

Ain, Ain Soph, Ain Soph Aur

The Absolute is Life free in its movement

Samael Aun Weor

Contents

1	In itself, the Absolute has its three aspects	10
2	The Absolute is beyond time, number and measure	9
3	The rootless root of everything	9
4	From the darkness comes the light	9
5	The Absolute inhales and exhales	9
6	The Protocosmos, or first cosmos is infinitely divine	6
7	Our system of worlds has its own Sacred Absolute Sun	7
8	In that radiant sphere of light and joy	4
9	The interior atomic star that always has smiled upon us	12
10	All of creation emanates from the AIN SOPH	4
11	The inhabitants of the Ain Soph	8
12	Between Ain Soph and Ain Soph Paranishpana	13
13	SAT the Unmanifested Absolute	8
14	Sleep again within the profound bosom of the Absolute	12
15	Christ is an inhabitant of the Absolute	11
16	One is born to the Absolute	8

1 In itself, the Absolute has its three aspects

The Absolute has three aspects: 1. Ain, which is the same as Sat in Sanskrit; that is, the Unmanifested Absolute. 2. Ain Soph, the second aspect. This is where a certain manifestation already exists. Here remain all creatures when the Great Pralaya (Cosmic Night) arrives, because they do not have the right to penetrate Ain, or Unmanifested Absolute which is beyond thought, the Verb, the atom, sound, beyond all that has form, number, weight, etc. 3. Ain Soph Aur, the third aspect in accordance with the Hebraic Kabalah, to be found here is the First Cosmos, the purely spiritual Protocosmos, the Solar Absolute formed by multiple Spiritual Suns.

1 Tarot and Kabalah, 1978 ·¶1910-1913

The Absolute in Itself, as explained by the Kabbala, has three aspects, which are: 1. Ain Soph Aur 2. Ain Soph 3. Ain The Ain Soph Aur becomes the exterior circle. The Ain Soph becomes the middle circle. The Ain is in fact, Sat, the Unmanifested Absolute.

2 The Christmas Messages ·¶1220-1225

The Father is the First Logos, the Second is the Son, and the Third, the Holy Spirit. These three aspects are behind Atma, Buddhi and Manas. From Ain Soph emanates the Father, from Him, the Son, and from Him, the Holy Spirit. These three Logoii are the Tao, Brahatma, the Universal Spirit of Life; and beyond this is the Absolute. These three Logoii emanate from that Universal Ocean of Life. A wave which arises may be Ishvara, a Purusha who teaches, and having taught, merges with the Spirit of the Ocean. In itself, the Absolute has its three aspects; Ain, Ain Soph, and Ain Soph Aur. To speak about Ain is difficult because it is the Unmanifested Absolute. Form does not exist in the Absolute, nor figure, nor number, nor weight. When the universe dissolves, only the memory remains in the consciousness of the Gods; and with those memories the universe of Pleroma is formed. If one wanted to take something from there it would not exist, because there are only memories.

3 Tarot and Kabalah, 1978 ·¶1259-1261

The Eleventh Aeon is the Region of Ain Soph Aur, the Third Great Aspect of the Absolute. The Twelfth Aeon is the region of Ain Soph, the Second Aspect of the Absolute. The Thirteenth Aeon is the region of the Ain, the Unmanifested Absolute.

4 Pistis Sophia Unveiled, 1983 ·¶3292-3295

The thirteen Katuns, the thirteen Worlds, the thirteen Heavens of Anahuac are related with the thirteen Sephiroth of Hebraic Kabbalah, as follows: Ain, Ain Soph, Ain Soph Aur, Kether, Chokmah, Binah, Chesed, Geburah, Tiphereth, Netzach, Hod, Jesod, Malkuth. These are the thirteen Aeons or supra-sensible atomic Regions, which are mutually penetrating and co-penetrating without confusion. The Unmanifested Absolute is beyond these thirteen Aeons.

5 Pistis Sophia Unveiled, 1983 ·¶1092-1095

Nonetheless, the Absolute is the Fire and the Uncreated Light. The Absolute has three aspects: (1) the unmanifested, (2) the Spirit of Life which animates every being and (3) the chaotic, inodorous, atomic seminal, etc., matter. Its Ten Sephiroth emanate from an infinite objectivity towards an infinite subjectivity.

6 Christic Aztec Magic, 1973 ·¶239

42. The aspects of the ABSOLUTE are: abstract Space, Eternity and movement

7 Christ Will, 1954 ·¶868

The happiness of the Uncreated Light shines in the Absolute. Life, free in its movement, shines in the Absolute. All of the cosmic planes, as luminous as they are, become no more than masses of shadows before the Uncreated Light of the Absolute. The Absolute is Absolute Abstract Space and Absolute Abstract Movement. The Absolute contains within itself the Knower, the Knowledge, and the Object of the Knowledge: Three in One, One in Three.

8 The Christmas Messages ·¶201-202

The Three Primary Forces separate and join anew; cosmically they divide and multiply. In the Unmanifested Absolute, the Three Primary Forces constitute in an integral form an indivisible and self-conscious Unity.

9 The Christmas Messages · ¶1687-1688

In the Absolute the Three Forces are the One Logos, the Multiplicity complete within the Unity; the Father, the Son, and the Holy Spirit constitute an Omniscient and Omnimerciful Whole.

10 The Christmas Messages · ¶1692-1694

2 The Absolute is beyond time, number and measure

The Absolute is beyond time, number and measure; beyond weight, chance, beyond form, fire, light and darkness. Nonetheless, it is fire and uncreated light.

11 Tarot and Kabalah, 1978 ·¶1909

The Absolute is certainly unconditioned and eternal abstract space, far beyond Gods and men. The Absolute is uncreated Light which casts no shadow anywhere during the profound night of the Great Pralaya.

12 Tarot and Kabalah, 1978 ·¶1907-1908

The Absolute is neither a God, nor a Divine or a human individual. It would be an absurdity to give form to that which has no form. It would be nonsense to try to anthropomorphise the space. Indeed, the Absolute is the unconditioned and eternal Abstract Space, very far beyond Gods and humans.

13 My Return to Tibet, 1969 ·¶1373-1374

The personality, the individuality and the "I", are the hard chains that bind us to the hard rock of pain and bitterness. The gods and men are subject to the pain of conditioned life. In the Absolute we go beyond karma and the gods; beyond the law. The mind and the individual consciousness are only good for mortifying our lives. In the Absolute we neither have a mind nor an individual consciousness. There we are the unconditioned Being, free and absolutely happy. The Absolute is life free in its movement, without conditions, limitless, without the mortifying fear of the law, life beyond spirit and matter, beyond karma and pain, beyond thought, the verb and action, beyond silence and sound, beyond forms. The Absolute is absolute, abstract space, absolute abstract movement, absolute movement, without conditions, without reservations, absolute omniscience and absolute happiness.

14 The Greater Mysteries, 1956 ·¶677-679

The bodhisattva who renounces the nirvanic temptations, the planetary kingdoms that the tempting gods offer him, and renounces Nirvana (celestial bliss) for love of humanity, is confirmed three times honorable and after

eternities, he earns the right to enter the Absolute. The Absolute is life free in its movement; it is the supreme reality, the abstract space that only expresses itself as abstract absolute movement, limitless happiness, total omniscience. The Absolute is uncreated light and perfect plenitude, absolute happiness, life free in its movement, life without conditions, limitless life.

