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THE SOCIAL CHRIST

TANTRIC SLEEP

SAMAEI ANSWERS

MEDICAL ANTHROPOLOGY
AND THE CAUSES OF DISEASE

THE BATTLEFIELD WITHIN
Understanding the Gita



SCIENCE - PHILOSOPHY - ART - RELIGION - ASTROLOGY - ANTHROPOLOGY



WELCOME WORDS

Dear Readers,

Welcome to the 9th edition of Mercury Magazine!

In this edition, you will find the following articles:

- **THE BATTLEFIELD WITHIN: UNDERSTANDING THE GITA – REFLECTIONS ON THE BHAGAVAD GITA.**
- **THE SOCIAL CHRIST – CHRIST’S MESSAGE OF LOVE, COMPASSION, AND SELF-SACRIFICE.**
- **MEDICAL ANTHROPOLOGY AND THE CAUSES OF DISEASE – FROM HIPPOCRATES AND PARACELSUS TO THE ESOTERIC TEACHINGS OF V.M. SAMUEL AUN WEOR.**
- **TANTRIC SLEEP – THE PROGRESSION OF DREAM MEMORY.**
- **SPECIAL SECTION – QUESTIONS ANSWERED BY V.M. SAMUEL AUN WEOR.**

We hope these pages inspire you.

Inverential Peace,

The Mercury Magazine Team.

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ABOUT THE Gnostic INSTITUTE OF ANTHROPOLOGY

The Gnostic Institute of Anthropology is a non-profit organization dedicated to disseminating Gnosis, a timeless and mystical teaching delivered to humanity in modern times by V.M. Samael Aun Weor.



The IGA is an international organization based in Mexico that oversees and guides multiple Gnostic associations worldwide.

The Mercury Magazine is a publication designed to share Gnostic teachings.



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THE BATTLEFIELD WITHIN

Understanding the Gita

Gustavo Bazzo, Gnostic Instructor, Gatineau, Canada

Though the Bhagavad Gita stands as an independent sacred text, it finds its roots in the great Indian war epic, the Mahabharata. The Mahabharata—alongside the Ramayana, the other great ancient Indian epic—has profoundly shaped the religious and cultural life of the Indian subcontinent, and its influence extends across much of Asia.

At the heart of the Gita stands Arjuna, the warrior prince, torn by inner conflict. Faced with the horror of battle, he recoils from the traditional rewards of warfare—victory, glory, and honor—and instead sinks into despair and pity. It is here that the epic shifts from history into timeless spiritual allegory: the initiate who trembles before the struggle against his own ego.

The dialogue that follows is between Arjuna and his charioteer, Lord Krishna, who is revealed as the divine guide. Though it occurred over 5 000 years ago on the battlefield of Kurukshetra, Krishna's instructions to Arjuna are not confined to a single place or time. They were given for the whole world, for every seeker of truth. The more one studies the Gita with devotion and faith, the deeper its knowledge becomes—opening penetrative insight, clarity of thought, and right understanding.

The imagery of the battlefield is essential. On the exoteric level, Arjuna fights against family, teachers, and elders, bow in hand.





On a deeper, more esoteric level, he battles the psychic aggregates within—the inner enemies of pride, lust, envy, fear, and desire. The Gita reminds us that the greatest struggle is always fought within.

It is no coincidence that the Gita is a philosophical poem composed in dialogue form. Krishna, as the divine charioteer, instructs Arjuna not only on his duty as a warrior but also on the deepest truths of the human soul. He is the inner God, the Word.

Each element of the battlefield becomes a symbol.

- Our lives themselves are the great battlefield.
- The real Kurukshetra lies within each of us.
- The blind king Dhritarashtra represents ignorance (avidya). He was the one who could have prevented the war.
- The individual soul is Arjuna.
- Lord Krishna, dwelling in the heart, is the inner guide, the inner God, the Word.
- The body is the chariot.
- The senses are the restless horses.
- Cravings, attachments, aversions, pride, jealousy, greed, and so on—these are the true enemies we must face.





The Bhagavad Gita is, then, not only a scripture of India but a universal map of the human condition. Its battlefield is both literal and symbolic. Its warriors are both men and archetypes. And its war continues in the heart of every seeker of the Light, wherever the battle to awaken consciousness unfolds.

“Turn your gaze to your own duty; do not falter before it. Nothing is higher for a warrior than the battle of sacred duty.

