

ARCHAIC SYMBOLOGY

Translation of Original Text of Santiago Bovisio

Copyright © 2016 CAFH

ALL RIGHTS RESERVED

ARCHAIC SYMBOLOLOGY

1 The Soul's Journey	3
2 The Black Lady	6
3 The Beginning of the Road	10
4 The Abyss.....	12
5 The Lower Worlds	16
6 Vel and Aphel.....	17
7 The Two Roads.....	20
8 The Standard	22
9 The Two Keys.....	25
10 The Golden Temple	27
11 Divine Vision	31
12 The Veil of Aeia	33
13 The Mother's Wisdom	36
14 The Resurrection of Hes.....	38
15 The Mystical Nuptials.....	41
16 History of Symbology	43

The Soul's Journey

1st Teaching

Here transcribed are Symbolic Teachings which an ancient Esoteric School left to its adepts. They were translated from an ancient language by some lovers of wisdom. This Symbology describes the Road the soul traverses from the lower planes until attaining spiritual liberation. The Road is divided into seven parts. The lower planes are indicated by the Abyss, the Gloomy Forest and the Troubled Lake. The higher planes are expressed in the Roads that lead to the Mountaintop, the Garden of Trials and the Golden Temple—images of the mental worlds of feeling, understanding and knowing.

The Spirit, or rather the Spiritual State, is symbolized by the Sacred Summit, located beyond the inextinguishable flames; that is, beyond any mental state. The Sacred Summit guards the Divine Mother's Tomb.

The soul is described in her ascending evolution by the three human types which are in different guises yet are, nevertheless, but one. Although the human being changes continuously from state to state, he is fundamentally the same being.

The human being who is dominated by passions is called the Wayfarer. When he becomes more sure of himself and knows how to control his instincts, he is called the Pilgrim. And when he attains spiritual liberation, he is called IHS.

The Divine Mother is the manifestation of the Eternal. She is described with various aspects of womanhood, according to the degree of manifestation She expresses.

She is called Babel or Black Lady when She manifests heavy and gross matter.

She is called Anhunt when She expresses feeling. She is called Philo when She expresses reason. She is called Beatrix when She expresses the Higher Mind and intuition.

She is called Aeia when She expresses the Spirit. She is called EHS, the Divine Mother Asleep, when Spirit and matter reach perfect harmony.

When the soul reaches the culminating moment of her unfolding and feels the call to a more perfect life, she decides to take the Path. That is, she decides to work consciously and deliberately on her spiritual unfolding. But her human nature holds her back. The Black Lady is always vigilant, fearful of losing her prey. She is the Great Enemy, the Mistress of the Threshold. The Wayfarer will have to struggle with her relentlessly if he wishes to break through to the center of the Small Ring within which the Black Lady is Queen and he her subject.

When the Wayfarer wishes to leave the Small Ring, the Black Lady raises a fearful whirlwind that blinds him and takes his breath away. As a serpent-like temptress, she pursues him with smoldering passions, violently bringing to memory the remembrances of past pleasures. She pursues him closely so that he will not abandon them. What will the human being do to get rid of the scoria that bind him to the Abyss and thus leave it, now that he intuits that something immense and unknown exists beyond the physical senses?

It is the Hour of hours. For a decisive instant appear the creative potentials which lie latent in the depths of the being. Like a flash of lightning, they illumine the soul and show her the Road to traverse to attain Spiritual liberation. Although the Wayfarer may later return to his habitual state, he can no longer be what he was. The Divine Light he caught sight of for an instant left an indelible mark in his soul that stimulates him to unfold. He will no longer be able to covet what before he so craved. He will withdraw from worldly things and feel impelled to continue onward on the new path. It does not matter if the Way is hard, the Abyss is terrible, the Road is steep, the Forest is dense and the journey to the Summit is long. Love will guide him to cross the great kingdom of Anhunit, the beautiful. Reason will also serve to help and guide him, until the Wayfarer becomes a Pilgrim.

When the soul reaches this point, she penetrates into the Deep Cavern, where the Book of All Times is kept. This Book holds the se-

cret of the destiny of human beings and has never been read by any mortal who was not an Initiate. The disciple will be able to unravel his past from it, and will come to live it more consciously. Beatrix will submerge him in the pure waters of knowledge, in the Fountain accessible solely to the aspirants of Wisdom.

But the struggle is not yet over. The soul no longer undergoes the night of the senses and of reason, but experiences the darkest night of the Trial of the Spirit. Fortunate are those who at the hour of trial, suspended between heaven and earth, know how to abandon themselves to the Mystical Sleep in the arms of Faith, for they will awaken in the Golden Temple!

To be worthy of the Divine Mother, the Pilgrim must immolate down to the last personal remnant in an act of Supreme Renunciation. Before identifying with Her, he must sacrifice down to the very idea of what distinguishes him as a being. He will find his Beloved Spouse once he has died to everything, once he has renounced even the fruits of Wisdom.

After this Supreme Betrothal, the Pilgrim lives in the Eternal and is IHS.

The Divine Mother and IHS are One.

The Black Lady

2nd Teaching

On the 28th day of the February Moon, in the round of the Fish, and while in the Temple of the Sun, the High Priest was seated on the rock of EHS. He looked at the immensity of the waters and saw a barge advancing with the bargeman and the water jar of Aquarius. He then broke the silver cord of seven knots at the level of the sixth knot. He stood up with the Fire in his right hand to open, with a blow of his strong shoulders, the door named the Strong Liberator. And he spoke.