15 The Greater Mysteries, 1956 ·¶670

The Absolute Radical Zero of transcendental arithmetic, abstract space in geometry, the unknowable Seity (not to be confused with the Deity, which is different), is not born, nor dies, nor reincarnates.

16 Tarot and Kabalah, 1978 ·¶1970

So this wise man understood that we live in an infinity which has a limit and which is curved; which is curved. Beyond this infinity, there is an empty space, and much beyond that empty space, comes another infinity, and beyond that other one, there is another empty space, and then another infinity continues. So we have the thesis of various infinities. All the multiplicity of infinities has its foundation in the Immutable. What is that which is called "the Immutable"? The Immutable is the Absolute, the Absolute.

17 The Fifth Gospel, vol. 1B ·Lunar Psychism and Solar Psychism ·*Second Chamber – Mexico City – 1976* ·¶879-880

The Absolute Abstract Space, the Universal Spirit of Life, is absolute happiness, supreme peace and abundance. Therefore, those who make a mysticism out of pain are Masochists, since Satan (the "I") was and is the creator of pain.

18 Aquarian Message, 1960 ·¶1441-1442

Remember clearly that there exist cosmic days and nights; everything fluxes and refluxes, comes and goes, rises and falls, grows and decreases. In everything there is rhythm and the absolute abstract space is electric vibration and therefore,

continuous movement Frankly I do not admit absolute immobility; what happens is that there exist multiple and infinite forms of continuous movement.

19 Yes, There Is a Hell, a Devil and Karma, 1973 ·¶1234-1236

3 The rootless root of everything

Abstract Space is the Causa Causorum of all that is, has been and will be. Profound and joyful space is certainly the incomprehensible "Seity", the ineffable mystic root of the seven Cosmos, the mysterious origin of all that we know as spirit, matter, universes, suns, worlds, etc.

20 Tarot and Kabalah, 1978 ·¶1918

The unknown deity is the Absolute Abstract Space, the rootless root of everything that has been, is and will be. This infinite and eternal cause is deprived of any type of attributes. It is negative light, negative existence, and it is beyond the reach of any thought or speculation.

21 The Secret Doctrine of Anahuac, 1974 ·¶688-689

And precisely Valentin –the founder of the Gnostic order of the Valentines– already presented your same point of view, that of the Elohim as perfect couples emanating from Agnostos Theos, that is to say, from the unknowable Divinity, from the unknowable Seity, which is the Absolute, or better said, the Absolute Abstract Space. The aforementioned Space is obviously devoid of any kind of quality, beyond any possible intellectual conception; it is the void and the plenitude at once. If we were to say that Agnostos Theos, the Absolute is only a void and nothing else, we would not give a very precise indication. But if we say that Agnostos Theos is void and plenitude at the same time, then we can indicate with precision the very essence of the Absolute. Now, penetrating into the depths of what is the Absolute itself, is not possible by mere speculative reasoning, because it is beyond all possible speculation; but the Elohim do emanate from it, in perfect couples –says Valentin–. Those emanations of perfect couples come to build the universe. They are the Cosmocrators, perfect androgynes, the creators of the universe.

22 The Fifth Gospel, vol. 1B ·The Power of Conscious Faith ·*Second Chamber – Mexico City – 1977* ·¶1994-1996

God does not have any form. God is co-essential with the abstract absolute space. God is That...That...That...

23 The Yellow Book, 1959 ·¶526-527

The circle with a point in the centre represents the mysteries of the Lingam-Yoni. The Circle is the Absolute, the Eternal Feminine Principle. It is the Yoni from which all universes are born. The point is the Lingam, the Eternal Masculine Principle. The circle with a point is the Macrocosmos. It is through the mysteries of the Lingam-Yoni that universes can be created.

24 Tarot and Kabalah, 1978 ·¶342

This most divine plane of the cosmos is named "The Pass Not Ring" in the first volume of The Secret Doctrine by the Master Blavatsky. If we consider the cosmos as a great tree with its roots in the Absolute, then these roots will be the "Pass Not Ring", because no one can pass that plane, not even the most great Gods of the cosmos can pass beyond that ring.

25 The Revolution of Beelzebub, 1950 ·¶1062-1063

Angels, Archangels and Principalities constitute the first triangle. Potencies, Virtues and Dominions personify the second triangle. Thrones, Cherubims and Seraphims personify the third triangle. That which has no name, that which is not of time, which is the Absolute, is very much beyond these three ineffable triangles.

26 Runic Magic, 1969 ·¶1757-1760

Much beyond the Innermost, we find the Logos or Christ, much beyond the Christ, we find the Ineffable Ancient of Days, and much beyond the Ineffable Ancient of Days is the AIN SOPH or the Absolute.

27 Christic Aztec Magic, 1973 ·¶236

The Ray of Creation begins in the Absolute and ends in the Inferno; but, what is beyond the Inferno? It is clear that beyond the Inferno, behind the Kingdom of

Metals, the Absolute is found.

28 The Solar Bodies, 1968 ·¶282

4 From the darkness comes the light

The Void, the 'Not-I' and the Darkness are one in the Absolute. However, that void is plenitude, that darkness is uncreated and subjective light, and that 'Not-I' is the Real Being: our Intimate, our Divine I, with whom we should unite in order to enter the Absolute. Christ renounced that happiness in order to come to the world. For this reason, the occurrence of Christmas is celebrated in all Cosmic Temples.

29 The Christmas Messages ·¶203

The Uncreated Light, the 'Non-Being' which is the 'Real Being' subjectively shines within the darkness of the Absolute.

30 Treatise of Sexual Alchemy, 1954 ·¶1318

❦

30. The Path of the long and bitter duty leads us directly to the uncreated light of the ABSOLUTE. 31. The Path of the long and bitter duty leads us to the ineffable happiness of the NOT BEING, that is truly the REAL BEING. 32. The Path of the long and bitter duty leads us to the profound blackness of the NOT BEING. 33. In this profound blackness the uncreated LIGHT shines.

31 Christ Will, 1954 ·¶856-859

❦

The Absolute is beyond conditioned life. Beyond that which is relative is the Real Being, (He). He is Non-Being because He does not retain any relationship whatsoever with our concepts, but is however, "The Real Being". Because we do not understand this intellectually, for us all of this is as Non-Being, although it is the Real Being of Being. To be is better than to exist, and the reason for Being of the Being is the Being itself. Our legitimate existence is in the Absolute, which is a Non-Being; to the human reason a non-existence.

32 Tarot and Kabalah, 1978 ·¶1904-1905

❦

At the beginning or dawn of each universe, the eternal Black Light, or Absolute Darkness becomes Chaos. Darkness is in itself Father-Mother; the Light, their Son so says ancient wisdom. Clearly, the Uncreated Light has an unknown

origin, absolutely unknown to us. We are in no manner exaggerating if we put emphasis on the idea that such origin is Darkness.

33 Tarot and Kabalah, 1978 ·¶1950-1952

It is said that the Absolute is darkness, from the darkness comes the light. The Uncreated Light of the Absolute comes from the profound darkness of the Great Night; from that darkness which does not have light springs forth the Uncreated Light. If we were to place ourselves there we would see nothing more than an abyss and profound darkness. For the inhabitants of the Absolute (the Paramarthasattyas) however, that darkness is Uncreated Light, made neither by man nor by God, where reigns inexhaustible happiness, inconceivable joy.

