

The Awakening of Man

by Samael Aun Weor

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PREFACE

To be a disoriented person is not difficult; it is to be one more of the crowd, a unit that consumes, a slave at the service of darkness — vices, pleasures, sorrows, desolation, and death.

In this small book you will find orientation to know who you are. Gnostic Wisdom gives you the starting point, the lever that Archimedes asked for to move the Universe; that point of support is your own body. Learn to know it, and you will move the universe.

The Education we receive is totally material. Through it we acquire the basic knowledge for our behavior in society and for handling the things that man accepts as known.

Our organism has five senses. These senses are our informants — the instruments we have at our service in order to know.

Intellectual knowledge corresponds to the reading we accumulate in our memory to serve ourselves with it, and in part it transforms our physical organism and opens for us the road to acquiring a strong personality — but it can do nothing in favor of the powers of the Inner Master.

We Gnostics make use of those five senses, but improve them so that the information they supply us is accurate. In addition, we use seven more senses that allow us to know the vehicle in which we travel (the physical body), to deeply know the functions of this vehicle, and to learn to govern it. When we are masters of this body physically, morally, and spiritually, we already possess the point of support through which we can move the universe.

In this small book we speak of the three factors of the revolution of consciousness. These three factors allow us to liberate our consciousness. For us, consciousness corresponds to the life lived through hundreds of existences in the pilgrimage that the spirit makes through matter, passing through three kingdoms: mineral, vegetable, and animal.

Religions give the name of SOUL to this wisdom that we have stored in the 33 canyons of the spinal column.

IMPROVEMENT OF THE EXTERNAL AND INTERNAL SENSES

When man reaches the human state, he acquires the gift of free will so as to be able to choose voluntarily or involuntarily between good and evil — but his senses are totally erroneous due to the defects acquired through his existence. Some religions give the name of sins to these defects. These defects

make our senses defective — that is, our informants. Thus, the liar makes his senses unable to see reality as it is, and causes every thief to judge by his condition; and the Bible says: "HIS OWN INIQUITIES SHALL TAKE THE WICKED."

In order to improve our senses, we make a list of our defects. Once they are known, we analyze them and realize that we can live without them.

The wrathful man or woman can realize that his whole personality improves if he is capable of combating wrath. Wrath is hatred, and whoever hates sins against the SON, who is Love. So the person who hates can never feel the grace of LOVE, with which we can handle the forces of nature.

Whoever lies sins against the FATHER, who is truth, and will never be able to receive the gifts that the FATHER gives — such as PEACE, WISDOM, and so on. The more one lies, the more imperfect his senses will be, and the further he moves away from the Being whom he seeks.

We also speak of scientific chastity — that is, the full use of CREATIVE ENERGY. Gnostic wisdom teaches you to transform your own seed into light and fire. With the LIGHT of that FIRE, we can leave the labyrinth that we have formed through our misoriented existences. We can form the Inner Christ in

our heart and conquer the ANGELIC or DEVIC path, or at least come to be a Superman.

If a single zoosperm has the power to produce an organism as complex as the human body, what shall we not do with the millions we keep in reserve to give life to ourselves? Here we come to know the Wisdom of transubstantiation and of the Holy Anointing, and the Third Factor of service to humanity, with which we produce Dharma (a coin diametrically opposed to Karma). This capital allows us to cure the sick and perform incalculable miracles. Read this little book, occasional reader, and you can be sure that there has come into your hands a Wisdom that can convert you into a Superman — that gives you the power to break all the chains that bind you to vices and pleasures, roads that lead to devastation.

Here you have the point of support that Archimedes asked for in order to move the universe.

Julio Medina Vizcaíno

Universal Christian Gnostic Movement

Chapter One: WHAT IS GNOSIS?

"All theory is gray, and only green is the tree of golden fruits which is life."

— *Goethe*.

Gnosis means knowledge, wisdom. Gnosis is the knowledge of a transcendental and transformative wisdom that teaches humanity to see, to hear, and to touch all the things that until now were pointed out as great mysteries and enigmas.

