

DIANOIA



MENTAL EFFIGIES

SAMAEL AUN WEOR



▶ Chapter 1

▶ PROEM

Just as the ego exists, so there
Representations Mind.

In the internal worlds, the world of the
mind, such representations, the Universal
White Brotherhood are called "Effigies";
there are thousands of them ...

▶ THE DANGER OF MENTAL EFFIGIES

1977

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...I realize that not all the brothers comprehended the lecture related with the psychic aggregates and the Mental representations....

In the name of truth we have to say that the world of the mind is the deposit of the entire past, present and future mental forms. So, the world of the universal mind has to be study profoundly, if we want to understand something about the Ego and the representations.

Many brothers have been unable to understand clearly what is the difference between the Ego and the representations. We have said emphatically that the psychic aggregates in their conjunct, form that what is called Ego; each psychic aggregate is the very personification of some defect of psychological type. We have also said that within every aggregate there exist certain percentage of inner Consciousness.

We have clarified that disintegrating those aggregates, the Consciousness is liberated.

We gave the techniques. However, in our past lecture, we gave something else, I am talking emphatically about the representations. What could be the difference



between the aggregates and the representations? That is what we are going to study in our lecture today.

Within the field of the practical life, a person an object of the senses and the mental representation or mental image that we have of that person is another thing; this is something similar to the difference that exists between a person and his photography.



The person is the person and the photography is his picture, his representation, what he represents. There are mental photographs, and really, one

thing is the person and another is the mental picture that we have about him. The mental photography is the representation of the person.

The psychic aggregates form the Ego, but the representations perceive the objects of the senses in the world of the senses. So, it is also truth that there exist the representations of the mind. In the esoteric worlds, in the inner worlds, in the World of the Mind,

those representations are called Effigies by the White Universal Fraternity and there are millions of them. I will narrate the case of formation of effigies or representations.

Many years ago, I still had the bad habit of going to the theatre; some 20 years ago, I went to watch a movie that I would say had a lusty taste in where appeared a couple, etc. I watched the movie and I forgot it, I did not think on that movie but in the world of the Mind everything changed. In that region, I saw myself seated in front of a table in an elegant reception room and besides me there was a very elegant lady. She was the same that I had watched in the movie, had the same features, the same way of walking, of talking, etc., etc., etc. Obviously I was before the representation of the lady of the movie that had been deposited in my Mental body. There existed some flirtation with that mental lady, that was just a mere representation, an effigy.

Suddenly I felt obliged to descend to the Astral world and I saw myself in a great temple before a great Master and a group of Masters.

I remember, even it happened about 20 years ago, that the adept sent me a note written by himself. I read it and it said: "*Leave the temple immediately but with INRI,*" that is to say, conserving the sacred fire because it there had not been fornication or something like that.

Very remorseful I understood my mistake and I walked in direction to the door of that temple; but before to leave I kneel down in a kneeling desk that was near the door. I asked for forgiveness. Suddenly it comes once again the one that had delivered the note and it was the very guardian of the temple and says to me: "*Sir, you have been ordered to leave, obey.*" "Yes!" I answered. "It happens that I want to speak with the venerable." "*Now you can not,*" answered the guardian, "*that could be later. He is busy now examining some effigies.*"

I did not have more chance but to leave the temple and slowly I came back to my physical body feeling really remorseful.

Once inside of my body I asked to the Christ for forgiveness. I recognised the mistake of been watching that movie, I understood that I had created an effigy with the mind and I prayed to the merciful to repeat me the test. They listen to me because there was true remorse.

The next night I was delivered to the same place in Mental body, before the same table, the same chairs and the same lady that it was just a mere mental representation. When I was going to begin with the flirtation of the past night, I remembered my intensions of emendation and unsheathing the flaming sword I crossed that mental lady. Then I disintegrated her. The flames of the sword allowed me to reduce her to dust.

Finished that work I descended once again into the Astral world. I entered into my Astral body and already in that vehicle I saw myself inside of the temple, the same one of the past night. Then I was welcome with happiness and celebration, I was congratulated, etc. Later my Interior Buddha instructed me profoundly. He delivered me in Mental body to different theatres to show me what those theatres really were. I discovered that they were full of larvaes, of representations and mental forms created by those that go to the theatre, to those caves of black magic.

My Inner Buddha instructed me about the dangers that implicate to go to the theatres, he said me that instead of going to the theatres I should study my past existences and he even made me to study some of them. Then he took a sword and broke it in two saying: "That can happen to you -to lose your sword- if you keep going to those caverns of black magic." I said : "No, Lord, I will not comeback to those caverns," and I never came back.

So, many years passed and I never came back to a theatre; however, I confess, because I cannot be false with myself, that one day there was a movie about the end of the world based in Michael of NOSTRADAMUS. Well, I said to myself, this is not a bad movie. It was about Nostradamus and his centuries; I do not know if you know something about Nostradamus but it was healthy. In that occasion I was not reprehended, however, I do not dare to go to the theatre again because they can "tighten my

ears." So, I never came back, that only exception was Nostradamus. However, I recognize that is dangerous to enter in those dens because there are multitude of those larvas, mental forms people, bandits, that is to say, the watched figures of the screen.

In the name of truth I say you that one thing are the psychic aggregates and another the representations.

