

Igneous Rose

"This is how the sacred chambers are opened. This is how the sacred fire awakens."

290 PASSAGES 150 PRACTICES 31 CHAPTERS 1 BOOK

SAMAEL AUN WEOR · IN HIS OWN WORDS

Every word here is his, cut out of *Igneous Rose* (1954) by reference and never retyped. Each passage carries its chapter and the paragraph it came from, so anything on this page can be found again in the book.

He wrote the book as a course, one chapter at a time, in numbered verses, and it is printed that way here, in his order and with his numbers, which are set small in gold. The book moves back and forth between the rites of the trees and the work on the mind, and between those and the chambers of the fire in the spine. He meant them to be worked together. *"This is how we christify the mind within the igneous rose of the universe."*

The practices are in frames. The plain passages between them are the teaching a practice needs: what the rite is for, why it works, what happens when it is done, and the warning. The rest of the book, the visions told for their own sake and the doctrine that no practice rests on, stays in the book. Use *Practices only* below to read the frames and nothing else.

137 passages also stand in another finished work, and each says where. 50 of them are the plant rites that *Elemental Magic* gathered, and they are printed again here because they are the heart of this book.

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1 A Queen of the Fire

In the rite of the juniper tree, the invoker wears his priestly vesture, drinks a glass of juniper water, sounds a trumpet made from a ram's horn and calls the elemental with the mantram KEM-LEM, while the tree the branches came from stays covered. The smoke gives the invoked Angel a body in which to appear, and the burnt berries cleanse the astral body of larvae.

A PRACTICE

7. Before the bed, a smouldering iron vessel gives off a vague and delicious smoke. 8. The fire intensely burns below this vessel.

9. A liquid boils, and in the liquid is the plant of the juniper tree.

10. The liquid of the vessel is the pure water of life, within which the juniper tree appears.

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A PRACTICE

12. All the Divine Kings of the past practised the royal art of the juniper tree.
13. The mantra of the elemental of the juniper tree is KEM-LEM.

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16. The Queen begs Agni for help, and this child of the fire floats in this strange abode. 17. Thus, the elemental of the juniper tree obeys and several Masters of wisdom appear within the smoke of the vessel,

18. The smoke of the juniper tree forms a gaseous body. This is in order for the invoked Angel to dress with it and to become visible and tangible in the physical world. 19. All the divine Kings of the past practised the royal art of the juniper tree in order to speak with the Angels.

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A PRACTICE

20. The invoker must drink a glass of juniper tree water during the rite.

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07

21. The chakras enter into activity with the rite of the juniper tree.

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A practice

24. When burnt as a perfume, the berries of the juniper tree cleanse the astral body of all types of larvae.

25. The Initiate must clothe himself with his priestly vesture in order to officiate in the temple with the elemental of the juniper tree.

26. During the time in which the sacred service of the juniper tree endures, the tree from which the branches and the berries were taken must remain covered with a black cloth and must have several stones hanging from it.

27. During the holy invocation of the elemental of the juniper tree, the Initiate must sound a trumpet made from the horn of a ram.

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29. If the invocation is worthy of an answer, the invoked Angel will respond to the call. He will make himself visible and tangible in the physical world in order to speak with the one who is calling him.

30. Those who are unworthy can call a thousand times but they will not be heard, because all the doors are closed for the unworthy, except the one of repentance.

Igneous Rose, 1954 · Chapter 1

11 The Arhat's Seven Candlesticks

The student raises the fiery serpent of the mental body through sexual magic and tames the mind with the whip of willpower, freeing it from every school, creed and prejudice. The aim is to turn the material mind into the Christ-mind and to remember that he is the Being, not the mind.

A PRACTICE

4. All terrestrial thoughts must fall dead before the doors of the temple.

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A PRACTICE

9. You must now raise your ardent serpent of the mental body.

Igneous Rose, 1954 · Chapter 2

07

A PRACTICE

14. Your mind must become completely incandescent within the crackling of the fire. 15. There is the need to carefully separate the smoke from the flames.

Igneous Rose, 1954 · Chapter 2

07

16. The smoke is darkness. The flames are light.

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07

A PRACTICE

17. There is the need to practice sexual magic intensely, within the blazing fire. 18. There is the need to convert the material- mind into Christ-mind.

Igneous Rose, 1954 · Chapter 2

07

A PRACTICE

24. Thrust yourself against the tenebrous ones with the ardent edge of your sword. Defeat them and you will enter into the chambers of the holy temple of the Arhat.

Igneous Rose, 1954 · Chapter 2

07

A PRACTICE

31. There is the need to dominate the mind by means of willpower.

Igneous Rose, 1954 · Chapter 2

07

32. The mind is the refuge of desire.

Igneous Rose, 1954 · Chapter 2

07

A PRACTICE

33. There is the need to eject the tempting demons from our temple with the terrible whip of willpower.

34. There is the need to liberate the mind from every type of school, religion, sect, political party, concept of mother country, flag, prejudice, desire and fear.

35. There is the need to liberate the mind from the process of rationalization.

36. There is the need to change the process of rationalization for comprehension. 37. Do not identify yourself with the mind, oh Arhat!

Igneous Rose, 1954 · Chapter 2

07

38. You are not the mind. You are the Being. You are the Intimate.

Igneous Rose, 1954 · Chapter 2

07

A PRACTICE

39. The mind is a wild horse. Tame it with the whip of willpower, so it cannot throw your coach into the abyss.

Igneous Rose, 1954 · Chapter 2

07

40. Woe to the coach driver who loses his coach! He must restart his journey.

Igneous Rose, 1954 · Chapter 2

III The Pumpkin Gourd

Dressed in white, the Arhat cuts a pumpkin into pieces, boils it in a pot of water before the altar, blesses the steaming pot and commands its elemental, with the mantram KA and the sound of an oriental gong, to move the multitudes to repent. Jonah used this magic at Nineveh.

A PRACTICE

1. Let us now enter the temple, oh Arhat, in order to officiate with the pumpkin gourd. 2. Revest yourself with your white mantle and tunic, and approach the altar, oh Arhat! 3. We can work with the multitudes with the powers of the elemental of the pumpkin gourd.

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4. The elemental of the pumpkin gourd has terrific powers over the multitudes. 5. Jonah made Nineveh repent of its sins with the elemental magic of the pumpkin gourd. 6. The elemental of the pumpkin gourd has a small crown upon its pineal gland that gives it terrific power over the human masses.

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A PRACTICE

7. Learn, oh Arhat, to fight against the abominations of humanity by means of the pumpkin gourd. Thus, you will help the human multitudes, and when helping humanity, you help yourself. You know this.

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07

A PRACTICE

15. The officiant must place the pumpkin in a pot of water that must boil upon the flames of a small stove.

16. The pumpkin fruit must be cut into pieces before placing it into the pot of water. 17. This pot of water must boil before the altar.

18. The officiant must bless the steaming pot and command the elemental of the pumpkin gourd to work over the multitudes in order to make them repent of their sins,

Igneous Rose, 1954 · Chapter 3

07

19. The great White Hierarchy will assist you during the rite.

20. The College of Initiates will collaborate with you in this great work of the Father. 21. The igneous powers of this elemental creature blaze intensely within the ardent sparkling of the universal flames.

22. During, this ceremony of elemental magic, the White Dove of the Holy Spirit will enter into you, oh Arhat!

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07

A PRACTICE

34. Remove your vile vestments because they are filled with worms from all rotting matter.

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07

35. The worm of the rotting matter dries and kills the pumpkin gourd.

Igneous Rose, 1954 · Chapter 3

07

A PRACTICE

36. Only the Arhat can officiate during the rite of the pumpkin gourd.

37. The entire Sacred College will go to the temple of the holy rite, dressed with white tunics. Only the few helpers will use light blue tunics and cloaks during the rite. 38. During certain moments, the lights are extinguished and the temple remains in darkness.

Igneous Rose, 1954 · Chapter 3

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41. The moments during the rite in which the lights are extinguished symbolize the passing from the darkness to the light

Igneous Rose, 1954 · Chapter 3

07

A PRACTICE

43. The mantra of the elemental of the pumpkin gourd is “KA”.

44. An oriental gong must be resounded during this rite.

Igneous Rose, 1954 · Chapter 3

IV The Third Guardian

The student learns to govern the mind's reactions to the outer world, staying serene before praise and slander, and to face the guardian of the threshold of the mind with the igneous sword. When a hateful or passionate image rises, he tells the mental body that he does not accept it and that it must obey him as its lord. He also affirms his Being: he is not the body, the desire or the mind, he is the Intimate.

A PRACTICE

1. The mind lives reacting against the impacts that come from the exterior world. One must control these reactions of the mind by means of willpower.

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2. If one throws a rock into a lake, then one will see crystalline waves extending from the centre to the periphery. The waves become the reaction of the water against the rock. 3. If someone insults us, then we feel anger. This anger is a reaction to the words of the insulter.

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07

A PRACTICE

5. We must subdue the senses and command the mind with the mighty whip of willpower.

Igneous Rose, 1954 · Chapter 4

07

7. The incessant reactions of the mind deliver pleasure and pain to us.

8. Likes and dislikes are nothing more than the result of the reactions of the understanding.

Igneous Rose, 1954 · Chapter 4

07

A PRACTICE

9. It is necessary to control these reactions of the understanding in order to pass beyond pleasure and pain.

10. We must become serene and indifferent before praise and slander and before triumph and failure.

Igneous Rose, 1954 · Chapter 4

07

13. This nuclear centre of the understanding is the guardian of the threshold of the mind. 14. The guardian of the threshold of the mind is similar to the smoke of the flame. 15. The guardian of the threshold of the mind is a terrible demonic creature. It lives by reacting against the exterior world with waves of pleasure and pain, with waves of likes and dislikes, and with waves of hatred, envy, greed, slander, selfishness, etc…

Igneous Rose, 1954 · Chapter 4

07

A PRACTICE

18. It is urgent to deprive ourselves of the guardian of the threshold of the mind in order to become liberated from our animal past.

19. After opening his igneous wings, the Arhat must now pass the ordeal of the guardian of the threshold of the mental world.

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07

A PRACTICE

21. Take your igneous sword from its sheath and thrust yourself intrepidly towards the guardian of the threshold of the mind.

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07

22. Now you will be free. Now your mind will be under the complete control of the Intimate.

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07

A PRACTICE

26. Control your mind with the whip of willpower.

27. When the mind pursues you with perverse representations of hatred or passion, envy or selfishness, etc., speak to the mind as follows:

28. "Mental body, I do not accept this representation. Take it away from me. I do not accept this from you. You must obey me because I am your lord."

Igneous Rose, 1954 · Chapter 4

07

29. The Intimate can control the mind, but only by means of willpower. There is no other way.

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07

A PRACTICE

30. Let us affirm our Being.

31. I am not the body. Jam not desire. Jam not the mind. I am not the willpower. I am not the consciousness. I am not the intelligence.

32. I am the Intimate.

33. I will break all the chains of the world. I am the living God. I am the Being. I am life. I am the bread of life. I am the wine.

Igneous Rose, 1954 · Chapter 4

07

34. When we affirm the majesty of the Being the igneous roses of our understanding glow within the blazing universal fire.

35. When the guardian of the threshold of the mind is defeated and flees, the three enigmas of time are broken. Our mind then sparkles with the flames

within the great rhythms of the fire.