The gates of heaven open to those who rejoice when destiny calls them to such a battle.”

The Bhagavad-Gita Chapter 2, verses 31-32



References: The Bhagavad-Gita; The Bhagavad-Gita (Translation and Commentary by Sri Swami Sivananda); Samael Aun Weor, Yes, There is a Hell; Yes, There is a Devil; Yes, There is Karma – Chapter 19; Samael Aun Weor, The Solar Bodies – Chapter 17.



THE SOCIAL CHRIST

Michael Snuggs, President G.I.A. - United Kingdom

Christ's teachings are universal and therefore transcend traditional religious boundaries. Christ's message of love, compassion, and self-sacrifice is relevant to everyone, regardless of their faith. Christ represents the divine spark within each of us, guiding us towards inner transformation and enlightenment.

True spirituality cannot be separated from social responsibility. With modern society's materialism and inequality, individuals need to work towards a more just and compassionate world. Inner transformation and social change go hand in hand.

The Gnostic movement is a revival of ancient wisdom that can help humanity reconnect with its spiritual roots. With esoteric knowledge and practices, personal consciousness can become a collective awakening. By tapping into the timeless truths of Gnosticism, individuals can overcome ignorance and find true freedom.

The Path of Self-Knowledge

The path of self-knowledge and the journey of introspection and self-discovery are key.

By understanding our true nature and overcoming our ego-driven desires, we can align ourselves with the divine purpose.

Meditation, reflection, and intention are essential tools on this path. As we discover our inner nature, we discover that fundamental and integral change within is needed.





Love and compassion are central to Christ's teachings and represent a transformative power. By cultivating these qualities, we can heal ourselves and the world around us. Acts of kindness and selfless service, without any expectation, are not just moral imperatives but spiritual practices that bring us closer to the divine.

The materialistic culture of modern society leads, at best, to spiritual stagnation and, at worst, to discord amongst our fellow men and ultimately to war. A simpler, more meaningful way of life, that prioritises spiritual growth over material possessions, by letting go of our attachment to the material world, can generate true peace and fulfilment.

Each of us has the power to create positive change in our own life and in the world. By taking responsibility for our actions and decisions, we can become active agents of transformation. By embracing love, compassion, and self-knowledge, we can create a better world for ourselves and future generations.

Achieving these practices begins with ourselves. By practising inner silence, which involves quieting the mind and reducing mental chatter, the state of inner stillness allows us to access our inner wisdom and connect with our true essence. It is through this silence that we can hear the subtle guidance of the divine.





Meditation

Meditation is a cornerstone of Gnostic practice. It allows individuals to quieten their minds, connect with the inner self, and gain deeper insights into our true nature. Through meditation, we can access higher states of consciousness and cultivate a sense of peace and clarity. Self-reflection helps in understanding personal motivations, desires, and actions, leading to greater self-awareness and growth.

In Gnostic teachings, alchemical transmutation refers to the process of transforming lower energies into higher spiritual energies. By eliminating our negative emotions and destructive dualistic thoughts, the Essence or Soul is given more and more freedom. Simple relaxation of the body and mind, focusing on one thing, gives the opportunity for deep and radical change in purifying and elevating our energies to achieve higher states of consciousness.

Self-observation involves constantly monitoring our own thoughts, emotions, and behaviours. By becoming aware of our habitual patterns and reactions, we can start to identify and transform negative traits. This practice helps in overcoming the ego and aligning with higher spiritual values. This is not only true of present and future actions, but it can also help heal the past within us too.



The key to developing the Social Christ within is to integrate these practices into daily life. Consistency and dedication are essential for achieving inner transformation and aligning with higher spiritual principles. By incorporating meditation, self-observation, service, study, prayer, and inner silence into daily routines, we can cultivate a balanced and harmonious life.

Studying sacred texts and spiritual teachings to gain wisdom and understanding, and discovering the deeper truths of existence, are also necessary. When reading sacred spiritual texts, contemplate the teachings of various spiritual traditions, including Gnostic texts, to expand our knowledge, perspective, and understanding.

Prayer and devotion

Prayer and devotion are powerful tools for connecting with the divine. By regularly engaging in prayer and expressing gratitude, we can strengthen our relationship with the higher power and cultivate a sense of humility and reverence.

