

JUDAS GOSPEL

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PRESENTATION

Today, the 14th of May 1995, we have set ourselves to writing this book with the purpose of helping the Gnostic people on the difficult path which we must travel on.

We are presenting this new book for all the restless investigators, men and women, who truly want to uproot from their minds, and from their psyche, all the roots the systems have left them and which until today have been dragging us along a rough road on which we have left our consciousness that we'd gotten as an inheritance from a Golden Age; one we had in our present race and as the years and centuries passed, we fought a losing battle against the dark forces which took over the human mind and caused man to form systems of life conditioned by unknown powers; and so, succeeding to confront man against man, making him lose love and his consciousness; converting him into an instrument, practicing all kinds of evil, infringing the Law of the Creator and carrying him along by dogmatism and beliefs to commit all kinds of aberrations and sins with the faith that after death, he would find glory.

This book which you have in your hands, will indicate and teach you how to “die” in your defects and in your egotism in order to gain your own Redemption.

Chapter One

Being gathered together Jesus with His Disciples, James asked him: “Master, what should we do to better understand your Message?”

The Master said: “There are many planets around the Sun and each one of them occupies its place and its distance between them and the Sun and between the other planets; and so, you should position your place and distance around the Sun, trying not to be too close nor too far. And among you, my Disciples, this must be in balance, thereby permitting, as the planets do, to receive each one only the Light which it needs for its own survival; having harmony in the Light which comes from the Sun and the Light which comes from The Father.”

At that moment Judas interrupted and asked Him: “Master, we know that you were sent by the Father, but us, who has sent us?”

The Master answered: “My Father has sent me to teach you; my Father has sent you to listen to me.”

“The parable of who gives and who receives is similar to a seed, which falls to Earth, is born, grows, brings forth fruit, and its fruit is given to him who planted the seed; so as I do the Will of my Father, you, also, should do the Will of my Father, because We are One with you.”

Judas says, “Understood, Master, but. . .if I do what you teach me, is that all?”

The Master responded, “That which I teach you, is for you to live, and so you can come to be as I have come to be, to do the Will of my Father.”

Judas, showing a little bit of impatience asks again, "I am doing what you teach me. Does this indicate that I am One with you?"

The Master answered: "We are One, as my Father is One with me, but you cannot yet do what I do, . . . because the Sun gives light to all its planets, but the planets, not even all together could give even a tenth part of that Light to the Sun; that's why it's necessary for you to convert yourselves into your own Sun, with your own Light, and so having Light and giving others Light, we would reciprocate with our Works to my Father who has sent me."

"Therefore, you should know, that the Darkness is not more than parts which are not integrated with the Will nor with the Light of He who has sent me. The Darkness is in he who has a share in it, by that, one must give to Earth that which is of the Earth; to the Waters, that which is of the Water; to the Air, that which is of the Air; to Fire, that which is of Fire; and to the Light, that which is of the Light."

And so, you must understand that not even this flesh that we have, these bones that we have, this blood we have, this mind we have, belongs to us; the only thing which belongs to us by inheritance from my Father, is the Light which I give you with my Word. That's why I have told you, ". . .that the Earth and the Heavens will pass away, but my Word will not pass away."

"Because the Word my Father has given me, is to take the Light to you who lack it and can be One with me and I will be One with My Father."

Chapter Two

Continuing, the Master asked his Disciples, "What do you think we must do, so that the world will understand us?"

Each one gave his criteria.

Judas replied, "I think that the world, little by little, is understanding what our purpose is."

The Master answered, "Judas, you have said it, but tell me, What is our purpose?"

Judas was silent.

The Master asked him again, "Judas Iscariote, "What is our purpose?"

Judas, raising his eyes, said to him, "Lord. . . I think our purpose is to do the Will of Him who sent you."

The Master, looking at the farms that were around and about Him, said: "A flock of Sheep does not obey its owner because they belong to him, because he has paid for them with his own money; they obey their shepherd because he has made himself a friend to them, he takes care of them, he gives them food and he defends them from the wolf."

"And so you should have your flock, taking care of them, defending them from the wolf, but understand me, Judas, that flock does not belong to you; you have not bought it, because they belong to Him who sent me."

"You must feed your flock. The day that you propose to nourish them, don't carry a whip in your hand; take food, and so that flock will understand that you worry about their nourishment; but when you know that the wolf is near your flock, go out and

take the whip in your hand to chase him away from your sheep; and take your sword to defend yourself, if you were to be attacked.”

Judas replies and says: “I have understood. . .but the whole world is not in this flock.”

The Master answers and says: “Many of the same trees grow in a forest, some grow too much and stand out among the others; others, are scarcely born, but among all of them, they make up a forest.”

“And so you should understand that one should grow about the others in Spirit without separating ourselves from the rest of little growth; he who has grown, only does the Will of my Father and does not give off shadow to the rest.”

Judas says: “Understood, but, how will I know if I have grown sufficiently in order to do the Will of my Father?”

The Master replies: “Light identifies itself because it removes the shadows. The shadows identify themselves because they shut out the Light.”

“And so you will understand that the Truth is my Father. When you have found It, It will not leave any shadow in your minds, nor in your hearts, and so you will understand that I AM THE LIGHT.”

“He who is with me and who has Me, will not walk in darkness and so he will understand that in the forest, he is the tree who does not receive shadow from the rest.”

“Remember that the wind blows and moves the branches and the leaves of the tree and only those which are fully grown and dry, fall away and so that tree remains unobstructed.”

“So you will understand that the wind must take away from you all that which is useless, that which has no function, so that you will be purified of all the filth which you have picked up from the world.”

Chapter Three

Standing in front of Lake NAGAFEC, The Master said to his Disciples: “The fish swim with utmost perfection, but they cannot fly, nor can they walk.”

Judas comes close to him and says: “What do you mean by this?”

The Master answers: “My Children, Man, is the King; so because of this, he must learn to walk.”

Judas says to him, “But we know how to walk. . .”

The Master answers: “You walk because I have taught you how, because I AM THE PATH. . .no one gets to the Father, except through Me.”

“Also, you should learn to swim like the fish.”

Judas says, “That’s very difficult to do.”

The Master turns around and observes the lake and says: “The lake is calm, only the wind when it blows moves it; life is a lake that must remain tranquil; if the wind

blows, it's dangerous for the swimmer. That's why you see that it's very difficult to swim like the fish; even though the wind makes the lake splash, the fish within it, are calm."

