

ENJOYING THE AFTERNOON OF LIFE

GNOSIS AND AGING

Local Spiritual Retreat/Saratoga Springs
March 31 and April 1, 2018

*“The afternoon of life is just as full of meaning as the morning;
only, its meaning and purpose are different...”*



Carlos and Maria E. Guevara

The Gnostic Society, New York



PRESENTATION

FUGIT IRREPARABILE TEMPUS (The time that is past cannot be restored)

Samael Aun Weor, in Fundamental Education wrote:

“In the first forty years of life a book is given to us, and in the following thirty years, a commentary.

At twenty years of age a man is a peacock; at thirty, a lion; at forty, a camel; at fifty, a serpent; at sixty, a dog; at seventy, a monkey, and at eighty, only a voice and a shadow.

Time reveals all things; time is a very interesting charlatan that speaks by itself even when nothing is being asked of it...

Time brings to public light everything that is now hidden, and covers and hides everything that is now shining with splendor.

Old age is like love; it cannot be hidden even when it disguises itself in the clothing of youth.

Old age weakens men’s pride and humiliates them, but one thing is to be humble and another is to fall humiliated.”

People harbor the hope of living a long life and reaching old age; however, old age frightens them. Old age begins at fifty-six years of age and then is processed in periods of seven years leading us to decrepitude and death.

The greatest tragedy of old people does not lie in the fact of being old, but in the foolishness of not wishing to recognize that they are old, and in the stupidity of believing themselves young as if old age was an offence.”

(...) The only way of reaching perfect old age is by dissolving the Psychological “I.” When we learn to live from moment to moment, we arrive at sublime old age. Old age has a great sense of peace and liberty for those who have dissolved the “I.” When passions have died in a radical, total and definitive manner, one remains free not of one master but of many masters. It is very difficult to find innocent aged persons in life who no longer possess not even the residues of the “I;” that type of aged person is infinitely happy and lives from instant to instant.

The man, gray-haired in Wisdom, the aged person in Knowledge, the lord of love becomes, as a matter of fact, the lighthouse that wisely guides the current of innumerable centuries.

In the world there have existed and actually exist some Aged Masters that do not even have the last residues of the “I.” These Gnostic Arhats are as exotic and divine as a lotus flower.

The Venerable Ancient Master that has dissolved the Pluralized “I” in a radical and definitive manner is the perfect expression of Perfect Wisdom, of Divine Love and of Sublime Power. The Ancient Master that no longer has an “I” is, as a matter of fact, the full manifestation of the Divine Being. These Sublime Ancients, those Gnostic Arhats have illuminated the world from ancient times, let us remember Buddha, Moses, Hermes,

Ramakrishna, Daniel, The Holy Lama, etc.

Schoolteachers, colleges and university professors and parents should teach the new generations to respect and venerate the aged.

That which has no name, That which is Divine, That which is Real has three aspects: Wisdom, Love, The Word. The Divine as Father is Cosmic Wisdom, like Mother is Infinite Love, as Son is The Word. The symbol of wisdom is found in the father of the family. In the mother we find Love; the children symbolize The Word.

The aged father deserves all the support of his children. The father that is now old cannot work and it is just that the children maintain him and respect him. The adorable mother that is now aged cannot work and therefore, it is necessary that the sons and daughters take care of her and love her and make a religion out of this Love. Whoever does not know how to love his father, whoever does not know how to adore his mother marches on the left handed path, on the path of error.

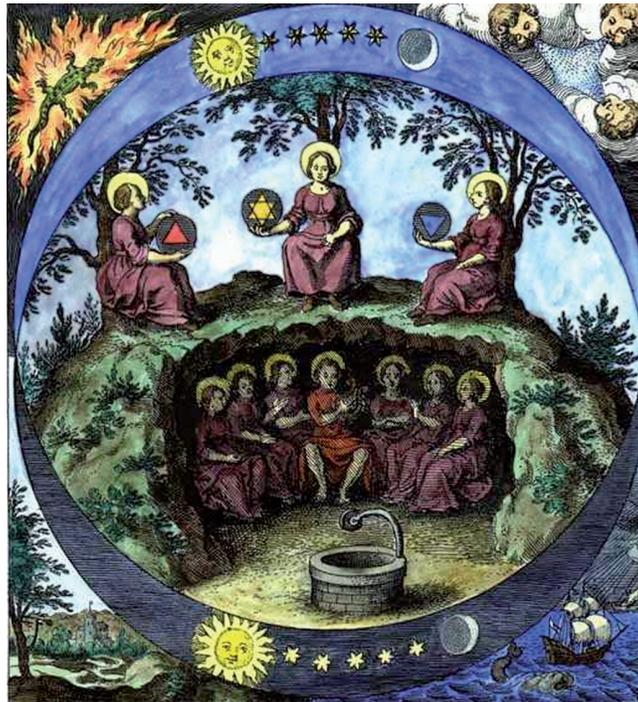
Children do not have a right to judge their parents. Nobody is perfect in this world and those of us who do not have specific defects in one way have them in another. All of us were cut with the same scissors.

*Some persons underestimate Paternal Love, others even laugh at Paternal Love. Who ever conducts himself like this in life has not even entered the path that leads to **That** which has no name.*

The ungrateful son that abhors his father and forgets his mother is really the true pervert that abhors everything that is Divine.

The Revolution of Our Consciousness does not mean ungratefulness, to forget the father, to underestimate the adorable mother. The Revolution of Our Consciousness is Wisdom, Love and perfect power."

The Metallic Planets of Alchemy



THE METALLIC PLANETS OF ALCHEMY¹

SAMAEL AUN WEOR

The planets of our solar system gravitate harmoniously around the sun. Truly, the dance of the worlds around their gravitational center is marvelous. However, for us, the most interesting of all of this are the metallic planets of alchemy.

If we see the order of the worlds clearly and precisely, we could trace a perfect diagram.

Observe, brethren, carefully observe the order of the worlds so you can then try to comprehend the work of the sexual alchemy. Here we have Saturn, and in the lower part, the Moon. Let's establish an order: above the Moon is Mercury; a little higher in the order of the worlds is Venus; then the Sun or King Star; further up is Mars, the planet of war; then we continue with Jupiter; and immediately after that, as I said, is Saturn, the most elevated.

If we carefully observe the order of the worlds, we see that the Sun is in the center; he is that which gives life to all the planets of the solar system.

It is through sexual alchemy that marvelous transformations can be made. First of all, it's good to know these planets have their exponents in our own seminal system and within our own organism, here and now. Within us, Saturn, Ancient of the heavens, converts itself into the Moon through sexual alchemy. Why? Because the two extremes correspond to each other.

Through sexual alchemy, Jupiter, transforms itself into the Mercury of the secret philosophy. Indeed, the most interesting part of the Great Work is to see one's own Mercury in the mirror of alchemy. The great masters say that when this happens, Saint Thomas—who many carry within—is left confused and disconcerted. So, Jupiter transforming itself into Mercury is something extraordinary. The Astral Body emerges then splendid, which means a magnificent change in our psyche.

Mars should be converted into Venus. That warlike and terrible Mars, which each of us carries within our own depths, that Martian warrior and fighter, should transform itself into the Venus of love. And finally, the Sun remains at the center, giving life to our entire intimate constitution.

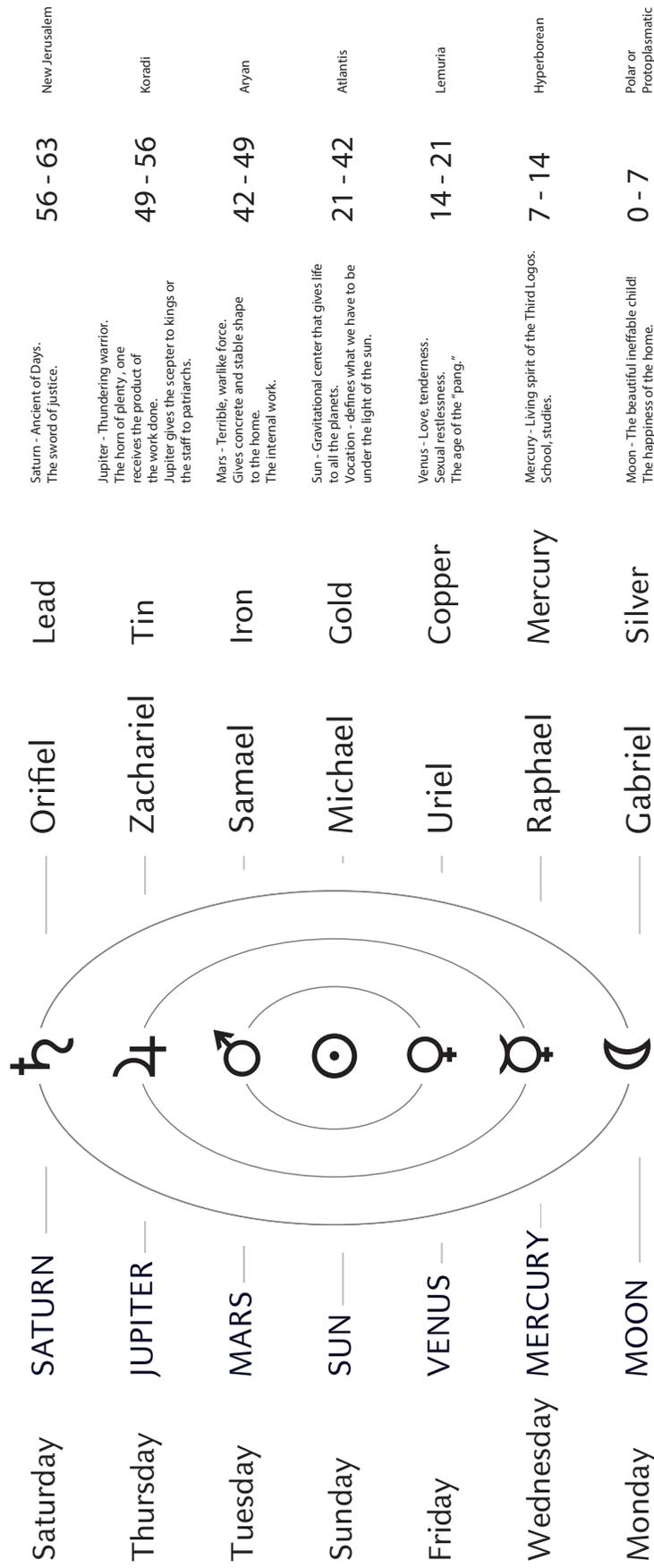
These metallic planets, then, are also in our metallic chaos, that is, in the seminal system, the *ens seminis*. It is surprising that venerable old Saturn comes to be transformed; indeed, converted into the child of captivating beauty that must be born in us since, as the psychiatrists say, each of us becomes a child in his old age.

It is extraordinary that through sexual alchemy, thundering Jupiter—whose wife is the sacred cow, *Devi Kundalini Shakti*—converts himself into the Mercury of the secret philosophy, into that Mercury we come to see in the extraordinary mirror of alchemy.

The great Masters of alchemy said, “Blessed be God who has created Mercury because without it the Great Work would not be possible for the alchemists.”

But Mercury leaves us really astonished. He comes from the transmutations, from the transformations we mentioned, of the sacred sperm; he is the outcome of sexual magic. He is like vapor that rises from a well, like a cloud that rises from the metallic chaos. That Mercury, however, possesses a sublime, ineffable intelligence;

1 “Planetary Mutations of the Secret Mercury” (*The Fifth Gospel*)



Esoteric order ↑

this is how the lead of the personality can be truly transformed into the magnificent gold of the spirit. It can also appear across our face, to be seen in the mirror of alchemy.

And if we think of the warrior Mars, the Iron Lord, if we think of those warlike forces we carry within our interior, if we think of those hard and terrible forces, we cannot but be astonished to see how the Lord of Love comes to be born in us through sexual alchemy.

This invites us to reflect, that the Ancient and Venerable of the Centuries turns into the affectionate child that moves inside the temples of the Universal White Fraternity. That's the amazing thing, that thundering Jupiter, that ineffable Third Logos, that arch-hierophant and arch-magician of which the famous Spanish writer, Mr. Mario Rosa de Luna, speaks to us is transformed into the Mercury of secret philosophy, into the God of Eloquence in that lucid form of Cagliostro, or the portentous form of St. Germain, or simply into the apotheosis of our psyche during that magnificent ecstasy.

Indeed, this cannot but astonish us. I have been touched to see my own Mercury reflected in the mirror of alchemy; I give testimony of that which I've seen, and I tell you it is grandiose.

If we only said Mercury is the result of the transformations of sperm into energy, and through that agent we accomplish the conversion of lead into gold, we would not have said the last word. An incomplete explanation would remain because that Mercury is not only a purely metallic agent capable of bringing about transmutations. No; there is something else in that Mercury, in that God of Eloquence, it is the living spirit that shines in the astral body of the Gnostic Arhat, it is the Logos himself, the Third Logos himself, converted or transformed through sex into the Son of Man.

It is not, therefore, a merely brute or metallic substance; it is not only that venerable material spoken of by Sendivogius, Raymond Lully, Nicolas Flamel, Paracelsus, [Bernard] Trevisan, etc. It is something more; it is thundering Jupiter converted into spirit manifest, thundering Jupiter converted into the metallic planet of Mercury.

Metallically speaking, let's say it is the converted status in the living philosophical Mercury. Warlike Mars converts into that beautiful and perfect creature wandering through the temples, into those beings of love, into those Elder Brothers of humanity.

It is exceedingly amazing, my dear brethren, just as sexual alchemy produces in us permutations of the metallic planets—transformations of the planets, one into the other—radical changes originate a new transcendent and transcendental living being. How could it be, or in what manner could we realize these metallic permutations within ourselves? Obviously, without the sacred fire of alchemy, without the Sahaja Maithuna, it would be absolutely impossible for us to realize changes of this nature.

As you will see, what we seek is to convert ourselves into something different, something distinct; that the various chemical substances combine within our organism to originate diverse biomechanical or physiological functionalisms. If so many catalytic and metabolic phenomena exist, if sugar can be transformed into alcohol, undoubtedly, diverse alchemical permutations also exist, which—through unending combinations—really convert us into terribly divine, ineffable Gods. Clearly, the Sahaja Maithuna, sexual magic, is the living foundation of the Great Work.

The human being enters the womb as a simple seed to develop and progress; after nine months, such a seed comes into existence more developed but not fully developed.

Clearly, during the first seven years of childhood, we live under the lunar influence. We then enjoy the happiness of the home unless a violent karma really hurts these first years of life. But the seed is not fully developed. The fact of having been born a seed, and of having returned to existence somewhat more developed, does not mean its development has ended.

In males, during those first seven years of existence, the primary testicular layer manifests itself in our organism, producing cells that permits it to exist; and as for girls, their ovaries produce certain cells, certain principles, which vitally sustain them.

Later, that seed continues its developmental process under the influence of Mercury. Then the child goes to school, studies, plays, and can no longer be cloistered in the home at all hours. Mercury moves him, agitates him, makes him restless.

The second testicular layer produces in the male particular cells that come to specify and completely define his sex. After such a time, due to its development, we enter the influence of Venus. Between fourteen and twenty-one, we pass through the influence of Venus.

It is said this is the age of the “pang.” Men and women begin to feel sexual restlessness, the sexual glands enter into activity. The third testicular layer in the male begins to produce sperm, but these are still not sufficiently mature because those between fourteen and twenty-one have not completed their developmental process; neither has the seed concluded its developmental process. Therefore, it is grave if that seed, which has still not finished its natural developmental process, should enter the sphere of sexual intercourse.

