

Chesed

"The Seventh Aeon is the World of Atman, the Ineffable one, the region of Chesed or Gedulah"

106 PASSAGES · 24 BOOKS · 3 PRACTICES · 3 LECTURES · 9 SECTIONS · 3 PARTS

SAMAEL AUN WEOR · IN HIS OWN WORDS

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♁ Part One – Chesed, the fourth Sephiroth

Part One · 11 passages

1 The Intimus is the Sephiroth Chesed

He places Chesed fourth on the Tree, at the head of the Ethic triangle and in the Pillar of Mercy, and names it the Intimus, Atman, the lamp the Mother carries. Against the kabalists he holds that the Intimus is Martian and warlike as well as Jovian.

These three sephiroths are the sephirothic crown. Then the seven inferior sephiroths are in the following order: Chesed. Jupiter. The divine being. Atman, primitive hieroglyph: a breast. The fourth card of the Tarot. Mercy. The card of the Emperor.

Zodiacal Course, 1951

The four concordances exist in Arcanum number 4. These are: Affirmation, Negation, Discussion, Seduction. Kabalistic Sephiroth: "Chesed." Hebraic Letter: "Daleth."

Tarot and Kabalah, 1978

The first triangle is Logoic; Kether, Chochmah and Binah. The second triangle is Ethic; Chesed, Geburah and Tiphereth. The third triangle is Magic; Netzach, Hod and Jesod. Malchuth, the physical world, is a fallen Sephiroth.

Tarot and Kabalah, 1978

After the Divine Triangle there is an abyss, and following this abyss, there is a second triangle made up of Chesed, the fourth Sephiroth, which corresponds to the Intimus, or Atman the Ineffable, speaking in Sanskrit terms. It continues with Geburah, the Rigor of the Law, the fifth Sephiroth, the Buddhi, the Divine Soul which is feminine. Then follows Tiphereth, the sixth Sephiroth, the Human Soul, which is masculine.

Tarot and Kabalah, 1978

ASSIAH: Is the world of action, the world of matter. Three Sephiroth of form are to be found in the Pillar of Severity (Binah, Geburah, Hod). Three Sephiroth of energy in the Pillar of Mercy (Chochmah, Chesed, Netzach). And between these two Pillars is the Pillar of Equilibrium, where are found the different levels of consciousness (Kether, Tiphereth, Jesod, Malchuth).

Tarot and Kabalah, 1978

He who has direct experience of
Chesed well knows however, that
Chesed is warlike.

Tarot and Kabalah, 1978

Intelligence Holy Spirit Chesed Hasmalim Dominions Love Inner Self Geburah Seraphim

Manual of Practical Magic, 1954

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5. The fourth is CHESED, the INNER SELF. 6. CHESED is a precious lamp that the MOTHER carries in her hand.

Manual of Practical Magic, 1954

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The Mother carries in her hand a precious lamp; that lamp is the Intimus which burns within the depths of our hearts. The Intimus is within a vessel of fine and transparent alabaster. That vessel is our own superla tive consciousness, is our Buddhi. The Intimus is the Sephiroth Chesed; the Buddhi is the Sephiroth Geburah. The Intimus and the Buddhi have expression through the Human Soul. The Human Soul is Tiphereth, Will, Beauty.

Tarot and Kabalah, 1978

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CHESED Chesed itself is the Intimus; according to the Hindus, Atman. It is said that Chesed is governed directly by Jupiter, and none other. That is false, the Intimus is Martian, a warrior, fighter, but many kabalists do not accept this, and may even consider it to be absurd. He who has direct experience of Chesed well knows however, that Chesed is warlike. It is the Intimus which must take part in this struggle to the death against the darkness and must fight hard for His own Intimate SelfRealisation which is at stake. There is obviously something of the Jovian because He is able to take up the spectre of Kings; this I do not deny. That Chesed should however, be only and exclusively Jovian, is false. Atman is our Intimus, our divine Seity; that seventh principle which there is in Beings, but which humans do not have.

Tarot and Kabalah, 1978

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The Kliphoth are the Sephiroth inverted, the Sephiroth in their negative aspect, the virtues inverted. For example the qualities of Geburah are rigor, the Law; and inverted are tyranny, dictatorship. A prostitute many times gives herself to men being charitable here we have the principle of the Sephiroth inverted. The charity of Chesed inverted can be indulgence of the crime.

Tarot and Kabalah, 1978

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One will have to perform the Initiation of Malkuth, that is, the Mysteries of the Abyss in oneself, completely. One will have to take the mysteries of Yesod, the mysteries of sex to complete perfection, to the elevated qualification. One will have to go through the Initiation of Hod –the Astral Body–. One will have to go through the Initiation of Netzach –the Mental Body–. One will have to go through the Initiation of Tiphereth for the Son of Man to be born in him, and to die and resurrect among the dead. One will also have to go through the

Initiation of Geburah –the Superlative Consciousness of the Being–, and through the one of Chesed –the Being, or Microprosopos, the "Little Face", or the King of Microcosmos–. Finally, he will have to go through the Initiation on the eighth day of Binah for the King to rise from his sepulcher and come into the world of form.

The Fifth Gospel · Animic Involution or Intimate Revolution · *Third Chamber – Mexico City – April 1973*

11 A world of tremendous reality

The world of Atman is described from inside: everything there reduces to number, solids and hypersolids are seen whole, and karma is weighed on a scale. A practice for shedding the lower bodies one by one leads into it, and the section closes with the Heaven of Mars, the Fifth Heaven, entered only after work in its hell.

The Seventh Aeon is the World of Atman, the Ineffable one, the region of Chesed or Gedulah.

Pistis Sophia Unveiled, 1983

Whoever enters the pure and ineffable world of Spirit, Chesed, is able to verify that in this region everything reduces to numbers. It is a region of tremendous reality. We do not see things as they are in our world; rather we see images of things. In Chesed, one knows how many atoms there are in a table, how much karma the world owes, one knows how many molecules live in each body; it is a world of mathematics, a world of realism. One believes that one will be distanced from worldly reality in this world, and yet, one lives in reality. In a temple one knows the number of persons who are SelfRealised, and those who are not. If one enters a kitchen one knows the number of atoms contained in the food, which is to be eaten. It is a world of tremendous reality. In the world of Chesed one is able to know who is a True Man.

