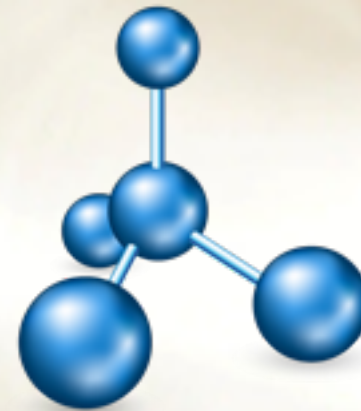


The Knowledge of Oneself

DIANOIA



LECTURE

SAMAEL AUN WEOR

SELF KNOWLEDGE



The key in life for humans is really getting to know yourself: Where do we come from, where we are going, what is the very object of existence, so that we live ...?

We need to know ourselves deeply.

If us we know to themselves, we discovered our mistakes. And if we discover we discard it. And if we eliminate cake up. And if we wake up we come to know the mysteries of life and death, come to experience that which is not of time, that which is TRUTH...

Section 1

The Knowledge of Oneself

CONTENT:

1. Knowledge of self
2. Self psychological observation
3. The elimination of defects
4. Lemuria
5. The Law of Recurrence
6. The death of Juan Conrado
7. Personality and Soul
8. The serenity and patience
9. Mental effigies
10. Questions

Well, all gathered here, we are going to talk a bit about spiritual restlessness. The first thing we need is a deep creative comprehension, for this is fundamental to know oneself.

Where do we come from? Where are we going? What is the objective of existence? Why do we live? What do we live for?

There was a phrase at the entrance of the Temple of Delphi which read, "Homo Nosce Te Ipsum," which means, "Man, know yourself and you will know the universe and its gods." To know oneself is fundamental.

Everybody thinks they know themselves when, in actual fact, they do not. Therefore, it is necessary to reach the full knowledge of oneself. This

can be done with incessant self-observation. We need to see ourselves as we really are.



Unfortunately, people readily admit they have a physical body, but it is very hard to make them understand that they have

their own psychology. They accept their physical bodies because they can see them, but their own psychology is a bit different. Obviously, this happens because they cannot see their own psyche; for them it is something vague, which they cannot understand.

When a person starts observing himself or herself, it is an unmistakable signal that one has the intention of wanting to change oneself. It indicates he is becoming different from others.

It is in relation with people, in the different events of life, e.g.: being at home, at school, in the country, in the street, etc., from which we can get the necessary psychological material for the awakening of the consciousness. Our hidden defects pop up spontaneously, and if we are alert and on guard, like a lookout in time of war, then we will be able to see them.

A discovered defect must be entirely comprehended in all levels of the mind. For example, let us say we were in a scene of anger; we would have to understand everything that has happened. Let us suppose we have had a small disagreement, perhaps in a shop where we have asked for something and the assistant has brought us the wrong thing. Then we react in a lightly irritated manner, and say, "Sir, I asked you for one thing and you brought me something else. Don't you realize I'm in a hurry? I can't waste my time!" There is a small quarrel, a small displeasure, and it is obvious we need to comprehend what has happened.

When we arrive home we must immediately concentrate on what has happened, and if we look further into the motives behind why we reacted in such a manner, cursing the assistant, we discover our self-importance. This is to say, we believe ourselves to be very important. Obviously, we can also find within ourselves conceit, pride, irritability, etc. There is impatience. In fact, there are several defects. Impatience is a defect, conceit is another, self-importance, which comes from pride; it means seeing oneself as very great or important. Thus, now we can see the reasons for despising the assistant who was serving us. All of these defects have made us react in an inharmonious way. So now, we have discovered some Psychological "I's" which we have to work on through comprehension.

We have to deeply study the Psychological "I" of conceit. It will have to be totally understood. It will have to be analyzed.

We will have to deeply understand the Psychological "I's" of self-importance, pride and impatience. These need to be analyzed, studied and understood separately.

We have to accept the fact that there are a group of Psychological "I's" hidden behind each seemingly insignificant event. We have to study every "I" separately because our Essence is bottled up within each one of them.

Therefore the "I's" have to be disintegrated, annihilated and reduced into cosmic dust.

In order to disintegrate them, we will have to concentrate on reaching our Divine Mother Kundalini, to pray and to beg Her to reduce our defects into dust; but first of all we have to have comprehended the defect or "I" that we are working on.

Let us start with anger. After understanding it, we beg our Divine Mother to eliminate it. Later, we look at the "I" of impatience and again, after comprehending it, we beg our Divine Mother to eliminate the defect. Then we look and comprehend our "I" of self-importance and ask ourselves, "Why do we feel ourselves as important if we are no more than miserable worms of the earth?" and we say to ourselves, "On what do we base our self-importance?"

Indeed, if we look closely we will see that there is no basis for our self-importance, because we are nothing; every one of us is just a vile worm of the earth. What are we before the infinite? Before the galaxy in which we live? Before all those worlds that inhabit our endless universe? Why do we feel ourselves to be so self-important?

Therefore, by analyzing every one of our defects or "I's," they are going to be completely understood.

Every defect we are working on has to be eliminated with the help of our Divine Mother Kundalini.

In an external scene, several "I's" can take control of us.

Let us look at another example, one of jealousy perhaps. In a scene of jealousy, it is unquestionable that there appear several additional "I's." If a man finds his wife talking closely to another man and he feels they are becoming too close, how will he feel? He will feel jealous, and create an unwanted scene. It is taking part in, for example, jealousy, anger, self-esteem (feeling hurt). The "I's" of jealousy became active, also the "I's" of anger.

Any event or problem, any scene of our lives, can serve us as a basis for self-discovery. In any event, we can discover inside ourselves many "I's." For this reason, we have to be alert and on guard at all times.

There is an urgent need to be in a constant state of alert perception and acute awareness. If we do not proceed in this way, the consciousness or Essence will continue to be bottled up within all these psychic aggregates or defects we have in our interior, and for this reason we will never be able to awaken the consciousness.

We have to understand that we are asleep. If people were truly aware, they would see, feel and touch the realities of the superior worlds. If people were aware, they would remember their past lives, they would see the earth as it really is, because at this very moment we do not see how it really is at all.

The people of Lemuria used to see the world as it really is. They knew that this world has nine dimensions. Let us say seven fundamentals. They used to see the world in its multi-dimensional form. In the fire they used to perceive the Salamanders or creatures of fire; in the water they were able to see the Undines, or creatures of water; in the air they would perceive the Sylphs, and in the element earth they could perceive the Gnomes. When they would lift up their eyes towards the infinite they could perceive other planetary humanities.

The planets of space were visible to them in a distinct way as they could see the aura of the planet plus its planetary genii (angel).

