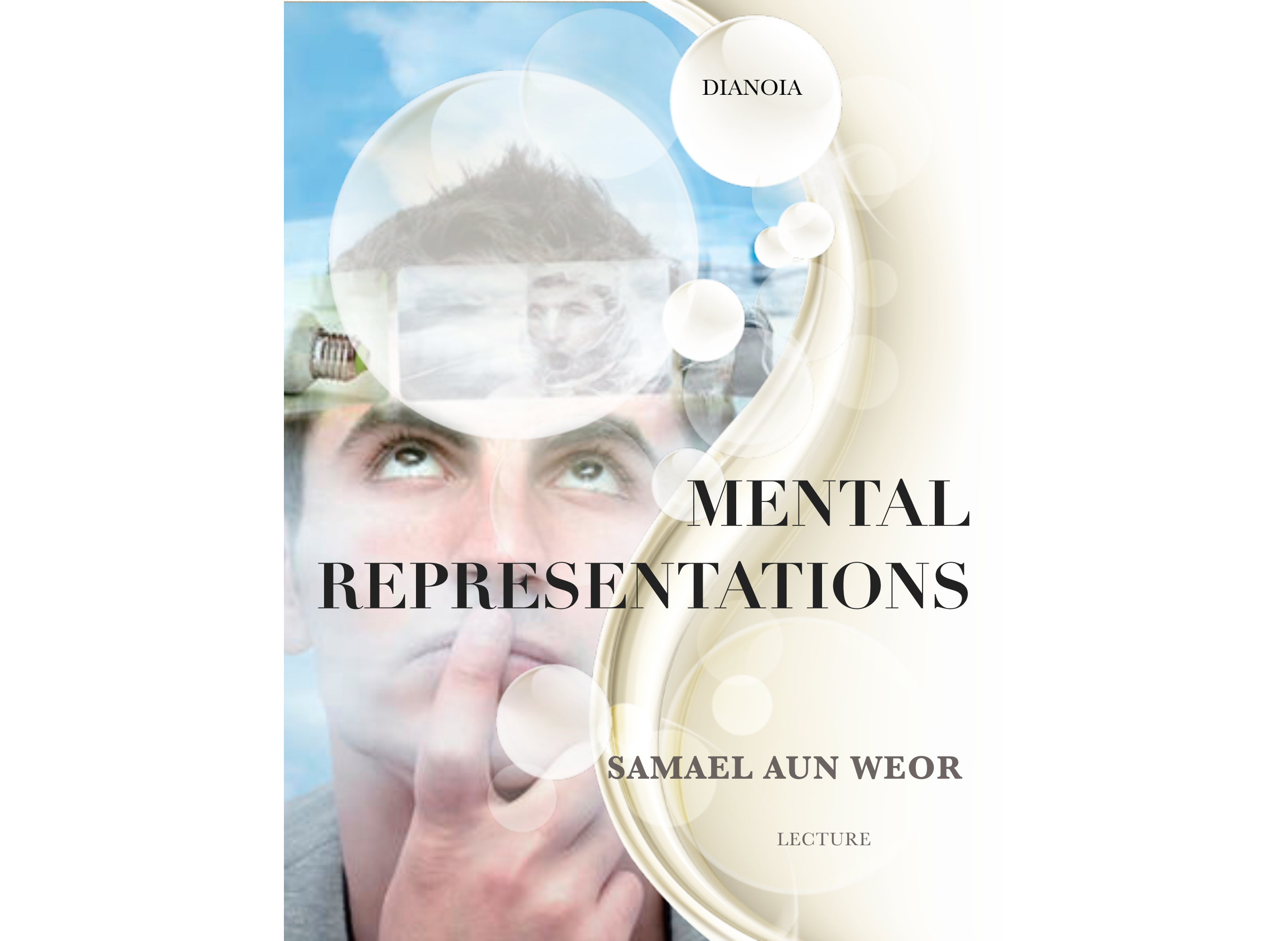




DIANOIA

MENTAL REPRESENTATIONS

SAMAEL AUN WEOR

LECTURE

Chapter 1

PROEM

“Before the gold flame can blaze with
serene light,
the lamp must be well cared for,
safe from every wind;
worldly thoughts must drop dead at the
temple's door...”

“The Voice of the Silence” Helen P. Blavatsky



Mental Representations

Well my dear friends, we have been studying the distinct aspects of the mind, and afterwards we will continue, going deeper into the practical field of love, of interesting facts in the elimination of the psychological aggregates.

This is very difficult. Nevertheless, this is not all, there is something else we must watch for. I am referring emphatically to mental representations.

For in the world of the senses there are difficult representations such as they are, the objects that surround us, remorse, etc. but representations of the mind also exist.

In the mind there are many representations that we must take into account. Let us suppose we have the representation of a friend for whom we have much esteem in our mind. Somebody very important talks to us about that friend, and all kinds of gossiping and slander arise.

