The Three Ways of Christ

The Mystic, Gnostic, and Yogi
Christ taught three ways in order to reach union with the Innermost.

When he was preaching to the multitudes, when he was mystically exalted, he showed us the way of Ramakrishna, Kempis, and Francis of Assisi. This is the path of Anthony of Padua and Theresa of Jesus. This is the Mystical Path.

When Christ was walking with Magdalene, the repented prostitute, when he was among publicans and sinners, fishermen and wine drinkers, he showed us the Gnostic Path.

When he retired to the solitude of the desert for forty days and forty nights, he then taught the way of Oriental Yoga.

The seven rays of cosmic evolution are synthesized in these three ways that the Nazarene showed.

–Samael Aun Weor, Igneous Rose
Before the Soul can see, the Harmony within must be attained, and fleshly eyes be rendered blind to all illusion.

—The Voice of the Silence, H.P. Blavatsky

Mystery (Greek) mysterion, originating from the root word myein, “to close the eyes,” relating to mystikos: “initiate.”

Initiation is life itself, lived intensely, with rectitude and with love.

—Samael Aun Weor
M: "Sir, what is the meaning of the realization of God? What do you mean by God-vision? How does one attain it?"

MASTER: "According to the Vaishnavas the aspirants and the seers of God may be divided into different groups. These are the pravartaka, the sadhaka, the siddha, and the siddha of the siddha. He who has just set foot on the path may be called a pravartaka. He may be called a sadhaka who has for some time been practising spiritual disciplines, such as worship, japa, meditation, and the chanting of God's name and glories. He may be called a siddha who has known from his inner experience that God exists. An analogy is given in the Vedanta to explain this. The master of the house is asleep in a dark room. Someone is groping in the darkness to find him. He touches the couch and says, 'No, it is not he.' He touches the window and says, 'No, it is not he.' He touches the door and says, 'No, it is not he.' This is known in the Vedanta as the process of 'Neti, neti', 'Not this, not this'. At last his hand touches the master's body and he exclaims, 'Here he is!' In other words, he is now conscious of the 'existence' of the master. He has found him, but he doesn't yet know him intimately. There is another type, known as the siddha of the siddha, the 'supremely perfect'. It is quite a different thing when one talks to the master intimately, when one knows God very intimately through love and devotion. A siddha has undoubtedly attained God, but the 'supremely perfect' has known God very intimately. —Ramakrishna, The Gospel of Sri Ramakrishna"
The Voice of Christ

My child, I will teach you now the way of peace and true liberty.

Seek, child, to do the will of others rather than your own.

Always choose to have less rather than more.

Look always for the last place and seek to be beneath all others.

Always wish and pray that the will of God be fully carried out in you.

Behold, such will enter into the realm of peace and rest.

—Thomas à Kempis, The Imitation of Christ: 23. Four Things Which Bring Great Peace
Enlighten me, good Jesus, with the brightness of internal light, and take away all darkness from the habitation of my heart. Restrain my wandering thoughts and suppress the temptations which attack me so violently. Fight strongly for me, and vanquish these evil beasts—the alluring desires of the flesh—so that peace may come through your power and the fullness of Your praise resound in the holy courts, which is a pure conscience. Command the winds and the tempests; say to the sea: “Be still,” and to the north wind, “Do not blow,” and there will be a great calm.

Send forth Your light and Your truth to shine on the earth, for I am as earth, empty and formless until You illumine me. Pour out Your grace from above. Shower my heart with heavenly dew. Open the springs of devotion to water the earth, that I may produce the best of good fruits. Lift up my heart pressed down by the weight of sins, and direct all my desires to heavenly things, that having tasted the sweetness of supernal happiness, I may find no pleasure in thinking of earthly things.

Snatch me up and deliver me from all the passing comfort of creatures, for no created thing can fully quiet and satisfy my desires. Join me to Yourself in an inseparable bond of love; because You alone can satisfy him who loves You, and without You all things are worthless.

—Thomas à Kempis, *The Imitation of Christ: A Prayer for Enlightening the Mind*
Lord, make me an instrument of Thy peace; where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy.

O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood, as to understand; to be loved, as to love; for it is in giving that we receive, it is in pardoning that we are pardoned, and it is in dying that we are born to Eternal Life. Amen.

—Saint Francis of Assisi
And Jesus, the compassionate, answered and said unto Mary: “Mary, thou blessed one, whom I will perfect in all mysteries of those of the height, discourse in openness, thou, whose heart is raised to the kingdom of heaven more than all thy brethren.”

Mary Magdalene is the repented sinner, Kundry, Gundrigia, the indispensable woman for the Great Work.

In Wagner’s drama, Parsifal totally transforms the tempter Kundry after she submits to him.

A man needs a Mary Magdalene in order to work in the Ninth Sphere and in order to obtain the resurrection.

What is magnificent is to be saved, and to save Kundry, Magdalene.

Tempter Gundrigia, Magdalene, Kundry, you will be perfected in all mysteries of those of the Height, more than all your brethren. [...] 

...In the cathedral of the Soul there is more happiness for one repented sinner than for a thousand righteous ones who do not need repentance.

Mary Magdalene gleams, and will gleam terribly divine.

—Samael Aun Weor, *The Gnostic Bible: The Pistis Sophia Unveiled*
And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners?

But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.

But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse. Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

—Matthew 9:10-17
And the third day there was a marriage in Cana of Galilee; and the mother of Jesus [Miriam: “to raise,” the serpents of fire] was there:

And both Jesus was called, and his disciples, to the marriage.

