

lecture

DANIOA

THE FALSE SENTIMENT OF SELF



SAMAEL AUN WEOR

Chapter 1

PROEM

It is necessary to understand that when one works on himself and enters the path of the revolution of consciousness, yearning to receive one day his psychic and spiritual principles, that is to say, yearning to become a temple of the inner Monad, because it is obvious that the developed Essence, unfolded, awakened, is fused, is completely integrated with the Human Soul in the Causal World, much more later comes the best: the integration of that Human Soul with the Monad. When that happens, the Master attains his total Self Realization.



SECTION I

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the false sentiment of self

We will talk about the sentiment of oneself. It is worthwhile to reflect about the sentiment of ourselves. It is convenient to understand profoundly what the false sentiment of the “I” is.

We always have in the bottom of our heart the sentiment of ourselves, but it is convenient to know if this sentiment is correct or mistaken; it is necessary to understand what the sentiment of the “I” is.

First of all, it is urgent to understand that people would be ready to leave alcohol, the theatre, smoking, parties, etc., but not their own sufferings. People adore their own pains, their sufferings; they would more easily renounce a moment of happiness than their own sufferings.

However, it seems paradoxical that everybody speaks against sufferings and complains about their pains, but when in truth it is necessary to leave them, in no way they would be disposed to do so.

Certainly, we have several living photographs of ourselves: photographs of when we were 18 years old, photographs of when we were teenagers, of when we were 21 years of age, photo-



graphs of when we were of 28 or 30 years of age, etc., etc., etc.

Each one of those psychological photographs is related with an entire group of sufferings, that is clear. We enjoy examining those photographs; we feel pleasure telling others the sufferings of each age, the pains of the times that we have passed through, etc.

There is an exotic taste, bohemian, we would say, when we speak about our pains, when we say that we are people of experience, when we tell our adventures as teenagers, how we had to work in order to earn one's livelihood: the most painful time of our life, when we were in life trying to find pennies in order to survive... How many pains! How many sufferings! With all of that we feel pleasure.

When we are telling these types of stories, we are truly enthusiastic bohemians. Instead of feeling delight with the alcohol, with the smoke, we feel delight with the history, with what we have said, with what has happened to us, with what was said to us, with the way of life that we had, etc., etc., etc. It is a kind of very exotic bohemian thing that we like; in any way, it seems that we are not disposed to forget our own sufferings.

They are the narcotic that everybody likes, the delights that we like. The more irregular life has been, it seems we feel more exotic, more bohemian; this is absurd, of course.

But observe that every event is related with a sentiment, a sentiment of the "I," of the myself. We feel that we are; we feel

that we exist... In these moments you are seated here listening, and I am speaking to you, you feel that you are feeling. You have here, in the heart, the sentiment of yourselves. But are you sure that sentiment is correct? Of course, you are sure of that!

That sentiment that you have in this moment, the sentiment of being alive, the sentiment of being and living: could it be a real sentiment? Could it be a false sentiment? It is convenient to be a bit reflective about all of these facts.

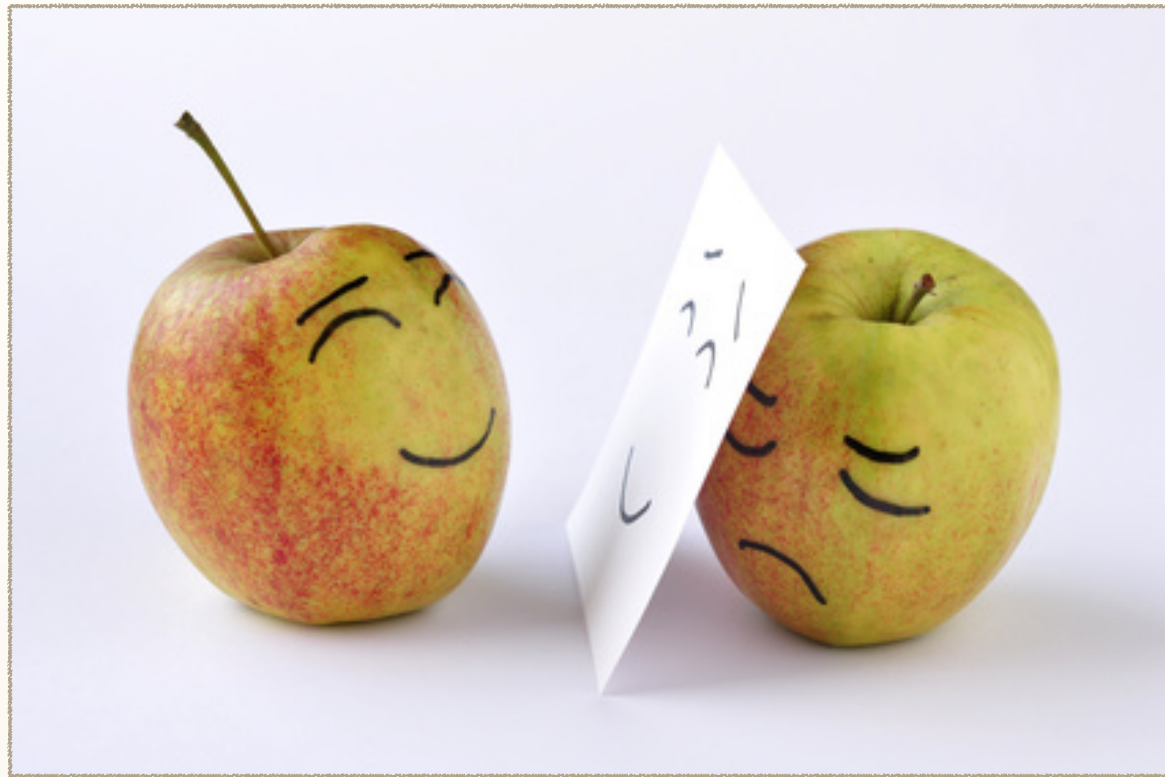
When we were somewhere, perhaps in the bars, or in the cabarets, did we have sentiment? Yes, it is obvious that we did! And would that sentiment be the correct one? Each age is related with a sentiment, because we have one sentiment when we are 18 years of age, another when we are 25 years old, another sentiment at 30 years old, and another at 35, and undoubtedly an elderly person will have his own sentiment.

