

Christic Aztec Magic

The practices of his book of 1961, in his own order and under his own headings: the nightly exercises with the fire of the Holy Spirit and the vowels, going out in the astral body, the seven churches, meditation, the invocations of the Nahua gods, the law of karma, the liturgy of Hod, the ninth sphere, and the sacred formula of the fire

178 PASSAGES · 57 PRACTICES · 48 SECTIONS · 21 CHAPTERS

SAMAEL AUN WEOR · IN HIS OWN WORDS

Every word here is his. Nothing has been paraphrased, joined or improved. Each passage was cut out of *Christic Aztec Magic* by reference and carries the chapter and paragraph it came from, so anything on this page can be found again in the book. This is not the whole book. It is the book's practices, with the teaching each one needs, kept in the order he wrote them and under his own headings.

He reads the gods of the Nahuas and the Aztecs as the Gnostic teaching, and he says what it is for: *"…teach others how to transmute the human animalistic sexual forces into divine mental forces."* Nearly every chapter ends with a section he heads simply Practice, and he asks for it: *"Indeed, what we recommend is practice, much practice."*

The practices build from chapter to chapter. A nightly exercise with the fire of the Holy Spirit moves through the lotuses of the body, chapter by chapter, with the syllables that go with each, and a morning practice runs beside it: *"Every morning at sunrise, with your face towards the East, perform vocalization practices."* The ninth chapter teaches meditation step by step: *"Meditation is the daily bread of the wise."*

The last chapters give the liturgy of Hod and its mantras, the ninth sphere, and the cult of the fire with its sacred formula: *"We must assimilate the power of the fire within our own interior universe."* He sums the book up himself: *"The synthesis of this book is sexual magic and the dissolution of the "I"."*

Four passages carry an editor's note beneath them, pointing to his later teaching that the Kundalini awakens only through the sexual work of the couple. His words are printed as he wrote them.

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THE MAP

Twenty-one chapters, each with its practice, from the fire of the Holy Spirit to the cult of the fire

Tap a chapter to go to it. Below, the seven churches of the Revelation on the column of the spine, from Ephesus at the coccyx to Laodicea at the pineal, with the chakra he names for each; the caption is his own words, from the passage it links to.



That Which Has Never Been Explained

CHAPTER 1 · 3 PASSAGES · 1 PRACTICE



That Which the Nahuas Were Teaching in Their Secret Temples

CHAPTER 2 · 8 PASSAGES · 1 PRACTICE



The Beheaded One

CHAPTER 3 · 6 PASSAGES · 2 PRACTICES



The Secret Temple of Chapultepec

CHAPTER 4 · 10 PASSAGES · 3 PRACTICES



Chac - Mool in the Aztec and Egyptian Cultures

CHAPTER 5 · 10 PASSAGES · 5 PRACTICES



The Sacred Tiger

CHAPTER 7 · 6 PASSAGES · 1 PRACTICE



The Seven Churches of the Revelation of Saint John

CHAPTER 8 · 20 PASSAGES · 4 PRACTICES



Meditation

CHAPTER 9 · 8 PASSAGES · 4 PRACTICES



Huehueteoti

CHAPTER 10 · 2 PASSAGES · 1 PRACTICE



Tepeu K' Ocumatz

CHAPTER 11 · 4 PASSAGES · 2 PRACTICES



Coatlique

CHAPTER 12 · 7 PASSAGES · 3 PRACTICES



The Work of the Initiate

CHAPTER 13 · 12 PASSAGES · 3 PRACTICES

The Law of Karma
CHAPTER 14 · 7 PASSAGES · 1 PRACTICE

The Pantheon
CHAPTER 15 · 4 PASSAGES · 4 PRACTICES

The Bat God
CHAPTER 16 · 2 PASSAGES · 1 PRACTICE

Xochipilli
CHAPTER 17 · 4 PASSAGES · 3 PRACTICES

The Secret Teaching of the Nahuas
CHAPTER 18 · 9 PASSAGES · 5 PRACTICES

Netzah
CHAPTER 19 · 7 PASSAGES · 3 PRACTICES

The Sephira Hod
CHAPTER 20 · 12 PASSAGES · 6 PRACTICES

The Ninth Sphere
CHAPTER 21 · 20 PASSAGES · 2 PRACTICES

Malkuth
CHAPTER 22 · 17 PASSAGES · 2 PRACTICES

THE SEVEN CHURCHES, AS HE NAMES THEM





"The seven churches are the seven main nervous centers of the spinal medulla in the human being"

Christic Aztec Magic, 1973

☾ Chapter 1 – That Which Has Never Been Explained

2 PASSAGES

1 That Which Has Never Been Explained

The book opens in Eden, with the commandment about the tree of knowledge and the teaching that humanity lost its divine powers by breaking the sixth commandment.

> *And Jehovah Elohim commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.*

Christic Aztec Magic, 1973 · Ch. 1, That Which Has Never Been Explained

The human being lost his divine powers when he violated the sixth commandment of the law of God that states: Thou shah not fornicate.

Christic Aztec Magic, 1973 · Ch. 1, That Which Has Never Been Explained

II Practice

Each night before sleep, lie on your back, relax every muscle and keep the mind completely blank for thirty minutes, six days out of the week.

A PRACTICE

Before falling asleep (always at your own particular hour), lie down, face up, on your bed. Relax all of the muscles in your body and make your mind blank. You must not think of absolutely anything for thirty minutes. This practice should be done six days out of the week.

Christic Aztec Magic, 1973 · Ch. I, That Which Has Never Been Explained · Practice

Chapter 2 – That Which the Nahuas Were Teaching in Their Secret Temples

7 PASSAGES

1 That Which the Nahuas Were Teaching in Their Secret Temples

In the secret temples of the Nahuas, couples united for months without spilling the seminal liquor, and he teaches that only within this amorous magic does the feathered serpent awaken and rise.

When we love, during the connubial sexual act, we are like gods. The tlamatinime (initiate philosophers) knew how to withdraw from the sexual act without spilling the seminal liquor. The solar and lunar hierarchies utilized a single spermatozoid in order to fecundate the woman.

CHRISTIC AZTEC MAGIC, 1973 · CH. 2, THAT WHICH THE NAHUAS WERE TEACHING IN THEIR SECRET TEMPLES

The fallen angels were those who taught men and women how to ejaculate the seminal liquor. This is how they fell from their paradisiacal state into the animalism within which, since then, they helplessly struggle. Therefore, may Quetzalcoatl, the divine lovely feathered (quetzalli) coati (serpent), victoriously rise throughout their vertebral column again!

CHRISTIC AZTEC MAGIC, 1973 · CH. 2, THAT WHICH THE NAHUAS WERE TEACHING IN THEIR SECRET TEMPLES

This is how the precious feathered (quetzalli) serpent became transformed and descended into the atomic abysses of man and woman (when they violated the sixth commandment of the law of God "thou shalt not fornicate.") This is why the serpent had to writhe upon its belly through the mud of the earth, because it was cursed (see Genesis 3:14). This precious feathered (quetzalli) serpent is enclosed within our seminal glands and can only awaken and rise within the amorous magic's influx. This is also the Nahua's emblem of the sacred fire of the Holy Spirit. When the Holy Spirit rises through the septuplet canal of the spinal medulla, it converts us into angels.

CHRISTIC AZTEC MAGIC, 1973 · CH. 2, THAT WHICH THE NAHUAS WERE TEACHING IN THEIR SECRET TEMPLES

Man and woman, united by means of the natural use of their sex, will return to Eden.

Christic Aztec Magic, 1973

In the stony patios of the temples of Nahuas' mysteries, couples (man and woman) endured months and months, caressing each other and even sexually uniting themselves without ever reaching the ejaculation of the seminal liquor. This is the how the Nahuas awoke in themselves the Universal Fire or the sacred fire of the Holy Spirit. This is how they converted themselves into magicians who made prodigies such as the ones that were performed by the divine Master Jesus Christ during his time on the Earth.

Christic Aztec Magic, 1973 · Ch. 2, That Which the Nahuas Were Teaching in Their Secret Temples

Part of the teachings of this book is to teach others how to transmute the human animalistic sexual forces into divine mental forces.

Christic Aztec Magic, 1973 · Ch. 2, That Which the Nahuas Were Teaching in Their Secret Temples

Man and woman, united by means of the natural use of their sex, will return to Eden. Love converts us into gods. When the precious feathered (quetzalli) serpent rises through the vertebral column, it transforms itself into Quetzalcoatl, into the marvelous bird of all transformations, into the Minerva Bird whose terrific secrets cannot be revealed by any initiate. Then, the sacred fire of the Holy Spirit flourishes upon our lips and is made verb.

Christic Aztec Magic, 1973 · Ch. 2, That Which the Nahuas Were Teaching in Their Secret Temples

Under the influx of our word, the fire, the air, the water and the earth will obey and adore us.

Christic Aztec Magic, 1973 · **Ch. 2, That Which the Nahuas Were Teaching in Their Secret Temples**

II Practice

An hour-long exercise of imagination before sleep: relax, empty the mind, then picture the fire of the Holy Spirit descending through the pineal gland and its lotus turning clockwise.

A PRACTICE

While resting on your bed, dorsal decubitus (on your back, facing up), relax all of the muscles in your body, from the tip of your feet until the top of your head and make your mind blank for ten minutes. Afterwards, imagine that through your pineal gland (located almost exactly in the middle of your brain), the fire of the Holy Spirit descends from heaven and enters into your body and revitalizes the marvelous Chakra of this gland. Imagine that this Chakra shines with its twelve central golden petals, an infinite number of multicolored petals are in the background, multicolored rays of light, petals of a marvelous lotus flower that moves from left to right (clockwise), as in a fiery whirl. This exercise must last for one hour and must be performed before you fall asleep.

Christic Aztec Magic, 1973 · Ch. 2, That Which the Nahuas Were Teaching in Their Secret Temples · Practice

Chapter 3 – The Beheaded One

4 passages

1 The Beheaded One

The seven serpents of the beheaded figure are read as fires a couple lifts only through sexual magic, transmuting the semen rather than spilling it, slowly, vertebra by vertebra.

The Nahuas worshipped Quetzalcoatl as a god of the winds; however, they also worshipped him as a precious feathered (quetzalli) septuplet serpent (coatl) that is dormant (fallen into the atomic abysses) in both man and woman. However, Quetzalcoatl waits within their coccyx, to be awakened and lifted up by the perfect couple.

Christic Aztec Magic, 1973 · Ch. 3, The Beheaded One

The seven serpents that replace the head of the beheaded one also symbolize the man who raises his seven serpents and converts himself into a dragon of seven truths. The erect phallus (shaped as a palm), shows us that the seven serpents are lifted up only by means of amorous magic. This is how man and woman can achieve victory in their life. There is nothing greater than love. God shines upon the perfect couple.

Christic Aztec Magic, 1973 · Ch. 3, The Beheaded One

> *There is nothing greater than love.*
> *God shines upon the perfect couple.*
>
> Christic Aztec Magic, 1973

The ascent of the seventh precious feathered (quetzalli) serpent throughout each one of the thirty-three vertebrae of the dorsal spine (the thirty-three degrees of Masonry) is very slow and difficult and it is only possible by means of sexual magic. We must not allow ejaculation; we must transmute the semen that departs from the testicles in the man and from the ovaries in the woman into electromagnetic energy that rises through the different conducts of both in order to be united in their spinal medulla in their coccygeal gland. This energy

ascends from its coccygeal base towards the brain and is converted into solar and lunar atoms.

Christic Aztec Magic, 1973 · Ch. 3, The Beheaded One

The precious feathered (quetzalli) serpent is awakened, agitated and raised when the semen is transmuted, by means of the alchemy of sexual, amorous contact, into electromagnetic energy and makes contact in the coccygeal gland. Subsequently, the serpent is transformed into Quetzalcoatl which gives us the power to unleash or harness the winds, to unleash or harness the tempests, to activate or deactivate the fire and to appease or to make the earth tremble.

Christic Aztec Magic, 1973 · Ch. 3, The Beheaded One

2 PASSAGES · 2 PRACTICES

II Practice

Continuing the nightly work, you let the imagined fire fill the brain and turn the lotus of the pituitary while vocalizing IN, then record your dreams privately the next morning.

A PRACTICE

Lie down on your bed and with all the muscles of your body relaxed, slumber while thinking that the fire of the Holy Spirit continues to descend from heaven (as in the former practice) and enters into your head through the pineal gland. Feel that such a fire inundates your brain and puts into motion from left to right (clockwise) the marvelous and bi-colored lotus flower of your pituitary Chakra, the eye of the Prophet. The pituitary gland is situated in the mid-brow. See it fill with fire and spin upon itself. While in that state of consciousness, vocalize the syllable IN, as follows: IIIIIIIIIIIIIIIIIIIIIIIIINNNNNNNNNNNNNN Feel as if you are floating on an ocean of fire. This exercise must last for about 30 minutes and must be performed before going to sleep; if possible perform it at the same time everyday, while lying down on your bed.

CHRISTIC AZTEC MAGIC, 1973 · CH. 3, THE BEHEADED ONE · PRACTICE

A PRACTICE

The next day write down everything that you dreamed about in a notebook, without telling your impressions to anybody and without commenting about this esoteric work (that concerns only the secret study of yourself) with anyone.

