

The Radical Change

by Samael Aun Weor

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The very fact that the Esoteric Work begins with the rigorous observation of oneself indicates to us a multiplicity of Psychological factors, I-s, or undesirable elements that it is urgent to extirpate, to eradicate from our interior.

Unquestionably, in no way could it be possible to eliminate unknown errors; it is urgent to observe previously that which we wish to separate from our Psyche.

This kind of Work is not external but internal, and those who think that any manual of urbanity or external and superficial ethical system can lead them to success are in fact totally mistaken.

The concrete and definitive fact that the intimate Work begins with attention concentrated on the full observation of oneself is motive more than sufficient to demonstrate that this demands a very particular personal effort from each one of us.

Speaking frankly and without ambages, we affirm in an emphatic form the following: No human being could do this Work for us.

No change in our Psyche is possible without the direct observation of all that set of subjective factors we carry within.

To accept as given the multiplicity of errors, dismissing the necessity of study and direct observation of the same, signifies in fact an evasive or escape, a flight from oneself, a form of self-deceit.

Only through the rigorous effort of judicious self-observation, without escapes of any kind, can we really evidence that we are not "One" but "Many."

To admit the plurality of the I and to evidence it through rigorous observation are two different aspects.

Someone may accept the Doctrine of the many I-s without ever having evidenced it; this latter is only possible by self-observing carefully.

To shun the Work of intimate observation, to seek evasions, is the unmistakable sign of degeneration.

While a man sustains the illusion that he is always one and the same person, he cannot change; and it is obvious that the pur-

pose of this Work is precisely to attain a gradual change in our interior life.

The radical transformation is a defined possibility that is normally lost when one does not work upon oneself. The initial point of the radical change remains hidden while the man continues believing himself One.

Those who reject the Doctrine of the many I-s clearly demonstrate that they have never self-observed themselves seriously.

The severe self-observation of oneself, without escapes of any kind, permits us to verify by ourselves the crude realism that we are not "One" but "Many."

In the world of subjective opinions, diverse pseudo-esoteric or pseudo-occultist theories serve always as an alley to flee from oneself...

Unquestionably, the illusion that one is always one and the same person serves as a stumbling block for self-observation...

Someone could say: "I know that I am not One but Many; Gnosis has taught it to me." Such an affirmation, although it were very sincere, if there existed no full lived experience on that doctrinal aspect, would obviously be something merely external and superficial.

To evidence, experience, and comprehend is the fundamental thing; only thus is it possible to work consciously to attain a radical change.

To affirm is one thing, and to comprehend is another. When someone says, "I comprehend that I am not One but Many," if his comprehension is true and not mere insubstantial chatter of ambiguous talk, this indicates, signals, accuses full verification of the Doctrine of the Many I-s.

Knowledge and Comprehension are different. The first of these is of the mind, the second of the heart.

The mere knowledge of the Doctrine of the Many I-s serves nothing; unfortunately in these times in which we live, knowledge has gone far beyond comprehension, because the poor intellectual animal mistakenly called man developed exclusively the side of knowledge, lamentably forgetting the corresponding side of the Being.

To know the Doctrine of the Many I-s and to comprehend it is fundamental for every true radical change.

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 interior nature.

Only through self-observation can we evidence that we are not "One" but "Many."

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