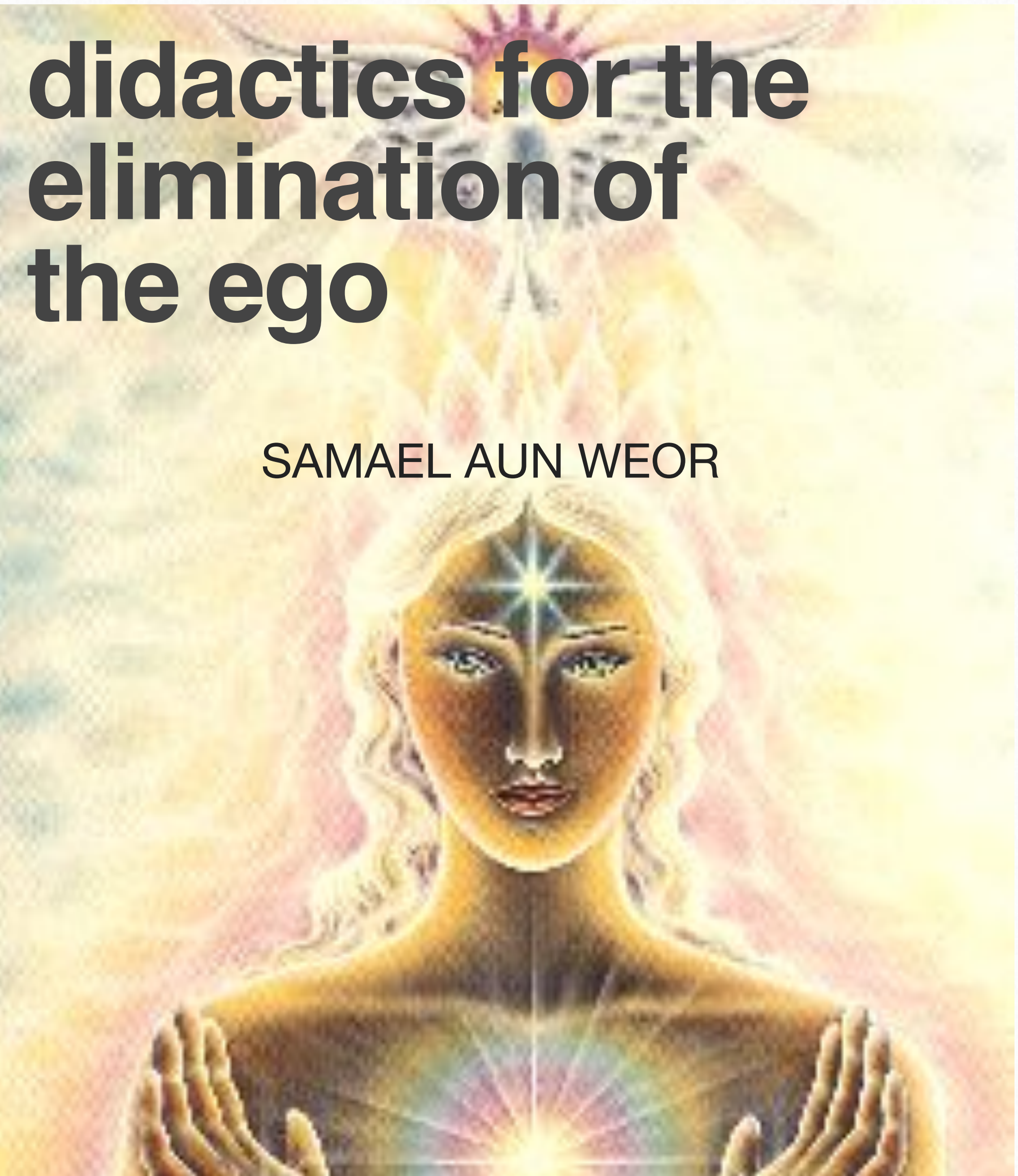


didactics for the elimination of the ego

SAMAEL AUN WEOR



1

Crystallization of the soul

Get to own soul is a longing. Owning our own souls is formidable, even more, to the same physical body must become transformed into soul.

The Didactic for the Dissolution of the "I"



What is essential within us is to attain the crystallization of the soul. Yet, what is that which we must understand as soul? We must understand as "soul" the conjunction of bodies, attributes, powers, virtues, qualities, etc., which underlie within the Being. The gospels state:

In your patience possess ye your souls... - Luke 21:19

Presently we do not possess our souls; rather, the soul possesses us, since we are a heavy burden for that which is called "soul", an overwhelming load indeed. So, to at-

tain possession of the soul is a longing; to become the owners of our own souls is formidable; moreover, the very same physical body must be transformed into soul.

Whosoever possesses his soul is endowed with extraordinary powers. Those who have attained the crystallization of their soul have converted themselves for such a motive into completely different creatures; this is written, as a testimony, within the sacred books of all religions of the world.

However, we know very well that “if the water does not boil at one hundred degrees” that which should crystallize is not crystallized, that which should disintegrate is not disintegrated. Thus, in any case, it is necessary for “the water to boil at one hundred degrees”... Obviously, if we do not pass through great emotional crises we cannot crystallize Soul either.

In order to radically dissolve any psychological inhuman aggregate, it is inevitably necessary to undergo a great emotional crisis. I have met people capable to undergo such crises; it is coming into my memory the case of certain Gnostic sister, from the Patriarchal headquarters in Mexico, who endured frightful tribulations, horrible moral crises when remembering grave errors from her former lives. Thus, people like this, with that tremendous capacity of remorse, persons which are capable to undergo very grave emotional crises, obviously can crystallize Soul.

Therefore, what is worthy for us is precisely that: the crystallization of all the psychological principles within own selves, here and now

Instructors exist in the east who unfortunately have not eliminated all of that conjunction of undesirable elements that they carry within their psyche. It is not irrelevant to tell you, for your own knowledge, that such cited undesirable elements are denomina-

ted in Tibet as “psychological aggregates.” Indeed, such aggregates are nothing other than the same “I”s that personify our errors.

So, when one of those instructors (who have not eliminated his psychological aggregates) is in charge of a group of disciples, then unquestionably, his disciples must have a great patience and endure, the entire day, the gobbledygook of such an instructor. The disciples or chelas see, astonished, how psychological aggregates are passing in a continuous procession through the personality of such an instructor.

