THE ENERGY OF THE CONSCIOUSNESS

The Paths of the Fakir, Monk, Yogi, and Gnostic

chicago gnosis

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*

7: Spiritual Energy

6: Conscious Energy

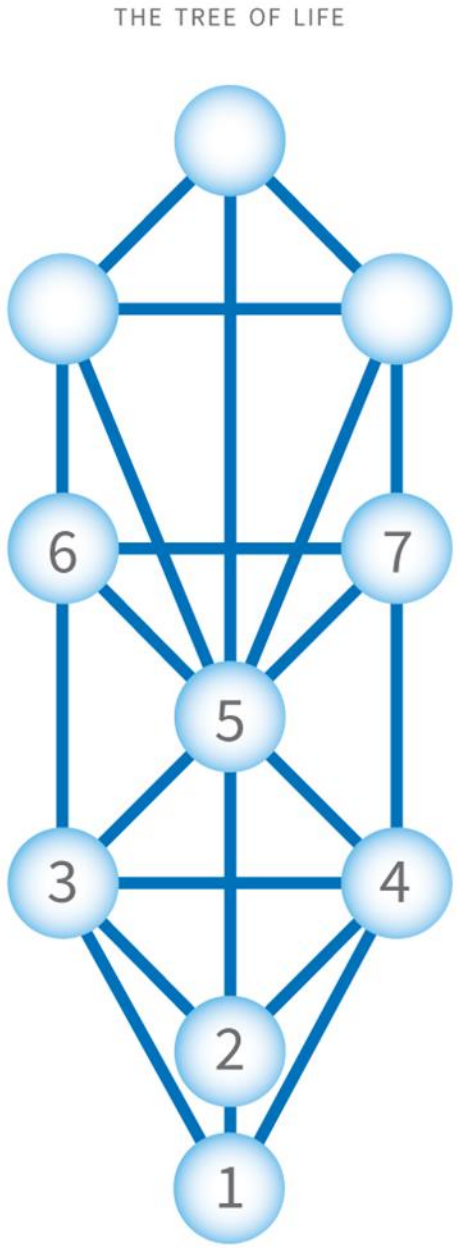
5: Volitional Energy

4: Mental Energy

3: Emotional Energy

2: Vital Energy

1: Physical Energy



PATH OF THE FAKIR

I want to speak to the despisers of the body. It is their respect that begets their contempt. What is it that created respect and contempt and worth and will? The creative self created respect and contempt; it created pleasure and pain. The creative body created the spirit as a hand for its will.

Even in your folly and contempt, you despisers of the body, you serve your self. I say unto you: your self wants to die and turns away from life. It is no longer capable of what it would do above all else: to create beyond itself. That is what it would do above all else, that is its fervent wish.

But now it is too late for it to do this: so your self wants to go under, O despisers of the body. Your self wants to go under, and that is why you have become despisers of the body! For you are no longer able to create beyond yourselves.

And that is why you are angry with life and the earth. An unconscious envy speaks out of the squint-eyed glance of your contempt.

I shall not go your way, O despisers of the body! You are no bridge to the Superman! –Friedrich Nietzsche, *Thus Spoke Zarathustra*: "On the Despisers of the Body"

PATH OF THE MONK

Behold these huts which these priests built! Churches they call their sweet-smelling caves. Oh, that falsified light! That musty air! Here the soul is not allowed to soar to its height. For thus their faith commands, "Crawl up the stairs on your knees, ye sinners!"

Verily, rather would I see even the shameless than the contorted eyes of their shame and devotion! Who created for themselves such caves and stairways of repentance? Was it not such as wanted to hide themselves and were ashamed before the pure sky?

And only when the pure sky again looks through broken ceilings and down upon grass and red poppies near broken walls, will I again turn my heart to the abodes of this god.

They have called "God" what was contrary to them and gave them pain; and verily, there was much of the heroic in their adoration. And they did not know how to love their god except by crucifying man.

As corpses they meant to live; in black they decked out their corpses; out of their speech, too, I still smell the bad odor of death chambers. And whoever lives near them lives near black ponds out of which an ominous frog sings its song with sweet melancholy. They would have to sing better songs for me to learn to have faith in their Redeemer: and his disciples would have to look more redeemed!