Indisputably, intercourse is not recommended for such seeds that have not concluded with their development. It's incorrect for one that is undergoing his second infancy or adolescence, to copulate. It is obvious that intercourse between those seeds that have not completed their development—in other words, children and adolescents—undoubtedly brings irrefutable, very serious damage to their physical and mental health. These damages, even if not felt at first during youth, come around to being felt during old age.

Thus, we see how it's normal today for a man to begin losing his virility in his forties and fifties. Why? Because of the abuses of adolescence and even second childhood. We have said first childhood goes from birth to seven, and there is a second childhood that goes from seven to fourteen.

Unfortunately, nowadays—it is painful to say it—many children of twelve and thirteen are already copulating, and those who are not copulating commit the crime of masturbation. With masturbation, they eliminate their hormones, degenerate their brains, atrophy their pineal gland, and become sure candidates for the asylum.

It is well known that after intercourse, the phallus continues with certain peristaltic movements conducive to collecting vital energies from the feminine womb in an attempt to replenish eliminated generative principles, but when there is masturbation, what happens with such phallic peristaltic movements is that instead of assimilating vital feminine energies, useful principles for existence, cold air is absorbed, which passes directly to the brain, and the outcome is idiocy, mental degeneration, or insanity.

The vice of masturbation is, unfortunately, also very popular among the feminine sex. Obviously, with such a vice, many women who could have been great or good wives have degenerated prematurely, aged rapidly, lost their sexual potential, have become true victims of life.

Therefore, it is good to comprehend all these aspects of sex. For adolescents to cohabit is absurd because they are only seeds that have not fully developed. Development, in and itself, concludes at the age of twenty-

one. So, that is when adulthood really begins, the responsible age as it's been called.

Between twenty-one and forty-two, we have to conquer our place in the sun. Between twenty-one and forty-two, our **vocation** and what we are to be in life is completely defined. Unfortunately, those who have reached adulthood usually have not had a specific sexual training. Without having completed their development as seeds that had one day entered the womb, they squander their hormonal capital, waste their virile potential, and upon reaching the age of twenty-one, discover they find themselves with very weak mental force.

Obviously, such force is radiated by the pineal gland but when that gland has been weakened by sexual abuse (because—in parentheses—the pineal gland and the sexual glands are intimately linked), the outcome is we find ourselves in a disadvantageous position for conquering our place in the sun. And as a consequence or corollary, by not radiating our psychic waves with power (due to the weakness of the pineal gland, located in the upper part of the brain), we fail professionally or the struggle for our daily bread simply becomes difficult for us. Our businesses fail; those business contacts with whom we must get in touch do not feel the impulse, cancel their contracts, and then we're hardly able to earn our daily bread.

If the seed were to develop without interventions of any kind, if the seed were to unfold without interference of any sort, if sexual abuses did not exist, upon reaching twenty-one, we would possess an extraordinarily energetic power, and we would conquer our little place in the sun with great success.

It is good to know that here in Mexico we have fifty-six million inhabitants, we are fifty-six million people struggling to exist. There twelve million illiterates, and there are nineteen million people who suffer hunger and misery. One could protest against the government or administration and would solve nothing with such protests because, really and truly, we should not blame others for our bad situation; we alone are responsible for our poor economic situation.

We always blame the various political or economic systems, we always accuse the country's president or presidents, and that is absurd because only we are the creators of our own destiny. It's obvious that if we begin the struggle for life with weakness, if we do not possess the potent psychic-mental-erotic forces for making our way in life, we will have to suffer hunger and misery.

If that seed that one day enters the womb was allowed to harmoniously develop until twenty-one, we would enter the path of life with great success, strength, powers, full of health, full of energy. But, unfortunately, we are copulating since our second childhood. That seed that one day enters the womb has not been allowed to continue successfully and without interference of its developmental processes.

As for the feminine sex, I have to say the seed concludes its developmental processes at eighteen, that is, the female finishes before the male. Because of this, she can really marry at a younger age, but for a man—or a boy who is still not a man but a seed in the process of development—to marry before twenty-one (copulating from fourteen) is absurd, manifestly criminal, monstrous in the most complete sense of the word.

After forty-two, that is to say, after the solar influence—during which we were to conquer our little place in the sun—has passed, we enter the age of Mars, which goes from forty-two up to forty-nine.

Whosoever ignores these cosmic cycles that repeat themselves in the microcosmic man, undoubtedly does not know how to take advantage of the Martian cycle, and comes to create a miserable old age.

It's good for us to think a little about old age, my dear brethren; it's good to prepare ourselves for old age. It's not right for us to wait until we are elderly to then try to arrange our life.

In old age—just as in childhood when we had a cradle, a home, a father, a mother—we also need a house, we need a home, we need to have a sufficient source of financial income so as not to die of hunger and misery.

The Mars cycle is between the ages of forty-two and forty-nine; during that time, we should work intensely, to the maximum. From forty-two to forty-nine, we must give concrete shape to that home we should have for our old age. It is between forty-two and forty-nine, under the influence of Mars, that we have to create an absolutely secure source of income for our old age.

Mars helps us with its energetic power but, unfortunately, many have abused sex during the cycles of Venus and the Sun, and upon reaching the cycle of Mars—despite receiving the influence of that planet—are so exhausted by their sexual way of life, their abuses, that in no way do they know how to take advantage of the partial power. Later, by not taking advantage of how the Mars cycle should be, the outcome is lamentable.

Then, as a consequence or corollary, it becomes a miserable old age. Old age arrives to find us without any secure source of income, and instead of being useful in some way, at least to our grandchildren, we undoubtedly become a burden for the whole world. All this, for not knowing how to live! For not knowing how to live! For not knowing how to live!

After forty-nine, that is, from forty-nine to fifty-six, Jupiter enters our life, terrible Jupiter, he who gives the scepter to kings, the staff to patriarchs, the horn of plenty to those who deserve it. However, if we have not really worked during the Mars cycle, or if we have struggled at a disadvantage due to the abuse of sex, if we have not allowed harmonious development of that seed which one day entered the womb, Jupiter's influence—instead of being positive, instead of granting us the scepter of kings—comes to put us in misery.

Keep in mind that each planet has a dual aspect, positive and negative. Yes, thundering Jupiter has a dual aspect, positive and negative. If thundering Jupiter has Angel Zachariel as its regent, it also has its tenebrous antithesis; it is Sanagabril. Distinguish between Zachariel and Sanagabril, they are different; distinguish between the horn of plenty and the beggar's stick. Obviously, whoever has wasted his sexual potency, whoever has wasted his vital values, his cosmic capital, reaps the results in the cycle of Jupiter: misery, poverty, humiliation.

Strictly speaking, old age begins at fifty-six with Saturn, Elder of the Heavens, and ends at sixty-three. I don't want to say we must all necessarily die at sixty-three, no. Rather, the first cycle of Saturn begins exactly at fifty-six and ends at sixty-three.

Then other cycles follow. For example, the cycle of Uranus would follow, but that would only be intended for internally developed individuals, the great Initiates. Also, the seven-year cycle of Neptune would be for the great Hierophants, a cycle of Pluto for Mahatmas, beyond that, two transcendental cycles would follow, and finally, exquisite harmonies for those who have attained the Elixir of Long Life.

But, speaking concretely, the Saturn cycle for run-of-the-mill people lasts seven years. Upon reaching sixty-three, the Saturn cycle ends. Then more combinations come, for example, Saturn with the Moon, Saturn with Mercury; every seven years there is a change, Saturn with Venus, etc., etc., etc. That is why we see elderly people changing as the years go by. An old man, for example, of sixty-three to seventy would combine Saturn with the Moon in himself, becoming childlike in his way of being, and between seventy and seventy-seven, he would have certain mercurial inquietudes, certain desires to study or acquire knowledge, etc., and so on successively.

In any case, throughout old age, Saturn combines itself in one form or another with the other worlds. It is

obvious that Saturn, Elder of the Centuries, is the sword of justice that reaches us from heaven. If we did not know how to live harmoniously with each of the planetary cycles, obviously, we will reap the results with Old Saturn, Ancient of the Heavens.

So, my dear brethren, these extraordinary, vital transformations of our own lives are marvelous. Normal, run-of-the-mill people think that upon reaching twenty-one we have come of age. Normally, if the seed that was born—or that one day entered the womb of existence, and was then born to live a life—concludes its development at twenty-one, that would be precisely so, but if we were to fulfill our cosmic duty, as was done by our ancestors, the Lemurians and the Atlanteans, we would become true Men and Gods.

What is our cosmic duty? I am going to tell you what it is:

- First: **DONOT ALLOW INTELLECTUAL CONCEPTS TO PASS THROUGH OUR MIND MECHANICALLY**; in other words, I would say become conscious of all the intellective functions that come from the mind. How do we make ourselves conscious of that data? By means of meditation. If we read a book, meditate on it, try to comprehend it.
- Second: **The emotions. WE MUST BECOME CONSCIOUS OF ALL THE ACTIVITIES OF THE EMOTIONAL CENTER.** It is lamentable how people move under the impulse of emotions, completely mechanically, without any control. We must become conscious of all the emotions.
- Third: **Habits, customs of the motor center. WE MUST MAKE OURSELVES SELF-CONSCIOUS OF ALL ACTIVITIES, ALL OUR MOVEMENTS, ALL OUR HABITS,** do nothing mechanically.
- Fourth: **We must TAKE POSSESSION OF ALL OF OUR OWN INSTINCTS AND SUBDUE THEM**; we must integrally comprehend them in depth.
- Fifth: **TRANSMUTE THE SEXUAL ENERGY.** By means of the Sahaja Maithuna, we will incessantly transmute our sexual energies. Thus, complying with our cosmic duty, it is obvious our life will develop harmoniously, the superior existential bodies of the Being will be formed in us, and thus—in harmony with the Infinite, attuned with the Great Law—we can reach old age full of ecstasy, and we can achieve mastery and perfection.

Before the great Atlantean catastrophe had completely changed the features of the terrestrial globe, and what's more, before the abominable Kundabuffer organ of the continent of Mu had been developed, human beings complied with their cosmic duty, and they could live, my dear brethren, for a thousand years.

When one fulfills his cosmic duty, life is prolonged. Unfortunately, the intellectual animal became totally degenerated when the abominable Kundabuffer organ, about which we have spoken so much, was developed in his intimate constitution. Obviously, after having lost that organ, the consequences remained in us: the ego, the "I", the "me myself", the "oneself" within us. Then with those consequences, we became perverse, no longer wanting to carry out our cosmic duty, and life was miserably shortened.

In other times, when humanity had not degenerated, when it still fulfilled its cosmic duty, it was clear that existence could be prolonged. Any human being could reach an average of a thousand years of life. The results were that the superior existential bodies of the Being were formed in each living being, and it was during this epoch that many Solar Men, many Gods, many divine Men emerged upon the face of the Earth.

Today one hardly sees these beings because people do not know how to fulfill their cosmic duty. It is therefore necessary to live attuned with the Infinite, to fulfill our cosmic duty, to become conscious of ourselves, to

not waste our sexual energies, too teach our children to transmute sperm into energy, to warn them it is a disgrace, a monstrosity, to cohabit before the age of twenty-one. Make adolescents know they have not yet completed their developmental process, and it is monstrous for a seed to be cohabiting. Seeds are seeds, and they should develop.

Therefore, my dear brethren, reflect on all this, utilize alchemy within yourselves so you can accomplish these transmutations of the metallic planets within each of you.

It is through alchemy, by fulfilling the cosmic duty, that we can transform Old Saturn into the divine Moon, into the child. It is through sexual alchemy, as I have said, that we can convert thundering Jupiter into the Mercury of the secret philosophy. It is through alchemy that war-like Mars can transform itself into a creature of love, and thus, we can truly be born as Adepts. The important thing is, I repeat, for our seed to develop harmoniously, and that it continues with the processes of ultra-development until reaching the intimate self-realization of the Being.

That is all, my dear brethren.



IN ICTU OCULI

The Alchemical and Astrological Symbolism of Saturn:
The Planet of Melancholia



The Alchemical and Astrological Symbolism of Saturn: The Planet of Melancholia²

The planets that make up our solar system are not (or at least not for the ancient philosophers) only inert celestial stones with which we share a solar neighborhood, and which we are only connected to by gravity or other physical forces. The planets are, above all, foci of meaning, great concentrations of sense and order; powers and archetypes that constitute the sky above us as well as the inner sky of our psyche or soul. This interpretation of a meaningful interpenetration and interconnection of the cosmos requires that we treat planets like Intelligences or, at least, as living energies with which we constantly interact, consciously or unconsciously. For the ancient astrologers the cosmos has been created through a mathematical order of numbers with which the divinity divided itself. One of the main divisions of this dynamic divinity (or *Divine Animal*, as Plato called the Cosmos) is the septenary. So, each one of the seven planets were an aspect of seven basic principles with which the universe had been created, as if it were a Diversified Unity (or perfect multiple unity).

The traditional astrological system associated the planets with some mineral element, certain astrological signs and with certain material, emotional and psychological qualities.

Saturn in this case, has its residence in Capricorn, the zodiacal sign governing the winter solstice (which occurs each year on approximately December 21st), the date in which the Saturnalias in Rome and the feast of the undefeated Sun were celebrated in the past. The Neoplatonic philosopher Porfirio wrote that these festivities were celebrated precisely because *Capricorn “is the Door of the gods (or immortals).”* This is because in Ptolemy’s system, which is based on astrology (and also the Hermetic System), the cosmos is made up of seven planetary spheres, the lowest being the moon (which governs cancer “the door of men”), which marks the entrance of a soul to the material world, and Saturn, the highest, which marks the return of a soul to the spiritual world or to the **Eighth Sphere, that of the fixed stars (in the descent of the Monad the order is reversed and Saturn is the first sphere)**. Notably, in addition, on December 19, 2017 Saturn entered in its apparent zodiacal movement into the constellation of Capricorn, **the sign where it will reside for three years** and where it has its full power. Somehow the spirit of Saturnian time will emphasize the issue of moderation, order, discipline and the importance of building a solid spiritual and emotional structure.

Saturn is a planet of enigmatic beauty, cold and distant. For astronomers and ancient astrologers it was the seventh and last planet of our solar system, the one that lay on the edge, on the frontiers of the unknown. And from here it surely took part the symbolism of being just the planet, the deity or the archetype of the “limits”, that which limits the human soul but also the keeper himself of the door to the limit of the existence with which one obtains transcendence. Paradoxically, Saturn is the planet of order and reason and of that which transcends reason and mind itself. Of that in which every order and reason is annihilated and ventured into chaos, to the undifferentiated sea of unity, the origin of all that is manifest.

Saturn and Capricorn in traditional astrology govern the sign of Aquarius and are linked to lead, the base metal that must be transformed into gold. It also marks the initial stage of the great alchemical work, known as **blackening**, in which the raw material is obtained for the work of transmutation through putrefaction. We find an association with the earth element linked to Saturn and melancholic humour

2 Adaptation of an anonymous original essay of “Pajama Surf”. The adaptation is by Carlos Guevara.

(black bile) and the same origin of the word alchemy, which some authors take as a reference to *Kem*, Egypt, “**The Black Earth.**”

The melancholic ones, as taught in antiquity via a text called *Seudoaristotélico*, are the people more prone to the study of the Hermetic Arts. Marsilio Ficino, who had Saturn as governor of his ascendant, and who suffered from depressive episodes that led him to devote himself to the study of philosophy and religion under the auspices of the Medici family, says of this planet that “it cannot mean the quality and the common lot of the human race, but it marks the individual who has been separated from others, divine or gross, blessed or whipped by the extremes of misery.” Ficino, to whom we owe to a large extent the popular notion that binds genius with melancholy, tells us that “We are subject to Saturn through leisure, solicitude, sickness, theology, occultism, superstition, agriculture, magic and mourning.” In a certain way, Saturn takes away the energy we could use to participate in the common world and the vanities under the sun, to take us to the depths of the soul.

