

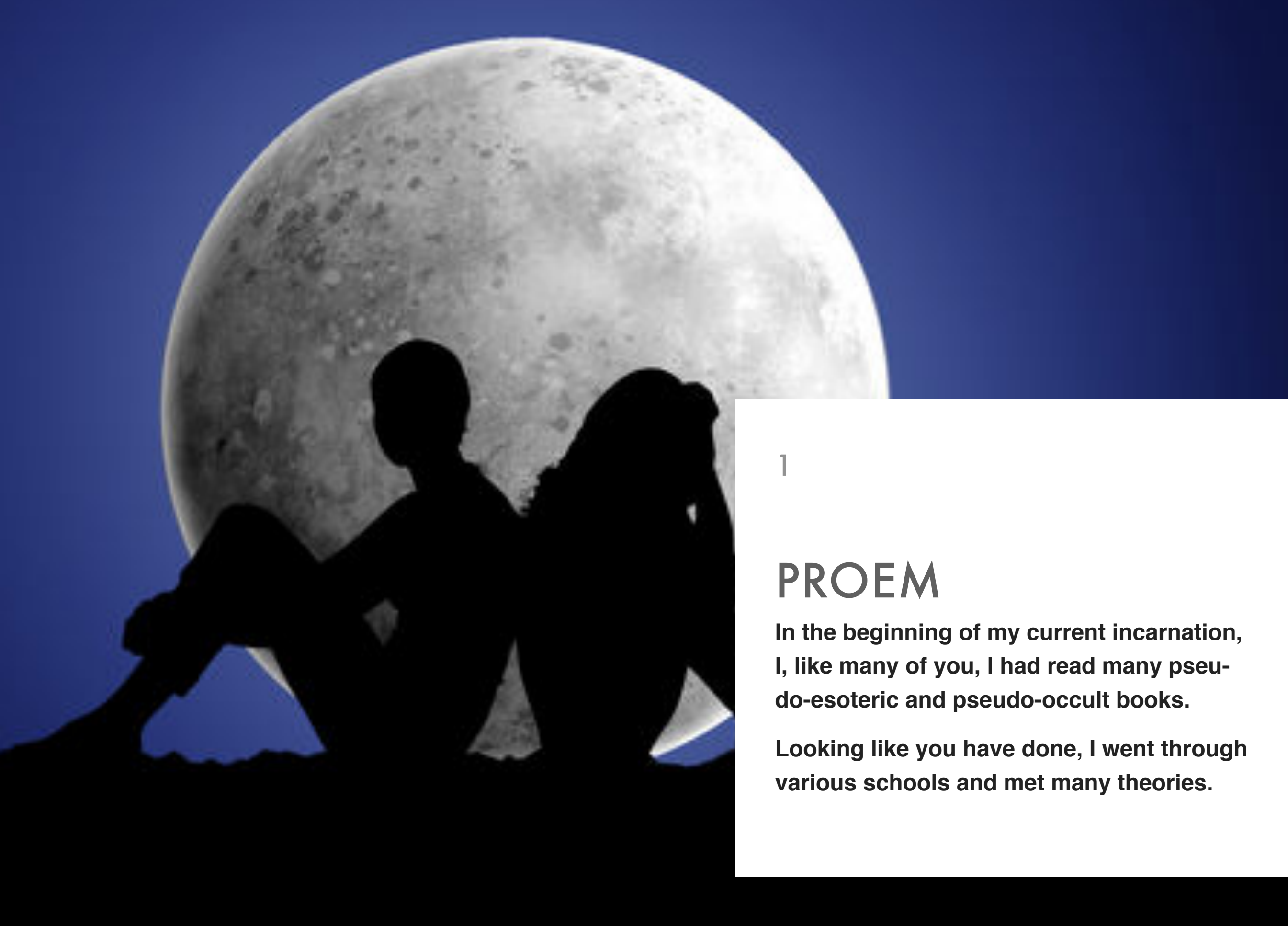
DIANOIA

SAMAEL AUN WEOR



LECTURE

**THE HIDDEN FACE OF OUR
PSYCHOLOGICAL MOON**



1

PROEM

In the beginning of my current incarnation, I, like many of you, I had read many pseudo-esoteric and pseudo-occult books.

Looking like you have done, I went through various schools and met many theories.

It is clear that by dint of both read and reread, also came to believe in the existence of the two "I": The Superior and Inferior.

Different tutors told me I had have to master the lower self by the higher self, to reach the Adept someday.

I confess frankly and unambiguously, I was completely convinced of the existence of two such Ts. Fortunately, a transcendental mystical event came to shake intensely in the depths of my soul ...

It happened one night either, no matter the time or day, or hour, finding myself outside the physical body, as fully conscious, positive, came to me, my Real Inner Self, the Inner.

Smiling, the Blessed One said: - "You have to die!" These phrases Intimate left me perplexed, confused, stunned. With a little trepidation, I questioned my Inner Self (Atman), telling him: - "?, Why I have to die Let me live a little longer, I'm working for humanity"

...

I still remember that moment when the Blessed, smiling, second time I repeat:

- "You must die!"

Then the Adorable showed me in the Astral Light that which must die in myself. Then I saw the pluralized comprised of many dark entities, real swarm of evil subjects, different kind of psychic aggregates, living demons impersonating my mistakes.

So, my friends, how I came to know that the ego is not individual, but a sum of psychic aggregates, a total of multiple quarrelsome and noisy egos.

