

CATEGORICAL DECLARATIONS BY THE PATRIARCH



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Disciple: *Venerable Master Samael Aun Weor, taking advantage of our stay here in Mexico, we are going to continue with our questions in order to make things clear for our Brazilian brethren.*

Regarding our Divine Mother, the private Divine Mother of whom you speak so much about in your works, could you clarify this? Which is the Divine Mother of each of us, and which is the Divine Mother of our Being? Is there a difference in this or not?

Master: Clearly, my dear Brazilian brethren, the Divine is always the Divine. Actually, THERE IS NO DIFFERENCE IN SUBSTANCE between the Divine Soul of one person and the Divine Soul of another person; where there is a difference is in the REVALUATIONS OF THE BEING, and that is different. The truth of happiness is not in obtaining money or material things, but in the revaluations of the Being.

The difference that exists in the states of spiritual joy from one soul to another is indubitably based in the different revaluations of the Being. I repeat, there is no radical difference among the Divine, because in substance the Divine is always the Divine; where there is a difference is in the hierarchies. That is all, I have said.

D: Master, but what is the Divine Mother in oneself? Does one need to manufacture her within?

M: My dear Gnostic brethren from Brazil, we need to understand what is it that we must manufacture, and what is it which we do not have to manufacture. I have said, and I again repeat it, that *"the Being is the Being, and the reason for the Being to be is the Being itself..."* Therefore, we do not need to manufacture the Being. The Divine Soul is the Being; Atman is the Being; the Divine Mother Kundalini is the Being. It would be absurd of us to try to manufacture the Divine Mother. She is the Being. Who would be able to manufacture the Being? Rather, IT IS THE BEING WHO CAN MANUFACTURE US. To have us manufacturing the Being would be something impossible!

The Divine Mother Kundalini is the Mystical Duad projected onto the deepest of one's consciousness. She is the unfoldment of Shiva, who is the Third Logos.

Therefore, we would never be able to manufacture the Divine; rather, it is the Divine that manufactures us. The Divine Mother is the Divine, the feminine aspect of the Holy Spirit; she is the Wife of Shiva or Third Logos.

How could we possibly ever manufacture the Divine Mother? What we could do is to DEVELOP HER SERPENTINE RING POWER, which is coiled in the shape of a snake inside the chakra Muladhara. We already know that we can, by means of the Sahaja Maithuna, in Vulcan's lit forge, awaken the Igneous Serpent of our magical powers, so that it may ascend along the spinal cord and reach the brain.

To manufacture her? Which way? She does not need us to manufacture her. She is what is, has always been and will always be. We are children of hers. Each one of us has his own private Divine Mother. You have yours; I have mine. Each one is each one. Understood? (...)

D: Still taking advantage of this opportunity, Venerable Master Samael Aun Weor, we are going to ask you to teach us aloud the practice you taught us last night for Shamadi.

M: With the greatest pleasure, I am going to give an explanation about MEDITATION. Obviously, meditation itself is the bread of every genuine devotee of the Path, but we need to know how to meditate. To live the harsh realism of the ENLIGHTENING VOID is urgent, indispensable, unpostponable.

I want you to understand that beyond this sun, which gives us light, is the SACRED ABSOLUTE SUN. Obviously, the latter is in itself of a spiritual nature. Out of the Sacred Absolute Sun comes into being the HOLY OKIDANOCK, Omnipresent, Omniscient, Omnipenetrating. Speaking in an Eastern fashion, I would say that the Holy Okidanock is the incessant Breath, unknown to itself.

Within each of us is, therefore, a Ray connecting us to the Great Reality, to the Sacred Solar Absolute. Such Okidanock is the incessant Breath, profoundly unknown to itself; it is certainly the Enlightening Void. In such a Great Void, we find the Laws of Nature. Here, in the world of dense form, we can only see causes and effects, but not the Laws in themselves. These Laws have to be seen, verified and known in the Enlightening Void.

Going a little bit further into this question, we discover that the Holy Okidanock, the incessant Breath profoundly unknown to itself, becomes three factors. In other words, the incessant Breath, or Okidanock, Omnipresent and Omnipenetrating, unfolds into three aspects, into the THREE PRIMARY FORCES OF NATURE.