34 Tarot and Kabalah, 1978 ·¶1955-1956

The Gods know very well that within the bosom of the uncreated light, the mind is dissolved like a soap bubble. The existence of the mind is impossible within that which has no name, even though its potentialities permit the prediction of a remote possibility for the future.

35 My Return to Tibet, 1969 ·¶387-389

The Uncreated Light is distinct from the intellect, as water is from oil.

36 Pistis Sophia Unveiled, 1983 ·¶1375

The time has come to understand that the Uncreated Light is the fundamental thing. The desire toward light becomes the Uncreated Light. This Uncreated Light surge out of the profound darkness of "not being". All of us should long for the light, desire it and work with the purpose of really being born one day in the Uncreated Light.

37 The Fifth Gospel, volume 1A ·The Danger of Mental Effigies ·*Third Chamber – Mexico City – June 1977* ·¶2095

5 The Absolute inhales and exhales

53. Everything breathes; everything flows and ebbs; everything inhales and exhales. 54. Every phenomenon of respiration is based on the respiration of the Absolute. 55. The Absolute inhales and exhales. 56. Each exhalation of the Absolute is a Cosmic Day and each inhalation of the Absolute is a Cosmic Night.

38 Igneous Rose, 1954 ·¶1746-1747

58. This respiration of the Absolute is repeated in the atom, in the ant, in the eagle, and in the human being.

39 Igneous Rose, 1954 ·¶1749

In where was the materia prima of the Great Work? It is evident that it was reposing before the aurora of creation within the profound bosom of the absolute abstract space.

40 My Return to Tibet, 1969 ·¶68

Prior to the dawning of the dawn of the Mahamanvantara, the unique form of existence without limits, infinite and without cause, was extended alone in a dream without fantasies. Thus, life was unconsciously palpitating inside the Abstract Absolute Space, within the whole extension of that omnipresence, which is perceived by the open Eye of Dangma.

41 My Return to Tibet, 1969 ·¶1042

That which is beyond these two mysterious circles is the Sixth Dimension, and we must search for the living foundation of any Cosmo-genesis within the unknown Zero Region. Whereas the wise Einstein already mathematically demonstrated the Relativity of time, we can emphasize the idea that within the Unmanifested Absolute, the fourth factor of our TriDimensional world has no existence. Before the flaming heart of this Ors Solar System, within which we live, move and have our Being, began to palpitate intensely after the Great Pralaya (Cosmic Night), time did not exist, since it laid asleep within the profound bosom of the Absolute Abstract Space. If at the end of the

Mahamanvantara (Cosmic Day), the seven basic Dimensions of the universe remain reduced to a simple mathematical point that is lost like a drop within the Great Ocean, it is evident then that time ceases to exist.

42 My Return to Tibet, 1969 ·¶224

The Universe shook with terror when the Aurora of the new Cosmic Day was announced. Then a strange and frightful Twilight emerged from within the consciousness of the Gods and human beings and the Uncreated Light began to withdraw from their consciousness. Thereafter, Gods and humans wept like children before the Aurora of the Great Cosmic Day... Then the Causal Logos reminded the Gods and human beings about their Karmic debts; thus, the pilgrimage of the human being started, sojourning from one world into the other until they reached the Earth, where presently they live submitted to the Wheel of Births and Deaths until they learn how to live governed by the Law of Love. The Universe emerged from within the bosom of the Absolute, and the Uncreated Light sank into a nostalgic sunset. This is how Gods and humans descended from within the shadows of the Universe. The Sacrifice was consummated, and the Kabbalah registered in its Major Arcanum No. 12. If we add the number twelve in itself, it gives us Three. One is the masculine principle, the Fire. Two is the feminine principle, the Water, the Semen. Three is the Universe, the Son. The present Cosmic Day is symbolized by a blue pelican which is opening its chest with its beak in order to devour its own guts, from which all creation sprouted.

43 Christic Aztec Magic, 1973 ·¶240-241

23. The Gods wept at the exit of the ABSOLUTE. 24. They cried because of the uncreated LIGHT that had already become darkness for them, and they apologised for themselves, saying: I am not guilty, I am not guilty, etc., etc., etc.

44 Christ Will, 1954 ·¶1057-1058

11. The universe solely existed within the mind of the Gods. 12. Nonetheless, for the Gods, the universe was ideal and objective simultaneously. 13. The

universe was; yet, it did not exist. 14. The universe “is;” yet, it does not exist within the bosom of the Absolute. 15. To be is better than to exist.

45 Mysteries of Fire, 1955 · ¶41-43

The Light is expanded in the dawn of every creation, and then gathered into the bosom of the Absolute at the end of every creation.

46 Pistis Sophia Unveiled, 1983 · ¶123

6 The Protocosmos, or first cosmos is infinitely divine

The first cosmos could not exist within the Unmanifested Ain, not even within the Ain Soph. The first Cosmos can only exist within the Ain Soph Aur. This first cosmos is made of an entirely spiritual nature. Its name is Protocosmos.

47 The Christmas Messages · ¶1226-1228

Each universe of infinite space possesses its own Central Sun, and the sum of all these Spiritual Suns constitutes Ain Soph Aur, the Protocosmos, the Solar Absolute.

48 Tarot and Kabalah, 1978 · ¶1991

The Solar Absolute is formed of multiple transcendental, divine Spiritual Suns. The emanation of our "Omnimerciful and Sacred Solar Absolute" is that which Helen P. Blavatsky calls "The Great Breath" to itself, profoundly unknown...

49 Tarot and Kabalah, 1978 · ¶1992

The Protocosmos, or first cosmos is infinitely divine, ineffable. In it there does not exist any mechanical principle, it is governed by the One Law. If we reflect profoundly about the Solar Absolute, we will see that there exists beyond, the most complete freedom, absolute happiness, because everything is governed by the One Law.

50 Tarot and Kabalah, 1978 · ¶1995

Obviously this Omnipresent Active Principle, even if a participant in the creation of worlds, does not melt into these worlds: it stays independent, omnipresent and omnipenetrating... It is easy to understand that the emanation of the Solar Absolute unfolds into the Three Primary Forces---Brahma, Vishnu, Shiva---with the evident purpose of creating and then going back again to create...

51 The Three Mountains, 1972 · ¶2571

First, one must liberate oneself from the Solar System (Deuterocosmos), and later from the Galaxy (Macrocosmos). By means of transcendental works we enter into the Protocosmos. Despite the fact that it is within the Absolute, we have to liberate ourselves from the Protocosmos. The path is sexual; there is no other path.

52 Tarot and Kabalah, 1978 · ¶1387-1388

7 Our system of worlds has its own Sacred Absolute Sun

Much has been spoken about the Sacred Absolute Sun, and obviously, every solar system is governed by one of these Spiritual Suns. They are really extraordinary sparkling Spiritual Suns having infinite splendour in space. They are radiant spheres which are never able to be perceived by the astronomers with their telescopes. This means that our system of worlds has its own Sacred Absolute Sun, the same as all of the other solar systems in unalterable space.