Igneous Rose, 1954 · Chapter 4

V The Chalice

The chalice is the brain, and the student fills it with the semen that rises as oil of gold through the two olive trees, so that the mind is christified. The married do this through sexual magic and the single through mental transmutation and abstinence, and both are forbidden to spill even one drop.

A PRACTICE

3. Your chalice is your brain, and your brain is the instrument of your mental body. 4. My brother, fill your chalice with the blood of the Martyr of the Calvary so that your mind may be christified within the ardent sparks of the universal flames.

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5. The blood of the lamb is the wine of light of the Alchemist. The blood of the lamb is the semen.

6. Your semen is the oil of pure gold that rises through your two olive trees to the sacred chalice of your brain, in order to christify your mind within the blazing fire of the universe.

Igneous Rose, 1954 · Chapter 5

07

A PRACTICE

9. A fornicator or an adulterer can never convert his material- mind into Christ-mind. 10. The Masters who are married will christify themselves by means of sexual magic. 11. The Masters who are single will christify their minds by means of mental

transmutation and the sacrifice of sexual abstinence.

Igneous Rose, 1954 · Chapter 5

Editor's note. In his later teaching the Master makes this plain: pranayama, mantras and chastity purify the channels and sublimate the sexual energy, and single people should practise them, but the Kundalini itself awakens only through the sexual work of the couple (Maithuna). See The Solar Bodies (1968), ch. 25, and Tarot and Kabbalah (1978), Arcanum 11.

12. Thus, the fourth degree of the power of the fire will rise through the medulla of the mental body, converting the material- mind into Christ-mind.

Igneous Rose, 1954 · Chapter 5

07

A PRACTICE

13. You must be pure, pure, pure.

14. You are completely forbidden to pour even one drop of your sacred wine.

15. Oh disciple of the rocky path, if you want to christify your mind, then you must have the vow of eternal chastity.

Igneous Rose, 1954 · Chapter 5

VI The Apple Tree

The first practice is sexual connection without ejaculation, or, for the single, the sacrifice of abstinence, which keeps the energy pure until the work in the couple opens the spinal chambers that the Angel of the apple tree closes after a fall. The second is the rite of the apple tree, officiated from a mat beside the tree with the mantrams EBNICO ABNICAR ON, the elemental commanded by willpower and the sword pointed toward the person to be influenced, to mend broken homes.

2. The Angel who governs all the elementals of this tree has the power to close our spinal chambers if we eat of the prohibited fruit.

Igneous Rose, 1954 · Chapter 6

A PRACTICE

13. There must be a sexual connection, but the semen must not be ejaculated.

Igneous Rose, 1954 · Chapter 6

07

14. The refrained desire will transmute the semen into light and fire.

15. The refrained desire will fill our sacred chalice with the sacred wine of light.

16. This is how the sacred chambers are opened. This is how the sacred fire awakens. This is how we open the doors of Eden. This is how we christify the mind within the igneous rose of the universe.

Igneous Rose, 1954 · Chapter 6

07

A PRACTICE

17. Masters who are single will open their igneous chambers with the terrific force of sacrifice.

18. Sexual abstinence is a tremendous sacrifice,

Igneous Rose, 1954 · Chapter 6

Editor's note. In his later teaching the Master makes this plain: pranayama, mantras and chastity purify the channels and sublimate the sexual energy, and single people should practise them, but the Kundalini itself awakens only through the sexual work of the couple (Maithuna). See The Solar Bodies (1968), ch. 25, and Tarot and Kabbalah (1978), Arcanum 11.

A PRACTICE

28. All the brothers and sisters who walk along the rocky path of the blazing flames must learn the elemental magic of this sacred tree, in order to help this painful humanity. 29. We can sow harmony within homes with the elemental powers of this tree.

Igneous Rose, 1954 · Chapter 6

07

30. We can perform justice for many unhappy beings with the elemental powers of this tree.

31. A consort abandoned by his or her immoral spouse, a fallen young woman, an unhappy one abused by his or her spouse are cases that can be mended with the elemental powers of this prodigious tree, when the Law of Karma permits it.

32. Those who believe that they can perform marvels with only the force of the mind are completely mistaken, because everything in Nature is dual.

Igneous Rose, 1954 · Chapter 6

07

35. Everything in this ardent creation is dual. Each thought has a corresponding plant. 36. The elemental of the apple tree is of an extraordinary beauty. It is similar to a bride dressed in white.

37. We can save ourselves from many dangers and mend many broken homes with the elemental of the apple tree.

Igneous Rose, 1954 · Chapter 6

07

A PRACTICE

38. A mat must be placed on the ground beside the apple tree in order to officiate with the elemental.

39. "EBNICO ABNICAR ON" are the mantras of the elemental of the apple tree, as the Lord Jehovah taught me.

40. You must command the elemental with the might of your willpower and with the edge of your sword directed towards the person or people to whom you need to influence, 41. Furthermore, the Lord Jehovah showed me the esoterism of the apple tree.

Igneous Rose, 1954 · Chapter 6

07

A PRACTICE

56. The Lord Jehovah wore a triangular crown upon his head. His face was like lightning. His eyes were like torches of ardent fire. His arms and legs were like incandescent metal. 57. Abandon all those schools of the Baalim and seat yourselves beneath your apple tree.

Igneous Rose, 1954 · Chapter 6

IX The Cedar

The student lies with his back bare on a sheet of cedar so the spine touches the wood, meditates on the cedar to see coming events, and may ask its elemental to make him invisible before his enemies. The Angel who governs the elementals of the cedars guards the lower door of the spinal medulla.

3. The cedar is intimately related with the blazing flames of our spinal column. 4. The Devas who govern the elementals of the cedar of the forest have the power to open the incandescent door of our channel of Shushumna.

Igneous Rose, 1954 · Chapter 9

6. The entrance of this incandescent passage is intimately related with the life of the cedars of the forest.

Igneous Rose, 1954 · Chapter 9

07

A PRACTICE

7. We advise our disciples to lie down on a sheet of cedar.

8. The back of our body must be bare in order for the spinal column to be in direct contact with the cedar wood.

Igneous Rose, 1954 · Chapter 9

07

9. The elemental of this tree is clothed with a white tunic and a white mantle. 10. The elemental of the cedar has the power to make us invisible before our enemies. 11. The elemental of this tree permits us to prophesy events of the future.

Igneous Rose, 1954 · Chapter 9

07

A PRACTICE

15. When meditating on the cedar, the panorama of future events is revealed before our internal sight. We can then prophesy.

16. When begging the elemental of the cedar to make us invisible, he grants us our petition and thus we remain invisible before the sight of our enemies.

Igneous Rose, 1954 · Chapter 9

07

17. The inferior orifice of our spinal medulla is the door of our ardent furnace. 18. The guardian of this door is the Angel who governs all the elementals of the cedars. 19. All the doors of the temples are made with the wood of the cedar. "Open thy doors, O Lebanon, that the fire may devour thy cedars." (Zechariah: 11: 1)

Igneous Rose, 1954 · Chapter 9

x The Bamboo Reed

During sexual magic the student vocalizes the mantram I.A.O., each vowel separately and prolonged, so that the Angel of the cedars opens the lower door of the medulla to the Kundalini. He is also asked to form Christ within himself and to seek the Guru inside his own consciousness, humble as a child.

20. The fire rises slowly, according to the merits of the heart.

Igneous Rose, 1954 · Chapter 10

22. As long us we practice sexual magic and sanctify ourselves, the governing Angel of all the elementals of the apple tree opens the holy chambers of our spinal column. 23. An angelic atom exists within the semen that governs our seminal steam.

24. Such an angelic atom raises the steam of our semen towards the medullar channel. This is done so that the Angel of the cedars of the forest may utilize it to open the inferior door of the medulla, in order for the divine princess Kundalini to enter through it. 25. This is why the doors of the temple of Solomon were constructed with cedar from Lebanon.

Igneous Rose, 1954 · Chapter 10

07

A PRACTICE

26. In the word Lebanon (Libano), we find the IAO that permits the Angel of the cedars of the forest to open the door of the spinal medulla when we practise sexual magic. 27. I. A.O. is the mantra of sexual magic.

28. The correct way to pronounce this mantra is to vocalize each letter separately, prolonging the sound of each vowel.

29. The mantra I.A.O. must be vocalized during the moments of sexual magic in order to awaken our sacred fire.

Igneous Rose, 1954 · Chapter 10

07

39. When a human being allows himself to fall, which means, when the human being spills the semen, the Angel of the apple tree, governor of all the elementals

of the apple trees, is the one who closes the door of one or more chambers of our spinal column. Then, the sacred fire descends one or more canons in accordance with the magnitude of the fault.

Igneous Rose, 1954 · Chapter 10

07

A PRACTICE

66. Our spinal column is a great book where all of our past lives have been registered. 67. In our spinal column is where we must learn how to resist all of the temptations with heroism.

Igneous Rose, 1954 · Chapter 10

07

68. Christ, who has tolerated all temptations, is the only one who can give us power and strength in order not to fall into temptation.

Igneous Rose, 1954 · Chapter 10

07

A PRACTICE

69. We must form Christ within ourselves in order to obtain strength, in order not to fall into temptation.

Igneous Rose, 1954 · Chapter 10

07

A PRACTICE

71. When a man and a woman intensely practice sexual magic or when they totally abstain themselves with the terrific sacrifice of abstinence, then Christ is formed within them.

Igneous Rose, 1954 · Chapter 10

07

72. The Christ substance extends itself in all the infinite space, and, while we practice sexual magic, it is absorbed by each one of our seven bodies until Christ is formed within ourselves.

Igneous Rose, 1954 ·Chapter 10

07

A PRACTICE

75. In order to possess the reed the disciple must liberate himself from all types of schools, religions, sects, political parties, concepts of motherland and flags, dogmas, intellectualism, selfishness, hatred, anger, opinions, classroom arguments,

authoritarianism, etc...

76. There is a need to search for a Guru in order for him to guide us along this internal and delicate way.

77. The Guru must be searched for within, in the profundity of the consciousness… 78. Each disciple must search for the Master inside, inside, inside.

Igneous Rose, 1954 ·Chapter 10

07

A PRACTICE

80. If you want to search for the Master abandon all bookish erudition and pseudospiritual schools. 81. The Master appears when the disciple is prepared.

Igneous Rose, 1954 ·Chapter 10

07

A PRACTICE

84. The student who is vain due to the intellect feels as though he is the lord of worldly wisdom. He not only lamentably wastes his time going from school to school, but moreover he closes the door of Initiation for himself, and falls into black magic. 85. We must become like children in order to penetrate into the wisdom of the fire, which is deep within ourselves, in the living profundity of our internal consciousness. 86. There is a need to be humble in order to acquire wisdom. Once we have get wisdom, we must be even more humble.

Igneous Rose, 1954 · Chapter 10

XI The Prophet Elijah

The one instruction here is to free the mind from the external schools, which he calls cages of the abyss.

A PRACTICE

3. All such external schools are from the abyss. If man wants to leave the abyss he must liberate his mind from all these cages.

Igneous Rose, 1954 · Chapter II

XII The Pine and the Mind

In a cave or an underground temple, a child in a white tunic gazes into a container of water beneath a hanging pine branch while the officiant lies on the floor, vocalizes AU and commands the elemental of the pine to show the child the person or place sought. For himself, the student regains the clairvoyance of childhood by vocalizing MA-MA and PA-PA with a child's mind, and puts discernment in place of reasoning.