The first one, we can call the Holy Affirming; the second one, the Holy Denying; the third one, the Holy Conciliating. These are the Positive, Negative, and Neutral Forces; Brahma, Vishnu, and Shiva; First Logos, Second Logos, and Third Logos; Father, Son, and Holy Spirit, etc.

Although the Okidanock, Omnipresent and Omnipenetrating, does work in the worlds, it never gets involved in the worlds. The Holy Okidanock, for its full expression, has to unfold into the Three Primary Forces. Nevertheless, these are coordinated by the Eternal Okidanock, even though they work independently during manifestation.

Therefore, WHAT IS FUNDAMENTAL DURING MEDITATION IS TO ENTER INTO SUCH ENLIGHTENING VOID, into the bosom of such incessant Breath, profoundly unknown to itself. We could not enter the Great Void unless we went beyond the Three Primary Forces of the Cosmos. To achieve this is vital, indispensable, unpostponable.

Meditation could be practiced in Gnostic groups, in meditation rooms. At any rate, we need to start with the ASANA and sit in a comfortable position. For some the Eastern position is ideal; for others the Western one is better. TO RELAX THE BODY is vital, cardinal, and definitive. Some prefer, for instance, the Flaming Star position. Lying on the floor, having the body relaxed and the legs and arms open to right and left in the form of a five-pointed star, enter into deep inner meditation.

In any case, it is obvious that, in order to form the Enlightening Void, we need:

- 1.- A GENERATOR.
- 2.- A SUCTION PUMP.
- 3.- A DYNAMO.

By the first item, the generator, which everybody has, I am referring to the SEXUAL ORGANS and to the powerful SEXUAL ELECTRICAL ENERGY. The second one, the suction pump, is in the channels IDA and PINGALA, in the PRANA, in the BREATHING. The third one, the dynamo, is related to the BRAIN; it is one's WILL.

One inhales very slowly. While one is inhaling, one vocalises the mantra HAM (H-A-M; it is pronounced "Hahm"). The inhalation should be slow and deep. Obviously, one will have to inhale whilst mantraling, chanting, the mantra HAM. Such chanting, however, should be done in the mind, because it is not possible to inhale and to chant the mantra at the same time. Otherwise we would be inhaling through the mouth, which would not be desirable. One must inhale through the nose. One then exhales [through the mouth] with the [mantra] SAH (S-A-H).

Let us remember the Ham-Sah, the Swan Kala-Hamsa, the miraculous Ham-Sah, the Third Logos, the Ibis of beautiful plumage, the white dove of the Holy Spirit, etc.

While inhaling, let us imagine the Sexual Energy rising along the spine up to the brain, i.e. rising along the channels Ida and Pingala, which are entwined along the spine up to the brain. When exhaling with SAH, do it quickly but gently. One must not do violence to one's nature with the exhalation or the inhalation. The mind should be left quiet and in silence.

As the meditation becomes more intense, the sexual energy will become centripetal, i.e. it will intensely flow inwards. Whereas it was flowing in a centrifugal way before, it will become increasingly centripetal as the inhalation becomes more and more profound, deeper.

These words, "centripetal" and "centrifugal", are to be explained. CENTRIPETAL is the force that moves inwards. CENTRIFUGAL is the force that moves outwards.

One needs the ecstasy to happen, and for this IT IS INDISPENSABLE THAT THE SEXUAL ENERGY becomes centripetal, that it becomes more and more centripetal. This is achieved through the deep, rhythmic inhalation accompanied by the mantra. The exhalation becomes increasingly deep.

For the great mystics of meditation, there comes a point when all their force has become centripetal, and in those moments they even manage to become independent from breathing. Their bodies become like dead, in a state of deep catalepsy, and they, in their Shamadi, enjoy life free in its motion; they enter the Enlightening Void; they experience the Real, that which is not of time, that which is beyond the mind.

You can see, therefore, how the sexual energy helps us for meditation, but it has to become more and more centripetal. I will not get tired of repeating this, which needs to be said with complete clarity: one needs to make the sexual energy ever more centripetal, making it flow inwards.

