

THE TRANSVALUATION

If one does not feel love for the esoteric work, it is impossible to create a point of contact between the Gnostic work and our lives. This obviously means that we will not work on ourselves; we will feel fine just reading some books and attending the public lectures. This is a problem.

When the teachings that are given here and in the books are not used, obviously it is impossible to comprehend what Gnostic work really is.

Let us remember the parable of the merchant of the Christic gospel. The merchant wanted to buy a precious pearl but it happened that (at that moment) he did not have enough money. What did he do? He sold all his goods, everything with the intention of buying it, and obviously he did. The Gnostic Esoteric Work is like that precious pearl. In order to attain it, one has to leave all kinds of secondary interests and attractions; one has to devote his life to the Gnostic work.

Knowing that we have different psychological aggregates that personify Greed, Anger, Lust, Pride, Envy, Gluttony, Laziness, etc., and that each one of them has its psychic energy involved in different interests, each one of them "pushes" in a different direction, then one has to liberate his psychic energy trapped in each of those different values. If one obtains its liberation, then one can concentrate on "that precious pearl," the Gnostic Esoteric Work.

When one liberates the energy and takes it away from material and egotistic interests, when one takes it from passionate desires or things that have no worth, when one concentrates this energy in just one direction (the Gnostic work), then obviously one crystallizes the communion with the Gnostic work; then one begins to work on oneself seriously. Of course, this brings about a radical transformation. It is necessary to understand all of this if we really yearn liberation.

Obviously, to love the Gnostic work is fundamental. When we talk about love, we have to be exact in the meaning of it. Do not forget that I like to be precise in the investigation and in the use of the words. The word love, is a little bit abstract. We need to analyze it in order to know what love really is.

The Great Kabir Jesus said: "In loving one another you will be my disciples." There is also another sentence from the Great Kabir: "Love God above all things, and love your neighbours as you love yourself," or "Do not unto your neighbour as you would not have him do unto you."

When people hear the word love, they feel that something touches their hearts, but since their mentality is subjective and since there is not objectiveness in their thoughts, obviously they do not perceive the profound meaning of that word. It is absolutely necessary to understand what the love really is.

The phrase "Do not unto your neighbour as you would not have him do unto you," could be translated as being conscious of others and yourself. And the phrase "Love God above all" and "Love your neighbour as yourself," could be translated as being conscious of your internal divinity, your fellow man and yourself. We have to be conscious of the meaning of the word love, that can also be translated as Consciousness.

How could one love his fellow men (that is to say, to understand them) if one is not conscious of them? We have to become more conscious of our fellow man if we, in reality, want to understand them. Only in this form will we really feel love for them. However, in order to become conscious of our fellow men, first we have to become conscious of ourselves.

If a person is not conscious of himself, how can it be that he will be conscious of his fellow men? How could it be possible to understand them? If he does not understand them, what would be his behaviour in relation to them?

We have to feel affection for the Gnostic Esoteric Work, but this affection would not exist if we do not understand the work. Comprehension is fundamental.

Therefore, I have to say that there are three kinds of love. When Jesus Christ asked some of his disciples about the kind of love that they felt for him, it is necessary to understand it. There exists the sexual love, the emotional love and the conscious love. We say: Love is law, but conscious love...

Many people relate themselves only through sex; that is the sexual love. There are others that have their gravity center in their emotions, in other words, they develop the emotional love. That kind of love is unstable and is full of bitterness, passion, jealousy, etc. It could not be classified as an Intelligent Love.

Undoubtedly only the conscious love deserves our veneration, but in order for it to exist it is indispensable to work on ourselves and to eliminate the undesirable psychic aggregates. Otherwise it could not exist, this conscious love, within ourselves.

How could a distrustful, or emotional, or jealous person feel conscious love? Conscious love can be born in ourselves when we eliminate the elements of passion, jealousy, fights, etc.