7 The elemental of the pine has the power to show future events in the water.

Igneous Rose, 1954 · Chapter 12

A PRACTICE

8 The officiant, dressed with his tunic, will ask an innocent child to fix his sight upon a container filled with water.

9 A stone must be placed in the doorway of the temple throughout the entire duration of the rite.

10 The child must be dressed with a white tunic.

11. This rite of the pine must be performed in our subterranean temples or in a cave of the forest.

Igneous Rose, 1954 · Chapter 12

07

12. Every child is clairvoyant during the first four years of his life.

Igneous Rose, 1954 · Chapter 12

07

A PRACTICE

13. If our disciples want to awaken divine clairvoyance they must re-conquer their lost childhood.

Igneous Rose, 1954 · Chapter 12

07

14. The atoms of infancy live submerged in our interior universe and it is necessary to self-awaken them towards new activity.

15. When these atoms of infancy emerge from within the profundity of the

consciousness, in order to reappear in our objective and secondary system, we then reconquer our lost infancy and the result is the awakening of divine clairvoyance. 16. We can make these atoms of infancy rise from within the profundity of the

consciousness to the exterior surface, by means of the verb.

Igneous Rose, 1954 · Chapter 12

07

A PRACTICE

17. The blessed and venerable Guru Huiracocha spoke to us about the sacred verb of the light through his book Logos, Mantra, Magic. He told us that we must begin articulating, little by little, as a child does when he begins to say "MAMA".

18. In this book, the Master Huiracocha tells us about the marvellous power of the vowel "M". Yet, because this great Master wrote in codes, only the Initiates understand him. 19. Whosoever wants to re-conquer his lost infancy must again begin vocalizing these infant- like syllables.

20. The words MA-MA, PA-PA, must be vocalized, stressing the tone on the first

syllable of each word and lowering the tone on the second syllable of each word.. 21. The mind must assume a complete infant- like attitude during this practice. 22. Thus, divine clairvoyance will awaken in our disciples with the condition that they must be in the most perfect chastity.

23. During the rite of the pine, the Officiant must lie down on the floor while the child observes the surface of the crystalline water.

24. The Officiant must then vocalize the syllable "AU" several times.

25. A pine branch must be placed hanging above the head of the child. This branch must shade the child's head but it must not touch the child's head.

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07

26. The child will clairvoyantly see the desired place.

Igneous Rose, 1954 · Chapter 12

07

A PRACTICE

27. It is sufficient to order the child to see, and the child will see.

28. The elemental of the pine must be commanded with strength so that he can show to the child the person, place, or situation that we are interested in.

29. The help of the Holy Spirit must also be sought during this ritualistic work of the pine.

30. Our disciples must change the process of reasoning for the beauty of comprehension. 31. The process of reasoning divorces the mind from the Intimate.

Igneous Rose, 1954 · Chapter 12

07

32. A mind divorced from the Intimate falls into the abyss of black magic.

Igneous Rose, 1954 · Chapter 12

07

35. Reasoning divides the mind between the battle of antithesis.

Igneous Rose, 1954 · Chapter 12

07

38. A divided mind is useless as an instrument of the Intimate. When the mind is useless as an instrument of the Intimate, it converts the human into a clumsy and blind being, enslaved by the passions and the sensory perceptions of the exterior world.

Igneous Rose, 1954 · Chapter 12

07

50. The process of reasoning breaks the delicate membranes of the mental body.

Igneous Rose, 1954 · Chapter 12

07

A PRACTICE

51. Thought must flow silently and serenely with the sweet flow of thinking.

52. Thought must flow integrally without the process of reasoning.

53. There is the need to change the process of reasoning for the quality of discernment. 54. Discernment is direct perception of the truth without the process of reasoning. 55. Discernment is comprehension without the necessity of reasoning.

Igneous Rose, 1954 · Chapter 12

07

A PRACTICE

57. We must liberate the mind from every type of preconception, desire, fear, hatred, school, etc...

Igneous Rose, 1954 · Chapter 12

07

58. All of these defects are obstacles that anchor the mind to the external senses. 59. These obstacles convert the mind into a useless instrument for the Intimate. 60. The mind must convert itself into a flexible and delicate instrument through which the Intimate can express Himself.

Igneous Rose, 1954 · Chapter 12

07

A PRACTICE

63. There is the need to control the mind by means of willpower.

64. When the mind aggravates us with useless representations, let us talk to the mind like this, "Mental body, take this representation away from me. You are my slave, I am your lord."

Igneous Rose, 1954 · Chapter 12

07

65. Then, like an enchantment, the useless representations that are aggravating us will disappear from our understanding.

Igneous Rose, 1954 · Chapter 12

07

A PRACTICE

72. The mind must become completely infant- like.

Igneous Rose, 1954 · Chapter 12

XIV The Verb (Word)

Sexual magic practised intensively carries the serpent up to the larynx, where the student gains the golden Verb, the divine speech of the age of the Titans.

11. And the Verb came into this world, and the Verb was hung upon a beam in the majestic summits of the Calvary. He came into his own, and his own received him not. 12. The Verb is the true Light which lights every human who comes into the world, 13. When the sacred serpent reaches our larynx, we then acquire the power to speak the divine language that we possessed in the age of the Titans, when the rivers flowed with milk and honey.

Igneous Rose, 1954 · Chapter 14

A PRACTICE

15. In order to speak the golden Verb, there is the need to practice sexual magic intensively, because the Verb of the Solar Logos abides in our christonic semen. 16. Your mind shines with the sacred fire, oh Arhat!

Igneous Rose, 1954 · Chapter 14

XV Magic of the Pomegranate Tree, of the Orange Tree, of the Tuberose, of the Saffron, of the Cinnamon, of Frankincense, of Myrrh, of the Aloe, of the Tolu Tree, of the Mint and of the Fig Tree

Here are the plant rites. Walk a circle around the pomegranate, bless it, say VAGO - O - A - EGO and command its elemental, to bring harmony to homes and agreement between people. Baptize an aloe with water, bless it, hang a piece of silver on it and hang it on the wall of the house. Call the elementals of frankincense with ALUMINO before a Gnostic ritual. The chapter also gives the retrospective exercise for remembering past lives, done daily and then at the edge of sleep, and the peppermint mantrams RAOM GAOM, said mentally in meditation.

THE POMEGRANATE TREE

4. The elementals of the pomegranate trees have the power to establish friendly relationships.

5. The elementals of the pomegranate trees have the power to establish fraternal agreements among humans.

6. The elementals of the pomegranate trees have the power to establish harmony within homes.

Igneous Rose, 1954 · Chapter 15

A PRACTICE

10. If you wish to sow harmony in homes filled with affliction, then you must utilize the elemental magic of the pomegranate tree.

11. If you need to establish friendly relationships with certain people, then you must utilize the elemental magic of the pomegranate tree.

12. If you need to reach an important agreement with another person, then you must utilize the igneous powers of the elementals of the pomegranate trees.

13. We can work on lost souls in order to help them return to the path of light by means of the elemental magic of the pomegranate tree.

14. We can help the prodigal son return to his home, by means of the elemental magic of the pomegranate trees.

15. When the elemental of the orange tree submits us to 'ordeals', we can triumph with the elemental magic of the pomegranate trees.

Igneous Rose, 1954 · Chapter 15

07

16. The Lord Jehovah showed me a great mount. The Lord Jehovah was upon this great mount, and the Lord Jehovah told me:

17. "With the elemental magic of the pomegranate you can work for the progress of peace."

Igneous Rose, 1954 · Chapter 15

07

A PRACTICE

20. We can work on fornicators in order to help them to depart from the abyss, with the elemental power of the pomegranates.

Igneous Rose, 1954 · Chapter 15

07

21. We stated that we can defend ourselves with the elemental magic of the pomegranate tree, when the elemental Genii of the orange trees submits us to

ordeals. We want to affirm with this statement that the hierarchical currents that pass through the orange trees are the opposite pole of the cosmic currents that pass through the elemental department of the pomegranate trees.

Igneous Rose, 1954 · Chapter 15

07

A PRACTICE

32. VAGO – O – A – EGO. These are the mantras of the elementals of the pomegranates. 33. When we wish to utilize the elemental of the pomegranate tree, we must walk a circle around the tree. We must bless the tree, then pronounce the mantras and command the elemental to work on the person or persons who we are interested in, according to our desired goals.

Igneous Rose, 1954 · Chapter 15

ELEMENTAL DEPARTMENT OF THE ORANGE TREES

37. The hierarchies that govern the elemental department of the orange trees are the same that govern the economical and monetary movements of the human species.

38. All the economic problems of the world are resolved with the terrific force of love, which is found in the elemental magic of the pomegranate trees.

Igneous Rose, 1954 · Chapter 15

07

40. All hatred and selfishness disappear with love, which is found in the elemental magic of the pomegranate trees.

Igneous Rose, 1954 · Chapter 15

07

42. The orange trees are intimately related with currency, and currency engenders many types of conflict.

Igneous Rose, 1954 · Chapter 15

07

A PRACTICE

52. The mantra of the elementals of the orange trees is: “A KUMO”.

Igneous Rose, 1954 · Chapter 15

ELEMENTAL MAGIC OF THE TUBEROSE

A PRACTICE

67. The mantra of the elemental population of the tuberose is “ATOYA”.

Igneous Rose, 1954 · Chapter 15

07

68. The elemental creatures of the tuberose can be utilized for goals of friendship.

69. The tuberose is the perfume of the new Aquarian Age.

Igneous Rose, 1954 · Chapter 15

ELEMENTAL MAGIC OF THE SAFFRON

A PRACTICE

93. The mind of the Arhat must deeply comprehend all of these intimate activities related with the elemental department of the saffron.

Igneous Rose, 1954 · Chapter 15

07

94. In every type of work, as minute as it may be, there is happiness, and there is sadness. There are profound moral tragedies that invite us to comprehend the sublime greatness of any type of work performed by the human species, by the insignificant insect and as well, by the Apostle who works for the benefit of humanity.

Igneous Rose, 1954 · Chapter 15

ELEMENTAL MAGIC OF THE CINNAMON

A PRACTICE

101. Optimism and happiness must be combined with all our activities.

Igneous Rose, 1954 · Chapter 15

07

A PRACTICE

104. The elemental magic of the cinnamon is found intimately related with the forces that restore, fortify and comfort the life of children, adolescents, women, and elders. 105. The mind of the Arhat must cultivate optimism and happiness.

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07

A PRACTICE

107. The mind of the Arhat must deeply comprehend the significance of happiness and optimism.

Igneous Rose, 1954 · Chapter 15

07

A PRACTICE

109. We must comprehend the significance of music, happiness and optimism

Igneous Rose, 1954 · Chapter 15

THE ELEMENTAL MAGIC OF FRANKINCENSE

115. Authentic frankincense is obtained from the olibanum tree. It contains great elemental powers.

Igneous Rose, 1954 · Chapter 15

07

A PRACTICE

116. If frankincense is soaked in water, it has the power to make the elemental creatures of the water concur to our call,

117. When applying frankincense to the forehead, it has the power to make a headache caused by strong mental preoccupation to disappear.