In the end, a moment in which the procession will cease will arrive, then the Master could express himself in order to give his teaching. This is the causa causorum by which the disciples of any of those instructors, who still have not eliminated their ego, have a patience elevated to the maximum. These type of chelas tolerate, tolerate and tolerate, because at any moment the Master finally takes possession of his vehicle and gives them his teachings.

It is nothing delectable to tolerate during an entire day insults from an instructor, to be a victim from all of his impertinences; but finally the Master arrives and that is what is important. Those instructors are fallen BODHISATTVAS and they did not dissolve their ego yet, however since they are Bodhisattvas their disciples have to tolerate them until the Bodhisattva’s Inner Master arrives and give them his teachings. Thus, this is how those chelas of Tibetan disciples think.

Sequentially, we would say that each psychological aggregate is like a person inside us. There is no doubt that those aggregates possess the three brains: intellectual, emotional and motor-instinctual-sexual; in other words, each “I” or each aggregate has

its own ideas, concepts, desires, it performs determined actions; each aggregate enjoys a certain autonomy.

Looking these matters from this angle, having studied them in depth, we arrive at the logical and inevitable conclusion that many persons reside within our own person and what is more grave is that all of them quarrel amongst themselves, they fight for their own supremacy, each one of them wants to be the boss, the lord.

What would our interior house be similar to? I would say it would be similar to a horrifying mansion which would be attended by many servants and where each one of them would feel to be the lord. It is clear that looking at this house under the light of this reasoning it seems to be frightful and bizarre.

The intriguing aspects, in this case, are precisely the concepts that each one of these “lords” of such a house formulate; one of them says: “I want to eat, I am hungry,” yet, a second one enters into conflict and says: “To hell with food, I want to read the newspaper.” Further, a third one emerges in conflict and in an irrevocable way says: “Ask me if I care about food or about reading, I want to go to my buddy Joe’s house.” Thus, by uttering these words, all of them incongruent, the human personality, moved by those inner springs, abandons his abode in order to stroll somewhere along the streets.

If we could completely see our entire body (just as we psychologically are) in front of a mirror, I can asseverate to you that we would go perfectly mad, and this is because all of us are filled with infinite contradictions.

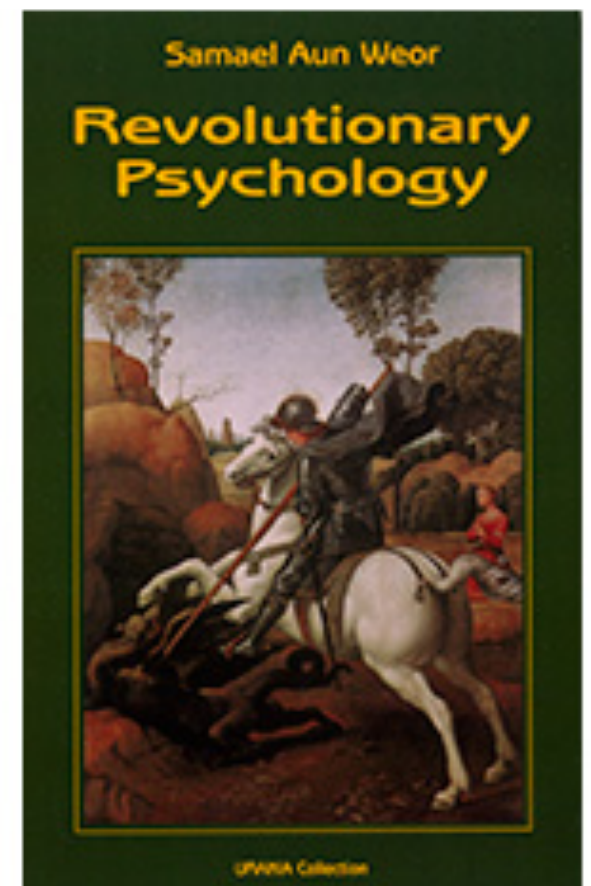
This is ominous because we do not have a true, real existence.

All of us are beautiful when we are born, because all of us carry a percentage, three percent, of free consciousness, as I already stated in my book entitled, *Treatise of Re-*

volutionary Psychology; the rest, the ninety-seven percent, is bottled up within that multiplicity of the ego. The consciousness which exists as free Essence impregnates the fecundated egg; thus reincorporated, it emerges into existence anew. So, the newly born child possesses that precisely: three percent of free consciousness that is not engulfed within any ego. Such percentage of manifested Essence within the child is self-cognizant.

How would a newly born child see the adults, his parents, siblings and relatives? The child would see them in the same way as when we see a drug-addicted person. But behold how the adults feel themselves, they even think they have authority to educate the child, and believe they can educate the child.

The child, in turn, feels completely awful, feeling he is as a victim of those who want to teach him. The child sees them from his own angle; since he is awakened, he perceives the psychological aggregates of his relatives, siblings, etc.; he also visualizes his own psychological aggregates that enter and leave the precinct and that go around his cradle. Sometimes his visions are so terrifying that the child can do nothing else but cry terrorized; but his parents do not understand these occurrences of their infant and at times they go to the pediatrician or in the worst of the cases, they go in search of some spiritualist or medium of evil omen that intend to “amend” the case, and this is the bizarre state in which this asleep humanity lives.



In any case, the wretched infant is a victim of all of the madness of adult people; the child has to tolerate with patience the flogging of his executioners, and this is the crude reality of the facts.

Posteriorly, when the human personality is already formed, all the psychological inhuman aggregates that belong to the infant began to enter in his body, then changes are noticed in the creature, the child becomes annoyed, jealous, angry, etc., and many other things.

This is lamentable, right? In the end, the one who was a child became adult, things change, the adult is no longer the self-cognizant playful child of early days, now he is the scoundrel from the tavern, the merchant, the lecherous, the jealous one, etc. Clearly, that child who was horrified when seeing the adults is now an adult and what is the worst in this case, is that his consciousness has become asleep and he is no longer capable of looking at himself with horror.

