also dangerous. The frightening path is beyond good and evil, it is terribly cruel.

Any moral code can detain us on our way towards the SUPER MAN. Attachments to these or those yesterdays, to this or that scenario, can halt us on the road which leads to the SUPER MAN.

Norms and procedures, however wise they may be—if they are encountered bottled up in this or that fanaticism, in this or that prejudice, or in this or that concept—can obstruct us in the advance towards the SUPER MAN.

The SUPER MAN can distinguish good from evil and evil from good; he grasps the sword of cosmic justice and is beyond both good and evil.

The SUPER MAN, having liquidated from within himself all good and evil values, has become someone whom nobody understands; he is the ray, the flame of the *Universal Spirit* of life, resplendent in the countenance of Moses.

In every refuge on the *Path*, some anchorite gives his offerings to the SUPER MAN; but the latter continues on his way beyond the good intentions of anchorites.

That which was spoken by people, beneath the sacred porches of the temples, has great beauty; however, the SUPER MAN is beyond the pious sayings of people.

The SUPER MAN is lightning; his word is the thunder which disintegrates the powers of good and evil.

The SUPER MAN shines in the darkness; however, the darkness hates the SUPER MAN.

The masses qualify the SUPER MAN as perverse, for the very fact that he does not fit in with indisputable dogmas, neither within pious phrases, nor within the upright morality of serious men.

People abhor the SUPER MAN; they crucify him amongst criminals because they don't understand him, because they prejudge him, viewing him through the psychological lenses of what is believed to be holy, even if it is evil.

The SUPER MAN is like a flash of lightning which falls over the perverse, or the brilliance of something which is not understood, which is afterwards lost in mystery.

The SUPER MAN is neither a saint nor is he perverse; he is beyond sanctity and perversity. Nevertheless, people qualify him as holy or perverse.

The SUPER MAN sparkles for a moment within the darkness of this world and soon afterwards disappears forever.

Within the SUPER MAN, the Red Christ, The Revolutionary Christ, the *Lord of the GREAT REBELLION*, incandescently shines.

CHAPTER 29.

THE HOLY GRAIL

The Holy Grail shines in the deep night of all the ages. The Medieval Knights, during the Crusades, searched fruitlessly for the Holy Grail in the Holy Land. However, they never found it.

When the prophet Abraham returned from war against the kings of Sodom and Gomorrah, it is said that he encountered Melchizedek, the Genie of Earth. Certainly, this Great Being dwelt in a fortress situated exactly in the place where, much later, Jerusalem was built, the city beloved by the Prophets.

Centuries of legend has it—this is known both by the divine and by humans—that Abraham celebrated the Gnostic Unction, with the sharing of bread and wine, in the presence of Melchizedek.

It is necessary to affirm that at that time Abraham surrendered tithes and his first fruits to Melchizedek, as was written in the Book of the Law.

Abraham received the Holy Grail from the hands of Melchizedek. Much later in time this Goblet ended up in the temple of Jerusalem.

There is no doubt that the Queen of Sheba served as a mediator in this event. She appeared before King Solomon with the Holy Grail, and only after subjecting him to rigorous tests, did she deliver unto him so precious a jewel.

The Great Kabir Jesus drank from that Goblet in the holy ceremony of the last supper, just as was written in the Four Gospels.

Joseph of Arimathea filled the Chalice with blood, which emanated from the wounds of the Adored One on mount Calvary.

When the Roman soldiers broke into the abode of the said Senator, they did not find the precious jewel.

Not only did the Roman Senator hide this precious jewel in the ground, but he also kept with it the spear of Longinus—with which the Roman centurion had pierced the side of the Lord.

Joseph of Arimathea was incarcerated in a dreadful prison, for not wanting to hand over the Holy Grail.

When the Senator was let out of jail he went to Rome, taking the Holy Grail with him.

Arriving in Rome, Joseph of Arimathea encountered the persecution of Christians by Nero, and he left by the shores of the Mediterranean.

One night, whilst sleeping, an angel appeared to him and said, “This Chalice holds great power, because within it can be found the blood of the Redeemer of the World.” Joseph of Arimathea, obeying the angel's orders, buried the Chalice in a temple, located in Montserrat, in Spanish Catalonia.

With time, this Chalice has become invisible, together with the temple and part of the mountain on which it is situated.

The Holy Grail is the vessel of Hermes, the Cup of Solomon, the precious urn of all temples of mysteries.

On the Altarstone of the Alliance, in the form of a Cup or Goblet, the Holy Grail was never missing; within which was placed the manna from the desert.

The Holy Grail emphatically allegorizes the female YONI. Within this holy Cup is the nectar of immortality, the Soma (body) of the mystics, the supreme drink of the Holy Gods.

The Red Christ drinks from the Holy Grail at the supreme hour of christification, so it is written in the Gospel of the Lord.

The Holy Grail is never missing from the Altar of the Temple. Obviously, a priest must drink the wine of *Light* from the Sacred Cup.

It would be absurd to imagine a Temple of Mysteries, within which the blessed Cup of all ages was missing.

This brings to mind Guinevere, the Queen of Jinas, she who poured wine, for Lancelot, into the delicious Cups of *Sufra* and *Manti*.

The immortal Gods nourish themselves with the drink contained in the Sacred Cup; those who hate the Blessed Cup, blaspheme against the Holy Spirit.

The Super Man must nourish himself with the nectar of immortality, which is contained in the divine Chalice of the Temple.

The transmutation of creative energy is fundamental, when one wishes to drink from the Sacred Vessel.

The Red Christ, ever revolutionary, ever rebellious, ever heroic, always triumphant, raises a toast to the Gods when drinking from the Golden Chalice.

Lift your Cup on high and take care not to spill even a drop of the precious *Wine*.

Remember that our motto is THELEMA (will power).

From within the depths of the Chalice the symbolic figure of the female sexual organ, flames spring forth which blaze on the glowing face of the Super Man.

The ineffable Gods of all the galaxies, always drink from the nectar of immortality in the Eternal Chalice.

The chill of the Moon, in time brings about involutions. It is essential to drink from the sacred *Wine of Light* in the Holy Vessel of Alchemy.

The purple of the sacred kings, the royal crown and golden flambeau, are only for the Red Christ.

The Lord of Lightning and Thunder grasps the Holy Grail in his right hand, and drinks the *Wine* of gold to nourish himself.

Those who spill the Vessel of Hermes, during chemical copulation, in fact, become sub-human creatures of the underworld.

Everything that has been written here can be found, fully documented, in my book entitled *THE PERFECT MATRIMONY*.