Selfless service and compassion through helping others and engaging in acts of kindness enable us to develop a deeper sense of empathy and connection with humanity. This practice aligns with Christ's teachings of love and compassion and helps in cultivating the Social Christ within.

By following these Gnostic practices and embarking on a transformative journey towards self-realisation and spiritual awakening, we can dissolve the ego, align with divine values, and ultimately embody the Social Christ within.

Reference: Samael Aun Weor, The Social Christ.



11TH GNOSTIC CONVENTION USA-CANADA.

GO FORTH, WARRIORS OF AQUARIUS

In coordination with the World Headquarters of the Gnostic Institutions and the National Headquarters, the city of Dallas, Texas, has been designated to host the 11th Gnostic Convention USA-Canada.



From September 4 to 6, 2026, the Gnostic community of Canada and the United States will gather in Dallas, Texas, for an international event dedicated to study, spiritual practice, and fraternity.

Registration includes full access to a rich program of lectures, spiritual practices, artistic presentations, and fraternal meetings. In addition, every participant will receive a carefully prepared kit, enjoy coffee breaks, and benefit from translation services in English, French, and Spanish, ensuring that the message and wisdom reach everyone equally. The gathering will conclude with a closing dinner, offering a final moment of celebration and shared experience.



FOR MORE INFORMATION

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MEDICAL ANTHROPOLOGY AND THE CAUSES OF DISEASE

Bernard Morin, Gnostic instructor, Quebec City, Canada

Medical anthropology is a branch of anthropology that studies medical practices as well as conceptions of illness from cultural and social perspectives. Naturally, the esoteric aspect of illness and its causes is considered in the light of Gnostic anthropology as taught by V.M. Samael Aun Weor.

As the Master of Medicine, Paracelsus, notes in his writings, Hippocrates belonged to that category of physicians who possessed ancient medical wisdom. V.M. Samael explains in his book *Treatise on Occult Medicine and Practical Magic* that this divine wisdom is preserved in secret sanctuaries, far from false materialistic civilization.

Hippocrates also formulated the doctrine of the four humors to explain the mechanisms of disease. According to this conception, a person's health and temperament depend on the balance among four bodily fluids.

1. BLOOD (LINKED TO AIR, HOT AND MOIST): ASSOCIATED WITH A JOYFUL AND SOCIABLE TEMPERAMENT.
2. YELLOW BILE (LINKED TO FIRE, HOT AND DRY): ASSOCIATED WITH A CHOLERIC AND AMBITIOUS CHARACTER.
3. BLACK BILE (LINKED TO EARTH, COLD AND DRY): ASSOCIATED WITH MELANCHOLY AND REFLECTION.
4. PHLEGM (LINKED TO WATER, COLD AND MOIST): ASSOCIATED WITH A CALM AND PASSIVE TEMPERAMENT.





Diseases were attributed to an imbalance of the humors, either through deficiency or excess, and thus of the four elements: earth, water, air, and fire. Changes in the proportion of the humors were thought to arise from internal or external disturbances such as climate, environment, diet, personal hygiene, or lifestyle habits.

For the continuation of this article, I will briefly address the five causes of disease according to Master Paracelsus, as explained by V.M. Samael in his *Treatise on Occult Medicine and Practical Magic*, and I invite you to reread it for further details.

Ens Astrale

The first cause is the Ens Astrale, which consists of the influence of astral light as a source of life or disease in the human being. Consequently, the way to heal is to address the cause in the astral body by freeing it from its larvae so that the physical body may recover.

V.M. Samael suggests asking for the help of the Masters of Medicine from the Temple of Alden in order to obtain this healing. Along with hygiene and cleanliness on the physical plane, he emphasizes the importance, also as a preventive measure, of purifying not only our astral body but also our homes with fumigations of belladonna, camphor, and saffron.

It can also be inferred that this cleansing must be carried out regularly, since one may become contaminated through contact with a person infected by astral larvae or by frequenting certain public places where the astral atmosphere is polluted. With regard to fumigations, it should be noted that this type of treatment is widely used as a means of healing in traditional Tibetan medicine.





Ens Veneri

The second cause is the *Ens Veneri*. The word *veneri*, in Latin, refers to Venus, the goddess of love. It therefore concerns diseases related to sexuality. Today, the so-called “venereal” diseases are synonymous with sexually transmitted diseases. But here, Paracelsus is not referring to the illnesses we all know, such as syphilis, gonorrhea, or HIV, but rather to the formation of astral larvae caused by harmful sexual habits.