Therefore, one needs to make the Void. The sexual glands will work projecting their energy inwards and outwards. The suction pump will work making such energy rise up to the brain. The dynamo will come into play (the Dynamo of will) through deep concentration. In those moments we should not have desires, thoughts, or emotions, of any kind. The mind must be quiet and in deep silence; the eyes, shut.

If sleepiness starts to set in, we must allow it to set in. DROWSINESS COMBINED WITH MEDITATION BECOMES SAMADHI, Ecstasy.

Many yogis regard sleepiness as something detrimental for meditation, but they are mistaken, because meditation without drowsiness harms the mind. Meditation should be combined with sleepiness. However, we do need to know how to ride on the sleep rather than having the sleep ride on us. We need to know how to dose it; we need to know how to adjust it; we need to be able to use it. It is a marvelous force, which wisely used can give us wonderful results.

Our work should gradually become deeper and deeper. The mantra will be incessantly resounding, HAM-SAH, HAM-SAH, HAM-SAH. If we persevere, if we do not lose heart in the work, the irruption of the Void into us will come eventually, one day.

During Shamadi, during the ecstasy, during Satory, the Essence in the Enlightening Void perceives the things in themselves as they are and not as they appear to be. Any perceptions the Essence has in the Void are then transmitted to the human personality.

I want you to know that in those moments the person is in an interesting state of psyche: THE EMOTIONAL CENTRE AND THE MOTOR CENTRE ARE FUSED WITH THE INTELLECTUAL CENTRE. The mind is then in a receptive state, capturing the vibrations sent by the Essence. Thus, once the ecstasy has passed, we still retain in the mind the memories of all we have lived in that ineffable region.

When we go beyond the body, beyond the affections, and beyond the mind, we indeed experience an element that radically transforms us. In the Enlightening Void, people often feel fear, TERROR OF BEING ANNIHILATED.

So it happens that in such Great Void we go beyond personality, beyond individuality, and beyond the "I". In such Great Void one feels that one's consciousness is in communion with all that is, has been, or will be. In such delicious moments, we are experiencing what really is: we are living in the flower; we are living in the mountain; we are living in the shy little bird that flies in the canopy; we are living in the fish that swims in the depth of the water; we are living in the dew drop, or in the sun which travels through the infinite space. We are all things!

Remember, *"the heresy of separateness is the worst of heresies"*, and in there we go beyond such a Heresy. However, since one's consciousness in those moments really feels itself as being the bird, the quadruped, the tree, the sun, the moon, the fire ball, etc, we become afraid of annihilation, and such terror usually makes us lose the ecstasy. If we do not get scared, then, the Void, by expanding one's consciousness more and more, eventually takes us up to the Sacred Solar Absolute.

There, turned into ineffable divinities, we learn the full truth about this universe and about all universes. Jesus the Christ said, *"know the truth, and it will set you free"*...

Dwelling in the Sacred Solar Absolute, we will know the Final Truth. This would be my greatest yearning, and my greatest wish for each one of you, my dear Brazilian Gnostic brethren. So, I have said!

D: *Venerable Master Samael Aun Weor, in this sequence of questions, we are now asking you the following: does the consciousness have any notion about itself when it is entering the infernal worlds, does it feel the process of disintegration?*

M: My dear Gnostic brethren, first of all, you need to know that there are two ways of awakening; some awaken for the Light and others do it for the

Darkness. This was clearly stated by Daniel, in the great devastation; he says, *"and in those days, will be awakened those who sleep in the dust of the earth, some of them to shine like stars in the firmament; others, for shame and perpetual confusion..."*

Therefore, those who enter the Hell Worlds do awaken in evil and for evil. Accordingly, they consciously witness their own self-destruction; they consciously have to observe themselves; they have to see themselves consciously in each one of their "I's", and so they suffer what is horrible.

Very often they run away scared of themselves, but it is in vain; some "I's" are seeing other "I's", and they all belong to one same entity. This is one of the great horrors of the Hell Worlds: to be chased by oneself; is it not? It is horrible! To see one's own self-creations, i.e. one's own defects turn into entities. This is the horror! And so to be conscious of each of one's defects. This is what is terrible!

