

# BARBELO

*Gnostic Science for the III Millennium*

OCTOBER 2011

1

AHURA MAZDA,  
LIGHT IN THE DARKNESS

POST-COITUS DEPRESSION

THE SECRET CAUSE OF THE  
PSYCHOLOGICAL PAIN

THE ART OF MEDITATING

SAMAEL AUN WEOR,  
LIFE OF AN ABSOLUTE MAN



**VOPUS**  
A superior way of thinking



# BARBELO

## EDITORIAL NOTE

Now our magazine BARBELO is born as a valid alternative in midst of this black and dark scenery made up by this atrocious Kali-Yuga in which we presently find ourselves. And it is born as a torch whose light will open a passage in the thick fog of the vain intellectualism and the religious and mystic decadence of our time. There is no doubt any more, friend and reader, we are in the total agony of a race (our Aryan race) and its dying death rattles are being felt everywhere in the different strata of life in our world, be it in the political, in the social, in the philosophical, in the religious or in the scientific. It is in moments like these which we are living here and now, when, according to the most renowned exegetes, Gnosis appears as a philosophy capable of giving answers to man's innumerable nonsenses.

Unquestionably ignorance is, has been and will always be the child of lack of light. Goethe, the notable German poet exclaimed: "Light, more light", and he wasn't mistaken in doing so, since the Kali-Yuga is precisely, according to the oriental doctrines, "the absence of light". Humanity, today more than ever, needs a light which enlightens concepts and, above all, indicates anew the route to follow when all ethic, humanistic, religious and philosophic values are about to disappear from the face of our world.

Gnostically speaking we have to rigorously emphasize that the term BARBELO alludes to the Uncreated Ocean of Light. Pistis Sophia (Bible par excellence for the Gnostics since the times of Saint Valentin and his school, that of the Valentinians) explains that the great emanations of Barbelo, the region of the Light of all Lights, can never be understood by the intellectual light of the two-legged three-brained falsely called man. This is due to the fact that the uncreated Light of Barbelo is so different from the intellectualoid light, like oil in regards to water.

Barbelo is our goal and the aim of the fight of all those who in the depth of their hearts are longing for an authentic freedom. The genuine freedom (concept for which men of all times have fought, even creating bloody wars), only comes to us when we have broken the chains of our psychological and animic slavery. These chains are perfectly indicated in the gnostic doctrine which was so appropriately handed to the contemporary world by the Venerable writer, anthropologist, philosopher and ennobled mystic, V.M. Samael Aun Weor. To destroy, disintegrate these chains constituted by the diverse psychological aggregates which we carry inside of ourselves like a disgrace, like a cursed stigma, is the task of Gnosis of all times.



Fortunately for the lovers of truth, each man and each woman whose longings are sincere, clear and firm with regard to the search of our true identity, values and image, can in the gnostic science obtain a real point of support at the time of wanting to cross that door which separates us from the Great Reality, that is, from the Great Light, so extoled since pre-Christian times by the Prophets of all religions, be it from the North, the South, the East or the West of our planet.

In Hebrew language, BARBELO is a name derived from Be-ará-ehohá, which means: God synthesized in four letters, which is equivalent of the divine Tetragrammaton or the place of the Father's silence; dwelling from where also the Son or Savior comes. Clarifying this point, we the Gnostics, as searchers of the Kingdom of the Father, only long to separate ourselves from this illusory world of Maya (like the Hindustanis would say) to establish ourselves in the spheres of the Great Light. To achieve it we drill ourselves in the practice of the so called Three Factors of the Revolution of the Consciousness which are: THE DEATH OF THE ANIMAL EGO, THE SECOND BIRTH AND THE SACRIFICE FOR HUMANITY. This is the last goal of all the efforts and whereto our institutional, doctrinarian and metaphysical directives go.

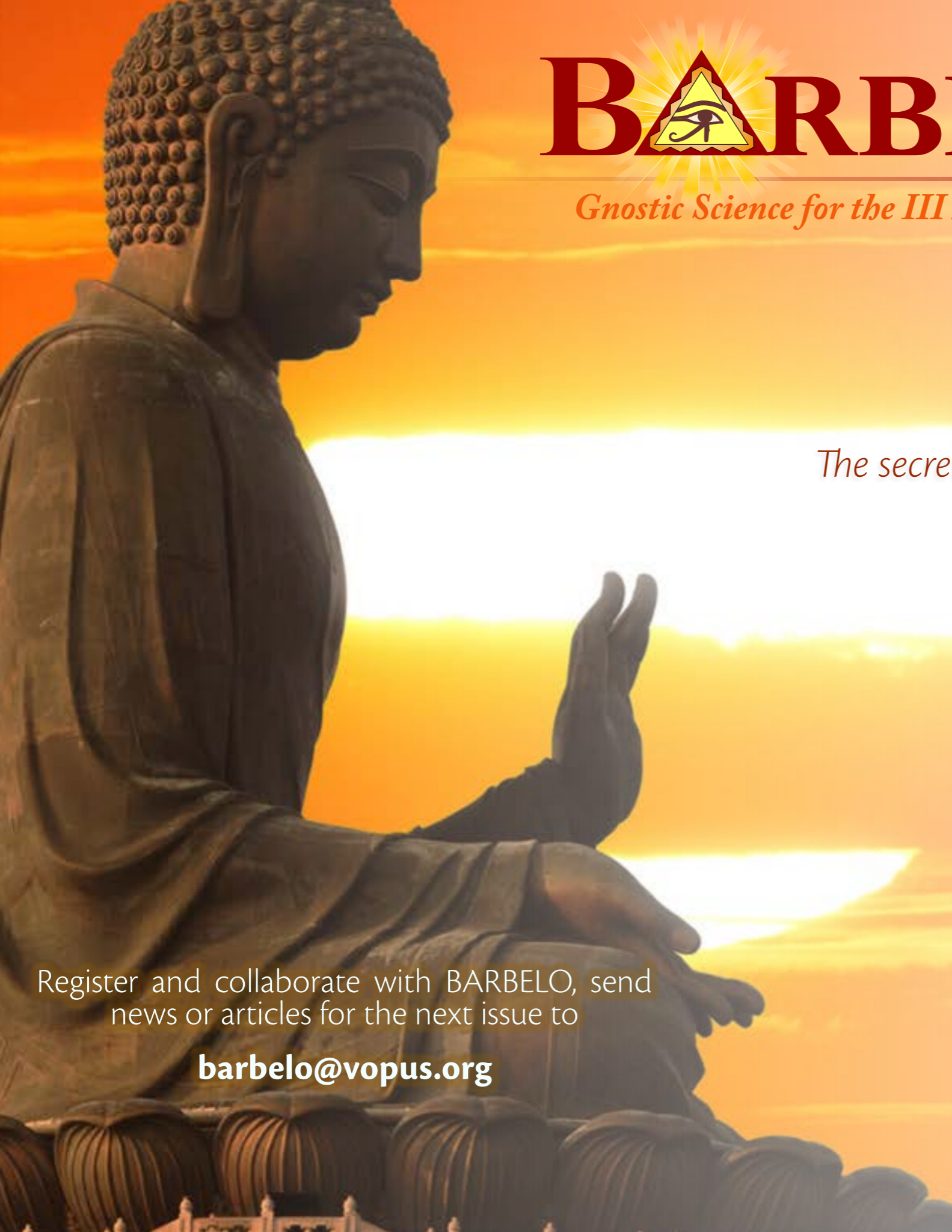
May therefore this window which we today open to our reader, help all of us to, once more, delve into the study of the greatest of all mysteries, which is none other than the mystery of the Father. Each

human creature has inside of themselves an intimate Father and a Mother, and only by reconciling with our secret parents will we be able to return to enjoy the happiness it implies to be free from all the laws (hidden, 48 in total) which separate us from the Absolute Abstract Space, and to be able to enjoy the illumination which, as an added gift, will be a part of our future divine nature. All of this which we affirm here should in no way be translated into a metaphorical palaver, no. For us the Gnostics, the Being is not a philosophical concept which can be used to play with in the university dialectics, but an underlying energy in our occult anatomy and which has to be discovered and assimilated by each human being, by means of a methodical discipline and esoteric practices which we give for free to all who are interested.

This is what we in Gnosis call to reach the intimate self-realization of the Being. And this is what we are fighting for. We are neither interested in anyone's money, nor dialectic confrontations with anybody, nor do we sympathize with fanaticisms of any kind. We are only interested in reaching our Truth, and that Truth is the particle of God in each man and in each woman.

LUX IN TENEBRIS LUCET  
(The Light shines in the darkness)

VM. Kwen Khan  
International Coordinator of AGEAC



# BARBELO

*Gnostic Science for the III Millennium*

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**1**

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**Post-Coitus Depression**

**The Art of Meditating**

The secret Cause of **Psychological Pain**

The **Esoteric Discipline**

**Samael Aun Weor**

Light in the Darkness:  
**Ahura Mazda**

**A Common Ailment...**

What we perceive of the world is it  
**Reality or Illusion?**

The **Mystery** of **Sacrifice**

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# POST-COITUS DEPRESSION

Why is it that in the loving act after an orgasm or after masturbation there is a tendency to be sad, anxious, remorseful and irritable? Why do we feel sad? Can sex really trigger a passing depression? Or which is the true reason for this unbalance?

## How to know if you are experiencing an after-sex-depression?

How to know if you are experiencing a depression after sex? The symptoms of this condition include sadness, anxiety, remorse, restlessness and irritability, after a sexual encounter.

“There is no doubt that many men and women swear to have these negative feelings after sex, and occasionally after masturbating”, Debby Herbenick said, from the “Center of Sexual Health Promotion” of the University of Indiana, to AOL Health.

But can really the orgasm trigger a depression? Even if there is no one hundred percent scientific explication, it has been proven that, after the phase of excitation and orgasm, a discharge or fall in hormonal levels suddenly happens, different for each sex. This unbalance can cause different symptoms.

One theory shared by Dr. Gert Holstege at the University of Groningen in Holland, was discovered thanks to a technique that scans the brain of men and women, a reduction in the activity of the cerebral amygdala, whose principal role is the processing and storing of emotional reactions. In fact, there is evidence that the amygdala is very involved in answering to the sexual hormones.

According to the University of Queensland, in Australia and of Utah in the United States, more than 32 percent of the polled women said they had suffered some episode of “melancholy” during their adult sexual life.

Men are more prone to suffer light headaches. According to information from the Spanish Society of Neurology (SEN): “This kind of headache is more common in men than in women and can surge as well in the moment before the excitation as after having had an orgasm.”

In fact, according to a survey carried out by the Spanish Headache Patients Association (AEPAC), 45 percent of the persons with headache consider



their sexual life to be so-so or bad. This headache provoked by the sexual activity has a prevalence of an estimated 0.4 to 1 percent of the total headaches (which affect some four million Spaniards), according to the Spanish Society of Neurology. Furthermore, 70 percent of those affected are men.

## Why has the brain degenerated?

The CSB pain usually lasts from one minute up to three hours, it starts like a dull pain on both sides of the head and increases as the sexual excitement increases.