We hear all this gossiping. Then, in fact, the image we have of our friend, the representation, becomes altered. Now we do not see her as the kind person whom we saw before, full of har-

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- ❖ ***Altering mind representations***
- ❖ ***The elimination of representations***
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- ❖ ***The three types of food***
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mony, etc. Now this image in our understanding is the appearance that others have given it; possibly that of the bandit, that of the robber, that of the false friend, etc.

At night, perhaps we dream of that friend. Now we will in no way dream with harmony; we see that she attacks us, we see that we attack her, we dream she uses a weapon against us, etc. The image of our friend is completely altered: a representation has been altered. It can be that those who had talked about our friend judged him incorrectly, consciously or unconsciously slandered him, etc., but the representation of the

mind remains altered. This is very serious because this representation, in fact, coverts itself into a demon which comes to hinder our esoteric advancement. It is a demon that gets in our way, a demon which is an obstacle to our profound inner development. This is, then, a serious error: to give an ear to gossip, to slander, to murmuring, to the "they say that," etc.

Obviously, in our mind there are thousands of representations that can be altered if we take part in negative conversations, if we give an ear to slander, if we hear that 'they say that,' etc.

Due to all of these and other things, it is not advisable to give an ear to the negative words of people; to do so is a serious error. Moreover, not only do our psychological aggregates constitute a burden that we carry inside, but so do the living representations of our psychological defects. Therefore, we must not forget this matter about the representation of our understanding.

Walkers of the path, for giving an ear to negative conversations, for being in huddles where only negative phrases can be heard, you usually deform many representations of understanding; and these, in the world of the mind, consist of real demons which form and create obstacles or a series of impassable obstacles for the awakening of the Consciousness.

In this way, we can cite the case of many Gnostic students who, at night, usually have innumerable dreams of a negative type, sometimes they dream they kill another person, etc.

It is a most serious matter to carry such enemies inside oneself, in one's own mind. Obviously, the most recommendable thing for our negative representations is to appeal to the annular serpentine power, to invoke DEVI KUNDALINI SHAKTI so she will destroy these negative representations.

Unquestionably, we must not have such representations, negative or positive, within our minds. The mind should create certain serene attitudes that are at the disposition of the Being, but for that to happen, we need the human personality to become passive. A passive personality is a receptive personality, it receives the messages that come from the higher parts of the Being.

Unquestionably, such messages go through the higher centers of the Being before entering the mind. This is the advantage of having a passive personality.

The mind, disgracefully, is found to be totally controlled by very heavy elements, very difficult aggregates which are related to the world of ninety-six laws, also known as the region of Tartarus.

The personality is active because it is controlled by aggregates of hate, pride, envy, and horrible lust. In real truth, we are nothing but miserable worms in the mud of the earth.

If we achieve the elimination of such heavy psychological elements from our psyche, our human personality turns passive and the mind becomes receptive to the messages that descend from the highest parts of the Being through the higher centers of our psyche.

Now you comprehend, my dear friends, the necessity to eliminate those elements which are too heavy. With Devi Kundalini Shakti, in other words, the igneous serpent of our magical powers, we can, in fact, eliminate these heavy elements. It is a triumph, because in this way we can receive the direct messages that come from the highest parts of the Being. Because of this, I say you must work on yourself.

A receptive mind should be created, a mind that never projects itself, that is always receiving instead of projecting.

Obviously, it would be good to accept positive or negative representations in the distinct depths of understanding; such a mind would only bring the messages that come from the highest part of our fellow men.

In so much as we continue giving food to the distinct representations of understanding, it will never be a prodigal mind, a progressive mind. In reality, truly, the mind is conditioned by time and by pain.

Analyzing in this way we will see that not only must we eliminate the undesirable psychological aggregates, but we also have a very difficult problem I



see for inner illumination, and this is that we carry too many representations, apart from all the inhuman psychological aggregates.

If we carefully study the life of dreams, we will find so many vague and incoherent things in them, various subjective and imprecise aspects, so many absurd things, such poor events with no reality. The only motive for their incoherence must invite us to reflection.

As a Gnostic, one must have clear concepts and lucid ideas, radical illumination without vagueness, without any kind of subjectivity. Disgracefully, the representations and the diverse aggregates we carry inside ourselves condition the Consciousness in such a way that they keep it in the very disagreeable state of sub-consciousness, even in infra-consciousness. I invite you to reflection, I invite you to comprehend these indispensable things.

In the Oriental world much is spoken of in synthesis. For example, Zen or Chan Buddhism only tells us that we must obtain the calmness of the mind, the silence of the mind with the purpose of achieving the eruption of the Illuminating Void [SATORI, the Emptiness]. We are told that there is true happiness in Satori. In the meditation room we must acquire the calmness of the mind inside, outside, and in the middle. We are told that the mind must get to be like a wall, absolutely still.