In the Hell Worlds, we gradually become disintegrated until the final death, but consciously. The second death is definitive; we become dust; the Essence escapes, and all this becomes consciousness. Once the Essence has escaped, it takes the appearance of a beautiful child; before leaving, it is examined by the Devas who are in those regions, in the very heart of the planet earth. It then goes through certain luminous atomic doors, which take it to surface, under the light of the sun.

After the Essence has come out of those infernal regions, it enters again into a NEW EVOLUTION. It becomes a gnome in the rocks, a creature of the mountains. Afterwards, it moves into the vegetal state and evolves in the vegetal elementary world. Later on it evolves in animal organisms, and eventually it re-conquers the humanoid state it once lost. That is all!

D: *Master, now, does the consciousness know all that? Does it suffer seeing its life in those Hell Worlds?*

M: The Essence is conscious of all that is happening to it, and, I repeat, those who live in said Hell Worlds do not live unconsciously, but they LIVE CONSCIOUSLY; they know what they are going through and know their catastrophe. They still remain conscious of this when they enter a new evolution, while they go through the mineral and vegetal states, and some simple animal organisms. Indeed, it is only when they enter into more complex animal organisms, and eventually adopt a human body, that they lose their notions of what they had known.

Nevertheless, deep down within the consciousness, there always remains the presentiment, the horror of the Abyss. Every humanoid creature has a feeling, deep down, that there is an Abyss. Regardless of their creed, religion, or sect, they always have a presentiment of it.

D: *Thank you very much, Master... What is the upright conduct, the necessary procedure, that is demanded from each of those personages, for a correct fulfilment of their duties?*

M: With the greatest pleasure, I am going to answer this question, which has been put to me by the great delegate J.G., director of the Brazilian Gnostic Movement. (...)

Undoubtedly, the MISSIONARIES should do their work in a pure and disinterested way, not demanding money from anybody; they should accept whatever might be voluntarily offered to them in good will and with simple heart. They should give the teachings with great humility, with great patience. They

should give a good example everywhere, because people are taught not only by precepts but also by example.

Something unworthy of a Gnostic missionary would be to demand compulsory money from the brethren, or to enamour someone else's wife, or to behave like some kind of "Don Juan Tenorio", or a fornicator, or to get drunk, or to go gambling, or to be in orgies, or in purely earthly diversions, etc, etc, etc.

A Missionary must always give an example with his behaviour. He should be temperate, never be a glutton, or a drinker of wines. He should not be going from feast to feast, or on drinking sprees, nor on frivolous things. He must be chaste and prudent. If he has his wife, then he must be faithful to his wife. It would be horrible, horrendous, if a missionary were to get himself into adultery. I repeat, a missionary must teach not only with precepts but also by his example. Accordingly, missionaries need to know how to do their work with a lot of love and patience, and sweetness.

Each human milieu is different. The whole of society is divided into circles. Clearly, one has to know how to speak to each human circle in society. There is a great need for evangelisation, i.e. introducing the doctrine everywhere, but we need to know how to do it. We need to know how to speak to the educated person in a particular way, and to the simple, illiterate person in a different way. Each one, therefore, needs to be illustrated (...) and the missionaries must give the teachings as it should be, i.e. intelligently and with understanding.

It is not right if the International Gnostic Missionaries are proud, or haughty. This would be absurd; it would be giving a bad example to the whole brotherhood. The missionaries should be extremely humble. They should adapt to all conditions: if they have to sleep by the riverside with a stone for a pillow, then so they must do; if they are offered lodgings in a humble home, and there is no other bed than the floor, then they must accommodate themselves as best they can, and sleep on the floor if necessary.

Sometimes they will be able to dine at magnificent tables, when they have a good host, but this is not always the case. Sometimes the missionary has to eat in humble homes, in huts, in shacks, on rustic benches made of wood or stone, even on the floor, but he must always do it with infinite humility and profound veneration and respect, and with great love and joy.

