

The Revolution Of The Dialectic

By

Samael Aun Weor

PROLOGUE

We, the Masters of the White Brotherhood; We, the self-conscious Members of the Guardian Wall, invite all the Brothers of the World to action and the profound meditation on this Work.

We, with the powers which have been conferred upon us by the Father of all Paternities and the supraconscious Hierarchy of the Invisible World of the *Paramarthasatyas*, invite in this instant, in this historical context, all the Movements of Regeneration that exist in the present world, to the serene reflection of this Work and to action through its practice.

The Master of this Work is in the process of self with all the tests which this implies in the Internal Worlds, before the Hierarchy.

This Work has as its foundation, the Ancient Schools of Mysteries and the inner work of the Master for his experience which he has pored into all of his Works, principally: The Perfect Matrimony, Christmas Messages, Revolutionary Psychology, The Great Rebellion, The Mystery of the Golden Blossom, The Three Mountains and this, his psychological Work: The Revolution of the Dialectic, as well as his other Works, especially The Pistis Sophia Unveiled.

Reflect profoundly and serenely on this Work, free of all prejudice and preconception. Try to live it according to your action of the Being, thy particular illumination, thy inner intuition and according to the particular characteristic psychological trait. Observe the dynamic changes of thy own Being as the particular defects disappear by means of the Divine Energy of our Celestial Mother, the foundation of all Perfection.

Without action, without the practice of all these psychological parameters, it would be of no use to read this book. In order to be able to *know*, we first have to *do*.

Take the sword in one hand and the scale in the other and balance the study and practice of each parameter. The sword is thy own spinal medulla and the scale is the sexual energy of the Third Logos. The needle of the scale is the sovereign will which leads to action.

Action, meditation, reflection, patience, prudence, humility and wisdom are the virtues which we shall place in thy consciousness of the Being in order for you to be able to reach Inner Self-Realization. For the good of all nations and for the good of Creation, by the Will of the Father of all Paternities, the Eternal Father, the Absolute Love of all Loves, the creator, the crystalline and pure Divine Fountain of all that exists and is in the visible and invisible worlds.

Now, drink in its pure and crystalline waters in order for you to take its precepts to practice and thy Real Being to draw closer to the Temples of Mysteries of the invisible world. So be it.

The Masters of the Temple of the White Brotherhood.

REFLECTION

Our position is absolutely independent. The Revolution of the Dialectic does not have any weapons other than intelligence nor more systems other than that of Wisdom.

The new culture will be synthetic and with the basis of the Revolution of the Dialectic.

This work is eminently practical, essentially ethical and profoundly dialectic, philosophical and scientific.

If they laugh at this book, if they criticize us, if they insult us, what does science matter and what to us, for the one who laughs at what he ignores, is on the way to becoming an idiot.

Here goes this treatise to the battlefield like a terrible lion, to unmask the traitors and to disconcert the tyrants before the solemn verdict of public consciousness.

THE REVOLUTION OF THE DIALECTIC

Monotheism always leads to anthropomorphism, - idolatry -, originating, by reaction, atheist materialism; that is why we prefer polytheism.

We are not scared to talk about the intelligent principles of the mechanical phenomena of nature, even if they classify us as pagans.

We are partisans of a modern polytheism founded on *Psychoironics*.

Monotheistic doctrines lead, in final synthesis, to idolatry. It is preferable to talk about the intelligent principles which never lead to materialism.

The abuse of polytheism in turn leads, by reaction to monotheism. Modern monotheism surged from the abuse of polytheism. In the Era of Aquarius, in this new phase of the Revolution of the Dialectic, polytheism should be sketched psychologically in a transcendental manner, and besides, it should be put forward intelligently. We have to make a very wise stating with a vital and integral *monistic polytheism*.

Monistic polytheism is the synthesis of polytheism and monotheism. Variety is unity.

In the Revolution of the Dialectic, the terms good and evil, as well as those of evolution and involution, God or religion, are not employed.

In these senile and degenerate times, the Revolution of the Dialectic, Self-Dialectic and a New Education are necessary.

In the Age of the Revolution of the Dialectic, the art of reasoning should be handled directly by the Being in order for it to be methodical and just. An art of objective reasoning will provide the pedagogic and integral change.

All the actions of our life should be the result of an equation and an exact formula in order for the possibilities of the mind and the functionalisms of understanding to surge forth.

The Revolution of the Dialectic has the precise clue to create an emancipated mind, to form minds free of conditioning, free of the concept of option, unitotal.

The Revolution of the Dialectic is not dictatorial norms of the mind.

The Revolution of the Dialectic does not seek to abuse intellectual liberty.

The Revolution of the Dialectic wants to teach how one should think.

The Revolution of the Dialectic does not want to cage or imprison thought.

The Revolution of the Dialectic wants the integration of all the values of the human being.

THE TEACHING

Only life intensely lived gives a lasting wisdom; but the mind, which is the one that causes us to commit errors, impedes us from arriving at the amphitheater of Cosmic Science. The errors of the mind are those I's or psychological defects which the intellectual animal falsely called man carries in his interior.

The psychological defects are in the 49 levels of the subconscious.

We cannot recognize or find the I's or Egos of the 49 subconscious levels, since each of them has parts in our different bodies. For that, we should appeal to a force that is superior to the mind to disintegrate them with its serpentine fire, the latter being our Divine Mother Kundalini.

Only the Mother Kundalini of the Hindu mysteries knows the 49 levels of the subconsciousness.

The psychological defects studied do not form part of our Being. After having studied the psychological defect by means of meditation, one supplicates to Ram-IO (the Mother Kundalini) to disintegrate it during sexual super-dynamics with the sexual energy.

By means of the intellect and reflection, we cannot get to see a defect in the mind, everyone remains stagnant there, for we do not know the other seven bodies of the mind where the ego has its den.

The mind, intellect, reason, all the more subjective forms with which the human being works, can never reach the profound levels of the subconscious where the Ego continuously develops its films which put our consciousness to sleep. Only the Kundalini, with its sexual fire, can reach those 49 levels to definitely disintegrate that which causes us pain, that which has us in misery, that which people painfully love, that which materialistic psychology has wanted to deify, that which is called Ego and which the Revolution of the Dialectic wants to destroy in order to achieve integral Revolution.

CHAPTER I

“The one who feels pain or feels hurt when slandered, accused or false witness borne against him, it is a sign that he still has alive the ‘I’ of pride.”

Samael Aun Weor

THE DIDACTIC OF THE DISSOLUTION OF THE ‘I’

The best didactic for the dissolution of the ‘I’ is found in practical life intensely lived.

Interrelationship is a marvelous mirror in which the ‘I’ can be contemplated at full length.

In relationship with our fellowmen, the defects that are hidden in the subconscious depths flourish spontaneously, they leap out, because the subconscious betrays us and if we are in a state of alert perception, then, we see them just as they are in themselves. For the Gnostic, the best joy is to celebrate the discovery of one of his defects. *Discovered defect, dead defect.* When we discover a defect, we should see it in the scene like someone who is watching a movie, but without justify or condemning.

It is not enough to comprehend the psychological defect intellectually, it is necessary to submerge ourselves into profound inner meditation to catch the defect in the levels of the mind.

The mind has many levels and profundities and as long as we have not comprehended a defect in all the levels of the mind, we will have done nothing and the latter will continue existing like a tempting demon in the depth of our own subconscious.

When a defect is integrally comprehended in all the levels of the mind, then the defect disintegrates, upon disintegrating and reducing to cosmic dust the I which characterizes it.

This is how we keep on dying from instant to instant. This is how we keep establishing in ourselves a permanent center of consciousness, a center of permanent gravity.

Within every human being who is not in the final state of degeneration, exists the Buddhata, the interior Buddhist Principle, the psychic material or ‘materia prima’ to fabricate that which is called Soul.

The pluralized I foolishly spends said psychic material in absurd atomic explosions of envy, covetousness, hatred, jealousies, fornications, attachments, vanity, etc.

As the Pluralized I dies from instant to instant, the psychic material accumulates within us becoming a permanent center of consciousness.

This is how we individualize ourselves little by little. By disegotizing ourselves we individualize ourselves. However, we clarify that individuality is not everything with the event of Bethlehem we should move on to super-individuality.

The work of the dissolution of the 'I' is something very serious. We need to study ourselves, profoundly, in all the levels of the mind. The 'I' is a book of many chapters.

We need to study our dialectic, thoughts, emotions, actions from instant to instant, without justifying or condemning. We need to integrally comprehend in all the profundities of the mind, each and every one of our defects.

The pluralized 'I' is the subconscious. When we dissolve the 'I', the subconscious becomes consciousness.

We need to convert the subconscious into consciousness and that is only possible by achieving the annihilation of the 'I'.

When the consciousness moves on to occupy the place of the subconscious, we acquire that which is called continuous consciousness.

The one who enjoys continuous consciousness lives consciously at every instant, not only in the physical world but also in the superior worlds.

The present humanity is ninety-seven percent subconscious and that is why it sleeps profoundly not only in the physical world, but also in the suprasensible worlds during the sleep of the physical body and after death.

We need the death of the 'I', we need to die from instant to instant, here and now, not only in the physical world, but also in all the planes of the Cosmic Mind.

We should be merciless towards ourselves and carry out the dissection of the 'I' with the great scalpel of self-criticism.

THE STRUGGLE OF THE OPPOSITES

A great master said: *“Seek enlightenment for all else will be added on to you.”*

Enlightenment's worst enemy is the 'I'. It is necessary to know that the 'I' is a knot in the flow of existence, a fatal obstruction in the flow of life free in its movement.

A master was asked: *“Which is the way?”*

“What a magnificent mountain!”, he said referring to the mountain where he had his haven.

“I do not ask you about the mountain, instead I ask you about the path.”

“As long as you cannot go beyond the mountain, you will not be able to find the way,” answered the master.”

Another monk asked the same question to that same master:

“There it is, right before your eyes,” the master answered him.

“Why can I not see it?”

“Because you have egotistical ideas.”

“Will I be able to see it, sir?”

“As long as you have a dualistic vision and you say: I cannot and so on, your eyes will be blinded by that relative vision.”

“When there is no I nor you, can it be seen?”

“When there is no I nor you, who wants to see?”

The foundation of the ‘I’ is the dualism of the mind. The ‘I’ is sustained by the battle of the opposites.

All thinking is founded on the battle of the opposites. If we say: so and so is tall, we want to say that he is not short. If we say that we are entering, we want to say that we are not exiting. If we say that we are happy, with that we affirm that we are not sad, etc.

The problems of life are nothing but mental forms with two poles: one positive and the other negative. Problems are sustained by the mind and are created by the mind.

When we stop thinking on a problem, the latter ends inevitably.

Happiness and sadness; pleasure and pain; good and evil; victory and defeat, constitute the battle of the opposites on which the ‘I’ is founded.

The entire miserable life that we live goes from one opposite to another: victory, defeat; like, dislike; pleasure, pain; failure, success; this, that, etc.

We need to free ourselves of the tyranny of the opposites; this is only possible by learning to live from instant to instant without abstractions of any type, without dreams, without fantasies.

Hast thou observed how the stones of the road are pale and pure after a torrential rain? One can only murmur an “Oh!” of admiration. We should comprehend that “Oh!” of things without deforming that divine exclamation with the battle of the opposites.

Joshu asked the master Nansen: *“What is the TAO?”*

“Ordinary life,” replied Nansen.

“What does one do to live in accordance with it?”

“If you try to live in accordance with it, it will flee away from you; do not try to sing that song, let it sing itself. Does not the humble hiccups come by itself?”

Remember this phrase: *“Gnosis lives in deeds, withers away in abstractions, and is difficult to find even in the noblest of thoughts.”*

They asked the master Bokujo: *“Do we have to dress and eat daily? How could we escape from this?”*

The master replied: *“We eat, we get dressed.”*

“I do not comprehend,” said the disciple.

“Then get dressed and eat,” said the master.

This is precisely action free of the opposites: Do we eat, do we get dressed? Why make a problem of that? Why think of other things while we are eating and getting dressed?

If you are eating, eat; if you are getting dressed, get dressed and if you are w on the street, walk, walk, walk, but do not think of something else, do only what you are doing, do not run away from facts, do not fill them with so many meanings, symbols, sermons and warnings. Live them without allegories, live them with a receptive mind from instant to instant.

Comprehend that I am talking to you about the path of action, free of the painful battle of the opposites.

Action without distractions, without evasions, without fantasies, without abstractions of any kind.

Change thy character, beloved, change it through intelligent action, free of the battle of the opposites.

When the doors are closed to fantasy, the organ of intuition is awakened.

Action, free of the battle of the opposites, is intuitive action, full action; where there is plenitude, the I is absent.

Intuitive action leads us by the hand to the awakening of consciousness.

Let us work and rest happily abandoning ourselves to the course of life. Let us exhaust the turbid and rotten water of habitual thinking and in the emptiness will flow Gnosis and with it the happiness of living.

This intelligent action, free of the battle of the opposites elevates us to a point in which something must break.

When everything marches well, the rigid roof of thinking breaks and the light and the power of the Inner-Self enter like a flood into the mind which has stopped dreaming.

Then in the physical world and outside of it, during the sleep of the material body, we live totally conscious and enlightened enjoying the joy of life in the superior worlds.

This continuous tension of the mind, this discipline, takes us to the awakening of consciousness.

If we are eating and thinking about business, it is clear that we are dreaming. If we are driving an automobile and we are thinking of our fiancée, it is logical that we are not awake, we are dreaming; if we are working and we are remembering our child's godfather or godmother, or our friend, or brother, etc., it is clear that we are dreaming.

People who live dreaming in the physical world, also live dreaming in the internal worlds during hours in which the physical body is sleeping.

One needs to cease dreaming in the internal worlds. When we stop dreaming in the physical world, we awaken here and now, and that awakening appears in the internal worlds.

First seek enlightenment and all else shall be added on to you.

Whoever is enlightened sees the way, whoever is not enlightened cannot see the way and can easily be led astray from the path and fall into the abyss.

Terrible is the effort and the vigilance needed from second to second, from instant to instant to not fall into illusions. One minute of unawareness is enough and the mind is already dreaming upon recalling something, upon thinking of something different from the job or deed that we are living at the moment.

When in the physical world we learn to be awake from instant to instant, we shall live awake and self-conscious from instant to instant in the internal worlds during the hours of sleep of the physical body and also after death,

It is painful to know that the Consciousness of all human beings sleeps and dreams profoundly not only during those hours of rest of the physical body, but also during that state ironically called the vigil state.

Action free of mental dualism produces the awakening of consciousness.

THE K - M

I have to declare before the solemn verdict of public opinion that the fundamental aim of every Gnostic student is to become a K - M, a *Kosmos Man*.

All of us human beings live in a Kosmos. The word Kosmos means order and this is something that we should never forget.

The Kosmos Man is a being who has perfect order in his five centers, in his mind and in his essence.

In order to get to be a Kosmos Man, it is necessary to learn to know how the Three Primary Forces of the Universe positive, negative and neutral manifest themselves.

But on the path which leads to the Kosmos Man, which is totally positive, we see that every positive force is always opposed by a negative force.

Through self-observation we should perceive the mechanism of the opposing force.

Whenever we propose to carry out a special action, whether it be the annihilation of the ego, the dominion of sex, a special work or execute a definite program, we should observe and calculate the force of Resistance; because by nature, the world and its mechanics tends to provoke the resistance and such resistance is double.

The more gigantic that the enterprise is, the greater will the resistance be. If we learn to calculate the resistance, we will also be able to develop the enterprise with success. That is where the capacity of the genius, of the enlightened, is.

RESISTANCE

Resistance is the opposing force. Resistance is the secret weapon of the ego.

Resistance is the psychic force of the ego opposed to us becoming conscious of all our psychological defects.

With resistance, the ego tends to leave on a tangent and postulates excuses to silence or hide the error.

Due to Resistance, dreams become difficult to interpret and the knowledge that one wants to have of oneself becomes clouded.

Resistance acts upon a defense mechanism which tries to omit unpleasant psychological errors, so as not to have consciousness of them and for one to continue in psychological slavery.

But, in reality of truth, I have to say that there are mechanisms to overcome resistance and they are:

- 1.— Recognize it
- 2.— Define it
- 3.— Comprehend it
- 4.— Work on it
- 5.—Overcome and disintegrate it by means of Sexual Super-Dynamics.

But the ego will struggle during the analysis of the resistance in order for the fallacies not to be discovered, which put in danger the dominion it has over our mind.

At the moment of the struggle of the ego one has to appeal to a power that is superior to the mind, which is the fire of the Kundalini serpent of the Hindu.

PRACTICE

With the practice, the experience or the living of any of the works that I have delivered to humanity, the practitioner would achieve, it is obvious, psychological emancipation.

There exist people that speak marvels about reincarnation, Atlantis, alchemy, the ego, astral unfoldment and before the external world they are experts on these matters, but this is only being intellectually informed. Deep down, these persons do not know anything and at the hour of death, these expositors remain with nothing but knowledge stored in their memory, that in the beyond does not serve any purpose because they continue with their consciousness asleep.

If one is only imprisoned in theories, if one has not carried out anything practical, if one has not become conscious of what I have taught in the books, if we leave the teachings in the memory, it can be said that we have wasted our time miserably.

Memory is the formative principle of the Intellectual Center. When a person aspires to something more, when someone looks through the limitations of the subconscious and sees that which he has deposited in the memory and analyzes and meditates on the last occurrence or teachings of an esoteric book, then those values move to the emotional phase of the same Intellectual Center. When one wants to know the deep meaning of said teachings and the person surrenders in full to meditation, obviously such teachings move on to the Emotional Center properly said and they then come to be felt in the depth of the soul.

When one has cleanly lived the teachings —the cognoscible values of the essence— then, at last, they remain deposited in the consciousness and are never lost again. The essence comes to be enriched with the same.

Now we comprehend which is the way to becoming conscious of the Gnostic teachings that I have delivered in the books that I have previously written and in this one also.

Meditation is formidable to make us conscious of the Gnostic teachings; but let us not commit the error of leaving the teachings exclusively in theories or in the memory, because if we proceed in this manner we will never achieve the dominion of the mind.

THE REQUIREMENT

The crude reality of facts comes to demonstrate to us that many are those who have not comprehended the transcendence of the Gnostic esoteric work, and that a great majority are not good householders.

When one is not a good householder, it is clear that one is not prepared to enter the path of the razor's edge. In order to work in the Revolution of the Dialectic, one needs to have reached the level of a good householder.

A fanatic, lunatic, whimsical type of person, etc. cannot be good for Integral Revolution. A subject who does not fulfill the duties of his home cannot achieve the great change. A person who is a bad father, bad wife or bad husband or who abandons his home for this or that man or woman, will never be able to arrive at radical transformation.

The cornerstone of Revolutionary Psychology is in the requirement of: Having a perfect equilibrium at home; whether being a good husband, good father, good brother and good son. Perfect fulfillment of the duties which exist towards suffering humanity; becoming a decent person.

Whoever does not fulfill these requirements will never be able to advance in these revolutionary studies.

DEFEATISM

The intellectual animal, falsely called man, has the fixed idea that the total annihilation of the ego, the absolute dominion of sex and the intimate self realization of the Being is something fantastic and impossible; however, he does not realize that this very subjective way of thinking is the fruit of defeatist psychological elements that manipulate the mind and the body of those persons who have not awakened consciousness.

The people of this senile and degenerated era carry in their interior a psychic aggregate that is a great obstacle on the path of the annihilation of the ego and that is: defeatism!

Defeatist thoughts handicap persons from elevating their mechanistic life to superior states. The majority of persons consider themselves defeated even before beginning the struggle or the Gnostic esoteric work.