Igneous Rose, 1954 · Chapter 15

07

118. The smoke of frankincense has the power to make the Masters and Angels of the invisible world to assist.

119. Frankincense prepares the environment for the Gnostic rituals.

120. Frankincense is a great vehicle for the spiritual waves of pure devotion. It helps the mystical retreat because it serves as an instrument of devotion,

Igneous Rose, 1954 · Chapter 15

07

A PRACTICE

123. Frankincense must be burned when we are going to sign a friendly pact. The Aztec magicians were smoking tobacco when they were signing a pact with the Spaniards. 124. They did this with the objective of preparing the atmosphere for the signing of the pact and in order to have friendly conversation.

125. However, we recommend the burning of frankincense for these objectives, because the smoking of the tobacco has the effect of converting itself into a filthy and disgusting vice.

126. Frankincense must be used by all the devotees of the path.

127. Frankincense must be utilized in the moments of matrimonial vows, etc.

Igneous Rose, 1954 · Chapter 15

07

128. Devotion and veneration opens the doors of the superior worlds for the devotees of the path.

Igneous Rose, 1954 · Chapter 15

07

A PRACTICE

129. When we penetrate into the elemental temple of the olibanum trees, we see each one of the elemental children of these trees playing happily in the temple of frankincense... 130. These elementals use yellow tunics and their mantra is "ALUMINO".

131. We can invoke these elementals with this mantra, so that they can prepare the atmosphere of frankincense...

Igneous Rose, 1954 · Chapter 15

07

134. We will not tire of explaining that each plant and tree is a physical body of an elemental of Nature who is preparing himself to one day enter into the animal kingdom and later into the human kingdom.

135. When we tear part of a tree or a plant, the elemental feels the same pain that we feel when one of our limbs is torn from our body.

Igneous Rose, 1954 · Chapter 15

07

A PRACTICE

136. Before taking a plant, a circle must be traced around it, and it must be blessed. We must then beg the elemental creature for the desired service.

137. A triangle must be traced around trailing plants. They must then be blessed, and then taken (read Treatise of Occult Medicine and Practical Magic by the same author). 138. The elemental creatures of the plants are totally innocent because they have not yet departed from Eden. They still have all the terrific powers of their seven igneous serpents.

139. We can invoke the elemental Angel of the frankincense. He will concur to our call with the elemental creatures of the olibanum trees, in order to prepare the mystical environment of our Gnostic rituals.

Igneous Rose, 1954 · Chapter 15

THE ELEMENTAL MAGIC OF THE ALOE

196. How does it live? What does it feed on? What does it do in order to support itself? 197. Clairvoyant investigations have given us the logical conclusion that this plant lives and feeds itself with the ultra-sensitive rays of the sun.

Igneous Rose, 1954 · Chapter 15

07

A PRACTICE

198. This plant nourishes itself from the Cosmic Christ, from the christic rays of the sun. 199. The crystals of this plant become liquid sun, Christ in substance, christonic semen. 200. The elementals of these plants have power over everything. We can utilize these elementals for any type of work of white magic, by means of its elemental magic. 201. Before taking the plant, water must be sprinkled upon it in order to baptize it.

202. The plant must then be blessed and the following Gnostic prayer must be recited. 203. "I believe in the Son, the Cosmic Chrestos, the powerful astral mediator who links our physical personality with the supreme immanence of the Solar Father."

204. A piece of silver must be hung upon the plant.

205. The plant must then be hung on the wall of our home. This is in order for the splendour of the christic Light (which the plant attracts from the sun) to illuminate and bathe the environment of our house, filling us with light and luck.

206. We can order the elemental of the aloe to execute the magical work that we desire by means of willpower. Thus, the elemental will immediately obey.

207. Indubitably, the orders must be given to the elemental daily, in order to command it to work.

Igneous Rose, 1954 · Chapter 15

07

208. The solar powers of this creature are tremendous. Nevertheless, whosoever intends to utilize the elemental creatures of Nature for evil purposes, will obtain a horrible karma and will be severely punished by the law.

Igneous Rose, 1954 · Chapter 15

07

A PRACTICE

258. The mantra of this elemental is the vowel “M”.

259. The correct pronunciation of this vowel is made with the lips closed.

260. This sound is similar to the bellow of an ox.

261. However, I do not want to say that you have to imitate the ox.

262. When the sound is articulated it should be done with closed lips, then the sound will leave through the nose.

263. Every human being can remember his past lives by means of a retrospective

exercise.

264. You can perform the retrospective exercise daily, in order to meticulously remember all the incidents that occurred the previous day, and to inversely remember all the events that occurred eight days before, fifteen days, one month, two months, one year, ten years, twenty years, etc., until precisely remembering all the events of the first years of our childhood.

265. When the student reaches the first three or four years of his childhood during the retrospective exercise, then it is very difficult for him to remember the events of the first years of childhood.

266. However, when the student reaches this point, he should then practice the exercise during the transition between vigil and sleep.

267. Then, in visions during his dreams, he will meticulously remember all the details of his childhood, because when dreaming, we are in contact with the subconsciousness where all our memories are stored.

268. When we take advantage of the state of transition between vigil and sleep, this procedure of internal retrospection can be prolonged until we remember the instances that preceded the death of our past physical body, and the last painful scenes. While continuing the retrospective exercise, we continue to remember our entire past

reincarnation and all the past reincarnations that preceded it.

269. This exercise of profound, internal and delicate retrospection permits us to remember all our past lives.

Igneous Rose, 1954 · Chapter 15

ELEMENTAL MAGIC OF THE TOLU TREE

A PRACTICE

271. The mantra of this tree is "TOLIPHANDO".

Igneous Rose, 1954 · Chapter 15

07

272. The elemental department of the tolu tree is found to be intimately related with the activities of karma.

Igneous Rose, 1954 · Chapter 15

07

275. When we have capital to pay, and we pay, then we do well in business.

Igneous Rose, 1954 · Chapter 15

07

A PRACTICE

276. However, when we do not have capital to pay, we must inevitably pay with pain. 277. Perform good deeds so that you can pay your debts.

Igneous Rose, 1954 · Chapter 15

07

278. You not only pay karma for the evil that you have done, but also for the good that you should have done but did not do.

Igneous Rose, 1954 · Chapter 15

07

A PRACTICE

280. It is also possible to pay a lot of karma, to cancel many debts by practicing sexual magic. This is because the blood of the lamb washes the sins of the world.

281. It is also possible to ask for credit to the Lords of Karma, but the credit must be paid with sacrifice for humanity.

282. All negotiations are arranged with the Lords of Karma by personally speaking with them in the internal worlds.

Igneous Rose, 1954 · Chapter 15

ELEMENTAL MAGIC OF THE PEPPERMINT PLANT

298. The governing Angel of this elemental department of Nature wisely leads us through the narrow passage of the temples of the Mysteries to the altar of illumination. 299. The peppermint is intimately related with the Akasic records of Nature.

Igneous Rose, 1954 · Chapter 15

07

A PRACTICE

300. The mantras of the peppermint permit us to remember our past reincarnations. 301. These mantras are "RAOM GAOM". These mantras can be vocalized mentally

during the retrospection exercises performed in profound meditation, in order to remember our past lives.

Igneous Rose, 1954 · Chapter 15

THE ELEMENTAL MAGIC OF THE FIG TREE

341. The elemental department of the fig tree belongs to the sexual forces.

Igneous Rose, 1954 · Chapter 15

07

A PRACTICE

342. The mantra of the elementals of the fig trees is “AFIRAS”.

Igneous Rose, 1954 · Chapter 15

XVI The Mind and Sexuality

Married disciples practise sexual magic, and the single use will and imagination to transmute the sexual energy from the glands up the spine to the brain, then to the middlebrow, the neck and the heart (KANDIL BANDIL Rrrr is the couple's mantram for the awakening). The student also commands the mind as his slave, saying "Mind, take this desire away from me," so that the Intimate rules it.

A PRACTICE

5. It is impossible to separate the mind from sexuality. The mind and sexuality are intimately related. If our disciples want to convert the material-mind into Christ-mind, then they must fill their chalice (brain) with the sacred wine of the light (semen). 6. It is impossible to christify the mind while we are fornicating.

7. There is the need to practice sexual magic intensely in order to transform the mind. 8. We fill our mind with transformative atoms of a higher voltage by means of sexual magic.

IGNEOUS ROSE, 1954 · CHAPTER 16

9. This is how we prepare our mental body for the advent of the fire.

10. When the igneous serpent of the mental body has converted the material-mind into the Christ-mind, we then liberate ourselves from the four bodies of sin.

11. However, our single disciples can achieve great realizations with the terrific force of sacrifice.

12. Sexual abstinence is a tremendous sacrifice.

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07

A PRACTICE

13. Francis of Assisi totally christified himself by means of the force of sacrifice. 14. Bachelors must unite their willpower and imagination in vibrating harmony, and concentrate these over their sexual glands. Thus, they will cause their sexual force to rise from their sexual glands towards the brain by following the course of their spinal column. 15. They must then direct their sexual energy to the middlebrow, the neck and then the heart, in a successive order.

16. During this practice, our disciples must sing the following mantras:

17. KANDIL BANDIL Rrrrrrrrrrrrrrrrrrr

18. These mantras must be vocalized in the following manner: KAN resounding voice, DIL decreasing voice. BAN resounding voice, DIL decreasing voice. The letter "R" is pronounced in a prolonged and high pitched form, imitating the sound produced by the rattle of the rattlesnake.

Igneous Rose, 1954 · Chapter 16

07

19. These are the most powerful mantras known in the entire Infinite for the awakening of the Kundalini.

Igneous Rose, 1954 · Chapter 16

07

A PRACTICE

20. Male disciples who cannot practice sexual magic with their priestess wives, due to circumstances against their will, must then vow to eternal chastity and must not touch a woman for all of eternity.

21. Our single female disciples must perform the same practices of sexual transmutation that we have given to our single male disciples.

22. Our married female disciples must practice sexual magic with their husbands. 23. When they cannot practice sexual magic with their husbands, due to circumstances against their will, they must then completely abstain in order to awake the Kundalini with the force of sacrifice and they must practice the key of transmutation that I have given for bachelors. 1

Igneous Rose, 1954 · Chapter 16

Editor's note. In his later teaching the Master makes this plain: pranayama, mantras and chastity purify the channels and sublimate the sexual energy, and single people should practise them, but the Kundalini itself awakens only through the sexual work of the couple (Maithuna). See The Solar Bodies (1968), ch. 25, and Tarot and Kabbalah (1978), Arcanum 11.

24. Every flame needs fuel in order to burn.

25. The sacred flame of our candlestick also has its fuel. This fuel is our oil of gold. It is our Christonic semen.

26. The human being who wastes his sacred oil cannot light his candlestick.

Igneous Rose, 1954 · Chapter 16

07

A PRACTICE

29. These two anointed ones that stand by the Lord of the whole earth are our two ganglionic nerves that are entwined in our spinal column. We must make our seminal energy rise to the brain through these nerves.

Igneous Rose, 1954 · Chapter 16

07

A PRACTICE

44. The same happens with the mind when we say: I have a mental force, I have a strong mental force, I have a problem, I have such a conflict, I have such suffering, such thoughts are occurring to me, etc.

Igneous Rose, 1954 · Chapter 16

07

42. When we say: I am hungry, I am thirsty, etc., we are affirming something absurd, because the intimate is not hungry, nor thirsty. The one who is hungry and thirsty is the physical body.

