

TOMMASO PALAMIDESSI

THE INITIATION FOR THE WOMAN AND FEMALE ADEPTHOOD

Second Booklet

"A R C H E O S O F I C A"

Esoteric School of High Initiation

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To the Eternal Feminine, to the Shekinah, to the women who will carry forward the torch of the Archeosophical Message in the world. To my Mother who begot me, to my daughter Silvestra, to my wife Rosa: a patient, laboring, devoted, intelligent disciple, I dedicate this spiritual apologia for the true Female Ascesis.

TOMMASO PALAMIDESSI

Rome, 26 October 1968

WHO THE WOMAN IS AND WHAT IMPORTANCE SHE HAS IN THE
ARCHEOSOPHICAL INITIATION

In the first Booklet, "The Archaic Tradition and Foundations for Archeosophical Initiation", we have attributed to Archeosophy the complete knowledge of those principles that are in reference to God, to the problems of the spirit, of the emotive soul and of the eros, to the evolution of the cosmos, to the universal fact of good and evil, to pain, to death, to reincarnation and to the extraordinary means to be saved. We have enunciated the concrete bases of this archaic wisdom capable of indicating the way to favor the awakening and development of the latent powers within us: faculties that allow us to explore the superior worlds and to reinstate ourselves in the divine life. With total clarity we have also said that Archeosophy teaches the methods to shorten the duration of evolution, with the purpose of putting an end to the chain of reincarnations, with this "coming and going" from the hereafter to the here and now and vice versa, lashed by the law of karma (= destiny, the result of cause and effect), entangled in samsâra or phenomonic world. And since Archeosophy is first of all a way of living made of psycho-physical expedients, of methods, of operations which take the name of "Initiations", consequently the Illumination, the union with the Divinity can be obtained in a single earthly life (if the person wants it), following one's own religion, whichever it may be, even if Christianity is considered by us the best foundation, the most effective launching pad to hurl ourselves into the Kingdom of God, the lost Paradise.

Christianity meant in its dual aspect - exoteric (or popular), and esoteric (or more profound and without too many mysteries) - is the ultimate revelation that cannot be substituted by any other religion, because it explains where we

come from, why we suffer, what we must do to liberate ourselves.

The Fathers of the Church of the first centuries also indicated the ascetic methods to realize the absolute morality of the Christ. We have succeeded, with Archeosophy, to carry ourselves even further, thanks to that scientific knowledge that has accumulated in the course of time. Therefore, it is not an exaggeration if we affirm that the integral Christianity (exoteric and esoteric) and Archeosophy constitute together, for all of humanity and for all of the religions, the ultimate saving synthesis. Archeosophy is the much desired link to solder the Traditions of the East and the West; it is the meeting point of the two esoteric cultures: Hermetism, Kabbalà, Alchemy, Christianity, Islamism on the one side, and Vedantism, Hinduism on the other.

It facilitates the spiritual ascent through a true human and divine Initiation, a delicate spiritual operation, psychical and biological, which makes the consciousness blossom like a snow-white flower of Lotus under the rays of the incandescent Cross of Christ, the Sun of the Truth. From these premisses, let us pass to the theme of the present booklet: the Woman.

To the question: - Who is the woman? - we have the juxtaposition between the different converging definitions of the psychologists, theologians, philosophers, sociologists and biologists. On the other hand, we have the answer that has been given us through the centuries by the myths, the fables of mythology, the symbols, among which there is the Biblical account of Genesis, to which we are particularly sensitive and interested.

To answer the question: - Who is the woman? - is as complicated as to answer the question - Who is the man? - For Archeosophy, the woman is the man, but with a different polarity, feminine: a definition understandable if you study

our booklet on the occult constitution of the human being(1). For Archeosophy, the woman is a thought of God objectified, a creative act, a concrete expression of love, an image similar to Him, and which contains the impression of the divine maternity. The woman is a spirit, a spiritual force equivalent to that of man. She is a physical body, a living temple of her spirit, of her emotive soul and of her generative power, in conformity to the characteristics of an exact cosmogonic polarity, that in the terrestrial manifestation works with a body biologically structured to express the femininity.

Created in spiritual image and likeness of God, man and woman are immortal and have the power to work for their reciprocal sanctification which will lead them into the two Paradises: the Earthly first, and the Heavenly after, in accordance with the minor and major Mysteries(2).

In Genesis, Moses, expert priest of the Pharaohs, "educated in the wisdom of the Egyptians" (Acts, 7: 22), makes us understand who the woman is, though having recourse to the allegories, to the myth, following the use of the initiatic schools of the time, and his esoteric explanations, conforming to the ancient Tradition, are comparable to the non-Biblical parallelisms of the myths of Babylon, Persia, India, Greece, China and of the primitive peoples.

In Genesis (written 1200 years B. C.) there are passages to keep always present in the memory. The first refers to the history of creation: "And God said: - Let us make the man to our image, after our likeness -. And God created the man to his image. To the image of God He created him. Male and female He created them." In this passage is expressed the unity and the differentiation. And there is a significant specification: "It

(1)T.Palamidessi-THE OCCULT CONSTITUTION OF MAN AND WOMAN-8th B.

(2)T.Palamidessi-INTRODUCTION TO THE MINOR AND MAJOR MYSTERIES-
4th Booklet

is not good that man be alone" (Genesis, 2: 18). Hence the importance of the woman in the spiritual life of the man and the role of the man for the spiritual ascent of the woman. Genesis puts in evidence the image of God in man and woman. What is the meaning of "the image"? All the history of the redemption and the doctrine of grace answer this question, but the Messiah, the Savior Jesus, summarizes it thus: "You must be perfect like your Father that is in Heaven". The deepening of the contents of this ideal of perfection has been referred to in our 1st Booklet. We would like to draw your attention to the fact that in "you must" Jesus sets down the image of God as a task, vocation and mission of the human being, and addresses both man and woman. From all this, the archeosopher deduces that the mission of the woman cannot be only that of a pious virgin, of wife or of mother, because while the Old Testament speaks of the vocation to maternity, in the New Testament is elevated the ideal of the spirituality of the woman and, let us say it, of its priority over the ordinary marital state. Therefore the ascesis is necessary for the woman and the man, single or married. The ascesis is however always dual, that is, done in company according to the maxim: "It is not good that man be alone". You could be single or married, but always sustained and assisted by the affective love of a person of the opposite sex. It is obvious that the ascesis of two beings in virginal love is the most sublime.

The ascesis, as is clearly indicated in the 3rd Booklet (The Aims of the Lotus+Cross Initiatic Order), presupposes the divine concurrence and the spiritual presence of the Eternal, which is powerful when one participates in the rites of an Order truly Initiatic.

DIGNITY AND MISSION OF THE WOMAN

The views expressed in relation to the woman have been up till now unjust and hardly generous, dictated by materialistic and anti-feminist prejudices. It is the merit of Christ and of the archeosophical esoteric teachings if the woman is looked upon with trust and placed on the same level as the man. It is the initiative of Jesus if the woman has been elevated to missionary dignity, to Initiation and to Adept hood (hierarchic rank of spiritual values corresponding to the perfect Master). The divine Revelation, concerning the relationship with God and the supernatural perfection, assures to the woman and the man the same duties and rights. The confirmation is given by the Old and New Testament: "God created the man to his own image ... He created them male and female" (Genesis, 1:27). In the New Testament: "In fact you all have been baptized in Christ; you have clothed yourselves with Christ. There is neither Jew nor Greek, neither slave, nor free, there is neither male nor female, for you are all one in Christ Jesus" (Galatians, 3:27-28). And this is not all: from the way Jesus treated the woman, it is evident that He placed her totally on the same level as man, and to the woman more than once He unveiled the mysteries of the Reign of His Father. We have an example in his relationship with the two sisters of Bethany, Mary and Martha, with the Samaritan woman at Jacob's well, and in other cases, which we will examine at the proper time and place.