One has to observe oneself and analyze oneself to discover within oneself, here and now, those facets that make up that which is called defeatism.

Synthesizing, we say that there exist three common defeatist attitudes:

- 1.— To feel handicapped because of a lack of intellectual education.
- 2.— To feel incapable of beginning the Radical Transformation.
- 3.— To walk around with the psychological song: *“I never have opportunities to change or to triumph!”*

FIRST ATTITUDE

On feeling handicapped because of a lack of education, we have to remember that aid the great sages such as Hermes Trimegistus, Paracelsus, Plato, Socrates, Jesus the Christ, Homer, etc., never went to university because in the reality of truth, each person has his own Master, the latter being the Being, that which is beyond the mind and false rationalism. Do not confuse education with wisdom and knowledge.

The specific knowledge of the mysteries of life, of the Cosmos and of Nature is an extraordinary force that allows us to achieve Integral Revolution.

SECOND ATTITUDE

The robots programmed by the Antichrist-materialistic science feel at a disadvantage because they do not feel capable and this we should analyze. The intellectual animal, because of the influence of a false academic education that adulterates the values of the Being, has made in his sensual mind, two terrible I's which should be eliminated: The fixed idea: *“I am going to lose!”*, and laziness to practice the Gnostic techniques to acquire knowledge that is needed to emancipate ourselves from all mechanicity and come out, once and for all, from the defeatist tendency.

THIRD ATTITUDE

The thinking of the mechanical man is: *“Opportunities are never provided to me!”*

The scenes of existence can be modified. One creates his own circumstances. Everything is the result of the Law of Action and Consequence but with the possibility that a superior law transcends an inferior law.

The elimination of the ‘I’ of defeatism is urgent, undelayable. It is not the quantity of theories that matter, it is the quantity of super efforts that are exerted in the work of the Revolution of Consciousness. The authentic man fabricates, in the moment that he wishes, the opportune moments for his spiritual or psychological growth!

PSYCHO—ASTROLOGY

It is written with lit embers in the Book of Life that everyone who achieves the total elimination of the ego can get to change his sign and its influences at will.

In the name of truth, I have to declare that the One who is within me has changed signs at will. The sign of my ex-personality was Pisces, but now I am of Aquarius, a terribly revolutionary sign!

We cannot deny that the influences of the signs exist and manipulate us as long as the psychological revolution has not been carried out within us. But in the path of every student who aspires to enlightenment, one should begin by revolutionizing oneself against what the horoscopes establish.

That matter of one sign not being compatible with another sign is totally absurd, because what is not compatible are the egos, those undesirable elements which we carry within.

The Astrology of these times of the end is not good for anything because it is pure business. The authentic Astrology of the Chaldean sages has already been forgotten.

People - machines do not want to change because they say: "That is my sign, that is my zodiacal influence!", etc. I will never get tired of emphasizing that what is important is to change emotionally and mentally.

One needs to change mentally in order for the authentic zodiacal forces which emanate from the Being, from the Milky Way, that will give us a permanent center of gravity, to penetrate and become manifest in us.

We must not seek the Light in horoscopes, the Light surges forth when we have eliminated from ourselves the Particular Psychological Characteristic Trait and when we have created a new *flask* —the mind—, to pour into it the teachings of Psycho- Astrology which I have taught in my work *Zodiacal Course*.

The Being and the Divine Mother are the only ones that can emancipate us from newspaper and cheap magazine horoscopes, thus giving us *integral education*.

We have to shake off the dust of the centuries from ourselves and eliminate all our rancid customs and beliefs and leave astrological fanaticism. That "It is my zodiacal influence and what remedy does it have?", is such a subjective manner of thinking which is a *sophism of distraction of the ego*.

THE RHETORIC OF THE EGO

By analyzing the three-brained biped called man, we arrive at the logical conclusion that he does not yet have a Permanent Center of Consciousness, of gravity.

We cannot affirm that human bipeds are individualized, we are sure that they are only *instinctualized*. In other words, that they are only impelled by I's which manipulate the Instinctive Center at their pleasure.

The beloved ego does not have any individuality, it is a sum of discord factors, a sum of small *loose cathexis* —egotistical psychic energies—.

Each small I of those which constitute the legion called Ego, really has its own personal criteria, its own projects, its own ideas and its own *rhetoric*.

The *rhetoric of the ego* is the art of speaking well and with elegance, in such a subtle manner that we do not realize at what moment we have already fallen into error. The rhetoric of the ego is so subliminal that due to that reason, our consciousness is as asleep as it is and without us realizing it.

We see the *ego* with its rhetoric leading countries on an arms race: “The volume of heavy commerce —airplanes, warships and armored transport— among the Third World countries duplicated between 1973 and 1976, while their imports doubled.” The interesting thing is that in an age in which they talk arms control and peace, the countries in the process of supposed development with the help of the supposedly industrialized, increase their capacity of destruction! Is this, it is appropriate to ask, the adequate road to disarmament and world peace? Quite the contrary, it is the rhetoric of the ego!

While human bipeds continue fascinated with inventions and with all the apparent marvels of the antichrist —materialistic science—, in Ethiopia, since 1973 to the present, 200,000 persons have died of hunger. Is this civilization? This is the rhetoric of the ego...

The human biped only wants to live in his tiny world which is no longer good for anything. Materialistic psychology, experimental psychology is good for nothing. The proof is that it has not been able to solve the mental problems which affect the country of the United States; proof of it is that in the large cities of the American Union, the famous “gangs” continue multiplying. Let’s take a look, in New York city exist the “Dirty Ones”, a group whose members are of some 30 years of age, they use “dirty clothes” and leather boots. They meet on house roofs and pride themselves on being considered good billiard players.

“The Unknown Cyclists,” also of more or less the same age, dress in the fashion of the “Hell’s Angels” and wear leather jackets with big zippers. Their bicycles are old Schwinn which have been adapted with elongated forks to resemble motorcycles.

Violence is an accepted part of their lives, in each of the thousands of members and gangs which exist in that country and which, painfully, human bipeds of other countries want to imitate. Is this psychological liberation? False! This is the rhetoric of the ego which has deceived everyone. It is only by living the teachings which I deliver in this entire authentic Treatise of Revolutionary Psychology put into practice, that human bipeds will be able to free themselves from the rhetoric of the ego.

THE PERMANENT CENTER OF CONSCIOUSNESS

Three-brained bipeds do not have any individuality, they do not have a *Permanent Center of Consciousness*, - PCC - . Each of his thoughts, feelings and actions depend on the calamity of the 'I' so that at a specific moment it may control the capital centers of the human machine.

Those of us who, during many years of sacrifice and pain, have been struggling for the Gnostic Movement, were able to see terrible things in practice; with tears in their eyes, many swore to work for Gnosis until the end of their days. They promised eternal fidelity to the Great Cause and pronounced tremendous speeches. And what happened? What became of their tears of blood? What became of their great oaths? Everything was useless, it was only a fleeting 'I' of an instant that swore, but when another 'I' replaced the one that swore fidelity, the individual withdrew from Gnosis or betrayed the Great Cause or joined other little schools betraying the Gnostic Institutions.

Really, the human being cannot have continuity of purposes because he does not have the PCC, he is not an individual and he has an I which is a sum of many small 'I'.

Many are those who await the eternal Beatitude with the death of the physical body, however, the death of the body does not resolve the problem of the 'I'.

Beyond death, the *loose cathexis* —the ego— continues enveloped in its molecular body.

The human biped ends but the *loose cathexis* continues, the energy of the ego in its molecular body and then, later, the ego perpetuates itself in our descendants, it returns to satisfy its desires and to continue the same tragedies.

The hour has arrived to comprehend the necessity of producing within us a definite Integral Revolution in order to establish the PCC, a Permanent Center of Consciousness; it is only in this manner that we individualize ourselves, it is only in this manner that we cease being legion, it is only in this manner that we become conscious individuals.

The man of today is similar to a ship full of many passengers, each passenger has his own plans and projects. The man of today does not have a single mind, he has many minds. Each 'I' has its own mind.

Fortunately, within the human biped exists something else, the Essence. Reflecting seriously on said principle, we can conclude that this is the most elevated psychic material with which we can give shape to our Soul.

By awakening the Essence we create a Soul to awaken the Essence is to awaken Con&. To awaken consciousness is equivalent to creating within us a PCC. Only the one who awakens consciousness becomes an individual, however, the individual is not the end, later, we have to reach super-individuality.

SUPER—INDIVIDUALITY

We need to disegotize ourselves in order to individualize ourselves and then super—individualize ourselves. We need to dissolve the ‘I’ in order to have the PCC that we studied in the previous chapter.

The Pluralized ‘I’ foolishly wastes the psychic material in atomic explosions of anger, covetousness, lust, envy, pride, laziness, gluttony, etc.

Once the ‘I’ is dead, the psychic material accumulates within us becoming the PCC.

Nowadays, the human being, or we should better say, the biped that auto classifies himself as “human”, is really a machine that is controlled by the legion of the ‘I’.

Let us observe the tragedy of people in love: How many promises! How many tears! How many good intentions! And what happens? Only the sad memory of all that remains.

They marry, time transpires, the man falls in love with another woman or the wife falls in love with another man, and the castle in the air falls to the ground. Why? Because the human does not yet have his PCC.

The small ‘I’ which swears eternal love is replaced by another small ‘I’ which has nothing to do with aid promise. That is all. We need to become individuals and this is only possible by creating a PCC.

We need to create a PCC and this is only possible by dissolving the Pluralized ‘I’.

All the inner contradictions of the human being would be enough to drive insane anyone who could see them in a mirror; the source of such contradictions is the plurality of the ‘I’.

Whoever wants to dissolve the ‘I’ has to begin by knowing his inner contradictions; unfortunately, people like deceiving themselves in order to not see their own contradictions.

Whoever wants to dissolve the ‘I’ has to begin by not being a liar. All people are liars unto themselves, everyone lies to himself.

If we want to know the plurality of the ‘I’ and our perennial contradictions, we should not deceive ourselves. People deceive themselves in order to not see their internal contradictions.

With just reason, everyone who discovers his intimate contradictions feels ashamed of himself, he comprehends that he is nobody, that he is a wretched person, a miserable worm of the earth.

To discover our own intimate contradictions is already a success because our inner judgment is spontaneously liberated permitting us to see with clarity the path of individuality and that of super-individuality.

INTEGRAL WELL-BEING - I

We need Integral Well-Being. We all suffer, we have bitterness in life and we want to change.

In any case, I think that Integral Well-Being is the result of self-respect. This would seem quite strange to an economist, to a theosophist, etc.

What could self-respect have to do with economic matters, with problems related with labor or with the labor force, with capital, etc.?

I want to comment the following: Our level of Being attracts our own life... We used to live in a very beautiful house in Mexico City. Behind that house there was a very large lot of land which was empty. One ordinary day, a group of "*parachutists*" as we call them, invaded that land. Soon they built their cardboard huts and established themselves there.

Unquestionably, they became something dirty in that Colony. I do not want to underestimate them, but if their cardboard huts were really clean, I would not object to anything about them. Unfortunately, a frightening lack of hygiene existed among those people.

I observed the life of those persons very carefully from the roof of the house: they insulted each other, hurt each other, they did not respect their fellowmen; in synthesis, their life was horrifying, with miseries and abominations.

If police patrol cars were not seen there before, now the police were always visiting the Colony. If that Colony was peaceful before, afterwards it became an inferno. In this manner I was able to evince that the level of Being attracts our own life, that is obvious.

Let us suppose that one of those inhabitants resolved from one day to the next to respect himself and to respect others, obviously, he would change.

What is understood by respecting oneself? To abandon delinquency, to not steal, to not fornicate, to not commit adultery, to not envy the well-being of one's fellowman, to be humble and simple, abandon laziness and become an active, clean, decent person, etc.

Upon respecting himself, a citizen changes his level of Being and upon changing his level of Being, he unquestionably attracts new circumstances for he relates with more decent persons, with different people, and possibly, that type of relations provokes an economic and social change in his existence. In this manner, what I am saying would be fulfilled, that integral self-respect provokes social and economic well being. But if one does not

know how to respect oneself, he will also not respect his fellowmen and will condemn himself to a wretched and unhappy life.

The beginning of Integral Well-Being is in self-respect

SELF-REFLECTION

Let us not forget that the exterior is merely the reflection of the interior, that has already been said by Immanuel Kant, the philosopher of Königsberg. If we carefully study the “Critique of Pure Reason”, we certainly discover that the exterior is the interior, textual words of one of the great thinkers of all times.

The exterior image of man and the circumstances which surround him are the result of self-image; this compound word, “self” and “image” is profoundly significant.

Precisely, the photograph of James comes to my memory in these moments. One takes a photograph of our friend James and is something interesting, two James come out: one that is very still, in a position of attention, with the face looking forward; the other appears walking in front of him with the face in a different position, etc. How is it possible that two James appear in one photograph?

I believe that it is worthwhile to enlarge that photograph, because it can serve to show it to all the persons who become interested in these studies. Obviously, I think that the second James would be the self-reflection of the first James, that is obvious; for it is written that the exterior image of man and the circumstances which surround him are the result of self-image.

It is also written that the exterior is merely the reflection of the interior. So, if we do not respect ourselves, if the interior image of ourselves is very poor, if we are full of psychological defects, of moral scum, unquestionably, unpleasant events will surge in the exterior world such as economic, social difficulties, etc. Let us not forget that the exterior image of man and the circumstances which surround him are the result of his self-image.

We all have a self-image and outside exists the physical image which can be photographed, but within we have another image. To clarify better, we will say that outside we have the physical and perceptible image and inside we have the image of a psychological and hypersensible type.

If outside we have a poor and miserable image and if this image is accompanied by unpleasant circumstances, a difficult economic situation, problems of all types, conflicts, whether at home, at work, on the street, etc., this is simply because our psychological image is poor, defective and horrifying and we reflect our misery, our nothingness, what we are, on the environment.

If we want to change, we need a total and great change. Image, Values and Identity should change radically.

In several of my works I have said that each of us is a mathematical point in space that agrees to serve as a vehicle to a specific sum of values. Some serve as vehicles to genial values and others could serve as vehicles to mediocre values; that is why each person is each person. The majority of human beings serve as vehicles to the values of the ego, the 'I'. These values can be optimal or negative. Therefore, image, values and identity are a single whole.

I say that we should undergo a radical transformation and I affirm in an emphatic manner that identity, values and image should be totally changed.

We need a new identity, new values and a new image; this is psychological revolution, inner revolution. It is absurd to continue within the vicious circle in which we actually move. We need to change integrally.

The self-image of a man originates his exterior image. Upon saying self-image, I am referring to the psychological image that we have within. What could our psychological image be? Could it be that of the irate, of the covetous, of the lustful, of the envious, of the proud, of the lazy, of the glutton, or what? Whichever be the image that we have of ourselves, or we should better say, the self-image, will originate, as is natural, the exterior image.

The exterior image, even if it is well dressed, could be poor. Is perhaps the image of the proud a beautiful image, of someone who has become unbearable, that does not have a grain of humility? How does a lustful person behave, how does he live, what aspect does his bedroom present, what is his behavior in his or her intimate life with the opposite sex, or maybe he or she is already degenerated? What could be the external image of an envious person, of someone who suffers because of his fellowman's well being and who in secrecy causes harm to others out of envy? What is the image of a lazy person who does not want to work and is dirty and abominable? And that of a glutton...?

Truly, therefore, the exterior image is the result of the interior image and this is irrefutable.

If a man learns to respect himself, he changes his life, not only within the field of Ethics or that of Psychology, but also within the social, economic and even political field. But we have to change. That is why I insist that identity, values and image should be changed.

The present identity, values and image that we have of ourselves are miserable. Due to this, social life is full of conflicts and economic problems. No one is happy nowadays, no one is joyful. But, could the image, values and identity that we have be changed? Could we take up a new identity, new values, a new image? I clearly affirm that it is possible.

Unquestionably, we would need to disintegrate the ego. We all have an 'I'. When we knock on a door we are asked, who is it? We answer: "Me". But, who is that me, who is that myself?

Really and truly, the ego is a sum of negative and positive values. We could disintegrate the ego, put an end to those positive and negative values and then we could serve as a vehicle to new values, the values of the Being. But in that case we need a new didactic if we want to eliminate all the values which we presently have in order to provoke a change.

PSYCHOANALYSIS

The didactic that exists to know, and eliminate the positive and negative values which we carry within, exists, and is called inner Psychoanalysis.

It is necessary to appeal to inner psychoanalysis. When one appeals to inner psychoanalysis to know the defects of a psychological type, a great difficulty surges forth; I want to refer emphatically to the force of *countertransference*.

One can investigate oneself, one can introvert oneself, but when one attempts it, the difficulty of *countertransference* surges. But the solution is in transferring our attention inwards with the purpose of exploring oneself, in order to know ourselves and to eliminate the negative values which harm us psychologically in social life, in economics, politics and even in the spiritual aspect.

Unfortunately, I repeat, when one tries to introvert oneself in order to explore oneself and to know oneself, *countertransference* immediately surges.

Countertransference is a force which makes introversion difficult. If *countertransference* did not exist, introversion would be easier.

We need inner psychoanalysis; we need intimate self-investigation in order to really know ourselves. *Homo Nosce Te ipsum*. Man, know yourself and you will know the Universe and the Gods.

When one knows oneself, one can change. As long as one does not know oneself, any change will result subjective. But before anything else, we need self-analysis. How is the force of countertransference which makes intimate psychoanalysis or self-analysis difficult, overcome? This would only be possible by means of transactional analysis and structural analysis.

When one appeals to structural analysis, one knows those psychological structures which make intimate introspection difficult and impossible; by knowing such structures we comprehend them, and by comprehending them we can then overcome the obstacle.

But we need something else, we also need transactional analysis. Bank, commercial transactions, etc. exist, in the same manner that psychological transactions exist

The different psychic elements which we carry in our interior are subject to transactions, to exchanges, to struggles, to changes of position, etc. They are not something motionless, they always exist in a state of motion.

When one, by means of transactional analysis, knows the different psychological processes, the different structures, then the difficulty in psychological introspection concludes. Afterwards, the self-exploration of oneself is carried out with full success.

The one who achieves full self-exploration of such and such a defect, whether it is to know anger, or to know covetousness, lust, laziness, gluttony, etc., can carry out formidable psychological progress.

In order to achieve full self-exploration, one will have to first begin by *segregating the defect* that we want to eliminate from ourselves in order for it to be dissolved afterwards.

A disintegrated defect liberates a percentage of psychic Essence. As we disintegrate each of our false values, in other words, our defects, the psychic Essence which is bottled up within them will be liberated, and finally, the totally liberated Essence will radically transform us. It will be in that precise instant that the eternal values of the Being will be expressed through us. Unquestionably, this would be marvellous not only for ourselves but also for humanity.

When we have managed to disintegrate or dissolve the negative values, we will respect ourselves and others, becoming, we would say, a fountain of kindness for the entire world, a perfect, conscious and marvellous creature.

That mystical self-image of an awake man will consequently or as a corollary originate the perfect image of a noble citizen. His circumstances will also be beneficial in every sense, he will be a golden link in the great universal chain of life. He will be an example for the entire world, a fountain of joy for many beings, an enlightened one in the most transcendental sense of the word, someone who will enjoy continuous and delightful ecstasy.

MENTAL DYNAMICS

In Mental Dynamics we need to know how and why the mind functions.

Unquestionably, the mind is an instrument which we should learn to use consciously. But it would be absurd for such an instrument to be efficient if we first did not know the how and why of the mind.