"Listen at midnight, oh Wayfarer, to the chant of the heavenly spheres.

"In the subterranean Tomb, where sleeps She who knows the number, measure and Arcanum of existence, is written the history of the Universe in mystical signs.

"Who will be able to decipher them?"

A desperate cry is heard.

"Dress in your linen tunic and cover your face with the white veil, oh Son of the Flame, if you do not wish to die!" It is the Mother's soul calling her Sons from the Mansion of Death.

Twenty-eight priestesses file slowly to the cry of the familiar voice.

"Observe above you, Son of the Flame, the black stone fallen from heaven, which seals hermetically the Tomb of the Divine Mother Asleep. Look at the golden letters which speak."

She sleeps on the Fire Mountain in the Temple of Inextinguishable Flames. She sacrificed herself for love, and love will free Her. A circle and cross crown the heights: Divinity immolated for humankind, and the human being, in turn, becomes God.

A brilliant ray has come down from the heights: it is Foa. The sigh of EHS has caused to shudder the depths of the Abyss.

The two Guardians of the Summit are now ready to show the Way.

However, on the edge of the Abyss of all miseries, the Black Lady has risen to hinder the Wayfarer's passage.

1. THE TRIUMPH OF HORUSHATUM

Interior of the Golden Temple. The High Priest Horushatum, dressed in an unbelted white tunic and cape, is standing on the black conical stone. His hairless head is crowned with the Crown, through which can be seen part of the eight openings. His face is shaven. His left hand is raised to give the blessing. A flame of fire comes from the palm of his right hand. Above the head of the High Priest, the silver cord with seven knots, in the form of an arch, is broken at the level of the sixth knot. Three windows are at the back of the temple, the center one at the top reveals the twelve rays of the sun over the water below it.

To the right of the High Priest is a second window that reveals present-day man on water, hunched in such a way that his head touches his knees. To the left of the High Priest is another similar window, in which you see the man of the future, suspended in the air above the water, arched in such a way that the soles of his feet touch the nape of his head. Below, at the bottom of the temple are two doors, the one which is at the High Priest's right is wide open, revealing an open book on the floor. To his left is the door of the Strong Liberator; it is barely ajar; the panels of the door are wooden.



The Beginning of the Road

3rd Teaching

Although the new age of Aquarius began between the years 1972 and 1977, it is still not totally grounded upon earth. Humankind continues to receive the influx of the zodiacal sign of the Fish and lives, as it were, in an era of pairs of opposites: love and hate, absolute groups and personalities.

Because of its zodiacal conjunction, the 28th day of the February Moon has been the day of greatest magnetism on the planet from the start of the sign of Pisces. As a consequence, that day is very appropriate to begin a psychic work, and to initiate metaphysical studies which require a magnetism that collaborates with the human will.

Nevertheless, the age of Aquarius is now to be seen with its new sign, new personality and mentality. There is no doubt that the barge, the bargeman and the water jar of Aquarius are advancing rapidly. But many beings of the old sign must disappear before this new humankind will be established. This will cause a conclusive break of the silver cord at the level of the sixth knot, so that the sixth subrace may reign over the planet.

Human beings must liberate themselves from the burden of their instincts in order to attain the freedom of the Spirit. They must build their inner Temple by themselves, brick by brick, and construct there an altar to the soul set free by truth, which, hitherto, has only been known through symbols and images.

The High Priest, seated on the rock, is an image of final spiritual triumph. When the soul reaches that glorious freedom, she remains on the Threshold of Eternity without transcending to the undifferentiated state. She awaits all beings to reach the perfection she now possesses. The soul understands the value of Spiritual Realization because of the Divine Law of Consequences and the infused grace she acquires throughout multiple stages of evolution, efforts and struggles. Moreover she glimpses that that superior spiritual state is not the end of

her destiny. The Tomb of the Divine Mother Asleep reveals to her consciousness a much more elevated and undifferentiated state. The soul knows that once the rounds have passed, when all beings are liberated, she will merge into the Eternal Undifferentiated Spirit, the negative and absolute potential that is beyond the dominion of the mind. That is why she intones the Hymn of Liberation even now, as she first sets foot upon the Path.

The Abyss

4th Teaching

"Arise, oh Conqueror of the Flame, and commence your road; the Divine Mother awaits you.

"Leave the pit of death and despair, and cut with a firm hand the hard umbilical cord that binds you to the rotten placenta of your torpor and bestiality.

"Follow the luminous trail before it disappears from your sight in the dense darkness.

"Do not forget the sound you have perceived; do not confuse it amid the turmoil of the Abyss. Fix your eyes on the distant tongues of fire before you become blinded by the glowing fires of passions.

"Fear not the monsters that stand in your way, for they cannot see. Keep crawling along the escarpment, for the encircling edge of the Abyss is near, like the imperturbable rocks which surround the shifting waves of the ocean. Do not forget! Only once will this precious occasion be offered to you.

"If you do not make the most of it, illusion will have to be born in you once again, maturing with sorrow and giving fruits of blood. Later, through death, you will be able to glimpse the light again, and hear the gentle call. The Guiding Fire will once again burn for you.

"Why do you hesitate? What do you hear now? What are you afraid of? It is the terrible roar that the abandoned beast sends up from the bowels of the earth, the beast of the 666 powers.

