

The Living Wisdom of GNOSIS

The Gnostic Institute of Anthropology





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Mission

Gnostic Institute of Anthropology (GIA) shall advance public understanding and realisation of human potential for spiritual and practical living by means of the study of the teachings of Samael Aun Weor, to be accomplished by:

- Promoting and assisting in the dissemination of said teachings to members of the general public throughout the world.
- Establishing, organising and holding classes, lectures, courses, schools, seminars and study groups for the exploration of such teachings.
- Publishing and associating in the publication of papers, periodicals, pamphlets, books, tape recordings and recordings of all other kinds promulgating said teachings.
- Providing facilities for the study of comparative religion, philosophy, esoteric science and art to the general public throughout the world.

What is Gnosis

Gnosis is Greek for “knowledge.” Gnosis refers to experiential knowledge, rather than intellectual or conceptual knowledge.

The venerable science of Gnosis is the universal and essential “knowing” that arises from the experience of objective reality, universally experienced by all those who fully awaken and develop their consciousness. The science or path to arrive at knowing that reality for oneself, in ones own experience, is also called Gnosis, because it leads to the acquisition of one’s own Gnosis of fundamental truth.

“The society is the individual. The world is the individual. If the individual fundamentally changes, the world will inevitably change.” - V.M. Samael Aun Weor.

The Masters and the Path

By CW Leadbeater. First published in 1925



The Masters (an excerpt) Chapter I

The Existence Of The Masters General Considerations

The existence of Perfected Men* is one of the most important of the many new facts which Theosophy puts before us. It follows logically from the other great Theosophical teachings of karma and evolution by reincarnation. As we look round us we see men obviously at all stages of their evolution-- many far below ourselves in development, and others who in one way

or another are distinctly in advance of us. Since that is so, there may well be others who are very much further advanced; indeed, if men are steadily growing better and better through a long series of successive lives, tending towards a definite goal, there should certainly be some who have already reached that goal. Some of us in the process of that development have already succeeded in unfolding some of those higher senses which are latent in every man, and will be the heritage of all in the future; and by means of those senses we are enabled to see the ladder of evolution extending far above us as well as far below us, and we can also see that there are men standing upon every rung of that ladder.

There is a considerable amount of direct testimony to the existence of these

*Men - is used as a generic term for both sexes.

Perfected Men whom we call Masters, but I think that the first step which each one of us should take is to make certain that there must be such men; only as a later step will it follow that those with whom we have come into contact belong to that class. The historical records of every nation are full of the doings of men of genius in all the different departments of human activity, men who in their special lines of work and ability have stood far above the rest-- indeed, so far that at times (and probably more often than we know) their ideals were utterly beyond the comprehension of the people, so that not only the work that they may have done has been lost to mankind, but their very names even have not been preserved. It has been said that the history of every nation could be written in the biography of a few individuals, and that it is always the few, towering above the rest, who initiate the great forward steps in art, music, literature, science, philosophy, philanthropy,

statecraft, and religion. They stand high sometimes in love of God and their fellow-men, as great saints and philanthropists; sometimes in understanding of man and Nature, as great philosophers, sages and scientists; sometimes in work for humanity, as great liberators and reformers. Looking at these men, and realizing how high they stand among humanity, how far they have gone in human evolution, is it not logical to say that we cannot see the bounds of human attainment, and that there may well have been, and even now may be, men far further developed even than they, men great in spirituality as well as knowledge or artistic power, men complete as regards human perfections-- men precisely such as the Adepts or Supermen whom some of us have had the inestimable privilege to encounter?

This galaxy of human genius that enriches and beautifies the pages of history is at the same time the glory and the

hope of all mankind, for we know that these Greater Ones are the forerunners of the rest, and that They flash out as beacons, as veritable lightbearers to show us the path which we must tread if we wish to reach the glory which shall presently be revealed. We have long accepted the doctrine of the evolution of the forms in which dwells the Divine Life; here is the complementary and far greater idea of the evolution of that Life itself, showing that the very reason for that wondrous development of higher and higher forms is that the ever-swelling Life needs them in order to express itself. Forms are born and die, forms grow, decay and break; but the Spirit grows on eternally, ensouling those forms, and developing by means of experience gained in and through them, and as each form has served its turn and is outgrown, it is cast aside that another and better form may take its place.

Behind the evolving form burgeons out ever the Life eternal, the Life Divine. That Life of God permeates the whole of nature, which is but the many-coloured cloak



which He has donned; it is He who lives in the beauty of the flower, in the strength of the tree, in the swiftness and grace of the animal, as well as in the heart and soul of man. It is because His will is evolution that all life everywhere is pressing onward and upward; and it is therefore that the existence of Perfected Men at the end

of this long line of ever-unfolding power and wisdom and love is the most natural thing in the world. Even beyond Them-- beyond our sight and our comprehension-- stretches a vista of still greater glory; some hint of that we may endeavour to give later, but it is useless to speak of it now.

The logical consequence of all this is that there must be Perfected Men, and there are not wanting signs of the existence of such Men in all ages who, instead of leaving the world entirely, to pursue a life of their own in the divine or superhuman kingdoms, have remained in touch with humanity, through love of it, to assist its evolution in beauty and love and truth, to help, as it were, to cultivate the Perfect Man-- just as here and there we find a botanist who has special love for plants, and glories in the production of a perfect orange or a perfect rose.