When one knows the how and the why of the mind, when one knows the different functionalisms of the mind, one can control it and the latter becomes a useful and perfect instrument, a marvellous instrument through which we can work for the benefit of humanity.

Truly, one needs a realistic system if we really want to know the potential of the human mind.

In these times, many systems abound for the control of the mind. There are those who think that certain artificial exercises can be magnificent for the control of the mind. There are schools; much theory exists about the mind, many systems exist, but, how would it be possible to make something useful of the mind? Let us reflect that if we do not know the how and the why of the mind, we will not be able to get the latter to be perfect.

We need to know the different functionalisms of the mind if we want the latter to be perfect. How does it function? Why does it function? That how and why are definitive.

If, for example, we throw a stone into a lake, we will see that waves are formed, these are the reactions of the lake, of the water, against the stone. Similarly, if someone tells us an ironic word, this word reaches the mind and the mind reacts against such a word; conflicts then follow.

The entire world is in problems, the entire world lives in conflicts. I have carefully observed the debate panels of many organizations, schools, etc.; they do not respect each other. Why? Because they do not respect themselves.

Observe a Senate, a Chamber of Representatives or simply a school board: if someone says something, another feels alluded to, become angry and says something worse, they quarrel among themselves and the members of the Board of Directors end up in a great chaos. This reaction of the mind of each of them against the impacts of the exterior world is very serious.

One has to truly appeal to introspective psychoanalysis to explore one's own mind. It is necessary to know ourselves a little more within the intellectual sphere. For example, why do we react before the words of a fellowman? In these conditions, we are always victims... If someone wants us to be content, it is enough for that person to give us a few pats on the shoulder and tell us a few amiable words. If someone wants to see us upset, it would be enough to tell us a few unpleasant words.

Therefore, where is our true intellectual freedom? Which one is it? We concretely depend on others, we are slaves, our psychological processes depend exclusively on other persons, we do not rule over our own psychological processes and this is terrible.

Others are the ones who rule in us and in our intimate processes. A friend, all of a sudden comes and invites us to a party, we go to the friend's house, he gives us a drink, we feel shy accepting it, we drink it, another drink follows and we also drink it, then another, and another until we end up drunk. The friend was the lord and master of our psychological processes.

Could a mind like that be good for anything? If someone rules in us, if the entire world has the right to rule us, then where is our intellectual freedom? Which is it?

Suddenly, we are before a person of the opposite sex, we become very identified with that person finally, we end up in fornications and adulteries. It means that that person of the opposite sex had the upper hand and overcame our psychological process, that person controlled us, subjected us to his or her own will. Is this freedom?

The intellectual animal, falsely called man, in the reality of truth has been educated to deny his identity, values and image. Which is the authentic identity, values and intimate image of each of us? Is it perhaps the ego or the personality? No! By means of introspective psychoanalysis we can go beyond the ego and discover the Being.

Unquestionably, the Being in himself is our authentic identity, values and image. The Being in himself is the K - M, the Kosmos Man or Man Kosmos. Unfortunately, as I have already said it, the animal, falsely called man, has educated himself to deny his inner values, has fallen into the materialism of this degenerated era, has surrendered himself to all the vices of the Earth and treads the path of error.

To accept the negative culture subjectively inspired in our interior, following the path of least resistance, is an error. Unfortunately, people of today enjoy following the path of least resistance and accept the false materialistic culture of these times, they allow it to become installed in their psyche and this is how they arrive at the denial of the true values of the Being.

THE LACONIC ACTION OF THE BEING

The *Laconic Action of the Being* is the concise manifestation, the brief actuation which the Real Being of each of us carries out in a manner that is synthetic, mathematical and exact like a Pythagorean Table.

I want you to reflect very well on the Laconic Action of the Being. Remember that above, in infinite space, in the starry space, every action is the result of an equation and an exact formula. Likewise, from mere logical deduction, we should emphatically affirm that our true image, the Inner Kosmic Man is beyond false values, is perfect.

Unquestionably, each action of the Being is the result of an equation and exact formula. There have been cases in which the Being has succeeded in expressing himself through someone who has achieved a change of image, values and identity and then, that someone has, in fact become a prophet, an enlightened one.

But, there have also been lamentable cases of persons who have served as vehicles of the Being himself and in truth have not comprehended the intentions of the divine.

When someone who serves as a vehicle of the Being does not work disinterestedly in favor of humanity, he has not understood that he is an equation and an exact formula of every laconic action of the Being. Only the one who renounces the fruits of action, who does not expect any reward whatsoever, who is only motivated by love to work in favor of his fellowmen, has certainly comprehended the Laconic Action of the Being.

I repeat, we need to undergo a total change of ourselves. Image, values and identity should change. How beautiful it is to have the young image of a terrestrial man, but we should, and, it is better to have the spiritual and celestial image here and now in flesh and bones.

Instead of possessing the values of the ego, the positive values of the being should be in our heart and in our mind. Instead of having a gross identity, we should have the identity placed at the service of the Being.

Let us reflect on the necessity of becoming the living expression of the Being...

The Being is the Being and the reason of being of the Being is being itself. Let us clearly distinguish between what expression is and what self-expression is. The ego can express itself but it will never have self-expression. The ego is expressed through the personality and its expressions are subjective; it says what others said, it narrates what others narrated, it explains what others explained but it does not have the evident self-expression of the Being.

The real objective self-expression of the Being is what matters. When the Being expresses himself through us, he does it in a perfect and laconic manner.

We have to disintegrate the ego on the basis of inner psychoanalysis in order for the Verb, the Word of the Being to be expressed through us.

SELF-ESTEEM

Much is said about feminine vanity. Really, *vanity* is the living manifestation of self-esteem.

The woman before a mirror is a complete narcissus adoring herself, worshipping herself with frenzy. The woman adorns herself the best way she can, she paints herself, she curls her hair, the only purpose being, for others to say, "You are gorgeous, you are beautiful, you are divine!", etc.

The 'I' always enjoys it when people admire it, the 'I' adorns itself in order for others to admire it. The 'I' believes it is beautiful, pure, ineffable, holy, virtuous, etc. No one believes himself to be evil, all people consider themselves good and just.

Self-esteem is something terrible. For example, the fanatics of Materialism do not accept the Superior Dimensions of Space due to self-esteem. They love themselves too much and as is natural, they demand that the Superior Dimensions of Space, of the Cosmos and of all ultra-sensible life subject themselves to their personal whims. They are not capable of going beyond their narrow criteria and their theories, beyond their beloved ego and their mental precepts.

Death does not resolve the fatal problem of the ego. Only the death of the 'I' can resolve the problem of human pain, but the 'I' loves itself too much and does not want to die in any way. As long as the 'I' exists, the wheel of Samsara, the fatal wheel of human tragedy will turn.

When we are really in love we renounce the 'I'. In life, it is very rare to find someone who is really in love. Everyone is impassioned and that is not love. People become impassioned when they meet someone they like, but when they discover their same errors, qualities and defects in the other person, then the loved one serves them as a mirror where they can contemplate themselves totally. Really, they are not in love with the loved one, they are only in love with themselves and they enjoy seeing themselves in the mirror which the loved one is; that is where they meet and then suppose that they are in love. The 'I' enjoys itself before the glass mirror or feels happy seeing itself in the person that has its same qualities, virtues and defects.

Preachers speak much about the truth, but, is it perhaps possible to know the truth when self-esteem exists in us?

It is only by putting an end to self-esteem, it is only with the mind free of assumptions that we can experience, in the absence of the 'I', that which is the Truth...

Many will criticize this work "*The Revolution of the Dialectic*". As always, pseudo-sapient persons will laugh at the revolutionary statements due to the crime of these teachings not coinciding with the "mental assumptions" and complicated theories that they have in their memories.

Erudite persons are not capable of listening to Revolutionary Psychology with a spontaneous mind, free of mental assumptions, theories, preconceptions, etc. They are not capable of opening themselves up to what is new with an integral mind, with a mind that is not divided by the battle of the antithesis.

Erudite persons only listen in order to compare with their assumptions stored in the memory. Erudite persons only listen to translate according to their language of prejudices and preconceptions and to arrive at the conclusion that the teachings of the Revolution of the Dialectic are fantasies. This is how erudite persons always are, their minds are already so degenerated that they are not capable of discovering what is new.

In its arrogance, the I wants everything to coincide with its theories and mental assumptions. The 'I' wants all its whims to be fulfilled and for the Cosmos in its totality, to subject itself to its laboratory experiments.

The ego despises everyone who hurts its self-esteem. The ego adores its theories and preconceptions.

Many times we despise someone without any reason. Why? Simply, because that person personifies some errors which we carry well hidden and we do not like another person to exhibit them. Really, deep within us, we carry the errors which we blame on others.

No one is perfect in this world, we are all cut by the same scissors. Each of us is a bad shell within the bosom of the Great Reality.

The one who does not have a defect in a specific direction, has it in another direction. Some do not covet money but they covet fame, honors, love affairs, etc. Others do not commit adultery with someone else's wife but they enjoy altering doctrines, mixing creeds in the name of the Universal Fraternity.

Some are not jealous of their own wife but they are jealous of friendships, creeds, sects, things, etc. This is how we human beings are, always cut by the same scissors.

There is not a human being who does not adore himself. We have listened to individuals who enjoy entire hours and hours talking about themselves, of their marvels, of their talent, of their virtues, etc.

The ego loves itself so much that it gets to envy others' well-being. Women adorn themselves with many things, partly out of vanity and partly to awaken envy in other women. They all envy each other. They all envy the other's dress, the beautiful necklace, etc. They all adore themselves and do not want to see themselves as less than the others; they are one hundred percent narcissists.

Some pseudo-occultists or brothers of many sects adore themselves so much that they have gotten to believe themselves as being fountains of humility and sanctity, They feel proud of their own humility. They are terribly proud.

There is not a pseudo-occultist little brother or little sister who deep within does not presume of sanctity, splendor and spiritual beauty.

No pseudo-occultist brother or sister believes he or she is evil or perverse, they all presume of being saints and perfect even when they are really not only evil, hit perverse as well.

The beloved ego adores itself too much and presumes, even when it does not say it, of being good and perfect.

A - HIMSA, NON - VIOLENCE

A-Himsa is the pure thought of India, non-violence. A-Himsa is really inspired by universal love. *Himsa* means to want to kill, to want to harm. A-Himsa is therefore, the renunciation of all intention of death or harm caused by violence.

A-Himsa is the opposite of egotism. A-Himsa is absolute altruism and love. A-Himsa is upright action.

Mahatma Ghandi made of A-Himsa the staff of his political doctrine. Ghandi defined the manifestation of A-Himsa in this manner: *“Non-violence does not consist of renouncing all real struggle against evil. Non-violence, as I conceive it, establishes a more active campaign against evil than the law of the Talion, whose nature itself results in the development of perversity. I raise before the immoral, a mental opposition, and consequently, a moral one. I try to whet the tyrant’s sword, not by clashing it against a better sharpened steel, but by disappointing his hopes by not offering any physical resistance. He will find in me a resistance of the soul which will escape his assault. This resistance will first of all blind him and will immediately force him to surrender. And the act of surrendering will not humiliate the aggressor but will dignify him...”* There is not a more powerful weapon than a well directed mind!

The ego is the one that disunites, betrays and establishes anarchy within poor suffering humanity. Egoism, treason and the lack of brotherhood has divided humanity.

The ‘I’ was neither created by God nor by the Spirit nor by Matter. The ‘I’ was created by our own mind and will cease to exist when we have comprehended it totally in all the levels of the mind. It is only through upright action, upright meditation, upright will, upright means of earning a living, upright effort and upright memory that we can dissolve the ‘I’. It is urgent to comprehend in depth all of this if we really want the Revolution of the Dialectic.

The personality should not be confused with the ‘I’. Really, the personality is formed during the seven years of infancy and the ‘I’ is the error which is perpetuated from century to century fortifying itself more and more each time with the mechanics of recurrence.

The personality is energetic, is born with habits, customs, ideas, etc. during infancy and is fortified with the experiences of life. Both the personality as well as the ‘I’ should be disintegrated. We are more revolutionary in the psychological teachings than Gurdjieff and Ouspensky.

The ‘I’ utilizes the personality as an instrument of action. Personalism results from that mixture of ego and personality. Personality worship was invented by the ‘I’. Really, personalism engenders egoisms, hatreds, violences, etc. All of this is rejected by A-Himsa

Personalism totally ruins esoteric organizations. Personalism produces anarchy and confusion. Personalism can totally destroy any organization.

In each reincorporation —return— the ego fabricates a new personality. Each person is different in each new reimpodiment.

It is urgent to know how to live. When the 'I' is dissolved, the Great Reality, true Happiness, That which has no name, comes to us.

Let us distinguish between the Being and the 'I'. The man of today only has the 'I' Man is a being that is not yet attained. It is urgent to attain the Being, it is necessary to know that the Being is limitless happiness.

It is absurd to say that the Being is the "superior I", the "divine I", etc. The Being, being of a universal and cosmic type, cannot have the flavor of ego. Let us not try to make the 'I' divine.

A-Himsa is non violence in thought, word and deed. A-Himsa is respect; for others' ideas, respect for all religions, schools, sects, organizations, etc.

Let us not expect the 'I' to evolve because the 'I' never perfects itself ever. We need a total Revolution of Consciousness. This is the only type of revolution that we accept.

The doctrine of A-Himsa is based on the Revolution of the Dialectic, on the Revolution of Consciousness.

As we die from instant to instant, harmony among men slowly develops. As we die from instant to instant, the sense of cooperation keeps on totally replacing the sense of competition. As we die from moment to moment, good will replaces ill-will little by little.

Men of good will accept A-Himsa. It is impossible to initiate a new order in our psyche while excluding the doctrine of non-violence.

A-Himsa should be cultivated in homes by following the path of the Perfect Marriage. It is only with non-violence in thought and deed that happiness can reign in homes.

A-Himsa should be the foundation of daily living, at the office, at the workshop, in the countryside, at home, on the street, etc. We should live the doctrine of non violence.

GREGARIOUS CONDUCT

Gregarious conduct is the tendency that the human machine has to mix with others, without distinction and without control of any type.

Let us see what one does when in a group or in multitudes. I am sure that very few persons would dare to go out into the street to throw stones at someone. However, when in a group, they do so. Someone can slip into a public demonstration and on being fired up with enthusiasm, ends up joining the masses in throwing stones, although later he will ask himself, why did I do it?

When in a group, the human being behaves very differently. He does things that he would never do when alone. What is this due to? It is due to negative impressions to which he opens the doors and he ends up doing things that he would never do alone.

When one opens the doors to negative impressions, he not only alters the order of the emotional center which is in the heart but he also makes it negative. One opens his doors, for example, to a negative emotion that a person brings full of anger because someone hurt him. Then, we end up aligning ourselves with that person, against the other who hurt him and also full of anger, without playing any role in the matter.

Let us suppose that one opens the doors to the negative impressions of a drunkard, one ends up accepting a drink, then two, three, ten. In conclusion, one ends up a drunkard also.

Let us suppose that one opens the doors to the negative impressions of a person of the opposite sex, one ends up most probably fornicating and committing all types of transgressions.

If we open the doors to the negative impressions of a drug addict, we end up maybe smoking marijuana or consuming some type of enervators. As a conclusion, failure will come.

In this manner human beings infect each other within negative atmospheres. Thieves make other persons into thieves. Murderers infect someone else. Drug addicts infect other people, and drug addicts, thieves, usurers, murderers, etc. multiply. Why? Because we commit the error of always opening our doors to negative emotions and that is never right. Let us select our emotions.

If someone brings us positive emotions of light, of beauty, of harmony, of happiness, of love, of perfection, let us open the doors of our heart to him. But if someone brings us negative emotions of hate, violence, jealousy, of drugs, alcohol, of fornication and adultery, why should we open the doors of our heart? Let us close them! Close the doors to negative emotions.

When one reflects on gregarious conduct, one can modify it perfectly and make something better out of life.

THE DEFORMATION OF THE WORD

The sound of a cannon, its explosion, destroys the glass of a window. On the other hand, a soft word pacifies anger or wrath; but an insulting, inharmonious word produces anger or melancholy, sadness, hatred, etc.

It is said that silence is gold but it is better to say that: it is as incorrect to speak when one should be silent as it is to be silent when one should speak]

There are criminal silences, there are infamous words. One should calculate with nobility the result of spoken words, for oftentimes one hurts others with words in an unconscious manner.

Words full of ill-intended meaning produce fornications in the world of the mind. And arrhythmic words engender violence in the world of the cosmic mind.

One should never condemn anyone with the verb because one should never judge anyone. Slander, gossip and calumny have filled the world with pain and bitterness.

If we work with Sexual Super Dynamics, we have to comprehend that the creative energies are exposed to all kinds of modifications. These energies of the libido can be modified into powers of light or darkness. It all depends on the quality of the words.

The perfect man speaks words of perfection. The Gnostic student who wishes to follow the path of the Revolution of the Dialectic should become accustomed to controlling the tongue. One should learn to handle the verb.

It is not what enters the mouth that causes harm to man but rather what comes out of it! The mouth supplies insults, intrigues, defamation, calumny, debates; all of these are what harm man.

Avoid all types of fanaticism because we cause great harm to man, to our fellowmen with it. One does not only hurt others with insulting words or with fine and artistic ironies, but also with the tone of the voice, with the inharmonious and arrhythmic accent.

KNOWING HOW TO LISTEN

We have to learn to listen. In order to learn to listen, we have to awaken consciousness.

In order to learn to listen we have to know how to be present. The one who listens always escapes via his psychological country and city.

The human personality does not know how to listen, neither does the physical body because it is its vehicle.

People are full of themselves, of their pride, of their faculties, of their theories.

There is not a little corner or empty space for knowledge, for the verb. We should have our bowl facing upwards, like the Buddha to receive the Christic word.

Psychological listening is very difficult. We have to learn to be attentive in order to know how to listen. We have to become more receptive to the word.

People do not remember their previous existences because they are not in their psychological house, because they are outside of it.

One has to remember oneself. One has to relax the body as many times as we can during the day.

People commit many errors because of forgetting the Being. Great things happen to one when one remembers oneself.

Consultation is necessary, but the important thing is to know how to listen. In order to know how to listen one has to have the emotional, motor and intellectual centers in supreme attention.

False education impedes one from listening. False education harms the five centers of the human machine — the intellectual, motor, emotional, instinctive and sexual centers.

One has to listen with a spontaneous mind, free of mental assumptions, theories and preconceptions. One has to open oneself to what is new with an integral mind, with the mind not divided by the battle of the antithesis.

THE EXACTNESS OF THE TERM

As the basis of his Dialectic, Socrates demanded precision of terminology. In our Revolution of the Dialectic, we demand precision of the verb as a basis.

The word, a distinguishing feature of humans, is the instrument of individual expression and communication among men. It is the vehicle of exterior language and the discharge or exteriorization of the complicated interior language, which can both be utilized by the Being or by the ego. -

Plato, in the dialogue “*Phaedo*”, expressed to one of his disciples a concept which is famous for its profundity and moral delicacy, as a human principle of idiomatic propriety, it says as follows: “*Be it known unto you, my dear Crito, that speaking in an improper manner is not only committing a fault in what is said but also a t of damage which is caused to the souls.*”

If we want to resolve problems, we should abstain from expressing one’s opinion. Every opinion can be debated. We should resolve a problem by meditating on it. It is necessary to resolve it with the mind and the heart. We should learn to think for ourselves. It is absurd to repeat like parrots the opinions of others.

When the ego is annihilated, the optional processes of the mind disappear. An opinion is the emission of a concept out of fear that another concept might be the truth, and this indicates ignorance.