53 Tarot and Kabalah, 1978 ·¶1993-1994

The ancients worshipped the sun, and this is something that is well worth knowing in its entirety. Then, how to explain that such cultured people as the Mayans, the Nahuas, the Zapotecs, etc., worshipped the sun, and nevertheless, all of their things belonged to a very elevated culture? It is not our sun, the physical sun, that they worshipped, but the cosmic energy and the Sacred Absolute Sun. The idea that Quetzalcoatl worshipped a physical sun would never occur to me; neither would I ever think that Manco Capac would worship a material sun. The ancient Egyptians –as is evidenced by their archetypal ideas and solar architecture– did not worship a physical sun either. Obviously, the Egyptians worshipped Ra, the Midnight Sun, the Sacred Solar Absolute. All the vestiges left by the Egyptians confirm this. From the Sacred Absolute Sun emanates the sacred and active Okidanokh, –omnipresent, omni-penetrating, omniscient– emanates the Great Breath profoundly unknown to itself.

54 The Fifth Gospel, volume 1A ·The Balance of the Energetic Centers ·*Conference given to Gnostic students* ·¶862-864

The Great Breath is rooted in the Sacred Absolute Sun. You know this. The three Primary Forces emanate from the Great Breath, and are reabsorbed in the Great Breath. The Great Breath emanates from the Sacred Absolute Sun, and at the end of the Great Day it is reabsorbed in the Sacred Absolute Sun.

55 Pistis Sophia Unveiled, 1983 ·¶452-454

It is indubitable that in the central spiritual sun, governed by the one law, exists the unalterable happiness of the eternal living God; unfortunately, as we move

farther and farther away from the sacred absolute sun, we penetrate worlds which are more and more complicated each time, where automatism, mechanicity and pain introduce themselves. Obviously, in the cosmos of three laws, the bliss is incomparable because the materialism is lesser. In this region, any atom merely possesses three atoms of the absolute within its inner nature.

56 Yes, There Is a Hell, a Devil and Karma, 1973 ·¶174

❦

Between the rising and the setting of the sun we set our beloved hours, we invent them, we do it with the movement of the heavenly bodies, but this is a fantasy of the mind. Cosmic phenomena succeed one another within an eternal instant of the great life in its movement. In the sacred absolute sun, our universe exists as an integral, unitotal and complete whole. Within it, all the cosmic changes process themselves within an eternal moment, within an instant that has no limits

57 Yes, There Is a Hell, a Devil and Karma, 1973 ·¶201

❦

The Sacred Absolute Sun wants to crystallize in each of us those three primary forces; let us collaborate with him and his holy designs and we will remain free of the law of recurrence forever.

58 Yes, There Is a Hell, a Devil and Karma, 1973 ·¶2092

❦

Now, beloved reader, you will comprehend the frightening tragedy in which we live. Fortunately, this is why, the Omni-merciful, the infinitude that sustains all, the very, very Sacred Absolute Sun, periodically send Avatars, Saviors to this valley of tears. These Sacred Individuals, these Messengers, these Saviors are Living Incarnations of the Omni-Merciful. Nevertheless, this Lunar Race, this perverse Race of Adam mortally hates such helpers.

59 The Solar Bodies, 1968 ·¶621

8 In that radiant sphere of light and joy

Then the Being of my Being was incarnated in me, that which is beyond Brahma, Vishnu and Shiva..., that divine Solar Absolute Prototype. When that mystical fact took place, I happily entered into a small Sanctuary of the Sacred Absolute Sun... From that extraordinary instant I could nourish myself from the Tree of Life, beyond Good and Evil... I had returned to the original point of departure; unquestionably I had returned to my abode...

60 The Three Mountains, 1972 ·¶2564-2567

Each one of us has in that radiant sphere of light and joy, his Divine Prototype... The Sacred Individuals that inhabit the Central Sun are prepared to enter the Absolute Abstract Space; this always happens at the end of Mahamvantara (cosmic day).

61 The Three Mountains, 1972 ·¶2568

[After] the journey throughout various worlds, the ensuing annihilation of the inhuman elements secures this return to the Sacred Absolute Sun. Then, having become exceedingly divine beings, we go beyond good and evil.

62 The Secret Doctrine of Anahuac, 1974 ·¶736-737

The first gate is in the hail of Malkuth and the last gate is in the hail of Ain. There have been rare cases in which someone has knocked on the frightful and terrible gate of Ain Soph Aur, the eleventh gate. Those who have knocked on the eleventh gate have come close to losing their life. Many have perished at the eleventh gate. Very rare are those who reach the Thirteenth Aeon.

63 Pistis Sophia Unveiled, 1983 ·¶3354-3355

9 The interior atomic star that always has smiled upon us

Beyond the organic machine (physical body) and the three aspects which manifest themselves through it, many substances, forces, and spiritual principles exist which emanate from the Ain Soph as a final synthesis. But, what is this Ain Soph? We answer in an abstract way when saying the Ain Soph is the absolute 'No-Thing' without limits.

64 Runic Magic, 1969 ·¶432-434

Nonetheless, it is necessary to particularize and concretize something more in order to comprehend. The Ain Soph is our super-divine atom which is singular, special, specific, genuine and super-individual.

65 Runic Magic, 1969 ·¶435

This signifies that in the final synthesis, each one of us is nothing more than an atom from the Abstract Absolute Space, which is the interior atomic star that always has smiled upon us.

66 Runic Magic, 1969 ·¶436

The human being, in his last synthesis, is just a super-divine atom from the Abstract Absolute Space. That atom is known by the Kabbalists with the name of Ain Soph. It is urgent to know that the Ain Soph sends its Spirit to the world of matter with the purpose of acquiring that which is called Self-cognizance of its own happiness. When the Spirit, after having passed through the mineral, plant, and animal states of consciousness, attains the human state, it can return into the Ain Soph to fuse with It. This is how the Ain Soph becomes conscious of its own happiness.

67 Fundamental Notions of Endocrinology and Criminology, 1957 ·¶1068-1071

The antithesis of these Klipoth is a super-divine atom which is related with the church of Laodicea or the lotus of one thousand petals. We are this super-divine atom, when inwardly arriving to our final synthesis. The name of this atom is the "AIN SOPH." This Ain Soph is our atomic star. This star shines full with glory within the Abstract Absolute Space. Kether, Chokmah and Binah,

emanate from this star, that is to say, the Father, the Son and the Holy Spirit of each human being emanate from this star.

68 Aquarian Message, 1960 ·¶1147-1151

The abyss is the antithesis of the "AIN SOPH." The abyss is the fatal shadow of the Ain Soph. This Ain Soph is omniscience and happiness.

69 Aquarian Message, 1960 ·¶1152-1153

A secret Sephira exists. This is the Ain Soph (the world of the Absolute Abstract Space). The fatal antithesis of the Ain Soph is the abyss. Therefore, the Initiate that does evil with his twelve faculties becomes a black magician and falls into the abyss.

70 Aquarian Message, 1960 ·¶1904

A divine ray exists within the human being. This divine ray wants to return towards its own star which has always been smiling onto it. This star which guides our interior is a super-divine atom from the Abstract Absolute Space. The Qabbalistic name of this atom is the sacred Ain Soph. Know all you, that the Ain Soph is secretly related with the lotus of one thousand petals. This star which guides our interior (the Ain Soph) has sent its own ray into the world in order to build consciousness of its own happiness. Happiness without consciousness of its own happiness is not absolute happiness. Thus is the reason why this ray had to have mineral, plant and animal consciousness.