"Do not look back! Do not hesitate at the edge of the precipice! You will surely fall into it, wrapped in the terrible whirlwind that your Enemy's eager breathing rhythmically stirs up.

"Tomorrow you may! You will return to kill her for the last time once She, awakened by your victorious kiss, has entrusted you with the double-edged sword of unshakable will.

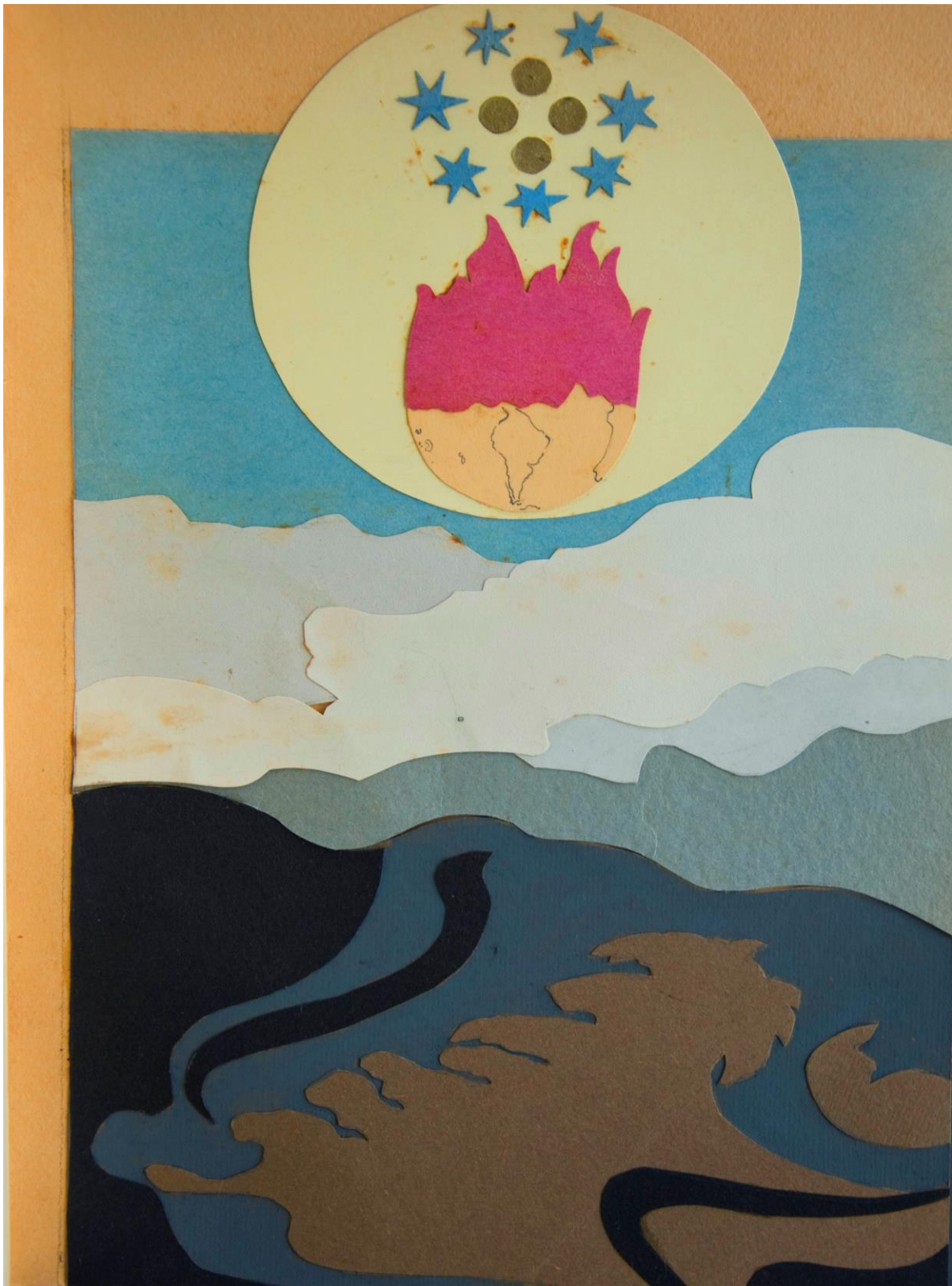
"Abandon, too, your garments made with the memories of exile. Submerge yourself in the healthful waters of the Eternal, in the tranquil and hospitable lake of oblivion. Dress in a new white seamless tunic, ample and simple, like simple Faith, sure Hope and tolerant Love.

"Do not fail to rub your feet with the soothing, fragrant oil of patience and resignation before embarking on the journey, so that you will be able to face the obstacles of the long day's march.

"Awaiting you are other, better waters, other garments not made by human hands, another balm to anoint you King."

2. THE SIGN OF MOTHER ON THE ABYSS

At the bottom is a churning, dirty sea, predominantly reddish brown, mouse gray and dirty green. In the middle of the sea rises a wave with seven steps. In the background, sky, of a dark and dirty color on a stormy horizon, becoming clearer as it reaches the upper edge of the frame, ending in a cobalt blue. On top of the wave, the sky looks to the world, the visible part is the South American hemisphere, while the northern hemisphere is engulfed in flames that complete the spherical shape. On top of the world are four golden suns arranged in a cross, surrounded by seven celestial stars. All of this is surrounded by light that stands out on the top part of the sky.



