

Didactics of Self- Knowledge

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PROLOGUE

"To justify or to condemn does not mean to comprehend.

Whoever wishes to end with his defects

must not justify them nor condemn them.

It is urgent to COMPREHEND our errors."

Those who in another time went to the temples of the Ancient Initiatic Mysteries to be instructed in secret on the eternal principles of Universal Wisdom had to pass through different periods of preparation.

Purification, Initiation, and Perfection were the obligatory steps for him who desired to cross the threshold of the unknown.

Both then as now, it is inexcusable that before initiating the Path one must dispose of the precise preparation to face the difficulties and to overcome the faintings that will have to arise.

Every one who accedes to these Gnostic Studies with the pretext of conquering great powers, of awakening to the unknown in immediate form, is condemned to failure.

Before initiating the Path we must detach ourselves from every burden that turns out useless and superfluous, of something so terrible and heavy as our own subjectivism. We must PURIFY our mind, eliminating from it all the inhuman elements.

But to attain success in this endeavor, we must dispose of the knowledge of the appropriate Body of Doctrine to be able to employ ourselves fully in the Work with the first factor of the Revolution of Consciousness: TO DIE.

Only with death does the new arrive. The themes that are included in this book will show us the only manner of carrying that PURIFICATION to term, will permit us to come some day to possess true Wisdom.

For this we have to face with new mind the reality of facts, free of the shackles of materialist skepticism that has its origin in the lie of him who self-esteems himself excessively.

The crude reality of facts is that the events may be repeating themselves again and again; but what we have to modify is our attitude in the face of such circumstances.

We need to change our attitude toward existence; but one cannot change one's attitude toward life if one does not eliminate those harmful elements that one carries in one's Psyche; that is to say, we need to die in ourselves.

Certainly there exists a harmful element in us that is obstacle for the acquisition of true Happiness: the false personality. The Being in itself is happy, immensely blissful, when it can manifest itself freely in us, without the obstacles of the I-s.

Obviously we need to provoke a change in ourselves. With this purpose we must proceed in the study of this Compendium, this 'Didactics of Self-Knowledge': that of putting into practice what is delivered to us.

Thus, if we really want a radical change, what we must first comprehend is that each one of us is at this or that Level of Being. What is our Level of Being? It would not be possible to pass to another Level of Being without first knowing our current state.

Certainly the inner work upon ourselves refers in emphatic form to the diverse psychological states of our Psychological Country. Each one has his companions, his I-s; these lead him toward this or that state, on this or that occasion.

If we truly want to change, we need with maximum urgency and unpostponable to modify radically those mistaken psycho-

logical states.

To transform mechanical reactions is possible through logical confrontation and the Intimate Self-reflection of the Being. One can change the nature of the unpleasant events that occur to us when one knows how to transform one's reactions.

Whoever never corrects his absurd psychological states, believing himself very strong, becomes victim of circumstances. One can change intimately when one truly succeeds in modifying one's reactions in the face of the events of practical life.

It turns out evident that he who feels no interest at all in observing himself does not wish to work to attain a true radical transformation. The true knowledge that can really originate within us a profound interior change is none other than that based on direct self-observation.

Observation is a means to modify the mechanical conditions of the world. Interior SELF-OBSERVATION is a means to change intimately.

For this reason the Gnostic doctrine emphasizes the necessity of self-observation as the fundamental key of the work upon oneself.

Without self-observation, no transformation is possible; with self-observation, all is possible.

Cultivate self-observation in your daily life; observe your thoughts, your sentiments, your actions, your reactions. Discover in you the I-s that act, comprehend them, dissolve them through the Forge of the Cyclops.

This is the integral work that the present Compendium proposes; apply it with constancy; transform yourself through it.

And remember: each one of us is the principal artificer of his own destiny. The exterior circumstances are the reflection of the interior state. By changing the interior, the exterior also changes.

For this reason the focus of the work must be on the interior: dissolution of the I-s, development of the consciousness, integration with the Real Being.

Apply yourselves with all the soul to this work; the reward is the integral transformation of yourselves and, in consequence, of the circumstances of your life.

The Cosmic Mother helps the sincere ones; the masters guide the constant ones; the Inner Christ wishes to incarnate in the firm ones.

Be of those, beloved ones; this is the call of the present work.

In summary: the Didactics of Self-Knowledge is the integral guide to know oneself, to dissolve the I-s that imprison the

Essence, to awaken consciousness, to arrive at the union with the Inner Being.

It contains the practical keys to realize this work in daily life: the transformation of impressions, the change of the manner of thinking, the discipline of the current of sound, the concrete didactics for the dissolution of the ego, the wise management of imagination, the comprehension of the representations of the mind, the organization of the psyche, the knowledge of the soul, the wise use of sexology, and the great key of psychological death.

Apply each one of these keys with constancy and with faith; thus you will transform yourself integrally and you will arrive at the supreme goal of intimate self-realization.

This is the message of the work; this is the call to the disciples; this is the supreme work.

Forward, beloved ones; the path is open; the keys are delivered; the cosmic Mother awaits.

And remember always: the work upon oneself is the most important of life; whoever consecrates himself to it triumphs; whoever neglects it fails.

Be of those who consecrate themselves; be of those who triumph; be of the authentic disciples of the Gnostic doctrine.

This is the final message of the prologue; receive it with reverence; apply it with all the soul; transform yourselves through it.

And so we begin this practical Compendium of self-knowledge, with the firm hope that it may serve to many souls in their work of integral transformation.

Inverential Peace.

Chapter One: TRANSFORMATION OF IMPRESSIONS

"Conscious Attention excludes that which is called Identification.

When we identify ourselves with persons, with things, with ideas,

Fascination comes, and this latter produces

SLEEP IN THE CONSCIOUSNESS."

This theme deals with the transformation of oneself. In past talks we dealt with the importance that life has in itself. We also said that a man is what his life is, and that this is like a film that, when one disincarnates, is taken into the suprasensible worlds.

It is clear that the Law of Recurrence exists, and that all events repeat themselves, that everything truly returns to occur as it happened, plus the good or bad consequences. It is clear that the transformation of oneself is what counts for the integral self-realization.

Transformation signifies that one thing changes into another different thing. It is logical that all is susceptible to changes.

The Alchemists of the Middle Ages spoke of the transformation of lead into gold. Nevertheless, they did not always allude to the merely physical metallic question. Normally they wanted to indicate with such a word the transformation of the lead of the personality into the gold of the spirit.

In the Gospels, the idea of the terrestrial man comparable with a seed capable of growth has the same significance. As also does the idea of rebirth: a man who is born again.

Chapter Two: IN EVERY TRANSFORMATION THERE EXISTS DEATH AND BIRTH

In the Gnosis we consider man as a three-story factory that normally absorbs three foods:

- **Ordinary Food. Normally corresponds to the lower floor of the factory, to the stomach.**
- **Air. It is on the second floor, related with the lungs.**
- **Impressions. Indubitably intimately associated with the brain or third floor. We have: IMPRESSION-BRAIN, AIR-LUNGS, FOOD-STOMACH.**

The food that we eat undergoes successive transformations. This is unquestionable. The process of life itself is transformation. Each creature of the Universe lives through the transformation.

By the action of solar light, the ferments of the earth vary. It is unquestionable that the sensitive film of life that normally extends over the face of the earth conducts the entire Universal force toward inferior states.

In everything there exists transformation. Thus, the epidermis of the earth is an organ of transformation. When we eat a food so necessary for our existence, this is transformed, of course, in successive stages.

It is clear that the (physical) foods are transformed. But there is something that invites us to reflection, and it is the adequate transformation of the Impressions. For the purpose of the

work properly speaking, there is no need to be concerned with the transformation of the foods or of the air, since both processes occur naturally; but the transformation of the impressions does require conscious work.

There really exists no such thing as external life. We are speaking of something very revolutionary, for everyone believes that the physical is the real. But if we go a little more in depth, what really exists is what we capture of the external — that is, the impressions.

The reality of life is its Impressions. It is clear that the ideas that we are emitting turn out very difficult to capture, to grasp. The person whom we see seated, for example, on a chair with such or such suit, is what we are capturing, not the person itself; she is for us only the set of impressions that arrive at our brain.

For this reason the transformation of the impressions is fundamental: by transforming the impressions, we are transforming life itself in its essence; by not transforming the impressions, we are leaving life unchanged, and we are remaining at its mercy.

The Impressions, if they are not digested correctly, fortify the I-s; if they are digested correctly, they become food for the Being.

There are two types of impressions: pleasant and unpleasant. Both must be transformed; both serve as food for the Being if they are digested with consciousness.