It is urgent to learn to not identify with problems. It is necessary to explore ourselves sincerely and then maintain mental and verbal silence.

THE PSYCHOLOGICAL ROBOT

The intellectual animal is similar to a robot programmed by mechanical wheels, and he is also similar to a clock because he keeps repeating the same movements of past existences.

The human being, falsely called man, is a psychological robot who does nothing, everything happens to him. The Being is the only one who does. The Being causes to surge what he wants because he is not a mechanical entity.

One has to cease being an intellectual robot, because a robot always repeats the same thing, he does not have independence.

The psychological robot is influenced by the laws of the Moon: Recurrence, conception, death, hatred, egoism, violence, conceit, haughtiness, self-importance, immoderate covetousness, etc.

One has to work with sexual super-dynamics in order to create a permanent center of gravity and to become independent of the Moon.

In order to cease being a psychological robot, it becomes necessary to dominate oneself. Faust achieved it, but Cornelius Agrippa did not achieve it because he set himself to theorize.

People are interested in exploiting the world but what is more important is to exploit oneself, because the one who exploits himself dominates the world.

The psychological robot who wants to become a man and then a superman, should develop the capacity of sustaining the notes. When someone really wants to cease being a machine, he has to undergo the first crisis: Mi - Fa, and then undergo the second crisis: La - Si.

The key of winners to pass the crisis and to cease being a psychological robot is: *choice, change and decision*. The entire Work is done in seven scales and one acquires the *nirionissian* sound of the Universe.

ANGER

Anger annihilates the capacity to think and resolve the problems it originates. Obviously, anger is a negative emotion.

Two negative emotions of anger that confront each other do not achieve peace nor creative comprehension.

Unquestionably, when we project anger onto another human being, a crumbling of our image is always produced and this is never convenient in the world of the interrelations.

The diverse processes of anger lead the human being towards horrible social, economic and psychological failures. It is clear that one's health is also affected by anger.

There exist certain foolish persons who enjoy anger since it gives them a certain air of superiority. In these cases anger is combined with pride.

Anger is also usually combined with conceit and even with self-sufficiency. Kindness is a much more crushing force than anger.

An angry argument is nothing but excitement lacking conviction. On confronting anger, we should decide, we should choose the type of emotion that is most convenient thus.

Whoever lets himself be controlled by anger destroys his own image. The man who has complete self-control will always be on top.

Frustration, fear, doubt and guilt originate the processes of anger. Frustration, fear, doubt and guilt cause anger. Whoever liberates himself from these four negative emotions will dominate the world. To accept negative passions is something that goes against self-respect.

Anger is of crazy persons, it serves no purpose, It leads us to violence. The goal of violence is to lead us to violence and the latter produces more violence.

THE PERSONALITY

The personality is multiple and has many hidden depths. In it is deposited the karma of previous existences, karma in the process of fulfillment or crystallization.

The impressions which are not digested become new psychic aggregates, and what is more serious, they become new personalities. The personality is not homogenous but rather heterogeneous and plural.

One should select impressions in the same manner that one chooses the things of Life.

If one forgets oneself at a given instant, before a new event, new I are formed, and if they are very strong, they become new personalities within the personality. Therein lies the cause of many traumas, complexes and psychological conflicts.

An impression which is not digested which gets to form a personality within the personality, and which is not accepted, becomes a source of frightening conflicts.

Not all the personalities which one carries in the personality are accepted, the latter giving origin to many traumas, complexes, phobias, etc.

Before all else, it is necessary to comprehend the multiplicity of the personality, that it is multiple in itself.

Therefore, there could be someone who may have disintegrated the psychic aggregates, but if he does not disintegrate the personality, he will not be able to attain authentic enlightenment and the joy of living.

When one knows oneself more and more, one knows others more and more each time.

The individual with an ego does not see things clearly and makes mistakes. Those who have ego fail because they lack judgment, even when a tremendous logic exists in their analysis.

If impressions are not digested, new I are created. One has to learn to select impressions.

It is not a matter of “being better”! What interests us is change. The Being surges forth when one has changed and ceased to exist.

The undesirable elements which we carry in our interior are the ones which control our perceptions, preventing us from having an integral perception which brings us joy and happiness.

CATHEXIS

The psychic energy, cathexis, processing itself as an executive force, is formidable. The reserves of intelligence are the different parts of the Being and are denominated as bound cathexis or psychic energy in a potential and static state. The bound cathexis orients us in the work related with the disintegration of the ego and the liberation of the mind.

The *bound cathexis*, contained in the mind, guides us in the work related with revolutionary psychology and with integral revolution.

The values of the Being constitute the bound cathexis.

Only the *bound cathexis* can liberate the mind through the disintegration of the undesirable psychic elements which have been segregated by means of structural and transactional analysis.

Bound cathexis is different from *loose cathexis*, since the latter is the psychic energy which the ego utilizes to dominate the mind and the body for its manifestation.

We have to permit the *bound cathexis*, which is the dynamic psychic energy, to be the one to direct our existence.

We have to work psychologically in order for the *bound cathexis* to enter into activity and dominate, and govern the free cathexis, which is the energy of the body and which has always been pitifully dominated by the loose cathexis which is the ego.

MYSTICAL DEATH

We have suffered much with the members of the Gnostic movement. Many have sworn fidelity before the altar of the Sanctuaries, many have solemnly promised to work in the Great Work until total Self-Realization, many are those who have cried swearing to never ever withdraw from the Gnostic Movement, and, however, it is painful to say it, everything has been in vain. Almost everyone fled, they became enemies, blaspheming, fornicating, committing adultery, and went on the black path.. Really, these terrible contradictions of the human being are due to the human being having a fatal foundation and a tragic basis, said foundation is the plurality of the 'I', the plurality of the *loose cathexis* which we all carry within.

It is urgent to know that the 'I' is a mass of psychic energies, loose cathexis, which reproduce in the lower animal depths of man. Each loose cathexis is a small 'I' which enjoys certain auto-independence.

These *I's* these *loose cathexis*, struggle among themselves. I should read a newspaper, says the intellectual 'I'. I will ride a bicycle, argues the motor 'I'. I am hungry, declares the 'I' of digestion. I am cold, says the 'I' of metabolism. No one will impede me, exclaims the passionate 'I' in defense of any of these loose cathexis.

Conclusion, the 'I' is a legion of loose cathexis. These loose cathexis have already been studied by Franz Hartmann. They live in the lower animal depths of man; they eat, sleep, reproduce and live at the expense of our vital principles or free cathexis— muscular and nervous kinetic energy. Each of the 'I' which in their mass constitute the loose cathexis, the 'I', projects itself in the different levels of the mind and travels, longing for the satisfaction of its desires. The 'I', the ego, the loose cathexis, can never perfect itself.

Man is the city of nine gates... Within this city live many citizens which do not even know each other. Each of these citizens, each of those small 'I' has its projects and its own mind; those are the merchants which Jesus had to cast out of the Temple with the whip of willpower. Those merchants should be killed.

Now we will understand the reason for so many internal contradictions in the individual. As long as the loose cathexis exists, there can be no peace. The 'I' are the *causa causorum* of all the internal contradictions. The 'I' which swears fidelity to Gnosis is replaced by another which hates it. Conclusion, man is an irresponsible being that does not have a permanent center of gravity. Man is a being which is not yet attained!

Man is not yet a man, he is merely an intellectual animal. It is a very great error to call "soul", the legion of the 'I'. Really and truly, man has within his Essence the psychic material, the material for the soul, but he does not yet have a soul.

The Gospels say: "Of what use is it to win the world if you are going to lose your soul? Jesus said to Nicodemus that it was necessary to be born from water and the spirit in

order to enjoy the attributes which correspond to a true soul. It is impossible to fabricate a soul if we do not undergo *Mystical Death*.

It is only through the death of the 'I' that we can establish a permanent center of consciousness within our own interior Essence. Said center is that which is called soul.

Only a man with a soul can have true continuity of purpose. It is only in a man with a soul that internal contradictions do not exist and there is true inner peace.

The 'I' foolishly spends the psychic material, the cathexis, in explosions of anger, covetousness, lust, envy, pride, laziness, gluttony, etc. It is logical that as long as the psychic material, the cathexis, does not accumulate, the soul cannot be fabricated. In order to fabricate something, one needs the materia prima, without the materia prima, nothing can be fabricated because from nothing, nothing can be obtained.

When the 'I' begins to die, the materia prima begins to accumulate. When the materia prima begins to accumulate, the establishment of a center of permanent consciousness is initiated. When the 'I' has absolutely died, the center of permanent consciousness has remained totally established.

The capital of psychic material accumulates when the ego dies since the squanderer of energy is eliminated. In this manner, the permanent center of consciousness is established. Such a marvellous center is the soul.

Only the one who has established within himself the permanent center of consciousness can be faithful to Gnosis, only he can have continuity of purpose. Those who do not possess such a center can be in Gnosis today and against it tomorrow, today with one school, tomorrow with another. This type of person does not have real existence.

Mystical Death is an arduous and difficult area of the Revolution of the Dialectic.

The loose cathexis is dissolved on the basis of rigorous comprehension. Interaction with our fellowmen, dealing with people, is the mirror where we can see ourselves at full length. In dealing with people, our hidden defects leap forward, they flourish, and if we are vigilant, we then see them.

Every defect should first be intellectually analyzed and then studied with meditation.

Many individuals attained perfect chastity in the physical world, but ended up being great fornicators and frightening sinners when they were subjected to the test in the superior worlds. They had put an end to their defects in the physical world, but in other levels of the mind, they continued with their loose cathexis.

When a defect is totally comprehended in all the levels of the mind, its corresponding loose cathexis disintegrates, in other words, a small I dies.

It is urgent to die from instant to instant. The soul is born with the death of the 'I' We need the death of the 'I' in a total m in order for the plenitude of the bound cathexis, the Being, to express himself

DISSOLVING THE LOOSE CATHEXIS

It is only by minutely studying the loose cathexis, the 'I', that we can totally dissolve it.

We should minutely observe the thought processes, the different functionalisms of desire, the habits which form our personality, the sophisms of distraction, the fallacy of the ego and our sexual impulses. We have to study how they react before the impacts of the exterior world and see how they associate with each other.

By comprehending all the processes of the loose cathexis, of the pluralized 'I' the latter is dissolved. Then, only the Divinity is manifested through and within us.

NEGLIGENCE

Negligence and carelessness lead every human being to failure.

To be negligent is, as we would say, *Nec Legere*, to not elect, to surrender to the arms of failure.

Negligence is of the ego and its opposite is intuition, which is of the Being. The ego can neither elect nor distinguish, but the Being can.

It is only by means of the living incarnation of the Revolution of the Dialectic that we will learn to "elect" in order to not have any more failures in life.

TRANSACTIONS

Ninety-seven percent of human thoughts are negative and harmful.

What we are here, is the result of our own mental processes.

Man should auto-explore his own mind if he wishes to identify himself, value himself and auto imagine himself correctly.

The difficulty of profound, introspective analysis lies in "*countertransference*" This difficulty is eliminated through structural and transactional analysis.

It is important to segregate and to dissolve certain undesirable psychic aggregates which are fixed in our mind in a traumatic manner.

Transactional and structural analysis are intelligently combined in the matter of the exploration of the ego.

Any psychic aggregate should be previously segregated before its final dissolution.

THE PARTICULAR CHARACTERISTIC PSYCHOLOGICAL TRAIT

All human beings are one hundred percent mechanical. Unconscious beings working with their consciousness asleep without knowing where they come from, or where they are going; they are profoundly hypnotized.

The hypnosis, which is collective and flows in all of nature, is derived from the abominable Kundartiguador organ. This race is hypnotized, unconscious, submerged in the most profound sleep.

Awakening is only possible by destroying the 'I', the ego. We have to recognize with entire clarity that sometimes we have talked about the *Particular Characteristic Psychological Trait* —*PCPT*— of each person.

Certainly, each person has his particular characteristic psychological trait, that is true. Some will have lust as their characteristic trait, others will have hatred, for others it will be covetousness, etc. The trait is the sum of several particular characteristic psychological elements.

For each *PCPT*, a definite event, a precise circumstance, always exists. That a man is lustful? There will always be circumstances of lust in his life accompanied with specific problems. These circumstances are always repeated.

We need to know our *PCPT* if we want to move on to a superior level of the Being and eliminate from ourselves the undesirable elements which constitute the psychological trait.

There is a concrete fact in life and it is the discontinuity of nature, that is obvious. All phenomena are discontinuous and this means that we will never arrive at perfection through evolution. We need to become true solar Men in the most complete sense of the word.

One is the level of the worthy and modest woman and another is the level of the unworthy and immodest woman. There are different levels of the Being.

Have we noticed our own level of Being, of the level of the Being where we are? Are we conscious that we are hypnotized and asleep?

The intellectual animal becomes identified not only with external things, but he also goes around identified with himself, with his lustful thoughts, with his drunken sprees, with his anger, with his covetousness, with his self-importance, with his vanity, with mystical pride, with self-merit, etc.

Have we perhaps reflected that we have not only become identified with the exterior but also with that which is vanity and pride? For example: Did we triumph today? Did we triumph over the day or did the day triumph over us? Are we certain that we did not become identified with a morbid, covetous, proud thought, with an insult or a preoccupation or debt, etc.? Are we sure that we triumphed over the day or did the day triumph over us?

What did we do today? Have we noticed the level of the Being in which we are? Did we move on to a superior level of the Being or did we remain where we were?

Can we perhaps believe that it is possible to move on to a superior level of the Being if we do not eliminate specific psychological defects? Are we perhaps content with the level of the Being in which we presently find ourselves? If we are going to remain our entire life in one level of the Being, then, what are we doing?

In each level of the Being exist specific bitterness, specific sufferings, that is obvious. Everyone complains that he suffers, that he has problems, of the state he is in and of his struggles. Therefore, I ask one thing, does the intellectual animal concern himself with moving on to a superior level of the Being?

Obviously, as long as we are in the level of the Being in which we are, all the adverse circumstances that we already know and all the bitterness in which we, are will have to be repeated again. Over and over again, identical difficulties will surge.

Do we want to change? Do we want to no longer have the problems which afflict us, the economic, political, social, spiritual, family, lustful problems, etc.? Do we want to avoid difficulties? We have no other solution but to move on to a superior level of the Being.

Each time that we take a step towards a superior level of the Being, we become independent of the executing forces of the loose cathexis.

Therefore, if we do not know our *PCPT* we are doing very badly. We need to know it if we want to move on to a superior level of the Being and eliminate from ourselves the undesirable elements which constitute that *PCPT*, otherwise, how will we move on to a superior level of the Being?

The intellectual animal wants to stop suffering but he does nothing to change; he does not struggle to move on to a superior level of the Being, therefore, how can he change?

All phenomena are discontinuous; the dogma of Evolution is useless, except for us to become stagnant. I know many pseudo-esoterists, sincere people and of good heart, who are bottled up in the dogma of Evolution, who wait for time to perfect them and millions of years elapse and they never perfect themselves. Why? Because such persons do nothing to change the levels of the Being, they always remain on the same rung.

Therefore, we need to go beyond Evolution and enter the revolutionary path, the path of the Revolution of Consciousness or of the Dialectic.

Evolution and involution are two laws which are simultaneously processed in all of creation, they constitute the mechanical axis of nature but they will never lead us to liberation.

The laws of Evolution and involution are purely material and have nothing to do with the inner Self-Realization of the Being. We do not deny them, they exist, but they are not good for Psychological Revolution. We need to be revolutionary, we need to enter the path of the Revolution of Consciousness.

How could we move on to a superior level of the Being if we were not revolutionary? Let us observe the different rungs of a ladder, they are discontinuous, similarly, the different levels of the Being are like that.

To each level of the Being belong a specific number of activities. When one moves to a higher level of the Being, one has to take a leap and abandon all the activities one had in the inferior level of the Being.

To my memory come all those times of my life, twenty, thirty, forty years ago, which were transcended. Why? Because I found superior levels of the Being. It is what constituted for me the mi importance.

My activities of that era were suspended, cut off, because in the superior rungs of the Being there are other activities which are completely different.

If one moves to a superior level of the Being, one has to leave behind many things which are presently important to us, which belong to the level in which we are.

The transition to another level of the Being includes, therefore, a leap and that leap is rebellious, it is never of an evolving type, it is always revolutionary, dialectic.

There are men, busybodies, who feel they are like a god; this type of individuals are megalomaniacs of the worst kind, of the worst taste. The one who feels he is a sage because he has some pseudo-esoteric teachings in his mind and thinks that he is already a great initiate, has fallen into *megalomania* he is full of himself.

Each of us is nothing but a vile worm of the mud of the earth; when I speak in this manner, I begin with myself. To be full of oneself, to have false images of oneself, fantasies of oneself, is to be in inferior levels of the Being.

One is identified with oneself thinking that one is going to have a lot of money, a beautiful, latest model car or that one's fiancée loves him, that one is a great man or that one is a sage. There are many forms of becoming identified with oneself One has to begin

by not becoming identified with oneself, and then, not becoming identified with things outside.

When one, for example, does not become identified with an offender, one forgives him, loves him, the offender cannot hurt him; and if someone hurts one's self-esteem, but one does not become identified with self-esteem, it is therefore clear that one cannot feel any pain since it does not hurt one.

If one does not become identified with vanity, one does not care about walking on the street even if with mended trousers. Why? Because one is not identified with vanity.

If we first of all become identified with ourselves and then with the vanities of the exterior world, then we cannot forgive; let us remember the Lord's prayer: "*Forgive us our trespasses as we forgive those who trespass against us...*" But I say something more, it is not enough to simply forgive, but we also have to cancel the debts. Someone could forgive an enemy but would never ever cancel the debts. We have to be sincere, we need to cancel...

The Lord's Gospel also says: "*Blessed are the meek for they will inherit the earth...*" This is a phrase that no one has understood. Blessed are, we would say, the non resentful. If one is resentful, how could one be meek? The resentful person lives keeping count: "And I who did him so many favors... I protected him, I did so many deeds of charity for him and look at how this friend has paid me back when I have helped him so much and now he is incapable of helping me!" This is the "accounting" of the resentful.

How could one be meek if one is full of resentments? The one who is full of resentments lives keeping count at all times, therefore, he is not meek. How could he be blessed?

What is understood by blessed? What is understood by happiness? Are we sure that we are happy? Who is happy? I have known persons who say: "I am happy! I am content with my life! I am joyful!" But I have heard these same persons say. "So and so bothers me! I dislike that person! I do not know why I cannot get what I have always desired!"

Therefore, they are not happy, what really happens is that they are hypocrites, that is all.

To be happy is very difficult, for that, one first of all needs to be *meek*.

The word beatitude means inner happiness, not within a thousand years, but now, right here, in the instant that we are living.

If we truly become meek through non-identification, we will then get to be happy.

But it is necessary not only to not become identified with our thoughts of lust, hatred, vengeance, rancor, resentment, but also to eliminate from ourselves the Red Demons of Seth, those psychic aggregates which personify our defects of a psychological type.

We have to comprehend, for example, what the process of resentment is, we have to dissect resentment. When one arrives at the conclusion that resentment is due to possessing self-esteem in our interior, we then struggle to eliminate the 'I' of self-esteem.

But we have to comprehend it in order to be able to eliminate it, we could not eliminate it if we have not previously comprehended it.

In order to be able to eliminate one needs Devi Kundalini Shakti, it is only she who can disintegrate any psychological defect including the I of self-esteem.

Are we sure that we are not resentful towards someone? Which of us is sure of not being resentful and of not keeping a count? Who?