71 Aquarian Message, 1960 ·¶1430-1433

If we profoundly explore the interior of our divine Being, then we find three profundities. These three profundities emerge from a mathematical point. It is urgent to know that this point is a super divine atom from the Abstract Absolute Space. The Qabbalistic name of this atom is the Ain Soph. The three Christic profundities that we carry within emerge from the Ain Soph. This is the ternary emerging from this mathematical point. 3 + 1 = 4. Three plus one equals four. Behold here the holy Tetragrammaton, the Dragon of Wisdom (the internal

Christ) which emanated from the Mn Soph and which will return into the Ain Soph.

72 Aquarian Message, 1960 ·¶1809-1811

Beyond Anupadaka is ADI; and beyond Adi is the AIN SOPH, the super divine atom of man.

73 Logos, Mantram, Theurgy, 1959 ·¶778

The Soul of every living being emanates from an atom; Ain Soph. Each one has his Ain Soph; this is a star which shines in infinite space, beyond the Nine Heavens. The Souls must return to their star, to their Ain Soph. The return to their star is something divine. The day that one Self-Realises, one is given the satisfaction of returning to his star. This was spoken about by Plato in his "Timaeus". Each three-brained biped must make, fabricate the butterfly in order to return to that star.

74 Tarot and Kabalah, 1978 ·¶1242-1243

We have already passed through involution (the descent of Spirit into matter). We have already suffered horribly through evolution (the process of the complication of energy). A total revolution is now urgently needed (the dissolution of the "I"). No-one can be happy until he has reached his Interior Star. It is only through internal revolution that we return little by little to our Super-divine Atom. We pass through the angelic, archangelic, seraphinic, logoic states etc, until finally the Ray fuses with its star, Ain Soph which glows with happiness.

75 Tarot and Kabalah, 1978 ·¶2027

10 All of creation emanates from the AIN SOPH

All of creation emanates from the AIN SOPH, but creation, in essence and in potency is not equal to the AIN SOPH. The AIN SOPH irradiates an intelligence, a power by means of its divine Uncreated Light. An intelligence, a power, that if originally participates in the perfection and infinitude of its own creed, has a finite aspect because it is being derived from itself. Unto this first spiritual emanation of the AIN SOPH the Kabbalah gives the name of the Ineffable Ancient of Days who is the Being of our Being, the Father/Mother within us.

76 Christic Aztec Magic, 1973 ·¶231

The AIN SOPH, not being able to express Itself in the limited physical plane, does it through Its "Ten Sephiroth." Its exhalation is called Cosmic Day and its inhalation is called Cosmic Night. During the Cosmic Night the Universe is disintegrated within the AIN SOPH, then the Universe only exists in Its mind and in the minds of Its Gods. The Universe that exists in the mind of It and in the mind of Them is only objective within the Abstract Absolute Space. A strange evolution that not even the Gods or the human beings know about exists within the AIN SOPH.

77 Christic Aztec Magic, 1973 ·¶235

The Ten Sephiroth of universal vibration emanate from Ain Soph, which is the Microcosmic Star which guides our interior. The Real Being of our Being.

78 Tarot and Kabalah, 1978 ·¶2163-2164

There are in reality twelve Sephiroth which can be spoken of Ain Soph is the eleventh, and its tenebrous antithesis, the abyss, is Sephiroth number twelve.

79 Tarot and Kabalah, 1978 ·¶2165

11 The inhabitants of the Ain Soph

On another night, Juan, filled with ecstasy, abandoned all desire, all thoughts, all will, all conscience, every ideology, every preconception, and like a breath, came out of his Physical Body through the pineal gland. He then saw himself, converted into a white atom, immaculate, ineffable, divine! That atom is the AIN SOPH The Father, the Son, and Holy Spirit emanate from the atom. When the Great Cosmic Night arrives, the Shining Dragon of Wisdom of every man will be absorbed within the AIN SOPH. There you have the Trinity being absorbed within the Unit! That is the Holy Four, the Tetragrammaton of the Kabbalists!

80 Logos, Mantram, Theurgy, 1959 ·¶46-47

Juan was terribly surprised. Actually, those Beings that live in the World of the AIN SOPH have transcended beyond all our comprehension. Those Beings no longer belong to the human Kingdom, not even to the Kingdom of the Angels, Seraphims or Powers! A friend of ours, regarding the abovementioned, explained the following matter.

81 Logos, Mantram, Theurgy, 1959 ·¶52

We, then, had to answer our friend the following: "Certainly, each lives in his own element. The fish live in the water; the birds live in the air; men and terrestrial animals live on the dust of the earth, in the fire, the Salamanders live. The Tenebrous ones exist in the Abyss. The Divine Hierarchies live in the Superior Planes of Consciousness yes, in the ineffable worlds! The human Monad was an ant, a reptile, bird, and quadruped. It would be impossible for man to be an ant, reptile, bird, or quadruped again. Man has already gone through that course and cannot retrograde! The same applies to the ineffable Beings of the World of AIN SOPH. Neither can they retrogress, nor return to the human state! It would be as if men became ants again. Nevertheless, every now and then, one of those Beings of Light descends from that elevated Region to help mankind. Those are the Great Avatars, the Great Reformers, who from the soul of the centuries, have watched over humanity. In fact, we are not

abandoned. The Great White Lodge is here in the Terrestrial World working in favor of mankind.

82 Logos, Mantram, Theurgy, 1959 ·¶56

I have directly experienced the Ain Soph while in the state of a very profound meditation. One day, the date and hour does not matter, I attained that state which in India is known as Nirva-Kalpa-Samadhi, where my soul was totally absorbed within the Ain Soph in order to travel throughout the Abstract Absolute Space. This journey started in my pineal gland and continued within the profound bosom of the Eternal Space. Thus, I saw myself beyond any galaxy of matter or anti-matter, I simply was converted into a Self-conscious atom. How happy I was while in absence of the 'I', and beyond this world, beyond the mind, beyond the stars and anti-stars. What one feels during the experience of Samadhi is unutterable. It is comprehendible only through experimentation.

83 Runic Magic, 1969 ·¶439-441

One among many of those Self-realized atoms from the Ain Soph (Abstract Absolute Space) increased its size and assumed the venerated figure of an Elder of Days before my unusual presence.

84 Runic Magic, 1969 ·¶444-445

The answer from this very illustrious Atomic Master was certainly extraordinary: "The Mind is for us, the inhabitants of the Ain Soph what the mineral kingdom is for you." and he added "Therefore, we examine the human mind in the same way you examine any mineral."

85 Runic Magic, 1969 ·¶447-448

When the Spirit, the Intimate is liberated from Maya, it returns to the Ain Soph of the Kabbalah. In the final synthesis, every Being is only a superdivine atom of the abstract absolute space. That atom is the Ain Soph. The ineffable gods of the Ain Soph are completely beyond our comprehension. The human mind is to the gods of the Ain Soph what the activities of the mineral kingdom are to us. In the

Ain Soph only the unity of life reigns. This is supreme happiness. The universe is duality, Maya, suffering. We need to free ourselves from duality and return to the unity of life. It is urgent to pass beyond the painful manifestations of Maya. There is science with which we can rend the veil of Maya return to the Ain Soph. That science is Alchemy.