V.M. Samael Aun Weor tells us in the lecture *GNOSTIC VISION OF THE SEXUALITY of The Fifth Gospel*:

*Why has the brain degenerated? It has degenerated simply because, during centuries, we have been extracting the "entity of the semen" from our organism.*

*We have not extracted it only to give life to new creatures, no. We have extracted it because we have liked it, because it is a great pleasure, that is all. Therefore we have taken pleasure in Lust, in beds of pleasure, enjoying it sweetly. But the "one to pay" has been the brain, that is the one which has had to "pick up the pieces." Now what happens is that many areas are not working.*

*It is possible, yes, to regenerate it; but to regenerate it, one has to transmute the entity of the semen, to convert it into Energy. Only in this way could we cerebrate the semen.*

*What would be needed here, in this talk, is to say how.*

*The artifice that I will teach you was also taught by the men of science, like Brown-Sequard in the United States; Dr. Krumm Heller taught it, colonel doctor of our glorious Mexican army; also Jung taught it and the Asian Schools of Oriental Tantrism teach it.*

*It is not my personal harvest; I have learnt it from all those wise and in turn, I communicate it to you, not like an article of faith or as an unbreakable dogma, no!*

*If you want to accept it, accept it; if you do not want to accept it, do not accept it. Many schools have accepted it, many schools have rejected it; each one is free to think as they like, I only give you my modest opinion.*

*The artifice consists in this: "Connection of the lingam-yoni (Lingam: you already know what the Lingam is, the phallus; Yoni: you already know that it is the uterus, the Eternal Feminine, the sexual organ of the woman) WITHOUT THE EJACULATION OF THE ENTITY OF SEMEN"... Dr. Krumm Heller gave the formula in Latin. He said: "IMMISSUM MEMBRUM VIRILE IN VAGINAM FEMINAE SINE EIACULATIONE SEMINIS."*

*Some modern scientists have accepted it; there was the Oneida Society, in the United States; it experimented with that formula. In the Oneida Society you see what was done: some 25 couples entered, men and women, to work with sex. During a certain time they were told to copulate, but without the ejaculation of the entity of the semen. Then they were put to clinical studies.*

*In the United States the observation was achieved of the complete seminization of the brain, the increase of hormones in the blood, the complete*

improvement of the organism, the strengthening of the sexual potency, etc., and many illnesses disappeared.

When the scientists resolved that it was necessary for them to have children, they then gave (in the Oneida Society) the freedom to also copulate with seminal ejaculation; reproduction was thus obtained. In this way they made many experiments in the Oneida Society.

In any case, what is interesting about this fine artifice that make up the *Secreto Secretorum* of the Medieval Alchemists, consists in the sexual glands never becoming degenerated. You know very well that when the sexual glands degenerate, also the hypophysis degenerates and also all the glands of inner secretion. All of the nervous system goes through processes of degeneration; then comes decrepitude and death.

Why does old age exist? Simply because the sexual glands enter into decrepitude. As they enter decrepitude, all the endocrine glands enter into decrepitude, and then that question of decrepitude and old age is processed.

But if there was a system which allowed the sexual glands not to degenerate, they would not enter into decrepitude, all of the nervous system could be preserved in perfect activity and then there would be neither decrepitude nor old age; that is obvious.

Now well, by means of this fine artifice: "connection of the Lingam-Yoni without the ejaculation of the *Ens-Seminis*"; as the famous doctors Krumm Heller and Brown Sequard say, it is possible, then, to preserve the sexual glands active during the whole life.

### Articles related to this topic which can be downloaded or read:

[Kundalini, Sexual Magic and the great Arcanum](#)

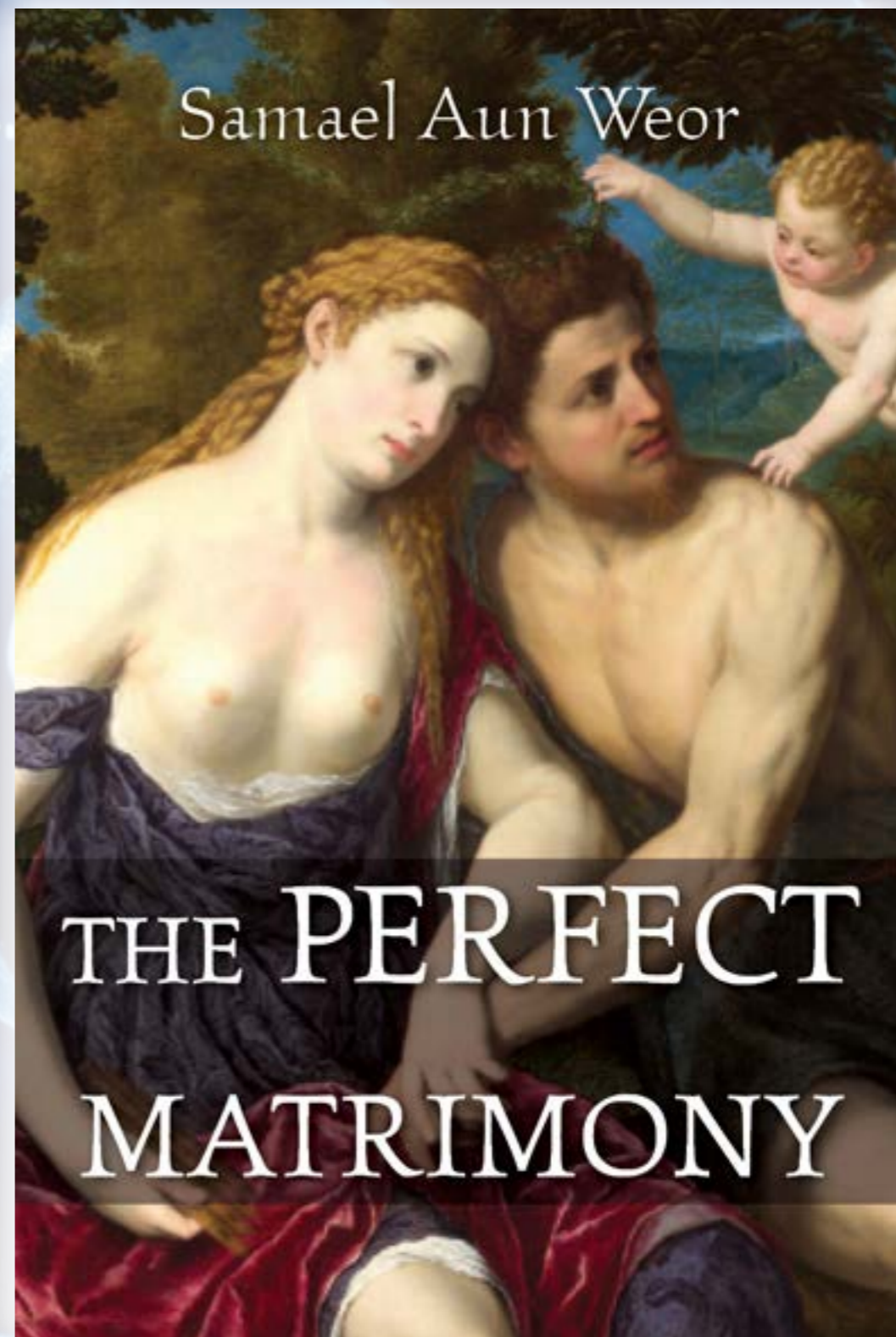
[The creative sexuality](#)

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# THE ART OF MEDITATING

We will begin this article with the following phrase by V.M. Samael:

*Meditation is a complete whole. It is not enough that we know the steps of meditation and the goals of a meditation because meditation is something more than to be still, enter into reflection and to search for the connection with the Being. Meditation, for it to give its fruits demands a change of life from us.*

This speaks to us about different aspects of the common and normal life, aspects of a psychological and emotional kind, which must be worked upon in a parallel way to the development of meditation. There is an erroneous concept that the development of meditation is something merely technical, as if it was to learn a profession. There is also the tendency to consider meditation as a separate block from the daily life, like going to the gym for a few hours of the week or participating in a cultural activity. Then one will naïvely think that one can live one's life as it is,

without psychological, emotional or moral changes, and to anyway develop the capacity of meditation.

Buddhism says: "If you only meditate sitting down, you will be a sitting Buddha." By this we understand that the development of the meditation must be progressively accompanied by a series of inner changes which we describe in continuation and that meditation, as the technique it is for observing our own inner nature, will help us to discover ourselves.

1- We need to become simple in the mind, which is not the same as being simpletons. The mind is something one has to learn to manage and to use in its field of action. A complicated mind is more difficult to relax during meditation. A mind given to wandering here and there without any control will be a mind with bad habits, difficult to manage in meditation.

2- The more complicated the mind is, the more complicated our expressions are. For this reason it is necessary to observe the way in which we express since it is intimately related to the mental processes. Unsubstantial talk, to talk just for talking, to talk without reflecting, chattering, gossip or criticism, are erroneous attitudes. The word is the expression of our inner world, thoughts, feelings, passions, desires, fantasies...; hence, in becoming aware of how we use the word, we have the possibility to refine ourselves psychologically, and that will have its repercussions in the meditation.

3- It is necessary to avoid objections. Our mind's activity of objecting implies a resistance against dying from the I itself, before the different circumstances that present themselves in life.

Each objection, in the shape of a protest, complaint, dissatisfaction, criticism or anger, generates an unnecessary consumption of energy and even leads to mental fatigue. Not being able to adapt, not accepting things or persons as they are, the continuous tendency of the mind to analyze and judge everything, provoke an accelerated activity in the mind.

We recall the following Sutra by Buddha in this regard: *"Leave things as they are and rest your tired mind."*

4- It is important to beware of the fantasy since it is one of the most harmful aspects for the mind and the development of meditation. It hinders concentration and makes us escape reality. We become absent from our daily life and take refuge in a parallel world where we project our desires and weaknesses. The fantasy is an erroneous and recurring habit since it tends to repeat again and again on the same topic. In the oriental world, fantasy is called "Manorajya" and that means 'to build castles in the air'.

5- We need to learn to think with the heart and to feel with the head. To think with the heart means to stop being cold and calculating, to develop in our discernment compassion, forgiveness, charity, as virtues of the heart. To feel with the head refers to leaving the sentimentalism as a kind of emotional weakness and to renounce to the attachments as forms

of weaknesses and ties to things and to persons. The following phrase by V.M. Samael complements this point: *"We must learn to appreciate more the doctrine of the heart, because those who disregard the doctrine of the heart follow the culture of the eye, the book culture, and they will not be able to ever reach the great realizations."*

In the Toltec Hall of the Museum of Anthropology and History, in Mexico D.F. we find the following phrase: *"These Toltecs were certainly wise, they used to converse with their own heart."* In this way the ancient cultures defined Wisdom, not as the accumulation of facts and information, which is the concept we presently have.

When Buddha was asked what to do when one does not understand somebody, this is what he answered: *"You must take it in with the heart"*, referring to the Level of Being that we need to develop to widen our comprehension. Confucius gives us another equally beautiful phrase: *"Where ever you go, go wholeheartedly."*

6- The following phrase by V.M. Samael leads us on to the next point: *"We must learn to always live in the present, because life is always an eternal instant."* It is difficult for the mind to get used to living in the present since it is normally busy with future projects or complaining about the mistakes of the past. A large share of mental energy is wasted in future projects, in anxiousness regarding what will happen, as well as in the incapacity to manage uncertainty. To live in the present is, above all, to deprive the mind of the things which stimulate it

the most, therefore it is an excellent preparation for meditation.

7- To cultivate veneration and respect. V.M. Samael says: *"Respect and veneration open the doors for us to the superior worlds. May our disciples cultivate the beautiful quality of veneration."* We gnostics do not judge faith, but we condemn fanaticism. It is necessary to learn to venerate nature, the sacred relics, the temples, the archaeological ruins, the rites of other peoples, the sacred pilgrimages, the myths, etc. All of this open the doors of comprehension for us, we refine the mind and we cultivate it like a flower. In the same way we owe veneration to the Masters. They, with their work and sacrifice, offer salvation and show the path to others.