Some of these represent anger, others greed, those lust, envy estotros, estotros pride; then continue laziness, gluttony and all its derivatives infinite.

(from the book "Yes there is hell, yes there is the devil and yes there is Karma" by Samael Aun Weor).



The Hidden Face of our Psychological Moon

1977

We must understand that while we do not know the hidden themselves will be related to bad neighbor is also necessary to learn how to relate better to ourselves in order to relate better to others. We must not only think of the moon this physical, but psychological moon internally loaded.

CONTENT:

**Atman,
the two aspects of the moon,
crystallization of the three forces,
the dark side of our psychology,
envy, Dante, the moral, The Paramita,
intimate self-realization of Being,
self psychological observation,
The Gorgonas,
moral codes,**

Within us there is a hidden part of our own Ego that is never visible. As the Moon has two faces, one that is visible and another that is hidden, in the same way we have an occult part that is not visible.

First of all, I want you to understand that as there exists a physical Moon, there also exists the Psychological Moon. That Psychological Moon is carried within us; it is the Ego, the "I," the myself.

The visible face, with some observation, can be seen by everyone. But there is an invisible face of our Psychological Moon that cannot be observed easily. Unfortunately the Essence has not illuminated

the hidden part of our own Inner Moon. In reality, we live in a small region of our Consciousness.

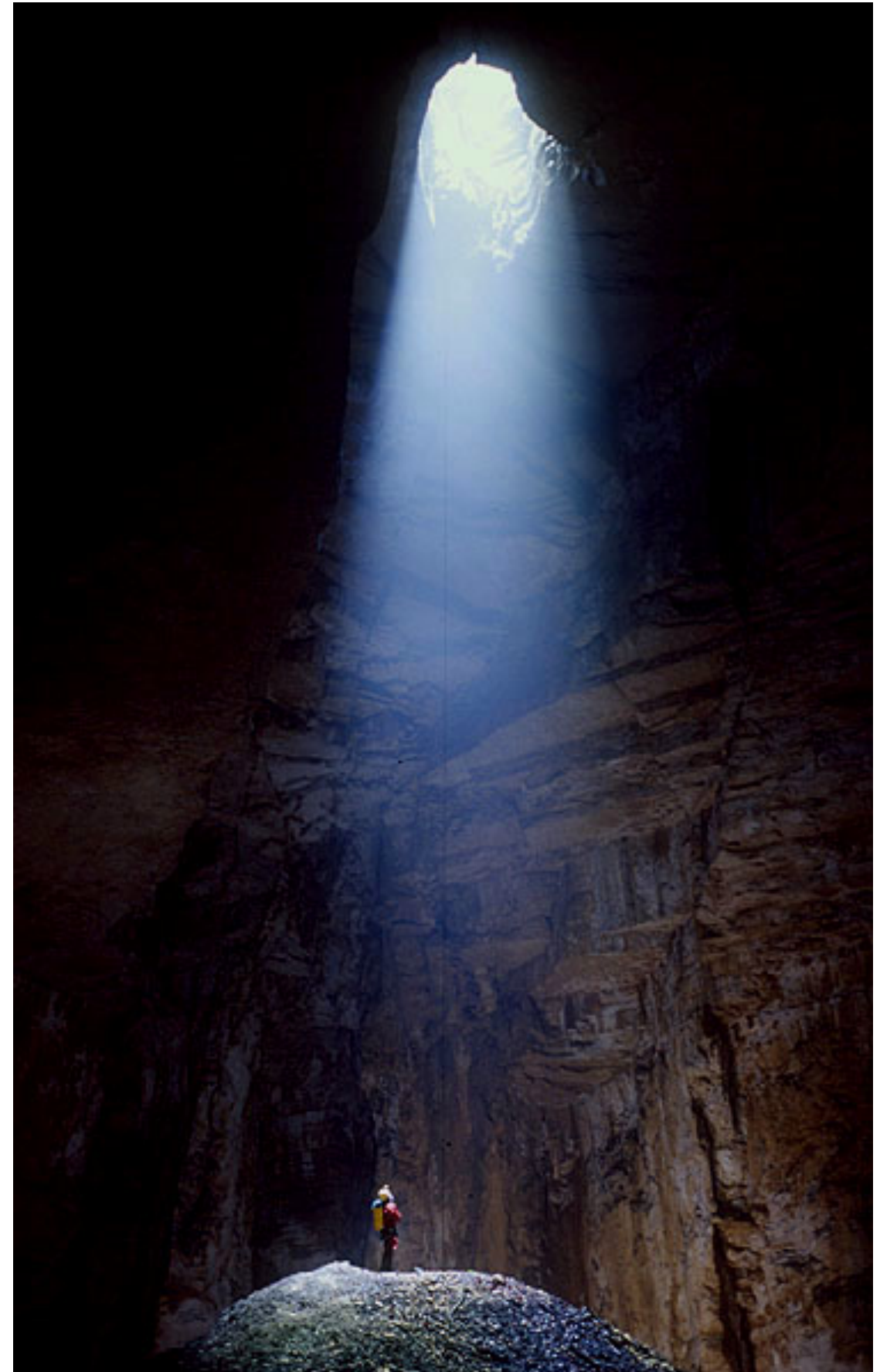
We have created a portrait of ourselves. When the Consciousness as a ray of light penetrates that invisible face, then the hidden side of ourselves, the portrait that we had created of ourselves, is disintegrated, it is reduced to cosmic dust.

It is unfortunate that we only live in a small part of ourselves and we ignore many things about ourselves. The hidden side of that unknown part is normally really profound and we need to know it. This will be possible if we project the light of our Consciousness onto it.

