

Attachment

Samael Aun Weor

Contents

1	Clinging to the Ego, to the "I", to the Oneself	4
2	Binds by attachment to happiness and by attachment to knowledge	3
3	They become attached to objects	4
4	The whole world is attached to their beloved sufferings	3
5	Initiates who are attached to magical powers	3
6	Attached to her in search of security	3
7	New things can only happen where there is no fear	4
8	Attachment to these or those yesterdays	3
9	People who are too attached to the world	4
10	The observation of things without identification	4
11	The "I" of attachment and the "I" of fear	6
12	The attachments to those things that tied him to the earth	3
13	The illuminating Void	4
14	The state of absolute non-attachment and freedom	2

1 Clinging to the Ego, to the "I", to the Oneself

Whoever wants to dissolve the pluralized I must abandon self-love and over-estimation of self. Those who are overly attached to them selves and like themselves too much will never dissolve the pluralized "I".

The Buddha's Necklace, 1967

9 – Upadana: this creative cause of birth is the attachment to life.

For the Few, 1980

07

The time has come for us to make an effort to know something about ourselves, to know something about that which we carry within, about that "I" that screams, about that "I" that clings to life.

The Fifth Gospel ·The Organization of our Inner World ·*Public Lecture – 1975*

07

Unfortunately, people are self-imprisoned within the rigidity of their minds, clinging to the Ego, to the "I", to the Oneself. They do not really want to know themselves, to know something about their psychological identity. We are totally ignorant, but we do not know that we are. To paraphrase Socrates, I would say: "Not only do we not know, but we do not even know that we do not know."

The Fifth Gospel ·The Organization of our Inner World ·*Public Lecture – 1975*

2 Binds by attachment to happiness and by attachment to knowledge

Of these, Sattwa which from its stainlessness, is luminous and good, binds by attachment to happiness and by attachment to knowledge, oh, impeccable one.

Esoteric Treatise of Hermetic Astrology, 1967

Know thou, oh, Kountreya, that Rajas is of the nature of passion, the source of desire and attachment; this Guna binds fast the embodied being to action.

Esoteric Treatise of Hermetic Astrology, 1967

07

Life is our impressions and the latter can be transformed. We need to learn to transform our impressions. However, it is not possible to transform anything in us if we continue attached to the world of the five senses.

The Revolution of the Dialectic

3 They become attached to objects

If one clings to that which says: “my house,” “my money,” “my properties,” “my job,” “my virtues,” “my intellectual capacities,” “my artistic capacities,” “my knowledge,” “my prestige,” etc., then, one cannot change.

Treatise of Revolutionary Psychology, 1975

So, clinging to “mine” or to “my” is more than enough in order to prevent recognition of our nothingness and interior misery.

Treatise of Revolutionary Psychology, 1975

07

One is astonished in front of the spectacle of a fire or a shipwreck. At such a moment desperate people often seize many things that are ludicrous, things of no importance. Wretched people! They feel themselves in those objects; they lean on silly objects; they become attached to objects, which do not have the least bit of importance.

Treatise of Revolutionary Psychology, 1975

07

And if the furniture gets lost? It got lost! And, so what? More was lost in the Flood! Why are we going to get so attached to some furniture? Afterwards, the problem passed, we continue to live in some place, and the problem is left behind in time. What became of the problem?

The Fifth Gospel · The False World of Appearances · *Third Chamber – Mexico City – 1976*

4 The whole world is attached to their beloved sufferings

Of course, people love that type of suffering very much, and they would sacrifice everything except that. A person can afford to sacrifice a party, not to go to it; or sacrifice a movie, not go to it, etc., but what no one would sacrifice so easily would be their sufferings, they love them too much. The whole world is attached to their beloved sufferings.

The Fifth Gospel ·The Reason of Being of Objective Justice ·*Lecture – Interview – Mexico City – 1975*

All of us, in the depths of our hearts, always have a feeling of ourselves, but it is important to know if this feeling is correct or mistaken. It is necessary to understand what this feeling of the "I" is. First of all, it is urgent to understand that people would be willing to abandon alcohol, movies, smoking, parties, etc., except their own sufferings. People adore their own pains, their sufferings; they would more easily detach from a moment of joy than from their own sufferings.

