

TOMMASO PALAMIDESSI

**THE ARCHAIC TRADITION
AND
FOUNDATIONS OF ARCHEOSOPHICAL INITIATION**

First Booklet

ARCHEOSOFICA
Esoteric School of High Initiation
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I dedicate this my archeosophical
introduction to Alexander, Holy
Bishop of Jerusalem, faithful de-
fender and friend of Origen, in
memory of his martyrdom at Caesarea
in Palestine, when in 250 AD the an-
tichristian persecution of Decius
broke out.

Rome, September 29, 1968

TOMMASO PALAMIDESSI

WHERE WE COME FROM AND WHERE WE ARE GOING

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The thirst for knowledge sooner or later, in one age or in another, surfaces in the mind with its eternal questions: "Who are we? What are we living for? Where are we going to? Where do we come from? Do we have a soul which survives the decomposition of the body or does it perish with the body? Is there another life, after the present one? Will it be better or worse than this one? Is there a God who watches over us and looks after us, both loving and demanding, to whom we will have to answer for all, thoughts, words and actions? Is there a reward for the person who does good and a punishment for the person who does wrong? Is there a logical reason for the person who suffers in poverty and illness, lacking affection and assistance, or does matter in motion solely and uniquely exist with its inexorable dialectic and a discomfoting, eternal becoming without a finality?" This is the nagging thought which lies in ambush, waiting in the depths of everyone's consciousness and appearing in all its enigmatic spectrality in moments of dejection, solitude, pain, or in front of the drama of death.

Who has faith tells himself: man,* as a spiritual individual, comes from God and returns to Him, but he returns qualitatively changed in wisdom and love when he listens to the word of the Omnipotent. Who has faith also says that who is obstinate in ignorance and in wickedness loses the way to return, with all the consequences involved. Hence the question: "Where does man come from and where is he going", is a problem long solved for the category of believers, but not for all. Besides, faith alone is not enough when one tends towards science and technology or everything which has a taste of measurement and of objective, concrete and tangible demonstration.

For those who ask themselves all these questions, but want facts, we propose Archeosophy. What Archeosophy is, will be amply explained in the introductory sense in this booklet. For the moment, it is enough to know its etymological meaning, from the

* Please note - In the Italian usage, "man", "he", etc may intend both male and female. This usage has been maintained to stay as faithful to the original as possible. (*Translator's note*)

Greek Archè which means God, beginning of all beginnings, and So-phìa, which corresponds to science, wisdom. Saint Paul hands down a refined definition of this in his First Epistle to the Corinthians, 2:6-16, and in Colossians, 1:26. This is what he says: "Among the perfects we speak of wisdom, but not the wisdom of this world, nor of the powers of this world that are to be destroyed, but we speak of a wisdom of God (= Archeosophy) shrouded in mystery which has been hidden, and which God predestined before the centuries for our glory."

Archeosophy wants to give the world - on the basis of three scientific experiments - the proof already acquired that the spirit of Man (in a generic sense called the soul), the Ego or Man-force, survives the corporeal decomposition and it manifests itself after death spontaneously and tangibly when and where the "ecological" conditions prevail, that is, the environmental influence which these three experiments have long specified. These three experiments use very precise techniques or methods to produce the following phenomena:

- 1) - Bilocation or out-of-body experience of the volitive, emotive and thinking I from the body which stays in a vegetative state for a period of time set by the experimenter. Bilocation may take place on the physical or three-dimensional plane, or on the supersensible pluridimensional one (the Hereafter). It has various functions, among which is the explorative.
- 2) - The experience of the remembrance of some past lives to confirm the hypothesis of reincarnation; identification of geographical sites, objects, names and all that concerns previous lives.
- 3) - Spiritualistic and ultraphanic communications through the sensitive and the spontaneous mediums and the trained in archeosophical techniques. In other words, the making use of messages from the Hereafter.

These three experiments (the ways to carry them out are the subject of our booklets), supply irrefutable and scientific evidence of the survival of the human soul, thus confirming the affirmation of the Churches of all times based on the truths revealed by God to Man.