Which one of them would be the correct one? The sentiment of ourselves is something tremendous, because one feels that one feels, feels that one exists, feels that one is living, feels that one is, that one has a heart, and says: "I," "I," and "I," because the "I's" are many. Which one of them will be the exact truth? Reflect about it; think that it is worthwhile to try to comprehend this point.

If one disintegrates any "I," suppose the "I" of resentment with somebody, one is happy because of attaining its disintegration; but if the very sentiment remains, it means that there is something wrong in the work. This indicates that the

“I” we thought we had disintegrated had not been disintegrated, because the sentiment of the “I” remains.

If we forgive somebody, and even more, if we cancel the pain that person has provoked, and if we continue with the same sentiment, this indicates that we have not cancelled that grievance, or that bad remembrance, or that bad action that somebody created for us; the “I” of the resentment continues, alive.



We are touching a very delicate point, because all of us are in the work on ourselves. How many times we have believed, for example, that we have disintegrated an “I” of vengeance, but the sentiment that we had remained; this indicates that we did not attain the disintegration of that “I,” that is obvious!

In us there are as many sentiments as there are psychic aggregates or “I’s.” If we have 10,000 psychic aggregates, undoubtedly we will have 10,000 sentiments of ourselves; each “I” has its own sentiment. So, a rule that we have to follow in the work on ourselves is the sentiment itself.

Thus, a guideline to our work on himself, is this question of feelings.

Intellectually we could have annihilated an “I” of egoism, but could perhaps that sentiment of “the first me,” “the second me” and “the third me” continue existing? Let us be sincere with ourselves: if that sentiment remains, it is because that “I” of egoism still exists. So, today I have invited you to comprehend the sentiment itself.

It takes a lot of work to make people take the decision to understand the necessity to disintegrate the ego, but it takes more work to make them understand what sentiment is, that normally is so thin, so subtle. Anyway, in this work on ourselves, my dear friends, there are three lines that we have to understand:

First: The work on ourselves, with the intention to disintegrate the psychic aggregates that we carry inside, the living personification of our errors.

Second: The work with others; we have to learn to relate ourselves correctly with others.

Third: To love the work, to work for the sake of the work itself

If a person, for example, says that he is working, and believes that he is working on himself, but a change does not appear in that person; if the mistaken sentiment of the “I” continues, if his relations with others is the same, then this is demonstrating that he has not changed, and if he has not changed, then he is not working on himself correctly, that is obvious!

We need to change, but if after some time of work the sentiment of the “I” remains the same, if the behavior is the same, is it possible to think that we have changed? In truth no, and the purpose of these studies is to change.

One day, for example, our brother ARCE, will look to himself and this would not exist and would be lost to Yourself Everything, that's true.

One day UZCATEGUI say what has now happened with UZCATEGUI, no longer exists, there will be missing for the same?.

So, in truth, even the very identity has to be lost to ourselves; we have to become absolutely different. I know here among the students some whose names I do not mention, that have been studying with me since many years ago, and I see them the same as before. They have not changed, they have the same behavior, make the same mistakes, as 20 years ago. Today they make the same mistakes.

This indicates that there is no change, that there is nothing new in them. How are they? As they were 20 years ago, or 10



or 50 years ago. Change? Nothing! Then, what are they doing here?

They are losing time in a miserable way, right? Because the objective of our studies is to change psychologically, to become different beings; but if we continue being the same, if the person X is the same as 10 years

ago, then he has not changed nor is doing anything but losing his time in a miserable way, that is obvious!

So I invite all of you to reflect on it. Do you want to change or not? If you will always be the same, then what are these people doing? Why are they reunited here, what for? It is necessary to be more reflective.

A guide to follow regarding the “I” sentiment: the sentiment of the “I” is always mistaken, never correct.

We have to distinguish between the sentiment of the “I” and the sentiment of the Being. The Being is the Being, and the reason for his existence is to be the Being itself. The sentiment of the Being is always correct, but the sentiment of the “I” is a mistaken sentiment, a false sentiment.