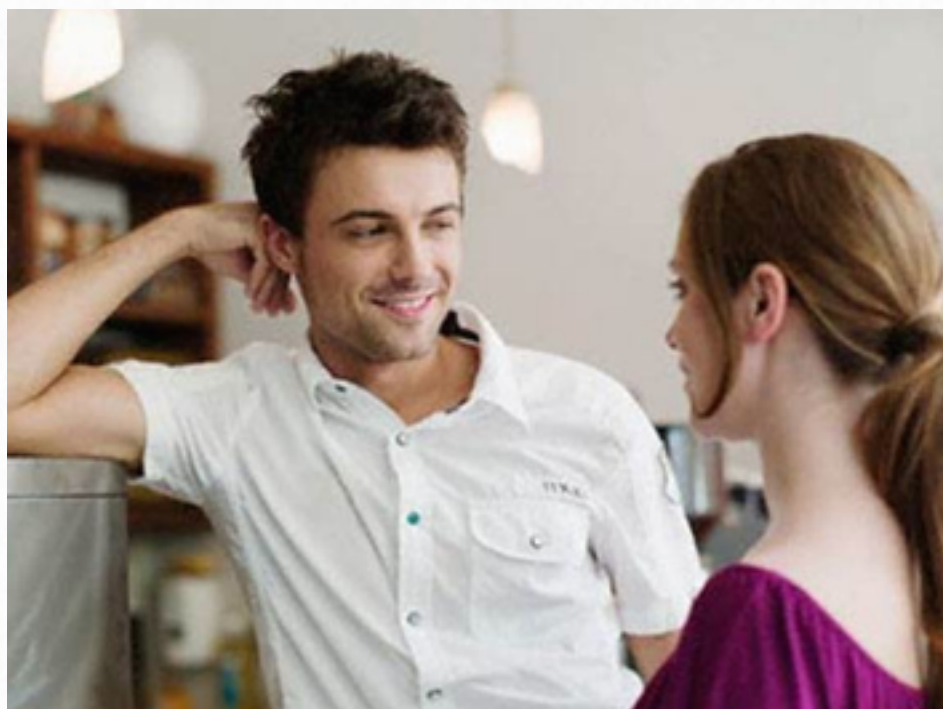
Verily, without a doubt, my brethren, each one of the psychological aggregates that emerge from within ourselves, have determined commitments. Therefore, we can state for instance, without any exaggeration, that the thief carries within himself a cave of thieves, and each one of them with different commitments in distinct days, hours and places. So, the unredeemed fornicator carries within his interior, to make all matters worse, a whore house; the murderer, obviously, carries within his psyche a club of assassins and, in their depth, each one of them carries his own commitments; likewise the merchant, who carries in his psychological depth a market place, etc.

But, how is our own destiny woven and unwoven? Much has been stated by GURDJIEFF, OUSPENSKY, Nicoll, etc.; much had they commented about such aspects of the Law of Recurrence, however, in the field of investigation we have gone much fur-

ther beyond, we know the living mechanism of the Law of Recurrence and this is very important.

An X individual, for example, who in his past existence was, let say, an adulterer and who had left his spouse for another lady, clearly when he will be reborn into a new body, he will bring in his psyche the “I” of adultery, the same “I” that committed such a crime. Such an “I” could not express itself in the first years of his infancy, impossible! since that event happened when he was thirty years old. Undoubtedly, his “I” of adultery will wait within the depth of his psyche within his infrahuman fields, his subjective spheres, until the same infamous thirty years of age arrive; so when such an age arrive, that “I” will emerge with great force and will take over the intellect, the emotional and the motor-instinctual-sexual centers of his human machine in order to go in search of the lady of his dreams. Beforehand, he would have been in telepathic communication with the ego of such a lady, possibly even having a blind date in some place of the city, maybe in a park or in a party, thus, obviously, this is how afterwards comes the stunning re-encounter.

What is intriguing is to see how that ego can haul the intellect, move the emotional and motor centers of the human machine and to take it precisely to the place where he has to encounter



himself with the lady of his dreams. Inevitably, the same process has to be performed within her, thus this is how the scene will repeat again such as it happened in the past.

Now, let us suppose that a gentleman XX quarreled with another person, with another man in a tavern in his past existence because of this or that motive. Do you believe that because the physical body of both ceased to exist, such an "I" is going to disappear? No! Such an "I" will simply continue to exist within the unknown dimension; however, when it returns, when it takes a new physical body again, the moment in which such "I" will enter into activity will arrive, he will wait until the age in which such an event happened in the past existence. If such an event happened at the age of twenty-five, he will wait until the said twenty-five years, such an "I" will remain within the depth of his psyche until the moment arrives; obviously, that "I" will take over the centers of the human machine in order to repeat such an event. Beforehand, he would have been in telepathic communication with the other XX individual and they possibly had a "blind date" in another tavern, then they, when seeing each other, will recognize one another and will mutually hurt each other with their words again, thus, the event will be repeated.

Behold how underneath our cognitive zone and reasoning capacity, distinct commitments are performed; thus, this is how the Law of Recurrence works, this is the mechanism of such a law.

It is clear that by looking at these things in this way, in this manner, we do not have indeed what we could denominate total freedom or free will, the margin that we have of free will is very little, the margin of liberty that we possess is very little.

Verily, without a doubt, we are trapped within the mechanism of the Law of Recurrence and this is lamentable. If a person does not work upon his own life, that person is wasting his time miserably. In which way can we liberate ourselves from the Law of Recurrence? We can do it only by working upon our own life.

Unquestionably, our own life is made of dramas, tragedies and comedies. The comedy is for the clowns, the dramas are for the normal, common and ordinary people and the tragedies are for the perverse ones. In the days of yore, the tragic-ones were not accepted within the Mysteries; it was known that those were punished by the Gods and obviously the Guardian of the temple rejected them with the tip of his sword.

Do we need to dissolve the "I's"? Yes, this is what is logical; since these are the actors of the comedies, dramas and tragedies. Could perhaps a comedy exists without comics? Could a drama exist without actors? Do you believe that any tragedy could be developed in any scenario of the world without tragic-actors? Obviously, it could not! True?

Therefore, if we want to change our own life, what must we do? We have no other choice but to dissolve the actors of those comedies, dramas and tragedies. But, who are those actors? Where do they live and why? I tell you, indeed, that those actors are of time, that indeed, those actors come from ancient ages.

If we state that the "I" is a book of many volumes, then we are asseverating a great truth; if we affirm that the ego comes from many yesterdays, this is true. Therefore, the ego is time, the "I's" personify the time, they are our own defects, our own errors contained within the clock of time, they are the dust of times within the very depth of our psyche.

When one knows the precise didactic for the dissolution of those undesirable elements that we carry inside, one then achieves unusual progress. Thus, it is indispensable, urgent and unpostponable to know the didactic with exactitude; only thus is possible the disintegration of those undesirable elements that we carry inside.