The missionaries should never complain because the food is not good enough, or because their bed is not too good, or because they have to sleep in this or that hut or hovel. A missionary should adapt to all conditions and be acceptant, refined, pious, gentle in his manners, sweet in his words.

A missionary needs to learn to convince people not only by his words, but also by his way of being, by his actions, by his deeds. In no way could we accept missionaries who are arrogant, proud, demanding, covetous, despotic, tyrannical, impatient, angry, wrathful, hard-spoken, and so on. Such missionaries would scare people away instead of attracting them; they would damage the Father's great work instead of working efficiently.

For all these reasons we have recorded here, on this tape, our speeches. It is necessary that all the brethren listen to them, that people hear them, that the missionaries understand them (...)

Well, my dear brethren, now we are going to continue, talking about the director for Brazil. I am referring to our brother J. G., to his rights and attributes.

It is clear that our brother J. G., director of the Brazilian Gnostic Movement, has a great responsibility on his shoulders, before the Great Law.

Undoubtedly, our brother will have to work intensely for the Great Cause. It is his duty to watch over all the Lumisials, establish order within each of them, and see that everything is going properly. Our brother the director can establish sanctions in cases where the Law has been broken, and so on.

Our brother will also be able to correct doctrinary errors, even if these be made by national missionaries, or by international missionaries. If any mistaken concept is being disseminated, our brother J. G. must correct it for the good of all the Gnostic brethren of the Brazilian Gnostic Movement.

Our brother J. G. may set timetables. Our brother J. G. may open many sanctuaries, etc.

Our brother is also called to publish the works of the Gnostic movement. I have asked our brother J. G. the favour of publishing urgently our book titled "The Three Mountains". This publication is needed for the good of all the suffering humankind.

In this work, we show the Path; we draw the Esoteric Maps; we point the route; we indicate the objective. In this book we take our neophytes by the hand up to Final Liberation. It is therefore necessary, urgent, unpostponable, and undeferrable that this work be reproduced in Brazil.

I have requested from our brother J. G. that the illustrations for this work be based exclusively on the original from El Salvador, i.e. on the edition of this book published in El Salvador.

Our brother J. G. can convoke special meetings of all the Movement, hold Gnostic councils, when he finds it necessary in the Republic of Brazil, for the good of the Brazilian Movement.

He has full authority, as it has been given to him here in the Patriarchal Seat of the Gnostic Movement in Mexico, to organise in the most plausible way, to guide as he deems appropriate. No brother, no national missionary, no international missionary, etc, has a right to criticise the Brazilian director, or to correct his work, or to promote disorder, or to rise in rebellion.

The whole of the Movement in general, including the national and international missionaries, and the "Is." and "Ps.", all the Officers, etc, should obey the director's orders. That is obvious.

D: Venerable Master Samael Aun Weor, continuing this series of questions, with the purpose of making it clearer for us each time, so that we can do a better job, we are asking our dear Master about the means, the practical, efficient methods for the dissolution of the Ego and how to become self-conscious; we are asking for the means to become self-conscious, and what is it to be really self-conscious?

M: With the greatest pleasure I am now going to explain what is the DISSOLUTION OF THE EGO. How to obtain it; how can it be achieved? Well, my dear brethren, pay attention. The Ego is a sum of psychological defects: anger, covetousness, lust, envy, pride, laziness, gluttony, etc, etc, etc. All these psychological defects, which we carry within, are indeed multifaceted, each having many legs, many roots. Each one of those defects is in process at the forty-nine levels of the subconscious.

Really, the defects are the same psychic aggregates of which the orthodox Buddhism clearly speaks. Such psychic aggregates are not visible to the physical eye, but they are perceptible to a human being's higher senses.

Such aggregates unquestionably have figures that are animal-like, horrifying, nauseating, evil, sinister, abominable. This is why we say that an initiate, no matter how brilliant he or she may be, remains more or less Black while he or she has not dissolved the Ego, the "I".