"Archeosofica" as a school with its headquarters in Rome and with study Centers inside many states, was founded by Tommaso Palamidessi on September 29, 1968. It indicates other techniques

with new finalities, superior to the three above mentioned experiments. These are psychosomatic and instrumental methods to help in the development and transmutation of the essence itself of the I in view of an itinerary of the overcoming of oneself, of the self-awareness and of the journey towards the safest and happiest of refuges: God.

Man on the earthly level has a thirst for truth, knowledge, freedom, total love and the spirit of self-preservation. The same human being when he has the proof of his own survival, with all the implied consequences, then he will want to defend at all costs this survival in the best possible conditions, not as a wandering and confused spirit, now in a fleshly body in this world and now in the immense cosmic ocean of the Hereafter, but as a personal, deified I, which at the end of its days can depart safe and tranquil, not as an astronaut, but as a Theonaut, to land in the Kingdom of Heaven where God has been waiting for him for always.

This journey requires two interventions: God from on high, us from below: divine Grace and human asceticism. To recapitulate, "Archeosofica" introduces the researcher to the experimentation which gives him the certainty that the soul will survive after death, and in which conditions it will find itself in the state of the Hereafter. He will be able to know who he was in other lives, and therefore be in a position to understand the significance of events, dispositions, environment in his present existence, correcting himself and avoiding to make new errors. Furthermore he will be able to make contact with spirits of high spiritual stature to be assisted, advised, inspired according to the Will and the Intelligence of God. But beyond these possibilities, with "Archeosofica" we have the methods to become different, endowed with new faculties, supermen and superwomen, Saints, Adepts already in this life.

Do not think the way to be easy and the training a trifling task: this is the Way of the Heroes whose guide is the Christ.

Read these pages, think and re-think them. Make them your own. Continue in a systematic, energetic way with the reading of the booklets we have programmed and insist with the exercises. Art, science, mysticism and paramysticism (Way of the Adepts) are taken by force, with tenacity, with the courageous training of every day, with trust and hope. Archeosophical work is like a

founder's undertaking: his gold in the crucible will become molten and pure when he has heated the metal to the melting point.

ARCHEOSOPHY, ARCHAIC TRADITION AND INITIATION

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Archeosophy is the integral knowledge, it is the archaic wisdom or, in other terms, the "Science of principles". As already said, it is derived from the Greek terms archè = principle and sophia = wisdom.

Archeosophy facilitates the knowledge of the superior worlds through the development in man of new senses defined as spiritual.

The Archeosophers constitute in the modern world of scientific, philosophical, religious, artistic, political and philological culture, a free and voluntary brotherhood of people of both sexes, who want to cultivate the life of the spirit in themselves and in society, on the basis of the integral knowledge of the physical and spiritual world.

Archeosophy is not only a philosophy that explains the origin and the end of man and of the cosmos of which he is a part, but it is first of all a pure experimental method; it never loses sight of the fact that philosophy has been the surrogate, often unreliable, for the moral and intellectual support of man, who watches impotently at his and others' caducity from birth to death. It holds that philosophy was born when man lost his spiritual contact with the Absolute or Arkè, that is as soon as his dialogue and life of union with God became increasingly obfuscated, fragmentary and doubtful. Philosophy became, in a sense, the instrument for formulating the working hypothesis, the theoretical way to return to the Arkè, full of strident contradictions.

So Archeosophy, before being a philosophy, is continuous experimentation, deep knowledge of ourselves (gnosis), of nature and of God; it is the reinstatement in the Primordial Tradition, as a true, real and living contact with the supersensible worlds.

Archeosophy today is the only way and stairway possible to effect a gradual ascesis, and it is the unique organization ensuring the initiatic assistance to its members.

He who presents the doctrine has observed a discipline, regimes of ascetic life, has done everything in his power and everything he has been allowed to do, thereby ascertaining with his

own eyes, and not those of another, that man does not die with the dissolution of the flesh, but continues his experiences in other worlds, and when it is necessary returns to earth in other bodies in different historical ages;¹ that he pays in accordance to the Law of cosmic Justice, and co-operates, according to his capabilities, towards his own evolution and that of the kingdoms: vegetable, mineral, animal and human.