86 Esoteric Course of Kabbalah, *1969* ·¶95-97

Certainly, the Cosmic Night endures as much as the Great Day. It is my duty to affirm that each one of us, the Brethren, was radically absorbed within his own primordial atom, the Ain Soph. Therefore, when the dawn of the new Cosmic Day is initiated, the Eternal Mother-Space widens herself from inside towards the outer like a lotus bud. Thus, this is how the universe is gestated inside the womb of PRAKRITI.

87 Runic Magic, *1969* ·¶753-754

12 Between Ain Soph and Ain Soph Paranishpana

However, not all of these atomic stars from this spiritual firmament are Self-realized. The Genesis-Atom (Ain Soph) of any person who has not built his Solar Bodies within the Flaming Forge of Vulcan is certainly very simple. This type of atom does not contain more atoms.

88 Runic Magic, 1969 ·¶452

The Genesis-Atoms which are Self-realized are another matter. They are what in occult science we call "Ain Soph Paranishpana". They have within themselves four seedatoms, which are symbolically represented in alchemy with these four letters: C.O.N.H. (Carbon, Oxygen, Nitrogen, Hydrogen).

89 Runic Magic, 1969 ·¶453

We must make a specific differentiation between Ain Soph and Ain Soph Paranishpana; in the first case interior Self-Realisation does not exist, it does exist in the second. Any Mahatma well knows that he must dissolve the Solar Bodies before entering the Absolute. The day we are liberated, we leave behind, abandon all of the vehicles.

90 Tarot and Kabalah, 1978 ·¶2050

Ain Soph without Intimate Self-Realisation does not possess the four Seed Atoms, is a simple atom of Absolute Abstract Space with only the Three Primary Forces of the Father, Son and Holy Spirit.

91 Tarot and Kabalah, 1978 ·¶2053

One summer night, I was interrogating a group of Gnostic students in the following way: "If at the end of the Mahamanvantara we must disintegrate the solar bodies which we built with so much effort within the Ninth Sphere, then, why did we build them?" None of the these students could give the right answer. Therefore, my explanation was necessary. "It is clear", I said, "that when the Great Pralaya (Cosmic Night) arrives, the Ain Soph absorbs the three primary forces and disintegrates the four bodies. Nevertheless, the Ain Soph retains and attracts towards its interior sphere the four SeedAtoms which

correspond to the four bodies." Therefore, within the Ain Soph Paranishpana, that is to say, within the Self-realized atom, the three primary forces and the four Seed-Atoms exist."

92 Runic Magic, 1969 ·¶454-455

The Ain Soph Paranishpana rebuilds its four bodies by means of its correspondent SeedAtoms at the dawn of the Mahamanvantara (Cosmic Day). These four bodies constitute the Hebraic Mercabah, which is the chariot of the centuries, the solar vehicle of the Ain Soph Paranishpana, which is the No-Thing without limits, and absolute. The four bodies assume the form of the manifested Heavenly-Man, which is the vehicle in order to descend and manifest himself within the world of phenomenon.

93 Runic Magic, 1969 ·¶457-458

We do not exaggerate if we emphasise the Alchemist's transcendental idea that an Ain Soph Paranishpanna atom possesses within itself the four atom seeds: Carbon, Oxygen, Nitrogen and Hydrogen. With these four Alchemical Atoms, the Ain Soph Paranishpanna rebuilds the Mercabah, the Chariot (the Solar Bodies) in order to enter into any Universe when it is necessary… Let us not forget that Mercabah is the chariot of the centuries, the heavenly human being of the Qabbalah… As a sequence or corollary, we can, and we must affirm that those who have not performed the work in the Ninth Sphere (the sex) certainly do not possess the Chariot, the Mercabah. It is unquestionable that everything changes in the active field of the Prakriti, due to the modifications of the Traigunamayashakti, and that we, the human beings also modify ourselves in a positive or negative way. But, if we do not build the Chariot, the Mercabah, the Ain Soph remains without intimate Self-Realisation.

94 My Return to Tibet, 1969 ·¶2035-2037

The atom of a Master who has liberated himself is very different from an Ain Soph atom without Self-Realisation. At the Dawn of the Mahamanvantara, a Self-Realised One unfolds its bodies, its seeds entering into activity. Having

possession of the Solar Bodies they are restored if desired, at any moment. One is given autonomous consciousness by having fabricated those Bodies.

95 Tarot and Kabalah, 1978 ·¶2055

Ain Soph which possesses the Seed Atoms can reincarnate at the hour it wishes, and is clothed with its Solar Bodies. When it wants to manifest, it emanates those Solar Seed Atoms, and appears in any part of space whatsoever.

96 Tarot and Kabalah, 1978 ·¶2056

The constellation of Orion has a marked influence upon the atomic star which guides us internally which is Ain Soph Paranishpanna, our intimate star. As one Master said: "I raise my eyes to the stars from whence must come my help, but I am always guided by my Star which I have within".

97 Tarot and Kabalah, 1978 ·¶1510

46. Paranishpanna (absolute happiness) without Paramartha (awake consciousness) is not happiness. 47. Jesus Christ attained Paramartha and Paranishpanna; nonetheless, he renounced the happiness of the Unmanifested Absolute to come and save human beings and Gods.

98 Mysteries of Fire, 1955 ·¶258-259

It is then absolutely false to asseverate that at the end of a Mahamanvantara (Cosmic Day), all of the living beings attain the state of Paranishpana or Absolute Perfection. "YON-GRUB", radical perfection is never the outcome of the evolving mechanics.

99 My Return to Tibet, 1969 ·¶1722-1723

Remember that Paranishpana is the Sumun Bonum, the Absolute, and therefore, Paranirvan Eventually, everything that apparently exists in the universe will come to real existence in the Paranishpana state.

100 The Secret Doctrine of Anahuac, 1974 ·¶674-676

13 SAT the Unmanifested Absolute

Brahma is Spirit, but "That" is not Spirit. The Absolute, the unmanifested, is uncreated light.

101 My Return to Tibet, 1969 ·¶67

SAT the Unmanifested Absolute has nothing to do with the Consciousness, because the latter, as brilliant as it might be, is like a miserable wax candle before the Uncreated Light of 'That' which has no name.

102 My Return to Tibet, 1969 ·¶1290

Behind the Unmanifested Prakriti is the Unmanifested Absolute. It is necessary to first enter the Unmanifested Prakriti before submerging ourselves within the Bosom of the Unmanifested Absolute.

103 Esoteric Treatise of Hermetic Astrology, 1967 ·¶401

The Thirteenth Aeon, which is beyond the Twelve Gates, is Ain, Sat, the Unmanifested One. Knocking on the Thirteenth Gate is equivalent to entering the bosom of the Cosmic Common Eternal Father, whose Hebraic name is Aelohim.

104 Pistis Sophia Unveiled, 1983 ·¶560-561

Aelohim is the Omnimerciful, the Cosmic Common Eternal Father, the Abstract Absolute Space. Every Adept can perform the twelve works of Hercules if he proposes to do so. Rare is he that dares to knock on the Thirteenth Aeon. Knocking on the Thirteenth Gate signifies the submergence within the bosom of the Infinitude that sustains all.

