

Gnostic Science for the III Millennium

EGYPTIAN KUKLOS ANANKES

ALCHEMICAL REFLECTIONS

THE AGRICULTURE OF THE GODS

THE CROSS, A UNIVERSAL SYMBOL

LIFE, A PREPARATION FOR DEATH

THE INCAS, THE LARGEST EMPIRE OF AMERICA





EDITORIAL NOTE

There are many discussions, many debates in the media dedicated to the denying of the existence of God, discussing the option of facing life from a gnostic point of view or, on the contrary, an agnostic. Half of the people are convinced that there is no God and they cling to their beliefs in a materialistic life with the only objective of reaching the so longed for "Mr. Money", basing life on satiating sensual pleasures, which convert the person into a slave under them.

The other half of people are convinced of their beliefs in a spiritual God, basing their life on dogmas and customs they cannot understand.

But in loneliness, face to face with ourselves, we all, atheists or believers, whether we find ourselves in one group or another, feel that something is going badly, we see that in our lives there is a lot of suffering, we come to discover that we can't explain many things which happen to us, we don't find complete answers to many of the circumstances of our own life, and we feel that something is missing. Why? What is missing?

V.M. Samael Aun Weor makes in the work *The Fifth Gospel* the following reflection for us:

We cannot deny that there are two streams in the world which fight to death for supremacy. Firstly we have the SPIRITUAL CURRENT formed by all the religions, schools and beliefs. On the other hand we have the MATERIALISTIC CURRENT, with its dialectic, etc. The spritual current thinks that it, absolutely it, has the truth. The materialistic, atheist current, also supposes that it has the truth. The spiritual current worships the God-Spirit, no matter the name given: Allah, Brahma, God, etc. The materialistic current worships the God-matter, also no matter the name given to it.

They are two currents: the spiritual is based on its beliefs, even if it also has its dialectic; the materialistic is based on its belifes and we cannot deny that it also has its dialectic.

Many have studied the materialistic dialectic of Karl Marx. Obviously the materialistic scientists suppose that they know matter once and for all. That they have their pontiffs? Yes they do! The spiritual current also has its pontiffs and belive that they know the Spirit totally. They are two currents that are fighting to death for supremacy.

On either side there are honorable wars; on either side (be it to the right, be it to the left) there are judicious persons who study or who belive, etc., but they are sincere. If some are mistaken, they are not to blame; they are sincere but mistaken and that is all (be it of the right or of the left).

In any case the two currents struggle for supremacy; in regards to the two poles of that which is called substance.

Really, that which we see as matter is nothing but a cristallization of the original, homogeneous, primitive, divine substance.



The Earth, as substance, was deposited in the profound chaos millions of years ago; it was a uniform substance, a kind of "seed", a cosmic germ inside of which everything that you presently see around you was contained. That substance was very pure, ineffable, homogeneous...

That germ, in the likeness of the germs of the trees, will in itself contain all the possibilities of life. The great wise of the third medieval time clearly called that germ lliaster.

The wise then said that at the dawn of life, the creator fire fecundated the Iliaster of this planet Earth; that that homogeneous substance, virginal, very pure, ineffable, then started to differentiate itself into opposite poles, positive and negative.

And it so happened that during frightful eternities, that substance got even more differentiated into its positive and negative poles until finally taking the dense, material and physical form it presently has. But it still preserves its two poles, positive and negative. The positive is that which is called Spirit, the negative is that which is called matter.

So those to the right have joined the positive pole of life, of the substance, of matter; and those to the left have joined the negative pole of that substance which is called matter.

Which one of these would be right? Those to the right say they are; those to the left say they are. Which?

In reality of truth, the right is in the synthesis, because only by means of the synthesis can the opposites be reconciled. This is axiomatic in the fields of philosophy, this is exact in questions of logic.

We are, in these moments, on the threshold of a total cultural revolution. The two currents will have to integrate with one another, to unite. Because it is useless for us to identify ourselves with only one pole of life. Life has two poles: the positive and the negative. It is urgent that we liberate ourselves from that identification and that we learn to see things fully, as matter and as spirit.

Let us start with the atom. In the atom the total meeting between the two poles take place, positive and negative. The atomic physicists deeply investigate the electrons, the protons, etc., etc., but the esotericists, the lovers of the spiritual knowledge, the parapsychologists, etc., investigate inside of the atom, the electrical charges, the Hachins (odd name to you).

Certainly, inside of the atom, the Hachins exist. And, what are the Hachins? The Hebrews clearly explain it: igneous particles that are invisible to the naked eye of the five senses but perceptible to a sixth sense.

These igneous souls or particles, inherent in each atom, immediately touch all of the atomic structure, they are contained in the atomic structure, they are the intelligences that maintain the atoms in the orbit around its nuclear center inside of the molecule.

In each atom there is a conscious particle of nature and of cosmos, an igneous particle.

The Hacin is, we would say, positive, it is the igneous particle that shapes the Consciousness in matter, since they have been investigated and it is known that in matter there is also Consciousness.

The atomic structure is the material part in itself. If the Hachin abandons the atom, the atom dies, it disintegrates; and vice versa, if matter would not have the Hachin it couldn't exist.

So then, the Hachin is the positive part of the atom and the atomic structure is the negative part of the atom; there are the two poles: positive and negative.

So matter, in last synthesis, is nothing but homogeneous substance unknown to the physicists.

We must enter into a scientific spirituality and into a spiritual science; there is a need to leave aside the conceptual dualism.

The truth is not resolved by the fight of the contraries; only by means of the synthesis can we in truth resolve the problem of the opposites.

The time has come to understand that the fight between spiritualists and materialists is based on ignorance, because the spiritualism is only the positive pole of mentioned substance (called "Earth"), and the materialism is the other pole, the negative pole. But the truth is neither in the positive pole nor in the negative pole, but in the synthesis.

That is why we, the Gnostics, advocate a transcendental monism; we reach the conclusion that what is important is the universal substance, and that that substance called "Earth", or "matter", or however we like to call it, in last synthesis is something homogeneous, pure, spiritual and terribly divine.

Obviously, well, if the truth is neither in the spiritualism nor in the materialism, where must we search for it? In any of the two poles? No! We must go to the synthesis, we must look for the truth inside of ourselves, here and now.

Elt is unquestionable, dear reader, that if we don't make an effort to study and know the physical world in which we live, the mistakes that we will commit are very serious, they will create conflicts and

pain. And at the same time, we must never forget that if we don't make an effort to study and know our spiritual world we will continously fall into a frightful spiritual loneliness that unquestionably will take us on the path of committing, likewise, very serious mistakes.

Reflecting on how the human being must unite these two poles of life, the spiritual and the human, we end this editorial note with some words by V.M. Kwen Khan, expressed in his last *DVD Nr.* 9 "Interviews with the Coordinator: Gnostic doctrinary reflections":

The Profound Inner Monad, our Real Being, what the Hebrew Cabbalists call "Kether", has the duty to stimulate us from inside; to stimulate us from inside with spiritual motivation, with transcendental mystical experiences, with forces that the Monad introduces so that we here feel a kind of spiritual longing that impels us to search for the Path.

The other responsibility falls directly upon the Essence, upon us, who are the human soul incarnated on Earth. The Essence has to answer appropriately to those stimuli by working. It also has to put its share of efforts, and often super-efforts, because one thing is that we have the inner stimulus, which is very valuable, which comes from the Father, and another thing is that we have the will to appropriately answer to those efforts, because sometimes we can be taken by the tedium of the I, by the weight or the density of the I, or by a karma that we are experiencing in a given moment. In both cases we have to defend ourselves like lions against the karmic forces and against the exterior and interior entropy.



soul is this; to appropriately answer to the internal stimuli by means of the incessant search for the Truth, by the incessant reading of the body of doctrine, by the incessant practices that we need to carry out every day, by fasts, by prayer, by meditation; that is the task of the Essence.

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Egyptian Kuklos Anankes

Extract from the lecture Arcanes of the Egyptian wisdom from The Fifth Gospel

In the ancient Chaldea and Egypt, there were mavelous catacombes, subterranean crypts where the Mysteries were cultivated. It is not superfluous to recall the crypts of Thebes and Memphis: unquestionably, the first ones were still more famous.

From the eastern side of the Nile there were in those times long deep passageways that reached the desert of Libya. In those crypts the secrets related to "Kuklos Anankes" were cultivated, the inevitable cycle, the circle of necessity.

In the moments that we are talking about this, comes to my memory the Temple of the Serpents in San Juan of Teotihuacan.

The esoteric researcher will there be able to see, in detail sculpted in the rock, the rattlesnake and what is most surprising in all of this is that, together with the sacred viper of the Aztec Mysteries, also the conch stands out, carved into the living stone.

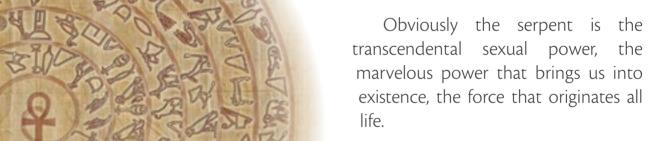
Various conches on each side of the divine serpent shine beautifully. There is no doubt that in the subterranean crypts of Chaldea, Thebes and Memphis the Wisdom of the Serpent was really cultivated.

Also very noticeable is the transcendental study of the inevitable cycle or circle of necessity, which in a spiral shape or that of a shell, has its process during the cosmic manifestation.

You see, dear gnostic brothers who accompany me tonight, the intimate relation that always exists between the serpent and the conch; reflect for a moment upon the deep meaning they both, serpent and conch, intrinsically possess.

Any authentic esoterist knows very well that the sexual serpentine power of the whole universe has power over the Tattvas and, therefore, over the elementals of nature. The universal serpentine power originates infinite creations: Devi-Kundalini creates the Mental Body, the Astral, the Etheric and the Physical.

Now well, Maha-Kundalini or, in other words, the Cosmic Mother, Mother Nature, has created all of the Universe or has taken the shape of the world, obviously she has also carried out all her processes upon the spiral line, so vividly allegorized by the shell.



Any inner progress, all intimate development is based on the spiral of life. We, well, now talking in a personal way, can say that each one of us is a bad conch in the bosom of the Father.

Each soul is bestowed or assigned 108 existences for its Self-realization, and they are processed in spirals, sometimes higher, sometimes lower – see here the conch –.

It turns out to be very interesting, the concrete fact that that such a profound topic would only be studied in those subterranean crypts. Undoubtedly this is the very Doctrine of the Transmigration of the Souls, which the Avatar Krishna would later on teach in Hindustan.

Nevertheless it is noticeable that the Egyptian Kuklos Anankes was more specific...

We have already said a lot, and we have asserted in these talks, what the descent to the Infernal Worlds is; we have put a certain emphasis in saying that, once completed the cycle of the 108 lives that each Soul is assigned, if we haven't self-realized, we enter into the Infernal Worlds. Obviously, in those submerged regions we involute frightfully, until reaching the Ninth Circle, situated in the heart of the world; in this way the lost ones are desintegrated, they are reduced to cosmic dust.

After the second death – and this is something that we have already said in our talks –, the Soul or the failed Souls reappear, they come out again under the light of the sun to resume the day, starting a new evolution that inevitably has to start from the lowest step, which is the Mineral Kingdom.

What is interesting about the Egyptian Kuklos Anankes are precisely the specifications, the various analysis and synthesis. It is clear that one has to keep in mind the ray in which each Essence that springs from the Abyss develops and, consequently, its individual line of development.