Nevertheless, to the woman is forbidden the priesthood and therefore the capacity to receive the Orders. It is said, and wrongly, that the woman is different from the man. Different in what way? Since all of the affirmations rest on revelation, then we must underline that the Genesis did not say that God created to His image and likeness only the man, but the man and the woman. If we meditate on the four Gospels, it is precisely

to the woman that Jesus communicates one of the truths most decisive for the religious future of the world: the unity of all cults, and to the woman He assigns the mission of announcing it to the peoples. He does not address a man, nor a male priest, but a woman of the people, a mother of family and a sinner. The meeting of Jesus with the Samaritan woman by Jacob's well is significant, because it shows the importance, in the spiritual life, of being a woman. If the Messiah unveiled this secret to the woman of Samaria, there must be a reason.

The psychology of the woman is characterized by the depth and strength of feeling. This coincides with her inclination to intimacy, to spirituality, to the ardent wish to cure, to succor, to be something for others. It is evident that this innate gift can be put at the service of her own and others' religious life. Certainly, more than any other, the Christian religion is rich in sentimental values.

Only the woman is capable of understanding the profound and delicate purport of certain words. The man, with his pride and his combative spirit, has the danger of losing himself in the commitment in the struggle for his rights, for his position in society, for the exterior activities, forgetting that his prime work must be carried out within his soul. The man cannot give himself completely, he has not the capacity to love with the totality of his being. He falls easily in crises of faith and morals. He, more often and more easily, detaches himself from God and from the Church, becomes victim of the rationalistic skepticism sooner than the woman. The woman loves God with all her being, and therefore not even the spiritual crisis of hopelessness can detach her completely from God. Even if we have had Saint Francis of Assisi or Saint Paul as social and religious phenomena, without the feminine element they would have made little progress.

The man is pushed by nature to conquer everything with a struggle: his woman, his daily bread, his position and also the freedom to live his religious life. But if the woman (and in this lies the importance of Archeosophy), to her wonderful religious nature, to her great capability to love and to give herself, to her stupendous intuition of things divine, will add the creative impulse, the combative will for the affirmation of the Christian message, then the world will be truly renewed, and the Ahrimanic forces of materialism will be stopped.

Christ spoke of that unique cult, of that transcendental unity of all religions not to the masters of Israel, not to men, but to a woman, the only one capable of understanding certain theological subtleties and their gigantic purport. The Samaritan woman, even though spoilt by the bestial lustfulness of man, remained struck and impressed by the words of Jesus and by the affectionate sweetness with which they had been uttered. And in fact, full of enthusiasm, she ran to the town of Samaria to diffuse the news that an unknown man had revealed ineffable and new things to her. A woman then was as important as John the Baptist? Yes: the latter because he proclaimed that the Messiah had arrived, the former because she said that the Savior was announcing the unification of the cults to call for the aid of God in spirit and truth.

But what did Jesus say to the Samaritan, that she remained so shaken and enthusiastic, as to make herself a missionary, spokeswoman of the Son of God? Let us read together the Gospel according to John the Apostle (IV, 1-30 and 39-42): "When the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John, though not Jesus himself did the baptizing, but his disciples, He left Judea and went back to Galilee. Now, it was necessary for Him to cross Samaria. He came, then, in a town of Samaria called Sichar, near the field that Jacob gave to his son Joseph. There was Jacob's well there. Jesus, then, tired by His journey, sat with

simplicity on the well. It was about the sixth hour. A Samaritan woman arrives, to draw water. Jesus says to her: - Give me to drink. - His disciples had gone into town to buy some food (sent by the Savior himself). The Samaritan woman, then, tells Him: - How is it that you, being a Jew, ask for drink from me that am a Samaritan? In fact the Jews are not on good terms with the Samaritans. - Jesus answers: - If you knew the gift of God and who is the one who tells you: Give me to drink, you would have asked of him, and he would have given you a living water. - The woman tells him: - Sir, you have nothing to draw with and the well is deep. From where then do you take the living water? Are you perhaps greater than our father Jacob, who left us this well, from where he drank, and his offspring and their cattle? - Jesus answered and said: - Whoever drinks of this water will be thirsty again, but he who drinks the water I shall give him will not be thirsty anymore because the water I shall give him will become in him a spring of water that gushes for the eternal life. - The woman tells him: - Sir, give me some of this water, so that I shall not be thirsty anymore and must not come hither to draw anymore. - Jesus says to her: - Go, call your husband and come back here. - The woman answered: - I have no husband. - Jesus tells her: - You said well: I have no husband; in fact, you have had five husbands and the one you have now is not your husband. You spoke the truth. - The woman tells him: - Sir, I see that you are a prophet. Our fathers have worshipped on this mountain, while you Jews say that Jerusalem is the only place where one must worship. - Jesus tells her: - Woman, believe me: the hour is about to come when neither in Jerusalem you shall worship the Father, nor on this mountain. You shall worship what you do not know, we worship what we know: because the salvation comes from the Jews. But the hour is coming, and it is now, when the true worshippers shall worship the Father in spirit and truth: in fact this is how the Father wants his worshippers to be. God

is spirit and those who worship must worship in spirit and truth. - The woman tells him: - I know that the Messiah, called the Christ, is about to come and that, when he is come, he will let us know all. - Jesus tells her: - It is I, I who am talking to you. - In the meantime his disciples arrived, and were surprised that he was talking to a woman, but no one of them said: - What do you look for or what do you speak with her? - The woman, then, left her water-jar and went back to the town and told the people: - Come and see a man who told me everything I did. Could he be the Christ? - The people left the town and came to him."

This account testifies the importance that Christ gave to the woman, and has the value of a message, ever real, for all women, until the end of times and beyond. Esteem, love, trust towards the woman whom men did not consider at all, except for the bestial needs of the male. Even the disciples remained confused and perplexed seeing the Master give so much of his confidence precisely to a woman. But they asked no questions, as a sign of respect towards their instructor. Who reports the episode is John the Evangelist, the dearest disciple, the esoteric one, he whom Christ on the Calvary associated with his own Mother and who must have been present during the conversation with the Samaritan woman. Reflect on the connection: Christ, the Woman and John. It is from the latter that springs the esoteric Christianity, not from Peter. To Peter was given the work to organize the exterior Church with a social character, although the initiative of a Universal Church was of St. Paul, in accordance with the conversation of Jesus with the Samaritan woman.

THE MYSTERY OF THE RESURRECTION AND THE WOMAN

The Resurrection of Christ is another episode which bears witness to the importance of the woman. The fact is known by

all, but here we want to emphasize the first meeting between the Avatâr and a human being: the meeting of the resurrected Messiah did not take place with the men, with the apostles. It was the pious women who looked for him in the sepulcher, to anoint him, and not finding him, informed the most significant apostles, the truly intimate ones: Peter and John. But Jesus was not there even for them. The privilege of seeing him was given to Mary of Magdala, as she was alone again in the sepulcher (John, 20: 1-18), and to her alone Jesus revealed that he was resurrected, only to her he conferred the missionary task to let all know: "I ascend to my Father and your Father, my God and your God." And, a little before, it was Mary of Magdala to hear first the call of the resurrected Lord: - Mary!! - And she, turning around, answered in Hebrew: - Rabbuni! - that is: - Master! -.