Well, I found out that in the meditation rooms of Japan, it is difficult to get to Satori. As much as it may take, some minutes in the best of cases, or one or many hours after, the mind

returns to being as agitated as it always was. One gets out of this state of happiness to face the world, fortunately, in a spiritual drunkenness, and ready to fight the ego. Of course, the "I" soon intervenes to give him a couple punches and get him out of that state of wanting to achieve its elimination.

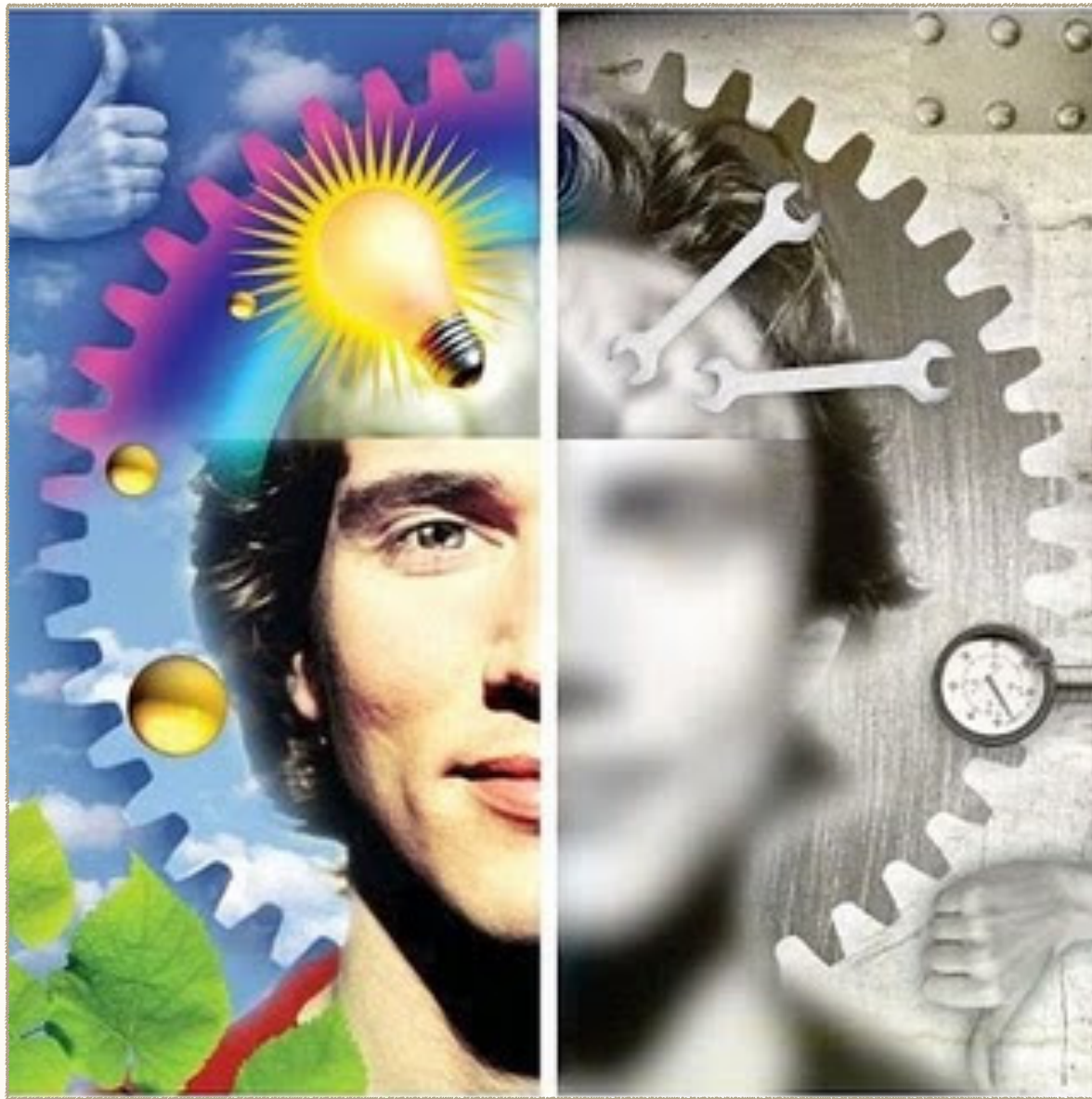
If we want to be something more than what can be achieved in a Zen or Chan meditation room, we must also have the awakening of the mind, a mind receptive to the infinities that come from beyond the sky of Urania, an illuminated mind.

Could this be possible if we permit psychological aggregates to continue existing in our psyche? Could this be possible if we give an ear to gossip that alters the representation we carry in our understanding? Could this be possible, I tell myself and I share it with you as I think out loud, if we continue giving priority to positive or negative representations?

H. P. Blavatsky has a phrase in *The Voice of the Silence* that I liked. It says:

***“Before the gold flame can blaze with serene light,
the lamp must be well cared for, safe from every
wind;
worldly thoughts must drop dead at the temple's door.”***

That phrase of H. P. Blavatsky is portentous, marvelous. I tell you, only in this way is it possible for the mind to become truly calm and remain silent inside, outside, and in the middle; not just temporarily as in a meditation room, but in a continuous manner.