Gnosis is a true scientific school of initiation in life. It seeks a transformation of the human being; it intends that each man change from his basic principles and customs — that he become a true man.

Gnosis in itself intends that each man have a vast and lucid spirit that tries to establish a new rational, scientific order in the general customs of living, inspired by the immutable laws of nature.

The knowledge of Gnostic science embraces the four pillars of human knowledge: Science, Art, Philosophy, and Mysticism.

Gnosis, as a way of life — as a mystical philosophy — is founded on a rational and scientific conception of the universe.

Gnosticism appears in eras of crisis, of social and spiritual upheaval, as an important ideological current so that the human being may attain a physical, psychic, social, and spiritual transformation — one that allows him to know himself, to

know his own defects and errors, which prematurely lead him to old age, to the tomb, to disintegration.

We find this wisdom in the Mysteries of Mithras, of Eleusis, in Hermeticism, in the Mysteries of Dionysus, of Hecate, of the Great Mother, of Serapis, of Cybele, of Isis, also in Orphism and Pythagoreanism, in the Egyptian and Tibetan books.

Gnosis develops within the bosom of Christianity, known as primitive Christianity or esoteric Christianity, and then dissolves into innumerable sects, which were converted into secret societies as esotericism grew stronger.

When a man begins to observe himself attentively — from the angle that he is not ONE but many — he has obviously initiated serious work upon his inner nature.

Gnosis gives the methodology and teaches the "modus operandi" by means of which one can be assisted by forces superior to the mind.

In antiquity it was said: "Man, know thyself, and thou shalt know the universe." This, formulated as the synthesis of all theories, is the superior knowledge.

It is clear that in this there tend to be today rare exceptions whom we have to seek with the lantern of Diogenes; those rare

cases are represented by the true men: Buddha, Jesus, Hermes, Quetzalcoatl, and so on.

The machine-man is the most unhappy beast that exists in this valley of tears — but he has the pretension and even the insolence to call himself "king of nature."

"NOSCE TE IPSUM." "Man, know thyself." This is an ancient golden maxim written on the walls of Delphi in Ancient Greece.

Man — that poor intellectual animal who mistakenly calls himself man — has invented thousands of very complicated and difficult machines and knows very well that, in order to operate a MACHINE, he sometimes needs long years of study and learning. But when it comes to himself, he totally forgets this fact, even though he himself is a machine more complicated than all those he has invented.

There is no man who is not full of totally false ideas about himself. The most serious thing is that he does not want to realize that he really is a machine.

The human machine has no freedom of movement; it functions solely through multiple and varied inner influences and external shocks. All the movements, acts, words, ideas, emotions, feelings, and desires of the human machine are pro-

duced by external influences and by multiple strange and difficult inner causes.

The intellectual animal is a poor talking puppet with memory and vitality — a living doll that has the foolish illusion that it can do, when in reality and in truth it can do nothing.

Imagine that this doll can change owners at every moment. You must imagine that each owner is a different person, has his own criterion, his own way of amusing himself, of feeling, of living, and so on. Any one owner, wanting to obtain money, will press certain buttons, and then the doll will dedicate himself to business; another owner, half an hour or several hours later, will have a different idea and will put his doll to dancing and laughing; and a third will put him to fighting; a fourth will make him fall in love with a woman; a fifth will make him fall in love with another; a sixth will make him fight with a neighbor and create a police problem; and a seventh will make him change his address.

So is the poor intellectual animal, dear reader — a mechanical doll like the one in our example. He believes that he does, when in reality he does nothing; he is a puppet of flesh and bone controlled by a legion of subtle energetic entities that as a whole constitute what is called Ego, Pluralized I, Satan, Psychological I, or Defects.

Gnosis in itself intends that each man have a vast and lucid spirit that tries to establish a new rational, scientific order in the general customs of living, inspired by the immutable laws of nature.