In ancient astrology there is talk of Saturn as one of the two great evils next to Mars and is generally feared as the punishment of an inexorable father is dreaded. The Astrologer John Frawley Associates Saturn with the energy of contraction, something that also binds him to the earth and of course to the winter cold, reflective, isolation, introspective stage. The astrologer Austin Coppock considers that the key word of Saturn is “structure”, the old Father Time who is the one who provides the skeleton to be able to build our lives in an integral way and according to the law (Saturn is associated with the bones in anatomy according to Astrology and according to Chinese medicine to the spleen and stomach).

Modern astrology has given it the nickname of the “Lord of Karma”, as it seems to be the highest authority that distributes punishments for acts that disobey the laws of nature. It is also said that Saturn is the destroyer of illusions and where it appears it shows the reality. It seems negative because of our fantasy and our lack of acceptance, but we could also think that by showing us our flaws and forcing us to face our problems it actually does good. Saturn, says John Frawley, is the planet of justice, a not only mundane righteousness, but in its superior cosmic aspect.

The day of Saturn is of course Saturday and it is not surprising that it was linked in the Jewish religion with the supreme divinity. Saturn has its exaltation in the sign of Libra and its detriment in Cancer and Leo (the opposite signs of Capricorn and Aquarius). This means that after Capricorn and Aquarius, Libra is where Saturn feels most comfortable; Cancer and Leo is where he is afflicted. **Ficino recommends to harden a saturnine excess or affliction using The grace of Jupiter to mitigate the baleful influence of Saturn.** This can be achieved by using herbs, talismans, music, theurgical invocations to the logos Zachariel in hours of the day consecrated to Jupiter and through prayer.

The Saturnine man, as shown by Albrecht Dürer’s famous painting, is solitary, pensive, dry, surly, but patiently dedicated to a work that makes him go beyond the material world to the infinite spiritual world. The melancholy that assaults him is a poison but also a medicine, it makes him disenchanting with worldly pleasures and direct his particular genius to the highest scales of celestial harmony. His dominance is the mathematical (or the Kabbalah), astronomy, alchemy and philosophy in its most abstract and absolute form.

Manly P. Hall in his “Lectures about Astrotheology”:

“Saturn represented for the Ancients the Supreme wisdom, the old power which was to finally also devour all things that were less than him. So all things that are born of wisdom must be devoured at the end by wisdom. This is the strange abstract wisdom of meditation; The meditation from which things are born and to which all things return. This was a kind of consciousness that engenders, but which holding and possessing always obliges the thing that it has spawned to return to itself and be dissolved... Saturn represented the principle of creation that represents at the same time the symbol of death, for everything that has been created must die... Saturn was the Devourer, the beginning of the movements which in themselves should end, was the beginning of the separation which is in itself the most Great illusion and that the End must come to an end. Saturn plays many apparently conflicting roles, but always under an underlying principle: Saturn is the beginning and the end; The principle of hope and the end of hope; Saturn is death and Saturn is eternal life, depending on the direction of its movement, since the ancients believed that from the rings of Saturn the souls were thrown into empyrean space”.

Noel L. Brann in “The Debate Over the Origin of Genius During the Italian Renaissance”:

“Interpreted mystically within a Christian context, the state of Putrefaction “blackness” (Nigredo), initiating the process of transmutation ruled by Saturn according to the alchemists and identified with the melancholic state in its process of internal sublimation, corresponds to the temporal death of the body preliminary to its resurrection in the afterlife”.

Henry Cornelius Agrippa in his “three books of Hidden philosophy”:

“The melancholic humour when it is beaten, burns and agitates propitiating a madness that leads to knowledge and divination, especially if it is aided by the celestial influx, particularly of Saturn... Through melancholy, said Aristotle, some men become divine, and other poets.

Macrobius writes in his “commentary on the Somnium Scipionis” (The Dream of Scipio) that the human soul descending from the intersection between the fixed stars and the Milky Way (the place where, according to Plato, the souls chose their lot before reincarnated): “Taking reason and understanding, called Logistikon and Theoretikon from the sphere of Saturn.”

In the Hermetic text “Poimandres” It is said that *“The soul in its inverse process, as it ascends into the eighth sphere, abandons before Saturn “The lie that tends to trap” and crosses the door of chaos, ascending the angelic orders to melt with the divinity.*

Servius, Quoted by Hans Jonas in “The Gnostic Religion”:

“As they descend, the souls take the clumsiness of Saturn, the Wrath of Mars, the concupiscence of Venus, the ambition of gain of Mercury, the desire for power of Jupiter”.

John Frawley, in his book “Real Astrology”, says:

“The last of the planetary spheres lies immediately within the fixed stars. This is the sphere of Saturn and involves in part the same meaning as the fixed stars, as threshold to and from the divine. While fixed stars are active only occasionally in each of our horoscopes, Saturn is constantly in operation. It is the planet of justice (thus its exaltation in the sign of the balance, Libra), and therefore is not very popular. and is that our modern idea of justice--a belief that in the end everything will be solved no matter how we live--is not

the idea of justice under which the cosmos is built, that is, the inexorable truth that if we identify with the essence we will inhabit the essence, and if we identify with the material we will die with the material. Saturn is the gateway to the divine, but it is a difficult door to open and narrow is the path that leads to it”.

James Hillman on the archetype of the Senex (the wise old Man):

“Saturn retains the attributes of Kronos; He’s a fertility god. Saturn invented agriculture; This is the god of the land and the peasant, the harvest and the Saturnalia, regent of the fruit and the seed. Even his castrating scythe is a planting tool. It would have to be Saturn who invented agriculture: only the Senex has the patience that equates to that of the earth and can understand the conservation of the Earth and the warden of those who work it; Only the Senex has the time needed for the seasons and their chronic repetition; The ability to abstract to train the geometry of the plow, the essence of the seeds, to make the accounts to yield profits, the manure, the loneliness...”

About the etymology of the word “alchemy” and its relationship with Saturn as “Black Sun” of the beginning of the Great Work:

*“The etymology of the word “alchemy” is, as this art in general, somewhat mysterious, but one of the most accepted meanings is “black earth” or “the blackest earth”, Kem, which according to Plutarch is also a reference to Egypt, the “Black Earth” and the black part of the pupils, as we can read in the book “Alchemical Traditions”, the part of the eye that serves as a black mirror of light and is linked to Isis and Kore in the microcosmic anatomy. In the Hermetic text Greek-Egypt “Kore Kosmou”, the voice of the goddess Isis speaks to her son Horus of a secret doctrine that had the honor of receiving from Kamefis, who heard it from Hermes, it is “the perfect Black” (Teleio Melani). One of Kamefis’s epithets is “he who keeps himself hidden in his eyes.” The Great Neoplatonic theurgist Jamblico links Kamefis with the “God who turns his thoughts towards himself”, **Un Deus absconditus that contemplates eternity.***

The alchemists spoke of patience, Saturnine Virtue, as the first quality of the soul and considered the elaboration of the Soul the longest path, a via “long and dry”, other features of Saturn.”



The fructiferous darkness:

The Gifts Of Depression



How to survive an emotional crisis
full of experience and Interior Knowledge?

Highlights

1. The fructiferous darkness; a new interpretation of depression.
2. Depression or melancholy (nostalgia)?
3. Depression: an encounter with the “shadow”.
4. Depression as a reflective state of the Soul.
5. How to survive a crisis full of experience and Interior Light?
6. The gifts of depression.
7. Discovering our “shadow” through depression: the hidden side of religion and spirituality.
8. Anti-depressive musicotherapy.
9. Practical work with anxiety and fear.

*“Only he who raised
the lyre among shades,
may wisely repay
the endless praise.*

*Only he who ate
poppies with the dead,
will the faintest note
never forget.*

*Though the reflection in the pond
may often waver:
Know it still.*

*Once in the dual land
all voices will
be hushed forever.”*

*Rainer Maria Rilke
The Sonnets to Orpheus,
Book I: Number 9*



Saturn and the gifts of depression

“Old age, properly defined, begins at the age of fifty-six years with Saturn, the Ancient of the Heavens, and ends at sixty-three...Then other cycles follow, the cycle of Uranus would then follow, but only the internally developed individuals, the Great Initiates would grasp it. Also with its seven years, a cycle of Neptune would be for the great Hierophants. A cycle of Pluto for Mahatmas. Beyond that would follow two transcendental cycles, and lastly, exquisite harmonies and powers for those who obtained the Elixir of Long Life...”

Alchemy is the science of transmutations. A very ancient science that speaks to us about the transcendental processes in the spiritual life of every individual. One of the most interesting topics in relation to this science is undoubtedly *“The metallic planets ...”* that teach us the influences of the planets of the Solar System in the maturing processes of the Soul.

In this regard, Master Samuel Aun Weor explains to us that the cycle of Saturn, for ordinary people, lasts only seven years, upon reaching 63 is when this period of influence ends, and then combinations are repeated with the first planetary periods: *Saturn with the Moon; Saturn with Mercury; Saturn with Venus; every seven years there is one of these changes.*

“That is why we see elderly people changing as the years go by. An older man, for example, from sixty-three to seventy years old combining in him Saturn with the Moon becomes very infantile in his way of being and from seventy to seventy-seven years would have a certain mercurial restlessness, certain desires to study or acquire knowledge, etc...and so on. In any case, during the entire elderly age, Saturn is combining in one form or another with the other worlds. It is obvious that Saturn,

the Ancient of the Heavens, is the sword of justice that reaches us from heaven. If we did not know how to live harmoniously with each one of the planetary cycles, obviously, we will collect the results with Ancient Saturn, the Ancient of the Heavens."

*Samael Aun Weor
"The Metallic Planets of Alchemy"*

The present-day world and our life, are nothing more than the projection of the "shadow" of that Philosophical and Spiritual Principle redeemable only through the development of Hermetic Consciousness, which implies a profound revolution of our consciousness, *the Psychological Revolution*.

And this in turn begins with a new way of facing the world.

Saturn and the fructiferous darkness

*"In my solitude,
I've seen things very clearly ...
that were not true."*

Antonio Machado.

We live in a society that defends itself against the tragic sentiment of life, and it is expected that "depression" be presented like an enemy, like an irredeemable illness.

As if that were not enough, when society is consecrated to the light, depression acquires, in compensation, an exceptional strength.

When confronted with depression, a state of mind akin to the sentiment of mortality, we should guard ourselves against the negation of death...

There are thoughts and sentiments that seem to emerge only in a somber state of mind. If we suppress this state in an artificial way - with pills, therapies or escaping it with the thousands of ways we have invented - we will also suppress those ideas and reflections.

Depression can be a very important channel in order to know the "negative sentiments" as it may be an expression of affection for the emotions of love.

The emptiness and grimness of depression mobilize a form of consciousness and an expression of thoughts that otherwise would remain hidden.

Melancholy provides us the opportunity to express an aspect of the consciousness as valid as any other, but which we hide because of the displeasure caused by its darkness and its bitterness.

The Chinese sage Lao Tzu said that melancholy is a legitimate right of the soul, and to suppress it artificially means to deny the visit of that other part of the light that is called ... **the shadow!**

The Children of Saturn...

Life presents itself in different colors, including all shades of gray, black and dark blue. Although modern human beings like almost exclusively white, red, orange and bright colors ... the truth is that the dark and the gray are also a product of the light spectrum.

The modern idea of giving color to the old black and white films is in accordance with the generalized rejection of the dark and the gray within our culture.

Nowadays it is preferred to use the Latin term depression rather than “sadness”, “nostalgia” or “melancholy”.

However, 500 years ago melancholy was identified with the god Kronos-Saturn and to be depressed was to be “in Saturn” and whomever was chronically predisposed to melancholy was termed “son of Saturn”.

In ancient Greece and Rome, the plazas always had an arcade dedicated to the god of time, of darkness and of melancholy: Saturn. And just as the arches of Venus or Mercury were colorful and full of light, Saturn was abundant in gray, solitude, and isolation, because the full right to experience the influence of death was recognized.

Similarly, to identify depression with this god and the planet that bears his name is also to associated it with the other characteristics of Saturn:

- * *The Ancient of the Days.*
- * *The regent of the Golden Age.*
- * *The god of the past.*

In this manner, the depressed person expresses the influence of Saturn when talking about his “golden years” or of the “good old days” or “the past was a better time”.

The gift of Saturn is the gift of age and of experience. Depression can grant the gift of experience, however not like a literal fact, but by means of the correct psychological attitude towards the corresponding life events and towards oneself.

Upon receiving the gift of Saturn, one has the sensation of having survived something and even of being a bit older and wiser.

For this reason, the indigenous cultures called the *Council of Elders* the council of their leaders, even though some of them were “young warriors”. At 34, Crazy Horse was a member of the Council of Elders of the Lakota Nation representing the Thunder Clan (warriors), though in his visions of divine “power”, Crazy Horse had received the “gift of Saturn”, the advanced experience of the Soul beyond time...

Resistance towards depression...

Therefore, depression is, mythologically speaking, an incursion of Saturn into our lives. Society considers the depressed person sick, thus for that reason Saturn’s incursion generates resistance.

It is not easy to break away from the past, it is a liberation that demands the recognition of death.

In Saturn, reflections are deepened, thoughts are prolonged for a longer period of time, *we ponder things*.

In ancient medical texts Saturn is characterized as cold and distant, nonetheless also having other attributes. Medical books called him the god of wisdom and of philosophical reflection.

The Neoplatonists referred to Saturn as a “unique and divine gift”, yet they recommended not to give him too much welcome in our soul, especially those of sedentary occupations, because they could become severely depressed and would need to find ways to counteract those somber moods.

Using the myth of Saturn and its symbolic image instead of the clinical term “depression” allows us to see melancholy as a transitional “state of being” rather than as a problem that needs to be uprooted.

The melancholic thoughts begin forming an interior space where self-gnosis (inner wisdom) can establish its residence.

Saturn is traditionally identified with lead. In this sense, depression is a process that favors the dissolution and coagulation of thoughts and emotions that literally are like lead opening the possibilities towards a “*transmutation of lead into gold*”.

Depression is described as a state in which there are no ideas ... nothing to cling to, a feeling of emptiness, to lose the point of reference and the disappearance of enthusiasm. From among all that lead a new imagination of life must take flight.

SATURN AND DEATH

Saturn is also the reaper, the god of the harvest, of the time that ends. His festivals began on January 16 and were called Saturnalia. Saturn appears in Capricorn. It is the ruling planet of this sign with which the year ends and winter begins in our hemisphere.

Accordingly, the periods of depression are worsened in the winter and even more at the end of a century where it is undeniable that we experience the feeling that something is going to end.

Saturn insinuates death.

Carried away by depression, people of all ages say that their life is over and that their hopes for the future no longer have any basis. The cultivated values seem to fade.

All this Saturnian content resembles that abandonment in the maternal womb, and of that other one of the Initiates in the Funeral Chamber or chamber of reflections. Saturn wants us to accept all that death and rebirth, that we accept to undergo that transformation. Such a learning process is none other than the learning of our ignorance of the more profound things. Ignorance of the meaning and the value of our life that is reevaluated at every instant.

Depression pierces our theories and suppositions, and this painful process deserves respect for being a source of spiritual healing.