CHRISTIC AZTEC MAGIC, 1973 · CH. 3, THE BEHEADED ONE · PRACTICE

☾ Chapter 4 – The Secret Temple of Chapultepec

9 passages · 2 practices

1 The Secret Temple of Chapultepec

He explains the astral body and the Jinn temple of Chapultepec, and shows how the chirping of the cricket, heard on the edge of sleep, lets you rise and go out in the astral body.

In this picture, we see two individuals floating over the Hill of Chapultepec. A chirping cricket appears at the summit of the hill. Next to this scene, a floating human face appears; from the mouth emerges two waves of light which symbolize the chirping of the cricket, or in other words, the symbol for the monotonous and sharp sound of the cricket that the two people who are floating over the foothill must produce in order to penetrate into the temple.

Christic Aztec Magic, 1973 · Ch. 4, The Secret Temple of Chapultepec

The chirping of the cricket is the "still voice" which Appolonius of Tyana utilized in order to depart in his astral body. This is the small, still voice which Elijah heard when he went out, "and stood in the entering in of the cave in the wilderness." (Read 1 Kings 19: 12-14)

Christic Aztec Magic, 1973 · Ch. 4, The Secret Temple of Chapultepec

The human being is a triad of body, soul and Spirit. A mediator between the Spirit and the body exists. This mediator is the body of the soul, the astral body. One possesses a soul, yet one is a Spirit.

Christic Aztec Magic, 1973 · Ch. 4, The Secret Temple of Chapultepec

The astral body is part human and part divine; it is endowed with marvelous internal senses with which we can investigate the great mysteries of life and death. The mind, the willpower and the consciousness abide within the astral body.

Christic Aztec Magic, 1973 · Ch. 4, The Secret Temple of Chapultepec

You must try not to lose the lucidity of your consciousness.

Christic Aztec Magic, 1973

In the Hill of Chapultepec, a temple in Jinn state exists; in other words, within the fourth dimension. One can assist this temple in the astral body. The rector of the Temple of Chapultepec is the Venerable Master Rasmussen. This temple is safeguarded by very zealous guardians with naked swords.

Christic Aztec Magic, 1973 · Ch. 4, The Secret Temple of Chapultepec

A PRACTICE

During the hours of ordinary sleep all human beings act and travel in their astral body; however upon awakening, not all of us remember what we saw, heard or did while acting within that body. Therefore, in the mornings, upon awakening from one's dreams, one must perform the effort to remember all which one had dreamt. One's dreams are nothing more than experiences within the astral world. One must carefully take note of all of them in a notebook.

Christic Aztec Magic, 1973 · Ch. 4, The Secret Temple of Chapultepec

A PRACTICE

When you perform your practices, concentrate on the sharp chirping of the cricket. This chirping must sound from within the smallest cells of your brain. If this practice is done correctly, you will soon be in that transition between vigil and slumber. Increase the slumber and the sound of the crickets' chirping by using your willpower. Then get up from your bed and with complete confidence leave your bedroom and go towards the temple of Chapultepec, or wherever else you wish to go. You must try not to lose the lucidity of your consciousness.

Christic Aztec Magic, 1973 · Ch. 4, The Secret Temple of Chapultepec

Do not mentally get up from your bed; instead, actually get yourself up. Nature will take charge of separating your astral body from your physical body. The physical body will remain sleeping in its bed and the astral body will become free to travel wherever you wish.

Christic Aztec Magic, 1973 · Ch. 4, The Secret Temple of Chapultepec

The Aztecs utilized the peyote in order to teach the neophytes to travel within their astral bodies. We do not recommend the use of this marvelous cactus which makes the astral body separate itself from the physical body and preserves the lucidity of consciousness while acting in the astral world. Indeed, what we recommend is practice, much practice and soon you will act and travel within the astral body.

Christic Aztec Magic, 1973 · Ch. 4, The Secret Temple of Chapultepec

II Practice

Keep the previous exercise going and add two syllables at bedtime, first LA and then RA, each drawn out long on the natural note fa.

A PRACTICE

Without putting off the exercise delivered in the former chapter, lie down on your bed, and fall asleep while vocalizing the syllable LA; the intonation of this syllable corresponds to the natural note "fa" of the musical scale. You must prolong this syllable like this:

LAAAAAAAAAAAAAA

Immediately after, you must vocalize the syllable RA:

RAAAAAAAAAAAAAA

Christic Aztec Magic, 1973 · **Ch. 4, The Secret Temple of Chapultepec · Practice**

Chapter 5 – Chac - Mool in the Aztec and Egyptian Cultures

7 passages · 3 practices

1 Chac - Mool in the Aztec and Egyptian Cultures

Travel in the astral body is natural and safe, he says, and a small daily jump to test whether you float will carry lucid awareness into your nights.

The name of this Aztec sculpture is FARAON, a name whose syllables are divided as follows: fa-ra-on. When properly vocalized, they are a mantra that makes the astral body (of the one who pronounces them) separate from their physical body and soar within space towards the great pyramid of Giza in Egypt.

Christic Aztec Magic, 1973 · Ch. 5, Chac - Mool in the Aztec and Egyptian Cultures

To travel within the astral body is not dangerous. During our state of slumber, all of us human beings wander within the internal worlds with our consciousness asleep. Every soul abandons its physical body during the state of slumber. During this process, the ethereal body has the opportunity to repair the physical body. We awaken from this normal process of sleeping when the soul returns into the physical body.

Christic Aztec Magic, 1973 · Ch. 5, Chac - Mool in the Aztec and Egyptian Cultures

While in the internal worlds, the souls occupy themselves in the same daily chores that they perform on Earth during the vigil state; they buy, sell, work in their office, in the shop, in the factory, in the fields, etc. The incarnated and disincarnated souls live together during the sleepy state. Everything is the same in the internal worlds: the sun, the clouds, the cities, all things. It is enough to assist a spiritist's (medium's, channeler's) session to become aware of the fact that the dead do not accept that they are dead and to comprehend why the souls of the living love, suffer, fight and work during the sleepy state. We must learn to preserve the lucidity of the consciousness during the state of slumber.

Christic Aztec Magic, 1973 · Ch. 5, Chac - Mool in the Aztec and Egyptian Cultures

We must learn to preserve the lucidity of the consciousness during the state of slumber.

Christic Aztec Magic, 1973

A PRACTICE

To achieve the former statement we recommend that every time you come across other people, events or unusual things that call your attention, discern and ask yourself: Am I within my physical body or within my astral body? Then perform a little jump in order to see if you can float; if you can float, it is because you are in the astral body; if you do not float, it is because you are in the physical body. Within the internal worlds we act as if we are in the body of bones and flesh, as if we were physically awakened. There is no difference between these two worlds, between the physical and the astral. (Read The Thousand and One Phantoms by Alexandre Dumas).

Christic Aztec Magic, 1973 · Ch. 5, Chac - Mool in the Aztec and Egyptian Cultures

A PRACTICE

What we usually perform during the vigil state we also perform during the slumber state. Therefore, if during the day you practice the former key, that is, to perform a little jump in order to be sure in which of your bodies you are wandering in, then during the night when you leave your bed within your astral body you will also jump but you will remain floating within space while your physical body remains asleep in your bed. Thus you will attend beautiful rituals and classes where the Great Masters teach within the Gnostic temples that exist within the Jinn state in various parts of this country and the world. Unarguably, the secret teachings of the Nahuas are common to all people from the most remote antiquity. Amongst the Hungarian legends there is mention of "monolithic people" whose indescribable characters are similar to those that exist on a gigantic bolder lost in a remote valley of Yucatan, Mexico.

Christic Aztec Magic, 1973 · Ch. 5, Chac - Mool in the Aztec and Egyptian Cultures

A PRACTICE

Do not forget the clue: Take advantage of the somnolent state that exists between vigil and sleep, so that with willpower, you may project from within yourself your astral body, your discernment and your memory. By your own will you will know the great mysteries of life and death within this triangle.

Christic Aztec Magic, 1973 · Ch. 5, Chac - Mool in the Aztec and Egyptian Cultures

In order to interpret your dreams, read the book of Daniel in the Bible.

Christic Aztec Magic, 1973 · Ch. 5, Chac - Mool in the Aztec and Egyptian Cultures

3 passages · 2 practices

II Practice

A standing ritual facing the East, a prayer to be taken to the great pyramid of Giza and the syllables FA RA ON, followed by sunrise vocalizations of every syllable taught so far.

A practice

Stand up in a steady position with your sight towards the East. Raise your arms above your head and place the palms of your hands together, then move your extended arms down towards your sides to form a cross with your body (your arms out to either side, the rest of your body standing straight); then after, cross you arms over your chest and lie down dorsal decubitus (on your back). When you feel you are falling asleep, with a sincere prayer ask your God and the Masters to take you to the great pyramid of Giza in Egypt. Immediately after finishing your prayer, vocalize the following syllables: FAAAAAAAA RAAAAAAA OOOOONNNNN Each one of the sounds of these syllables has a slight variation; they correspond to the natural "fa" of the musical scale that resounds in all of nature. The syllable "on," changing the "n" with the "m," is vocalized by the Yogis before and after their meditations.

Christic Aztec Magic, 1973 · Ch. 5, Chac - Mool in the Aztec and Egyptian Cultures Practice

A PRACTICE

Every morning at sunrise, with your face towards the East, perform vocalization practices with all of the syllables that we have taught in this book, start with the first syllable until you finish (during many successive mornings) with the last three syllables of this chapter. If you faithfully practice each one of the exercises that we have taught in order, for at least six consecutive days, you will soon project yourself within your astral body, this is if you are a respectable person, that you neither abuse of liquors nor tobacco, that you do not propagate gossip, that you do not enjoy making fun of your neighbors, that you love and respect every living being.

Christic Aztec Magic, 1973 · Ch. 5, Chac - Mool in the Aztec and Egyptian Cultures Practice

Remember that God offers even the head of the evil one when he wants to offer the best to a good person.

Christic Aztec Magic, 1973 · Ch. 5, Chac - Mool in the Aztec and Egyptian Cultures · Practice

Chapter 7 – The Sacred Tiger

5 PASSAGES

1 The Sacred Tiger

The tiger stands for the fierce death of the personality, since there is no initiation without purification and the way to it runs through the heart rather than the intellect.

By taking advantage of the state between vigil and dreaming, they transformed themselves into tigers. 'When their bodies had taken on the feline shape, filled with faith and confidence in themselves, they got up from their beds and chanted the following ritualistic formula: "We belong to each other." This phrase refers to the Harpocratic forces which we talked about in the previous chapter. It also refers to themselves and to the mental forces of the tiger which allow them to sustain themselves within the fourth dimension with their physical bodies transformed into tigers. Do not forget that the human body while inside the internal worlds is elastic, ductile and malleable.

Christic Aztec Magic, 1973 · Ch. 7, The Sacred Tiger

The hearts between his feline paws symbolize "the death of the Initiate." When Quetzalcoatl rises and transforms into a tiger, he tears apart the heart of the one who awakens him, until he kills within him all of the illusions of his personality and all of the attachments to those things that tied him to the earth. Indeed, the sagacity and fury of the tiger are necessary in order to kill the human personality, so that the seven serpents of the Dragon of Wisdom (symbol of the beheaded one) become resplendent.

Christic Aztec Magic, 1973 · Ch. 7, The Sacred Tiger

Cosmic Initiations are reached through the way of the heart, never through the way of the intellect.

Christic Aztec Magic, 1973

Nine Initiations of Minor Mysteries and nine of Major Mysteries exist. There is no Initiation without purification. In each Initiation something dies within the

human being (see The Book of the Dead). We must lose everything in order to gain everything. The soul enters into the world of the Gods and gets married with her Innermost when she liberates herself from the four bodies of sin.

Christic Aztec Magic, 1973 · Ch. 7, The Sacred Tiger

The Lance of Longinus wounds the human heart that painfully bleeds because of repentance. The most perfect sanctity is necessary for the human being to recuperate his lost inheritance.

Christic Aztec Magic, 1973 · Ch. 7, The Sacred Tiger

Quetzalcoatl is the internal God of the Aztecs. His feline paws embed the heart of the Initiate in order to devour him. The neophyte receives the cross of the Initiation within the earth (temple of sentiment). Cosmic Initiations are reached through the way of the heart, never through the way of the intellect.

Christic Aztec Magic, 1973 · Ch. 7, The Sacred Tiger

II Practice

Lying on your back, imagine the fire of the Holy Spirit descending from the pineal gland through the pituitary, throat and heart lotuses, then fall asleep adoring your Innermost and chanting ON.

A PRACTICE

While resting on your bed, dorsal decubitus (on your back, facing up), imagine feeling the fire of the Holy Spirit descending from heaven and entering into your head through the pineal gland, thereafter, passing in between your eyebrows into your pituitary gland and making that lotus of fire spin from left to right (clockwise). Then feel the fire continuing to descend into your larynx, where the lotus of fire of your thyroid gland is made to spin as if it were a disc that rotates from left to right (clockwise). Keep feeling the fire descending and reaching your cardiac gland, see how it lights its twelve golden color petals, the fire charging and making your marvelous lotus of this psychic center spin from left to right (clockwise). See it fill with a luminous and resplendent fire. While in this state of consciousness, fall asleep while thinking of your Innermost, your internal God, Quetzalcoatl. Worship him, adore him and ask him for his guidance and help. Afterwards, chant the syllable ON as follows:

OOOOOOOOOOOONNNNNNNNNNNNN

Pronounce this syllable three times and fall asleep.