That hidden face is important because it is in this part where we find the origin of our errors, the innumerable mechanical reactions, our stinginess. Obviously, so long as we have not illuminated that occult side with the rays of the Consciousness we will relate incorrectly not only with ourselves but also with our fellow men.

When one illuminates the hidden face of our own Psychological Moon it is possible to know one's own errors; only then is it possible to see our fellow man correctly. However, when one does not illuminate that hidden part of oneself with the Consciousness, one mistakenly projects all of one's psychological defects on others.

If we are stingy, we think that everybody is like that. If we have plenty of hatred, we will see everybody in that way. If we are envious, we also believe that the others are envious. If we are violent, we do not understand the others' violence; we believe that we have reason and that others do not. When we feel antipathy for somebody, it is obvious that the defect that we have internally is in that person and that we are incorrectly projecting on him.



Why do we feel antipathy for somebody? Why do we see in him a defect that annoys us?

Although it seems incredible, even if we would not accept it, the truth is that we also have that defect and we are just projecting it on our fellow man.

When one understands, it is obvious that one will want to eliminate the element that has been discovered. When we observe some defects in our fellow man, it is certain that those defects can be found in the hidden face of our Moon. Therefore, it is unfortunate that we are incorrectly related with the others.

If we relate incorrectly with ourselves, obviously we will relate incorrectly with others. If we relate correctly with ourselves, we will relate correctly with

others; that is obvious. Accordingly, once one understands this, one realizes how mistakenly one walks along the path of life.

We protest because others are not careful and we believe that is the rea-

son why others are not doing well; just because they are not careful. The one that is careful feels annoyed observing someone who is not.



If we observe carefully, we will realize that we are not careful; we will realize that the defect that we see in others also exists in the unknown face of ourselves. The one that believes he is very careful can discover that he is not as careful as he believes and that there is a disorder in himself that he ignores, does not accept, does not believe and does not understand. So, it is worth knowing that unknown face of oneself.

When one projects the light of the Consciousness on that unknown face, one changes completely. When one discovers that one is violent, then one learns how to tolerate the violence of others and it becomes possible to say to oneself, "I am violent, so why I am criticizing that person?" When one understands that in reality one is unjust with oneself, then one learns to tolerate the injustice of others.

It is said in Gnosis that we have to learn to receive with pleasure the unpleasant actions of our fellow man, but it would not be possible to really receive with pleasure that unpleasant action, if one does not know them. In order to know that action, we have to project a ray of light on that dark side of ourselves, on the side in which exists all the unpleasant actions that we have and that we project onto others.

Therefore, when we know our unpleasant actions, we learn to tolerate the unpleasant actions of our fellow man.

Obviously, in order to crystallize the Cosmic Christ in oneself, one inevitably needs to learn to receive with pleasure the unpleasant actions of the others; only in this manner can the Lord of Perfection crystallize little by little.

It is necessary to understand that the Lord of Perfection only crystallizes in us through the force of the Holy Denying (the Second Logos). There are three important forces within us. The first one is the Holy



Affirming (+), the second is the Holy Denying (-) and the third is the Holy Conciliating (=).

In order to crystallize, for example, the Holy Conciliation (the third force, the Holy Spirit, the neutral force), it is necessary to transmute the creative energy; that is how that marvelous force crystallizes in the Existential Superior Bodies of the Being.

In order to crystallize the second force, the force of the Lord of Perfection, of the blessed, of our Lord the Christ, it is necessary to learn to receive with pleasure the unpleasant actions of our fellow man.

And in order to crystallize in ourselves the first force, the Holy Affirming, it is necessary to know how to obey the Father in the heavens as in the earth.

The Sacred Absolute Sun, from which emanates all life, wants to crystallize in each one of us those three forces of nature and the cosmos: the Holy Affirming, the Holy Denying and Holy Conciliating.

Analyzing the Holy Denial, the Christ, we understand that we need "to deny ourselves" (Matthew 16:24). I repeat; we need to learn to receive with pleasure the unpleasant actions of our fellow men. But how is it possible to do so if we do not know our own unpleasant actions?

For example, if we have anger and we know that it exists in us, if we have become conscious of it, it is obvious that we will excuse that defect in others and as a result there will be better relations with our fellow men.

When we have envy and recognize that we have it, that it exists in the hidden face of our Psychological Moon, we learn to forgive the unpleasant manifestations of envy in others.

If we are full of pride and we know that we have this defect, that we are vain and we recognize it, then we learn to see the vain person with more comprehension. We do not want to criticize because we know that within us we have the same defects.

If a man thinks that he is honest and unable to lie and suddenly somebody calls him a liar, obviously if he has accepted that the liar exists in the dark part of his Psychological Moon in an unconscious form, he will not feel offended and he will know how to be more tolerant with his fellow man.

Many believe that they have liberal behavior that is correct. However, if suddenly somebody says to them that they are not so liberal and correct, they might feel offended. Well, if they have learned to project their Consciousness onto the occult side of themselves, then surely they will come to the recognition that they are not really so liberal and correct as they thought and that deep inside of them there is injustice and intolerance, etc. If somebody tries to offend them they would not feel offended because they would know that what that person says is the truth.

It is very important to observe that hidden side, the side in which the critic, the censor, exists. Let us be sincere, let us self-explore, let us illuminate that hidden side of our psyche and we will see that the de-

fects that we criticize in others also exist within ourselves.

