THE DIALECTIC OF THE CONSCIOUSNESS

Self-knowledge and Comprehension
DIALECTIC

Discussion and reasoning by dialogue as a method to resolve disagreement and reveal the truth.
In these decrepit and degenerate times, a revolution of the dialectic, a self-dialectic, and a new education are necessary.

In the age of the revolution of the dialectic, the art of reasoning must be handled directly by our Inner Being in order for it to be methodical and just. An art of Objective Reasoning will provide a pedagogical and integral change.

All the actions of our life must be the outcome of an equation and an exact formula in order for the possibilities of the mind and the functionalism of understanding to surge forth.

– Samael Aun Weor, *The Revolution of the Dialectic*
Awakened consciousness allows us to experience reality directly. Unfortunately, the intellectual animal—mistakenly called a human being—fascinated by the formulating power of dialectical logic, has forgotten about the dialectic of the consciousness.

Unquestionably, the power to formulate logical concepts certainly becomes terribly poor. From thesis we go on to antithesis, and through discussion to synthesis, but the latter remains in itself an intellectual concept which can never coincide with reality.

The dialectic of consciousness is more direct, permitting us to experience the reality of any phenomenon in and of itself...

...Intellectual delusion is fascinating and we want to force all natural phenomena to coincide with our dialectical logic.

The dialectic of consciousness is based on true life experiences and not on mere subjective rationalism.

—Samael Aun Weor, The Great Rebellion
We think that we see with our eyes. The information, the influences of perception, are due to our senses—while the real influence, the meaning of things, the power behind what sees and what is seen, can be reached neither by the senses, nor by deduction and analysis, comparison, contrasts, and associations made through intellectual theories. The invisible world can only be penetrated by the eye and the mind of the heart. Indeed, the reality of this visible world also can only be seen by the mind and eye of the heart.

—Ibn ‘Arabi, *Divine Governance of the Human Kingdom*
[Al-Jurayri] said that whoever does not establish awe of duty and vigilance in his relationship to God will not arrive at disclosure of the unseen or contemplation (mushahadah) of the divine. —Al-Qushayri, Al-Risalah: Principles of Sufism
THE FOUR STATES OF CONSCIOUSNESS

- Eikasia / sleep
- Pistis / sleep with dreams
- Dianoia / awakened consciousness
- Nous / spiritually illuminated consciousness
When one wants to separate external events from the internal states of consciousness, one demonstrates concretely his incapacity of existing in a dignified manner. Those who learn how to consciously combine external events with internal states march on the path of success.

–Samael Aun Weor, *Treatise of Revolutionary Psychology*

When al-Junayd was asked about the gnostic, he replied, “The color of the water is the color of its container.” That is, the nature of the gnostic is always determined by the nature of his state at a given moment.

–Al-Qushayri, *Al-Risalah: Principles of Sufism*
We must only extract the golden fruit from reasoning.

The golden fruit of reasoning is comprehension.

Comprehension and imagination must replace reasoning.

Imagination and comprehension are the foundation of the superior faculties of the understanding.

– Samael Aun Weor, *Igneous Rose*
“Or one who was dead whom we gave new life and a light with which he can walk among men, can he be like one who is in the depths of darkness from which he will never emerge?” (6:122) One of the Sufis said that God’s words means, “One whose intellect had died and so God gave him new life by the light of insight and whom God gave the light of manifestation and witnessing, he is not like one who walks among the people of negligence in his negligence.”

It is said, “If a man’s insight is sound, he ascends to the station of witnessing.”

—Al-Qushayri, Al-Risalah: Principles of Sufism
Al-Husayn b. Mansur declared, “The one possessing insight hits his target with the first arrow he looses. He never turns to interpretation, speculation, or supposition.” It is said, “The insight of the seekers is speculation that brings about certainty, and the insight of the gnostics is a certainty that brings about inner realization.”

–Al-Qushayri, Al-Risalah: Principles of Sufism
We must clarify that a radical difference exists between the ego and the Being. The “I” can never establish an order in psychological matters as, in itself, it is the result of disorder.

Only the Being has the power to establish order in our psyche. The Being is the Being, and the reason for the Being to be is to be the Being Himself.

Order in the work of self-observation, judgment, and elimination of our psychic aggregates gradually becomes evident through the judicious sense of psychological self-observation.

—Samael Aun Weor, *The Great Rebellion*
As we progress in our inner work, we can verify for ourselves an interesting order in the system of elimination.

One is astonished when one discovers that there is an order in the work related to the elimination of the multiple psychic aggregates that personify our errors.

What is most interesting about all of this, is that such an order in the elimination of defects comes about gradually, and is processed according to the dialectic of consciousness.

The dialectic of reasoning will never surpass the formidable work of the dialectic of consciousness.

In time, the facts show us that the psychological order in the work of eliminating defects is established by our own profound inner Being.

—Samael Aun Weor, *The Great Rebellion*
THE GNOSTIC ESOTERIC WORK

• Discovery – Self-observation
• Judgment – Comprehension in meditation
• Execution – Prayer to the Divine Mother
The establishment of a consecutive order of the different parts of the work related to this extremely serious subject of eliminating the psychic aggregates, allows us to generate a work memory. This is quite interesting, and even extremely useful in the question of inner development.

This work memory can certainly give us distinct psychological “photographs” of the different stages of our past. As a whole, it will bring to our imagination a vivid and even repugnant imprint of what we were before beginning the radical psycho-transforming work.

There is no doubt that we would never wish to return to that horrifying image, that vivid representation of what we once were.

From this point, such psychological “photography” is useful as a means of confrontation between a transformed present and a regressive, stale, clumsy and unfortunate past.

The work memory is always recorded on the basis of successive psychological events registered by the center of psychological self-observation.

—Samael Aun Weor, The Great Rebellion