CHRISTIC AZTEC MAGIC, 1973 · CH. 7, THE SACRED TIGER · PRACTICE

Chapter 8 – The Seven Churches of the Revelation of Saint John

18 passages · 2 practices

1 The Seven Churches of the Revelation of Saint John

The seven churches of Revelation are mapped onto the seven chakras of the spine, alongside the couple's practice of withdrawing before orgasm and an inventory of defects to uproot two months at a time.

The seven churches are the seven main nervous centers of the spinal medulla in the human being.

Christic Aztec Magic, 1973 · Ch. 8, The Seven Churches of the Revelation of Saint John

Ephesus is the coccygeal ganglion, the Muladhara chakra where the serpent (symbolized by the Feathered Serpent of the Aztecs) of our sexual power is dormant.

Christic Aztec Magic, 1973 · Ch. 8, The Seven Churches of the Revelation of Saint John

A PRACTICE

Sexual caresses must be made between the couple yet both must withdraw before ejaculation in the man and orgasm in the woman occurs, so as to avoid the spilling of the semen.

Christic Aztec Magic, 1973 · Ch. 8, The Seven Churches of the Revelation of Saint John

The book of Revelation states: 'Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent '. And grief will afflict thine heart. When the human being fornicates, the Feathered Serpent descends one or more vertebrae in accordance with the amount lost in the act. This is how I will remove thy candlestick out of his place, except thou repent.

Christic Aztec Magic, 1973 · Ch. 8, The Seven Churches of the Revelation of Saint John

Smyrna is the prostatic ganglion, the chakra Swadishthana.

Christic Aztec Magic, 1973 · Ch. 8, The Seven Churches of the Revelation of Saint John

Fornication is an act contrary to human nature. Presently, any man who is more than forty-five years old suffers of prostatic hypertrophy.

Christic Aztec Magic, 1973 · Ch. 8, The Seven Churches of the Revelation of Saint John

Pergamos is the epigastric ganglion, the chakra Manipura.

Christic Aztec Magic, 1973 · Ch. 8, The Seven Churches of the Revelation of Saint John

Sexual ejaculation is the doctrine of the Nicolaitans. This doctrine was born of the practices of Black Magic from the Lemuro Atlanteans, who transmitted them to the Moabites, Amorreans, Philistines, Cananeans, etc. The magicians who practice black sexual magic convert themselves into demons. In this case, the igneous serpent instead of rising throughout the spinal medulla, descends towards the atomic infernos of the human being and forms within his astral body the tail with which Satan is represented. Thyatira is the cardiac ganglion, the chakra Anahata.

Christic Aztec Magic, 1973 · Ch. 8, The Seven Churches of the Revelation of Saint John

The Feathered Serpent rises in accordance with the merits of our heart. The most perfect sanctity and chastity are necessary to achieve its ascension and union with the Innermost, so that the Initiate can be born within the internal worlds as a Master of Major Mysteries. The union with the Innermost is very difficult, because crime is hidden within the incense of prayer. On the altars, crime is crowned with a crown of thorns. Crime is crouched within the greatest aspirations of the light. We find crime wearing a tunic of sanctity within the noblest purposes.

Christic Aztec Magic, 1973 · Ch. 8, The Seven Churches of the Revelation of Saint John

Editor's note. In his later teaching the Master makes this plain: purification, chastity, pranayama and the vowels prepare the way and sublimate the sexual energy, and single people should practise them, but the Kundalini itself awakens and rises only through the sexual work of the couple (Maithuna). See The Solar Bodies (1968), ch. 25, and Tarot and Kabbalah (1969), Arcanum 11.

...take an inventory of all your defects and dedicate two months to each one of them

Christic Aztec Magic, 1973

The Innermost abides within the heart.

Christic Aztec Magic, 1973 · Ch. 8, The Seven Churches of the Revelation of Saint John

A PRACTICE

We recommend that you take an inventory of all your defects and dedicate two months to each one of them until you completely extirpate them from your heart. The igneous wings which allow us to instantaneously pass from one cosmic plane into another are received in the church of Thyatira from the hands of the spirits of movement.

Christic Aztec Magic, 1973 · Ch. 8, The Seven Churches of the Revelation of Saint John

Sardis is our creative laryngeal ganglion, the chakra Vishuddha.

Christic Aztec Magic, 1973 · Ch. 8, The Seven Churches of the Revelation of Saint John

Philadelphia is the pituitary ganglion, the chakra Ajna.

Christic Aztec Magic, 1973 · Ch. 8, The Seven Churches of the Revelation of Saint John

Laodicea is the pineal ganglion, the chakra Sahasrara.

Christic Aztec Magic, 1973 · Ch. 8, The Seven Churches of the Revelation of Saint John

These seven thunders are the seven notes which resound in the seven churches of the vertebral column of the Initiate. These seven churches look like opened lotus flowers within the marvelous reed of our vertebral column.

Christic Aztec Magic, 1973 · Ch. 8, The Seven Churches of the Revelation of Saint John

Ephesus grants us power over the earth; Smyrna grants us power over the tempests; Pergamos grants us power over the fire and also grants us telepathy; Thyatira grants us power over the winds; Sardis grants us the power of creation and the occult ear; Philadelphia allows us to see the Angels, Thrones, Potentates, Virtues, etc.; Laodicea is our resplendent lotus of one thousand petals, the Diamond Eye, the Crown of Saints that with its terrific resplendence makes the demons scatter, it is the omniscient eye wherein the atom of the Holy Spirit abides.

Christic Aztec Magic, 1973 · Ch. 8, The Seven Churches of the Revelation of Saint John

When a human being is impelled by his conscious spiritual willpower, he awakens the sacred fire of the Holy Spirit (which as a coiled serpent abides in every human body within the coccygeal ganglion) and excites this fire and impels it into activity, then this fire will convert itself into the agent of work of Telesis or the intelligent work of perfection within the Initiate.

Christic Aztec Magic, 1973 · Ch. 8, The Seven Churches of the Revelation of Saint John

Editor's note. In his later teaching the Master makes this plain: purification, chastity, pranayama and the vowels prepare the way and sublimate the sexual energy, and single people should practise them, but the Kundalini itself awakens and rises only through the sexual work of the couple (Maithuna). See The Solar Bodies (1968), ch. 25, and Tarot and Kabbalah (1969), Arcanum 11.

Whosoever raises the first serpent christifies his physical body and enters into the first degree of the temple of Major Mysteries; the rain falls and the sun of the Father shines at midnight. The Initiate passes into the second degree of Major Mysteries and his ethereal body shines like the gold stricken by the light of the sun. Thus, successively, by himself, he raises his seven fallen fiery serpents and christifies his seven bodies in all of the superior planes.

Christic Aztec Magic, 1973 · Ch. 8, The Seven Churches of the Revelation of Saint John

2 passages · 2 practices

II Practice

The imagined fire now descends to the ten-petalled lotus of the solar plexus with the chants IN, EN and ON, while a sunrise practice with UN works toward telepathy.

A PRACTICE

In the last chapter we left the sacred fire of the Holy Spirit spinning the fiery lotus of your cardiac gland from left to right. Now, see and feel the fire descend into your solar plexus (which is situated a little bit above of your navel) and make your fiery lotus, of that gland, spin from left to right (clockwise). That lotus has ten petals: five of a red dirty color which alternate with five of a dark green color. See it luminous and resplendent while chanting the following syllables:

IN: IIIIIIIIIIIIIIIIIIIIIIIIIIINNNNNNNNNNNN

EN: EEEEEEEEEEEEEENNNNNNNNNNNN

ON: OOOOOOOOOOONNNNNNNNNNNNN

While praying, ask your internal God for the realization of your most noble longings thus fall asleep.

Christic Aztec Magic, 1973 · Ch. 8, The Seven Churches of the Revelation of Saint John Practice

A PRACTICE

After taking a shower in the morning, (before and during sunrise), stand facing the east or imagine that in the heavens the sun is a fiery rose in the middle of an enormous golden cross and that thousands of rays of light come from it and penetrate into your body through your solar plexus; at the same time chant the syllable UN as follows:

UUUUUUUUUUUNNNNNNNNNNNN Soon, with these practices, the sense of Telepathy will be awakened within you.

Christic Aztec Magic, 1973 · Ch. 8, The Seven Churches of the Revelation of Saint John Practice

☆ Chapter 9 – Meditation

6 passages · 2 practices

1 Meditation

Meditation is taught in five stages, from a comfortable posture to ecstasy, as you set aside each of your bodies in turn, sound INRI and PANDER, and come to recognize yourself in the Innermost.

After passing through the ordeals to which they were submitted, the candidates (of the ancient schools of Aztec mysteries), could directly work with the Feathered Serpent. However, we are not stating that you have already victoriously passed these ordeals; further on we will see this point. Meanwhile, let us continue working with meditation. Meditation is the daily bread of the wise. When the wise one is meditating, he is searching for God, he searches for information or he searches for power. There are five clues for meditation:

1. Comfortable position
2. Blank Mind
3. Concentration
4. Introversion
5. Ecstasy

Christic Aztec Magic, 1973 · Ch. 9, Meditation

A PRACTICE

Seat yourself in the most comfortable position then concentrate on your physical body. After you have attentively examined it and have come to the realization that you are not such a marvelous vehicle, discard it from your mind and say: "I am not my physical body."

Concentrate now on your ethereal body; identify it and once you have attentively observed its marvelous luminosity (which protrudes from the physical body forming a multicolor aura) realize that this second body of yours is not what you are and discard it from your mind saying: "I am not my ethereal body."

Introvert yourself more and concentrate, first on your astral body and then on your mental body. The astral and mental bodies are the two columns of the Masonic temples (Yachin and Boaz) which have their foundation in the

cubic stone of Yesod, the ethereal body. Concentrate well upon these two bodies, and after you realize that you are neither one of these two bodies then realize that they are just two more vehicles of expression that you have thus, discard them from your mind saying: "I am not my astral body. I am not my mental body."

Discard your four bodies of sin from within yourself when you arrive at this stage of your meditation and pass through the two columns (white and black) of the temple, (which is your living body) upon which are written (with characters of fire) the 'password' INRI.

Disarrange this word into two syllables and chant one immediately after the other, as follows:

IIIIIIIIIINNNNNNNNN

RRRRRRRRIIIIIIIIIII

Christic Aztec Magic, 1973 · Ch. 9, Meditation

A PRACTICE

Thereafter, without your four material bodies, go and wander around the World of the Mist of Fire. Return into your body so that you may keep working on your meditation and concentrate again on the astral body, the black column of your living temple. Try to hear the sharp sound of the cricket (of which we talked about in chapter four). This sharp sound is the essence of the lost word INRI. Thus, without missing a moment of listening to this sharp sound, (that is now emerging from within the cells of your brain) concentrate on the white column, your mental body. Do not stop, keep meditating. Now, concentrate on your body of willpower until you attain cognizance of it; thus, when you have realized that you are not that body either, discard it from your mind saying: "I am not my body of willpower either." Now take another step ahead in your meditation. Concentrate on your body of consciousness; identify it and realize that you are not this body. That it is only another of your marvelous vehicles of

expression, and discard it by saying: "I am not my body of consciousness either." Then you will ask yourself: "Who am I?" A sweet and affable voice will answer you: "You are me, the Innermost, the reflection of the Inner Christ, you and I are one." In those moments try to identify yourself with your Inner Christ, feel that you are him and say: "I am he... I am he... I am he..." When reaching this state of consciousness mentally pronounce the mantra PANDER: disarrange this mantra into two syllables and pronounce one immediately after the other, prolong the sound of each syllable. This mantra will help you to recognize yourself within your Inner Christ.

Christic Aztec Magic, 1973 · Ch. 9, Meditation

Seat yourself in the most comfortable position then concentrate on your physical body.

Christic Aztec Magic, 1973

With this daily introversion you will awaken your consciousness to such a degree that while your physical body sleeps, you (within your astral body) will act in the same spontaneous and lucid way as when you were within your physical body. During your ecstasies (based on your sincerity and devotion), you will be allowed to visit the nuclei upon which the universe is based (speaking allegorically, these nuclei look like holes) you will then be able to contemplate the Divine Majesty of the Absolute.

Christic Aztec Magic, 1973 · Ch. 9, Meditation

Internal meditation accelerates the development of the Feathered Serpent, whose ascension liberates the Initiate from the wheel of births. However, it is necessary to help its ascension by meditating first on Ida and then on Pingala, (which are the currents of fire); the one on the left is negative, and the one on the right is

positive. They ascend upward (on each side of the spinal medulla) up to the pituitary chakra. The ascension of these fires precedes the ascension of the sacred fire of Quetzalcoatl.

Christic Aztec Magic, 1973 · Ch. 9, Meditation

Editor's note. In his later teaching the Master makes this plain: purification, chastity, pranayama and the vowels prepare the way and sublimate the sexual energy, and single people should practise them, but the Kundalini itself awakens and rises only through the sexual work of the couple (Maithuna). See The Solar Bodies (1968), ch. 25, and Tarot and Kabbalah (1969), Arcanum 11.