The decease people normally lose a lot of time in the DEVACHAN. I cannot deny you that the Devachan is a region of happiness and joy. Yes, it is.

Unfortunately the figures that make the life agreeable and enjoyable in the Devachan are ephemerals, are mere alive representations of their relatives, of the friends that they left in the Earth, etc., etc., etc. Those formes of the Devachan, those representations or alive effigies are of illusory nature. For this reason I say that they lose a lot of time in the Devachan. But in the other hand, they are happy, they feel accompanied by the beloved beings that left in the Earth. They do not realize, not even remotely, that what are seeing are mere mental effigies. If they would realize that, the Devachan would not be interesting to them.

In the mind of each one there live many representations of our friends, of our relatives, etc. It is clear that if somebody says something against that friend and we change the good concept

that we had about him, that figure is altered and because of it, that figure, that mental effigy changes. It takes the new characteristics that we have given to him, of violence, of thief, anger, etc., and even can attack us violently, becoming an obstacle in our esoteric work.

In this moment comes to my mind David NEEL, it looks like a masculine name but it is an English lady that lived in Tibet.

She committed herself to create a representation, a mental effigy, with the forme of a tibetan monk. She could even attain the physical crystallization of that monk. When the people knocked the door instead of her, was the monk that received them. It was physically visible.

After some time the figure created intensionally by David Neel assumed dangerous characteristics. It did not obey, it begun to do what it wanted, begun to attack people, even to her, etc., and of course that lady became scare.

She spoke with the lamas of a monastery and all together begun working in the disintegration of that effigy. But it was so strongly materialized that even been them true experts in the world of the mind spent almost six months of continue work to disintegrate it. That is a complete materialization of a mental effigy.

We do not have to open the doors to the negative representations because is prejudicial. If we open the doors to the negative impressions, to the gossip of somebody or if we speak about



somebody that is carried in our mind, of course, the result of it will be fatal because the effigy or mental representation that we have, can be altered. Then, that figure assumes dangerous characteristics and turn against us, attacking us violently. It is clear that we carry multitude of representations and obviously each one of them, once altered, becomes an inner enemy.

It is necessary to reflect about it brothers, to learn to live in an intelligent form, only in this form we

will walk through the path that will lead us to the final liberation. It is necessary to take care of the mind. BLAVATSKY said: "*The mind that is slave of the senses makes the soul as invalid as the bote that the wind mislay over the waters.*"

We need to control the senses and the mind. Many mental birds or thoughts enter in the cage of the understanding and hurt us (I am talking about the negative representations). Now you will understand in better form what I am saying. It is necessary to control the senses and the mind.

You are in the street and suddenly in a corner you see a pornographic magazine, you start looking at it with some

obscenity and the result is the creation of a new mental representation. That new representation is a bird of ill omen that enters in the cage of the mind to hurt and to strengthen the lust and the negative emotions.

For this reason the senses have to be controlled. Unfortunately the people do not do so and that is really serious.

Instead of reading pornographic magazines that do not do nothing good but the creation of new mental effigies, it is worthy to study the books of the wisdom, the gospels, etc.

There is not doubt that the initiative wisdom becomes fire, therefore in power. In the field of the wisdom related with the mind, we have to understand my dear brothers that there exists an antithesis; I am talking about the intellectualoid culture that one receives during the first years. Certainly that culture that one receives in the kinder, in the basic school, in the high school, the university, comes to cause us great damage.

I would qualify that culture as black magic of the worst type (and the brothers that are in the university or those that have many knowledge in the brain will excuse me but basically I am talking about myself) because I passed through those much applauded basic and secondary schools and they do not have any relation with the different parts of the Being; rather are fatally related with the five centers of the machine and unbalance them. The Intellectual center is the one that worst damages receives. Then