At that moment the Master looks up in the air and sees the birds flying and says: "What great perfection the birds fly with! That's how you also should learn to fly like them."

Judas interrupts him and says: "You are telling us things that for us are too difficult."

The Master says to him: "Judas, you will have to learn these things so that when I go to my Father, you have done them and will teach them to them who believe in Me."

"I tell you that Man must fly like the birds, because man is Spirit and the Kingdom of the Spirit is not of this Earth."

"All that which I have told you today, you do not understand, but you have believed in Me, and these things I do for you, but when I have gone to my Father, my Father will illuminate your understanding and you will do for Humanity what I have done for you, and so you will fulfill the Scriptures and the Word, "HE WHO IS WITH ME AND HEARS MY WORD, WILL ALSO BE WITH HIM WHO SENT ME AND WILL RECEIVE HIS LIGHT."

"That's why I say to you, who have believed in Me and have heard my Word, you must detach yourselves from what does not correspond to you, so that in Spirit you elevate yourselves to the bosom of my Father."

Judas replies, "Out of what we have here, what does not correspond to us?"

The Master answers: "I have already told you that not even your bones, not your flesh, nor your parents, nor your children, nor what you have learned from your ancestors helps you, nor corresponds to you."

"Only the Word which has opened the doors of your Spirit and has taken you to drink from the fountain of Wisdom, that which leads you to the unknown; that which your mind does not know, nor your Ego, because they cannot get to where, you, as Spirit, must arrive at."

Chapter IV

Being with His Disciples in Martha's house, The Master says to them: "I'm going to teach you how to live like the air, like the Earth, like the waters and like fire."

Judas comes close to Him and says: "Master, wouldn't it be more convenient that these things be done somewhere else?"

The Master says to him: "Judas, we are ALL ONE, today we do these things here, you later on will do them in a secret place so that they are not profaned, because. . . what would we get out of giving a pig to eat in a new dish? He would only dirty the food and dirty the new dish."

"For you the Word is food, that's why I say to you: "Learn from me in order to teach textually as I have taught you."

He spoke to everyone and said, "You see the Earth as still, but she moves around Life, which is the Sun."

“We see ourselves here still like the Earth, but spiritually, we are not still; we are moving around Life, therefore, at these very moments we are the Earth which gives nourishment to Life which is the Spirit.”

He stopped a moment and said: “All of us at this moment are the Air, because we divest ourselves of the flesh which is the Earth and we fly through the Air with the liberty of the Spirit. . . .”

He kept silent a moment and said, “All of us at this moment are burning Fire, because we have converted ourselves into the Fire of the Spirit, which devours all of us, cleanses us and purifies us.”

“And so, dear Brothers, our bodies and our Spirit are integrated to prepare us toward the Resurrection.”

Judas says to him, “Master, we know that everything you do for us is so that we too, will do it, but. . .when can we do it?”

The Master says to him: “All of you are ONE with me and these things you could do, but today you cannot do them because I am with you.”

“When I have gone to my Father, your Father will come to you and you will be as I, and do all these things and much more.”

Pedro answers and says to him: “Master, you bring the dead back to life, you cure lepers, you chase out the demons from the possessed; why don’t you teach us to do this?”

The Master answered: “The Disciple is not more than his Master, but it is just that you learn what is taught you.”

“A medicine is not more than the sickness, but, for the Grace of God, it cures.”

“You were dead, and I resuscitated you; you were lepers and I cured you; you were possessed of demons, and I took them out of you; you were blind and I gave you sight; you were deaf and I gave you ears to hear with; you walked in darkness and I have given you the Light.”

Judas says, “Master, what can we do so that the World will believe what we have lived, what we have seen as testimony?”

The Master says: “Two fig trees are born in the garden; one of them does not give fruit; the other gives abundance of fruit. To which of the two do you go to when you are hungry?”

“So you must do. Give good fruit so that he who is hungry comes to you to feed himself of your fruit.”

Judas says, “Master, I understand but I have doubts about myself. I think that the day I am alone, far from your presence, I will not be able to do it.”

The Master answers: “Before I have withdrawn, you have to have died.”

Judas answers saying, “But for your Grace I have resuscitated from the dead.”

And the Master says: “Yes, that is so, but you need to die again, and so it is necessary for you to dedicate yourself to eliminating your shadows; to eliminate that which was, and to eliminate what others have thought of you and you have believed; to eliminate your thoughts which are those which further you from the capacity which you now have through my Grace.”

Chapter V

Being with His Disciples, the Master says: “who of you will tell me what we must do tomorrow morning?”

Some of them expressed their opinion: “Tomorrow morning we will be in the Temple”, others: “Tomorrow we will be fasting.”

The Master said: The Son of Man is like the Sun. He who is cold, He gives warmth. He is like the clouds, where the rain is needed, He carries water. He is like the affectionate Mother, when he son is hungry, she feeds him.”

“And so, tomorrow, we will be giving the hungry to eat, giving the thirsty something to drink, giving warmth to him who is cold, so that the Word might be fulfilled: “Everything under the Sun has been created by the Lord and only He keeps vigil over His Creatures and children.”

“That’s why I say to you that if you have no offering for God, be vigilant first and see if someone has been hungry and you didn’t give him anything to eat; has anyone been thirsty and you didn’t give him a coat.”

“That offering that you carry, don’t present it yet, because it would be useless to give God an offering which we have denied our fellow man.”

Judas replies and says to him: “Master, but the Law of Moses has taught us to love God above all things, and you now send us to serve man first.”

And the Master answered: “What just and sensitive Father would sit down at the table to eat if his children were hungry?”

“And so it is with The Father: This is to allow us to understand the transcendence Life has for us as we lead it, as we live it, as we comport ourselves.”

Chapter IV

The Master went out to the countryside with his Disciples and on the road they met many people who wished to ask questions and others who followed Him.

When they arrived at the top of Mount EHOS, the Master stopped and looked at the multitude and said to his Disciples: “These people are hoping to cure their illnesses.” He asked everyone to be seated and began to speak to them. . . .”

Some hours passed and Peter came close to Him and said: “Master, these people are hoping to be cured and it’s already late and there are many of them.”

The Master was silent and continued speaking to them. . . .