Tarot and Kabalah, 1978

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The world of Atman is a positive state; its negative part is the physical world. In Atman a city is seen in its most real form; there, a table is seen with all of its parts, above, below, within, from outside; the same is also true for a mountain. In the kitchen one sees the number of atoms which give form to a piece of cutlery, the number of molecules which are con tamed in the bread or meat which one is about to eat. Not only do we perceive solids in an integral form, but also hypersolids, including the exact quantity of atoms which together constitute the entirety of any body.

Tarot and Kabalah, 1978

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If the student is not prepared he becomes disappointed, because he finds himself in a world of very crude reality; this is the world of mathematics. Here one sees the drama of Nature; here one is a spectator of Nature. The world of mathematics is the world of Atman.

Tarot and Kabalah, 1978

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Disciple: Venerable Master, the Essence outside of the body, the affections and the desires, would see this world in a very different way, it would see it as it is. But the Essence already within this physical body, would it not see things through representations, in a more complicated way? Master: No, it would see them within the crude realism. Because if one, for

example, through Samadhi manages to live in that world of Atman, in that region where Atman expresses himself with all his power, one discovers that everything there is mathematical. He sees Nature as it is, without representations, exactly as it is, directly. Because one thing is the photo of a thing and another thing is the thing itself. It is one thing to see a painting of Nature as it is, and another thing is to see a photograph of that painting of Nature. In this case, the photograph is the representation of that painting of Nature.

The Fifth Gospel · The Danger of Mental Effigies · *Third Chamber – Mexico City – June 1977*

If the student is not prepared he becomes disappointed, because he finds himself in a world of very crude reality; this is the world of mathematics.

Tarot and Kabalah, 1978

Direct mystical experience in the parallel universe of the seventh dimension, or region of Atman the Ineffable, has permitted me to comprehend that everything that exists in any of the seven cosmos, beginning with the most insignificant atom up to the most complicated organism, is reduced to numbers in its last synthesis.

Runic Magic, *1969*

One night, whilst in the world of Chesed, I entered a theatre where karmas were balanced, and on a screen, the screen of creation, one could observe the activity of the Masters of Karma. The karma of the two greatest powers on earth was placed, one on each side of a huge scale. The scale inclined against the colossus of the North. It owes a great karma; it will decline, will fall devastated because that which it owes must be paid in one way or another.

Tarot and Kabalah, 1978

A PRACTICE

In order to become fused with Atman the following experience is necessary: to project the Astral body, abandoning the Physical body. One then sheds the Astral body by ordering it "leave me"; this requires will. The Astral body leaves via the spinal column, and we are left in the world of the Mind. Later one sheds the Mental body, ordering it: "Mental body, leave me". This is realised by an act of will, and one is left with the Causal body, which one also orders to leave; this also requires a great effort. The body of Conscious Will functions better, and one commands it to leave and to abandon the 33 vertebra, the Buddhic or Intuitional body thus remaining; which is very obedient. It also is commanded to leave, one thus remaining in the world of Chesed, of Atman, the Ineffable. In the world of Atman one feels a Complete Man. Here, the intellectual animal is not a Man. The Initiate feels filled with an immense plentitude. There, in that world he is a "Real Man" in the most objective sense.

Tarot and Kabalah, 1978

We cannot enter any of those planetary heavens without first having worked in its corresponding hells. Look at things from this angle. It is clear that we can never enter the heaven of Mars without first having worked in the Martian hell within the living entrails of its own submerged mineral kingdom. In the hell of Mars, in its infradimension, we should eliminate certain psychic, witch-like states that are infraconscious and inhumane. This type of work is only possible for those individuals known as Powers and those who prepare themselves to reach in the heaven of Mars, the state of Virtues.

Yes There Is a Hell a Devil and Karma, 1973

They were in fact witch-like aggregates, clearly ignored by their human personalities... Once I was finished with my work in the mineral abysses of Mars, I ascended victorious to the Fifth Heaven, the world of Atman, the radiant abode of the Virtues. Thus I returned to the Heaven of Mars; then I regained my place among these sublime beings, a divine position lost a long time ago...

The Three Mountains, 1972

This is the region of Atman, the Ineffable, the world of the crudest realism, the dimension of Mathematics. In the three-dimensional world of Euclid's we never perceive a solid in an integral manner, as a totality. Here we only see angles, surfaces, etc., in a subjective way. However, in the brilliant region of Atman, we not only perceive solids in an integral way, but also hypersolids, including the exact quantity of atoms that together constitute the entirety of any body. Unquestionably in the Heaven of Mars we actually enjoy the most complete

objective perception. How happy I felt in that region of infinite bliss! However, not everything in life is a party; there are also sufferings. You know that...

The Three Mountains, 1972

Part Two – The ineffable joy of Nirvana

III Nirvana is the valley of profound silence

Nirvana is set among the three eternal things and identified with the Heaven of Jupiter. What follows defines it by negation, as a place beyond love, desire, mind and time, where the soul fuses with the Being as the drop with the ocean.

There are three eternal things in life: the LAW, NIRVANA and SPACE.
Zodiacal Course, 1951

By developing very carefully this transcendental theme, we can solemnly deduce the following: the Heaven of Jupiter is the abode of the Elohim, Nirvana... Those devotees of the Path who, when arriving at the Fifth Initiation of Fire choose the spiral path, will enter Nirvana...
The Three Mountains, 1972

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This great cosmic event was celebrated by a party, which took place in the marvellous Temple of Jupiter... Then many Kings and Priests of Nature, dressed up in the sacred purple, welcomed me... Thus I went back into the Heaven of Jupiter, the abode of the Dominations, the nirvanic happiness... In this way, by eliminating infrahuman elements, I reconquered my place among these ineffable Hierarchies, a state of consciousness that I had lost a long time ago, when in the central plateau of Asia, about a million years ago, I committed the error of eating from the forbidden fruit...
The Three Mountains, 1972

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Nirvana is the valley of profound silence and of "non-being", but, in reality, there is our "true Being", because there we live in a form so different from our actual state of comprehension that it transcends our ordinary senses, and that is why we call it "non being", but actually, there is our "real Being".
Zodiacal Course, 1951

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Nirvana "is" the Being's country. How can we define it? There the soul is totally fused with the Inner-Being, it feels omnipotent and powerful within a happiness that knows no limits. There, the drop has united within the ocean, and the ocean within the drop. There, the most ineffable melodies entrance us in a state of beatitude which transcends all comprehension.
Zodiacal Course, 1951

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Nirvana is beyond love, and that which is beyond love is "absolute happiness".
Zodiacal Course, 1951

There, the drop has united within the ocean, and the ocean within the drop.

Zodiacal Course, 1951

Nirvana lies beyond desire, beyond the mind, beyond will, beyond intelligence and much beyond conscience.