Saturn was sometimes called the Black Sun. In its darkness, a precious glow is found, our essential nature that, distilled by depression, is perhaps the greatest of the gifts of melancholy.

The hermetic tradition teaches that Saturn fixes, obscures, concretes and consolidates everything that is

in contact with him.

Being overcome by the “symptoms” of Saturn could lead to a weak sense of identity, the impossibility of taking the spiritual life seriously and general boredom, somber mood of Saturn.

Saturn can lead us toward localizing the lost identity in the profundity of the Being: Who are we? Where are we going? Now we will know for having discovered the material we are made of.

The qualities of Saturn are necessary for everyone: the need for isolation, the creative imagination, the revision of the content of the memory or personal story and the accommodation of death ... that is, constant meditation.

Depression is for the Being an initiation, a “*bardo*”, a rite of passage. If we only see depression as an illness, it is probable that we will overlook its initiatic aspects.

By sequence or corollary, when depression becomes pathological and is treated as a syndrome that must be cured, then the Saturnian emotions have no other path than to settle in the behavior and the action in a permanent way.

The force of depression is centrifugal: it moves away from the center. Sometimes it is necessary to retract and even demonstrate coldness.

*“...we human beings have
accustomed ourselves to live in a centrifugal form,
outwards, and that leads to a
deterioration of the energy that nature has
placed in the cylinders
of our organic machine.”*

Samael Aun Weor

Leaving the television on when no one is watching or having the radio on the entire day are defenses against the silence and emptiness of Saturn. We want to put an end to the empty space that surrounds that remote planet ... but when filling it, we simply allow Saturn to assume the role of symptom and of nostalgia, pathological characteristics.

Why do we reject the Saturnian facet of life?

The emptiness appears too late, and as a symptom not as a state of being.

Since depression is one of the symbolic faces of the dialectic of the consciousness, recognizing it and making it part of our relations with the anima favors the intimate reflection.

In order to learn from Saturn in a correct way it is necessary to learn to be alone, to withdraw, to enter into silence and intimate quietude, to create a state of emptiness, to invite death to complete our perspective of life, only in this way will we abandon the depressive state in order to sublimate it into a creative state of the Being.

The healing powers of depression

The complexity of the psyche is usually represented with an immense imagination within the human body: in it we see the soul expressed in gestures, attire, movements, physiognomy, temperature...and also in various illnesses such as rashes, nervous tics and innumerable other expressive forms of great creativity.

It would seem that one of the functions of the body is to give us appropriate images of the great expressiveness of what is happening in the soul, in the same way in which this affects the organs and its health.

Gnostic Psychology and Health: the symptoms and the illness

“For the wages of sin is death; moreover, the fulfillment of the Law is eternal life”, says Saint Paul (Romans 6:23).

Psychology and medical science have made bold attempts to identify the connections between psychological experience and physical illnesses, although generally they have been reluctant to clearly interpret their findings.

In the fifteenth century, Marcilio Ficino, a declared Neoplatonist, made the observation that Mars dissolves the intestines. Today, with a different language but perhaps with the same intuitive comprehension, we know that there is a relationship between repressed anger and colitis.

The word *symptom* has to do with *symbol*. Etymologically, a symbol are two things that “are tossed together”, while a symptom are things that “fall together” like by accident. Nonetheless, it is still thought that the symptoms appear from nowhere and rarely **are both things tossed together: illness and image.**

Fortunately, some forefront psychologists and doctors begin to conclude that there truly exists an intrinsic **poesy of the illness**. Certain illnesses start to be “imagined” not as something that is a mere physical phenomenon but rather a state of the person and the world, such as the failure in the attainment of happiness.

Robert Sardello, a contemporary Jungian psychoanalyst, affirms that **“we could imagine that a great part of our current illnesses are due to the body asserting itself in a context of spiritual and cultural numbness ...”**

It depresses the brain to be considered a computer, and surely the heart does not enjoy being treated like a mere mechanical pump. Sardello adds that *“all our organs, of great poetic richness, full of power and of meaning, have been reduced to mere functions. Perhaps we may be the only culture that considers the body with such poverty of imagination.”*

Paracelsus gave doctors the following advice in the sixteenth century: *“The doctor must speak of the invisible. The visible must be part of his knowledge, and he must recognize the illnesses, just like anyone who is not a doctor recognizes them by their symptoms. However, this does not make him a doctor, he only becomes a doctor when he knows that which has no name, which is immaterial and invisible, and nevertheless has its effect.”*

Such words of Paracelsus would be difficult to apply today, when the invisible that has its effect on the health is seen through the microscope or through an X-ray. Modern medicine converts the invisible into

something literal and confides that the microscope will reveal the roots of the illness, but the vision of the microscope does not reach the profundity that Paracelsus intends.

The doctors of the school of Paracelsus took into account the invisible factors that operate in the illnesses: **Ens Astrale; Ens Veneri; Ens Spirituale; Ens Naturae and Ens Dei.**

Paracelsus says: **“All diseases have a beginning in either of the three substances: Salt, Sulphur, or Mercury.”** Which means that they may have their origin in the world of matter (symbolized by Salt), in the sphere of the soul (symbolized by sulfur) or in the realm of the mind (symbolized by mercury).

And Master Samael adds the following comment: *“If the body, soul and mind are in perfect harmony with each other, there is no danger of detrimental discordance, however if within one of these three planes a cause of discord arises, disharmony is communicated to the others.”*

Paracelsus would have taken into account therefore the invisible factors that operate in the illnesses: the emotions, the thoughts, the personal history, relationships, nostalgia, fear, desire and much more.

An illness is something that takes root, in good measure, in eternal causes. The Christian doctrine of the original sin and the Four Noble Truths of the Buddha teach us that human life is essentially wounded and that suffering is inherent in the nature of things.

Dr. Jung said that *“... the gods have released themselves upon us in the form of illnesses.”* The ancient Greeks and Mexican shamans taught that the god that heals is the same god that initially produced the illness.

If we were to look at the mythology of our illnesses, we could consider them from a different point of view and even almost “religious”, in its most profound sense. (*religare: re-unite ... the soul with its master*) Our wounds bring us memory of “the gods”. If we allow ourselves to be guided by the illness, we will discover ourselves as we are, that is, we will discover our “shadow” projected on the symptoms, and that, without a doubt, will reinforce our spirituality with the “knowledge of ourselves”.

If cancer is a cell growth that goes out of control, is there then a god of growth whom we are aggrieving with our fanaticism toward economic and technological development?

The opinion of Paracelsus on the origin of the illnesses suggests that every illness is stereophonic. It resonates both in the real plane of the bodily tissues and in the psyche plane, incidentally reflecting in our dreams. Every illness has a meaning, although perhaps it can never be translated into completely rational terms.

In any case, what matters is not to understand the cause of the illness, but to draw close to it in order to discover its peculiar religious connection with life and with our soul, ultimately to transcend the psychological aspects with which it is connected.

In this sense, and in the line with Paracelsus, by observing the invisible, the doctor does not cure the illnesses, on the contrary *the illnesses cure us*, reestablishing our spiritual participation with life.

*“Every disease is a musical problem,
and every cure a musical solution
The quicker and more complete the solution,
the greater the musical talent of the doctor.”*

Novalis

The illness, following Paracelsus, should be seen as a friend of the soul. Many of the ancient doctors like Asclepius, Hippocrates, Robert Fludd and Ficino, were also musicians. *They were interested in the rhythms, the tonalities, the dissonances and the concordances between the body and the soul. They taught that a doctor treating any illness, should know something about the music of the patient.*

What is the tempo of this illness? With what elements of life is it in counterbalance? What is the nature of the dissonance that the patient feels as pain or discomfort?

*“The disease desires its wife, that is, the medicine.
The medicine must be adjusted to the disease,
and both must be united to form a harmonious whole,
just as in the case of man and women.”*

Paracelsus
“Selected Writings”

PRACTICAL WORK WITH DEPRESSION:

The children of Saturn and their internal dialogue.

*“The evil of our time consists in the loss
of the consciousness of evil.”*

Krishnamurti

*“What is not made conscious manifests itself in
our lives as destiny.”*

C.G. Jung

Master Samael says the following: *“It is urgent, unavoidable and non-excludable to observe our internal chatter and its precise place of origin. Unquestionably, many present as well as future disharmonious and unpleasant psychic states have their “causa causorum” in our erroneous internal chatter. Obviously that insubstantial vain wordiness of ambiguous chattering and in general all prejudicial, hurtful and absurd jabber manifested in the external world, has its origin in our erroneous internal conversation.”*

The attentive observation of the visits of Saturn in our lives have allowed us to observe three natures of internal dialogues different within themselves:

1. **The internal dialogue of the “worried”, which generates anxiety.**
2. **The internal dialogue of the “critic”, which promotes self-contempt of a totally negative nature.**
3. **The internal dialogue of “the victim”, which profoundly exacerbates the somber side of depression.**

In the first case the “erroneous internal chatter” is directed toward the consideration of a whole series of

future possibilities that could make the moment in which we find ourselves worse. As you can see, the attention moves away from the present, we lose the notion of the here and now and we fill our minds with terrifying visions, which according to the poet Antonio Machado, are all those things that were seen very clearly yet that were not true.

In the second case the attention and energy are directed toward self-qualifying ourselves as stupid, incapable and worse things, producing a negative self-contempt for the internal values of the Being, implicit as well in every experience of life.

In the third case the attention and consequently the energy are directed toward considering ourselves victims of all and of everything: of the environment, of the relatives, of the co-workers, of the spouse, etc...

The central point of all internal dialogue lies in “... **self-sympathy. We love ourselves too much, we are hundred percent narcissistic...**”

The internal dialogue, whatever its characteristic, tends to become a true “**psychological song based on inner self-consideration**”.

Master Samael says:

“When one identifies with oneself, one loves oneself too much, feels pity for oneself, feels self-consideration, thinks that one has always behaved very well with others, with the spouse, with the children, etc. and that nobody has known how to appreciate us etc., in sum, one is a saint and all the others are scoundrels and rascals.

[...] The most intriguing aspect of all this is that we unfortunately ignore the enormous loss of energy that this kind of worrying causes us. Many hostile attitudes towards certain persons whom have done us no evil are due precisely to such worries born from our inner self-consideration.”

How are we affected by the erroneous internal dialogue of Saturnian origin?

The person who is truly interested in producing changes in his life, should take the necessary time to observe his own erroneous inner dialogue of depressive origin.

This authentic psychological song ends up affecting us **at work, in our personal relationships, it creates symptoms of anxiety and obsessive behavior which end up degenerating into phobic situations that can originate a depressive pathology.**

“We say that our boring song must be eliminated, it incapacitates us internally, it robs us of a lot of energy... [it leaves us in the past]. A person impeded by sad songs cannot change his Level of Being, he cannot go beyond what he is...[...] it is precise to cease being what we are; we need to not be what we are.”

Samael Aun Weor
“*Revolutionary Psychology*”

Dr. Jung affirmed that he preferred to be “... *a complete person and not a good person ...*” and such an affirmation confused many of his colleagues and disciples.

In Gnosis we understand what Jung was referring to. On occasions a depressive state can be embarrassing for those who suffer it. The visits of Saturn with all the power to unleash the particular mythology that of Saturn, could become a great ally for the awakening and inner growth. It could transform us into “a complete person” through the recognition of our *psychological shadow*.

Depression leads us to the discovery of the dark side of religion and spirituality. The “good” people suddenly see themselves as they are, and this is the gateway to the transformation of oneself into a “complete person”, that is, one who knows himself, who internalizes in his “shadow” or dark side of psychology in order to create consciousness of the “baggage” that he has dragged throughout time. Such is the secret path of the Inner Hero toward the recovery of the Divine Mysteries.

Musical recommendations for when Saturn visits us.

1. Music of Handel: Water Music, Fireworks Music, Concertos grossos. Handel’s music generates a profound state of harmony while helping us to feel life in a different way.
2. The Gnostic Association has produced a musicotherapy recording entitled “Anti-Depressive Music”, however it should be understood that it is a therapy and not background music, therefore, the listener will sit in a comfortable chair, with headphones and isolated from everything, and play the recording while doing deep breathing exercises, allowing the music, converted into an emotional massage, to penetrate into your heart sublimating the saturnian states into states of profound comprehension of oneself.

*In the next chapter we will analyze “The Dark Night of the Soul,” a transcendental mystical state beyond depression. When the Soul, thirsty for God, does not obtain revelation and is denied all experience: **the fructiferous darkness.***

At the end of this work a meditation exercise by means rhythmic breathing is also proposed.



Lecture

*Lack of internal illumination, boredom,
sexual failure, annoyance, despair,
materiality to a high degree, etc.,
those are the symptoms of*

The Spiritual Night or the Dark Night of the Spirit



*There are times of terrible loneliness, and
the best initiates have spoken
about that loneliness,
the Spiritual Night of Beethoven, the Spiritual Night of
Mozart, the Spiritual Night of
Jesus of Nazareth, the Spiritual Night
of Hermes Trismegistus.*

Samael Aun Weor

Content:

— The Spiritual Life by Annie Besant, Chapter 7 Spiritual Darkness, an article in the “Theosophical Review”, February 1900

—Comments by V. M. Samael Aun Weor on the Spiritual Night

—Poem: “Spiritual Night,” John of the Cross

*Better a beggar in this world
than a prince in the kingdom of darkness.*

We all suffer due to lack of illumination, we yearn to see the esoteric path upon which we have possibly already begun to walk. We want the awakening here and in other dimensions. Gnosis has pointed out that intimate path to us, and we want to traverse it **awake** but we do not know how.

The first thing one needs is to **awaken** so as to comprehend one’s own misery, nothingness, and pain. The “I” then begins to die from moment to moment.

*Samael Aun Weor
Fundamental Education, Chapter 3, Authority Figures*

The first thing we need is **to awaken** but first we must realize the **hypnotic state** in which we live, the dream of believing we are awake.

Despite its apparent logic, admitting the possibility that this mis-named **vigil state** is a **dream** is a sign of wanting to wake up.

Spiritual darkness is the lack of truth on earth, and of virtue in the heaven of consciousness.

The Spiritual Darkness

The testimony of every great mystic proves that this picture is not overdrawn; there are no cries of human anguish more bitter than those which wail out from the pages on which noble and saintly souls have recorded their experiences on the Path. They had looked for peace, and combat surrounds them; for joy, and sorrow is their portion; for the Beatific Vision, and the darkness of the pit hems them in. That lesser souls have not faced the ordeal, and look unbelievably on its possibility, putting their theories of what should be against the iron facts of what is - this proves nothing save that their hour is not yet come. The child cannot measure the man's struggle, nor the babe feel the anguish that pierces the breast which feeds it.

... As has been well said: 'It is wonderful how the Powers of the Dark seem to sweep away as it were in one gust all one's spiritual treasures, garnered with such pain and care after years of incessant study and experience.' ...

*The Spiritual Life by Annie Besant, Chapter 7 Spiritual Darkness
an article in the "Theosophical Review", February 1900*

Comments by V.M. Samael Aun Weor about the Spiritual Night

Question: Venerable Master, Gnostic brethren say that when one is beginning on the path, he suffers great disappointments because, for as much as he works—for example, in the Ninth Sphere—and struggles to destroy the psychological aggregates, the egos, immediate results are not seen. Are these results not immediately visible because they are delayed? Or why does one not have exact consciousness, must it be produced gradually?

Answer: The last thing you said is what's real. Certainly, you want immediate results, and it turns out things are not as the mind thinks them, but rather as they are. You cannot get immediate results; you must work.