In Atlantis in the days of yore, an Initiate was born who developed in a delectable home, where only harmony, wisdom, wealth, perfection and love reigned. The moment in which that initiate achieved self-discovery by means of the diverse techniques of the mind arrived; then, with horror he became aware that he was carrying abominable elements within his interior; he then understood that he needed a special gymnasium, a psychological gymnasium. It is clear that in that his environment of perfection such gymnasium did not exist, thus he did not have any other choice than to abandon the house of his parents and to establish himself there, in one of those suburbs of any given Atlantean city. So, he created for himself his own psychological gymnasium, a

gymnasium that allowed the self-discovery of his own defects; obviously, he disintegrated all of his psychological aggregates and became liberated. Indeed, my beloved brethren, the worst adversities offer us the best opportunities.

Constantly, letters from different younger brethren of the International Gnostic Movement arrive to me; some of them have complaints about their families, their father, their mother, their siblings; others protest against their wives, against their children; some others speak with horror against their husbands, etc., and, naturally, they ask for a balm in order to heal their painful heart. Until now, among all of those letters, I did not find, not even one at least, someone who is content with such adverse situations; all of them complain and this is deplorable. They do not want their psychological gymnasium, rather, they would like to flee from it; therefore, I as an instructor, have no other choice than to feel discouraged.

I say to myself: wretched people, they do not know how to take advantage of their psychological gymnasium! They want a paradise, they do not want to understand the necessity of adversities, they do not want to take benefit from the worst adversities; indeed, they do not long for their self-discovery! When one wants to self-know himself,

one does it here, because in these gymnasiums of pain is where those defects that we carry hidden, flourish inevitably.

A discovered defect in such situations must be profoundly worked in all the levels of the mind; thus, when truly, indeed, one has comprehended this or that psychologi-



cal type of error, this is indeed ready for its disintegration.

Since the bachelors/bachelorettes do not possess a hermetic crucible, it is obvious that they cannot work in the Ninth Sphere, but they can by all means to appeal to their Goddess Mother, Stella Maris, the Virgin of the Sea, that living and philosophical fire that lies latent within any organic or inorganic matter (KUNDALINI as She is called in the Hindustan).

Thus, if one appeal at that type of energy, if one focuses his heart, mind and most profound feelings on Her, I am sure that one will be assisted and that igneous power can reduce to ashes, to cosmic dust, that psychological aggregate in question.



However, it is convenient to know that precisely in the forge of the Cyclops is where that annular serpentine power, which develops within the body of the Gnostic ascetic, multiplies its power by means of the electro-sexual force.

Based on all of these motives, the woman who has a priest spouse or the man who has a priestess wife, can really work in-depth during their chemical copulation. It is enough for them to have the proper concentration in Devi Kundalini; evidently, She, the sacred cobra of ancient mysteries, when reinforced by the electric power of sex, by the transcendental sexual electricity, can indeed, annihilate, pulverize, reduce to

ashes and in a very speedy way, any psychological aggregate that we had previously comprehended.

In any case, my dear brethren, before anything else, we need to discover the defect that we will reduce to dust; such a defect cannot be discovered if we do not use the sense of psychological self-observation. Any adverse situation offers us very rich opportunities. Unfortunately, people want to flee from all adverse situations, they protest instead of giving thanks to those brilliant occasions. The psychological gymnasium is very difficult, but the more difficult the gymnasium is for us, the better it is for our self-discovery.

Let us suppose for instance that we had to pass through a situation of jealousy: all of a sudden, one finds his spouse conversing, very quietly, very quietly with another person in one corner of our house. Such an encounter has nothing pleasant whatsoever; yet, it is magnificent for self-discovery. Possibly, during that event not only jealousy emerged, possibly there was also anger, we are nitpicking our spouse, thus perhaps there is also resentment because the “I” of self-esteem could feel hurt or offended.

In short, what should we do? Very quietly, in the night, we lie down in a dorsal decubitus posture (a reclining position in our bed), in other words, facing up with our body relaxed, eyes closed and, while breathing rhythmically, one has to reconstruct the scene just as it happened. So, by visualizing the scene, we will collect psychological data; we will find the ego of jealousy as a primary cause, second, the tremendous ego of anger, third, the ego of self-esteem mortally hurt. Thus, since we have discovered in that scene these three egos that entered into action, now we have to dissolve them. So, once these have been comprehended, we will have no choice but to reduce them to ashes, and for this and in any case, one has to immediately go and work in the Ninth Sphere, or possibly alone; since, it is clear that in those moments one does not

feel like working in the Ninth Sphere, one feels offended and the only thing that would be convenient is a good bath and to pour a kilo of soap on us, so to see if with it such a bath that feeling will pass.

But if in spite of all, one achieves to have certain autonomy in order to work in the forge of the Cyclops, all the better; thus, one proceeds to the invocation of Kundalini Shakti, precisely during the chemical coitus. First of all, one beseeches Her to eliminate that repulsive monster of jealousy; second, after having worked the ego of jealousy in depth, one has to supplicate Her to destroy the monster of anger and thirdly the monster of self-esteem.

Certainly, people love themselves bountifully; that “I” of self-esteem is profoundly rooted in people all over the world; if they give us little pats on our backs we smile delectably, however, if they tell us some little humiliating word we become then ruthless and terrible. Thus, that “I” of self-esteem must be annihilated, it is (in our example) the third one upon which, for its annihilation, the full power of the Divine Shakti must be discharged. Afterwards, what eventually comes in subsequent days and hours has to be worked in the same way, until these three psychological associates from such a fatal scene are annihilated.

Obviously, it is in the practical life from where we have to extract the material for the dissolution of the ego; yet, the brethren have the tendency of escaping from their practical life, which is manifestly an absurdity.

When I was working in the dissolution of my ego, I remember that on a certain occasion a son of mine committed the error (when driving his car) of running over a person, a laborer. Certainly, it cost me a certain sum of money, about two thousand pesos for the wounded and another quantity for the police; thus, this is how I avoided having that youngster go to jail. However, the matter did not end there, the fact is that



when I went to pay that debt, such a son, instead of thanking me, he protested with certain violence, my son disagreed with me, he did not want me to give those two thousand pesos to that unhappy wretched laborer, yet, for me, it was just to give him the money.