Zodiacal Course, 1951

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In the sixth submerged dimension, time seems too long to us, due to the clear and evident fact of the subconscious, unconscious and infraconscious states; but in Nirvana, time does not exist due to the convincing and definite fact that the ego nor the subconscious, nor the aforementioned abysmal states, exist in that divine region.

Yes There Is a Hell a Devil and Karma, 1973

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In Nirvana, the sense of family, tribe, and clan disappears because all beings consider themselves as members of one great family. Variety is unity.

Buddhas Necklace, 1966-67

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When I wanted to make some questions which would dispel my above-mentioned doubts, without saying a word the Ancient deposited the answer in the depth of my Consciousness. That reply can be summarized as follows: "Even though someone inhabits Nirvana or some other region of infinite happiness, if they have not God within, they will not be happy." "Yet if they live in the infernal-worlds or in the most foul prison on Earth, having God within, they will be happy."

The Mystery of the Golden Blossom, 1971

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The Buddhists tell us that when the human being is liberated from the wheel of birth and death, then he enters into the ineffable joy of Nirvana We, the Gnostics, know that Christ is a Nirmanakaya, a Being who renounced Nirvana in order to come to save this humanity The Book of the Dead says: “I am the Sacred crocodile Sebek. I am the flame with three wicks, and my wicks are immortal. I enter the region of Sekem, I enter into the region of the flames which have defeated my adversaries.” This region of Sekem, the region of the flames, is the ineffable joy of Nirvana. A Dhyan Chohan is one who has already abandoned the four bodies of sin, which are the physical, astral, mental and causal bodies. A Dhyan Chohan only acts with his Diamond Soul. He has already liberated himself from Maya (illusion), thus, he lives happily in Nirvana.

The Revolution of Beelzebub, 1950

In these moments, a phrase from the sacred Egyptian Book of the Dead comes to my memory. It says: “I am the sacred crocodile Sebek, I am the flame of three wicks and my wicks are immortal. I enter into the region of Sekhem, I enter into the region of the flames that have defeated their adversaries.” This “sacred crocodile Sebek” is, precisely, the Essence. “I enter into the region of the flames”, which is Nirvana, the “region of Sekhem”. Those who live in that region “have defeated their adversaries”, that is, those “I’s” that we carry within ourselves; we have to defeat them, overpower them, destroy them. That is why it is said in the ritual that “one must kill all the unfaithful. May they be accursed, condemned and dead”. It refers to them, to the “I’s”

The Fifth Gospel · The Return of the Prodigal Son · *Lecture in continuation of “Clarifications of the Pranayama and the Tibetan rites” – December 1974*

IV The music of the spheres reigns

These passages map the seven halls of the nirvanic plane and the work done in them, from the Nirmanakayas' surgery in the first hall to the banquet of the Dharmasayas. Music runs through all of them: the rhythms of fire, the melodies that sustain the cosmos, the source of the great classics.

Nirvana is a region of Nature where the ineffable happiness of the fire reigns. The Nirvanic plane has seven sub-planes. A resplendent hail exists in each one of these seven sub-planes of Nirvanic matter, where the Nirmanakayas study their mysteries. This is why they call their sub-planes 'halls' and not merely 'sub-planes' as the Theosophists do. The Nirvanis say: We are in the first hall of Nirvana or in the second hail of Nirvana, or in the third, or in the fourth, or fifth, or sixth, or in the seventh hail of Nirvana. To describe the ineffable joy of Nirvana is impossible. There, the music of the spheres reigns and the soul is enchanted within a state of bliss, which is impossible to describe with words. The inhabitants of the superior hail of Nirvana use diamond tunics and they carry mantles of distinction over their heads, which fall to their feet.

The Revolution of Beelzebub, 1950

The disciples who cannot remember their astral experiences must submit their ethereal body to a surgical operation which the Nirmanakayas perform in the first hall of Nirvana (the first subplane of Nirvana referred to in Theosophy). After this operation, the disciple can take into his astral travels the ethers which he needs in order to bring back his memories.

Occult Medicine and Practical Magic, 1978

Every Gnostic Medic must learn how to freely function in his Atomic and Buddhic vehicles in order to investigate the Nirvanic, Super-Nirvanic, Adic, Monadic, etc., planes. The essences from superior planes are worthy of being studied. We can receive sublime teachings from the Buddhas of Contemplation while in Nirvana. We can enter by will any time we want into those superlative planes of consciousness. The light of Atman, the Ineffable, reigns there.

Occult Medicine and Practical Magic, 1978

On a certain occasion I carried out the following clairvoyant study of the Holy Gnostic Unction: I was taken in spirit to the exquisite Nirvanic world. There I saw seven sublime beings sitting around a table. Among them there were some ladies of ineffable beauty... These beings celebrated "The Holy Gnostic Unction". I sat among them around a table; then I went down to the "Buddhic" world, where I found these same beings celebrating the Holy Gnostic Unction. The beauty of the scene had slightly decreased. I descended one more plane, and reached the causal world… there I also saw these seven beings celebrating the "Holy Gnostic Unction". The beauty appeared to decrease little by little…

Secret Notes of a Guru, 1952

The rhythms of fire are the foundation of the exquisite harmonies of the cosmic Diapason.

Aquarian Message, 1960

112. The ineffable music of the great classics comes from the exquisite regions of Nirvana where only happiness that is beyond love reigns...

Igneous Rose, 1954

The great rhythms of fire invade the ineffable precincts of Nirvana, and the souls of majestic countenance, with their robes of Dharmasayas and their mantles of distinction, accompany with their singing, the delicious melodies of the "Mahavan" and the "Chotaban", which sustain the cosmos during the manhanvantara, The Initiator has to communicate the final truth to the disciple, before entering Nirvana. The Initiator has to teach the disciple the great mystery of Nirvana, before the disciple enters Nirvana itself.

Zodiacal Course, 1951

The rhythms of fire are the foundation of the exquisite harmonies of the cosmic Diapason. If you visit Nirvana during an ecstasy, then you must accomplish the sacred duty of singing in accordance with the rhythms of fire. Thus, this is how you will help us (the Nirvanee) with your Verb. The universe is sustained by the Verb.

Aquarian Message, 1960

Those who meditate on the church of Sardis hear the ineffable words of Nirvana. Have you ever attended the banquet of Nirvana? Behold, Such Divine Beings! These holy Masters are dressed with diamond tunics. These are the tunics of the DHARMASAYAS. Three glasses which contain three pure balsams are placed upon the table of the banquet. The first is the red balsam of fire; the second is the green balsam of the pure waters which give eternal life; the third is the immaculate pure balsam of the Spirit. Drink from these three glasses and you will never thirst again.