Unfortunately though, when the human Essence was bottled up within all of those "I's," or psychological aggregates that form the "myself," or the ego, then the consciousness fell asleep. In the time of Lemuria any person could see at least half of a Holtapamnas, which is equivalent to five and a half million tonalities of color.

When the consciousness became bottled up within us, the sense of real perception degenerated. During the time of Atlantis they could only perceive one third of the colors and now we only perceive the seven colors of the solar spectrum plus a few tonalities.

The people of Lemuria were so different. For them, mountains held a high spiritual value; for them, rivers were the body of Gods. The whole earth was perceived by them as a great living organism. They were a different kind of people.

Now, unfortunately, humanity has involuted atrociously. Now man is in a state of senility. If we do not care about discovering ourselves, to know ourselves better, we will carry on with our consciousness asleep, embottled within all these "I's" we carry inside.

Psychologists normally believe we only have one "I." In Gnosis we think differently. In Gnosis we know that anger is an "I," greed is another "I," lust, pride and gluttony are "I's," etc.

Virgil, the poet of Mantua and author of The Aenied, said,

No, not if I had a hundred mouths, a hundred tongues, and throats of brass, inspired with iron lungs, I could not half those my horrid crimes describe, nor half the punishments those crimes have met. - Virgil, The Aeneid, book six

There are so many! Where are we going to discover them? It is only in practical everyday life that it is possible to discover ourselves.

Any scene or happening in the street is sufficient to see how many "I's" enter into activity. When any "I" comes into action it is necessary to comprehend and eliminate it. Only in this way is it possible to liberate the Essence and attain the awakening of our consciousness.

The most important thing for us to do is to attain the state of awakening because while we carry on as we are, ASLEEP, we can know nothing about the mysteries of life and death, and true reality. It is imperative for one to awaken the consciousness. It is only possible to awaken the consciousness if we really want to, but it is impossible to awaken if the Essence that we carry within remains bottled up within all of our psychological "I's."

We currently live within a very complicated mechanism. Life has become one hundred percent mechanical. The Law of Recurrence is terrible. Everything is constantly repeating itself. In this way we can compare life to a wheel that is incessantly spinning. Things that happen periodically happen again and again. Indeed for most there is never a final solution to the problems one has in life. Everybody has problems and in our current state of reality there is never a final solution.

If there was a final solution to the problems in life it would mean that life would not be life but instead death, therefore a final solution is not known. When the wheel of life spins, always the same things happen in a more or less similar way, but never do we reach a final solution. It is impossible to stop the repetition of events.



Therefore the only thing we need to know is how to react towards the different circumstances of life. If we always react in the same way, if we are always violent, if we are always lustful, if we are always greedy in front of the different events of life that repeat themselves over and over again in our every existence, we shall never change.

The events that you are living today you have already lived in a past existence. If you are listening to me now, in a past existence you were listening to me also. Perhaps it was not here in this house or maybe not even in this city, but you were listening to me, and not only in the last existence but in the existence before that and so on. That is to say that the wheel of life is always spinning and the events of mechanical life are always the same. It is impossible to stop life's events, therefore we must change our attitudes towards the events of life.

If we learn not to react towards the impact coming from the external world and learn to be calm and serene, then it will happen that we will avoid the mechanical result from a mechanical reaction.

In order for you to better understand my words I am now going to narrate an event of which I wrote about in my book *The Mystery of the Golden Blossom*.

In that existence my name was Juan Conrrado. I was the Third Great Lord of the province of Granada in ancient Spain, and I was as well a fallen Bodhisattva. It was during the same period as Torquemada, the notorious Inquisitor. He was committing terrible acts throughout the whole of Europe. He used to burn people alive at the stake.

I came to the Inquisitor Torquemada in order to ask him about a Christian punishment for someone. There was a certain Earl during this time who used to constantly mock me with his words. At that period I was swordsman and I wanted to avoid another duel. Not because I was afraid, but because I was tired of having so many duels.

I came before the doors of the Palace of Inquisition very early in the morning. I was greeted at the palace doors by a blue monk and he said to me, "What a miracle seeing you here, Lord Marquee."

"Thank you very much," I said, "I came here to ask for a hearing with the Lord Inquisitor, Monseigneur Tomas de Torquemada."

"Impossible," he said, "Today Monseigneur is too busy. But, nevertheless, I will try to arrange a hearing for you."

"Thank you very much," I said.

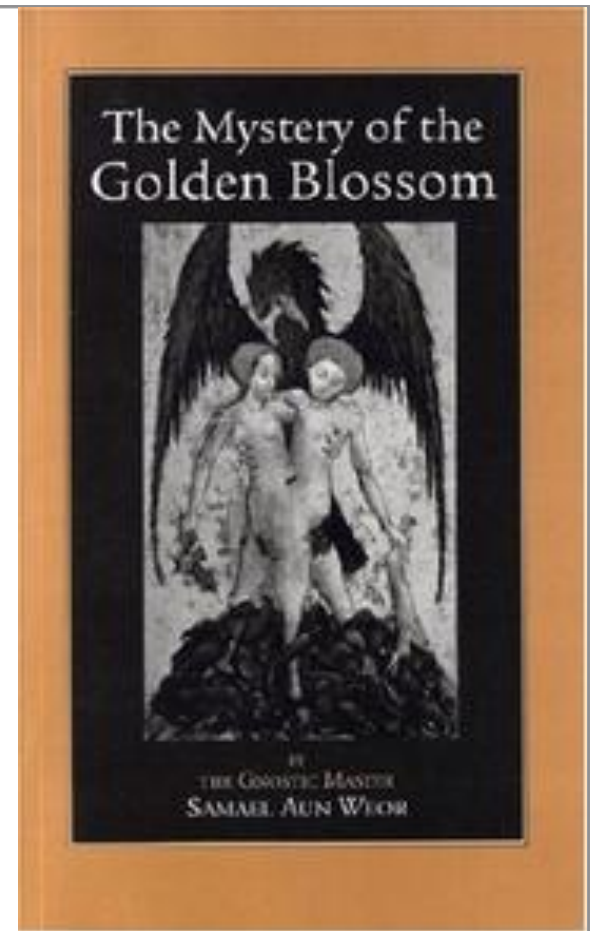
Instantly the blue monk disappeared and I waited for him to return. When he came back he said, "A hearing has been arranged for you, Lord Marquee. You may come in." I walked in and crossed a patio and two big halls which were both in total darkness. Then at last I reached a third hall. This hall was lit up by a lamp which was over a table and before the table was seated Tomas de Torquemada, the Grand Inquisitor and a crude being. On his chest he was wearing a big cross and he was in an apparent state of holiness with his hands on his chest.

We greeted one another with all the courtesy of ancient times. Then he said, "Please, sit down Lord Marquee and please tell me what is the reason of your visit."

I said, "I have come here to ask you about a Christian punishment for the behavior of a certain Earl. He mocks me incessantly and I do not want to duel with anyone anymore."