The Resurrection is one of the greatest among the Mysteries of the initiatic way, and it was unveiled to the Woman Mary of Magdala.

We find important information on the female Initiation and on her mission of Adept also in other traditions. In India, for example, not only can the woman be an Initiate, but she can also confer initiatic grades to other people, men and women. So, the initiator of the great Shri Ramakrishna, Master of Swami Vivekananda, was the Bhairavi Brahmani. In the Jewish world there have been prophetesses consulted by the priests. Among these, have remained renowned Deborah and Holda. The latter (Hebr. Huldâh) lived to the northeast of Jerusalem, in a new district (2Kin. 22, 14; 2Chr. 34, 22). At the time of King Josiah (638-609 B. C.) she was consulted by a commission of priests about the recovery of the "Law of the Lord" in the Temple. This commission went to Holda to hear the answer of God. The prophetess confirmed the authenticity of the text that had been found. She predicted a suitable reward for the reforming zeal of King Josiah, and grave threats to who did not

conform to it. The episode was decisive for the Jewish religion and happened in 621 B. C., 18th year of Josiah's reign.

No less important was Deborah, also a prophetess, poetess and judge, heroine, wife of Lapidoth; she dwelt at Rama and Bethel, to the north of Jerusalem, in the land of the tribe of Ephraim. According to the Bible translated by the Seventy and to the Vulgate, Debbora or Débhôrah means "bee". Because of her authority as a prophet, she sat under a palm tree, and the priests and the people of Israel had recourse to her (Judges, IV, 1-51).

To be a prophet one must have special gifts, because the Holy Spirit cannot make use of just anybody(1).

The four daughters of Philip, one of the twelve apostles of the Lord, were prophetesses. Luke, in the Acts of the Apostles, recalls them when they dwelt with their father in Cesarea of Judea: "We came to Cesarea, and having gone into the house of Philip the Evangelist, who was one of the seven deacons, we stayed with him. He had four virgin daughters who prophesied" (Acts, 21: 8-9)

THE VIRGIN MARY IS THE LIVING SYMBOL OF ALL THE WOMEN

The gigantic phenomenon of the Marian cult and the Dogma of the Holy Virgin harbor profound meanings in relation to the woman. Mary is defined as the second Eve and the mother of the Avatâr, that is of the divine Messiah or second Adam. The rapid and universal acceptance of a Woman for a special cult is the eloquent sign that the feminine spirituality is indissoluble from the masculine one. But if the Marian question prompts us to consider the historical and initiatic function of the Woman, it is also true that from the creation of the world to the Advent of Christ, there has always been a cult of an archetypal

(1) - T. Palamidessi - Becoming a Medium at High Ultrafonic Level - 7th Booklet.

Woman, and this is confirmed by the history of religions. For these considerations and for others presented in our booklets, the archeosophical function of the Woman is beyond discussion, and if there is a vertical Initiation that comes from on High from God to Man, then a descent of the divine energies must occur also for the Woman, whether she be mother, sister or daughter, since the Woman carries the image and likeness of the Trinity

The fact, historical and mythical at the same time, that a Woman, and exactly Mary of Nazareth, was chosen to incarnate the divinity, is the most precise indication that the woman is, both for the man and for the woman herself, the way, the sacral instrument for a complete ascesis. Besides, it would be impossible to remain insensitive to the evangelical affirmations of Luke (I, 35), when he writes: "The Holy Spirit will come over you and the Virtue of the Most High shall overshadow you. Therefore the holy Being which shall be born of you shall be called the Son of God." That same Son of God who, according to the fragment of the Gospel of the Hebrews, shall say: "A short time ago my mother, the Holy Spirit, took me by one of my hairs and transported me on the great Mount Tabor." This quotation is to be found also in the Commentary to the Gospel of Saint John, ch. XII, by Origen. "My Mother, the Holy Spirit"!! Therefore all the women are under the patronage of the Cosmic Mother who cooperated in the creation of the world and of Adam and Eve.

The Holy Spirit, in the Aramaic texts, is of the feminine gender. Ruach, spirit, in Hebrew is feminine. In iconography, that is in pictorial representations, the Holy Spirit is indicated as a dove, an ancient symbol of the Aegean civilization, where we find it in a certain dove-goddess or goddess of the dove, formerly associated with the great feminine goddesses of the Mediterranean, with the Potnia of Crete, Ishtar of Derceto, Mylitta, also with Aphrodite, and it

represents their force and influence on humanity. In the Odyssey of Homer (XII, 63), it is the doves that bring Zeus his nourishment, the ambrosia. Sometimes it is represented by tongues of fire. The Holy Spirit figures in all the phases of creation and of the history of religions. In Christianity it is enough to remember the Baptism of Jesus, the Annunciation to Mary and the Pentecost.

The Messiah promised that, after his departure, there would come the Comforter, that is the Holy Spirit, She whom Jesus called "my mother".

The Virgin Mary received the Holy Spirit before being the earthly mother of the Avatâr. In the Jewish Kabbalà the Holy Spirit is spoken of with the term Shekinah, "the bride of the King"; the bride of God, the Holy Spirit is no other than the Shekinah (see Zohar, I, 207 b; III, 7 a)

WHAT IS THE DIFFERENCE BETWEEN THE ORDINARY WOMAN AND THE INITIATED ONE

The ordinary woman has the same spiritual insufficiencies of the ordinary man. She is born and dies in pain, in drudgery, worried about the home, the family, far away from religious studies and the extraordinary religious life. She ignores the science of the spirit, that is Archeosophy, and those methods that would save her from a gray, uncertain destiny, with wasted existences. The ordinary woman is a creature tossed about like the remains of a shipwreck lashed by the breakers of the cosmic life. She too is forced, like the ordinary man, to pass from reincarnation to reincarnation, crushed by karma, immersed in the semi-consciousness and the frightening dreams of the crepuscular life of death, until, terrified by the play of these demonic images, she flees again towards the earth, to be incarnated in a new body. Nor can she be saved by an elementary

religiousness based on the fear of a hell, that renders the individual a coward in front of God and their own conscience.

It is not so for the Initiated woman, animated by the aspiration to cooperate with the divine intelligence, a true superwoman, a missionary of the Christ, in full possession of the Wisdom, the Charity and the spiritual powers of the ultraphanic clairvoyance.

THE INITIATION FOR THE WOMAN AND THE FEMALE ADEPTHOOD

“Initiation” means to start a new life, to enter in contact with the world of the spirit, to see the Kingdom of God. It is the beginning of a work which involves all the forces of the physical body, of the soul and the spirit, with the personal help of an instructor or Master, whose function is to bring a conscience to the appointment of love with the Divinity.

In our 40th Booklet we have amply explained what the Initiation consists of. We shall not repeat it, but we remember that in every human being, no matter whether woman or man, there are psycho-spiritual organs in correspondence with the hormone glands, which, once made to function, guarantee the vision of the beyond, the memory of past existences and the condition of the saint who can converse with the Spirits of Light and secure the beatitude of Paradise, although continuing to live on earth. In this state, in the old age the passage beyond the earthly frontier will be like the flight of an angel. Such a condition is reached passing through preparations and progressive exercises adapt to the grade of pupil or Disciple, of Initiate, that is of a person who has entered into the heart of the secret practices, and finally to the grade of Master and Perfect Master or Adept. Well, while all of this was reserved for the man, with Archeosophy it is the privilege also of the Woman. Therefore you, women who read these pages, know

that your constancy in following the doctrine and the instructions shown in our Booklets, will take you during this very life to the most regal and wonderful realizations.