The censor and critic exist because of a lack of comprehension. What do we censure others for? What do we criticize others for? Our own defects; that is what we are criticizing.

It is sad to know that we project our psycholo-

gical defects onto others. It is sad to know that we see others as we really are. This is something that we have to understand. We all have the tendency to believe we are perfect, but we have never had the



idea to observe the other side of the Moon, our Psychological Moon, that side that is never visible.

The time has arrived to seriously self-explore ourselves, to illuminate the hidden side of oneself in order to really know the invisible side. When we illuminate that side, we discover with horror the psychological facts that we normally would not accept, facts that we believe we do not have.

For example, if an honest man is called a thief, that is an offense. However, why should he feel offended? The offended one could even react violently. The fact that an honest man could feel offended when he is called a thief shows that he is not honest. If he were really honest, he would not feel offended. If that man illuminated the dark face of his Psychological Moon with the light of the Consciousness, he would discover the "I's" of a thief. Impossible! How horrendous! But it is the truth. They exist and we do not even remotely suspect it. I observed it when I was working in the elimination of the Ego in the Causal World. I was amazed; I never thought I had the "I's" of a thief but I found a legion. Impossible! I never steal; not even five cents. How could there be the "I's" of a thief? Well, impossible or not, there they were. I have to say to you that in everyday life somebody could leave exposed a treasure of pure gold: I would not take even a coin (even though it is said that before an open coffer even the most righteous fail). I am sure that in that sense I would not fail, not even if he leaves gold dust, I would not take even a milligram.

However, with pain I discovered that deep inside there were "I's" of a thief. When I was observing with the sense of psychological self-observation, I saw them escaping (like the thief that steals and escapes, horrible faces of thieves) and I was horrified of myself.

But I do not feel ashamed confessing it; if I did not confess it, it would be a signal that they are still alive. The hypocritical person has the tendency to hide his own defects, so I do not have any inconvenience in confessing it. I had those "I's" even while living an honest life. What did I have to do? To disintegrate them, to reduce them to cosmic dust.

Yes friends, inside, in the hidden side, one has unspeakable, indescribable monstrosities. Therefore, when somebody washes his hands saying: "I am a good man, I do not steal not even five cents, I have done so many charitable actions, I am a good husband, good father, good son, I do not kill, I do not steal, I do not adulterate, then I am a saint," he is secure candidate for the abyss and the Second Death.

Not one of us should believe that he is a saint because in the hidden side of oneself, on the invisible side, one has unspeakable, horrible monstrosities.

Unfortunately, people live in a small part of themselves and do not see the general picture, they only see a small piece of it. Everyone has created a portrait of a honest, charitable person. We have adapted our existence according to that portrait and from that portrait we act and react constantly.

In the hidden side are the stinginess, the censors, the critics; but one thinks that one is perfect. Therefore, it is worth reflecting about all of this. Everybody suspects it, but no one dares to look face to face at the hidden side of oneself, where exists the facts that produce discord in the world: the censure, the critic, violence, envy, etc.

Envy, for example, has become the axis of this civilization. If somebody has a small car and then sees a beautiful car passing in front of

him, he says: "Man, I want to be in a better situation, I will see if I can get a better car." Why does he want a better car? Because of envy, the envy that lives in the hidden face of his invisible Psychological Moon. Unfortunately, I repeat, envy has become the secret spring of action and that is really unfortunate.

Accordingly, with our progress in the psychological self-exploration, we will become more and more conscious of ourselves.

The time has come to understand that if we do not know that hidden side of ourselves, we will be relate incorrectly with our fellow man. It is necessary to learn to relate in a better way with ourselves in order to have a better relationship with others. How can we relate correctly with others if we do not even relate correctly with ourselves?

In the work on ourselves there are very difficult steps. It happens that when we work on ourselves, we change. Obviously that transformation is misunderstood by our fellow men. Our fellow men do not want to change; they live trapped in time, they are the result of many yesterdays, and when we change they judge us mistakenly. This is something that the Gnostic student has to know.

In the world many moral codes are written. However, what really is moral? Are moral codes useful for the elimination of the ego? Can they illuminate the invisible side of oneself? Can those moral codes help us achieve sanctification? They can do none of that. The moral is a fruit of custom, of a place and an era. What is moral in one place is immoral in another; what was moral in one era was not in another. Therefore, what do you think? What really is moral?

In ancient China it was correct to kill the father when he was old and unable to take care of himself. What could we say when a man kills his father? Patricide, no?

Morality is a slave of place, custom and era. Then, how useful could the moral codes that have been written in the world be? How useful could those bright moral codes be? Can those codes eliminate the Ego? Can they illuminate the hidden side of our Psychological Moon? No! They are not useful. In the path of the elimination of the ego we would look "immoral" at first glance.

What is the kind of morality that we have to follow? What is moral if the codes are useless?

There is a type of moral that one day was condensed by the Tibetans in the PARAMITAS. It is too bad that the Paramitas have not been translated from the eastern languages; I have tried to find them and I have not found them. A real ethic; who could understand that ethic? Maybe you could, maybe not.

If you change, it can happen that people will turn against you. If one of you changes, it could happen that all of us will point to him as "immoral," as a bad person, "look, what he has done!" That is to say, the censors appear and it is because people want to see the initiate trapped in the past and in no way do they want to see the initiate changing, developing something new. When the initiate changes, he is misunderstood and mistakenly judged. The ego is time and the egos of others cannot accept that someone could escape time; they do not accept it in any way.