Chapter Two: THE AWAKENING OF CONSCIOUSNESS

It is urgent for us to know that humanity lives with its consciousness asleep. People work while dreaming; people walk the streets while dreaming; people are born, live, and die while dreaming.

When we have come to the conclusion that everyone lives asleep, we understand the need to awaken. We need the awakening of consciousness; we want the awakening of consciousness.

People confuse consciousness with intelligence or with intellect, and to the very intelligent or very intellectual person they give the qualification of very conscious. We affirm that consciousness in man is, beyond all doubt and without fear of being mistaken, a very particular kind of "apprehension" of inner knowledge — totally independent of every mental activity.

The faculty of consciousness gives us integral knowledge of what is, of where it is, of what is really known, of what is cer-

tainly ignored.

Revolutionary Psychology teaches that only man himself can come to know himself.

Only we ourselves can know whether we are conscious at a given moment or not. Man himself, and no one but he, can realize for an instant — for a moment — that before that instant, before that moment, he really was not conscious; he had his consciousness very asleep. Later he will forget that experience, or will keep it as a memory — as the memory of a strong experience.

It is urgent to know that consciousness in the rational animal is not something continuous, permanent. Normally, the consciousness in the intellectual animal called man sleeps profoundly.

Rare — very rare — are the moments in which consciousness is awakened. The intellectual animal works, drives cars, marries, dies, and so on, with consciousness totally asleep; and only in very exceptional moments does it awaken.

The life of the human being is a life of dreams, but he believes that he is awake and would never admit that he is dreaming — that he has his consciousness asleep. If someone came to awaken, he would feel frightfully ashamed of himself; he would immediately understand his clownishness, his ridicu-

lousness. This life is frightfully ridiculous, horribly tragic, and rarely sublime. The Gnostic teaching has as its object the awakening of consciousness. Ten or fifteen years of studies in school, college, and university are of no use if upon leaving the classrooms we are sleeping automatons. It is no exaggeration to affirm that, through some great effort, the intellectual animal may be conscious of himself for only a couple of minutes.

We affirm that consciousness in man is, beyond all doubt and without fear of being mistaken, a very particular kind of "apprehension" of inner knowledge — totally independent of every mental activity.

Chapter Three: IDENTIFICATION

It is never an easy task to eliminate negative emotions — to lose all identification with our own train of life: problems of every kind, business, debts, payment of bills, mortgages, telephone, and so on.

This identification with our problems makes us abstracted from ourselves; we walk along dreaming, fascinated with our problems.

It is necessary to stop dreaming; it is necessary to awaken consciousness — and that process of awakening must be carried

out at every moment, in every place.

The human being not only dreams when his physical body sleeps; he also dreams when his physical body is not asleep.

When one remembers oneself, when one works upon oneself, when one does not identify with all the problems and sorrows of life, one is in fact walking along the vertical path.

Work upon oneself is the fundamental characteristic of psychological rebellion, of the transformation of the human being; it concerns itself with a certain transformation of the present moment in which we find ourselves.

We need to learn to live from instant to instant.

To live in full attention, in full self-observation of ourselves, to live alert to what we think, feel, and act — it is decisive; we must stop dreaming, stop living fascinated, identified with all the problems.

A good example is the case of María, who is walking along the street and does not hear her friend's greeting, at the precise moment in which she was saying in her mind: "This afternoon I will pay the seamstress, and..."

In this case María did not receive her friend's greeting, because of the lack of consciousness in what she does. Her thought is on her problems.

It is necessary to stop dreaming; it is necessary to awaken consciousness — and that process of awakening must be carried out at every moment, in every place.

Chapter Four: SELF-OBSERVATION

As one works upon oneself, one understands more and more the need to radically eliminate from one's inner nature everything that makes us so abominable.

The sense of intimate self-observation is found atrophied in every human being. By working seriously, by self-observing oneself from moment to moment, such a sense develops progressively.

Before the sense of intimate self-observation, each of those I's that dwell within us really assume this or that figure, secretly akin to the defect personified by it. Undoubtedly, the image of each of these I's has a certain unmistakable psychological flavor by which we instinctively grasp, capture, catch its intimate nature and the defect that characterizes it.