105 Pistis Sophia Unveiled, 1983 ·¶567-569

The Thirteenth Aeon is Ain, Sat, the Seity. Beyond the Thirteenth Aeon is the Cosmic Common Eternal Father, and Adhi Buddha, who is the Buddha of our

individual Buddha. Adhi-Buddha is the Father of our Father, but He never comes into manifestation, because He is the Unknowable Divinity.

106 Pistis Sophia Unveiled, 1983 ·¶2861-2863

Only at the end of the Mahamanvantara, after having integrated ourselves with our Father who is in secret, do we then integrate ourselves with Adhi-Buddha. This integration with Adhi-Buddha is performed in the Mahapralaya, in the Cosmic Night and within the bosom of the Absolute Abstract Space.

107 Pistis Sophia Unveiled, 1983 ·¶2864-2865

We have the substance of the Macrocosm within the conscious brain, which is made up of all of the specific nervous centers of the human organism, and likewise so on. Therefore, the necessary materials for the Great Work are found within the human organism. If we achieve the creation of the superior existential bodies of the Being, then, as a fact, we attain the liberation from all of the cosmos, including the seventh, in order to finally enter into the Unmanifested Absolute, Sat, Ain.

108 Dissolving the I ·¶197

14 Sleep again within the profound bosom of the Absolute

23. Sattva, Rajas and Tamas were unbalanced; therefore, the Mahamanvantara dawned. 24. The yogi must liberate himself from Sattva, Rajas and Tamas to gain the right to enter into the Absolute. 25. Sattva, Rajas and Tamas will be in perfect equilibrium again at the end of the Mahamanvantara; thus, the universe will sleep again within the profound bosom of the Absolute, within the supreme Parabrahman, the In-nominated. 26. The universe will sleep for seven eternities until Maha Kundalini will awaken it again to activity.

109 Mysteries of Fire, 1955 ·¶49-51

All this flux and reflux of life resounds in entire nature with the Chinese gong. At the arrival of the cosmic night, all the sparks, converted into flames, return to their fathers, and their fathers return to the unmanifested Logos to submerge themselves into the limitless bliss of the Absolute, where neither tears nor pain exist; where we are all "one", where we are all "The Godly", the "innominate", "that", "that", "that".

110 Zodiacal Course, 1951 ·¶925

165. ATALA is the first plane, directly emanating from the Absolute the hierarchies of the Dhyani Buddhas belong to this plane. They are in the state of Parasamadhi or Dharmakaya, a state in which there can be no progress, because they are completely perfect entities who only await the cosmic night in order to enter into the Absolute. 166. The second plane of the Vedas is VITALA. As it has been said, the celestial Buddhas that have emanated from the seven Dhyani Buddhas are in this loka.

111 Igneous Rose, 1954 ·¶766-767

God is the Voice of the Elohim, is the Choir of Masters who initiate the Mahamanvantara (the Cosmic day); that is God. When the night of Pralaya (the Cosmic night) comes, He ceases to exist for the universe. They die to the universe and are born to the Absolute. For this reason it can be said that God

also dies. After the Cosmic night, in the new dawning of the Cosmic day, He arises once again from within the Absolute.

112 Tarot and Kabalah, 1978 ·¶1684

By all means, it is ostensible, palpable and evident that these joyful Beings, that these blessed Flames emerge in the dawn of life, from within the bosom of the Absolute, in order to give and to establish laws within the living laboratory of Nature. When the cosmic day, the great age finishes, then those ineffable ones cease to exist and come into being. They get lost within the inconceivable and inexhaustible joy from the profound Abstract Absolute Space.

113 My Return to Tibet, 1969 ·¶384-385

Ancient wisdom says that Brahama, the Father, the Ocean of the Universal Spirit of Life, upon the arrival of the Great Night (that which the Hindu call Pralaya, or the dissolution of the universe) submerges Himself within Absolute Abstract Space for 7 Eternities. The 7 Eternities signify "Æva", or periods of time which are totally defined, clear and precise.

114 Tarot and Kabalah, 1978 ·¶1944

When the profound night of the creators of this Solar System comes, they will be absorbed in the bosom of the Absolute. A group of moons will remain; the planets, the Sun, the Earth, and life will have disappeared along with the virginal sparks. To each of us corresponds a virginal spark, to each living creature there corresponds a virginal spark, and these will be absorbed in the Absolute for 7 Eternities.

115 Tarot and Kabalah, 1978 ·¶1947

While delving in this so abstract subject matter that is very difficult for many to comprehend, I remember that during the profound night of Pralaya, the Fathers-Mothers or Divine Androgenous did not easily forget the universe that existed. Therefore, when this remembrance is projected in the Abstract Absolute Space, within that which has no name, this forms paradises of inconceivable

bliss. It is indubitable that if we would pick a marvellous flower from any of those Edens of the Absolute and if afterwards we would bring it to the cosmos, it would instantaneously cease having any type of existence.

116 My Return to Tibet, 1969 ·¶1384-1387

I was absorbed within the Absolute at the end of that Lunar Mahamanvantara which endured 311,040,000,000,000 years, or, in other words, an age of Brahma. It is indispensable to say that after the Great Day, the Monadic waves of the moon submerged themselves within the Runic UR, within the profound womb of the Eternal Mother Space.

117 Runic Magic, 1969 ·¶746-747

It is necessary to clarify that Brahma submerged himself into the Absolute during the whole period of the Maha-Pralaya, the Great Night. While we, the Brethren were in that tremendous Para-Nirvanic repose, the Unknown Darkness converted itself into Uncreated Light for us.

118 Runic Magic, 1969 ·¶750-751

At the end of the Seventh Round of the Lunar Chain the Virginal Sparks, Rays or Divine Lightning Bolts submerged themselves within the Absolute without any Self-Realisation, save some few exceptions. These were the Men-Angels who indeed accepted the Doctrine. When the failed Virginal Sparks submerged themselves within the uncreated light of the Abstract Absolute Space, they radically abandoned their tenebrous ex-personalities who violently precipitated themselves throughout the devolving path…

119 My Return to Tibet, 1969 ·¶1718-1719

Obviously, the Universe will ascend from octave to octave before its total dissolution. The perfect souls of the Inheritances of the Light will ascend with the Universe, from octave to octave. In the end, they will become submerged into the bosom of the Absolute. They will then enjoy an inexhaustible joy.

When the Universe is dissolved, the joy of the Great Pralaya arrives. The Great Pralaya is the profound Cosmic Night.

120 Pistis Sophia Unveiled, 1983 ·¶4854-4855

15 Christ is an inhabitant of the Absolute

The Absolute is Life free in its movement. The Absolute is the Eternal Father, always obscure. The Absolute is profound darkness for human eyes and uncreated and terrible light for the ineffable hierarchy of the Paramartha-satya. Christ is a Paramartha-satya. Christ is an inhabitant of the Absolute. This Great Being liberated himself from the Great Soul of the World in a past Mahamanvantara and was born in the Absolute as a Paramartha-satya.

121 The Christmas Messages ·¶198-200

The Buddhi, that is to say the spiritual soul of every human being, is a spark of the soul of the world, the intracosmic soul. Our individual consciousness should keep awakening in ever more elevated planes of Cosmic Consiousness until at last awakening in the Absolute Consiousness; this is in order to make itself independent of the Great Soul and be born in the Absolute as a Paramartha-satya. The Absolute is the Great Reality. It is Life free in its movement. We should liberate ourselves from all of the cosmic planes; we should live within Life free in its movement. We should stop existing and move on to Being. Being is better than existing. Being is to live without conditions, beyond karma and the gods. Being is to live in plenitude, without sorrows of the mind and without the pain of existence.