The plant families are varied, the animals species are varied, etc., etc. The rectors of nature cannot make all the Essences that have surged from the Abyss pass through one and the same mineral elemental, be it iron, copper or silver, etc., or through a determined plant family, or through a determined animal specie; the Guru-Devas have to distribute life wisely, because some essences can live in iron, other in copper, other in silver, etc.; not all could go through the same mineral element.

The plant elemental families are very well organized in the etheric world and not all of the elementals could be pines or mint; each plant family is different; there are lunar plants, mercurian, venusian, solar, marsian, jupiterian, saturnian, etc. The Essences, in accordance with their ray of creation, will each one have to relate itself to this or that plant department and to resolve all of this; to know how to distribute it is something that corresponds to the Rectors of Nature.

The animal species are very varied and it would be absurd to reincorporate determined Essences in animal organisms that don't correpond to their ray of creation: certain essences can evolute in the Kingdom of the Birds, others in the quadrupeds, others among the fish of the immense sea... The rectors of life must know, well, how to manage these currents of elementals wisely to avoid confusions, anarchies and unnecessary destructions.

Lastly, the entrance of the currents of life in the Kingdom of the Rational Humanoids is very delicate; a lot of wisdom is needed to avoid catastrophes. You see, well, what this Doctrine of the Transmigration of the Souls is, so thoroughly studied by the Egyptians.

Wotan also speaks to us about a hole of serpent or viper, mentioned by Wotan here in Mexico, and in the crypts of Egypt and Chaldea.

This certain snake or viper hole is nothing but a subterraneous cave, a crypt of mysteries, where this Great Initiate entered triumphantly... Wotan says that he could penetrate into this snake hole, inside of the interior of the Earth, and to reach the roots of heaven, because he himself was a snake, a viper. The Druids of the Celtic region in Brittany in Europe also called themselves "serpents". It is not superfluous to recall the Egyptian Karnak and the Carnac of Brittany, living symbols of the Mountain of the Serpent.





life, a preparation for death

A good part of the spirituality of some eastern cultures, especially Buddhism, as well as many Mystery Schoools of antiquity, considered death to be very important. To such an extent that cultures like the Egyptian or the Aztec have been characterized as "funerary".

The most interesting aspect of all of this is that their cult to death was not something funerary, as it is regrettably interpreted to be, by some persons who are badly informed regarding this question. The cult to death has always had a double interpretation, since it on the one hand alludes to this other part of our existence known as death, and also alludes to the concept of mystical death or death of the I, a process linked to the spiritual development of those cultures.

Death and the states of Consciousness that the deceased goes through are

parallel to states of Consciousness which are also experienced, or can be experienced, in the course of life by means of certain practices. Related to these practices we have the development of many systems to activate that Consciousness, as the Yoga-Nidra or Yoga of Sleep, and the meditation.

To modern man, cut off from all these aspects related to the Consciousness, there are only two states: one is during the daily living, and another, much more enigmatic, that which he experiences during the hours of nocturnal sleep. In the West the term "consciousness" is normally put in relation to questions of a moral or ethical kind or with the simple fact of being awake. Hence we find expressions like "guilty consciousness", "loss of consciousness", "it is a question of consciousness", etc.

On the contrary these traditions have another concept about what Consciousness is and they add another state to the two mentioned ones.

This is how it is described to us in one of the classical texts that delve into these questions. We speak about the *Bardo Thodol* or *Tibetan Book of the Dead*, which surprises us as it mentions six states of Consciousness, three of which are experienced during death and the other three during life.

The most interesting thing about this is that they both complement each other, that is to say, the three states experienced during death are related to the other three states that we experience during life. In this way we start to understand that "Life is a preparation for death".

The first state mentioned in the course of death is the dying in itself, that moment when the abandonment of the physical body takes place. About this, the **Bardo Thodol** says:

Now, when the bardo of death is hanging over me, I will abandon every attachment, pretention and desire. As I abandon this body made of flesh and blood, I will know that it is nothing more than a transitory illusion. The existence of a preparation in life for this moment is very evident, since the cultivation of detachment and the erradication of all kinds of pretention and desire are parts of that spiritual work which we must start.

This first state is in the daily life associated with the concrete moment when we lose the consciousness and go to sleep every night. It is really a small death that we experience daily, since in reality, are we maybe sure that we will wake up the following day? In the same way as during death, in this moment of going to sleep we lose our consciousness of wakefulness and we enter into a state of unconsciousness. In the same way as we don't know the exact moment in which we go to sleep, what happens is that we normally don't know the moment in which we die either. This is why these two bardos are related.

The second state mentioned in the course of death is that of the Clear Light, also called "Luminous Bardo of the Dharmata", due to the fact that during this stage the deceased becomes conscious about his recently ended life and can have access to superior dimensions, filled with light, symbols and archetypes filled with color and beauty. There the person experiences his spiritual realization if he has any.

This second state is associated in the daily life with the possibilities that meditation offers us to have access, precisely, to this same kind of experiences, but in a conscious way. That is the reason why a parallel is established between these two bardos and it is also the reason why emphasis is put on the idea that it is in life that we can experience the superior realities by means of the meditation.

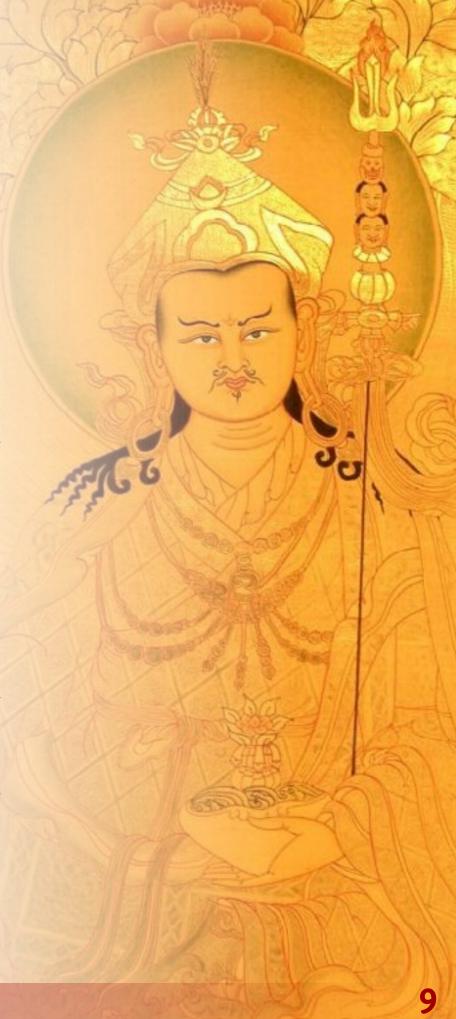
The third state mentioned in the course of death is that of the Future, because during this stage the deceased observes the result of the judgement, certainly very similar to the Egyptian one, also being able to observe the future existence that awaits him. It is interesting to verify that the destiny of the future life depends on the actions carried out in the one which has just finished.

This third state is in the daily life associated with the dreams, due to the already shown fact that during sleep we can see future events, events which are in our future.

In this way we can see how there is a parallel between the three states of Consciousness that occur during death and the three states of Consciousness that we can and actually do experience during life. The preparation for death is then the consequence of a whole series of aspects of psychological and spiritual kind that has the awakening of the Consciousness as its goal.

Those who awaken their Consciousness in life will also be awake during the hours of sleep, and they will logically pass through the transit of death in a conscious way. This is the reason why the Tibetan Book of the Dead is not being recited to those deceased who have a certain spiritual development, since they are conscious and don't need guidance or help on the other side.

There is also a parallel between the Mysteries of Initiation and the Mysteries of Death, in the sense that the one who awakens his Consciousness can penetrate, in life, into the territory of death, in the manner of the so called Psychopompos, so known in the Schools of Mysteries of ancient Greece. The expression of Plutharcos, who was Initiated in the Mysteries of the God Apollo, is known, he said: "In the instant of death, the Soul reaches the same Mysteries as the Great Initiates."



The Greek mystic tradition, in turn, goes back to the Mystery Schools of Egypt, where we find the other book that speaks about the processes the deceased experiences during death. We refer to the Egyptian Book of the Dead, also called "Book of emerging forth into the Light" or "Book of the Occult Dwelling." This text is a funerary book made up by a collection of magical formulas or spells that helped the deceased in his life in the beyond and to overcome the Judgement of Osiris.

The most famous and important chapter of the Book of the Dead is called "Formula to enter into the hall of the two Maats", where the deceased presents himself before the Court of Osiris for his heart to be weigted – his actions – and to be able to continue his life in the world of the dead. This chapter contains the so called "Negative Confessions", declarations of innocence that the deceased carried out before

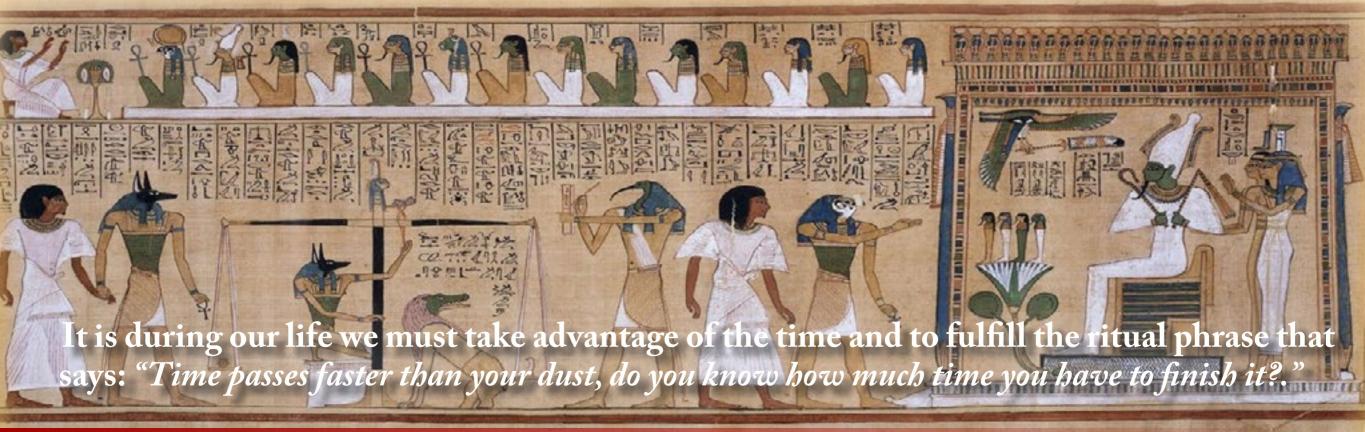
the Gods of the Court so as to justify his personal actions. While observing these confessions we can observe the great importance of ethics to the ancient Egyptians, as well as the existence of a great moral and spiritual development.

The Judgment of Osiris is the most important and transcendental event to the deceased and it is found specified at great lenght in this book. In the beyond, the deceased was guided by the God Anubis before the court of Osiris. Anubis magically extracted the heart and placed it upon the pan of a balance. It was counter-weighted with the feather of Maat, symbol of the Truth.

Meanwhile, a jury consisting of Gods asked him questions about his passed conduct. Depending on his answers, the heart diminished or increased its weight. Thot, acting as scribe, took notes of the

results and handed them over to Osiris. At the end of the Judgement, Osiris passed the verdict. If it was favourable his Ka and his Ba could go to meet with the mummy, shape the Aj and to live eternally – this meant that the deceased had carried out the Great Work –. But if the verdict was negative, his heart was thrown to Ammit, the devouress of the dead, who finished him off. This was called the «second death» and for the deceased it meant the end of his condition as immortal, that is, the entering into the involution.