It is necessary to put ourselves into our fellow man point of view. How hard it is to learn to put oneself into our fellow man point of view, how hard! The one that learns to feel conscious love, knows how to put himself into our fellow man point of view.

The phrase: "Do not unto your neighbour as you would not have him do unto you" has to be translated as: be conscious of your fellow man and yourself. If one does not put oneself into our fellow man point of view, one fails; one will never love somebody consciously. In order to put ourselves into our fellow man point of view, we have to take away the self-esteem. Unfortunately, self-esteem is a characteristic. It is obvious that we have to eliminate level by level the different aspects of self-esteem. A great part of the

love that a man and a woman feel for each other, is just an extension of self-esteem. The "I" of the self-esteem has to be eliminated, has to be disintegrated, has to be returned to dust, if we really want to learn how to see the others' point of view.

Normally, nobody sees the others' point of view, nobody knows how to put themselves in the others' shoes; everybody is so dominated by the "I" of the self-esteem, that not even remotely do they try to put themselves in the others' shoes, in the others' point of view. This "I" must be eliminated, if we truly want to understand the others' point of view.

Normally nobody sees the others point of view, because we live so dominated by the "I" of self-esteem, that we are incapable of putting ourselves in their place.

If one takes a great step and eliminates self-esteem, and if one achieves the elimination of those psychological aggregates that personify arrogance, intolerance and superiority, obviously we will attain extraordinary progress, because arrogance itself, makes us feel superior and even behave like despots; its an obstacle to consciousness' awakening. An arrogant person could never love his fellow man. How could he, if he is arrogant?

What about superiority? What could we say about that "I"? Why should we feel so important if we are just miserable worms in the mud of the earth? The superiority, to feel superior than the others, is an obstacle to the awakening.

What about intolerance? We see the defects of our fellow men but not ours. We can see the mote that is in our fellow men eye, but we do not perceive the beam that is in our own eye. Only when one puts oneself in the others' point of view, does one learn to be more tolerant with others, and as a result the destructive and harmful criticisms disappear.

Therefore it is essential to learn how to place ourselves in the others' point of view. Did somebody steal something? Are you sure that you have never stolen? Who could say that? Did a friend have an extramarital relationship? Are we sure that never in our lives we have adulterated? A person is behaving incorrectly? Are we sure that we have not done the same in the past?

Of course, when one develops tolerance, the destructive criticism disappears. Therefore, we need the development of tolerance and in order to do so it is necessary to eliminate the psychological aggregates of intolerance. Only in this way will tolerance be born in us.

One is amazed to see how other people criticize. If we could place ourselves in the others' point of view, if for a moment we could change our personality for the others, we would no longer criticize.

It is important to put ourselves in the others' point of view; that is indispensable. Unfortunately, people do not know how to see the others' point of view.

What really counts is the Consciousness. Consciousness is love; love and Consciousness are two parts of the same. If one really intends to become conscious of oneself, one will become conscious of others.

How amazing it is, for example, to observe the behaviour of those that torture others. How unconscious they are! When they torture somebody, to themselves they are doing that. If one tortures somebody, later it will be their turn to be tortured.

One has to observe all those aspects if in reality one wants to progress in the Being's field. When we approach the Gnostic Esoteric Work, there is a frightful fight between past values and the work that we have to do. As I said, there are multiple interests in the economic, political, social, passionate fields, etc., and that is the obstacle that we have to overcome. To get to the level in which one leaves everything because of the Gnostic Esoteric Work is fundamental.

Unfortunately, people do not think in that manner. Normally, students lose long periods of time between the past and the future; among the past values and the Gnostic Esoteric Work. This situation creates something, I would say amorphous, incoherent in which the student wants to work on himself but is not devoted to the work.

People lost a lot of time, however, there are some that decide to leave everything for "the precious pearl."

We need a Transvaluation of our life, of the values that we have in it, in order to later work seriously on ourselves.