Archeosophy, before becoming a doctrine, was and is experience which makes one re-ascend to the first principles, through the practice of numerous asceses, each one, as we shall see, with different characteristics, but with finalities converging towards the Absolute.

One of the experiences of these asceses is voluntary apparent death, the out-of-body experience, or the emergence of the energetical man from the physical body, in order to visit, explore and make conscious contact with the different planes or worlds² and with their guardians and inhabitants: out-of-body experience or a return journey undertaken in full consciousness.

Archeosophy is therefore a philosophy a posteriori, because the experimenters who are part of its groups have discovered and learned the true psychobiosophic and spiritual methods to tread one by one the steps of the many and different initiations.³ When we say that we ensure initiatic assistance to our members, we mean that a specialized and particularly gifted group has been formed among us, ready to give to those who ask for it, and who have the required quality, the so-named Horizontal or Human Initiation. The projection of psychobiophysical forces from the Initiator to the initiand is the prime condition to make possible the Vertical Initiation, from on high directly from the divine energies. To receive in the intimacy of one's spirit the visit of love from the King of the Universe, the help of someone qualified is always indispensable: the Initiator - authentic living instrument of a real "Initiatic Body"- who has the power to open and close with the appropriate keys the doors of man as a

¹ T. Palamidessi - THE MEMORY OF PAST LIVES AND ITS TECHNIQUE - 5th Booklet;

² T. Palamidessi - HOW TO HAVE AN OUT-OF-BODY EXPERIENCE AND TRAVEL THROUGH THE SUPERSENSIBLE WORLDS - 6th Booklet;

³ T. Palamidessi - ENCYCLOPEDIA OF ARCHEOSOPHY - 40th Booklet.

whole, composed of a physical body, energetical bodies, Eros, emotive Soul and Spirit. We are dealing, in the ultimate analysis, with a delicate operation of the greatest ability, a true act of psychurgy, an intervention of responsibility, requiring in addition to competence, an effective initiatic purifying power.

Archeosophical Tradition and the unity of religions are in full agreement, because the fundamental idea upon which rests our experimental science of the spirit, is that of a universal and primordial Tradition from which all religions have sprung, and of which philosophies are a diminished and partial expression, representing all of humanity's toil to approach religious unity in the course of thousands of years until today. This Tradition is composed of a set of permanent and transcendental principles, whose origin is only partly human, and which are not susceptible to evolution, exactly because they are permanent and transcendental principles. This Tradition is something that has been transmitted from a former state of humankind to its present state. The primordial Tradition is Archeosophy itself, or the integral Knowledge which must have been granted to the so-named Man of Eden, and which Moses, already instructed in the tradition by the Egyptians, indicates in a certain way symbolically in the Tree of Life, defended by the fiery sword of the Cherub.¹

We find traces of this tradition both in the "Minor" and the "Major Mysteries" of paganism, and in those of the Christian Church of the first centuries, in Islamism, in the Vedanta, etc.

The established religions could be said to be simply a degradation of the true tradition, and for this they are a popular or exterior and inferior (exoteric) aspect, a vulgarization, an externalization of an esoteric or initiatic knowledge, reserved out of necessity for a group charged with transporting and transmitting it to people of good will, who in the course of time, would forget and partly falsify it. However, anyone who will be able to discover the archeosophical sense of Christianity, also through the study of texts, the liturgy and the dogmas for popular use, will realize that in the beginning Jesus Christ had given his Disciples the Keys of the Archaic Tradition, that is of Archeosophy, and therefore of the truly total Ascesis, that is the Ascesis biophysical, mystical in the superior sense, and ini-

tiatic. Jesus spoke an exoteric or popular language, and an esoteric language reserved for the ready.