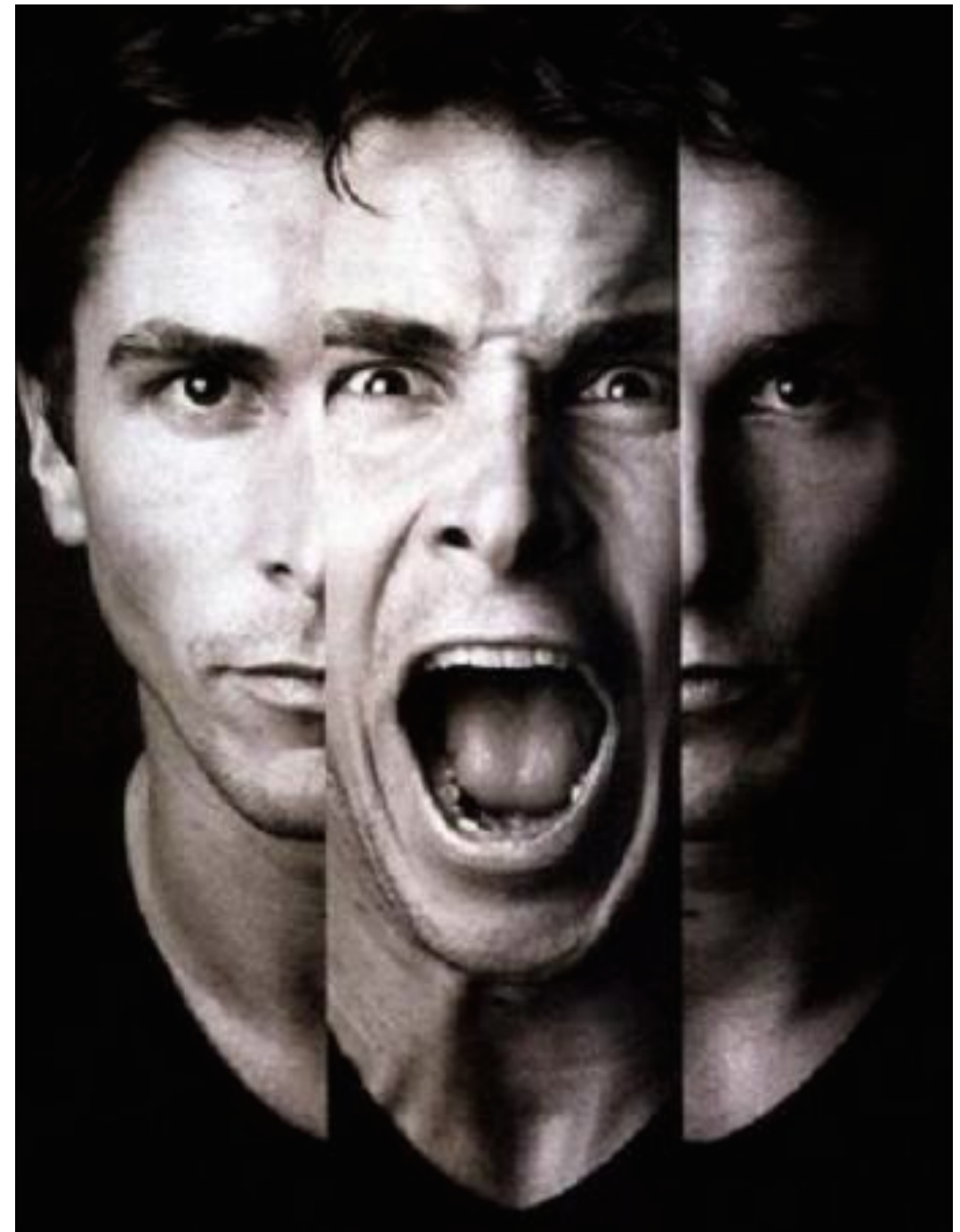
the Emotional center, the Motor, the Instinctive and the Sexual. So, those centers remain falsely balanced and because of the kind of aliments received during the first years, they cannot detect the cosmic waves of the universe, become closed to the divine harmonies of the infinite space and inclose the Essence in a exaggerated form.

The result of all of this are the "knaves of the intellect," that actually have this world in misfortune, they govern all the countries of the world in this black era of Kali Yuga. We already know the disastrous state in which the humanity is.

I confess you that I was a very bad student and I do not regret that. Now that I am talking with you my friends, I promise that I am very happy with all the zeros that got in my qualifications. Thanks to God because at this hour the five centers of my organic machine would have been confused, burned. But the studies of the basic, secondary school, etc. seemed to be something arid to me, I yawned during the entire class. The last thing was when the teacher of grammar took me by the hair and dismiss me.

In Guadalajara, they used to put me the title of Doctor, they did it with good intensions, but my word that I did not like it, I feel happy been what I am.

My dear brothers, the true wisdom, the occult wisdom, as I said, is the one that transforms itself in fire, in sacred fire, in true universal fire.



I want you to understand that the fire is an element that is unknown for the intellect. It is an element that no one knows what its origin is. If we take a match we produce fire. Anybody could

say that it is the fire is the product of the combustion. It is not that. Before the combustion would exists, the fire existed in our arm so it could be moved, that is obvious. And after of the combustion the fire remains. I would say that the match is destroyed when the cover that contains the fire in latent state is destroyed. Then, the flame raise to the surface.

What interest us is not the physical fire but the astral signature of the fire, that is to say, the fire of the fire, the flame of the flame, the christic igneous power, in other words, the Solar Logos is what really count for us.

We well know that the true knowledge is transformed in solar fire. But one thing is the fire here in the physical world and another is the fire during the not-manifestation or in the world of the natural causes or in the chaos. There we meet directly with the lords of the flame that are true fire.



There we meet with that power that is in latent state in the chaos, with that creator electric power that induces all the life of the universe. That is what we see in the superior spheres of cosmic creation. The latent fire is wonderful.

The igneous beings of the

Leo's constellation are impossible to be described with words, they are Kether, Chokmah and Binah, living representation of the sephirotic crown of Cabbala. There are twelve orders of adepts in this cosmos, that are related with the twelve zodiacal signs. There is not doubt that the order of the Lions of the Fire or Lions of the Life of the Leo's Constellation is the most exalted one. In this form is written and in that form it is.

For all of these things you will see the necessity to study the cosmic and universal wisdom, to study the Gnosis. Because only this knowledge that is related with the different parts of the Being can transform us in fire; in alive and philosophical fire.

So much has been said about the Buddhas and there is not doubt that there are Buddhas of Contemplation and Buddhas of Manifestation. But they are creatures that dominated the mind, that destroyed the Ego, that did not accept the negative emotions in their hearts, that did not create mental effigies in their own mind nor in the others'.