I was expelled from my parent's home because I resolved to change. They tormented me a lot: the rules of the teachers, the pinches in the ears, the knocks on the head because I did not dominate those teachings that to them were fundamental. I was expelled from my own house, from the school, from everywhere. The conclusion is that I was a nuisance and all of this because I was changing; I did not want to remain trapped in time. So I was condemned as heretic, as wicked. They even persecuted me nearly to death as "enemy number one" of the official religion. I put myself "out of the wave;" they could not forgive me of the fact that I did not want to follow their beliefs.

If one of you changes, you can be sure that the others will criticize. We are in the Lumisial but we want to see even the Master walking according to some rules pre-established in time. I am sure that you would not look on me with pleasure if I were to get out of those patterns. You have your codes and if I escape of those codes, then what would happen? You would not like that, and perhaps you would say, "Look at what he is doing, and he is a Master."

Well, that is what happened. Why? Because I did not want to accept the codes, because I did not want to remain trapped in time, because I did not want to be trapped in their moral codes.

Some of you follow the Ten Commandments and from there you do not exit. Some others follow codes more or less established by your relatives in time. Some of you follow rules of behavior that were learned in different pseudo-esoteric and pseudo-occult schools. When one of you does not behave according to these codes that you have established in your minds, then he is an indignant, bad person. Therefore, let us see how hard it is to achieve the Inner Self-Realization of the Being.

According to the use of Self-observation one is knowing that hidden side, knowing that inside there are facts that we did not know, elements that we not even remotely suspected.

When we eliminate those facts, this starts psychological transformations that obviously are reflected in our fellow man. Those changes are misunderstood by them because they do not want to accept somebody that does not behave according to the pre-established norms, with the codes.

It happens that in the work, many times we have to be "immoral."

When I say this, it is necessary to understand it. I am using this word not in the sense that you know it, in the negative sense. I want to use this word in the positive, constructive sense. I mean that we have to avoid the expired codes of some moralities that do not have a solid base.

For example, I will warn somebody because he has arrived at the end of the class, "That is not correct, look at all the noise that you have made, you have to arrive always on time, the class begins at nine

o'clock, etc." Well, the path is normally very difficult, it is narrow and straight. On each side there are horrible abysses, but also marvelous ascensions and fearful descents.

There are many paths; some of them bring the domination of determinate zones of the universe, that is to say, one becomes a deity or Cosmocreator (speaking in the Hindustani style). Some others go to various heavens. There are paths that escape from the central path that have a marvelous appearance of sanctity but that go to the abyss and the Second Death. It is hard not to get lost, and the norm is to get lost many times because of determinate moral codes.

Then what do we have to do? We must self-explore ourselves in a constant manner and censure ourselves before censoring somebody else.

Before being violent with others, we must self-explore ourselves in order to know our own violence, that inner violence that exists even if we think that we do not have it.

If people could live in a more conscious manner, everything would be different. Unfortunately, we have created many portraits of ourselves because we live in a small part of ourselves. When we project our Consciousness onto that invisible part, the portraits are reduced to cosmic dust because we are changing. How small and deformed are the self-portraits we have created; how far are those portraits from what we really are! I was thinking out loud; you were part of my own reflections.

How stingy we are, nevertheless we do not suspect, even remotely, that we are stingy, that in the hidden side of ourselves we have stinginess!

Sometimes we think that if the Gnostic Esoteric Groups were better, we would feel happier. We even want an ideal world to work on it. We think that if we could go to the mountains or to the profound valleys we could work in better way. That is not useful. How useful would it be to be in a cave, when inside of us we have all those facts such as envy, lust, hate, etc., etc., etc.

We, the ones who are present here, are not perfect, we are not tame lambs. We are not perfect, only the Father is perfect. That is obvious.

Today, I see many friends together in this meeting - well, I am abusing the word many: I see a small group of brothers and sisters. Are you sure that you form part of a nucleus of fraternity, love and beauty? Is there anyone here who never criticizes the others? And when you are together in an assembly, are you sure that you never gossip amongst yourselves? You are sit here like little saints, but deep inside of you there are envies, fights, hatreds, incorrect criticisms, etc., and you know it, but everyone sees the faults in others and not in himself. No one realizes that the fault that he is observing in the others exists inside of himself. Very few are the brothers and sisters that know how to reflect on these things, few are those that know to understand.

Why would we want something ideal, an ideal world, where no one could hate, in which everyone could be a brother or sister, in which everyone wanted the wisdom and the love? Is there a reason to wish that? In reality there is not.

If the group is in Third Chamber they symbolize and represent precisely the life beyond, the life that is beyond this chamber.

You know that life, the train of existence, humanity in general, is full of terrible defects; you know that the multitudes are full of anger, greed, lust, envy, pride, laziness and gluttony, etc., etc., etc. It is not an ideal humanity. Then why do we want this small group to be ideal? This small group represents that humanity, those multitudes, those millions of people that exist in the world.

Here in this small group are the same errors that the multitudes have. Therefore, in this small group there is a marvelous school, there is an extraordinary psychological gymnasium.

Did a friend say something critical to someone else? The one that spoke should investigate himself to see that occult part of himself, that invisible side, in order to observe and to know why he censured his fellow man.

Did a sister say something about another woman? Well, instead of criticizing she is better to self-explore that part of the Moon that is invisible. Then, for certain, she will realize that the error that she is ob-



ser-

ving in the woman also exists in her own hidden part, in the part that is invisible. In that way, it would be more useful to stop criticizing and to use this gymnasium for our self-discovery.