Naked would I see them: for only beauty should preach repentance. But who would be persuaded by this muffled melancholy? Verily, their redeemers themselves did not come out of freedom and the seventh heaven of freedom. Verily, they themselves have never walked on the carpets of knowledge. Of gaps was the spirit of these redeemers made up; but into every gap they put their delusion, their stopgap, which they called God.

–Friedrich Nietzsche, *Thus Spoke Zarathustra*: "On Priests"

PATH OF THE YOGI

One who was sublime I saw today, one who was solemn, an ascetic of the spirit; oh, how my soul laughed at his ugliness! With a swelled chest and like one who holds in his breath, he stood there, the sublime one, silent, decked out with ugly truths, the spoil of his hunting, and rich in torn garments; many thorns too adorned him—yet I saw no rose.

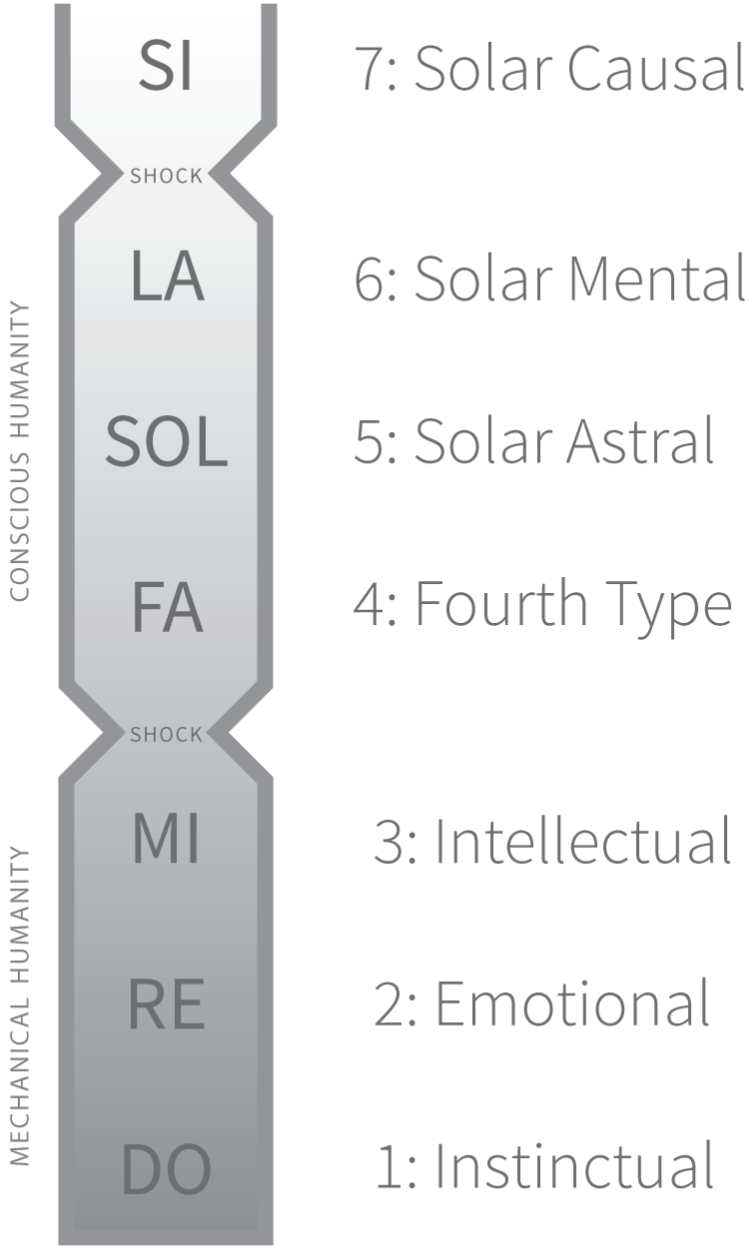
As yet he has not learned laughter of beauty. Gloomy this hunter returned from the woods of knowledge. He came home from a fight with savage beasts; but out of his seriousness there also peers a savage beast—one not overcome. He still stands there like a tiger who wants to leap; but I do not like these tense souls, and my taste does not favor all these who withdraw.