During sleep all of us move within the astral body, yet unconsciously; this happens so that the ethereal body can have the opportunity to repair the weakened physical body. However, you must learn how to consciously travel within the astral body at will and as frequently as you wish. We will submit you to the ordeals within the astral plane so that we can get to know your qualities and defects. Nevertheless, if in spite of all the exercises that we have given you, you cannot travel within your astral body at will, then we recommend that you practice internal meditation tenaciously. This is how you will recuperate the natural power of controlling your astral body, a power that you have lost for now.

Christic Aztec Magic, 1973 · Ch. 9, Meditation

2 passages · 2 practices

II Practice

For at least seven nights, spend half an hour feeling the fire descend from the pineal chakra down to the prostatic or uterine lotus, and each morning sound INRI, PANDER and AN.

A practice

Before falling asleep, lay down on your bed and perform the following for no less than thirty minutes each day for at least seven days: feel that the sacred fire of the Holy Spirit is penetrating your body through the pineal chakra. Thus during its descent, your pituitary, laryngeal, cardiac and solar chakras will be put into motion accordingly; keep descending towards your prostatic (uterine) chakra making it spin from left to right (clockwise), thus making it shine with a beautiful resplendence of a lotus of fire in movement.

Christic Aztec Magic, 1973 · Ch. 9, Meditation · Practice

A practice

Every morning, after you wash, stand facing the east (as we recommended in the former chapter) and vocalize the mantras INRI and PANDER until you become familiarized with them. Likewise, early in all mornings chant one of the syllables which we have taught in the former chapters. As an exercise of this chapter vocalize the syllable AN as follows:

AAAAAAAAAAAAAANNNNNNNNNNNN

Christic Aztec Magic, 1973 · Ch. 9, Meditation · Practice

Chapter 10 – Huehueteoti



1 PASSAGE

1 Huehueteoti

The Ancient of Days is described as the goodness of goodness and infinite mercy, reached through the mantra PANDER followed by meditation.

The Ancient of Days is the goodness of goodness, infinite mercy, the occult of the occult. The mantra PANDER followed by meditation allows us to reach HIM.

Christic Aztec Magic, 1973 · Ch. 10, Huehueteoti

II Practice

In this exercise of imagination the fire reaches the four-petalled lotus at the coccyx, until you see all seven principal chakras turning like fiery lotuses along the spine.

A PRACTICE

In the former chapter we left the sacred fire of the Holy Spirit making the lotus of your prostatic (uterine) chakra spin from left to right (clockwise). Now feel and see with your imagination that the fire continues descending and reaches the coccygeal ganglion of your chakra Muladhara and makes this marvelous lotus of four petals (of a red-dirty color), that you have in such ganglion, spin always from left to right. See the sacred fire of the Holy Spirit with a radiant luminosity, irradiating fire throughout all of your seven principal chakras which rotate upon themselves as fiery lotus flowers whose stalks sprout from your vertebral column numbers had among them.

CHRISTIC AZTEC MAGIC, 1973 · CH. 10, HUEHUETEOTI · PRACTICE

☆ Chapter ii – Tepeu K' Ocumatz

4 passages · 2 practices

1 Tepeu K' Ocumatz

Meditate very deeply on the Ancient of Days, the Father within, provoking slumber as you do, and ask the angel Metraton to help you enter the world of Kether.

The hair of the Ancient of Days has thirteen ringlets. If we add thirteen together we will have 1 + 3 = 4. One is the masculine principle, fire; two is the feminine principle, water; three is the Son of creation, plus the unity of life equals four. This is the holy Tetragrammaton. This is the name of the Eternal One: Iod He Vau He. The beard of the Ancient of Days has thirteen locks. This beard represents the hurricane, the four winds, the breath, the Word. The four winds are Iod He Vau He. The Ancient of Days is the goodness of goodness, the occult of the occult, the absolute mercy. The mantra PANDER permits us to reach the Ancient of Days. This is possible through profound meditation. In the world of Atziluth there exists a marvelous temple where the majestic presence of the Ancient of Days is shown to us. In order to self-realize the Ancient of Days within, we must totally perform the thirteenth arcanum within ourselves. We need a supreme death and a supreme resurrection.

Christic Aztec Magic, 1973 · Ch. 11, Tepeu K' Ocumatz

A PRACTICE

The Ancient of Days dwells in the world of Kether. The chief of that world is the angel Metraton. This angel was the prophet Enoch. With the help of this angel, while in a very profound meditation, we can enter into the world of Kether. The disciple who wants to penetrate into Kether will beg the angel Metraton during his states of profound meditation and he will be assisted.

Christic Aztec Magic, 1973 · Ch. 11, Tepeu K' Ocumatz

Our authentic Being in his essential root is the Ancient of Days.

Christic Aztec Magic, 1973

Our authentic Being in his essential root is the Ancient of Days. He is the Father within us. He is our true Being.

Christic Aztec Magic, 1973 · Ch. 11, Tepeu K' Ocumatz

A PRACTICE

Our disciples must now concentrate and meditate very deeply upon the Ancient of Days. They must provoke the voluntary slumber during meditation. Thus, this is how they will attain very profound illumination.

Christic Aztec Magic, 1973 · Ch. 11, Tepeu K' Ocumatz

Chapter 12 – Coatlique

4 passages · 1 practice

1 Coatlique

Tonantzin and Coatlicue stand for chastity and fornication, and the chapter gives the formula of sexual magic by which a loving couple, withdrawing in time, awakens the feathered serpent.

Tonantzin is life; Coatlicue is death. The children ofTonantzin are children of the Holy Spirit and Chastity. The children of Coatlicue are children of fornication and adultery.

Christic Aztec Magic, 1973 ·Ch. 12, Coatlique

The creative forces of Ometecuhtli-Omecihuatl express themselves during the sexual coenobium. These creative forces descend into the human organs of procreation with a unique goal that a new being can appear in the physical plane. If the man and the woman unite themselves sexually only with desire, only for the animalistic desire of spilling the seminal liquor, then his solar forces and her lunar forces sink into the atomic abysses of the Earth and both convert themselves into slaves of the abyss. However, if love is what impels their sexual union and if they do not fornicate in their sexual caress, then, the precious feathered (quetzalli) serpent awakens in them and agitates and ascends towards its place of origin converted into Quetzalcoatl. This is how the couple is divinized. In the threshold of the sanctuary of the temple, the Masters present the Initiate with a book within which is written all the laws of the Divine Mother. In front of this book, many withdraw in terror when they realize that they must kill their personality. Very few are they who pass the ordeal of the threshold of the sanctuary. Those who pass it receive a fine heavy gold ring, a symbol of power.

Christic Aztec Magic, 1973 ·Ch. 12, Coatlique

The one who does not know the laws of the Mother will never reach the Father.

Christic Aztec Magic, 1973

The Initiate must die, he must cease being in order to be. Nevertheless, first he has to return to the bosom of the Divine Mother and to practice sexual magic with his chaste spouse so that he can be born spiritually. The one who does not know the laws of the Mother will never reach the Father.

Christic Aztec Magic, 1973 · Ch. 12, Coatlique

A PRACTICE

While in a rapture of love, when your mind and the mind of your beloved spouse are clean from any lustful thoughts, the man very softly introduces the phallus and caresses her with sweetness; thus, both of them must withdraw in time so as not to spill the seminal liquor. Likewise, by means of this amorous magic, the woman self-realizes herself like the man. This formula educates the willpower to its higher degree of expression.

Christic Aztec Magic, 1973 · Ch. 12, Coatlique

3 passages · 2 practices

II Practice

Ask with all your heart for the fire, learn the three canals of Shushumna, Ida and Pingala, and give thirty minutes a day to a meditation on the sacred fire along Ida and Pingala.

A PRACTICE

"Ask with all of your heart that the sacred fire of the Holy Spirit may descend upon you." (Read Luke 11:13).

Christic Aztec Magic, 1973 · Ch. 12, Coatlique · Practice

Do not worry; cultivate the habit of being happy.

Christic Aztec Magic, 1973

The canals through which the seven fiery serpents ascends to the brain are: Shushumna, this is a septuple canal which extends itself throughout the middle of the spinal medulla up to the pituitary gland; Ida, a very fine canal that is located at the left side of the spinal medulla and Pingala that is located at the right side of it. Through them rises the sacred fire of the Holy Spirit to the pituitary.

Christic Aztec Magic, 1973 · Ch. 12, Coatlique · Practice

A practice

Take that comfortable position that we formerly advised you about to perform your meditation. After having placed your mind in a blank state, concentrate on the sacred fire of the Holy Spirit and see with the eyes of your soul that this fire arises from your prostatic (uterine) chakra towards your solar plexus, and at the same time through Ida and Pingala which are located on either side of your spinal medulla. This exercise must endure for at least thirty minutes daily and must be performed at the same hour. If you want success with these studies, you must neither drink alcohol, nor smoke, nor eat too much red meat. Do not worry; cultivate the habit of being happy.

Christic Aztec Magic, 1973 · Ch. 12, Coatlique · Practice

Editor's note. In his later teaching the Master makes this plain: purification, chastity, pranayama and the vowels prepare the way and sublimate the sexual energy, and single people should practise them, but the Kundalini itself awakens and rises only through the sexual work of the couple (Maithuna). See The Solar Bodies (1968), ch. 25, and Tarot and Kabbalah (1969), Arcanum 11.

☆ Chapter 13 – The Work of the Initiate

10 PASSAGES · 1 PRACTICE

1 The Work of the Initiate

Your true self is the Innermost, God within you, while the ego born of separateness hides even inside sanctity, so meditate on the Innermost with the mantra OMNIS AUM.

The human being is united with his Inner Christ when he consciously raises his seven serpents. Thus, the seven lights of the candelabra of the living temple of his body are lit when these seven serpents arise throughout the length of his spinal medulla. The two cerebrum spinal ganglionic lines which precede the seven serpents in their ascent towards the brain shine with the sacred fire of the Holy Spirit at each side of his vertebral column. This work of Telesis or intelligent work of perfection does not always culminate with the union of the Initiate with Christ; yet, when it does culminate with this union, then the human being is one not only with Christ, but more over, he is also one with the Absolute. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Corinthians 15:53-54

Christic Aztec Magic, 1973 ·Ch. 13, The Work of the Initiate

The Innermost is the true Man who lives incarnated within any human body and who all of us carry crucified within our heart. When the human being awakens from his dream of ignorance he delivers himself to his Innermost, who then becomes united with Christ. This is how the human being becomes almighty like the Absolute from where he has emanated. The Innermost is God within the human being. Whosoever ignores this great truth is only a shadow, the shadow of his Innermost.

Christic Aztec Magic, 1973 ·Ch. 13, The Work of the Initiate

"The way a human being thinks, this is how his lift is." (Buddhist Dhammapada 1.1) The false consciousness was born from the erroneous way of thinking that there is a separation between him and his creator, between him and his

fellowmen. The "I" was born from this erroneous state of consciousness. The "I" has its abode within the four bodies of sin: physical, ethereal, astral and mental. The "I" was born within the human consciousness after Adam and Eve were expelled from Eden.

Christic Aztec Magic, 1973 · Ch. 13, The Work of the Initiate

The "I" remains crouched in the threshold of the grave when the physical body dies. The "I" waits until the true and immortal human being (yet, still not self-realized) returns and incarnates again, so that it can perform its frustrated desires, power, wealth, pleasures, etc. through a new physical body. The explanation for all the sins and sufferings of humanity must be searched for within the "I."

Christic Aztec Magic, 1973 · Ch. 13, The Work of the Initiate

Indeed, we are not what we think we are. Your name might be Joseph or Mary, but your true reality is the Innermost that the Aztecs in their Theology call Quetzalcoatl, the Divine Twin. Observe in the inferior lower part of the Solar Stone the two fiery serpents, united by their tongues, one in front of the other. In chapter seven we stated that the xiuhcoatl are the eternal pairs of opposites; to this we must add that they are the symbol of the Innermost in the man and in the woman. The Innermost has two souls and a septuplet body in each one of its poles of manifestation, masculine and feminine, which were given unto him by Jehovah God when he was expelled out from Eden. The Master Paul of Tarsus states: "But I see another law in my members, warring against the law of my Spirit, and bringing me into captivity to the law of sin which is in my members." Romans 7:23

Christic Aztec Magic, 1973 · Ch. 13, The Work of the Initiate

The Innermost is God within the human being; the "I" is Satan in the human being.

Christic Aztec Magic, 1973

The Innermost is God within the human being; the "I" is Satan in the human being. The symbol of the Innermost is the star of five points, the pyramid, the cross with equal arms, the scepter.

Christic Aztec Magic, 1973 · Ch. 13, The Work of the Initiate

A PRACTICE

When you perform your meditation practices, concentrate on your Innermost, who is the true-you, and with a lot of reverence, pronounce the mantra OMNIS AUM. "And you shall be caught up into paradise, and hear unspeakable words, which it is not lawful for a man to utter." 2 Corinthians 12:3

Christic Aztec Magic, 1973 · Ch. 13, The Work of the Initiate

When the Initiate withdraws before the dilemma of the threshold of the Sanctuary, his Innermost or his Being, the Truth, slowly flees from him. This is why in the chapter 8 we stated: crime is hidden within the incense of prayer; crime wears the tunic of sanctity before the altar and has the figure of a martyr. At this point, this "I" or "the prince of this world," as the Holy Scriptures call it, triumphed in the struggle over the body. The body which he loved so much and longed for so much, in order to dwell in and to enjoy, was very close to lost; this was a terrible blow.