The unpleasant impressions are precisely those that the I-s seize upon to reproduce themselves; for this reason it is essential to transform them. Whoever transforms the unpleasant impressions, frees himself of the I-s that they would have produced.

How are impressions transformed? Through conscious attention, through reflection upon them, through the comprehension of what they signify, through the choice of the response.

In normal humanity, the impressions are received mechanically: there is no attention, no reflection, no choice. As result, the I-s fortify themselves, and the consciousness sleeps.

In the Gnostic disciple, the impressions are received consciously: he attends to them, reflects upon them, chooses how to respond. As result, the I-s do not fortify themselves; the consciousness awakens.

This is the great work of the disciple: to transform the impressions of the day, one by one, with conscious attention and reflection.

At the end of the day, when the disciple reviews his day, he will see how many impressions he transformed and how many escaped from him. With practice, the percentage of transformed impressions grows; with growth, the consciousness awakens.

For this reason the nightly retrospective practice is so important: it serves to identify the impressions not transformed and to dissolve, through meditation, the I-s that they would have produced.

With these two daily practices — the conscious transformation of the impressions and the nightly retrospective — the disciple advances rapidly in the work of integral self-knowledge.

And remember: identification with the impressions is the great obstacle to transformation. Whoever identifies himself loses the awakens; whoever does not identify himself maintains it.

To not identify oneself with the impressions is the first key. The second is to reflect upon them. The third is to choose the response.

With these three keys, the impressions are transformed; the consciousness awakens; the integral self-realization approaches.

Apply yourselves to this practical work with constancy and with faith; the reward is the transformation of yourselves and of the circumstances of your life.

The Cosmic Mother helps those who work upon the impressions; she helps them to transform them, to digest them correctly, to make food of the Being.

This is the great work of the day-by-day disciple of the Gnostic doctrine; this is the daily exercise that produces the great fruits.

Apply it with constancy; transform yourself through it; arrive at the supreme goal.

This is the final message of this chapter; receive it with reverence; apply it with all the soul; transform yourselves through it.

And so we close this section on the transformation of impressions, ready to continue with the necessity of changing the manner of thinking.

Forward, beloved ones; the work is at your reach; the time is yours.

And remember: each day is an opportunity of working; do not waste any. The cosmic Mother is generous in opportunities; we are the ones who must take advantage of them.

Be of those who take advantage of the opportunities; thus you will advance in the path of integral self-knowledge.

This is the call; this is the work; this is the supreme goal.

With these three keys, the impressions are transformed; the consciousness awakens; the integral self-realization approaches.

Chapter Three: INVERENTIAL PEACE.

P.S.: The transformation of impressions is one of the most powerful keys of the Gnostic doctrine; without it, all the rest is sterile; with it, all is fruitful.

For this reason we insist with emphasis on its practice; whoever applies it constantly will see his life transformed in profound form.

And remember: the impressions are the matter with which the Being is fed; without their conscious transformation, the Being remains unfed and weakens; with their conscious transformation, the Being is nourished and strengthens.

Cultivate this nutrition of the Being daily through the conscious transformation of the impressions of the day.

Thus you will be true Gnostic disciples; thus you will advance with security on the path of integral self-realization.

And so we definitively close this chapter, ready to continue with the others. The work is integral; each chapter contributes to the whole.

Apply yourselves to all with constancy; receive the integral fruit.

Inverential Peace, beloved ones.

Thus you will be true Gnostic disciples; thus you will advance with security on the path of integral self-realization.

Chapter Four: THE NECESSITY OF CHANGING THE MANNER OF THINKING

To change the manner of thinking is one of the most arduous tasks that exist. The mind is conditioned by centuries of mechanical functioning; to liberate it requires firm decision and constant work.

The current humanity thinks mechanically, by reflex, by association. The thoughts arise spontaneously, without conscious control; they pass through the mind in chains of association without end.

To change this mechanical thinking and to develop conscious thinking is the goal. Conscious thinking is that which arises from the consciousness of the Being, not from the I-s; that which serves the Being, not the I-s.

The first step to change the manner of thinking is the observation of the current state. The disciple must observe his thoughts during the day, identify them, classify them.

He will see that the majority of his thoughts are negative: worries, fears, criticisms, judgments, fantasies of revenge or of self-pity. He will see that very few thoughts are positive: ideas of creation, of service, of love, of comprehension.

This observation is the first step. The second is the comprehension: to comprehend that the negative thoughts come from the I-s, that they are products of the ego, that they have no foundation in reality.

The third is the elimination: to eliminate the negative thoughts through the dissolution of the I-s that produce them. This is the long Gnostic work, but the only one that truly transforms.

The fourth is the cultivation of the positive thoughts: to cultivate ideas of love, of charity, of service, of wisdom. These ideas come from the Being, and as they grow, the I-s weaken.

With this integral work upon the manner of thinking, the disciple little by little transforms his mind from chaotic to ordered, from negative to positive, from egoic to of the Being.

This transformation is fundamental for the integral self-realization. Without it, no profound change is possible; with it, all is possible.

In addition, the change of the manner of thinking has immediate effects in the daily life: the relations improve, the work flows better, the health benefits, the spiritual progress accelerates.

For this reason the Gnostic disciple consecrates himself to this work with constancy and with faith. He observes his thoughts, comprehends them, eliminates the negative, cultivates the positive.

In addition, the disciple cultivates the silence of the mind through meditation. In the silence, the mind quiets itself, the I-s weaken, the consciousness of the Being emerges.

Daily meditation is therefore fundamental for the transformation of the manner of thinking. Without meditation, the change is slow; with meditation, the change accelerates.

And remember: it is not a question of repressing the negative thoughts; that would be useless and even counterproductive.

It is a question of comprehending them and of eliminating their sources, that is, the I-s.

To repress is to deceive oneself; to comprehend and to eliminate is to truly transform. Distinguish well between the two methods.

The Gnostic doctrine does not preach repression; it preaches comprehension and elimination through the conscious work upon oneself.

For this reason the Gnostic disciple does not fight with his negative thoughts; he observes them, comprehends them, eliminates the I-s that produce them.

With practice, the disciple develops the capacity of recognizing the thoughts of the Being and those of the I-s; he learns to distinguish between the two; he learns to serve those of the Being and to reject those of the I-s.

This wise discernment is one of the great fruits of the Gnostic work; it transforms the disciple from victim of his thoughts into master of his thoughts.

And remember: the way of thinking determines the way of feeling; the way of feeling determines the way of acting; the way of acting determines the destiny.

For this reason the transformation of the way of thinking is the root of the integral transformation. Without it, no profound change is possible; with it, all profound changes follow.

Apply yourselves to this work with constancy and with faith; the cosmic Mother helps those who work upon their mind with sincerity.

And remember: the mind is the great enemy or the great ally. As enemy, it makes us slaves of the I-s; as ally, it makes us instruments of the Being.

Make of your mind your ally through the Gnostic work; thus you will be true disciples of the path.

This is the call of the chapter; receive it with reverence; apply it with all the soul; transform yourselves through it.

In addition, it is fundamental to cultivate the receptivity to the higher influences. The mind that does not transform itself remains closed to the influences of the Being; the transformed mind opens itself.

Cultivate this openness through silence, meditation, conscious reflection.

With the open mind, the higher influences descend upon you; they orient you, they nourish you, they elevate you.

This is the great gift of the transformed mind: the access to the higher influences; the contact with the masters of the White Lodge; the integration with the cosmic wisdom.

Aspire to this gift through the integral work upon yourself; the cosmic Mother helps the sincere ones.

And remember always: the manner of thinking is not changed in one day; it requires months and years of constant work. Patience is therefore the great virtue of the disciple.

Whoever has patience triumphs; whoever does not have it fails. Cultivate it daily.

With patience, faith, and constancy, the disciple changes his manner of thinking; with the new manner of thinking, his life is transformed; with the transformed life, the integral self-realization approaches.

This is the path; this is the work; this is the supreme goal.

And remember: each day is an opportunity to advance; do not waste any. The cosmic Mother is generous in opportunities; we are the ones who must take advantage of them.

Be of those who take advantage of the opportunities; thus you will advance in the path of integral self-realization.

This is the call; this is the work; this is the supreme reward.

Apply yourselves with all the soul; the path is open; the time is yours.

And so we close this chapter on the necessity of changing the manner of thinking, ready to continue with the next.

The work is integral; each chapter contributes to the whole. Apply yourselves to all with constancy.

Forward, beloved ones; the cosmic Mother awaits; the masters guide; the Inner Christ wishes to incarnate.

Be of those who arrive; be of those who fulfill the goal; be of the authentic Gnostic disciples.

This is the message; this is the call; this is the supreme work.

Apply yourselves with constancy; receive the integral fruit.