If we want to become independent from lunar mechanicity, we have to eliminate from ourselves the 'I' of resentment and of self-esteem. When one understands this, one advances on the path which leads to the final Liberation.

It is only by means of the fire of Aries, the Lamb, of the incarnated Rain, of the inner Christ, that we can truly burn those inhuman elements which we carry in our interior; as consciousness becomes unbottled, we will awaken.

Consciousness cannot awaken as long as it continues bottled up within psychic aggregates which in their mass constitute the myself, the 'I', the loose cathexis. We need to undergo Mystical Death here and now. We need to die from instant to instant; it is only with death that the novel arrives. If the germ does not die, the plant is not born. *We need to learn to live, to liberate ourselves from that lunar heredity that we have.*

METHODOLOGY OF THE WORK

Before knowing and eliminating the PCPT, we should work intensely in a general manner in relation to all the defects since the PCPT has very profound roots which come from past existences. In order to know it, it is necessary to have worked in an untiring manner and with a *Methodology of Work*, for at least five years.

We must have order in the work and precision in the elimination of the defects. For example, during the day, the defects of lust in the morning, of pride in the afternoon and anger at night have manifested themselves to one. Indubitably, we are seeing a succession of facts and manifestations. Therefore, we ask ourselves: How and on what defect that became manifested during the day should we work?

Really and truly, the answer is simple. At nightfall or at the hour of meditation, with the body relaxed, we move on to practice the retrospective exercise on the facts and manifestations of the ego during the day. Once reconstructed, put in order and numbered, we proceed with the work of comprehension.

First we will work on an egotistical event to which we could dedicate some twenty minutes; then, another psychological event to which we could dedicate ten minutes, and fifteen minutes to another manifestation. It all depends on the gravity and intensity of the egotistical events.

Once the facts and manifestations of the loose cathexis of the myself, have been put in order, we can work on them at night or during the hour of meditation, in a tranquil manner and with methodical order.

In each work on this or that defect, event and manifestation enter the following factors: Discovery, Judgment and Execution. The three aforementioned factors are applied to each psychological defect in the following manner: Discovery, when it has been seen in action, in manifestation. Judgment or comprehension, when all its roots are known. Execution, with the help of the Divine Mother Kundalini, through the wise practice of sexual Super-Dynamics.

SOPHISMS OF DISTRACTION

Sophisms are the false reasonings which induce us to err and which are gestated by the ego in the forty-nine levels of the subconscious.

The subconscious is the sepulcher of the past upon which burns the fatuous flame of thought and in which the sophisms of distraction are gestated; the latter lead the intellectual animal to fascination, and thereby, to the sleep of consciousness.

What is kept within the sepulcher is rotteness and bones of the dead, but the sepulchral stone is very beautiful and on it fatally burns the flame of the intellect.

If we want to dissolve the 'I', we have to uncover the subconscious sepulcher and exhume all the bones and rotteness of the past. The sepulcher is very beautiful outside, but within, it is filthy and abominable; we need to become gravediggers.

To insult another person, to hurt his intimate feelings, to humiliate him, is something that is very easy when it is done supposedly to correct him for his own good. This is how irate people think those who while believing that they do not hate, hate without knowing that they hate.

Many are the people who struggle in life to be rich. They work, save and strive for excellence in everything, but the secret trigger of all their activities is secret envy, which is ignored, which does not come out to the surface, which remains hidden in the sepulcher of the subconscious.

It is difficult to find in life someone who does not envy the beautiful house, the brand new car, the intelligence of the leader, the beautiful suit, the good social position, the magnificent fortune, etc.

Almost always, the best efforts of citizens have envy as their secret trigger.

Many are the persons who enjoy a good appetite and despise gluttony, but they always eat more than normal.

Many are the people who watch their spouse in an exaggerated manner, but they despise jealousy.

Many are the students of certain pseudo-esoteric and pseudo-occultist schools who despise the things of this world and who do not work at all because everything is vanity, but they are jealous about their virtues and never accept anyone classifying them as lazy.

Many are those who hate flattery and praise, but they have no inconvenience in humiliating with their modesty, the poor poet who composed a verse for them with the only purpose of obtaining a coin to buy bread.

Many are the judges who know how to fulfill their duty, but also, many are the judges who with the virtue of duty have assassinated others. Numerous were the heads that fell at the guillotine of the French Revolution.

All executioners fulfill their duty and already, millions are the innocent victims of executioners. No executioner feels guilty, they all fulfill their duty...

Prisons are full of innocent people, but the judges do not feel guilty because they are fulfilling their duty.

Full of anger, the father or mother whip and beat their small children, but they do not feel remorse because supposedly, they are fulfilling their duty and they would accept everything except being classified as cruel.

It is only with a still and silent mind, submerged in deep meditation, that we will be able to extract from within the sepulcher of the subconscious all the secret rotteness which we carry within. It is nothing pleasant to see the dark sepulcher with all the bones and rotteness of the past.

Each hidden defect smells awful inside its grave, but seeing it, it is easy to burn it and reduce it to ashes.

The fire of comprehension reduces to dust the rotteness of the past. When they analyze the subconscious, many students of Psychology commit the mistake of dividing themselves between analyzer and analyzed, intellect and subconscious, subject and object, perceiver and perceived.

Those types of divisions are the sophisms of distraction which the ego presents us. These types of divisions create antagonisms and struggles between the intellect and the

subconscious, and *where there are struggles and battles, there cannot be stillness and silence of the mind.*

It is only in mental stillness and silence that we can extract from within the dark grave of the subconscious all the rottenness of the past.

Let us not say my 'I' has envy, hatred, jealousy, anger, lust, etc., it is best to not divide ourselves, it is better to say: I have envy, hatred, jealousy, anger, lust, etc.

When we study the Sacred Books of India, we become enthusiastic thinking on the Supreme Brahatman and in the union of Atman with Brahatman; but really, as long as a psychological 'I' with its sophisms of distraction exists, we will be unable to achieve the bliss of uniting ourselves with the Universal Spirit of Life. Once the 'I' is dead, the Universal Spirit of Life is in us like the flame in the lamp.

THE FALLACY OF THE EGO

The fallacy of the ego is the habit of deceiving without any limitation, the latter processing itself through the series of the 'I'.

Any person can commit the error of shooting his head as is done by any cowardly and imbecile suicidal person, but the famous 'I' of Psychology will never be able to commit suicide.

People of all pseudo-esoteric schools have magnificent ideals and even sublime intentions, but all of that continues existing in the field of subjective and miserable thinking; all of that is of the 'I'.

The 'I' is always perverse, sometimes it adorns itself with beautiful virtues and even wears the robe of sanctity.

When the 'I' wants to cease to exist, it does not do it in a disinterested and pure manner, it wants to continue in a different manner, it aspires to reward and happiness.

During these mechanized times of life, there is production in series, series of cars, series of airplanes, series of machines of this or that brand, etc., everything has become a series and even the 'I' itself is a series.

We should know the series of the 'I'. The 'I' processes itself in series and more series of thoughts, sentiments, desires, hatreds, habits, etc.

Let the dividers of the 'I' continue dividing their ego between "superior and inferior", let them be with their theories and the touted superior and ultra-divine 'I' controlling the miserable inferior 'I'.

We know very well that that division between superior 'I' and inferior 'I' is one hundred percent false. Superior and inferior are two sections of the same thing. Superior 'I' and inferior 'I' are the two sections of Satan, the 'I'

Can perhaps a part of the 'I' reduce another part of the 'I' to dust? Can perhaps one part of the myself decree the law of exile to another part of the myself?

The most that we can do is to astutely conceal what is convenient to us, to hide our perversities and smile like saints, this is the fallacy of the ego, the habit of deceiving. One part of the myself can hide another part of the myself Is this something unusual? Does perhaps the cat not hide his claws? This is the fallacy of the ego. We all carry the Pharisee within us; we are very beautiful from the outside, but we are very rotten within.

We have known Pharisees who are horrifying. We knew one who wore the immaculate robe of the Master, his hair was long and a razor never shaved his venerable beard. This man frightened the entire world with his sanctity, he was one hundred percent vegetarian, he drank nothing that could have alcohol, people knelt before him.

We do not mention the name of this "*chocolate saint*" we only limit ourselves to say that he had abandoned his wife and children supposedly to follow the path of sanctity.

He preached beautiful things and spoke horrors against adultery and fornication, but in secrecy, he had many concubines and proposed anti-natural sexual connections through non vessels to his female devotees. Yes, he was a saint, a "*chocolate saint*"!

This is how Pharisees are... "*Woe unto thee hypocritical scribes and Pharisees for thou cleanest the cup and the plate from the outside, but from within thou art full of theft and injustice*".

You do not eat meat, you do not drink alcohol, you do not smoke... Truly you appear just before men, but you are full of hypocrisy and evil within.

With his fallacy of the ego, the Pharisee conceals the crimes from the eyes of others and also conceals them from himself

We know Pharisees who carry out tremendous fasts and frightening penitences, they are certain of being just and wise, but their victims suffer the unutterable. Almost always, it is their wives and their children who are innocent victims of their evils, but they continue with their sacred exercises convinced of being just and holy.

The so-called superior 'I' says: "*I will overcome anger, covetousness, lust, etc.*", but the so-called inferior 'I' then laughs with the thunderous laughter of Aristophanes and the demons of passions, terrified, flee to hide within the secret caverns of the different areas of the mind. This is how the fallacy of the ego functions.

Every intellectual effort to dissolve the 'I' is useless because any movement of the mind belongs to the 'I'. Any part of the myself can have good intentions, and so what? The path which leads to the abyss is paved with good intentions.

That game or fallacy of one part of the myself which wants to control another part of the myself which has no desire of being controlled is interesting.

Touching are the penitences of those saints who cause their wife and children to suffer. All those humilities of "*chocolate saints*" are funny. Admirable is the erudition of the *know-it-alls*. And so what? The 'I' cannot destroy the 'I' and it continues perpetuating itself throughout millions of years in our descendants.

We should break the spell of all those useless efforts and fallacies. When the 'I' wants to destroy the 'I', effort is useless.

It is only by truly comprehending in depth what the useless battles of the mind are, it is only by comprehending the internal and external actions and reactions, the secret answers, the hidden motives, the concealed impulses, etc. that we can then attain the *imposing stillness and silence of the mind*.

Upon the pure waters of the ocean of the Universal Mind we can contemplate in a state of ecstasy all the deviltries of the pluralized 'I'.

When the 'I' can no longer hide, it is condemned to death. The 'I' likes to hide, but when it can no longer hide, the wretched one is lost.

It is only in the serenity of the mind that we see the 'I' just as it is and not as it apparently is. To see the 'I' and comprehend it becomes an integral whole. The 'I' has failed after we have comprehended it because it inevitably becomes dust.

The stillness of the ocean of the mind is not a result, it is a natural state. The swollen waves of thoughts are only an accident produced by the monster of the 'I'.

The fatuous mind, the stubborn mind, the mind which says: "With time I will achieve serenity, one day I will get there", is condemned to failure because the serenity of the mind does not belong to time. Everything that belongs to time is of the 'I'. The 'I' itself is of time.

Those who want to assemble the serenity of the mind, to assemble it like someone who assembles a machine by intelligently joining all of its parts, are in fact, failures because the serenity of the mind is not constituted by several parts which can be assembled and disassembled, organized or disorganized, joined or separated.

EFFORT

In order to experience the Truth, one does not need any *effort* whatsoever. People are accustomed to exerting *effort* in everything and erroneously suppose that it is impossible to experience the Truth without any *effort*.

We may need effort to earn our daily bread or to play a game of football, or to carry a very heavy load, but it is absurd to believe that effort is necessary in order to experience that which is the Truth.

Comprehension replaces effort when one tries to comprehend the truth intimately hidden in the secret depth of each problem.

We do not need any effort to comprehend each and all of the defects that we carry hidden in the different levels of the mind.

We do not need effort to comprehend that envy is one of the most powerful triggers of the social machinery. Why do many people want to progress? Why do many people want to have beautiful residences and very elegant cars? The entire world envies what belongs to others, envy is regret for others' well-being.

Elegant women are envied by other less elegant women and this serves to intensify struggle and pain. Those who do not have, want to have and will not even eat in order to buy clothes and adornments of all types with the only objective of not being less than anyone.

Every paladin of a great cause is mortally hated by the envious. The envy of the impotent, of the vanquished, of the mean person, is disguised with the judge's toga or with the robe of sanctity and of mastery, or with the sophism of applause, or with the beauty of humility.

If we comprehend in an integral manner that we are envious, it is logical that envy then ends and in its place appears the star that rejoices and shines for others' well being.

There are persons who want to cease being covetous but who covet not being covetous, there you have a form of covetousness.

There are men who exert themselves in order to attain the virtue of chastity, but when they see a beautiful woman on the street, they pay her some beautiful compliments, and if the woman is a friend, they can do nothing less than ply her with attentions, tell her beautiful words, admire her, praise her beautiful qualities, etc. The secret intentions behind all that coquetry is found in the secret trigger of subconscious, tenebrous and submerged lust.

When we comprehend without any effort whatsoever all the tricks of lust, the latter is annihilated and in its place is born the immaculate flower of chastity.

It is not with any effort that we can acquire those virtues. The 'I' is fortified when it exerts itself to acquire virtues. The 'I' loves decorations, medals, titles, honors, virtues, beautiful qualities, etc.

Greek traditions narrate that *Aristippus*, the philosopher, wanting to demonstrate his wisdom and modesty, put on an old robe full of patches and holes, clutched the staff of philosophy and walked on the streets of Athens. When Socrates saw him arrive at his house, he exclaimed: "*Oh, Aristippus, your vanity shows through the holes of your clothes!*"

The pedantic, the vain, the proud, believing themselves to be very humble, wear the robe of Aristippus. Humility is a very exotic flower, whoever boasts of humility is full of pride.

In practical life we make many useless efforts each time that a new problem torments us. We appeal to efforts to solve it, we struggle and suffer, but then, the only thing that we obtain is to commit inanities and to complicate existence more and more.

The disillusioned, the disenchanted, those who no longer even want to think those who were not able to solve a vital problem, find the solution when their mind is serene and tranquil, when they had no hope whatsoever.

No truth can be comprehended by means of effort. The truth comes like a thief in the night, when one least expects it.

Extrasensory perceptions during meditation, illumination, the solution to a problem, are only possible when no kind of conscious or subconscious effort exists, when the mind does not exert itself to be more than it is.

Pride also disguises itself as being sublime, the mind exerts itself to be something more than it is. *The mind, serene like a lake, can experience the Truth*, but when the mind wants to be something more, it is in tension, it is in struggle and then, the experience of the Truth becomes impossible.

We should not mistake the Truth with opinions. Many think that the Truth is this or that, or that the Truth is this or that book, or this or that belief or idea, etc.

The one who wants to experience the Truth should not mistake beliefs, ideas, opinions and theories with that which is the Truth.

We should experience the Truth in a direct, practical and real manner; *this is only possible in the stillness and silence of the mind*, and this is achieved by means of meditation.

To experience the Truth is fundamental. It is not by means of effort that we can experience the Truth. The Truth is not the result, the Truth is not the product of effort.

The Truth comes to us by means of profound comprehension.

We need effort to work in the Great Work, effort to transmute our creative energies, effort to live, struggle and tread the path of Integral Revolution, but we do not need effort to comprehend the Truth.

PSYCHOLOGICAL SLAVERY

There is not the least doubt that we are on the verge of a third world conflagration and that is why we have written this book titled The Revolution of the Dialectic.

Times have changed and we are initiating a new Era within the august thundering of thought. A new revolutionary Ethics based on a Revolutionary Psychology is now needed.

Without an in-depth Ethics, the best social and economic formulae remain reduced to dust. It is impossible for the individual to transform himself if he does not concern himself with the dissolution of the 'I'

Psychological slavery destroys interaction. Psychological dependence on someone is slavery. If our manner of thinking, feeling and acting depends on the manner of thinking, feeling and acting of those persons who interact with us, then we are enslaved.

We constantly receive letters from many people who are desirous of eliminating the 'I', but they complain about the wife, children, brother, family, husband, boss, etc. Those people demand conditions in order to dissolve the 'I', they want luxuries in order to annihilate the ego, they demand magnificent conduct from those with whom they interact.

The funniest thing of all of this is that those poor people seek different subterfuges, they want to flee, abandon their home, their job, etc., supposedly to realize themselves in depth.

Poor people..., their adored torments are their bosses, naturally. These people have not yet learned to be free, their conduct depends on the conduct of others.

If we want to follow the path of chastity and aspire that our wife first be chaste, then we are failures already. If we want to cease being drunkards but we become embarrassed when we are offered a drink because of what others will say, or because our friends could become angry, then we will never cease to be drunkards.

If we want to cease being angry, irascible, irate, furious, but as a prior condition we demand that those who interact with us be sweet and serene and that they do nothing that bothers us, then yes we are failures because they are not saints and at any moment they will put an end to our good intentions.

If we want to dissolve the 'I', we need to be free. The one who depends on the behavior of others will not be able to dissolve the 'I'. Our conduct should be our own and should not depend on anyone. Our thoughts, feelings and actions should flow independently from the inside towards the outside.

The worst difficulties offer us the best opportunities. In the past there existed many sages surrounded by all types of luxuries and without difficulties of any type. Those sages, wanting to annihilate the 'I', had to create difficult situations for themselves.

In difficult situations we have formidable opportunities to study our internal and external impulses, our thoughts, sentiments, actions, our reactions, volitions, etc.

Interaction is a full-length mirror where we can see ourselves as we are and not as we apparently are. Interaction is a marvel; if we are properly attentive we can discover at each instant our most secret defects, they flourish, leap out when we least expect it.

We have known many persons who say: "I no longer have anger", and at the least provocation they thunder and flash like lightning. Others say: "I no longer have jealousy", but one smile from the spouse to any good neighbor is enough for their faces to be green with jealousy.

People protest because of the difficulties that interaction offers them. They do not want to realize that those difficulties are providing them precisely the necessary opportunities for the dissolution of the 'I'. Interaction is a formidable school, the book of that school is made up of many chapters, the book of that school is the 'I'.

We need to be really free if we really want to dissolve the 'I'. The one who depends on the conduct of others is not free. Only the one who becomes truly free knows what love is. The slave does not know what true love is. If we are slaves of the thinking, feeling and doing of others, we will never know what love is.

Love is born in us when we put an end to psychological slavery. We need to comprehend very profoundly, and in all the areas of the mind, that entire complicated mechanism of psychological slavery.

There are many forms of psychological slavery. It is necessary to study all those forms if we really want to dissolve the 'I'.

Psychological slavery exists not only internally but also externally. Intimate, secret, occult slavery exists which we do not even remotely suspect.

The slave believes that he loves, when in reality he is only fearing. The slave does not know what true love is.

The woman who fears her husband believes that she adores him when truly, she is only fearing him. The husband who fears his wife believes that he loves her when in reality

what is happening is that he fears her. He may fear that she may leave with someone else, or that her character may become sour, or that she may deny him sexually, etc.

The employee who fears the boss believes that he loves him, that he respects him, that he cares for his interests, etc. No psychological slave knows what love is; psychological slavery is incompatible with love.

There are two types of conduct: the first is the one which comes from the outside to the inside and the second one is the one which goes from the inside to the outside. The first is the result of psychological slavery and is produced by reaction: We are hit and we hit back, we are insulted and we reply with insults. The second type of conduct is the best, that of one who is no longer a slave, that of one who no longer has anything to do with the thinking, feeling and doing of the others. That type of conduct is independent, it is upright and just conduct. If we are hit, we answer with blessings; if we are insulted, we keep silent; if they want to get us drunk, we do not drink even when our friends become angry, etc.