A reality confirmed by a vast literature and by an oral transmission which we know, and whose roots dig deep in the good soil of the first Fathers of the I, II, III, IV centuries, when the source of the apostolic Tradition was alive and fresh with Saint John the Evangelist, James, Peter, Paul, Justinus, Pante-nus, Clement of Alexandria, Origen, Saint Basil. And what else could have been meant by men like Saint Basil, Father of the Greek Church, who lived in close contact with the initiated Monks of the Orient, in the year 374 AD in Caesarea of Cappadocia, to-day Kaisarije in Anatolia, by saying: "We receive the dogmas that have been transmitted to us by right and those that have come to us from the Apostles under the veil and under the mystery of an oral tradition. How could be diffused publicly that which non-initiates are forbidden to contemplate?... This is exactly why many things were transmitted in an unwritten form ..." (Treatise on the Holy Spirit, XVII). And Clement in Stromata I, chapter XII specifies: "Since the holy tradition could not be something common and public, at least if one realizes the greatness of its teachings, it is necessary to hide 'this wisdom expressed in mystery', that the Son of God has taught us." After having recalled that among the Jews there existed oral teachings, after having reviewed Greek philosophy: "Gnosis is a deposit which has been transmitted and has arrived to very few people: it is the 'Wisdom' and was communicated orally to some Apostles who had received it from the mouth itself of the Son of God" (Stromata VI, 7). In the year 203 AD, Clement was succeeded by his disciple Origen to continue the work of the Master. In his polemical work Contra Celsum, Origen confirms the existence of a secret doctrine within the Christian Church, divided into an exoteric or external section, and an esoteric or internal section. "It is necessary to conceal the royal secret"(V, 19).

Christian esoterism is in its essence, the bringing to light of the Archaic Tradition, and has always existed since Christ to today, even though the Church of Rome and the Protestants have never consented to its recognition. In spite of all this, the importance and the usefulness of a popular Christianity

¹ T. Palamidessi - INTRODUCTION TO THE MINOR AND MAJOR MYSTERIES

is not to be excluded, because in the same way as many other religions, it constitutes a first step along the way which leads to the Initiation.

The function of exoterism in religion is to transmit externally a whole of truths, symbols and rites that have become incomprehensible and mysterious to the churchmen themselves, who have lost its meaning along the way taken to teach the people of sleeping intellect. It is the task of the Holy Science, of the metaphysics of the Initiates, to translate the hidden sense of the symbol, to free the seed from the rind and to lead man ever upwards, to the superior state of edenic reintegration, that is the realization of oneself as Son of God, confirming what the Scriptures said: "You are Gods and Children of God".

The Archeosophical doctrine is firm in distinguishing between exoterism and esoterism, and holds these two aspects of the truth to be complementary to each other. The great way open to anyone is exoteric religion; the more evolved, more advanced group, is entitled to know and achieve much more, according to the hierarchy of spiritual values.

To attain the Knowledge not everyone has the suitable aptitude or qualifications. Titus Flavius Clement of Alexandria and Basil of Cesarea have made this clearly understood. But the complete religion of which every social and legislative rule is a part, are exoterism and esoterism. Archeosophy is the complete religion, because it unifies all religions, it deciphers them, shows the progressive Revelation of the Prophets and of the Avatars, the last of whom was Christ. On the other hand, it is undeniable that the plurality of religions may have a temporary meaning, whereas man, while he advances, needs the pure knowledge offered by esoterism, because the latter, besides giving the pure knowledge, offers the most suitable means and techniques for knowing and saving oneself.

Archeosophical techniques have many points in common with the Orphic and Pythagorean Mysteries, with the Egyptian Mysteries and the marvelous practices, always valid at every latitude and in every age, of the Essenes, the Kabbalists and the Alchemists, with the Yoga methods, and those of the Hezekiasts of Mount Athos and Kalambaca, of the Islamic Sufists, but they go even further.

You will know it if you follow firmly what we are going to present through written and oral transmission.

When we talk of the means to reach the pure knowledge, we are referring to the Way which leads us from religion towards a new, truly complete knowledge. The Way is the radius which goes from the periphery to the center, from the human to the divine. On the circumference there may be countless radii, as many as there are points, but always converging at the center. All these radii are so many esoteric ways or methods, appropriate for the human beings placed at the various points of the circumference, consistent with the variety of their individual natures. That is why in the Bible and in the Koran it is written that the ways leading to God are as many as the souls of men. But the center, which is the Truth, God, is only one, as one is the aim of those who aspire to Truth.

