



# MERCURY

— M A G A Z I N E —

MASTER PHILIPPE OF LYON

THE PSYCHOLOGICAL SONG

EMOTIONS AND HEALTH

## *The Magic of* ROSES



# ABOUT THE GNOSTIC INSTITUTE

The Gnostic Institute of Anthropology (G.I.A.) 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 G.I.A. 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.

## Honorary Presidents

Founders and Directors of the Gnostic Movement: V.M. Samael Aun Weor, V.M. Litelantes and Mr. Osiris Gomez Garro

## World Headquarters

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# WELCOME WORDS

Dear Readers,

Welcome to the **11th edition of Mercury Magazine.**

In this issue, we are pleased to present a rich and inspiring selection of articles for study and reflection.

You will find an article on **The Magic of Roses**, an examination of **The Psychological Song**, and **The Mystical Symbolism of the Pomegranate Tree**.

We also highlight **Master Philippe of Lyon, the Mystical Healer**, and present a reflection on the **relationship between emotions and health**.

May these pages offer clarity and inspiration.

Inverential Peace.

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# XXVIII INTERNATIONAL GNOSTIC CONGRESS



## Awaken to Conscious Love

### Invitation to the XXVIII International Gnostic Congress

We warmly invite you to participate in the XXVIII International Gnostic Congress, to be held in Dallas, Texas, USA, from August 27th to September 2nd, 2027.

This Congress will offer a valuable opportunity to study and disseminate the Gnostic teachings as transmitted by V.M. Samael Aun Weor, promoting reflection on the universal principles of self-knowledge, the awakening of consciousness, and the transcendental values that contribute to the integral development of the human being.

Through lectures, conferences, cultural activities, and the exchange of experiences among participants from different countries, the event seeks to strengthen the bonds of fraternity and to reaffirm the commitment to the preservation and diffusion of the Gnostic doctrine.

We warmly welcome all those who wish to participate in this international event dedicated to the study of Gnosis and the practical work for the awakening of Consciousness.



# The Mystical Healer

## MASTER PHILIPPE OF LYON

Catherine Beuzit, Gnostic instructor,  
Saint-Jean-sur-Richelieu

### **Who Was Master Philippe of Lyon, the Mystical Healer Mentioned by Master Samael?**

Master Philippe of Lyon was a man of extraordinary destiny: a French healer, mystic, and wonder-worker who left a profound mark on his time through remarkable healings, unexplained phenomena, and, above all, through a powerful message of love, charity, and faith.

Although he never wrote a single book, many accounts of his life and teachings were preserved by those close to him, especially Alfred Haebl, who carefully recorded a number of his sayings as well as detailed descriptions of his healing sessions.

During his lifetime, he was known simply as "Monsieur Philippe." It was only after his death that he came to be called "Master Philippe of Lyon."



This title reflects both the many miracles and healings attributed to him and his deep association with the city of Lyon, France, where he lived and carried out his life's work.

Taking a moment to reflect on some of the most significant episodes of his life helps us better understand who he was.

It also sheds deeper light on certain teachings of Master Samael, particularly those concerning forgiveness, charity, and karma.



## Early Signs of an Extraordinary Destiny

Master Philippe, whose full name was **Nizier Anthelme Philippe**, was born in 1849 in the small village of Loisieux, in the Savoy region of France. According to local tradition, a brilliant star appeared in the sky at the moment of his birth, which many regarded as a sign of an extraordinary destiny. From an early age, he displayed unusual gifts: his mere presence seemed to soothe the sick and calm animals. While still a young man, he left his native region and settled in Lyon, where he gradually became renowned for his miraculous healings.

## The Healer of Lyon

In Lyon, he began treating the poor and those abandoned by conventional medicine, never asking for payment. He healed through a simple glance, a few words, or a prayer. Although he pursued medical studies, he was rejected by the medical establishment; many physicians regarded his cures as both inexplicable and deeply unsettling. Nevertheless, accounts of his extraordinary abilities spread rapidly.