Let us remember TSONGKHAPA, the very Buddha Gautama reincarnated in Tibet. He is the Buddha of Manifestation Gautama Sakyamuni reincarnated in Tibet. Another thing is the Buddha of the Buddha Amitabha, his true divine prototype. Amitabha is the Buddha of Contemplation and Gautama is, we would say, the Terrestrial Buddha or Boddhisattwa. We cannot deny that through



Gautama, Amitabha expressed himself extraordinarily. We cannot deny also that later Amitabha sent Gautama his Boddhisattwa or terrestrial Buddha to a new tibetan reincarnation and he expressed himself as TSONGKHAPA. These Buddhas of Contemplation are lords of the mind, creatures that have freed themselves from the mind, lords of fire. It is clear that all of those

Buddhas adore the Great Buddha and worship him, that is to say, the Logos.

Observed the things from this point of view, we are understanding the necessity to control the senses, to dominate the mind, to freed ourselves from the existence and to learn to live wisely if in truth we want to transform ourselves in Buddhas of Contemplation.

The time is passing my dear brothers and according it pass we have to feel the necessity to attain the final liberation; otherwise it could not be possible the final liberation. In the name of the truth we will say that meanwhile we are slaves of the Ego and of the

representations of the mind, the final liberation will be something absolutely impossible.

Why the disembodied people lose time? I repeat, because of the representations. These representations accompany them in the Devachan and even if they enjoy an apparent happiness they are losing the time miserably.

The humanity lose so much time with the representations. The humanity lose so much time with the Ego. And all of that is really more bitter than the gall.

The time has come to understand that what really count is the not created light. The desire of light transforms itself in Not Created Light. That not created light emanated from the profound darkness of the No-Being. All of us have to yearn the real light and to work with the intension to one day really born in that Not Created Light.

Actually there many BODDHISATTWAS in the world. It happens that in past epochs of the history, during the gold, silver and copper ages many entered in the mysteries and became adepts. In other words, they became Buddhas. But when it came the Age of Kali Yuga the Ego took a terrible force because they did not know to live, they failed before the temptations; otherwise the Ego would not had re-appeared. So today there are many fallen Boddhisattwas on the face of the Earth.

If they could take care of the mind, it would disintegrate the Ego, if they could take the decision to not create more effigies, they would stand up, they would come forth victoriously. And what a Boddhisattwa is? It is just a seed, a germ, in other words, a seed with an etheric microscopic organism that can unfold in itself a celestial Being, of course, if the Boddhisattwa works on himself. But if the Boddhisattwa does not do so, that seed loses its opportunity.

Glorious Beings that lived in Egypt, in India, Babylon, Persia, etc., etc., etc., are now in latent state in the seeds that are stored inside of the sexual glands. If that seeds or etheric organisms unfolds, those beings would be in total possession of their body and that would be a blessing for humanity.

But unfortunately the worst enemy that those fallen brothers, all those dethroned brothers have, is the mind. For this reason I have insisted so much in the past lecture in the necessity of not open the doors of our mind to the negative impressions that can alter some representations and to obstruct our advance inwards and upwards.

For that reason I have insisted a lot in the necessity of disintegrate our beloved Ego. It happens that the Ego and the Being are incompatible, and that is obvious.

Well, until here our lecture and I hope that you were able to understand what the Mental Representations or Effigies of the world of the mind are.

Before to finish this lecture of Third Chamber I give the opportunity for those that would not have understood, to ask, and they can do it as I said, with entire freedom.



► QUESTIONS

QUESTION: Do the effigies return with the Ego or are disintegrated according the personality does?

Samael Aun Weor: The effigies can last for some time until they lose strength little by little. Sometimes it return but not always. When one loses interest in a determined effigy or representations, they can not nourish themselves and disintegrate themselves little by little.

QUESTION: Is it the same sphinxes and effigies?

Samael Aun Weor: I am not talking about sphinxes but effigies.

QUESTION: Master, one creates good and bad representations. Do the good representations also forme effigies?

Samael Aun Weor: It is clear that there are positive and negative effigies, but they are mere mental forms. When one learns to live from instant to instant, the possibility of creating those formes disappear; but if one continue inclosed in the time, the effigies also remain in the time, forming themselves.

QUESTION: Do we have to eliminate the positive effigies also?

Samael Aun Weor: The positive and negative effigies are vanes, “mayávics” transitory images that do not have true reality and for this reason is better to disintegrate them.



QUESTION: Master, then the negative effigies are the ones that produce more damage?

Samael Aun Weor: That is obvious and are the ones that more damage produce. It might happens that a positive effigy, let us suppose the one that we have about a friend, were altered because we have attended a gossip about him. Then, once this effigy has been altered, it assumes the new form that we have given

to it and of course it becomes an inner enemy that attack us and can even make us to fail.

QUESTION: The difference that exists between the representation and the Ego, is that the Ego has a fraction of Essence inclosed and the representation does not. Am I correct?

Samael Aun Weor: It is correct, in the representation does not exists a fraction of trapped Essence.

QUESTION: Venerable Master: Could the vanity of believe that one is a good gnostic be a representation?

Samael Aun Weor: Well, that is something different. If one has the vanity of believe been a good gnostic, it is because of the "I" of vanity. Does not exists a effigy or representation, one just feel been "the mother of the small chickens" and "the father of Tarzan," that is all.

QUESTION: The method for the elimination of the Ego is something that we can assimilate with the daily practice. Then, what could be the method to follow in order to eliminate the mental effigies?