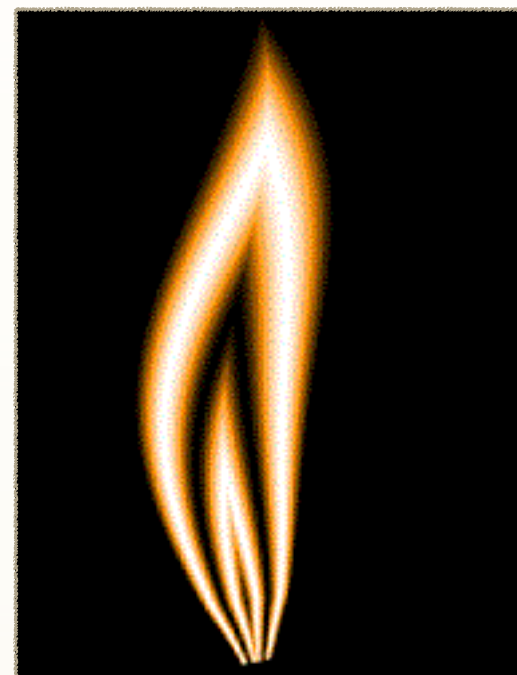
Why do the students enjoy their psychological photographs of 10, 20, 30 years ago? What happens with them? Each psychological photograph shares different sentiments. Yes: the sentiment of the teenager that gets drunk, the sentiment of the young man of 20 that is with the girlfriend, or in the ways of perversion, etc., which one of those sentiments is correct? The one that we had when we were young people of 18 years, or the one that we have today at the age of 50 or 60? Which one is correct?

What if not one of those sentiments is correct, if all of them are false? False is the sentiment of the young man of 20 that believes that because of his handsome face he will be able to dominate the world. False is the sentiment of the young man of 18 that feels that he has all the world ahead and that the girls are in love for him... All of that is false!

Which one of those sentiments is the real one? Only the consciousness can give a real sentiment; do not forget that between the consciousness and the Being there is not so much distance.

Three are the aspects of life: the Being (SAT in Sanskrit), the consciousness (CHIT), and happiness (ANANDA). But the real consciousness of the Being, that is not so far from the Being itself, is trapped among the multiplicity of psychic aggregates that personify our errors, and that we carry inside of us.

Only the consciousness can give us a correct sentiment; that sentiment would seem to be cruel to the others, because the others are trapped in the false sentiments that do not have



any relation with the authentic sentiment of the Being.

The sentiment of the objective real consciousness is what really counts, but in order for us to have that authentic sentiment of real Objective consciousness, first of all we need to disintegrate the psychic aggregates.

In accordance with the disintegration of the different aggregates, the living personifications of our defects, the voice of the cons-

ciousness will become more and more strong. The sentiment of the Being, that is to say, of the consciousness, will be felt more and more in an intuitive way. And in proportion to our feeling the consciousness, we will realize that the false sentiment of the “I” lead us to the error.

But this is extraordinarily delicate, because in life all of us have suffered a lot, that is obvious. We also have gone through the mistaken way, that is clear. In all the aspects of our life, in each instant, we have felt here, in the heart, something, something, something whose name is sentiment.

We have always taken that something as the voice of our consciousness. We have taken that something as the sentiment of our self, as the real sentiment, and we have obeyed that sentiment as the only thing that can lead us through the straight path, etc. But unfortunately, we have been mistaken,

my dear friends. The proof of our mistake is that much later we have had other sentiments that were absolutely different, totally different, and much more later we have also had other sentiments, that were absolutely different.

Then, which one of them is the real one? So, we have been victims of a self-deceit. We have always confused the sentiment of the “I” with the sentiment of the Being. We have always been led by self-deceit, and here there cannot be exceptions.

I even walked through the mistaken way when I believed that the sentiment of the “I” was the sentiment of the Being. There are no exceptions: each one of us has been a victim of the self-deceit! To reach the real sentiment, to attain the precise sentiment, is something tremendous; that precise sentiment belongs to the superlative consciousness of the Being.

We have to walk through the path of the intelligence’s aristocracy and nobleness of spirit, and accordingly, as we walk through that very hard path of self-knowledge and the observation of ourselves from moment to moment, we will learn to feel correctly, we will learn to know the authentic sentiment of the superlative consciousness of the Being.

What really counts for all of us is the Being, and the sentiment plays a great role in the Being’s field. How many times we had believed that we were doing well in the path of life, led by the living sentiment of one authentic reality, and it happened that then we were doing worse than before, because it was the false sentiment of the “I” that was leading us?

There are people that are unable to detach themselves from the false sentiment of the “I.” They have a number of photographs of themselves that they would not leave for anything in the world, not even for all the treasures of the world.

They feel pleasure with their pains, and to renounce to them would be worst than death.

People live complaining and enjoy their complaints, but they would never leave their pains. What I am saying is terrible but is the truth! Because of a false sentiment of the “I” we can lose the entire existence; that is to say, we pass 30 and 40 and 50 and 60, and we arrive at 80, if we arrive, because many die before 80. That false sentiment of the “I,” that false concept, to be more clear, that false sentiment of the “I,” has completely enclosed us inside the ego, and finally we die not having done one step forwards.

Normally people do not receive the direct experiences of the consciousness when they face the different events of the life. No: they have a number of terrible preconceptions and prejudgments in the mind! Any new situation produces the immediate appearance of some prejudgment or pre-concept.

What happens is that the experiences of life arrive indirectly to the consciousness; because of the multiplicity of prejudgments and mistaken and contradictory sentiments that we carry inside, the experiences never reach the consciousness and as a consequence we remain asleep during the entire life.

Let us observe a neurasthenic old man, for example, of 80 years of age, backward in thought, trapped in some dogma. He has a totally mistaken sentiment of himself. When so-

something reaches him, it does not touch his consciousness: all that touches him goes to his mind, and this mind because it is full of prejudgments, customs, mechanical habits, etc., reacts according to its condition; then it reacts violently, cowardly, etc., etc., etc.