The Testimony Of the Religions

The records of every great religion show the presence of such Supermen, so full of the Divine Life that again and again they have been taken as the very representatives of God Himself. In every religion, especially at its founding, has such an One appeared, and in many cases more than one. The Hindus have their great Avatars or divine incarnations, such as Shri Krishna, Shri Shankaracharya, and the Lord Gautama Buddha, whose religion has spread over the Far East, and a great galaxy of Rishis, of Saints, of Teachers; and these Great Ones took interest not only in awakening men's spiritual natures, but also in all affairs that made for their well-being on earth. All who belong to the Christian world know, or ought to know, much about the great succession of prophets and teachers and saints in their own dispensation, and that in some way (perhaps not

clearly understood) their Supreme Teacher, the Christ Himself, was and is Man as well as God. And all the earlier religions (decadent as some of them may be amid the decay of nations), down even to those of primitive tribes of men, show as outstanding features the existence of Supermen, helpers in every way of the childlike people among whom They dwelt. An enumeration of these, interesting and valuable as it is, would take us too far aside from our present purpose, so I will refer the reader for it to Mr. W. Williamson's excellent book *The Great Law*.

Recent Evidence

There is much direct and recent evidence for the existence of these Great Ones. In my earlier days I never needed any such evidence, because I was fully persuaded as a result of my studies that there must be such people. To believe that there were such glorified Men seemed perfectly natural, and

my only desire was to meet Them face to face. Yet there are many among the newer members of the Society who, reasonably enough, want to know what evidence there is. There is a considerable amount of personal testimony. Madame Blavatsky and Colonel Olcott, the co-founders of The Theosophical Society, Dr. Annie Besant, our present President, and I myself-- all of us have seen some of these Great Ones, and many other members of the Society have also been privileged to see one or two of Them, and there is ample testimony in what all these people have written.

It is sometimes objected that those who saw Them, or fancied that they did so, may have been dreaming or perhaps deluded. The chief reason, I think, for the possibility of such a suggestion is that we have very rarely seen the Adepts at a time when both They and we were in our physical bodies. In the early days of

the Society, when only Madame Blavatsky had developed higher faculties, the Masters not infrequently materialized Themselves so that all could see Them, and



H.P. Blavatsky with Masters Morya, Kuthumi and Comte de St. Germain.

showed Themselves thus physically on various occasions. You will find many records of such happenings in the earlier history of our Society, but of course the Great One so showing Himself was not in His physical body, but in a materialized form.

Many of us habitually and constantly see Them during our sleep. We go out in our astral bodies (or in the

mental body, according to our development) and we visit Them and see Them in Their physical bodies; but we are not at that time in ours, and that is why on the physical plane people tend to be sceptical about such experiences. Men object: "But in these cases either you who saw Them were out of the physical body, and may have been dreaming or deluded, or Those who appeared to you came phenomenally and then disappeared again; so how do you know that They were what you suppose Them to be?"

There are a few cases in which both the Adept and the person who saw Him were in the physical body. It happened with Madame Blavatsky; I have heard her testify that she lived for some time in a monastery in Nepal, where she saw three of our Masters constantly in Their physical vehicles. Some of Them have come down more than once from Their mountain retreats into India in Their physical

bodies. Colonel Olcott spoke of having seen two of Them on those occasions; he had met the Master Morya and also the Master Kuthumi. Damodar K. Mavalankar, whom I knew in 1884, had encountered the Master Kuthumi in His physical body. There was the case of S. Ramaswami Iyer, a gentleman whom I knew well in those days, who had the experience of meeting the Master Morya physically, and has written an account of that meeting which I shall quote later; and there was the case of Mr. W. T. Brown of the London Lodge, who also was privileged to meet one of the Great Ones under similar conditions. There is also a vast amount of Indian testimony which has never been collected and sifted, mainly because those to whom these experiences came were so thoroughly persuaded of the existence of Supermen and of the possibility of meeting Them that they did not regard any individual case as worthy of record.

Personal Experience

I myself can report two occasions on which I have met a Master, both of us being in the physical vehicle. One of Them was the Adept to whom the name of Jupiter was assigned in the book of The Lives of Alcyone, who greatly assisted in the writing of portions of Madame Blavatsky's famous work Isis Unveiled, when that was being done in Philadelphia and New York. When I was living at Adyar, He was so kind as to request my revered teacher, Swami T. Subba Row, to bring me to call upon Him. Obeying His summons we journeyed to His house, and were most graciously received by Him. After a long conversation of the deepest interest, we had the honour of dining with Him, Brahman though He be, and spent the night and part of the next day under His roof. In that case it will be admitted that there could be no question of illusion. The other Adept whom I had the privilege of encountering physically was

the Master the Comte de St. Germain, called sometimes the Prince Rakoczy. I met Him under quite ordinary circumstances (without any previous appointment, and as though by chance) walking down the Corso in Rome, dressed just as any Italian gentleman might be. He took



Master Kuthumi

me up into the gardens on the Pincian hill, and we sat for more than an hour talking about the Society and its work; or perhaps I should rather say that He spoke and I listened, although when He asked questions I answered.