So, I gave to the wounded laborer the money. However, together with my son's disapproval there were some words, if not of a grotesque character, but indeed, very ungrateful words. I did not feel anger, because of the fact of having dissolved it, but indeed I felt a certain pain

in my heart.

Immediately, I enter into mediation in order to know the meaning of the pain that I felt in my heart, and this is how I verified within me the crude realism of an "I" of self-esteem that was wounded. Since I have very developed the sense of psychological self-observation, it was not difficult for me to perceive such an "I" in a direct way; thus, immediately I tossed against such a mournful "I" some sexual transcendental electrical discharges. I worked that "I" for some days and finally it was reducing itself little by little until it assumed the shape of a child, subsequently, it continue reducing itself until it became cosmic dust. Thus, this is how one has to work my dear brethren.

But, from where did I get the material in order to work? I got it from a concrete, clear and definitive fact! However, within the brethren exists the tendency of fleeing away from the practical facts of life and this is an absurdity, a complete absurdity.

On another occasion (and I like to cite between parenthesis lived examples with the purpose of collective orientation), I was very distressed with a certain irritability because of the words of that son, that indeed were not beautiful words. I always kept control over my mind and I never exploded, I never ripped my vestures; indeed, this was a triumph, yet, there is no doubt that there inside of me, deep inside, I cannot deny that some very unpleasant reactions were produced. So, when I explored myself with the sense of psychological self-observation, I discovered with great astonishment a very dumpy and robust "I," very fat indeed, as hairy as a bear, walking in the corridor of my seigniorial house. "Ah, how very well hidden you were, damn you, I told him, now you are doomed because I will burn you, against me you have no hope."

Conclusion: I appealed to Devi Kundalini Shakti in a didactic manner, and as I was working on this "I," it started to lose volume, it started getting smaller and as it got smaller it also became beautiful. It seemed like a small child, until one day the Divine Mother Kundalini decapitated it; and later, on time, it was reduced to dust; nothing was left of it. This is how, I dedicated myself fully to finishing with it, working day and night, every hour, every moment, until it no longer existed.

The sense of psychological Self-observation will be developed in every one of you as you use it. Don't forget that a sense that is not used will atrophy. A day will arrive in which your sense of Psychological Self-Observation will be fully developed in such a way that you will be able to perceive any undesirable psychological aggregate just as I do. Furthermore, you will be able to see the results of the work on such aggregates.

My dear brethren, in the name of truth, I have to tell you that just as a moon exists in space, likewise within us also exists a psychological moon; and as the moon in the space which shines in the night has two faces (the one seen and the one not seen) likewise is the psychological moon within us.

The psychological moon has two aspects: one which is visible to our sense of psychological self-observation and one which is invisible: the occult, the unknown, incognito. However, this hidden aspect becomes visible when the psychological sense of self-observation has been developed to the maximum. So I believe you understand these things.

In the beginning you have to discharge fire against the psychological aggregates of the visible part of your psychological moon. Much later on, you have to discharge fire against the undesirable elements of the Black Moon,



which are those psychological aggregates which are not seen so easily. Many saints annihilated the psychological aggregates of the visible part of their psychological moon but they didn't know anything about the undesirable elements of the other face of their psychological moon; nonetheless, they immersed themselves within NIRVANA, and even Maha-Paranirvana. Despite this, they have to incarnate (take physical bodies) later on in order to continue their conscious work within the occult face of their psychological moon; because whether dealing with the merely visible aspect or the invisible face of our psychological moon, we have to discover these psychological elements from within the concrete facts of practical life in order to consciously work upon them.

Therefore, do not escape; do not try to evade real life. You have to be practical if indeed what you want is to disintegrate your ego. Thus, as you do it, as the psychological aggregates are pulverized, the bottled Essence is going to be emancipated. This is the path to crystallize that which is called Soul within us.

You will have to pass through great moral crises. This is not merely an intellectual matter, no. It is not simple demagoguery, or insubstantial vain words of ambiguous chattering, no! Again, I repeat what I have said even though you might become tired of it, but indeed, "If the water does not boil at 100 degrees, that which has to be cooked is not cooked, meaning: that which has to be disintegrated is not disintegrated."

So, if we do not pass through shocking emotional crises, these "I's" cannot be disintegrated. I, for instance, felt a great deal of pain and I had to pass through a great emotional crisis when I saw the "I" of self-esteem well hidden within the deepest levels of my psyche; I suffered a lot, this is how I truly repented. Thereafter I begged Devi Kundalini Shakti to pulverize this undesirable element of mine.

When I discovered within me a very wicked demon full of anger and which came from very ancient times, I suffered the unspeakable; I passed through a horrible emotional crisis. I was ashamed of myself. I begged Kundalini Shakti to pulverize that abominable psychological element. So, do not escape practical life, because you will discover these undesirable elements in the field of practical life. All that you need is to be alert and vigilant as the watchman is in wartime.

When we are speaking, indeed, we have to be aware of the words we are saying! We have to be alert to our words. Do we have emotions? Yes we have them, but what sort of emotions do we have? Are they good? Are they bad? Could they be superior emotions or are they simply inferior? What are these emotions indicating to us?

Inferior emotions indicate inferior emotional "I's" which have to be disintegrated; yet, we have to discover them in the facts of practical life. Because, if we do not extract the consciousness from them, if we do not make our inferior emotions bleed with the knife of the self-criticism, then the development of the Superior Emotional Center will be impossible within us. Superior Emotion is necessary in order to receive the messages that come from the Superior Worlds.

So it is in practical life where we have to watch our words, our thoughts, our ideas. For instance, if, suddenly a lustful thought comes to one's mind, a morbid scene; do you believe that it comes just like that? What does this indicate? There is no doubt that behind this ominous cinema of our mind, behind this procession of morbid images, some "I" of lust is in activity. There exist "I's" of lust and they take possession of the 'films' we carry in our brain; memories of passionate forms that they project on the screen of our intellect.

If one becomes fascinated with morbid scenes, one fortifies the "I's" of lust. So if we are assaulted by these sorts of thoughts, it is indispensable to invoke the assistance of our Divine Kundalini Shakti, and to reduce such an "I" into dust with her extraordinary flaming fire. If we don't proceed like this but we identify with it, if we like the scene of lust very much, then instead of such an "I" being dissolved, it will be fortified extraordinarily.