## The Resurrection of Jean Chapas



Among the most famous accounts is the resurrection of the young Jean Chapas, who had been declared dead by two physicians. According to the witnesses, Master Philippe approached the child's body and said, "Jean, I restore your soul to you!" Immediately, the boy returned to life before the astonished crowd.

This event greatly contributed to his reputation. Jean Chapas would later become Master Philippe's closest disciple and would continue his work after his passing.





Numerous other healings also left a deep impression on those who witnessed them: people given up for dead suddenly recovered their health, the paralyzed rose and walked again, and others found themselves healed only after performing an act of forgiveness or charity.

## Miracles, Bilocation, and the Russian Court

Master Philippe was also associated with several prominent figures of his time, most notably Tsar Nicholas II of Russia. Various accounts attribute to him the healing of the Tsar, the calming of violent storms, reports of bilocation, and even the miraculous multiplication of food for the poor.

Despite all these extraordinary events, Master Philippe always remained humble. He sought neither fame nor wealth. He treated people free of charge and continually emphasized the importance of kindness and love for one's fellow human beings. Among his most memorable teachings is the following statement:

**"You are not obliged to believe many of the things I tell you.  
But what you are obliged to believe, and to practice,  
is to love your fellow man."**



The final years of Master Philippe's life were marked by profound personal suffering, particularly through the loss of his children, including his daughter Victoire, whom he was unable to save despite his extraordinary gifts. Shortly before his death, he is said to have declared: **"I am not dying; I am simply going elsewhere."**



He passed away in 1905, leaving behind a lasting impression of holiness and a spiritual legacy that remains very much alive to this day.

## To Heal: Do Not Slander, Forgive, and Love

### Healing Through Inner Transformation

Every day, Master Philippe welcomed dozens of people seeking help. Those present would pray together in an atmosphere of deep spirituality. Many witnesses testified that he knew people's thoughts, sufferings, and even their faults without anyone having to speak.

His spiritual outlook was founded on the idea that illness is often connected with human failings, a lack of charity, or unresolved inner conflicts. In his view, true healing required an inner spiritual transformation.

### Forgiveness, Charity, and the Path to Healing

For this reason, he frequently asked those who sought his help to forgive their enemies, to refrain from speaking ill of others for a period of time, or to perform acts of kindness and charity toward their fellow human beings.

### Master Samael on Karma and Healing

In the book *Yes, There is a Hell; Yes, There is a Devil; Yes, There is Karma*, Master Samael gives us an important key to obtaining healing:

"Slander wounds us deeply, yet we ourselves have always been slanderers and have filled the world with pain. Gossip wearies us; we do not want anyone to speak ill of us, and yet we have always gone from gossip to whispering, speaking badly of our neighbor and making the lives of others miserable.





The truth is that we always demand what we ourselves have never given. In all our previous lives we have been evil, and we deserve the worst, yet we assume that only the best should be given to us.

Instead of being so preoccupied with themselves, the sick should work for others and practice charity; they should try to heal others, comfort those who suffer, take the sick to a doctor, help those who cannot afford medical care, provide medicines, and so forth. In this way, they would settle their karma and achieve complete healing."

## **The "Currency of Heaven"**

Master Philippe referred to this as **"the currency of Heaven"**, that is, the spiritual efforts and acts of love required in order to obtain healing.

In this way, Master Samael echoes Master Philippe's understanding that human suffering can be eased through good deeds, charity, and forgiveness. For both men, divine justice is a reality, but it can be tempered and balanced through love and works of compassion.