Now our readers will comprehend why psychological freedom brings that which is called *love*.

THE KALKIAN PERSONALITY

We have to become more and more conscious each time of the work that we are carrying out. It is fundamental to know the difference that exists between the Gnostic Movement and all the other pseudo-esoteric and pseudo-occultist organizations that there are. Above all else, we have to know how to situate ourselves, how to center ourselves if we want to comprehend the work that we should carry out.

If we take a general look at the different schools which presently exist in the world, all of a pseudo-esoteric and pseudo-occultist nature, we easily get to discover their origin.

On one occasion, there occurred in Rome the case of a nun who constantly fell into a hypnotic trance. She had a confessor and with him she had to clarify the *causa causorum* of those fatal trances. Before all else, the confessor managed to know that she had had a lover and that although she was cloistered, she kept a photograph of her lover. The confessor made her bring it, and suddenly he realized that by merely looking at that picture, she fell into a trance. That confessor resolved to be assessed by a psychologist and they subjected the nun to psychic experiments. They were then able to evince that it was not the photograph of that man which put her in a trance state, but rather some very brilliant stones which were on the picture frame.

The investigations continued and very soon it was possible to conclude, as a consequence or corollary, that all types of brilliant objects predispose to hypnotic states. As a result, practically an entire school was derived. They were able to verify that by means of hypnotic states it would be possible to modify in some way the psychological states of patients, and it was thereby resolved to utilize hypnosis to cure patients or sick persons.

This is how the famous medical hypnotists were born. It was then that many followers of Hypnology, Catalepsy, Mediumship, etc. made their appearance in the world, it is not superfluous to remember Richard Charcote, Luis Uribe, Cesar Lombroso, Camille Flammarion, etc. with certain emphasis.

In that school of hypnotists, the ones who especially stood out were: an Englishman whose name I do not recall in these precise instants and the famous Charcote. As far as the former is concerned, he had all the properties of a Mesmerist; the latter, referring to Charcote, there was no doubt that he was “mommy’s baby”. His experiments were noteworthy, but since he was the “baby”, the spoiled child of the family, everything that he did was a marvel.

Well, if I mention all of these passages in a general manner, and experiments of magnetism, hypnology, catalepsy, spiritism and fifty thousand things of the sort, it is with a single purpose: to make you see where the different schools of a pseudo-esoteric and pseudo-occultist type of this dark age of Kali Yuga came from.

In those times of the young ladies Fox de Mirville who managed to serve as instruments for the materialization of the famous Katie King, a phantom that lasted three consecutive years materializing herself before the eyes of different scientists of the entire world, in those days of Eusapia Paladino of Naples, in which all of Europe became agitated with psychic phenomena, this was when Theosophism of an Oriental type appeared. And of course, you know it, everyone who has visited those organizations knows, that in the aforementioned school there is always a mixture of spiritism with theories of a Hindu type. Theosophism has never been free of the spiritualistic phenomenon.

When we know the origin of the different organizations which presently exist, it cannot surprise us in any way that Theosophism is mixed with some mediumship. That Theosophists become frightened before Tantrism is normal because it is not a school of an esoteric type, but rather of a pseudo-occultist type and nothing more.

Unquestionably, many branches or organizations, let’s call them pseudo rosicrucianism, pseudo-yogism, etc. had to branch off, and they did so, as is natural, from that school of hypnotists. They are so innumerable that we would need to consult a dictionary to know all their names.

But, let us get to the bottom of this matter. What is the foundation of such schools? The Dogma of Evolution. Where did such touted dogma come from? From a Mr. Darwin.

It seems incredible that Mr. Darwin has put into his pocket many eminent figures, many esoterist, pseudo-esoterist investigators and many sincere aspirants. But that is how it happened, we cannot deny it.

The concept about reincarnation which was created by pseudo-esoteric organizations in the western world is false. Lord Krishna never said that all human beings reincarnated.

He said that only the Buddhas, the Gods, the solar Heroes, had the right to reincarnation. The rest of us are subjected to the Law of the Eternal return of all things, that is clear.

It was also never said in the Orient that all humanoid beings possessed the superior existential bodies of the being. But it was easy for the schools of a pseudo-esoteric and pseudo-occultist type to make humanity believe that the entire world already possesses such superior vehicles. In this manner, they have no inconvenience in talking about the subject "*The Septenary of Man*" with such certainty that it seems as if all humanoids truly possessed that entire set of vehicles.

Well, the result of this species of morbidity, disseminated throughout the western world, from these schools of a subjective, incoherent, vague and indefinite type has been the *Kalkian Personality*, in other words, the personality that is characteristic of this Age of Kali Yuga.

Kalkian personalities are disrespectful, irreverent. This type of personality from pseudo-esoteric and pseudo-occultist schools have lost, not only the sense of authentic devotion and of true religiosity but also that of veneration for the ancient Patriarchs. In this manner, humanity, having been able to be directed by truly wise religions, has degenerated in its ridiculous pedantry thus forming the *kalkian personality*.

It is convenient to know how to confront a kalkian personality with an authentically esoterist personality. What is the difference? The kalkian personality is full of pedantries, bottled up in the Dogma of Evolution, misinformed about the internal constitution of man, he ignores the tantric mysteries; he fears the development of the igneous Serpent in the spinal column, and besides, the fact of being stuffed with theories produces in him a feeling of self-sufficiency.

Unquestionably, the kalkian personality is a victim of self-deceit. He believes that he has achieved everything when he has achieved nothing and what is worse is that he has lost the sense of veneration; he has forgotten the true and authentic religiosity; he has also lost humility before the Creating Logos. This is the kalkian personality.

We cannot walk on the path of the kalkian personality; we cannot accept those false dogmas such as Evolution; such as that of believing that all humanoids are perfect, complete Men with their existential bodies; such as fearing the igneous Serpent of our magical powers and the lived experience, etc. We prefer instead to follow the path of authentic Wisdom, the path of the Tantras, that of the dissolution of the ego and that of the recognition of our own misery and incapacity. We prefer to recognize that we are nothing, that we are only miserable worms in the mud. We are concerned, yes, to work in ourselves, upon ourselves. We want the dissolution of our "myself", of the "oneself".

We use the intelligent power of the Creative Energy. We work in the Forge of the Cyclops which frightens pseudo-esoterists and pseudo-occultists so much. We are, therefore, on a different, one hundred percent revolutionary path, and which nonetheless, has a frightening antiquity which is lost in the unbearable night of all ages.

Certainly, the characteristics of the kalkian personality are unmistakable; before everything else, the self-sufficiency and the terrible pride and the frightening vanity based on theories. We see, for example, in the schools of psychoanalysis, parapsychology etc., what terrible pride and self-sufficiency seize those people with true kalkian personalities. They stand out not only in certain groups but they also appear on television, they appear in the press, on radio, and have the entire world completely poisoned with a type of vibrations which in esotericism is called *veneniooskirian*.

They have complete self-sufficiency, they look at the people of the Middle Ages with disdain, they think that they are super-civilized; they believe that they have arrived at the *non plus ultra* of wisdom. Such is their pride that they plan to conquer the Infinite, outer Space, they laugh at what they consider to be superstitions of the medieval sages; there you have the subject with a kalkian personality.

And how does one make those kalkian personalities comprehend that they are mistaken?

It would not be sufficient to simply tell them for they will deny it, isn't that true? Since those kalkian personalities have mastery over reasoning and that is their combat weapon, their little battle horse, well, we have to lead them to comprehend what the reasoning process is.

We have to make those self-sufficient and proud people know that Emanuel Kant, the philosopher of Königsberg, the great German thinker, wrote a book called "The Critique of Pure Reason", as well as "The Critique of Practical Reason".

If we study Emmanuel Kant, we will see how he deciphers us, not only in his prosyllogisms, episyllogisms and syllogisms, but also in the manner how he analyzes the concepts of contents in the "Critique of Pure Reason".

It is clear that through external sensory perceptions we inform the mind, then, the latter elaborates its concepts of contents based, precisely, on the rustic sensorial connections, and because of that, it is circumscribed only by the data provided by the senses.

Therefore, what can the subjective reason know about intuitions, and about ideas a priori, and about that which escapes the concepts of contents based only on external sensory perceptions? Nothing! Isn't that so?

There exists another type of reason which the kalkian personality absolutely ignores. I wish to emphatically refer to objective reason. Obviously, the latter has as its foundation, the data of the conscience and it is with such data with which it functions.

In authentic esotericism the conscience is called *Zoostat*.

Objective reason was developed before the Greco-roman period emerged. The primitive Aryans of the first sub-race of the great Aryan race which flourished in Central Asia had it developed. The people of the second sub-race prior to the period of the solar Rishis

possessed it. The Egyptians of the ancient Dynasties of the Pharaohs, the Babylonians, the sages of Afghanistan, Turkestan and Iraq also used it and concluded, practically, with Greek reasoning.

The Greeks were the ones, who, beginning to play with words, ended up by establishing the subjective reason based on external sensory perceptions, drowning the objective reason, eliminating it from the face of the Earth. Ever since then, humanity only possesses the subjective reason, external sensory perceptions, the data provided by the senses.

The concepts of contents are based on the sensorial connections, etc. and subjective reason can know nothing about that which escapes the aforementioned factors. The sensualistic subjective reason can know nothing about what is real, the divine, about the mysteries of life and death, etc. It is completely ignorant of all that which escapes its sphere of action, the five deficient senses.

Unquestionably, the powers of the heart exist, those qualities which are much beyond the intellect and its purely reasoning process and which the sensualistic subjective reason knows nothing of.

In the sacred land of the Vedas there is an old manuscript which says the following:

“The one who meditates on the heart center will achieve control over the Vayu tattwa — the etheric principle of air— and will also acquire the siddhis —the powers of the saints.”

In these moments there comes to my memory the case of Joseph of Cupertino; they say that he elevated himself into the air seventy times and this magical occurrence, which happened around 1650, was the reason why he was canonized. It is indubitable that he had the heart center developed. When a Cardinal interrogated him, he told him: “Well, why is it that you clamor at the moment that you are going to rise while in prayer?” He then answered: *“The gunpowder, when ignited in the harquebus, explodes with a great noise, the same thing occurs to the heart which is inflamed by Divine Love.”*

So, in a practical manner, Joseph of Cupertino gave the clue of the Jinn state. The heart is what we have to develop in order to be able to achieve the Jinn states.

Christina, the extraordinary saint, constantly levitated. Once dead, —it was believed that she was dead— they were going to bury her and suddenly, from within the coffin, she arose, floating all the way to the bell tower of the church.

We could continue narrating innumerable cases... Surely, that of Francis of Assisi:

The good brother who took care of him brought him food and the monk was already in levitation, floating in the atmosphere. On other occasions, the good brother could not manage to give him the food because he could not reach him, Francis of Assisi was

already too high, to such a degree that sometimes he would disappear into a grove nearby.

Poor Mesmer, he was ridiculed very much in his time and they continue ridiculing him.

Criticism was raised against him and they still continue criticizing him in the present.

Many texts of hypnotism begin by talking against Mesmer. Hypnotists hate him because he precisely, pronounced himself against that false conscience; he discovered that a double conscience existed: the false and the true conscience. Mesmer came to unmask the false conscience before the solemn verdict of public opinion and it is clear that they almost swallowed him, that is the crude reality of facts.

Well, in order to not deviate so much from the subject, what I want to say is that inner development is only achieved by endeavoring to throw the false conscience into the trash and pay attention to the true conscience, the authentic conscience.

What is understood by false conscience? That which they have formed for us from the time we were born, that which was created with examples, with the precepts of all of our relatives, that which they formed for us in school, in secondary school, etc., that which was formed with all the social prejudices that exist and shall exist.

We have to throw all of that into the bottom of the trash and cause the true conscience to come to the surface in order for it to work. This indicates that one must become a child in order to work, to become an infant, a baby, at the moment of working, stripped of theories and putting the true Wisdom into play.

In this manner, therefore, I have written this chapter with the purpose that we may center ourselves, that we recognize the situation in which we are in this world, that we understand that we do not march on the path of all the “little schools”, sects and orders which form the kalkian personality; that we are different, that is all.

CONTUMACY

Contumacy is the insistence of pointing out an error, and that is why I will never become tired of insisting that the cause of all errors is the ego, the myself I do not care if the intellectual animals become upset because I speak against the ego, no matter what, I will continue with contumacy.

Two great world wars have passed and the world is on the verge of a Third World War. The world is in crisis, there is misery, illnesses and ignorance everywhere.

The two world wars have not left us anything good. The first world war left us the terrible influenza which killed millions of persons in the year 1918. The second world war left us a mental pest which is worse than the pest of the first world war. We are referring to the

abominable “existentialist philosophy” which has totally poisoned the new generations and against which the Revolution of the Dialectic proclaims itself.

All of us have created this social chaos in which we live and all of us together should work to dissolve it and make it a better world by means of the teachings which I deliver in this work.

Unfortunately, people only think of their egotistical I and say: ‘I am first, I am second and I am third We have already said it and we repeat it once more: The ego sabotages the orders which Revolutionary Psychology establishes.

If we truly and very sincerely want the Revolution of the Dialectic, we first need the radical transformation of the individual.

Many are the persons who accept the need for a radical, total and definitive interior change, but unfortunately, they demand stimuli and special incentives.

People like to hear that they are doing well, that they be given pats on the shoulder, that they be told stimulating words, etc.

Many are the persons who demand some beautiful verse that will serve them as an inducement, some belief, some ideology or any utopia in order to change.

There are those who demand the promise of a good job as an inducement to change.

There are those who demand a good courtship or a magnificent marriage that will serve them as an inducement to change.

Nobody wants to change just like that but they do want a good incentive for action. People enjoy stimuli. Poor people do not want to comprehend that such stimuli are empty and superficial and that, therefore, it is but logical that they are useless.

Stimuli have never in life, never in the history of the centuries, been able to provoke a radical, total and definitive radical change within any individual.

Within every person exists an energetic center that cannot be destroyed with the death of the physical body and which perpetuates itself, for the misfortune of the world, in our descendants. That center is the ‘I’, the myself, the oneself. We need with maximum, undelayable urgency to produce a radical change within that energetic center called the ‘I’.

Pats on the shoulder, beautiful words, beautiful flattery, beautiful stimuli, noble inducements, etc., will never be able to produce any radical change in that energetic center called the ‘I’ which is within ourselves.

If we sincerely and wholeheartedly want a radical change within that center called the 'I', we have to recognize our lamentable state of misery and interior poverty and forget ourselves in order to work disinterestedly for humanity. This means abnegation, complete forgetting of oneself and complete abandonment of oneself.

It is impossible for there to be a radical change within ourselves if we only think of filling our pockets with money and more money.

The 'I', the myself, wants to grow, improve, evolve, interact with the great people on Earth, to acquire influence, position, wealth, etc. Superficial changes in our person are useless, they do not change anything and do not transform anyone or anything.

We need a profound change within each of us. Such a change can only be carried out within the center that we carry within, within the 'I' like a potter's cup, we need to break the egotistical center.

It is urgent to extirpate the 'I' in order to produce a profound, radical, total and definitive change within each of us. In the state that we are in, we can only serve to make our lives bitter and to make our fellowmen's lives bitter.

The 'I' wants to fill itself with honors, virtues, money, etc. The 'I' wants pleasures, fame, prestige, etc. and in its crazy eagerness to extend itself, it creates an egotistical society in which there are only disputes, cruelties, insatiable covetousness, limitless and borderless ambition, wars, etc.

To our misfortune, we are members of a society created by the 'I'. Such a society is useless, harmful and deleterious. It is only by radically extirpating the 'I', that we can integrally change and, change the world.

If we truly want the radical extirpation of the 'I', it is urgent to have the memory still, in order for the mind to become serene, and then observe ourselves calmly in order to know ourselves.

We should contemplate ourselves like someone who is contemplating and enduring on himself, a torrential rain.

No one in life can dissolve the 'I' by seeking substitutes, leaving liquor behind and replacing it with the cigarette, abandoning a woman to marry another, leaving a defect to replace it with another or leaving a school for another school.

If we truly want a radical change within ourselves, we should set aside all those things which appear positive to us, all those old habits and all those mistaken customs.

The mind is the central headquarters of the 'I'. We need a change in the central headquarters in order for there to be true revolution within each of us.

It is only with absolute abnegation and comprehension of what we unfortunately are, and without stimuli or incentives of any type, that we truly achieve the extirpation of the 'I'.

THE STATES OF THE EGO

The states of the ego are classified in the following manner:

STEREOPSYCHIC: Are the *identifying* states which are intimately related with the exterior perceptions which are received through the five senses and which are connected with the world of impressions.

NEOPSYCHIC: Are the *data processing* states, in other words, those which properly interpret or misinterpret all the multiple situations which the intellectual animal lives. Our bad secretary, the *personality*, works in these states.

ARCHEOPSYCHIC: Are the *regressive* states —memory of the ego— which are found in the 49 levels of the subconscious. They are the memories of the past which are filed in a *photographic* and *phonographic* manner.

BLUE TIME OR REST THERAPEUTICS

On the mysterious threshold of the Temple of Delphi, there was a Greek maxim inscribed on living stone which read *Nosce Te Ipsum*, "*Man, know thyself and thou shalt know the Universe and the Gods.*"

It is obvious that in the last instant, the study of oneself, serene reflection, concludes in the stillness and silence of the mind.

When the mind is still and in silence, not only on a superficial, intellectual level, but also in each and all of the 49 subconscious departments, then comes the novel, the essence, the consciousness becomes unbottled and the awakening of the soul, ecstasy, and Samadhi come.

The daily practice of meditation radically transforms us. People who do not work on the annihilation of the 'I' live like butterflies going from school to school and do not find their *permanent center of gravity*, they die as failures without having attained the inner Self-Realization of the Being.

The awakening of consciousness is only possible through liberation and emancipation from mental dualism, from the battle of the antitheses, from intellectual waves. Any subconscious, infraconscious or unconscious struggle becomes an impediment to the liberation of the essence.

Every antithetical battle, no matter how insignificant or unconscious it might be, indicates unknown obscure points in the atomic infernos of man. In order to achieve the absolute stillness and silence of the mind, it is indispensable to observe and to know those

infrahuman aspects of oneself. It is only in the absence of the 'I' that it is possible to experience and live the Integral Revolution and the Revolution of the Dialectic.

Blue Time or Rest Therapeutics has basic rules without which it would be impossible to emancipate ourselves from the mortifying shackles of the mind. These rules are:

1. — *RELAXATION*: It is indispensable to learn to relax the body for meditation; no muscle should remain in tension. It is urgent to provoke and graduate sleepiness at will. It is evident that the wise combination of sleepiness and meditation results in that which is called Illumination.

2. — *RETROSPECTION*: What are we looking for in retrospection? Due to the mechanical life that he lives in, the intellectual animal forgets himself and falls into fascination; he goes around with an asleep consciousness without remembering what he did at the moment of rising, without knowing the first thoughts of the day, his actions and the places he has been to.

Retrospection has as objective the acquisition of awareness of one's behavior or actions of the past. On carrying out the retrospection, we will not put any objections to the mind; we will recall memories of past actions, from the moment of beginning the retrospection to the moment of our lives that we desire. We should study each memory without becoming identified with it.

3. — *SERENE REFLECTION*: First we need to become fully aware of the mood that we are in, before any thought surges. Serenely observe our mind, pay full attention to any mental form which appears on the screen of the intellect.

It is necessary to become sentries of our own mind during any agitated activity and to stop for an instant to observe it.

4. — *PSYCHOANALYSIS*: Investigate, inquire, find out the origin of each thought, memory, affection, emotion, sentiment, resentment, etc. as they surge in the mind.