But the results found might not be perceived if one has not awakened the consciousness. Only by awakening the consciousness does one know the results. This is a work for life; this is not achieved overnight. There are times of terrible loneliness, and the best initiates have spoken about that loneliness, the Spiritual Night of Beethoven, the Spiritual Night of Mozart, the Spiritual Night of Jesus of Nazareth, the Spiritual Night of Hermes Trismegistus.

Times in which one is in the most tremendous solitude, separated from all spirituality, he is not received up above because he does not deserve it, neither is he now wanted below because he has become an enemy of the psychological "I". In the end, one walks about as an unhappy person in the sea of crisis. The majority fail in that time of Spiritual Night. The few who manage to endure truly triumph but it is few, I repeat, who manage to withstand such an ordeal.

Question: Master, in order to know exactly if we have reached that moment of Spiritual Night, what are its characteristics and manifestations so as not to confuse them?

Answer: They are practical and concrete—lack of internal illumination, boredom, sexual failure, annoyance, despair, materiality to a high degree, etc., not a ray of light nor a note of hope, the sensorial world and nothing more, boredom to the maximum. Those are, then, the symptoms of the Spiritual Night. This is the Spiritual Night, those are the symptoms, I repeat.

Question: Is Spiritual Night as much for beings incarnated in a male body as in a female body?

Answer: Spiritual Night is for everyone, for men and women; it can last months, and it can last many years. At such a time, the majority flee, they surrender to drink, to drugs, to escape themselves. Rare are those, I repeat, who have enough strength and tenacity to reach the end. Those who persevere will be saved, those who persevere reach illumination. Those who persevere will advance on the path of initiation. That is all.

Question: Master, what formulas can you give to the beings who pass through that trance, in order for them to come out of it as soon as possible?

Answer: In the midst of the solitude and silence, in the midst of the pain and aridness, in the face of fervent vacuity, there is only one way: that of meditation. When the mind is still, when the mind is in silence, the new comes to us. One must exhaust the process of thinking through meditation; by exhausting that process, the new arrives. If we achieve the emergence of the illuminating void in the mind, we will receive illumination, and this will finally console us. In the world of rigorous meditation, Friar Vincent of Molina says in his "Spiritual Guide," one must submerge within oneself in deep meditation. He who wants to come out of the Spiritual Night triumphantly, must surrender himself to deep meditation. That is all.

Question: Master, you were telling us mediation is, logically, to leave the mind blank. But there is another sense of meditation that, to begin with, is very dynamic, which is to concentrate incessantly, which indicates mental dynamics. In fact, there are two types of meditation.

Answer: There are many types of meditation but if we want to apprehend the Real, if what we want is to experience the Truth, if we want to feel in our psyche those elements that radically transform, we need stillness and silence of the mind, and that is different, but to make the mind blank, that is truly absurd. What is required is to arrive at the stillness and silence of the mind, and that is different, but the bottom line result of making the mind blank is even—and forgive me for saying it—stupid. You need something more than stupidity. You need stillness and silence of the mind. When the process of thinking is exhausted, the mind remains still and in silence, and then the new comes. It's not about combating thoughts that arrive so the mind remains still. No! It has to do with contemplating those thoughts, comprehending them, contemplating desires, and understanding them, contemplating and understanding all the memories that come to the mind.

When one comprehends everything that comes to the mind, one can transcend it. In a word, let's suppose the memory of an angry scene from the street comes to the mind. Well, try to comprehend it. And after comprehending it, what? Forget it. If another memory presents itself, that conversation with our godfather, with our godmother, or with the neighbor, what to do? Reject it? Absurd. So, what then? Meditate and comprehend; once comprehended, forget it. If there is a memory from a soccer game, what do to? Reject it? No. What can you do? I repeat, comprehend its futility, its vanity, and once comprehended, it's fine, forget it.

And so, that entire parade of thoughts, desires, feelings, memories, etc., have a beginning and an end. When that tape of memories, desires, thoughts, emotions, etc., has finished, the mind remains still and in silence, then comes the new. And if it doesn't arrive; what would we say if, in spite of believing we are already in stillness and silence, nothing happens? What's up? We have simply not reached absolute stillness in all levels of the mind. And, therefore, we have no choice but to descend to deeper levels. I mean by this to arrive at stillness that's not merely intellectual; we must proceed to stillness in the second level of the mind, to ask it why it isn't quiet (because it doesn't want silence). The mind will respond

with absurd thoughts, with whatever image. We can try to make the mind comprehend the futility of its inquietudes, its vanity, and understanding this, we proceed to a third level. Comprehend, then, make that third level comprehend the need to be still.

And so on, from level to level, until reaching 49. If we succeed, if we get each of the 49 levels to obey, the mind will be still and in silence.

The result will be that the essence is unbottled from the intellect to experience that which transforms radically, the new, the Real. Then, in that way, little by little we are going to march from the Spiritual Night victorious. I repeat, it's not a question of making the mind blank, because that is completely absurd, but rather to achieve the stillness and silence of the mind, and that is all.

And if, despite all these practices, the mind does not want to be still and silent, we will have to recriminate it, reprimand it, and make it see its error, even punishing it. And in the end, there will be no choice but to obey, and it will remain still and in silence, it will enter into ecstasy, samadhi. The essence will be liberated from the intellect to experience the Real. Thus, this is how we will truly manage in ourselves to come out of the Spiritual Night.

Samael Aun Weor, Mexico, 1974
Recording No. 38, "The Wisdom of the Being," Part II

The Dark Night

Once in the dark of night,
Inflamed with love and yearning, I arose
(O coming of delight!)
And went, as no one knows,
When all my house lay long in deep repose.

All in the dark went right,
Down secret steps, disguised in other clothes,
(O coming of delight!)
In dark when no one knows,
When all my house lay long in deep repose.

And in the luck of night
In secret places where no other spied
I went without my sight
Without a light to guide
Except the heart that lit me from inside.

It guided me and shone
Surer than noonday sunlight over me,
And led me to the one
Whom only I could see
Deep in a place where only we could be.

O guiding dark of night!
O dark of night more darling than the dawn!
O night that can unite
A lover and loved one,
Lover and loved one moved in unison.

And on my flowering breast
Which I had kept for him and him alone
He slept as I caressed
And loved him for my own,
Breathing an air from redolent cedars blown.

And from the castle wall
The wind came down to winnow through his hair
Bidding his fingers fall,
Searing my throat with air
And all my senses were suspended there.

I stayed there to forget.
There on my lover, face to face, I lay.
All ended, and I let
My cares all fall away
Forgotten in the lilies on that day.

St. John of the Cross



The Hidden Side of our Psychological Moon



*The hidden side, which we do not know, is usually very deep
but we need to know it, and we will only be able to know it by projecting
the light of the consciousness onto that hidden side.*

Samael Aun Weor

The Hidden Side of our Psychological Moon

(Extracts for reflection)

“Within us there is a hidden part of our own ego that is never visible at first sight. Just as the Moon has two faces, one visible and another that’s hidden, we also have within a hidden side that we never see. First of all, I want you to understand that just as there is a physical moon that illuminates us, there also exists the psychological moon. We carry that psychological moon very deep within us; it is the ego, the “I”, the “myself”, the “oneself”.

With a little observation, everybody can see the visible face but there is an invisible face of our psychological moon that cannot be easily seen. Unfortunately, the consciousness has not illuminated that hidden part of our own inner moon. In reality, we live in a small region of our consciousness. We have created a portrait of ourselves, but that portrait is not the totality.

(...) The hidden side, which we do not know, is usually very deep but we need to know it, and we will only be able to know it by projecting the light of the consciousness onto that hidden side. That hidden side is important because it is precisely in that part where we find the causes of our errors, the innumerable mechanical reactions, our mechanical antipathy, our nastiness, etc.

As long as we have not illuminated that hidden side with the rays of the consciousness, obviously, we will be very poorly related, not only with ourselves but also with others.

When one illuminates that hidden face of his psychological moon with the rays of the consciousness, one knows his errors; then one knows how to see others correctly. However, when one does not illuminate that hidden side of oneself with the consciousness, one commits the error of projecting it onto those around us, and that is very grave.

We project onto people all our psychological defects. If we are mean, we will see everybody as mean. If we are full of hatred, we will see everybody in that way. If we are envious, we will believe others are envious as well. If we are violent, we don’t comprehend the violence of others; we believe only we are right and, others are wrong.

When we feel antipathy for somebody, obviously the crux of the matter is precisely there, the defect we carry internally is present, and we are projecting it precisely onto that person. Why does this or that person cause us to feel antipathy? Why do we see in him one or another defect that bothers us so much? Although it may seem incredible, even if we don’t admit it, even if we reject it, the truth is we also have that defect within, and we are projecting it onto our fellowman.

When one comprehends, one proposes to dissolve the element he has discovered. And if one sees our fellowman has this or that defect, it is certain that in the hidden side, which one does not see—the hidden side of oneself—the defect in question is there.

Therefore, it is lamentable we relate so poorly with people. Unfortunately, if we are poorly related with ourselves, obviously, that is how we will be with others. If we know how to relate correctly with ourselves, we will know how to relate with others, that is obvious. **As one advances in this, one realizes how mistakenly he walks along the path of life.**

(...) It is worthwhile to know that unknown side of oneself. When one truly projects the light of the consciousness on that unknown side of himself, he totally changes.

When one discovers he is violent, one learns how to tolerate the violence of others. He would say to himself, "I am violent, so why do I criticize that person who is violent if I am also." When one comprehends one is unjust with himself, that he has injustice in himself, he learns how to tolerate injustice in others.

It has been said in Gnosis that we should learn to receive with pleasure the unpleasant manifestations of our fellowman, but it would not be possible to really receive with pleasure the unpleasant manifestations of others if one does not accept one's own unpleasant manifestations, if one does not know them. And to know them, one must project a ray of light onto that dark side of himself. Obviously, on that side one cannot see there truly are all the unpleasant actions one has and projects onto others. Therefore, when one knows one's own unpleasant manifestations, one learns to tolerate the unpleasant manifestations of his fellowman.

Obviously, to crystallize the Cosmic Christ in oneself, one inevitably needs to learn to receive with pleasure the unpleasant manifestations of others. By doing this, little by little, one will crystallize the Lord of Perfection within oneself. Therefore, it's necessary to understand the Lord of Perfection only crystallizes within us through the Holy Denial.

There are three important forces within us. The first one is the **Holy Affirmation**, the second is the **Holy Denial**, and the third is the **Holy Reconciliation**.

For example, to crystallize the Holy Reconciliation—the third force, Holy Spirit, neutral force—one needs to transmute the creative energy, and in the end, that marvellous force will crystallize in the superior existential bodies of the Being. To crystallize within oneself the second force—force of the Lord of Perfection, the Blessed one, our Lord the Christ—one inevitably needs to learn to receive with pleasure the unpleasant manifestations of our fellowman. And crystallize within oneself the first force—the Father, Holy Affirmation—it is necessary to know how to obey the Father on Earth as it is in Heaven.

(...) Becoming more specific on the matter of the Holy Denial once again—that is to say, the Christ—we need to deny ourselves, I repeat, learn to receive with pleasure the unpleasant manifestations of our fellowman. But how could it be possible for us to receive with pleasure the unpleasant manifestations of our fellowman if one does not first know one's own unpleasant manifestations?

(...) If a man feels he is honest, if he feels incapable of lying, it suddenly happens that somebody offends him by calling him a liar. Obviously, if he has accepted that in the hidden side of his psychological moon, the side he does not see, in the hidden side of himself, lying still exists unconsciously, he will not feel offended when somebody calls him a liar, and he will know how to be tolerant with others.

If, for example, an honest man is called a thief, that is an offense. Why should an honest man feel offended if he is called a thief? The ego immediately has the tendency to reply because he has been wrongly judged; furthermore, the offended could appeal to violence to try to justify himself. The very fact that an honest man could feel offended when he is called a thief shows he is not honest. Therein lies the crux of the matter.

If he were really honest, he would not feel offended even when called a thief. If he gets offended, he is not honest. If that man, for example, would illuminate with the light of his own consciousness the part of

himself that is not seen, the occult part of his psychological moon, with horror he would discover what he didn't want to accept; he would discover "I's" of stealing and theft. How horrendous! It is impossible! But that is the way it is. Within us are factors we do not remotely suspect, that we reject, that in no way do we accept, and that horrify us. Nonetheless, deep down we have them. It's horrendous but that's the way it is!

(...) If you change, it could happen that people will turn against you. If one of you changes, it could happen that all the brothers here will qualify you wrongly, they could point you out to be immoral, evil, "look what he's done, look at what he's doing!" That is to say, censorship appears, and it is because people want the initiate to remain trapped in the past. In no way do they want the initiate changing, developing something new. When the initiate changes, he is misunderstood and judged mistakenly.

So then, the ego is time, and the ego of others cannot tolerate somebody breaking away from time, in no way is he forgiven. I was kicked out from my own parents' home because I resolved to change. They tormented me a lot with their clerical conservatism.

(...) This is a school of regeneration, but we are fools when we leave the school and "play hooky" in search of an ideal humanity. Where will we find it, in what part of the world? Impossible, isn't it? There is a divine humanity, yes, but it is not the common humanity. No. I emphatically refer to the Conscious Circle of Solar Humanity, the circle that operates on the superior centers of the Being. That is the only humanity I would call ideal.

But how can we call our neighbour's son ideal? How can we call every Tom, Dick, and Harry ideal? However, they are all necessary. The neighbour's faults can be very useful for us. We can use them as indicators. If I discover that such and such a person is full of envy, I must be a little reflective. Am I censuring the envy of so-and-so? The fact I'm censuring the envy of so-and-so indicates I have it in the depths of my consciousness, in that part I don't see. Now then, it is necessary to know who is the one censuring. Who is the censurer? Which "I" is criticizing? It is worthwhile for us to do an autopsy so we reduce it to cosmic dust."



CONCLUSIONS TO REFLECT

- We are the world, we are the “other”, and we are “the Gnostic group”...
- The Occult side of our psychological moon is the story of our particular Mr. Hyde. (Reading: pages 29-30, Meeting the shadow).
- Finding the occult side in daily life:
 - a. **Meditation in images:** images act like mirrors where we can see who’s the projector.
 - b. **Examining our projections:** analyse the mechanism of sympathies and antipathy in daily life and discover the “good and evil ego projectors”.
 - c. **Examining our “slips”:**

Slips of tongue, slips of behavior and misperceived behaviors.

Why do we sometimes say what we do not mean? Slips of tongue are those unintentional misstatements that cause us no end of embarrassment. Seriously examine your “apologies”: “I can’t believe I said a thing like that” or “That is absolutely the last thing I wanted to say”.

Slips of behavior are perhaps even more revealing. “I’ve never see you acting this way!”