According to Paracelsus, in men, certain sexual habits lead to the formation of larvae called “succubi,” and in women, they are called “incubi.” These larvae drive their progenitors to repeat again and again the act that gave them life. In doing so, they absorb the vitality of the organism and create an imbalance in the four humors defined by Hippocrates, which in turn gives rise to disease.

To free ourselves from these larvae, we must of course stop feeding them by destroying the egos that created them, and also by placing flowers of sulfur in our shoes to disintegrate them.

Ens Spirituale

The third cause of disease is the *Ens Spirituale*. It must be understood that the illnesses related to it involve the intervention of black magic, based on the fact that our etheric body is composed of the four vibrations of the ether, called *tattwas*, which are connected to the four elements: earth, water, air, and fire. This involves the use of plant elementals, which can be employed negatively by black magicians.

Each plant elemental is associated with one of the four elements or *tattwas*. The black magician has the power to command the plant elemental, which, as we know, is innocent and obeys the invocation, in order to harm the etheric body of the targeted person. This, in turn, secondarily damages the physical body, making it ill, and can even provoke death.

Conversely, it is possible for a white magician to defend against such an attack by the same method, but also to use it positively to heal the sick at a distance. In summary, this is elemental magic in its purest form, whether black or white.



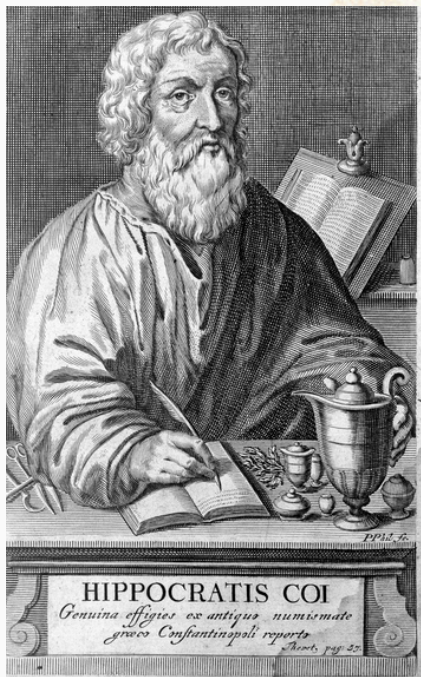
Ens Naturale

The fourth cause of disease is the Ens Naturale. As mentioned previously, the etheric body is composed of tattwas and is an exact double of the physical body, penetrating each of its atoms and producing an intense vibration. The solar energies, which contain the vital force, reach the etheric body through the spleen.

When the etheric body is weakened or one of its organs becomes diseased, its physical counterpart is affected and falls ill. The physical body heals when the etheric body is restored. It should also be understood that illnesses of the mental body and the astral body materialize in the physical body through the etheric body.

These illnesses may originate from past incarnations and are transmitted into our present incarnation through the genes of our parents. In such cases, an intervention at the level of the internal bodies is necessary so that both the etheric and physical counterparts may be healed.

In all cases, we can ask for the help of the Masters of Medicine who work in the astral Temple of Alden. Among other things, they can intervene to heal our etheric body and thus allow the return of the memories of our astral experiences into our physical brain.





The fifth cause of disease is the Ens Dei. These are illnesses generated by karma, connected to the wrong actions of our past lives. In general, they are serious diseases such as malformations or handicaps at birth, genetic or hereditary conditions, or any other form of chronic illness that brings significant limitations in daily life.

Karma is paid through the suffering brought about by the illness. To avoid such karmas in a future life, the best way is to understand and eliminate the psychological “I’s” that drive us to commit mistakes and cause suffering to others.

Caduceus of Mercury



Gnosis teaches us that everything that exists is a triad of matter, energy, and consciousness.

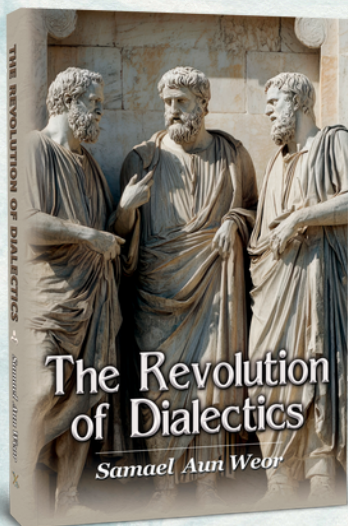
For example, when we contract an infection, it is because the defense mechanisms of our immune system are overwhelmed by the bacterium or virus that attacks us. On the level of consciousness, the multiple psychological “I’s” create an imbalance in our five centers which, ultimately, through the law of cause and effect, weakens the vital energy of our internal bodies.