We usually value the greatness of a person by what he was and became through his personal effort and with the help of someone. A youth who douses himself with gasoline and transforms himself into a living torch to awaken his compatriots in order that they defend their liberty; a Saint Francis of Assisi and a Saint Clara who choose poverty and offer themselves to mystical asceticism by helping their neighbor; a Saint Paul and a Joan of Arc who face martyrdom for a supreme ideal; an Ipathia, a Pythagoras, a Saint Theresa of Avila, a Dante, a Virgil, a Buddha, a Blawatsky and many others, they each have some qualities. Well, the Initiate, man or woman, encloses in a single person the best of them. The Initiation is the overcoming of a condition of human limitation, the arrival at a different state, in which, besides wisdom, charity, fortitude, one has the gifts of prophecy, of thaumaturgy, of bilocation and the vision of God.

The Lord awaits our visit because we are His Children. Jesus is our guide, the supreme Master, but the handling of the ship, excellent or poor according to our voluntary preparation, is ours. The landing at the end of our earthly life lived as Initiates, is done in pairs, because the heart of God Father-Mother is entered in two.

Perhaps you know something of espoused souls, but you can know more by increasing your knowledge of the creation of the souls.

"Archeosofica" takes care to underline the importance of the Woman as an Initiate and Adept. In India, as in Tibet, the woman is admitted among the Initiates and has the function of an Initiator. In distant times, when the schools of perfection and of sanctification refused women the right of Initiation and relegated them among the mediums and the sibyls, one of the

greatest geniuses and Initiates in history, Pythagoras, declared the woman suitable for the celebration of the Mysteries and for the initiatic life. This happened 500 years before Christ. Pythagoras was born in Samos in 571 and died in Metaponto in 497. A mathematical genius, he prepared the way for the Essenes of the Dead Sea and for the Therapeuts of Egypt.

Pythagoras did not see only the maternity in the woman, but the precious collaborator, the wonderful companion with whom to climb side by side the steps of the Temple of human perfection, up to the apotheosis of the Adept hood and of the Theosis. Therefore he had the courage to tell the women of Crotona that the Initiation was open to the mothers, the single and to all women who felt the urgent need and the necessity to face the catharsis (purification), demanded by the asceticism, and make themselves Goddesses, that is Daughters of God. The expression of Pythagoras recalls the Psalm, 82: 6, which says: "I have said: You are gods, all children of the Most High." And Jesus used the same language when they were about to stone him: "Is it not written in your law: - I said: you are gods -? If He called gods those to whom the word of God was directed, and the Scripture cannot be annulled, to whom the Father has sanctified and sent into the world, you say: You blaspheme, because I said: I am the Son of God?" (John, 10: 34-36). If Christ places the man on the same level as the woman, both as image and likeness of God, both are considered gods and Children of God if they adhere to His Holy Will.

Pythagoras knew what he was saying, and speaking more of him, it is not too much to affirm that some ancient authors: Porphyry, Jamblicus and even Clement of Alexandria in his Stromata testify to the excellence of the Pythagorean women, especially Théano of Crete, wife of Pythagoras, his two daughters, Damos and Arignotés; Timychias of Sparta, an Initiate and a martyr under the tyranny of Dionysius.

Pythagoras considered women to be gifted with excellent intuition and with a contemplative spirit, and he himself, as Aristossenes narrates, learned most of the moral doctrines and of the secrets of the ascesis and theurgy from Temistocleas, priestess of Delphi. It was she who made him understand the Woman in Initiation. Perhaps because of that happy capability of his, to appraise the initiatic value of the feminine element, he became a strenuous defender of the woman. But he was afraid of provoking equivocal situations, and therefore he made the communities of the female Initiates separate from those of the male Initiates.

Let us remember the considerable number of the holy Initiated Women who followed courageously the Son of God, never abandoning Him, not even at the foot of the cross.

In Alexandria of Egypt, in the school founded by Saint Mark the Evangelist, the women inspired by the Holy Spirit prophesied and taught, catechized, initiated men in the mysteries of Christianity. From that glorious school came the greatest Masters of that epoch: Pantenus, Clement of Alexandria, Origen, Alexander bishop of Jerusalem. In that time it was known how beneficial the feminine awakening influx was and how effective was the Initiation worked, on an individual, by two wills of different polarity, feminine and masculine.

Between the marriage of two creatures and the Initiation there is a certain analogy. There is always the action of the masculine and feminine polarity. In the baptism, meant as Christian initiation, there is always the bipolar action in act. So it is in the horizontal Initiation, or human. This is more effective if given by two Initiators of different sexes. The reason for this lies in the fact that the woman during the rite awakens in the man, by the law of polarity, his latent, sleeping feminine aspect(1). What we have said is a secret disclosed, revealed for the first time to all women.

(1) T. Palamidessi, THE OCCULT CONSTITUTION OF MAN AND WOMAN-8th B.

After the fall from the Edenic state, the souls derived from the couple Adam-Eve entered in the double current, involutive-evolutive (descent and ascent) though still bearing the mark, the divine masculine and feminine image. The souls became specialized in the two sexes but carry, in the latent state, the nature of the opposite sex. In substance: the man is man, but with a feminine tone; the woman is woman, but with a masculine tone. The Initiation must reconstruct the state of androgen. We must not forget: in the metaphysical Universe exist the Eternal Masculine and the Eternal Feminine. The Marian cult is a vague popular intuition of the Eternal Feminine, the re-surfacing of a very ancient cult of the feminine aspect of the Divinity, and the demonstration that the Woman has her decisive and noblest part in the evolution and ascesis of all humankind.

In the primitive Mosaism it is well known that the female Initiations existed. Mary, the sister of Moses and Aaron, was an Initiate and a member of the Council of God (Numbers, 12: 2; Exodus, 15: 20). The symbols of that time were the doves, the turtledoves, the lambs, which the women sacrificed to Jehovah. The priestly role of Mary, the first among the Dancers of Israel, indicates the work of Moses in the defense of the old dogma of Ram on the equality and the indissoluble union of the Masculine with the Feminine, in the social State as in Iêvê.

Following the example of Samuel, founder of the Jewish school of Prophetism(1), the Roman matrons gave life in ancient Rome to the first school of the Christian Apostolate. Of this meritorious institution speaks Saint Jerome, Doctor of the Church, who died in Bethlehem on the 30th September 420. In this seminary directed by women descendants of the patrician families, the free priests of Christ were initiated in the esotericism of the sacred sciences.

(1)T.Palamidessi-BECOMING A MEDIUM AT HIGH ULTRAPHANIC LEVEL-
7th Booklet

The fundamental parity of the sexes before God does not have to be discussed any more: "For as many of you as have been baptized in Christ - says St. Paul -you have clothed yourselves with Christ... So there is no more ... neither man nor woman" (Gal. 3: 27-28). One of the aims of religion and of the Archeosophical Initiation is for the woman, in relation to God, to acquire a "masculine" and "feminine" spirituality; for the man, a "feminine" and "masculine" spirituality. If they do not arrive to such a point, they should consider themselves spiritually and initiatically mutilated and in discord with God.

OBSERVATIONS ON THE DIFFERENTIAL ASCETICS AND HAGIOTYPES

When we wonder whether the feminine temperament is more or less suitable to sainthood and the initiatic life, the facts demonstrate that the hagiotypes (= types of saints) man and woman stand on the same pedestal. The examples of heroism, of prophetic qualities, of the capacity to perform miracles and to possess other charismatic gifts, are as numerous in women as in men. We will summarize in two columns the fundamental characteristics that differentiate the woman from the man regarding the way of feeling the spiritual life.