Pedro went over to Judas and said to him: “The Master said that these people need to be cured; it is late and there are many.”

Judas then went over to the Master and said to him: “Master, it is getting late and the sick are many.”

The Master looked at him and said to him: “Judas, when you are hungry, you look for bread to nourish yourself with; when you’re thirsty, you look for water in order to calm your thirst.”

“And so the Word of the Son of Man, is the Bread which calms hunger; it is the fountain to calm thirst.”

Judas replies and says: “I understand that, but they are sick; many of them filthy.”

The Master replied: “He who eats the Bread and drinks the Water of Eternal Life, never again will feel hunger nor thirst and his ills will disappear from him, because he has within himself the Grace which the Word has given him. . .”

“He, who cultivates wheat, first has to remove the weeds, then, he waters it, so that the water will not also feed the weeds.”

“And so the Son of Man first removes the ills from the People, and then, he gives them to drink from the Fountain of Life, which cures them all of their sicknesses.”

Judas says: “Master, I understand, but it’s getting late, it is necessary to return because the night will make it difficult on the road.”

The Master answers: “The night was made for rest, but the Son of Man, at night, watches over his People.”

“And so, you , my Disciples, will stay with me to watch over these little ones so that they can rest in peace.”

Judas says: “Master, we are all far from the places of rest; we are in the country.”

The Master answers: “My son, the only thing you need to rest well is to be in Peace.”

“Because. . .what would you get out of being in your place of rest if you have no Peace? Here, we are in Peace, so that the only thing we need to do is rest.”

Judas went over to the other Disciples and he said to them, “The Master has instructed that we rest here tonight and not return to our homes.”

The Disciples all thought that it was necessary to speak to the Master and return to the places where they were staying.

They went over to the Master and said to him: “Master, we are in the country; it is cold and we are many people.”

The Master said to them: “My son, if you are with me, you must be with my Brothers (pointing to the multitude)”.

“For you it is easy to return to your places of rest; you all know the Road and I have shown you how to walk in the darkness, but these little ones, no.”

“The cold felt here is only felt by the skin; hunger that you feel here, is only feeling a necessity; but the Word unites us with the Father.”

“And so the Word will be fulfilled which says, “He who has the Word lacks nothing; nothing is missing because within IT nourishment and medicine are contained.”

“My sons, when the body rests in peace, the Soul is comforted and at that moment, my Soul is your Soul.”

Chapter VII

Jesus, walking along with his Disciples towards Cafarnaum, says to them: “My sons, this road will take us to a very distant place from here.”

Pedro came up to him and said: “What is the meaning of this trip?”

The Master answered him: “Peter, we are going to predicate the Word to our brothers who like you, desire to know me and to know who sent me.”

Peter says to him: “Master, is it that the One who sent you is in Cafarnaum?”

The Master answers and says: “He who sent me is here with you. IT IS THE TRUTH. I say to you, brothers, that THE TRUTH and THE WORD are the same thing, but it is easier to THE WORD than to know THE TRUTH. THE WORD you hear and some it you understand, but THE TRUTH you cannot hear, nor can one see it, because it is the LIGHT which illuminates our Spirit; within it, lies the TRUTH. I have taught you THE WORD, but my Father will teach you to know the LIGHT, because THAT is THE TRUTH.”

Judas says: “Master, all of us accompany you where you go to predicate and we learn your teachings from you, but wouldn't it be better if the people came to us instead of us going to them?”

Jesus answers: “The birds of prey and the foxes sleep in their caves and in their lairs, and only leave them when they are hungry and go out and look for something to eat. And so it is with Man. He goes out into the country and to the cities to look for the bread which will satiate his hunger, because his body needs it, but he doesn't look for the Son of Man, who would give him to eat of the Bread of Wisdom.”

“Men are hungry for what the world offers them, but you are hungry for what My Father gives you: Wisdom and Love; that's why we must go to them to give them of our nourishment, so that they, further along, will come and look for the nourishment that my Father gives you.”

Judas says: “Master, there are cities closer where we could go to predicate the Word.”

The Master answers him: “Judas, my son, with one dinar you could buy 100 loaves of bread; one loaf would be enough for you, a hundred would be enough for a hundred of you. And that's why we must look for where we can satisfy the most souls who need my Word because they, each one of them will put one dinar, and a hundred will be 100 dinars to nourish the necessity of a hundred more, and so my Word will be heard by a hundred who listen to me and a hundred who didn't hear me; and so fulfilling the Scriptures which say: “Two women will be grinding at the mill; one will be taken and the other will be left.”

Judas says to him: “Master, all who listen to you, will be redeemed?”

The Master replies: “My Word is Life. He who hears it and does what it says, will be ONE with me; he who hears it and does not what it says, will be like he who goes

on the road through the desert and at the moment he leaves, he's not thirsty, so he takes no water to drink on the road; when he gets thirsty, he will feel like he is going to die, and he won't even have enough strength to return to his point of departure; that's why I say to you, my sons, that you should drink every day from the Fountain of Youth and of Wisdom so that you never, even if you are in the desert, will, again feel thirst."

THE WORD

Chapter VIII

Being Jesus with his Disciples and the multitude, he predicted his message and said that the Son of Man was similar to the air which only stopped activating life in a person when his vital functions ceased in that organism, and that was also his Mission.

Judas came up to him and said: Master, we know that many of these here attack us and they attack you; they reject us and they reject your doctrine."

The Master said: "Judas, understand that such it is, but my Kingdom is not of here; on the other hand, these people are from here."

"The Word is heard in an instant and then disappears; when the people try to interpret it, the Word is not in them but only a memory of what they have heard."

"That's why I say to you, my sons, that you must be alert, with an open eye, so that when you hear the Word which comes from Me, have the doors of your understanding opened and don't reject me, as these others do; let it not be that when you want to hear the Word, I've already gone to my Father, and then, you, like these, will only have a remembrance of what you have heard; nevertheless, my Word will continue being like the fountain of crystalline waters in which "He who drinks from it, will calm his thirst."

The Master is silent.

Judas begins to speak and he says, "Master, if this is so, when you gone, who will have the Word which comes from your Father?"

The Master answers, "I AM THE WORD. He who embodies the Word, also has Me; but don't forget, Judas Iscariote, that many will come in my name saying that they have the Word. These will be imposters because the Word which comes from my Father, only I can give it; so, all who say they have the Word and do not have Me, is as if one who has bathed in the water where many have bathed; it is not pure, it's full of impurities and that is why it doesn't clean; perhaps, it dirties even more."