"Oh, do not worry about him," he answered. "We have had many complaints about this little Earl. We are going to arrest him and bring him here to the Inquisitional house and we are going to take him to the Tower of Martyrdom and then we are going to put his feet in red charcoals and make him suffer. We will also lift up his fingernails and we will melt lead onto his fingers. We will torture him and then take him to the public square and burn him on the stake."

"Well," I said, "I was not really thinking about going quite that far. I was only going to ask you for a Christian punishment." Of course I was very perplexed hearing Torquemada speak in this way with his hands on his chest in such a holy position. It repulsed me. I could not help but feeling revolted and I apathetically said, "You are a very perverse man. I only came here to ask you for a Christian punishment. I didn't come to ask you to burn someone alive on the stake and mercilessly torture him." Then I said many other harsh words and Torquemada called in his personal guards. He rang a bell and suddenly some armed men rushed in.



The Inquisitor stood up from his chair and said, "Catch him."

"One moment gentlemen," I said, "Remember the rules of knighthood." During that time the rules of knighthood were very well respected all over the world. "Give me a sword and I'll fight everyone of you."

One of them gave me a sword and then took a step backwards and said, "On guard!"

I replied, "I'm always on guard," and then we became fiercely locked in battle.

This gentleman was very good with the sword and I was no tame sheep either. The duel was very hard, and I had to use my best shots in order to lead victoriously but the other men who were watching the fight suddenly realized that their friend was headed straight towards the grave and so, of course, they all came at me at once, attacking me.

I defended myself as well as I could, jumping over tables and using furniture for a shield. I tried marvels in order to survive but the moment came when my right arm tired and I could not use the sword to its fullest advantage any more. Then I said, "You have won. You have out numbered me. That wasn't very gentlemanly of you at all. If you want my sword then take it."

Then the Inquisitor ordered, "To the stake!" It was not very difficult for them to burn me alive. They tied me up to a stake and set fire to the dry wood that was all around and in seconds I was consumed by the flames. I experienced great pain while watching my physical body being burned. I felt this great pain being transformed into happiness. Then I understood that far beyond pain there is happiness.

It does not matter how intense human pain is; it always has an end. I stepped forward and realized I could keep walking. I left the place walking away slowly. I just disincarnated from my body. The physical body died on the stake.

Today, for example, if an event like that were to happen I am sure I would



not be burned or executed. Why? Because if I have no "I's" of anger or impatience and I would listen to the Inquisitor very patiently. I would understand the state that he is in. I would keep silent and have no reaction and as a result nothing would happen. It is obvious that I should have left the place completely calm.

So these problems are obviously created by the ego. If on that occasion I would have not reacted in such a way against the "Holy Council," as it was called, against the Inquisition, I would not have died on the stake as I did. I would have given my farewell and left without any problems.

There would only be one point to work out and that would be to advise the earl that he would be arrested and burned alive at the stake. It could have been my fault, but no! I should have had the valor to inform him even if he would have been angry at me and perhaps I could have saved his life. Perhaps he would have been grateful. The fact is, such a stupid event would never had happened if the ego had been disintegrated. Unfortunately, I had a very developed ego and these are the problems that the ego creates.

If one has no ego, no such problems arise. It would happen that when these events repeat themselves, such problems would be avoided. The reality is that events and problems repeat themselves constantly. What we have to do is modify our attitude towards events. If one's attitude is negative he will create bad problems.

We must change our attitude towards existence, but one cannot do this unless he eliminates those prejudicial elements that one carries in his psyche.

Let us look at some psychic aggregates. Anger, for instance. How many problems does this aggregate create? What about lust and also jealousy? How miserable does jealousy make us feel? Envy: how many inconvenient states it creates. The diverse circumstances of life are repeated with or without us but they are always repeated.

The important thing is that one must change one's attitude to the diverse circumstances of life. We have said that we must deeply know ourselves. If we know ourselves, we can discover our errors; if we discover our errors we can eliminate them; if we eliminate them we can awaken our consciousness and if we awaken our consciousness we shall come to know the mysteries of life and death. We would experience the Truth, that which does not belong to time.

While we carry on with our consciousness embottled within the ego it is obvious we will never know anything of the mysteries of life and death. We will never experience reality, but instead live in ignorance. Therefore it is imperative for us to realize in ourselves the quote from Thales of Miletus: "Homo Nosce Te Ipsum." "Man, know yourself and you will know the universe and its gods."

All laws of nature are within ourselves and if we do not discover them within ourselves we will never discover them outside of ourselves. Therefore the universe is within ourselves. Man is contained in the universe and the universe is contained in man. If we do not discover the universe within ourselves it is obvious that we will never discover it outside ourselves.

There are extraordinary possibilities in all of us but first we have to start by living the quote "Homo Nosce Te Ipsum."

The false personality is, for instance, an obstacle to finding true happiness. Every human being has a false personality formed by conceit, vanity, pride, fear, egoism, anger, self-importance, self-sentimentalism, etc.

The false personality is indeed problematic, because it is ruled by all kinds of psychological "I's." While one possesses the false personality one cannot experience true happiness. How could one experience it? If one wants to be happy, and all of us have the right to happiness, then one has to start by eliminating his false personality, but in order to eliminate the false personality one has to eliminate all these "I's"; then everything will change.

When we create in our consciousness a continual center of gravity, then comes an extraordinary state of happiness; but while the false personality still exists, happiness is not possible. We have to consider all these things if we really want to attain true happiness one day.

Unquestionably, the most important thing in practical life is precisely to crystallize in the human personality that which is called Soul. This gives us all the powers, strength, virtues and faculties of the Being. If one eliminates, for example, the defect or "I" of anger, in its place will be crystallized the virtue of serenity. If one eliminates the defect of egotism, in its place will crystallize the marvelous virtue of altruism. If



one eliminates the defect of lust, in its place will crystallize the extraordinary virtue of chastity. If one eliminates the intimate nature of hatred, in its place will crystallize love. If one eliminates from his or her personality the defect of envy, in its place will crystallize the joy of another's well being, and so on.

Therefore we must understand the necessity of eliminating all the subjective thoughts from our psyche in order to crystallize in our human person that which is called the Soul. It means cosmic powers, virtues, etc.

Nevertheless, I will also say that the intellect is not everything. The intellect is only useful when it is under the service of the spirit, but not everything is the intellect. Unquestionably we have to suffer through great emotional crisis if we really want to crystallize soul in ourselves. If the water does not boil at a hundred degrees centigrade, it does not crystallize what has to be crystallized, it does not eliminate what has to be eliminated.