Christic Aztec Magic, 1973 · Ch. 13, The Work of the Initiate

Yet now the "I" will be alert; his passions will not flourish so easily. He will disguise himself with the appearance of a beautiful child, but now it is more dangerous, more sly; he does not want money but power; he does not want fame but honors from the world, from the human flock; he wants to receive reverence from the human flock and to receive kisses on his hand from them, so that they can call him great Prelate or great Master. Now, he writes books, dictates lectures and enjoys talking about his great deeds. As the actors from theatres, he enjoys the applause. He always has a philosophical excuse to amend all of his evil actions. He shaves his crowned head or lets his beard and hair grow long; he dissimulates sanctity in all of his moods; he disguises his anger with severity and his pride with beggar's attitudes; he undresses himself without shame in order to show his great powers, and in gatherings he always craves for the first chairs of the first row. Nevertheless, for God there is neither space nor time. But while the human being awakens from his dream of separatism, within which only the impulse of his passion moves to the degree that these are governing the world; he lives dead in regard to God, to himself and to fellowmen. He polishes his personality throughout his reincarnations; thus, his body and face become beautiful or ugly according to his deeds (read The Picture of Dorian Grey by Oscar Wilde). Only his eyes are slowly changing and he leaves the unmistakable seal of his way of being, thinking, feeling and loving in all of that which he does. Then, one day tired of his painful pilgrim life over the earth, he stops, turns and goes back towards his Beloved One. The liberation of this type of human is what the Divine Master Jesus Christ refers to in the parable of the Prodigal Son.

Christic Aztec Magic, 1973 · Ch. 13, The Work of the Initiate

Know thyself! This was written on the posterior part of the threshold of the temples of mysteries in ancient Greece. This is the only purpose of life, that the human being must know himself as a child of God, as a God himself over the earth, so that the earth can be transformed into a beautiful garden where liberty, equality and fraternity is the law of love for all humans. This is the marvelous

clue of the power of all magi from all times. “See, I have set before thee this day life and good and death and evil” Deuteronomy 30:15

Christic Aztec Magic, 1973 · **Ch. 13, The Work of the Initiate**

2 PASSAGES · 2 PRACTICES

II Practice

Before meditating, affirm seven times that you are the Innermost, then picture the sacred fire enveloping your body and burning away laziness, fear, anger and envy.

A PRACTICE

We stated in chapter nine that you should ask yourself in the moments of your daily meditation: "Who am I?" So, if you have practiced loyally and devoutly the exercise of chapter nine, then indeed you should have heard the sweet and amorous voice of your Internal Christ. We recommend that you read those chapters again. Thus, before delivering yourself to meditation, feel yourself be what you always have eternally been: the Innermost. Affirm yourself in that state of consciousness saying seven times: "I am He," and feel that the sacred fire of the Holy Spirit detaches from your Solar Plexus (where you left it in the practice of the former chapter) and arises towards your heart where it becomes united with your Innermost, the true you. Your Innermost and your Internal Christ are oneself.

CHRISTIC AZTEC MAGIC, 1973 · CH. 13, THE WORK OF THE INITIATE · PRACTICE

A PRACTICE

See the sacred fire that was detached from your chakra Muladhara rise upwardly, penetrating and enveloping your entire body; thus burning your negative habits like: laziness, assumption, fear, loquacity, anger, envy, malignity, vanity, etc. Then finish your meditation concentrating on the following words of the Apostle Paul: There is an animal body, and there is a spiritual body and repeat like him: Nevertheless I live; yet not I, but Christ lives in me. From now on try to make this state of consciousness the diapason that inspires all the acts of your life.

CHRISTIC AZTEC MAGIC, 1973 · CH. 13, THE WORK OF THE INITIATE · PRACTICE

Chapter 14 – The Law of Karma

6 passages

1 The Law of Karma

Karma is compensation rather than vengeance, so good deeds become the funds with which we pay our debts before the Tribunal of Karma, and only the Christ within forgives sins.

Karma is the law of compensation, not of vengeance. There are some who confuse this cosmic law with detriment and even with fatality, believing that everything that happens to the human being in life is inexorably determined beforehand. It is true that the acts of the human being are determined by inheritance, education, and the environment. It is also true that the human being has free will and can modify his actions to educate his character, to form superior habits, to fight against weaknesses, to fortify virtues, etc. The Masters of Karma are conscious Judges that live in Jinn state. Whosoever in front of them has funds to pay his debts, he pays and does well in his affairs. We constantly have to perform good deeds in order to have funds to pay our debts of this life and our previous lives. All the actions of the human being are controlled by laws. Some laws are superior, others are inferior. All of the superior laws are resumed within love. This is why upon speaking of love, the Master Paul stated: "Love suffereth long, and is kind; love envieth not, love vaunteth not itself is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoketh thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." 1 Corinthians 13: 4–7

Christic Aztec Magic, 1973 · Ch. 14, The Law of Karma

The Chief Priest of the Priests of the Tribunal of Karma is the great Master Anubis. Only the terror of love and justice reign in this Tribunal. In this temple, a book of debits and expenditures exists for each human being in which is written daily, in detail, good and evil actions. The good actions are represented by rare coins that the Masters accumulate on behalf of the men and women that perform these good deeds. Also in this Tribunal, defense lawyers are found. Yet,

everything must be paid. Nothing is granted as a gift. The one who has good deeds pays and does well in his affairs. The Masters of Karma also grant credits to those who request them. The granted credits are paid with unrewarded good deeds that are inspired by love towards those who suffer.

Christic Aztec Magic, 1973 · Ch. 14, The Law of Karma

❦

> *"That thou mayest love Jehovah thy Goth and that thou mayest obey his voice, and that thou mayest cleave unto Him: for He is thy life and the length of thy days: that thou mayest dwell in the land which Jehovah sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them." Deuteronomy: 30:20*

Christic Aztec Magic, 1973 · Ch. 14, The Law of Karma

❦

Life is a chess game within which every act of ours is a move. If our moves are good, intelligent and opportune moves, then, the outcome will be success, health and longevity. However, if rather our moves are impelled by evil will, if they are selfish and inopportune, then the outcome will be failure, sickness and death.

Christic Aztec Magic, 1973 · Ch. 14, The Law of Karma

❦

> *"Let no one cheat himself What a human being will sow will be harvested and his actions will follow him." Galatians 6:7*

Christic Aztec Magic, 1973 · Ch. 14, The Law of Karma

❦

No one but the Christ incarnated in the human being can forgive sins. Forgiveness is attained by the sinner only when he acquires cognizance of the committed sin, together with the unbreakable purpose of not sinning again. This is why Solomon states: and with all thy getting get understanding. And the Bible adds: God does not want to slay the sinner, but to give him life through repentance.

Christic Aztec Magic, 1973 · Ch. 14, The Law of Karma

II Practice

Live uprightly so the Internal Christ can act through you, and for more than half an hour each day concentrate on the sixteen-petalled lotus of the larynx.

A PRACTICE

From now on you have to have upright behavior so that your Internal Christ can express himself through you. Your thoughts, words and acts will only be inspired by truth, love and justice. During the practice of your daily meditation, see that the sacred fire of the Holy Spirit that was detached from your spinal medulla to put in motion the marvelous lotus of twelve petals of your cardiac chakra, is now detaching towards the no less marvelous lotus of sixteen petals of your creative laryngeal chakra and putting it into motion from left to right (clockwise). Now, whether, after you get up in the mornings or in the nights before going to sleep, you have to concentrate on your laryngeal chakra for more than half an hour.

Christic Aztec Magic, 1973 · Ch. 14, The Law of Karma · Practice

Chapter 15 – The Pantheon



1 PASSAGE · 1 PRACTICE

1 Tlaloc

The Nahua god of rain was honoured with altars whose fire never went out, and the reader too may invoke him during great storms, with faith and reverence.

A PRACTICE

This God had places of worship in the Major Temple and on the summit of high mountains of the valley of Tenochtitlan. Never was the fire missing upon his altars. The Masters invoked him to express their gratitude for the abundance in their harvest, also to ask him for rain during the great droughts or to melt the hailing clouds. You, dear reader, if you wish, can also invoke him during great rainstorms, but you must do it with faith and reverence.

Christic Aztec Magic, 1973 · Ch. 15, The Pantheon · Tlaloc

3 PASSAGES · 3 PRACTICES

II Ehecati

Set up a small home altar with two candles for studying this book, learn how Ehecatl was invoked and what he asks in return, and turn your meditation to the pituitary chakra.

A PRACTICE

The Masters invoked him by lighting upon the altar of the temple three candles made with virgin-wax. Ehecatl teaches how to travel in the astral body. He helps in small and great journeys, in our daily labor, etc. If we beseech him, He can then remove an old sickness from us, or an evil spell, or a bad friend, or a bad neighbor, etc.; however, Ehecatl demands payments for what he grants. Whosoever asks something from him has then to perform unselfish and good deeds among people without taking into account their race, creed or class.

CHRISTIC AZTEC MAGIC, 1973 · CH. 15, THE PANTHEON · EHECATI

A PRACTICE

Choose one of the rooms of your home or a place in your bedroom on which you will place a small desk or table so that it will serve you as an altar where at the light of two wax or paraffin candles from now on you will devotedly study the chapters of this book. Being alone, and after praying, you will invoke the Cosmic Masters and ask them for help and inspiration.

CHRISTIC AZTEC MAGIC, 1973 · CH. 15, THE PANTHEON · EHECATI

A PRACTICE

Sit down; while in a meditative attitude, see and feel that the sacred fire of the Holy Spirit continues rising from the laryngeal chakra up to the portentous chakra of your pituitary gland (the eye of the Prophet situated between your eyebrows) and that the fire lights and is in motion from left to right (clockwise); this is your bicolor lotus with two very fine petals which look like arrows and whose lotus center has a very tiny little navel. The chakras are points of connection through which the divine energy circulates from one to another vehicle of the human being. These shine deadly in the human being who is not spiritually developed; yet, in the Initiate, they shine effulgently like small suns that spin upon themselves. From now on, concentrate in the Chakra Ajna during your moments of meditation.

Christic Aztec Magic, 1973 · Ch. 15, The Pantheon · Ehecati

Chapter 16 – The Bat God



I PASSAGE

I The Bat God

A description of the Nahua healing rite of Camazotz, the Bat God, with its silent human chain, cypress fires, the mantra ISIS and the Master's invocation.

The Bat God has the power to heal any type of sickness; yet, he also has the power of cutting the silver cord of life that unites the physical body to the soul. The Nahua Masters invoked the Bat God to ask him for the healing of their disciples or for healing of their profane friends. Only Initiates assisted in that invocation, who without touching their hands or bodies, and alternating men with women, formed a human chain in the interior of the temple. The extremes of the chain were starting at both sides of the altar and all of them were seated in squatting position with their back towards the wall. Freshly cut flowers were placed upon the altar and towards its sides; upon two small columns carved in basalt were full-size clay hearths painted in red, the symbol of life and death. Logs of cypress (symbol of immortality) were burning within the clay hearths, whose aroma was mixed with the smoke of copalli (copal), odorous resins and the powder of white
seashells. The Master wore the livened of the God of the Air and Maxtlatl around his waist. Then, in the front, and raising the extended palms of his hands, he vocalized three times the mantra ISIS, dividing it in two syllables, as follows:
IIIIIIIIIIIIIIISSSSSSSSSS
IIIIIIIIIIIIIIIIISSSSSSSSSS
Afterwards, with an obsidian knife whose hilt was made with jade and gold, he blessed the assistants and in silence he performed the ritualistic invocation: "Lord of life and death, I invoke thee so that thou can descend to heal all of our aches."

Christic Aztec Magic, 1973 · Ch. 16, The Bat God

II Practice

Prepare a weekly study table with a white cloth, a cross and two candles, eat simply for three days, then perform the invocation of Camazotz without fear and keep the experience to yourself.

A PRACTICE

We recommend you choose a private place in any of your rooms, so that every week, in that place, upon a small desk or table, you can study these chapters. A white mantle, a small wooden or metallic cross and the light of two lit candles made of wax or paraffin must not be missing upon that desk. Choose the hour from any day of the week, for instance, Thursday from 9 to 10 or from 10 to 11 p.m. Before performing the invocation of Camazotz, the Bat God, you must during three days nourish yourself only with fruits, legumes, rye bread and milk. Do not be afraid to perform the invocation of Camazotz with whom you have to confront yourself to successfully continue on our studies. The soul purified by love and sincere devotion to his internal God must neither fear anything nor anybody, but only fear itself. Keep such an experience of the path of your life only for you.

Christic Aztec Magic, 1973 · Ch. 16, The Bat God · Practice

☆ Chapter 17 – Xochipilli

3 PASSAGES · 2 PRACTICES

I Xochiquetzal

The children's ceremony of Xochipilli, held at the new moon with the word DANTER-ILOMBER-BIR, teaches the humility of a little child, and he gives the hours for invoking this god.