"So, my brothers, you should take care of the Word as you take care of Me, because in Me, as in the Word, there is Wisdom which comes from my Father."

Judas says: "Master, the Law of Moses says – DO NOT SWEAR IN VAIN, NOT IN THE NAME OF GOD, NOR OF THE EARTH, NOR OF THE HEAVENS – does this mean that he who does this, has already united himself to You?"

The Master answers: "My sons, chains are put on a prisoner's legs so that he cannot have free movement, nor walk; that also happens to all who have Satan inside them. They cannot do the Will of my Father, because he impedes it."

"If you cannot do the Will of He who sent me, you cannot ever have the Truth which I AM and this person will only speak of what he has in his heart."

Judas says, “I understand Master, if that is so, we understand and we will do as you say, but this multitude does not understand nor is it willing to do it – then, what are we here for?”

The Master says: “God made the heavens and the Earth. He has sent Me. He made the waters to calm thirst; He made the Earth to walk upon to give fruit and to feed us; He made the air to breathe and to live; He made the Sun to give us Light and warmth; He created herds of sheep; He made the birds in the country; He created animals in the forests, the birds of prey; all of them eat of the fruit of the Earth; they need light and warmth; they drink water to calm their thirst, they breathe the air in order to live.”

“The same with Man, nonetheless, among themselves they persecute one another.”

“I came to this world to give food to the hungry with the bread of Wisdom, to give drink to the thirsty with pure water; to show them the light and to give warmth to the naked and to breathe in the breath of Life because I AM LIFE.”

Judas says: “Master, You speak to us of all these things but at the same time, you tell us each day, that you will be gone from the Earth, but if you are the Truth, The Path and Life, after you go away, what Truth will you leave us? What Path will you leave us if none exists? What Life will you leave if You go away?”

The Master answers and says: “Judas, my heart is moved to hear your words. By your questions I understand that you are still very little; but I say to you, that after I have gone, the Spirit of the Truth will come to you which corresponds to each one of you and He will teach you and He will make you live all that which I have taught you, and so the Scriptures will be fulfilled which say, “We must remain alert because the Spirit of God will come at any moment; we only need to be prepared.”

Chapter IX

Jesus being in the house of Martha with his Disciples, Mary Magdalene came in and said to Him: “My cousin is going to have a baby and she is calling for you.”

The Master gets up and is about to leave when Judas comes close to him and says: “Master, is your going so necessary? And what about the teachings you were giving us? When will you give them to us?”

The Master answers: “Judas, Life and Death are one and the same thing; they only differ in that he who has eternal Life, never dies, and he, who does not have it, goes and does not come back.”

Judas says: “Master, and what has that to do with Sarah’s giving birth?”

The Master says: “Judas, the birth is one thing but the Life which is born is another.”

“I AM THE LIFE and I go where Life is; I AM THE WORD and you should be where the Word is.”

“The teaching which I give you here in the house of Martha is the same which I was going to give you at Sarah’s house. Because you are here with me today, you will die and will be born again and if you continue to be with me, I will give you the same teaching because I AM THE WORD, and remember Judas: “THE HEAVENS AND EARTH WILL PASS AWAY, BUT MY WORD WILL NEVER PASS AWAY.”

Arriving to the place where Sarah was giving birth, he stopped and said to his Disciples: “You should learn to respect Life because you are Life as I am.”

“He who is worthy and dies, my Father will receive him in heaven and you, Why do you worry?”

“He who is not worthy and dies, the Devil will receive him in Hell, “So why do you worry?”

“He who is born on Earth, we must receive him, give him affection and love and teach him the Word so that he may become a son of my Father’s as you are.”

“And so you will all learn that a shepherd lives vigilant over his pregnant sheep so that the little lambs when born are not devoured by the birds of prey.”

The Master kept silent and looking at the newborn breathed deeply.

Judas said to him: “What’s the matter Master that you breathe so deeply?”

The Master looked at him and said to him: “Judas, the air that is The Life which I represent; the abundance of it is such that every creature breathes it in and it is never used up.”

“The same goes for the Wisdom which comes from My Father; the whole world has it in a larger or lesser proportion and it is never all used up; on the contrary, it abounds more and more in the man who listens to Me.”

Peter then says to him: “Master, I am surprised at all which you teach us. I think I couldn’t practice it all.”

The Master says to him: “Peter, around the city there is a river, all of the people in the city drink from that fountain; they bathe in that water, they prepare their food with the water from that river. The river is never used up; nonetheless, all the people use the water which they need in order to survive.”

“And so, you all will drink from that water, you will all bathe with that water, that means, that you will have the water you need; you will give some to drink to your guests, but the fountain will not dry up, nor will the river lessen in its bed.”

“The same thing happens with My Word; each one receives it like an everlasting fountain of life; it doesn’t matter how many drink from it, because the flow is greater than the use.”

The Master returned to Martha’s house with his Disciples. On getting there he invited them all to sit down and began to speak to them and he said: “We are happy to have seen a birth today. It is an event which allows us to see the Grace of my Father; nevertheless, this birth has to do with this world of sin.”

Judas says to him: “Master, we know that He who sent you is without a blemish and what He does, He does without defilement. Why do you say to us that this birth which we have just witnessed, has to do with the Grace of Your Father and that it has happened in this world of sin and through sin?”

The Master says: “Judas, sin was made through an original process, but sin is death; Death could not have given Life to that creature. Through the Grace of my Father, he has Life, even though he has been made through sin.”

Judas says: “Master, if that is so, then we who are ONE with You are of this world, do we carry the same blame and are we made of sin?”

The Master says: “Each one of you has been made through sin and of sin. That’s why, neither bones, nor flesh, nor blood will be inherited by my Father; only the incorruptible which is the Spirit. After you are purified, you will be One with Him who sent me.”

“And so you will also be One with Me; and as I have been dressed with this body, with these bones and with incorruptible blood to continue with you, you also should dress yourselves with flesh, bones and incorruptible blood in order to get to where I have arrived.”

LIFE

Chapter X

“The common man of the earth” is that person who on seeing, sees nothing; when listening, he doesn’t understand.