122 The Christmas Messages ·¶221-224

This I say to my Arhats: It is better to renounce the happiness of Nirvana and sacrifice yourselves for the Great Work of the Father in order to be born within the Absolute. This I say to my Arhats: The Masters who renounce the happiness of Nirvana in order to follow the duty of the long Path of woe and bitterness are liberated from the Soul of the World after many ages. Thus, they are born within the Uncreated Light of Life, free in its movement, where only absolute happiness, absolute Consciousness and absolute Reality of the Being reigns.

123 Treatise of Sexual Alchemy, 1954 ·¶1332

We, the Gnostics, should fertilize our seminal atoms with the solar fires so that from those atoms the Golden Child of sexual alchemy, the Christ I, the God

Child of Bethlehem will be born. Only in this way can we liberate ourselves from the cosmos and be born in the Uncreated Light, where there exists only the happiness of Life free in its movement.

124 The Christmas Messages ·¶220

One is liberated from the Ninth Sphere when one becomes a Paramarthasattya (an inhabitant of the Absolute). Then one will be submerged in Abstract Joy. Before going there however, there will be a humiliation; one needs to descend again, otherwise one violates the Law of Leviathan, the Seal of Solomon.

125 Tarot and Kabalah, 1978 ·¶307-308

To do battle, to struggle, to suffer, to finally liberate oneself, to be lost like a glistening droplet in the ocean of uncreated Light is, without doubt, the greatest yearning. Before entering the Absolute one must prepare oneself in the region of Atala; here the beings are colourless, here lives a man who was not able to enter the Absolute because he invented the words Good and Evil in place of using the words Evolutive and Involutive, and so created karma. Humanity has been adversely affected by these two words. It is said of everything that "that is Bad" or "that is Good", and thus, all that which invites us to study the Internal Values is brought to a standstill. For this reason, that Holy Man is waiting. We need to help people to exchange these two words for Evolutive and Involutive. In the bosom of the Absolute there exists a great exaltation. The Paramarthasattyas are little by little exalted, and pass far beyond any possible comprehension.

126 Tarot and Kabalah, 1978 ·¶1932-1934

Indeed, I saw with mystical astonishment two Adepts who, after having achieved a complete identification with Paranirvana, attained the final liberation. These Brethren, attired with their tunics of white linen and covering their heads with a mantle of immaculate whiteness that reached until their feet, entered within the Abstract Absolute Space. Frankly, since I still have not lost my capacity for astonishment, I felt myself amazed, bewildered. Thus, with

wonderment, I accompanied them until the Ring Pass Not (the gate of the universe)… I saw them penetrate into the Uncreated Light of the Absolute filled with infinite humbleness and veneration. They passed far beyond the Gods and humans. They became Paramarthasatyas. Nevertheless, they submerged themselves within 'That' as simple apprentices… This is because successive mystical exaltations also exist within the Absolute, which are far beyond any comprehension for us.

127 My Return to Tibet, 1969 ·¶1157-1162

It is easy to understand that when Horus becomes victorious in the battles against the Red Demons (Devil 'I's), then he gives to himself the luxury of swallowing his own soul. The best comes after this banquet. Father, Mother and Son, in other words, Osiris, Isis, Horus, these three Divine Fires with a Diamond Soul, are mixed, fused and integrated amongst themselves in order to form one single flame, an Anupadaka. Therefore, the Occult Lord, the One who is immersed within the Absolute, within the inexhaustible and inconceivable Bliss, the Anupadaka, cannot have Father, since by Himself he is Self-Existent and One with the Universal Spirit of Life. The Mystery of the Hierarchy of the Anupadaka ones within the Abstract Absolute Space is far beyond all possible comprehension for us.

128 My Return to Tibet, 1969 ·¶1306-1308

Fortunate are those who achieve the departure from this Universe in order to enter into the Uncreated Light. Those who enter into the bosom of the Great Reality possess the glorious body of Dharmakaya. Those who possess the body of Dharmakaya submerge themselves within the joy of life, free in its movement.

129 Pistis Sophia Unveiled, 1983 ·¶4447-4449

Whosoever is dressed up with the Cloud of Virtue is liberated from sufferings and works. Nevertheless, this does not signify that such a one is exempt from the possibility of the downfall. We can pass beyond any danger only by entering

into the Absolute. The successive transformations of qualities only disappear when we absorb ourselves within the Abstract Absolute Space.

130 My Return to Tibet, *1969* ·¶2123-2124

So the one who submerges in the bosom of the Eternal Common Cosmic Father has taken his objective reasoning to absolute perfection. He has become fully conscious of the Divine and can verbalize it completely. He has a unique capacity of omniscience, because one thing is the truth in abstracto and another thing is the Truth that has already been perfectly understood, comprehended and even verbalized through objective reason. Therein lies the difference.

131 The Fifth Gospel, volume 1A ·Gnostic Consequences of the Immolation of Pain ·*Lecture-Interview – Mexico City – 1976* ·¶1653

16 One is born to the Absolute

The goal of our studies is to enter the Absolute. To attain this we must free ourselves of all of the laws of the Seven Cosmos which rule us.

132 Tarot and Kabalah, 1978 ·¶1665

It is urgent to know, it is indispensable to comprehend that the Universe is made up of an illusory nature. We need to die, to die and to die within ourselves and to renounce, renounce and renounce and to cease existing within all of the Seven Cosmos in order to have the right TO BE within the Absolute.

133 The Solar Bodies, 1968 ·¶1423

We have to put an end to the process of the 'I' in order to enter the Absolute. The human "I" should enter the house of the dead. It should go into the common grave of astral remains. It should disintegrate in the abyss, in order for the Being to be born filled with majesty and power.

134 The Greater Mysteries, 1956 ·¶680

One cannot enter the Absolute and the Essence submerge in the Being before "passing through the Great Death".

135 Tarot and Kabalah, 1978 ·¶1429

The Twelve Doors of Mercy are the 12 zodiacal signs, 12 worlds or 12 suprasensible planes, the Door Number 13, the liberation, is for the escape to the Absolute. One dies to the Cosmos. One is born to the Absolute.

136 Tarot and Kabalah, 1978 ·¶1440-1441

The arrival at the Absolute is strewn with renunciations and death. The Omnipotence and even the Omniscience must be renounced so as to enter the Absolute.

137 Tarot and Kabalah, 1978 ·¶1675

Even when almost achieving the total liberation, numerous souls fail because they cannot absolutely renounce all their occult powers. Those Beings submerge themselves for a short time within Nature, in order to emerge anew as owners, chiefs and lords. Thousands of Gods exist of this type. They are divine and ineffable, but they have not the right to enter into the Absolute.

138 Runic Magic, 1969 ·¶1733-1734

11. In order to have the right to enter into the Absolute, it is necessary to possess the age of 300,000 divine years. 12. The last cape that a Logos wears is the Starry Mantle with which he gains the right to enter into the Absolute.

139 Mysteries of Fire, 1955 ·¶430-431