

GNOSTIC ANTHROPOLOGY

In view of the extraordinary progress in Gnostic studies in recent times, no cultivated person today believes, as formerly was the case, in the simplistic error that the Gnostic currents have their arising in some exclusively spiritual latitude.

Even though it is obvious that we must take into account in any Gnostic system the Hellenistic and oriental elements, including Persia, Syria, Mesopotamia, India, Palestine, Egypt, etc., never may we ignore the sublime religious cults of the Nahuas, Toltecs, Aztecs, Zapotecs, Mayas, Chibchas, Incas, Quechuas, etc. of Indo America.

To speak frankly and directly, we can say that: Gnosis is a very natural function of the consciousness; a *Philosophia Perennis et Universalis*.

Unquestionably, Gnosis is illuminated knowledge of the Divine Mysteries, reserved for an elite.

The word "Gnosticism" encompasses within its grammatical structure the idea of systems or currents dedicated to the study of Gnosis.

This Gnosticism implies a coherent, clear, precise series of fundamental elements, verifiable via direct mystical experience:

1. The Curse, from the scientific and philosophic point of view.
2. The Adam and Eve of the Hebraic Genesis.
3. Original Sin and the expulsion from Paradise.
4. The mystery of Lucifer Nahuatl.
5. The death of the Myself.
6. The Creative Powers.
7. The essence of the Salvator Salvandus.
8. The sexual mysteries.
9. The Intimate Christ.
10. The Igneous Serpent of our magical powers.
11. The descent into the Infernos.
12. The return to Eden.
13. The gift of Mephistopholes.

Only the Gnostic doctrines which infer Ontological, Theological, and Anthropological fundamentals, writings concerning the aforementioned themes, form part of authentic Gnosticism.

"Pre Gnostic" is that which, in a concrete, obvious and specific form, presents some characteristic, clearly detectable in the Gnostic systems, but integrates that aspect in a conception *In Toto* alien to revolutionary Gnosticism. Thought which obviously is not, and nonetheless is, Gnostic.

"Proto Gnostic" means any Gnostic system in an incipient or germinal state; movements directed by an attitude very similar to that which characterises the established Gnostic currents.

The adjective "Gnostic" can and even must be applied intelligently both to concepts which are, in one or another form related with Gnosis, as well as with Gnosticism.

The term "Gnostically" is unquestionably very close to "Pre-Gnostic" in meaning, given that the word in reality, In Senso Strictu, is related with intrinsic aspects which possess a similarity to Universal Gnosticism, but which are integrated in a stream not defined as Gnosis.

In firmly establishing these semantic explanations we are now able to define Gnosticism with meridian exactitude.

It is not superfluous in this treatise to declare emphatically that Gnosticism is a very intimate, natural and profound religious process.

Authentic esotericism at its base, unfolds itself instant by instant, with its own very particular mystical experience, doctrine and rites.

Extraordinary doctrine which essentially adopts a mythical, and at times mythological form.

Ineffable Magical Liturgy with living illustration intended for the Superlative Consciousness of the Being.

Unquestionably, the Gnostic knowledge always eludes the normal analysis of subjective rationalism.

The correlation of this knowledge is the infinite intimacy of the person the Being.

The reason of being of the Being is the same Being. Only the Being may know himself. The Being, therefore, knows himself in Gnosis.

The Being, reevaluating and knowing himself is Self Gnosis. Indubitably, this latter is in itself Gnosis. The self knowledge of the Being is a supra rational movement which depends on that which has nothing to do with intellectualism.

The abyss which exists between the Being and the "I" is insurmountable, and in view of this, the Pneuma, the Spirit recognises itself, and this recognition of itself is an autonomous act for which the subjective reason of the rational mammal is ineffectual, insufficient, dreadfully poor.

Self knowledge, Self Gnosis, implies the annihilation of the "I", as prior work, urgent, unpostponable.

The "I", the ego, consists of the summations and remainders of subjective, inhuman and bestial elements, which unquestionably have a beginning and an end.

The Essence, the Consciousness, inserted, bottled, entrapped within the diverse elements which constitute the "Myself", the Ego, behaves grievously by virtue of its particular conditioning.

By dissolving the "I", the Essence, the Consciousness, is awakened, illuminated, liberated; then evolves as a consequence or corollary, the self knowledge, the self Gnosis.

Indubitably, genuine revelation has its irrefutable, unassailable foundations in self Gnosis.

The Gnostic revelation is always immediate, direct, intuitive; radically excluding the subjective intellectual functions; neither has it anything to do with the experience and assembly of essentially sensorial data.

The intelligence or Nous in the Gnostological sense, although it certainly serves as the basis of illuminated intellection, flatly refuses to fall into vain intellectualism.

The ontological and spiritual characteristics of Nous (intelligence) are obvious and self evident.