8- *"We must cultivate patience and precaution."* Patience is one of the most important virtues to develop on the spiritual path, and it is especially important in meditation, where it must be infinite. Precaution places the mind in a mental posture balanced between the extremes. The mind, when it is not worked upon, tends to move towards the extremes with attitudes such as the disproportionate desire to accumulate, or on the contrary, the disproportionate desire to waste the resources that come to us, converting us into irresponsible individuals.

Furthermore, precaution, as we observe it in some animals, fights laziness, which in some cases is caused by the lack of precaution.

9- As we concentrate our mental activity on only one thing, we educate the mind, in that way we will

start to have greater control over it, and in meditation we will observe the results. The mind is a hunter by nature, it is always on to something, which makes it never to rest or find spiritual tranquility. V.M. Samael says: *"Observation requires a special concentration: to observe what things are made of and then enter into Meditation, this already requires, we would say, a directed attention..."*

10- The following phrase: *"We must be polite; attend to rich and poor in the same way, the aristocrate and the worker"*, talks to us about qualities to acquire. When someone does not attend to everybody in the same way, that favoritism always has a justification in the mind or a weakness in our charater which must be corrected. That also applies to knowing how to listen, since it is one of the psychological aspects which refine our mind the most.

11- V.M. Samael says: *"Those who want to enter into the Wisdom of Fire have to end the process of reasoning and to cultivate the ardent faculties of the mind."* The Wisdom of Fire refers to the Initiation. They are called "ardent faculties" because of being linked to the development of the Fire, and they are faculties such as imagination, comprehension and inspiration.

V.M. Samael adds: *"Imagination and comprehension are the foundations of the superior faculties of understanding."* The cold process of rationalism is an obstacle in meditation.

12- *"The mind should liberate itself from obstacles to understand life free in its movement."* Among the obstacles we find the following: "desires", which prevent the stillness and tranquility of the mind; the "pre-judgments", which condition the mind and stops its growth and comprehension; the "dogmas and concepts", like clamps that tie the mind. All of these obstacles must be overcome for us to open up to

the deep comprehension of things and to progress in meditation.

13- V.M. Samael says: *"We must finish off with the anxiety to accumulate and with greed, we must be indifferent before gold and riches."* Greed, in any of its forms, be it in the material sphere or in the spiritual, leads us along erroneous paths; it makes us commit mistakes and brings the following consequences, among others: mental excitement, since it is difficult to stop a mind imprisoned by greed; stress, anxiety and anxiousness, are other consequences of greed. It is worth commenting that many forms of insomnia come as a consequence of a frenetic activity of the mind, which cannot stop itself, and one of its main stimuli is greed.

14- It is fundamental to start to work upon the mind to avoid disputes and every kind of grudge. V.M. Samael says in this regard: *"One has to avoid disputes so as not to waste the energy uselessly."* We need to reflect upon that gaining or losing in a discussion is not the most important point, but to know how to express our opinion and to listen to the other's without identifying with our own I. The opinion is always a part of the truth, it is not the absolute truth, wherefore we must start by observing our opinions like something that can often be erroneous.

When it comes to the grudges, we must do a profound work upon them, since they have their foundation in impressions which were not duly understood in the past, and which are necessary to transform to be able to advance in our work upon the mind.



15- *"There are two capital things in our gnostic studies: first the recollection of oneself, that is to say, of our own Being, and secondly the relaxation of the body..."* This point mentioned by V.M. Samael allows us to change the stream of thoughts which in a mechanical way flow and constantly react before the continuous impacts that we receive from the exterior. For that, it is enough with a small relaxation of the body and the mind during some time, two or more times per day.

This small practice inverts the order of a continuous exteriorization, besides permitting us to enter into a deeper recollection of ourselves and of our Being.

16- The mind, since it has gotten used to analyzing everything, to judge everything, always finds something which is not good, which is not correct. The problem is that in those conditions, the mind is always stimulated and never silent. It is necessary to change this tendency, since it is the origin of many conflicts in our personal relationships and constitutes an obstacle to relax the mind. However well-versed a mind feels, it must consider that all its judgments and evaluations are made in accordance to a series of concepts, rules and values which are acquired, but which do not

spring from an awakened Consciousness or from a Superior Logic.

We conclude this point with the following phrase by V.M. Samael: *"The mediocre man criticizes other men, the superior man criticizes himself."*

17- We must beware of the "inner chatter." There are many negative, absurd inner chats – intimate conversations that never are externalized. What is normally understood by "Mental Silence", is when one empties the mind of each kind of thoughts, but there is another kind of silence where we do not judge, we do not condemn; we keep quiet as well externally as internally. V.M. Samael says: *"If we want to achieve the development of something real in our psyche, we must learn to isolate ourselves in our intimacy by means of the inner silence and with the saving of energies."* The isolation does not necessarily have to be something external, but it is internal. Meditation is a kind of inner isolation where nothing of what is happening around us should disturb us or influence us.

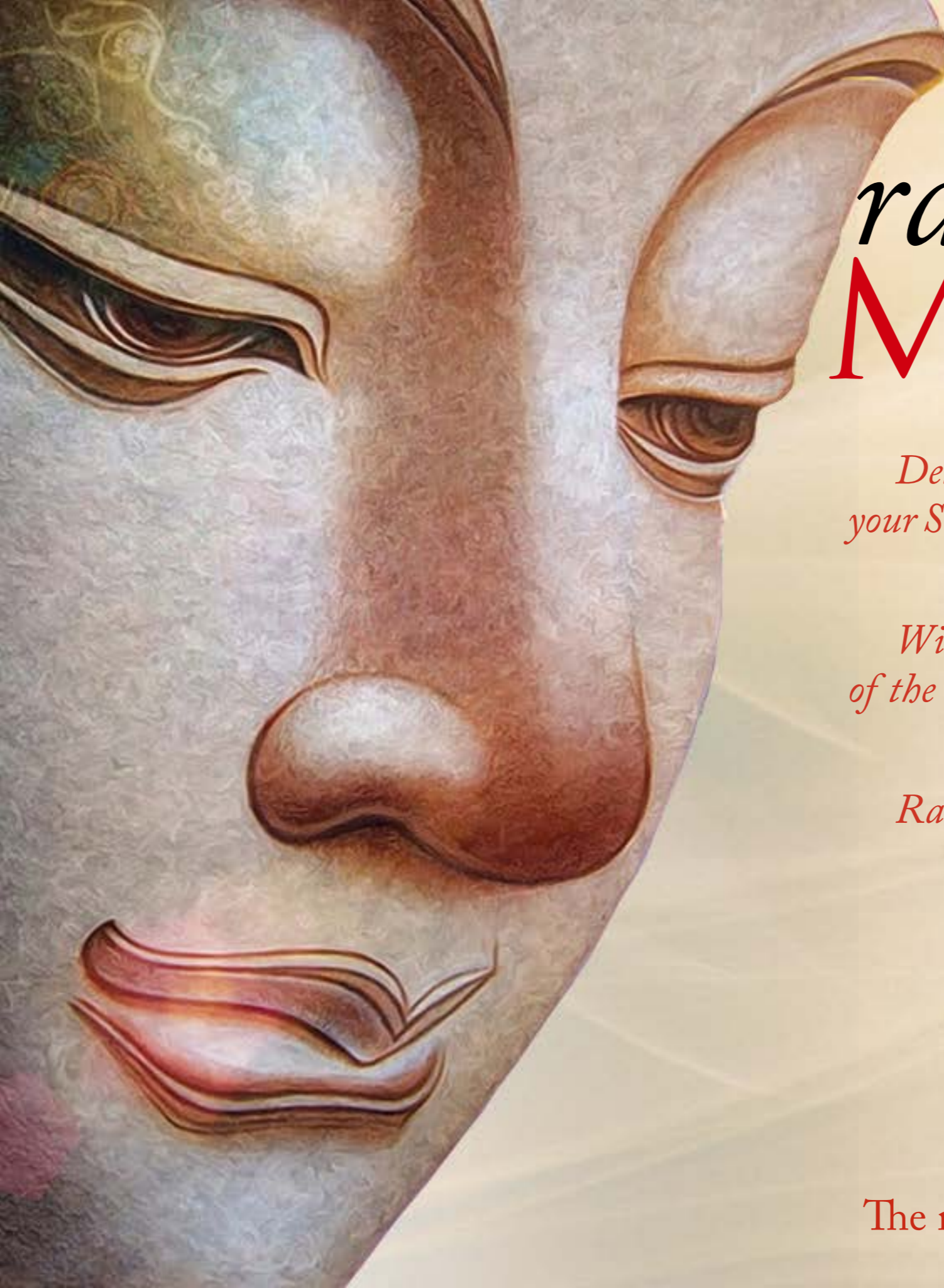
18- To carry out this work upon our mind and to prepare ourselves for meditation, the practice

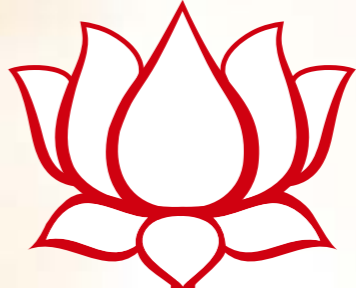
of "State of Alert" during the day is necessary in the different daily activities. It will have its repercussion during the night, where we will logically be more conscious. In the same way it has its result during the meditation. At the end of our life, if we have been alert in all these aspects, so will we also be during death.

19- For us to take on meditation with a correct vision, we must keep in mind the following phrase by V.M. Samael: *"In the Orient there are Chelas, disciplined disciples that is, who with 30 years of intense work find themselves in the beginnings."*

If we understand this and place ourselves psychologically with regards to the development of meditation, that will give us the guarantee of being able to have success in its development.

We have described these points for our reflection and for them to be applied in our daily life. All of this make up the "Esoteric discipline of the mind" and it has its result while looking to develop meditation.



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# THE SECRET CAUSE OF THE PSYCHOLOGICAL PAIN

We have all in our life suffered disappointments in love, emotional pains, friend's betrayals, disenchantments, etc. But, why do we suffer? What is the cause of our own pains, of our own sufferings? What to do with them? Which attitude to take in order to take maximum advantage of the bitter circumstances of life?