Other members of the Brotherhood I have seen under

varying circumstances. My first encounter with one of them was in a hotel in Cairo; I was on my way out to India with Madame Blavatsky and some others, and we stayed in that city for a time. We all used to gather in Madame Blavatsky's room for work, and I was sitting on the floor, cutting out and arranging for her a quantity of newspaper articles which she wanted. She sat at a table close by; indeed my left arm was actually touching her dress. The door of the room was in full sight, and it certainly did not open; but quite suddenly, without any preparation, there was a man standing almost between me and Madame Blavatsky. Within touch of both of us. It gave me great start, and I jumped up in some confusion; Madame Blavatsky was much amused and said: "If you do not know enough not to be startled at such a trifle as that, you will not get far in this occult work." I was introduced to the visitor, who

was not then an Adept, but an Arhat, which is one grade below that state; He has since become the Master Djwal Kul.

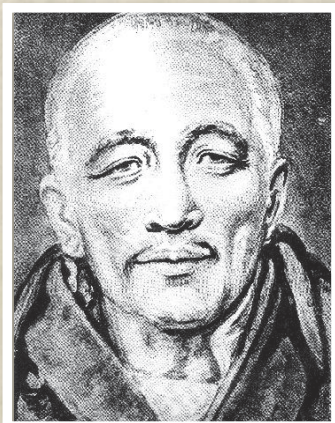
Some months after that the Master Morya came to us one day, looking exactly as though in a physical body; He walked through the room where I was in order to communicate with Madame Blavatsky, Who was in her bedroom inside. That was the first time I had seen him plainly and clearly, for I had not then developed my latent senses sufficiently to remember what I saw in the subtle body. I saw the Master Kuthumi under similar conditions on the roof of our Headquarters at Adyar; He was stepping over a balustrade as though He had just materialized from the empty air on the other side of it. I have also many times seen the Master Djwal Kul on that roof in the same way.

This would, I suppose, be considered less certain

evidence, since the Adepts came as apparitions do; but, as I have since learned to use my higher vehicles freely, and to visit these Great Ones in that way, I can testify that Those who in the early years of the Society came and materialized for us are the same Men whom I have often since seen living in Their own homes. People have suggested that I and others who have the same experience may be but dreaming, since these visits take place during the sleep of the body; I can only reply that it is a remarkably consistent dream, extending in my own case over forty years, and that it has been dreamt simultaneously by a large number of people.

Those who wish to collect evidence about these matters (and it is quite reasonable that they should wish to do so) should turn to the earlier literature of the Society. If they meet our President, they can hear from her how many of the Great Ones she has seen

on different occasions; and there are many of our members who will bear witness without hesitation that they have seen a Master. It may be that in meditation they have seen His face, and later have had definite proof that He is a real being. Much evidence may be found in



Master Djwhal Khul

Colonel Olcott's Old Diary Leaves, and there is an interesting treatise called Do the Brothers Exist? written by Mr. A. O. Hume, a man who stood high in the Civil Service in India, and worked much with our late Vice-President, Mr. A. P. Sinnett. It was published in a book entitled Hints on Esoteric

Theosophy. Mr. Hume, who was a sceptical Anglo-Indian with a legal mind, went into the question of the existence of the Brothers (as the Masters are also called, because They belong to a great Brotherhood, and also because they are the Elder Brothers of humanity) and even at that early date decided that he had overwhelming testimony that They did exist; and very much more evidence has accumulated since that book was published.

The possession of extended vision and other faculties resulting from the unfolding of our latent powers has also brought within our constant experience the fact that there are other orders of beings than the human, some of whom rank alongside the Adepts in a grade of existence higher than our own. We meet with some whom we call Devas or Angels, and with others whom we see to be far beyond ourselves in every respect.

Precariousness of the Human Psyche

Lecture by VM Samael Aun Weor



Inverencial peace!

Tonight there have been some marvelous, extraordinary artistic presentations here. The last one alludes in an emphatic way to the liberation of the human being. From this podium my sincere congratulations go out to the Gnostic brothers who have performed this drama. I also have to thank the singers for the wonderful music with which they've entertained us this evening.

Concentrating specifically on the drama that all of you have just seen here in this play, I'm going

to give a brief, but clear and precise, talk.

Certainly, as you have all seen allegorized here, within each person, within each one of us, there are many persons. This, precisely this, belongs to revolutionary psychology. My book, entitled *A Treatise of Revolutionary Psychology*, will be out soon.

In the name of truth we must recognize that we do not have a defined individuality. I would say, clearly, that within each person live many people. This could be rejected by the fanatics of the materialistic dialectic, but it could never be rejected by truly intelligent people.

Anger, greed, lust, envy, pride, laziness, and gluttony, with all their ramifications, deep down constitute a series of successive I's that live within us here and now.

Within us there is presently not an authentic individuality. No one is the same person for even half an hour. If I were to think that one of you was the same person for half an hour, obviously I would not only be abusing you, but what's worse, I would also be hurting myself.

So then, we don't have an authentic individuality. The self that today swears eternal love to a woman is later displaced by another self that has nothing to do with that oath. The self that today swears eternal love for a cause is later displaced by another self that has nothing to do with that cause.