A ceremony offered to Xochipilli had a place in the Calmecac: Calli: "house;" Mecatl: "cable, rope, long and narrow corridor within the interior rooms of a building." Eleven children, all of them nobility's children, while forming a circle, performed chants and dances; when dancing, they went three steps to the front and three steps in reverse, six times; at the same time, they were graciously agitating their hands. A child kneeled in front of the fire that burned in the altar; he silently prayed for the daily bread and another child remained on guard standing at the entrance of the temple.

CHRISTIC AZTEC MAGIC, 1973 · CH. 17, XOCHIPILLI · XOCHIQUETZAL

A PRACTICE

This ceremony endured as long as the infantile dances endured, and should be celebrated in the first night when the fine silver sickle of the new moon appears in the sky. The director of the Calmecac, standing between the child who prayed and the dancers, with his forehead towards the altar and with his face impassible as the face of Xochipilli, collected the vibrations from the infantile praying and from the chants and from the dances; and while raising his dark hands towards the heavens that now represented a flower, silently pronounced the mystic and ineffable word that assigns, defines and creates, and that the children pronounced in chorus: DANTER-ILOMBER-BIR. "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." Matthew: 18:2-4 Not like those gluttonous, disobedient and spoiled brat children, but like those children who are humble and confident in their parents who give them everything that they certainly need. Wisdom is love. Xochipilli dwells in the world of love, music and beauty. His face rosy as the dawn and his blonde hair give him an ineffable and sublime infantile presence. Art is the positive expression of the mind. Intellect is the negative expression of the mind. All Adepts have cultivated the Fine Arts.

Christic Aztec Magic, 1973 · Ch. 17, Xochipilli · Xochiquetzal

A PRACTICE

We can invoke Xochipilli on Fridays from 10:00 p.m. to Saturdays at 2:00 a.m. He makes the 'Wheel of Retribution spin in favor of those who ask him and who also deserve it. Yet, he profits for every service, because he cannot violate the Law.

Christic Aztec Magic, 1973 · Ch. 17, Xochipilli · Xochiquetzal



I PASSAGE · I PRACTICE

II Practice

Every Thursday, study the week's chapter and then, from your own chair, expand your consciousness outward from your body to the room, the city, the Earth and the stars for one hour.

A PRACTICE

Each Thursday, after a prayer (whichever you might be familiar with) to God and to the Masters, you must start the study of the chapter that corresponds to that particular week. After you finish with the former study, sit down comfortably on a chair; this chair must be the one which you commonly use in your Sanctum Sanctorum of your home and the one which you must not use for other purposes. Relax your whole body, let your mind go blank for a few minutes and become totally quiet. After you have achieved it, expand your consciousness from within to without; see from within how your consciousness expands upward, downward, sideward, always around your body. See with your consciousness the color of your shirt, of your scarf of your suit, and of your shoes. Be aware that your body is relaxed and in an esthetic position. Observe how your room is arranged, your furniture, pictures; you must identify everything before embracing the streets of the whole city where you live; identify them, feel how the vehicles run, and likewise, expand and expand more and more your consciousness until it embraces the whole Earth. Afterwards, embrace the space without limits where the suns and sidereal worlds move. This exercise must endure one hour and must be performed for thirty days with the exception of Sundays.

Christic Aztec Magic, 1973 · Ch. 17, Xochipilli · Practice

Chapter 18 – The Secret Teaching of the Nahuas

7 PASSAGES · 3 PRACTICES

1 The Secret Teaching of the Nahuas

The Nahua chain of nine women and three men, with its bonfire, water, live frogs and the mantras MANGUELE MANGUELA, is described alongside what true initiation means for the soul.

Nevertheless, by no means should you believe that the hallucinogenic mushrooms are indispensable to provoke "the slumber of the temple" and the peyote for the "initiation." Because in proportion as the serpent of the Aztecs, impelled by the amorous magic, arises to the brain, the magnetic force of the Initiate is converted into cosmic force. Then only with the sight or with the inflections of the voice the "slumber of the temple" is provoked, and with the imposition of hands to treat any type of sickness; at this point, the path bifurcates: the initiate has to choose between being a Magician or Shaman. His only purpose is to surrender himself to God, and as the initiate progresses, the amorous magic becomes unnecessary.

Christic Aztec Magic, 1973 · Ch. 18, The Secret Teaching of the Nahuas

If you observe the illustration of this chapter, you will see nine women, who while seated in the Oriental style and embracing each other by placing their hands over the kidneys of their female friends, are forming a half moon chain. In front of the women, three men are found seated in the Oriental style (legs crossed), they are in the center forming a triangle and holding, each one, a reed with their dexterous hand. (Jeremiah 17:10)

Christic Aztec Magic, 1973 · Ch. 18, The Secret Teaching of the Nahuas

A PRACTICE

This is a magic amorous chain without contact. The nine women attract lunar forces towards the kidneys of the three men; and the three men attract solar forces towards the kidneys of the nine women. In order to intensify the forces, a bonfire with ahuehuete wood has to be lit at the right of this human chain, and at the left of this human chain, within a little puddle filled with fresh and clean water, nine frogs must be placed alive. These frogs must not be hurt when capturing them.

Christic Aztec Magic, 1973 · Ch. 18, The Secret Teaching of the Nahuas

A PRACTICE

Everything that is done in the astral plane manifests itself in the physical plane. This magical ceremony makes the serpent of the Aztecs to be agitated in the spinal medulla of the Adepts; thus, these ones have to chant the mantras: MANGUELE, MANGUELA.

Christic Aztec Magic, 1973 · Ch. 18, The Secret Teaching of the Nahuas

A PRACTICE

In order to chant these mantras, they must be seperated into syllables, and each one of them must be chanted three times. Their intonation is the natural "FA" which resounds in all of nature. 'When the executors of this magical ritual charged with solar and lunar forces go out of the temple, they can cure any type of sickness by uttering the ineffable word or by the imposition of hands; thus, this is how they can perform many of the socalled miracles. The aficionados to occultism who did not have the opportunity to initiate themselves within a serious Order, believe that an Initiate is the one who starts studying some art, profession or career.

Christic Aztec Magic, 1973 · Ch. 18, The Secret Teaching of the Nahuas

To become an Initiate, one has to endure a magical ritual in which the soul, momentarily, is liberated from the four bodies of sin and ascends towards the superior vertex of the triangle of life, from where the soul can contemplate, on one side, his physical-animal life, and on the other side, his spiritual life. From that moment, the Initiate lives with a secret longing within the heart: to accomplish a mission of service towards all fellowmen. From that moment he knows that he is not an animal being but the Innermost incarnated within a body, and that God and the Masters are with him in all the crucial moments of his terrestrial life.

Christic Aztec Magic, 1973 · Ch. 18, The Secret Teaching of the Nahuas

He knows that his mission is to love and to sacrifice himself for his fellowmen. He know the secrets of life and death and that this one is neither his first nor his last incarnation, and that sometimes in his dreams, his "I" appears in his past lives where he is found as an Egyptian Satrapa with the face of a sphinx and a golden mitre and living within the Levitical Memphis.

Christic Aztec Magic, 1973 · Ch. 18, The Secret Teaching of the Nahuas

2 passages · 2 practices

II Practice

Hang a mirror over your study table, perform the Camazotz ritual on a Thursday night if you have not yet done it, and practise feeling yourself a bird, a tree or a cloud.

A practice

Hang from the wall above the table of your Sanctum Sanctorum a mirror of about 30 by 40 cm. or about 30 cm. of diameter if it is round, so that you can see yourself while seated. If you did not perform the practice of the ritual of which we refer in chapter sixteen, then proceed to perform it, choosing for that purpose the night of any Thursday, between 10:00 and 11:00 p.m. Start the convocation of that night with praying to God and to the Masters, followed by the 23rd Psalm of the Bible which you must not be missing in your Sanctum.

Christic Aztec Magic, 1973 · Ch. 18, The Secret Teaching of the Nahuas · Practice

A practice

As an exercise, project yourself out of your body and try to feel as if you are in a park, that you are a little bird that jump among the branches of a tree that you have at your sight. On another day, try to feel that you are that tree. On another day, feel that you are the little flower of the meadow that you step upon with your feet. On another occasion, feel that you are a cloud, then, a drop of dew, a stone. Confirm that you are not your body, that you are the Divine Innermost dwelling within your body.

Christic Aztec Magic, 1973 · Ch. 18, The Secret Teaching of the Nahuas · Practice

☆ Chapter 19 – Netzah

3 PASSAGES

1 Netzah

Using the mind to dominate another person is black magic, he warns, because no one has the right to violate anyone's free will.

We have arrived at a very interesting subject matter in our studies: this is the matter of "mental works."

CHRISTIC AZTEC MAGIC, 1973 · CH. 19, NETZAH

The first thing that everyone who enters into these studies wants is to dominate the minds of others. This is pure and legitimate black magic. No one has the right to violate the free will of others. No one has the right to exercise co-action upon the mind of others because that is pure and genuine black magic. The ones who are guilty of this grave error are all of those mistaken authors that are everywhere. All of those books of hypnotism, magnetism and suggestion are books of black magic.

CHRISTIC AZTEC MAGIC, 1973 · CH. 19, NETZAH

Whosoever does not know how to respect the free will of others is a black magician. Those who perform mental works in order to violently dominate the minds of others convert themselves into perverse demons. These people separate themselves from the Innermost; thus, this is how they crumble into the abyss.

CHRISTIC AZTEC MAGIC, 1973 · CH. 19, NETZAH

4 passages · 3 practices

II The World of Netzah

Instead of forcing anyone's mind, wash your hands and invoke Xochipilli between Friday night and early Saturday, paying for his help with good deeds or asking him for credit.

Fine Arts are related with the positive use of the mind. Cultivate beauty; love the fine arts. 'When the animal intellect is divorced from any type of spirituality, it becomes Luciferean and totally negative.

Christic Aztec Magic, 1973 · Ch. 19, Netzah · The World of Netzah

A PRACTICE

The Aztec God Xochipilli, god of happiness, music and dance, is found in Netzah. Xochipilli, the Aztec God, always does his negotiations with the Kabbalistic number Ten; this is the 'Wheel of fortune, the 'Wheel of reincarnations and karma, the terrific Wheel of retribution. Whosoever wants to invoke this Master must first of all wash their hands with pure water.

Christic Aztec Magic, 1973 · Ch. 19, Netzah · The World of Netzah

A PRACTICE

Xochipilli must be invoked in the time between 10:00 p.m. of Friday and 2:00 a.m. of Saturday. Nothing is given free onto us and Xochipilli charges for any service that we might ask. Whosoever has funds can pay for any service, then pays and gets anything. Yet, the one who has no funds has to suffer the consequences. Perform good deeds so that you can have funds for payments. This is how Xochipilli can perform miracles and marvels for you. Good deeds are symbolized in the superior worlds by mysterious jewels and coins. So, these types of jewels and coins are the currency that you need in order to pay for the services that you might ask of Xochipilli. Xochipilli does not perform anything for free; everything has a price. Xochipilli can make the 'Wheel of retribution spin on your behalf. You may resolve all your problems with this Aztec God, but he charges for any type of service because he cannot violate the Law. You must never ask to Xochipilli to perform anything evil because he is a Master of the light. Remember that this Deity is a very pure Angel from Netzah, the world of the mind.

Christic Aztec Magic, 1973 · Ch. 19, Netzah · The World of Netzah

A PRACTICE

‘When an inferior law is transcended by a superior law, the superior law washes away the inferior law. This is how one works with White Magic and one gets everything without the necessity of using the force of thought to violate the free will of people. If you are suffering, if you have some problem that you cannot resolve, this is a matter of karma; go to the aid of Xochipilli so that he can help you to resolve that problem that is the cause of your suffering. Yet, you have to pay to Xochipilli with the funds of good deeds; if you do not have funds to pay to Xochipilli, then Xochipilli cannot perform your requested service. Nonetheless, a remedy exists: ask a credit to Xochipilli, this is the way; then the outcome will be marvellous. Remember that any type of credit must be paid with good deeds. If you do not pay the credit, then they will collect it from you with intense grief. This is the Law. Perform good deeds so that you can pay your debts.

Christic Aztec Magic, 1973 · Ch. 19, Netzah · The World of Netzah

Chapter 20 – The Sephira Hod



I PASSAGE

I The Sephira Hod

Hod gives astral experiences their symbolic language, and he points to Daniel and to Joseph as guides for interpreting your own, before describing how Colombian natives enter the astral plane.

The Sephira Hod of the Hebraic Kabbalah receives a force of a Mercurial type within the radiant manifestations of the astral plane. This force within the astral body is absolutely Mercurial. This is why the messages that descend from the world of the Pure Spirit become symbolic in the astral plane. These symbols are interpreted based on the Law of Philosophical Analogies, Analogies of the Contraries and in the Law of Correspondences and Numerology. Study the book of Daniel and the biblical passages of the Patriarch Joseph, son of Jacob, so that you can learn how to interpret your own astral experiences. The Astral Plane is really the Plane of Practical Magic. In the oriental valleys of the South American Country of Colombia, the natives know how to enter into the Astral Plane at will. They mix the ashes of a tree called Guarumo with very well grounded leaves of coca. Afterwards, they ritualistically chew such a vegetal mixture while being in a squatting position (this is the Peruvian Huacas' position).