V.M. Samael Aun Weor explains to us in the work *THE FIFTH GOSPEL*:

*Pain is the result of our own mistakes; when someone commits a mistake, the fruit is pain. We make mistakes because we are imperfect; we are imperfect because we have the "I" inside. When the "I" disappears the authentic and true happiness comes to us.*

*There are terrible, deep pains which penetrate into the Consciousness and if we know how to take out the benefit from them, if we know how to take advantage of the lesson they give us, then we sacrifice the suffering. One has to know how to take out the benefit from them, one has to take out the lessons that they give us, to know how to extract...*

*So one has to keep this in mind and learn to sacrifice the pain. People are capable of sacrificing everything, besides the pain: they love their own sufferings a lot, they idolize them; see here the mistake.*

*For one to learn to sacrifice one's own pains is what is interesting so as to be able to awaken Consciousness. Of course, it is not an easy thing, the work is hard; to*

*go against oneself is something very hard, it is not very sweet. But it is worth the while to go against oneself because of the result that will be obtained: the awakening...*

*Pain is only sacrificed by self-exploring it and making a dissection of it. Let us take a concrete case: let us suppose that a man suddenly finds his wife talking very quietly there in a room, to another man. Really, this can provoke jealousy, right?*

*Now, if he finds the wife "too quiet", in too much intimacy with some individual X-X, there can be an ourburst of jealousy, no? Accompanied by a great annoyance, right? Maybe even a fight with the other man, anyhow, because of jealousy...*

*This creates a horrible pain for the husband, the offended husband, no? Which can even give rise to a divorce, right? A horrifying emotional pain...*

*Nevertheless, even if she spoke very quietly, she was not doing anything wrong; but the mind can reach many rash conclusions and even if the wife denies and denies, the mind has many schemes, many ins and outs in which, really, many rash conclusions are formed...*

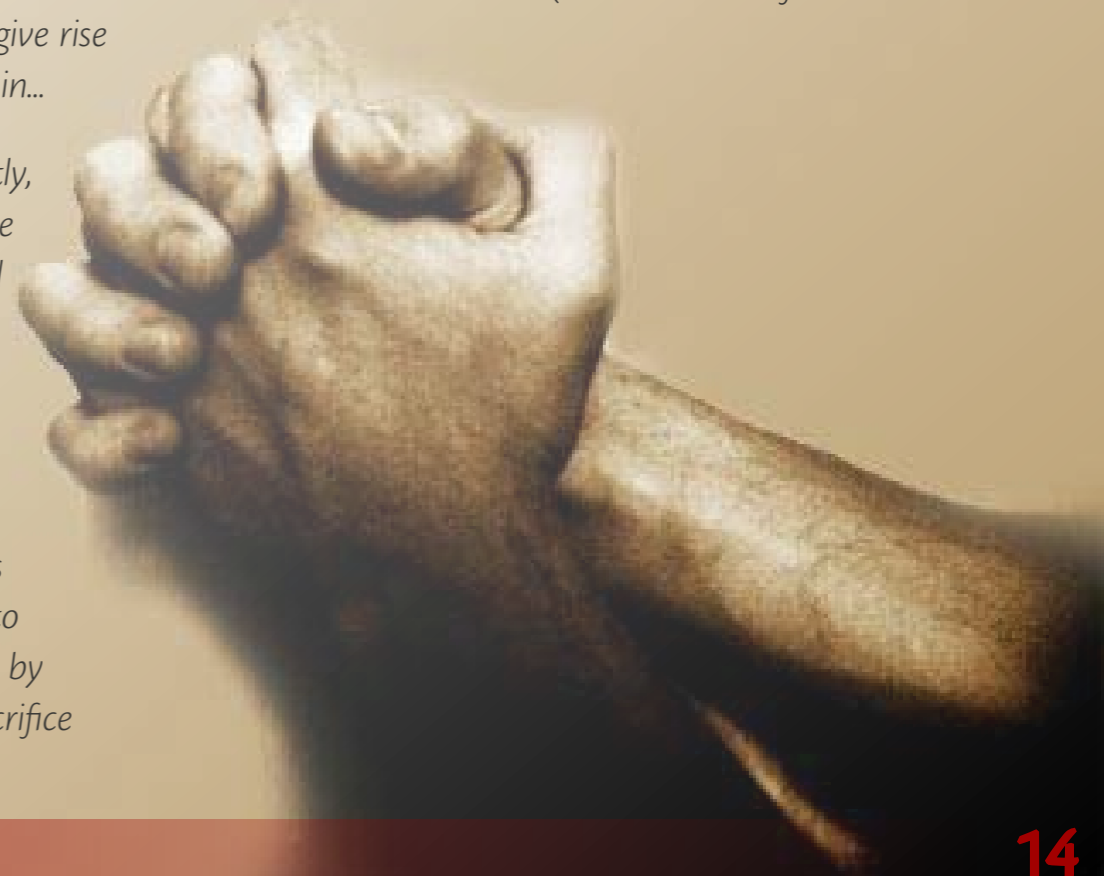
*What to do to save oneself from this pain, how to take advantage of it? How to renounce to the pain that was produced by that? There is a way to resolve it and to sacrifice*

*that pain. How? The evident self-reflection of the Being, the self-exploration of oneself.*

*Are you sure for example that you never have had a relationship with another woman? Are you sure that you have never slept with another female? Are you sure that you have never been adulterous, neither in this existence nor in past reincarnations? Of course not, right? Because all of us in the past, were adulterous and fornicators, that is obvious.*

*If one reaches the conclusion that, well, one has also been a fornicator and adulterous, then with what authority are we judging the woman? Why do it? In judging her, it is done without authority.*

*And already Jesus, the Christ, in the parable of the adulterous woman (that woman of the Christic*



Gospels) exclaimed: "The one who feels free from sin, may he throw the first stone!" Nobody threw it, not even Jesus himself dared to throw it... He told her: "Woman, where are those who accused you? Neither do I judge you, go and do not sin anymore..." Not even he himself, who was so perfect, dared...

So, who is it that provokes suffering for us, the supreme pain? Is it not maybe the demon of jealousy? Obviously! What other demon? The I of self-love, which has been mortally wounded, right? The I of the self-love is a hundred percent egotistic... And which other? The I, let's say, of self-importance (it feels very important; it will say: "I, mister this or that, and that this woman comes here, with this kind of behaviour?") You see what a terrible pride there is in mister self-importance, right? And that other of intolerance who says: "Go out from here adulterous woman, I condemn you, wicked woman, I am virtuous, impeccable!" See here, well, the crime inside of oneself; these kind of I's are the ones that come and create the pain...

When one has reached the conclusion that it is those I's which have created the pain for us, then one concentrates on the Divine Mother Kundalini and she disintegrates those I's; once they are disintegrated, the pain stops. When the pain stops, the Consciousness is free; then by means of the sacrifice of pain the Consciousness has increased and strength has been acquired, by means of the sacrifice of pain...

Now, let us suppose that it was not simple jealousy, but that it went further, that adultery actually took place, truly; then divorce has to happen, because the Divine Law authorizes that, right?

In that case, one can also say with absolute certainty, that one can also sacrifice the pain and say: "Well, she was already unfaithful; am I sure of not having ever been unfaithful? Of course not. So, why do I condemn? I do not have the right to condemn anybody, because the one who feels free from sin may throw the first stone... Then, who is the one who is giving me pain? The I's of intolerance, of self-importance, of jealousy, of self-love, etc."

So, if I reach the conclusion that it is the I's who are causing the pain, then: time to get to work to disintegrate them and the pain disappears, it is eliminated. Why? Because it has been sacrificed and that brings about an increase of Consciousness because those energies which were involved in the pain are liberated; that does not only bring the Peace of the tranquil heart, but it also brings an increase of Consciousness, an augmentation of Consciousness; that is called to sacrifice the pain.

With good reason the International Coordinator of AGEAC in his book SAMAEL AUN WEOR, THE ABSOLUTE MAN, at the end of the Chapter The Price for Unconsciousness says:

There are many people in this confused world, dear reader, who search for the fortune at any price, forgetting that the greatest fortune is that which from man receives, unfortunately, his greatest disdain: "it is in the Intimacy of his Being...". With good reason Antonio Machado, the great Spanish poet asserted: "It is of average heads to charge against all that does not fit into their head." And Stephen Zweig emphasizes: "Every science comes from pain. Pain

always searches for the causes of things, while the well-being is inclined to staying still and not to look back. In pain one becomes ever more sensitive; it is the suffering which prepares and works the ground for the soul, and that pain which the plough produces in tearing up the interior prepares every spiritual fruit." We tell you, finally, sharp reader, that the understood pain transforms into experience, into Light, while the non-understood, non-reflected pain increases the force of the animal I inside of us.



# “COLLECTION OF INTERVIEWS WITH THE COORDINATOR” EXTRACT FROM THE DVD NO. 5 THE ESOTERIC DISCIPLINE

**Question-** Firstly we want to ask you, what is the esoteric discipline in itself?

**Answer-** Well, before defining what the esoteric discipline is, we would have to be clear about what discipline is. Discipline can be defined as exercising willpower united to a method to achieve a goal. In this way, for example when somebody wants to be more productive in a common and ordinary job, he puts his willpower into action with a method and he applies that willpower and that method to obtain a better performance.

In this way, consequently the esoteric discipline would be exercising the human willpower united to a work method to obtain results of an esoteric kind.

So of course, if we want to give testimony of what our teaching is and to give testimonies to ourselves of what our studies are, we have no choice but to opt for being disciplined.

Without discipline it is impossible to do anything, neither in the horizontal life nor in the spiritual life, there even less. And the one who is not even minimally disciplined in the horizontal life will much less be able to be it in the spiritual life, which requires a greater percentage of discipline to break a series of invisible ties but which are there and constitute entropy.

**Question-** Which has been the esoteric discipline that ancient people have carried out, in the esoteric studies of all cultures?

**Answer-** Well, the discipline in the Mysteries or in the Mystery Schools of antiquity, we could say was very severe, very strict. You have already read in the works of V.M. Samael regarding the admission discipline of a devotee in the Egyptian Mysteries with those four tests, the tests of water, of fire, of air and of earth, which were experienced in the material world or in the physical world, with great risks for the physical life of the person who wanted to be accepted into the Temple.

We have seen, for example, that in ancient Babylon, in the Mysteries of Hormuz, in the Persian Mysteries, the famous Vestals or Priestesses who were the “Guardians of the Fire in the Temples” were women so disciplined that, if for some reason one of them let the flames of the Altar be put out, which always had to be lit during the entire night, the next day she was decapitated, she was beheaded.

So, you see that the discipline was severe and strict in this case of those Vestals or Priestesses who were there to serve in the duties of the Temple...

Now you realize what the discipline was like in the Mysteries, in the ancient Mystery Schools; and how today, on the other hand, we have been given a teaching that comes from those times without such sacrifices being required from us.

Well then, why has this been done? Because what is being tried is a last effort to see if giving the whole Teaching, throwing it, we would say, practically and literally from the balcony, if somebody in the multitude takes it seriously, applies it rigourously and if something can be taken from this human anthill;





that is the reason. Because it is not that we are so good now, that we do not need discipline or those disciplines, no! It is quite the opposite. We are in a very bad state and we are being given everything because what is wanted is to "save if so only the hat of the one who is drowning."



**Question-** How can we create in this moment an iron discipline?

**Answer-** Well, firstly one has to remember that the Gnosis that V.M. Samael gave us strongly insists in the importance of learning how to live "*the voluntary sufferings and the conscious sacrifices*".

The very V.M. Samael says: "*Buddha Siddharta Gautama Sakyamuni, who was a prince, had to create gymnastics for himself because there where he was, he would not have self-realized. They cooked for him, made his bed, dressed him, bathed him, fed him in his mouth. Of course, in this way nobody has gymnastics, nobody can observe himself deeply; so, one has to appeal to the voluntary sufferings and the conscious sacrifices.*"

If a person does not from time to time make voluntary renunciations to forge the willpower, discipline, then he is not going anywhere.

It has to be said that for the discipline to start to take shape in us, we have to turn to self-observation. Self-observation is at the base of the esoteric discipline.

If one does not first self-observe, one does not know which aggregates one has to start to work on. If one does not know which aggregates to work on, where will one direct the boat? Which aggregates will one desintegrate with the system of Sahaja Maithuna? If one does not notice that one is lazy, how will one destroy what prevents one from having a system of spiritual practices when ever and wherever? So of course, self-observation is at the base.

One starts to self-observe and starts to see one's own weaknesses; and to each one of those weaknesses a time has to be applied in a disciplined way so that the superior forces of Stella Maris, of the Divine Mother, attack those factors for us and reduce them for us to cosmic dust little by little by means of all of the systems of meditation that we have, all the practices, prayers and all the helps which we can obtain from the Forge of Vulcan.