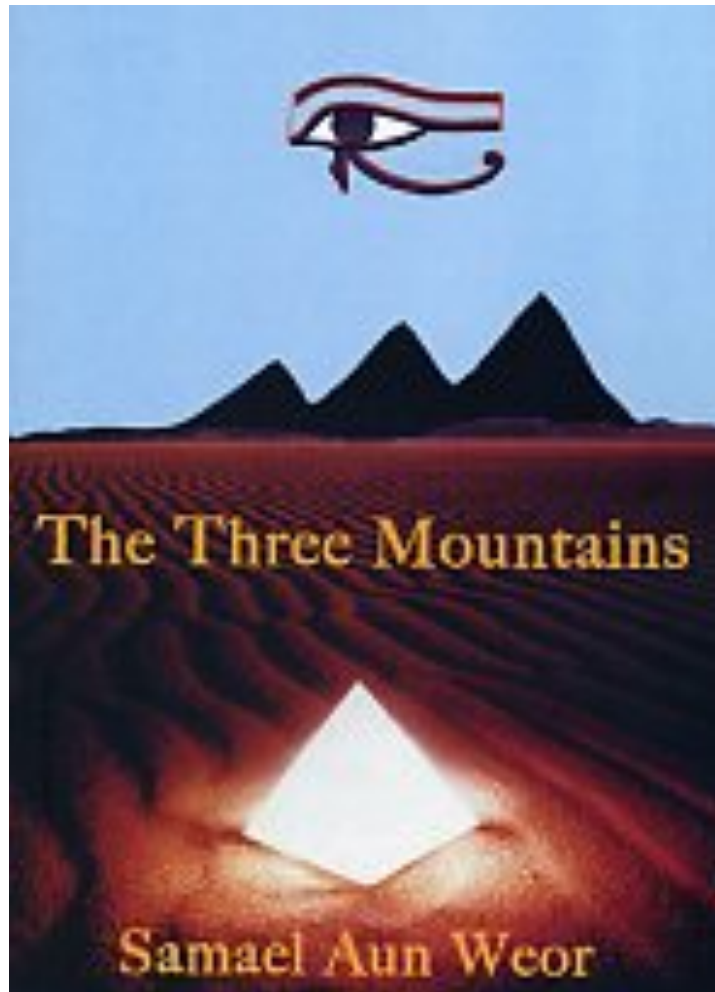
Therefore, if we do not previously suffer a great emotional crisis we will not crystallize in ourselves that which is called Soul. When the soul completely crystallizes in ourselves, our physical body is also converted into Soul.

Jesus the great Kabir talked about this clearly: With patience thou shalt possess thy souls.

People do not possess their souls; their souls possess them. The soul of every person suffers carrying with itself an overwhelming burden (the person). To possess soul is something very different. There are "I's" that are very difficult to eliminate, terrible defects, "I's" that are related with the Law of Karma. When one reaches this point it seems like one is not progressing when in fact we really are, but with infinite patience we will at last eliminate these "I's."

Patience and serenity are extraordinary faculties or wonderful virtues needed to go onward in this path of Radical Transformation. In my book *The Three Mountains* I talk precisely about patience and serenity.

One day while in a monastery a group of brothers and myself were impatiently waiting for the abbot. The hours passed by and the abbot and the high priest still had not arrived. Amongst the brothers were some quite honorable Masters but they also were walking up and down the hallway, very impatient and preoccupied.



During all this, I was serene and calm and was waiting patiently. I was very surprised at my brothers' impatient attitude. Finally after a few hours the abbot arrived and while talking to everybody he pointed at me and said, "You need two virtues that this brother has. Please, tell the others what these two virtues are." I then stood and said, "We need to be patient and serene."

The others were amazed. Then the Master brought me an orange which symbolizes hope and as he approved of me, I was allowed to enter the Second Mountain which is the Mountain of Resurrection.

The other brothers were not approved to enter. I was later called to another monastery to sign some papers and this I did. While I was there I received certain esoteric instructions and I was accepted to further my studies at the Second Mountain, but those other fellows are unfortunately still fighting to attain patience and serenity.

Hopefully you can now see how important it is to be patient and serene. For this reason when one is working on the dissolution of an "I" and one cannot dissolve it because it is a difficult one, it could be an "I" that is related with our Karma; the only thing one can do is to multiply patience and serenity until one triumphs.

Many people are impatient, they want to eliminate certain "I's" right now, immediately, without paying the necessary price, and this is absurd. In the work on oneself it is necessary to multiply patience and serenity to the infinite. He who has no patience, he who does not know how to be serene, fails on the esoteric path.

Observe yourselves in practical life. Are you patient? Observe yourselves. Do you know how to remain serene at this precise moment? If you do not have these two virtues, you will have to work to attain them. How? By eliminating the psychological "I's" of impatience and lack of serenity.

Anger; the "I's" of anger do not allow serenity. In the long run, what are we looking for in this work? To change! But to change totally! Because as we are now, we are constantly suffering and bringing bitterness to ourselves.

Anybody can make us suffer just by touching us in a vulnerable spot on the heart. If someone says a harsh word to us we suffer; if someone taps us on the shoulder and speaks sweet words to us, we rejoice. We are so weak! We have no control over our own psychological process. Anyone can control our psyche. Do you want to see a person feeling anger? Say to him some harsh words and he will feel anger and if you want to see him happy tap him on the shoulder and say a few sweet words and he will instantly be happy. It's so easy!

Anyone can play with another's psyche! How weak-minded the humanoid creatures are.

We must attain a change in order to eliminate all our weaknesses. We must even lose our own personal identity. This means that the change must be radical and complete. Our personal identity, for example, "I am so and so," must be eliminated from oneself; and then one day we will find that we have no personal identity. If we truly want to become different, then obviously personal identity has to be lost. We need to convert ourselves into entirely different creatures, happy creatures; and we have the right to happiness.

If we do not make an effort, how can we change? The most important thing is not to identify ourselves with external circumstances. Life is like a movie that in fact has a beginning and an end. Different scenes are constantly passing through the screen of the mind. The most serious error within us is to identify ourselves with these scenes. Why? Simply because they pass. They are just scenes of a great movie and in the end they always pass.



Fortunately, in my life I have accepted as a motto not to identify myself with the different circumstances of life. It comes to my mind memories from my childhood where my earthly parents got divorced and my siblings suffered greatly.

Our father forbade us from visiting our earthly mother. Nevertheless we were not so ungrateful as to forget her. I always used to escape from my house with a younger brother who would always follow me. We would have a short visit then return back home. My

little brother suffered a lot because while we were returning he would say, "When we get home Dad is going to whip us."

I would say back, "Why do you cry? Just remember that everything passes." When we got home, as expected, our father was waiting for us, he was very angry and he whipped us. Then we would go to our room to sleep and while we lay in bed I would say to my brother, "You see it has already passed, because everything passes... everything...." One day our father heard me when I said to my brother, "Everything passes ... everything," and of course my father who used to be very wrathful got his terrible whip, came into our room again and said, "Now then, everything passes does it!" and then he spanked us once more.