Samael Aun Weor: Well, there a principle that says: "Similian Similius curantur"; or that another axiom: "As above, so below." If through the flame, in the lit forge of Vulcan, we can disintegrate an Ego that is so heavy and governed by 96 laws and others that are governed by 48, 24, 12 and also Egos of 192, 288, 384, 480, 576, 672, 768 and 864 laws, and however, we disintegrate them

through an intense work in the Forge of the Cyclops, in the lit forge of Vulcan.

If that does can be done with these, how much more with a representation? In order to disintegrate it, it would be necessary only a bit of attention and a single work in the Forge of the Cyclops. That is all one needs for the disintegration of an effigy.

QUESTION: Is it enough just to Understanding?

Samael Aun Weor: That's it! It did not take but a single work to disintegrate the flaming sword that Effigy, which had his prototype in a movie theater.

QUESTION: Master: What should we do with those effigies that we have from childhood?

Samael Aun Weor: Well, it seems to me that you are confusing the Teleooginoras Tapes with the representations....

QUESTION: No, I mean a representation that one has been done for many years ... He saw such a film (when I was little) and that image is stuck in my mind ...

Samael Aun Weor: Ah, good! If so, then you know, the procedure is the same, If you have the representation of a movie that you watched in the childhood, the procedure to eliminate it is the same one that is used to eliminate the Ego. It does not take much



work to disintegrate of Representation; powder becomes seconds ...

QUESTION: Why the representations are formed? Is it because of the Ego or as a consequence of the Kundartiguador organ? Because of the state in where our mind is?

Samael Aun Weor: It is because of the senses; because it is clear that the formes penetrate through the senses and there they are deposited, as representations. A Buddha is a creature that does not have representations; for that reason is a Buddha, because he does not carry representations in the mind, nor positive neither negatives. For that reason he is a Buddha, he is integral, sole-total, illuminated; he has developed in himself the Not Created light, he has self-realized that light in himself.

QUESTION: Venerable Master, can a positive representation be useful to the healing of a person?

Samael Aun Weor: Well, the representation that it has been used to generate healing is a positive representation but after having used it, it has to be disintegrated; otherwise it could stay in the mind, bothering.

QUESTION: Venerable master. Do the representations of the mind are related with the mechanic imagination?

Samael Aun Weor: When the representation appears mechanically, is related with the mechanic imagination but when appears in intensional form, undoubtedly the conscious imagination has taken part in the formation of that representation.

QUESTION: We can create representations of the others, but could we really create representations of ourselves?

Samael Aun weor: One can create any representation, like the lady that created the representation of a monk, and that it took six months to destroy it...

QUESTION: Venerable Master: can you give me an example of a representation that we could create?

Samael Aun Weor: Well, you see yourself as a Super-Man, full of power, and creates a representation of yourself. One can create with the mind, positive and negative representations.

QUESTION: Master: Do the incubi and succubi, are a variety of effigies?

Samael Aun Weor: Well, it is said that those incubi and succubi are a variety of effigies, but I would go further. I have studied profoundly "The Elements" of Franz HARTMANN and he affirms

that if a person spills his sacred sperm during the masturbation, then from the erotic and lustful images he creates a feminine representation if he is a man, that is to say a succubi, but if is a woman the one that does the same, then she creates a incubi of masculine nature; it have been said that they are transparent as the crystal and generate a lot of damage because they remain nourishing from the vital body of their progenitors.

This is what is said about it, but we will analyze it profoundly. I think that those incubi and succubi are just psychic aggregates created voluntarily for the vice of the person. So, we could call them as incubi aggregates and succubi aggregates of the human psyche; that is all. They steal part of the Consciousness of their creator; so are not just mere representations.



QUESTION: Do these incubi or succubi aggregates have to be eliminated using an special technique?

Samael Aun Weor: I have been reflecting about it and I see the necessity to eliminate them, in the same form as one disintegrates any psychic aggregate.....

QUESTION: Are they aggregates?

Samael Aun Weor: Created for those with such a vice!

because they are aggregates created by those that have that vice.

QUESTION: So, help us this a cleansing?

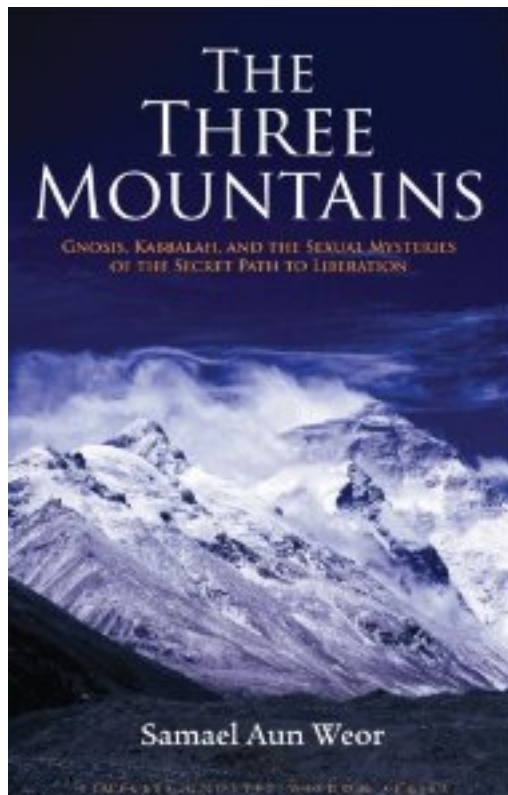
Samael Aun Weor: There not valid cleaning! That is the only thing worth spear and a steady work with Divine Mother Kundalini in the Forge of the Cyclops. Here it does not count a "cleaning." The psychic aggregates cannot be eliminated with "cleanings."