It is necessary to take note of our daily psychological states, if we truly want to change definitively.

Before going to bed, it is convenient that we examine the events of the day — the embarrassing situations, the loud

laughter, and the subtle smile.

Much we must eliminate, and much we must acquire. It becomes necessary to make an inventory in order to know how much we have in excess and how much we lack. It is clear that the pluralized I (our defects) is in excess — it is something useless and harmful.

If we want to cease being machines, if we want to awaken consciousness, to have a true capacity to do, it is urgent to begin by knowing ourselves and then to dissolve the psychological I (defects). When the pluralized I dissolves, only the true being remains of us.

A great man, after studying himself, discovered that he had twelve defects that were harming him. This man said: "Just as it is impossible to hunt twelve hares at the same time — because the hunter who attempted it would not catch any — so too it is impossible to put an end to my twelve defects at the same time."

This man came to the conclusion that it would be better to put an end first to one defect and then to another. He decided to dedicate two months to each defect.

When the man reached 24 months, he no longer had the defects; he had put an end to the defects that were preventing him from reaching triumph. The result was marvelous. This

man became the first citizen of the United States. His name: Benjamin Franklin.

The Gnostic teaching gives the necessary method to put an end to the defects.

If we want to cease being machines, if we want to awaken consciousness, to have a true capacity to do, it is urgent to begin by knowing ourselves and then to dissolve the psychological I (defects).

Chapter Five: THE DIVISION OF ATTENTION

Attention must be divided into three aspects:

SUBJECT OBJECT PLACE.

We must divide attention into three aspects. We need to understand the deep meaning of the moment in which we are acting. Example: Observe carefully a moviegoer; he is found asleep in his seat, ignoring everything, ignoring himself; he is empty, he seems a sleepwalker, he dreams of the film, he has forgotten himself, he has fallen into the deep sleep of fantasy, he ignores that he exists, who he is.

Conscious attention excludes what is called identification. When we identify with persons, with things, with ideas, fasci-

nation comes — and this last produces sleep in the consciousness.

We must ask ourselves inwardly: Who am I? (Subject); one must ask oneself consciously, knowing that one exists, touching oneself, feeling oneself. Next, object: One must realize what one is doing — for in this way we do not fall into the error of putting consciousness to sleep. One must ask the reason for the action. Example: What am I doing? This must be done mentally.

Now comes the third aspect, which is the place: It is of vital importance to ask oneself the place where one is; one must observe the things that surround one, the colors of the objects.

The fascinated human being does not remember himself. We must self-remember ourselves from instant to instant. We need to self-remember in the presence of any representation that may fascinate us.

Let us stop before every representation, asking ourselves: Who am I? What am I doing? Where am I? — and then asking: Am I on the physical plane, or am I outside of my body? It is logical that, if people live asleep day and night, they cannot know the astral state; they cannot differentiate the third dimension from the fourth dimension — that is, the world of dreams; they will never be able to know it as long as they do not practice the

awakening of consciousness. By dividing attention into the three aspects, we will manage to enter the world of dreams consciously, and there we will find the answer we always needed in order to fill the inner emptiness.

Know that in the astral world — the world of dreams — things are seen just as here on the physical plane. People during sleep, and after death, see everything there in such a manner equal to the physical world that they do not even suspect that they are outside the physical body.

Here we have a clearer example of the first aspect: SUBJECT.

María Luz Fajardo asks herself the question of the SUBJECT. And to realize that she exists in any of the dimensions, she observes herself attentively and touches her body for the purpose of feeling sure of herself and of not falling into fascination. All the errors that the human being commits in life are due to forgetting himself, identifying, becoming fascinated, and falling into sleep.

The second aspect: OBJECT.

María Luz asks herself what her objective is, what she is doing. Every person who wants to practice the three aspects must ask consciously. Example: if she is working, she will say: "I am working"; if she is eating, she will say: "I am eating," and so on.