Aquarian Message, 1960

v All the inhabitants of Nirvana are strong and omnipotent Gods

Here he turns to those who live in Nirvana: Gods without the four bodies of sin, clothed in bodies of glory, working under their stellar fathers. Since 1919 Nirvana has been in a period of activity, and its Virgins are being born among us.

The Gods and other manhanvantaras live there, in an undescribable state of happiness. There, every tear has disappeared, and only the happiness of the "Being" reigns. The Nirvanis do not possess any of the four bodies of sin, called: physical, etheric, astral and mental. The Master only takes the psychic extracts from those bodies, which are absorbed and assimilated, before entering Nirvana.

Zodiacal Course, 1951

46. The Gods of Nirvana are dressed with four bodies of Glory.

Treatise of Sexual Alchemy, 1954

48. Only we, Masters of Nirvana, who are accomplishing a mission here in the physical world, must keep our four bodies of sin in order to express ourselves through them. 49. However, when we are liberated from the four bodies of sin, we enliven them in the form of hypostasis or by hypostasy.

Treatise of Sexual Alchemy, 1954

I know Nirvana and I can assure you that all the inhabitants of Nirvana are strong and omnipotent Gods of robust and powerful personality.

Zodiacal Course, 1951

The Nirvanis do not possess any of the four bodies of sin, called: physical, etheric, astral and mental.

Zodiacal Course, 1951

The Nirvanis work under the direction of their stellar fathers: All men's Inner-Beings are sons of sidereal genii and there are as many fathers in heaven as there are men on earth.

Zodiacal Course, 1951

The Direct Path is the most magnificent. However, the sufferings are great, therefore the triumphs are also great. On the Spiral Path, the triumphs are minor; therefore, the sufferings are minor. The inhabitants of Nirvana are rarely reincarnated. The inhabitants of Nirvana live in

constant happiness. When they take a body, they take one step ahead, and they return into happiness.

Pistis Sophia Unveiled, 1983

Nirvana has epochs of activity and epochs of profound repose. Since February 19th ,1919, Nirvana entered into activity, because the times of the end have arrived and we need help. On February 19th , at 4:00 pm, the Virgins of Nirvana began to be born. Now, millions of Virgins from Nirvana are reincarnating in order to help us. Now, it is amazing to contemplate these reincarnated Virgins who are living as simple maidens, as humble house maids.

Aquarian Message, 1960

What we are saying should not disenchant women. Every woman who works in the fiery forge of Vulcan, every woman who works in the Ninth Sphere, can build her solar bodies and transform herself into a living Buddha, into a virgin of nirvana with power over fire, air, water, and earth. The Venustic Initiation is something else. It is only for Real Men, but any virgin of nirvana can reincarnate in a male body in order to achieve the Venustic Initiation.

Buddhas Necklace, 1966-67

Part Three – You have gained the right to enter Nirvana

VI One arrives at Nirvana through millions of births and deaths

There is a long road through countless lives and a short one through initiation. He names the four paths of the Greater Mysteries, the seven paths open to the Master, and the welcome given to the new Nirvani, who begins as a beginner with a small chapel in the first sub-plane.

Nature casts its shadows on the Master, but the Inner Master is beyond all shadow. When the Soul fuses with the Inner Master, then it becomes free from Nature and enters the supreme happiness of absolute existence. That state of happiness is called Nirvana. One arrives at Nirvana through millions of births and deaths, but is also reached by means of a shorter path, the path of "initiation". The Initiate reaches Nirvana in one single life if he so wants it.

Zodiacal Course, 1951

There are people who think they can reach Nirvana without going through any initiation. Such "living dead" people follow the spiral path of life and only through millions of lives and deaths, will they truly reach Nirvana. But there are other "living dead" people who want to rapidly fuse themselves with their Inner-Self and nevertheless, try to mock our sacred initiations. This kind of living dead people are the most dangerous because they have tread the path and are "mocking" the path. "These are the offenders" of Victor Hugo. These are the defilers of the temple.

Zodiacal Course, 1951

Foolish boasters of wisdom, know that only those who have already passed through the High Initiation, only those who have given their last drop of blood for this humanity will enter into Nirvana.

The Revolution of Beelzebub, 1950

27. The four great Initiations of Major Mysteries are: SROTAPANNA, SAKRIDAGAMIN, ANAGAMIN, ARHAN. These are the four paths that lead to Nirvana.

Igneous Rose, 1954

Max Heindel speaks to us about the mountain of men; the peak of this mountain is Nirvana, and in order to reach it, we have to go through Nine Initiations of Lesser Mysteries and Five of Greater Mysteries.

The Greater Mysteries, 1956

In the world of the mind Sanat Kumära always welcomes the candidate saying, "You have liberated yourself from the four bodies of sin. You are a Buddha. You have entered the world of

the Gods. You are a Buddha. Everyone who liberates himself of the four bodies of sin is a Buddha. You are a Buddha. You are a Buddha." The cosmic festivity of this initiation is grandiose. The entire world, the entire universe trembles with happiness, saying," A new Buddha has been born." The Divine Mother Kundalini presents her child in the temple saying," This is my beloved son. He is a new Buddha. He is a new Buddha. He is a new Buddha." The holy women congratulate the candidate with a sacred kiss. The festival is terribly divine. The Great Masters of the Mind extract from within the mental specter, the beautiful child of the Christ mind. This child is born in the fourth Initiation of Major Mysteries. Everyone who receives the fourth initiation gains Nirvana. Nirvana is the world of the Holy Gods.

The Perfect Matrimony, *1966*

16. I tell my ARHAT that when the EGO - MANAS fuses with the ATMAN - BUDDHI, it becomes charged with all the ineffable powers of the INTIMATE and becomes Omnipotent.
17. I tell my ARHAT that the Fifth Initiation of Major Mysteries is the First Initiation to the NIRVANA.

Christ Will, *1959*

My child, you have built a majestic temple in the Astral world and in the Mental world, but in the world of Nirvana, you possess only a tiny, little chapel.

Igneous Rose, *1954*

14. Every Initiation in the NIRVANA is payments that are made to the BUDDHAS.

Christ Will, *1959*

23. When the Master reaches the Fourth Initiation of Major Mysteries seven paths are opened before him: 24. First: To enter Nirvana. Second: To do superior works in Nirvana. Third: To form part of the major government of the Logos of the Solar System. Fourth: To remain as a Nirmanakaya, working in the astral plane for humanity. Fifth: To work in the future Jupiterian period of our earth. Sixth: To reincarnate in order to work for humanity. Seventh: To enter the Devic or Angelic evolution in order to work in this great laboratory of Nature under the direct orders of the Lord Jehovah.