Fortunately, as Gnostics, we have received the key that allows us to establish this spiritual balance within ourselves. This key has been given to us as a grace by our V.M. Samael Aun Weor. It is the key of regeneration, whose science is contained in the symbol of the Caduceus of Mercury, the true universal medicine.



BOOK

REVOLUTION OF DIALECTICS



The Revolution of Dialectics is a posthumous work by Master Samael Aun Weor, in which he surprises us by conveying the Gnostic teachings through an innovative and modern language.

In the final stages of his life, the Master said that self-renewal was necessary in order to prevent stereotyping; that is, remaining petrified in the past, stagnant in the study of the teachings.

He remarked that anyone who has not embodied the knowledge, who has not realized it within themselves, is like a talking parrot—repeating the same ideas, using the same words and examples over and over. On the other hand, a man of true knowledge could speak about the teachings from many different angles, depending on the needs of the moment, without straying even slightly from the essential.

With this book, the Master initiates a revolution in the language of his teachings. The ideas are the same, for Gnosis is eternal, but in response to the need to impact the consciousness of students, they are presented in a new light and with a new dialectic.

THE MOUNTAIN OF JURATENA



In 1947, the Bodhisattva of the Logos Samael encountered his holy Guru in the inner worlds. As an axiom of Hermetic Wisdom says, “When the disciple is ready, the Master appears.”

This holy Guru guided Master Samael to the summits of initiation and assisted him in the works that led to the awakening of the sacred fire of Kundalini and to union with his Innermost.

This book, *The Mountain of Juratena*, gives us an idea of the places in Colombia where Adolfo lived and provides many clues about the holy Guru of Master Samael. In it, the student will find elements that make it possible to understand the encounters and transcendental events that marked the life of Master Samael alongside his Guru.

ABOUT THE AUTHOR

SAMAEL AUN WEOR

is the author of over 60 Gnostic esoteric books. He greatly succeeded at unveiling the eternal Gnosis to humanity in a very clear, didactic and practical manner.

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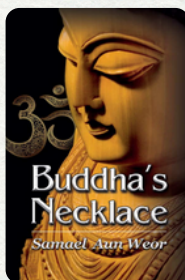
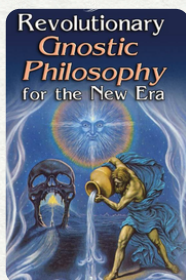
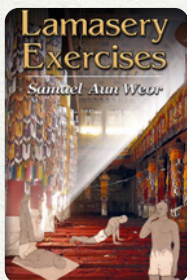
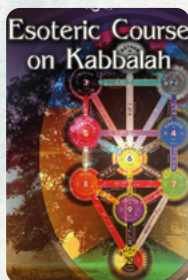
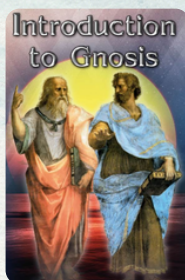
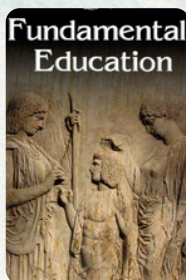
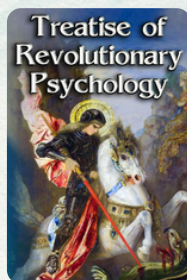
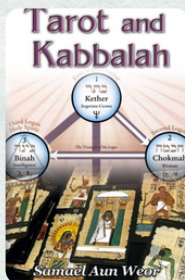
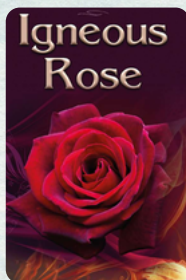
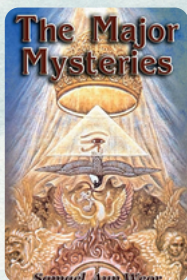




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TANTRIC SLEEP

The Esoteric Path of Tantric Sleep

From the book The Secret Doctrine of Anahuac



It is naturally indispensable to review our notebook monthly, with the aim of verifying for ourselves the progression of dream memory. Every possibility of forgetting must be eliminated, and we must not embark on subsequent practices until we have attained perfect memory.