I have said many times that our Gnostic Movement is a train in motion. Some passengers get on at one station and get off at another; very rare is the person who reaches the final station.

This is because, in the reality of truth, people do not have a permanent center of gravity; within each person there are many people. This also explains

the Doctrine of the Many. This also emphatically explains the multiple contradictions that take place within our psyche.

If we were able to see ourselves just as we are in a full-length mirror, we would go crazy. We are full of terrible contradictions. No sooner do we affirm something than we deny it; no sooner do we offer friendship to someone than we are their enemies; no sooner do we get excited about a business than we toss it away.

We do not have continuity of purpose. Sometimes we say, "I'm going to study medicine or law," and then we change our mind and say, "No, no, I'm not interested in medicine anymore, I'm going to find something else to study." Sometimes we say, "I'm going to join the ranks of Gnosis, I'm going to work for the Revolution of the Consciousness," unfortunately, someone offers us a drink, or a person of the opposite sex appears in our path and the house of cards comes tumbling down, or maybe someone

describes to us the possibility of making a lot of money and profit and then the magnificent intentions that we had are left in ruins.

I have seen many people in this Gnostic path who used to come listen to us fifteen, twenty, twenty-five and even thirty years ago, who suddenly disappeared, and then, now old, returned, saying, "I'm going to be a Gnostic, I want to follow the Path of the Revolution of the Consciousness, I want to fight to liberate myself..."

Everyone comes and goes; there is no Permanent Center of Gravity. We are true marionettes moved by invisible strings. Each one of our selves, as you have seen here in the play, controls us by means of invisible strings.

It has been said that Mary Magdalene had seven demons inside her and that Jesus, the great Kabir, took them out of her body. Those are the seven capital sins. This does not

mean that there are not many other egos. Virgil, the poet of Mantua, said, "Though we had a thousand tongues to speak and a palate of steel we would not be able to fully name them all..." That's how innumerable our defects are!

So then, what you have all seen represented here tonight in the form of a play, has a true reality.

The Doctrine of the Many states that we do not have an individual I, but many I's. There is the "I love," the "I hate," the "I am jealous," the "I am bitter," the "I have resentments," the "I have lust," the "I'm going to get even," the "I am a businessman," the "I need money," etc., etc., etc.

All of those multiple I's quarrel with each other, they fight for supremacy, each one of them wants to be the master, the best, the lord of the manor.

We truly resemble a house full of servants, each one of those servants feeling that they are the master, none of them

feeling small, each one wants to command.

So then, where is our true reality? Which one is our authentic individuality? Tonight's play has been clear and objective for those who are truly ready to comprehend.

The consciousness is the worthiest thing that we have inside of us. Unfortunately it is embottled, bottled up in, stuffed into all of those I's that dwell within us.

Now you will understand why people have the consciousness asleep. Nevertheless, everyone believes themselves to be awake. If everyone present here truly realized that they are asleep, you would all stop being machines, you would become awakened people.

Some time ago I witnessed an unusual incident in the street in the middle of the Federal District [Mexico City]. I'm speaking about a young man

who worked at the Light and Power company. That young man came calmly down the street. When passing close to a building situated on a corner, a piece of material that formed part of the cornice of the building fell like a lightning bolt on his head. The young man was, in fact, knocked unconscious, laid out on the ground, possibly dead. His companions collected him, between life and death, and carried him away.

There's nothing astonishing about this, right? A piece of a cornice of an old building falling on someone and knocking them out, among so much humanity this seems normal; it's a matter of being an accident and really this is nothing new.

What's novel is not in this, no my dear Gnostic brothers and sisters, what is novel is in the multitude, in tremendous numbers of people that gathered beneath the ruins of that building in

order to look up, and it was those people that situated themselves underneath, exactly underneath that piece of cornice in order to look straight up. That was what left me astonished. Here we have the state of unconsciousness in which humanity is found.

I also remember something extraordinary that happened some 20 years ago. It happened that while I was in a market called "Mercado Gomez" in the Colonia Federal of Mexico City, a dynamite storehouse suddenly exploded. So many things were flying through the air; it seemed as if the earth had shuddered; dust, ruins, desolation....

Women ran out of the market with their children. Merchants left their posts without caring about either the money or the merchandise. Then something extraordinary happened: the firemen arrived-good servants of humanity, the "smoke-eaters" as we always call them

here, eager, yes, to give even the last drop of blood for their fellow man, since this is how those long-suffering men are, who truly sacrifice themselves for the people.

When I saw them arrive in their trucks with their sirens and bells sounding, I could only exclaim, "Of all those who are right now entering the place that exploded, not one will come out alive!" And no sooner said than done, the second explosion came and those men were blown to bits. They were never found. The only thing that could be found was one sergeant's boot.

Of course they received a great deal of praise for their merit, their bravery, and they truly deserve it, but there is something more: There is no doubt that those men were sleeping. Yes, their consciousness was deeply asleep. If they had been awake it would not have occurred to them to go into a dynamite storehouse.

So then, the poor people are asleep, and it is because they have the consciousness unfortunately stuffed into all those I's that we carry within us and that personify our defects.

We are poor machines controlled by invisible strings, those I's have us in their clutches. This is what tonight's performance has represented in such a clear and such a marvelous way.