In the name of Truth, we solemnly declare that the Being is the unique real existence, before whose ineffable clarity and terrible divinity, that which we call "I", Ego, Myself, Itself, is merely the exterior darkness, the crying and the gnashing of teeth.

The Self Gnosis, or Auto Gnostic Remembering of the Being, from the viewpoint of the Anthropology of the Pneuma, or Spirit, is something decidedly Salvational.

Self knowledge, is having succeeded in identifying with ones' own Divine Being.

The very same knowing with "ones' own Pneuma or Spirit"; experiencing directly the recognition between the known and the knower, is that which we can and must define as Self Gnosis.

Obviously, this extraordinary realisation invites us to die within ourselves, at the end of which our Being will manifest himself in us.

On the other hand, the withdrawing of the Being; continuing to live as Ego within the heresy of the separativity, signifies condemnation to involution submerged in the "Infernal Worlds". This obvious reflection leads us to the Gnostic theme of "Gnostic Free Choice". Unquestionably, the serious Gnostic is a member of an elect a posteriori.

The Gnostic Experience allows integral self knowledge and self realization to the sincerely devout.

One understands by "Self-Realization", the harmonious unfolding of all the infinite human possibilities.

It has nothing to do with capricious intellectual repartee, nor the insubstantial verbiage of ambiguous chatter.

All that we have said in these paragraphs are translatable into real, living, authentic experience.

In the Gnostic Doctrines there does not exist the orthodox dogma of predetermination, which lamentably bottles us in the narrow concept of the Anthropomorphic Trinity.

God in Greek is Theo, in Latin, Deus, in Sanskrit, Div or Deva, such words translate as angel, or angels.

Still, in the more conservative of the Semitic lands, the more ancient God of light, El or Ilu; appears in the first chapters of Genesis in his plural, synthetic form of Elohim.

God is not a particular human or divine individual. God is Gods. He is the Army of the Voice, The Great Word, the Verb of St. John the Evangelist, the Creative Logos, the Perfect Multiple Unity.

Self Consciousness and Self-Realization, in the perspective of infinite possibilities, implies the entry, or re entry into the "Creative Host of the Elohim".

And this is the certainty of the Gnostic; the Being, whom he himself has completely discovered, whose marvellous splendours radically destroy all illusion.

The opening of the Pneuma, or Divine Spirit of Man, encompasses the completely the contents of the occult sciences.

If one possesses complete mastery of the Gnosis of the Great Archaic Mysteries, it is due to the revelatory dynamism of the Being. Some very saintly men have managed to correctly approach his doctrinal fidelity.

Without previous information on Gnostic Anthropology it would be more than impossible to rigorously study the diverse Anthropological works of the Aztec, Toltec, Mayan, Egyptian cultures, etc.

On the subject of "Profane Anthropology", pardon the similitude if one wishes to know the results: place a monkey or ape in complete freedom and control of a laboratory, and observe what occurs.

The Mexican codices, Egyptian papyri, Assyrian tiles, the Dead Sea Scrolls, unusual parchments, together with certain ancient temples, sacred monoliths, ancient hieroglyphs, pyramids, age old sepulchres, etc., offer in their symbolic profundity a Gnostic meaning

which completely defies literal interpretation, and for which no one has ever found a valid, purely intellectual explanation.

Speculative rationalism, in view of the richness of the Gnostic language, is lamentably impoverished, since the Gnostic accounts, literal or allegorical in whatever artistic form, are always oriented toward the Being.

And it is in this fascinating semi philosophical and semi-mythological language of Gnosis, that one is presented with an extraordinary series of variables, symbols with transcendental esoteric base that in their silence, say a great deal.

That silence is the eloquence of wisdom is well known to both Men and Gods.

The characteristic which clearly define the "Gnostic Myth", and which mutually complement one another are the following:

1. Supreme Divinity.
2. Pleromatic Emanation and Fall.
3. The Demiurge Architect.
4. Pneuma in the World
5. Dualism.
6. Salvation.
7. Return

The Supreme Gnostic Divinity may be characterised as "Agnostos Theos" the "Absolute Abstract Space", the Unknown God. The One Reality From which emanate the Elohim in the dawn of any universal creation.

Remember that "Paranishpana" is the Summum Bonum, the "Absolute", and therefore, the same as "Paranirvanah". Much later, all that which apparently exist in this Universe will come to have real existence in the state of "Paranishpana".

Unquestionably, the human faculties of cognition would never be able to pass beyond the Cosmic Empire of the "Male Female Logos", "The Demiurge Creator", "The Army of the Voice" (The Verb).

"Jah Hovah", the secret "Father-Mother" of each one of us, is the authentic Jehovah.