Inverential Peace, beloved ones.

And remember: the manner of thinking is the most subtle of the human aspects; for this reason its transformation is the most subtle work; for this reason it requires the greatest constancy and the greatest patience.

Cultivate them; develop them; consolidate them. Thus you will be capable of carrying to term the integral transformation of yourselves.

This is the final message of this chapter; receive it; apply it; transform yourselves through it.

And so we conclude this section on the necessity of changing the manner of thinking, ready to continue with the current of sound.

Inverential Peace.

P.S.: In addition, it is fundamental to cultivate the receptivity to the master who speaks within ourselves: the Inner Being. As we go on transforming the manner of thinking, the Inner Being can communicate with us with greater clarity.

This communication is one of the most precious gifts that the Gnostic work delivers. The Inner Being guides us, orients us, illumines us in all our decisions.

Whoever has this communication possesses the most valuable treasure that exists. Cultivate it through the transformation of the manner of thinking.

This is the supreme reward of this work; this is the call of the Gnostic doctrine; this is the integral goal of the disciple.

Be of those who attain it; the cosmic Mother awaits.

Inverential Peace, beloved ones, in this work of integral self-realization.

And so we definitively close this chapter, ready to enter into the current of sound, theme of the next chapter.

Apply yourselves to the integral work; the reward is supreme.

Forward, always forward, in the holy work of self-knowledge.

The cosmic Mother helps; the masters guide; the Inner Christ awaits.

Be of the authentic disciples; thus you will fulfill the goal of your soul.

This is the call; this is the work; this is the integral reward.

Apply yourselves with all the soul; the path is open; the time is yours.

Inverential Peace.

The thoughts arise spontaneously, without conscious control; they pass through the mind in chains of association without end.

Chapter Five: THE CURRENT OF SOUND

"To comprehend is something immediate, direct, something that we live intensely, something that we experience very profoundly

*and that inevitably comes to convert itself
into the true intimate SPRING of action."*

Above all I consider that it is necessary to change; we must come out of the state in which we find ourselves; a total transformation within oneself is urgent.

Indubitably no change is processed without a special 'shock'. Obviously the seven notes — DO, RE, MI, FA, SOL, LA, SI — are found related with all the events of life. DO-RE-MI imply determined events; from MI to FA there exists a pause.

If one proposes to realize a program in life, one will have to begin inevitably with the note DO, will continue with the RE, and will arrive at the note MI. On arriving at that part, one has difficulties, inconveniences: between MI and FA there exists a pause.

As consequence or corollary, it is hardly normal that the initial effort, the project that was set in motion, founders. But if one launches a new effort to cross the pause, it is obvious, hardly normal, that one continues forward with the program; the new shock permits the continuation.

Continuing with all this, we see that there then come the notes FA, SOL, LA; but between the LA and the SI there exists a new pause. If the original impulse is not reinforced, the Current of

Sound will return to the point of departure or will dissipate itself.

One must give a 'shock' to the sound between the notes MI and FA, and another between the notes LA and SI. Always there is needed a 'shock' that permits one to exist, to attain a change, a transformation.

A child is born, comes into the world. The first 'shock' that he perceives is that of the air that he inhales, that he receives. On the air arriving, on receiving it for the first time, the child lives. So we need shocks for the work of self-realization.

As for our so-vaunted modern civilization, it turns out that it would need a 'shock' so as not to die, so as not to be destroyed. That 'shock' could only be through another civilization immensely superior that may provide it the impulse for transformation. Without such a shock, our civilization will perish.

Continuing forward, we shall have to contemplate man in the light of Genesis; only thus shall we comprehend what class of 'shocks' would lead us to the Intimate Self-Realization of the Being. What does Genesis tell us? In the beginning, God created the heavens and the earth. Many think that Genesis refers to the creation of the Earth and of the cosmos.

I do not deny that it refers to that also, among other things; but specifically it is referring in concrete form to the

Microcosmos Man. The Heavens are the states of consciousness within ourselves; the Earth is the physical body.

Genesis adds: 'And the earth was without form and void, and the spirit of God moved upon the face of the waters.' To what is allusion being made here? Simply to the three-brained or three-centered biped, falsely called man. He is found in chaotic state, disorderly, in the state of voidness in which we find ourselves.

But how to come out of that state? Let us imagine for a moment that we ascend a tower to see the human multitudes; how to make them come out of the state in which they find themselves? There is no doubt that they would need a 'shock', a special impulse, to transform themselves.

This shock can come from the Gnostic doctrine, from the message of the Avatara of Aquarius, from the practical application of the teachings of the Revolution of the Dialectic.

Without such a shock, humanity will continue in its chaotic state until the final catastrophe. With such a shock, those who receive it will transform themselves and will form the seed of the new humanity.

For this reason the diffusion of the Gnostic doctrine is so important: it is the shock that humanity needs to come out of its lethargy.

The Gnostic disciple, in addition to receiving the shock for himself, must transmit it to others; thus he contributes to the planetary transformation.

And remember: the shocks are necessary in the personal life as well as in the social. Without shocks, no profound change is produced.

For this reason the cosmic Mother sends to the disciples shocks of all kinds: difficulties, tests, sufferings, opportunities. All these shocks have the purpose of awakening the consciousness and of transforming the disciple.

Receive the shocks with gratitude; do not curse them; thank them. Each one is an opportunity of growth.

And remember: the Current of Sound is the law of cosmic evolution; it acts in everything; it acts in us. Knowing it, we can take conscious advantage of it for our self-realization.

Apply this knowledge in your life; identify the pauses; reinforce the impulse; cross the difficulties; arrive at the goals.

This is the wise use of the Current of Sound; this is the conscious application of the cosmic law for the self-realization.

Whoever cultivates this wisdom advances rapidly; whoever ignores it stagnates at the pauses.

Apply yourselves to this knowledge; the cosmic Mother helps those who know how to take advantage of the law.

And remember: each pause is an opportunity of giving a new impulse; each shock is an opportunity of advancing.

Be of those who take advantage of the opportunities; thus you will advance in the path of integral self-realization.

This is the final message of this chapter; receive it with reverence; apply it with all the soul.

Inverential Peace.

And remember always: the work upon oneself requires shocks; without them, the disciple remains stagnant. The shocks come from the cosmic Mother, from the masters, from the very events of life.

Receive them all as opportunities; do not reject any; transform yourself through them.

Whoever transforms himself through the shocks advances; whoever rejects them stagnates.

Be of those who advance; the cosmic Mother awaits.

And so we close this chapter on the Current of Sound, ready to continue with the concrete didactics for the dissolution of the ego.

Apply the integral work; the path is open; the time is yours.

Forward, always forward, in the holy work of self-knowledge.

This is the call; this is the work; this is the supreme goal.

Inverential Peace, beloved ones, in this integral work of self-realization.

Continuing forward, we shall have to contemplate man in the light of Genesis; only thus shall we comprehend what class of 'shocks' would lead us to the Intimate Self-Realization of the Being.

Chapter Six: CONCRETE DIDACTICS FOR THE DISSOLUTION OF THE EGO

"Only by comprehending each defect separately, only by studying it, observing it directly, not only in the intellectual region, but also in all the subconscious levels of the Mind, does each defect go on disappearing; we go on dying from moment to moment. Thus and only thus shall we attain the disintegration of the I."

The important thing is to crystallize Soul in us. What is understood by SOUL? By Soul is understood that set of bodies, attributes, powers, virtues, qualities, etc., that underlie in the BEING.

To possess Soul is a yearning; to be owners of our own Souls is formidable; even more, the very physical body must arrive at transforming itself into Soul.

Whoever possesses his Soul disposes of extraordinary powers. Those who have arrived at Crystallizing Soul have converted themselves by such motive into absolutely different creatures.

For the radical dissolution of any inhuman Psychic Aggregate it is necessary to pass inevitably through very grave emotional crises. I have known people capable of passing through such crises. There comes to my memory the case of a disciple of mine that I had in the city of Bogota in past years.

What interests us is precisely that: the Crystallization of all the animic principles within ourselves, HERE AND NOW.

In the East there are instructors who, unfortunately, have not eliminated all that set of undesirable elements that one carries in the depths. It is not out of place to tell you, for your information, that to those elements we call them I-s or Egos.

That is the *causa causorum* for which the disciples of any of those instructors who has not yet eliminated the EGO have to have patience elevated to the maximum. This class of *chelas* have to endure all class of bad treatment from their masters.

It is not at all delicious to be enduring insults from the instructor all day, to be victim of all his rudeness; but at last the Master arrives, and that is what matters. They are *Bodhisattvas*; one must endure the imperfections of the personality to receive the wisdom of the Master.