In a small group, all of humanity is represented (which is marvelous, extraordinary), and there is a precious gymnasium necessary for self-discovery. If a group were perfect, then there would not be any necessity for this group. What for? If everybody was perfect, why should we have this group?

This group exists because we are not perfect. Our errors, the errors of all the brothers and sisters added together are the errors of humanity. This is the representation of humanity. Therefore, let us make good use of this school and instead of censuring somebody, let us censure in us the error that we are observing in others. That error has to be used as an example for the Consciousness, it will allow us to know that we have that error on our hidden side. Observe how useful an esoteric school is, a school of regeneration.

This is a school of regeneration and we are foolish when we leave the school and we try to find the ideal humanity. Where will we find it? In what part of the cosmos?

There is a divine humanity, yes, but it is not the common humanity. The Conscious Circle of Solar Humanity, the circle that works in the Superior Centers of the Being, that is the unique humanity that I would call ideal.



How can we call ideal the son of our neighbor? How can we call Peter, Paul, Steven, Jim, Calvin and Joseph ideal? However, all of us need them. The errors of the neighbor are very useful to us. We can use them as indications. If I discover such and such person is full of envy, I must be a little reflective, I am censuring the life of that person, and this indicates that I have it deep inside of my Consciousness, in that invisible part.

It is necessary to know who is the censor, who is the "I" of the critic. It is worthwhile to reduce that "I" to cosmic dust.

Up to here was my talk. Now, you can ask anything with entire freedom.



Perseus decapitating one of the Gorgons

QUESTIONS

Question: What could you explain about the Gorgons?

Samael Aun Weor: The Gorgons? What do you want to know about the Gorgons?

Has not Virgil the Poet of Mantua talked about that in the Aeneid? Has not Dante talked about them in the Divine Comedy? What do you want to know about the Gorgons? The Gorgons with their venom are not anything but the Three Furies which Virgil in his Aeneid talks about. They exist there. There they are, terrible in Christic Esotericism.

The first one we could call Judas, the demon of desire; the second we could call Pilate, the demon of the mind and the third one we can call it Caiaphas, the demon of ill will.

Now, what really counts is that each one of us behead the Three Gorgons that we have inside. They belong to the hidden, to the invisible side.

Question: When you mentioned the code of morals, I think that there can exist the danger to want to transform Gnosis, the Gnostic teachings into a moral code. If we are living in accordance to the teaching but we do not understand it, then we are not

living according to the real meaning of the teaching. Is this be possible?

Samael Aun Weor: Yes. And I observe that there is a strong tendency in our friends of the Gnostic Movement to write moral codes, and everybody has the tendency to want those codes to be respected. Everybody wants to establish moral codes in the Movement so all the brothers and sisters will adjust to them. In the end those codes are absurd, rancid, backward, and they become bottles in which the mind remains trapped and then the work in the elimination of the Ego fails. It happens that in this work it is necessary to do things that could seem as "immoral," that sometimes one has to get out of that norm in which everybody is submitted.

It happens that when one thinks that all is going well, one is going badly and precisely when one is going well, the others think that one is going badly. This is the nature of this path; there is a lot of virtue in the wicked and a lot of wickedness in the virtuous. There are tremendous dangers. It could happen that one can go along an alley that one thinks is the correct one but it happens that one leaves the real path.

So: what good moral codes when in the more advanced stages of the dissolution of the ego? What good conventional morality of the people when in the path of final liberation? It is best that we march with the Principles of Wisdom, we must find within ourselves, here and now ...

Any other questions....?

QUESTION: Master, do not have the Commandments?

Samael Aun Weor: Well, everyone should follow or not such and such Commandments ... The people have so many things, so many dogmas have invented over the centuries, really, if one was pronounced against all those standards, all that is expose would be stoned in the public square.

In this serves what is discernment, self exploration itself, the psychological self-observation; according watching observing himself, is seeing what you have, and will proceed according to what you need, what it should be, with the urgent.

It is no use we are following conventional moral codes for life; what is the most used Auto observing themselves. That is what should guide us as we go ... see us, and see us and follow us watching, and Consciousness project, and again on the hidden side of ourselves on that side hidden unseen; that's what works. The rest, they say is code for those not walking the path of self-realization of the Being intimate

Question: Venerable Master, we who are missionaries and we have to spread the Gnostic Wisdom, for example, we sometimes use the Bible, there is the Sixth Commandment, "No Fucking"; Ninth, "No adulterate" etc., Known as the "Law of Moses", so if we did not rely on that, what we would support? We agree that the codes have to remove them, but those Commandments, for example, use them to support our goals, is it plausible?

Samael Aun Weor: From all these codes are useless if we keep them as dogmas! The only thing good is it in life is observed self psychologically. We know that we must transmute our creative energy, not because "No Fucking", but simply by Auto psychological observation stated.

One understands that if transmutes his creative energy, forces develop Spinal Display, manages to create the superior existential bodies of the Being, gets transformed and become a Logos. That is a matter of direct knowledge, is a matter of self-observation, understanding, we have matured, etc..

About adultery: It's disgusting, who has not said! Adultery is really horrible. But what is meant by "adultery"? There is only sexual adultery, another kind of adultery: There are people who do not commit adultery but sexually Doctrines adultery; there are people who adulterate milk, pours water damage stomachs of children; there are people who adulterate the fruits of the earth (all those that make plant grafts are adulterers are adulterating the fruits of the earth, etc.).