The true Archeosopher is without question (we speak from our own personal experience) he or she who knows by means of God, but by induction, since God may be known only to Himself. The Initiate, if he wants to take part in the spiritual life of the Absolute, must tune his strings with those of the Most High. Resonance has its own unbreakable laws, and in order to achieve it, the creatural attributes must disappear in a way, so as to leave only the permanent attributes of God existing, whereby the free Man will find his true reason for being. Catharsis, that is the archeosophical purification, will lead this far.

The Tradition we have mentioned is a river of living water coming from a unique source filtered through the inspired, the Prophets and those who were more than prophets, and exoterism with esoterism proceed directly from their teachings and from the chain of initiatic transmission which traces back to them.

The circle is large, the center is only one, and from the center the Archaic Tradition has come to those mature men and women inclined to welcome it through numerous radii: Ram, Abraham, Moses, Elijah, Pythagoras, Hermes Trismegistus, Plato, Socrates, Plotinus, Clement of Alexandria, Origen, and many, many others. Then there are the transmissions filtered through the most qualified men of India, Greece, China, Palestine, Italy, some of whom have already been mentioned.

Now, though there have been many intermediaries and initiatic ways, we are dealing in all cases with adaptations and

centers stemming from the same source. This is true for the Holy Scriptures of the Veda, the Upanishads, the Baghavat-Gita, the Corpus Hermeticum, the Koran, etc. The Holy Scriptures have exegeses, namely internal and external interpreters. There are specialists solely for the exoteric aspect who rely on the linguistic, theological, logical, literal approaches, but there are also other specialists or experts to decipher the hidden side, the esoteric doctors. These are two totally different fields of action, between which there should be no conflict, but co-operation and integration.

In Catholicism this co-operation is lacking. And yet esoterism takes as a basis and support exoterism, that is religion, theology, its liturgy in the common form, because in reality they are the two aspects of the same doctrine. Everything is dual, above and below. The Gospels and the Old Testament indicate the twofold aspect of things. The symbolism of the number "two"¹ should end the negation of the second face of religion. Negating the other face of religion, doing nothing for it, or even worse, fighting the message of the Initiates who for centuries have been calling attention to the necessity of esoterism, means dividing brothers. Yet Jesus Christ, the last Messiah in order of arrival on earth, did not deny the fundamental principles of the ancient Mysteries, both great and small, celebrated in the Temples of the High Initiation, did not remove the value of the purifications and the frightful trials which Orpheus, Socrates, Apuleius, Virgil, Homer, Plutarch, and others experienced, because Jesus has presented anew the analogous Orphic Mysteries, those of Mithras, etc., the very Masonic celebrations, the similar experiences of ancient Egypt, but according to a new revelation (see Gould Robert Freke - The History of Freemasonry - Edinburgh - in 6 volumes - 1887).

In the Sanctuaries of India, Egypt, Greece, the disciple was put by his instructor into a state of lethargic sleep for three days and three nights, after a preliminary physical and moral catharsis (or purification), fasts and prayers. During the leth-

¹ T. Palamidessi - THE SPIRITUALITY OF SACRED NUMBERS - 31st Booklet;

argy,¹ the soul (which is composed of the three principles: spirit, pathetic soul and eros, plus the subtle bodies, namely the causal, mental, emotional and etheric) separated itself from the physical body for a certain time, though remaining connected to the body by means of the tenuous silver cord (see in the Bible Ecclesiastes, XII, 6). Outside of the body the double, that is the whole of the interpenetrating subtle bodies, being more impressionable and moldable, was for the Initiator the matter on which he could act with his mental force, with his telepathic wave, that of a wise man. The Master imprinted images which worked on the subject throughout his whole life. These images consisted of visions and trials of life after death, apparitions of demons, monsters, obstacles to overcome, in which took their part fire, earth, air and water, a judgment before the Gods and the final beatific vision. The Master was able to imprint his will indelibly, and on awakening after the long lethargic sleep, the disciple had acquired a fictitious wisdom and the certainty of having seen the hereafter, of having experienced death and resurrection (spiritual rebirth). With this lifelong suggestion, the disciple remained closely dependent on the master, considered himself twice born or re-born.