The Lower Worlds

5th Teaching

The Abyss is the image of the soul's descent to the lower, human and intermediate worlds, and her return to the higher worlds in search of knowledge, which is the key to freedom.

The three days Jesus remained in the sepulcher after his death are symbolic of these three worlds. He goes down to hell, liberates the souls in limbo and soars to heaven. In *The Divine Comedy*, Dante describes how the soul must descend to hell, pass through purgatory and rise up to heaven in order to attain Supreme Wisdom.

The disciple must also bypass the Abyss of passions, begin the journey to the Mountaintop and conquer the treasure of the Divine Mother.

The mind is a wonderful instrument for understanding the manifestation of Divine Life, but it is an obstacle to knowledge of the Divinity Itself. The Conqueror of the Flame masters the mind completely, because that mastery is the only means he has at his disposal for attaining Initiation. The disciple glimpses the immensity of spiritual freedom in moments of lofty inspiration and ecstasy; but since he is not master of himself, he has to come back and submerge himself in life in order to know it better and master it. He has to overcome the instincts and slowly commence the march toward Liberation.

Vel and Aphel

6th Teaching

The Book of All Times, which no mortal has ever been able to read, is kept in the Cave of Judgments.

This is a Book which neither water harms, nor fire burns. Time cannot efface its characters.

Four Knights guard the entrance to the Cave, well-equipped with flaming swords, winged helmets, silver cuirasses and hard shields.

But IHS, the Son of the Flame, has penetrated there. The Wayfarer will not be back to view the Divine Mother's fire for a long time.

At the crossroads of the Abhayagiri pass, on Mount Sumeru, an iron door arises.

Three wild and terrible beasts guard the entrance. Those who do not wish to be devoured by those beasts will have to gird their waists with the Sacred Cord, take off their shoes and break the Hazel Cane.

Then the bell of Vihara will toll for them and the door will open at the touch of the Pilgrim's hand.

On the fourth day the Wayfarer found himself at the edge of the branching road. One is named Vel and the other Aphel. The first, steep and guarded by a Golden Eagle, rises rapidly to the Mountaintop.

The second, sown with sharp, multicolored stones, descends to the edge of the Abyss and then ascends the slope in a gradual spiral which also leads to the summit. Inescapably, one must choose one Path or the other.

3. THE SOUL'S JOURNEY

Here the Divine Mother can be seen, dressed in black, with a white veil over her face. The lamp is in her right hand, surrounded by a golden aura. With her left hand she leads a Maiden, symbol of the soul, dressed in white, wearing a belt, her hair loose and with a chain around her neck. Both go barefoot. In the background is the snowy summit, wrapped in reddish clouds. The dome of the Golden Temple can be seen through a forest of blue-green pines. The two roads; one straight that goes to the Divine Mother and the other circling the mountain. Further on a reddish green lake can be seen and mountains wrapped in blue violet mists. At the top there is an ivory colored ribbon, which bears in gold letters the inscription: "Adducentur virgines post eam".



The Two Roads

7th Teaching

The Two Roads illustrate a decisive moment on the Spiritual Path.

The first part of the text refers to the purgative way and corresponds to worldly life.

The second refers to the illuminative way and corresponds to contemplative life.

The third refers to the unitive way and corresponds to spiritual life.

If one observes the lives of great beings and, as a matter of fact, the lives of all human beings, one sees these beings traverse the above-mentioned three stages before beginning their decisive lifework.

The first part of the text, then, describes the inner process of the soul, who thinks about leaving one type of life in order to adopt another, new one.

The Cave of Judgments symbolizes the lower part of the mental world.

The Book of All Times, which may only be read by IHS, the Liberated Soul, symbolizes the course of past existences which the being does not know of but which he intuits. The four Knights guarding the entrance symbolize the groups of Initiates that command terrestrial souls. The number four is a symbol of material life.

By the inner and disciplined life, the disciple begins the road that will lead him to know his real state, and will prepare him for the conquest of the future.

The second part of the text refers to religious life. There are souls who need many lives to have these experiences; others carry them out very rapidly.

Just as years of schooling, discipline and study prepare good faculty members, one or more years of rigorous novitiate train individuals to

be members of various Religious Orders. The Iron Door symbolizes the hardness of the disciplined life.

There exists an ancient Monastery in the Abhayagiri pass of Mount Sumeru. The three wild beasts guarding the entrance are images of the three vices one must inevitably master in order to live a perfect life: lust, conceit and greed. To gird oneself with the Sacred Cord is a symbol of chastity. The Hellenic hetairai were not allowed to wear a belt so that they would be easily recognized.

To be discalced is a symbol that the soul renounces to herself in order to live in all and everyone.

To break the Hazel Cane indicates the breaking of the passionate and human will.

In Sanskrit, the word Vihara means monastery. The third part of the text symbolizes definite choice and decision.

Divine Union is reached by two roads: by Abstraction or by Knowledge.

The first road is Vel, and is the most wonderful. It is guarded by a Golden Eagle, a symbol of the highest and most sublime. The motto of the souls who walk upon it is Supreme Renunciation: to give all, renounce knowledge, to go to the highest, removing even the last veil of illusion. The other path is called Aphel. It is the long, tortuous and difficult road of knowledge. It is sown with sharp, multicolored stones that denote the emptiness of human sciences. It descends to the edge of the Abyss because the souls who traverse it have to know evil without wanting to. It is the hell Dante described.