Master Philippe's legacy extends far beyond the phenomenon of miraculous healings. He did not teach a formal doctrine; rather, he embodied a loving presence, deeply Christ-like in spirit, living in humility and often repeating:

**"It is not I who heal; it is God who works through me."**

For him, spirituality did not consist of complicated theories, but of simple acts of charity and compassion, of love for one's fellow human beings, forgiveness, faith, and inner transformation. As he himself would say:



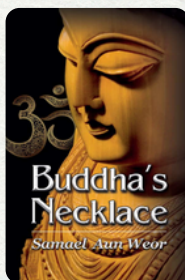
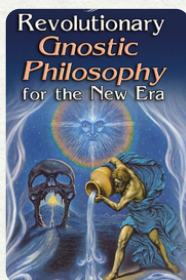
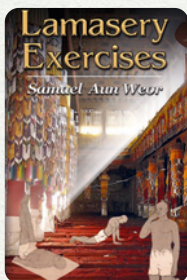
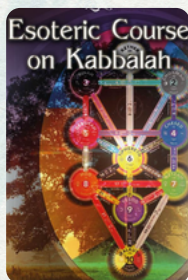
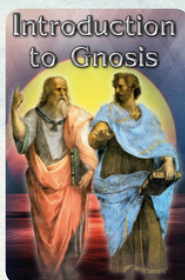
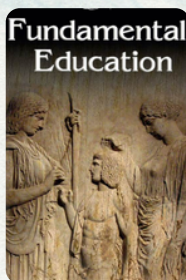
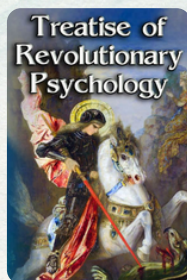
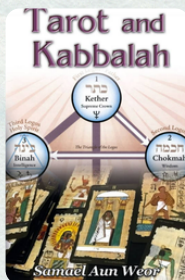
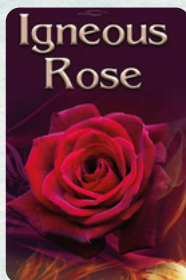
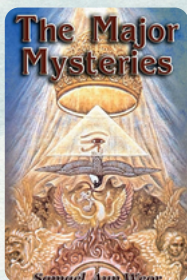
**"If all of you possessed charity, you would be able to bring relief and healing to those who suffer. One need only ask God. With trust and with faith, mountains could be moved."**



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# THE MAGIC OF THE ROSES

Nancy Blanco, Gnostic instructor, Ottawa, Canada

Moral afflictions can only be healed through the magic of the roses. Those poor souls who bear some deep moral sorrow should seek healing through the magic of the roses.

The rose is the queen of flowers. The rose is under the influence of Venus, the star of love, the Morning Star. Within that star dwells a great ineffable Master; this Master is known as Master Llanos.



**The disciple** who wishes to visit the Morning Star in his astral body should proceed in the following manner:

He should lie down with his body completely relaxed and allow himself to drift into a light sleep while mentally repeating the following invocation:

*Llanos... Llanos... Llanos... Help me,  
Lla....ma...dor...Lla....ma...dor...  
Lla...nos... Llanos... Llanos... Llanos...*







And when the disciple finds himself already becoming drowsy, he should gently sit up in his bed, cast aside the blanket with which he is covered, and step down from the bed. Standing upon the floor, he should jump with the intention of remaining suspended in the air; and if he begins to float, he should leave his house, floating through the atmosphere while continuing to invoke Master Llanos exactly as he had been doing while in bed.

Upon arriving at Venus, the disciple will be received by Master Llanos, and if he seeks wisdom, the Master will enlighten him.

## *To Heal Moral Sorrow*

### **The Magical Formula of the Roses**

Place three crystal glasses filled with pure water upon a table, with one rose in each glass. The glasses should be arranged in the form of a triangle, corresponding to the North, the East, and the West.

Each glass should be blessed by the person seeking the cure, and that person should drink one glass of this rose water three times a day, in the following order: before breakfast, the Glass of the East; before lunch, the Glass of the North; and before dinner, the Glass of the West.





This treatment should be accompanied by a sincere supplication to the **Inner Being** and to the **White Brotherhood**, asking for their help in overcoming the moral suffering in which one finds oneself.