This gives us a clearer reason to make sure of what we are going to do, and not to be mistaken. The question must be asked mentally with respect to the third aspect of the division of attention, which corresponds to PLACE. We must be conscious when we ask ourselves: Where are we? Because many times we are on a beach and our thought is on problems of work; therefore, we do not realize where we are.

By dividing attention into the three aspects, we will manage to enter the world of dreams consciously, and there we will find the answer we always needed in order to fill the inner emptiness.

Chapter Six: DISCERNMENT

It is necessary to ask ourselves the three aspects and then to jump at every moment, so as not to become fascinated by things and to know whether we are in the physical body or in the body of dreams. For it happens that everything we do during the day is repeated during the night when we dream — and when we jump in the physical body nothing unusual happens, but it does when we do it in the body of dreams: on jumping in the body of dreams or astral body, we remain levitating in space, and then in this way we verify that besides the physical body we have the body of dreams, the astral body or the body

of the soul. With it, having certainty of our existence, we can verify everything spiritual in a provable way.

If there is a problem in doing the little jump, because of the gaze of people who do not know the Teaching, there is another more discreet way to verify our state.

The other way the person should practice is by pulling on a finger with the intention of stretching it. It is obvious that, if it does not stretch when attempting it, it is because we are in the physical body. But by becoming accustomed to practicing constantly — every time something strange appears before our eyes — we must verify it by pulling on a finger.

When we are in the astral and do it also — since everything is repeated in the world of dreams — we will see how our finger stretches before our astonishment, and we will manage to verify that we are in the astral body.

When the student verifies that he is outside his physical body, he is in a position to know in their fullness the mysteries of life and death.

He can have direct contact with the Venerable Masters of the White Lodge, who will give him the keys to all the secret knowledge of humanity, and he will in fact be an inhabitant of the infinite cosmos.

Chapter Seven: PRACTICE TO PROJECT IN THE ASTRAL

The Gnostic student must be infinitely patient and tenacious, because the powers count for much. Nothing is given to us as a gift. Everything costs. These studies are not for the inconstant, nor for persons of little will. These studies demand infinite faith. Skeptical persons should not come to our studies, because occult science is very demanding. Skeptics fail totally. The incredulous do not manage to enter "THE PATH OF TRUTH."

Man is threefold: the PHYSICAL BODY, the SOUL (ASTRAL), and the SPIRIT (THE INNERMOST). THE SOUL IS THE CONSCIOUSNESS, whose fluidic body — called in occultism the ASTRAL BODY — is the same one that leaves the physical body for the world of dreams. The Soul must learn to enter and to leave the physical body at will.

The FOUR CONDITIONS that are needed to awaken our consciousness and to liberate it from the PSYCHOLOGICAL I are: TO KNOW HOW TO SUFFER, TO KNOW HOW TO BE SILENT, TO KNOW HOW TO ABSTAIN, AND TO KNOW HOW TO DIE.

Practice

The student must lie down in the dorsal decubitus position (face up), slowly close the eyes, and totally relaxing the body, concentrate on the pronunciation of the mantram FA-RA-ON. Then he will bend the legs and again pronounce FA-RA-ON. Each syllable is pronounced in a single breath. Afterward the mantram will be lengthened mentally, and the disciple will necessarily appear in the astral world. If he wishes to ask for information, he may travel to any temple of the WHITE LODGE, or speak with the MASTER JESUS OF NAZARETH, THE CHRIST.

Some persons will have positive results immediately and will be able to have experiences in the astral world. Others, in contrast, will have to be more constant in the practice and not lose heart, since sooner or later they will see themselves leaving in the astral body, leaving their physical body in the bed.

The incredulous do not manage to enter "THE PATH OF TRUTH." Man is threefold: the PHYSICAL BODY, the SOUL (ASTRAL), and the SPIRIT (THE INNERMOST).