Personally when yours truly came to know Gnosis I was fifteen years old, and of course, thanks to heaven, I had a great longing of spiritual kind. I was born with spiritual longings and I am not the only one who has had that experience. And of course, I liked the Teaching very much when I started to study the books of V.M. Samael. In my house there was nobody with me in these things, and in the beginning they were very, really very intolerant with me. And since I wanted to verify if that Teaching was true or not, the grandiose things that V.M. Samael mentions, I had to forge a personal discipline for myself.

How did I do it? Well, by means of self-observation I noticed the obstacles which I had, as well my psychological ones as those from the environment surrounding me. Mine were, well, factors of mental dispersion, emotional dispersion... And the exterior ones were factors of intolerance. Then I started to take moments to relax, I spent long hours vocalizing, despite my family, while I vocalized in my room, they were knocking at the door, making fun of me; sometimes they opened the door and made fun of me as I vocalized. And then, since I had some very personal practices which I wanted to do and I did not want anybody to hear me, I had to wait for everybody

to go to bed to sleep, around eleven or twelve at night, and at one in the morning I did my practices, from one until half past two or three in the morning. I spent more than nine years doing this.

And of course, I saw how, when one does personal sacrifices: I sacrificed my tendency of wanting to sleep according to the normal biological sleep of each human being and often I united this with a fasting of silence during the whole day...; then I closed myself up in my room to study only the works of the Master, I did not speak to anybody, without creating conflicts with the family either, I did not do it every day; but all of that helped me to have an internalization, to collect myself to avoid that mental dispersion and that emotional dispersion which we all carry inside.

So at that time of the night, I did my practices with the Divine Mother Kundalini, with the Angel Aroch, with the Angel Anael, with Anubis..., and



of course, then I went to sleep and had mystical experiences which were very transcendental, which gave me more moral force and more stimulation to continue on the route.

**Question-** Then, from what you are telling us, the conclusion is that deep down it does not matter in which time we are living, the Mysteries are the Mysteries. That is to say, in those times the iron discipline and in these times, if we want to self-realize the discipline also has to be ferrous concerning the practices and in living the Teaching.

**Answer-** Today we have to be more disciplined than in antiquity because today we have against us all the force of the Kali-Yuga. In those times of the Silver Age in ancient Egypt or in the Golden Age in ancient China, in ancient Tibet, it was, let us say, easier to reach to the Father, because the very social environment which existed in those days was inviting to the spiritual path.

Today, precisely apart from our inner personal hell which each one of us carry, we have a hell already when we open the door to the house and go out on the street. Today life, I do not think I am exaggerating, the physical world does no longer even have, when speaking in regards to the laws in present life, it is no longer made up of 48 laws of density which separate us from the Absolute Abstract Space.

We would say, as V.M. Samael said in his last years, that now we are living in a physical world of 96 laws. And I think that in these current precise times we are already under more than 96 laws, therefore there is a practically chaotic environment.

Today horrendous crimes are being committed every day: to kill the wife, to kill the husband, abortion, drugs, vices of all kinds and the great force of the means of communication, brainwashing the multitudes at a thousand kilometers per hour... That does not belong to a world of even 48 laws, that is already today a world which is vibrating at 96 laws or 182 laws.

And of course that plays against us, because TV, as you precisely commented, radio, cinema and the easiness by which we today are served, we'd say, sexuality, infrasexuality; all of that makes our Inner Beast, our individual personal Anti-Christ have more options to control us because as well externally as internally we are placed in a hell, and the hell is the kingdom of the Beast.

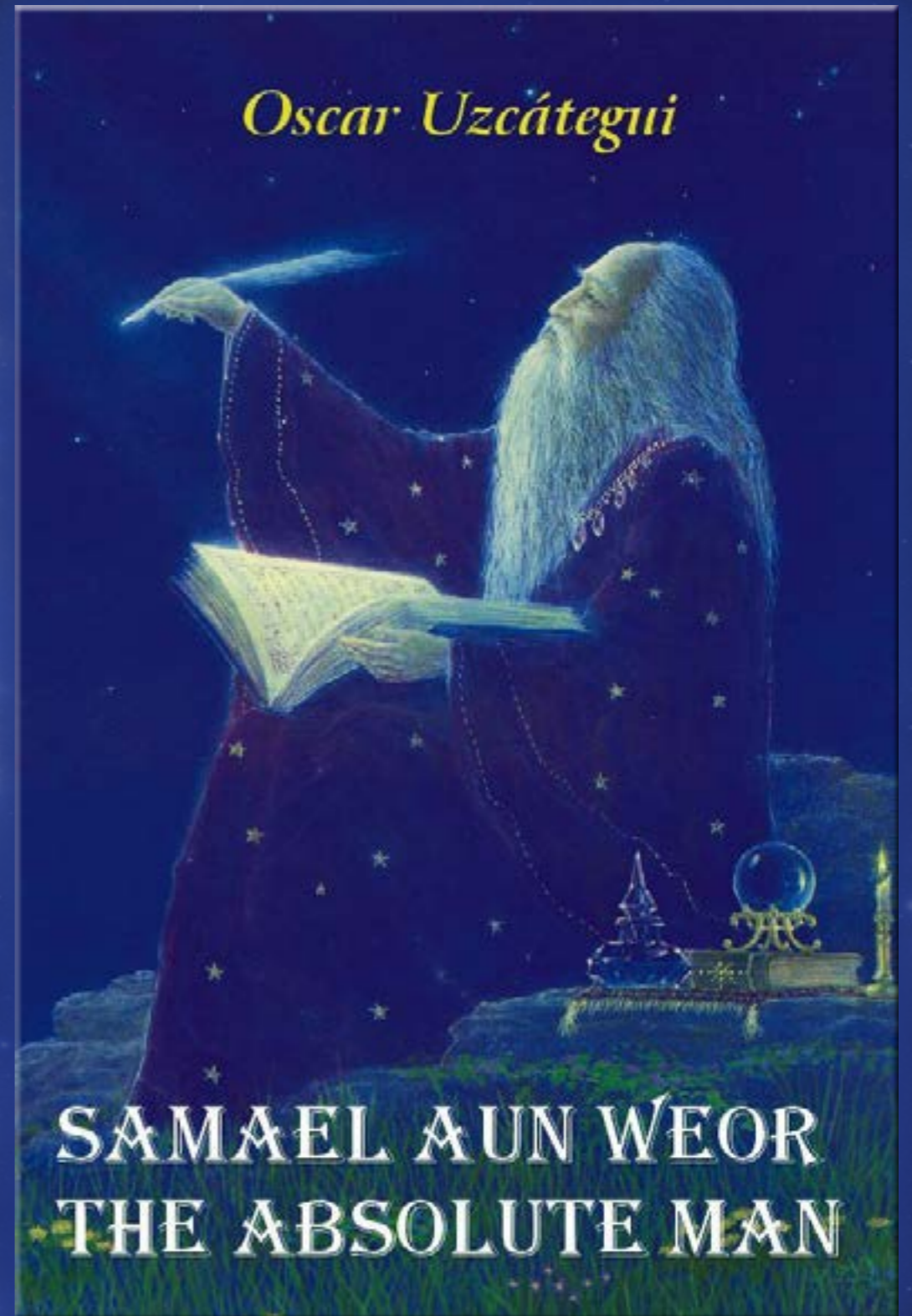
So today, if we do not decide to install in our personal life a very rigorous and ferrous esoteric discipline each day, it is impossible that we even reach half of the Path, because everything is against the Path: the exterior, what surrounds us, and the interior.

Then it is more complicated to be able to live the Real Path.

*“Without discipline it is impossible to do anything, neither in the horizontal life nor in the spiritual life, there even less”*

“In the mid of last century  
and at the beginning of  
this century, the writers of  
native occultism had been  
announcing the arrival of an  
esoteric message that would  
revolutionize our whole  
knowledge about metaphysical  
matters.”

# NEW PUBLICATION



# SAMAEL AUN WEOR

Along the history of the world, notable scientist have been known, brilliant philosophers, prominent politicians, renown doctors, exalted mystics, etc. and all of them – even if they were born like any human being in the world – in the deeds and achievements conquered along their life, made their existence turn into an exaltation of Wisdom for Humanity.

If it is strictly certain – as it actually is – that man is know by his deeds, Samael Aun Weor is one of those men who being born like any human being have made out of his life a continuous deed to give humanity a quality of life of a superior kind.

Eminent writer, author of more than sixty books and more than a thousand lectures dictated during his life, he gave to the world a legacy of anthropological, psychological and transcendental mystic wisdom where each longing seeker of the truth finds his delight.

A good citizen in this world of three dimensions and an exalted knight in the Superior Worlds of Consciousness, Samael Aun Weor balanced and synthesized the human and the divine inside of his psychosomatic constitution, offering his heart to the Sun.

He was born on the 6th of March 1917 in Bogota, Colombia, and as he himself tells us in his book *The Three Mountains* he was born with great spiritual longings:

*During those first years of life when one learns to walk, I was used to sitting down in oriental style to meditate... Then, I studied in a retrospective way my past reincarnations and it is clear that many people from ancient times visited me...*

*When the ineffable ecstasy ended and I returned to the normal, common and current state, with pain I contemplated the ancient walls of that centenary paternal house where I, despite my age appeared like a strange cenobite...*

When he was only a few years old, his parents divorced and from this derived a long calvary which would end up leading him to run away from his own home, to take the world as his home-land and flag and to follow his path...

Samael Aun Weor in the lecture *THE EXERCISE OF SELF-KNOWLEDGE* expressed in the work *The Fifth Gospel*, says how he used all those adversities to forge his Soul and to give humanity the wisdom for knowing how to live. Let us see:

To my memory comes, let us say, cases from the childhood: since my earthly parents had divorced, it befell us, the siblings of a big family, to suffer.

We had stayed with the "boss" of the family and we were prohibited from visiting, well, the "female boss", that is, our earthly mother; nevertheless, we were not so ungrateful so as to be able to forget the "female boss".

I always ran away from home with a younger brother who followed me; we went to visit her and then we went back home, to the "boss", but my brother suffered a lot, since at the return he got tired because he was very small, and I then had to carry him on my back (how small he would have been!), and he cried bitterly and said:

-Now, when we get back home, the "boss" will give us lashes and blows. I answered him, saying: -Little one, why do you cry? Everything passes, remember that everything passes...

When we reached home, certainly the "boss" was waiting for us, filled with a great anger, and he whipped us. Later, certainly, when we went to our bedroom to sleep; as we went to bed, I told my brother:

-You see? It already passed, did you convince yourself that everything passes? That already passed, everything passes...

That is to say, I never identified with those scenes; I took as my motto in life to never identify with the circumstances, with the events, with the happenings, since I know that those scenes are passing by...

With the ardent longing of knowing, at such a young age he converted into a "library rat", studying every book that could give an explanation to the why of existence.

After deeply studying many treasures of wisdom such as The Secret Doctrine by Helena Petrovna Blavatsky, he entered the Theosophical Society and it was there, in the Aula Lucis of this association, where he for the first time uttered his first lecture, only being 16 years old and astounding all of those who listened to him.

Some time later, and because Theosophy and Rosicrucianism have always been related by the Law of Affinities; this youngster arrived at the portico of the wisdom of the Rosicrucians.

After being in the bosom of those well-merited institutions, tired of so many discourses and intellectual eloquences, the eager seeker of the truth chose to abandon that city and to penetrate inside of himself, as he well explains in his work *The Three Mountains*:

Flanked by intellectual walls, sickened by so many complicated and difficult theories, I decided to travel to the tropical coasts of the Carribean Ocean...

There, far away, sitting like a hermit of past times, under the taciturn shadow of a solitary tree, I decided to bury all that difficult entourage of vain rationalism...