By faithfully maintaining this practice for several days, any moral sorrow, no matter how severe, will be healed.



When, and in what age, has any physician ever spoken about sufferings of a moral nature? How many people die every day, or fall ill, because of moral suffering? And yet, sad though it is to say, never has there been a compassionate soul to give humanity the exact formula for healing such sorrows.

The cases of suicide are beyond counting, and until now no one has spoken of the magic of the roses.

I bear faithful witness to the benefits I have obtained through the practice of the Magic of the Roses.

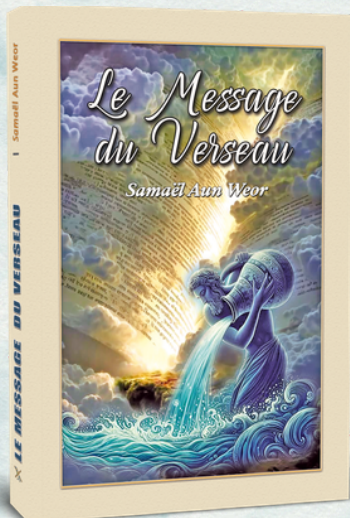






# BOOK

## THE MESSAGE OF AQUARIUS



On February 4, 1962, between two and three o'clock in the afternoon, the new Age of Aquarius began.

Everything written in the Revelation of Saint John concerns the end of the present age in which we now find ourselves, as well as the beginning of the new Age of Aquarius. We must inform humanity that the end times have already arrived.

Revelation is the Message of the New Age. We have studied the apocalyptic verses in the higher worlds. In this book, we present the results of our research. The present work is the result of intensive esoteric research, carried out patiently in the higher worlds.

### ABOUT THE AUTHOR

#### SAMAEL AUN WEOR

is the author of over 60 Gnostic esoteric books. He was highly successful in presenting the eternal Gnosis to humanity in a clear, didactic, and practical manner.

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# THE PSYCHOLOGICAL SONG

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

The psychological song is the voice of the ego. It is the manifestation of the ego, the words and expression of the ego.

Let us clarify what the ego is before we go any further by quoting Master Samael: "...the ego exists within each person in a pluralized form. The pluralized ego is the fundamental cause of all our intimate contradictions."

If we could see ourselves in a full-length mirror the way we are psychologically, with all our intimate contradictions, we would arrive at the painful conclusion that we still do not have true individuality.

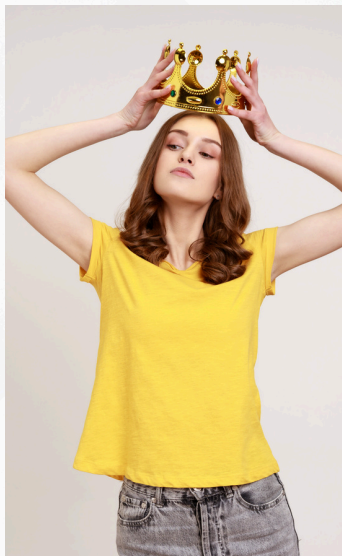
The human organism is a wonderful machine controlled by the pluralized ego, which is studied in depth by revolutionary psychology.

*'I am going to read the newspaper,' says an intellectual ego. 'I want to go to a party,' exclaims an emotional ego. 'To hell with the party,' grumbles an ego of movement, 'it is better if I go for a walk.' 'I don't want to go for a walk,' shouts an ego of the conservation instinct, 'I am hungry and I am going to eat.'*

The many egos quarrel among themselves; they fight for supremacy, each one wanting to be the boss, the master."

There are the three, the seven, and the many. The three are desire, justification, and ill will. The seven are the seven deadly sins, and the many are the aggregates that constitute the living personifications of our errors. There are aggregates of irritability, aggression, hatred, envy, fear, uncertainty, panic, despair, etc. “The Three” are in every aggregate.