Every one of us has his Consciousness bottled up among all these actors of the different dramas, comedies and tragedies of life. Every one of us has his Consciousness bottled up within the egos. So, let us reduce the egos ("I's") to dust and the Consciousness will be free.

A free Consciousness is an illuminated Consciousness. It is a Consciousness which is able to see, hear and touch the great realities of the Superior Worlds, it is an Omniscient and Divine Consciousness.

The day you have annihilated your egos in their totality, then, what is the next thing you have to annihilate?... what? the seeds of the ego, of course. Because, when the ego dies the seeds are left. They are terribly malignant. These seeds must be disintegrated, reduced to dust.

We need to take possession of ourselves if we want to be Kings and Priests of Nature according to the Order of MELCHIZEDEK. We cannot take possession of ourselves while the Consciousness is still bottled up within the different undesirable elements of the psyche.

The consciousness that has taken possession of itself is a free Consciousness. A Consciousness that has taken possession of itself is admitted in the order of Melchizedek; it is an illuminated and perfect Consciousness. This is what we need.

The day you have acquired an illuminated Consciousness, the day you have made yourselves free, is the day you have crystallized that which is called Soul. You will be all Soul. Even your physical body will turn into Soul, and you will be filled with attributes and cosmic powers.

I have taught you today the practical didactic through a definitive dialectic. And now we are going to enter into meditation. But before we do it, it is necessary to know what we are going to work on, otherwise it will be worthless. As you are people who fight for self-discovery, it is obvious that you are working on such and such a psychological error. Is there anyone who still does not know what to work on? Is it possible that the-

re is in this mediation group one who is not working on disintegrating a defect? If there is, I would like to meet him.



MELCHIZEDEK

QUESTIONS



QUESTION: This is what I want to ask; what defect I should work on first, because I notice in the practice one and another, and then another defect, then one gets confused about which to work on first and I would like you to tell me which one I should work on.

Samael Aun Weor: Which defect are you working on right now?

Question: I was trying to work on the mediation of the lust, rage, fear; on many I guess and then one gets confused.

Samael Aun Weor: But, what are you working on? specifically. I see you are a reasonable man therefore, you have specified

your work.

QUESTION: I have wanted to work more on the lust.

Samael Aun Weor: Well, it is the capital sin, you know it.

QUESTION So, I have been confused.

Samael Aun Weor: The defect of lust is capital and it is worked throughout life because the Original sin, the root of all defects, is found there so we should always work on it but along with another; work on the rage, but along with lust; or the envy but continue working on lust; as well as pride together with lust. It is capital.

QUESTION: That is, in meditation do what you remember about the I'S ?

Samael Aun Weor: The phrase “what one remembers” sounds incoherent, vague, un precise, odorless, tasteless, insubstantial, and colorless. Let’s think with exactness: what defect have you just found in the practice? If you are alert and vigilant like a watchman in times of war, you must have discovered a defect.

Which one have you just perceived? In what situation have you seen yourself involved in lately? Did you have a word of rage? Did you have an impulse for lust? Which was the last one you observed? In what situation was it? Was it at home or in a bar? What happened? Or were you sleeping?

QUESTION: It was anger.

Samael Aun Weor: A burst of anger. I like your being frank you know. It is fine because it is what one has to do: living alert and vigilant, like a watchman in times of war. Where was it? When was it? Can you recall the situation? Can you visualize the moment when you felt this anger? Can you do it?

QUESTION:Yes.

Samael Aun Weor: Okay, if you can visualize it and remember what happened, you can work on it now.

¡We are going to start of concrete facts, we are not going to start of vague ones. Of course not! We are going to start with concrete, clear, and definite facts. We are going to be a hundred percent practical.

Recall and visualize the moment of rage and now you are going to work on it in meditation.

Now brother, tell me....

QUESTION: Master, What happens when one finds a defect that it is attacking him or her, let’s say rage for example, and one begs his or her Divine Mother for help to eliminate it?

Samael Aun Weor: From what situation did you start of? When did it happen? Was it on the Street? What home number? I want concrete facts, don't come with vague facts.

QUESTION: It was yesterday precisely that I had the burst of anger because I wanted to attend your conference but my wife did not so the desire that I had was hurt by that. Then, I got angry but at that same instant I plead my Divine Mother and accused her but I do not know if I got something about it, I mean, to behead her.

Samael Aun Weor: Let's be practical; you got mad at your poor wife but, do you know why you got angry?

QUESTION: Because she did not let to attend the conference.

Samael Aun Weor: So, she did not let you go to the conference. What feeling was hurt within you at that moment?

QUESTION: My pride

Samael Aun Weor: Then, there are two defects not one; anger and Pride. You are now going to work precisely on these two I's practically and concretely.

The request you made her at that moment was fine but a bit light. Have you ponder about it? Have you recalled the scene? How many hours were you in your relaxed body making yourself aware of what had happened? Can you answer this me exactly?

QUESTION: Well, it was a sudden request.

Samael Aun Weor: Well it is too light, we need to go deeper. The turbid water is usually shallow; we have to go much deeper. Shallow wells by the side of the way go dry quickly under the Sun's rays and turn into swamps full of corruption but in deep waters where fish dwell there is life. Deep and shallow waters are different so we have to go deeper. How many hours did you stay in meditation recalling the scene?

QUESTION: Well... master .. I left it for today.

Samael Aun Weor: you are really “funny”.. in conclusion: You are going to work on the I of anger and pride.

Let's see brother, you way back there, speak..

QUESTION: I would like to know something about the “Main Psychological Trait”

Samael Aun Weor: It is fundamental because when one knows it and works it then it seems to be easier the disintegration of the selfishness. However, I am going to tell you a great truth. Before exploring oneself to know the Main Psychological Trait, we must have worked it a lot, five years at least because it is not that easy to discover the Main Psychological Trait.

To the truth, one has false concepts about one's personality; we see ourselves through some kind of fantasy and always think about oneself in the wrong way.

Everyone can see us better because we have totally wrong concepts about ourselves. We could not perceive our Main Psychological Trait unless we had eliminated a great percentage of inhuman psychic aggregates. Because of it, I believe that if you want to know the Main Psychological Trait you should work it for at least five years.

After those five years we can afford to use a retrospective system and apply it in our present life as well as in our previous ones, and then we will see with great amazement that we make the same mistake over and over. We will detect a key YOE (I) that throughout our existence has made the worst mistakes and that it is recognized by a certain crime which has been the axis of all our previous life.

