THE LIGHT OF THE CONSCIOUSNESS

The Nature of Energy and Perception
Preceded by mind are phenomena, led by mind, formed by mind. If with mind polluted one speaks or acts, then pain follows, as a wheel follows the draft ox's foot.

Preceded by mind are phenomena, led by mind, formed by mind. If with mind pure one speaks or acts, then ease follows, as an ever-present shadow.

–Buddha, *The Dhammapada*
Consciousness is the light which the unconscious does not perceive.

A blind person does not perceive physical solar light either, but it does exist by itself.

We need to open ourselves so that the light of consciousness can penetrate the terrible darkness of the me, myself, the “I.”

Now we can better understand the meaning of John’s words when he said in the Gospel:

*And the light shineth in darkness, and the darkness comprehended it not.* –John 1:5

–Samael Aun Weor, *The Great Rebellion*
I am composing the ATMA-BODHA, this treatise of the Knowledge of the Self, for those who have purified themselves by austerities and are peaceful in heart and calm, who are free from cravings and are desirous of liberation.

Just as the fire is the direct cause for cooking, so knowledge, and not any other form of discipline, is the direct cause of liberation; for liberation cannot be attained without knowledge.

Action cannot destroy ignorance, for it is not in conflict with or opposed to ignorance. Knowledge destroys ignorance as light destroys deep darkness. –Atma Bodha 1-3
The eye is the illumination of the soma (literally: body, but could indicate soul or self). If thine eye be singular (aplous: clear, simple, uncomplicated, pure), thy whole self (sōma) will be full of light. Yet if thine eye be impure (ponēros), thy whole self (sōma) shall be full of darkness. Therefore, if the light that is in thee be darkness, how great is that darkness!

—Jesus, Matthew 6:22-23

Take heed therefore that the light which is in thee be not darkness. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

To be, or not to be, that is the question—
Whether ’tis Nobler in the mind to suffer
The Slings and Arrows of outrageous Fortune,
Or to take Arms against a Sea of troubles, And
by opposing end them?

—Hamlet, Act III, scene I, ll. 57-61
Nobody can deny the fact that there are different social levels. There are churchgoing people, people in brothels, farmers, businessmen, etc.

In a like manner, there are different Levels of Being. Whatever we are internally, munificent or mean, generous or miserly, violent or peaceful, chaste or lustful, attracts the various circumstances of life.

–Samael Aun Weor, Treatise of Revolutionary Psychology
What is our moral level? Or better said, what is our Level of Being?

The repetition of all our miseries, scenes, misfortunes, and mishaps will last as long as the Level of our Being does not radically change.

All things, all circumstances that occur outside ourselves on the stage of this world, are exclusively the reflection of what we carry within.

With good reason then, we can solemnly declare that the “exterior is the reflection of the interior.”

When someone changes internally—and if that change is radical—then circumstances, life, and the external also change.

—Samael Aun Weor,
*Treatise of Revolutionary Psychology*
Abu-I Husayn Ali bin Ahmad bin Abdan reported that Abu Said al-Khudri said that a man went to the Prophet and said, "O Prophet of God, advise me." He said, "'Be wary of God for in it is gathered all good.' (3:102). Take upon yourself war for God's sake, for it is the monasticism of the Muslim. Take upon yourself the remembrance of God, for it is a light for you." –Al-Risalah: Principles of Sufism, Al-Qushayri
The best act of worship is watchfulness of the moments. That is, that the servant not look beyond his limit, not contemplate anything other than his Lord, and not associate with anything other than his present moment.

–Al-Wasiti, Al-Risalah: Principles of Sufism by Al-Qushayri
Through the attachment of his organs (to sensual pleasure) a man doubtlessly will incur guilt; but if he keep them under complete control, he will obtain success (in gaining all his aims).

Desire is never extinguished by the enjoyment of desired objects; it only grows stronger like a fire (fed) with clarified butter. –Laws of Manu 2:93-94
It is not possible to increase consciousness by exclusively physical or mechanical procedures.

Undoubtedly, the consciousness can only awaken through conscious work and voluntary suffering.

Within us there are various types of energy which we must understand.

First, mechanical energy;
Second, vital energy;
Third, energy of the psyche;
Fourth, mental energy;
Fifth, energy of the will;
Sixth, energy of the consciousness;
Seventh, energy of the pure Spirit.

–Samael Aun Weor, The Great Rebellion
No matter how much we might increase our strictly mechanical energy, we will never awaken consciousness.

No matter how much we might increase the vital forces within our own organism, we will never awaken consciousness.

Many psychological processes take place within us without any intervention from the consciousness.

However great the disciplines of the mind might be, mental energy can never achieve the awakening of the diverse functions of the consciousness.

Even if our willpower is multiplied infinitely, it can never bring about the awakening of the consciousness.

All these types of energy are graded into different levels and dimensions, which have nothing to do with the consciousness.

Consciousness can only be awakened through conscious work and upright efforts.

–Samael Aun Weor, *The Great Rebellion*
Devī, The Goddess: RAM-IO

When Viṣṇu, the husband of Lakṣmī, and the great lord Śiva heard the speech of Brahmā, their angry faces became so monstrous that one could not look upon them. From Viṣṇu’s mouth, that blazed with extreme anger, his great energy came forth, and similarly from Sambhu and from the Creator, and from the bodies of Indra and all the other gods the cruel energies came forth and they all became one. The great mass of their united energies seemed to all the multitudes of gods like a blazing mountain that pervaded all the regions of the sky with flames. Then from the combination of these energies a certain woman appeared: her head appeared from the energy of Śiva, her two arms from the energy of Viṣṇu, her two feet from the energy of Brahmā, and her waist from the energy of Indra; her hair was made from Yama’s energy, her two breasts from the moon’s energy, her thighs from the energy of Varuṇa, her hips from the earth’s energy, her toes from the sun’s energy; her fingers were formed by the energy of the Vasus, her nose of Kubera’s energy, her rows of teeth from the energy of the nine Prajāpatis; her two eyes arose from the energy of the Oblation-bearer; the two twilights became her two brows, and her ears were made from the energy of the wind; and from the incredibly fierce energies of the other gods other limbs were made for the woman who was the supremely radiant Durgā, more dangerous than all the gods and demons. –Hindu Myths