Christic Aztec Magic, 1973 · Ch. 20, The Sephira Hod

5 PASSAGES · 3 PRACTICES

II Liturgy

A Colombian jungle liturgy and the Aztec use of peyote lead into the chain of the Ninth Sphere, nine women and three men, and how a sanctuary should be arranged for it.

A PRACTICE

Inebriated by the ecstasy (samadhi), these indigenous people place themselves in an orderly form. They establish two circles, the internal and the external; the first circle is made with men and the second with women.

CHRISTIC AZTEC MAGIC, 1973 · CH. 20, THE SEPHIRA HOD · LITURGY

The ritualistic steps are very interesting. In a rhythmic way men and women give a step forward and another backward. They dance and sing exotic chants, ineffable songs from the profound jungle. This liturgy from the mysterious vortex jungle endures many hours. The soul feels transported to an ineffable paradise, to the times of ancient Arcadia, when the ineffable Gods of fire, air, water and earth were worshiped. The chants of the jungle are merged with the sympathetic sound of the rattles which hang as flowers from the batons which the natives use during their liturgy. Those natural sounds from vegetal rattles are similar to the sharp chirping of the cricket in the forest or to the typical sound that the rattlesnake produces. This reminds us of the "subtle voice," the Lost Word with which any magician learns how to instantaneously depart in the astral body. The feast is intense and the liturgy very solemn. The hours pass and finally the natives lie down on their "chinchorros" (hammocks) that serve them as beds. In those solemn moments they go out from their physical bodies at will; they astrally project themselves; they transport themselves in their astral body to wherever they wish.

CHRISTIC AZTEC MAGIC, 1973 · CH. 20, THE SEPHIRA HOD · LITURGY

In Mexico, the Aztecs used the buttons of peyote to astrally depart. Such a cactus is very abundant in Chihuahua; unfortunately the peyote that is known in the valley of Mexico does not serve for this purpose. Whosoever wants to obtain the

true peyote has to search for it among the native Tarahumaras in the mountain range of Chihuahua; moreover, they have to learn how to dose it. Those native Indians are the only ones who can teach how to administer that cactus. Many people have wasted their time with the peyote of the Valley of Mexico; the people who have obtained this cactus in the North of Mexico did not achieve anything because they do not know how to use it. This is the difficult problem of peyote.

Christic Aztec Magic, 1973 · Ch. 20, The Sephira Hod · Liturgy

A PRACTICE

There exists an Aztec chain of immense power for the Magician. Let us study this chain: If you study the illustration of chapter eighteen, you will see nine women forming a half moon chain and three men in the center forming a triangle. The men are found seated in the Oriental posture (legs crossed). This chain represents the Ninth Sphere (sex). This chain is completely sexual. The nine women attract lunar forces. The three men attract solar forces.

Christic Aztec Magic, 1973 · Ch. 20, The Sephira Hod · Liturgy

A PRACTICE

The Moon is of a feminine nature. The Sun is of a masculine nature. When the solar and lunar atoms make contact with the coccygeal bone, close to the Triveni, then the Spiritual fires awaken and the development, evolution and progress of the Kundalini begins. The nine women constitute the Ninth Sphere (sex). The men represent the three aspects of the Logos or the human being in his three aspects of Body, Soul and Spirit. Each of the three men of the triangle has in his right hand a reed. This reed represents the spinal medulla. Let us remember that the Holy Jerusalem is measured with a reed. The three men of the triangle will charge themselves with the strength of the chain. The Christic energy rises through the medullar canal, vivifying fires and awakening the chakras of the astral body. The Sanctuary must be carefully arranged in accordance with the laws of occultism. The Aztecs had a well of pure water inside the Sanctuary so that it would attract lunar forces. There was never absent from this well the lunar animal that is known as the frog. The frog and the water attract lunar forces. The liturgical system to attract solar forces is also very easy and simple. They would paint on the ground a circle of eight palms in diameter. In the center of the circle they would light the fire. Any Gnostic student today can arrange his Sanctuary in a similar manner. This is easy.

Christic Aztec Magic, 1973 · Ch. 20, The Sephira Hod · Liturgy

6 passages · 3 practices

III Mantra

The chain is worked with the mantras MANGUELE and MANGUELA in an hour of devout meditation on the Internal God, with slumber always joined to meditation.

A practice

The Aztec mantras of this chain are the following:
MANGUELE
MANGUELA
The "U" must be made to resound. Such mantras are chanted by prolonging each
syllable. It is necessary to remind the Gnostic students that each of these words is accented on the last syllable.

Christic Aztec Magic, 1973 · Ch. 20, The Sephira Hod · Mantra

With this chain which can be done in all the Gnostic Sanctuaries, the men receive a great benefit. It is clear that the men in the center charge themselves with all the strength of this magical chain. In the times of Ancient Mexico, when these men came out of the rite, they would go through the streets curing the sick. It was enough to put their hands on the ill for them to be cured immediately. A man charged with the forces of such a marvellous chain can make marvels and prodigies, such as the ones performed by the Apostles of the Great Master Jesus the Christ.

Christic Aztec Magic, 1973 · Ch. 20, The Sephira Hod · Mantra

The women charged with the forces of this chain can also carry out many marvels. Really the chain of the Ninth Sphere is marvellous. Every Gnostic Sanctuary can work with the chain of the Ninth Sphere.

Christic Aztec Magic, 1973 · Ch. 20, The Sephira Hod · Mantra

We must learn how to provoke slumber at will.

Christic Aztec Magic, 1973

A PRACTICE

It is remarkable to clairvoyantly contemplate how the sexual forces rise in this Ritual, sublimating themselves until they reach the heart. The Initiates must be in profound internal meditation, adoring their Internal God. The magical words must be pronounced with much devotion. The whole environment must be filled with purity and true prayer. The Gnostic Sanctuaries must work in order to develop the internal powers of the human being with this chain.

Christic Aztec Magic, 1973 · Ch. 20, The Sephira Hod · Mantra

A PRACTICE

The meditation must last one hour. The mantras must be pronounced with true mystic fervour; with supreme adoration. The mind must be directed towards the Internal God. Let us remember that our Gnostic Sanctuaries are centres of Internal Meditation. Men and women can organise these chains in all the Sanctuaries with the goal of awakening superior faculties.

Christic Aztec Magic, 1973 · Ch. 20, The Sephira Hod · Mantra

It is necessary to combine meditation with slumber. We have to remember that meditation without slumber damages the mind and damages the internal powers. We must learn how to provoke slumber at will. This is how we attain internal illumination. Many people when searching for wisdom travel to India; it

is necessary to know that all the treasures of ancient wisdom are hidden in Mexico.

Christic Aztec Magic, 1973 · Ch. 20, The Sephira Hod · Mantra

Chapter 21 – The Ninth Sphere



I PASSAGE

1 The Ninth Sphere

The Moon has two faces, Eden and the Abyss, and it is the ejaculation of the seed that drives the sexual fire downward and casts Edenic man into the Abyss.

It is intriguing to know that the Moon has two esoteric faces: Eden and the Abyss. The Bible states that God placed at the east of the Garden of Eden two Cherubims, and a flaming sword which menacing turned every way, to keep the way of the Tree of Life. On the other hand, it is also very true that the Abyss also has its tenebrous guardians. When an inhabitant of Eden ejaculates the seminal fluid, then the sexual fire or Pentecostal Fire that is named Kundalini among the Orientals, descends through the medullar canal and becomes enclosed within the church of Ephesus or chakra of the coccyx. Therefore, the outcome of seminal ejaculation is Death for the Edenic Man. As a fact, this is how the man enters into the Abyss, the infra-atomic regions of the Lucifers. Reproduction without the need of ejaculating the semen exists in Eden; the sperm can enter into the womb without the need of spilling the semen. The multiple combinations of this infinite substance are marvelous.

Christic Aztec Magic, 1973 · Ch. 21, The Ninth Sphere

4 passages

11 Cihuapipiltin

The temple must be built on the living rock of sex, and the seven degrees of the fire develop only with sexual magic; women in childbirth may call on Cihuapipiltin.

Jesus said (Matthew 16: 18.): And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. No one can incarnate the Intimate Christ without previously having built the temple upon the living rock (sex).

Christic Aztec Magic, 1973 · Ch. 21, The Ninth Sphere · Cihuapipiltin

We must raise the seven columns of the temple of wisdom. The word INRI is written with fiery characters upon each one of the seven columns of the temple.

Christic Aztec Magic, 1973 · Ch. 21, The Ninth Sphere · Cihuapipiltin

The seven degrees of power of the fire are developed only with sexual magic.

Christic Aztec Magic, 1973 · Ch. 21, The Ninth Sphere · Cihuapipiltin

Among the Aztecs, the dance of the twelve Cihuateteos for the dead women during parturition was verified around the Red Quetzalcoatl and the black Quetzalcoatl. So, Cihuapipiltin is the Master helper of those wretched parturient women. Women, when you need Cihuapipiltin invoke her! Thus, you will receive immediate help.

Christic Aztec Magic, 1973 · Ch. 21, The Ninth Sphere · Cihuapipiltin

9 passages · 2 practices

III Tlazolteotl

Mothers in labour and those with ailing sexual organs may invoke Tlazolteotl, and he warns at length of the fall that follows spilling the semen and of the schools that teach it.

A PRACTICE

Tlazolteotl controls the waters of universal life. Tlazolteotl controls the amniotic liquid within which the fetus is gestated. Tlazolteotl controls all the feminine organs related with pregnancy; therefore, Tlazolteotl can precipitate the waters, direct the mechanism of certain organs and manipulate the laws which rule the mechanism of natural parturition. Tlazolteotl lives in Eden; this is the ethereal plane or region of the magnetic fields of Nature. Any mother can invoke the Master Tlazolteotl in the critical moments of parturition. Ask and it shall be given unto you; knock and it shall be open unto you. In Eden the mountains are blue and transparent as the crystal. The sublime beauty of Eden has the same divine blue color.

Christic Aztec Magic, 1973 · Ch. 21, The Ninth Sphere · Tlazo lteotl

Whosoever wants to enter into Eden has to have previously received the Wedding Garment of the Soul; this garment receives the name of "Soma Puchicon." Such a garment is an organized body of ethereal material. When the clairvoyant exams this ethereal organism, he can then prove that it is transparent as crystal. It looks like a beautiful innocent girl.

Christic Aztec Magic, 1973 · Ch. 21, The Ninth Sphere · Tlazo lteotl

It is necessary to know that the "Soma Puchicon" is governed by the Moon. Whosoever possesses this body can visit all the departments of the kingdom with it.

Christic Aztec Magic, 1973 · Ch. 21, The Ninth Sphere · Tlazo lteotl

We departed from Eden through the doors of sex; therefore, only through that straight narrow and difficult door can we return into Eden. Eden is sex itself.

Christic Aztec Magic, 1973 · Ch. 21, The Ninth Sphere · Tlazo lteotl

A PRACTICE

Those who have ill sexual organs must invoke Tlazolteotl to receive help. They can also invoke with their heart and mind the Angel Cihuapipiltin.

Christic Aztec Magic, 1973 · Ch. 21, The Ninth Sphere · Tlazo lteotl

It is necessary to explain that during the practice of sexual magic the three elements of Pure Akasa, which descend through the Brahmanic cord, remain completely strengthened by our willpower. When this occurs, these three breaths are converted into a tremendously violent and explosive force that can convert us into living angels or living demons.

Christic Aztec Magic, 1973 · Ch. 21, The Ninth Sphere · Tlazo lteotl

If during the practices of sexual magic the magician commits the mistake of spilling the semen (reaching the orgasm), then he loses millions of solar atoms which are replaced by million of satanic atoms.

Christic Aztec Magic, 1973 · Ch. 21, The Ninth Sphere · Tlazo lteotl

The satanic atoms are gathered after the coitus by the peristaltic movements of the sexual organs. Such malignant atoms infect the Brahmanic cord; afterwards, these atoms intend to rise towards the brain, but the three breaths of Pure Akasa, strengthened by the force of willpower, hold the ascension of such atoms and cast them downwardly with violence, towards the atomic infernos of the human being. When this happens, the tenebrous atoms crash violently against the king of the malignant atoms; such an atom abides in the coccyx. Such an atom is indeed a very dangerous black god. Normally this god abides in the coccyx always waiting for an opportunity to pilfer the fire of Kundalini and direct it

downwardly. Therefore, with the seminal discharge during sexual magic this atomic king from darkness receives his awaited opportunity and filled with a great force, awakens the igneous serpent of our magical powers and directs it downwardly. This is how the tail of Satan (the Kundartiguador) is formed in the demons. When this occurs, the horns protrude upon the forehead of the astral body. Whosoever descends in this way, whosoever reaches such a degree of degeneration, loses his Divine Spirit and sinks himself into the Abyss. Those are the lost ones, the soulless ones; those are the ones who pass through the Second Death. They slowly disintegrate within the Abyss until becoming cosmic dust.