After the coming of Christ, spiritual rebirth is only imposed to a minimal extent by the initiator, because except for the influence received as children in baptism from the priest and in Confirmation through the Bishop, when the subtle bodies² of the newborn or the child are still impressionable, it is the disciple who must freely seek it with his own personal effort. The purpose of the earthly master is the awakening of the soul, the spirit and the eros in us in the Light of God, and in all this the Christian has the privilege of being in the atmosphere, in the spiritual aura of the Christ, in his "Mystical Body", because the Man Jesus has been penetrated by the Word. There is still more. The Christ is now a force co-present in all humankind, regardless of whether one has been, and we repeat it, has been baptized or not. We are all "Christophers", that is carriers of

¹ T. Palamidessi - HOW TO HAVE AN OUT-OF-BODY EXPERIENCE AND TRAVEL THROUGH THE SUPERSENSIBLE WORDLS - 6th Booklet;

² T. Palamidessi - THE OCCULT CONSTITUTION OF MAN AND WOMAN - 8th Booklet.

Christ; carriers of a latent light; a Light that wants to throw light along our evolutionary way until God. Christ wants to see us nourished with the fruit of the Tree of Life¹⁻² because He is an elder brother who will leave us autonomous after the purification, the spiritual rebirth and the reintegration.

The ancient Initiation of the pagans was performed in the lethargic state and by suggestion of a Master, but the new kind of Initiation, the one taught by Christ, is performed in a waking state, in full consciousness, freely, avoiding the dependence of the disciple on the master, achieving out-of-body experiences by one's own forces, with one's own will, experiencing a real hereafter, not suggested, not hallucinatory, not hypnotic, but assisted by the inner Christic Light and by the awakening projection of the earthly Initiator and of the Brothers of the "Initiatic Body". Which? That of the Lotus+Cross Order.

He who dies impure and not used to the scenery of the states after death, enters a world where he will be forced to experience the fears, the sufferings and the desolation of limbo, of purgatory and of hell. In this new world and in its state of consciousness, even though the permanence is not eternal but transitory, it is still full of risks, of dismay, and may give the impression of eternity. The risks consist of bewilderment, anguish, confusion and the inability to find the way leading to the Light of God. And then he will flee towards a new reincarnation as a way of escape, after a crisis between the states of sleep, dream, the frightening, accusing visions. Nor is there hope of being saved by the absolution and sacramental assistance from a priest, for those who have recourse to him, driven by fear of a divine punishment. Even though this help is a form of Initiation at the point of death, the dying person must have a preliminary religious preparation, both ordinary and extraordinary, exoteric and esoteric, and the education for the trials of the hereafter, already here in this life, while in full consciousness and vigor. The Redemption of Christ exists, but on condition to die Initiates.

¹⁻² T. Palamidessi - ENCYCLOPEDIA OF ARCHEOSOPHY - 40th Booklet;

T. Palamidessi - ELEMENTS OF CABBALISTIC TRADITION - 23rd Booklet.

THE PREREQUISITES OF THE ARCHEOSOPHICAL ASCESIS

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When we speak of "ascesis" we are referring to that inner process, that struggle which commits the human being to perfect himself and to ascend the steps towards the union with God. Ascesis is a toilsome work, it is the physical, moral, psychic and spiritual education that we shall explain in the booklets of our program.

The ascent or ascesis rests on the knowledge of laws, methods and concepts confirmed by observation and by experimentation: 1) - the ebb and flow of universal life, that is the twofold current that constitutes the movement of the world; 2) - the material unity of the universe; 3) - the organic evolution; 4) - the states of consciousness that, along with suggestion and hypnosis, differ from the ordinary state; 5) - the plurality of forms, namely man composed of various subtle bodies presided over by three principles: spirit, emotive soul and erosdynamic soul; 6) - the centers of force and the igneous Power; 7) - the planetary evolution; 8) - the doctrine of reincarnation; 9) - the unity of religions; 10) - the Messiahs and the christic geocentricism; 11) - the mystic state and the state beyond or initiatic, etc.