There are things in the initiatory path, relative to the Ethics amazing: Not all cases have been men to be with other women or women who are with men is adultery. There are cases of law, cases of Karma, that ordinary people do not know. Because people do not even know what is good and what is bad; do not understand these things but according to their own dogmas ... what is going to know the sleeping? What can you know what the sleeping good and what is bad?

I do not mean it is advisable that the husband betrays wife, because that's absurd, it is adultery; I mean not to be recommended that a wife betrays her husband, because that is a crime, that's adultery. I merely point out that not all cases are adultery, there are cases Karmic enough to like each other.

But with this I say, it could be that immature people should tell good: "I'm going with this and leave my wife because it is right, it is a matter of Karma" ... There is always the tendency, then, to grab Wisdom



and suit the way, everyone wants to accommodate the Doctrine in its own way to justify their crimes.

Few people know how to be impartial; are always partial in nature, by instinct. Of partiality, all that is is the error; of bias is the lack of consideration for others.

When one partial is not known relate to others, other critical errors, but you will not think that this error occurs the load in, in that part of himself, the part that is not seen.

ou have to be a little more mature: Getting out of so many and so many moral codes; become revolutionaries marching down the path of Psychological Rebellion.

Best Ethics is to learn to see yourself. When you see yourself, know what you need and what you have left, makes a correct inventory.

But when you are not self observed, but is guided by the stale awkward moral codes, does not know what is missing or known to

spare; think you have what has not, and does not think they have, that has ...

But the Auto psychological observation is wonderful because it allows one to know, what you need and what you have left.

We need more light to the unknown background themselves, because, as I said, time to live in a small fraction of themselves, in a small part of themselves, a portrait of themselves. We have not learned, then, to see ourselves truly, as such we are ... We need to learn to look better, is not it, to observe self ...

QUESTION: Master, but I did not mean those Commandments, but the Gnosis has Commandments, because I will not know, that is, as having Commandments Catholic Catechism, the Holy Mother Catholic Church ... I thought that here also had some commandments for the style, which not know or do not know. That's what I meant.

Samael Aun Weor: Well, there may be some Commandments in the Gnosis; but it could also happen if these commandments are not properly understood to become cold and fixed rules, within which remain bottled Mind, then come stagnation. We must get away from all kind of Commandments and learn to see themselves, as such we are.

Only that way we can go, really, towards the Final Liberation.

You need to have good judgment, good sense of discernment, and never forget, the Auto psychological observation; always learn to observe self; that's the best.

Any other questions, brother? ... Speaks brother ...

QUESTION: Master, is that when one does not understand a thing then becomes a code of his own inability to understand.

Here we can illustrate the case of the Gospels, when the Jesus, in the Gospels, Jesus criticized because the healing on the Sabbath. And if Saturday healed them and Law said Saturday had to rest, then criticized him and said I was doing wrong. They lived according to the law, but did not understand it ...

Samael Aun Weor: That's right: They lived according to the law but did not understand it! Jesus was doing things that seem "immoral": Healing on the Sabbath, on the Sabbath when he was banned! But he was not interested in the codes, the Grand Master was interested LOVE; heal the sick on Sunday, Monday or day it was, but back to health!

Why is that absurd or unjust, can heal a sick, you will not cure. That would have been punishable.

Unfortunately, people do not know the path should look like. People want to leave the Initiate according to established standards. If someone violates the rules, that someone is poorly qualified; so are the people ... Therefore, people remain petrified in time ...

CHRISTIC WORK

The Intimate Christ inwardly arises in work related to the dissolution of the Psychological “I”

Obviously, the inner Christ only comes in the climax of our intentional efforts and voluntary sufferings.

The advent of Christ-fire is the most important event of our life.

The Intimate Christ over all our mental, emotional, motor, instinctive and sexual processes is then made.

Unquestionably, the Intimate Christ is our savior deep inside.

He, being perfect, we seem to get into as imperfect; being chaste, it seems as if it was not; being just seem as if it was not.

This is similar to the different light reflection. If we use blue glasses, everything will seem blue, and if we use red, we see all things in this color.



He, even though it is white, seen from outside, everyone will see you through the psychological lens through which he looks; that's why people saw him, they see him.

To take care of all our psychological processes, the Lord of perfection suffers terribly.

Become a man among men, must go through many trials and temptations endure unspeakable.

Temptation is fire, the triumph over temptation is light.

The Initiate must learn to live dangerously; so it is written; Alchemists know this.

The Initiate must walk firmly the Path of the Razor's Edge; on either side of the hard way, there are frightful abyss.

In the difficult path of dissolution of the ego, there are complex ways that are rooted precisely in the real way.

Obviously, the path of the Razor's Edge multiple paths that lead nowhere emerge; some of them lead us to the abyss and despair.

There are paths that may become majesties such and such parts of the universe, but that in no way would bring us back to the bosom of the Father Eternal Cosmic Common

There are fascinating paths of holy appearance, ineffable, unfortunately, can only lead to the submerged involution of the infernal worlds.

In the work of the dissolution of the ego, we need to give ourselves completely into the Christ within

Sometimes difficult problems appear; suddenly the way is lost in mazes and unexplained not know where to continue; only absolute obedience to internal christ and the Father who is in secret, in such cases can guide us wisely.

Sailing path of the Razor's Edge is full of dangers inside and out.

Conventional morality is useless; morality is a slave to the customs of the time, the place.

What was moral in the past, now it is immoral; what was moral in the Middle Ages, in these modern times can be immoral. What is moral in one country in another country is immoral, etc.. In the work of the dissolution of the ego, which sometimes happens when we think we're doing very well, is that we badly.