Igneous Rose, 1954 · Chapter 16

07

A PRACTICE

43. It is much better to say: My body is hungry, my body is thirsty.

Igneous Rose, 1954 · Chapter 16

07

45. We are then affirming very grave errors, because these are things from the mind, not from the Intimate.

46 The Intimate has no problems. The problems are from the mind.

Igneous Rose, 1954 · Chapter 16

07

A PRACTICE

48 The Intimate must flagellate the mind with the terrific whip of willpower.

Igneous Rose, 1954 · Chapter 16

07

49. One who identifies with the mind falls into the abyss.

Igneous Rose, 1954 · Chapter 16

07

A PRACTICE

51. We must command the mind like this: “Mind, take this problem away from me. Mind, take this conflict away from me. Mind, take this desire away from me, etc., etc... I do not accept it from you. I am your lord and you are my slave forevermore, until the consummation of the centuries.”

Igneous Rose, 1954 · Chapter 16

07

A PRACTICE

56. Therefore, the Intimate says this to the mind: “Do not say that your eyes are your eyes, because I see through them. Do not say that your ears are your ears, because I hear through them. Do not say that your mouth is mouth, because I talk through it. Your eyes are my eyes, your ears are my ears, your mouth is my mouth.”

Igneous Rose, 1954 · Chapter 16

07

A PRACTICE

58 In the internal worlds, we can throw the mental body out from ourselves in order to speak with it face to face, as if it is a stranger.

Igneous Rose, 1954 · Chapter 16

07

59. We can then deeply comprehend that the mind is a strange subject that we must learn to control with the terrific whip of willpower.

Igneous Rose, 1954 · Chapter 16

07

A PRACTICE

60. The most perfect chastity is fundamentally necessary in order to christify the mental body.

Igneous Rose, 1954 · Chapter 16

07

61. The den of desire is in the mind.

Igneous Rose, 1954 · Chapter 16

07

A PRACTICE

62. Persons who feel incapable of stopping to fornicate must speak to the mind like this: "Mind takes this sexual thought away from me. Mind takes this carnal desire away from me. You are my slave, and I am your lord."

Igneous Rose, 1954 · Chapter 16

07

63. Then, the horrible wolf of carnal passion will run away from the den of the mind, and those persons will acquire perfect chastity.

Igneous Rose, 1954 · Chapter 16

07

66. When the mind is completely christified, it then converts itself into a splendid and marvellous vehicle with which we can study all the secrets of this igneous rose of the universe,

Igneous Rose, 1954 · Chapter 16

XVII Esoteric Discipline of the Mind

Lying on the bed with hands crossed over the chest, the student meditates on each of his bodies in turn and tells himself he is not that body, down to the will and the consciousness, until he rests as the Intimate. On waking he keeps still and does the retrospective exercise to recover what he did in the internal worlds. Each day he vocalizes the vowel I for clairvoyance, and he works on one defect at a time, two months each.

A PRACTICE

2. Meditation has three steps: Concentration, meditation, and Samadhi.

3. Concentration means to fix the mind on only one object. Meditation means to reflect upon the substantial contents of that one object. Samadhi is ecstasy, mystical joy. 4. A Master of Samadhi penetrates all the planes of consciousness, and with the eye of Dagma he investigates all the secrets of the wisdom of the fire.

Igneous Rose, 1954 · Chapter 17

5. It is urgent for our Gnostic disciples to learn how to function without any type of material vehicles so that they can perceive all the marvels of the universe with the eye of Dagma.

6. This is how our disciples will convert themselves into Masters of Samadhi.

Igneous Rose, 1954 · Chapter 17

07

A PRACTICE

7. The disciple must profoundly meditate on his physical body while lying down on his bed with his hands crossed over his chest. He will tell himself: "I am not this physical body."

8. The disciple must then profoundly meditate on his ethereal body, telling himself: "I am not this ethereal body."

9. Then, submerged in profound internal meditation, the disciple must reflect on his astral body, and must say: "I am not the astral body."

10. The disciple must now meditate on his mental body and must say to himself: "Neither am I this mind with which I am thinking."

11. The disciple must then reflect on his willpower, and must tell himself: "Neither am I this body of willpower."

12. The disciple must now meditate in his consciousness, and must say to himself: "Neither am I the consciousness."

13. Now, at last, submerged in profound meditation, the disciple must exclaim in his heart: "I am the Intimate, I am. the Intimate, I am the Intimate."

IGNEOUS ROSE, 1954 · CHAPTER 17

07

14. Once out of all his vehicles, the disciple will then be an indivisible majesty of the Infinite.

15. He will then see that he does not need to think because the wisdom of the Intimate is: Yes, Yes, Yes.

16. The disciple will now be aware that the action of the Intimate is: Yes, Yes, Yes. 17. The disciple will now understand that the nature of the Intimate is absolute happiness, absolute existence, and absolute omniscience.

18. In these instances of supreme happiness, past and future join within an eternal now. The great cosmic days and the great cosmic nights are taking place, one

after the other, within an eternal instance.

19. In this plenitude of happiness our disciples can study all the wisdom of the fire within the blazing flames of the universe.

20. This is how our disciples learn to function without any material vehicles, in order to study all the secrets of the elemental magic of Nature.

Igneous Rose, 1954 · Chapter 17

07

A PRACTICE

23. First of all, attention is fixed on the body with which we want to practice. Then, we meditate on its internal constitution, and filled with mystical joy we say: "I am not this body."

24. Concentration, meditation and Samadhi must be practiced on each body.

25. Concentration, meditation and Samadhi are known in the East as Samyasi. We must perform it on each one of our vehicles.

26. In order to divest each one of our inferior vehicles, we must practice a Samyasi on each one of our vehicles.

Igneous Rose, 1954 · Chapter 17

07

A PRACTICE

28. It is urgent to acquire absolute chastity, tenacity, serenity and patience in order to be a Samyasin of the mind.

Igneous Rose, 1954 · Chapter 17

07

29. After a certain time of practice, our disciples can liberate themselves from all of their six vehicles in order to function in the great Alaya of the universe without any kind of vehicles.

30. The disciple will notice that his dreams become clearer day by day. He will then comprehend that when his physical body sleeps, the internal man travels, acts, and works within the supra-sensible worlds.

31. The disciple will now understand that the so-called dreams are living experiences in the internal worlds.

32. Our head is a tower with two rooms, the cerebrum and the cerebellum.

33. The cerebellum is the room of the subconsciousness. The cerebrum is the room of the consciousness.

34. The wisdom of the internal worlds belongs to the room of the subconsciousness. The things of our world belong to the room of the consciousness.

35. When the consciousness and the subconsciousness are united, one can then study all the marvels of the internal worlds and pass them to the physical brain.

Igneous Rose, 1954 · Chapter 17

07

A PRACTICE

36. It is urgent that our disciples join the two rooms of this marve lous tower of our head. 37. The key for this is the retrospective exercise.

38. When we awake after our dream, we must practice a retrospective exercise. This is in order to remember all the things that we saw and heard and all the works that we performed when we were out, far from the physical body.

Igneous Rose, 1954 · Chapter 17

07

39. This is how the two rooms of the consciousness and the subconsciousness are joined in order to give us great illumination.

40. There are no false dreams. Every dream is a living experience in the internal worlds. 41. Even the so-called nightmares are real experiences, because the monsters of nightmares truly exist in the submerged worlds.

Igneous Rose, 1954 · Chapter 17

07

A PRACTICE

43. The images of the supra-sensible worlds are totally symbolic. There is a need to learn how to interpret them, basing ourselves in the law of philosophical analogies, in the law of analogies of the opposites, in the law of correspondences, and the law of numerology. 44. Even the most apparently absurd dreams enclose the greatest revelation, if they are wisely interpreted.

45. Our disciples must not move themselves at the time of awakening, because with this movement, the astral body is agitated and the memories are lost.

46. As soon as he awakes on his bed, the first thing that the disciple needs to do is to practice the retrospective exercise in order to remember with precision all of his internal experiences. This is how internal wisdom is attained, when the two rooms of the consciousness and the subconsciousness are united.

Igneous Rose, 1954 · Chapter 17

07

A PRACTICE

48. It is necessary to achieve the most profound serenity. It is urgent to develop patience and tenacity.

49. There is the need to remain indifferent before praise and slander, before triumph and failure.

50. It is necessary to change the process of reasoning for the beauty of comprehension. 51. It is indispensable to make an addition of all our defects and dedicate two months to each defect, until eliminating all the defects.

Igneous Rose, 1954 · Chapter 17

07

52. Whosoever intends to eliminate all the defects at the same time is similar to the hunter that wants to hunt ten hares at the same time. He does not succeed in

hunting any of them.

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A PRACTICE

53. In order to become a Master of Samadhi it is urgent to cultivate a rich interior life. 54. The Gnostic who does not know how to smile has less control of himself, like the one who only knows the guffaw of Aristophanes.

55. There is the need to ac1iië complete control of ourselves. An initiate can feel happiness, but he will never fall into the frenzy of madness. An Initiate can feel sadness, but he will never reach desperation.

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56. He who is desperate about the death of a beloved being, still does not serve as an Initiate, because death is the crown of everyone.

57. During the practice of meditation, the chakras of the astral body of our disciples enter into activity. The disciples then begin to perceive the images of the supra-sensible worlds.

58. In the beginning, the disciple perceives fleeting images. Later, the disciple totally perceives all the images of the supra-sensible worlds.

59. This first stage of knowledge belongs to 'imaginative' knowledge.

60. The disciple contemplates many images that are mysteries for him because he does not understand them.

61. Yet, as long as he perseveres with his practices of internal meditation, he will then feel that the supra-sensible images produce certain feelings of happiness or pain. 62. The disciple then feels inspired in the presence of the internal images. He has thus risen to the stage of inspired knowledge.

63. Later, when he sees an internal image, instantaneously he knows its significance and the reason for many things. This is the third stage of knowledge, known as intuitive knowledge.

64. Imagination, inspiration, and intuition are the three obligatory paths for the Initiation. 65. We reach these three ineffable heights by means of concentration, meditation and Samadhi.

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A PRACTICE

67. Oriental wisdom practises meditation in the following order:

First, ASANA (posture of the body).

Second, PRATYHARA (thinking in nothing).

Third, DARANA (concentration on only one thing).

Fourth, DYANA, (profound meditation).

Fifth, SAMADHI (ecstasy).

68. It is necessary to place the body in the most comfortable position (ASANA). It is indispensable to blank the mind before concentrating (PRATYHARA).

It is urgent to know how to fix the mind on only one object (DARANA).

Then, we profoundly reflect on the content of the object itself (DYANA).

Thus, through this way, we reach ecstasy (SAMADHI).

69. All of these esoteric disciplines of the mind must completely saturate our daily life. 70. In the presence of any person, many images that correspond to the internal life of that person with whom we are in contact will emerge from our interior. This is known as clairvoyance.

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71. Later, these images produce distinct feelings of inspiration within ourselves. The disciple has then reached the stage of inspired knowledge.

72. Finally, in the presence of any person, the disciple instantaneously knows the life of that person. This is the stage of intuitive knowledge.

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A PRACTICE

73. Those who want to enter into the wisdom of the fire must end the process of reasoning and cultivate the ardent faculties of the mind.

74. We must only extract the golden fruit from reasoning.

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75. The golden fruit of reasoning is comprehension.

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A PRACTICE

76. Comprehension and imagination must replace reasoning.

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07

77. Imagination and comprehension are the foundation of the superior faculties of the understanding.

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07

80. Clairvoyance and imagination are the same. Clairvoyance is imagination and imagination is clairvoyance. Clairvoyance exists eternally.