QUESTION: Venerable Master, you have said that with the sulphur the incubi and succubi with a little "flower of sulfur" as the soles of the feet were disintegrating ...?

Samael Aun Weor: Well, I believed that it was possible and now I regret it. Now I realize that they are inhuman psychic aggregates that have to be reduced to dust like any other aggregate like hatred, violence, etc. That is the crude reality of the facts. Mister Franz Hartmann will have to excuse me for contradict his book but the experience is indicating the correct.

QUESTION: Venerable Master, in your book "The Three Mountains," you say that as long as the person has mind, even if has eliminated the Ego, he can fall again.

Samael Aun Weor: Well, that does not make you weird. It is obvious that if a Buddha has disintegrated his Ego but that Buddha falls in the vice of fornication, if he spill the Cup of Hermes, then the Ego appears once again, it resurrects but it is



not a new Ego, is an old one, resurrected from its very ashes as the Phoenix bird of mythology.

QUESTION: But if he is dead in himself, why does he falls in the fornication again?

Samael Aun Weor: WHY HAS THE RIGHT! It can make your life whatever he wants: If he wants to fall, he does so; if he wants to descend, the same. That, is up to him because we have freedom for everything, freedom in order to work, freedom to live, freedom to

weep, there exists freedom for everything. Did not perhaps all that host of Elohim fall in Lemuria? I also fell in Lemuria. Why did we do that? Well, I fell because others did the same. It is a very silly answer, but this is it. All the ancient PITRIS of the Earth-Moon fell. Even the ancient Neptune fell, and after this, we raised ourselves again. Did we have to weep and shriek a lot in order to raise ourselves again? It is truth. However, in that epoch we fell.

It comes to my memory in this moment something very important. One day, been at the border of the sea, I had the idea of investigate about the sex in Lemuria. I asked to my Father that is in secret to give me authorization to do the investigation and he gave it to me. I entered in what is called the AKASHIC Archives of nature; once been in those archives was not difficult to invoke a Guru, great friend from Lemuria. "May that family - I said- of Lemurians come here." And a group a giants appeared (their

bodies were so tall that this place would not contain their bodies, their heads would overpass the ceiling) dressed in the style of Lemuria, wearing the tunics and mantles and those strange hats of that time. Those giants took seat and I ask them: "Who of you is the chief?" One of them, the head of the family said: "I am." "Very well, you will say me how you reproduced yourselves in Lemuria. Did you spill the Cup of Hermes Trismegistus or not?" "Yes, we did." "But that is a transgression, is a taboo or sin." "We used to do it with lot of respect and we had sexual relations only when we wanted to engender a son; with profound reverence." "But you were very mistaken because you used to spill the Cup of Hermes.

You belong to the seventh subrace of Lemuria and for this reason you were already fallen or stained. Your ancestors, the ones from the third subrace of Lemuria used to reproduce themselves with the power of Kriyashakti and I will demonstrate it to you."

I made another invocation and came a venerable ancient of about 4 meters high, he had over his head not only a mantle but a multitude of hats from different countries. I said to him: "Why do you bring all those hats over your head? Those are mental forms, I can see that you are asleep and fallen; dissolve those mental forms. Do not you feel ashamed of carrying them?" He concentrated for an instant and dissolve them instantly; I observed his eyes and they were in a state a bit comatose, so this indicates that actually have body in some corner of the Earth, but is fallen; in that time he was not fallen. I said to him: "Well, what was the system of reproduction among people during the third subrace of Lemuria? When the people had not gone of the Eden, what was the form of reproduction?" "We did not spill the Cup of Hermes, never.

The reproduction was by Kriyashakti and the sexual act was done exclusively within the temples." "Would you be disposed to give testimony of that?" "Yes, I do."

You can see my dear brothers, the two sexual acts, the one of the fallen and the one of the person that is not fallen.

I went out of that large room and we saw a great building of 5 floors representing the five races that have existed in the world, that is to say, the Polar Race, Hyperborean, Lemurian, Atlantean and Aryan. I saw that the most degenerated of them was the fifth. The fallen Dhyanis, Elohim or Boddhisattwas of the seventh subrace were degenerated, however, their degeneration reached only the point of spilling the sacred sperm only when they wanted to engender a son and for this reason the Lemurians of the seventh subrace were already degenerated.



There exist two forms of reproduction: one is bestial, spills the Cup of Hermes, and the other form of reproduction is the one when the Cup of Hermes is not spilled; then born creatures with possibilities of spiritual development.

However, the possibilities of fall always exist during the cosmic manifestation. Only in the Absolute these possibilities finish. But the sex itself is never negative, all depend of how is used. In the Greek mythology we see clearly the divine trimurti composed by Chaos, Ray and Eros, the Holy Spirit. So, Eros is the Third Logos, the erotic force that in itself is not negative and that is necessary for the inner profound self-development. Eros in itself is divine because is the Third Logos, the Holy Spirit. The problem is not Eros but

the lust, and the lust is in the mind. For this reason it has been said clearly that "the mind that is slave of the senses make the Soul as invalid as the boat that the wind lose over the waters." The morbid thoughts engender new psychic aggregates, the morbid effigies obviously incite us to the fornication and lewdness.