Observe an old man of 80 years of age and how he reacts: one already knows him, he always has the same reactions. Why? Because everything that arrives to his mind does not



touch his consciousness; it arrives to the mind, and then the mind translates the information in its own way.

The mind judges everything as it is accustomed to, as it believes the truth to be, and the false sentiment of the “I” supports its erroneous way of thinking. Conclusion: he that has a false sentiment of the “I” loses his existence in a miserable way.

It is necessary to arrive to the correct sentiment, but this one belongs to the consciousness. No one could attain that correct sentiment if before one does not disintegrate the psychological aggregates. According to one disintegrating the psychic aggregates, the correct sentiment becomes more evident, and when the destruction is total, then also the correct sentiment is total.

Normally, the correct sentiment of oneself is fighting against the false sentiment of the “I.” The correct sentiment of the consciousness is far beyond than any code of ethics, much more beyond any moral code established by a religion, etc.

Normally, the moral concepts established by the different religions, at the bottom, are false. As the human consciousness is so asleep, it happens that men have invented different pedagogic, social, ethic, educative and moral systems, so we could walk along the straight way, but for the intimate self-realization of the Self which leads to the final liberation, it serves nothing..

There is an ethic that belongs to the consciousness, but this ethic would be seen as immoral by the sanctimonious people

of the different religious organizations. There is a book, the book of the Paravidyas in Oriental Tibet, with one ethic that would not match with any cult, because it belongs to the consciousness.

I am not speaking against any religious form; only against some forms, or against some, we would say, rusted structures that the consciousness, the mind and the heart are bottled up in today, and other degenerated structures of false conventional morals; I am speaking against all of that.

In these studies the main idea is not just to follow or to live according to some petrified forms of morals; what we have to do is to develop the capacity of comprehension. We need to judge ourselves constantly, with the intention to know what we have and what we need.

If we want to walk the straight path we have to realize that we have so much to eliminate and to attain, but the mistaken sentiment of the “I” does not allow to many to advance through the path of liberation: the mistaken sentiment of the “I” is always confused with the sentiment of the Being.

All of us can fail as a consequence of the false sentiment of the “I” in this present existence if we do not open our eyes.

The Being is what really counts, but it is very deep, very profound. Really, the Being in himself is the Inner Monad. Let us remember LEIBNITZ and his famous MONAD. The Monad in himself is what we could call Neshamah in Hebrew, that is to say, Atman-Buddhi [in Sanskrit]...

Who is Atman? The Innermost, the Being. The book The Dayspring of Youth says something about him.

“Before the false dawn came over this earth, those who survived the hurricane and the storm gave praise to the Innermost, and to them appeared the heralds of the dawn”.

NESHAMAH is Atman-Buddhi, the Monad cited by Leibnitz in his “Monadic Philosophy.” Atman is the Innermost, Buddhi is the Spiritual Soul, the Superlative consciousness of the Being. Both integrated is the Monad, that is obvious.

The Monad has unfolded itself in the Human Soul, the Superior Manas of the Orientalists. That Human Soul in the beginning is completely germinal, but from it, by unfolding, has appeared the Essence. The Essence is the only thing intellectual animals have incarnated; that Essence is trapped among the different psychic aggregates that we carry inside of us.

In Hebrew, Neshamah is precisely Atman, it is Atman’s ineffable part, whereas RUACH is Buddhi; however, generally Atman-Buddhi together are Ruach Elohim. NEPHESH is the Human Soul or Causal Soul; Nephesh is precisely from where the Essence (which everyone has within) is derived. That part of the consciousness that we have inside, that Essence, has to be activated. Unfortunately it is asleep, trapped among the inhuman psychic aggregates that we carry inside.

It is necessary to understand that when one works on himself and enters the path of the revolution of consciousness, yearning to receive one day his psychic and spiritual principles, that is to say, yearning to become a temple of the inner Monad (because it is obvious that the developed Essence, unfolded, awakened, is fused, is completely integrated with the Human Soul in the Causal World), much more later comes the best: the marriage, the integration of that Human Soul with the Monad. When that happens, the Master attains his total Self Realization.

So, the Essence has to be worked for. We have to begin by liberating it, by freeing it; the Essence is a fraction of the Human Soul in every creature and it is necessary to awaken it because it is asleep among each one of the psychic aggregates that we carry inside.

That Essence has its own correct sentiment that is different, absolutely different, from the false sentiment of the “I.”

That Essence, with its sentiment, emanates from the authentic Causal Soul or Cosmic Soul. So the sentiment that the Essence has is the same one of the Cosmic Soul, it is the same that exists in the Spiritual Soul, it is the same that exists in the Innermost or Atman.

When one enters in this path, one discovers that one has penetrated in the path of the revolution of consciousness. The revolution of consciousness is something tremendous, because it comes accompanied by the intellectual revolution and the physical revolution. The revolution of consciousness comes with a number of extraordinary intellectual revolutions,

and as a result of it the physical revolution appears. In alchemy, for example, reincarnation of the physical body is spoken about, and invulnerability and mutation.

It is obvious that he that has attained the total awakening, he that has attained illumination, can feed himself with the Tree of Life, and as a fact, his physical body, if he wants it, can become invulnerable, mutant, and that can only be attained through the alchemical reincarnation. The illuminated one knows very well how reincarnation is attained. So there are three revolutions in one: the one of the consciousness, the intellectual revolution, and the physical revolution.

The great adepts of the consciousness, those that really attained the awakening, are illuminated; many of them are immortals. Let us remember SANAT KUMARA, the Ancient of Days, the founder of the College of Initiates of the White Brotherhood, that brought his physical body to Earth from Venus.