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A PRACTICE

81. When an image emerges in our interior, then it is necessary to serenely examine it in order to know its contents.

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82. When the igneous rose of our astral body (situated in the middlebrow) awakes into new activity, then the images that come internally to our imagination are accompanied with light and colour.

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07

A PRACTICE

83. It is necessary to learn by direct experience how to differentiate between the images that are received and the images that we consciously or unconsciously create or project. 84. It is necessary to d between our own images and the outer images that come to us. 85. The imagination has two poles, one being a receptor and the other a projector. 86. Receiving an image is one thing. Projecting an image created by our understanding is another thing.

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87. The contrary pole of the imagination is imagery.

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89 In is the absurd images that are created by a mind filled with aberrations.

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07

A PRACTICE

95. We must learn to differentiate between creating an image with the understanding and capturing an image that floats in the supra sensible worlds.

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96. Many people may say, “How is it possible for me to capture an image when I am not clairvoyant.”

97. We must answer to them that imagination is the same as clairvoyance and that every human being is more or less imaginative, which means, more or less clairvoyant. 98. The most damage that has been caused to the students of occultism is a result of the false concept that exists about clairvoyance.

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07

107. When we re-conquer our lost infancy, all the images that come to our imagination are accompanied by vivid astral colours.

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07

118. Those who have already caused the magic wheel of their middlebrow to rotate, possess a rich and powerful imagination and all the images which are perceived by them are accompanied with light, color, heat and sound.

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07

A PRACTICE

124. It is necessary for the devotees of the path to have a well equilibrated mind. 125. When we speak of logic, we allude to a transcendental logic that has nothing to do with the text of scholastic logic.

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126. Every internal image has a scientific correspondence in this plane of physical objectivity.

127. When the images of the student cannot be explained with a logical concept, it is a sign that the mind of the student is completely unbalanced.

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A PRACTICE

128. Every internal image must logically have a satisfactory explanation.

129. There are innumerable amounts of students who have completely unbalanced minds. 130. The Gnostic disciples must cultivate serenity.

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07

131. Serenity is the most powerful key for the development of clairvoyance.

132. Anger destroys the harmony of wholeness and totally damages the petals of the igneous rose of the middlebrow.

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A PRACTICE

133. Anger disarranges the astral light into a poison known as IMPERIL which damages the petals of the igneous rose of the middlebrow and obstructs the channels of the grand sympathetic nervous system. It is necessary to rotate the chakra of the clairvoyance with the vowel "I'. This vowel must be vocalized daily prolonging the sound of the vowel in the following manner:

IIIIIIIIIIIIIIIIIIIIIIII (pronounce the "I" as eeeeeeee)

134. We must contemplate the internal images within the august serenity of the flames of blazing thought, without the depressing process of reasoning.

135. In the presence of an internal image, our mind must flow integrally with the sweet flow of thought.

136. Our mind vibrates with waves of discernment among the imaginative pictures. 137. Discernment is direct perception of the truth without the process of conceptual selection.

138. When the process of selection divides the mind between the battle of antithesis, then the internal images are hidden like stars behind the stormy

clouds of reasoning. 139. We must learn to think with the heart and to feel with the head.

140. Our mind must become exquisitely sensible and delicate....

141. The mind must liberate itself from all types of bonds, in order to comprehend life, free in its movement.

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143. Desires of all types are bonds for the mind.

144. Prejudice and preconception are bonds for the understanding. l45. Schools are cages where the mind remains a prisoner.

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07

A PRACTICE

146. We must always learn to live in the present because life is always an eternal instant. 147. Our mind must convert itself into a flexible and delicate instrument for the Intimate. 148. Our mind must convert itself into a child.

149. During the practices of internal meditation, we must be in the most absolute interior repose, because every agitation of the mind and every attitude or impatience disturbs the mind and impedes the perception of internal images.

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150. In the physical world, every activity is accompanied by the movement of our hands, legs, etc.. However, in the internal worlds, we need the most profound internal repose and absolute calmness in order to receive the internal images that come to the mind like a grace...like a blessing.

Igneous Rose, 1954 ·Chapter 17

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A PRACTICE

151. It is indispensable that our disciples cultivate the beautiful quality of veneration. 152 We must profoundly venerate all sacred and divine things.

153. We must profoundly venerate all the works of the Creator.

154. We must profoundly venerate the venerable Masters of the Universal White

Fraternity.

155. Respect and the veneration completely open the doors of the superior worlds for us. 156. We must not have preferences for anyone. We must attend the beggar and the gentleman with the same respect and veneration.

157. We must cultivate the same courtesy for the rich and the poor and for the aristocrat and the peasant in order to equally attend to them without any preferences.

158. We must cultivate patience and prudence.

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07

A PRACTICE

160. We must end all eagerness for accumulation and for greed.

161. We must learn to be indifferent before gold and wealth.

162. We must learn to appreciate the doctrine of the heart more.

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A PRACTICE

164. We must learn how to know good from evil and evil from good.

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07

165. In everything that is evil, there is something good; in everything that is good, there is something evil.

Igneous Rose, 1954 · Chapter 17

07

A PRACTICE

176. The disciple must not judge anyone, nor criticize anyone in order to form a rich interior life.

177. At times, it is a crime to speak, and at other times, it is a crime to be silent. 178. It is a crime to speak when we must be silent, and likewise, it is a crime to be silent when we must speak.

179. There is the need to learn how to control the verb and to know how to calculate with exactness the result of our words.

180. One word can serve as a blessing to one person, yet as an insult to another. 181. Therefore, we must calculate very well the result of a word before it is uttered. 182. The Lords of Karma judge the results of actions without taking into account the good intentions.

183. Our mind must be simple and humble and filled with the most profound respect. 184. Our disciples must carefully avoid any argument in order not to waste their energy uselessly.

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07

185. Whosoever wants to accept the doctrine of the Gnostics, let him accept it. Whosoever does not want to accept it is not yet mature. Therefore, it is useless to form an argument in order to convince such an individual.

Igneous Rose, 1954 · Chapter 17

07

A PRACTICE

186. "Let arguments be forbidden; let discord with words crumble away; let all the weeds clear the way."

187. We must cultivate gratitude because ingratitude and treason are joined.

188. It is necessary to eliminate envy, because the Judas who sell the Master for thirty silver coins are the outcome of envy.

Igneous Rose, 1954 · Chapter 17

07

A PRACTICE

191. We must cultivate sincerity, because the most beautiful flowers of the Spirit sprout within the substance of sincerity.

Igneous Rose, 1954 · Chapter 17

07

192. All these qualities will give us a rich interior life. This is how we internally prepare ourselves for the great esoteric disciplines of the mind, that blaze within the burning flames of the universe.

Igneous Rose, 1954 · Chapter 17

XIX The Woman

The married woman awakens her Kundalini through sexual magic with her husband, withdrawing before the orgasm, and at the moment of restraint she says to the mind, "Mind, take this sexual excitement away from me immediately." She is also asked to cultivate beauty, music and love.

6. Woman awakes her sacred serpent in the same way as man.

Igneous Rose, 1954 · Chapter 19

A PRACTICE

7. If a woman who is married wants to awake her Kundalini, then she must practice sexual magic with her husband.

8. Married women must transmute by means of the mind, as we have taught in the

preceding pages.

Igneous Rose, 1954 · Chapter 19

07

14. The woman accumulates a very large quantity of elemental fire from Nature while in the state of sexual excitement, and when her fire is combined with the erotic magnetism of her husband, then it engenders certain cosmic powers whose tremendous explosions open the spinal chambers.

Igneous Rose, 1954 · Chapter 19

07

27. The stronger the restraint of the act is, and the more violent the fight is, the more potent will be the seminal steam that will rise. Thus, the force of the ascension of the Kundalini will be more terrific.

28. The key of sexual dominion resides in the mind.

29. The mind is dominated by means of willpower.

Igneous Rose, 1954 · Chapter 19

07

A PRACTICE

30. We must flagellate the mind with the terrific whip of willpower when restraining passionate excitement, because the den of desire resides in the mind.

31. We must speak to the mind as this, "Mind, take this sexual excitement away from me immediately."

Igneous Rose, 1954 · Chapter 19

07

32. This formula permits us to take away the intense passion in the precise moment of the restraint of the act.

Igneous Rose, 1954 · Chapter 19

07

37. The sacred fire awakens when the lunar and solar atoms of our seminal system come into contact within the bone of the coccyx.

38. However, if we waste our solar atoms with the seminal ejaculation, then there is not a sufficient amount of atoms to make contact in order to awaken this fire.

Igneous Rose, 1954 · Chapter 19

07

42. It is indispensable that the solar atoms of the seminal system make contact with the lunar atoms of the cephalous rachidial liquid in order to awake the sacred fire. 43. If we waste the solar atoms, we will then have no capital in order to make an atomic combination, which permits the awakening of the Kundalini by means of sexual magic. 44. The Kundalini is of an absolutely sexual nature and it is only possible to awaken it by means of sexual alchemy.

Igneous Rose, 1954 · Chapter 19

07

A PRACTICE

63. All who do not obey the command of the Lord Jehovah, all who continue to eat the forbidden fruit are disciples of the doctrine of the Baalim. As the sacred scriptures states, for them will be the burning lake of fire and sulphur. This is the Second Death. 64. The Gnostic man must intensely love his priestess....

65. Woman must live always filled with harmony and she must cultivate the artistic sense.

Igneous Rose, 1954 · Chapter 19

07

66. Woman penetrates the distinct halls of the fire and she christifies herself at the same time as the sacred fire ascends through her spinal medulla.

Igneous Rose, 1954 · Chapter 19

07

A PRACTICE

67. Woman must restrain the sexual act and withdraw from the man before the orgasm in order to avoid the loss of her seminal liquid.

Igneous Rose, 1954 · Chapter 19

07

68. This is how the Kundalini awakes in the woman, just as it does in the man.

69. Masculine magnetism, when mixed with feminine magnetism, starts the awakening of the sacred fires in woman.

Igneous Rose, 1954 · Chapter 19

07

A PRACTICE

70. Woman must cultivate beauty, music and love.

71. Let us awake within ourselves the occult majesty of our interior beauty.

Igneous Rose, 1954 · Chapter 19

XX The Lion of the Law

The Lion of the Law is fought with the scale. When a lower law is transcended by a higher one, the higher law washes it away, and good deeds pay debts that would otherwise be paid with pain.

A PRACTICE

26. The Lion of the Law is fought with the scale. When an inferior law is transcended by a superior law, the superior law washes away the inferior law. Perform good deeds so that you may pay your debts.

Igneous Rose, 1954 · Chapter 20

27. Whosoever has capital pays and does well in business. When we do not have capital and a fault is found in the books of Karma, we must pay with pain.

Igneous Rose, 1954 · Chapter 20

XXI Jezebel's Table

The student keeps the command not to eat the forbidden fruit and transmutes the water into wine so the serpent rises on the reed, keeping the mind chaste in thought as well as in act.

11. These are the commands of the Lord Jehovah. Everyone who violates these commands will be cast into the burning lake of fire and sulphur. This is the second death. 12. The second death si a psychic death. The tantric personality of the fornicator is separated from his Divine Triad and is submerged into a state of demonic consciousness. Then, he is submerged into the atomic worlds, known in the Orient as Avitchi... 13. These tantric personalities are then slowly disintegrated, separated from their superior Being.