However, it is understandable that in order to practice with certain amount of wisdom this retrospective exercise we must first eliminate many I'S.

I can believe in no way that it is possible to detect the Main Psychological Trait if we have not used the Retrospective System wisely. In order to truly use it with wisdom it is also necessary that we be sincere because when our conscience is too deep into the I's there is no wisdom and then the retrospective exercise under this condition is incipient, delusory or wrong. This is my concept.

QUESTION: I have a question. Ever since early this morning until this afternoon I have had certain specific reaction because of a particular I and in other event I had a different reaction which belongs to other I's. During my meditation, should I focus on one or both of them?



Samael Aun Weor: well, during your meditation you have to focus on one, the first one. Later you should focus on the second one, right now for working purposes focus on the first one.

QUESTION: What do I need to do so that the I that was left aside from my meditation doesn't grow?

Samael Aun Weor: Leave it for another event. Nevertheless, if you don't want it to grow, don't "feed" it and you will

see it get "weak".

QUESTION: Master, you have taught that we must have order and precision in the elimination of the defects but there is something I don't fully understand what you mean when you say "a defect spotted must become defect understood and eliminated". I understand that it has to be a progression of work. I am asking this because during a day our defects are manifested, let's say that in the morning lust appeared, after that something happened and pride came up, later while walking down the street a car almost runs you over and anger popped up, and then we see this succession of events and manifestation of defects. I could be that because of it there has been a misunderstanding of our part when we try to look for our Psychological Trait. How can we understand this and what exactly do we need to work on?

Samael Aun Weor: There must be order in our work, of course this is clear. Nevertheless, at night, with a relaxed body you would get to practice the retrospective exercise, not about your whole existence or previous life but about your current life. What you should do is to re-

construct and visualize the events of the day and when they are rebuilt and numbered you will proceed to the work of analysis. To the first event you will dedicate about fifteen minutes, to another one you can give it half an hour and another you could devote it about ten minutes; it all will depend on the urgency of the event so once they are organized you can work on them calmly and orderly at night.

QUESTION: And eliminate it or eliminate all this succession?

Samael Aun Weor: It is also in order, in each work on this or that event the discovery facts come in play as well as judgment and execution. In each element there are three stages: DISCOVERY; when you noticed it, COMPREHENSION; when, based on analysis, you were able to understand it, EXECUTION; with the help of the Divine Mother KUNDALINI.

This is the way it is done if you are going to work them one by one think about how hard this process will be because in reality, in the name of the truth I tell you this and I am going to quote the phrase of VIRGILIO the poet of Mantua in his divine ENEIDA; “Even if we had a hundred tongues to speak and taste of steel, we would not be able to fully list all our defects”

So, if you worked one defect at a time, as you said, for two months, what if they were thousands of them? When would you eliminate them all? What is more, one defect is associated with another and another and others with others. Rarely does a defect come alone, they are always associated to others. Therefore, we have to work them in order, well classified and daily until we triumph.

QUESTION:You talked about the disorder in the house and the mansion. Master GURDJIEFF talks about the mess in the house and about an inner-steward (and about some I’s that like the work and others that do not) to form a permanent Center of Gravity, how can we understand this?

Samael Aun Weor: Well, frankly speaking the idea of the “steward” quoted by NICOLL, GURDJIEFF and OUSPENSKY and their followers seems a foolishness to me and that idea has

no significance. To me, or better said he who is within me who dissolved his selfishness and reduced it into dust certainly tells you with sincerity that never does he use the system of the “steward”.

Are there useful I’s? Yes, there are but there are also useless ones. Are there good I’s? Yes, there are plenty of them but there are also bad ones. However, we have to disintegrate the good and the bad I’s; and we have to disintegrate the useful and the useless I’s.

One day, a friend who had a pants factory in El Salvador (in central America) told me; Master, if I disintegrate a useful I that makes pants in my factory, who will then continue making pants? Is my factory going to fail? I told him “don’t worry my good friend. If you disintegrate that I, a part of the corresponding TO BE, skillful in all types of art will take care of the job of making pants y it will make them better”

My friend seemed to be satisfied and went on his way.

The good I’s do works but they do not know how to the good works. They do the right when they are not supposed to; they give charities to drug addicts who use them buy more drugs such as marijuana. They give money to an alcoholic so that they continue getting drunk. They give contributions to rich people who beg for charity and things like this. The good I’s do not know how to do the right.

In short, quite honestly, we have to fight against good and bad.

At the end of the day, we will have to go beyond the right and wrong and hold the sword of Cosmic Justice.

What is what we call “good” anyway? Let’s ponder and become more aware of what it is.

“Good” is everything that is in place, “bad” is what is out of place. For example; the fire that is there is good, right? But what if it burned the curtains or burned you alive? What would you think about it? Would you like to turn into a human torch? I see you wouldn’t, would you?

Now, the water there in that glass is good, still in the kitchen it is useful to wash the dishes or in that fountain, right? But, what about the water flooding the rooms of a house? It would be bad, wouldn't it?

Hence, "good is what it is in place and "bad" is what it is out of place. A virtue, no matter how wonderful it might be, if it is out of place, it turns into a bad one.

Would you as Gnostic Missionaries like to go and teach in a filthy bar? You as Gnostic missionaries, would you show up in a whorehouse or a brothel to share your teachings? Would you like it? I think you wouldn't. If you would, well, let me tell you that i don't recommend it because it would be wrong and absurd.

So, good is what it is in the right place and bad is what it is out of place. After analyzing things this way the words "good" and "bad" become outdated so we could say "correct or incorrect.

Therefore, what matters in life is, we could say, dissolving the good and bad I's, it is the same.

If we notice a I, or better said, if we suddenly find ourselves giving money to a drug addict so that he or she can keep on getting high it means we have encountered a good I which we have to disintegrate, it is a generous I, "good", but we have to deduce it to ashes. In addition, if we perceive a I that enjoys spending time with friends and because of social obligations make us drink alcoholic beverages, just because they are humble people? only because it is my buddies so and so, how could I turn them down? Let's keep our friend company and have some beer until we get drunk. It seems to be a good I but this type of I's we also have to eradicate them.

Thus, we have to eliminate the good I's and the bad I's; we have to fight against good and evil.

QUESTION: How about the gnostic I master, what about it?

Samael Aun Weor: Well, let me tell you that it is a "spicy" question because there is not anyone here who does not have a "gnostic I".