That great master, having passed far beyond any necessity to live in this world, has stayed in this world in order to help those that walk through the hard path that leads to the final liberation; Sanat Kumara can if he wants submerge himself in the ocean of the Great Law, but he has renounced to all of that in order to stay with us, and he is with us, out of love for us, in the path that we are following.

We need to relate ourselves in correct form with our fellow men. If we work on ourselves, we have to raise the torch in order to illuminate the path to others, to show the path, and



that is what the Gnostic missionaries are doing: to show others the path of liberation.

In the Orient it is spoken clearly about two kinds of beings that follow this path: the first ones are called SHRAVAKAS and the second Buddhas PRATYEKAS; obviously, they are ascetics and know that the false sentiment of the “I” leads us to failure; they have worked intensely on themselves; some of them have even annihilated the Ego, but they do not do anything for their fellowmen.

The Pratyeka and Shravaka Buddhas obviously enjoy a certain illumination and some happiness, but they have not become authentic BODHISATTVAS in the most strict sense of the word. There are two classes of Bodhisattvas: those that

have Bodhichitta within themselves and those that do not have it.

What do we understand by “Bodhichitta?”

From different renunciations and experiences in the worlds, and the renunciation of any grade of happiness, Bodhisattvas have worked for humanity.

They have the existential bodies of pure gold: that is, the Bodhichitta, the superior existential bodies of the Being, with the wisdom of experience originated through successive eternities.

The Bodhichitta of a Buddha is a properly prepared Bodhisattva that can do efficiently all the works that the inner Buddha wants him to do.

Do you believe that the Bodhisattva that has not developed himself in the living field of Bodhichitta could really progress in the works that he has to do? Obviously not, because he is



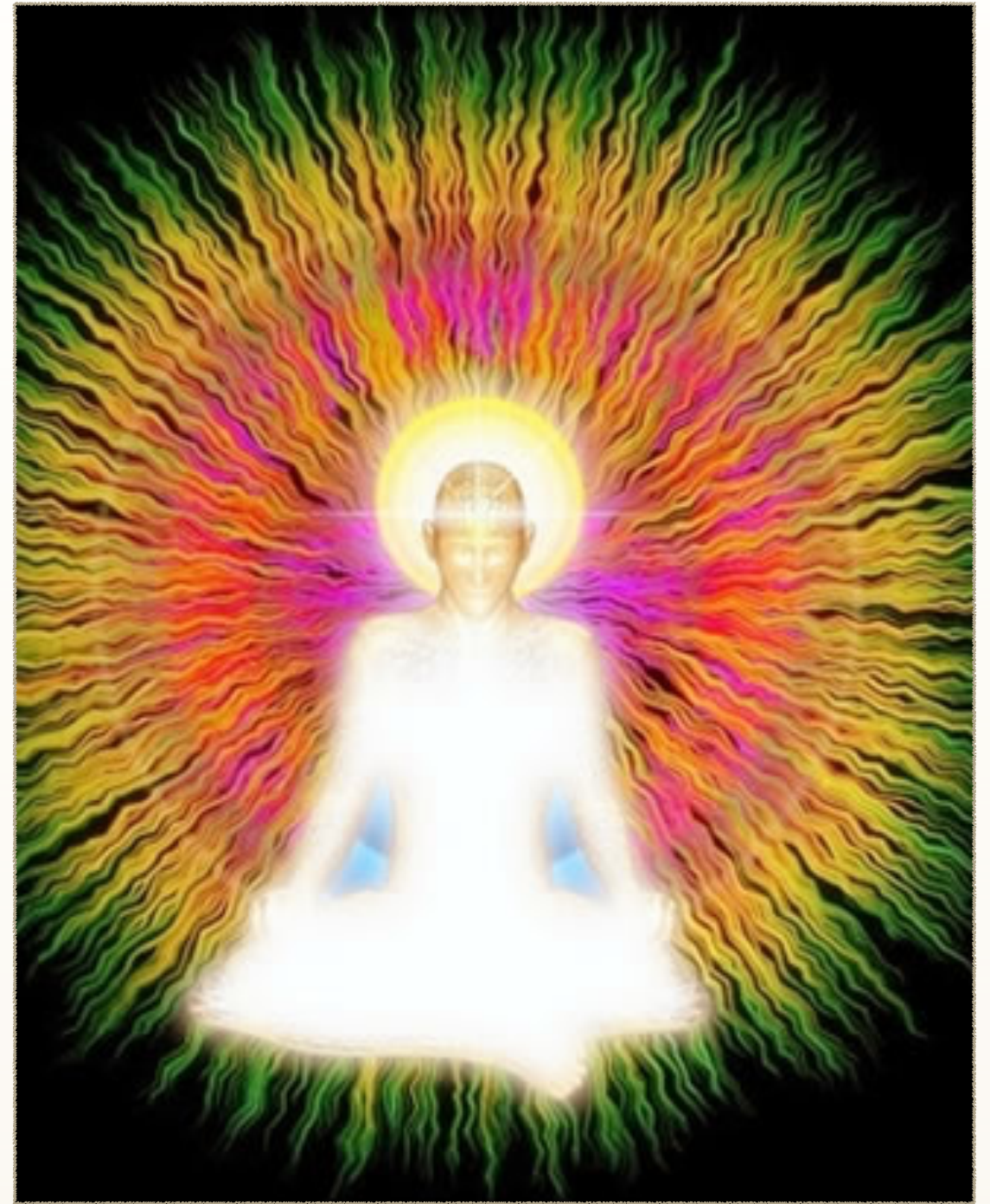
not properly prepared. So, Bodhichitta is all those experiences, all that knowledge acquired through the ages, the vehicles of pure gold, the evident wisdom of the universe.