QUESTION: (inaudibly)....

Samael Aun Weor: It happens in the same way the human personality could live with the things and people, or a photograph and its respective owner. Thus, a Mental Effigy is a kind of Living Photography, something, or someone, and is deposited in the Mind; That's it!

QUESTION: Master, we understood perfectly the idea of effigies or Mental Representations. These they cease to exist at the same moment things look itself. When there is no representation of something or someone, it's because we live from moment to moment. Seeing things in themselves, then, and one representation is not done, because we are awake ...

Samael Aun Weor: Behold, the importance of learning to live by the philosophy of momentariness: always from moment to moment, from instant to instant. So do not create Effigies;Is the best!

QUESTION: But then the daily work ... Here's the question, Master, you have to be awake from instant to instant so that no images or representations of things we believe ... A becomes us almost impossible (live from instant to instant), either by the same aggregates, either for the same images that we have built. Undoubtedly, the work is much harder now that we know this from the images; Now you have to eliminate the ego and eliminating Effigies.It is almost impossible, Master!

Samael Aun Weor: But it is not "such a" impossible If you learn to live by the philosophy of momentariness: always from moment to moment. Do not think that way; do not think like that! That's not impossible !; just a little training;And that's it!



QUESTION: Venerable Master, the Essence when is out of the body, of the affections, of the desires, would see the things through the representations in a more complicated form?

Samael Aun Weor: No, it would see the things within the crude realism, because if one been within the Samadhi can live in the world of Atman, or in the region in where Atman lives and express all his power, one discover that over there everything is happiness and see the nature as it is and as it was.

One thing is to see the picture and another is to see the nature as really is; another thing is to see the picture of nature (in this case the picture is the photography or representation of nature).

QUESTION: A person that has died in himself, does observe the things in the physical world as they really are?

Samael Aun Weor: Yes, as they are in themselves. It is necessary to distinguish between the things and "the thing itself." This was very well clarified by Immanuel KANT, the philosopher of Königsberg, in "Critique of Pure Reason."

QUESTION: Master, when we do not transform the impressions, we form new aggregates and when we live according with the Momentarily's Philosophy, we do not allow the entering of new representations in our mind. Am I correct?



Samael Aun Weor: When one lives according with the Momentarily's Philosophy, it is clear that does not create representations because one live from instant to instant, that is obvious. So, dissolving the psychic aggregates one learns to live from instant to instant; according one is eliminating the psychic aggregates, one learns to live from moment to moment.

Let us take in account that the psychic aggregates are time, the "I" is time, is a book with many volumes; but if we disintegrate the "I," we disintegrate the time. It is obvious that when we learn to live from instant to instant, one is attaining the realization little by little.

It has been said that "Jeropas" is the worst tyrant, and in truth Jeropas is the time, and the time in ourselves is the Ego. When the Ego has been dissolved, Jeropas has been destroyed; then the time does not exist, and we learn to live from second to second.

QUESTION: Master: Would you recommend the use of a representation in order to eliminate the Ego?

Samael Aun weor: Well, that is a contradiction, it would be like to start moving a car, applying the breaks; obviously the car would not work. The use of a representation in order to eliminate the Ego, does not work because in order to do so the only thing is the fertile work in the Forge of the Cyclops.

QUESTION: Master, to see the things in themselves, is something that we attain according we are dying, in this form I have listened to you; but the main idea is to see the Ego as really is and not a representation of the Ego, not an Ego that does not exist, an imaginary one; that is to say, to see it with the Superior Emotional Center, because that is the only form to attain its dead... Now, the practice of the I's Elimination become sterile when we do not see the Ego as really is, but a representation of the Ego.

Samael Aun Weor: Well, that is I would say a game of the psyche, because in truth, we could not see the Ego in itself, if we have not developed the sense of the psychological self-observation.

Only unfolding that sense, it is possible to see the Ego. To see the Ego as a representation it would be like to fall in a vicious circle, in a form of self-deceit.

We want to disintegrate that something that we are feeling, that something that we are thinking in a determinate moment, that something that in a determinate moment is offending; that something that in a determinate moment is feeling lust; that something that in a determinate moment is burning the flesh with the lewdness; that something has to be disintegrated. We need to be practical; the idea it is not to form representations of the Ego but to self-observe ourselves psychologically and to disintegrate it.

QUESTION: Talking about self-observation, does the self-observation has a relation with the superior centers of the organic machine?

Samael Aun Weor: Well, obviously the superior centers of the human machine are unbalanced, because of the received education. So we have to purify them, and for this reason the work of the Inner Self- Realization of the Being is so hard.

There are two things that prejudice us, that impede the Self-Realization. We are talking about the false education received

The secret of health for both mind and body is not to mourn for the past, not to worry about the future, but to live the present moment wisely and profitably

Buda Gautama

during the first years, and the heritage. Our terrestrial father and mother have determined habits, determined customs, mistaken or not mistaken but they had them.