When one studies the distinct creases of the mind, one also comprehends that the calmness and total silence of understanding are not possible as long as the mind is occupied by psychological aggregates and representations. One could object, saying that there exist laudable, clear, and magnificent representations.

This is supposed to be acceptable, but it is not. We, as a whole, must be Being. Why must we have things that are not of

the Being in our mind? I do not see why we must carry intruders in it. I have comprehended that only the Being must be in the mind, that is all. But as long as that temple is full of strange elements, things, games, huge cabinets of representations and aggregates, it can be said that there exists a deep sleep in the Consciousness, this is unconsciousness.

"A man is known by his dreams," said PLATO in one of his books. The day we stop dreaming, the cockroaches we carry in our brain turn into fire. All those absurd incoherencies do not exist, all those morbid, vague, imprecise, tasteless, insubstantial, and odorless states do not have any kind of existence. Joyful is the day in which we stop dreaming, the day in which we no longer dream.

When a person dreams no more, he has triumphed. As long as there exist dreams in the mind, as long as he goes to the psychological space to project imprecise, absurd dreams, this indicates to us that we have a mind full of garbage, full of all kinds of rubbish.

As I was saying, true illuminates have no dreams. Dreams are for those who are asleep. True illuminates live in the higher worlds, out of the physical body, in a state of intensified wakefulness without ever dreaming.

The true illuminate, after the death of his physical body, is awakened in the psychological space. In this way thus, we should reflect on the necessity of getting to the stillness and silence of the mind.

What can we say here about the three foods? I have explained how we nourish ourselves with the first food (for the physical body). We have spoken also about breathing, the second food, which is more important than that which goes to the stomach. And I have told you there is a third food called "impressions." Nobody can live without impressions, not even for a minute.

You are hearing me here. I am scratching myself and a series of impressions come to your minds. You see a human figure dressed with the sacred clothing of the Grail Knights Order. This comes through impressions; all these are impressions to you.

Disgracefully, the human being is negative. What would you say, for example, now that we are in this room, if we open the door to some robbers, so they can come in? Would it seem correct to you that I should open the door so that these people may enter? What would happen? Nevertheless, we do not exercise such caution with impressions. We open the door to all the negative impressions in the world.

These penetrate our psyche and create disasters. They transform themselves into psychological aggregates and develop a negative emotional center within us and at last, fill us with mud. Is this correct? Is it correct for a person who is full of negative impressions emanating from his negative emotional center to have his place among us, that we might open our doors to all the negative impressions of this person?

If we do not know how to select impressions, how will we be able to close the doors of our mind to them? We must learn



to open and close the doors of our psyche to impressions. Open the doors for noble impressions, close them to negative and absurd impressions, because negative impressions cause damage, they develop the negative emotional center within us and harm us.

Watch what one does while forming part of a crowd. I assure you that none of you, for example, would dare to go out on the street and throw stones around. Is this not so? However, in a group, it might be that one of you does. A great public manifestation arises, it is excited against the government. The crowd throws stones and you also end up throwing stones, even when you later say to yourself, "Why did I throw them? Why did I do this?"

I remember only four years ago when the school teachers were having many strikes, protests, and manifestations. We saw unusual things there.

Here in the heart of the Federal District (México) some ten or fifteen years ago, we saw very decent professors, very worthy, very cultured people who, in a crowd, grabbed stones and threw them at windows, people, and at whoever they could.



Those school teachers would never have done this alone, but they did all this while in a group. In a group the human being behaves in a distinct way, he does things he would never do alone. Why is this so? It is because of the negative impressions they have opened their doors to. Then these impressions negatively influence us and we end up doing what we would never have done alone. Because of this, it is necessary that we learn to be cultured citizens.

When one opens one's doors to negative impressions, not only does one alter the order of the emotional center, which is in the heart, one also alters it so that it becomes negative.

For example, if one opens one's doors to the negative emotion of a person who comes to us full of anger because someone caused him some damage, then one becomes identified with that person's anger and ends up taking part in the matter.

Let us suppose that one opens one's doors to the negative impressions of a drunk who is at a party and one accepts a drink from this drunk.

Then later we have another, then two, three, and four and finally one also ends up as a drunk. Let us suppose that one opens one's doors to the negative impressions of a person of normal sex.

One ends up fornicating in all kinds of ways. Let us suppose that we open our doors to the negative impressions of a drug addict; we also end up smoking marijuana, with seeds and everything. The conclusion that we arrive at is failure.

This is how human beings infect one another with negative impressions.

The drunk infects the drunk, the great assassins infect others, drug addicts infect other drug addicts and then finally, drug addicts multiply themselves, assassins multiply themselves, robbers multiply themselves. Why? Because we always commit the error of opening our doors to negative impressions and this is not the correct way of behaving.