The most interesting thing about both texts is that they stress the idea that life is a preparation for death, in the sense that it is during life that we have the opportunities to do this work of awakening the Consciousness and in line with this eliminate many of those psychological aspects which are true obstacles for an honorable death, as is fear, attachment or greed.



"For the students of deep,

primitive Christian occultism,

this work 'The Seven Words',

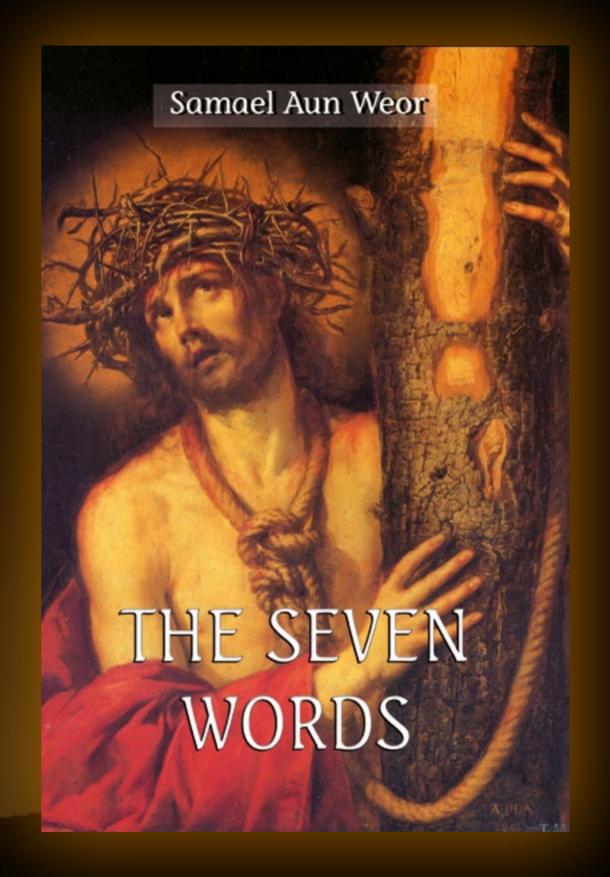
constitutes one of the most beautiful

treasures which the quill of D.M.

Samael Ann Weor has granted

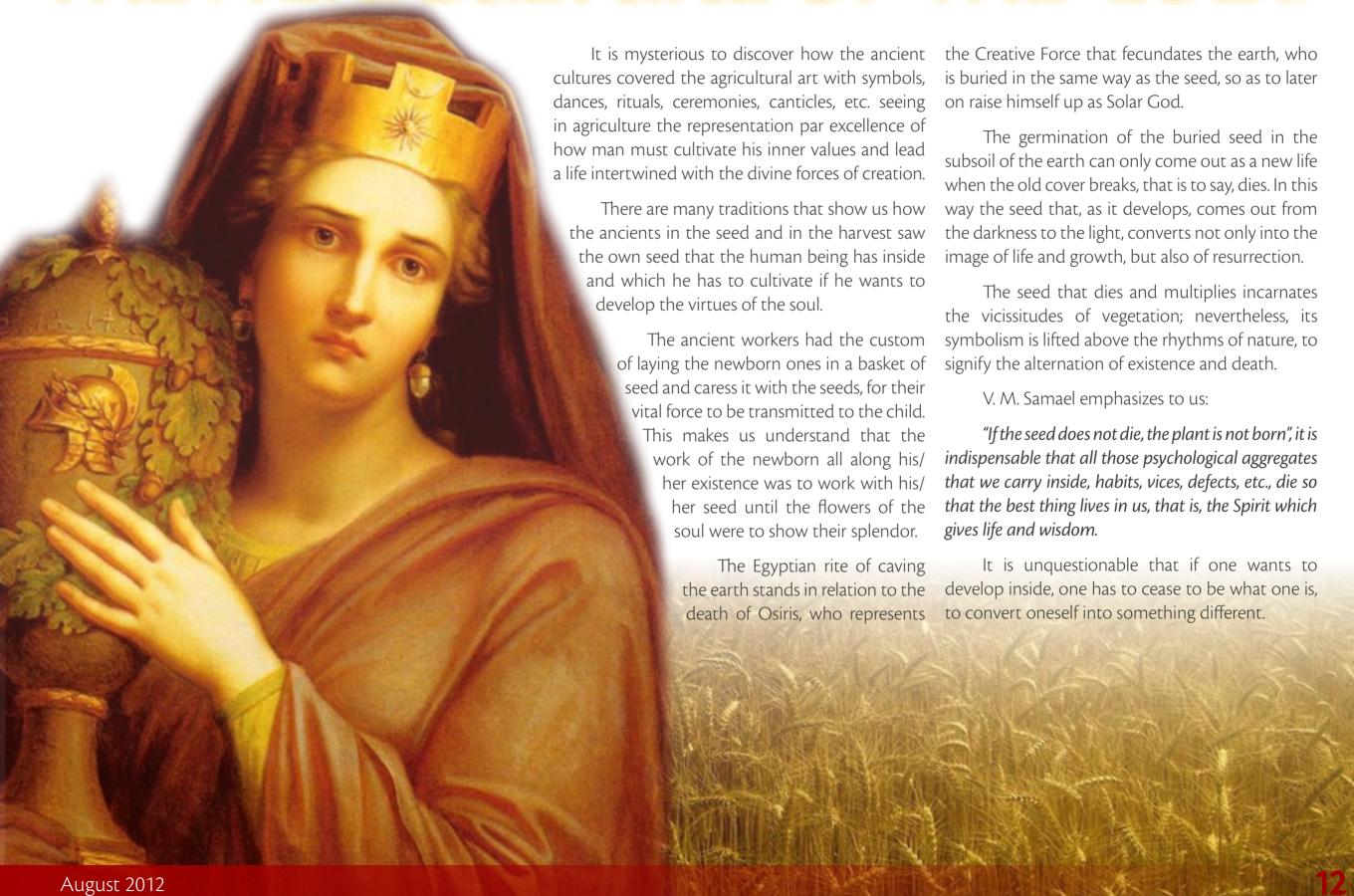
humanity".

ONEW UBLICATION





THE AGRICULTURE OF THE GODS



If we don't provoke a change in the mental, emotional and physical level in our way of living, it is unquestionable that we will never elevate our quality of life

The Bible tells us: "Man shall reap what he sows" (Gal. 6:7)

In the Greek and Latin mythology it is said that Demeter herself, or Ceres, the Goddess of the harvests, gave the spikes to the humans, sending the hero Tiptolemus to distribute them in the world and to teach the art of agriculture.

The Medieval theology saw in the grain of wheat an emblem of Christ who descends to the subterranean world and resuscitates victoriously towards the superior worlds.

In the Eleusinian Mysteries the spike was the symbol of resurrection. The grain that dies and is born again represents the new birth to the prime state and in evoking a verse from the great Aeschylus, native from Eleusis, we say: "The earth that on its own raises

all the beings and feeds them, from them it again receives the germ that fecundates" (The Choephori, 127)

A ritual of the Eleusinian Mysteries highlights the essential symbolism of the spike. In the course of a mystic drama that commemorated the union of Demeter and Zeus, a wheat grain was presented as a host in the monstrance and it was contemplated in silence. By means of this grain, Demeter was honored as goddess of fertility and initiator to the mysteries of life, evoking the plenitude of the seasons, the return of the months, the succession of the death of a grain and of its resurrection.

The cult to Demeter, comparing the maternal womb to that of the earth, was the guarantee for this cyclic permanence.

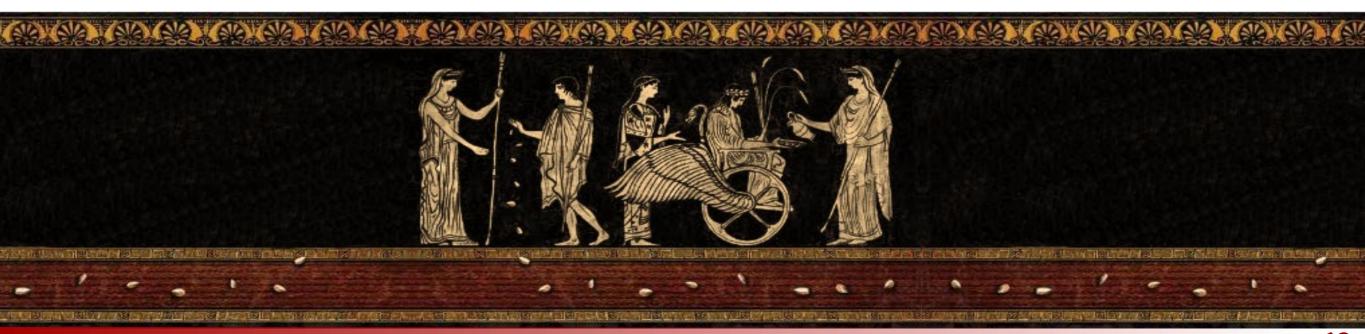
The agricultural gods were often connected to the subterraneous world, because the seeds grow from the subsoil. In this way, for example, Persephone, daughter of Demeter and wife of Hades, lord of the dead, symbolizes the sleeping seed during winter, which emerged in the warm months.

Abducted and wed to Hades, she was searched for in the infra-world by her Mother Demeter and she was returned, on the condition that she must spend many months each year under ground with her husband.

In the ancient Mesopotamia we find the Goddess Ishtar, goddess of agriculture, who also descends to the hells from where she manages to resuscitate. The meaning of the myth contains a transcendental symbology in virtue of which the annual birth of the new harvest is taken as a symbol of eternal life, in relation to the resurrection of Christ.

These magnificent mythologies explain to us, in an agricultural way, the rhythms of rest and cultivation of the earth, and how the seed always has to be in the subsoil so as to later sprout with force towards the surface and give its fruits.

And on a philosophical level, it is the extraordinary explanation of how the soul has to be submitted to adversities, to the darkness, so that with the longing to search for Light a change is produced inside of us, developing the virtues of the soul.



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V. M. Samael tells us:

The worst circumstances of life, the most critical situations, the most difficult facts, always turn out to be marvelous for the inner self-discovery.

Each seed is buried and fertilized, waiting to die as seed so as to be born as a plant that gives its fruits to us.

Divinity does the same thing to us, when it wants us to change, when it wants us to develop inside, it gives us adversities where we have to look for the light. And just as the stem of a plant comes from a seed that makes its way through the earth until reaching up to the surface and expressing in the greatness of creation, so do we, with the strength of the longing, have to look for the Light of the Consciousness which has to propel us towards a change which permits us to elevate our quality of life.

This is the reason why the Bible explains to us:

It is sown a perishable body, it is raised an imperishable body; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. There is a natural body, there is a spiritual body.

Every virtue that is born in the bosom of our interior has to be offered to our Real Profound Inner Being. It is he who, by means of the inner development, will catapult us towards the highest summits of the Spirit. This is the reason why all the cultures of the world have always offered their best harvests to the gods of creation, in thankfulness for their help.

The Egyptians, the Greeks and the Romans offered the first fruits to their gods as an offering of thanksgiving, just as the majority of the other ancient civilizations.

The Christian world put the atavistic tradition, charging the tithes and getting the provision of hosts ready for the communions of the whole year.

When the Jews harvested the produce of the earth, they took the festive posy made by "splendid trees, palms, leafy branches and willows of the brook" (Lev. 23.40), as an expression of gratitude to Jehovah for the cereal that had to bring wealth to the whole community.