"Jod", the Hebrew letter, is the Membrum Virile, (the Masculine Principle). "Eve", "Heve", (Eva), the same as "Hebe", the Greek Goddess of Youth and the Olympic bride of Herakles, is the "Yoni", the Divine Chalice, the "Eternal Feminine".

The Divine Rabbi of Galilee, instead of worshipping the anthropomorphic "Jehovah" of the Jews, adored his own Divine "Male Female", (Jah Hovah), the interior "Father Mother".

The Holy One, crucified on the Mount of Calvary, cried with a great voice, saying: "My Father, into Your hands I commend my Spirit".

"Ram Io", his divine mother Kundalini, accompanied him on the Via Crucis.

All nations consider their Principal God, or Gods to be androgynous; it could not be otherwise, since they respect their distant, primitive progenitors, their ancestors of duple sex, as Divine Beings and Holy Gods, the same as the Chinese do today.

In effect, the artificial concept of an anthropomorphic "Jehovah", exclusive, independent of his own works, seated there above on a throne of tyranny and despotism, hurling thunderbolts and lightning against this sorrowful human anthill, is the result of ignorance, mere intellectual idolatry.

This erroneous understanding of the Truth, has unfortunately taken possession of the whole of occidental philosophy, as is also the case with religious affiliates of any sect completely bereft of the Gnostic elements.

That which the Gnostics of all periods have resisted is not the Unknown God, One and always present in Nature, or Nature In Abscondito, but rather the God of orthodox dogma, the terrifying, wrathful Deity of the Law of Talion (an eye for an eye, a tooth for a tooth).

The "Absolute Abstract Space". The Unknowable God, is neither a void without limits, nor a conditioned abundance, rather both things at once.

The Gnostic esotericist accepts revelation as proceeding from Divine Beings, Manifested Lives, but never of a single, unmanifestible Life.

The Unknowable Deity is the Absolute Abstract Space, the Origin without Origin of all that was, is, and is to be.

This Infinite and Eternal Cause, is, of course bereft of any kind of attribute; It is negative light, negative existence, it is beyond the reach of all thought or speculation.

The Gnostic Myth of Valentine, which in a specific form shows us the thirty "Pleromatic Aeons", mysteriously arising from within the "Absolute Abstract Space" via successive emanations, and ordered in perfect pairs, can and must serve as the archetypal model for a "Monistic Myth" which in a more or less manifest form we find present in all defined Gnostic systems. (S.A.W. refers to a single sourced polytheism as "Monistic").

This transcendental point of the Probable is classically oriented toward a ternary division of the Divine: the "Agnostos Theos" (the Absolute), "The Demiurge", "The Pre Father" etc.

The Divine World, the glorious ambit of the Pleroma arose directly from the Negative Light, from "Negative Existence".

Finally, the "Nous", Spirit, or Pneuma contains within itself infinite possibilities, capable of unfolding during its manifestation.

Within the extraordinary limits of the Being and Not Being of philosophy, has been produced the multiplicity or fall.

The Gnostic Myth of the Fall of "Sophia" (Divine Wisdom), solemnly allegorizes this terrible upheaval in the bosom of the Pleroma.

Desire, fornication, seeking to differentiate itself as Ego, the origin of disaster and disorder, produces an adulterated work, which unquestionably falls outside the Divine realm, although within it the Essence, the Buddhata, the Psychic Material of the human creature remains entrapped.

The Impulse toward the "Unity of Free Life in its Movement" may deviate toward the "I", and in the separation, hatches a whole world of bitterness.

The fall of the degenerate man is the basis of the Theology of all ancient nations.

According to Philolaus, the Pythagorean (5th century before Christ) the ancient philosophers said that the "Psychic Material", "the Essence" was interred within the "I", as in a tomb, as a punishment for some sin.

Plato testifies thus: that such was the doctrine of the Orphics and also the same that I professed.

Excessive desire, the upsetter of the order of the emanation, leads to failure.

The desire to distinguish oneself as Ego, always originates disorder and the fall of any angelic rebellion.

The originator of the world of forms is, then, a mystical group of "Male Female" creators, or Dual Gods, such as "Tlaloc", God of the Rains and of the Lightnings, and his wife, "Chalchiuhtlicue", she of the skirt of Jade in the Pantheon of the Maya, Aztec, Olmec, Zapotec, etc., etc.

In the word "Elojim" (Elohim) we find a transcendental keynote which invites our reflection.

Certainly, "Elojim" with "J" is translated as "God" in the various authorised and revised versions of the Bible. It is an incontrovertible fact not only from the esoteric point of view, but also linguistically, that the term "Elohim" is a feminine name with a plural masculine termination.

The correct translation, *Stricto Sensu*, of the name "Elohim", or better said, "Elojim", since in Hebrew the "H" sounds as "J", is "Goddesses and Gods".

"And the Spirit of the Masculine and Feminine Principles were poised above the surface of the unformed, and creation took place".