It is necessary to understand this by the Light of Christ’s Doctrine because it is true that it is incomprehensible by the Light of human reason; it is known by us, the Initiated, that one has five senses and this is nothing more than the living representation of the elements with which we have been made.

The element Earth is related to the sense of taste, and most of the time we taste what is harmful to us, and so showing us that we do not have dominance over that element and over the inertia and bad will which it exercises over us.

The sense of Smell is related to the element WATER, bringing to bear that the human being has a vital base which emerged from genetic waters.

The sense of Hearing is related to the element AIR which is the reason that hearing is the bridge towards the astral world and towards the emotional center.

The sense of Sight is related to the element FIRE; this being a direct bridge to the mind and to the impressions.

This permits us to believe that according to the Gnostic studies, which our EGO is alive, it does not allow us to hear the Christ’s Message as it is, nor does it allow us to see the eternal reality that the WORD has – the LIFE and the TESTIMONY of Christ among men.

This common man of the Earth listens and sees with pleasure everything his dear EGO likes and it is more than impossible to make him understand, because of the ‘secretaries’ he has in his sense of hearing, his sense of sight, and in his mind, that they are infra-dimensional elements, infra-human elements and that are not willing at any time to permit the consciousness to seize the meaning of the Message.

From this we can deduce that for us to give the Doctrine of Christ, we must look for any adequate way to get to the consciousness of people without censuring hypotheses, theories or dogmas of these inopportune ‘secretaries’.

The common man of the Earth is a shadow which moves by instinctive and brutal impulses and which dispute among themselves – each one of them, simply to get what interests it most.

The common man of the Earth – almost everyone – is a lost case, simply because the non-illuminated consciousness does not permit him to capture the profound meaning of the Light and of the Word.

We could say that this type of person is invaded by a Diabolic force, terribly malignant and predominates in them -- Judas the Traitor; the Judas who sells the Christ for thirty pieces of silver; the Judas who sells Christ with a kiss; the Judas who incites the Ego of the rabble-rousers. Where is the Christ? What movements do they make in order to trap Him, in order to capture Him? Showing thusly that if it weren't for a superior intelligence moving all of this drama, the great Masterpiece could not have been realized.

Chapter XI

“The Man who loves” is the one who after having understood the Word, seeks to free himself; he aspires to find the Light even though he doesn't have it, because he has seen it and he has known it.

This man must throw himself into his work without giving any importance to the fact that what he has is being taken away from him, even his life; this man must profoundly see if there is any obstacle which is impeding his realization of his Work, he must study it, understand it with the firm resolution of eliminating it from his Path. He must understand in the utmost degree all the movements the Ego produces and what makes him react within the drama of life. For example, an inopportune word, an intrusive thought which suddenly appears, a look, an apology, etc.

These samples are nothing more than living representations of diabolical “yo's” (parts of the EGO) which torture our own intimate Christ. Therefore, dear brother, don't think about dying to be better, simply die; because if you say, “I'm going to destroy this Ego to be better, to be a better person”, try to understand that they are projections of the Ego who want to be saints.

Make it your business to DIE and nothing more than TO DIE.

When a person physically dies, the Earth devours him; when an Initiate dies, the Serpent of Wisdom devours him.

Don't make projections, don't make any programs in your mind about death, simply try to understand that, as we've already said, a thought is nothing more than the reaction of the “YO's” (the EGO); that an unruly emotion is no more than a conjunction of “YO's” producing reactions in the five cylinders of the human machine which correspond to the five elements in Nature and the five physical senses.

These diabolical “YO's” are killing Christ here on Earth and, dear brother, he who loves, must not permit that to happen one more day, nor an hour more, nor a moment more; do not postpone the Death of the “Yo”.

A dead person is a cadaver in which his vital functions have ceased; a dead “YO” is a shell which must be converted into Cosmic Dust in order to enter into the infra-worlds from which there is no return.

A psychologically dead person is a candidate to be elevated to the sublime spheres of Wisdom.

Remember, we have not come here to please anyone; we've come to die in order to crystallize the Christ within ourselves.

All tolerance with the Ego is traitorous and an injury to the Christ, a disobedience to the Father and a lack of love for the Mother.

Each day which passes and in which we do not work on our Ego, is an eternity which takes over our mind, our psyche, carrying us to be overcome in this cosmic drama of our own Redemption.

Chapter XII

“The man who lives in silence” permits us to reflect that what we have is a human expression and therefore a real internal existence.

That man who lives in silence could not be growing spiritually if he didn't have within himself “the man who loves.”

“The man who loves” must work intensively disintegrating – as we've already said – all elements, obstacles or impediments which he finds on his Path; that which impedes him from finding, in an ordered way, “the man who lives in silence”.

This man who lives in silence is nothing more than “the conscious man”, that is to say, OUR CHRIST.

The man who loves can do nothing without the man who lives in silence and the man who lives in silence, can do nothing without the man who loves.

The man of silence gives us three fundamental things on our Path:

First – Comprehension about the Work we are doing.

Second – Love towards the Work which we are doing.

Third – The Light to illuminate our Path.

The man who loves compensates with this, three fundamental tasks in order to have an integration with the man who lives in silence:

Comprehension and disintegration of “Yo's”.

Knows and understands the drama of Life.

Receives love and shares it with Humanity and so permitting the internal man who lives in silence to live the drama through us.

The Initiate should never compare the greatness of the Work he is doing with any company, technological advance nor scientific falsity, because this would be equal to thinking that he could find other things with the same importance for the man who embodies his Being.

Chapter XIII

The “Yo” as we know, is not an individual, nor is it a unity; it is a plural force, it is a piece composed of many pieces, and some of them fit together because they are psychologically associated.

Others don't fit in that piece because they are small elements which fight with all the others, causing thus, that the Yo can never agree with anything in order to permit us to have happy life.

The yo that wants to be understanding, is displaced by another which is misunderstanding.

The yo which wants to be tolerant, is displaced by another which is intolerant.

The yo which is enthusiastic about esoteric studies, is displaced by another which is not at all interested in these studies.

There is a problem which we, the Initiates, must understand in its profundity. I refer to Lucifer, in other words what Religions call "The Devil". One should not confuse this Devil with a Black Magician or with a "Yo". These are three totally different things.

The Devil or Lucifer is the storage place of those fundamental elements which we need to do our Great Work; that is, the Light and the Fire.