## *The root of the Psychological Song*



At the root of the Psychological Song is self-love or self-consideration. When we identify with ourselves, we love ourselves very much, feel pity for ourselves, and have great self-consideration. We think that we have always behaved very well with everybody, with our wife, our children, etc., and feel that nobody has appreciated it. In short, we are a saint, and all the other people are evil rogues. We feel pity for our own situation and even keep accounts of all the “wrongs” others have done to us.

## *Self-consideration*

Self-consideration keeps a psychological “account.” It is practically impossible to talk to such a person because any conversation is certain to end up in their accounting book. The feeling that we are owed, or the pain we feel for the wrongs others have done to us, stops all internal progress of the soul. It is an impediment to our progress toward the awakening of consciousness.







If we are owed, we owe. If we demand that we be paid to the last penny, we must first pay to the last farthing. This is the Law of Talion: “An eye for an eye, a tooth for a tooth.” But the Law of Mercy is a more elevated influence.

## **The Lord’s Prayer says: “...and forgive us our trespasses as we forgive those who trespass against us.”**

In the Gnostic Esoteric Work, we need to forget that people owe us and eliminate from our psyche any kind of self-consideration. Because if we do not forgive and forget, we incur consequences and karma.

Gnostic Work is about change in us. If we continue being what we are, we will never be able to pass to a Superior Level of Being. Work begins with Self-Observation.

When do we sing? What is our song? Some people “sing their song” just for the sake of it... Some people “sing” after a glass of wine... Some people “sing” silently... There is the song of the new couple, the song of the broken-hearted: “I’ll never hurt you again... I promise.” The family song... the student’s song...

The ego repeats its song over and over again, becoming a centre of gravity in which the consciousness is trapped. It says, “I am a failure.” “I don’t have enough education.” “I possess a PhD.” “Nobody listens to me.” “Nobody understands me.” “Mother loves my sister better than me.”

Very often, one person starts a friendship with another just because it is easy to sing their song to that person. We also have a different song when we are alone from when we are among others.



## Psychological songs are the excuses



Psychological songs are the excuses that the ego proposes for not doing the work on ourselves.

- “I am too tired to meditate...”
- “I have to do this and that, etc., and later I will work on myself...”
- “I will work on myself when I retire; I will have time then.”
- “I am hungry now; I will eat, and then I will meditate.”
- “I will watch this programme I want to watch; after that, I will start.”
- “I need to go for a run; that will be good for me.”



The song of the rich man or the greedy man, the song of the homeless, the married, or the song of the unmarried, the song of the popular or the lonely man... etc.

## Self-observation

We love our theories and intellectual knowledge. With self-observation, we see ourselves the way we truly are, and this is the exact material we need to be able to work upon ourselves, to eliminate these aggregates and make the essence available to us.



Inherent Peace.

Reference: Samael Aun Weor, Fundamental Education, Treatise on Revolutionary Psychology; Yes, There Is a Hell, There Is a Devil, There Is Karma; The Revolution of Dialectics.



# EMOTIONS

## WHAT IF OUR EMOTIONS INFLUENCED OUR HEALTH?

Lucie Gosselin, Gnostic instructor,  
Quebec City, Canada

Emotions play a central role in our health, our inner balance, and the development of our consciousness.

According to the teachings of Samael Aun Weor, the human being possesses five lower psychological centers: the intellectual center, the emotional center, the motor center, the instinctive center, and the sexual center, as well as two higher psychological centers: the higher emotional center and the higher mental center.

The human body grows and develops according to certain biological laws, but emotions occupy a very important place in the overall balance of the human being.



Since human beings often function mechanically, under the influence of “psychological aggregates”, that is, psychological defects such as anger, fear, jealousy, anxiety, or resentment, these negative emotions tend to repeat themselves constantly.

They fuel harmful inner states, weaken our vital energy, and create emotional imbalance that may eventually manifest in the physical body.

**When a person frequently becomes angry, it can affect the digestive system, such as the stomach, intestines, or liver, depending on how the situation is experienced inwardly, the importance attached to it, and the intensity of the emotions involved.**



When an emotional conflict is not inwardly “digested,” it may eventually be reflected in the physical body and cause, for example, heartburn or other digestive discomforts.