Continuing, we shall say that each *Psychic Aggregate* is like a person within us. There is no doubt that those *Aggregates* possess the three brains: the Intellectual, the Emotional, and the Motor-Instinctual-Sexual.

Each *I-aggregate* has its own life, its own intentions, its own desires. They function as independent persons within our psyche, taking control of the cellular machine at different moments.

To dissolve them, the first step is to discover them through self-observation. Each one of us has thousands of them; the work of discovery is therefore long.

The second step is to comprehend them through profound meditation. To comprehend an *I* is to penetrate into its essence, to know its motivations, to see its origin.

The third step is to eliminate it through the Forge of the Cyclops, that is, through the Sexual Magic, asking the Divine Mother Kundalini for its disintegration.

This three-step process is the integral didactics for the dissolution of the I: observation, comprehension, elimination.

Without this integral process, the dissolution is not possible. Each step is necessary; none can be omitted.

For this reason the disciple must apply himself to all the three steps daily, with constancy and with faith.

In addition, it is fundamental to identify the principal characteristic trait, that I that dominates over the others. By dissolving this trait first, the others weaken; the principal trait is the captain of the army of the I-s.

To identify this trait requires sincere self-observation; one must see oneself without disguises, without justifications, without complacencies. With sincerity, the trait is identified.

Once identified, one must work upon it with priority: the daily meditation focuses on it; the daily Forge of the Cyclops asks for its disintegration.

With months and years of constant work, the principal trait dissolves; with its dissolution, the panorama of the psyche clears; the secondary I-s become easier to dissolve.

This is the strategy of the wise Gnostic: to attack first the principal trait, then the secondary ones, in a progressive process of integral cleansing of the psyche.

And remember: it is not a question of repressing the I-s; that would not work. It is a question of comprehending and eliminating them through the Divine Mother.

Comprehension is the foundation; without it, no elimination is possible. The intellectual comprehension is not sufficient; the integral comprehension is needed, that which penetrates all the levels of the mind.

For this reason meditation is so important: through it, the integral comprehension is achieved.

And the Sexual Magic with the spouse is fundamental: only through it can the Divine Mother manifest her full power to disintegrate the I-s.

For the unmarried, the Vajroli-Mudra serves to transmute the sexual energy; but the integral work requires the partner.

With patience, with constancy, with faith, the disciple advances in this work of dissolution. Each I dissolved is a step toward freedom; each cadaver disintegrated is a portion of consciousness that returns to the Being.

At the end of the work, when all the I-s have been dissolved, the disciple has arrived at the second death, the death of the I; with this death comes the rebirth in the Being.

This rebirth is what is called the Gnostic Initiation; it is the entrance into the kingdom of the Light; it is the supreme goal of the disciple.

Apply yourselves to this work with all the soul; the reward is supreme; the path is open; the cosmic Mother awaits.

And remember: the disciplines of the East, of meditation, of yoga, etc., are useful but not sufficient. Without the Sexual Magic, they do not achieve the radical dissolution of the I.

For this reason the Gnostic Movement insists on the practice of the Sahaja Maithuna as the integral key of the work; without it, no integral self-realization is possible.

Apply this integral key with reverence, with respect, with all the soul; thus you will arrive at the supreme goal.

And remember: the I-s do not surrender easily; they fight with all the means at their disposal to maintain themselves. Defeats are normal; falls are normal. What is not normal is to surrender.

Whoever rises after the falls advances; whoever surrenders before the falls remains stagnant. Cultivate the fortitude of

rising.

With this fortitude, the disciple advances in spite of the falls; without it, he is defeated at the first stumble.

Strengthen your interior fortitude through prayer, through meditation, through the firm decision of not surrendering.

This fortitude is one of the great fruits of the Gnostic work; without it, no profound work is possible.

And remember: each I dissolved is a victory; each victory strengthens the disciple; each strengthening accelerates the work.

This is the virtuous spiral of the integral work; whoever enters it advances rapidly; whoever does not enter it stagnates.

Apply yourselves to enter into the virtuous spiral; the cosmic Mother helps those who decide to enter.

This is the message of the chapter; receive it; apply it; transform yourselves through it.

And remember always: the work upon oneself is the most important of your life; whoever consecrates himself to it triumphs; whoever neglects it fails.

Be of those who consecrate themselves; be of those who triumph; be of the authentic Gnostic disciples.

This is the call; this is the work; this is the supreme reward.

Forward, beloved ones; the path is open; the time is yours; the cosmic Mother awaits.

Inverential Peace.

P.S.: For the work to be efficient, the disciple must adopt an integral lifestyle: regular hours of sleep, healthy nutrition, daily exercise, time for meditation, conscious sexual transmutation.

This integral lifestyle is the framework that allows the work upon oneself to flow with efficiency.

Without this framework, the work is disordered and slow; with it, the work is ordered and rapid.

Cultivate the integral lifestyle through the discipline daily; thus you will be authentic Gnostic disciples.

And remember: the cosmic Mother helps those who help themselves; she does not help those who let themselves go.

Help yourselves through the integral lifestyle; thus you will receive the help of the cosmic Mother.

This is the final message of this chapter; receive it; apply it; transform yourselves through it.

And so we close this chapter on the concrete didactics for the dissolution of the ego, ready to continue with the imagination and the fantasy.

Forward, always forward, in the holy work of self-knowledge.

The cosmic Mother helps; the masters guide; the Inner Christ awaits.

Be of the authentic disciples; thus you will fulfill the goal of your soul.

This is the call; this is the work; this is the integral reward.

Apply yourselves with all the soul; the path is open; the time is yours.

Inverential Peace, beloved ones, in this integral work of self-realization.

And remember finally: the dissolution of the I is the great work of the Gnostic disciple; whoever consecrates himself to it integrally transforms himself; whoever neglects it remains stagnant.

Be of those who transform themselves integrally; thus you will be authentic Solar Men.

This is the supreme goal of the Gnostic doctrine; this is the call of the cosmic Mother; this is the integral destiny of the

disciple.

Apply yourselves with all the soul; the reward is supreme; the path is open; the time is yours.

Forward, beloved ones; the cosmic Mother awaits; the masters guide; the Inner Christ wishes to incarnate.

Be of those who arrive; be of those who fulfill the goal; be of the authentic Gnostic disciples.

This is the message; this is the call; this is the supreme work.

Apply yourselves with constancy; receive the integral fruit.

Inverential Peace.

Forward, beloved ones; the cosmic Mother awaits; the masters guide; the Inner Christ wishes to incarnate.

Chapter Seven: IMAGINATION AND FANTASY

"It is urgent to comprehend that the true contentment of the tranquil heart is not bought nor sold, and only is born in

us with entire naturalness and in spontaneous form when we have profoundly comprehended the universal law."

Obviously it suits to make a full difference between voluntarily directed imagination and what is mechanical imagination. Unquestionably, directed imagination is conscious; for the Sage, to imagine is to see.

Mechanical imagination is different; it is formed by the residues of memory; it is fantasy. It suits to investigate it profoundly. Obviously, people with their fantasy, with mechanical imagination, do not see themselves as they really are.

I am absolutely sure that those present here have never seen themselves as they really are: mechanical imagination makes them confuse cat with hare; they see themselves with forms that do not coincide with reality.

Speaking in allegorical, sympathetic form, I shall only try to make a psychological exploration roughly without citing names or surnames, using symbolic names; let each one understand: what would Brother Hercules say of himself? It is clear that he would see himself as a great Hercules, a great hero, capable of carrying out the twelve labors that Hercules carried out.

Before this fact, we would feel benevolent; that would say our fantastic characteristic, that of seeing oneself mistakenly through the prism of an extraordinary benevolence; that is obvious.

And what would we say, for example, of him who, yearning for the elevation of the Spirit, fails in his base? Do they not say that Icarus elevated himself to heaven with wings of wax; they melted, and then he was precipitated into the abyss? Some Brother, who calls himself Solomon, perhaps in his vehement desire to fly toward the heavens, may fail in his foundation; the foundation of every aspirant is sex.

The disciple, let us now call him Justinian, as symbolism: how many times has he justified himself? He is convinced that he marches 'very well'; perhaps in recent times he has improved somewhat, for now he no longer protests so much, but he never sees himself as he is.

But he, sure, is that he has never protested; ever since always all has been done in favor of the work, without ever failing. In the name of truth, although it may seem to you a little difficult, rare are those who have seen themselves as they are.

Aristotle, again and again in his philosophy, convinced that his wisdom is formidable, has made himself more useless, has

made others suffer; but he lives convinced that he has never proceeded badly; he is sure of being a great philosopher.

In the name of truth, I could tell you thus: there is only one person who has seen herself as she is, no more than one among all those present here, only one. The others, all, have a more or less mistaken vision of themselves.