–Friedrich Nietzsche, *Thus Spoke Zarathustra*: "On Those Who Are Sublime"

THE TAO / GNOSTIC PATH: THE WAY OF THE BALANCED HUMAN BEING

The Universal Christian Gnostic Movement has a school and a religion. We experience the first path in practical matters, learning to live with rectitude. The second path lies within our church. Our Gnostic Church has its sacraments, rituals, and its convent life. The third path has to do with occult practices. We have our esoteric practices, special exercises for the development of the latent powers in the human being. Within the fourth path, which is "the Path of the Astute Man," we live practically in the most complete equilibrium. We study Alchemy and Kabbalah. We work on the disintegration of the psychological "I."

–Samael Aun Weor, *The Perfect Matrimony*



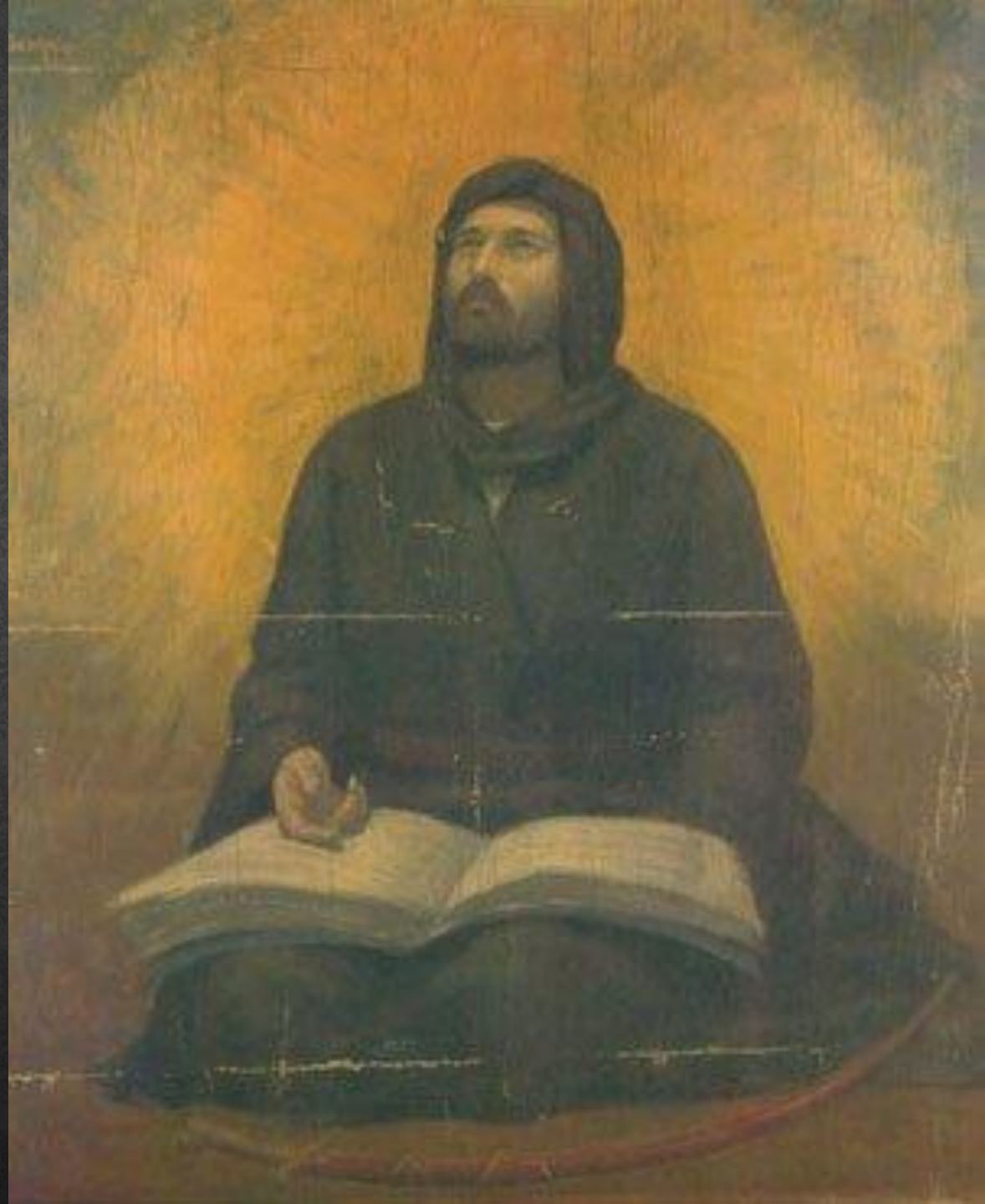
Although in many respects these ways are very efficient, the characteristic thing about them is that the first step is the most difficult. From the very first moment you have to give up everything and do what you are told. If you keep one little thing, you cannot follow any of these ways. So, although the three ways are good in many other respects, they are not sufficiently elastic. For instance, they do not suit our present mode of life. The Fakir is an exaggerated No. 1 man with a heavy predominance of instinctive-moving centre. The Monk is an exaggerated No. 2 man with the emotional center developed and the others under-developed. The Yogi is an exaggerated No. 3 man with the intellectual centre developed and the others not sufficiently developed. If only these three traditional ways existed, there would be nothing for us, for we are too over-educated for these ways.