Obviously, the Bodhisattva that has the Bodhichitta works through the different Mahamanvantaras and finally becomes an omniscient being. The omniscience is something that has to be attained, because in no way could it be received as a gift; it is the product of different cosmic manifestations and incessant renunciations. The Bodhisattva that has within himself the Bodhichitta, that is to say, that sum of experiences, knowledge, bodies of gold, etc., would never let himself be led by the false sentiment of the “I.”

This false sentiment of the “I” can be frightfully refined; there are individuals that have attained many spiritual refinements and are still victims of the false sentiment of the “I.” To understand this is basic, fundamental, in the Great Work.

All of us have the right to attain illumination but we should not covet it. Instead of coveting it, we should focus on the disintegration of the psychic aggregates that we carry inside, and keep guard on that false sentiment of the “I,” to annihilate it, because it can block us. It can lead us to self-deceit and make us to think that we are working very well. It can make us believe that it is the voice of the consciousness, when in reality it is the voice of the ego.

I want you to understand clearly that one day you will have to create the Bodhichitta in yourselves, that is to say, to elaborate that experience, to elaborate that knowledge that brings



the work on oneself; with that knowledge, with that experience, you will not fail.

As you eliminate those psychic aggregates that give you the false sentiment of the “I,” accordingly you will be eating the bread of wisdom, the super substantial bread that comes

from on high; because each time that one disintegrates one psychic aggregate, one liberates a percentage of consciousness, and as a fact obtains one virtue, a new knowledge, something extraordinary.

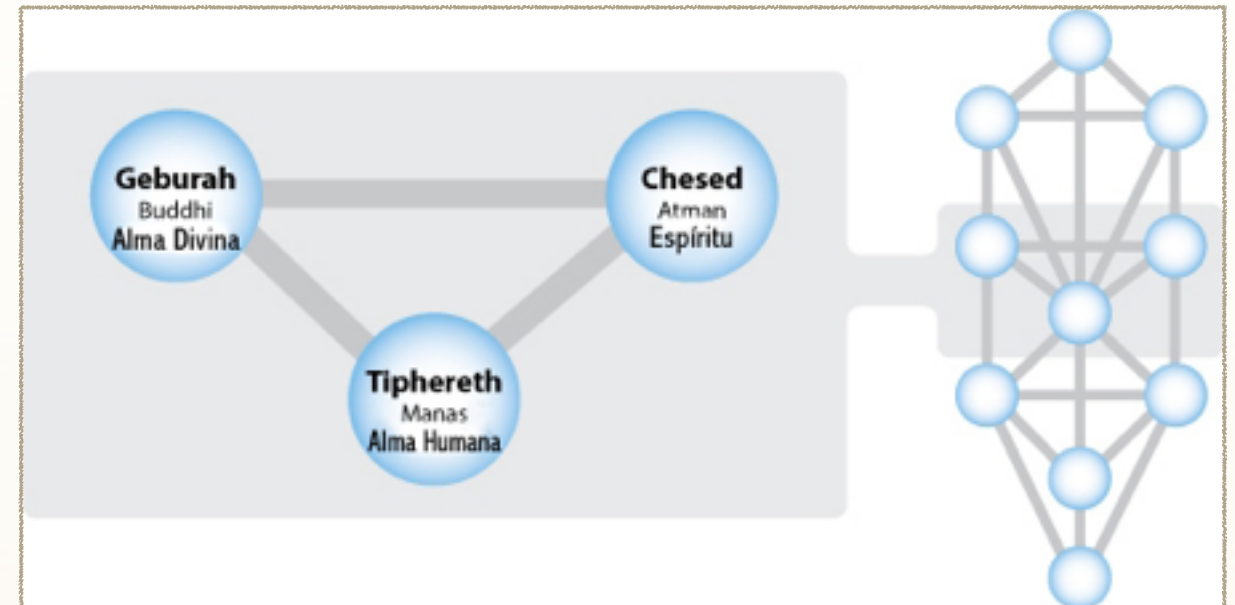
Talking about virtues, I have to say to you that he who is unable to appraise precious stones cannot know the value of the virtues.

The values of these virtues is precious, but it is not possible to attain any virtue if before we do not disintegrate the antithetic defect. For example, we could not attain the virtue of chastity if we do not disintegrate the defect of lust. We cannot attain the virtue of meekness if we do not eliminate from ourselves the defect of resentment. We cannot attain the virtue of altruism if we do not eliminate the defect of egoism.

What really counts is to understand the necessity of disintegrating the defects; only in this way will the precious stones of the virtues be born in us.

Anyway, the objective of this lecture has been to catch the attention about the false sentiment of the “I.” You will have to learn to feel the consciousness, to have a correct sentiment of the superior consciousness of the Being, that superior consciousness that emanates or comes originally from ATMAN the ineffable, that is to say, the Innermost, the Being.

So, my dear brothers and sisters, our lecture ends here. If somebody wants to ask a question in relation with the theme, they may do it with complete liberty.



SECTION 2

QUESTIONS

Question: is there a relationship between sentiment and sensations?