Many times in the infinite cosmos there is some catastrophe. It could be the case that one planet collides with another, and then the cosmic forces of that catastrophe reach the Earth, they touch the human machines, injuring them, and millions of human beings launch themselves into war against millions of human beings, raising flags and banners, saying, "I'm going to fight for freedom, for democracy," etc., etc., etc.

Gnostic Editions

**Books by
V.M. Samael Aun Weor**

Current English Publications

- The Perfect Matrimony
- The Great Rebellion
- Tarot and Kabbalah
- Revolutionary Psychology
- Buddha's Necklace
- Yes There is a Hell a Devil & Karma
- Lamasary Exercises
- Secret Doctrine of Anahuac
- Treatise of Alchemy
- The Igneous Rose
- The Revolution of the Dialectic
- Egyptian Tarot Deck
- Technique for the Dissolution of the I
- Introduction to Gnosis
- The Virgin of Carmel
- The Book of the Dead
- Book of the Virgin of Carmel
- For the Few
- Magnum Opus
- The Message of Aquarius

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www.igasli.it/opera.html

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They are millions of machines fighting against millions of machines, all of them unconscious, all asleep. They don't realize that what is happening is that they have been injured, touched by very high voltage electrical currents.



And what can we say about the Solioonensius? It happens that sometimes the sun Baleooto comes near our solar system. When that happens, our solar system has a tremendous reaction: It sets a great, high voltage electrical force into motion, and the whole Earth, so to speak, receives a voltage of

extraordinary forces. As a consequence or corollary, unconscious human machines, without knowing what to do, without feeling any kind of moral responsibility, launch themselves into the grand revolutions.

That's how the Revolution of 1917 broke out. Then what happened? The Czar and the Czarina were sacrificed, and the head of the Czar, stuck on a pole, was paraded through the streets of Moscow.

Similar Solioonensius occurred in ancient Egypt. Between dynasties there were such Solioonensius, and the people launched themselves violently against their rulers. We can still remember the unusual case of one of those drunken and bloody revolutions. The people, during the Solioonensius, killed all of their rulers, and their bodies were strung on an iron cable, a macabre necklace which was then tied to a number of bulls and cast into the Nile.

Violent Solioonensius produced another similar case. At that time, in order to raise a new government, a barbarous system was established. It demanded that the man who had the greatest quantity of human eyes placed in gigantic vases could become Pharaoh, and of course, you can imagine how many victims there were, how many people were left without their dearly beloved eyes.

Between one dynasty and another there were unusual cases and these were always due to the Solioonensius.

And what can we say about the French Revolution? Millions of persons perished in it. Marie Antoinette and Louis XVI lost their heads. The guillotine respected no one, not even Guillotin, the macabre inventor of such a horrifying weapon; not even Robespierre, who had wanted to make an extraordinary revolution. That grim man had to climb the scaffold, and he wrote "Credo Uni Deo" in his own blood on the gallows stone.

The French Revolution would never have broken out if there had not been a Solioonensius.

What could we say, also, about sun spots? We know very well that these happen periodically. It was sun spots that provoked the war of 1914-1918. It was sun spots, easily and very clearly seen from all of the world's observatories, that made the people so restless and frustrated, that carried them into the battles of the Second World War.

But people who have a consciousness perfectly asleep, who know nothing of these things, who don't believe these things at all, raise their flags, bring out their banners to fight for democracy, to make a better world, etc., etc., etc.

So then people are asleep, deeply asleep, and they will continue sleeping until they resolve to put an end to all of those I's that personify our errors, and which we carry inside of us here and now.

We think that we are individuals when we are nothing but machines. We never accept being called “machines,” we can’t accept that we are thought



of as being asleep. We feel that we are awake, very awake, but in truth we are asleep.

Now you will understand why the Christ, there at Calvary, exclaimed, “Father, forgive them; for they know not what they do.” If those who had crucified him had been awake, you can all be absolutely sure that they would not have crucified him. Who, what awakened person would

dare to crucify the Lord of Glory? What awakened person would dare, for example, to poison a Gautama, the Buddha Shakyamuni? What awakened person would have dared to give poison to Milarepa, that powerful initiate of Tibet? Only sleeping people are capable of those things!

Continuing, then, with these discussions I say: We need to wake up! Above all we have to accept the Doctrine of the Many.

I don’t want to make you accept that doctrine in a dogmatic way here. I only want to invite you to acceptance through in-depth analytical reflection. It will be enough if we comprehend that we are full of terrible contradictions. It is enough to know that we are not the same person for even half an hour.

We ourselves realize our contradictions, but we tidy them up, trying to do a mental balancing act with the purpose of deceiving ourselves.

If we accepted our contradictions, if we accepted that one moment we're saying one thing and another moment we're saying something else, that today we are swearing our love and tomorrow we are hating, then we would end up frankly going crazy.



That is why we prefer to deceive ourselves and to come out with such lucid phrases as, "Well, because now I have reflected...", "Well, because I thought it better not to do it that way, it's better do it another way," etc. That's how we deceive ourselves: "Yes, it's because I'm very thoughtful..." "Yes, it's because analyzing

things, to me it's better in this way and not the way I had thought at first." What a foolish way of deceiving ourselves, no?