The interesting thing about it is that we also have to eliminate the “gnostic I” and keep only the gnostic awareness. The gnostic I makes you mechanical and automatic because it is its conditioning, so reduce it to ashes. It is better if you become mindful of the Doctrine, then the gnosis develops and evolves in you because of your conscious conviction of the doctrine, not because of a mechanical automation. The gnostic I is mechanical but the gnostic awareness is revolutionary, rebel, and terribly divine.

QUESTION: Master, in the path of the elimination of the selfishness there are many mazes, wouldn't it be possible that you helped us a bit?

Samael Aun Weor: Actually, I am giving you “a hand”, a bit of help. I am giving you the explanations that are essential because the work of the elimination of the selfishness is something very personal and no one can walk the path in your place; you have to walk it yourself. The only thing I can do is to show you the way and give you a precise direction, that's it.

QUESTION: Master, is it good to use the meditation of the death of the “I” in the defects one has in dreams?

Samael Aun Weor: well, I will tell you something. I get many letters from people who I have wet dreams, almost all of them ask me for a cure for this horrible disease and I always answer them that as long as the I's of pollutions remain in them, there will be pollutions.

Let's imagine a person “XX” had a morbid dream and as a consequence he had a wet dream, what can he do? As soon as he wakes up, he will have to work hard on the I that caused this dream. He will have to appeal DEVI KUNDALINI SHAKTI to disintegrate it and continue with an urgent hard work period of work on this I until it is disintegrated. But, if other day there is another effusion, what does it mean? It means that there is another YO of lust which caused it. Then what? We have to repeat the work until the end of the day when these types of I's do not remain. This is the only way to get cured.

Now let's suppose that during the dream we find this; we see ourselves in a horrible dream, filled with rage fighting against an “X” person. What's that? We have discovered that we have a I of rage and that we have to work on it for a long time until we turn it into dust. But if other

even worse I of rage comes on another day, it means that we have found another I of rage which we have to make dust.

Therefore, when I speak about immediate self-observation, we should apply it in our everyday life practice and also in terms of the practice of dreams because in dream we also discover many I's and that is why PLATO said so confidently: "the man is known for his dreams"; and it is true.

Well brethren, if we continued with questions and answers, I quite honestly think we would extend until six in the afternoon and we would not have time for the meditation so let's meditate now.



Devi Kundalini

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EPILOG

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.*

Note:

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

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This is a conversation that was given to a group of Gnostic missionaries while receiving his training course

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

BODHISATTVAS

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

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

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

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

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

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

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GURDJIEFF

George Ivanovich Gurdjieff (1872 - 1949), was a Russian mystic teacher, philosopher, writer and composer.

His main work was to present and convey the teachings of the Fourth Way in the Western world.

The Doctrine of the Fourth Way, have diverse backgrounds and feeds from various traditions (Buddhism, Sufism, Hinduism, Christianity).

The fourth way requires the person to work on the intellect, emotions and physical body. In the Fourth Way, sexual function is the most important. According to Gurdjieff, sexual energy is the most powerful that the body produces.

The fourth way establishes that human beings can achieve inner development of a spiritual nature that such ability is innate in people although this not equally developed in all that momentum is the basis of all religions.

It ensures, moreover, that it is essential for achieving the help of someone who already has traveled that path and that its objectives are not easily obtained but only after many years of work on himself.

The main disseminators of his ideas were Pyotr D. Ouspensky, of Russian origin and Maurice Nicoll of English origin.

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KUNDALNI

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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MELCHIZEDEK

Melchizedek (Hebrew) means King of Peace, King of righteousness, King of the World.

In the Old Testament is a remarkable high priest and prophet who lived after the flood and during the time of Abraham, mentioned in Genesis 14, 18:20, Psalm 110:4. In Hebrews 5:6, 10. In all these references is claimed to be the one who had no father or mother, without genealogy and who was not born like other human beings.

When the Prophet Abraham returning from the war against the kings of Sodom and Gomorrah, say Melchizedek met the Genie of the Earth. That Great Being lived in a fortress located exactly in the place where it was built later to Jerusalem, the beloved city of Prophets.

The phrase, "You are a priest forever after the order of Melchizedek" (Hebrews 10:20), to refer to the pre-eminence of Jesus Christ on priestly orders that preceded it, has been interpreted in many ways, however, in all cases are a direct reference to that character that appears throughout the Bible and is also known as "king of the world" or "Genius Planetarium" in esoteric traditions.

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NIRVANA

Nirvana literally means "off".

In the religious context, the term is used in religions emerged in India as Hinduism, Buddhism, Jainism, and serves to indicate a state of cessation of common mental activity and also involves a spiritual liberation, the state of supreme happiness.

In shramánica philosophy, Nirvana is the state of liberation both suffering (dukkha) and the cycle of rebirths in samsara there.

Depending on the religion, nirvana has different implications. However, in any of them, the word nirvana has connotations of stillness and peace.

The person experiencing nirvana is compared to a "fire off" when your fuel supply has died. Also included this fuel would be the misconception of Self, which is caused by desire, the need, greed, hatred, confusion, ignorance and underlying birth and death as recurrent phenomena.

From this last point of view is equivalent to nirvana "Shamadhi" or ecstasy, it would not be a place or a state, but an absolute truth that must be experienced.

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OUSPENSKY

Demianovich Piotr Ouspensky (1878 - 1947) was a Russian philosopher and writer mystical orientation. Author of several books on esoteric philosophy and spiritual themes.

It was the main promoter of the teachings of George Gurdjieff, Fourth Way on the Western world.

In the fourth way, seeks to integrate self-knowledge and internalization, in everyday life. To do this it was necessary to work in sync and harmony with the three centers within the human being, which are intellectual, the emotional and sexual-instinctual-movement. Based on a deep understanding of the human psyche, learned from many Eastern masters, Gurdjieff and Ouspensky systematized into a coherent whole series of exercises to produce increased consciousness from self-observation itself and achieve self consciousness where assumed one-self as "machine" and the use of voluntary suffering were part of all those teachings.

Likewise include self-observation, Self Consciousness, Octaves, the Law of Three, Table of Hydrogens, Fourth Way Enneagram, etc..

Some biographers say Ouspensky after over 30 years of knowing their system was disappointed with Gurdjieff, thought his methods, despite being easily verifiable lack a key element without which they could not give permanent results.

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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 to 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 a wide range of 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 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 his work.

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