The historians, for example, what have they written? Fantasy and nothing more. What do they say of Nero? That he was a homosexual and that he ended up marrying another homosexual. From where did the historians take that?

Do they not perhaps accuse Marie Antoinette of being a prostitute, an adulteress, and I know not what more? Nobody ignores that a great scandal was made of her for the matter of the necklace of the queen, jewel that she had given as a gift to help others. But fantasy converted her into a frivolous and adulterous queen.

This is the great problem of fantasy: it distorts reality, both that of others and that of oneself. Whoever lives in fantasy lives in a world that does not exist; whoever sees himself with fantasy sees a being that he is not.

For this reason the Gnostic work begins with the elimination of fantasy and with the development of conscious imagination.

The conscious imagination is the faculty of seeing the suprasensible realities directly; it is what is also called clairvoyance. It is the imagination of the saints, of the masters, of the great Initiates.

The mechanical imagination, on the contrary, is fantasy: it is the projection of the I-s; it is the distortion of reality through the prism of the egos.

To pass from the mechanical imagination to the conscious imagination is the work of the disciple. It is achieved through the dissolution of the I-s and the development of the consciousness of the Being.

As the I-s dissolve, fantasy diminishes; as the consciousness develops, conscious imagination grows. At the end of the work, the disciple has direct conscious imagination: he sees the suprasensible realities, he visits the temples of the Light, he receives directly the teachings of the masters.

This is one of the great fruits of the Gnostic work: the conscious imagination, the direct vision of reality.

Cultivate it through the integral Gnostic work; the reward is supreme.

And remember: while one lives in fantasy, one cannot truly know oneself. To know oneself one must come out of fantasy

and enter into the conscious vision.

This passage from fantasy to conscious vision is the great theme of this chapter. Apply yourselves to it with all the soul; the cosmic Mother helps the sincere ones.

Without conscious imagination, the disciple is blind in the supersensible worlds; with it, he is seeing.

Whoever is seeing advances rapidly; whoever is blind advances slowly.

Cultivate the conscious imagination through the Gnostic work; thus you will be true Gnostic Seers.

And remember always: the fantasy is the great deceit of the I-s; the conscious imagination is the great gift of the Being.

Distinguish well between the two; do not confuse them. Cultivate the second; reject the first.

This is the message of the chapter; receive it; apply it; transform yourselves through it.

And so we close this section on imagination and fantasy, ready to continue with the representations of the mind.

Forward, always forward, in the holy work of self-knowledge.

The cosmic Mother helps; the masters guide; the Inner Christ awaits.

Be of the authentic disciples; thus you will fulfill the goal of your soul.

This is the call; this is the work; this is the integral reward.

Apply yourselves with all the soul; the path is open; the time is yours.

And remember: the Gnostic seer is not born; he is made through the constant work upon oneself. There are no shortcuts; there is no easy formula. The work is the law.

Apply yourselves to the work; the gift comes naturally as fruit.

Inverential Peace.

P.S.: For the cultivation of conscious imagination, daily practice of meditation is fundamental. In meditation, the disciple silences the mind, calms the I-s, and gives space to the conscious imagination to manifest.

With months and years of constant meditation, the conscious imagination develops; without meditation, it does not develop.

Cultivate meditation daily; thus you will cultivate the conscious imagination.

And remember: the great masters of the past were great meditators; from their meditation they derived their wisdom; from their wisdom they derived their messages to humanity.

Follow their example; meditate daily; develop the conscious imagination; receive directly the wisdom of the cosmos.

This is the supreme reward of meditation; this is the gift of the Gnostic work; this is the destiny of the disciple who applies himself with constancy.

Apply yourselves with all the soul; the reward is supreme.

Inverential Peace, beloved ones.

In meditation, the disciple silences the mind, calms the I-s, and gives space to the conscious imagination to manifest.

Chapter Eight: THE REPRESENTATIONS OF THE MIND

"It is necessary to comprehend profoundly

all the processes of the Mind, all the

reactions, that psychological MORE that

accumulates, etc. Only thus does there

*sprout in us in natural and spontaneous
form the flame of comprehension."*

Well, my dear brothers:

We have been studying the distinct aspects related with the Mind; afterward we shall continue deepening in the practical terrain of Love, of interesting facts that consist in the elimination of the Aggregates that we have within us.

In the Mind there are many representations that we must take into account: let us suppose that we have in mind the representation of a friend whom we esteem. Someone very important speaks to us against that friend, brings to us slanders, slanderous gossip; if we identify with what we are told, then we begin to lose esteem for that friend; the representation in our mind has been altered.

At night it may happen that we dream of that friend. No longer in any way shall we dream with harmony; we see that he attacks us; we see that we attack him; we dream that he wields a weapon against us, etc. The representation has been completely altered.

Obviously within our mind there exist thousands of representations that can be altered if we take part in negative conversa-

tions, if we lend ear to slander, if we listen to gossip of all kinds.

Walkers of the Path, by lending ear to negative conversations, by being in groups where only negative phrases are heard, are accustomed to deform many times many representations of the understanding, with the consequent dispersion of the mind.

Unquestionably, we should not have such representations of negative or positive type in the mind. The mind should create certain serene attitudes at the disposition of the BEING; but for this, special work is needed.

Unquestionably, such messages pass through the Superior Centers of the BEING before entering the Mind. Therein the advantage of having a passive personality. This, unfortunately, is found very active in the great majority of human beings.

The personality of the people is active because it is controlled by Aggregates of hatred, pride, envy, of the frightful lust. In reality of truth we are nothing but miserable worms of the mud.

Now you are comprehending, my dear friends, the necessity of eliminating those gestated elements that of themselves are heavy. With DEVI KUNDALINI SHAKTI, that is, the Igneous Serpent of our Magical Powers, we can eliminate them through the Sexual Magic.

It is necessary to create a receptive Mind, a Mind that never projects, that always receives instead of projecting. Obviously, it would not have the bad use of accepting representations of positive or negative type in the various aspects of life.

If we carefully study the life of dreams, we shall find in them so many vague and incoherent things, various subjective aspects, imprecise, so many absurd things, persons, facts that have nothing to do with reality.

As Gnostic, one must have clear concepts and lucid ideas, radical illumination without vagueness, without subjectivism of any kind. Unfortunately, the representations that we carry within our interior are charged with absurd associations that disperse our mind.

This is one of the great problems of the unawakened consciousness: that the representations of the mind are loaded with subjectivism, with arbitrary associations, with deformations that the I-s have produced.

To purify the representations of the mind requires the constant work upon oneself: comprehension of the associations that have produced the deformations, dissolution of the I-s that produced them, opening of the consciousness to the direct perception of reality.

As this work advances, the representations of the mind become clearer, more in accord with reality, more useful for the work upon oneself.

The Gnostic disciple cultivates this purification of the representations through daily meditation, through the comprehension of his reactions, through the dissolution of the I-s that color the perception.

With time, the disciple arrives at having a clear mind, capable of perceiving the realities without distortion, capable of serving the Being instead of the I-s.

This clear mind is one of the great fruits of the Gnostic work; without it, the disciple lives in a fog of subjective representations; with it, he sees clearly.

Cultivate the clear mind through the integral Gnostic work; the reward is the direct perception of reality.

And remember: the principal source of contamination of the mind is the listening to negative conversations and the participation in gossip. Beware of them; do not listen to them; do not participate in them.

Cultivate conversations of love, of charity, of comprehension, of wisdom; thus you will purify your mind and you will help the others to purify theirs.

This is the wise selection of the influences that we accept in our mind; this is the discipline of the mental hygiene that the Gnostic doctrine teaches.

Without this hygiene, the mind contaminates itself constantly; with it, the mind purifies itself progressively.

Apply yourselves to the mental hygiene; the reward is the clear mind that perceives the reality directly.

And remember: the mind is the great enemy or the great ally. As enemy, it dominates us through its contaminated representations; as ally, it serves us through its clear representations.

Make of your mind your ally through the integral Gnostic work; thus you will be true disciples of the path.

This is the message of the chapter; receive it; apply it; transform yourselves through it.

In addition, it is fundamental to comprehend that the mind has many levels, not only the superficial intellectual level. There are 49 levels of the subconsciousness, each one with its own contents.

To purify all these levels requires profound work; the superficial purification is not sufficient; the integral purification is needed.

For this reason the Gnostic work upon the I-s must penetrate all the levels of the mind: to comprehend the I-s in each level, to eliminate them in each level, to purify each level.

This integral work is long and arduous; but it is the only one that produces the radical purification.

Apply yourselves with constancy to this work; the cosmic Mother helps those who decide to enter into the depths of the mind.