Where is our individuality? Today we say one thing and tomorrow another, today we mean one thing and tomorrow another. Which is our true continuity of purpose?

Inside of us live many people, many ghosts of ourselves, many I's. Every one of those I's is a complete person in itself. That is to say, within a human body live many persons. The "I hate" lives there, the "I love," the "I envy," the "I'm jealous," the "I have lust," etc., etc., etc.

There are also, we could say, conjurer I's, which are capable of producing noises, sounds, lifting tables, doing all sorts of juggling acts; that is well known by specialists in practical magic and in psychism of the experimental sort.

But if we do not analyze, if we do not reflect on the Doctrine

of the Many, if we merely reject it out of hand, “just because,” if we do not let ourselves be open to what is new, then no change at all will be possible.

When we accept the Doctrine of the Many then we have the possibility of changing. When we accept the Doctrine of Many, we are truly resolved to eliminate that “many” that live in our interior, with the aim of freeing the consciousness and radically awakening. Above all, it becomes necessary to accept the Doctrine of the Many.

It is precisely in practical life that we can self-discover ourselves. Practical life is a marvelous psychological gymnasium where we can self-discover ourselves in relation with our fellow human beings, with our friends, in relation with our coworkers, in the house, in the office. If we are alert and vigilant like a lookout in wartime, we self-discover ourselves.

A discovered defect must be properly judged, analyzed, studied, and afterward dissolved, disintegrated. Observation, judgment and execution are the three phases of the work for putting an end to all those I's that we carry inside of us and that deep down torture us.

First, it has been said that spies in war are discovered, second, they are judged and third, they are taken to face the firing squad. This is how we must proceed with those I's that we carry inside of us. First, discover them in relation with our fellow human beings, second, study them, third, disintegrate them.

When we have discovered an I, it is worth the effort for us to analyze it, but for the process of the disintegration we have need of a force that is superior to the mind. The mind itself cannot eliminate any defect, it cannot radically alter it. The mind can

only pass defects from one level to another, hide them from oneself or from others, justify them, etc., but cannot fundamentally alter them.



We need to eradicate the psychological defects from our psyche, and this is only possible by appealing to a power that is superior to the mind.

Tonight, here, in the play, the Divine Mother appeared. In the play we see how Adam groans, pleads, asks the Divine Mother to disintegrate this or that psychological defect, and She arrives with her spear,

wounds the error, turns it into cosmic dust. This is how we must proceed.

That Divine Mother that all religions love, God Mother, exists within us here and now. It is necessary to appeal to that adorable Mother, it is necessary to ask Her to help us. She can, with her magnificent power, eliminate from our psyches the defects that we have, firstly, observed and secondly, judged.

We first need to observe and then judge, before asking the Divine Mother to eliminate this or that psychological self from our interior. If we wanted to eliminate the I's based purely on analysis, we could not do it. We need to utilize the power of the Divine Mother. She is a part of our own divine, subliminal Inner Being and if we invoke her with purity of heart She will help us.

Therefore that is the obvious path to follow for the disintegration of the I's. Since

a percentage of consciousness is in each one of them, if we disintegrate them, to the extent that we keep disintegrating them, the consciousness there bottled up will be liberated.

And when the totality of the I's has already been disintegrated, when the sinning Adam can raise his sword on high in order to shout, "Long live Liberation!" as was portrayed here, tonight, in a play, then the consciousness in its totality will be liberated, awake.

Having awakened consciousness is something extraordinary. When one has the consciousness awakened, one can experience the Truth directly, right here and now. When one has awakened consciousness, one can see, hear, touch and feel the great realities of life and of death. Those who have the awakened consciousness can remember their previous lives. Those who have the awakened consciousness can experience, in a direct way, That which is Real.

Above all we need to experience the Truth. Jesus the Christ said, "Know the Truth and it will make you free." The Truth is not a question of theories or opinions or ideas. An opinion, as respectable as it may be, is nothing but an opinion and is never the Truth. Any idea that we have about Truth is not the Truth. Any logical concept that we may create about the Truth, is not the Truth.

The Truth needs to be experienced, as when one puts their finger in the flame and is burned, or as when one swallows water and chokes. The Truth is a question of direct, lived experience, not a matter of theories.

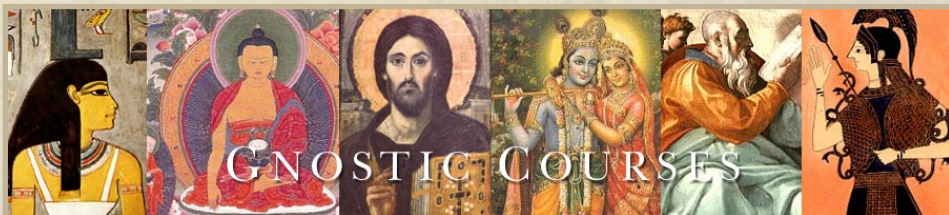
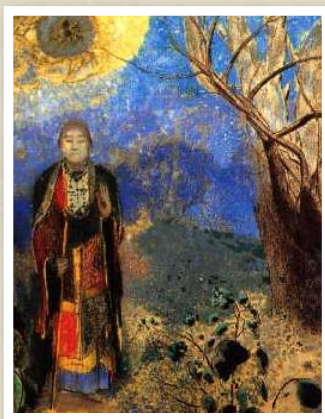
Subjective rationalism can build very beautiful concepts, but that is not the Truth. Two people debating can speak wonders...