With blank mind, starting from the radical zero, submerged in profound meditation, I searched inside of myself for the Secret Master...

Obviously, I was searching for the Intimate, I adored him in the secret of meditation, I rendered a cult to him...

Later on in time, I had to leave the sandy beach to take refuge in other lands and in other places...

However, wherever it was, I continued with my practices of meditation; lying down in my bed or on the hard ground, I placed myself as the shape of the Flaming Star (legs and arms open to the right and left) with the body completely relaxed...

I closed my eyes so that nothing in the world could distract me. Afterwards, I got drunk with the wine of meditation in the glass of perfect concentration.

In this new stage he reaches the city of Cienaga where he writes his first book titled: *Door of entry to the Initiation*, which later on would receive the name *The Perfect Matrimony*, where he emphasizes the need to intelligently live the Perfect Matrimony between man and woman, making this into the Art of Loving.

Later on he entered into the bowels of Mother Nature, he developed two majestic works of medicine and elemento-therapy titled *Treatise of Occult Medicine and Practical Magic* and *Igneous Rose*. Both works contain the modus operandis of how to treat both the physical part and the animical part of the plants to heal each kind of illnesses.

The 27th of October 1954, in the elation of the lands of Sierra Nevada of Santa Marta, Samael Aun Weor conquers the animic principles which among the Medieval Alchemists were denominated with the extraordinary name of "The Golden Child of Alchemy", making the union between the divine and the human his insignia of life.

When some time had passed, Samael Aun Weor moved together with his wife and children to the Mexican Republic, specifically to Mexico D.F. and from there he started his titanic work of spreading the gnostic teachings.

*"The time has come when we must throw ourselves into the fight with these teachings; the time has come when we must worry about knowing ourselves profoundly, terribly, deeply... Understood?"*

*You are not alone!... You are not alone! I repeat; I am with you in Spirit and in Truth. May the centuries hear it, may the ages hear it! I am with you in Spirit and in Truth!"*

With the sharpness of a wise and the tenacity of a warrior, he gave humanity works filled with great realities for the hopeful heart of each longing seeker. Among others we can mention: *Christic Aztec Magic, Hermetic Astrology, My Return to Tibet, Looking at the Mystery, The Mystery of the Golden Blossoming, Revolutionary Psychology, The Secret Doctrine of Anahuac, The Great Rebellion, Fundamental Education, etc.*

From these moments, Gnosis started to shine in countries such as the United States, Mexico, Canada, Venezuela, Argentina, Brazil, Spain, Italy, Portugal, etc.

At the International Gnostic Congress of Guadalajara, celebrated in October 1976, Samael Aun Weor explained publicly that he has always given and will always give the author's rights to humanity, so that the most unhappy person with some few cents in his pocket can buy his books and elevate his quality of life.

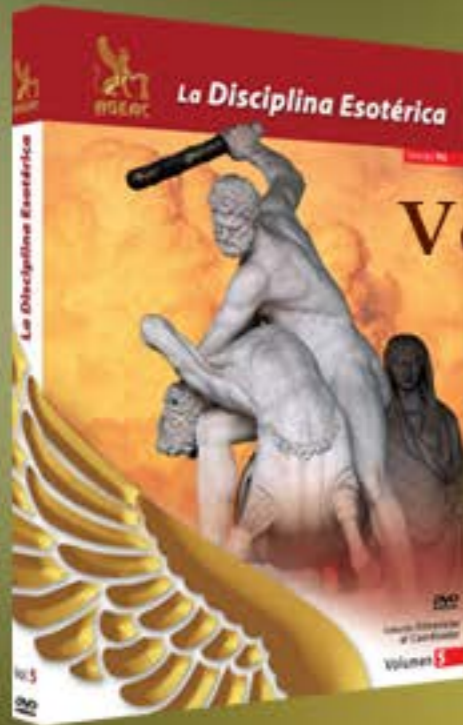
After a painful via crucis, on the 24th of December 1977, his human person exhales his last breath.

Nevertheless, and despite all, Samael Aun Weor has not died, nor will he die, because the Golden Word expressed in his more than sixty works and endless lectures resound in the crackle of creation, giving wings to each one who wants to conquer the Truth.

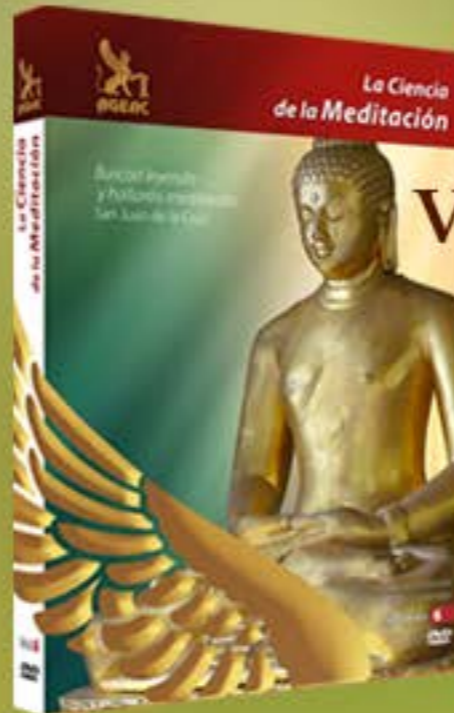


# AUDIOVISUAL MATERIAL

Collection of Interviews with the Coordinator



Vol. 5



Vol. 6



Vol. 7

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# Ahura Mazda, Light in the Darkness

Zarathustra or Zoroaster to the Greek, lived approx. between the years 700-630 B.C and was the Iranian prophet who created the philosophical religion called Zoroastrianism or Mazdeism, where Ahura Mazda is recognized as the principal deity, considered by Zoroaster as the creator of everything.

His doctrine is found collected in seventeen chants compiled in what was called *The Gathas* which make up the oldest part of the *Avesta* (collection of sacred texts from ancient Persia, written up in Avesta, later than Zarathustra).

The dual mythology of Zoroastrianism or Mazdeism makes us acquainted with two twins: Ahura Mazda, who lives under the Light and Ahriman, who lives in the Darkness. Both twins are sons of the god Zurvan; Time.

This humanity trapped in time has to struggle each day between light and darkness.

Zurvan promised Ahura Mazda to govern the world and gave him the gift of knowing the future. Ahura Mazda, very pleased about this, told his brother Ahriman about it, who was filled with envy.

When the moment came in which the twins were to be born, with the goal of being born first, Ahriman lied to his Father, saying: "I am Ahura Mazda, your son". But Zurvan was not fooled and answered: "My son is light and scent, but you are darkness and stench." Then Zurvan started to cry.



The Hindus say that this world is Samsara (Valley of tears) where we come to suffer to achieve Illumination. The ancient Egyptians said that this world is where we come to pay our right to live in the beyond...

Each culture, each religion, in its way, has expressed to us that this world where we live is only "the melting pot where we can work upon the gems of the Spirit" which catapult us towards the Light, towards the true life.

V.M. Samael Aun Weor tells us in his lecture *PSYCHOEMOTIONAL TRANSFORMATION OF MAN* in *The Fifth Gospel*:

*This world in itself, is the product of the Law of Origination; it is sustained by the Laws of Cause and Effect, which are Laws of Karma (they are also called Laws of Action and Consequence: such action, such consequence). This is quite a complex world: it is a world of associations, multiple combinations, incessant dualism, fight of the opposites, etc.*

*In these circumstances, it is not possible for there to exist Happiness in this world. Each one of us have to pay our karma (we are filled with debts). That karma, obviously, brings us a lot of pain, a lot of bitterness, we are not happy.*

*Many think that we could reach Happiness through the Mechanics of Evolution. It is a false concept, because mechanics are mechanics. The Law*



*of Evolution and also that of Involution, constitute the mechanical axis of this machinery which is called Nature.*

*There is evolution in the seed that germinates, in the plant that is developed and finally gives fruits.*

*There is involution in the plant that already enters decrepitude and lastly converts into a heap of logs.*

*There is evolution in the child who is formed in the maternal confinement, in the creature that is born, that grows, and that develops and lives under the light of the Sun.*

*But there is also involution in the human being who grows old, decreases, enters decrepitude and finally dies... That is completely mechanical.*

*Mechanical is the Law of Karma also, in a certain sense, in the Causative sense (seen in the Light of the Twelve Nidanas). There are mechanics there...*

*We need to free ourselves, precisely, from the Law of Karma. We need to free ourselves from that mechanical movement of Nature; we need to make ourselves free from that and it will not be by means of the mechanical evolution.*

*We need to liberate ourselves from the Law of Evolution and also from the Law of Involution; we need to make the "Great Jump" so as to fall into the Illuminating Void...*

*Obviously, there is an antithesis between the theory of relativity which Einstein preached and the Illuminating Void. What is relative is relative; the machinery of relativity works with the Law of the Opposites, with the dualism, etc.*

*In the fight of the antitheses, there is pain and that is not happiness. If we want authentic happiness, we must go out from this mechanic of relativity, to make the Great Jump, I repeat, to fall into the bosom of the Illuminating Void.*

Ahura Mazda (Hormuz) is Quetzalcoatl, Allah, Fuji, Christ, he is the Wisdom of the Fire which does not set limits: he created the sun, the moon and the stars. He gave the human being the good mind, which operates inside of man and in all of creation.

Ahriman, Angra Mainya or destructive Spirit created the demons and launched an attack against Ahura Mazda, who none the less managed to repel him into the darkness, telling him:

“Neither our thoughts, or our teachings, or our plans, or our beliefs, or our words, or our souls, agree.”

Then Ahura Mazda created Gaymorat, the first Man of Fire. But Ahriman renewed his attack and crossed the sky in the shape of a scorching fire, and with him he brought hunger, illness, pain, desire and death. Then Ahura Mazda set a limit to time, trapping Ahriman inside of the creation. Ahriman tried to escape from the creation, but he could not. For this reason he will continue doing evil until the end of times.

Ahriman is the personification of the doubt of Zurvan and corrupts the world to create sin and evil. He corrupts everything that he touches and rejoices in it:

“My victory will be perfect. I have besmirched the world with filth and darkness, and I have made this my strength. I have dried the earth so that the plants die and I have poisoned Gayomart, so that he dies.”

Ahriman is the same as Mara who with his illusory tricks wanted to impede Buddha from reaching Illumination. They are the same Red Demons of Seth of the Egyptian mythology who killed and divided Osiris into many pieces (the Solar God). They are the same as the undesirable psychological aggregates of the Tibetans which embitter the existence of the human beings in this world of maya.

Ahriman represents the live personification of our psychological defects that we carry inside of us and which are the secret cause of our illnesses, conflicts and sufferings.

The psychological defects we carry inside of us make us feel that we can, that we know, that we are powerful; but all of this disappears when, caught in time, old age comes, decrepitude, illness and finally death.

In the lecture *EXTRAORDINARY FACULTIES OF THE SOLAR MAN* of *The Fifth Gospel* by V.M. Samael Aun Weor, he makes the following reflection for us:

*Unquestionably, to be able to integrate oneself with God, with Divinity, we need to eliminate from ourselves all those psychological defects that one carries: anger, greed, lust, envy, pride, laziness, gluttony.*

*Why did Alexander the Great die, if it was not for pride? Yes, he started to commit outrages of all kinds; to drink more wine than normal, to throw his great banquets, and obviously, as a consequence of that he died.*

*The irascible Marat, the terrible Marat, the revolutionary, the one who would try, well, to convert himself into the master of all France, why did he die? Because of haughtiness - he did not allow anything that was not “Marat” and finally, there was a nun somewhere, called Charlotte Corday, who actually eliminated him. She entered very calmly in his house and asked to be let in. While Marat was in the bathroom, she approached with the pretext of giving him some facts related to the French Revolution, and in a sly and well-aimed way, she stabbed the dagger in Marat’s heart.*

*So all of the psychological defects which we carry inside, give rise to illnesses for us and death. We need to eliminate all those inhuman elements which we carry inside.*

# A COMMON AILMENT...

There are many people who long to change life: to be more happy, to have harmony in the family, to go out from the economical crisis, to end the conflicts in the couple...