During psychoanalysis, one should examine, evaluate and inquire about the origin, cause, reason or fundamental motive of each thought, memory, image and association, as they surge from the bottom of the subconscious.

5. — *MANTRALIZATION OR KOAN*: The objectives of this phase are:

- a.) To mix the magical forces of *mantrams* or *koans* in our inner universe.
- b.) To awaken the consciousness.
- c.) To accumulate Christie atoms of high voltage within.

In this psychological work, the intellect should take upon itself a receptive, integral, unitotal, full, tranquil and profound state. One achieves the unitotal receptive state with the koans or phrases that decontrol the mind.

6. — *SUPERLATIVE ANALYSIS*: Consists of an introspective knowledge of oneself. During deep meditation, introversion is indispensable.

In that state, one will work in the process of the comprehension of the 'I' or defect that one wants to disintegrate. The Gnostic student will concentrate himself on the psychological aggregate and will maintain it on the screen of the mind. Above all, it is indispensable to be sincere with oneself.

Superlative analysis consists of two phases which are:

a.) Self-exploration. To investigate, in the depth of our consciousness and in the 49 levels of the subconscious when it was that the defect first manifested itself in our lives, when it last manifested itself and in what moments it is that it has more strength to manifest itself.

b.) Self-discovery: To investigate what the foods of the 'I' are. To fraction and divide the defect in various parts and to study each part to get to know the kind of 'I' it originates from and the kind of 'I' that originate from it.

7. — *SELF-JUDGMENT*: To seat the defect being studied on the defendant's bench. To bring to judgment the damages it causes the consciousness and the benefits that the annihilation of the defect being judged, would bring into our life.

8. — *PRAYER*: One will ask the Divine Mother Kundalini, our inner and individual Mother, with much fervor. One will talk to her with frankness and introverting all the defects and faults we have so that She, who is the only one capable of disintegrating the *I's* will disintegrate them from their very root.

It is pleasant and interesting to attend the meditation Halls - Gnostic Sanctuaries, every time one is able to do so.

It is essential to always practice meditation with closed eyes so as to avoid external sensory perceptions.

THE CORPSES OF THE EGO

In the atomic infernos one has to disintegrate the corpses of the ego by dint of the sexual electric force. One must not wait for time to disintegrate them.

The precious Diamond with which Solomon polished the precious stones is the Philosopher's Stone.

Upon disintegrating the *corpses of the ego*, we should direct all of our efforts to “not creating physical bodies once again because they are vulnerable and exposed to aging and death”.

Indubitably, Karma creates bodies.

Due to the lack of psychological work, people of today are not profound and they like being superficial. They believe themselves capable of laughing at all civilizations.

Presently, the human mind is degenerated due to the matter of concepts. Every concept that is emitted is the result of what others have said, of what has been studied.

Self-concept is based on the experience of one’s own form of thinking.

Gurdjieff is incipient in his teachings.

Krishna murti does have self-concepts because he has never read anything from anyone.

Imbalance and rupture with the harmony of the Cosmos occurs when self-authority is not possessed within.

How will one possess self-authority if one is not lord of oneself?

Self-action can only be possible when one has the Being within.

The Philosopher’s Stone, self-concept, self-action and self-authority are only possible when one disintegrates the corpses of the ego in the psychological atomic infernos.

PSYCHO GENESIS

Our civilization, apparently so brilliant due to the conquest of space and the penetration of matter, is rotten due to the leprosy of a decadent ethics of homosexuality, lesbianism and drug addiction.

This civilization has entered the phase of involution to liquidate itself as has occurred with other civilizations. The historical testimony of the proud and imperial

Rome, where the signs of involution surged forth when the greatness of an austere and moral nation suffered radical changes which sunk it into vices, having been a conquering community of the old world, shows it to us.

On what do I base myself? On clear and conclusive facts! A great culture such as that of the English now only exports a psychological leprosy which mentally contaminates the generations of these times. The English group, the Sex Pistols, who are capable of doing everything that is contrary to what is established, but negatively, to appear as outstanding figures, are the creators of punk rock and fabricators of songs which are plagued with bad

words, themes which they employ for direct attack, not only against institutions, but also against the public itself that listens with an asleep consciousness.

Filth is the flag of the Sex Pistols, a subjective message which they deliver to this poor humanity which is rotten to the core.

The Sex Pistols is an aggressive group, it commits abuses against everything that is pointed out by the Punk Rock religion. Songs against love, full of cynicism, against repression and aggression, created by four young people of the English working class who are against elitism. It is absurd for these intellectual animals to be able to create a religion forgetting that the word religion comes from the Greek: *religare*, which means union with the Divinity. But, what type of divinity do these degenerated people have which young people adore in their hypnosis, as if it was something great?

That musical current shown by the Sex Pistols creates the most infernal atmosphere in present existence; this is confirmed by hundreds of young people sunk in the most profound spiritual and psychological ignorance who participate in those auditions of the One Hundred Club in London.

The Punk wave advances in spite of opposition, and the subjective fashion already appears in innumerable international magazines. Clothes cut into strips, discarded pieces of any existent materials that they employ as adornment, short hair dyed with many colors, shirts and T-shirts with legends against everything. This is a clear demonstration of the symptoms of the psychological leprosy which humanity has and which has it so rotten.

In many of their “encounters”, physical aggressiveness —anger— is a habit. With enormous ease, insults are uttered and even bottles are flung from the very stage of the Sex Pistols, which often leads to brawls, and from there, this even leads to jail and even the hospitals. With all of this insulting verbiage and flinging of objects appear hundreds of English young people yelling that they love the Sex Pistols because they are the maximum, as it has already occurred in some auditions of the Paradise club on Brewer Street.

Curiously, the Sex Pistols band is led by Johnny Rotten, the leader who never sung before; Sid Vicious, Paul Cook and Steve Jones. They do not respect anyone in England and it would be very difficult for them to come to our country.

I consider that life could not be explained without periodic evolutions and involutions such as that of the Punk wave, which is noticed in plants, animals, human beings, in stars and in constellations.

Historical cycles also have an evolution and then the involution which fatally presents itself, which wears out rocks, pulverizes suns, transforms someone who was once a boy into an old man, converts the tree into coal and sinks continents into the depth of the oceans, or causes them to emerge.

Our postulates presented in this work seek to establish the foundations of a new civilization which will not have leprosy and will base itself on Psychogenesis, in other words, on the creation of man first of all, to then move on to the superman through mental and sexual super dynamics which we have been emphasizing in this book

All those who wish to do so, can enter our Gnostic Institutions which disseminate my teachings, as long as they have aspirations to improve and to carry out the Psychogenesis within themselves, here and now.

The man who has not carried out the Psychogenesis within himself only uses an infinitely small part of his capacities and potential, that is why I invite our readers to practice the psychological teachings which I deliver in these chapters in order for them to learn to obtain the maximum yield from their psyche.

Within every human being exist infinite possibilities for a knowledge which is also limitless. We all possess in an embryonic stage great psychological faculties which will surge forth at the very moment that we initiate the work of carrying out a Psychogenesis in ourselves without waiting one more instant. The human being should prepare himself to know everything that concerns his existence; this is a fact that is as natural as free will.

Why are we here? Where did we come from? Where are we going? All of this should be known here and remain free of dogmas and theories.

By means of the psychological disciplines that I have been indicating, we will be able to improve psychically, in other words, to carry out the Psychogenesis in ourselves in order to place ourselves in contact with the different dimensions of nature.

As we work on our Psychogenesis, we will be seeing our own individual improvement, thus having access to the profound esoteric teachings which throughout the course of the countless centuries have been there, at the disposal of every human being who sincerely yearns to find an answer to a number of voids and questions, and which without knowing it, answer the immortal suggestion of the Great Master: *Seek and thou shalt find...*

In synthesis, we will say that Psychogenesis is based on the phrase inscribed on the ancient Temple of Delphi:

“I warn you, whoever you are, Oh, you who wish to probe the arcanae of nature, if you do not find within yourself that which you seek, neither shall you be able to find it outside. If you ignore the excellencies of your own house, how do you intend to find other excellencies? In you is hidden the treasure of treasures. Oh, man, know yourself and you shall know the Universe and the Gods!”

THE TRANSFORMATION OF IMPRESSIONS

We are going to talk about the transformation of life and this is possible if one profoundly resolves it unto oneself.

Transformation means that one thing changes into another different thing. It is logical that everything is susceptible to changes.

Transformations exist which are well known in matter. No one could deny, for example, that sugar is transformed into alcohol and that the latter is converted into vinegar by means of the action of fermentation. This is the transformation of a molecular substance. One knows about the chemical life of the elements, for example, radium is slowly transformed into lead.

The alchemists of the middle ages spoke about the transmutation of lead into gold. However, they did not always refer to the mere metallic physical matter. Normally, they wanted to indicate with such a word, the transmutation of the lead of the personality into the gold of the spirit. Therefore, it is convenient for us to reflect on all of these things.

In the Gospels, the idea of the terrestrial man, the latter comparable to a seed that is capable of growth, has the same meaning as the idea of the rebirth of the man who is born once again. It is obvious that if the grain does not die, the plant is not born. Death and birth exists in every transformation.

In Gnosis we consider man to be like a factory of three floors which normally absorbs three foods.

Ordinary food corresponds to the inferior floor of the factory, is a matter of the stomach. Air, which is naturally in relation with the second floor, corresponds to the lungs; and impressions, which indubitably are associated with the third floor or cerebrum.

The food which we eat suffers successive transformations, this is unquestionable. The process of life, in itself and by itself, is transformation. Each creature of the universe lives by means of the transformation of one substance into another. The plant, for example, transforms water, the air and salts of the earth into new vital vegetable substances, into elements which are useful to us, such as nuts, fruits, potatoes, lemons, etc. Therefore, everything is transformation.

By the action of solar light, the ferments of nature vary. It is unquestionable that the sensitive film of life, which normally extends over the face of the Earth, leads every universal force towards the very interior of the planetary world. But each plant, each insect, each creature and the intellectual animal himself, mistakenly called man, absorbs, assimilates specific cosmic energies and then transforms as well as unconsciously transmits them to the inferior layers of the planetary organism. Such transformed energies are intimately related with the whole economy of the planetary organism in which we live. Indubitably, every creature, according to its species, transforms specific energies

which it then transmits into the interior of the Earth for the economy of the world. Therefore, each creature that has existence fulfills the same functions.

When we eat a food necessary for our existence, the latter is transformed, it is clear, from one phase to another, into all of those elements which are so indispensable for our existence. Who carries out those processes of the transformation of substances within us? Obviously, the Instinctive Center. The wisdom of this center is really astonishing.

Digestion, in itself, is transformation. The food in the stomach, in other words, in the inferior part of this three story factory of the human organism, suffers transformation... If something were to enter without going through the stomach, the organism would neither be able to assimilate its vitaminic principles nor its proteins, that would simply be an indigestion. As we reflect upon this subject, we get to comprehend the necessity of undergoing a transformation.

It is clear that physical foods are transformed, but there is something which invites us to reflection: Does an educated transformation of impressions exist within us?

For the purpose of nature itself, there is no need whatsoever for the intellectual animal, mistakenly called man, to really transform impressions. But a man can transform his impressions by himself, by possessing, naturally, an in-depth knowledge, we would say, and he has to comprehend the reason for that necessity.

It is magnificent to transform impressions. The majority of people, as seen in the field of practical life, believe that this physical world will give them what they yearn for and seek. Really, this is a tremendous error. Life, in itself, enters in us, into our organism, in the form of mere impressions. The first thing that we should comprehend is the significance of the esoteric work intimately related with the world of impressions.

That we need to transform them? That is true! One could not really transform one's life unless one transforms the impressions which reach the mind.

The persons who read these lines should reflect on what is being said here. We are talking about something very revolutionary, for the entire world believes that the physical is what is real, but if we go a little deeper, we see that what we are really receiving at each instant, at each moment, are mere impressions.

If we see a person that pleases or displeases us, the first thing that we obtain are impressions of that nature, isn't that true? This we cannot deny. Life is a succession of impressions, and not as is believed by the learned ignoramuses, a physical thing of an exclusively materialistic type. The reality of life are its impressions!

It is clear that the ideas that we are emitting are not very easy to grasp, to apprehend. It is possible that readers have the certainty that life exists as such and not as its impressions. They are so influenced by this physical world that, obviously, that is how they think The

person that we see seated, for example, on a chair, there, with this or that colored suit; the one who greets us, the one who smiles at us, etc., are for us, really true.

But if we meditate profoundly on all of them, we arrive at the conclusion that what is real are the impressions. The latter arrive, naturally, at the mind through the windows of the senses.

If we did not have senses, for example, eyes to see, ears to hear, mouth to taste the foods which the organism ingests, would what is called the physical world exist for us? Of course not, absolutely not.

Life reaches us in the form of impressions and it is there, precisely, where the possibility of working upon ourselves exists. Before all else, what should we do? We have to comprehend the work that we should do. How could we achieve a psychological transformation of ourselves? Well, by carrying out a work upon the impressions that we are receiving at each instant, at each moment. This first work receives the name of First Conscious Shock. This is related with these impressions which is everything that we know of the exterior world. What size do true things, true persons have?

We need to transform ourselves internally each day. Upon wanting to transform our psychological aspect, we need to work upon the impressions which enter into us.

Why do we call the work of the transformation of impressions, the First Conscious Shock? Because the “shock” is something that we could not observe in a merely mechanical manner. This could never be done in a mechanical manner, one needs an auto-conscious effort. It is clear that when one begins to comprehend this work, one begins to cease being the mechanical man that serves the purposes of nature.

If you now think about the significance of everything that you are taught here, by means of your own efforts, beginning with the observation of oneself, you will see that on the practical side of the esoteric work everything is intimately related with the transformation of impressions and with what naturally results from them.

The work, for example, on negative emotions, on angry states, on identification, on self-consideration, on the successive ‘I’ on lying, on self-justification, on excuses, on the unconscious states in which we are, is all related with the transformation of impressions and what results from all of it. It will be convenient that, in a certain manner, the work upon oneself be compared to dissection, in the sense of what a transformation is. It is necessary to form an element of change at the place of entry of impressions; do not forget it.

By means of the comprehension of the work, you can accept life as work will then really enter a constant state of self-remembering, the terrible realism of the transformation of impression will naturally reach you. The impressions themselves, normally or supra-normally better said, would lead you to a better life as far as you are concerned naturally and they would no longer act upon all of you as they did at the beginning of your own

transformation. But as long as you continue thinking in the same manner, receiving life in the same manner, it is clear that there will be no change in you. To transform the impressions of life is to transform oneself. This totally new manner of thinking helps us to carry out such a transformation. This entire discourse is exclusively based on the radical manner of transforming ourselves. If one does not transform oneself, nothing is achieved.

You will comprehend, naturally, that life continuously demands that we react. All of those reactions form our personal life. To change one's life is to really change our own reactions. Exterior life reaches us as mere impressions which incessantly force us to react, we would say, in a stereotype manner. If the reactions which form our personal life are all of a negative type, then our own life will be negative also.

Life consists of a successive series of negative reactions which happen as incessant responses to the impressions which reach the mind. Therefore, our task consists in transforming the impressions of life in such a manner that they do not provoke this type of negative response. But in order to achieve it, it is necessary to be observing oneself from instant to instant, from moment to moment. It is urgent, therefore, to be studying our own impressions.

One cannot allow impressions to reach us in a subjective and mechanical manner. If we begin with such control, this is equivalent to beginning life, to beginning to live more consciously. An individual can give himself the luxury of impressions not reaching him mechanically. Upon acting in this manner, he transforms impressions and then, he begins to live consciously.

The First Conscious Shock consists in transforming the impressions which reach us. If one manages to transform the impressions which reach the mind at the moment of entry, one obtains marvelous results which benefit our existence.

One can still work on the result of the impressions. It is clear that they expire without mechanical effect since this mechanicity is usually disastrous in the interior of our psyche.

This Gnostic esoteric Work should be taken to the point where the impressions enter, because they are mechanically distributed to wrong places by the personality to evoke old reactions.

I will try to simplify this. As an example, let us use the following: If we throw a stone into a crystalline lake, impressions are produced in the lake and the response of those impressions produced by the stone manifest in the form of waves which go from the center to the periphery.

Now, imagine the mind as a lake. Suddenly, an image of a person appears, that image is like the stone of our example, which reaches the mind. Then, the mind reacts in the form

of impressions. The impressions are those which the image that reaches the mind produces and the reactions are the responses to such impressions.

If a ball is thrown against a wall, the wall receives the impressions, then follows the reaction which consists of the return of the ball to the one who sent it. Well, it could be that it will return directly to the person but by all means the ball bounces back and that is reaction.

The world is formed by impressions, for example: The image reaches our mind through the senses. We cannot say that the table has arrived or that the table has entered our cerebrum, that is absurd, but the image of the table is inside, then our mind reacts immediately saying: This is a wooden or metal table, etc.!

There are impressions which are not so pleasant, for example: The words of an offender, isn't that so? Could we transform the words of an offender?

Words are as they are, therefore, what could we do? Transform the impressions which such words produce in us and this is possible. The Gnostic Teaching teaches us how to crystallize the Second force, the Christ in us, through the postulate which says:

“One has to receive with gladness the unpleasant manifestations of our fellowmen.”

In the previous postulate is found the way to transform the impressions which the words of an offender produce in us. Receive with gladness the unpleasant manifestations of our fellowmen. This postulate will naturally lead us to the crystallization of the Second Force, the Christ in us; it will cause the Christ to come and take shape in us.

If of the physical world, we only know the impressions, then, in reality, the physical world is not so external as people believe. With just reason Immanuel Kant said: “The exterior is the interior.” If the interior is what matters, we should therefore transform the interior. The impressions are interior, therefore, all objects and things, everything that we see, exists in our interior in the form of impressions.

If we do not transform impressions, nothing will change in us. Lust, covetousness, pride, hatred, etc., exist in the form of impressions within our psyche which vibrates incessantly.

The mechanical result of such impressions have been all of those inhuman elements which we carry within and which we have normally called ‘I’ which in their mass, constitute the myself, the oneself

Let us suppose, for example, that an individual sees a provocative woman and that he does not transform those impressions; the result will be that the same impressions, of a lustful type, produce in him the desire of possessing her. Such a desire is the result of the impression received and it crystallizes, it takes shape in our psyche and becomes one

more aggregate, in other words, an inhuman element, a new type of lustful I which comes to add itself to the sum of inhuman elements which in their totality constitute the ego.

Anger, covetousness, lust, envy, pride, laziness and gluttony exist in us. Why anger? Because many impressions reached us, our interior, and we never transformed them. The mechanical result of such impressions of anger form the *I*'s which exist and vibrate in our psyche and which constantly make us feel anger.

Why covetousness? Indubitably, many things awakened covetousness in us: money, jewels, material things of all types, etc. Those things, those objects, reached us in the form of impressions. We committed the error of not having transformed these impressions into different things, into an attraction for beauty, into happiness, etc. Such non-transformed impressions naturally became 'I' of covetousness which we now carry in our interior.

Why lust? I already said that different forms of lust reached us in the form of impressions, in other words, there surged in the interior of our mind images of an erotic type whose reaction was lust. Since we did not transform those lustful waves, that unhealthy eroticism, naturally the result did not make itself wait, new morbid *I*'s were born in our psyche.

Therefore, today we have to work on the impressions which we may have in our interior and on its mechanical results. Within, we have impressions of anger, covetousness, gluttony, pride, laziness and lust. We also have within, the mechanical results of such impressions, a bunch of quarrelsome and vociferous 'I' which we now need to comprehend and eliminate.