***“The emotional center is faster than the intellectual center.”***



This may explain why our emotional reactions often take over before we even have time to reflect consciously. For example, if I receive a phone call and am told, “Something has happened to so-and-so,” my first reaction might immediately be sadness or worry. I may feel my breathing become shorter and my chest tighten, experience heart palpitations, and imagine the worst before I am even able to analyze the situation calmly.

From this perspective, health does not depend solely on the physical body, but above all on a person’s emotional and psychological state. Inner tensions, constant stress, and prolonged emotional conflicts can gradually weaken our overall balance.

### ***How Can We Maintain Good Health?***

**An inner discipline based on meditation, self-observation, conscious breathing, mental silence, inner calm, and mastery of emotional reactions is encouraged in order to transform these unconscious emotional reactions into conscious understanding.**





## **“When the mind is quiet and silent, the Essence awakens.”**

As Samael states: “We react mechanically to the various circumstances of life.” According to him, many psychological sufferings and emotional imbalances stem precisely from this inability to consciously observe our own inner reactions.

The relationship between emotions and vital energy is very important, because disordered emotional states disrupt inner balance and can affect both mental stability and physical well-being.

### **“The higher emotions and the higher intellect lead us to the direct experience of truth...”**

This occurs when mental agitation diminishes and consciousness becomes more lucid. According to this perspective, authentic art, beauty, harmonious music, and contemplation can awaken more refined emotions and promote greater inner balance.

Let us walk in nature, breathe deeply, and consciously appreciate these masterpieces!



Reference: Samael Aun Weor, Treatise on Revolutionary Psychology; The Great Rebellion, particularly the chapters Psychological Self-Observation and Mechanical Reactions and The Mystery of the Golden Flowering.

# ARCANUM 2

## The Priestess

The physical body is organized from the elements. The Intinus emanated from the Inner Star that has always smiled upon us, and He is positively polarized.

Spirit and Matter live in an eternal struggle. When the Spirit conquers Matter, the Spirit becomes a Master.

Maya (illusion) could not exist without duality. Force and Matter are two modalities of the same thing: Energy. Matter is condensed energy and a determinant of new vibrations.



Evolution is a process of increasing complexity within energy, whose outcome is the Macrocosm and the Microcosm.

The universe is Maya (illusion). The universe exists because of Karma, and it is a mass of floating shadows.

When the Spirit (the Intimus) liberates Himself from Maya, He returns to the Ain Soph of the Kabbalah. In the final synthesis, each Being is simply a super-divine atom within the Abstract Absolute Space. That atom is the Ain Soph.

The ineffable gods of the Ain Soph are beyond our comprehension. The human mind is to the gods of the Ain Soph what the activities of the mineral kingdom are to us.



# The Mystical Symbolism of the Pomegranate Tree



The pomegranate tree has long been regarded as a sacred symbol of friendship, harmonious agreements, and the unity of the home. Its presence reflects the bonds that connect people through mutual respect, goodwill, and fraternal understanding.

The elemental beings associated with the pomegranate tree are believed to possess the power to inspire friendly relationships and strengthen the ties of brotherhood among individuals. Their subtle influence encourages cooperation, reconciliation, and peaceful agreements, fostering an atmosphere of trust and companionship.

Within the home, these elemental forces work to establish harmony, promoting balance, affection, and a sense of belonging among all who dwell there. Through their gentle energies, households may become places of peace, understanding, and mutual support.

In the Astral Light, the pomegranate tree is symbolically represented by the horse. Throughout many mystical traditions, the horse stands as an emblem of friendship, loyalty, and noble companionship. Its image reflects the qualities of trust and faithful alliance that the pomegranate tree embodies.

Reference: Adapted from Chapter 15 of *Igneous Rose* by Samael Aun Weor.





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