Igneous Rose, *1954*

13. My child, you have triumphed over the ordeals. 14. A group of Angels joyfully celebrate your victory... 15. You have gained the right to enter Nirvana. 16. You have gained the right

to enter the cavalry of the army of Heaven. 17. Enter your chamber, my child, in order to celebrate your feast. You are a Nirvani. 18. You have entered the ineffable joy of Nirvana and all the divine Hierarchies are filled with happiness because of your triumph. 19. You are now a Blessed One.

Igneous Rose, 1954

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10. As time passes, you become more aware of how you can act with complete consciousness within your Superior "I", without the necessity of the four bodies of sin. 11. Truly, child of mine, you are an ARHAN. You are a Nirvani. 12. You are a Master of Major Mysteries. Yet, in the world of Nirvana, you have now begun to live as a disciple of the Gods. 13. You are a Master and you are a disciple. You have learned how to obey and how to command... 14. You are a super-human. 15. My child, you have built a majestic temple in the Astral world and in the Mental world, but in the world of Nirvana, you possess only a tiny, little chapel. 16. When will you have a great cathedral within Nirvana? 17. When will you be an inhabitant of the seventh salon of Nirvana? 18. When will you live in that great city of gold of the seventh salon of Nirvana? 19. Behold the ineffable beings who officiate in their great cathedrals from Nirvana. 20. When will you be as one of them? 21. My brother, now you have only a tiny, little chapel in the first sub-plane of Nirvana. 22. My child, you are now a beginner in Nirvana!

Igneous Rose, 1954

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23. Duty is much harder for you now, oh Arhat! 24. If you want to progress in Nirvana, then you must sacrifice yourself for humanity. 25. My brother, you must become a Boddhisattwa of Compassion. 26. Each one of your sacrifices will be paid unto you in Nirvana. 27. Thus, my brother, this is the only way in order for you to progress in Nirvana. 28. You see, brother of mine, how the fire has transformed you.

Igneous Rose, 1954

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27. When these atoms of the mind are united with the Intimate by means of the fire of the fourth serpent, we then liberate ourselves from the wheel of births and deaths. 28. Nevertheless, in order to be a Nirvani without Residue, we must liberate ourselves from the good karma and from the bad karma. 29. We must not owe nor should others owe us. 30. As long as the Lions of the Law owe us something we are Nirvanis with Residue. 31. As long as we owe something we are Nirvanis with Residue.

Igneous Rose, 1954

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ARRONSA can only be pronounced by the Masters, yet, I have written it in this book in order for it to be a guide to the new Masters who will be born with my teachings. Once the ethereal extract is liberated, the Master has to perform analogous labor with the Astral, Mental and Causal bodies in a successive order. All of these psychic extracts must be assimilated by the

internal Master, in order for him to be Self-realized in depth and to have the complete right to enter into Nirvana.

Occult Medicine and Practical Magic, 1978

55. We enter Nirvana when we have defeated our adversaries, when we have defeated the tempting serpent of Eden, when we have defeated the four bodies of sin.

Treatise of Sexual Alchemy, 1954

VII We have Nirvana in the semen

Nirvana, he insists, is won through sanctity, chastity and the sexual fire, and can be won in a single life. The practices follow: the mantram of the Inner Being, and the way the Gnostic leaves the body and asks the Intimate to carry him there.

The key to entering Nirvana resides in absolute sanctity and in absolute chastity. It is necessary for the student to learn the signs of the heavens. The wife of Julius Caesar, emperor of Rome, saw a star fall in her dreams and tried to save Julius Caesar, but since he did not listen to her, he was assassinated when he entered the capitol of Rome. When Hitler launched himself to war, I clairvoyantly saw in plain midday, two yellow stars, separating from each other.

Zodiacal Course, 1951

The Gnostics yearn for Nirvana, but they know very well that they carry Nirvana within their sexual glands. Thus, they want to self-realize it within themselves, by means of courage.

The Revolution of Beelzebub, 1950

We have Nirvana in the semen and it is only a matter of realizing it in each of us through courage. Now, men of steel, heroic men, free men are needed. We need to always have a strong and omnipotent self and a powerful and robust personality.

Zodiacal Course, 1951

29. You see, brother of my soul, that all the secrets of Nirvana were carried by you, hidden within your sexual organs. 30. You suffered indescribably when searching for Nirvana. You were affiliated to various schools, religions, lodges and orders. Yet, they gave you only a day of consolation. 31. You, child of mine, proclaimed penance and covered your body with sackcloth, but in vain. 32. You, brother of my soul, forgot the door of Eden. This is why you suffered. 33. But, you saw that Nirvana was in your sexual organs.

Igneous Rose, 1954

I sustain that Nirvana is acquired by taking advantage of the powers of our medulla and of our semen to the maximum. Whoever practices sexual magic begins to construct the luminous suit of Dharmasaya. The robe of the Dharmasayas is woven with the sexual fires.

Zodiacal Course, 1951

I sustain that Nirvana can be won by us in a single reincarnation, properly taken advantage of. Samael Aun Weor has delivered thee this course precisely for thee to win Nirvana quickly and in a few years. I do not want henchmen nor followers only imitators of my example.

Zodiacal Course, 1951

The robe of the Dharmasayas is
woven with the sexual fires.

Zodiacal Course, 1951

371. We must form Christ and Jehovah in order to enter into Nirvana, 372. All the occult powers of the Master come from the christic substance and from the illumination of the Holy Spirit within ourselves.

Igneous Rose, 1954

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The fifth serpent belongs to the causal body or superior manas, from where we extract the human-soul to fuse it with the Internal Master, and so we synthesize the septenary into the triad of "Atma-Buddhi-Manas". The two superior serpents belong to the Buddhic body and to the "Atmic" body, and they confer upon us the supreme happiness and wisdom of Nirvana.

Zodiacal Course, 1951

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A PRACTICE

Aun mani padme jum; this mantram is esoterically pronounced like this: "Om masi padme yom", (prolonging the sound of each letter, and syllabicating). The meaning of this mantram is: "Oh my God in me!" This mantram should be vocalized with the heart in profound meditation, adoring the "Inner Being", rendering cult to the "Inner Being", because the Inner Being is essentially the soul of our father incarnated in us, our divine individuality in which we need to absorb ourselves to enter that infinite and undescribable happiness of Nirvana, where neither suffering, tears, nor pain exist.