We can then record certain very interesting events that seem to come from other centuries and that unfold in environments and contexts unrelated to the concrete existence of the dreamer.

We must be in a state of “alert perception” and “alert novelty,” paying very special attention to the study of details, including specific questions, conversations, meetings, unusual activities involving other persons, or particular places, temples, and so on.

Once we have attained the integral development of dream memory and eliminated the possibility of forgetting, the process of symbolization will open the path to revelation. The basic science of dream interpretation must be sought in the law of philosophical analogies, the law of analogies of opposites, the law of correspondences, and in numerology.



The astral images reflected in the magical mirror of the imagination must never be translated literally, for they are symbolic representations of archetypal ideas and must be used in the same way a mathematician uses algebraic symbols. It is not useless to affirm that such ideas descend from the world of Pure Spirit.

It is certain that the archetypal ideas which descend from the Being are always marvelous, informing us either about the psychological state of one or another center of the human machine, or about very profound esoteric subjects, or about possible successes or dangers—always clothed in the covering of symbolism. To penetrate an astral symbol, a scene, or a figure in order to extract its essential idea is possible only through the “meditation of the Being,” which is logical and comparative.

Having reached this stage of the discipline of the Yoga of Sleep, it is indispensable to enter into the tantric aspect of the question.

Ancient Wisdom teaches that Tonantzin (Devi Kundalini), our personal and particular Divine Cosmic Mother (for each one has her own), can adopt any form, for She is the origin of all forms. It is therefore fitting that the disciple meditate upon Her before falling asleep. The aspirant must enter the process of sleep each day by repeating with great faith the following prayer:

“Tonantzin. Teteoinan.
O my Mother.
come to me.
come to me.”





According to Tantric Science, if the Gnostic perseveres in this practice, sooner or later there will arise, as if by enchantment, within the amorphous and changing expressions of his dreams, an initiating element. As long as this initiating element has not been fully identified, it is indispensable to continue transcribing his dreams in a notebook or journal.

The study and deep analysis of each recorded dream cannot be postponed in the esoteric discipline of tantric sleep. Undoubtedly, didactic progress leads to the discovery of the initiating or unifying element of the dream.

SAMAEAL ANSWERS

Excerpt from *The Answers of a Lama*, which contains a series of questions asked to V.M. Samael Aun Weor.

Master Samael, how would you define a Master of the White Lodge?

An Adept of the White Fraternity, like any individual in the conscious circle of Solar Humanity, is someone who has attained the stature of the authentic Real Man. Indubitably, there are degrees in the level of perfection of an Adept, for in truth, to reach Adeptship is one thing and to attain perfection in Adeptship is quite another. Many have reached Adeptship, but few are those who have attained perfection in it.





How do you explain the gift of ubiquity that your Real Being possesses?

Well, ubiquity is a very normal thing. We who have accomplished the Great Work have the ability to manifest it in a splendid way. Thus, for example, I can live here in the Western world and yet be simultaneously in Tibet, making myself visible and tangible there, leading caravans across the Himalayas, and so on. All of this is well known in our monastery, located geographically to the right of the sacred valley of Amitabha.

What is the Sacred Order of Tibet?

The Sacred Order of Tibet is an organization of holy individuals. The Order itself has 201 members, and its general staff is composed of 72 Brahmins. We hold the great treasure of the Aryavarta Ashram, and this is why it can be affirmed with complete certainty that the most exalted members of the Order are those who possess the Philosopher's Stone.

You have already told us that you were a Tibetan Lama. And in your Christmas Message 1969-70, in Chapter 18, you speak to us about your "return to Tibet." Master, could you explain to us how it is that you are a Tibetan Lama?

In reality, this "rank" belongs to my Being. It is undeniable that I was once incarnated in Tibet; it was then that I became a Lama. The centuries have passed, and although I lost the Tibetan body I once had, my profound inner Being is still a Tibetan Lama. It is certain that as Spirit, as Being, I continue to attend the meetings of the Sacred Order of Tibet.

Who is the highest dignitary of the Sacred Order of Tibet?

The highest of all, the most exalted, is Bhagavan Aclaïva. He is the supreme director of the Sacred Order of Tibet.





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