The Transvaluation is important. What do we understand about Transvaluation? What is the meaning of this word? Well, we valorize our interests, but Transvaluation means something else: it is the comprehension, the understanding that our economic, social, interests, etc., are something useless and vain, and that the work is more important than anything. Through the Transvaluation, one leaves many egotistic interests, one devotes oneself to the Gnostic Esoteric Work.

Obviously, the Buddhist Annihilation is fundamental. Theosophists do not like this sentence: "To die here and in all the worlds is painful;" but it is necessary to pass through the great Buddhist Annihilation, not to feel fear of death.

Unfortunately, people have a fear of death, and unconsciously resist these teachings. You are listening but, are you sure that you are not putting some resistance to my explanation about the Gnostic Esoteric Work? Are you sure that you are not bored or yawning? Do you not feel that the teaching is becoming a little bit dry? On the other hand, if now I begin talking about a lotto or how to attain a better financial situation or how to be successful in love or something like that, I am sure that you would not yawn. But when I am talking about the work itself and the Buddhist Annihilation, deep inside of each one of you appears a resistance. Why? Because the Ego does not want to die; the Ego rejects this kind of teaching because it is pointing against its very own existence. Are there some

of you that would not want to exist? You want to exist here and in "the other world." Some of you would say: "Well, I do not want to exist in the physical world, I would like to die;" but, what secret desire made you think in that way? It is because you would like to live in the superior worlds, and of course, in a better situation.

Why do the clergy have such large congregations? Because they do not teach the doctrine of the Buddhist Annihilation; they offer heaven by means of payment. For example, if the widow leaves a good fortune to the parish, she gives it hoping for a passport to heaven; a good life in "the other world." The person could have been a killer, a criminal, but just with the confession he gets a passport to heaven. Now, if we leave some money, we can go right to heaven, not even passing through purgatory. That attracts, people enjoy that, it is very popular because the Ego does not like to be sentenced to death.

For example, I receive many letters from Central and South America. They ask about chakras, initiations, about powers, social positions, positions in the Gnostic Movement, financial situations, about love, etc. I have almost never received a letter asking about the elimination of the Ego; everybody asks for powers, grades, initiations, money, positions, etc., but I do not find even one letter from someone that could be totally devoted to the Ego's elimination. Yes sir, they want to live but not to die; everybody want to live. What they want is to be a great lord, powerful, but not dying beforehand. It happens that only with death does the new arrive; if the seed does not die, the plant cannot be born. But they do not want to understand it. Some in their letters say that they cannot go into the astral consciously, that they want to attain illumination, that they still are not able to receive the messages from the Superior Worlds, etc.

They do not want to understand that Illumination cannot be achieved if beforehand the Consciousness has not been liberated. They do not want to understand that the Consciousness can never be liberated if first the Ego is not eliminated. They want to attain illumination but do not want to die.

How useful could those schools that do not teach about the death of the myself be? Therefore, if one does not die, one is losing time in a miserable form.

In order to die in oneself, one has to love this work, has to feel affection for it.

The Consciousness, trapped in the Ego, among the different psychic aggregates, process itself according to its own condition. Obviously, while one has the Consciousness trapped in the Ego, one is abnormal, has an abnormal psyche.

Constantly we hear about people that have been taken by extra-terrestrials. Those that have been taken and transported in spaceships, coming back and always saying that they were in laboratories. They are always examined in a laboratory and later are set free; they take a walk and later are returned. It is clear that those huge spaceships commanded by brothers of other worlds, have marvellous laboratories. However, why do they take terrestrials and put them into the laboratories? Have you ever thought about that? Well, it is because the terrestrials are beings that have an abnormal psyche, in a state of fascination. That is the reason, it is obvious. The abnormality of our humanity catches the

attention of extra-terrestrials, and they take them in order to study it in their laboratories. The extra-terrestrials are normal people, that is a fact of the matter!