Devil, is derived from the word, "Day" and refers to before we had fallen from Grace, and "Block" – DIABLO = dia and block, is a book of many volumes; that means many elements adhered to that principle which was called "day".

In that Block or Book all of our sins are deposited there and come back from there as "diabolical creatures" called YO's.

If we study the etymology of the word "yo", it is defined as the "x" element, but also as an unknown element which needs the following study: To know it, who is it? What's its name? What does it do? Who does it associate with? Who are its friends? Who are its enemies? This is to say, which are its like psychological elements and which elements does it repel?

Example: A religious "yo" has its affinity of "yo's" with religious people who share this type of life and reject or censure those "yo's" of other people or of the same person who doesn't like religion; and so we find these associations of Devils in the entire psychological make-up of Humanity.

That's why the person who dedicates himself to "die", must do it with the purpose of dying and not with the purpose of being different from anyone, so as not to give any "yo" the opportunity of saying (or many "yo's"), "I am not like that person" and points to someone.

Don't forget, dear reader, it is important to die so that the cadaver is utilized by the Being.

The "yo" as we have said, is an unknown element which wanders through the different centers of the human machine, without God and without Law; inclusively, something very grave to the study of death is that a "yo" today acts like pride and tomorrow acts like self-love; the day after it acts like a great wise man, and the day after that it acts like a lustful "yo"; the next day, it acts like an arrogant "yo" and the next day it can act like a self-sufficient "yo"; and another day it could act like an over-zealous religious "yo", etc.

This makes us think that if we are going to seriously dedicate ourselves to dying, we must not let ourselves be fooled by any pose or any mental pose or psychological "yo"; simply die, that's all that should interest us and nothing else.

Don't forget, dear brother, that what we are going to employ in the Mystic Death is Comprehension of the "yo", the Will Power which we are going to exercise in our

work and the continuation of our purpose integrated with the Divine Mother. Each one of these has its complement.

Comprehension is complemented by the study of the element on an emotional, instinctive, mental and sexual level, etc.

Will Power is complemented by not justifying the element nor permitting it to act, and support the pain which the Death of it produces.

The “integration” with the Mother is complemented with prayer, meditation and with supplication asking for its elimination.

We repeat that the “yo” is an element, son of sin, with diabolical characteristics; IT IS THE SHADOW OF THE SHADOW OF LUCIFER.

Chapter XIV

In this chapter we will study something about our very fundamental work on DEATH.

We can define Life in three ways:

- as an organic function
- as a vital function
- as a spiritual function

For the death of the “yo” we need to release ourselves in a total way from all the elements which sustain the “yo” in an exteriorized form.

Example: It would be impossible for a person who does a job managing firearms to impose order and could at the same time be eliminating the “yo” of I COMMAND, the “yo” I AM POWERFUL or I HAVE POWER, the “yo” VIOLENCE, the “yo” I KILL, the “yo” I IMPOSE, etc.

It would be absurd to think that a person through his job or because of his social level and who is obligated at all times to be related to the highest spheres of society, could be eliminating in a very radical form, his false personality, the “yo” of vanity, of self-love, or false scientific knowledge.

It would be impossible for a person who has never known how to relate to these different elements of society to be able to extract the knowledge and the comprehension which he must have in his work.

The person who decides to “die” has to know how to relate with all the psychological areas of the world outside in order to give the enraged multitude, its customs, its systems and vices of the external world the opportunity to react with the violent multitude of our psychological world within us; and so, we can identify with serenity, reflectively to all those enemies of our Christ within us.

We should learn to look at the convulsions of the world with a serene eye, profoundly and objectively with our own consciousness, since that is not conditioned by the “yo’s” of the mind nor of the psyche.

He who looks at the world with his physical eyes ends up agreeing with Judas, Caiaphas and Pilate.

He who looks at the world , its systems, customs, etc., with the consciousness, end up extracting those values which one needs and throwing away that which is unnecessary.

The Initiate, must learn, in order to die within himself, to look at the friends and the enemies of Christ with the same serenity; thus, allowing him to make up his own mind about what to do, with his own criteria, where and when to do it.

A “yo” understood, studies and comprehended must be given the stab with the knife of the consciousness in the precise moment in which it is acting; even though it may think that we don’t know it’s there. In the death of a “yo”, one should not say, “I am dying”, simply die, and that is all.

The cadaver of the “yo” is handed over to the Divine Mother for its total disintegration and one should never remind oneself of a dead “yo” because every “yo” has an astral signature which is the personality formed through our own fault since we have created, fed and accepted it and the worst of it is that we have defended it through the centuries.

“Death is Death and Resurrection is Resurrection.”

Let us remember: To die is to die, but Life, we must learn to live after Death.

Don’t forget, dear reader, that the “yo” (the self) , lives for three basic reasons:

- Because we justify it.
- Because we feed it and,
- Because we lack the resolution to eliminate it.

In every event in life the “yo”, the self, makes itself present in bigger or lesser proportions. If we are willing to die, we must do it in the following way: don’t justify the “yo” even though it claims to be right.

Let’s not allow ourselves with a badly transformed impression to have our energy stolen from us and let’s feel within ourselves the element which is reacting, is a delinquent inside us which we are not willing to have anymore.

Don’t forget, dear brother, “pain and reflection is the path to follow...” “Pain” when the element dies and “Reflection” in order to continue on the Path.

The Life of the Initiate is serious and responsible; it is a contemplative life, reflective and profound.

Remember, that if you triumph in the events of Life, this Man of Love fuses himself inevitably with the Man who lives in silence.

The “yo” is a shadow which doesn’t allow us to see the Path; one must project Comprehension, Light and Will Power on it, and that element will be detached from reason; it will be impeded in feeding itself and will be decapitated so that the loving Mother can destroy it in the difference levels of the Mind.

Chapter XV

The world is constituted by a conjunct of laws and systems which have a lot to do with the Life everyone of us leads or has lead. These laws, generally, have been created with the finality of Man having control over Man.

Man has also created systems with the finality of persuading the human being through evolution and the development of civilization.

These things were born many centuries ago; that's why our "yo" has its ancestry in past eras.

The "yo" is time; the "yo" is experience; these are more than sufficient reasons for us to understand that we have to reduce time to the moment which we are living; thus, we get to the point where the "yo" cannot exercise the experience it has acquired through time in us and it is obligated to manifest itself from moment to moment, hours, days, years and centuries back.