The Fifth Gospel ·Psychoemotional Metamorphosis of Man ·*Third Chamber – Mexico City – July 27, 1977*

07

There are people who are not capable of ever detaching from the false feeling of the "I". They have a series of photographs of themselves that they would not abandon for anything in life, not even for all the treasures of the world. They enjoy their pains, and giving them up would be worse than death itself. People live complaining and enjoy complaining, and they would never abandon their pains.

The Fifth Gospel ·Of False Feelings

5 Initiates who are attached to magical powers

3. The attachment towards hidden powers. If you have them in abundance, act as if you do not; 4. Release yourself from your own self. Convince yourself that even though your internal God is very exalted and grandiose, you are nothing else but a shadow of your God, a sinning shadow that must be annihilated; and 5. Resolve yourself to die. Do not aspire to immortalize your "I " Resolve to die completely, for you are nothing else than a poor shadow. Thus, this is how you will be lost within your internal God and only the Son of Man will remain dwelling within your Christified Soul.

The Aquarian Message, 1960

Those Initiates who are attached to magical powers are departing from humbleness and from nothingness, therefore, they fall into the abyss of perdition.

The Aquarian Message, 1960

07

The direct knowledge grants us very beautiful qualities, but whosoever walks on the direct path must not be attached to such virtues.

Runic Magic, 1969

6 Attached to her in search of security

The fearful boy searches for his dear mama, and becomes attached to her in search of security. The fearful husband becomes attached to his wife and feels that he loves her far more. The fearful wife searches for her husband and children and thinks she loves them much more.

Fundamental Education, 1970

People who are internally poor are always plotting and scheming, busying themselves with trifles and foolishness, gossiping, fulfilling animalistic pleasures, etc. People who are internally poor live from fear to fear, and as it is natural they become attached to their husbands, wives, parents, children, to old, outdated and degenerated traditions, etc.

Fundamental Education, 1970

07

Every sick and psychologically poor elderly man is usually full of fear, and clings with infinite anxiety to money, family traditions, grandchildren, memories, etc., as if seeking security. This is something we can all prove by carefully observing elderly people.

Fundamental Education, 1970

7 New things can only happen where there is no fear

New things can only happen where there is no fear, where there is no imitation, where there is no attachment to things, money, people, traditions, customs, etc.

Fundamental Education, 1970

When a wife is pregnant or in danger of dying because of some illness, her husband believes that he loves her much more, but what is really happening is that he fears losing her. He depends on her for many things, such as food, sex, laundry, caresses, etc., and is afraid of losing her. That is not love.

Fundamental Education, 1970

07

However, those who asked me that, did not succeed in destroying, not even for an instant, the philosophy of momentaneity. With no money coming in for such payments, then what? Like many others, I would have sold the furniture of the house or I would have moved to a little room, somewhere humble and modest, and then what? Would I have died for that, or would the order of the universe have been changed or would I have succumbed to hunger or misery? No, my dear brothers, none of that would have happened. Simply, I would have changed the residence and that is all.

The Fifth Gospel ·The Ephemeral Mechanisms of the Mind ·*Lecture given to the brothers from El Salvador – Mexico City – 1970*

07

Maybe the creditors would have taken away the objects they had sold to me, and then what? Since I am not attached to those objects... – because attachment is formed by other type of "I's"–. Why do we have to fear life? Why do we have to fear a humble, simple life? Fear is something we must abandon, my dear brothers, if we really want to live according to the philosophy of momentaneity. The only thing the mind is really good for is to torture our existence and nothing more.

The Fifth Gospel ·The Ephemeral Mechanisms of the Mind ·*Lecture given to the brothers from El Salvador – Mexico City – 1970*

8 Attachment to these or those yesterdays

We need to crucify all the human attachments, abandon all that which signifies carnal passion. This is extremely difficult. The past screams, clamors, cries, beg... This is terribly painful.

The Perfect Matrimony, *1966*

Any moral code can detain us on the march towards SUPER-MAN. Attachment to these or those yesterdays, to these or those scenes, can halt us on the path which goes up to SUPER-MAN.

The Great Rebellion, *1975*

07

Drink the wine of light, the liquor of Mandrake, the liquor of the Gods, so you may keep yourself heroic and rebellious against the evils of the world. Do not be like the Biblical Essau who exchanged his birthright for a bowl of porridge. Do not be like Lot's wife, by turning your head to past attachments, or wanting to live among the painful tombs of memories.