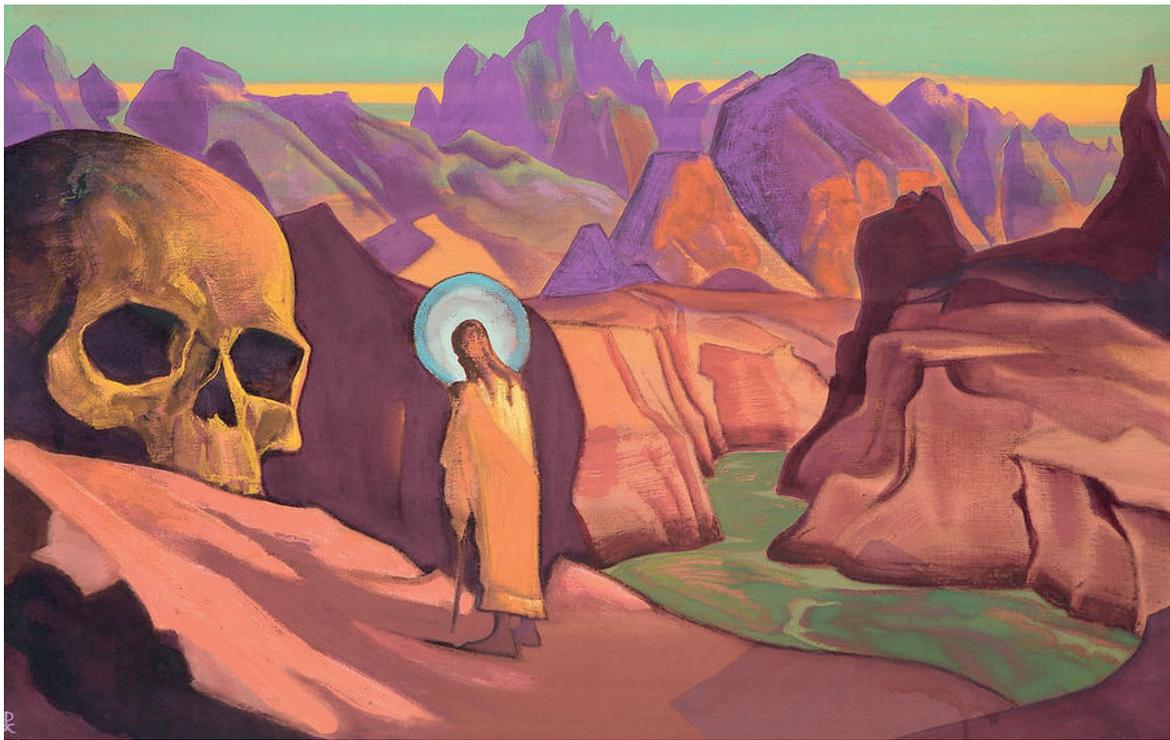
Misperceived behavior: when one is perceived other than as one intended to be perceived.
 - d. **Studying our dreams, daydreams and fantasies.** Dreams and astral experiences are a great source of self-discovering. Also, daydreams and fantasies can be so contrary to the persona we wear that they may even frighten us. Many of us will not even admit them to ourselves.
- **Practice the 6 paramitas:** the perfection of giving. The perfection of ethics. The perfection of patience endurance. The perfection of effort and enthusiastic perseverance. The perfection of concentration. The perfection of wisdom.
- **Practice the golden rule:**

*“¹² So in everything, do to others what you would have them do to you,
for this sums up the Law and the Prophets”.*

Matthew 7:12



Seven meditations for saturn's age (Old age)



*“Mature age begins at thirty-five years of age and ends at fifty-six years of age.
During the mature age, a man must know how to govern his home and how to orient his children,
since in formal life every man of mature age becomes the head of a family”.*

*Samael Aun Weor
Mature Age, Fundamental Educational*

MEDITATION #1: FACING THE REALITY.

*“Fugit Irreparabile Tempus”—the time that flees cannot be restored.
Yes, time will bring to public light everything that is now hidden,
and will cover and hide everything that at this moment shines with splendor.
Old age is like love; it cannot be hidden, even when it disguises itself with youthful attire³.”*

One benefit of reaching this state is an almost adolescent feeling of being beyond harm’s way. “A day is a minute, a minute is a day.” It’s about living in the moment in a constructive way, a Gnostic way.”

*“The greatest tragedy of old people lies not in the fact of being old,
but in the foolishness of not wanting to recognize that they are old,
and in the stupidity of believing themselves young, as if old age was a crime.”*

MEDITATION #2: LIFE REVIEW.

*“The psychological “I” of whimsical old people consoles itself by giving beautiful advice,
due to its incapacity of doing mischievous things.
Yes, old people know very well that old age is a very terrible tyrant that prohibits them,
under penalty of death, from enjoying the pleasures of crazy youth,
thus they prefer to console themselves by giving beautiful advice.*

*(...) It is completely demonstrated by observation and experience that when vices abandon us,
we like to think that we were the ones who abandoned them...*

*The only way of reaching perfect old age is by dissolving the psychological ego.
When we learn how to die from moment to moment, we arrive at sublime old age.”*

The second meditation can have a deeper effect on many people than nostalgia does, especially the older they are.

“Life review involves a critical examination of one’s life leading toward reconciliation between the sweet and the sour in life. It is a process for removing regret and anger from one’s worldview.”

Confucius said: “Before you embark in a journey of revenge, cave two graves.”

MEDITATION #3: DEFINING LIFE REALISTICALLY.

*“Old people live in the past; old people are the outcome of many yesterdays.
Old people totally ignore the moment in which we live; old people are accumulated memory.*

(...) Old age has a great sense of peace and freedom for those who have dissolved the ego.

*When passions have died in a radical, total, and definitive manner,
one becomes free from not just one tyrant, but many.*

*In life, it is very difficult to find innocent seniors who no longer possess even the residues of their “I.”
These seniors are infinitely happy, and live from moment to moment.”*

In winter, the primary developmental objective is to develop a sense of oneness with all and reconcile the sweet and the bitter in life. The main life focus is reconciliation – finding harmony and peace with ourselves, others and life in general.

“Winter’s mythic theme is irony, reflecting a persistent anticipation that the unexpected is always around the corner – though not necessarily in a negative sense. In fact, the unexpected often delights the older person as much as it does a child.

MEDITATION #4: FREE FROM EGO, FULL OF COMPASSION.

*“A senior, grey-haired in wisdom, an elder in knowledge, a lord of love,
becomes, in fact, a lighthouse who wisely guides the current of innumerable centuries.*

*There have existed and still exist in this world some aged Masters
that do not even have the last residues of the “I.”
These Gnostic Arhats are as exotic and divine as a lotus flower.*

*A venerable old Master who has dissolved the pluralized “I”
in a radical and definitive manner is the perfect expression of perfect wisdom,
divine love, and sublime power.*

An old Master who no longer has the “I” is, in fact, the full manifestation of a divine Being.

*These sublime Elders, these Gnostic Arhats, have illuminated the world since ancient times;
let us remember Buddha, Moses, Hermes, Ramakrishna, Daniel, the saintly Lama, etc.”*

Letting go of the ego enhances spiritual well-being by taking one to new and higher levels of life comprehension. Beyond that, research indicates that getting beyond the “my self” to turn more attention to helping others improves the efficiency of the immune system. People who help others tend to live longer and healthier than those who stay wrapped up inside themselves.

Lao Tse said: ‘When I let go of what I am, I become what I might be.’

MEDITATION #5: FINDING NEW ROOTING IN THE BEING.

*“Parents and teachers of schools, colleges, and universities must teach t
he new generations to respect and venerate their elders.*

*That which has no name, that which is Divine, that which is the Reality,
has three aspects: wisdom, love, and Word.*

The Divine as Father is cosmic wisdom, as Mother is infinite love, as Son is the Word.

The father of a family is the symbol of wisdom.

The mother of a home symbolizes love; children symbolize the Word.

(...) Some people underestimate paternal love, others even laugh at paternal love.

*Those who in life behave like this have not even entered onto
the path that leads towards that which has no name.*

*An ungrateful son who abhors his father and forgets his mother
is indeed a true pervert who abhors everything that is Divine.*

*Understand: the revolution of the Consciousness does not mean ungratefulness;
it does not mean forgetting our father and underestimating our adorable mother.*

The revolution of the Consciousness is wisdom, love, and perfect power."

The worldviews of people in the first half of life are generally rooted in the external world. Success is measured by education, influence and economics. In contrast, the worldviews of people in the second half of life tend to be rooted less in the physical or mundane and increasingly in the nonphysical or metaphysical (or spiritual). An Elder represents the fundamental aspects of the divine. But is a personal discipline to get involved in the wonderful aura of the corresponding archetype.

*"Dwell in peace in the home of your own being
and the messenger of death will not be able to touch you."*

Guru Nanak

MEDITATION #6: DETERMINING THE MEANING OF ONE'S LIFE.

*"The symbol of wisdom is found in the father,
and the living source of love is found in the mother;
indeed, without this purest essence of love,
it is impossible to achieve the highest inner realizations".*

Life meaning among the young is framed by styles of appearance, language, material acquisitions, and social affiliations in the quest for a solid footing in the external world...

The search for life meaning undergoes a major shift in the second half of life. Whatever people's material success, many find less and less meaning from "things." So, they begin to look inward rather than to the outer world in their search for life meaning."

*"Except for those who are totally disabled, every human being has a purpose to serve in life;
the difficult thing is to know what that purpose is.*

*If there is something truly important in this world, it is to know ourselves;
yet, rare are those who know themselves.*

*Moreover, even if the following statement seems incredible,
in this life it is difficult to find a single person
who has his vocational sense developed.*

When someone is totally convinced about the role that he has to perform in his existence, he then makes an apostleship, a religion out of his vocation, thus, becoming—as a fact and by his own right—an apostle for humanity.

The one who knows his vocation, that is, the one who manages to discover it by himself, passes through a tremendous change. That one no longer seeks for success; little is his interest in money, fame, and gratitude. He finds bliss in the enjoyment granted by the fact of having responded to an intimate, profound, and unknowable call of his own internal Essence.”⁴

Anyway, “no man or woman who tries to pursue an ideal in he or her own way is without enemies or ordeals”.

MEDITATION #7: REBIRTH. DYING AND AWAKENING.

“The sense of vocation is something that belongs to our own inner Essence; it is something very internal, very profound, very intimate.

Through the vocational sense, the Essence undertakes with true boldness and disinterests the most tremendous projects, risking all types of sufferings and Calvaries. Thus, this is why; it is hardly unusual that the “I” abhors the true vocation.

Indeed, it is through the sense of vocation that we march along the path of legitimate heroism, even when we have to stoically endure all types of infamies, treacheries, and slander.

*When a human being can truthfully say,
“I know who I am and what my true vocation is,”
from that moment that individual will begin to live with true uprightness and love.
Such types of people live in their work, and their work lives in them.”⁶*

Success in prosecuting this meditation leads to loss fear of life and death alike. The rebirth of our Real Being after dying in ourselves transports a person into the timeless domains of an artist lost in his or her work or a child absorbed in play when living in the time of a delicious moment is all that matters. Those are Gnostic moments, because gnosis is the Philosophy of Momentaneity. Wisdom and Faith is now the goal, and is closer than ever.

4 Fundamental Education: Vocation.

5 Daisy Bates

6 Idem.

Practice:

- Ham Sag
- Self Observation and Self-Remembering.
- Prayer of Psalm 23.
- Attention addressed to the Heart.
- Emotional analysis and practice of devotion to the Divine Mother.
- Mantra Krim, cleaning the heart.
- Mantra: OM MANI PADME HUM intensively.
- Silence

The wise old man represented in The Hermit



“The wise and prudent Hermit is wrapped in the Protective Mantle of Apollonius which symbolize prudence. Behind him one sees the Palm of Victory. In the upper part is a Sun, which illuminates with three rays, indicating the three Primary Forces. It descends to unite with the Moon. The Moon rises and the Sun descends, which indicates that we need to transform the Moon into Sun by means of transmutation...”

The Ninth Card of the Tarot represents the Archetype of “The wise old man”. **Symbolizes:** retreat, withdrawing into oneself, appropriate seriousness, contemplation, inner collection. His goal is Self-knowledge, shielding oneself from outside influences, perceiving personal standards of values, being true to oneself. **Risks:** Odd character, eccentric, otherworldliness, embitterment. **Feeling in life:** Clarity, inner peace, finding oneself and standing up to help others in their own Path.

“As an outstanding archetype, the wise old man in our Western culture has taken form in many famous figures. Hermes Trismegistus (Thrice-Greatest Hermes), was a legendary figure who, according to various sources, lived and taught at the dawn of ancient Egyptian advanced civilization. He was later elevated by the Egyptians to be their God of Wisdom, Thoth. He was contemporary of Moses, as shown by the famous floor mosaic in the Cathedral of Sienna. The alchemists, the Freemasons, almost all Western secret societies, and many esoteric societies call him their founding father or trace themselves back to him in some way.

Merlin, who is a key figure as the wise old man in the cycle of King Arthur legends, is even more familiar to us. Another example is Odin, the Germanic God of Wisdom, who originated from the Nordic countries. He hung on the World Ash Tree, Yggdrasil, for nine days and experienced his initiation there. As an expression of his ability to “travel in distant lands” (which means being able to go on astral journeys) that he acquired there, he has been accompanied since then by his two ravens Hugin and Munin.

An historic representative of the wise old man is Thales of Millet, a philosopher who lived in the sixth century B.C. The Greeks also called him the first of the seven wise men of the ancient world. Two of his answers to questions have been handed down to us. They are typical for a hermit. In response to the question, “What is the most difficult of all things?” he profoundly replied, “To know yourself.” His response –probably with an amused smile- to the question, “What is easiest in life?” was, “Giving others good advice.”

Within our Judaeo-Christian tradition, Moses is certainly the most familiar representative of this archetype. He reminded an entire people of its true identity (the true name), led them for over forty years to a predetermined goal, and gave them the divine laws. His ascent of Mt. Sinai and acceptance of the divine law finds a parallel in the transition from the tarot card The Hermit to the card The Wheel of Fortune.”



*“But it is rather time,” saith she,
“to apply remedies, than to make complaintes.”*

– Boethius, *The Consolation of Philosophy*

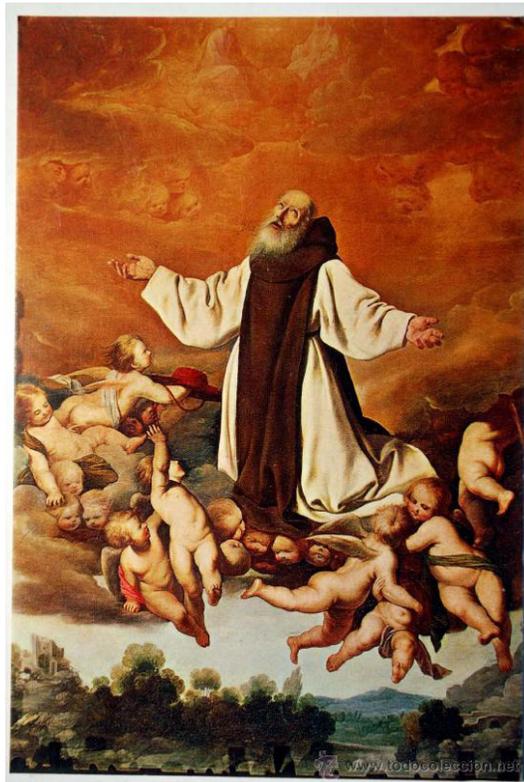


PRAYER TO SATURN

*“O Master of sublime name and great power, supreme Master;
O Master Saturn: Thou, the Cold, the Sterile, the Mournful, the Pernicious;
Thou, whose life is sincere and whose word sure;
Thou, the Sage and Solitary, the Impenetrable;
Thou, whose promises are kept;
Thou who art weak and weary;
Thou who hast cares greater than any other, who knowest neither pleasure nor joy;
Thou, the old and cunning, master of all artifice, deceitful, wise, and judicious;
Thou who bringest prosperity or ruin and makest men to be happy or unhappy!
I conjure Thee, O Supreme Father,
by Thy great benevolence and Thy generous bounty, to do for me what I ask...”*

Adoration: The Key to interior wisdom

The gnostic liturgy of the hours
A personal retreat of two days in solitude



Sant Paul the Hermit, prince of the eremitic life, according to Saint Jerome, was born in Thebes, on the banks of the Nile. At the age of 20 he fled to live on the desert forever and in the most absolute solitude, dead to men, he prayed and meditated before the mystery of God that filled his entire existence.