There are many people who suffer the unspeakable, longing for that yearned change to come one day; the bad thing in this is that these people want to make those changes without modifying the way of thinking, or the way of feeling, or the way of acting. And forgetful of themselves they demand people to be happy, to spend life with their personal whims.

It is not possible to change without changing even a speck of that which is the cause that brought us to disgrace.

We have the marked tendency of demanding others to change so that our own life changes, nevertheless history shows us that this is incoherent and false.

Along history, how many times have there been bloody revolutions which have been very painful to humanity, requiring them to change their governments, the change of economical conditions, etc.? And sadly this, while not being combined with an inner and individual change of each citizen, has come to show through facts that with time, those revolutions have been forgotten and the human being has continued in the same or worse conditions of life than before.

If we do not change by ourselves, nothing new will surge in our life. Enclosed in the same attitudes of always, forgetful of the necessity of creating changes in ourselves, we believe that it is the world that has to change, demanding from the world what we are not prepared to receive; in this way creating, in our life, a constant vice of blaming others for our own disgraces.

How will we be prepared to receive love if what we have inside is resentment, hate, rejection, conflict, fantasies, contradictions, etc.?

It is good to understand that all our thoughts, all our feelings, all our acts produce in us a determined kind of magnetization which attracts some circumstances or others to our life.

If we let our mind be dispersed with a heap of incoherent and negative thoughts, we will magnetize ourselves with such psychological states, attracting to our daily life this same thing from other persons.

If we allow our interior to be filled with resentments, hatred, low passions and all of this we nourish in turn with modern musics, tv series, films, etc., it is very clear that this will magnetize us in such a way that it will attract to our life persons with that same psychological affinity, creating a vicious circle of pain.



It is stunning to see that people fight for money, for a car, for a house, for a university career, etc. They prepare to be "great people".

But on the contrary, when it is about being happy, of truly loving, we leave aside that of studying love, that of exerting ourselves to love others disinterestedly, that of delving into what love truly is,

that of reflecting upon what is necessary in order to be happy. We throw ourselves onto the terrain of life and, since we do not study what love is, we love badly, and to top it all, we demand others to love us well. We generate many disenchantments in our life, many disillusionments, much bitterness...

It is important to understand that in order to be happy, the first thing that we have to do is to eliminate from our interior those factors which provoke pain and suffering in us. We cannot walk towards happiness being slaves to pain, resentment and suffering.

Brought by profound inspiration and the sincere longing to delve into how to be happy, we transcribe in continuation an extract from the lecture *THE EXERCISE OF SELF-KNOWLEDGE* by V.M. Samael Aun Weor:

*We need, well, to change our attitude toward existence, but one cannot change one's attitude towards life if one does not eliminate those "harmful elements" carried in one's psyche.*

*Anger for example, how many problems does anger bring us? Lust, how many problems are brought to us by lust? Jealousy, how disastrous is it? Envy, how many problems does it give us?*

*One has to change one's attitude before the different circumstances of life; they repeat with or without us, but they repeat; what is important is that one changes one's attitude towards the different circumstances of life; that is to say, we need to know ourselves profoundly.*

*If we get to Know Ourselves, we will discover our errors, and if we discover them, we will eliminate them, and if we eliminate them, "we awaken", and if "we awaken", we come to know the Mysteries of Life and Death, we come to experience "That" which is not of time, "That" which is the Truth.*

*There are extraordinary possibilities in us, but first of all we must start from the principle "NOSCE TE IPSUM" (man know yourself and you will know the universe and the Gods).*

*The False Personality for example, is an obstacle for true Happiness; each human being has a False Personality which is made up of conceitedness, vanity, pride, fear, egotism, anger, self-importance, self-sentimentalism, etc.*

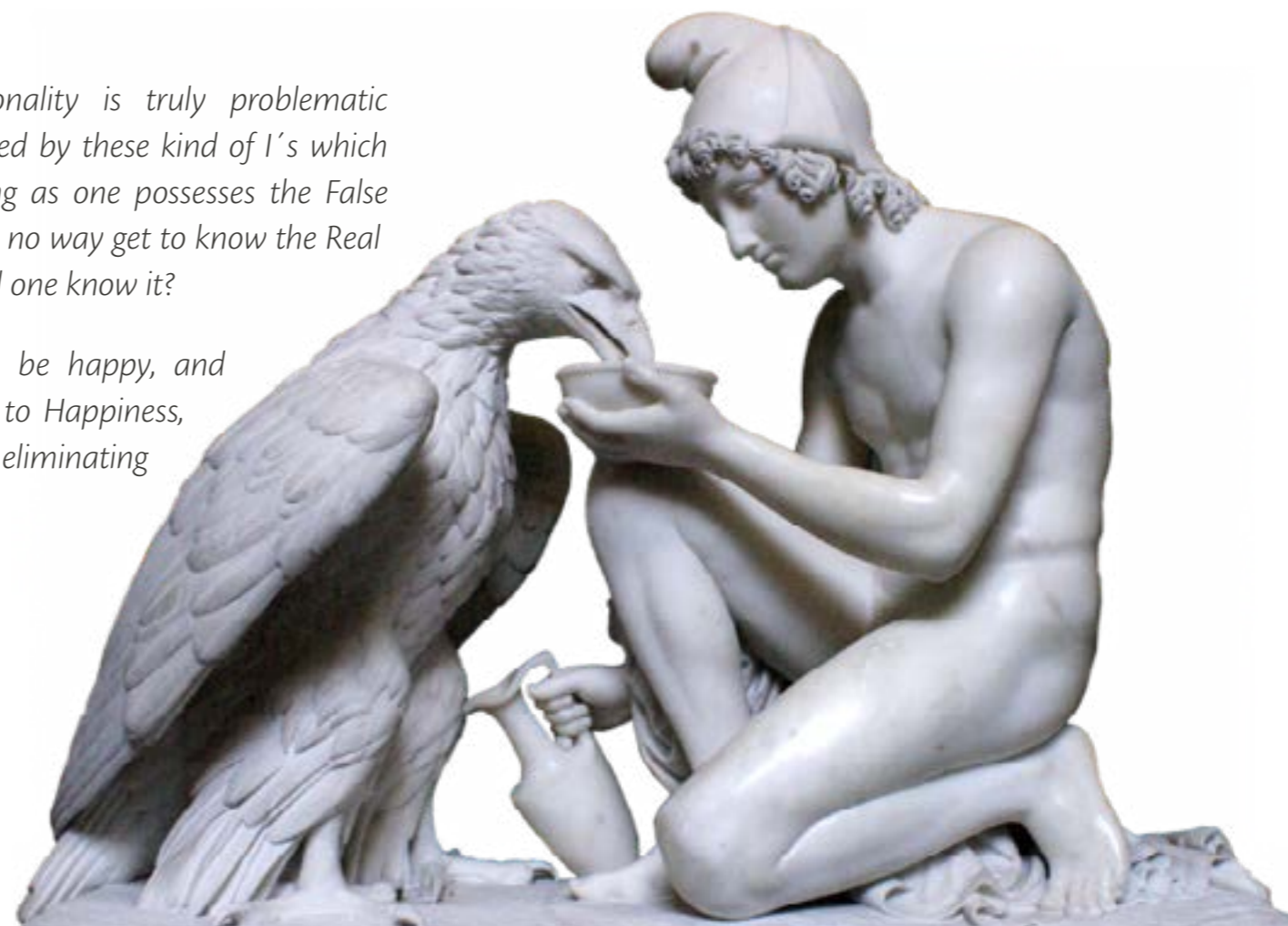
*The False Personality is truly problematic because it is dominated by these kind of I's which I have named; as long as one possesses the False Personality, one will in no way get to know the Real Happiness, how would one know it?*

*If one wants to be happy, and we all have the right to Happiness, one has to start by eliminating*

*the False Personality; but to be able to eliminate the False Personality, one has to eliminate the I's which characterize it (those that I have named).*

*Once those I's are eliminated, everything changes: in our Consciousness a Continuous Center of Gravity is created and an extraordinary state of Happiness comes about.*

*But as long as the False Personality exists, Happiness is not possible. We must keep in mind all of that if we are really longing to some day be happy.*



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“I warn you, whoever you are, Oh! You who want to probe the arcana of nature, that if you do not find within yourself that which you are looking for, you shall not find it outside either! If you ignore the excellences of your own house, how do you pretend to find other excellencies? Within you is hidden the treasure of treasures! Know thyself and you will know the Universe and the Gods.”

“Inscription on the frontispiece of the Temple of Apollo on Mount Parnassus, Greece, 2500 B.C.”

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# WHAT WE PERCEIVE OF THE WORLD... IS IT REAL OR IS IT AN ILLUSION?



Many of us have some time asked ourselves: is what I am seeing real or is it a dream?...

Diverse oriental religions see this world as Maya (illusory, not real) and insist in that the human should awaken from that illusion to reach the Great Reality, the Illumination.

Plato, in *THE REPUBLIC*, at the beginning of the VII Book, tells us in the *MYTH OF THE CAVE*, how the human being lives hypnotized and enslaved by the senses, perceiving from the world only illusory and false forms, "confusing these with reality."

Albert Einstein once said:

*The human being is only a part of the everything, called Universe; a limited part in time and space. He perceives himself, in thought and feeling, as something separate from the rest (a kind of optic illusion of the subconscious). This illusion is a kind of prison to us, it restricts us to personal decisions and, therefore, it affects those who surround us... Our task should be that of liberating ourselves from this prison, amplifying our circle of compassion to include all the living creatures and all the beauty of nature.*

Presently some scientists are telling us that what we perceive of the world is not real.