My father then felt calm and satisfied after this. Seeing that he had left us I turned and whispered to my brother, "You see, even this has already passed again."

I would never identify myself with such experiences. I kept this as a motto throughout life, "not to identify myself with external circumstances, events or problems in life, because I know that such things pass."

One worries because he has a big problem and cannot see a way to work it out; later it passes and then a new scene arises completely different, so then, why is one worried? It was going to happen, so why should one worry?

When one identifies himself with the different events of life, he makes many mistakes. If one identifies himself with a drink that a drunken friend offers to him, he ends up drunk. If one identifies himself with a person of the opposite sex, then he ends up fornicating. If one identifies himself with an insulter's words, then one ends up insulting them back.

Do you think that it is right that one should identify himself with scenes of weeping sentimentalism where everybody is crying bitterly? Finally one ends up crying, too. Do you think that this is correct, that anyone can make us cry?

What I am saying to you is very important if you really want to discover yourselves. I say it is indispensable because if one identifies himself with a scene it means that one has forgotten himself; therefore he has forgotten about the work he is presently doing and then he



is foolishly wasting his time. People forget themselves, they forget their deep internal Being and for that reason they identify with external circumstances.

People are asleep because they are identified with the different circumstances that surround them and everybody has their own Psychological Song. I talk more about this in my book *Treatise of Revolutionary Psychology*.

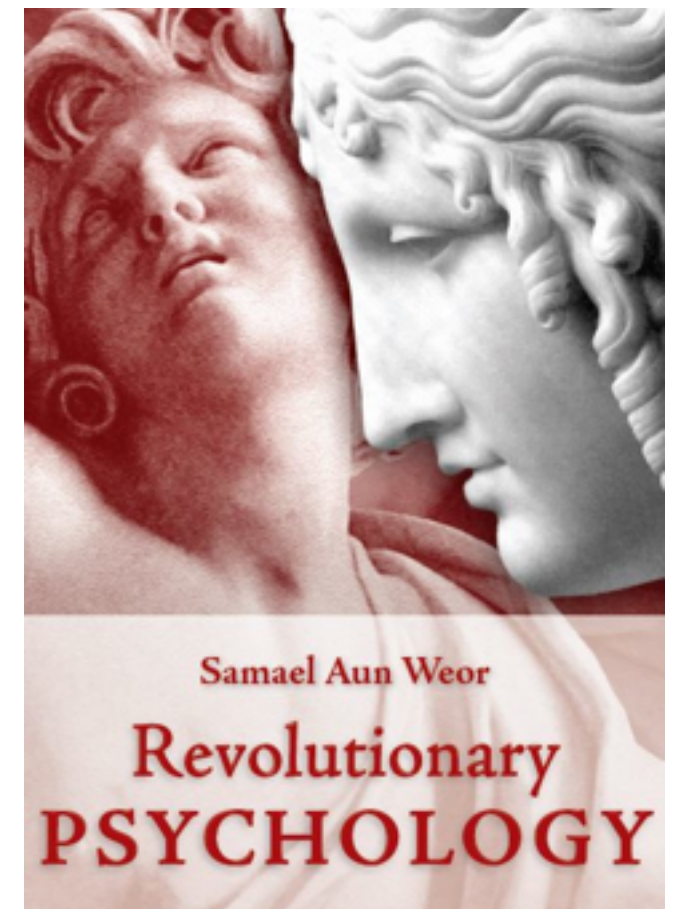
For instance, one meets someone who says, "In life I did this and that, I was a rich man, I had money but it was stolen. I was swindled and that 'so and so' was the one who swindled me." This is his Psychological Song. Then years later one finds the same person singing the same song again. It is his Psychological Song. He will remain identified with this event for the rest of his life. In such circumstances, how is one going to dissolve the ego? In what way? Because what one is doing is fortifying the "I's" instead of dissolving them.

If one identifies himself with a fight, he ends up throwing punches. It comes to my mind the case of a boxer defending his title in the U.S.A. In the end all the spectators ended up fighting amongst themselves, it became crazy and in the end, all were boxers. Observe in yourselves what identification is. For example, I have seen a lady watching a movie where all the actors were crying. It was clear to me that they were acting but this lady who was watching this film ended up crying too, very hysterically.

You can see what identification is. This poor lady identified herself with the movie. She worked herself up, feeling as if she were the heroine. She created a new psychological "I" and this new "I" has stolen a part of her consciousness. In this way if this person was asleep, now she is more asleep. Why? Because of the identification! This is obvious.

One must never identify himself with anything in life, circumstances or unpleasant events because everything passes. One has to take profit of circumstances to study oneself, to observe oneself: "Do you feel anger?" "Do you feel jealousy?" "Do you feel hatred?" "What do you feel in this moment?."