In archaic times, the psyche of the Three-Brained Beings was normal; then humanity was in harmony with other planetary humanities. But, unfortunately, after the elimination of the abominable Kundartiguador Organ, that humanity had received with the intention of stabilizing the geological layer of Earth, the psyche became abnormal, because the consequences of that organ remained in the five cylinders of the human machine. That consequence is the Ego. The Consciousness, trapped inside the Ego began working in abnormal form, and unfortunately remains in that form.

Our intention is to create normal creatures, to make them get out of the psychic abnormality which they are in.

Let us observe the many terrestrial abnormalities: one of them is intolerance. It is incorrect to see the others' sins and not to see the defects that we have. If we see a defect in somebody, for sure we also have it. The criticism about the thoughts or projects of our fellow man, without previous evidence, is an abnormality. If one observes, for example, a determinate behaviour, why should one judge it? The facts by themselves can be understood once they are examined with the sense of the psychological self-observation; in that form we could understand the facts in their total form.

In proportion to our advance on this path, we understand that our fellow men are abnormal, the gossips, rumours, etc., exist just here, on Earth. The gossip and the rumours do not exist among normal people. This is normal only in a world in which people are abnormal.

Let us observe how the minds react, one against the other. We have observed that when somebody says something about another person, this person reacts in a violent manner, he feels injured, that is abnormal. In an advanced world of space, if somebody says something, the person keeps silent, does not discuss, because everybody is free to say anything they want.

On certain occasion I was speaking (that was about thirty years ago) with the Angel Anael in the superior worlds about certain virtues that I thought I had and that I did not. Anael, after some observation (and very correct), made me see my mistake; because as I was still accustomed to terrestrial discussions I obviously objected to it. I used all my eloquence but Anael was in silence just listening. When I finished my speech, he reverently turned his back and went out; he did not say a thing. He had said what he had to say, and he let me say all what I wanted to say. How many things did I say? Many, but he, respectfully kept in silence, he listened to me with decency, turned his back and went away.

I remember that I was dictating a conference in the superior worlds; I was speaking about Tantra and Tantrism, about the secret-secretorum of the alchemist sanctuary. It was then we were visited by Sivananda that had died recently. He said: "You see, you are

vulgarizing the knowledge." (that is to say, because we were teaching the Key of Alchemy); "the teaching cannot be vulgarized." In unusual form I said to him: "I am ready to answer all the questions, the discussion is open!" Sivananda had the good sense, even thought he is a terrestrial to take a seat in the oriental style and to perform a profound meditation. Moments later, I felt that somebody was scratching inside of my head. I saw, and there it was the yogi in profound meditation. Finished his meditation, he stood up, went to me and embracing me he said: "I have understood the message that you are giving to humanity. I agree with you Samael and I will recommend your books to everybody; I understood it." I also embraced him and I said: "I also hold you in high esteem, Sivananda." Of course, Sivananda is terrestrial but has more judgement than others. At least he does not behave as a terrestrial, he has an extraordinary mystic aptitude.

Well my dear brothers, one becomes comprehensive when one eliminates the "I's;" it is obvious. When one learns to see the others' point of view and become tolerant, so disappears the destructive criticism, etc. One becomes normal and behaves in a completely different manner when one destroys the Ego.

To observe how people react, one against the other, is something that produces pain. If somebody says something, the other reacts, it feels hurt; and all of this is seen only in our world, in which there are abnormal psyches, because where there are normal psyches, this does not happens.

Reflect my dear brothers; think, love the Esoteric Work. If you do not love the Esoteric Work, you will never work on yourselves; if you do not really love the work, there will never be a conjunction between your lives and the work, and if there is no conjunction in your lives in relation with the work, never, as a matter of fact, will you understand the work. Therefore, it is necessary to understand.