–P. D. Ouspensky, *The Fourth Way*

Q. Does the Fourth Way embrace the three other ways?

A. No, this is a wrong description, because the Fourth Way does not have many of the things which enter into the first three ways, and it has many other things that do not enter into the three ways. The idea of the Fourth Way is that it discards from the three ways all that is unnecessary in them, because besides the necessary things the three ways have other things which have remained there purely through tradition, imitation, and so on. In the Fourth Way all the sides can develop, develop at the same time, and this makes it different from other ways where you first develop one side and then go back and develop another, then again go back and develop a third side. In the Fourth Way all the four centres must be more or less alive, on the surface, open to receive impressions, otherwise long preliminary work to open them is necessary before one can begin.

—P. D. Ouspensky, *The Fourth Way*



But there is a Fourth Way which is a special way, not a combination of the other three. It is different from others first of all in that there is no external giving up of things, for all the work is inner. A man must begin work in the same conditions in which he finds himself when he meets it, because these conditions are the best for him. If he begins to work and study in these conditions, he can attain something, and later, if it is necessary, he will be able to change them, but not before he sees the necessity for it. So at first one continues to live the same life as before, in the same circumstances as before. In many respects this way proves more difficult than the others, for nothing is harder than to change oneself internally without changing externally.

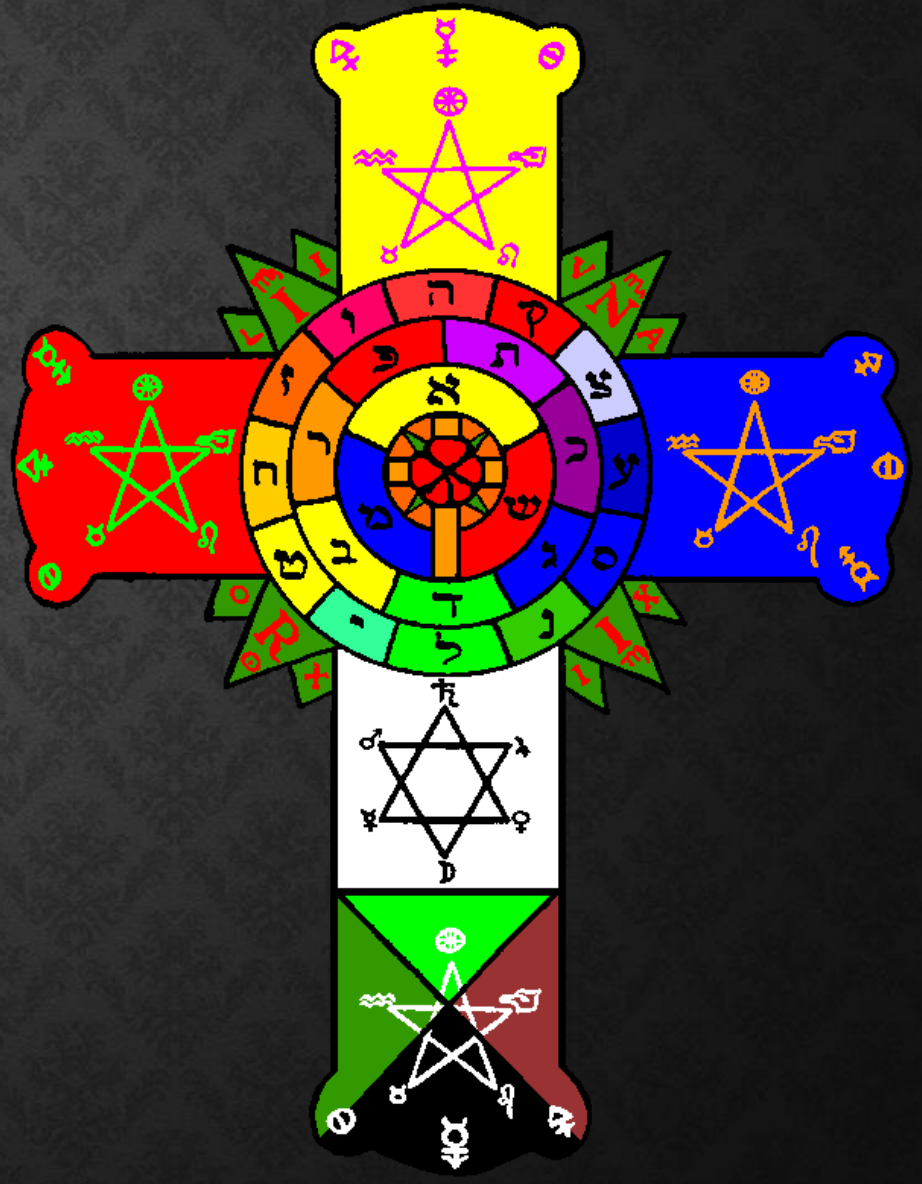
–P. D. Ouspensky, *The Fourth Way*

He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

–Matthew 10:37-39

The Tao Path includes three paths, and Tao itself is the fourth. Much has been said about the four paths. We Gnostics travel along the fourth path in full Consciousness. During the sexual act, we transmute the brutal instincts of our physical body into willpower, the passionate emotions of the Astral Body into love, and the mental impulses into comprehension. As Spirit, we perform the Great Work. This is how we travel along the four paths in practice. We do not need to become fakirs for the first path, neither monks for the second, nor scholars for the third. The path of the Perfect Matrimony permits us to travel the four paths during the sexual act itself.

–Samael Aun Weor, *The Perfect Matrimony*



THE ROSE CROSS LAMEN

Sex: to all hair-shirted despisers of the body, their thorn and stake, and cursed as "world" among all the afterworldly because it mocks and fools all teachers of error and confusion.

Sex: for the rabble, the slow fire on which they are burned; for all worm-eaten wood and all stinking rags, the ever-ready rut and oven.