Zodiacal Course, 1951

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We can visit Nirvana with our astral body. The yogis from India, while in the state of Samadhi, visit Nirvana with their mental body or causal body. However, to pretend to visit Nirvana with black magic procedures is the breaking point of madness.

The Revolution of Beelzebub, 1950

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The black magicians from the school of Sodom believe that with their black experiments they can penetrate into Nirvana, yet, they are mistaken. They penetrate into the astral plane, but not into Nirvana.

The Revolution of Beelzebub, 1950

❧

We, the Gnostics, can visit Nirvana even with our body of flesh and bones. Obviously, modem Theosophists will laugh at us because they know naught about these things. The unique thing

that they have in their heads is an arsenal of theories. But in practicality, they are nothing else but eunuchs of understanding, morbid mystics, and fornicating sybarites.

The Revolution of Beelzebub, 1950

A PRACTICE

The Gnostic knows how to enter into Nirvana by utilizing the powers of his Intimate. When the Gnostic wants to visit Nirvana he does the following: First, he leaves his physical body and departs in his astral body. Second, when he is already out of his physical body, then he prays to his Intimate as follows: "Father of mine, take me to Nirvana." Then, the Intimate transports the soul of the Gnostic towards the ineffable joys of Nirvana.

The Revolution of Beelzebub, 1950

VIII The path of the ABSOLUTE is the desert of the Gods

At the Fifth Initiation a guardian sets two roads before the initiate: the spiral path of nirvanic happiness and the direct path of long and bitter duty to the Absolute. He gives his own account of that choice and of the Gods who asked him to stay.

In the Fourth Initiation of Greater Mysteries, the initiate wins Nirvana; he enters the world of the Gods where only unlimited happiness reigns. Upon arriving at the Fifth Initiation of Greater Mysteries, one arrives at the Mountain of the Gods, which has two paths, which lead us to the peak. One is the spiral path, which, winding around the mountain, takes us to the peak; the other is the path of duty, it is long, bitter, strait and difficult, and it leads us directly to the Absolute.

The Greater Mysteries, *1956*

When the initiate reaches the peak of the mountain of men, he finds himself before the two paths of the mountain of the Gods. A terrible guardian appears before the initiate. This guardian shows him the spiral Nirvanic path and tells him, “This is a good labor; the initiate sees the infinite worlds of space, the suns that orbit throughout eternity, the Gods of Nirvana full of happiness, happily dwelling in their paradises.” Next, he shows the initiate the strait and difficult, long and bitter path of duty that leads us directly to the Absolute and says, “This is a superior labor; you must decide right now which of the two paths you will follow.” If the initiate tries to think this over, the guardian tells him, “Do not think about it, answer immediately.”

The Greater Mysteries, *1956*

I will never be able to forget the final moments of the Fifth Initiation of Fire. After all these processes of recapitulation, I had to confront bravely a nirvanic Guardian, terrifyingly divine. The blessed Lord of Perfection, showing me the nirvanic spiral path, said, "This is a good work". Afterwards, indicating the direct path to me said with his great voice like that of a roaring lion: "This is a superior work".

The Three Mountains, *1972*

This is a terrible moment, since the destiny of many eternities depends on him; this is the most terrible moment of our cosmic evolution. The initiate who renounces Nirvana out of love for humanity, is confirmed three times honorable and after many eternities of Nirvanas won and lost out of love for humanity, he finally earns the right to enter the Absolute. Those of the spiral path of Nirvana have periods of activity and periods of repose within Nirvanic happiness. They become incarnated in the worlds only over very long intervals and become submerged once again, during eternities, within the infinite happiness of the spheres.

The Greater Mysteries, *1956*

Since they do not use the four bodies of sin, they enjoy limitless happiness within the music of the stars. In this manner, over limitless eternities, they reach slowly, very slowly, the Absolute; this path is extremely long. On February 19, 1919 at 3:40 in the afternoon, Nirvana went into activity and now, the Nirvanic hierarchies are struggling for the return of evolution toward the superior worlds.

The Greater Mysteries, *1956*

16. The Nirvanic path is good work, and the path of the ABSOLUTE is superior work. 17. The Nirvanic path follows the spiral of life. 18. The path of the ABSOLUTE is the Path of long and bitter duty. 19. The Nirvanic path is full of Paradises. 20. The path of the ABSOLUTE is the desert of the Gods. 21. The Nirvanic path is the way of happiness, and through many Mahamvantarars the gods will be freed from the planetary masses, to enter the ineffable happiness of the ABSOLUTE.

Christ Will, *1959*

For us inhabitants of the Nirvana
the triumphs are less, and because of
this we suffer less.

The Three Mountains, *1972*

23. My brother, you are before a jealous guardian of the Cosmos; choose now one of these two paths, adept, do not think any more, because now there is no time left to think. 24. This great Hierarch offers you the wonders of infinity, and jealous of his own Hierarchy he invites you to enter the Nirvanic path, and warns you of the dangers of the Path of long and bitter duty, that directly leads to the ABSOLUTE.

Christ Will, *1959*

26. I tell my ARHATS that it is better to enter the Path of long and bitter duty. 27. I tell them that the Nirvanic Logic path offers us many paradises, but it is dangerous… 28. There are millions of Gods laden with very serious Karmic compromises.

Christ Will, *1959*

The Voice of Silence has said: "The boddhisattwa who renounces Nirvana by love of humanity, is confirmed as three times honoured and, after many nirvanas won and lost because of this cause, he gets the right to enter the world of supranirvanic happiness..." Nirvana has cycles of activity and others of deep rest. By the 20th century, it finds itself in a period of action. The Nirvanis that reincarnated during the first races have reincarnated again. When this

epoch has passed, they will submerge in the infinite happiness towards the future mahamvantara. The Path of the long and bitter duty is different, implying total renunciation. However, it leads directly to the Absolute.

The Three Mountains, 1972

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Eighteen years later: thundering and lightning I tore my garments protesting about so much pain. Oh! God! A virgin from the Nirvana answered me: "Such is the path you have yourself chosen. For us inhabitants of the Nirvana the triumphs are less, and because of this we suffer less. However since your triumphs will be bigger your suffering will be also more intense". When I wanted to rest a while, the Agents of Karma recriminated me, saying: "What is wrong, sir? Are you going to move? Move on, my friend! Move on! Move on!" I patiently continued the march by the rocky Path leading to the final Liberation.