Dissolving the I, *1964*

9 People who are too attached to the world

"ADHAESIT PAVIMENTO ANIMA MEA." Poor souls who were attached to terrene things, how they suffer within the Purgatorial Region.

Runic Magic, *1969*

Because there are people who are too attached to the world, and it is clear that they do not want to leave it, and they linger, agonizing hour after hour.

Beyond Death

07

On a certain day I found myself on the 5 de Mayo street, in Mexico City, with an old friend; I greeted him raising my arm and I continued on my way. A few days later I met a relative of my friend and, to my surprise, he told me that Mr. Garcia Peña, the one whom I had greeted, had died two months ago. Undoubtedly, this friend's ex personality, attached to this world in which we live, made itself tangible repeating the same actions that he was mechanically accustomed to.

The Revolution of the Dialectic

07

It is indubitable that a close relationship exists between the energetic and atomic personality and the quanta which posses their own vibratory frequency. The disembodied, due to their emotional attachment to this three-dimensional world, customarily decrease the quantum vibration of their personalities in an unconscious manner, thus making themselves palpable and perceptible.

The Revolution of the Dialectic

10 The observation of things without identification

The observation of things without identification will allow us to know the processes of covetousness, attachments, ambition, etc., etc.

Yes, There Is a Hell, a Devil and Karma, 1973

It is irrefutable that for a covetous person, it will entail a lot of work to not become identified with a diamond ring or with a few dollar bills from the bank, etc., etc. Observation of places will allow us to know how extensive our attachments and fascination are in relation to diverse places.

Yes, There Is a Hell, a Devil and Karma, 1973

07

We need money, true, but it is necessary to profoundly comprehend our exact relationship with it. Neither the ascetic nor the covetous miser has ever comprehended what our exact relationship with money is. It is not through renouncing money, nor coveting it, that we can come to understand our exact relationship with it. We need comprehension to intelligently recognize our own material needs without disproportionately depending on money.

Introduction to Gnosis

07

When we comprehend our exact relationship with money, the pain of detachment and the frightening suffering that is produced by competition ends. We should learn to differentiate between our immediate physical needs and psychological dependence on things. Psychological dependence on material things creates exploitation and slavery. We need money to cover our immediate physical needs but, unfortunately, needs are transformed into covetousness. The psychological "I," perceiving its own emptiness and misery, usually gives money and material things a different value than what they have, an exaggerated and absurd value. That is why the "I" wants to become rich externally since internally it is poor and miserable. The "I" wants to make itself felt, to dazzle its fellowman with material things and money.

Introduction to Gnosis

11 The "I" of attachment and the "I" of fear

Now, in practice, we have been able to see clearly that really others are not the ones who cause us the pains, the sufferings. We cause the sufferings ourselves. For example, let us suppose that a thief steals the wallet from one of you, he "lifts" it. Then you say: "Man, I just got robbed, I lost my money!" Then comes the anguish: "I've got no money!", the terrible suffering: "I've got no money! And now, what do I do?"

The Fifth Gospel · Gnostic Consequences of the Immolation of Pain · *Lecture – Interview – Mexico City – 1976*

But let us see: did the thief cause us the pain or who? And clearly, you would say: "the thief". But if you self-explore yourselves, you will discover that within you there is the "I" of attachment to money, or attachment to the wallet; behind it the "I" of fear can also be there and exclaim: "And now, what will I do without money?"

The Fifth Gospel · Gnostic Consequences of the Immolation of Pain · *Lecture – Interview – Mexico City – 1976*

07

So, there are the "I" of attachment and the "I" of fear; these "I's" cause anguish. If meditation comes and pain is sacrificed, if one understands that money is transient, that material things are vain and illusory; if one becomes conscious of that truth, if that truth does not remain simply in the intellect, but remains in the Consciousness; if one reaches the understanding that he was attached to his wallet and money; if one reaches the understanding that he is afraid of finding himself without money before the problems of life, then he naturally sets out to put an end to these two "I's": that of fear and that of attachment.

The Fifth Gospel · Gnostic Consequences of the Immolation of Pain · *Lecture – Interview – Mexico City – 1976*

07

One says: "I will sacrifice that pain, because this is vain and illusory", and he dissects that pain, he reaches the understanding that it is vain and illusory, because a wallet, some money, all of that, are perishable things. Then one ends

up disintegrating the "I" of attachment to money and the "I" of fear, and in this way, he sacrifices his pain and the pain disappears.