Carlos and Maria E. Guevara

INTRODUCTION

“Seven times a day I praise you, Lord.”

Psalm 118:164

In the monastic tradition normative it is established to pray daily for seven hours: dawn (lauds), early morning (prime), mid-morning (terce), midday (sext), mid-afternoon (none), evening (vespers), and night (compline)⁸. With these the monk fulfills what the prophet said in Psalm 118:164: “Seven times a day I praise you.”

The nocturnal prayers are distinguished from the prayers of the day and are directed by Psalm 118:62 which calls us to give thanks at midnight.

The primitive monks had arrived at some improbable heights in the domain of dreams. The exercise of doing nothing but praying was very fruitful. Jesus the Christ, St. Paul and St. James the Less were early examples of nocturnal contemplation and absolute dedication to prayer and silence. The first hermits imitated them and then different monastic orders arose like the Carthusians that have tenaciously maintained this contemplative tradition.

The liturgy of the hours, according to the Rule of the Carthusians, begins at midnight, lasts until four in the morning, then one rests for three hours, and restarts the period of prayer for the day.

St. Benedict on the other hand, changed the “midnight” into “lets get up at night” to heed the psalmist’s suggestion.

At daybreak the Morning Prayer begins. Traditionally Psalms 67 is prayed first, while all the monks gather, as in the town of Israel. Continuing with Psalms 51, the exquisite and profound **Miserere Mei** which has been converted so many times into adorations and celestial cantatas (we recommend them in all their versions.)

And St. Benedict continues: “and the other days of the week a song of the prophets should be said, each day its own... “

The chanting of psalms in the Morning Prayer is completed every day with the three Psalms known as **Laudate**, the last of the Psalter.

8 Matins (during the night),

Lauds or Dawn Prayer (at Dawn)

Prime or Early Morning Prayer (First Hour = 6 a.m.)

Terce or Mid-Morning Prayer (Third Hour = 9 a.m.)

Sext or Midday Prayer (Sixth Hour = 12 noon)

None or Mid-Afternoon Prayer (Ninth Hour = 3 p.m.)

Vespers or Evening Prayer (at the lighting of the lamps)

Compline or Night Prayer (before retiring)

The so called minor hours during the time of work: prime, terse, sext, and none, have a similar structure. They start with the initial invocation: “**My God, come to my assistance.**” Psalm 69:2

For this *Gnostic Liturgy of the Hours*, we have chosen brief texts from the apocryphal gospels and silent prayer, on occasion introduced by Psalms chosen from the Repentances of Pistis Sophia, arranged according to the advancement of the hours and days of the week.

We will also use during the different periods of prayer, the song of **Kyrie eleison**, the prayer of the sweet name of Jesus, the absolute foundation of the Philokalia.

The idea of this spiritual retreat is that we all see not only the possibility but also the necessity to cover ourselves daily in the invisible presence of God, so that what we call gnostic esoteric work is transformed into a process of continual adoration and penetration into the realm of the truth.

Only the first part, where the context of the liturgy is explained, contains extensive text, the others are contemplative periods guided by paragraphs relating to the unknown god or abscondito of the Gnostics, the Agnostos Theos Whose presence in us manifests through our particular profound Interior Being, Whose revelation constitutes the most grandiose legacy received from our Guru.

With love and respect for a tradition that emerged in the desert and continues expanding ‘in the desert’ - let us go to it with joy.

We dedicate it to all the brothers of noble heart,
Carlos and Maria E. Guevara
New York

“Now faith is the substance of things hoped for,
The evidence of things not seen.
For by it the elders obtained a good report.”

Hebrews 11:1

1. - MIDNIGHT

“*At midnight I will rise to give thanks unto thee because of thy righteous judgments.*” Psalm 119:62 prays in this way, although the cabalists say that in Hebrew it is not said “*At midnight...*” but rather “**Midnight, I rise...**” because “Midnight” is a way of designating **Blessed Holy One**, who David addresses with that name, because midnight is “**the hour in which He appears with His retinue and penetrates into the Garden of the Eden.**” It is, then, **the moment of the Blessing.**

2.- 00:15 a.m. MATINS

The word “Matins” derived from [Latin] “Matutinum” or “Matutinae” and this from “Matuta” which is the meaning that we can give in Spanish of “Morning”, the same name comes from the goddess of [Greek mythology] denominated “Leucothae” or “Leucothea” (white goddess) or the same goddess of the morning ([Aurora]), this is how it appears in literature. Ovid mentions: “Leucothee graius, Matuta vocabere nostris”

([sic]) and therefore is interpreted as that instant of daybreak.

In the contemplative monastic order of the Carthusians, founded by Saint Bruno, follower of the eremitic disciplines of the Desert Fathers, this period of prayer and contemplation is carried out as soon as the clock strikes “midnight.”

“Our principal endeavor and goal is to devote ourselves to the silence and solitude of cell. (...) there the faithful soul is frequently united with the Word of God, there the bride is made one with her spouse, there the earth is joined to heaven, the divine to the human.” (Statutes of the Carthusian Order, Book One, Chapter 4.1)

The liturgy of the hours begins in the profound, in the darkest part of the night, when we have before us the limitless ocean of the unconscious.

3. - LET US ENTER THE DESERT

“The desert is a purifying fire. In solitude all that we are comes to the surface.”

Jacob's Combat

• 3.1 - Reading

The Temptation of Jesus, Matthew 4:1-11

- 4:1 Then was Jesus led up of the spirit into the wilderness to be tempted of the devil.
- 4:2 And when he had fasted forty days and forty nights, he was afterward an hungered.
- 4:3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.
- 4:4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.
- 4:5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,
- 4:6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.
- 4:7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.
- 4:8 Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them;
- 4:9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

4:10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

4:11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

The Night, in its symbolic-initiatic form, is then divided into two halves: the first would be the period of magic and rigor and the second that of ethics and mercy. The first part corresponds to the Mysteries of the Night lacking the Blessing of the Heights, the Intimate. In that first part we struggle against Lilith (in Hebrew, Lilith means: night spectrum, phantom.) Lilith is the queen of the demons, the inferior subconscious world. It is the Night of exile into this world where evil, master of Sheol, takes shape and lives in us by means of our thoughts, feelings, words and actions. Temptations manifest in this first period by taking on unknown forms.

One of the greatest benefits of studying Jesus' temptations in the desert resides in bringing them toward ourselves: to see where the possible error lies, and how Christ triumphed. The problem presented to the gnostic student is, that before temptation we lose the perspective of our Center of Gravity, that is to say, temptation doesn't present itself dressed in red, with horns, hooves and tail and smelling like sulfur, it presents itself in the most subtle forms inside as well as outside of our psychological space. And then, within that subtlety, identification makes us prone to error.

The three temptations can be summarized in the following form:

- *The temptation of bread:* abandon the path and sacrifice the Mercury, Prima Mater of the Great Work, to receive more. It is necessary to learn how to "live off the Manna", the transmutation.
- *The temptation of the dominion over the (psychological) nations:* abandon the Being (and its nature of Not Being) for the obsession of 'standing out as ego.'
- *The temptation of idolatry and spiritual ambition:* The self-realization is the work of God, not ours.

Then, before 'midnight,' we have to prepare the temple, we have to revise the actions of the day and with repentance, eliminate our errors.

[26] Irenaeus the abbot tells us about an old holy hermit, who saw the devil one night carrying diverse rustic instruments, like mattocks, dibbers, rakes, pruning hooks, and wicker baskets. He asked: "Where and for what reason do you take this ammunition?" The devil responded: "To the monastery, so that the monks, taking one, then another, become busy, forget prayer, and become negligent."

On the other hand, **the second half of the night**, starting at Midnight, corresponds to the Divine Presence (Schekinah) that manifests. **The moment of the union with the Holy, that is why the Lord enters the Garden after Midnight.** Therefore, the mysteries of the night are at least double according to the stage in which we find ourselves and whether we have yet received the blessing.

Establishing this base of comprehension, now we can devote ourselves with profundity and with love to the first prayers of the liturgy of the hours. And let us do this by inspiring ourselves with the following text extracted from the book the Apocryphon of John, and then surrender ourselves to contemplation and adoration:

“The teaching of the savior, and the revelation of the mysteries and the things hidden in silence, even these things which he taught John, his disciple.

And it happened one day, when John, the brother of James - who are the sons of Zebedee - had come up to the temple, that a Pharisee named Arimanius approached him and said to him, “Where is your master whom you followed?” And he said to him, “He has gone to the place from which he came.” The Pharisee said to him, “With deception did this Nazarene deceive you, and he filled your ears with lies, and closed your hearts (and) turned you from the traditions of your fathers.”

When I, John, heard these things I turned away from the temple to a desert place. And I grieved greatly in my heart, saying, “How then was the savior appointed, and why was he sent into the world by his Father, and who is his Father who sent him, and of what sort is that Kingdom to which we shall go? For what did he mean when he said to us, ‘This Kingdom to which you will go is of the type of the imperishable Kingdom?’ “

Straightway, while I was contemplating these things, behold, the heavens opened and the whole creation which is below heaven shone, and the world was shaken. I was afraid, and behold I saw in the light a youth who stood by me. While I looked at him, he became like an old man. And he changed his likeness (again), becoming like a servant. There was not a plurality before me, but there was a likeness with multiple forms in the light, and the likenesses appeared through each other, and the likeness had three forms.

He said to me, “John, John, why do you doubt, or why are you afraid? I AM the one who is with you always. I am the Father, I am the Mother, I am the Son... Now, therefore, lift up your face, come and listen...!”

Apocryphon Of John

Practice:

Kneeling and in silence let us contemplate the described images and let us consume ourselves in Him. [This period of silent prayer tends to be extensive. Filled with Love for the Being, let us do this practice as far as your knees allow.]

[25] Although the Divine Letters don't say it, it is affirmed by serious authors, and Marulo refers to it in the second book of St Bartholomew the Apostle, that a hundred times a day and a hundred times a night he prayed kneeling.

And James the Less accustomed to praying kneeling had made his knees seem like a camels' with calluses.

And if those that were confirmed in grace and full of the Holy Spirit prayed in this manner, what would be the good that we do, he who has made more faults, who accumulates sins over sins, by provoking divine justice, with more submission of prayer?

*“Pray without ceasing”,
St. Paul, 1 Thessalonians, 5:17*

*“And whatsoever ye shall ask in my name, that will I do”
John. 14:13; 15:16; 16:23*

4. - 7:00 a.m.: LAUDS (AND PRIME)

- Morning prayer

Lauds is one of the two major hours together with Matins in the rite called: The Liturgy of the Hours. The significance of (laudare) in Latin means **greeting**, and can be interpreted as one of the primordial objectives to be executed in this hour.

From the gnostic point of view there exists two forms of the light: one is the light of the day that shines when the Sun rises and the other is the Light of Lights, which Pistis Sophia mentions, a form of denominating the Christ as Soter or Savior.

At dawn we can and should adore the Solar Logos, for that we have the well-known gnostic prayer. It is also fitting to begin the day connecting with the Light of Lights, the Christ, the guide of Pistis Sophia, through praise.

Let us pray:

*“I will sing praises unto thee, O Light,
for I desired to come unto thee. I will sing thee praises,
O Light, for thou art my deliverer.*

*Leave me not in the chaos. Save me, O Light of the Height,
for it is thou that I have praised.
Thou has sent me thy light through thyself and hast saved me.
Thou hast let me to the higher regions of the chaos.*

*May the emanations of Self-willed which pursue me,
sink down into the lower regions of the chaos,
and let them not come to the higher regions to see me.*

*And may great darkness cover them and darker gloom come over them.
And let them not see me in the light of thy power,
which thou hast sent unto me to save me,
so that they may not get dominion over me.*

*And let not their resolution which they have formed,
to take away my power, take effect for them.
And as they have spoken against me, to take from me my light,
take rather from them theirs instead of mine.*

*And they have proposed to take away my whole light and have not been able to take it,
for thy light-power was with me.*

*Because they have taken counsel without thy commandment,
O Light, therefore have they not been able to take away my light.
Because I have had faith in the Light, I shall not be afraid;
and the Light is my deliverer and I shall not fear.”*

Pistis Sophia: Book I, Chapter 58

Practice:

- Rune FA
- Then, kneeling and in silence, let us ask the Intimate Christ to take us out of the Chaos so that the emanations of the ego in the inferior chaos collapse and disintegrate.

The tenebrous powers meet to plan attacks against Pistis Sophia, but the gnostic has faith in the Christ and He saves them.

*“I will give thanks unto thee,
 O Lord,
 for thou art my God.
 Abandon me not,
 O Lord,
 for thou art my hope.
 Thou hast given me thy vindication for naught,
 and I am saved through thee.
 Let them who pursue me, fall down...
 My hope is in the Lord,
 And I shall not be afraid,
 for thou art my God, my Saviour.”*

*Pistis Sophia: Chapter 58
 Salome interpreteth the song of Sophia from the Odes of Solomon*

And we conclude this period of lauds with an extract from “The Gnostic Prayer of Thanksgiving” appropriate for those who have reached the experience of gnosis or initiation. In this teaching, this type of knowledge implies the experience of the divine mystery.

In the chain:

- Opening of the chain.
- Pray together:

“We give thanks to You! Every soul and heart is lifted up to You, imperturbable name, honored with the name ‘Father’, for to everyone and everything (comes) the fatherly kindness and affection and love, and any teaching there may be that is sweet and plain...”

We have known You, intellectual light. Life of life, we have known You. Womb of every creature, we have known You. Womb pregnant with the nature of the Father, we have known You. Eternal permanence of the begetting Father, thus have we worshiped Your goodness.

There is one petition that we ask: we would be preserved in knowledge. And there is one protection that we desire: that we not stumble in this kind of life.”

*The Prayer of Thanksgiving
 Nag Hammadi Library*

- Mantra PANDER
- The chain is closed

Breakfast together (8 a.m.)

5. - 9:00 a.m.

• Gnostic Reflection: The Same Spirit

The gifts that the Spirit distributes.

“12:1 Now concerning spiritual gifts, brethren, I would not have you ignorant. 2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. 3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost. 4 Now there are diversities of gifts, but the same Spirit. 5 And there are differences of administrations, but the same Lord. 6 And there are diversities of operations, but it is the same God which worketh all in all.

7 But the manifestation of the Spirit is given to every man to profit withal. 8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit; 10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: 11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.”

Paul, 1 Corinthians. 12:1-11

Let us pray:

Seated, and with profound devotion, let us ask the Being to grant us the Donum Dei, the most precious gift of God, the profound comprehension of the alchemist' Great Work.

Let us also ask our Father to allow us to know Him, to know the Cosmic Ray to which He belongs and to guide us on the path according to the gifts that He himself has granted us.

- Silence and reflection.
- Comments.

F. SOLVTIO PERFECTA III.



6.- 10:00 a.m. TERCE

• The Proclamation Of Sophia

“I was sent forth from the power,
and I have come to those who reflect upon me,
and I have been found among those who seek after me.

Look upon me, you who reflect upon me,
and you hearers, hear me.

You who are waiting for me, take me to yourselves.

And do not banish me from your sight.

And do not make your voice hate me, nor your hearing.

Do not be ignorant of me anywhere or any time. Be on your guard!

Do not be ignorant of me.

For I am the first and the last.