And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

His mother [Miriam] saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six waterpots of stone [the work with Yesod through Arcanum 6], after the manner of the purifying of the Jews, containing two or three firkins apiece.

Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

—John 2:1-11
Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they werefishers.

And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

And straightway they forsook their nets, and followed him. And when he had gone a little further thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets.

And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught. And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

—Mark 1:16-22
Why sacrifice? I squander what is given to me, I—a squanderer with a thousand hands; how could I call that sacrificing? And when I desired honey, I merely desired bait and sweet mucus and mucilage, which even growling bears and queer, sullen, evil birds put out their tongues—the best bait, needed by hunters and fishermen. For if the world is like a dark jungle and a garden of delight for all wild hunters, it strikes me even more, and so I prefer to think of it, as an abysmal, rich sea—a sea full of colorful fish and crabs, which even gods might covet, that for their sakes they would wish to become fishermen and net-throwers: so rich is the world in queer things, great and small. Especially the human world, the human sea: *that* is where I now cast my golden fishing rod and say: Open up, you human abyss!

Open up and cast up to me your fish and glittering crabs! With my best bait I shall today bait the queerest human fish! My happiness itself I cast out far and wide, between sunrise, noon, and sunset, to see if many human fish might not learn to wriggle and wiggle from my happiness until, biting at my sharp hidden hooks, they must come up to *my* height—the most colorful abysmal groundlings, to the most sarcastic of all who fish for men. *For that* is what I am through and through: reeling, reeling in, raising up, raising, a raiser, cultivator, and disciplinarian, who once counseled himself, not for nothing: Become who you are!

Thus men may now come up to me; for I am still waiting for the sign that the time has come for my descent; I still do not myself go under, as I must do, under the eyes of men. That is why I wait here, cunning and mocking on high mountains, neither impatient nor patient, rather as one who has forgotten patience too, because his “passion” is over... And verily [my eternal destiny] does not hurry and press me, and it leaves me time for jests and sarcasm, so that I could climb this high mountain today to catch fish. Has a man ever caught fish on high mountains? And even though what I want and do up here be folly, it is still better than if I became solemn down there from waiting, and green and yellow—a swaggering wrath-snorter from waiting, a holy, howling storm out of the mountains, an impatient one who shouts down into the valleys, “Listen or I shall whip you with the scourge of God!” —Friedrich Nietzsche, *Thus Spoke Zarathustra*
All of the seven schools of Yoga are within Gnosis, yet they are in a synthesized and absolutely practical way.

There is Tantric Hatha Yoga in the practices of the Maithuna (Sexual Magic). There is practical Raja Yoga in the work with the chakras. There is Jnana Yoga in our practices and mental disciplines which we have cultivated in secrecy for millions of years. We have Bhakti Yoga in our prayers and Rituals. We have Laya Yoga in our meditation and respiratory exercises. Samadhi exists in our practices with the Maithuna and during our deepest meditations. We live the path of Karma Yoga in our upright actions, in our upright thoughts, in our upright feelings, etc.

—Samael Aun Weor, The Revolution of Beelzebub
Extol not riches then, the toil of fools,
The wise man's cumbrance if not snare, more apt
To slacken virtue, and abate her edge,
Than prompt her to do aught may merit praise.
What if with like aversion I reject
Riches and realms; yet not for that a crown,
Golden in show, is but a wreath of thorns,
Brings dangers, troubles, cares, and sleepless nights
To him that wears the regal diadem,
When on his shoulders each man's burden lies;
For herein stands the office of a king,
His honor, virtue, merit and chief praise,
That for the public all this weight he bears.
Yet he who reigns within himself, and rules
Passions, desires, and fears, is more a king;
Which every wise and virtuous man attains:
And who attains not, ill aspires to rule
Cities of men or head-strong multitudes,
Subject himself to anarchy within,
Or lawless passions in him which he serves.
But to guide nations in the way of truth
By saving doctrine, and from error lead
To know, and knowing worship God aright,
Is yet more kingly; this attracts the soul,
Governs the inner man, the nobler part,
That other o'er the body only reigns,
And oft by force, which to a generous mind
So reigning can be no sincere delight.

—John Milton, Paradise Regained, Book II: ll. 453-480
Oriental wisdom practices meditation in the following order:

1. Asana (posture of the body).
2. Pratyahara (thinking in nothing).
3. Dharana (concentration on only one thing).
4. Dhyana (profound meditation).
5. Samadhi (ecstasy).

It is necessary to place the body in the most comfortable position (Asana).

It is indispensable to blank the mind before concentrating (Pratyahara).

It is urgent to know how to fix the mind on only one object (Dharana).

Then, we profoundly reflect on the content of the object itself (Dhyana).

Thus, through this way, we reach ecstasy (Samadhi).

All of these esoteric disciplines of the mind must saturate our daily life.

–Samael Aun Weor, *Igneous Rose: Esoteric Discipline of Mind*
The seven rays of cosmic evolution are synthesized in these three ways [the Mystical, Gnostic, and Yogic paths] that the Nazarene showed.

—Samael Aun Weor, *Igneous Rose*

Each [Master] belongs to a certain ray, for there are seven rays of Cosmic Evolution:

1. The Lunar Ray [Gabriel]
2. The Mercurian Ray [Raphael]
3. The Venusian Ray [Uriel]
4. The Solar Ray [Michael]
5. The Martian Ray [Samael]
6. The Jupiterian Ray [Zachariel]
7. The Saturnian Ray [Orifiel]

—Samael Aun Weor, *The Seven Words*

"And I beheld, and, lo, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth."

—Revelations 5:6