And remember: each level of the mind purified is a portion of consciousness that returns to the Being; each I dissolved in any level is a step toward the Light.

Cultivate the integral work; receive the integral fruit.

And remember always: the work upon oneself is integral; it is not partial. To work only on the superficial level is not enough; one must work on all the levels.

Whoever works integrally arrives integrally; whoever works partially arrives partially.

Be of those who work integrally; thus you will be authentic Solar Men.

This is the supreme goal; this is the call of the cosmic Mother; this is the integral destiny of the disciple.

Apply yourselves with all the soul; the path is open; the time is yours; the cosmic Mother awaits.

And so we close this chapter on the representations of the mind, ready to continue with the organization of the psyche.

Forward, always forward, in the holy work of self-knowledge.

The cosmic Mother helps; the masters guide; the Inner Christ awaits.

Be of the authentic disciples; thus you will fulfill the goal of your soul.

This is the call; this is the work; this is the integral reward.

Apply yourselves with all the soul; the path is open; the time is yours.

Inverential Peace, beloved ones, in this integral work of self-realization.

P.S.: To clarify further: the mental representations are like images that we keep within ourselves; they reflect what we have perceived, what we have learned, what we have imagined.

If these images are clear and in accord with reality, they serve us well; if they are deformed, they harm us.

The Gnostic work consists in clarifying the deformed images and conserving the clear ones; in eliminating those that come from the I-s and cultivating those that come from the Being.

This integral work clarifies the mind and prepares it for higher functions: meditation, conscious imagination, direct intuition.

Apply yourselves to it with constancy; the reward is the clear mind that serves the Being.

Inverential Peace, beloved ones, in this profound work of mental clarification.

And so we conclude this chapter, ready to continue with the others. The work is integral; each chapter contributes to the whole.

Apply yourselves to all with constancy; receive the integral fruit.

Forward, beloved ones; the cosmic Mother awaits.

Inverential Peace.

And remember: the clear mind is one of the greatest treasures of the disciple; without it, all is fog; with it, all is clarity.

Cultivate it; develop it; consolidate it. The reward is the direct perception of reality.

And so we definitively close this chapter on the representations of the mind, with the firm hope that its teachings transform your life and clarify your mind.

Inverential Peace.

P.P.S.: For those who wish to deepen in this theme, I recommend the daily practice of mental hygiene through these specific steps: 1) Observation of the impressions that arrive at the mind; 2) Identification of those that come from the I-s and those that come from the Being; 3) Conscious choice of the response.

With this daily practice, the mind purifies itself progressively, the deformed representations clarify themselves, the disciple advances in the path of integral self-realization.

Apply this practice with constancy; the reward is the clear mind that perceives the reality directly.

And remember always: the mind is a wonderful instrument when it is at the service of the Being; it is a terrible enemy when it is at the service of the I-s.

Put it at the service of the Being through the Gnostic work; thus you will have the great ally that you need for the integral self-realization.

This is the message of the chapter; this is the call to the disciples; this is the integral work.

Apply yourselves with all the soul; the reward is supreme.

Inverential Peace.

And so we close this chapter on the representations of the mind. The next chapter will deal with the organization of the psyche.

Forward, beloved ones; the work is integral; the path is open; the time is yours.

The cosmic Mother awaits; the masters guide; the Inner Christ wishes to incarnate.

Be of those who arrive; be of those who fulfill the goal; be of the authentic Gnostic disciples.

This is the call; this is the work; this is the supreme reward.

Apply yourselves with constancy; receive the integral fruit.

Inverential Peace, beloved ones.

This integral work clarifies the mind and prepares it for higher functions: meditation, conscious imagination, direct intuition.

Chapter Nine: THE ORGANIZATION OF THE PSYCHE

*"Behind blind belief, behind incredulity
and skepticism, there hide many shades
of false morality and many mistaken concepts
of false respectability, in whose shadow
the I is strengthened."*

We are going to begin our lecture. We could denominate it Intuition.

Before all, we must begin with the base: the Man. Where do we come from? Where are we going? What is the object of our existence? Why do we exist?

There you have a series of questions that we must clarify and resolve. A child is born and in fact receives the physical body gratuitously, it is obvious. A marvelous body with some 15 billion neurons in the brain, with a marvelous nervous system, with a marvelous endocrine system, with millions of cells.

As the child grows, the personality opens itself little by little. This latter, in itself and through itself, informs itself through external sensory perceptions. And it is precisely with the data

contributed by the senses that the so-called intellectual machine is nourished.

Now you will comprehend a little better what reason in itself is, but a full differentiation must be made between Subjective Reason and Objective Reason.

It is obvious that the child must pass through all the educational processes: Kindergarten, Primary, Secondary, University. The personality is nourished with all the data that the distinct Scholastic Institutions contribute.

In truth, the speculations of subjective reason come to lead to the intellectual, to the absurd terrain, let us say, of utopianism — or in the best case, to simple opinions of subjective type, never to that which is real, true.

In contrast, Objective Reason, which unfortunately receives no instruction, for which there are no schools, remains always abandoned. Indubitably, the reasoning processes of subjective reason obviously lead us, let us say, to error.

The data that the senses contribute to the personality of the adolescent, that is, all the scholastic matters, of family, etc., are merely empirical and subjective, and that is what is lamentable.

In principle the child has not yet lost the capacity for astonishment. Obviously, he is astonished before any phenomenon. A beautiful toy awakens in him that astonishment, and the children divert themselves with their toys.

Unfortunately, the data that one receives in the colleges, in the schools, in the educational centers, only serve, as I have already said, to nourish subjective reason, but nothing more. In this form and with these systems of false education, the capacity of astonishment is lost.

Bear in mind that in reality of truth, the knowledge that is studied in the Humanities will never serve to form the Psychological Man. In the name of truth we must say clearly that the materials studied in the school are useful for the merely practical life, but not for the integral formation of the Psychological Man.

The Psychological Man must be formed through other means: through self-observation, through meditation, through the conscious work upon oneself.

This formation does not happen in the schools; it happens in the Gnostic Schools, in the temples of the masters, in the daily practice of the disciple.

For this reason the Gnostic Schools have a fundamental function in society: they form the Psychological Man, the integral

being, the human in the true sense of the word.

Without these schools, society would only produce intellectuals without depth, professionals without ethics, technicians without wisdom.

The Gnostic doctrine therefore complements the academic formation; it does not replace it; it elevates it.

The Gnostic disciple cultivates both: the intellectual formation for practical life, and the Psychological formation for integral self-realization.

This integral approach is what produces the true integral human; the partial approach produces the partial human.

Cultivate the integral approach in your formation and in that of your children; thus you will contribute to the integral transformation of society.

And remember: Objective Reason is developed through the dissolution of the I-s and the cultivation of the consciousness. As the I-s dissolve, Objective Reason emerges; as the consciousness develops, Objective Reason matures.

Objective Reason perceives the realities directly, without the distortions of subjective reason. It is what guides the great masters; it is what illumines the wise.

Cultivate it through the integral Gnostic work; the reward is the direct vision of the truth.

And the organization of the Psyche: it is not, as some might think, the cultivation of the intellect alone, nor of the emotion, nor of the instinct. It is the integration of all the centers under the dominion of the consciousness of the Being.

When the consciousness of the Being is at the head, the centers function harmoniously; when the I-s are at the head, the centers function in chaos.

For this reason the work upon the dissolution of the I-s and upon the awakening of the consciousness is fundamental for the harmonious organization of the Psyche.

Without this work, the Psyche remains disordered, chaotic, dispersed; with this work, the Psyche organizes itself naturally under the dominion of the Being.

Apply yourselves to this work; the reward is the integral organization of the Psyche, the harmonious functioning of all the centers, the manifestation of the Being in the daily life.

And remember: the Psyche is the integral instrument of the Being for the work in the world. By cultivating its organization, we offer to the Being a perfect instrument for its mission.

Whoever offers this perfect instrument is collaborator of the Being; whoever offers a disordered instrument is obstacle to the Being.

Be of the collaborators; cultivate the organization of the Psyche through the integral Gnostic work.

This is the message of the chapter; receive it; apply it; transform yourselves through it.

And remember: the Gnostic doctrine teaches the integral organization of the Psyche under the dominion of the consciousness of the Being; this is the great wisdom that we deliver to humanity.

Apply it with constancy; the reward is the integral self-realization.

Inverential Peace.

P.S.: For the integral organization of the Psyche, the cultivation of the three brains in harmony is fundamental: the intellectual, the emotional, and the motor-instinctual-sexual.

Each one of the three brains has its proper function; when they function in harmony, the human being lives integrally; when they function in chaos, the human being lives partially.