Let us select emotions. If someone brings us positive emotions of light, harmony, beauty, wisdom, love, poetry, and perfection, let us open the doors of our heart.

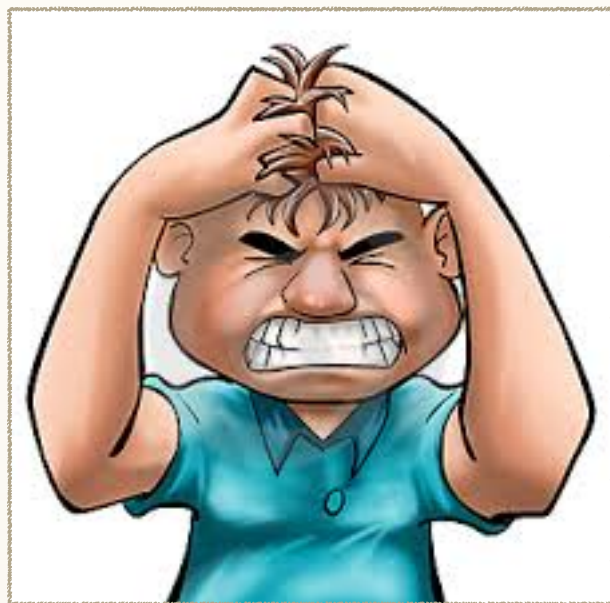
To the beings that bring us negative emotions of hate, violence, jealousy, drugs, alcohol, fornication, and adultery, we must not open the doors of our heart. Let us close them. Close the doors to negative impressions. When one reflects on all

of this one can perfectly modify oneself, make something better of one's life.

We see the representation of a friend who has always helped us, he is kind, charitable, marvelous.

Suddenly, someone excited, full of negative impressions, comes to us with a problem. We open the doors to those negative impressions, he is murmuring, he is saying that our friend is a robber, a bandit, a bank robber, and forty thousand other things.

All those negative impressions enter our mind. Such an altered representation converts itself into a real demon which obstructs work on oneself.



Through all of this and many other things, you can see that this necessity of cleaning the temple of the mind is very difficult, but not impossible.

We need to have a clear mind, a clean temple, without filth, without abominations of any kind. But we must know how to live, it is necessary to know how to live. In practical life disgracefully,

people do not know how to live.

We blame all of our sufferings and all our sorrows on others, and we are the only ones who truly are to blame.

Let us look at the case of somebody who steals a large amount of money from us.

Let us suppose that one of you has fifty-thousand dollars put away in some furniture, in some box in your house, and some relative of yours robs you of those fifty-thousand dollars.

Of course you would suffer horribly. Is that not so? To lose money this way is not very agreeable, it would cause us much pain. You would cry, you would go to the police, you would file a law suit against him, or maybe you would not proceed in this way because of his being a relative, but the suffering would not be silenced at all. But why suffer like that for fifty-thousand dollars?

Because it cost you so much work, that is why you suffer. If you did not have "I's" of attachment to things, to money, you would lose those fifty-thousand dollars and you would be laughing, you would not suffer.

Let us suppose that a man suddenly finds his wife with another man, a difficult case, even more so if he finds her in the midst of adultery.

There is no doubt that, confused by the pain, he takes out a gun and shoots the other man on the spot. Why does he do that? He would justify this before the authorities, saying that he found her in the act of adultery so, of course, he was right to do that.

That is madness, complete madness, because if this man did not have the "I" of jealousy inside him, if this man did not have the "I" of attachment nor that of jealousy, there would

not be anyone who would suffer; he would simply turn his back and leave.

He would go and live out the rest of his life beyond what happened to him, realizing that each man is for himself. He feels free of this because she reproved him, she relieved him. If he does not have any jealousy, then there is no pain.