Ego in Latin means "I"; Ego or "I" is the same. I clarify this is for those who know Latin. Undoubtedly, said psychological defects have to be dissolved. However, it is not enough simply to say, "I have already managed to control my anger," or "I am coveting not to be covetous" or "I do not wish to be envious any more" and so on. That is not enough; those psychological defects need to be DISINTEGRATED, reduced to ashes, turned to cosmic dust.

This is only possible by means of the SEXUAL ELECTRICAL FORCE. Such electricity of sex, such electro-sexual power, is tremendous. With such power, we can make explode and shatter into a thousand pieces any of those psychic aggregates, which personify this or that error. Without the sexual electricity, it would not be possible to eliminate or shatter, or disintegrate, such aggregates. The electricity of sex is therefore fundamental in order to be able to destroy each of those aggregates.

I repeat, those aggregates are the live personification of our errors. There are aggregates of anger, aggregates of hatred, aggregates of envy, etc, etc, etc. Since each one of us has 49 SUBCONSCIOUS LEVELS, it is therefore clear that we have aggregates of our defects in each one of the forty-nine levels of the subconscious. The consciousness will be asleep as long as it remains jammed, bottled, trapped, among those subjective psychic aggregates that make up the myself, the oneself.

For as long as one has one's consciousness asleep, one will not be able to see, hear, touch, and feel the great realities of the higher worlds. If you, my dear brethren, all wish to see, hear, touch, and feel the great cosmic truths, it is thence clear that you need to destroy those aggregates, because, I repeat for your better comprehension, within each of them is trapped the Essence, the Consciousness.

However, it is not possible to destroy such aggregates unless it is by means of the sexual electricity. Therefore, it is good if you can understand that in the full chemical coitus, i.e. in the metaphysical copula, in those moments when you are copulating, you can and should ENTREAT THE DIVINE MOTHER KUNDALINI so that she, WIELDING THE SPEAR OF EROS, MAY ELIMINATE a particular psychic defect.

First, my dear brethren, one needs to HAVE UNDERSTOOD THE DEFECT. For instance, if we want to eliminate the defect of anger, we need to have studied it first; if we want to eliminate the defect of hatred, we need to have comprehended it first; if we want to eliminate the defect of lust, we need to have understood it first. Once you have understood you have this or that defect, you can then eliminate it.

Nonetheless, do not forget that comprehension comes first. In practical life, while relating to other people, at work, in the street, in the factory, etc, etc, etc, the defects that we carry hidden within come to the surface, and if we are in a STATE OF ALERT, then we are able to see ourselves as we are.

My brethren, let us rejoice when we discover a defect! A defect that has been discovered needs to be worked upon. The first thing we must do is MEDITATE, concentrate on the defect, try to COMPREHEND it, try to know its intimate relations, its roots, and afterwards ELIMINATE it.

It is eliminated by the sexual electrical power in the full chemical coitus, I repeat. The lightning of the Kundalini, directed against this or that defect, reduces it to ashes, to dust. Then the Essence therein bottled is left free and awakened.

The percentage of awakened consciousness will gradually increase as we disintegrate the different aggregates that personify our defects. Thus a day will come when all the aggregates will have been eliminated. When this happens, when the I has radically died, then the Essence, the consciousness, will be left completely awakened, enlightened, and it will be able to see, hear, touch and feel the great realities of the higher worlds.

Nevertheless, one will obviously continue with one's consciousness asleep as long as one has not died in oneself, disintegrated those infrahuman elements one carries within.

Therefore, we need to wake up. We need to acquire self-consciousness. Do not forget that self-consciousness is indispensable in order to see, hear, touch and feel the cosmic truths. THERE IS NO DIFFERENCE BETWEEN SELF-CONSCIOUSNESS AND BEING AWAKE. To be self-conscious is to be awake. To be awake is to be self-conscious.

So, we need to live being self-conscious, i.e. being awake. Only thus will we be able to know the real, the truth. However, in order to achieve such self-consciousness, such state of awakened consciousness, we indispensably need to DIE IN OURSELVES here and now. It is not possible to die in ourselves if we do not use wisely the sexual electricity. Only by means of meditation combined with the transcendental sexual electricity, can we reduce the animal Ego to cinders, to cosmic dust. I think you have understood me.

SAMAEL AUN WEOR