Christic Aztec Magic, 1973 · Ch. 21, The Ninth Sphere · Tlazo lteotl

A multitude of schools of black magic exist, some of them have very venerable traditions that teach sexual magic with seminal discharge. They have very beautiful theories that attract and captivate; therefore, if the student falls into that seductive and delectable snare, he then converts himself into a black magician. Those black schools affirm to the four winds that they are white; this is how the naive fall. Moreover, those schools speak beautifully about love, charity, wisdom, etc., etc., etc. Naturally, in such circumstances, the naive disciple believes with firmness that such institutions have nothing to do with evil and perversity. Remember, good disciple, that the Abyss is filled with sincere but mistaken people and people with very good intentions.

Christic Aztec Magic, 1973 · Ch. 21, The Ninth Sphere · Tlazo lteotl

2 passages

IV Explanation

A short anatomy of the Brahmanic cord and its two witnesses, the cords that carry solar and lunar atoms from the sex to the brain, also known as the Caduceus of Mercury.

The Brahmanic cord is the central medullar canal with the two apocalyptic witnesses; these are two semi-ethereal semi-physical cords that connect the sexual organs with the brain. The solar and lunar atoms arise towards the brain through these two cords.

Christic Aztec Magic, 1973 · Ch. 21, The Ninth Sphere · Explanation

The two witnesses entwine throughout the length of the dorsal spine and form with it the famous Caduceus of Mercury. Therefore, the Caduceus of Mercury and the Brahmanic cord of the Orientals are the same.

Christic Aztec Magic, 1973 · Ch. 21, The Ninth Sphere · Explanation

4 passages

v The Ninth Sphere (Yesod)

Of all the ordeals on the path, the Ninth Sphere of sex is the hardest and longest, and only those who stay firm to the end come out of it victorious.

Many esoteric ordeals exist on the initiatic path. It is necessary to pass through the ordeal of the Guardian of the Threshold in the three planes: astral, mental and causal; it is necessary to pass through the ordeals of fire, air, water and earth; it is necessary to pass through the ordeal of Justice, etc. However, all of those ordeals, as hard and difficult as they might be, become gentle and swift when we compare them with the frightening and tremendous ordeal of the Ninth Sphere (sex).

Christic Aztec Magic, 1973 · Ch. 21, The Ninth Sphere · The Ninth Sphere (Yesod)

The descent into the Ninth Sphere was always the maximum ordeal for the supreme dignity of the Hierophant; Hermes, Buddha, Jesus, Quetzalcoatl, Krishna, etc., had to descend into the Ninth Sphere. This is sex. Many are those who enter into the Ninth Sphere; yet, few are those who become victorious.

Christic Aztec Magic, 1973 · Ch. 21, The Ninth Sphere · The Ninth Sphere (Yesod)

Whosoever enters into the Ninth Sphere and is firm until the death is converted into a living Christ.

Christic Aztec Magic, 1973

Terrible temptations exist and also millions of seemingly white schools which are indeed black that are filled with wolves who wear sheep skins and who teach their students systems of sexual magic with seminal discharge. So, those schools only speak of sublime things; therefore, this is how the student seduced by this golden snare falls into the Abyss of perdition.

Christic Aztec Magic, 1973 · Ch. 21, The Ninth Sphere · The Ninth Sphere (Yesod)

The maximum ordeal of the Ninth Sphere seduces and is very longlasting; this ordeal endures until the student attains the total Self-realization. All depends on the effort of the student. Whosoever enters into the Ninth Sphere and is firm until the death is converted into a living Christ. However, in life it is unusual to find somebody who comes victorious from the Ninth Sphere. Many are those who start and it is rare to find someone who achieves it.

Christic Aztec Magic, 1973 · Ch. 21, The Ninth Sphere · The Ninth Sphere (Yesod)

Chapter 22 – Malkuth

2 passages

1 Malkuth

The final chapter asks for a lifetime of practice and for perseverance once the real path, the Path of the Razor's Edge, has been found.

We have arrived at our last chapter. If the disciple practices this book of twenty-two chapters during his whole life, without getting tired, then he will be born within the superior worlds as a Master of the White Lodge.

Christic Aztec Magic, 1973 · Ch. 22, Malkuth

It is very difficult for the devotees to find the way that will lead them into the esoteric circle. Commonly, the aspirant loses his whole life searching, reading, comparing, etc., everywhere. Indeed, this is like a very difficult tournament in which very few become successful. When the aspirant finds the real path, the Path of the Razor's Edge, then he has to remain firm until achieving his goal. However, it is good to know that many were those who found the real path and then withdrew from it, because they did not have enough responsibility to persevere on it.

Christic Aztec Magic, 1973 · Ch. 22, Malkuth

7 PASSAGES

11 Future Rounds

The ego is many selves, from the three basic demons to the seven capital sins and a legion more, and only by dissolving them do we incarnate soul and Spirit.

We must know that the Being, the Innermost, the Spirit, is the reality. However, another factor in discord exists within us: the ego, the myself. It is interesting to comprehend that the "I" is pluralized. The "I" is constituted by many "I's" which wrangle amongst themselves; they fight amongst themselves because each one wants the control of the human personality. These "I's" are three, seven and a legion. The three basic ones are: the demon of desire, the demon of the mind and the demon of evil will. The seven are the seven capital sins: Lust, Anger, Greed, Pride, Envy, Gluttony and Laziness. The legion is constituted by all the thousands of secondary sins.

CHRISTIC AZTEC MAGIC, 1973 · CH. 22, MALKUTH · FUTURE ROUNDS

The three, the seven and the legion are small animal elements, "I's" which are created by the mind. These animal elements are the enemies who live within our own house. These animal elements live within the kingdom of our soul and they nourish themselves with the inferior substances of our lower animal depths. What is the worst is that these animal elements have stolen part of our own consciousness. This is demonstrated by the following assertions: "I am angry, I am greedy, I wish, I feel envious, etc., etc., etc."

CHRISTIC AZTEC MAGIC, 1973 · CH. 22, MALKUTH · FUTURE ROUNDS

The true Being is the Spirit, but, the Spirit is not yet within the individual, because the "I" has invaded the kingdom of the soul. Indeed, neither the soul nor the Spirit has incarnated within the Individual. The intellectual animal mistakenly called human being is still a possibility. The true human being is still in the process of creation. Many samples of existing human races will be in the zoological gardens of the future. We must discard all of which is animalistic

within in order to properly attain the human state that until now is only a possibility.

Christic Aztec Magic, 1973 · Ch. 22, Malkuth · Future Rounds

❦

'When we finish with all of our sins, then the "I" is dissolved. When the "I" is dissolved, then we incarnate the soul and the Spirit. Indeed, this is how we become human beings in the most complete sense of the word.

Christic Aztec Magic, 1973 · Ch. 22, Malkuth · Future Rounds

❦

After the death of the physical body of a true human being (one who has the soul and Spirit incarnated), he lives completely awakened in his astral body; he enjoys the internal worlds of consciousness; he enjoys objective perception.

Christic Aztec Magic, 1973 · Ch. 22, Malkuth · Future Rounds

❦

On the other hand, those who still have not dissolved the "I" and who have neither incarnated the soul nor the Spirit, live within the internal worlds with their consciousness asleep; they only have a subjective consciousness and subjective perception.

Christic Aztec Magic, 1973 · Ch. 22, Malkuth · Future Rounds

❦

'Whosoever wants to liberate himself from the 'Wheel of Samsara has to dissolve the "I" and incarnate his soul. This labor is very difficult and those who achieve it are very rare. Indeed, the kingdom of Malkuth is a terrible filter. The refuse of this filter is what is common and current and this refuse is swallowed up by the Abyss. The gold, the chosen one, the true human being, the angel, is Malkuth's conception. The struggle is indeed severe.

Christic Aztec Magic, 1973 · Ch. 22, Malkuth · Future Rounds

4 PASSAGES

III The Fire

Venerate the fire, because the Angel is born in us only by working with the seed through sexual magic, and seashells of three colours serve its cult.

Nature is a living creature of fire. There exists rocky fire, liquid fire, gaseous fire and the virginal fire. Let us worship the Gods of Fire!

CHRISTIC AZTEC MAGIC, 1973 · CH. 22, MALKUTH · THE FIRE

It is necessary to be born as angels and this is only possible by practicing sexual magic. Nothing is born from nothing. Everything that is born has its germs from where it is born. This can be proven in the four kingdoms of nature. Therefore, the angel is not born within ourselves with theories. It is necessary for the angel to be born within us and this is only possible by working with the germ. Such a germ abides within the seminal system. So we need to work with the grain, with the seed, with the fire. This is how the Master, the Angel is born within the human being.

CHRISTIC AZTEC MAGIC, 1973 · CH. 22, MALKUTH · THE FIRE

> *It is urgent to venerate the fire, to worship the flame.*
>
> CHRISTIC AZTEC MAGIC, 1973

It is urgent to venerate the fire, to worship the flame.

CHRISTIC AZTEC MAGIC, 1973 · CH. 22, MALKUTH · THE FIRE

Substances related with the cult of fire exist. Seashells are marvelous for the cult of fire. White seashells symbolize the Pure Spirit. Black seashells symbolize the fall of the Spirit into matter. Red seashells symbolize the fire by which means we can return into the Great Light.

CHRISTIC AZTEC MAGIC, 1973 · CH. 22, MALKUTH · THE FIRE

3 PASSAGES · 2 PRACTICES

IV Sacred Formula

Make an offering of powdered black, red and white seashells on live embers at sunrise, pronouncing IN EM and praying to the Holy Spirit from the heart.

A PRACTICE

Reduce black, red and white seashells to powder. This Aztec smoke offering is utilized for the cult of fire. These powders are the perfect smoke offering for the cult of fire. The mantras IN EM must be pronounced when spreading these powders onto the flaming embers. Then we pray to the Holy Spirit with a prayer that comes from within our heart; this is how we illuminate ourselves with the sacred fire. Practice this cult daily in your homes and in your sanctuaries at sunrise. The Aztecs practice this cult in the temple of Quetzalcoatl in Teotihuacan at sunrise. Jonas the biblical prophet also practiced this rite and he utilized the same Aztec smoke offering. The elder Aztec priests practiced this rite of the fire while wearing tunics woven out of red, black and white thread as sacred vestures, and they covered their heads with similar mantles. The seashells are within the water and the water is indeed the habitat of the sacred fire. The seashells and the fire are found intimately related. We must warn the students that the seashells only serve for this rite.

Christic Aztec Magic, 1973 · Ch. 22, Malkuth · Sacred Formula

A PRACTICE

The powder for the smoke offering must be made only by Gnostic women, only by women. The seashell powder will be enveloped within vegetable leaves forming small triangular packages.

Christic Aztec Magic, 1973 · Ch. 22, Malkuth · Sacred Formula

The Holy Spirit is the Sacred Fire. We must assimilate the power of the fire within our own interior universe.

Christic Aztec Magic, 1973 · Ch. 22, Malkuth · Sacred Formula



I PASSAGE

V Synthesis

Everything in the book comes down to sexual magic and the dissolution of the ego, which he calls the only way to become truly human.

The synthesis of this book is sexual magic and the dissolution of the "I" This is the only way to convert ourselves into true human beings and then after into super-humans. Only then can we attain Self-realization in depth.

Christic Aztec Magic, 1973 · Ch. 22, Malkuth · Synthesis

How this was made. *Christic Aztec Magic* (1973) was extracted whole (610 paragraphs, 30,526 words, twenty-two chapters). Every one of its **523 paragraphs**, his headings aside, was read **twice, by independent readers** working from a written brief that asked one thing of each: does it tell the reader what to do, or is it the teaching a practice needs? The two passes agreed on whether to print 91.8% of the time and on the class 84.7%, and a third reader, who saw neither verdict, settled the 43 disagreements. 205 paragraphs were judged printable, with 70 more judged the continuation of the one before. They stand here as **178 passages** under his own headings, in his own order. The book has no parts, so each of its chapters is a band, and nothing from the sixth chapter prints.

What was set aside. 103 paragraphs were description or story (the sculptures, the codices, the gods' names and attributes, the ceremonies told as history), and 132 were teaching with no practice beside it. 13 more were judged and not printed.

No sentence of his is cut in half. 52 passages run over more than one paragraph, where his sentence, his steps or his vowels ran across. The vowel strings, the five steps of meditation and the mantras keep his line breaks. The long meditation of the ninth chapter is printed as two passages, divided where he begins the step without the four bodies.

iii passages also stand in another finished work, and every one is marked where it stands, the most in *The Keys of Astral Travel* (27) and *The Chakras* (23). A book booklet prints its book's practices whole, so the overlap is allowed and shown.

Checked against the source. Every passage was proved word for word against the raw extraction of the PDF, and the printed text against the paragraphs it joins, with no failures. 12 faults of the scan are mended, each one read in context: words split by the scanner ("ha ve" twice, "Interna l", "tho ughts", "aut hors", "ho w", "actio ns"), "quetzalhi" for "quetzalli" twice, "charka" and "chaksas" for "chakra" and "chakras", "vivif,ring" for "vivifying", and "thy l and" for "thy life and" in Deuteronomy. The heading *Tlazo lteotl*, split by the scan, is printed whole.

A work of The Books: one book, one work, beside *The Greater Mysteries*, *Igneous Rose*, *The Yellow Book*, *Logos, Mantram, Theurgy* and the *Manual of Practical Magic*. It wears Xiuhtecuhtli's turquoise and the themed works' two hairlines, in cochineal.