Samael Aun Weor: Sensations are sensations, and they are positive and negative. Every sensation is the result of a radiation or external impression. For example, a sensation of pain comes to us because somebody produced it with a word or just because we had a failure; then we have a sensation of pain... And a sensation of happiness comes when somebody is good with us or when we smell a delicious perfume.

The sensations are sensations, but sentiment sticks in the heart, goes to the emotional center, and never should be confused with the authentic sentiment of the Being, of Atman, of the Monad, of the Essence, etc. Each “I” has its form of sentiment and normally that false sentiment of the “I” leads us to failure.

Another question? Everybody can ask; I do not want anyone to have doubts.

Question: in each age that we pass through, do characteristic “I’s” appear that are related with each age?

Samael Aun Weor: Certainly yes, in accordance with the Law of Recurrence. Because if in the past existence at the age of 30 we had a fight in a bar, the “I” of that fight remains in the depths of ourselves, waiting for the moment at 30 years of age to appear once again. When that age arrives, this defect will go find a bar with the intention to meet with the person with whom it had the fight previously. The defect in the other person will do the same thing and both will meet in the bar and will fight again. That is the Law of Recurrence. If at the age of 25 we had a love affair, at the same age the “I” that was waiting in the depths will go to the surface, will control the intellect, will control the heart, and will go in search of the beloved of its dreams. She will do the same, and both will meet in order to repeat the event. So the human robot is programmed by the Law of Recurrence. However, the Being, the authentic Being, does not express himself through the intellectual animal; the Being normally

lives in the Milky Way, moves in the Milky Way. What acts in this world is the robot, programmed by the Law of Recurrence.

It is necessary to disintegrate the ego and to awaken the consciousness in order for the Monad, Atman-Buddhi, the Ruach Elohim that as Moses said “moved upon the face of the waters” in the beginning of the world, the King-Sun, to naturally express himself inside of us, to come into manifestation, to impregnate our human person. Only he can do it.



People believe that they do and they do not do anything; they act according to the Law of Recurrence. They are programmed machines, that is all.

Question: Master, regarding what you say about the Law of Recurrence, read in a newspaper (in the editorial), many years ago in 1385 came the Battle of Tlatelolco (Lord of Tlatelolco against the lord of Atzcapotzalco). And the battle happened in 1968 was repeat that happened in that year ...

Samael Aun Weor: Well, of course, it is! always repeats everything according to the Law of Recurrence, that's true. World War II was but a repeat of the First one, and the Third will be just a repetition of the second.

Any other questions? ..

Question: was the Second World War a recurrence of the first one?

Samael Aun Weor: Everything is always repeated according with the Law of Recurrence. The Second World War was just the repetition of the first one, and the third one will be just the repetition of the second.

Question: Master, could you explain to us how it is that one can believe that one has eliminated a defect when in reality one has not?

Samael Aun Weor: Yes, it can happen that one believes that one has eliminated a determined defect, but if the sentiment of that “I” continues in us, it means that it has not been eliminated. So, that is a way to know if we have eliminated a determined “I.” It is a pattern that lets us know if we have eliminated a determined psychic aggregate.

Question: Master, how could you explain the fact that the Angel Adonai could have Karma?

Samael Aun Weor: Well, Adonai, “the son of the light and happiness,” does not have Karma. If he took some time in the elimination of some undesirable element, that is something that has already passed.

Question: I understand that Angel Adonai's Karma was because of the "remembrances of the Soul."

Samael Aun Weor: That is a conjecture. We have to follow the facts! At least I have not been informed about that; that is the crude reality! I understand that he has no Karma. Now he has a physical body and lives in Europe; he is a marvelous adept, belongs to the conscious circle of solar humanity that works with the superior centers of the Being. He lives as an unknown person in Europe, in France.

Question: Master, besides Sanat Kumara, the Venerable Master, are there others Kumaras?

Samael Aun Weor: By "Kumara" is understood all resurrected people, any person "X". If he resurrects becomes a Kumara. Obviously the Kumaras, like the Pisthis, are the ones that helped to create, to give life to the physical human form that we have.

It seems to me that the Aviswatas are more interesting than the Kumaras. They are the solar gods. Certainly, the solar gods that governed the Earth, the humanity of the first race, returned to the Sun. They came from the Sun and returned to it, and the future great sixth race will once again be visited by the solar gods. They will come from the Sun and will live among humanity. They will establish the sixth root race on the face of the Earth. They will govern the people, countries and languages, as they rule among the twelve zodiacal constellations. Obviously the most important is Leo. The Sun has its throne in Leo.



The Solar Gods come periodically to the Earth, each time that a new race appears.

Well, do not separate ourselves from the point that we have studied. We have to bring to the mind the need to study ourselves a little bit more, and to put attention on that sentiment of the "I."

My words end here.

INVERENCIAL PEACE.

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.*

SECTION 3

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", "extermination" 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

AGNISHWATTAS

Are the progenitors beings or creators (Pitris) which are of three kinds, called Saumyas, Varhishadas and Agnishwattas, within Hinduism.

The Agnishwattas also are a type of Dhyan Chohans or Cosmocreators whose action is related to the beginning of a period Mahamanvantara or manifestation of the universe (cosmic day).

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ATMAN-BUDHI

ATMAN BUDHI MANAS

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).

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BODHISATTWAS

In Theravada and Mahayana Buddhism, unanimously accepts the Bodhisattva ideal as the highest.