I hope, dear reader, that you can understand this and when one traps a "yo" in any specific event without premeditation projected in time, this "yo" is vulnerable because it acts by the instinct it has, by the experience it has and within the correlation of time.

If we learn to escape it at the right time and live the moment, we obligate the "yo" in any specific event without planning beforehand, which it has through the elements already cited; that is to say, if some brother proposes to rebuke someone about something, he considers just and he doesn't make this a planned moment, he simply acts through his consciousness and speaks justly.

If one plans what one is going to do the "yo" prepares itself with a lot of arguments, forms a dispute, leaving the brother unable to understand it and therefore to eliminate it.

When one acts without mental program or any psychological program, we have a 100% possibility that it will come from the heart on the level of consciousness we have.

Living the moment – speaking and acting on it – is equal to eliminating the Ego – time.

When an Initiate walks through the streets, is at a party, or at any event with crowds of people, one must become very reflexive, live the moment, observe the people and not permit his mind or his emotions to agree or disagree with the way in which each person acts.

Remember, when you agree with someone who is being mistreated, offended, cheated or persecuted, you are disagreeing with he, who is committing this abuse, indicating by this, that you are disoriented and have converted yourself into a judge of this determined person's or people's life; this kind of appreciation which you do in any event in Life, is 100% Ego.

The Ego brandishes its experience, its triumphs, or failures through you, and it is only normal, dear investigator, that if you are not vigilant and attentive, you are going to believe that it is your consciousness which can't bear to see that kind of injustice. This could sound strange to you, but if you are dying, willing to die, you should not be a judge of anyone, the defender of anyone, nor the accuser of anyone.

Remember that your consciousness and your being are not at any extreme, nor do they know, nor identify themselves on the Path with Good or Bad; they simply advance.

The Initiate who looks at worldly things without understanding that even though they are good, they are of the world, and he ends up being convinced that the world as it goes, is going fine.

Chapter XVI

In life anyone who proposes to realize some precise job, be it in commerce, whatever profession, politics or religious, will find many people who support you, who applaud you and who help you; you are going to find many people who reject you, who hate and envy you and logically, many others who ignore you and who apparently have nothing to do with this certain person.

The Initiate must walk along his Path with attention, taking advantage of the power, the affection and the fondness his friends give him but have the maximum caution not to disappoint them nor the Work he is doing because of gratitude, or acquired promises.

Remember, dear brother, that the Work you are doing, the Work of your Christ, directed by Your Father cannot be interfered with by anyone nor for anyone; be careful with this; try to understand that in your Path your friends and your enemies fulfill a mission.

It is possible that your friends or your acquaintances tolerate you because of the affection they have for you when you err in some way.

Your enemies will not tolerate it when you make a mistake because they protest; this indicates that these two forces on your Path serve you, but neither of the two can do the work for you.

It is you who have to direct all the events of your life so that you are never going to be impelled to act by an emotion of triumph or failure.

When you triumph, keep silent and remain calm; when you feel defeated or fallen by the tortures of life, keep silent and observe what your psychological, mental or emotional behavior is.

Don't forget, dear brother, that it's not life, nor the events which defeat one, it is the person who is overcome in the face of life and the events.

Life continues in the same way with its triumphs or with its ruin; it is only the person who can modify the events which happen to him.

Remember that on your Path, for incipient you believe it to be, you will always have a Caiaphas who will raise the rabble against you.

You will always have a Pilate who will judge you and wash his hands and a Judas who will betray you; but let's study this.

If you confront that Caiaphas, that Pilate and the Judas traitor, as a person, they will kill you, they will destroy you, they will finish you off. But if you face them as an instrument of Christ, serenely, calmly, with profound resignation, . . .

They will persecute you and they will judge you and they will kill you, but with a Death which has its Resurrection.

Death without Resurrection is the loss of all the conscious values of man; it is defeat it is the failure of the weak, of the cowards.

Death with Resurrection, is the resurgence of the conscious values of the Soul and of the Spirit which give you the right to continue living; but don't forget, dear reader, that since we are here on Earth, we are all on the road to Death, like it or not.

It depends on you whether this Death is forever or whether this Death gives you the right to the Resurrection.

Chapter XVII

Knowledge is a function which one must understand and be aware of in order to be able to determine on what level one has learned something and on what level we have understood it.

Remember that we humans have five centers directed by different laws and elements; we also have three brains: the brain which thinks, the brain which moves us and our emotional brain.

Even though it might seem incredible to the reader, there are things which we only know on an intellectual level, others, we only know through our movement center and others in our emotional center.

Knowing a determined thing in any of these Brains does not guarantee us that it will serve us in our realization of the Great Work or the performance of any conscious function.

Let's use, as a comparison, the case of a dog. That animal learns its name and if we educate him well, he learns to take care of the house, obey when you command him to attack someone, etc.

This does not indicate that the animal even has a mind, much less consciousness of what he has learned.

The same thing happens with anything we learn on an intellectual level. There are people who have devoured the works of the Master Samael; nevertheless, on making a study of the comprehension they have of the doctrine, we are astonished when we find that not even 1% of consciousness has entered the heart of these people from what they have learned on an intellectual level.

This makes us think, dear brothers, that The Father, The Son and The Holy Spirit, as Eternal Principles of the Creation, should be united in only one point in order to create in us the different fundamentals of Comprehension and Consciousness.

Let me explain:

“The atom of the Father is in the brain and corresponds to Knowledge; the atom of the Son is in the Movement Center and corresponds to Comprehension; in the Emotional Center we find the atom of the Holy Spirit which corresponds to Feeling.

Each one of these aspects has an inferior part and a superior part which determines the kind of person one is at any one moment, studying, learning or teaching some specific thing.

If that person in mention is developing a superior intellect, whatever he learns or he teaches, he feels. I'll explain: Know how to combine what you learn, what you teach, with your feelings.

If this person is developing in himself Creative Comprehension, what he learns is impregnated with this profound Comprehension which identifies the Doctrine with the Being.

If the person is making a radical change in his life (a profound change) this indicates that he is developing a Superior Emotion, thereby, this superior emotion is being impregnated by what he learns, what he lives and by what he teaches through a Superior Intellect, Creative Comprehension and a Superior Emotion; connecting these three Virtues with the Temple in his heart; beginning to have a “feedback” of Wisdom from the Being coming from within; with the knowledge of the person which then becomes the working together of two forces with a balanced development between the human and the Divine: “The human to deify itself and the Divine to humanize itself which would be the Being and the Wisdom.