The Three Mountains, 1972

❧

A certain day, after having made a Nirvanic renunciation, I was joyfully in my seventh principle (Atman), upon a precious balcony of an ineffable mansion. It is clear that I was in Nirvana, the region of the Dharmasayas, the world of Gods. Suddenly, floating in that sacred space, many blessed Nirvanis approached me. Certainly, seeing these ineffable Beings dressed with their tunics of Dharmasayas was worthy of admiration. When seeing them, I could verify by direct experience that these Beings are living flames with three wicks and that they are immortal. To that end, one of those ineffable ones took the floor in order to tell me: “My Brother, why are you going through that so narrow, so bitter and so hard path? Here in Nirvana we are happy. Stay here with us!...” “The human beings could not patronize me with their temptations, you Gods will not do so, not even by a long shot. I go to the Absolute.” That was my answer. Afterwards, I left that precious place with a firm and decided step.

Runic Magic, 1969

❧

Another night, outside my super sensible bodies, in total command of functions as Atman or Spirit-Man. In Nirvana, I was alone on the beautiful terrace of the dwelling of delights in the corner of Love... I saw the inhabitants of that region in always increasing number floating in the sacred space... They happily sat down in that place full of perfumed flowers. Divine algorithm, sublime inspiration, and unforgettable talent...

The Three Mountains, 1972

IX Those who renounce Nirvana for love of humanity

The Bodhisattvas of Compassion who give up Nirvana form the guardian wall; they are called thrice honoured and at last are born in the Absolute. The closing passages treat the Elixir of Long Life granted to them, the danger of fallen bodhisattvas, and the Virgin who renounces Nirvana to rise to the degree of Christ.

Arcanum XXI: 21—The Crown of Magicians. Twelfth Hour of Apollonius. "The towers of fire disquiet." This is the triumphant entrance into the limitless happiness of Nirvana, where the Master vests himself with the shining vestment of the Dharmakaya. Otherwise, he renounces the happiness of Nirvana out of love for humanity and converts himself into a Bodhisattva of Compassion, into a savior of this poor suffering humanity, into one more stone of the guardian wall built with the blood of the martyrs. Samyakasambodhi: a Master of perfection who has renounced Nirvana out of love for humanity. The Buddhas of perfection, vested in the glory of the Dharmakaya, can no longer help man or humanity, because Nirvana is the oblivion of the world and of men forever. The Bodhisattvas Kwan Yin, Tashih, Buddha, and Christ, irradiate their light upon this suffering humanity…

Esoteric Course of Kabbalah

Know that the Bodhisattwa who renounces NIRVANA in order to live to benefit mankind is confirmed and called the "Thrice Honored." Thus, after having gained and lost Nirvanas and Eternities because of the boundless pity and compassion for the world of deluded mortals, the Bodhisattwa finally has the right to enter into a world of SUPERNIRVANIC Happiness... When a Master wants to reincarnate in order to help the wretched suffering humanity, he emanates, he projects his human soul (Bodhisattwa) and commands his human soul to enter into the vestibule of the world, meaning, into a womb.

The Solar Bodies, 1968

10. The guardian wall is made up of the Masters of compassion, by the Nirmanakayas, by those who have renounced the Nirvana for the love of humanity.

Christ Will, 1959

Those men and women who follow the Path of the Perfect Matrimony finally gain the joy of entering Nirvãna This is to forget the world and man forever.., It is impossible to describe the joy of Nirvãna There, every tear has disappeared forever. There the Soul, divested of the four bodies of sin, submerges in the infinite joy of the Music of the Spheres. Nirvàna is sacred star-filled space. The Masters of Compassion, moved by human pain, renounce the great joy of Nirvana and resolve to stay with us in this valley of great bitterness.

The Perfect Matrimony, 1966

This great King Latinus did not forget in his prayer the terrible abode of Pluto and the Infernal Gods, those divine Beings, those sacred Individuals who renounced the happiness of Nirvana, in order to live in the Infernal Worlds to fight for the decidedly lost ones.

Runic Magic, *1969*

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Listen, oh Angels of Nirvana! Listen, oh planetary gods, happy beings, divine Nirvanis, listen! We say that the Long and Bitter Path of Duty that leads us directly to Nirvana is better than nirvanic bliss. Those of us who follow that path do not want to leave that path. Woe unto those who leave the difficult path; they shall remain caught up within the karma of the worlds. We, the ones who love humanity very much, say, as long as there is a single tear in the human eyes, as long as there is a single suffering heart, we refuse to accept happiness.

The Greater Mysteries, *1956*

❧

Truly, I tell you, beloved disciples, that it is better to renounce Nirvana to follow the Long and Bitter Path of Duty. Duty leads us directly to the Absolute.This is better than the bliss of Nirvana. Let us not allow ourselves to fall into these divine nirvanic temptations. 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.

The Greater Mysteries, *1956*

❧

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.

Treatise of Sexual Alchemy, *1954*

as long as there is a single tear in the human eyes, as long as there is a single suffering heart, we refuse to accept happiness.

The Greater Mysteries, *1956*

When the Self-realized Gnostic renounces even to the ideals of Omnipotency and Omniscience, the destruction of the true seed of evil, the one which brings us into the Maha-Manvantara (Cosmic Day) after the Great Pralaya (Cosmic Night), is precipitated. It is obvious that whosoever has achieved the Intimate Self-Realization, has the right to live in Nirvana, but, if he renounces to such happiness, he will continue upon the direct path which leads to the Absolute.

Runic Magic, *1969*

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In the fifth initiation we must decide which of the two paths we will take; either to remain in Nirvãna enjoying the infinite happiness of boundless sacred space, sharing with the ineffable Gods, or to renounce that immense happiness and remain living in this valley of tears to help poor suffering humanity. This is the path of long and bitter duty. He who for love of humanity renounces Nirvãna, having won and lost Nirvãna for love of humanity, later attains the Venustic initiation. Everyone who receives the Venus tic Initiation incarnates the Internal Christ. There are millions of Buddhas in Nirvana who have not incarnated the Christ. It is better to renounce Nirvãna for love of humanity and have the joy of incarnating the Christ. The Christ-Man enters worlds of supernirvánic happiness and later, the Absolute.

The Perfect Matrimony, *1966*

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There are Nirvanis who are loaded with karmic debts; they repay them during their cycles of manifestation. The great danger for the Masters, is the fall of their bodhisattvas. Presently, there are thousands of fallen bodhisattvas in the world; bodhisattvas in whom the Masters cannot become incarnated. The falls are due to the fact that the will-soul is not well developed and they do not grow as long as desire exists in the astral body; we have to kill desire.