The first day of the month of August was known in the Anglo-Saxon world by the name of Lammas, which means feast of the breads. In many latitudes an abundant harvesting was celebrated with the elaboration of a great quantity of breads, prepared with the new wheat. In the beginning it was a solar celebration. Bonfires were lit to honor the Sun and the peasant who had had the fate of cutting the last sheaf of cereal was chained. With this bunch a doll was made which represented the damsel of the harvest, that is to say, the Divine Mother Nature. This doll was burnt in a ritual way and later the ashes were used to fertilize the fields.

In other places, instead of burning her, they threw her into the closest river or lake to ask for rain. The chained one was taken through the valley and shared the destiny of the sacramental king, who gave his blood to favor the fertility of the earth, assuring the abundance of the following harvest.



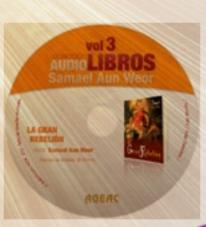


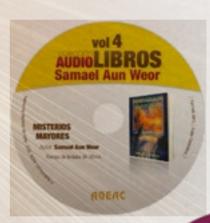
AUDIO BOOKS Samael Aun Weor

spanish audio







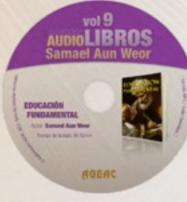


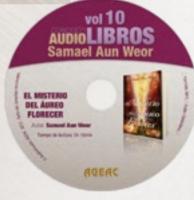












see catalog

Together with the circle, the cross is the most universal and known symbol of our planet. Even though it is not known which was the first cross drawn by man, it is known that it exists since the Paleolithic time, more than 10 thousand years ago.

The symbol of the cross is so universal that the beings from other planets who have visited us use it. A clear example of this we have in the Cross of Etchilhampton, a cross that appeared in some crops of England. An enormous cross, more than 300 meters long by 200 meters in width. It is truly extraordinary. Its size, its simplicity, its tranquil elegance converts it into an impressive figure, especially when observed from the air. A sacred symbol of spirituality, peace, hope and eternal life...

To the Mayas the symbol of the cross represents the creative energy of God in movement, relating it to the movement of the solstice and equinox and to the four cardinal points known as Bacabs: to the north in white color Xaman; to the south in yellow Nohol; to the east in red Likin: and to the west in black Chikin. Furthermore, this symbol represented as the foliated cross means death and re-birth of the natural cycles, as it appears in the trail of Pakal in Palenque, Chiapas, where also the Temple of the Cross exists, Temple of the Foliated Cross.

a universal symbo

The cross was also presented in the religion of the Assyrians and Chaldeans, where it was used as a symbol of the God Tammuz.

In the ancient Egypt a variation of the cross was used, known as Ankh, that symbolized the mysteries of the creative energy which permitted the reaching of eternity.

To the Vedas of India there was another variation which is the hooked cross, better known as Swastika, a sacred symbol that in Sanskrit means good fortune.

As a universal symbol, in ancient astrology it represents the intelligent forces of nature that sacrifice themselves to create and again create life on the entire planet Earth, and in astronomy it represents the Sun Star.

From the first Greeks the constellation of the South Cross was known, which was used by the seafarers because it precisely points out the Celestial South Pole.

Centuries before the death of Christ, in Rome, the slaves and the non-citizens could be tied to a cross upon which they were flagellated. Also the Syrians and the Hebrews attached the corpses of the criminals on crosses for public knowledge. In the same way happened to Jesus the Christ in an event which left an indelible mark in history...

The cross started to be used as a Christian symbol in the year 313 after Christ from the edict of Milan, sacred symbol venerated by many and understood by few.

Symbol par excellence of redemption, it has been and will always be one of the innumerable gnostic archetypes with the greatest presence in the religious history of our world.

Practically, we have to say that the Cross is present in the very creation of the universe. At the dawn of of our cosmos, the different forces of the holy cosmo-creators crossed their divine emanations of Okidanok, omnipresent and omni-penetrating, to found this inhabited space in which we live and exist. In the lecture *The power is in the Cross*, V. M. Samael Aun Weor explains to us, with a simple innocence and, at the same time, illustrious profundity, the diverse mysteries that the Cross encloses in all of its manifestations:

The cross to the Gnostics is in no way a conventional symbol, but the representation of an invariable law, which covers the whole scale, all the events of nature without any exception.

The one who knows the foundations of chemistry knows that the reaction of the elements only take place by crossing them one with one another, for example: the chemical formula of water, H20, is simply the crossing of two molecules of hydrogen and one of oxygen, so that water, precious fluid and indispensable for the organic life, is the result of the Cross. The power to produce water is in the crossing of hydrogen and oxygen.

The harmony in the movement of a system of worlds depends on the crucial magnetic point, where the two centrifugal and centripetal forces find themselves in equilibrium. So then, the power that sustains the worlds is in the magnetic cross of the spaces.



A masculine cell called zoosperm is crossed with a feminine cell called ovule and from this cross the result is the human being. So then, man is the result of the cross of the masculine zoosperm and the feminine ovule.

Nothing can come into existence without the power of the cross.

A sincere and ideal shaking of hands crosses and harmonizes the mutual affection between two persons. So the cross in the shaking of hands vivifies the affection between two souls.

On the street a young handsome man walks and meets a precious little lady, their gazes cross and from this prodigious cross, subtle and impalpable, but real in its magic power, affection is born, a love is born that will organize a home and produce surprising effects, as is the multiplication of the specie, the greatness of a homeland and maybe the appearance of a genius who increase the progress of science, or of philosophy to improve the world. So the magnetic crossing of gazes shows and demonstrates that the power is in the cross.

A seed is introduced in the earth and as it crosses its power with the chemical elements that constitute the structure of the planet, trees, flowers, seeds and fruits are produced that increase by multiplying the specie ad infinitum; so the power is in the cross.

Without the cross, there is nothing new, neither could the ancient be transformed, so the Gnostics, wise par excellence, know exactly the value of the cross and they render a cult to it, not founded in any belief, but in an absolute and immediate knowing; the Gnostics are truly mystics and eager to know all things, leaving aside, as something useless, all belief...

The cross is the reason for being of all the events in nature, and to this law there are no exceptions.

When somebody exposes an idea about some philosophical aspect, social or scientific, that idea is crossed with those of the ones listening and in this way new reactions are produced, be it to find the truth that the lecturer is presenting or to reject his pretensions to be wise; if his knowledge is not well founded. So in the crossing of the ideas, the intelligences are tested and the truths are discovered, eliminating the erroneous.

The gaze crosses with some being or object, and in this crossing, experience is obtained about the beings and the things.

The protein substances of the food we eat, as they are crossed with our cellular physiological life, produce crucial reactions to renovate the life of the worn-out cell and to create another, new one; if the substance is not convenient to our organism, the biochemical cross of the substance, with the secretions from the specific inner organs, produce a reaction to be appropriately eliminated from the organism.

The cross encloses the mystery of all the imaginable powers, be it physical, intellectual or moral.

There is no person who philosophically, scientifically and rationally can find any event that doesn't depend upon the power of the cross, so once more, we can emphatically assert that the power is in the natural and scientific cross of the Gnostics, it has nothing to do with beliefs, or with instruments of torture of any kind.

The cross of the Gnostics is the power of the universe, constructing atoms, molecules, cells, organs, organisms, worlds and systems of worlds. As in the intellectual aspect, the crossing of ideas,



that which produces new states of consciousness; in the moral or sensitive aspect, it is the cross that causes the marvelous sensations that ennoble and dignify the soul.

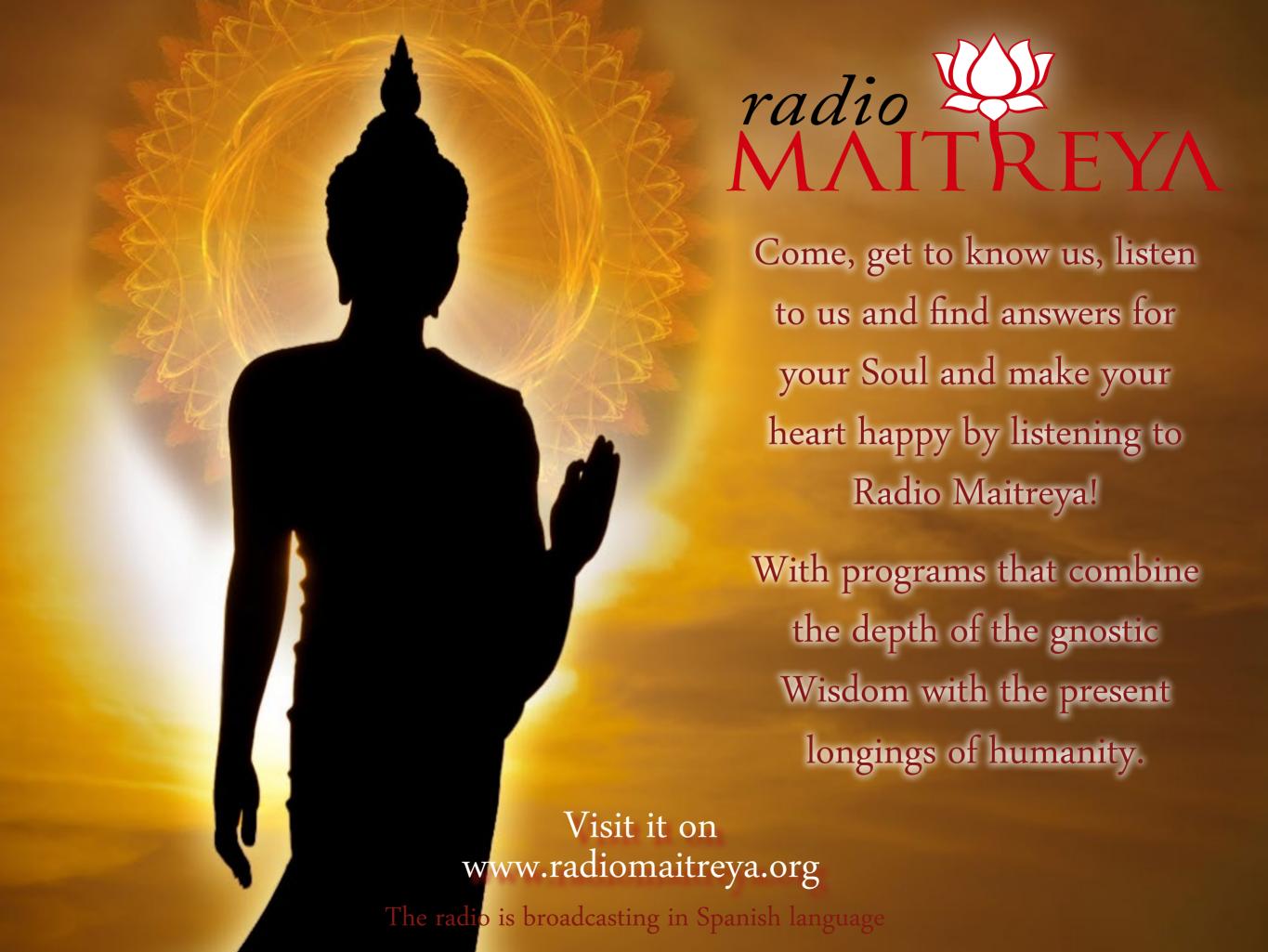
As the musical melodies cross, with the auditory capacity being psycho-physical in those who listen, a beautiful eclosion is produced in the sensitivity of the soul and in this way inner harmony comes from this precious crossing of sounds; as the gaze crosses a natural beauty, as a flower, or a beautiful woman, feelings of divine inspiration appear in the soul, which uncover to the consciousness the inner resorts of perfection which are found in the harmony of the forms; as thinking and feeling cross, the human being not only finds himself in perfect harmony, but also with sufficient capacity so as to successfully undertake the labour he is determined to undertake.