Chapter XVIII

Being in Silence, contemplating Life, the countryside, space, I felt a voice within me which said: “Who are you to try to penetrate into my profound silence?”

I was confounded; I had no words nor much less, what to think on hearing such enigmatic words; but I wanted to continue reflecting on what I had contemplated before, and I said to myself: “This moment I am living is part of my life, and so I should understand it, analyze and study it, because I consider it unjust to let a moment pass without making an analysis that I am facing my Life, and at the same time, it is only fair to ask myself what relationship exists in me with this countryside?”

I wanted to penetrate a little more in my reflection and I said to myself: “This profound and infinite space which I contemplate, --- what is it for me?”

At that instant I heard the voice again which said to me: “You are too bold to want to know what you propose.”

I said to myself: “To study Life in all of its expansion is only natural for those people who love it.”

Looking at space I saw many birds flying; looking at the countryside I saw immense trees and I said: “There is something between me and these birds flying, this countryside and forest all around me but I don’t understand what to do in order to fathom all of these phenomena.”

I decided to sit down and enter into a more profound relaxation. I wanted to feel my heart palpitate; to feel the blood which runs through my veins and feel the silence which was much further than my reflection.

I was penetrating into my vast interior spaces; I was listening to the silence of the countryside where the Spirits of the forest were in ecstasy – teaching their elemental creatures -- I heard the roar of the clouds in space; I felt the ecstasy of liberty; I saw the birds free flying everywhere without the weight of reasoning nor a mechanical life full of obstacles which one lives in this convulsed world.

At that moment I understood life; the countryside and space which was united with my Life, inviting me to be free through Faith, Love and through Contemplation.

I felt my heart swell with the Grace of my Internal Being and move through space without complications.

I felt the necessity to be firm on my Path, like the tree which is born, grows up, grows old and dies in the same place; that is, without changing its position.

I felt I must be like that tree in my decision to remain with my eyes fixed on the sun, awaiting my own Redemption.

I felt I must be like the countryside which gives a home to all the creatures born there which grow and evolve there and the countryside doesn't interfere with each one's destiny. . . .

I understood that I must be like the space; serene, tranquil and profound; like the living expression of a God palpating in my heart; symbol of Peace, of Love and of Comprehension.

LIFE

Chapter XIX

The "Apostle" is the etymological principle of a sanctifying Word and of a Doctrine which through its purity, transforms a person and the people endowing them with objective knowledge of themselves, of the Universe and the Infinite.

As a person, he predicates the Word of the Redeemer and practices His doctrine giving testimony of the mental, psychological and emotional transformation. He is that person who denies himself in order to serve Christ.

He who denies himself is that person who renounces all he has been and what he is; which is to say, he understands his world; his body and his mind are controlled by the forces of an exterior world which condition him to live in a certain way.

He who denies himself must profoundly understand that he who continues directing all the events of his life, is his Interior Christ; that Being which is beyond the good and the bad; beyond affection.

That's why, mere human inclinations, our earthly sentiments, must bow before the Work our Christ begins to realize as testimony of the Work of The Father being done in the person of he who lives and practices this Doctrine.

The Apostle lives to teach; teaches to learn; takes care of Life in order to live; gives Love to receive Love; stops thinking in order to feel; keeps silent in order to hear; walks to rest and rests to walk; looks to the Sun to ask for help; looks to the Earth in order to walk; feels Christ in order to know The Father.

He asks The Father to teach him to know the Son.

He finds his Mother in his feelings.

He finds the Christ in Love.

He finds The Father in his Wisdom; he sees Humanity as the expression of God.

He sees God in the people; he sees a drama on the Altar; he calms his thirst with the Holy Eucharist.

He prays to converse with God; he meditates to be with God.

He sees his Mother in Nature; he sees God in the profoundness of space.

He sees the silence of the nights as reflection; he sees the light of the day as the Prayer which fecundates the heart of Man; which is to say, he is the man who loves The Nothing; he seeks nothing because he knows that God is The Nothing and looks

at The Nothing in order to fill himself, since it is known that the world of forms is limited, is finite; which means that everything is not there.
There, we shape ourselves into humans as men who look for that day to make that great leap towards Infinite Space.

THE APOSTLE

Brother. . . remember that you are a traveler who advances without a Road, because you are the one who makes your Road.

Walk straight, in a straight line and at each step of your way get rid of what weighs you down.

Everything which you see on your way, observe it well in order to know it and to understand it.

Remember, that on this Road, there must be no turning back; therefore, don't forget anything.

Try to pay everyone you owe so that they don't look for you on your Road in order to collect the debt.

Only take what you need and what you don't need, give it away to those who do.

Don't tell anyone that your Road is One Way, because it's possible that those who love you won't let you go and will try to close the way.

Give everyone on your way a smile so that they will say that this traveler is happy on his way; it doesn't matter if your heart is breaking in two.

Drink from the fountain of wisdom every day so that on your Road you won't feel thirsty.

During the starry nights try to rest in Peace and at the dawn of each day continue on your trip.

Never say, "Today I will rest" because you haven't gotten to your destination yet.

On your Road don't observe the defects of anyone; only look at their virtues.

If anyone crosses your Path, tell him he's right and continue on.

To all who are going in the opposite way, don't try to convince them to go back in order not to waste your time uselessly.

Give him the Drink from the Fountain of Wisdom and leave him, to continue on your way.

Observe your dreams carefully at each instant, order to understand your errors.

Don't tell anyone that you know the Truth; teach them, so that they can know it.

When sharing with your loved ones and with your friends, don't say that you are a wise person; speak of the Wisdom of the Wise.

When going on a road, go alone, and if someone goes with you, observe carefully what you say; observe carefully where you step.

When you are in pain, try to hide it, so that those who see you, don't know you are suffering.

When everyone speaks, listen; never censure, but learn.

When you are teaching, always cite the Wise men, the Gods, so that your teachings are always up-to-date with that which you have had in other times.

When you pray, do it in silence.

When you look at someone, show him your affection.

When you correct someone, show him your love and so your life will be instruction to learn and an example for everyone you teach.

V. M. LAKHSMI