The changes are essential for the advancement esoteric, more reactionary people remain bottled in the past; petrify in time and thunder and flash against us as we make progress psychological background and radical changes.

People do not resist changes Originally, they want it to continue petrified in multiple yesterdays.

Any changes Carries out the Initiate is immediately classified as immoral.

Looking at things from this angle, the light of the Christ work, we can clearly demonstrate the ineffectiveness of the various moral codes in the world have written.

Unquestionably, the Christ revealed and yet hidden in the heart of the real man, to take care of our various psychological states, still unknown to people, is in fact qualified as heartless, immoral and perverse

Paradoxically, the people worship the Christ and yet accommodate you as horrifying descriptions.

Obviously, unconscious and asleep people just want a historical Christ, anthropomorphic statues and unshakable dogmas, which can easily accommodate all moral codes and stale and awkward all their prejudices and conditions.

People can never conceive the Intimate Christ in the heart of man; crowds just adore the Christ statue and that's it.

When you talk to crowds, when you are declared the crude realism of the revolutionary Christ, the Red Christ, Christ the rebel, immediately receives epithets like these: blasphemous, heretical, evil, defiler, sacrilegious, etc..

So the crowds are always unconscious, asleep forever. Now we understand why the crucified Christ on Golgotha exclaims with all the strength of his soul: Father, forgive them for they know not what they do!

The Christ in itself, one appears as many; why it has been said multiple perfect unity. "As you know, the word gives power; no one spoke, no one will utter, but only one who has incarnated. "

Incarnate is the central issue advanced work of removing the "I" pluralized.

Lord of perfection at work in us as we consciously strive to work on themselves.

It is horribly painful work that Intimate Christ has to perform within our own psyche.

In truth, our inner teacher must live all his ordeal in the very depths of our own soul.

It is written, God praying and giving to the deck. It is also written: help yourself that I can help you.

Supplicate the Divine Mother KUNDALINI is critical when it comes to dissolving undesirable psychic aggregates, however the Intimate Christ in the deepest of the soul backgrounds, wisely operates according to the responsibilities he takes on his shoulders.

(From the book "the Great Rebellion" Samael Aun Weor)

Note:

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

Since the spread of the Gnostic knowledge is an altruistic and nonprofit work, the open reproduction of written content is allowed, provided it is done under the same conditions of altruism and non-profit benefits. If the complete work is used, you must cite the source.

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.

The images that accompany these texts were obtained from many sources; therefore, if someone holds the copy rights of them and wants us to stop using them, please let us know to take them out of this work.

The definitions contained in the "GLOSSARY" were taken from different unrestricted Internet pages and then summarized only for the purpose of using them as general reference.

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.

www.lecturesgnosis.com

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

ATMAN

Throughout history and in many places not originally connected with it, as in the Egyptian civilization and Hinduism states that everything is done according to seven principles that are the original essences that are formed all things. These principles designate the seven individual and fundamental aspects of the universe, in the cosmos and every living things.

at is the origin of the concept of the seven bodies that are part of the manifestation of what is human. It is the division of nature into seven "expression levels" or dimensions.

These principles or bodies should not be considered as separate entities, arranged concentrically, but interpenetrated while retaining their identity. Each vehicle's inner body sustenance or the immediate superior.

Theosophy In the seven principles are divided into two groups: one Higher Triad, and a lower quaternary, using Sanskrit words used Hinduism.

The higher triad, the individual, the immortal individuality, 'formless' (a-rupa, in Sanskrit), made of Atman: the will, the Self (called atma in Sanskrit) Buddhi: Intuition or Buddhist Body MANAS : The pure mind or causal body.

The lower quaternary, the mortal personality, 'shaped' (sa-rupa), made of four lower bodies: kama-manas (lower manas, mental body or 'desiring mind and capricious') sharira Linga (the astral body or "center of emotions), exercised or vital body and physical body (Sthula sharira).

Términos del glosario relacionados

Arrastrar términos relacionados aquí

Índice

Buscar término

DANTE

Dante Alighieri (1265 -1321) was an Italian poet. His masterpiece, the Divine Comedy, is one of the key works of the transition from medieval to Renaissance thought. It is considered the masterpiece of Italian literature and one of the masterpieces of world literature. In Italian it is known as "il Sommo Poeta" ("the Supreme Poet").

The Divine Comedy was written between 1304 and 1321 in the form of triplets, summarized her entire medieval cosmology by presenting the path of the soul of Dante, guided first by Virgil and later by Beatriz in the atonement of their sins tres cantos: Hell, Purgatory and Paradise.

With vivid language and richly expressive, the poet mixes the symbolic elements with references to historical and mythological characters, to build a balanced and grand synthesis of knowledge accumulated by men from classical antiquity to the Middle Ages.

Términos del glosario relacionados

Arrastrar términos relacionados aquí

Índice

Buscar término

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 DE-VA (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

PARAMITA

In Buddhism, paramita (Sanskrit) means "perfect" or "perfection." In Buddhism refers to the perfection or culmination of certain virtues.

Buddhist perfections are: Kindness, honesty, patience, wisdom, effort, kindness, resignation, determination, honesty and fairness.

In Buddhism, these virtues are practiced as a way of purification, allowing cleaning my karma and helping the aspirant to live an unobstructed life, while reaching the goal of spiritual awakening.

Términos del glosario relacionados

Arrastrar términos relacionados aquí

Índice

Buscar término