"One has to learn to think as the philosopher and to feel like the artist", since gathering the elevated thought of the philosopher and the divine sensitivity of the artist into a precious and crucial amalgam provides the magic enchantment of the soul of the true superman.

This cross of thinking and of feeling, in perfect concordance is what permits the development of the mystical and spiritual side of existence.

Blessed and divine cross, in your precious structure the mysteries of nature and of life are hidden!

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EGYPT AND THE SECRET OF MUSIC

Since ancestral times music, dance and dancing, have in all of the world's civilizations been an important activity in the relationship that the human being had with the intelligent forces of nature.

Music was fundamentally sacred and magic to the land of the Nile. We find it present and fulfilling a function which stands out during all of the human existence: from the gestating state and the birth, to the funerary rites, passing through great religious festivities and daily cults.

To the ancient Egyptians music had divine origin, expressing in the movement and transformation of the whole creation. In the image of the Creation, it followed a model of a progressive and harmonious multiplication of the unity, from a prime split, organizing the space and time in accordance with a mathematical guideline or pattern.

Osiris himself had taught the laws of harmony to the humans and he was presented as the introducer of music and dance

In the temple to the goddess Hathor (the Mother Goddess of the World, in the original triad of the Egyptians) in Dendera a hymn is preserved which expresses the ideal of the sacred music: "The music of the spheres": "Heaven and the stars play for you... and the Sun, the Moon and the Gods sing to you."

Master Samael tells us in his work Christ Consciousness:

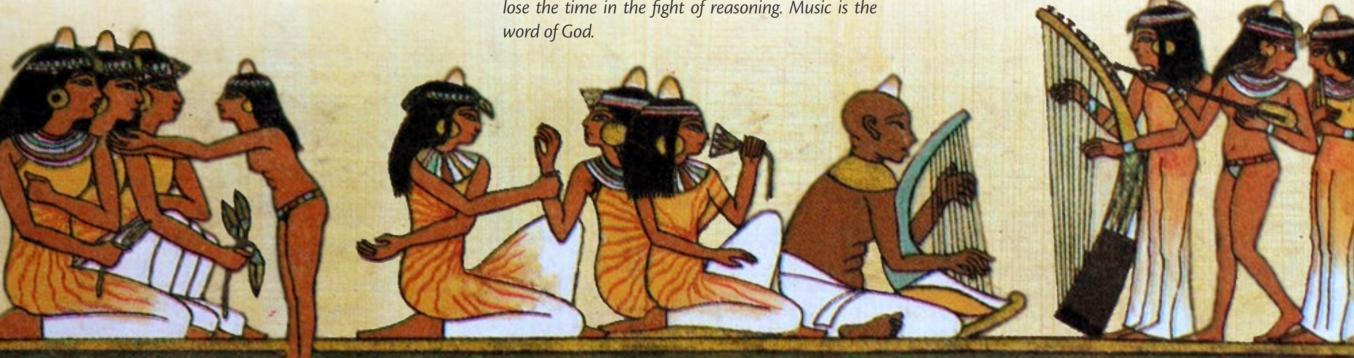
Music comes from the superior worlds. Music has the power to awaken the consciousness in the superior worlds. Music is the word of God.

It is better to cultivate the art of music, than to lose the time in the fight of reasoning. Music is the

The majority of the Gods of ancient Egypt curiously maintained a close relationship with music and the sacred dances. Each God had a particular sound in creation and with music their grace was called upon.

The art of music and dance was so sacred that this knowledge was transmitted from lips to ear in a secret way to an elite of initiates, chosen for their upright conduct.

The first musical instrument is the voice. And the fact that the Egyptian priest-magician had to be "of a just voice" and that the rite conceded such relevance to the perfect intonation of the formulas, it also indicates that the vocal education was an essential part of the education imparted to this elite in the Houses of Life annexed to each temple.





In the reliefs of the Ancient Empire (III millennium B.C.) harpists, flautists and singers are frequently seen, on occasions forming orchestras and choirs. The images of harpists playing and singing to a deity that appear in these temples – they all included staff of musicians – permit us to deduct that this art constituted a form of communication with the Gods of creation.

The deity of music in the Ancient Egypt was Bastet, Goddess in the shape of a cat, whose name means "Joy and wellbeing." And as happens with cats, the occult key of music doesn't only reside in the sound, but above all in the mysterious silence which guides and arranges the notes as it creates its architecture.

John A. West tells us:

The universe is a perfect harmonious vibration, as the one corresponding to the fifth of the musical scale, which comes from the matrimony between the masculine and feminine principles personified in Osiris and his wife Isis.

Master Samael explains to us in his work Esoteric course in Kabbalah:

In the Mysteries of Eleusis the sacred dances were used between men and women. Then the dancers of the temple were clean from the sickening poison of desire.

... the couples danced to magnetize themselves mutually. Then the men, dancing with their women, reached ecstasy. The bio-electromagnetic interchange between men and women cannot be replaced by anything. That is the gigantic, grandiose, terribly divine power. God shines upon the perfect couple.

Creation is vibration. The dance of the atom's electrons around the nucleus determine the chemical elements, which form groups of eight, as John Newland discovered and Dmitri Mendeleev confirmed in the XIX century. If we describe the world in a sub-atomic scale, we see that everything is vibration of particles-waves, that the quarks dance like the planets in an harmonious way, everything is reduced to types and sup-types of vibration.

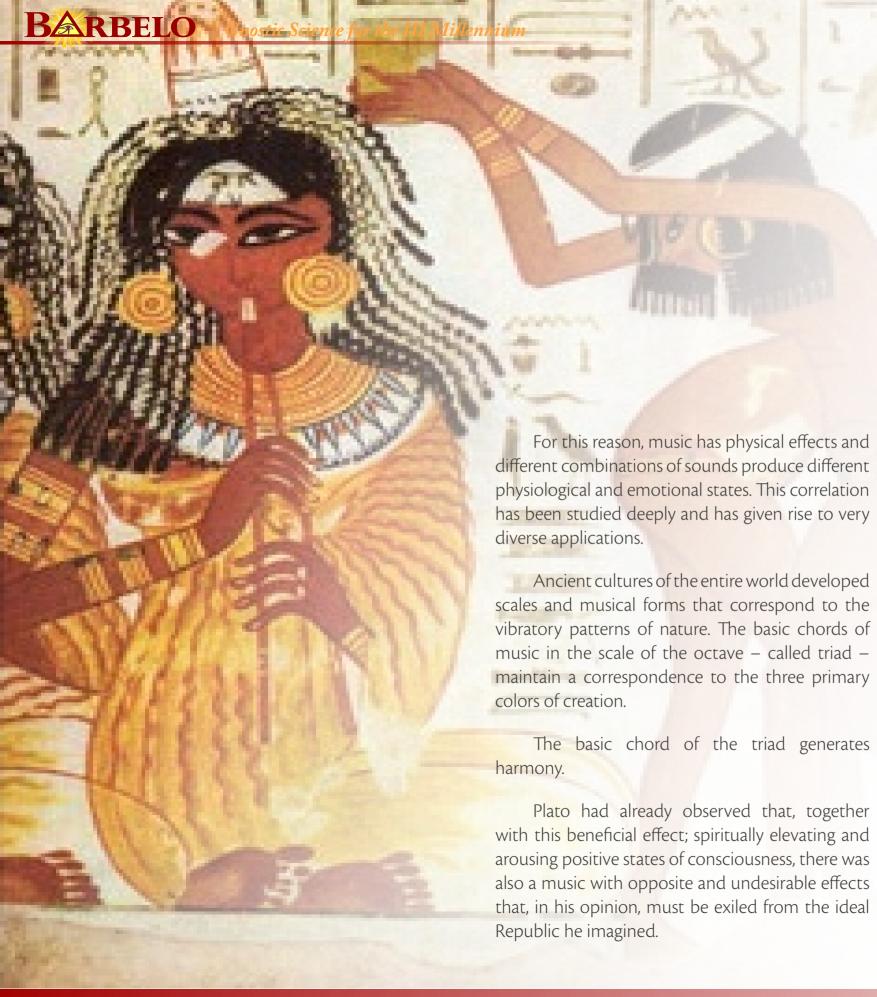
If we reflect a little upon all of this, we realize that each movement provokes vibration, each vibration generates a sound, each sound generates a heat, each heat generates a kind of life, be it inferior or superior.

We remember what the *Bible* tells us, from the mouth of John:

In the beginning was the word and the word was with God and the word was God. Through it all things were made; without it, nothing of what was made, would have been made...

If we part from the base that everything in this universe is in movement, absolutely everything, we come to understand the great importance that sound has for the life of the human being.

Music is a vibratory phenomenon. The sound's oscillations are transmitted to the material bodies which receive the waves through the air, generating a vibratory affinity or an alteration.



Some modern authors have discovered that this negative music also has basic chords, which stimulate and strengthen anger, anxiety, fears, etc...

Today, in the daily life, recognizable examples of the negative music constitute that which accompanies the films and TV series, like soap operas, with content of violence or of terror, as well as rock music, heavy metal and many other kinds of music that is currently being frequently listened to.

Master Samael tells us in his work Christ Will:

Music is the Will of God. Music is Christ-Will.

Classical music engenders universes, and supports suns during the great cosmic day.

One becomes entranced while listening to compositions like the nine symphonies of Beethoven.

One becomes dumbfounded when in ecstasy among the notes of Mozart, of Chopin and of Liszt.

Each right action is music of light... Each wrong action, is terrible music.

Negative music, like mambo, the guaracha, the porro, the cumbia, etc., is infernal music; it is music from the abyss which only originates fornications, adulteries, hatreds, banquets, drunkenness, crimes, etc...

Human words are articulated music, sometimes sweet and mild, like ineffable melodies, sometime satanic and discordant like infernal notes.

The articulated Word is a terrible weapon, as well for good as for evil.

GNOSTIC DOCTRINARY REFLECTIONS

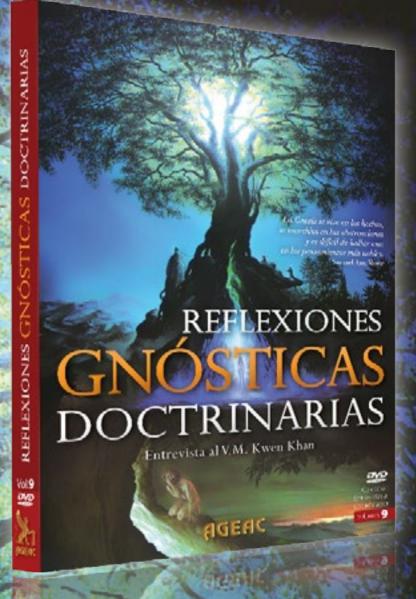
Interview with V.M. Kwen Khan

The Profound Inner Monad, our Real Being, what the Hebrew Cabbalists call "Kether", has the duty to stimulate us from inside; to stimulate us from inside with spiritual motivation, with transcendental mystical experiences, with forces that the Monad introduces so that we here feel a kind of spiritual longing that impels us to search for the Path. The other responsibility falls, or falls back, upon the Essence, upon us who are the Human Soul incarnated here on Earth. The Essence has to answer appropriately to these stimuli, we would say, by working. It also has to

put its share of efforts, and often super-efforts, because one thing is that we have the inner stimulus, which is very valuable, which comes from the Father, and another thing is that we have the will to appropriately answer to these efforts, because sometimes we can be taken by the tedium of the I, by the weight or the density of the I, or by a karma that we are experiencing in a given moment. In both cases we have to defend ourselves like lions, right? Against the karmic forces and against the exterior and interior entropy.