Chapter Eight: THE REVOLUTION OF THE CONSCIOUSNESS

The first thing needed is to awaken — to understand our own misery, vanity, and pain. Afterward the I begins to die from moment to moment. The death of the Psychological I (the defects) is urgent. Only by dying is the being truly conscious born in us; only the being can exercise true conscious authority. To awaken, to die, to be born: these are the three psychological phases that lead us to true conscious existence.

One must awaken in order to die, and one must die in order to be born internally. Whoever dies without having awakened becomes a Stupid Saint.

Whoever is born without having died becomes an individual of double personality — the very just and the very perverse.

To self-realize spiritually, it is necessary to live three factors: To Die (kill our defects); To Be Born (make proper use of our energies); and Sacrifice (service to one's neighbor).

Below, these factors are better explained.

The elimination of defects is achieved by putting into practice a Gnostic method that has as its basis the wielding of the sword of the will.

To create new vehicles or inner senses by means of the scientific process of the alchemical transmutation of the energies in one's own Human laboratory. As the student attains degrees of consciousness in his esoteric work, the Masters of the White Lodge guide him. Disinterested service in aid of poor suffering humanity, clothing the naked, giving bread to the hungry, healing the sick, inviting others to know this spiritual path or teaching it to them. By means of the three factors mentioned — Elimination of our defects, alchemical transmutation of our energies, and service to humanity — we manage to perfect ourselves totally. This is the only spiritual path.

To awaken, to die, to be born: these are the three psychological phases that lead us to true conscious existence.

Chapter Nine: THE PSYCHOLOGICAL I

We are all puppets of the I's, egos, demons, or defects. Everywhere one hears laments, wars, blood, plagues, executions, kidnappings, murders, and so on. This is the current punishment of humanity. All of humanity is handled like a puppet, controlled by the egos. They kill, steal, rape, lie, and so on; and after the acts, their bottled-up consciousness begins to weep, and the person who served as the instrument of the ac-

tion recounts that he does not know at what moment he became brutalized.

The brain is the transmitting organ, the organ that receives the orders and distributes them to the body according to the defect that dominates our mind at that moment.

The brain is the control center of the physical body. Of the 100 percent of orders that the brain issues to the physical body, 99 percent are controlled by the Psychological I.

Rarely has man received a call of compassion, of love, of harmony. When we have those longings of love for a moment, it is because the Real Christic Being within us — or the small portion of consciousness (which is only 3 percent) that we have — has penetrated, in the absence of the I's, into the brain to give us a sign of help. We give a breath of Peace — but this does not last long, since the I is so perverse that it does not allow us to realize that there is a powerful Christic molecule within us.

Chapter Ten: DEATH OF THE I

Thus is our consciousness found, bottled up by the Psychological I — or by our defects. As we manage to pulverize a defect or a vice, we increase consciousness in power, wisdom, and love. Our will is our sword of power. Let us begin to cultivate it in order to manage to unbottle the consciousness.

Current humanity no longer wants more theories, no longer more laws, no longer more lies; it wants to leave the vicious circle that surrounds it; it wants to know the truth of existence. Throughout time, man has made bad use of his faculties that were given to him by the Divine Hierarchy — and as a product of that, he acquired consciousness. Only by denying himself, killing the defects, watching himself, can he triumph.

To speak of the Psychological I is to speak of the lower passions, the errors of character, the defects, the vices. Man is full of LUNAR molecules; he is completely negative. Jesus the Great Rabbi transformed his lunar body into a SOLAR body. That is why the great esoteric painters paint Jesus without a shadow. This means that the Great Rabbi pulverized the merchants in his Temple — who symbolize the defects or I's — and cast them out in order to manage to cleanse his body and have solar Light.

As long as we do not eradicate all the demons that we carry within, we will not come to have a solar body. Only by working with the alchemical transmutation of our human laboratory can we change our lunar energies into solar ones. It is said that when a person is too perverse, he is branded as Black, or it is said that so-and-so has a black consciousness. And in reality they are telling the truth: our consciousness — our breath of life — is bottled up by the Black Demons that we carry within.