What can reason do? Reason can do anything. With reason we can make a flea into a horse, or a horse into a flea. And then?

Reason can build wonders. If we listen to two people debating, one a Spiritualist and the other a Materialist, the Spiritualist would be able to expound any doctrine with a marvelous, extraordinary logic, and the Materialist, through antithesis, through opposition, would be able to create a beautiful analytical, logical, perfect theory. And what? Which of those two theories-both logical, both structured based on a rational dialectic-is the Truth? Reason covers everything! The psychological process of the one and the other can be very judicious, respectable, and whatever you will, but that is not the Truth. The Truth must be experienced, I repeat, as when one puts one's finger into the fire and is burned.

"Know the Truth and it will make you free," said the Christ. Disintegrate the I's, reduce them to cosmic dust and the consciousness will be free, awake!

Then and only then will we be able to experience, in a clear way, that which is the Truth, That which is Real, that which can make us free here and now!



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What does it mean to live a religious life?

By an Instructor

What does it mean to be religious, to live a spiritual life or to live with faith and trust in that which is invisible to the senses? Does it mean to practice a rigorous regime of meditation 5 hours per day? Does it mean to chant mantras, or pray to a God, a Master or to visualize our Guru? Does it mean to always have God in our mind? Does it mean to attend a temple, ritual or ashram? Does it mean to read all the books by the Masters and to be able to quote them verbatim?

These are legitimate and important questions to face honestly and openly as a seeker of "truth". Can I live a religious life? When I say "I", I am referring to you and me and the question that we are investigating is whether the outward forms of religion can make one religious and transform us? If I follow a particular belief, method or

system does this mean that I am religious, or just merely following another belief invented by the mind to make me feel secure or that I will have immortality in the after life.

Firstly let us investigate the root meaning of the word "religion". The word religion comes from the Latin word RELIGARE, which translates as "to bind fast", to bind or unite with something, or in this context to bind with God. It's also the same with the word Yoga, which derives from the Sanskrit word 'Yuj' - meaning to unite. The word that shares the same root in English is yoke, and it is also translated as meaning union or to bind together.

So by analysing the meaning of the word religion or yoga we come closer to understanding what religion means. Religion implies a union with God, and union implies that we are in disunion, or that we need to unite with something bigger than ourselves to feel whole or complete or "saved"- as Christians like to say. It is a

universal human need to feel whole, to have a purpose and to feel secure. We seek this divine union in a relationship, a God or Guru, a particular holy mission or by simply practicing meditation to attain this elusive union with the divine.



If we look at our history we can see that the world lives in constant struggle and conflict; wars have plagued the history of mankind. Wars over land, food and whose God is better, who's religion is "right". This state of conflict we live in is

the result of our psychological space or the atmosphere of our own minds. The external world is the result of our internal world.

Let us go into this aspect of conflict and look at some common human thoughts and emotions. When we say; "should I do this or that; how do I become better; I am right they are wrong; I am sinful so I must be redeemed; I don't like that I'm jealous, envious, angry and I want to change; I want more money; I want to succeed; I want to be respected; I want love", and it goes on and on. All these human thoughts and emotions actually create tension, conflict and result in depression, resentments and even mental illness.

So how can I live a religious life, which means a unified life, when I am disunited or fragmented? Is it possible to be whole when I am living a contradictory life?

We may have some moments of calm and peace that come naturally when we are close to nature or with the person we love, but generally we live an un-religious life, even though we may aspire to live religiously.

This is the dilemma we all face. We are inharmonious but we want harmony. We are angry but we don't want to be. We get jealous but we want to dissolve it. We feel impure so we want purity. We are lustful and we want chastity. If I am a lustful person how can I be chaste? How can I with my lust for sex, for food, for money, for spiritual experience – ever become chaste, and what does it mean to be chaste? Has chastity just become repression or control, and thus resulting in more conflict? What is the real meaning of chastity as this too is always associated with religion?

So is living a religious life trying to change the elements or entities that create disunity

and conflict in our psyche? Or does the act of trying to change or improve something about our self create yet more conflicts?

The point I am trying to illustrate is that we desire to “become”, that is, if we are a person who aspires to a religious life we also desire something, and in that desire is the cause of suffering. Desire leaves us feeling empty and disconnected and creates disorder in our mind.

Can we see that when there is desire we create a separation, creating friction or tension within us? Through yearning, trying and forcing to control we actually create disorder, and unfortunately it is in this state that we also approach the spiritual or the divine.

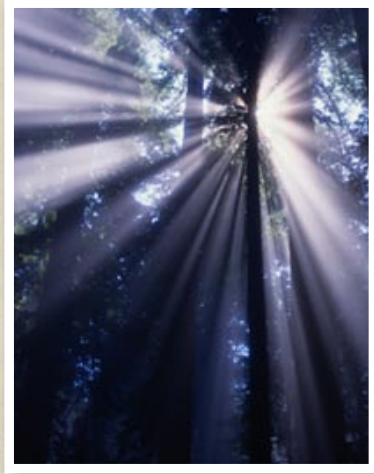
We can observe that when we push something there is a reaction, whether it be a person or an object, there is always a reaction. And the problem is we do the same

when we approach the infinite, we also “push”, or we desire to attain - to reach the other shore.