Gnosis is experienced in actions, fades in abstractions and is difficult to find even in the noblest of thoughts.

Samael Aun Weor



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THE INCAS, THE LARGEST EMPIRE OF AMERICA



The largest empire of America, the Incas, extended from the coasts of Peru to the Amazonian jungles, and from the Chilean deserts to the present Colombia.

The absolute power over the entire Empire fell upon the figure of Sapa Inca or Unique Inca, considered as a sacred being, since he was the son of Inti, the Sun. As the historian Terence N. D'Altroy observes:

Once anointed by the Sun to govern the earth, he was revered as a deity whose exclusive powers and rights were unique among the beings that walked upon the face of the planet.

When it is said to be anointed by the Sun, it is referring to the Sun-Christ of his interior, shining inside of him, he has self-realized - beings that are totally governing themselves and as a consequence are capable of governing an entire empire.

Nonetheless – in the same way as happened among the Aztecs and even among the Egyptians, the government of the Inca state was dual, as happened in the original Cuzco, where every domain was divided in two halves: Hanan (above) and Urin (below), and was governed by two lords, one of them always finding himself subordinate to the other.

In this way, the Inca Hanan was associated with the activities of war, since upon him depended the order and the expansion of the Tahuantinsuyu, while Inca Urin depended on the maintenance of the equilibrium among men and gods.

The basic unity of the Andean social organization, above the family, was the ayllu (group of families which were considered descendants of a distant common ancestor).

The curaca was the chief of the ayllu and the one in charge of distributing the lands, organizing the collective works and to act as a judge of the community.

The charge of curaca was not hereditary, but it was selected by means of a special ritual; on some occasions they were appointed directly from Cuzco.

The bonds that maintained the unity of the ayllu were three:

Religious Bond: It is linked to the Totemic world, since they, like all of the great ancient civilizations, knew about their divine origin and about thanking the intelligences of nature for their gift and protection.

Territorial bond: Constituted by the "marka" which were the lands that the members of the ayllu possessed, one next to the other and they formed the site or territory of the community, where its habitants lived and worked. The Inca emperor handed each

family a plot of land called chakka and he assigned them a specific crop.

Bond of serving: It consisted in the common work and the mutual help among all those integrating the ayllu and enjoying the communitarian sharing of the fruits that mother earth (mama pacha) gave to them, for these reasons being one of the most important ties or bonds of the ayllu.

The death of the Inca didn't put an end to his presence in the world, or to his importance for the good order of the State. If in the Empire the ayllus (communities) performed a fundamental role, in the organization of them the preservation of the mallquis (Incan Mummifications) of the founders of the ayllu, was fundamental, a cult which allowed the community to remember the values of the Soul of the Inca who had disincarnated.

When he died, his entrails were removed and he was then mummified. His heart was burnt and its ashes, mixed with gold powder, were taken to Coricancha, Cuzco's great temple of the Sun, and with them the bellies of the statues of gold were filled. Even if the cult of the mummification was in the hands of the panaca itself, its veneration extended to the whole Empire, replicas of the same being sent (in which rests of nails or hair of the diseased were incorporated) to the huacas or sacred places.

Like each ancient civilization they unified the four pillars of the knowledge; art, science, philosophy and religion, making their way of life out of them.

The wisdom of their laws made the ethical and material prosperity of its inhabitants.



The man of the Tahuantinsuyo had a very simple and at the same time very profound Ethical code which resided in these three principles:

"AMA QUELLA: Don't be idle, not to let oneself be taken away by vices."

If we let ourselves be taken away by the living for living, a doing for doing will be generated in the daily life which unquestionably takes us to not giving any reason for what we are doing, soon falling into a weariness, into a tiredness and as a consequence into an inner emptiness that often leads to multiple vices.

Master Samael tells us in his book *Tarot and Kabbalah*:

The atoms of laziness are a serious obstacle for the progress towards the superior worlds. The Great Law is the return of life to the superior worlds.

Pray and meditate intensely. The Divine Mother teaches her children. The prayer must be done combining meditation with sleep. Then like in a vision of dreams, the Illumination surges. The Divine Mother comes to the devout to instruct him in the Great Mysteries.

"AMA SUA: Don't be a thief, not to be greedy."

Master Samael tells us in his book Introduction to gnosis:

Greed is the secret cause of hatred, and of the brutalities in the world. The latter usually take on legal aspects. Greed is the cause of war and of all the miseries of this world. If we want to end the greed of the world, we must profoundly understand that this world is inside of ourselves. We are the

world. The greed in the other individuals is inside of ourselves. Really all of the individuals live inside of our own consciousness. The greed of the world is inside of the individual. Only by putting an end to the greed that we carry inside, the greed of the world will finish. Only by understanding the complex process of greed in all of the levels of the mind, can we come to experience the Great Reality.

"AMA LLULLA: Don't be a liar, not to falsify the truth."

Jesus the Christ said: "Search for the truth and it will make you free." When a person searches for the

truth inside of himself, with the sincerity of the heart, he will on his own turn honest, humble, charitable.

Master Samael tells us in the lecture Psychoemotional metamorphosis of man from The Fifth Gospel:

The lie, surely, is a false connection. What is normal is that the energy of the Father, the life of the "Ancient of the Days", that is to say, of our Profound Inner Being, flows through the inner cosmic organization, until reaching the mind.

But, if we make a false connection, that energy can no longer flow: It is as if the electrical wire would be cut; the electrical energy would then not reach the light bulb or to the light bulbs that illuminate us.

So then, the lie (I already told you and I repeat), is a false connection. Normally, when one is filled with negative emotions, one turns into a liar; that is the reality of the facts.

If we, truly, comprehend all of this and start to change our way of thinking and of feeling, very soon this will be reflected in our actions.

"With these three principles, the Inkas built one of the greatest Empires in history."





CAN TECHNOLOGY MAKE US STUPID?

Do you find yourself too often calling your friends and family members on the mobile phone without any apparent reason? Do you feel the pressing need to look at internet however non-transcendental and banal the reason may be? When you are in silence, in peace with yourself, do you feel the need to search for noise, a videogame, what they show on TV or the music of your system?

If your answer is affirmative, you can be suffering from an addiction to technology and this will destroy your life without you noticing it.

There are many persons, especially teenagers and young adults, who feel the irresistible impulse to be hooked to the continuous use of technology.

According to the World Health Organization, an addiction is a physical and psycho-emotional disease which provokes a dependence on a substance, activity or relationship.

There are many kinds of addictions: addiction to alcohol, to drugs, to tobacco, to watching movies, to some sport, to gambling, etc. And now humanity is suffering, practically without us noticing it, from the addiction to technology.

When an addiction of any kind enters our life, it enslaves us to a series of negative and pernicious attitudes, degenerating our emotional, mental and physical conduct.

The continuous abuse of technology mainly affects the persons who are immersed in a determined vulnerable situation due to fear and insecurity, loneliness, anxiety, depression, existential emptiness or lack of social ability to relate to others... It is obvious that this addiction to technology doesn't cure neither the anxiety, or the depression or the existential emptiness, or any other psychological disease, it only hides it, making us ignorant of ourselves, diverting the attention towards the ephemeral things in life.



According to the experts, if the use of technology turns immoderate, abusive, compulsive and doesn't make any sense, the psychological, social, economic and cultural dangers go much beyond what we believe...

The mere fact of entering internet and to receive such an avalanche of information or to be able to speak on the mobile phone to our friends, make us feel superior and even to forget all those fears, insecurities and emptinesses inside of us...

But it is urgent to understand these two very important aspects:

1- To feel that you are, is one thing and to truly be, is another thing.

If we want, we can feel like Superman, and another thing is to be able to fly and to have all those power which the hero shows us in the film.

If one believes to be Superman, one can throw oneself from a building, trying to fly and since the reality is another, and one actually cannot fly, what is most probable is that we kill ourselves while trying. (These cases have happened to small children, especially in the United States, when the mentioned film was being shown).

In the same way we have to understand that while using this technology, like internet or the mobile phone, it can make us feel superior, but one thing is to feel that we are superior and another very different thing is to be superior. This kind of psychological deception make us fatten up the psychological defects of pride, conceitedness, self-love, arrogance, envy, etc., making any intimate development and integral wellbeing impossible.

2- One thing is to forget something and another completely different thing is to change it, to eliminate it from inside of ourselves...

Imagine that a thief has entered our home, then we need to comprehend that one thing is to forget that this thief is in our home – unquestionably this forgetfulness can bring us serious consequences – and another thing is to call the police and to take out the thief from our home. They are two very different things.

Technology can make us forget for an instant that we have fears, that we hate, that we feel resentments, etc., but this doesn't mean that they cease to exist inside of us. And as in the example that we have put, this forgetfulness can bring us serious consequences, because that psychological state which we have forgotten will come to the surface in a given moment, in this or that circumstance, generating a terrible conflict.

As Einstein would say:

It is absurd to do the same thing, time and again, and to expect different results.

If instead of forgetting this or that incorrect psychological attitude, we accept it and study it until we comprehend it, we generate a dynamic of change which as a logic consequence will elevate our quality of life.



With regards to the egoistic multiplicity that we experience inside of us, V.M. Samael Aun Weor tells us in the work *The Fifth Gospel*:

The Doctrine of the Many confirms that we don't have an individual I, but many I's. There is the "I love", the "I hate", the "I am jealous", the "I bear grudge", the "I feel resentment", the "I feel lust", the "I will take revenge", the "I am a merchant", the "I need money", etc... All these multiple I's quarrel inside of ourselves, they fight for supremacy, each one of them wants to be the master, the best, the lord.

We truly resemble a house full of many servants, each one of them feels like the master, none of them feels small, each one wants to rule...

When the human Consciousness became immersed inside of all those I's or psychic aggregates which constitute the myself, the I itself, the ego, then the Consciousness fell asleep; now it is processed in virtue of its own conditioning.

The **abuse of technology** feeds the sleep of the consciousness, and strengthens all those I's or psychological aggregates, generating conflicts inside of us, making us undervalue our own life.

Each day there are more people hypnotized in filling themselves with facts, intellectual information, to know about everything... and the intellectual conflicts and the separateness increase, the lack of reflection and respect between men are disappearing, now there are arguments in order to be right even if it is not the truth... **Why?**

Each day there are more people hypnotized with the sport events, where the vanity and the pride of fantasy are being fed, and on the other hand, every day there are more economical, political and social disequilibria around us... **Why?**

Each day there are more persons hypnotized by the gossip about actors, men and women, and

celebrities, creating fantasies of un-existing pleasure in our poor minds, and on the other hand divorces, family conflicts, quarrels among couples, etc... it is increasing every day... **Why?**

Each day there are more people hypnotized by fashion, by TV series, by pornography which poisons the human being and on the other hand, each day the children who are naked, malnourished, enslaved and brought to prostitution increase; each day crimes within the couple increase, sexual aberrations, pedophilia, etc... **Why?**

We have swapped being HAPPY with HAVING MORE, and to have more doesn't mean that we are happier. We have confused our FREEDOM with MONEY and to have money has nothing to do with freedom. We have substituted the INTELLIGENCE OF THE SOUL by the INTELLECTUAL FACTS, and the intellectual facts confuse the intelligence of the soul, which teaches us a knowing of how to live.



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"I warn you, whoever you are, Oh! You who want to probe the arcana of nature, that if you do not find within yourself that which you are looking for, you shall not find it outside either! If you ignore the excellences of your own house, how do you pretend to find other excellencies? Within you is hidden the treasure of treasures! Know thyself and you will know the Universe and the Gods."