This road ascends in a slow spiral because the soul must know all philosophies, all sciences, all religions, all human aspirations; that is, she must know all the secrets of reason.

The road of knowledge also reaches the summit, for multiple knowledge, guided by upright intention, leads to wisdom and freedom.

The Standard

8th Teaching

The night is swiftly approaching.

“Walk, Pilgrim, walk!”

The sky is now covered with clouds; thunder and lightning announce the impending storm. All the trees in the forest, shaken by the strong sea wind, echo the sardonic laugh of the tyrant Babel.

Where are the lights of Bohas and Jakin?

The dark, deep and raging Lake of Ixdoubar reaches the feet of the Wayfarer. A red light illuminates the waters: it is the luminous reflection of Anhunit's crimson mantle. She carries the Mother's Standard on Hanou's barge, which is conveyed by the swan Tammuz and proceeds slowly.

Anhunit gave the human being two Divine Keys: one of steel and the other of platinum.

With them IHS can open and close the doors of hell and heaven, the doors of sorrow and of love.

“You have now arrived at the great Atrium of Wisdom. Dazzling is the light here; wonderful are the azure veil and Golden Stars.”

“Beware, Pilgrim! Look but do not touch.

“Here your soul may become blinded and fall prey to the bond of Philo, the cold goddess of separativity.

“The Great Realization awaits you on the Summit of Beatitude.

“You have entered, Pilgrim, the Soul's Garden. Every flower hides a coiled serpent; every plant has a poison ready for you.

“You may savor only Silence in the kingdom of Philo; but you must not lose sight of the Mother's Standard.”

4. THE THREE WOMEN: ANHUNIT, PHILO AND BEATRIX

Seated on a golden throne is the Divine Mother, wearing a light blue robe and covered with a red mantle. On the right side of her lap is Philo, dressed in blue. Anhunit is in the center wearing dark pink, and to the left is Beatrix, dressed in yellow. They do not wear a belt. Above the coronary aura of the Divine Mother is an angel on a cloud, dressed in white robes; in her right hand she bears the sign of mercury and in her left a golden globe mounted on a handle with a white flag-shaped Standard. Two Keys, the higher one of silver and the lower one of gold, are found at the feet of the Divine Mother.



The Two Keys

9th Teaching

The road of spiritual unfolding is for strong, courageous and intrepid souls.

Solitude and silence are not the end of spiritual life, but a preparation for going higher. The disciple leaves his peaceful retreat once again in order to learn how to walk alone and to conquer, by himself, the higher stages.

Previously, at the moments of trial, darkness and temptation, he had someone to hold his hand; but now he is alone: with only his mind and heart, with only his thoughts and feelings, which he will have to conquer and master.

He is no longer the poor Wayfarer but the conscious Pilgrim.

Anhunit is the one who carries the Standard to the Mother, because love is the beginning and the end of the Path. Even the most unrefined love is always a small image of the Great Universal Love which moves the stars and all creation. The Lake of Ixdoubar represents the subconscious, the gross depository of past experiences and acquired habits. Hanou's barge is the image of the physical body; the swan Tam-muz which guides it symbolizes the Spirit. When matter is guided by Spirit, gross sensations are transmuted into noble and elevated feelings.

Anhunit symbolizes pure love; she is the image of an exquisite sensitivity directed toward the superior worlds. She is dressed all in red because the color red represents love, passion and desire.

The two keys Anhunit gives the human being symbolize the pairs of opposites. Depending on how love is managed, it can go from renunciation and sacrifice to the deepest hatred and selfishness. The human being who knows how to handle his pairs of opposites is truly master of heaven and hell, of love and sorrow.

But feelings must be guarded, analyzed and crushed by cold reason. Severe analysis and sharp logic study emotions the way a surgeon dissects a cadaver. But students should observe that Symbology calls the mind the atrium of wisdom. This means that reason is only a portal to wisdom and does not itself grant wisdom.

Countless souls become confused at this point, dazzled by the marvelous goddess of Reason. Philo gives knowledge of reality. But in order to attain real knowledge it is necessary to study the spiritual source that is hidden behind all the phenomena of life. This stage is very dangerous, for the disciple can fall into doubt, incredulity, materialism or sophistry.

Reason gives wonderful knowledge, but it is truths and not the Truth; it is flowers that hide the serpent. He who wishes to reach the end must continue onward. After having learned so many things, he must seek again the Only Truth. All is One; all springs from the same source. The disciple must direct his steps to that source. He will be able to do it if he crosses the Garden of Philo without being harmed, savoring the silence, which is the spiritual part of the soul; and if he also knows how to carry the Mother's Standard: the love which does not submit to reason.

The Golden Temple

10th Teaching

One is the Temple.

The Divine Mother is also One and Two; EHS and Aeia. She is also Three: the Wayfarer, the Pilgrim and IHS, but on the day of the Great Alchemy the three will be One. Four are the Holy Guardians and Four the days necessary to find them. But the supreme number is: ∞.

Lost in the Forest surrounding the Great Mountain, sad and weary, the Wayfarer fell into a dream.

“Let your dreams be your guide!” cried the voice of the High Priest.

He dreamed that he had grown old as he sought the Path to the Sacred Mountain by infinite, dark and wearisome byways.