Unquestionably, a religion without "Goddesses" is halfway toward being complete atheism. If in truth we want the perfect equilibrium of animic life, we must worship "Elojim" (the Gods and Goddesses of ancient times), and not the Anthropomorphic Jehovah rejected by the Great Kabir Jesus.

The idolatrous cult of the Anthropomorphic Jehovah instead of the "Elojim", is certainly a powerful impediment to the achievement of the supranormal conscious states.

Gnostic anthropologists, instead of skeptically laughing as do the secular anthropologists before the representations of the Gods and Goddesses of the various Pantheons, Aztec, Maya, Toltec, Inca, Chibcha, Druid, Egyptian, Hindu, Chaldean, Phoenician, Mesopotamian, Persian, Roman, Tibetan, etc., etc., etc., fall prostrate at the feet of these Divinities, because in them, we recognise the "Elojim" Creator of the Universe.

"He who laughs at that which he does not know is on the path toward being an idiot".

The deviation from the Creator Demiurge, the antithesis, the fatal, is the inclination toward Egoism, the real origin of all bitterness.

Indubitably, the egoic consciousness identifies with "Jahve", which, according to Saturnius of Antioch, is a fallen angel, the Genie of evil.

The Essence, the Consciousness bottled within the Ego, processes herself distressingly through the passage of time, by virtue of her own conditioning.

The situation certainly not very agreeable repeated incessantly in the Gnostic accounts of the Pneuma, subjected cruelly to the power of the Law, the World and the Abyss, are so clear as to not require further elaboration here.

The debility and disconcerting impotence of the poor "Intellectual Mammal" wrongly called "Man" is obvious in the fact that he attempts to raise himself from the mud of the earth without assistance from the Divinity.

There exists a common proverb which goes thus: "Pray to God and swing the mallet"

Only the "Igneous Ray", immortal, confined within the root of obscure matter, unformed and cold, is able to reduce the "I" to Cosmic Dust in order to liberate the Consciousness, the Essence.

Ardently we declare: solely the "Divine Breath" is able to reincorporate us in the Truth; this without doubt only being possible on the basis of conscious works and voluntary sufferings.

The proper assimilation of Gnosis is always accompanied by a certain attitude of alienation or foreignness before this illusory world of Maya.

The authentic Gnostic desires a definitive change, senses intimately the secret impulses of the Being; from here arise his anguish, rejection, and sense of embarrassment in the face of the various inhuman elements which constitute the "I".

Whosoever yearns to be lost in the Being, is burdened by blame and dismay before the horrors of the "Myself".

To contemplate oneself as a moment of eternity is to know the infinity of oneself, rejecting with all the force of the Being the nauseating egoism of separativity.

Two psychological states open before the committed Gnostic:

A. That of the Being, transparent, crystalline, impersonal, real and trustworthy.

B. That of the "I", allied with Psychic Aggregates personifying defects, whose sole reason for existing is ignorance.

Superior "I" and Inferior "I" are nothing more than two parts of the same thing, different aspects of the "Myself", different facets of the Infernal.

It is, then the sinister, twisted and tenebrous "Superior, Middle and Inferior I", Sum, Remainder, and Continuous Multiplication of Inhuman Psychological Aggregates.

The so called Superior "I" is certainly a trick of the "Myself", an intellectual stratagem of the Ego which seeks excuses to continue existing; a very subtle form of self deceit.

The "I" is a horrifying work of many volumes; the result of innumerable pasts, a fatal knot which must be untied.

The Egoic Self Eulogy, the Cult of the "I", the overestimation of the "Myself", is "Paranoia", Idolatry of the worst kind.

Gnosis is revelation or unveiling, refined aspiration, conceptual synthesis, utmost achievements.

Obviously, both in essence as in accident, Gnosis and Grace are phenomenologically identifiable.

Without Divine Grace, without the extraordinary help of the Sacred Breath, Self Gnosis, Intimate Self-Realization of the Being, would be something more than impossible.

Self Salvation is the obvious and it exacts full identification with that which saves, and that which is saved.

The Divine, which dwells in the depths of the soul, the authentic and legitimate cognisant faculty, annihilates the Ego and absorbs the Essence into its "Parousia" and rescues her in total illumination. This is the theme of the Salvator Salvandus.

The Gnostic who has been saved from the waters, who has finished the cycle of infinite bitterness, has liberated the border which separates the ineffable realm of the Pleroma, of the interior regions of the Universe; has valiantly escaped the Empire of the Demiurge because he has reduced the Ego to cosmic dust.

Our passage through the various worlds, the successive annihilation of the Inhuman elements, affirms this reincorporation in the Sacred Sun Absolute, and then, converted into terribly Divine creatures, we pass beyond good and evil.

INVERENCIAL PEACE

Samael Aun Weor