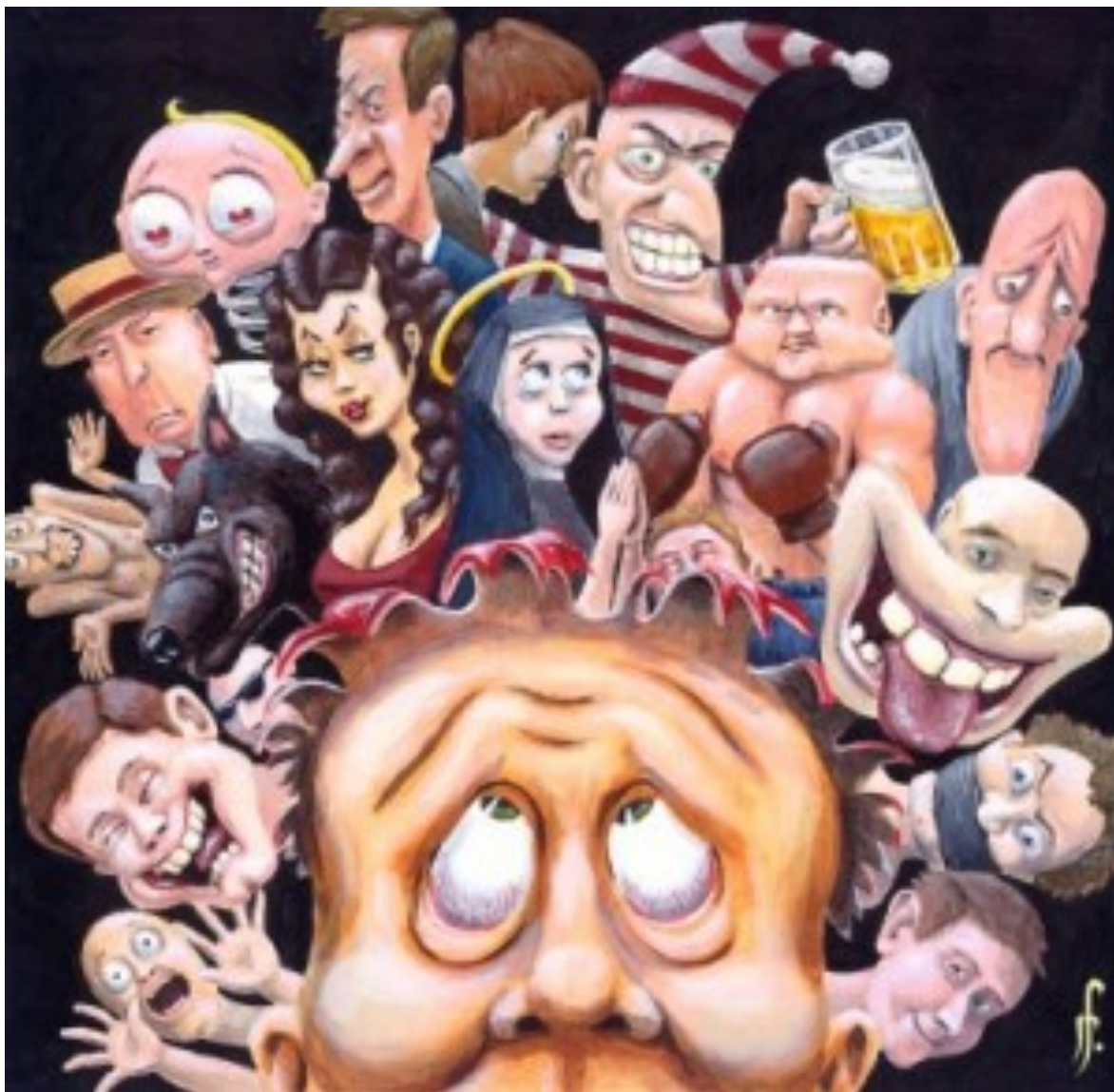
This is the way to study the psychological "I's," knowing how not to identify oneself and taking profit from any event.



Do not forget that the worst calamities offer to oneself the best opportunities for self-discovery. When one identifies herself with unpleasant circumstances one commits mistakes and complicates one's life.

Everybody is full of problems because they identify themselves with the events in which they are living. If one does not identify oneself with anything and remembers, "Everything passes... Everything..." "This scene will also pass," and when one does not identify with it, one does not complicate his or her life.

People enjoy making matters in life more complicated; if someone is hurt with a harsh word he reacts with violence and in this way everything turns out to be more difficult.



Let us take advantage of the unpleasant circumstances of life for self-discovery. In this way we will know what sort of psychological defects we have.

Let us see life as a psychological gymnasium in order to discover ourselves.

These are my words tonight, if any brother has something to ask, can, with the more freely.

QUESTIONS

QUESTION: What happened with the people who die and do not finish their work?

Samael Aun Weor: Well, if we disintegrates all psychic aggregates that personify their mistakes, raises awareness, and at the time of the incarnation, as it does with full consciousness, since it has awakened in life. The people usually walk in the abstract worlds with the conscience asleep, because in life they never bothered to raise their awareness.

Is there another question?

QUESTION: Masters, what efect is there when we say: “I won’t be involved in with this or that problem?”

Samael Aun Weor: Well, saying it means that in fact he or she related to the scene, because when we don’t relate to a context, the mind remains calm and silent as if it hadn’t happened. That’s it.

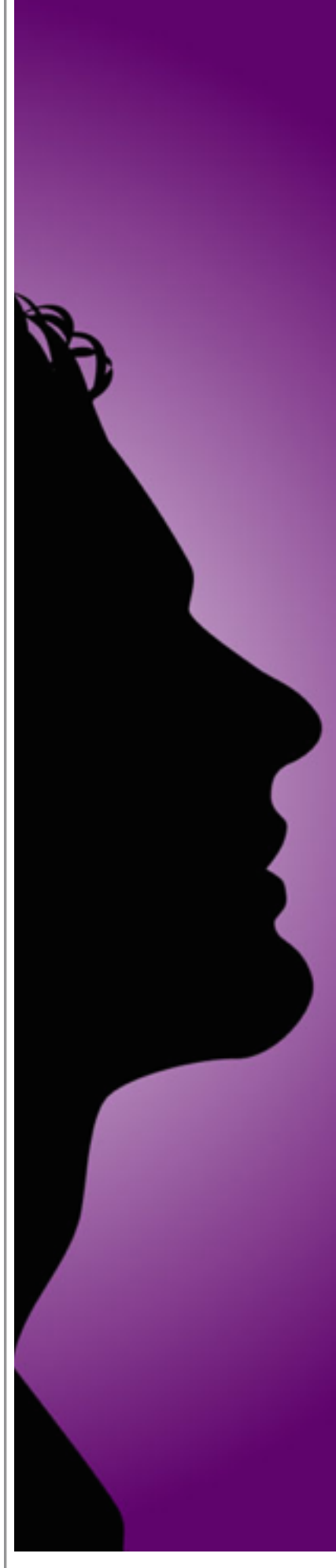
Do you have any other question?

QUESTION: What if we feel uncomfortable or concerned with the scene or the objects around it?

Samael Aun Weor: It means you relate to it any ways, because if you did not feel concerned of worried with those scenes, it is obvious that you would not relate to them. If you get angry or have a bad feeling for certain scene or person, it is because you relate to them. If you don’t relate to it, why would you have to worry or leave? The identification is an obstacle for comprehension. The identification makes the I’s stronger, when we relate to something we can easily go from pleasure to pain. But if we do not identify to anything, we go beyond pleasure and pain.

QUESTION: I do not understand what are the dimensions and traveling to other planets through the dimensions?

Samael Aun Weor: Well, you are asking a question that is concerned with other topics. It does not correspond to what we have been talking about. I can answer your questions as long as they are part of the topic. The purpose



of the questions is to help you clarify what we have discussed. Of course I would love to talk to you about planets and dimensions and answer your question but in other time or conference. This one is about the exploration of the Ego.

QUESTION: What will be the difference among the no identification, the continuous doing, and the day to day deeds of the people?

Samael Aun Weor: well, simply.....

QUESTION: I say this in order to reach an internal safety in order to do what must be done if they see one rare in the world

Samael Aun Weor: You must take into account that there is the thesis, the antithesis and the synthesis. The synthesis unquestionably takes you to the essence of the problem you have presented.

It is undeniable that if we are the owners of our Psychological Processes, we can solve the toughest problems but when there is coercion of the mind then we cannot come up with solutions for them.