Igneous Rose, 1954 ·Chapter 21

A PRACTICE

15. "The prophets of Baalim who eat at Jezebel's table will die in the abyss. Listen to me, my brother: "Thus saith Jehovah of the hosts; If thou wilt walk in my ways, and If thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by." (Zachariah: 3: 7) 16. My brother, keep the command of the Lord Jehovah. See the forbidden fruit. Be nourished with its aroma. Be delighted with its perfume, but do not eat it because the burning lake of fire and sulphur is for fornicators. This is the second death.

Igneous Rose, 1954 ·Chapter 21

07

17. Trillions of solar atoms are lost in the seminal ejaculation (orgasm). Afterwards, in order to replace them, our sexual organs collect trillions of satanic atoms from the infernos of the human being. These satanic atoms are absorbed within the astral body and give it the appearance of Satan.

Igneous Rose, 1954 ·Chapter 21

07

A PRACTICE

23. The mind of our disciples must be liberated from the satanic fires.

Igneous Rose, 1954 · Chapter 21

07

A PRACTICE

25. There is the need to transmute the water into wine in order to raise our metallic serpent upon the reed, as Moses did in the wilderness.

Igneous Rose, 1954 · Chapter 21

07

26. This is how the soul unites itself with the Intimate, within the blazing universal flames.

Igneous Rose, 1954 · Chapter 21

07

A PRACTICE

27. The mind must become chaste and pure within the august thunder of thought.

28. The mind must not eat things sacrificed unto idols.

29. The mind must not let itself be seduced by Jezebel.

30. Be pure, my brother, be perfect and be chaste in thought, word and action.

Igneous Rose, 1954 · Chapter 21

XXIII The Seven Igneous Roses of the Reed

The sacred fire is awakened by sexual magic with one's spouse, helped by the mantrams KANDIL BANDIL Rrrrrr, sung with the R rolled high like a rattlesnake's rattle. Once awake, the seven roses of the spine open the planes of cosmic consciousness.

33. In the man, the pineal gland is found intimately related with the sexual glands. 34. We now explain to ourselves why this chakra cannot enter into activity in fornicators. 35. Any sexual decline is reflected in the pineal gland.

Igneous Rose, 1954 · Chapter 23

A PRACTICE

61. The sacred fire enters into activity when the solar and lunar atoms of the Brahmanic cord come into contact in the Triveni. This contact is possible only by intensely practising sexual magic with our spouse, or by means of the sacrifice of a complete and definitive sexual abstention.

62. The most powerful mantras that are known in the entire infinite for the awakening of the sacred fire are: "KANDIL BANDIL Rrrrrr".

63. These mantras are vocalized in a singing form as follows: KAN (resounding voice) DIL (decreasing voice) BAN (resounding voice) DIL (decreasing voice) Ru (rolled). The letter 'R' is pronounced with a high sound and rolled, imitating the sound of the rattles of a rattlesnake.

Igneous Rose, 1954 · Chapter 23

Editor's note. In his later teaching the Master makes this plain: pranayama, mantras and chastity purify the channels and sublimate the sexual energy, and single people should practise them, but the Kundalini itself awakens only through the sexual work of the couple (Maithuna). See The Solar Bodies (1968), ch. 25, and Tarot and Kabbalah (1978), Arcanum 11.

67. The awakening of the seven igneous roses gives us access to the superlative planes of cosmic consciousness.

Igneous Rose, 1954 · Chapter 23

XXV Diviners and Prophets

The disciple keeps himself pure so that the crystal of the imagination reflects the images of the Universal Fire truly, since fornication and hatred turn a prophet into a diviner who sees shadows.

24. However, if our disciples surrender themselves to fornication and take the black path, they walk far from the path of the Prophets and they become Diviners.

25. Dreams are then dreams from the abyss. They are vain dreams, and their tenebrous predictions lamentably fail.

Igneous Rose, 1954 · Chapter 25

A PRACTICE

28. Our disciples must follow the path of perfection. They must be pure, pure, pure, so that the very pure crystal of their imagination will be a perfect mirror in which all the precious images of the Universal Fire will be reflected.

Igneous Rose, 1954 · Chapter 25

07

29. All impure thoughts, all hatred, all envy, jealousy, evil, etc., overshadow the very pure crystal of clairvoyance, converting our disciples into seers of the shadows, into Diviners.

Igneous Rose, 1954 · Chapter 25

XXVI The Tree of the Science of Good and Evil

The instruction is to break the cup of fornication, since man left Paradise through the door of sex and can return only by that door.

A PRACTICE

4. Now, my child, break the cup of fornication so that you may return to Eden, knowing good and evil as one of us.

Igneous Rose, 1954 · Chapter 26

11. The human being departed from Paradise through the door of sex, and only through this door can he enter Paradise again.

Igneous Rose, 1954 · Chapter 26

XXVII Clairvoyance

The student learns to think with the heart, letting the mind follow the heart's feeling until it becomes simple and serves the heart.

A PRACTICE

28. The mind must convert itself into an instrument of the heart.

29. We must learn how to think with the heart.

30. The mind must flow delectably with the exquisite feeling of the heart.

31. The mind must become lovely and simple.

Igneous Rose, 1954 · Chapter 27

32. The wisdom of the heart illuminates the mind.

Igneous Rose, 1954 · Chapter 27

XXVIII The Magnetic Field of the Root of the Nose

The seven serpents are raised by sexual magic with one's spouse, and fornication is forbidden because the solar and lunar channels must stay pure for the Pure Akasa. The Great Arcanum is to connect with the spouse and withdraw without ejaculation, and the Arhat stays watchful when wealth and erotic chances are offered him.

3. Fine temptations assault you in the world of cosmic understanding.
Igneous Rose, 1954 · Chapter 28

A PRACTICE

4. Wealth is offered to you along with erotic opportunities, for your sublime goals. 5. However, you must remain alert like the watchman in the time of war, because these fine ordeals are dangerous, oh Arhat!
Igneous Rose, 1954 · Chapter 28

07

9. The Pure Akasa circulates through the Shushumna channel, and its two solar and lunar currents make contact in the magnetic field of the nose when we practice sexual magic intensely.
Igneous Rose, 1954 · Chapter 28

07

12. These solar and lunar channels must be totally pure so that the solar and lunar currents can circulate freely through its ganglionic cords, and in order for the Pure Akasa of the Shushumna channel to flow freely through the spinal column.
Igneous Rose, 1954 · Chapter 28

07

A PRACTICE

13. This is the reason why every type of fornication is forbidden for Gnostics, as well as for Yogis and Mystics.
Igneous Rose, 1954 · Chapter 28

07

14. When these three vital airs are strengthened by the might of willpower, then fornicators are converted into black magicians. However, the holy and chaste human beings are converted into white magicians.

Igneous Rose, 1954 · Chapter 28

07

16. During the sexual act, our seminal substance descends into its corresponding cavity... When this seminal substance is spilled, we then lose millions of christic solar atoms. Instantaneously, these solar atoms are substituted by millions of demonic atoms, which enter into the Brahmanic cord by means of the contractions of the genital orgasmic movements. Thus, if we strengthen the three vital airs of Pure Akasa by means of our willpower, then the mixing of Akasa with these demonic atoms, which were collected from the infernos of the human being, result in the awakening of the luciferic serpent (Kundartiguador). Hence, this is a negative and demonic way...

Igneous Rose, 1954 · Chapter 28

07

A practice

30. There are the seven serpents that the human being must raise by intensely practicing sexual magic with his spouse. They can also be raised by means of the strength of the sacrifice of a total and definitive sexual abstention, as performed by the authentic Yogis who follow the path of perfection, or as performed by the sublime mystics, Ramakrishna, Francis of Assisi, or Anthony of Padua.

Igneous Rose, 1954 · Chapter 28

Editor's note. In his later teaching the Master makes this plain: pranayama, mantras and chastity purify the channels and sublimate the sexual energy, and single people should practise them, but the Kundalini itself awakens only through the sexual work of the couple (Maithuna). See The Solar Bodies (1968), ch. 25, and Tarot and Kabbalah (1978), Arcanum 11.

38. Karma is not an obstacle for this because we can pay all our debts by sacrificing even the last drop of our blood in favour of all the human beings who

populate the entire face of the earth.

Igneous Rose, 1954 · Chapter 28

07

A PRACTICE

41. Perform good deeds so that you may pay your debts.

Igneous Rose, 1954 · Chapter 28

07

42. When an inferior law is transcended by a superior law, the superior law washes away the inferior law.

Igneous Rose, 1954 · Chapter 28

07

A PRACTICE

64. Then, directing his penetrating eyes towards me, with a loud and authoritative voice, he told me: "Uncover your CHE-CHE-RE." I then uncovered my sexual organ, and the Master told me, from lips to ear, the once unspeakable secret of the Great Arcanum, which consists of sexually connecting oneself with the spouse and withdrawing from her without seminal ejaculation, which means, to restrain the sexual act.

Igneous Rose, 1954 · Chapter 28

07

68. When the semen is not spilled, then the restrained desire causes our seminal energy to rise, filled with billions of christic atoms. With their light and splendour these christic atoms illuminate the three channels where the Pure Akasa circulates.

69. The mixture of these christic atoms (which are the result of our semen transmuted into energy), when combined with the Pure Akasa awakens the Kundalini positively, and

opens its way upwards towards Brahmarandra, through the thirty-three chambers of our spinal column. This is how Adepthood is achieved.

Igneous Rose, 1954 · Chapter 28

07

73. When the Akasa is reinforced by our willpower and by the willpower of the Cosmic Hierarchies, then it descends from above, from the heavens of Urania and it is

precipitated within the profundity of our reed, producing the hissing sound of the SSSSSSSSSSSSSS.

74. Thus, when this Akasic breath collides with the solar and lunar currents and with the christic atoms which form the Kundalini, the sacred fire then rises one more vertebra, one more canon in its ascension through the thirty-three canons until reaching Brahmarandra. 75. When the Akashic breath, reinforced by willpower, descends through our Brahmanic cord and finds atoms of fornication (satanic atoms collected from the infernos of the human being during the movements of the genital orgasmic contraction, which occurs in the seminal ejaculation) instead of Christic atoms, the collision of the Akasa with such satanic atoms would then awaken the Kundalini in a negative way (awakening the

Kundartiguador). A satanic atom that resides in the Muladhara chakra would then enter into activity, and would control it causing it to descend from the coccyx downwards towards the atomic infernos of the human being, forming the famous tail with which Satan is represented (the Kundartiguador).

Igneous Rose, 1954 · Chapter 28

XXIX The First Holy Chamber of the Root of the Nose

Debts of karma are settled by doing much good out of love for humanity, until nothing is owed either way and one becomes a Nirvani without residue.

A PRACTICE

29. We must not owe nor should others owe us.

Igneous Rose, 1954 · Chapter 29

30. As long as the Lions of the Law owe us something we are Nirvanis with Residue. 31. As long as we owe something we are Nirvanis with Residue.

Igneous Rose, 1954 · Chapter 29

07

33. We can rise to the summits of light, only on the steps of love and sacrifice.

Igneous Rose, 1954 · Chapter 29

07

A PRACTICE

34. We must perform a lot of good for love to humanity.

Igneous Rose, 1954 · Chapter 29

07

35. This is how we pay our debts.

36. Later, the Lords of the Law must also pay the balance in our favour...

37. In the end, we liberate ourselves from the good Karma and the bad Karma, and we convert ourselves into Nirvanis without Residue.