A Sravaka is a disciple of a Buddha. A disciple can be any determined to achieve their liberation person, Sravaka follows the doctrine and practice of the Buddha and finally reach Nirvana. Also serves others, but their ability to do so is limited.

A Buddha Pratyeka (Individual Buddha) is a person who realizes Nirvana for itself in a time when there is no a Buddha who taught in the world. Also serving others, but in a limited way. He is not able to reveal the truth to others as does a Samyaksambuddha, (a fully enlightened Buddha).

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

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BUDAS PRATYECAS

The Buddhas Pratyeka are literally "solitary Buddhas" or "a Buddha on his own," is one of the three types of enlightened beings according to some schools of Buddhism.

Some Buddhists to refer to Pratyekas schools say they are the same grade as the Bodhisattvas, but not willing to show the way. The beings that believe they contrast unfavorably with the Bodhisattva.

It is said of them: "Those who keep wisdom and attained perfection and not communicated to others the selfish Buddhas".

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KALPAS_ MAHAVANTARAS

Manvantara: literally means MANW ANTARA 'inside of a Manu' (by extension within the lifetime of a Manu), within Hinduism.

The days and nights of Brahma; This is the name given to the period called MANWANTARA (or 'interval-in-the Manus') and PRALAYA (dissolution).

The Maha-Manvantaras are active periods of the universe or "Cosmic Days", the Maha-Pralayas are the times of complete rest "Cosmic Nights".

These periods, which follow each other in regular succession, are also called kalpas. Kalpa is a Sanskrit word meaning aeon or long period and is mainly used in Buddhist and Hindu cosmology. Each kalpa is divided into 14 manvantaras and are considered infinite, because it never had a beginning (there never was a first Kalpa) and there will be one last into eternity.

The days and nights have different cosmic levels of application, from the largest possible, the size of which is immeasurable, so is smaller than a human scale.

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KUMARA

In the context of Hinduism, the Kumaras are four sons of the god Brahma.

The four Kumaras are wise: SANAKA, SANTANA, SANANDANA and SANAT-KUMARA.

Born from the mind of Brahma, the four children are described as great rishis (sages) who took vows of celibacy against the wishes of his father.

By extension refers to the divine beings who accompanied humanity in its infancy, of which from that era watching destinations in the world, where the last one (Sanat Kumara) is especially important for the relevance in what is known as esoteric initiation or "initiatory path."

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LEIBNITZ

Wilhelm von Leibniz (1646 -1716) German philosopher and mathematician.

He was one of the great thinkers of the seventeenth and eighteenth centuries, which is recognized as "The last universal genius". He made deep and important contributions in the areas of metaphysics, epistemology, logic, philosophy of religion, as well as mathematics, physics, geology, jurisprudence and history.

It occupies an equally important in the history of philosophy and the place of mathematics. He invented infinitesimal calculus independently of Newton, and his notation is the one used since. He also invented the binary system, foundation of virtually all modern computer architectures.

Against the Cartesian physics extension, Leibniz defended physical energy, as this is what makes possible the movement. The last elements of the reality are MONADS elements of a spiritual nature, capable of perception and activity, which can range from simple to complex, have multiple attributes; each receives its active and cognitive God, who in the act of creation established harmony between all monads beginning.

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MÓNADS

It refers to each of the indivisible substances of different nature, of will endowment, that make up the universe, according to the German philosopher Leibniz, who claimed: "monads are spiritual entities"

In Greek philosophy is a term that means "unity", used in different ways by ancient philosophers from the Pythagoreans Plato, Aristotle and Plotinus to signify a variety of entities, from a basic unit to God. Generally refers to the divine spirits in different categories.

In Gnosticism the Monad is the most basic aspect of God, ie the spirit immanent in every being. By extension in humans, refers to that from which originates the human soul, the "Father in secret," the God Within, the Innermost. So makes sure that every human being has their real self deep inside and that there are "many parents in heaven, like men on earth."

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NESHAMÁ-RUACH-NEPHESH

Concepts used in Jewish kabbalah, in which we find several meanings, the most common being:

Nefesh Breath is life, it usually means prana, "life."; therefore, say the Theosophical teachings, Nephesh stands the human soul of man

Nefesh is also known as physical awareness, equipment and Ruach is known as spiritual awareness.

In some more general treaties Nefesh is equated with the soul and with the spirit Ruach.

Neshama is the Universal Spirit of Life, Being that animates living things.

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PARAMITAS

Pāramitā The term means "perfect" or "perfection."

In Buddhism, the virtues or perfections pāramitās are to be met to purify karma and live a life without obstructions in the path to enlightenment.

In Mahayana Buddhism, the Six Perfections as listed:

1 Generosity

2 Virtue, morality, honesty, appropriate behavior

3 Patience, tolerance, receptivity

4 Power, effort

5 Concentration, contemplation

6 Wisdom

In Theravada Buddhism mention four more for a total of ten.

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.

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PRITIS

PITRIS:

arents or loved creators (Pitris) which are of three kinds, called Saumyas, Varhishadas and Agnishwattas within Hinduism.

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RUACH ELOHIM

Ruach Elohim is the spirit of God, or rather that part of God concerning the creation, it creates.

Ruach can be understood as the underlying principle of creation. The word ELOHIM joining two powers have a male and a female, so that according to the Kabala, the duality of ELOHIM means the end of chaos and emptiness which precedes creation. Only after the splitting of divinity in two powers is possible manifestation of the universe, it is only then that Ruach Elohim "floats on water", as quoted Genesis 1:2 to describe the origin of the universe.

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