MALE

1 - His concept of spiritual life is more complicated than that of the female: theory of the supernatural, way of conceiving theology that creates some difficulty in the practice.

2 - Predisposition to fortitude, apostolic dynamism, decision, magnanimity, justice, but less disposition to the corresponding virtues characteristic of the woman

3 - Prefers asceticism

FEMALE

1 - She conceives the spiritual life in a simple way, limited to a loving devotion. Not very clear ideas about the theology of the supernatural and anthropomorphic conceptions of God.

2 - Predisposition to charity, humility, obedience, charity of the affection, chastity, desire for the interior life, affective contemplation, love of sacrifice, devotion, patience, and naturally less disposition to the virtues characteristic of man.

3 - Prefers mysticism

THE PRIMORDIAL WOMAN IN THE MYTH OF THE FALL OF ADAM AND EVEEFFECTS OF THE COUNTER-INITIATIONTHE TREE OF THE KNOWLEDGE OF GOOD AND EVIL

If the Initiation is the entrance through the narrow gate that leads to God, the counter-Initiation was the distancing from the Eternal and the temporary loss of the Paradise, at least for a part of the souls: those who do not incur the "second death"(1). Well, in all this dramatic situation, is involved the Primordial Woman.

The importance of the woman in the two decisive moments of the spiritual life of humanity, the fall from Eden and the asceticism towards the Eternal, is a certain fact. It is proved by Myth, the Holy Scriptures and logic, and it is confirmed by the archeosophical research. And, if this were not enough, all this is tied with the pedagogic message of the last Messiah: Jesus.

The traditional Myth is always a key that few can undertake to make use of, because it belongs to the world of esotericism. The word "myth" derives from the Greek *màqoj*, that is tale, fable. Mythology was born with man and may be considered a secret language and a necessary element of religion, with the purpose of handing down, from generation to generation, the profound teachings on the origin of things, the creation of the world, the man, the woman, the intimate life of God and the methods for protecting the operating spirituality of humankind. Myth and cult are two elements soldered to the religious fact. The cult presents itself as the expression of that mystical emotion which is specific to religion. The myth is the rational comment on the acts of cult, transmitted through the centuries by means of a fabric of symbols. Of the

(1) - T. Palamidessi - Encyclopaedic Dictionary of Archeosophy - 40th Booklet

latter, the wise know the meaning, but the popular mass of believers hold fideistically to the plot of the mythic tale, because they are not able with the sole force of reason to penetrate the occult significance of the myth itself.

Besides, the myth is part of an oral or rarely written tradition, for the few who read in it as in an open book. If the chain of sapiential transmission should be interrupted, then the understanding of the myth could be favored by meditating on it: a meditation which calls, in the Initiate, for an inspired intuition.

The myths were devised by the great priests of the past, when the necessity prevailed of veiling the divine Revelation. However, also today in fully modern times, there is no lack of instances of new additions of a mythical character in the Catholic religion itself, we do not know whether deliberately or unconsciously. Later, when the times are ripe and the minds open, the myth is substituted by a mental creation more ample, more accessible, more moral, to arrive at the value of a metaphysical system. The old myth remains like an obsolete thing, understandable only on condition that it be allegorized as the receptacle of a high religious and moral teaching, or else degraded to the rank of a fable.

In all religions some myths persist, that even today keep their strength and represent closed or mute books for those who are inexpert in this field. Of the myth the Alchemists made use to conceal, from those who were not ready, the phases, the operations of transmutation of the common consciousness into an initiatic super-consciousness. But the woman Archeosopher, to fulfil her work, must needs become a knower of myths and, obviously, a decipherer of the myth.

It will surely be clear that Moses, on leaving the Colleges of the Pharaohs, used for the people of Israel the secret art of the myth that he had learned from the Egyptian Masters. What he was allowed to say or write, he expressed in

an inspired language accessible to the masses with a religious tendency, but he delivered to these same masses the secret teaching in the typical expression of the myth. With this criterion he wrote the Genesis, using many symbols among which are, now popular and little or not at all understood, the Tree of Life and the Tree of the Knowledge of Good and Evil, the serpent (the Ahrimanic forces) and the forbidden fruit, the Cherub armed with a fiery sword (the Keeper of the Threshold) (1) ready at the orders of God to defend the Tree of Life. The other symbols are Adam and Eve, the garden of Eden, the rivers, the animals, etc.

The Catholics continue to pray and to believe in the apple of discord, the fig or the pomegranate, in the serpent that spoke to Eve, and in the original sin, caused by a childish disobedience concerning food or by a sexual sin. All this is puerile, but undoubtedly effective. Without the myth of the Genesis we would have lost a profound archeosophical teaching.

The tale taught and kept by the exoteric Churches (people-oriented) as a true, historic episode, has another side to the coin, since it contains an intense occult teaching. Of this we will speak briefly, with particular reference to the primordial woman (Eve) and to the earthly woman.

We begin by stating that we do not want to develop, on this occasion, the theme of the two Trees of the Genesis, because probably not all our readers will be Kabbalists, well versed in the texts of the Kabbalà or secret Tradition of Israel, but we shall take up the subject again giving ample explanations at a more suitable moment (2).

Now, the research consists in ascertaining the concurring guilt of Eve in regard to the disobedience of Adam towards his Creator.

(1) - T. Palamidessi - The Guardians of the Thresholds and the Evolutionary Way - 10th Booklet.

(2) - T. Palamidessi - Elements of the Kabbalistic Tradition - 23rd Booklet

The Genesis of Moses transports us beyond time and space into an ultraphysic world, when the earth on which we live was not even an incandescent mass, and the solar system had no physical consistency, but was modeled in nothingness.

In this metaphysical world, let us imagine with Moses an Adam created and put in a wonderful garden in the company of animals, birds, trees, but alone, without a companion of his kind. A unique Adam, but enclosing in himself she who would be his woman: Eve. An Androgynous Adam, that is male and female, active and attractive.

Around him everything was already split according to the pre-established models of the archetypal creation, that is not yet materialized. Also the animal kingdom had been carried into effect in its variety, therefore it was necessary that the androgynous Adam, one and alone, enter into the duality to be individualized in accordance with the universal law of the ideal creation. Besides, he himself wanted a companion of his own kind, and God Father-Mother granted her to him. He put him in a state of lethargic sleep, and from the luminous, ethereal body of Adam he undoubled the feminine part. There were now two Adams, one of which took the name of Eve. It was a mysterious delivery of the female. But attention, do not fall into the temptation of imagining the first man and the first woman the same as we are: that creation was in the world of ideas.

The primordial creation, the undoubling of the Adamic unity, presupposes that we project ourselves into another dimension. We have said "dimension": what is it? The dimensions are expressions of power. The man imprisoned in a three-dimensional form (height, width, depth) and a specific weight due to the density, sees and considers all things in the light of the three dimensions, because for him only the physical-vital quantity is valid. The defunct, that is the disincarnated ones, free from their material physical body and from their energetic bodies (etheric, astral, mental), live only in the

fourth dimension, or in a purely spiritual, ethereal (not etheric) state, and therefore potential, which makes possible that penetration of the bodies not permitted by the physical laws. The dimensions are several: ten, as many as the Sefirot of the Kabbalà. The Eden, or earthly Paradise, and the Heavenly Eden, or New Jerusalem, are in one of these dimensions.

In the undoubling(1) Adam underwent an alienation of that part of himself that we have defined feminine, attractive, the passive element by which Adam was individualized. The will of Adam had two qualities: one masculine or expansive, and the other feminine or attractive. From one, they became two volitive intellectual principles. Adam, seeing himself reflected in Eve, took consciousness of himself. If he had remained androgynous (male and female in unity) it would have been impossible for him to acquire the free will and to accomplish a further development through his auxiliary force emanated by himself.