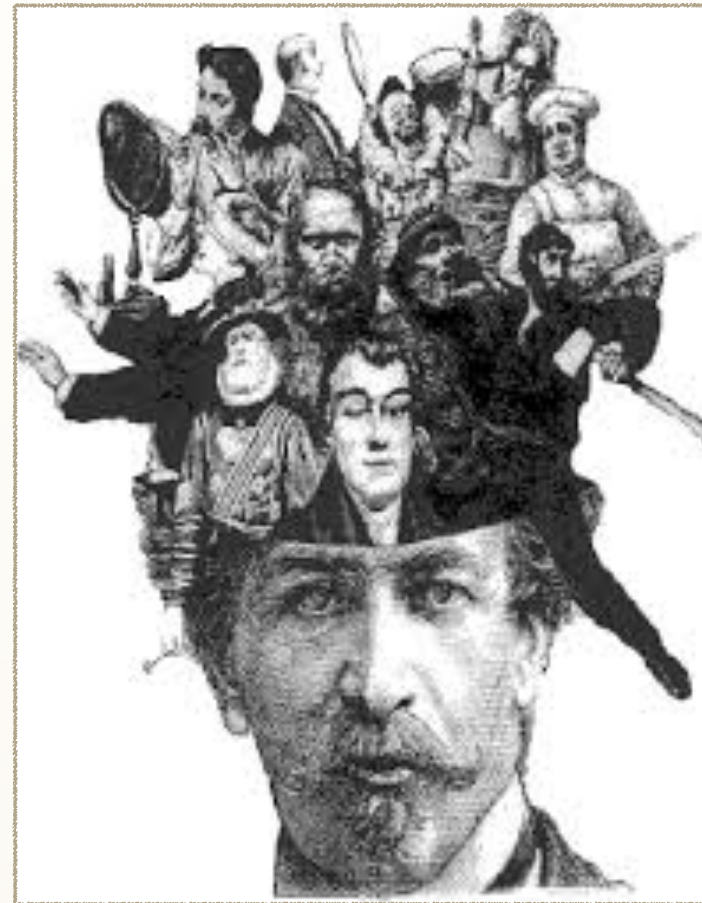
Many times someone suffers because he sees a friend who has a nice house and a beautiful wife. This is called envy, is it not? But if he does not have the "I" of envy, why would he suffer? On the contrary, he would be happy to see his friend doing so well. It is in this way that we must understand that others cannot cause us pain; we ourselves are the cause of our pain. This is the crude reality of life. Disintegrating the ego terminates pain.

The roots of pain are in the ego, and when the ego is terminated, all that remains in us is beauty. That beauty transforms itself into that which is called love and happiness.

When the mind reaches these heights it is calm, in silence, it is no longer a mind that projects itself, it is no longer a mind that reacts just because of anything. It receives the messages that come from above, from the superior parts of the Being, it is a mind full of plenitude.

I repeat, not only should psychological aggregates be eliminated, but it is clear that mental representations must also be eliminated, negative ones as well as positive ones. We need to clean the inside of our minds of all rubbish.

We need the golden flame to blaze with serene light within the limits of the temple. When the mind is calm, when the mind is in silence, then something new happens.



We say this path is very nice but what do we do with our preoccupations? What do we do with the sufferings which others cause us?

It is impossible to acquire a calm mind, a mind in silence, when we live in an absurd world full of problems and difficulties. Upon disintegrating the inhuman aggregates we carry within, problems and difficulties conclude.

What we need at this present time is to stop our mental laziness and work very hard on ourselves.

These are my words. If anybody has something more to ask about this subject, they may do so with the utmost liberty.

Questions

QUESTION: Master, can you explain the difference between a quiet mind and a mind that has been forced to be quiet?

Samael Aun Weor: Well, naturally we must distinguish between a mind that is quiet and a quieted mind, between a mind that is in silence and a mind that has been silenced. In the name of truth, we must emphatically state that the stillness and silence of the mind comes when the ego and the representations of understanding have died.

When the mind is at rest, in silence, it becomes receptive, it is left in the hands of the Being and only the Being can do this.

¿Any other questions?

QUESTION: Master, can you give us a practical example on how to accept or reject impressions??

Samael Aun Weor: Common sense gives the most practical examples. Although many say that it is the most common of senses, I would say it is the least common.

Of course, if a thief comes here and you open the doors he will enter, and you will have committed an absurd act; but if a brother comes and knocks on that door steadily and rhythmically you will open the door for him with pleasure. Also if any "John Smith" comes with a few negative emotions, excited because he found a person of the opposite sex for his lust, for his fornication, and he starts talking about pornography and I, very content, open the doors for him, I am opening the doors to a negative emotion.

If a drug addict comes over smoking marijuana and he tells me it is very good, and that he, using marijuana, has had such and such perceptions, that he has even achieved receiving messages from beyond, from God knows what, and in his excitement he tells me to try a bit and I have some, I am an imbecile. Is that not so? I have opened the doors to a negative emotion.

This is clear, there is no necessity to complicate things.

¿Any other questions?

QUESTION: Master, does this mean that one does evil when one talks about a person, be it good or bad, taking into account that those who criticize do not transform these impressions?

Samael Aun Weor: Yes, one does not have any reason to occupy oneself with others for their doing good or evil: each one is for himself. So it would be better to respect one another's lives and to not open our doors to negative emotions, for that is absurd.

QUESTION: Master, instead of having negative or positive representations, what must we have in order to be able to act?

Samael Aun Weor: For now, there is no other remedy but to work. To work from now on you must dedicate yourself to work on yourself. The day you have eliminated all your psychological aggregates, the day you have eliminated all the representations in the mind then, on that day, things will change. On that day you will open your heart.

You will receive the sparks of light that come from the higher aspects of your own Being. You will be an integral person. Begin the work now!

Do you have another question?

QUESTION: Venerable Master, when one is at work and achieves having perceptions without identifying oneself with them, is this a product of self-observation?