We look at this shore that we are on as the problem so we want to get to the other shore, we can call it heaven or nirvana, but we want to “get there”, and this is our dilemma. We think that once my mind is purified then I can get to the other shore. So we then set out to struggle to change, to fight with oneself, self against self, myself fighting another “I” / myself. We then create an even bigger problem, as not only do we have all our everyday conflicts, now we have new “spiritual” conflicts.

These new spiritual conflicts create an illusion in us that we are working the path that we must battle to “dissolve” the ego, to purify the “myself”. When in actuality it is our ego struggling to control the ego, or the ego trying to purify itself - and living in this way could not be further from living religiously. If there is any form of conflict or disunion

within us, even if it is for a so-called higher purpose, it is still a desire that is behind it, and desire is egotistical. Where there is desire, love is not.



Can we then say that living religiously is living without disunion or conflict? If this is so then why do we need all the trappings and dogma of so called religion? If living harmoniously from moment to moment with an effortless awareness without desire, then does this imply living religiously? Do we need to create so much tension and concentration to understand ourselves? And who is the one

trying to change, to become illuminated and awakened? If this yearning for change comes from desire then it creates more tension and disorder within us. Then we become vulnerable to try to remedy the situation through following or inventing a set of techniques or belief systems to manufacture a change within us.

We can say that to live religiously means to not think about trying to live religiously; it is a natural state without desire and in this state free of desire there is religious experience. In this new state we enter into another dimension and consciousness has free expression. It is only in this state, free of conditioning from the past and comparison, that we can truly live freely and religiously.

To live religiously implies inner harmony, union and peace of mind, and if we are constantly searching, analysing, weighing up and comparing then disorder begins, which is

opposite to religion, to living "RELIGARE".

To live religiously can also mean to have an open, calm mind without the normal process of conditioned thought. Living religiously is an inner state that has nothing to do with external religion, which in fact can limit our mind and create even more conflicts between people. To live in the moment with an effortless direct clear perception without the "filter" of the "myself" or the ego is to live religiously.

The word religion means order, harmony and unity, so while we are living in disorder we cannot be living religiously. Right meditation from moment to moment brings order to the mind, not in the future but now in this moment...

The legacy of Samael Aun Weor



Samael Aun Weor, (*pronounced sam-ayel a-on vay-ohr*) was born in Colombia during the middle of an earthquake on March 6th 1917, he disincarnate on the Christmas of 1977 on December 24th, in Mexico City, where he spent most of his life. He was a prolific writer, philosopher, esoteric scientist, anthropologist and teacher of the Gnostic Esoteric Mysteries. Samael Aun Weor worked tirelessly for humanity, and made it his life's purpose to investigate and unveil the mysteries of the cosmos and human nature.

Samael Aun Weor, together with his wife Litelantes founded the first Gnostic Anthropological school in the early 1950's with the sole

aim of bringing to humanity the wisdom of Gnosis and the keys to attaining self-knowledge.

Samael Aun Weor wrote over sixty books and gave hundreds of lectures on the path to self-knowledge. He renounced personal income from the sale of his books and the giving of lectures. However with the help of a small but dedicated group of students he was able to accomplish a grandiose work leaving to humanity a masterpiece of esoteric writings.

The wisdom contained in his books is not derived via the usual methods of scholarly and historical research, neither are they based on theory or intellectual speculation. Samael Aun Weor acquired his knowledge from metaphysical dimensions of reality and nature which are hidden to most people - but visible to those who choose to work on themselves to prepare and develop spiritual means of perception.

Though his accomplishments are certainly impressive by any standard, they are merely the pale material reflection of the

work he accomplished internally and spiritually. Yet, in spite of his wisdom and generosity towards humanity, he always said:

*“Do not follow me,
I am just a signpost,
reach your own self-realisation”.*

He stated many times that schools and religions can become cages of the mind which impede the reception of truth, yet he also delivered a massive doctrine and states that every religion and sect is necessary, that “all religions are pearls strung on the golden thread of divinity.” A possible resolution is found when one understands that just as a cage can protect one who is bewildered by the unknown, so can it become an obstacle for the realization of truth. Ultimately the teachings call for the student to acquire his own gnosis, or self-knowledge, and the teachings are only a means to that end.

The basis of Samael Aun Weor’s Practical Work is of a psychological nature. He states in many of his books that the purpose of his doctrine is to effect a psychological change. The terms Gnostic, Esoteric or Revolutionary

Psychology are used to describe the psychological methods taught, and are said to be synonymous with the psychological teachings of religion.

In order to achieve psychological transformation, extensive methods of meditation and self-observation are taught and recommended to be practised on a daily basis. The goal of psychological work is the awakening of consciousness and ultimately the state of self-realisation.

The Gnostic Institute of Anthropology continues the legacy left by Samael Aun Weor and today has grown into an international educational non-profit organisation, offering free public classes and courses on meditation, Gnostic Philosophy and Revolutionary Psychology.



Samael Aun Weor



Litelantes

"True wisdom comes to each of us when we realize how little we understand about life, ourselves, and the world around us."

- *Socrates*



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