"Inscription on the frontispiece of the Temple of Apollo on Mount Parnassus, Greece, 2500 B.C."



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Alchemical Reflections



The Arab world and the Egyptian world were two great precursors of Alchemy in Europe. The etymological origins of the word ALCHEMY we find in the Arab world and they mean "Science of Allah". Egypt adopted this term, calling it "ALKEM" which means: "LAND OF THE BLACK MOSS" or "LAND OF THE DARK PEOPLE", also "SCIENCE COMING FROM THE DARK PEOPLE."

The river Nile started its annual rising in the Waterfalls of the Lake Victoria, during the months of May, June, July and reached Egypt in August, flooding all of it in September and withdrawing in October. That great river, which is the spine of the country, left, as it flooded everything, a nutritive moss that they mixed with the earth and it permitted them, the Egyptians, to very intelligently have three harvests per year. It was something that no other people of the desert could do.

The Great wise of the ancient Egypt said:

...In the same way as nature elaborates its elixirs with the black moss to give us the fruits of our life; in the same way in the Philosophical Earth, which is the physical Body, one has to take advantage of a black water, a black moss which wisely distilled in the Laboratorium Oratorium of our body, converts into spiritual and material fruits, inside of each one of us... As

you can notice, the Alchemical art has always been covered by a metaphorical, symbolical, allegorical, and very rich universal language, which at the same time as saying great truths, left disconcerted those who wanted to profane this sacred science.

Artefius, famous medieval alchemist, wrote:

Isn't it maybe known that ours is a Kabbalistic art? With this I want to say that it is only revealed in Word and it is filled with secrets. But you, poor fool, will you be stupid enough to believe that we clearly and openly reveal the greatest and most transcendental of all the secrets, in such a way that you could take our words literally? I assure you, truly - since I am not as protective as the other philosophers -, that the one who wants to interpret in accordance to the ordinary meaning of the words, what other philosophers have written that is to say, the other alchemists –, will be lost in the passageways of a labyrinth from which he will never be able to go out,, since he will lack the thread of Ariadne to guide himself and to find the way...

Geber, who in his *Summa* makes a compilation of the medieval alchemy, points out:

This art should not be presented with totally dark words; but neither should one explain it with so much clarity so that everybody will be able to understand it. Hence I explained it in such a way that wise can understand it, even if it to the average spirits can seem quite dark; and when it comes to the stupid and the crazy, they will not be able to understand anything at all...

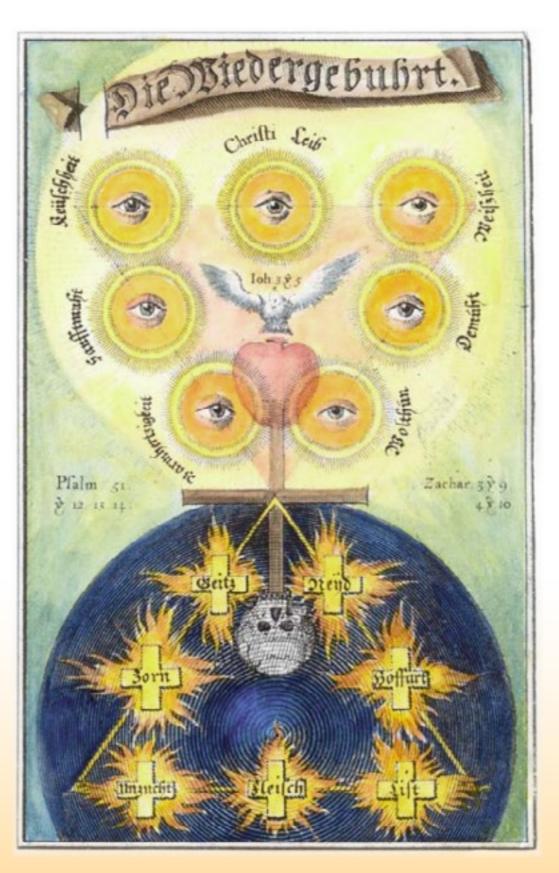
Denis Zachaire writes:

But, first of all, I want you to know, - in case you still have not been informed -, that this divine philosophy is not at the mercy of men, and still less can it be learnt in books, unless God, by work of his Holy Spirit, imprints it in our heart or shows it to us by the word of a man...

In medieval times, unless an authentic Master of Alchemy was obtained, a person could spend the whole life theorizing and searching without achieving absolutely anything. In the Middle Ages, wanting to find the "Secreto Secretorum", there were many who didn't find a true Alchemist, so they were confused and disoriented before any alchemical expression.

Nevertheless, if the longing searcher obtained the keys, by means of a True Alchemist, he entered into the Mystery of the Philosophical Stone.

Today, thanks to **V.M. Samael Aun Weor**, authentic Master of Major Mysteries



and as a consequence Great Alchemist and Kabbalist, we can penetrate into the authentic science of Alchemy, understanding that *all of the Mystery of the Philosophical Stone, lies in the wise transmutation of the Sacred Elixir inside of ourselves.*

We find mentioning of that in many alchemical texts. Let us see:

Hermes Trismegistus, father of alchemy, said:

Look, I have revealed to you what was hidden: the work [alchemical] is with you and in you; and because it is always in you, you will always have it present, wherever you are, on the earth or on the sea...

In the dialogue between the Moor King **Khalid** and the wise **Morienus** (or Marianus) where it is said that the king asked the wise man where the thing which was useful to carry out the hermetic work could be found, Morienus stayed silent for a long while and, finally, he answered: "Oh, Majesty, I will confess the truth to you, and it is that God, in his great mercy, has put this extraordinary thing in you yourself; wherever you are, it is always with you and it cannot be separated from you...!"

The Great Alchemist **Michael Maier** emphasized: "Make around the man and the woman a circle, insert it into a square, put it in a triangle and circumscribe it with a circumference

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by the angles of the triangle and you will obtain the Philosopher's Stone."

The Book of the seven chapters by **Hermes** says:

With the help of omnipotent God, this Philosopher's Stone will liberate you and protect you from all the illnesses, however serious they may be, and it will protect you from the pain and the hardships and from anyone who can harm the body or the soul. It will lead you from the darkness to the light; from the desert, to the home, from poverty, to wealth.

Roger Bacon (1214-1294), English philosopher, scientist, and alchemist, besides being one of the most influential masters of the XIII century; said about the "lapis philosophorum" or Philosopher's Stone, the search of which occupied the minds and energy of the medieval alchemists:

Medicine which will eliminate all the impurities and decay of the minor metals will also, in the opinion of the wise, take away the decay of the soul as well as of the body so that the human life can be prolonged during many centuries.

And he emphasized, saying:

Out of the three ways that man thinks he gains knowledge of things: authority, reason and experience; only the last one is efficient and capable of bringing peace to the intellect. The experiential science controls the conclusions of all the other sciences. It reveals truths which the reason of the general principles never would have discovered.

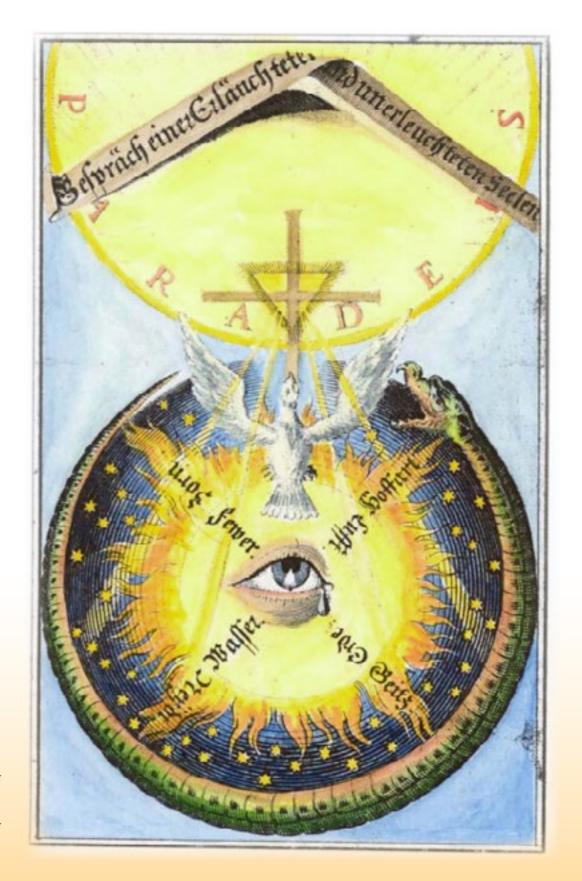
Nicolás Flamel (1330 to 1417) said, concerning the culmination of the Work:

It makes man good because it pulls out from him the root of all the sins – that is, the greed -, making him generous, pious, merciful, believer in and fearful of God, however evil he may have been; because from now on he will always be filled with the grace and mercy he has received from God and of the profundity of his marvelous works.

The notable Alchemist **EIRENAEUS PHILALETHES**, tells us in this regard:

Apart from Gold, which is the body and represents the part of the male in our Work, you will need still another sperm, which is the spirit, the soul and the female; this sperm is the fluid mercury, by its shape similar to the common quicksilver, although cleaner and more pure. Many employ, instead of mercury, diverse liquors and waters... Don't let yourselves be seduced by their beautiful discourses, don't undertake such works, because everything will be useless; it is impossible to harvest what one has not sown...

The secret inner fire is an instrument of God, and its qualities are imperceptible to men. Here we frequently speak about this fire, even if it seems we are referring to the exterior warmth,



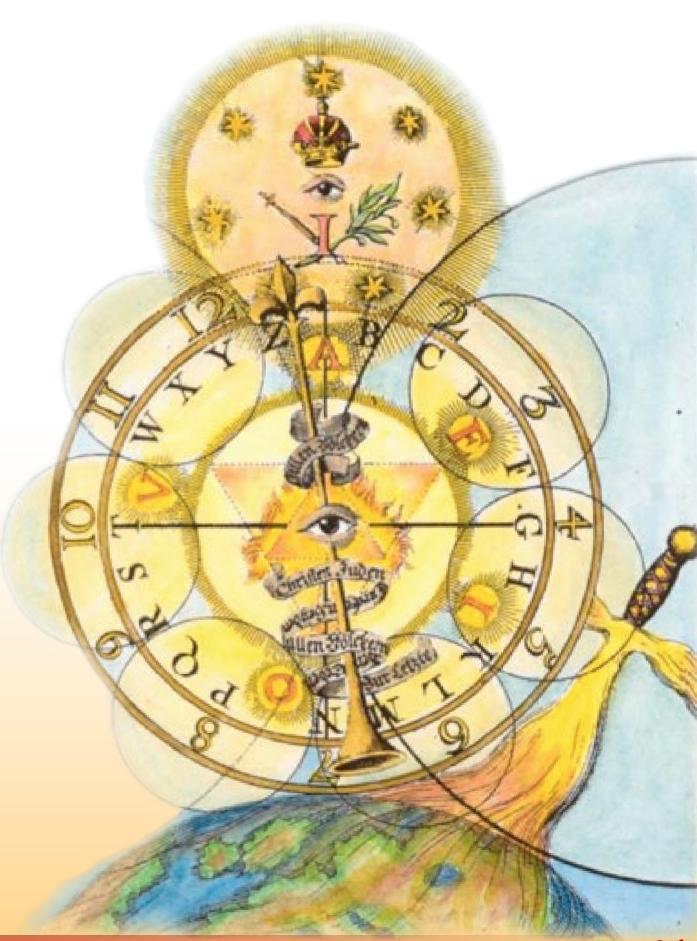
this is the origin of the frequent errors upon which the false philosophers and the imprudent stumble. The Mercury is flexuous and can break the recipients that contains it if the fire is too violent; since it is incombustible and, therefore, the fire cannot alter it; nonetheless, one has to retain it with the masculine sperm in one and the same recipient of glass, which would be impossible if the fire would be too alive, and then you would find yourself before the impossibility of executing your work.