Samael Aun Weor: The sense of self-observation develops as one uses it. You obviously need to use it because an organ that is not used becomes atrophied. As one observes oneself cautiously, that marvelous sense of psychological self-observation enters into activity. But one has to be, we could say, on “stalking Mystic”, searching, self-observing one's own errors. As one observes oneself, the sense of psychological self-observation develops.

brothers, are there any other questions? ...

QUESTION: Then we must definitely make practices for awakening faculties being in the state we are in, without dying?

Samael Aun Weor: The most important thing is the psychological exploration of oneself, to discover oneself. In all self-discovery there also exists self-revelation. When one admits that one has a particular individual psychology, one begins to observe one's own errors.

When one discovers one has an error, one must try to comprehend it profoundly in all levels of the mind. When one

has comprehended the error, then one can reduce it to cosmic dust with help from the igneous serpent of our magical powers. I am referring to DEVI KUNDALINI SHAKTI, which unfolds and develops in the spinal column.

"First search for the Kingdom of God and everything else will be added unto to you."

Anyone can ask. I do not want anyone left with doubts here in this room.

QUESTION: Can a mental representation create a psychological aggregate?

Samael Aun Weor: Let us not confuse the terms. Mental representations are one thing and psychological aggregates are another. Mental representations exist from instant to instant, from moment to moment. You yourself, here at this moment, are full of mental representations. But mental representations can be altered, they can convert themselves into perverse demons, but they are representations.

No representation could create a new aggregate, representations are of one mind and aggregates are of another.

QUESTION: Venerable Master, then that demon which results from the representation... The method which is needed to eliminate it, is it the same one used to eliminate our psychological "I's"?

Samael Aun Weor: It is obviously so. If one appeals to the igneous serpent of our magical powers so that she will eliminate specific representations, we can receive her help right away, and those representations will be reduced to cosmic dust.

The mind must be clear, free. It must be a Temple without dusty stables, where only the flame of Prajna, so to speak, the flame of the Being, blazes.

¿Any other questions?

QUESTION: Master, then the representations are the product of the I? Are they caused by them?

Samael Aun Weor: What did you say?

QUESTION: ... if the representation may create a psychological defect?

Samael Aun Weor: No, sir, I said that we must not confuse the terms; representations are one thing and psychological aggregates are another.

As in the world of the senses, objects are fundamental because objects are really located in the world of the senses; like this, there is also the world of the mind or images we form of the information provided by the senses.

The temple of the mind, usually, is invaded by multiple positive and negative representations. We are in favor of removing such representations, so that in the temple of the mind, we do not exist but rather the Self and nothing but the Self

For that we must have a still and quiet mind, and the mind can only be silent and still, when we eliminate the Ego. As we go eliminate the ego, the mind will go becoming more still, in silence, until finally, the stillness and silence is achieved.

QUESTION: Then what happens if the representations that come to us when we are trying to meditate are of characters very sacred to us?

Samael Aun Weor: When one is in meditation, mental representations commonly come, but if the subject is analyzed then one discovers that such representations are stuck in one's mind, that they have always been there.

We need to liberate ourselves. The mind must become clean so that, instead of representations, messages come to us.

The mind must be clean, so that rather of representations of it, come to us the messages that come from Being, through the higher centers of Being.

One thing is the message coming from Being and something else are the vain thought forms that come to mind: The Representations.



Distinguish between Being and messages, and simple forms of mind or representations that come to the mind

QUESTION: ... So if we take note of the messages ...?

Samael Aun Weor: These representations are one thing and messages another. Messages come, I repeat, through the higher parts of the Being and arrive to the higher mind, in the crystallized mind. They have a new taste. They are not of time. They are beyond time. We have to open ourselves to the new.

Representations do not ever have a new taste, they are of time.

QUESTION: Master, when a oneiric representation within the field is presented, but the person is not identified with it but study it, how could you explain that? What results are obtained?

Samael Aun Weor: Well, it always happens to be that it is a representation. During sleep, usually there are representations of a subjective, incoherent, vague, and imprecise type.

If the person does not identify with such representations, only studies them and knows what such representations are, usually he finds they are related to many errors of the past.

But we must distinguish clearly between representations and psychological aggregates. In the mind, one can have representations of lust from all his friends. These are representations that must be eliminated sooner or later. Aggregates are another thing, they personify our defects.

Representations are simply mental forms. The representation of a stone, the representation of a man, and the representation of an animal are simply forms. We must have a free mind, the temple of the mind must be clean, it must be pure.

brother

QUESTION: Can be formed, the representations for different concepts that populate our inner world ...?

Samael Aun Weor: No. Representations are simply mental forms. The representation of a stone, the representation of a man, and the representation of an animal are simply forms. are not worth it, are useless in relation to internal experiences.

We must have a free mind, the temple of the mind must be clean, it must be pure. that's all ...

QUESTION: Venerable Master, speaking of positive and negative representations, can you do the same job that you taught us about "digest" the impression-sin relation to mental representations?