He still carried with him the burden of many symbols of the experiences he had undergone: crosses, amulets, old religious habits, the poor person's bag of bread, the sacred books of many religions—old, now, too; all relics of a life of renunciation and suffering.

But suddenly all his treasures were robbed by unseen hands. He crossed the fields swiftly, looking for the lost items, begging alms with a tremulous hand.

He left the dark habit of religions in order to dress in a habit of three colors: red, blue and yellow.

Surely the mind had thrown in its lot with that of the Pilgrim of the earth.

Here he is again, young and strong, seeking his beloved. After struggles and sorrows he has crossed the Circle of Fire and entered the Temple of Aeia, dwelling-place of the Eternal One.

Realization is about to be consummated. But lo! The Temple is empty and the Tabernacle is abandoned! They have taken the Mystical Body of Our Lady!

IHS weeps and sobs, and sorrow gives him offspring. Tears cover his face and sobs make the bones of his prone body creak.

All has been in vain! All is lost!

Priestesses, dressed in black and white, the two colors of the Spirit, move toward him: the root of desire must be extirpated; Supreme Renunciation must be attained. Not one breath must cloud the whiteness of EHS. The priestesses cover his head with a white square of linen.

Oh, nameless happiness!

Glory to the sublime woman!

Arise, Knight!

The Purest Image, resplendent and glorious, appears on the altar of Supreme Sacrifice and slowly descends to IHS. Silence reigns.

Everything has disappeared in a fine white ethereal mist: the Temple, the Holy Guardians. . . .

IHS asks, "Where were You, my Beloved, while I sought you for so many centuries?"

She answers, "I was hidden in your own heart."

5. THE INITIATION OF THE ADEPT AT THE TEMPLE

The scene takes place inside the temple in darkness. In the background of the picture, very far away and hazy in the semidarkness, eight columns can be seen. The left side of the picture is illuminated by intense light coming from the altar. On the floor a man is lying face down, with his head facing the altar; his arms are outstretched. He wears a black sackcloth; his feet are bare. On both sides of man, four women dressed in black are directing the four cardinal points. Their white veil is lifted, but not enough to see their faces. This veil reaches just below their knees. The four women are holding a white, square banner over the man's head in such a way that the two who are standing at his feet have their arms outstretched, each holding a corner of this aforementioned Standard, while the two who are standing at his head have the other two corners of the Standard, holding it at the height of their shoulders.



Divine Vision

11th Teaching

Before the aspirant begins his spiritual task, the Divine Mother of the Universe entertains his spirit with a glimpse of the totality of the path to follow.

The Temple is One because the Spirit, basic principle of the Absolute, has no variation, definition, qualities or separations. But the Divine Mother, who is the manifested aspect of the Universe, is two: EHS and Aeia.

The human being is expressed in three distinct forms: he is called Wayfarer when instinct guides him; Pilgrim, when he struggles for the conquest of the mind; and IHS, when he has attained spiritual life. It is said that these three will be One because the apparent variation that exists in the beginning among the different principles of the human being will disappear.

The day of the Great Alchemy is the moment of Supreme Realization, when the being recognizes that he and the Universe are One.

The Four Guardians are images of the lower principles of the human being: the physical, astral, energetic and instinctive body. The four days necessary to find them symbolize the first four trials—represented by the four elements: earth, water, air and fire—necessary to advance in Spiritual Unfolding.

Therefore, these four lower principles are images of the four higher and spiritual principles: understanding Mind, intuitive Mind, Spirit in itself and Universal Spirit. For this reason, the supreme number is □.

The soul has numerous experiences through many lives and deaths. But while on one hand knowledge frees her from sorrow, on the other it ties her to the known.

The supreme aspiration is this: To possess the essence of the experience without becoming attached to what has been experienced. Once

and for all, one must stop carrying “the poor man's bag of bread,” with its many symbols, old religious habits and sacred books.

One cannot reach liberation without renunciation. Nevertheless, it is difficult to fulfill, so sorrow repeatedly snatches away the objects of love. Life does violence to the being and leads her to disattachment.

What good is a cane to the one whose legs have been healed and who can walk without assistance? What good are religious rites for the one who has realized Divine Love mystically? What need is there of moral laws for the one who has already learned how to be good?

The colors red, blue and yellow represent the instinctive, rational and intuitive minds, respectively. He who reaches the Mother's Temple has completely mastered his mind. But even there the supreme trial awaits him: Perfect Union of the individual spirit with the Cosmic Spirit: IHS and EHS. This union cannot take place without the supreme renouncement: renouncing to the separativity of I and thou. For this reason, even the Masters who have reached as far as the Temple of the Mother do not cast themselves into Unconditioned Eternity. They return to experience life, to suffer and weep. Their sorrow gives them spiritual children: their disciples.

When these select souls are ready for total renunciation, ready to extirpate desire completely, the lower principles, the Holy Guardians, individuality and the Temple disappear. Only then are they able to realize perfect Divine Union.

The Divine Mother rightly says, “I was hidden in your own heart.” In the heart is the wonderful basic principle that one day leads the human being to unite with the Eternal.

The Veil of Aeia

12th Teaching

A Woman dressed in gold, riding a Dragon and crowned with stars, presented herself to the Pilgrim.

She showed him a fountain and immersed him in it. Upon emerging from the water the Pilgrim knew that She was Beatrix, and that she had revealed to him the secret of all things: the Veil of Aeia.