In the Hebrew language, used to write the Bible, the masculine part of the individualized Adam takes the name of Aîsh, and the feminine one that of Aîshah. Therefore, even if until now we have been naming Eve, this name must be taken with another meaning (Hewah = elementary existence), or what constitutes the origin of all that constitutes this existence.

Following the universal law, the relations between male and female manifest themselves with a union or with an opposition: the two-fold human aspect. In the intellectual generation, the woman is the fecundator of the man. He takes the impulse to think and to act from the communion or from the contrast with her. The more or less secret mainspring of the masculine will is always the woman, who for the most part lets the man decide consciously or unconsciously, directly or indirectly. In the generation of the flesh, the male is the

(1) - T. Palamidessi - HOW TO HAVE AN OUT-OF-BODY EXPERIENCE AND TRAVEL IN THE SUPERSENSIBLE WORLDS - 6th Booklet.

positive pole, and in this sense he is active, while the woman is passive and constitutes the negative pole. The male fecundates the female when their bodies find themselves in a state of union and of opposition at the same time, and the child of the flesh is born from this union-opposition by the work of the female. The male and the female, when they are a perfect couple, truly constitute the unity in the body, in the soul and in the spirit. This is the only temporary androgynous moment mentioned also by Jesus: "The Creator in the beginning created them male and female, and said: - Therefore the man shall leave father and mother and shall unite with his wife and the two shall be one flesh -" (Matthew, 19: 4-5).

In the Eden there were Trees, among which the Tree of Life, symbol of the Intelligence of God and of the life of Grace, and Adam and Eve had to nourish themselves with its fruits. The two volitive faculties had to adhere perfectly to God. There was also a Tree of the Knowledge of the Good and the Evil, forbidden, under pain of materialization, death, what in India is called Samsâra or the becoming of the cosmos: the fall in a phenomonic world ruled by the law of the Karma or destiny, that is the correspondence between action and reaction; the crushing in the "Wheel of Existence" intuited by the Buddha.

The poisonous, forbidden fruit, is the blind egoism, the burning cupidity, which brings forth the self-conceit, the anarchic sense, the black magic.

In the Androgynous state, Adam was a creator. What he conceived was realized in that metaphysic world, and they were good things, because his masculine and feminine will adhered to the Intelligence of God. Adam, creature of light, had to achieve a work, but once he was undoubled he yielded to the deceptive inducements of the forms and of the senses, making himself a slave of the phantoms of matter, falling into the abysses of illusion, of Maya and of Samsâra.

The Chapter 3 of Genesis, v. 1-7, unveils the nature of the original sin: the black magic and the self-conceit of believing oneself omnipotent. Adam, through his volitive faculty Aîsh, was able to realize his thoughts transferring them from potentiality to action. All that Adam wanted, existed. Adam, split into Aîsh and Aîshah, acquired an independent individuality: he could manifest himself freely. But the will of Adam could not be homogeneous with the creative faculty of God, otherwise he would have been God. Therefore he could do everything with his will, except to create himself: he was not the source of life, but a reflection. God had warned him that he, Adam, was the master of the whole universe and that his very body was the Âdamah universe (Moses calls âdamah the vital substance, unique and homogeneous in all the creation). But Adam must not touch the center of creation because, not being able to understand and dominate the two-fold principle of good and evil, he must keep himself steadfast with the intelligence orientated towards the coincidence of opposites, that ends in the unity and identicalty by grace, according to the biblical interpretation of St. Gregory of Nissa.

Once more, we exhort you to keep to an ideal and not a material vision of what we are saying.

The serpent, an ahrimanic symbol, was ready to suggest to and convince Aîshah of the omnipotence of her companion Aîsh and of her own omnipotence: to create, to become similar to God. The Tree of the Knowledge, its fruits, the serpent or nahash, in the Mosaic symbolism equal the Ahrimanic and Luciferic powers. At this point, a short digression will be useful to remember some things: in the man, ahrimanic influxes work, that is inclinations to materiality, to sensuality; and luciferic influxes, that is specific contrary inclinations: to independence, to boundless freedom, to asceticism. The Ahrimanic powers manifest themselves in the mineral, vegetal kingdoms,

only as a cause of barrenness, desiccation and death; in the human kingdom they work to detach the soul as much as possible from the world of the spirit, in order to incorporate it wholly in their materially free world (the serpent). The seduction is exerted with the sensitivity, sensuality, corporeality, tangibility, formalism, idolatry, etc. The Luciferic spiritual powers want to completely detach the human soul from the senses, from the world of the senses, leading it to the pride, the titanism, the anarchic, autarchic spiritual attitude, hostile to the order of the world.

The complicity of Eve in the sin against the Ordainer, the Creator, was of an extreme gravity, being a sin of egoism, of self-conceit, of titanism and, at the same time, of materialism. The evil intelligence had suggested to Eve that the world had been created by God, but that she with Adam could replace God: to become equal to the Creator! Deeming themselves independent creators they used a power, called by the Kabbalists: the Sefira Malkuth(1).

A creation started which did not conform to the will and the intelligence of God, but to that of the cosmic human couple. Therefore the custodians of the Old and New Testament have fought with reason and with full educational right the three deadly tendencies and actions: the egoism, the self-conceit and the black magic. And Christ, the second Adam, came to preach: the love, the humility and the faithful abandon in the Will of God Father.

Since the earth and the universe had been made with the same adamic element, the whole prime material degenerated: the body of Adam and Eve and the whole Universe were involved. The metamorphosis began. The feminine and masculine bi-polarity was transmitted to the diverse human lines, which appeared in different parts of the earth. Each human being carries from his

(1) - T. Palamidessi - ELEMENTS OF KABBALISTIC TRADITION - 23RD BOOKLET.

birth the mark of this double polarity, impressed in the spirit, the soul, the eros, the body.

God had said: "Grow and multiply, replenish the earth and subdue it ..." (Genesis, 1: 28). And He also blessed them. In fact, in that ethereal and metaphysical earth the souls were created by an occult process of animic proliferation of the same Adam-Eve in the androgynous state: an enormous quantity of holy theocentric souls who also lived in and cultivated Eden. After the fall, there was the stream of perverse souls.

The mystery of the original sin which is transmitted to who is born is no longer such, now that we have spoken of the pre-existence of good and evil souls, born from the Androgynous Adam in the state of grace and from the fallen Adam. The fruits have the hereditary characteristics of the tree which gave birth to them.

If you happen to find a Zohar translated from the Hebrew-Chaldaic, you could meditate on the following passage:

"Before his fall, Adam followed the superior Wisdom and was not yet torn away from the Tree of Life, but when the desire to know the life of the low and to descend towards it triumphed in him, he suffered its fascination to such a point as to be taken away from the Tree of Life; he knew the evil and turned from the good.... Before his sin, he understood the voice from on high, he knew the Wisdom from on high, he lived in the light and the peace; after his sin, he listened only to the voice from below.... Woe to him who lets himself be seduced by the filth of the low, because he drags death on himself and on his descendants.... Adam suffered the attraction and descended to know the inferior regions; he followed his desires until he arrived at the serpent of the earthly passions; he followed it, he attached himself to it and he drew death on to his own head and that of his descendants. The filth resides on them until the day of the promulgation of the law".

The occult meaning of the Genesis does not end here, because the garden, the trees, the animals, Adam and Eve and all that was in that Eden refer to the physical man and woman, their consciousness, their centers of force, their spinal cord with its vital currents indicated by the yoga.