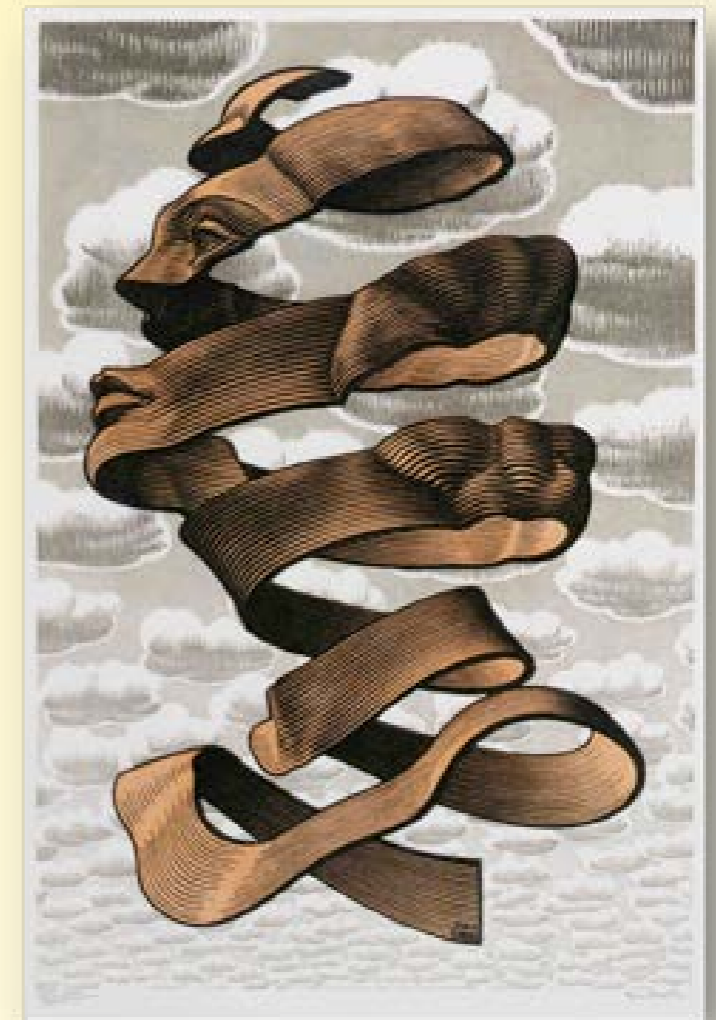
The director of the Laboratory of Visual Neuroscience at the Barrow Neurological Institute in Phoenix (USA), Susana Martinez-Conde, was asked during a conference in Madrid: **"Is the world as we see it?"**

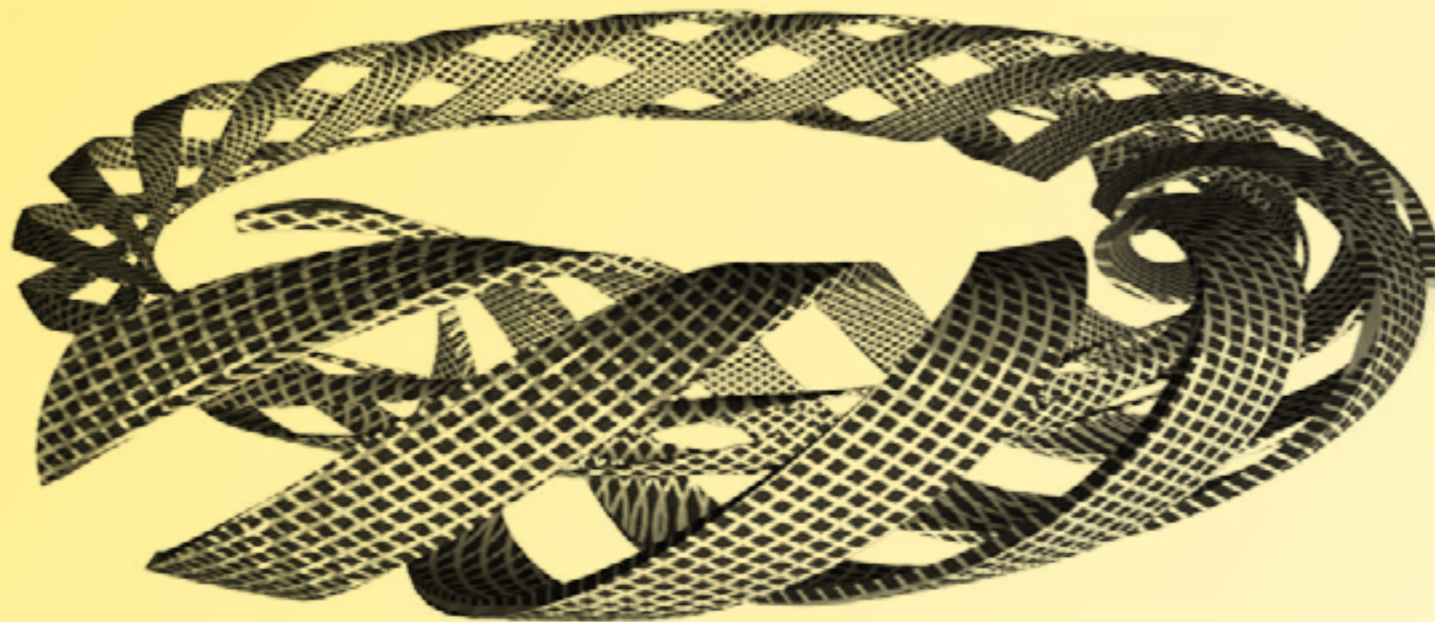
The answer was: "No!"

According to the investigator: *"We will never be able to know what the reality is, since our experience is interceded by our brain. The perception is based on a subjective image of the objective and physical surrounding, created by the brain."*

A group of physicists led by Stehan Dür, at the Jhon von Neumann Institute in Germany, confirmed that "the sum of three subatomic particles which

make up protons and neutrons (called quarks) hardly represent 1% of the mass of them; that evidence leads to the assumption that the rest of the nuclear mass would be made up by the gluons, ephemere particles that fizz in the middle of emptiness, whose function is to keep the trio of quarks united inside of the protons and neutrons."





In the words of the Evolutive Biologist Richard Dawkins: "Science has taught us, against all intuition, that, while things seem solid, like rocks and crystals, they are in reality almost entirely made up by empty space."

The reality that we perceive seems to go against any scientific logic, when it is verifying in itself that matter deep down does not exist.

Steve Grand, author of *Creation: life and how to make it*, argues that "matter flows from one place to another and unites momentarily so that you be you, therefore you are not the matter from which you are made".

If the theory is correct, each object and organism in this world would not be more than a coarse and voluminous representation of objects and organisms in more "real" universes in other Superior Dimensions, as millenary traditions have expressed it for us along human history.

Wanting to delve into the comprehension of this interesting topic, we transcribe in continuation an extract from the work *THE FIFTH GOSPEL* by V.M. Samael Aun Weor:

*Common and ordinary people do not perceive the exterior world really, they only perceive impressions that reach the mind and that they translate intellectually into shapes of light, color, heat, form, sound, etc. But the "thing in itself", as Emmanuel Kant would say, they do not know.*

*... To see the human organism of any person is not having known, truly, the Being. The organism is made up by organs, the organs are made up by cells, the cells by molecules and the molecules by atoms. If we split any atom, we will free energy. In a last synthesis, the human organism is made up by different types and sub-types of energy.*

Einstein said: "Energy is equal to the mass multiplied by the speed of light in square." He also asserted: "The mass is transformed into energy; energy transforms into mass." In synthesis, we would say that the whole life is Energy that determines new oscillatory frequencies...

Unquestionably the three-dimensional world of Euclid is enclosed inside of this basic formula of Einstein; nevertheless, beyond this formula there is something; I want to emphatically refer to the fourth coordinate, to the fourth vertical..

We see a table, which is long, wide and tall (see here the three dimensions); but, what time ago was this table constructed, how long ago? See here the fourth vertical. So in this way, the fourth vertical is the time. Beyond this fourth vertical there is the fifth coordinate and it, in itself and by itself, is Eternity; and very much beyond the fifth vertical we have the sixth (the sixth, in itself, transcends Time and Eternity); lastly there is the dimension zero, unknown, the seventh dimension.

We live, so, in a Multidimensional World; unfortunately people only perceive the world of three dimensions; it is necessary to develop other faculties which allow us to know the fourth vertical.

Common and ordinary people do not ever perceive a phenomenon in its complete, whole or "uni-total" form. To perceive it, it is necessary to enjoy the Objective Consciousness because only with the Objective Consciousness the complete perception of this or that phenomenon is achieved.

# THE MYSTERY OF THE SACRIFICE



In this actual society we have gotten used to sacrificing ourselves only for some personal interest, for the simple fact that I will obtain something of value for me as a person, completely forgetting the consequences that this brings in life and to those who surround us...

We sacrifice ourselves enormously to earn money with the purpose of having a better and more comfortable life, and this is good!... What is serious is that, with these actions to earn money, we forget

those who surround us, those who live with us in our neighbourhood, in our city, in our own country, in the entire world.

When somebody makes an effort to obtain an egotistic benefit, a personal interest, he completely forgets the world that surrounds him, making his own interest into his own disgrace; and this makes us commit terrible errors which make us fall into great personal, family, social and even world conflicts.

V.M. Samael Aun Weor tells us in his book *UNIVERSAL CHARITY*:

*We must comprehend the pain of our fellow being. We all live from one another, we all need everybody, we are all servants of everybody. The problem of any human affects many, in his radius of action. The problem of many affects everybody.*

This is the reason why all the religions and cultures of all times have insisted for humanity that we all need everybody: "To love God above all things and your fellow being as yourself", the Christians say. In the oriental world we are told: "Take maximum advantage of your energies and generate a common benefit"...

The Nahuatl make a special emphasis for us in the beautiful poem **The Zenzontle**:

**I love the song of the zenzontle,**

**bird of four hundred voices.**

**I love the color of jade**

**And the permeating perfume of the flowers,**

**but still more I love my brother: man.**

Among the Aztecs there is an ancient and beautiful legend about its cosmogenesis which emphasizes for us the necessity to sacrifice ourselves for others for the Love of others. This legend tells us:



The sign of the Fourth Sun was Four Winds, that is why it was called "Sun of Wind". In this time Quetzalcoatl turned into Sun; nevertheless, the Tigre Tezcatlipoca overthrew him with a swipe and then a great wind rose. Everything was swept away by it. The Earth had been covered by darkness, therefore the Gods gathered in Teotihuacan and spoke among themselves:

***Gods, come here! Who will make sure that there are days and that there be a sun?***

Tecuciztecatl, the "Rich Lord of the Snails", offered to throw himself onto a bonfire lit by Huehueteotl, the "Old God of Fire". Four times he tried it, but he was afraid of the flames; then Nanahuatzin, "The Pox-Covered", humble because of his poverty, closing his eyes threw himself bravely into the fire and was consumed to convert into the Sun of the fifth epoch. Tecuciztecatl, seeing his brother, who had converted into a Sun, threw himself to be sacrificed, but since this act was no longer for the love of humanity but because of envy against his brother, he was transformed into the Moon.

This magnificent legend tells us how valuable the sacrifice for others is, in a disinterested way.

Tecuciztecatl, the "Rich Lord of the Snails", represents each person who is filled with themselves, of egotism, of pride, of vanity, of hatred, of laziness,

of anger, of lust... and who, blinded by his own ignorance is afraid to work for others, to sacrifice himself for others.

Nanahuatzin, "The Pox-Covered", humble because of his poverty, represents each person who sees his errors, who comprehends the human poverty in this valley of tears that we call life, who comprehends that nobody is better than anybody and that we all need everybody; and consequently feels the necessity to help others and to sacrifice himself for the love of humanity.

Unquestionably, in sacrificing oneself for humanity in a disinterested way one has to die in one's egotisms, in one's fears, in one's weaknesses, turning oneself into "Light" so as to be able to help.

It is clear and evident that, when somebody sacrifices himself for others in a sincere and disinterested way, he develops inside of himself occult faculties, he learns to live together with others and generates some common benefits which lead all of us to harmony, thus creating happiness.

Humanity wants to reach happiness without sacrificing themselves for others in an altruistic way, for charity, for comprehension or for conscious love..., and this is impossible.

We sacrifice ourselves for humanity because of money, for personal interests, for vices, for social positions, etc. And all of this only makes us generate inside of us a certain emptiness which prevents us from being happy.

This is what this mythological story tries to tell us when it says:

Tecuciztecatl, seeing his brother who had converted into the Sun, threw himself to the sacrifice, but since this act was not for the love of humanity but because of envy towards his brother, he transformed into the Moon.

Saying that he transformed into "Moon", means that these kind of sacrifices only take us to not having spiritual life, to not having light, but cold and loneliness.

There are many persons presently who, even if they dispose of many comforts and supposedly have it all, *lack the Light that illuminates and gives a meaning to their innermost life.*



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