And the Dragon was killed, and the Pilgrim was bathed in its blood so that he could descend to the place of Death. And the earth shook. And the Mountain opened. Where is IHS?

He is dead. Wrapped in the Veil of Aeia, for three rounds he will descend to the tomb to reunite with his Eternal Beloved.

6. THE MYSTICAL ATTRIBUTES

The background of this picture is tinged, black at the bottom, turning to blue in the middle, and finishing at the top with a celestial blue color. Against this background can be seen a V-shaped red ribbon, the vertex of which blends into the center of the picture. Near the top of the picture and in the center of the V formed by the ribbon is a golden seal, surrounded by seven celestial stars. Then in descending order one sees the ring with the crown facing forward and looking a little down. Then what follows in the same order are two columns, white on the right with the double-edged sword, black on the left with a golden chalice surrounded by twelve red rays, whose ends vanish. Then comes the golden eagle with open beak; on the left, the lamp with burgundy colored oil; in the center and a little further down, the sword; below, the white horse with a yellow stain on its forehead, a symbol of the liberated soul. All of this is surrounded by a silver chain of forty-nine links, arranged in the shape of a heart without the medal. The two keys, silver and gold, follow respectively. To the right a red-dish green snake with a yellow belly, the head has been tread upon. To the left, the hazel wand of seven knots, broken at the level of the sixth knot. The ribbon is bright blood red in color.



The Mother's Wisdom

13th Teaching

The Veil of Aeia is an image of life as result, of the manifest effect of a hidden cause. Everything in the Universe is an image of the Divine Mother, from the sidereal bodies to the smallest grain of sand. But the first cause, the source of life and existence, remains hidden, veiled. The studious person has perfect knowledge of the process of growth, flowering and fruiting of the ear of wheat. But what sage in the world could make a grain of wheat? To lift the Veil of Aeia is to discover the unique and fundamental secret of life.

All the ancient religions symbolized the Divine Mother in the form of a veiled woman. The form of a woman expresses the spiritual manifestation of God. The veil covering her represents the material manifestation of God. She is to be seen with all the beauty and materiality of life, but she always keeps veiled the power that impelled her into existence.

The veil has always been a symbol of wisdom, not human wisdom but Divine Wisdom.

When the spiritual life of the Christian Church was in full vigor, the Popes wore a cowl as a sign of wisdom and dignity. But when the Roman pontiffs lost their original fervor and longed more for material goods than spiritual ones, they put aside the white cowl to crown themselves with a gold and silver tiara. In ancient times, the great sages of India wore their heads covered in order to indicate that they had devoted themselves to the study of the Divine mysteries.

Just as the Veil of Aeia is an image of Spiritual Wisdom, so is Beatrix an image of Substantial Wisdom. Beatrix dresses in gold because the color yellow corresponds to the Higher Mind; she is crowned with stars because she knows all creation, all the expressions and changes of life.

Beatrix is mounted on a Dragon to symbolize that she has mastery over the world and she knows all the secrets of matter. The Dragon is

a symbol of human wisdom. So much so that sages were called “sons of the Dragon” in ancient texts. Everyone may come to possess the wisdom of Beatrix. Nevertheless, in order for the secret of all things to be revealed, and in order for one to be able to attain Divine Wisdom, it is necessary that She immerse the Pilgrim in the Eternal Fountain.

The Fountain, the eternal spring of wisdom, teaches that the human being can attain the wisdom of Beatrix by his own means. However, to attain the wisdom of Aeia he must suspend his senses and obtain it through ecstasy and renunciation.

What happens when someone plunges beneath the water and has no air to breathe? All his senses are suspended and he desires only one thing: air. Thus also, Divine Wisdom implies the capacity to suspend all that one knows in order to know the only expression of life, its only secret, the “Only Truth.”

The Dragon dies; it is sacrificed because the one who reached realization does not need means or roads to reach the Divine Mother. He himself is the Path. Without consciously remembering what he knew before, the Pilgrim keeps all the power that knowledge grants him; therefore he bathes in the Dragon's blood.

To descend to the place of death expresses the three trials through which the soul must pass before attaining Divine Union: the physical trial, the mental trial and the spiritual trial. One can only overcome these trials if one is mystically dead, because Divine Union is like death for human beings.

The three descending rounds symbolize the three stages of these trials by means of which IHS will be able to unite with his Eternal Beloved.

The Resurrection of Hes

14th Teaching

IHS returned from the dead and was dressed in a seamless white tunic called Alb.

And the three promised spouses were brought to him. But He broke the ring and said,

“No. No. No.”

Then there issued from his chest, from the duodecimal center, the White Elephant, carrying the Veiled Bride. And He said, “You are my enclosed garden, my sister, my bride.”

And EHS, resurrected, showed herself in all her splendor.

And the Nuptials were consummated.

“The two keys, the scepter and the ring belong to you, oh IHS!”

“The three garments, red, blue and yellow, were given to you.”

“Now dress in the Seamless Tunic.”

EHS and IHS are One.

“IHS! You live eternally.”

7. THE INITIATE KNIGHT

On the black background of the picture is a white cape, from the neck of which comes a flame of dark pink, blue and yellow. Above the flame is the sign of Ank, with a yellow circle and red cross. The flame and the sign of Ank are surrounded by seven celestial stars. Over the cape is worn the silver chain and medal with the sign of Ank. At the level of the heart is the golden chalice, above which is a red stylized Maltese cross. Above the solar plexus is the diamond, with white flashing lights, blue, yellow, green and red on a smaller scale. On the right arm can be seen the sword and at the bottom of the cape, which is open, the head of the white horse appears, with a yellow spot on its forehead.