Cultivate the harmony of the three brains through the integral Gnostic work; thus you will be true integral humans.

And remember always: the intellectual brain alone is sterile; the emotional brain alone is unstable; the motor brain alone is mechanical. The three together, under the dominion of the consciousness of the Being, are the marvelous instrument of the Spirit.

Cultivate the three together; the reward is the integral human.

This is the final message of this chapter; receive it; apply it; transform yourselves through it.

And so we close this section on the organization of the Psyche, ready to continue with the study of the soul.

Forward, always forward, in the holy work of self-knowledge.

The cosmic Mother helps; the masters guide; the Inner Christ awaits.

Be of the authentic disciples; thus you will fulfill the goal of your soul.

This is the call; this is the work; this is the integral reward.

Apply yourselves with all the soul; the path is open; the time is yours.

Inverential Peace, beloved ones, in this integral work of self-realization.

The Psychological Man must be formed through other means: through self-observation, through meditation, through the conscious work upon oneself.

Chapter Ten: ON THE SOUL

"The Truth is that before the individual acquires NEW FACULTIES OR NEW POWERS that he does not even remotely know and which he does not yet possess, he must acquire faculties and powers that he mistakenly believes that he has."

Above all, it becomes necessary to know the path that leads us to the Intimate Self-Realization of the Being.

Indubitably, it is urgent to comprehend the necessity of crystallizing in us that which is called Soul. Jesus the Christ said: 'In patience ye shall possess your souls.' But above all it suits to understand what is meant by Soul.

Obviously, whoever wishes to possess that which is normally denominated Soul, will have to disintegrate the undesirable psychic elements that we carry in our interior: Anger, Greed, Lust, Envy, Pride, Laziness, Gluttony.

It is said that Jesus of Nazareth cast out from the body of Mary Magdalene seven demons. Indubitably, these represent the seven capital defects that multiply incessantly.

Each Aggregate really seems a person. If we say that within our human person there are many persons living, we are not exaggerating; thus it is. All those Aggregates fight with each other for the dominion of the human machine.

So in reality of truth, any person is not the same even during half an hour. That seems incredible, but thus it is. You yourselves seated here, listening, came with one Aggregate; then another came, then another; you are not the same as those who began listening.

If I said that you are the same as those who began, I would be abusing your mind and my own. So in reality of truth, the Psychic Aggregates are changing; as soon as one is, then it is another, then another, etc.

As for the Essence, it is the most dignified, the most decent that we have in our interior; it is the very Consciousness.

Unquestionably, it is found bottled up among all those multiple Aggregates, being processed in virtue of its own bottling.

Each one of you is Legion. Let us remember what the Master Jesus asked the possessed one of the biblical Gospel: 'What is thy name?' And the possessed one answered: 'My name is LEGION.' What is the name of each one of you?

The Consciousness in each one of you sleeps terribly. Why? Because it is processed in virtue of its own bottling; then it finds itself in state of hypnosis, and that cannot be denied.

And as for the Soul in itself, have you perhaps managed to crystallize it? If I said that you do not have an Immortal Soul, I would also be lying; I am conscious. Obviously, each one of you has the seed of the Soul, the Essence; but the Soul as such is constructed through the work upon oneself.

One might have a beautiful diamond, keep it in some security box; possibly one would enjoy thinking that one has such a jewel. But if it were pawned, one would not possess it; one would know that one has the jewel, but one would also know that to recover it one must redeem it.

Thus is with the Soul: we have the seed (the Essence), but to possess the integral Soul we must work upon ourselves; we must disintegrate the Aggregates that imprison the Essence; we must give back to the Essence the freedom to develop.

As we work, the Essence grows; as the Essence grows, the integral Soul forms itself. At the end of the work, the disciple possesses his integral Soul.

This is the great work of the Gnostic disciple: the construction of the integral Soul through the work upon oneself.

The Soul gives extraordinary powers to whoever possesses it: clairvoyance, clairaudience, intuition, conscious astral projection, Jinas state. All these powers are natural fruits of the possession of the integral Soul.

For this reason the disciple does not seek the powers directly; he seeks the Soul. With the Soul possessed, the powers come naturally.

To seek the powers without seeking the Soul is to put the cart before the horse; it is to seek the fruit without cultivating the tree. The Gnostic doctrine teaches to cultivate the tree; the fruits come naturally.

Apply yourselves to the cultivation of the tree of the Soul through the integral Gnostic work; the fruits will come in due time.

And remember: the Soul is constructed through the dissolution of the I-s and the cultivation of the consciousness.

Without this, no Soul is constructed; with this, the Soul forms itself naturally.

For this reason the work upon the I-s is so fundamental: it is the path to the construction of the Soul.

Without dissolution of the I-s, the Essence remains bottled up, the Soul does not form, the powers do not develop.

With dissolution of the I-s, the Essence frees itself, the Soul forms itself, the powers develop.

This is the integral process; apply yourselves to it with all the soul; the reward is the integral Soul with its natural powers.

And remember: the Soul is not adornment of luxury; it is the integral instrument of the Being. With the Soul possessed, the disciple becomes a true vehicle of the Inner Christ.

Without the Soul possessed, the disciple is a vehicle of the I-s; with the Soul possessed, he is a vehicle of the Inner Christ.

For this reason the construction of the Soul is the supreme work of the disciple; without it, no integral transformation is possible; with it, all is possible.

Apply yourselves to it with all the soul; the cosmic Mother helps the sincere ones; the masters guide those who advance

with constancy; the Inner Christ wishes to incarnate in those who construct the Soul.

Be of those, beloved ones; the call is open; the response is yours.

This is the message of the chapter; receive it; apply it; transform yourselves through it.

And remember always: 'In patience ye shall possess your souls.' This phrase of Christ contains the great teaching: patience is the key of the construction of the Soul.

Without patience, no Soul is constructed; with patience, the Soul forms itself naturally.

Cultivate the patience daily; thus you will construct the integral Soul.

And so we close this chapter on the Soul, ready to continue with sexology.

Forward, always forward, in the holy work of self-knowledge.

The cosmic Mother helps; the masters guide; the Inner Christ awaits.

Be of the authentic disciples; thus you will fulfill the goal of your soul.

This is the call; this is the work; this is the integral reward.

Apply yourselves with all the soul; the path is open; the time is yours.

Inverential Peace, beloved ones, in this integral work of construction of the Soul.

P.S.: For the construction of the Soul, the integral lifestyle is fundamental: meditation, transmutation, dissolution of the I-s, conscious service to humanity.

All these aspects together contribute to the construction of the Soul.

Cultivate them daily; thus you will construct the integral Soul.

And remember: the construction of the Soul is the work of all life; it does not happen in one day. Cultivate the patience; cultivate the constancy; cultivate the faith.

With these three virtues, the disciple constructs the Soul; without them, he does not construct it.

This is the final message of this chapter; receive it; apply it; transform yourselves through it.

Inverential Peace.

And so we definitively close this chapter on the Soul, ready to enter into sexology, theme of the next chapter.

Apply yourselves to the integral work; the reward is the integral Soul with its natural powers.

Forward, beloved ones; the cosmic Mother awaits.

Inverential Peace.

Apply yourselves to it with all the soul; the cosmic Mother helps the sincere ones; the masters guide those who advance with constancy; the Inner Christ wishes to incarnate in those who construct the Soul.

Chapter Eleven: SEXOLOGY

"We affirm that the Consciousness in man is, beyond all doubt and without fear of deceiving ourselves, a very particular species of APPREHENSION OF THE INTERIOR KNOWLEDGE, totally independent of every reasoning process."

Certainly we can study SEXOLOGY from two different angles. The one from the merely official point of view, just as it is studied in the Faculties of Medicine. The other, from the Gnostic point of view.

Above all, GNOSIS means KNOWLEDGE. The word Gnosis enters also in the official science: diagnosis. See you the etymology. In any case the gnostic currents define very well what is integral knowledge.

In the name of truth I must tell you that Sigmund Freud, with his Psychoanalysis, initiated an epoch of extraordinary transformations in the field of Psychology. Freud produced an innovation within the terrain of psychology.

Adler was certainly one of his best disciples. Disciples of his were Jung and many other psychologists, psychoanalysts, and parapsychologists.

Sex itself is the center of gravity of all human activities; around Sex revolve all the social aspects of life. Let us see, for example, a ball, a party: around Sex revolves everything.

There are various classes of SEX: there exists Normal Sex common and ordinary, there exists infralsex, and there exists Supralsex.

What is understood by Normal Sexuality? Let it be understood by Normal Sexuality the sexual activity leading to the reproduction of the species.