We must work in the three factors that Gnosis offers us in order to attain the light of which Jesus the Christ spoke; and that light is the solar energy that we need to have the Latent Powers that we had in the beginning.

Throughout time, man has made bad use of his faculties that were given to him by the Divine Hierarchy — and as a product of that, he acquired consciousness.

Chapter Eleven: INTERNAL BODIES

With the Gnostic teaching, we can see clearly inner things — astral things, things of the soul. We can also realize that the physical body has never been alone.

Besides it, we have Six more Bodies. Only by beginning right now can we see them. When the physical body is asleep, the other bodies escape. At night, in dreams, we find ourselves with the Astral; next to the physical, the vital remains — this body re-animates the physical with the energies spent in work. The Mental body floats in the dimensions along with the bodies of the will, of the consciousness, and the innermost. By awakening consciousness, we can see them and have contact with them.

Every being must answer these questions:

WHO AM I?

WHY DO I EXIST?

WHERE WILL I GO AFTER I DIE?

For these three questions are addressed directly to your Interior.

Almost the majority of humanity lives occupied thinking about who they really are, but they have not set themselves to work to attain direct contact with the Inner Father (the Innermost).

When we begin to work with the three factors, we gradually receive information from our Consciousness, and it gives us the necessary teaching to know how to live happily.

The Inner Master of each one is at the order of any disciple who wants to enter to work for the Awakening of Consciousness.

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Chapter Twelve: THE GNOSTIC ESOTERIC WORK

It is urgent to study Gnosis and to use the practical ideas that in this work we give to seriously work upon oneself. However, we could not work upon ourselves with the intention of dissolving this or that "I" without having previously observed it.

Self-observation allows a ray of light to penetrate within us. Any "I" expresses itself in the head in one way, in the heart in another way, and in the sex in another way. We need to observe the "I" that at a given moment we have caught; it is urgent to see it in each of these three centers of our organism. In relation to other people, if we are alert and vigilant like the watchman in time of war, we self-discover.

Do you remember at what hour vanity was wounded? Your pride? What contradicted you most during the day? Why did you have that vexation? What is its secret cause? Study this; observe your head, heart, and sex. Practical life is a marvelous school; in interrelation we can discover those I's that we carry within.

Prayer in the Work

Observation, judgment, and execution — these are the three basic factors of dissolution. First: one observes. Second: one

judges. Third: one executes. Any incident in life, however insignificant it may seem, undoubtedly has as its cause an intimate actor within us — a psychic aggregate, an 'I.'

An 'I,' caught in the act, must be carefully observed in our brain, heart, and sex. Any I of lust may manifest itself in the heart as love, in the brain as an ideal — but on paying attention to the sex, we would feel a certain unmistakable morbid excitation.

The judging of any 'I' must be definitive; we need to seat it on the bench of the accused and judge it mercilessly.

Any evasion, justification, or consideration must be eliminated, if we truly want to become conscious of the 'I' we long to extirpate from our psyche. Execution is different; it would not be possible to execute any 'I' without having previously observed and judged it.

Prayer in psychological work is fundamental for dissolution. We need a power superior to the mind, if in reality we wish to disintegrate this or that I. The mind by itself could never disintegrate any 'I' — this is irrefutable, irrebuttable. We must appeal to God the Mother in our Intimacy, if we truly want to disintegrate 'I's.' Whoever does not love his Mother will fail in the work upon himself.

Each one of us has his own particular, individual Divine Mother. She in herself is a part of our own Being, but derived. All the ancient peoples adored God the Mother in the depths of our Being. The feminine principle of the Eternal is Isis, Mary, Tonantzin, Cybele, Rhea, Adonia, Insoberta, and so on.

Our particular, individual Divine Mother, by means of her flaming powers, can reduce to cosmic dust any of those many I's that has been previously observed and judged.

Whoever finds his particular Divine Mother will find the path of all successes — which will lead him to the summit of immortality.

"Any attempt at liberation, however grand it may be, if it does not take into account the necessity of dissolving the Ego, is condemned to failure."

END

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