In order to avoid a coercion of the mind, we need the no individualization urgently. The individualization brings coercion on the mind, in this case the mind is conditioned by the event, and it only acts in function of the reaction. When we act in function of the reaction, we are not the owners of the psychological processes. By achieving no identification, then we can own our psychological processes. In this case, it is better not to make the mistake of misidentifying them because the situation you presented should not be solved unconsciously since it is obvious it needs to be solved.



QUESTION: To what extent can we be self-deceived by our own I..?

Samael Aun Weor: Forms of self-delusion will exist as long as ego exists. What do we have to eliminate, the forms of self-delusion? It is obvious, but it can only be possible if we self-analyze and self-explore ourselves. Only through a real and

sincere psychological self-observation, we can really avoid any kind of self-delusion.

The sense of the psychological self-observation is developed little by little as we are using it. It is known that body organ that is not used becomes atrophied, in the same way, if we do not use the “self-observation organ”, it will continue getting atrophied but if we really use it, we will see directly by ourselves our own psychological aggregates, and when we do it we will not know them only by intellectual association but a true and direct perception of what it real. When these things come to pass, any possibility of self-delusion will, in fact, be cast away.

QUESTION: Does it mean that the “I” are so plentiful so we need to always be alert and aware?

Samael Aun Weor: To eliminate the “I”, the first thing we have to do is to discover self-discover them. If we do not find certain “I” or any “I” at a point, how can we eliminate it? First we have to find them and we can’t do it if we don’t self-observe ourselves. And then, it becomes necessary that we see ourselves in action only when we see ourselves in action we can notice we have this or that I and once it is found we can have the privilege of

understanding it through analysis and evident self-reflection of the Being.

It means that is it in meditation how we can do it. Once any mistake is fully understood we have to eliminate it because understanding it by itself is not enough.

Understanding it is like a “knife” that separates this or that “I”. It separates them from us and our psyche. It is the “Knife of the consciousness” that separates a psychological aggregate, but this aggregate continues in a form of a tempting demon, looking for the way to settle again in any of the five cylinders of the machine of organs.

It is necessary to disintegrate them but it can only be possible if we rely on a power which is higher than the mind because the mind per se is not capable of eliminating any defect. It might be able to hide it from oneself and from others; it might be able to move it from one department of understanding to other, label it with another name, and justify it or condemn it but never to alter it fundamentally.

We need a power higher than the mind’s. That power is in all the human beings, the Kundalini. KUNDALINI is the specific cosmic mother, individual of each one of us, a variation of our own self Being but derivative. Only the power of the Divine Mother Kindalini who is a derivate –I repeat- of our own Being can disintegrate any defect which we had fully understood. There it is

the path, the technique or the instruction that leads to the disintegration of the unwanted elements we carry within ourselves.

QUESTION: My question is about Mother Kundalini and the sword we know is associated to the will. So, which one disintegrates the Mental forms?



SAMAEAL AUN WEOR: Well, the sword is flaming and is given to the initiated for their defense, it represents the will and it is the result of the transmutation of the Creative Energy of the Third Logo. But it is the solar fire, which in the east is named Kundalini, unquestionably grows through the core channel of the Ascetic Gnostic. In any case the Ascetic Gnostic which has managed the development of the igneous serpent of our magical powers is given the sword, symbol of the will. This sword carries the initiate in his belt, not at the left as used in the physical world, but to the right as used in the higher worlds.

Distinguish between sulfur, mercury, and sublimated salt, forming a swirl of forces moving up the backbone of the Ascetic Gnostic and the flaming sword, that's all. Sure, that Fire climbs up the spine arises (so to speak) the Divine Mother Kundalini, as I said, is a variant of our own Being, but derivative..

QUESTION: I have been observing during your conference and I have observed myself as my thoughts came to me while you were telling us all these things, in this case your conference for example.

Samael Aun Weor: Unquestionably you have not given in to by the process of identification on the contrary you were alert and vigilant, because you were watching your own psychological processes. I mean, you were not identifying and noticed various psychological states, discovered in yourself, because you were not identified. If you had been identified, you would not have found it in yourself, that's all. So proceed as you have acted, you have done the right thing.

QUESTION: Supposing I have eliminated my “I’s” at the same time I can call my Divine Mother, I mean at the same time even if we are many or how should we do it?

Samael Aun Weor: well, it is possible to pray to the Divine Mother Kundalini, you can call her when you are willing or ready to eliminate them, but before that you must understand the defect you are going to eliminate. If we haven't understood all its

implications, it is meaningless to call and pray to the Divine Mother Kundalini because in that case it wouldn't be possible her mediation. First we have to understand in order to be helped, it is not possible to be helped if we haven't reached a full understanding.

The Divine Mother Kindalini will not eliminate that which hasn't been understood before. The purpose of understanding it is to release the essence embedded in the psychological aggregates we are going to eliminate.

If an aggregate is eliminated without understanding it, although it is impossible, a percentage of the awareness will also continue bottled in the psychological aggregate, and you don't want that. A percentage of consciousness embedded in that which is going to be eliminated. Understood?

QUESTION: How long does it take to eliminate a defect once it has been understood?

Samael Aun Weor: Well, there is not a timer that, or any other device that works for it, it is a matter of the consciousness only, only the consciousness can know it, nothing else that the consciousness, no other thing can transmit it, the consciousness knows it, only the consciousness can know it and nothing else. If our consciousness starts understanding it and continues understanding, that is it.

Well, since we have finished our discussion, you are all welcome tomorrow at the same time.

Inverential paz



the Divine Mother Kundalini,

Epilog

NOTE:

In this part of the compilation of Samael Aun Weor's conferences we included those ones which were given to advanced students (DIANOIA).

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The terms "death", "revolution", "elimination" and others are part of the context of personal psychological development alluding to Gnostic knowledge and have nothing to do with politics.

The translations were made by several people, so any doubt about the contents and interpretations should be clarified at the



original in Spanish, at this same internet page.

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The themes of this collection will be published in several languages, so if you are interested in helping to translate these texts into the language of your choice, please contact us through this email: gnosis.epdn@gmail.com

COLLECTION:

❖ *EIKASIA: Lectures to the general public.*

❖ *PISTIS: Talks given to students Second Chamber.*

❖ *DIANOLA: Lectures imparted to students of third chamber.*

❖ *NOUS: Congressional conferences, special recordings and informal talks.*

BODISATTWA

Is a Buddhist term, comprising: bodhi ("supreme knowledge" enlightenment) and sattva (being) therefore refers to a being who walks the path of supreme enlightenment.

In the primeval or Theravada Buddhism, is used to refer to someone who is on the road to reach Buddhahood. Initially it was used to refer to the time of the life of Buddha before his enlightenment.

On Mahayana Buddhism, the Bodhisattva is given a universal character in the sense that there is a targeted release which includes all living things. In both schools of Buddhism unanimously accepted the Bodhisattva ideal as the highest.