The Greater Mysteries, *1956*

❧

The Master and his bodhisattva are a mysterious double individuality. The bodhisattva who renounces Nirvana out of love for humanity, has the right to ask for the elixir of long life, with which he can preserve the physical body during long eternities, for as long as he likes.

The Greater Mysteries, *1956*

❧

Every Perfect Matrimony inevitably reaches Adepthood. Every Adept can renounce Nirvãna for love of the Great Orphan. When the Adept renounces the supreme happiness of Nirvana, he may ask for the Elixir of Long Life. The privileged who receive the marvellous Elixir die but do not die. On the third day they are raised. This has already been demonstrated by the Adorable.

The Perfect Matrimony, *1966*

❧

Each one who reaches the Fifth Initiation of Major Mysteries can, if he thus wants, renounce the ineffable happiness of Nirvana. Those who renounce Nirvana for love of humanity have the right to ask for the Elixir of Long Life.

Magnus Opus

With these studies arid exercises, man can attain the degree of a Christ. The woman attains the degree of a Virgin; Litelantes, the Virgin of the Law, is powerful; the eleven thousand Inca virgins are divine and ineffable. The virgin of the sea was Mary, the mother of Jesus, the immaculate one directs the immaculate conceptions, the virgins of the stars, etc. Different women attained perfection, attained Nirvana. When a virgin wants to incarnate her I Am, she should renounce Nirvana and incarnate in the body of a male The virgin of the sea has taken up a male's body in Egypt in order to elevate herself to the degree of a Christ.

The Greater Mysteries, *1956*

Cihuapipiltin The sculpture of Cihuapipiltin, Goddess of the west and of women who died while in parturition of their child, exists in the National Museum of Mexico. This Goddess is indeed a Great Master of the White Lodge who lives in the ethereal plane (Eden). Said Master works upon those wretched women who died while in parturition. The death of women in parturition is, in the superior worlds and in accordance with the laws of karma (even when this appear as incredible), a perfect work. In the internal worlds the fruit of this grief is remarkable. The disincarnated soul who died during that parturition appears before the clairvoyant with her child in her arms. The law of karma determines that type of death for the good of the souls who need it. Law is law, and the law is fulfilled. Religious people know that a Virgin named "Immaculate Conception" exists. Any mystic illuminati perfectly knows that she lives in Eden working with the immaculate conceptions of the Holy Spirit. When a conception without the spilling of the seminal fluid is performed, it is done by the Holy Spirit. Such a conception is under the vigilance and direction of the "Immaculate Conception." We announce that this said Virgin is not the Hebrew Mary. Indeed, the "Immaculate Conception" is a woman who attained the degree of Virgin. Many similar women exist, true living Buddhas who attained the Fifth Initiation. Let us remember the Virgin of the Sea (Mother of Jesus), and the eleven thousand Inca Virgins, the Virgins of the stars, the Virgin of the law, etc. All of those women are living Buddhas, women who attained the Fifth Initiation of Major Mysteries (true human beings). The most elevated degree for a woman is that of Virgin. The most elevated degree for a human is that of Christ. The Virgin who renounces Nirvana and reincarnates in order to work for humanity as a human being elevates herself to the degree of Christ.

Christic Aztec Magic, *1973*

A PRACTICE, IN A FRAME — SOMETHING TO DO · BOOK, LECTURE, PARAGRAPH ALSO IN — PRINTED IN ANOTHER WORK TOO

How it was made. All fifty-two books in the library were searched for Chesed by name, with Gedulah, and for its world by each of his names for it: Nirvana, the world or region of Atman, the Heaven of Mars, and the seventh dimension. That found 292 candidates in 33 books. Each was read by two readers working apart, who agreed on 266 of them; a third reader, who did not see what either had decided, settled the 26 they did not. 164 paragraphs were judged printable. Where his teaching runs on, neighbouring paragraphs were read as one, and they make 117 passages. Eleven of those say more briefly what another passage says in full, and are set aside in favour of the fuller one. **106 passages are printed here.**

What was left out, and why. Most of the paragraphs not printed name Nirvana in passing while the subject is something else: a list of the planes, a story that passes through, the dissolution of the ego with Nirvana named as its end. Others use the word for bliss and teach nothing about the place, or belong to other works and stay there: Atman as a principle, the Christ, karma. Nirvana beside Paranirvana and Mahaparanirvana is printed where Nirvana is the subject and left where the higher world is. None of the practices was set aside.

The practices. There are three, and all are his. The Gnostic leaves the body in the astral and asks the Intimate to carry him to Nirvana. The mantram of the Inner Being is sung with the heart in meditation. And the lower bodies are dismissed one by one, the astral, the mental, the causal, the body of will and the buddhic body, until one is left in the world of Chesed. 62 passages run over more than one paragraph, where his sentence or his account crosses the break.

He does not always agree with himself, and nothing here smooths it over. The kabalists give Chesed to Jupiter alone. *Tarot and Kabalah* answers them: *"That is false, the Intimus is Martian, a warrior, fighter"*, though *"There is obviously something of the Jovian"*. *The Three Mountains* goes further and splits the two. There he writes, *"I ascended victorious to the Fifth Heaven, the world of Atman, the radiant abode of the Virtues"*, which is the Heaven of Mars, and gives Nirvana to the next heaven: *"the Heaven of Jupiter is the abode of the Elohim, Nirvana"*. *Pistis Sophia* counts again and calls the world of Atman, the region of Chesed, the Seventh Aeon. This book takes Nirvana as Chesed's world, as the editor ruled, and prints both chapters of *The Three Mountains* as he wrote them. Each stands in its own words, with its year.

What was done to his words. Nothing was paraphrased. The only changes are to the scanning and the setting: words broken at the end of a line and closed up against the corpus; **9 places the scanner damaged**, given in their plain reading (*ARHAT* for *ARTHAT*, *Malchuth* for *Maichuth*, *principle* for *princ iple*, *mathematics*, *Affirmation*, *Microprosopos*, *sub-plane*, *sub-planes* and *witch-like* closed up where the scanner split them); and, where his words on this sphere begin before a paragraph or run past it, the range moved to take them in. His own spellings, *Mahamvantarars* and *manhanvantaras* among them, are left as printed. Each change is recorded with its place in the book in the project notes.

33 passages also stand in a finished work, and each one is marked where it stands. An overlap is allowed wherever it is needed to get the teaching across, but it should always be visible to the reader.