Samael Aun Weor: It is good to try and comprehend a representation before eliminating it in a similar form, as it is done with psychological aggregates. When one comprehends that a representation is nothing more than a form in the mind, thus, one must eliminate it, but you must comprehend it to later eliminate it, and you eliminate it with the force of the igneous serpent of our magical powers.

QUESTION: Master, when we digest the impressions, can not have representations?

Samael Aun Weor: One can digest determined impressions, but one cannot expect those representations one has already stored in the mind to cease to exist. One must manage to comprehend them and to eliminate them.

¿Any other questions?

QUESTION: (inaudible)

Samael Aun Weor: Sure, it's obvious that a clean, pure mind can perceive the archetypes of nature: the spiritual archetypes, such as a mountain or a valley, on a hill, or the ocean, or a flower, but these Archetypes that flooding the mind, are not mere representations; have not been extracted from world of the senses.

These representations or archetypes, within the meaning I'm saying, become, directly from the world of Spirit, that just enjoys it or is it possible for someone who has fully entered the Temple of the Mind.

Well, my dear brothers, I think tonight is sufficient ...

Over there I see a lady who wants to ask a question.

QUESTION: Until what point is an experience in the inner worlds a mental representation?

Samael Aun Weor: As long as the ego subsists, one is not fit for investigations in psychological space. No one could know the inner worlds of planet Earth if before he does not know his own inner worlds.

Nobody could know the inner worlds of the solar system if before, he does not know his own inner worlds. None of us could know the inner worlds of the galaxy in which we live if



before we do not know our own particular individual inner worlds.

One cannot be fit for psychological investigation inside the psychological space in which we live as long as we have not disintegrated the ego and have not finished with the representations which emanate from the rustic world of sensation.

QUESTION: Master, now that the experiences mentioned in the inner worlds ... The question is this: If you have only 3% of Consciousness, with the 3% can go to the astral world, but not mean there come fully aware, the Astral World with 3%? am I wrong?

Samael Aun Weor: I have clearly stated that with only 3% Consciousness no one can become a competent investigator of what happens in our psychological space.

Before anything else, people need to increase their percentage of Consciousness so that they can become truly ideal investigators of psychological space. Thus, we need to constantly psychologically explore ourselves on a daily basis until we discover our errors and reduce them to cosmic dust. Only then is it possible to acquire self-consciousness.

We need to put so many of our theories aside, so much vagueness, so many incoherencies that do not serve for anything, to be able to convert ourselves into awakened individuals.

COLLECTION

- ❖ *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.*

Epilog

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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BLAVATSKY

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

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

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

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

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

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DEVI KUNDALINI SHAKTI

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

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

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

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

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

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

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

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

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

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ILLUMINATOR VACUUM

Trying to define the illuminating Void, within the limits of a limited language for the forms of existence is beyond doubt it wrong.

Is necessary to know, experience in living form the illuminated space awareness. It is urgent feel and experience the emptiness aspect of mind.

In this there are degrees and degrees, and stairs; you need to come first to the illuminated aspect of consciousness, and then the target knowledge, illuminating vacuum. This is the doctrine of non-discriminative halfway, the unification of emptiness and existence.

The enlightened consciousness is essential to experience the real and the I pluralized reduce to cosmic dust; but this state is still the edge of Samsara (the painful world in which we live).

When the initiate breaks the links in one way or another tied to the enlightened conscience, then comes to the perfect lighting, illuminator, free and entirely insubstantial vacuum.

Reach the center of the mind itself, get to illuminator vacuum, objective knowledge, is tremendously difficult, but not impossible, anyone can do it if you work on yourself.

The mind is feminine in nature and is intended to receive, assimilate and understand. The natural state of the mind is receptive, still, silent, like a deep, calm ocean. When the mind is empty of all kinds of thoughts, when the mind is quiet, when the mind is silent, it comes to us again, that which is real.

It is equivalent to Samadhi.

Samadhi is a sought both within Hinduism and Buddhism objective. It is also closely related to the experience in Zen Buddhism is called satori.

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PLATO

Plato (427-347 a.) Was a Greek philosopher Socrates follower and teacher of Aristotle. In 387 he founded the Academy, an institution that would continue their march along more than nine years in which Aristotle studied sharing about twenty years of friendship and work with their teacher.

Plato was actively involved in teaching at the Academy and wrote about different topics, such as political philosophy, ethics, psychology, philosophical anthropology, epistemology, epistemology, metaphysics, cosmogony, cosmology, philosophy of language and philosophy of education; also tried to capture in a real state its original political theory.

His influence as an author and systematizing has been incalculable in the history of philosophy, which has often said it reached identity as a discipline with its work.

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TARTARUS

According to Greek mythology, Tartarus is a deep abyss used as a dungeon of suffering and a prison for the Titans.

Was under the underworld, according to Plato, was the place where souls were judged after death and where the wicked are punished.

In some versions the mythological Tartarus is where the punishment fits the severity and type of crime that was committed, so it is not a synonym of the Christian hell.

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