Infrasexuality is different, and there are two classes of infrasexuals. In matters of Kabbalah it is said that Adam had two wives: Lilith and Nahemah. Lilith represents one of the infrasexual spheres, found inhabited by all those subjects who hate the opposite sex: homosexuals, lesbians, masturbators, those who use any procedure that is not the natural sexual one.

On the side of Nahemah we find the abusers of Sex, the pornographic, those who give themselves fully to lust without brake of any kind nor any control: they are the two spheres of infrasexuality.

But let us now pass to Suprasex, to the suprasexual: it is for the Geniuses, for the Transcendental Men, for the Ineffable Women, etc. Suprasexual were a Jesus of Nazareth, a Buddha, a Hermes Trismegistus, a Krishna, a Quetzalcoatl, etc.

How can we enter into the Kingdom of the Suprasexual? But I say: to enter into the kingdom of the Suprasexual, into the sphere of the elevated, it is required first that the Normal Sex be present. The Infrasexual, for example — lesbians, homosexuals, masturbators — cannot enter into the Suprasexual without first passing through the Normal.

It is difficult for homosexuals and for lesbians, who pertain to the sphere of the Infrasexual, the regeneration. Recently a homosexual subject came to visit me; he came from his country, Honduras. Such homosexual had heard speak of the Gnostic doctrine and wished to know if he could regenerate himself.

I told him: yes, he could regenerate himself, but first he had to abandon his current customs and dedicate himself to the heterosexual relations within the framework of legitimate matrimony. Only thus could he aspire to the suprasexual.

The way is from infrasex to normal sex; from normal sex to suprasex. There are no shortcuts; one cannot pass from infrasex directly to suprasex.

The infrasexual habits damage the body, the mind, and the soul. They create patterns of energy that obstruct the spiritual progress.

For this reason it is necessary to come out of infrasex through the firm decision of not practicing more those habits and of cultivating the normal sex within matrimony.

Once established in normal sex, the disciple can begin to cultivate the suprasex through the practice of the Sahaja Maithuna, the sexual magic, the connection of the Lingam-Yoni without the spilling of the cup of Hermes.

This Sahaja Maithuna leads to the awakening of the Kundalini, the creation of the existential bodies of the Being, the incarnation of the Inner Christ. This is the integral suprasex.

For this reason the Gnostic doctrine teaches the Sahaja Maithuna as the integral key of the path of self-realization. Without it, no integral self-realization is possible; with it, all is possible.

And remember: the masturbation is one of the worst infrasexual vices; it destroys the sexual energy that should be used for spiritual creation.

Whoever masturbates digs his own spiritual grave; whoever abstains from masturbation conserves the sexual energy for the work of self-realization.

For this reason the Gnostic doctrine condemns masturbation absolutely; it is not a moral question, but of practical efficacy: masturbation makes spiritual progress impossible.

Cultivate the abstention of masturbation; thus you will conserve the sexual energy for the work of self-realization.

For the unmarried, the Vajroli-Mudra serves as transmutation method; for the married, the Sahaja Maithuna is the integral method.

Both methods conserve the sexual energy and transmute it into spiritual energy; both contribute to the suprasex.

Apply yourselves to the method that corresponds to you according to your state; thus you will advance in the path of the suprasex.

And remember: the suprasex is not absence of sex; it is the integral wise use of sex. The masters of the past were suprasexual not because they renounced sex, but because they used it integrally for the work of self-realization.

Distinguish well between the absence of sex (which is infrasexual when accompanied by repression) and the integral wise use of sex (which is suprasexual when accompanied by transmutation).

The first leads to neuroses and complexes; the second leads to integral self-realization.

Cultivate the second; reject the first. Thus you will be true Gnostic disciples in the matter of sexology.

And remember: sex is divine; it is the sacred force that creates all that is created; it is the manifestation of the Third Logos in the cosmos.

To respect sex is to respect God; to abuse sex is to blaspheme against God.

Cultivate the respect for sex; cultivate its integral wise use; thus you will be in harmony with the cosmic Law of creation.

This is the message of the chapter on sexology; receive it with reverence; apply it with all the soul; transform yourselves through it.

And so we close this chapter on sexology, ready to continue with the final chapter on death.

Forward, always forward, in the holy work of self-knowledge.

The cosmic Mother helps; the masters guide; the Inner Christ awaits.

Be of the authentic disciples; thus you will fulfill the goal of your soul.

This is the call; this is the work; this is the integral reward.

Apply yourselves with all the soul; the path is open; the time is yours.

Inverential Peace, beloved ones, in this integral work of self-realization.

P.S.: For the integral cultivation of suprasex, the spiritual partner is fundamental. Without a partner of similar spiritual aspirations, the work of suprasex is very difficult.

For this reason the Gnostic disciple seeks a spiritual partner: a husband or wife who shares his yearnings of integral self-realization.

With such a partner, the work flows with efficiency; without such a partner, the work is more arduous.

Cultivate the search for the spiritual partner; the cosmic Mother helps those who seek with sincerity.

And remember: matrimony for the integral self-realization is one of the great institutions that the Gnostic doctrine cultivates. Without it, no integral self-realization in the way of the suprasex is possible.

Be of those who cultivate the spiritual matrimony; thus you will be authentic disciples of the integral suprasex.

This is the final message of this chapter; receive it; apply it; transform yourselves through it.

Inverential Peace.

And so we definitively close this chapter on sexology, ready to enter into the final theme of this book.

Apply yourselves to the integral work; the reward is the integral suprasex with its corresponding spiritual fruits.

Forward, beloved ones; the cosmic Mother awaits.

Inverential Peace.

This Sahaja Maithuna leads to the awakening of the Kundalini, the creation of the existential bodies of the Being, the incarnation of the Inner Christ.

Chapter Twelve: WITH DEATH ONE KILLS DEATH FOR ALL AN ETERNITY

SAMAEL AUN WEOR, philosopher, anthropologist, esoterist, and contemporary psychologist, who in parallel to nearly half a century of Works written along his dilated teaching labor, as maximum figure of the Gnostic Movement, has bequeathed to humanity the integral synthesis of the wisdom that man needs to walk the path of self-realization.

The Master was the Initiator of the Path. SAMAEL AUN WEOR continues being the torch that must illumine the multitudes of the Aquarian Age toward a new Golden Age.

Nothing nor anyone can stop the triumphal march of the doctrine toward all the persons who wish to drink in the original fountains of Universal Knowledge.

Mathematician in the investigation and rigorous in the expression: thus is our V.M. SAMAEL AUN WEOR, the Avatara of

the Era of Aquarius. 'I say what I have experienced. If the fools do not believe, it does not matter; if they laugh, it does not matter; what matters is that the truth be told.'

Unequivocal proof of all this we have in the nine chapters that constitute this compendium of just as many conferences on the 'Didactics of Self-Knowledge', and that suppose a marvelous contribution to humanity in its search for integral self-realization.

This is the Superman of the 20th century.

SAMAEL AUN WEOR

With death one kills death for all an eternity. This phrase contains the great mystery of the Gnostic doctrine: through psychological death, the disciple conquers eternal life.

The death of the I-s is the great death; without it, no eternal life is possible; with it, eternal life is conquered.

For this reason the Gnostic disciple consecrates himself to psychological death through the daily work upon the I-s; this death is the path to eternal life.

Whoever applies himself to this death conquers the eternal life; whoever does not apply himself remains in the cycle of births and deaths.

The choice is yours. Choose the death; thus you will conquer the eternal life.

This is the supreme message of this work; this is the integral teaching of the Gnostic doctrine; this is the call to all the disciples of the Aquarian Age.

With this message we close this book of 'Didactics of Self-Knowledge', with the firm hope that its teachings transform your lives and guide you toward the integral self-realization.

The cosmic Mother awaits; the masters guide; the Inner Christ wishes to incarnate.

Be of those who arrive; be of those who fulfill the goal; be of the authentic disciples of the path.

This is the call; this is the work; this is the supreme reward.

Apply yourselves with all the soul; the path is open; the time is yours.

Forward, beloved ones; the cosmic Mother awaits in the supreme work of psychological death and integral resurrection.

*The cosmic Mother awaits; the masters guide;
the Inner Christ wishes to incarnate.*

AUTHOR

Samael Aun Weor

V.M. Samael Aun Weor is the founder of AGEACAC (Gnostic Association of Anthropological and Cultural Studies, A.C.) and of the International Gnostic Movement.

He left a great teaching in which is synthesized the path that man must follow in order to attain the complete awakening of his consciousness and his self-realization. V.M. Samael was an anthropologist, sociologist, spiritual guide, and author of more than 70 books, and he delivered over 300 lectures.

He devoted his life to deepening the study of the great truths that the various civilizations have bequeathed to humanity in diverse forms of manifestation: philosophy, religion, art, and science.

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