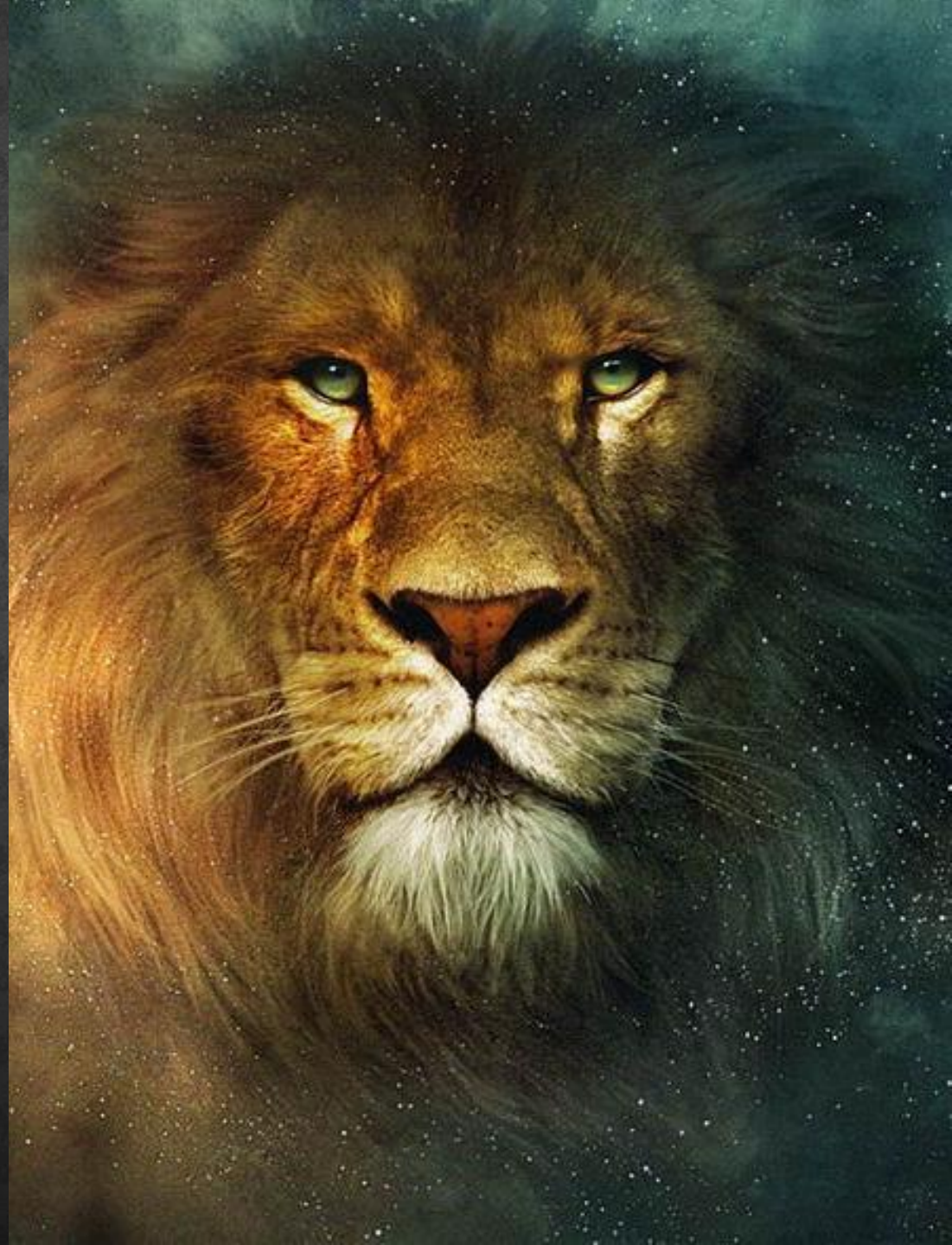
Sex: for free hearts, innocent and free, the garden happiness of the earth, the future's exuberant gratitude to the present.

Sex: only for the wilted, a sweet poison; for the lion-willed, however, the great invigoration of the heart and the reverently reserved wine of wines.

Sex: the happiness that is the great parable of a higher happiness and the highest hope. For to many is marriage promised, and more than marriage—to many who are stranger to each other than man and woman. And who can wholly comprehend *how* strange man and woman are to each other?

Sex—but I want to have fences around my thoughts and even around my words, lest swine and swooners break into my garden!

–Friedrich Nietzsche, *Thus Spoke Zarathustra*



Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

–Hebrews 13:4

And if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even.

And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even.

The woman also with whom man shall lie with seed of copulation, they shall both bathe themselves in water, and be unclean until the even.

–Leviticus 15:16-18

You are young and wish for a child and marriage. But I ask you: Are you a man entitled to wish for a child? Are you the victorious one, the self-conqueror, the commander of your senses, the master of your virtues? This I ask you. Or is it the animal and need that speak out of your wish? Or loneliness? Or lack of peace with yourself?

Let your victory and your freedom long for a child. You shall build living monuments to your victory and your liberation. You shall build over and beyond yourself, but first you must be built yourself, perpendicular in body and soul. You shall not only reproduce yourself, but produce something higher. May the garden of marriage help you in that!

You shall create a higher body, a first movement, a self-propelled wheel—you shall create a creator.

Marriage: thus I name the will of two to create the one that is more than those who created it. Reverence for each other, as for those willing with such a will, is what I name marriage. Let this be the meaning and the truth of your marriage. But that which the all-too-many, the superfluous, call marriage—alas, what shall I name that? Alas, this poverty of the soul in pair! Alas, this filth of the soul in pair! Alas, this wretched contentment in pair! Marriage they call this; and they say that their marriages are made in heaven. Well, I do not like it, this heaven of the superfluous. No, I do not like them—these animals entangled in the heavenly net. And let the god who limps near to bless what he never joined keep his distance from me! Do not laugh at such marriages! What child would not have cause to weep over its parents?

–Friedrich Nietzsche, *Thus Spoke Zarathustra*