In short, a Bodhisattva is one who is able to attain Nirvana or as a Sravaka Pratyekabuddha, but full of great compassion (maha karuna) for the world, renounce it and still suffering in samsara for the sake of others, is perfect for an incalculable period of time and finally realizes Nirvana itself and becomes a Samyaksambuddha a fully enlightened Buddha. Discover The Truth and declares to the world. Their ability to serve others is unlimited.

Esoterically refers to the human soul of a Master. When we say that the Bodhisattva is "fallen" reference to the human soul is not apt for the Self or inner Master.

The Bodhisattva Dihani is the human soul of a Master who has been linked with your own Inner Being.

Términos del glosario relacionados

Arrastrar términos relacionados aquí

DEVI KUNDALINI

Also expressed as "Devi Kundalini Shakti" or Divine Mother Kundalini.

In the context of Hinduism, the Sanskrit word Shakti means energy or active power of a DEVA (male god), personified as his wife.

Originally, all female deity of Hinduism has been called DEVI and has been associated with fertility, then every Devi and power has been understood as shakti. In the context of Hinduism, kundalini is an unseen energy represented by a serpent sleeping coiled in the Muladhara (first chakra, which is located in the area of the coccyx).

For a long time related to the Kundalini, as power was a reserved or secret knowledge, but all traditions and religions refer to it with some symbolism. But the birthplace of the concept of Kundalini in Hinduism is the personified as a female goddess or Shakti immaculate, energetic power of our Spirit. She is depicted as a serpent sleeping coiled three and a half times, which gives it its Sanskrit name.

Yogis say: "His own Kundalini is nothing but his own SPIRITUAL MOTHER. You're her only child. She can not hurt or harm but devote little by little, to cure your own physical body and repair your chakras "When the Initiate invokes the Divine Mother Kundalini, to help, she appears as a Virgin Purisima, as a Mother of all worship. In it are represented all our Mothers of all our incarnations.

Mother Kundalini is the serpent of fire that rises through the medullar canal. The Mayans and Toltecs produced a whole cosmogony around her.

Among the Egyptians the Virgin is Isis. Among the KALI Hindustani in its positive aspect. Among the Aztecs is TONANTZIN. She is REA, CIBELES, MARIA, Adonia.

Diana among the Greeks and the Virgin Mary in Christianity have also been ways to represent it.

In all cultures and in all ancient religions there is always a Spiritual Mother.

Términos del glosario relacionados

Arrastrar términos relacionados aquí

Índice

Buscar término

GNOSIS

Gnosticism includes several philosophical and religious currents that formed a syncretic blend with Christianity in the first three centuries of our era, nevertheless it was eventually declared heretical by the Catholic Church, although it had caused a great influence until then. Scholars mention a pagan Gnosticism and Christian Gnosticism, although the most significant Gnostic thought was reached as a heterodox branch of early Christianity.

The term comes from the Greek Γνωσις (gnosis), 'knowledge'.

Despite of the great diversity of currents or Gnostic ideas, it is possible to identify some common elements especially its secret or initiatic character.

Also its dual meaning by which it is stated a difference between the spirit and the matter. Evil and perversion are associated to the matter whereas divinity and salvation belong to the spirit. Human beings can only access salvation through a little spark of divinity which is the spirit that dwells within us. It is where earthly life is necessary to attain it.

This empirical experimentation of the divinity is gnosis, an inner experience of the spirit in the flesh. All this is part of something which was known as “The Gnostic Myth”.

The Gnostic Myth is composed by:

1 - The existence of a supreme divine being

2 - Lighting and fall pleromatic

3 - The Demiurge architect as creator

4 - The becoming of the Pneuma in the world

5 - The dualism of existence

6.-The role of savior Christ

7 - The cyclical return of souls to matter through reincarnation.

Modern Gnosticism was founded by Samael Aun Weor.

Términos del glosario relacionados

Arrastrar términos relacionados aquí

Índice

Buscar término

KARMA

Karma (from Sanskrit: "action") is a cosmic 'law' pay, or cause and effect. It refers to the concept of "action" or "act" in the sense that everything we do has consequences, for good or ill.

In many religions is the notion of Karma but express differences in the very meaning of the word, have a common basis for interpretation.

Many of the practical aspects of the law of karma have to do with reincarnation and transmigration of souls.

The basic premises of the law of Karma are: "If you do something bad karma you generate yourself, which will be so difficult to pay as serious the offense." "Do good deeds to pay your debts with the Divine Law." "A law is overcome with the balance." "He who has to pay out well in their dealings with the divine law."

Términos del glosario relacionados

Arrastrar términos relacionados aquí

Índice

Buscar término

LEMURIA



Lemuria is the name of a continent, baptized in the nineteenth century by French scientists, to explain the fact that there were lemurs, or close relatives, both in India and South Africa.

Lemuria was a huge continent, before Atlantis, which would have been destroyed as a result of earthquakes and subterranean fires, and plunged

into the ocean thousands of years ago, leaving only remember him as several peaks of its highest mountains, which now are islands.

In Eastern traditions is the name of the continent where mankind lived in a time before Atlantis, corresponds to the time of the first human beings with physical bodies.

The Lemur humanity is the protagonists of the output of the biblical Eden.

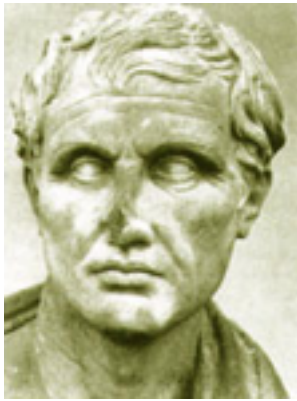
Términos del glosario relacionados

Arrastrar términos relacionados aquí

Índice

Buscar término

VIRGILIO



VIRGIL (70 BC-19 BC) was a Roman poet, author of the Aeneid, Bucolics and Georgics.

After writing several works, the poetry of Virgil peaked when he faced the ambitious task of writing a patriotic poem the image of the great Homeric epics, the Aeneid, in which he sings the virtues of the Roman people. For twelve years he worked on the composition of this his masterpiece epic poem includes twelve songs.

The line of Virgil's Aeneid was regarded in his own time, and thereafter, as a model of literary perfection both in metric equilibrium as its musicality.

Formed in schools in Mantua, Cremona, Milan, Rome and Naples, is always kept in touch with the most notable cultural circles. In a first stage influenced by Epicureanism, evolved into a mystical lyricism, so its production is considered one of the most perfect synthesis of the spiritual currents of Rome.

The popularity he enjoyed was enormous not only in his time, but throughout the Middle Ages, which saw him as an early Christian, and even got to see one of their Bucólicas a prophecy of the coming Messiah. In his Divine Comedy, Dante made him his guide through Hell and Purgatory, and he considered his master.

Términos del glosario relacionados

Arrastrar términos relacionados aquí

Índice