They at the same time had them in their gens, they had inherited them from our grandparent, and our grand parents had the same customs because they inherited them from our grand grand parents, etc. So, because of the heritage that we carry in the gens, there exists the strong tendency to repeat determined errors, as our ancestors did, and are so deep-rooted in us that we do not even realize that we have them. So, this and the very bad education during the preparatory age, are an obstacle for the Inner Self- Realization of the Being.

QUESTION: Master: do the representations are always mental, or there also are a kind of emotional, instinctive and sexual representations?

Samael Aun weor: All the effigies are mental, because belong to the world of the mind. The mind is the mind and the Being is the Being; the Astral world is just condensed mind, and the physical world it is also condensed mind. So we have to think that the effigies are mental, that is obvious.

QUESTION: Master, we must not only observe the times that manifest the ego, but also negative thoughts. When we listen to someone, say you, Master, and in us, then, turn a negative thought, how do you do that one moment, listening to the Master or understand the negative manifestation you have, what should we do?

Samael Aun Weor: If we are in complete attention, those representation should not come; but if does not exists complete attention when we are listening, it surge other thing in the mind: negative thoughts, memories... If one is completely concentrated, in natural and spontaneous form, it is impossible that those negative thoughts and memories could appear. If they appear is because one is not with the attention in oneself; then it is necessary to pay more attention.

QUESTION: When one is working with the imagination, how can one know that is not creating effigies?

Samael Aun Weor: Well, the asleep, is asleep, what can he know? Awake and then you will know; that is the crude reality of the facts. An asleep person, is asleep, what could he know? It is necessary to awaken!

QUESTION: Venerable Master, speaking of the Impressions and relating it to "refine the Commandment of Rome" when a person is practicing sexual Alchemy or Transmutation, and identifies with the feelings, as the product of the genetic program with the bodies, the magnetism, do that Impressions crystallize in the "I's"?

Samael Aun Weor: Yes, the negative impressions can crystallize in "I's." So, within ourselves there is a lot to be explored and that is important to be known, because if you could for a while liberate the Essence, the you could see those twelve order that exist in the universe. Among them is the Order of Leo they do not carry mental effigies, are creatures that live from instant to instant and that never create mental effigies.



Reflect about it.

Well, brothers, I think the talk, for now, so far is good.

COLECTION

- ❖ EIKASIA: Lectures to the general public.
- ❖ PISTIS: Talks given to students Second Chamber.
- ❖ DIANOIA: Lectures imparted to students of third chamber.
- ❖ NOUS: Congressional conferences, special recordings and informal talks.

EPÍLOG

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

AKASHIC RECORDS

The Akashic Records are known also as: Akasha Chronicle, Annals Akashic. Memory of nature, Universal Mind Memory, Archives of Cosmic Creation.

The akashic records (akasha in Sanskrit: sky, space, ether) are a kind of memory of everything that has happened since the beginning of time, in the form of files on the higher planes, where they are registered in permanently images or memories of everything that has been in the physical world.

Términos del glosario relacionados

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Buscar término

DAVID NEEL

Alexandra David-Neel (1868-1969) was a journalist, explorer, anarchist, spiritualist, Buddhist and writer Franco-Belgian.

She is known for her visit to Lhasa (1924), capital of Tibet, prohibited foreign city.

He wrote more than 30 books about Eastern religions, philosophy and travel.

In his writings refers to Tulpa, according to the Vajrayana, and more specifically, Tibetan Buddhism is a spiritual entity created with the thought.

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DEVACHAN

Devachan (Sanskrit: the "abode of the gods"). In theosophy, devachan is considered as the place where most souls go after death.

This conception has accompanied humanity throughout its history. The ancient Egyptians called it to that place of bliss the "Aaru". The ancient Greeks called the "Champs Elysées". Is "Sukhavati" in India, the "Paradise" in Christianity Tlalocan Nahua, etc.

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Frantz HARTMANN

Franz Hartmann (1832-1912) was a celebrated German scholar theosophical writer, follower of the doctrines of Paracelsus, Jakob Böhme and Rosicrucian Tradition.

He was a disciple of Helena Blavatsky

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H P BLAVATZKY

Helena Petrovna Blavatsky (1831 -1891), was a writer, occultist and Theosophist Russian founder of the Theosophical Society.

In 1875 he published his first major work, "Isis Unveiled," a book about the history and development of the occult, the nature and origin of magic, the roots of Christianity.

In 1888 published "The Secret Doctrine" is his most important book. The first volume is devoted to studying cosmogenesis and basically the composition and evolution of the universe. This volume contained the basic symbols are also explained in the great religions and mythologies of the world. The second volume describes human evolution (anthropological genesis).

She was accused of fraud and deliberate throughout his life deceptions, and also the opposite: he attributed mediumistic and clairvoyant powers and the ability to produce phenomenal manifestations consuming part of their vitality, which some shortened year your life and your health.

His followers call "martyr of the nineteenth century" by the effect produced on her slander.

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NOSTRADAMUS

Michel de Notre-Dame (1503-1566), usually Latinized as Nostradamus, was a French physician and astrological consultant, considered one of the most famous authors of prophecies.

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TSONGKHAPA

Tsongkhapa (1357-1419) is a Tibetan religious philosopher. It is known in its iconic form with a yellow hat in height, which is a hallmark of the Gelugpa sect (the yellow hats) that ruled Tibet until the takeover of China in 1951, and whose de facto leader is the Dalai Lama.

He was one of the great masters of their time in Tibet.

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