Igneous Rose, 1954 · Chapter 29

XXX The Ardent Way

On the narrow way from the middlebrow to the heart, the Arhat keeps watch against subtle temptations, jealousy and the pull of his own painful past, and holds mind and heart in balance.

4. Liquors and pleasures are offered to you, which appear unavoidable.

5. The great monster of jealousy subtly assaults you in the world of flames.

Igneous Rose, 1954 · Chapter 30

A PRACTICE

6. Advance, Arhat! Remain alert and vigilant like the watchman in the time of war. 7. This ardent way that leads from the middlebrow to the heart is very narrow and very difficult and it is filled with very subtle temptations.

Igneous Rose, 1954 · Chapter 30

07

8. The most dangerous matter is the painful past of your life that is mixed with subtle temptations.

Igneous Rose, 1954 · Chapter 30

07

10. The more fine a temptation, the more dangerous it is.

Igneous Rose, 1954 · Chapter 30

07

A PRACTICE

11. During these ordeals, you must demonstrate complete equilibrium of the mind and heart.

Igneous Rose, 1954 · Chapter 30

XXXI The Creative Larynx

The student vocalizes SOLU-SIGI-SIG, the name of the Kundalini, prolonging each letter, and grows sleepy on the soft hiss of S until, at the edge of sleep, he simply gets up and goes out to the Gnostic Church in the astral body. To strengthen the will for sexual magic he practises the rune THORN, a hand on the waist or hip, vocalizing TI-TE TO-TU-TA and then the mantram THORN. He also does the exercise of the Aztec OLIN, moving the arms from the waist to the left side and back while vocalizing THORN.

A PRACTICE

5. The esoteric name of Kundalini is SOLU-SIGI-SIG.

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A PRACTICE

7. Each one of these letters should be vocalized in the following order.

8. SSSSSS OOOOO LLLLLL

IIIIIIIII GGGGGGGG

SSSSSS IIIIIIII

GGGGGG

IIIIIIII

SSSSSS

9. Every letter must be vocalized, prolonging the sound of each letter, just as we have indicated.

10. It is important to prolong the sound of each vowel. The vowel "S" is like a sweet and affable hiss. The Bible speaks to us of this sweet and affable hiss in the following verses: "And he said, Go forth, and stand upon the mount before Jehovah. And, behold, Jehovah passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before Jehovah; but Jehovah was not in the wind; and after the wind an earthquake; but Jehovah was not in the earthquake:

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11. The “S”, as a mantra, permits us to leave our cave (physical body) and to enter upon the mount (astral plane).

12. The vowel “S” is a mantra for Astral Body projection.

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A practice

13. The disciple must become sleepy while vocalizing the sweet and affable sound of the “S”. When the disciple reaches that state of transition between vigil and dream, then he must rise from his bed and leave the room, going towards the Gnostic Church.

14. Once in the Gnostic Church, we will teach and instruct him in the Divine Wisdom. 15. However, we must clarify to our disciples that this explanation which we have given must be understood as an immediate action.

16. The student must rise up from his bed, as naturally as would a child who knows nothing of occultism. It is not a mental practice. It is a practice which must be understood as a concrete action, just as when we rise up in the morning in order to eat breakfast. 17. The vowel “S” has a terrific power.

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18. The vowel “S” is the rune SIG and when we vocalize it, lightning is produced in the internal atmosphere. This lightning has the power to awaken the Kundalini.

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Editor’s note. In his later teaching the Master makes this plain: pranayama, mantras and chastity purify the channels and sublimate the sexual energy, and single people should practise them, but the Kundalini itself awakens only through the sexual work of the couple (Maithuna). See The Solar Bodies (1968), ch. 25, and Tarot and Kabbalah (1978), Arcanum 11.

A PRACTICE

26. We know that sexual magic is very hard and difficult for humans with a weak will. Therefore, we recommend our disciples to first practise the exercises of the rune THORN, in order to acquire the force of willpower, which will permit them to

heroically control sexual magic.

27. Our disciples must perform this exercise by placing their hand upon their waist or hip and then vocalizing the syllables TI-TE TO-TU-TA, prolonging the sound of each vowel. They must then vocalize the mantra THORN as follows:

TOOOOOORRRRRRRRNNNNNNNNN

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28. Our disciples who practice this exercise daily will acquire a powerful force of will, with which they will practice sexual magic, dominating their passionate beast

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37. This door is situated in the inferior orifice of the spinal medulla, and through it we enter the great Mysteries of the fire.

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A PRACTICE

38. The mantra that opens this door is THORN. It is pronounced by prolonging the sound of each vowel as follows:

TOOOOORRRRRRNNNNNNN

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39. The mantra THORN has the power to place the Pure Akasa into motion in order to awaken the Kundalini and to make it rise through each one of the thirty-three vertebrae of our spinal column.

40. This mantra has the power to reinforce the Pure Akasa within our Brahmanic cord. 41. OLIN, the sacred sign of the Aztecs Indians, is the door to enter into the great Mysteries of the fire.

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Editor's note. In his later teaching the Master makes this plain: pranayama, mantras and chastity purify the channels and sublimate the sexual energy, and single people should practise them, but the Kundalini itself awakens only through the sexual work of the couple (Maithuna). See The Solar Bodies (1968), ch. 25, and Tarot and Kabbalah (1978), Arcanum 11.

A PRACTICE

42. The exercise of OLIN must be performed by placing the right arm upon the waist. Then, both arms must be extended towards the left side of the body and at the end, both arms must be placed upon the waist, while vocalizing the mantra THORN.

43. The vocalization must be combined with inhalations and exhalations of pure air with the intention of carrying the vital Christ to each one of the seven bodies.

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A PRACTICE

67. "Be thou, oh HADIT, the Gnostic secret of my Being, the central point of my connection and if flourish in my fertile lips made verb."

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A PRACTICE

72. We must love all human beings. We must give even the last drop of our blood for all our brothers and sisters who belong to this great human family.

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XXXII The Fourth Chamber

At this stage the student is told to give more of his attention to music.

A PRACTICE

8. The instant has arrived, brother of mine, in which you must be more concerned with music.

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XXXIII The Fifth Chamber

To advance in Nirvana the student gives himself for humanity as a Boddhisattwa of Compassion, knowing each sacrifice is repaid in Nirvana.

A PRACTICE

24. If you want to progress in Nirvana, then you must sacrifice yourself for humanity. 25. My brother, you must become a Boddhisattwa of Compassion.

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26. Each one of your sacrifices will be paid unto you in Nirvana.

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XXXIV The Sixth Chamber

Entering the sixth chamber, the Arhat guards against the vertigo of height with humility and prudence, and receives his painful memories and warnings with patience.

6. Woe to the Arhat who does not know how to control the vertigo of height, because he will fall into the abyss....

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A PRACTICE

10. Persevere, oh Arhat, be cautious, be prudent and do not become conceited with the vertigo of heights.

11. Be humble, brother of mine, be perfect, as your Father who is in heaven is perfect. 12. Enter your sixth chamber, brother of mine.

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A PRACTICE

19. Receive your painful memories with patience.... Receive your warnings with

patience.

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XXXV The Seventh Chamber

The student remembers the Divine Mother he left when he ate the forbidden fruit, and repents and struggles until the Gods open the seventh chamber.

A PRACTICE

3. Remember your first love, brother of mine. Remember your Divine Mother, the

blessed Goddess Mother of the World, who you abandoned when you ate the forbidden fruit.

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A PRACTICE

6. Disobedient child, repent of your ungratefulness. Cry, lament and fight indescribably so that the Gods will open the door of this chamber for you.

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XXXVI The Eighth Chamber

The student stops following the personality of the mental body and the animal intellect, and listens instead to the Intimate in the heart, the voice of the silence.

A PRACTICE

40. Brethren of mine, do not let yourselves be guided by the selfish personality of your mental body, nor by your animal intellect.

41. You must listen only to the Intimate who resides in the heart. You must learn to hear the voice of the silence.

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XXXVII The Seven Centres of the Heart

When reasoning pulls the mind into the battle of opposing concepts, the student drives it out with the whip of willpower and turns to his duties and to work for humanity, letting the mind flow silently.

18. Only the path of straight action, ruled by the voice of silence, can take us to the heights of Nirvana.

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A PRACTICE

19. Rather than using reasoning and destroying the mental body with the battle of antithesis, it is better to work intensely for the benefit of the human species. 20. When reasoning attacks you, then defeat it with the whip of willpower.

21. When the antithetic battle of concepts wants to divide your mind, throw it out from you with the whip of willpower and occupy yourself with your duties in order not to leave the field open for useless reasoning.

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22. The only thing that the Lords of Karma are interested in your works.

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24. The process of conceptual selection, the depressing process of options causes serious damage to the mental body.

25. When the damage crystallizes in the physical brain, then sicknesses of the brain appear, such as intellectual mania, alcoholism, neurasthenia and madness.

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A PRACTICE

26. You cannot know more than God, brother of mine. Thus, your reasoning is good for nothing. Cast all the merchants out from the temple of your mind with the terrific whip of willpower.

27. Christify your mind, good disciple. Transmute the water into wine and open your doors to your internal God, so that He may teach you the Divine Wisdom. Thus you will eat the bread of wisdom without the necessity of useless reasoning that destroys your mental body.

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28. Hospitals and clinics exist in the mental plane, where millions of mentally ill bodies are confined because of the painful process of reasoning,

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A PRACTICE

30. The mind must flow silently and integrally without the depressing process of reasoning.

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31. What is important is the path of straight action. 'What is important is intuitive action. 32. Intuitive action is just action, just thought, just feeling, divine transmutation, action of plenitude, complete activity, just activity, expressed sanctity, work in plenitude, wisdom in action, and active love.

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About this booklet. Corrected 9 October 2026. Earlier versions of this booklet gave some of the Master's early passages on awakening the Kundalini without noting his later teaching that it awakens only through the couple. Notes now sit beneath those passages, and our own headings have been put right. With thanks to the reader who pointed it out.

How this was made. The whole book was read, not searched: **all 2,089 paragraphs**, 47,743 words, each judged by **two independent readers** working from a written brief, in four runs of whole chapters. The two agreed on whether to print 94.7% of the time. A third reader, who was not told what either had decided, settled the 110 paragraphs where they differed. ***536* paragraphs were judged printable**, and they make the 290 passages here: 150 practices and 140 passages of the teaching those practices need.

What stays in the book. The visions told for their own sake, the doctrine of the bodies and the initiations where no practice rests on it, the scripture that opens a chapter, the repeated lines, and the polemic. Nothing printable came from the Introduction, and chapters 7, 8, 13, 18, 22 and 24. They are teaching and vision, and they are worth reading in the book itself.

The plant rites. Chapter 15 has eleven plant headings of his, and ten of them carry passages here. Myrrh has none, because what the book gives under it is doctrine (the Monads, the Vedic planes and the Tattwas) and no rite.

Only the scanner's damage was repaired. Words the scan split in two, such as *treme ndous* and *go vern*, are closed up, but only where his own books print the whole word. *SAMADH1*, *Iamb* and *Baalimwho* are printed as *SAMADHI*, *lamb* and *Baalim who*, as the library prints them elsewhere, and *the rune THOROS* as *the rune THORN*, as this book names it eight verses later. One plant heading that had run into the verse before it has been lifted out. Each repair is listed in the build record, and none is marked on the page.