But besides this knowledge, ascesis consists of a preparation of the physical body, of its energetical mechanisms and of the emotive-mental sphere, perfecting and bringing the psychosomatic unity to an openness towards Humanity, the Whole and God. To this end there exist special gymnastic trainings concerning the entire human compound, to which are added the practices of Theurgy,¹ or Divine Magic, and a wise use of the astronomical rhythms.² In the present conditions the official religions, also those endowed with Sacraments, are incapable of guaranteeing the salvation of souls and their spiritual happiness; nor can anything concrete or decisive be achieved by the various societies of esoteric culture, which set out with the good intentions and seriousness of their founders, men or women, and mired by preju-

¹ T. Palamidessi - INTRODUCTION TO THE THEURGICAL ASCESIS OR HIGH MAGIC - 19th Booklet.

² T. Palamidessi - THE BASIS OF INITIATIC ASTROLOGY - 21st Booklet

dice, ascetic laziness and lack of charity and solidarity, tied also to the insufficiency of a comparative and synthetic bibliographic preparation. Their spiritual direction is ineffectual, the spiritual presence disputable. By this we do not want to criticize, because we are all brothers and we must unite, love each other and work together. The Ecumenical Council is not only of the religions, but also of the esoteric societies.

The times require the co-operation of all, and we offer a Way which is safe, swift, direct, towards the overcoming of one's own moral, psychic, spiritual and biological state.

It is the task of the archeosophical Ascesis to point out to its adherents the itinerary to start on the path of perfection: an itinerary that must concern itself with the whole human being. The human person is not just emotive soul, mind-spirit and eros, but is also body, it has, in brief, material components. Religion, according to us, must strive for the salvation not of just a part of man, but of the whole man. This is confirmed by Jesus Christ who was a physician of bodies and souls, as is witnessed by his healings.

We know that some religions place too much emphasis on material elements, while others, on the contrary, center on the spiritual nature of man and woman. An integral religion takes both of these components into account, because, if it were not so, it would condemn to failure the devotees who faithfully entrust themselves to it. The integral religion can be none other than the esoteric Christianity, preceded by the exoteric one, or popular, for the masses.

Certainly the Catholic Church, if it wanted to, without contradicting itself, could in modern times begin the second part of the mission, that of presenting the other face of Christianity, its esoterism or, if you want, "Christicism according to an archeosophical vision". If once the great Clement of Alexandria stated: "I keep certain things under silence, by a willful choice, for fear of writing things which I have even avoided saying I would not give a sword to a child" (Stromata I, 1, 14, 3), well, today the Church could break, albeit cautiously, this useless and harmful silence. Jesus in his times made use of the twofold language, that is a public speech and a private dialogue, and he said: "Do not give that which is holy unto the dogs, and do not throw the pearls be-

fore swine, lest they trample them under their feet, and turn again and rend you" (Matthew, VII, 6). In two thousand years many things have changed, therefore we do not believe that we are all, without distinction all, dogs or swine. "For everything" - says Ecclesiastes (III, 1-7) - "there is its moment, and for every purpose comes its hour under the heaven a time to keep silence and a time to speak". Today, it seems to us that the moment has come to speak. At least to a certain extent.

Archeosophy proposes an integral Ascesis, composed, that is, of other integrative ascetes which we enumerate as follows:

- 1) - PHYSIOLOGICAL AND PSYCHOSOMATIC ASCESIS, for the physical well being and the maximum balance and performability of the body, its energies, to the purpose of making it a temple of the spirit: a necessary basis for preparing a good karma (destiny) in view of the "resurrection of the body", healthy and beautiful.
- 2) - SOCIAL ASCESIS, that is the effort, exercise, methodical and progressive action to become a perfect citizen and to make oneself a spokesman of a new society resting on the pillars of charity, non-violence, reciprocal economic, cultural and spiritual assistance.
- 3) - MYSTICAL ASCESIS, through an intense devotional life of dialogue with the Divinity; a process of inner transmutation leading to active ecstasy, to the vision of the Light. It is the Alchemist's Opus in White, the entrance into the Waters of Life, the sojourn of the Saints: prelude to a new state of superior ascent towards the Kingdom of God.
- 4) - THEURGICAL ASCESIS, or progressing with the rites which attract the friendship and help of God, of the Christ, of the Mother, of the helpful Angelic Spirits, Archangelic and of the Universal Communion of the Adepts and the Saints.
- 5) - MAGICAL ASCESIS, effort and action to dominate the forces of Nature. Read the definition of Magic we have given in our Encyclopedic Dictionary of Archeosophy (40th Booklet - first part).
- 6) - COSMIC ASCESIS, action and advance towards a syntony or cosmicization with the whole: stars, elements, skies, etc.
- 7) - SAPIENTIAL AND INITIATIC ASCESIS, or the spiritual elevation of oneself through the Knowledge and particular practices leading to an inner transmutation and to the qualitative leap. It is the way to come out of the Waters of the phenomonic world, the going beyond the mystical state, it is the christic walking above the

Waters. It is the perennial wakefulness and the Alchemist's Opus in Red, that is the royal state of who has finally exited from the game of creation.

All these forms of ascesis will be explained as doctrine and as practice in special booklets, for it would be untimely to insist, in this panoramic and introductory treatment whose only purpose is to inform you about the existence and substance of "Archeosofica".

It is obvious that the subject matter presented requires the didactic co-operation of a real Master, who instructs and who clarifies ideas. Only thus will the student transform himself or herself into a Disciple or Disciple, and receive the progressive human Initiation: real and true integral priesthood, the opening of the consciousness to the spiritual influences of the Cosmic Initiator.

The Cosmic Initiator is only one: the Christ, He who will return to judge the living and the dead.

Let us prepare ourselves in good time, before the Angel of Death comes and knocks at our door. He could arrive at any moment, and at any moment we must be ready for the great journey. It would be a serious tragedy not to have already become Children of the Most High, endowed with all the powers of the Adept. Charity and wisdom are a great patrimony, but are not enough to be saved. The crossing of the astral ocean implies meeting the "astral delinquency", the snares of the Guardian of the Threshold, the state of sleep and dream, the tormenting oscillations between awakening and falling asleep again in a world of ghosts, illusions, then the plunge back into a new body here on earth.

Only with the Asceses can one gain self-awareness, the memory of past lives, the conscious rapport with the Reality, because Archeosophy with its practical, experimental methods, indicates how to change the consciousness, the quality of this consciousness, from bestial into human and from human into superhuman.

FREE TOPICS ABOUT THE 1st BOOKLET TO BE DEVELOPED AND TO SEND TO

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"ARCHEOSOFICA"

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WITHOUT OBLIGATION you can answer all or some of the questions listed below. If possible please use a typewriter keeping a copy for yourself, otherwise answer in longhand, and tell us also what you think about "Archeosofica", if you would like to correspond with us, to receive the other available booklets. We ask for your opinion, in order to make the doctrinal and practical exposition of Archeosophy ever clearer. If you have any friends who are interested in these disciplines, please let them know about our initiative and send us their addresses. And now the questions:

- 1) - What is Archeosophy and what is its importance?
- 2) - What program does "Archeosofica" have and why?
- 3) - What is Initiation and what is the difference between the Human Initiation and that which comes from God?
- 4) - Is there a difference between common religious life and Archeosophy?
- 5) - Explain the concept of exoterism and esoterism.
- 6) - Is it preferable to follow the exoteric or the esoteric way of religion? For what reason?
- 7) - Explain who the Avâtar is and what is his function in the world.
- 8) - What difference is there between the ancient, mysteric Initiation and that of the Christ?
- 9) - Do you have an exact concept of the spiritual presence?
- 10) - What does Ascesis mean, what is its function, and why are there so many?
- 11) - What is the meaning of the Tree of Life?
- 12) - What do the Initiatic Way and the Initiation mean?
- 13) - What is the difference between the Mystical way and the Initiatic way?
- 14) - If you did not have a religious faith, would you find Archeosophy useful and why?

15) - What philosophical, religious and esoteric studies have you followed and which do you prefer? Which religion have you embraced?