The Fifth Gospel ·Gnostic Consequences of the Immolation of Pain ·*Lecture – Interview – Mexico City – 1976*

07

Upon reaching these heights, one comes to realize, in truth, who was the one who was causing the pain. It was not the thief who caused the pain, but the "I" of attachment to material things and the "I" of fear. And one confirms it after he sacrifices the pain, after he disintegrates the "I's" of fear and of attachment; he comes to understand it because the pain disappears completely. So, it was not the thief who caused the pain. One carries the causes of pain within oneself; not outside oneself, but within. If one does not sacrifice pain, one will never be happy. And the causes of pain are not outside oneself, but within oneself. I have reached these reflections. [...] What is most detrimental to one is identification. If an "I", for example, says to him: "Take revenge on that one who caused you pain", and it suggests to him the idea of taking revenge and he identifies with that one who is there suggesting those ideas, well then, at the end of the day, he ends up taking revenge.

The Fifth Gospel ·Gnostic Consequences of the Immolation of Pain ·*Lecture – Interview – Mexico City – 1976*

07

Let us see the case where someone steals a sum of money from us. Suppose one of you has saved, for example, fifty thousand pesos in a piece of furniture, in any box of your house, and a relative of yours steals the fifty thousand pesos. Clearly you would suffer horribly, right? Fifty thousand pesos, and losing them like that, from one moment to the next, would cause you a lot of pain, you would cry, you would go to the police, you would file a lawsuit, even if it was a family member. Maybe you would not do so because he was a relative, but you would indeed carry the suffering within. But why do you suffer so much for fifty thousand pesos? "Ah, the thing is that it costs me great difficulty to earn them!" That is why you suffer. If you did not have the "I" of attachment to things and

money, you would lose those fifty thousand pesos and you would be laughing, you would not suffer.

The Fifth Gospel · The Serious Damages of Mental Representations · *Third Chamber – Mexico City – June 1977*

12 The attachments to those things that tied him to the earth

The White Lodge's ordeal of air is only given with the purpose of knowing the disciple's capacity for resistance against great adversities and for detachment from material things. It is logical that a disciple who commits suicide because of a loss of fortune cannot pass through the ordeal of air. By simply not being capable of morally resisting a failure, it is clear that one does not pass the ordeal of air.

The Revolution of Beelzebub, 1950

The hearts between his feline paws symbolize "the death of the Initiate." When Quetzalcoatl rises and transforms into a tiger, he tears apart the heart of the one who awakens him, until he kills within him all of the illusions of his personality and all of the attachments to those things that tied him to the earth. Indeed, the sagacity and fury of the tiger are necessary in order to kill the human personality, so that the seven serpents of the Dragon of Wisdom (symbol of the beheaded one) become resplendent.

Christic Aztec Magic, 1973

07

In harmonious rhythmic concordance with this cosmic-sexual event, the supreme detachment from all material things and the radical elimination of the desire to exist takes place, inaudible...

The Three Mountains, 1972

13 The illuminating Void

There are two types of illumination. The first is commonly called dead water because it has attachments the second is praised as “The Great Life” because it is illumination without attachments it is the illuminating Void.

The Buddha’s Necklace, 1967

The very word "To define" visibly suggests a human finger which points to a definite object and "To grasp" a hand which holds something and does not let go.

The Mystery of the Golden Blossom, 1971

07

Given this regrettable limitation and attachment, which is profoundly emphasized in the rationalism of the intellectual animal mistakenly called man, it is not at all surprising that the free and all-inclusive "Truth-Prajna" becomes something evasive which is always mysteriously elusive for every thinker.

The Mystery of the Golden Blossom, 1971

07

On the contrary, it is attained by breaking any ties which attach us to the mind. Only by liberating ourselves from the intellectual jail can we live the happiness of Illuminating Emptiness - free and entirely insubstantial.

The Mystery of the Golden Blossom, 1971

14 The state of absolute non-attachment and freedom

The void is simply a term denoting the non-substantial and non-personal nature of all beings, and a pointer indicating the state of absolute non-attachment and freedom.

Fundamental Education, 1970

There is no better pleasure than feeling oneself as a detached soul from the body, from the affections and from the mind.

My Return to Tibet, *1969*