I am the honored one and the scorned one.

I am the whore and the holy one.

I am the wife and the virgin.

I am the mother and the daughter.

I am the members of my mother.

I am the barren one and many are her sons...”

The Thunder, Perfect Mind

Practice:

Let us comprehend Sophia, that part of the Being that cries out for its redemption, and let us face the world with the soul, that is, let us see beyond the apparent, beyond the thick cloud of the universe of Yaldabaoth. Let us awaken the consciousness, un-identifying ourselves with all illusory and earthly things.

Let us pray

The Repentance of Pistis Sophia

*“O Light of lights, in whom I have had faith from the beginning, hearken now then,
O light, unto my repentance. Save me, O Light, for evil thoughts have entered into me.*

*I gazed, O Light, into the lower parts and saw there a light, thinking:
I will go to that region, in order that I may take that light.
And I went and found myself in the darkness which is in the chaos below
and I could no more speed thence and go to my region,
for I was sore pressed by all the emanations of Self-willed,
and the lion-faced power took away my light in me.*

*And I cried for help,
but my voice hath not reached out of the darkness...*

*... seek ye all the Light, that the power of the stars
which is in you, may live."*

The Pistis Sophia Unveiled, Chapter 32

*"Save me, O God;
for the waters are come in unto my soul.*

*I sink in deep mire,
where there is no standing:*

*I am come into deep waters,
where the floods overflow me.*

*I am weary of my crying:
my throat is dried:
mine eyes fail while I wait for my God..."*

Psalm 69

- Silence and gathering oneself.
- Let us comprehend the pain of the soul trapped in the world and let us feel the necessity to live a simple life, dedicated to the interior work.

7.- 12:00 M. SEXT

• Finding The Interior Kingdom

Jesus said, "Those who seek should not stop seeking until they find. When they find, they will be disturbed. When they are disturbed, they will marvel, and will reign over all.

*The Gospel of Thomas,
Saying 2*

Jesus said, "If your leaders say to you, 'Look, the Kingdom is in the sky,' then the birds of the sky will precede you. If they say to you, 'It is in the sea,' then the fish will precede you. Rather, the Kingdom is within you and it is outside you. When you know yourselves, then you will be known, and you will understand that you are children of the Living Father.

But if you do not know yourselves, then you live in poverty, and you are the poverty."

*The Gospel of Thomas,
Saying 3*

To know oneself is to know God. It is to know the limited and the unlimited of our Being.

The Master Samael says: "We should look for the Divine Mother in the temple heart. The cross of initiation is received in the temple heart. Only the Adorable Lady of Love has the power of awaken her children among the profound bosom of the Universal Spirit of Life."

Practice:

- Let us enter into Temple Heart.
- Let us look for our Divine Mother Kundalini there and let us ask her to listen to our grievances, our false sentiments for life and of ourselves.
- Let us know ourselves emotionally, with depth. Speaking, with all the trust in the world, with She who knows how to love Her children and let us ask with sincerity for the elimination of that which we discover.

"To pray is to converse with God. We must appeal to God the Mother deep within us if we truly want to disintegrate "I's." He who does not love his Mother, the ungrateful son, will fail in the work upon himself."

*Samael Aun Weor
Revolutionary Psychology, Chapter 32*

8. -13:00 Lunch and recreation

9.-15:00 NONE

• The Return Of The Soul

"the Savior cries out, "No one can come to me unless my Father draws him and brings him to me; and I myself will raise him up on the last day."

*It is therefore fitting to pray to the father and to call on him with all our soul - not externally with the lips, but with the spirit, which is inward, which came forth from the depth - sighing; repenting for the life we lived; **confessing our sins**; perceiving the empty deception we were in, and the empty zeal; weeping over how we were in darkness and in the wave; mourning for ourselves, that he might*

have pity on us; hating ourselves for how we are now.

Again the Savior said: "Blessed are those who mourn, for it is they who will be pitied; blessed, those who are hungry, for it is they who will be filled."...

Again another place, "Thus says the lord, the holy one of Israel: "If you return and sigh, then you will be saved and will know where you were when you trusted in what is empty."...

Therefore it is fitting to pray to God night and day, spreading out our hands towards him as do people sailing in the middle of the sea: they pray to God with all their heart without hypocrisy. For those who pray hypocritically deceive only themselves. Indeed, it is in order that he might know who is worthy of salvation that God examines the inward parts and searches the bottom of the heart. For no one is worthy of salvation who still loves the place of deception.

*The Exegesis on the Soul,
Nag Hammadi Library*

Practice:

- Kneeling.
- Interior silent prayer.
- With our hands toward the heavens, let us pray and let us sigh repentance for our errors and become conscious of our current state.

In a chain

- Mantra PANDER
- Pray together PSALM 51:

MISERERE MEI [Oh, my Misery]

"I Have mercy upon me, O God, according to thy loving kindness, according unto the multitude of thy tender mercies blot out my

transgressions. 2 Wash me thoroughly from mine iniquity, and cleanse me from my sin.3 For I acknowledge my transgressions: and my sin is ever before me. 4 Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest."

Psalms 51

- Silent reflection, confession of our errors.
- Repetition of Psalm 51.
- Silent reflection, continuous confession.
- Mantra Krim in a harmonious and intimate way.

10. 16:30 VESPERS (Vesper or evening prayer)

• Magnificat - Happiness Of The Soul In The Christ

“47 And my spirit hath rejoiced in God my Saviour. 48 For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

49 For he that is mighty hath done to me great things; and holy is his name. 50 And his mercy is on them that fear him from generation to generation. 51 He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. 52 He hath put down the mighty from their seats, and exalted them of low degree. 53 He hath filled the hungry with good things; and the rich he hath sent empty away. 54 He hath holpen his servant Israel, in remembrance of his mercy; 55 As he spake to our fathers, to Abraham, and to his seed for ever...”

Luke 1: 46-55

Let us pray

- As the Divine Mother, let us sing praise to the Father from our heart.
- Let us feel happiness in the soul for the great works that God has done in our lives.
- Let us repeat very intimately: “May God be exalted”, like a mantric-chant.
- In silence let us find happiness and spiritual rejoicing.

11.- 18 hrs. DINNER

12.- 19:30 ANGELUS-COMPLINE

Compline is the last of the periods of prayer of the day. It is a time of meditation subsequent to dinner. Usually it is carried out when darkness arrives and the practitioner retires to revise his actions of the day within a solitary and private space.

The monastic discipline specifies that after Compline the word should not be used, even in prayer, until they get up for matins.

Then, after this last period of prayer, silence dominates the Monastery and the first prayers of the day emanate from it.

Compline reminds us that it is no longer time to think but to reflect, the events of the day will pass before us, but now they don't matter except to reflect upon them. Compline is the appropriate period to rest the body and the mind and turn ourselves toward the interior Being that waits for us.

Now only silences, darkness and a sacred repose remains, and the divine presence of God evoked during seven continuous periods of contemplative prayer.

“Stand in awe, and sin not: meditate with your own heart upon your bed, and be still. Offer the sacrifices of righteousness, and put your trust in the LORD.”

Psalm 4

12.1.- THE VIRTUE OF SILENCE

“One single name is not uttered in the world, the name which the Father gave to the Son; it is the name above all things: the name of the Father. For the Son would not become Father unless he wore the name of the Father. Those who have this name know it, but they do not speak it. But those who do not have it do not know it.”

The Gospel of Philip

“Holy and Blessed be His unpronounceable name...” These words invite us to meditate on the mystery of the Being, That for Whom we live, for Whom we move and Whom we are.

The unknown God, the negation of all concepts about Him, the Absconded or hidden because His reality for us is a No Being, we can only know Him through the Silence.

Let us pray then and let us ask the Being to make known to us His plans for us, since ‘ignorance is a bad adviser’ and many are the errors that we commit, compromising Him, if we don’t know His purpose, if we don’t understand His dialectic.

Practice:

- The practice begins as a group, kneeling and in silence, let us wait for the intuitive perception of the Being.
- Once this feeling surrounds us, let us repeat silently:

“HOLY AND BLESSED BE HIS UNPRONOUNCEABLE NAME...”

- Let us enter into silent and private meditation.

“Seven times a day I praise you, Lord”.

Psalm 119:164

END OF THE FIRST DAY

WE RETIRE IN SILENCE TO REST.

NO SPEAKING DURING THIS TIME.

SECOND DAY

SILENCE AND ADORATION

“What is being incarcerated?”

It means that your intellect, locked in the heart, remains in God’s presence in worship and does not feel any desire to leave the heart, or address anything else. Seek this form of seclusion and you will not be anxious about the other. Remember that even locked behind the doors of the monastery, you can loiter throughout the world, or let the world invade the room. “

Theophanous the Recluse, Father of the Philokalia

1. - Matines: 0:15 a.m.**AGNOSTOS THEOS: MORE THAN A SIMPLE GOD!****The Inexpressible One**

Extract from the Secret Book of John, Gnostic Apocryphal, Chap. 2.

“The One rules all. Nothing has authority over it.

It is the God.

It is Father of everything,

Holy One

The invisible one over everything.

It is uncontaminated

Pure light no eye can bear to look within.

The One is the Invisible Spirit.

It is not right to think of it as a God or as like God.

It is more than just God.

Nothing is above it.

Nothing rules it.

Since everything exists within it

It does not exist within anything.

Since it is not dependent on anything

It is eternal.

It is absolutely complete and so needs nothing.

It is utterly perfect

Light.

The One is without boundaries

Nothing exists outside of it to border it

The One cannot be investigated

Nothing exists apart from it to investigate it

The One cannot be measured
Nothing exists external to it to measure it

The One cannot be seen
For no one can envision it

The One is eternal
For it exists forever

The One is inconceivable
For no one can comprehend it

The One is indescribable
For no one can put any words to it.

The One is infinite light
Purity
Holiness
Stainless,

The One is incomprehensible
Perfectly free from corruption.

Not "perfect"

Not "blessed"

Not "divine"

But superior to such concepts.

Neither physical nor unphysical

Neither immense nor infinitesimal

It is impossible to specify in quantity or quality

For it is beyond knowledge.

The One is not a being among other beings

It is vastly superior

But it is not "superior."

It is outside of realms of being and time

For whatever is within realms of being was created

And whatever is within time had time allotted to it

The One receives nothing from anything.

It simply apprehends itself in its own perfect light

The One is majestic.

The One is measureless majesty

Chief of all Realms

Producing all realms

Light

Producing light

Life

Producing life

Blessedness

Producing blessedness

Knowledge

Producing knowledge

Good

Producing goodness

Mercy

Producing mercy

Generous

Producing generosity

[It does not “possess” these things.]

It gives forth light beyond measure, beyond comprehension.

[What can I say?]

His realm is eternal, peaceful, silent, resting, before everything.

He is the head of every realm sustaining each of them through goodness.

Practice:

- Silently , we bring the intellect to the heart and silence the mind with the Prajnaparamita Mantra, and let the Savior’s words be held by us.

2.- LAUDES: 7 a.m.

Sophia again crieth to the Light.

“1. O Light, it is thou who hast helped me; let thy light come over me.

2. For thou art my protector, and I come hence unto thee, O Light, having faith in thee, O Light.”

’3. For thou art my saviour from the emanations of Self-willed and of Adamas, the Tyrant, and thou shalt save me from all his violent threats.’

*Pistis Sophia,
Second Book, chap. 66*

Practice:

- Kneeling, we utter the mantras of the Rune Fa. Later, in worship, we ask the Innermost Christ to intercede for us before the law to allow us to free ourselves from pain through love .

3.- Time for reflection: 9 a.m.

“Mirror vision” of Paul. What is reality?

“12 For now we see in a mirror, inverted,[a] but then we will see face to face. Now I know only in part; then I will know fully, even as I have been fully known.”

Paul, 1 Cor. 13:12

Practice:

- Active calm, reflect deeply on the real meaning of what we are living.

Commentaries:

4.- TERCIA: 10:00 a.m.

Pistis Sophia Repentance, Chapter 32, P.S. Unveiled

*“1. Save me, O God!
For the waters have come up to my neck.*

*2. I sink in deep mire,
Where there is no standing;
I have come into deep waters,
Where the floods overflow me.*

*3. I am weary with my crying;
My throat is dry;
My eyes fail while I wait for my God.”*

Salmo 69

- Silence and reflection.
- Understand the pain of the soul trapped in the world and feel the need to live a simple life, dedicated to interior work.

5.- SEXTA: 12 M.

*“The Ancient of Days is the Concealed of the Concealed;
Mercy Mercy; the good of the good; the root of our being; “Big Wind”.*

PRAYER

“I believe in the Unity of God ,

*in the Father as impersonal,
ineffable and unrevealed entity,
whom no one has seen ,
but whose force, creative potential,
has been molded in the perennial rhythm of creation ...*

*I believe in Mary, Maya , Isis,
or under any of her names,
in the physical force, symbolizing nature,
whose conception and childbirth,
reveals the fertility of nature."*

MANTRA PANDER....

Practice:

- Pray in silence the Gnostic Creed.
- Intuitively perceive the Absconded God.

6. - 13:00 Lunch and recreation.

7.- NONA: THE RETURN OF THE SOUL: 15:00 p.m.

"Without divine Grace, without the extraordinary aid of the sacred Breath, Self-Gnosis, the intimate self-realization of the Being, would turn out to be something more than impossible.

Self-salvation is what is needed and this demands full identification of what saves and what is saved.

The Divine, which lives in the depth of the soul, the authentic and legitimate cognizant faculty, annihilates the Ego and absorbs the Essence in its paropsia and, in total illumination, saves it. This is the theme of the Salvator Salvandus."

*Samael Aun Weor
Secret Doctrine of Anahuac, Ch. X*

Practice:

- Mantra: INRI.
- Mantra like recitation: *"I can do all in Christ, He strengthens me."*
- Inner identification with the Salvador Salvandus.

8.- VESPERS (*Evensong or Evening song*): 16:30 p.m.

Magnificat (Lukes 1: 46-55)

Mary's Song of Praise: The Magnificat

46 *And Mary said,
"My soul magnifies the Lord,*

47
and my spirit rejoices in God my Savior,

48
*for he has looked on the humble estate of his servant.
For behold, from now on all generations will call me blessed;*

49
*for he who is mighty has done great things for me,
and holy is his name.*

50
*And his mercy is for those who fear him
from generation to generation.*

51
*He has shown strength with his arm;
he has scattered the proud in the thoughts of their hearts;*

52
*he has brought down the mighty from their thrones
and exalted those of humble estate;*

53
*he has filled the hungry with good things,
and the rich he has sent away empty.*

54
*He has helped his servant Israel,
in remembrance of his mercy,*

55
*as he spoke to our fathers,
to Abraham and to his offspring forever."*

Let us pray:

- As the Divine Mother, sing praises to the Father from our heart
- Let us feel joy in the soul for the great works God has done in our lives
- **Repeat intimately: " Let God be magnified "... as a song or mantra.**
- Silently we find joy and spiritual joy.

9. – DINNER: 18 hrs.**10. - ANGELUS-COMPLETAS: 19:30**

The Virtue Of Silence

“What is being incarcerated?”

“It means that your intellect, locked in the heart, remains in God’s presence in worship and does not feel any desire to leave the heart, or address anything else. Seek this form of seclusion and you will not be anxious about the other. Remember that even locked behind the doors of the monastery, you can loiter throughout the world, or let the world invade the room.”

*Theophanous the Recluse,
Father of the Philokalia*

Practice:

- MO CHAO. Action of interior thanksgiving.

END OF THIS SPIRITUAL RETREAT