We, the instructors want you to pass through the Buddhist Annihilation, we want you to awaken Consciousness. Meanwhile as you have not passed through the Buddhist Annihilation, it means that you are going very wrong. If you ask me about your progress, I would have to say that is really bad! Why? Because I see you very alive, and that is serious. While one is alive, one cannot understand the others, cannot make authentic investigations, one walks in the world of subjective opinions, and the concepts are incoherent, not exact. When one dies, one dies here and in all the worlds. Do you think that alive as you are, you can attain Nirvana? Obviously not! Nirvana is heaven; that is why the Buddhists say: "The elimination of the Ego is Nirvana."

Today, I have underlined the work. As home work I give you the elimination of the "I" of Self-Esteem, that is fundamental, and also the other "I's" called Intolerance, Arrogance, Importance...

To feel important? Any of us is important. The arrogance, the importance and the intolerance, are obstacles to love our fellow man.

It is indispensable for you to eliminate the emotional love and to achieve Conscious Love; that is fundamental. The emotional love is plenty of jealousy, passions; that is not love, rather it is pain. Conscious Love is necessary . "Love is love, but conscious love..."

Although I am boring with such repetition, I must say to you that we must learn to love our fellow men. We could not love them if we do not understand them, and we could not understand them if we do not become conscious of all of them, if we do not become conscious of ourselves. Nobody can be conscious of himself if he is not able to eliminate the "I's" that I have explained: the self-esteem, the intolerance, arrogance...

I want you to understand and to eliminate those kind of "elements;" to disintegrate self importance, because we are not important. Not even my person is important. As president of the Gnostic Movement I could believe that I am important. I think that I am a mere worm in the mud of the earth, and that is all. I do not think, and I do not want to think that I am bigger than you; I am just your servant. A humble servant.

While we have a sense of self-esteem, we will walk mistakenly.

To this point of the lecture of tonight; if some of you have something to ask, you can do so with entire freedom.

** Venerable Master Samael, in the case where one is a teacher of kindergarten, how could one give the gnostic teachings to a child? What should be done in order to make those children understand what love to our fellow man is, or to make them develop those values?

*** Really, love to our fellow man is something that sounds very romantic, very beautiful: "Love one another, as I have loved you." But if we do not understand the words of the great Kabir Jesus, it is just another beautiful sentence.

I have said that in order to feel love for our fellow men it is necessary to have Consciousness. Love and Consciousness are the same; Consciousness is Love. If one does not have Consciousness of the others, obviously one does not love them. How could one be conscious of the others if first one has not become conscious of oneself? One has to start becoming conscious of ones own errors, conscious of ones own defects, etc.; then one starts to become conscious of the others.

When one is conscious of the others and oneself, already does not criticize, does not say: "that person is a thief, in this other is a bully;" one does not say that, one has Consciousness of oneself, and knows that many times one has stolen, that many times one has killed; one no longer says that that person is a babbler, a gossip; one knows that one has spoken many times, that many times one has been a babbler.

As one is becoming more conscious of oneself, one will learn to walk in the others' shoes, will learn to see the others' point of view, that is to say, will be more understanding with everybody. This is the correct love. If one does not have Consciousness of the others, then it is not loving...

** Venerable Master, in your dissertation you have said that we have to valorize the work, and you gave as one example "the precious pearl." In my personal situation, I have the opportunity to study Psychology. Would it be like going backwards if I started studying, when on the other hand I have taken the decision to do the mission? I would like an answer in relation to the purpose that I have with the work.

*** Well, undoubtedly, the academic psychology leads to mistaken paths. Now, the idea is not just to put erroneous theories in the head, it is not to damage the head foolishly, because it is absurd. The authentic Psychology has to be in relationship with the Ego's self-exploration, with the knowledge of the psychic aggregates, with the profound self-exploration, without absurd theories.

** Venerable Master, perhaps one wants to study and the origin of that desire is something subjective, as self-esteem for example...

*** Well, study does not prejudice the mind. But one has to select his nourishments, what one brings to the stomach, and obviously, one also has to select the kind of knowledge that will put into the poor brain.

INVERENCIAL PEACE

Samael Aun Weor