So then, the required degree of heat is necessary to melt the lead and the tin, and even something stronger, but not more than what the recipients can stand without breaking, in other words, temperate heat. As you see, here is shown that one has to start the degree of heat with what is proper to the kingdom where Nature has left you. Be careful not to let your fire go out, not for a single instant; because once the matter gets cold, the Work is inexorably lost. Cheerfully poke the fire until the heat re-appears, and then you will contemplate the beautiful vermillion and the wild poppy. Glorify God and show yourselves thankful.

Master Samael teaches us that this marvelous art will always be measured by the merits of the heart, and as a clear example of this, we find it in a Greek alchemical text from the IV century of our time, which tells us:

The one that studies this science must, first of all, love God and men, be moderate, disinterested, reject the lie, any fraud, any bad action, any feeling of envy, to be, lastly, a sincere and faithful child of the holy, innate and co-eternal Trinity. The one who doesn't possess these beautiful qualities, appreciated by God, or doesn't strive to attain them, will fool himself; wanting to reach the inaccessible things he will do nothing else than to harm himself.

Eckhart says, referring to the soul that longs for its immortal nature: "The copper doesn't rest until it converts into gold."





Pleasure, precaution, productivity...

Extract from the work Brother Francis of Assisi – Profound life of Saint Francis. By Ignacio Larrañaga.



During all of this time, the Brother lived in the center of two powerful and contradictory forces: on one hand, the immense happiness of living the experience of Jesus, persecuted and slandered; and on the other hand, a great preoccupation for his beloved neophyte. As it seemed, he did not care much about people's reaction. Instead, he was permanently attentive on the mood of his Egidio.

He was afraid that the young man wouldn't be capable of assimilating such a strong food, that he would succumb to discouragement or become incurably hurt. It was the care of a mother for her child in danger. To him, a brother was as valuable as a people or as the Order. For example, Egidio was worth as much as the county of Camerino or Ancona.

At night, as the fires of the world were put out and the human voices ceased, the Brother took advantage of the intimacy, under the stars, to instill encouragement into the young novice.

-Child of my soul —he told him—, the Blessed knights of Christ told him, covered in red wounds and blue scars. They shone like emeralds in eternities without end. We are happy because we have been considered worthy of having the same fate as our blessed captain, Christ. What would you say, my son, if the emperor was to present himself in a great

square and, pointing at you with a finger, would say to you: "I invite you to walk, to walk by my side, but beware: we have to share the same fate, we will stand in the frontline of the battle, but I will go first: are you ready?"

-My son, Egidio -he continued-: I will open your heart and communicate intimate things to you. When I think about the humbleness of my Lord Redeemer, who when he was slandered, kept silent, when he was hit, didn't threat, when he was insulted, didn't protest...; when I think about the infinite patience of my Lord Jesus Christ, I feel like crying and a crazy longing for mud, dust, stones, dogs and blasphemies to be thrown at me. I would be the happiest man in the world. And when I think that he did all of this for our love, oh! I feel like going crazy and I grow wings to fly above the world, shouting: Love is not being loved, Love is not being loved.

In a full moon night, Egidio would have been able to distinguish how the eyes of Francis were filled with tears. With such confidences, the novice was deeply moved, he slept happily and in the following morning he got up in a harmonious state. Francis was like an eagle that takes the neck of the chick and drops it over the abyss, telling it: Fly! In two weeks, Egidio had matured a lot.

In terms of productivity, that first apostolic start was a complete failure. No conversation, no proselyte, and, as it seemed, no commotion in the people. Francis had meditated too much upon his poor and crucified Christ to worry about the palpable and shining results. He never thought – not now nor ever – in terms of efficiency. But Egidio, besides being a novice, was a peasant used to analyzing things from the point of view of palpable results, and he was visibly depressed for that apparent sterility.

One day when the words of the Brother were received with mockery and smiles, Egidio started to give people explanations and historic dates about the identity of Francis so that his words would produce a greater effect. The Brother didn't like this method. But he didn't say anything to him.

That night they slept among the ruins of an old castle. It was a deep night and shining like few. He didn't feel like sleeping. The Brother was happy and had his soul filled with inspiration. He wanted to say on that night to the novice, the deepest things, but he didn't know how to say them. He got close, and with great tenderness and in a voice choked with emotion he started saying to him:

-How will I tell you, my son, how will I tell you? It was a burnt tree and split by a lightning, it wasn't useful to anything, neither for wood nor for fire. This is how my Lord was. He was a garland of carnations thrown to the garbage and covered with flies. This is how my Lord was. He was a forest on fire and forever sleeping in the sand and ashes. This is how my Lord was.

Without voice or brightness, nailed and powerless, defeated and immobile, with the lamps put out and the harps silenced, while humanity, as an interminable procession passed before his

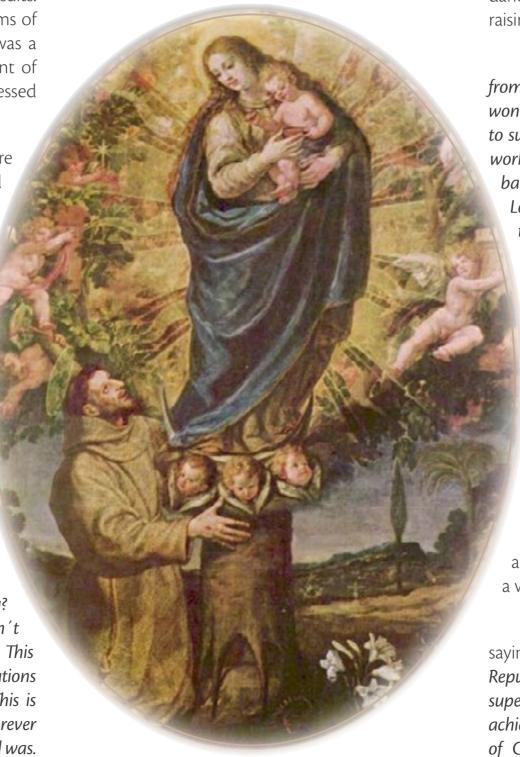
fainted shadow, repeating in choir: It's nothing worth, everything is useless, here is where dreams end...

In this moment, Francis stood up upon the darkness of the night, acquired a stellar height and, raising the voice, continued:

-From this garbage, from this mute powerlessness, from this useless submission of the Son, God Father forever won the Victory and the Utility and the Redemption; to sum it up, all the energies that would transform the world until the end of the times. My son, Egidio: the old banners of pride wave in our subterranean galleries. Let us lift up high the flag of the Glory of God and, in the dirtiest symbiosis, let us identify our glory with the Glory of God, our interests with the interests of God. The county of Fabriano has been converted, let's say, and we rejoice vividly. Do we rejoice for the triumph of Grace or for our success? This valley has rejected Grace, let's say, and we are sad: but, why? Because it has resisted God, or because they have rejected us?

The Brother had let it out. Meditating upon the poverty and humility of the Crucified, he had discovered, by means of contrast, the ulterior motives of the human conduct. But he had not communicated his conclusions to anybody, and as he did so now, he felt relieved as if a weight had been lifted from him.

-We are capable of elaborating -he continued saying- a treatise of theology to found the Christian Republic so as to finally be able to say: it is about superior divine interests. When the pontifical armies achieve a triumph, we immediately say: It is the victory of God. Our mouth is filled with sonorous words:

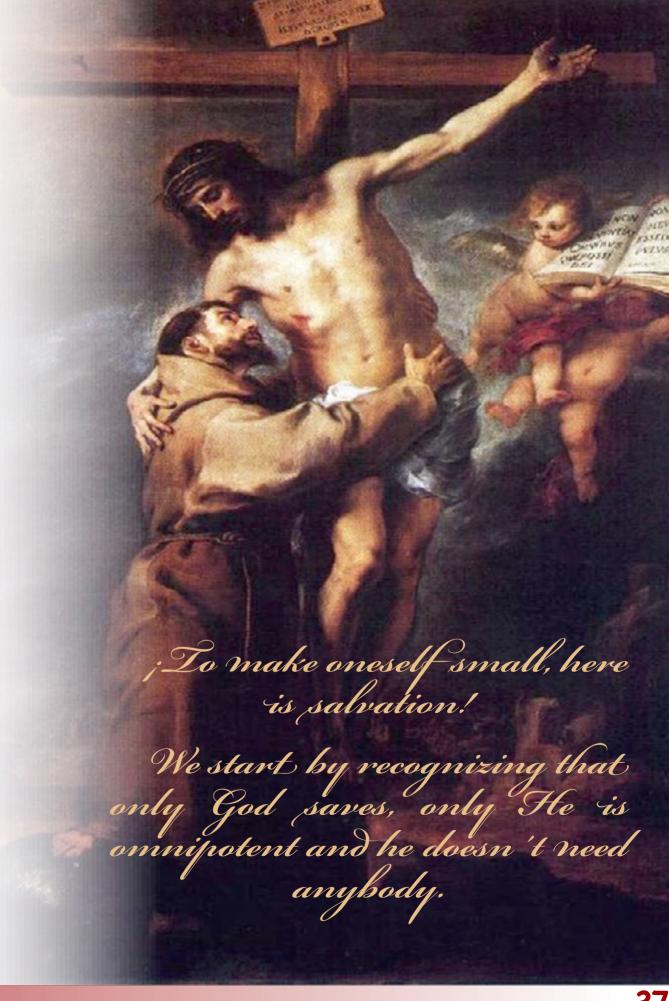


efficiency, productivity, organization, interests of the Church, results. These are our judgments of bravery and criteria of action. And as these values come and go, our satisfactions rise and sink. It is a horrendous and strange hybridization—said the Brother in a very low voice, so that Egidio couldn't hear—. We all want to triumph, to shine, and we do it in a sanctified but profane blending of our desires with the interests of God. When I think about these things, I feel like crying.

-My son, we forget the cross. How hard it is dispossessing oneself. How difficult it is to make oneself poor. Nobody wants to be the small one. We believe that we can and should do something: deliver, organize, transform, save. Only God saves, my beloved Egidio. At the hour of truth, our organizations of salvation, our apostolic strategies tumble down the slope of frustration. Of this we have had recent lessons but we never learn our lesson. Believe me, my son, it is infinitely easier to set up a powerful machinery of apostolic conquest than to make oneself small and humble. We are like the apostles when, in the ascension to Jerusalem, the Lord spoke to them about the Calvary and the Cross. "They didn't understand anything", they didn't want to know anything and they turned the other cheek. Our primary movements, my son, feel a vivid repugnance for the cross.

-Therefore –the Brother concluded–, we instinctively close the eyes before the Cross and we justify with a thousand rationalizations our yearnings to conquest and for victory. To make oneself small, here is salvation. We start by recognizing that only God saves, only He is omnipotent and he doesn't need anybody. If needing anything it would be insignificant slaves, poor and humble, that imitate his submissive and obedient Son, capable of loving and forgiving. Only this, from our side. The rest God will do.

Little by little the words of the Brother ceased. The two were highly touched, and they stayed silent for a long while. Egidio didn't feel the necessity to ask for any clarification. Everything was clear.





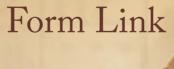
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