Now let us take our bearings. Now, God has sent to earth the Avatâr Jesus, and as Eve was born from Adam, Christ was born from the Virgin. The doors of heaven have been thrown wide open. Because of a Woman who loved the Adam with all her force to the point of wanting him to be God, pushing him on the God-fleeing way of counter-Initiation, we have fallen on earth. Through the motherhood of women, the souls can incarnate, purify and sanctify themselves. The Woman of Eden led the Cosmic Man towards earth, but the Woman of the earth, redeemed by the blood of Christ and by the motherhood of Mary, Initiated in Christianity, Initiated in Archeosophy, is the one who can save the world by taking the souls back to God.

In the evolutive journey from earth to heaven, the woman can become a valid initiator of the man and of the other women, but her greatest effectiveness is exerted on man because of the law of polarities. The mere presence of the woman is sufficient to move the energies of the man, to awaken his artistic creativity, his religious fervor, his spirit of scientific and philosophical research, his heroism. This happens because all living beings and the whole universe are ruled by the principle of the two contrary forces animated by strong attraction: positive and negative forces that are found in emission and reception, in good and in evil, in life and in death, in idea and in action, in man and in woman.

The man has a negative polarity on the mental plane and positive on the material plane; vice-versa the woman is positive on the mental plane and negative on the physical.

Experience and the secret teaching(1) say that the phallus of man is polarized positively, whilst the kteis of woman is polarized negatively; man's head and brain are negative in comparison to the woman's which are positive. The law of polarity explains why the man, though having so much initiative for the physical manifestations of love, waits instead for the woman's invitation, for her feelings and her mental passion to climb the steps of the union in the superior planes of consciousness. Love is a universal law which rules the positive atom and the negative atom; man and woman, when they are face to face, enter into an exchange of energies which is intenser when the femininity and masculinity are more pronounced in each of them.

The exchange of energies is decisive during the rite of Initiation. The law of polarities is also fundamental in theurgic rites, in the therapy. The mere presence of the woman when the polarities are catalyzed (that is that they are stimulated to action, to an intense reaction) is enough to move the energies of the man. It is the same for the woman in the presence of the man. The differences of bioelectric and mental potential between man and woman make the rite of Initiation highly vibrant.

THE MECHANISM OF THE INITIATION

When good steel is put in contact with a magnet, this steel is magnetized, it becomes in turn a magnet. The Initiation is, in a certain way, an analogous operation. The Initiator, man or woman, is the magnet and the initiant or recipient is the steel, because such must be the consistency of they who have morally tempered themselves in the asceticism. The occult process consists of the transmission of a force which

(1)-T.Palamidessi- THE MEDITATION ON THE SEXUAL SPHERE
AND THE ASCESIS - 12th Booklet

could be called spiritual telekinesis, in the sense that there is a passage of a wave, of a real force that from the brain of the Initiator (where the center of gravity of the spirit resides) arrives to the center of the spirit of the initiant. This operation may be defined as the opening of the "third eye". In the discharge, that is in the projection of this force, the help of the "divine presence" is used. If the Initiation is the beginning of a more perfect life in accordance with the Intelligence of God, and if to begin it the three knots must be untied which bind the individual to his physical body and constrain him to the tyranny of the ahrimanic and luciferic influences, it is also a severe, free and voluntary preparation, to assimilate the wisdom and unite it with the charity.

The Initiator projects an image and a name that are registered forever in the consciousness of the receiver, bringing about an awakening, a change, a precise will of asceticism, a new dynamism of the spirit, liberating the emotive and erosdynamic soul from the influence of the material forces and of those titanic. After the first human Initiation - also called horizontal Initiation - there will be another for the opening of the second eye in the heart, seat of the emotive soul. The third human Initiation will be for opening the first eye in the sexual region, in order to disentangle the erosdynamic soul from the physical body. It is the most difficult one and must be undertaken only when one is thoroughly prepared for it. Before awakening Kundalini, the fire of eros, the spirit and the soul must be purified and transmuted in the Agapè. Only when one is sure of having become pure of mind and of heart can one release the creative forces, because they will no longer be able to drag one towards perdition.

The effectiveness of the Initiation depends on many factors: 1) - Predisposition because of a good work of

catharsis or purification done in previous incarnations; 2) - Presenting oneself to the Initiator after a life of methodical exercises that allow a happy outcome of the spiritualizing investiture; 3)- Having benefited from the law of polarities.

It is certain that the Initiation conferred by a Master is powerful, especially if he knows the way to utilize the cosmogonic polarities.

The difference of sexes, apart from any esoteric relationship, spontaneously involves a natural attraction and intellectual, sentimental and sexual perturbation, let us say an attention and an emotion. But when there is a relationship motivated by spiritual matters, like the Ascesis, then the horizontal Initiation acquires an exceptional power. To conclude, the latent androgynous state, or the male-female mark which every creature carries from birth by atavic transmission of the primordial couple Adam-Eve, will be awakable in its feminine aspect if the Initiator is a Man, but will be awakable in its masculine aspect if the Initiator is a Woman. This is the stimulating and attractive effect of the different polarities.

If, by a providential occasion, the Initiator is a husband or a wife, a mother for her son, a father for his daughter, a brother for his sister, a sister for her brother, or it is a case of twin souls, in these cases the Initiation is extraordinary(1).

ITINERARY OF THE FEMININE ASCESIS

To take the Kingdom of Heaven by force is the advice that Christ has given, and this is the Initiatic aspect of esoteric Christianity. Such a conquest presupposes a voluntary voyage through the numerous worlds that interpenetrate the earth, on

(1) -T.Palamidessi- THE ESOTERIC PROBLEM OF THE SEXES, THE MARRIAGE AND THE CHILDREN-20th Booklet

which you Women live in the quality of prisoners or goddesses in exile. To undertake this liberating emigration, which will enable you to be never reincarnated again on the planet (except for an apostolic mission), you must realize an itinerary in order to rightly direct your steps, overcome the dangers and barriers of the Guardians of the Threshold and arrive at the destination.

Such a voyage requires two interventions: from on high the call of the Father, the assistance of the Son and the intervention of the Holy Spirit; from below your capacity to cut the ropes, break the chains which keep you slaves of matter. To break the chains does not mean to commit suicide, but to conquer the freedom to live and enjoy that which God has given, without being its prisoners.

The spirit, the soul and the eros suffer the savage attraction of matter. Well, these three elements must feel the same attraction for the opposite pole which is God, the Paradise, the Communion of the Saints.

If you have meditated well on the contents of the first Booklet, you will have understood the usefulness and the insufficiency, at the same time, of the ordinary or exoteric religion, because active Faith and Charity are not enough to reach the Illumination and the freedom from the existential yoke; it is not enough to live the morality of the Gospels, go to Mass and approach the Eucharistic offering: there are transformations to be brought about in the molecular structure of the body and in the consciousness. If the ordinary religious way was sufficient, if the Initiatic way was not necessary, the Christians would all be Saints and the world regenerated. Instead the entire Christianity is to be christianized.

A theorist of sport who wanted to make a high jump of two meters could not do it without a preliminary and gradual training: he would stumble and rip a muscle, demonstrating his own impotence. So it is for the Christian. The truly

regenerated woman must be able to enter into contact with the authentic Christ, and not with a phantom image surfacing from the unconscious; when she falls asleep, she must not lose her consciousness, but realize that she is sleeping and transfer the consciousness into the heavenly regions. As long as she dreams her trivial dreams, fruit of illusion, rather than emptying herself to be filled with the divine light; until she is able to have out-of-body experiences to enter the etheric, astral and mental worlds without fear, and then re-enter her physical body without ever losing her consciousness, the woman will only be an ordinary creature.