The Mystical Nuptials

15th Teaching

IHS is the liberated human being, who no longer needs activity and can rejoin the potential state of the Universe. The seamless white tunic symbolizes liberation.

The name "Alb" indicates that the being is restored to the point from which he departed or emerged: The Dawn of Eternal Manifestation.

The three promised spouses represent mastery over the three states of EHS already described: matter, mind and spirit.

To break the ring is to liberate oneself: the three "no's" correspond to the affirmative negation of the Absolute God. To say that God is the Universal Mind, Universal Energy or Universal Substance is to limit Him; only negation can affirm God.

God is what He Is. He is known by the expansion of the being to Him and in Him, and not by association.

The duodecimal center refers to the etheric plexus, which in the physical body corresponds to the cardiac plexus and the heart. As has already been said, this center is an image of the Universe; it is the sacred place where the Divine Potential is present.

It is good to remember the image of the Sacred Heart of Jesus. He points to His Heart as if He wished to show that the secret of love that moves the Universe lies here. When the human being recognizes himself and understands that there is no difference between himself and the Absolute, the veils of the forms in which the universe is shown vanish. He identifies with That.

The white elephant is an image of the generating potential that collaborates in the being's liberation. It is a symbol of an immaculate conception of being, born of differentiation, moving to the Absolute. Moreover, the white elephant represents the limitation of the Divinity and

its descent to matter. A white elephant made Devaki the mother of Buddha.

The veiled bride symbolizes the eternal horizon, the last illusion, the last veil to draw aside: she symbolizes EHS.

The Becoming begins with the Divine Manifestation, with the Divine Mother. Through Her one returns to the Eternal. The Christian exegetes never knew how to interpret the Biblical passage, "You are my enclosed garden, my sister, my bride." Some believed it was an image taken from the Pharaohs, for the latter followed the custom of marrying their children to each other in order to perpetuate the dynasty. But this is not so; it has a very spiritual meaning that is also simple: It represents the Divinity and Humankind intertwined. There is no more fitting expression for that Divine Union than that of a chaste spouse, of a garden that profane hands cannot open.

"And EHS showed herself in all her splendor." EHS's splendor is the brilliance of the last illusion which, as if in a flash, summarizes in itself all history, from the time the being leaves the bosom of The Eternal to the moment he is about to rejoin It.

Before casting himself into The Eternal, IHS looks at his whole past; he summarizes all the experiences he has had, so that he may leave a seed he will gather on his return, when he rises again from the Eternal and begins another Round of manifestation. Nuptials worthy of Spirit to Spirit.

The two keys symbolize the dual rhythm of the Cosmos, the pairs of opposites that accompany the unfolding of the universal task.

The scepter is the image of continuous movement, of the constant power of creation and relaxation of life. The ring represents limited forms, from the largest to the smallest. The three garments symbolize the cosmic matter that supports the Universe with its mental, energetic and physical differentiations.

And the Seamless Tunic represents the Divine Spirit that gives life to all things.

History of Symbology

16th Teaching

The image and symbol were born with the first altar that was raised in the world.

The Great Initiates of the Aryan Race presented forms or images to instruct human beings in the eternal truths. The symbolic images passed down from sect to sect, from religion to religion, from philosophy to philosophy, until reaching the fourth Egyptian dynasty. That culture immortalized the Divine Symbols in the figures of the Tarot.

The living Christ, the Redeemer—in short, the Humankind which seeks to return to the Divinity—is represented by the Priest in white vestments, standing on a barge in the middle of the sea. It is easy to recognize the Priest with white vestments from the Tarot in the figure of the High Priest. He represents Humanity standing at the portal of Eternity. The Absolute Divinity is represented by Chaos: a sun sinking into the ocean.

The Divine Mother, the chaste Isis, the Fertile Virgin, is represented by a woman standing between two columns of the Temple, holding a closed book in her hands. She is immobile beneath the veil which covers her face.

The image of Aeia, the Veiled Mother, stands erect between the two pillars Bohas and Jakin and watches over the tomb of EHS, the Sacred Stone, image of Wisdom. It is the same figure as that of Isis, the second Arcanum of the Tarot. These same images were removed from Egypt to Greece and from Greece to Rome. In the Greek and Roman figures, the same human symbols shine through, with the same Divine meanings, though with different names.

In spite of proclaiming an absolutely monotheistic religion, Christianity also venerates images as symbols of the Divinity. The hieratic image of Christ, carrying the world in his hands and dressed in a white tunic, has the same meaning as those of the High Priest and the Egyptian Priest. It is also easy to recognize in the Christian image of the

Immaculate Conception—the woman dressed in white, with a crown of twelve stars, who treads on the serpent's head and rides the moon—that of the Divine Venus, who arises from the foam of the sea. In the same way, the Egyptian symbol of the woman who overcomes the four animals and erects her head in the starry sky to symbolize the triumph of the Spirit over matter, is like the image of Beatrix, the conqueror of the Dragon.

These images were always venerated subconsciously by the masses. Thanks to this, the symbology of the Tarot was passed down through the Middle Ages by means of an innocent game, reaching down even to our time.