The Christian woman must remember her past lives one by one, with cold determination; read the past and future events in the great book of creation, like the prophets. She must sweetly pass away on the day of her death, in full continuity of consciousness, like an angel who goes through the regions of the hereafter to direct herself to the divine region, bringing comfort and help to the confused souls met during the journey. In the course of her earthly life, she must be able to see at will, with her spiritual senses, the soul of everything, its occult colors. The Christian Initiate Woman lives on earth and simultaneously in heaven, and it is she that, according to the Hermetic-Alchemistic language, has passed through the three phases of the opus in black, in white and in red. The means to arrive at these results are the profound meditation and the constant prayer, because to pray means to live in God, to breathe God. We must always pray (Luke, 18:1) but following a certain method, because many factors influence the results:

- 1) - the correct or balanced position of the body during the exercise of attention, concentration and meditation;
- 2) - the discipline of breathing, because the mind's activity is influenced by respiration;
- 3) - the abstraction or the withdrawal of the senses from the external world, towards that psychic;

4) - the prolonged concentration or meditation, during the prayer, on a point, a symbol, God.

These means serve to reinforce the mind in its cerebral center of gravity, with the purpose of transferring it into the heart, seat of the center of gravity of the soul. The prolonged prayer in the heart, from 3,000 to 12,000 repetitions a day, insisting on a formula of few words (usually: Jesus come - or: Lord Jesus Christ Son of God, have mercy upon me, a sinner - or: Lord let your Kingdom come), produces a transmutation: Spirit and Soul become a single force in the union with God. At the end, with attention, concentration, meditation and prayer, an awakening provocation is directed towards the center of eros, so that the Fire or Kundalini rises to the heart and forms the complete union with the soul and the spirit no longer according to the will of the flesh, but according to the will and Intelligence of God.

The exercises are explained in detail in Booklets number 5, 6, 7, 9, 11, 12, 13, 15, 19, 38. Booklet number 40 - THE ENCYCLOPEDIA OF ARCHEOSOPHY - will clear up any doubts. With Booklet number 8 - THE OCCULT CONSTITUTION OF MAN AND WOMAN - the Woman will realize that besides the different polarity of vital currents and principles of consciousness, she is no different from the Man, and for both of them must happen the meeting with their espoused soul. The Lord created masculine and feminine souls in order that, loving each other, they love him. Love, wisdom and the experimental method are the fundamentals of Archeosophy, without which it is not possible to escape from the pit of the damned. The itinerary does not allow deviations: "You shall love the Lord your God with all your heart, with all your soul, with all your strength and with all your mind...." and then He adds: "...and your neighbor as yourself" (Luke, 10:27). In the love towards the neighbor is also included that more intimate of marriage, love between man and woman, sublimated by the archeosophical ascesis. The Woman

Archeosopher, we repeat again, will gain a great advantage if she is initiated by a man, because of the strong stimulating action of the opposite polarity.

Every woman is destined to meet her espoused soul, the companion for the realization of the ascesis in two in the present existence and in the supersensible planes.

The doctrine of the espoused souls recalls the love of St. Clare with St. Francis of Assisi, and of St. Theresa of Avila with St. John of the Cross. This doctrine will be resumed and developed in another booklet, as well as the subject of the polarities between man and woman. For now, we have wanted to give a panoramic and introductory overview of the importance of the woman for a feminine priesthood, an Initiation and an Adepthood.

In the booklets which follow you will find the first instructions of a practical nature, the actual exercises, a guide to obtain the spiritual development and the conquest of the bio-psychic-spiritual powers, indispensable in helping us to know more and more ourselves, the others, God and the Cosmos.

CONCLUSION: THE WOMAN WILL PREPARE THE ADVENT OF THE HOLY SPIRIT

We have observed through the study of the "Holy Scriptures" how responsible and important every woman is for the salvatory plan of God. Single or married, in religious garb or not, she always has a mission of educator to fulfill, but we say even more: all women are important, because the Church of the new times awaits the Comforter even before the eschatological return of the Son of God. They must prepare a point on earth, where the decisive manifestation of the Holy Spirit will occur.

In the Cenacle of the Pentecost, the Spirit radiated over the Apostles because there was Mary, mother of Jesus. With the exceptional descent of the heavenly fire the hierarchic Church was created, but the Church was already there, because there was the Virgin Mary.

The descent for the Advent of the Holy Spirit will have its female forerunners, as Jesus Christ had his prophets, his precursors and his sibyls. These forerunners and prophetesses will be chosen among the most suitable women, formed by the doctrine and the asceticism of Archeosophy, but always in strict collaboration with the masculine element.

We believe that every woman must be vigilant and keep herself ready for the call from on high, the voice of vocation, and keep her attention on the mission of the Virgin Mary in the economy of universal salvation. The woman must ask herself the question if She too has been chosen to cooperate towards this same salvation, which is the good of all.

The great works of God to be developed need evolved, and therefore suitable, people: women and men in perennial apostolic activity.

A Woman, Mary, prepared the coming of the Word in the souls and in the Church. Well, a Woman will be the Messiah that will incarnate the Divine Mother, whose Advent must be prepared by you, by the women of the one and indivisible Ekklesia, the Church of Peter, John and Paul, the Archeosophical Ekklesia.

The Woman Messiah, the one who will come in the future, will make understood the labor of the Marian cult for the preparation of the Advent of the Paraclete.

The earthly mother of Jesus, let this be clear, belongs to the class of precursors and cooperators, not of mediators, because as St. Paul wrote in the First Letter to Timothy (2:5-6) "... there is only one God and one mediator between God and men, Christ Jesus, He himself a man, who gave himself in ransom for all....".

The developments of our thesis may be drawn from the reading of the 18th Booklet, pages 13 and following: THE MYSTERICAL EXPERIENCE OF THE HOLY GRAIL, although this is not a thesis, a working hypothesis, but they are events prophesized by Christ himself.

FREE TOPICS TO BE DEVELOPED AND SENT TO "ARCHEOSOFICA"

WITHOUT OBLIGATION you can answer or not the following questions. If you do, please prepare two copies, one for you and the other for us. We suggest the written dialogue to find out if we have succeeded in making ourselves understood and to stimulate you to an effort, a useful training of mental application. Here are the questions:

- 1) - Who is the woman and what difference is there between an ordinary woman and the Initiate?
- 2) - Is a feminine Priesthood possible? For what reason was it not done?
- 3) - What importance has the Woman for the Man and for Archeosophy?
- 4) - Have you understood the law of polarities between individuals of different sexes?
- 5) - How did our Lord Jesus Christ consider the woman? Why did he explain to her the greatest teachings of the Kingdom of God?
- 6) - Explain what Ahrimanic and Luciferic forces are.
- 7) - What importance has the Woman for the masculine and feminine Initiation?
- 8) - What does the Itinerary of the feminine Ascesis consist of?
- 9) - Who are the espoused souls? Are marriage and love good for Archeosophy?
- 10) - What mission has a wife, a mother, a sister, a daughter Initiated in Archeosophy?
- 11) - Why is the Mother of Jesus important? What is her function?
- 12) - Would you please explain the myth of Adam and Eve and the symbolism of the 2 Trees.
- 13) - What is the Shekinah?

- 14) - Do you believe the Incarnation of the Holy Spirit is possible? Why should the Holy Spirit use a woman's body?
- 15) - What are your doubts about the contents of this booklet?

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