Such work of our life consists in knowing how to transform impressions, and also, in knowing how to eliminate the mechanical results of impressions which were not transformed in the past.

The exterior world as such does not exist. What exist are impressions and impressions are interior, and the reactions of such impressions are completely interior.

No one could say that he is seeing a tree in itself. He may be seeing the image of a tree but not the tree. The thing in it, as Emmanuel Kant said, is not seen by anyone; one sees the image of things, in other words, the impression of a tree, of a thing, surge in us and these impressions are internal, they are of the mind.

If one does not carry out one's own, internal modifications, the result will not make itself wait: the birth of new 'I' is produced which come to enslave our essence, our consciousness, even more, which come to greater intensify the sleep in which we live.

When one really comprehends all that exists within oneself with relation to the physical world, that they are nothing but impressions, one also comprehends the necessity of

transforming those impressions, and upon doing it, the transformation of oneself is produced.

There is nothing that hurts more than calumny or the words of an offender. If one is capable of transforming the impressions which such words produce in us, well, they then remain without any value, in other words, they remain like a check drawn against insufficient funds. Certainly, the words of an insulter do not have any more value than that which the insulted person gives them. Therefore, if the insulted person does not give them any importance, I repeat, they remain like a check drawn against insufficient funds.

When one comprehends this, one then transforms the impressions of such words, for example, into something different, into love, into compassion for the insulter and this, naturally, means transformation. Therefore, we need to be incessantly transforming impressions, not only the present ones but also the past and the future ones.

Within us exist many impressions with which we committed the error of not having transformed them in the past, and many mechanical results of the same impressions which are the so-called I which we now have to disintegrate, annihilate, in order for the consciousness to remain free and awake.

It is indispensable to reflect on what I am saying. Things, persons, are nothing but impressions within us, within our minds. If we transform those impressions, we transform our life radically.

For example, when there is pride in one, the latter has ignorance as its basis; for a person, for example, to feel proud of his social position, of his money. But if this person, for example, thinks that his social position is a mere mental matter, that it is a series of impressions which have reached his mind, impressions about his social status, when he thinks that such status is nothing but a mental matter or when he analyzes the question of his worth, he comes to realize that his position exists in his mind in the form of impressions. Those impressions which money and social position produce, are nothing but the external impressions of the mind. With the simple fact of comprehending that they are only impressions of the mind, there is transformation of the same. Then, pride, by itself, declines, collapses and humility is born in us in a natural manner.

Continuing the study of the processes of the transformation of impressions, I will proceed with something else. For example, the image of a lustful woman reaches the mind or surges in the mind. Such an image is an impression, that is obvious. We could transform that lustful impression through comprehension. It would be enough, in that instant, for us to think that that woman will one day die and that her body will become dust in the cemetery, and if with the imagination we saw her body in the process of disintegration in the grave, this would be more than sufficient to transform that lustful impression into chastity. If it is not transformed, it will be added to the other I of lust.

By means of comprehension, it is convenient that we transform the impressions which emerge in the mind. It is highly logical that the exterior world is not so exterior as is

normally believed. Everything that reaches us from the world is interior because they are nothing but internal impressions.

No one could put a tree, a chair, a palace or a rock into his mind. Everything reaches our mind in the form of impressions, that is all; the impressions from a world which we call exterior and which is really not exterior as it is believed. It is undelayable that we transform impressions through comprehension. If someone greets us, praises us, how could we transform the vanity which this or that flatterer could provoke in us? Obviously, the praises, the flattery are nothing but impressions which reach our mind and the latter reacts in the form of vanity; but if those impressions are transformed, vanity becomes impossible. How could the words of a flatterer be transformed? By means of comprehension. When one really comprehends that one is nothing but an infinitesimal creature in a corner of the Universe, one immediately transforms by oneself those impressions of praise, flattery, into something different; one converts such impressions into what they are: dust, cosmic dust, because one comprehends one's own position.

We know that the Galaxy in which we live is made up of millions of worlds. What is the Earth? It is a particle of dust in the infinite. And if we were to say that we are some organic microorganisms of that particle, then what? If we were to comprehend this when we were flattered, we would carry out a transformation of the impressions related to the praise and flattery or adulation and as a result we would not react in the form of pride.

The more we reflect on this, more and more we will see the necessity of a complete transformation of impressions.

All that we see as external is interior. If we do not work with the interior we are treading the path of error because we will not modify our habits. If we want to be different, we need to transform ourselves integrally, and we should begin by transforming impressions. By transforming the animal and bestial impressions into elements of devotion, sexual transformation, transmutation then surges forth in us.

Unquestionably, this aspect of impressions deserves to be analyzed in a clear and precise manner. The personality that we have received or acquired, receives the impressions of life but does not transform them because it is practically something dead.

If the impressions fell directly upon the Essence, it is obvious that they would be transformed because, the Essence would immediately deposit them exactly in the corresponding centers of the human machine.

Personality is the term that is applied to everything that we acquire. it is clear that it translates impressions from all sides of life in a limited and practically stereotyped manner in accordance with its quality and association.

In this respect, in the Gnostic Esoteric Work, the personality is sometimes compared to a terrible secretary who is in the front office, who is occupied with all the ideas, concepts, preconceptions, opinions and prejudices. It has many dictionaries, encyclopedias of all

types, reference books, etc., and is not in communication with the centers, in other words, with the mental, emotional and the physical centers —intellectual, motor, emotional, instinctive and sexual—, in accordance with its unusual ideas. Consequently or as a corollary, it so happens that it almost always puts itself in communication with wrong centers. This means that the impressions that arrive are sent to wrong centers, in other words, to places which do not correspond to them, producing, naturally, erroneous results.

I will mention an example so that I will be better understood. Let us suppose that a woman attends to a gentleman with much consideration and respect; it is clear that the impressions which the gentleman is receiving in his mind are received by the personality and the latter sends them to wrong centers. Normally, it sends them to the sexual center and this gentleman gets to firmly believe that the lady is in love with him, and as is logical, it does not take long before he rushes to make insinuations of an amorous type to her. Indubitably, if that lady has never had that type of caring for the gentleman, with much reason, she cannot, but feel surprised. That is the result of a terrible transformation of impressions. Here we see how bad a secretary the personality is. Unquestionably, the life of a man depends on this secretary who seeks transformation in its reference books without comprehending in the least, what the event means, and consequently transmits, without preoccupations for what could happen, but feeling only that it is fulfilling its duty.

This is our interior situation. What is important to comprehend in this allegory is that the human personality that we acquire and which we should acquire begins to take charge of our lives.

Unquestionably, it is useless to imagine that this happens only to certain and specific persons; it happens to everyone no matter who it is.

One finds out in observation that numerous characteristic reactions exist which are produced by the impressions which reach us. These mechanical reactions, unfortunately, govern us. It is clear that each person in life is governed by life itself, it does not matter if he calls himself liberal or conservative, revolutionary or Bolshevik, good or bad in the sense of the word.

It is obvious that these reactions before the impacts of the exterior world constitute our own life. In this sense, we can say in an emphatic manner, that humanity is completely mechanical.

Any man, in life, has formed for himself an enormous quantity of reactions, which come to be the practical experiences of his existence. It is clear that every action produces its reaction, actions of a certain type, and such reactions are called experiences.

The important thing would be, for example, in order to get to know better our actions and reactions, to be able to relax the mind. This “*mental relaxation*” is magnificent. To lie down on one’s bed or on a comfortable armchair, to relax all the muscles patiently and

then empty the mind of all types of thoughts, desires, emotions, memories. When the mind is still, when the mind is in silence, we can know ourselves better. In such moments of stillness and mental silence, is when we really come to experience in a direct manner the crude realism of all the actions of practical life.

When the mind is in absolute repose, we see the multitude of elements and sub-elements, actions and reactions, desires, passions, etc. as something foreign to us but which awaits the precise instant to be able to exercise its control over ourselves, over our personality. That is the reason why the silence and stillness of the mind is worthwhile. Obviously, the relaxation of the mind is beneficial in the most complete sense of the word for it leads us to individual self-knowledge.

So it is that all of life, in other words, exterior life, what we see and live, is for each person, his reaction to the impressions which arrive from the physical world.

It is a great error to think that what is called life is a fixed, solid thing, and the same for each person. Certainly, there is not a single person who has the same impressions which, with respect to life, exist in the human species, because they are infinite.

Life, certainly, are our impressions of it and it is clear that we can, if we so resolved it, transform such impressions. But as it was said, this is an idea which is very difficult to understand or comprehend because the hypnotism of the senses is very powerful.

Although it may seem incredible, all human beings are in a state of “*collective hypnosis*”. Such hypnosis is produced by the residual state of the abominable Kundartiguador organ; when the latter was eliminated, the different psychic aggregates or inhuman elements which in their mass constitute the myself, the oneself, remained. These elements and sub-elements, in turn, condition the consciousness and keep it in a state of hypnosis. In this manner, therefore, hypnosis of a collective type exists. The entire world is hypnotized!

The mind is engrossed in the world of the five senses and does not manage to comprehend how it could become independent of them; it firmly believes that it is a god.

Our interior life, the true life of thoughts and feelings, continues being confused for our mere reasoning and intellectual conceptions. Nonetheless, at the same time we know very well that the place where we really live is our world of thoughts and feelings; this is something that no one can deny.

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.

As I have said in my Treatise of Revolutionary Psychology experience teaches one that if the Gnostic Esoteric Work is negative, it is due to one's own fault.

It is from the sensorial point of view that this or that person of the exterior world whom one sees and hears through the eyes and the ears, has the blame; this person in turn will say that we are the ones to blame, but really, the fault is in the impressions that we may have about people. Many times we think that a person is perverse when in reality the person is a humble lamb.

It is very convenient to learn to transform all the impressions which we may have of life.

“We have to learn to receive with gladness the unpleasant manifestations of our fellowmen.”

THE MENTAL STOMACH

As we studied in the previous chapter, we know that there are three types of foods; those related with breathing, with food properly said and with impressions.

The digestion of food brings about as a result, the assimilation of vital principles for the blood. The result of respiration is the assimilation of oxygen which is so valuable for human life. The assimilation or digestion of impressions, brings about as a result, the absorption of energy finer than the other two.

The five senses correspond to impressions. There are two types of impressions: pleasant and unpleasant.

The human being needs to know how to live, but for that, he has to learn to digest and transform impressions and this is vital for comprehension.

We have to transform impressions if we truly want to know how to live. All impressions which reach the mind have Hydrogen 48. Unfortunately, the human being lives mechanically. Man can transform Hydrogen 48 into 24 to fortify the chakras, Hydrogen 24 into 12 to fortify the mind and Hydrogen 12 into 6 to fortify the will.

In actuality, one needs to transform the mind, to move on to a new mental level or otherwise, impressions will continue arriving at the same wrong places of always. People believe that they are able to see things from different angles and that they are sovereign, but, they do not realize that the human mind is limited by preconceptions and prejudices.

In these modern times, we need to transform the mental apparatus, we need to be different. The fabrication of a superior intellectual apparatus, which is adequate to transform and digest impressions, becomes urgent and necessary.

In the same manner that the digestive apparatus has a stomach in order for food to be assimilated, and in the same manner that the respiratory system has lungs to assimilate oxygen, the mechanical man should create a mental stomach - do not confuse it or interpret it as a physical one.

Before digesting impressions, we have to transform them. The Gnostic Teaching permits and facilitates the creation of said stomach, in order to make of the intellectual animal something different.

The necessity of transformation cannot be born without having comprehended such a necessity, this comprehension surges upon having the Gnostic Teaching.

When one thinks differently and positively about people, it is a sign that one is changing.

We need to cease being what we are in order to become what we are not. One has to become lost to oneself. The result of all of this is the appearance of someone who is not oneself.

In the path of the transformation of impressions, we have to be sincere with ourselves and we are not to persuade ourselves. In the beginning, there appears justification in us, but we need to study that such justification can be the fruit of self-esteem.

We need to discover the causes and motives of our behavior before impressions. When impressions are transformed, everything becomes new.

Only the Masters of the Occult Fraternity can immediately transform impressions, whereas human machines do not transform them.

The conscious man can modify situations brought about by past, present and future impressions. If people are not capable of transforming circumstances, they will continue being toys of circumstances and of others.

Life has an objective and that is of a superior world; the Gnostic Teachings teach how to live a superior world, how to live in a solar and immortal humanity. If one did not accept a superior world, transformation would not have a purpose, that is obvious.

The mind, as it is now, is not good for anything. One needs to organize it, remodel it, furnish it, etc., in other words, place it on a superior intellectual level.

In order to be able to transform impressions, we need to reconstruct the scene just as it happened and find out what it was that hurt us the most. If there is no digestion of impressions, there will be any nourishment, if there is no nourishment, the existential bodies of the Being will languish.

The 'I' is governed and nourished with Hydrogen 48. Each day, each hour, new 'I' are continuously being born. For example: mosquitoes bother us, the rain also, etc., there is always an addition and subtraction of 'I'

Good impressions should also be transformed. If during the day one has had three impressions which have affected one's mood, they should be studied and transformed at

night, utilizing an orderly procedure. Each 'I' is linked with others and they are associated. The 'I' join together to form the same scene.

We have to be analytical and judicious in order to transform impressions, so that as a result, new faculties will appear. When persons do not transform themselves, they continue having a shameful and ridiculous state. Where there is no digestion, one is involuting.

We have to digest the impressions of the same day... *Do not permit the sun to set on your anger!* We have to see things as they are, we have to create the mental apparatus—the mental stomach— which is convenient in order to not be victims of anything.

THE SYSTEM TO TRANSFORM THE IMPRESSIONS OF THE DAY

- 1.— Absolute relaxation.
- 2.--- Reach the state of meditation.
- 3.— Relive the scene just as it occurred.
- 4.— Seek within oneself the 'I' which caused the problem.
- 5.— Observing serenely, one places the ego in the defendant's bench and one then proceeds with the judgment
- 6.— Ask the Divine Mother Kundalini for the disintegration of the I-problem.

CHAPTER II

IMAGE, VALUES AND IDENTITY

In Mental Dynamics we need to know something about how and why the mind functions.

In mental dynamics it is urgent to know something about the how and why of the different functionalisms of the mind.

A realistic system is needed if we truly want to know the potential of the human mind.

We need to improve the quality of values, identity and image of ourselves. I think that a change of values, image and identity is fundamental.

The intellectual animal, mistakenly called man, has educated himself to deny his authentic identity, values and image.

To accept the negative culture, subjectively installed in our mind, in our interior, following the path of least resistance, is absurd. We need an objective culture.

To accept just like that, following the line of least resistance, the subjective culture of this decadent era, is unquestionably absurd.

We need to undergo a total revolution and a definitive change in this matter of image, values and identity.

The exterior image of man, and the diverse circumstances that surround him, are the exact result of his exterior image and of his psychological processes.

Self-image is different, it is the inner KM., the Kosmic Man, the Kosmos Man, our divine prototype, the Real Being.

Image, values and identity, should be changed radically. This is Integral Revolution. We need the identity of the Being, values of the Being and image of the Being.

If we discover the reserves of intelligence contained in the mind, we can liberate it. The reserves of intelligence are the different parts of the Being which orient us in the work related with the disintegration of the ego and with the liberation of the mind. The reserves of intelligence, contained in the mind, orient us in the work related with the liberation of the mind. The values of the Being constitute the intelligence. The reserves of intelligence are the diverse parts of the Being that guide and orient us in the psychological work related to the annihilation of the ego and the liberation of the mind.

Let us always make a differentiation between mind and Being. When someone accepts that the mind is bottled up in the ego, it indicates that he has begun to mature.

In the matter of the dissolution of the ego, it is necessary to combine structural and transactional analysis.

Only the values of the intelligence can liberate the mind through the disintegration of the undesirable psychic elements.

SELF-CRITICISM

We should be sincere with our own selves and dissect the 'I' with the tremendous scalpel of "self-criticism". It is absurd to criticize the errors of others; what is fundamental is to discover our own errors and then disintegrate them on the basis of analysis and profound comprehension.

It is only possible to act collectively when each individual is capable of acting individually with full and absolute consciousness of what is being done.

The systems of the Revolution of the Dialectic will seem very lengthy to impatient people. However, another way does not exist. Those who want fast and immediate changes, in the psychological and social order, create rigid norms, dictatorships of the mind, they do not 'aspire to others knowing how to think but rather dictate what has to be thought.

Every abrupt change defrauds its own objective and man becomes a victim once again of that which he struggled against. Within our own selves are all the causes of the failure of any organization.

SELF-IMAGE

This matter of identifying, imagining and valuing oneself correctly, should not be confused with the marvelous doctrine of non-identification.

Instead of retaining in our mind a senile and degenerated culture, we need to reeducate ourselves.

We need to have an exact concept about our own selves. Each person has a false concept about himself. It is undelayable to re-encounter our own selves, to auto-know, reeducate and reevaluate ourselves correctly.

The mind bottled up within the ego ignores the authentic values of the Being. How could the mind recognize what it has never known?

Mental freedom is only possible by liberating the mind.

The false concepts of bottle up the mind. The exterior is merely the reflection of the interior.

The image of a man gives origin to his exterior image. The exterior is the mirror where the interior is reflected. Any person is the result of his own mental processes.

Man should auto-explore his own mind if he wishes to identify value and self - imagine himself correctly.

Human thoughts are 99% negative and harmful.

SELF-ADORATION

In the interaction in society exists self-discovery, self-revelation.

Really, when the mind is in alert perception during interaction, the hidden defects flourish, leap forward, then we see them as they are in ourselves.

All of us human beings, deep within, are narcissists, in love with our own selves. Observe a singer on the theater stage: he is madly in love with himself, he adores, idolizes himself, and when applause pours on him, he reaches the climax of his self- adoration, for that is precisely what he wants, what he aspires to, what he awaits with infinite thirst.

Really, vanity is the living manifestation of self esteem. The 'I' adorns itself in order for others to adore it.

When the ego begins to control the personality of the child, spontaneous beauty disappears, then the over-estimation of the beloved e is initiated and the child dreams with dominating the world and becoming the most powerful person of the Earth.

SELF-JUDGMENT

The man who permits that which is called self-judgment or inner judgment to express itself in a spontaneous manner within him, will be guided by the voice of the conscience and he will march on the straight path.

Every man who is subjected to self-judgment, in fact, becomes by his own right, a good citizen, a good husband, a good missionary, a good parent, etc.

In order to know our inner contradictions it is necessary to auto-discover ourselves. The one who discovers himself can work with success in the dissolution of the pluralized 'I'.

Inner contradictions are based on the plurality of the 'I'; the tremendous contradictions that we carry within make our lives painfully bitter. We are laborers, and we want to be potentates; soldiers, and we want to be generals. We think of acquiring our own house and once we have obtained it, we sell it because it tires us and we want another one.

We are content with nothing; we seek happiness in ideas and they, too, march in file and pass. We seek happiness in interaction, with friends, who are with us today and against us tomorrow. We see therefore, that everything is illusory.

Nothing in life can give us happiness. With so many contradictions we are wretched persons.

It is necessary to put an end to the pluralized 'I'; it is only in this manner that we can put an end to the secret origin of all of our contradictions and bitterness.

Those who have already dissolved the 'I', in fact, possess the PCC.

In the world there exist many schools and systems and many people who live like butterflies, flitting from school to school, always full of inner contradictions, always dissatisfied, always seeking the path and they do not find it, even when it is very close to their eyes. The pluralized 'I' does not let them see the path of truth and life. The worst enemy of illumination is the 'I'.

A Master was asked: *"What is the way?"*

"What a magnificent mountain!", he said about the mountain where he had his retreat.

"I do not ask you about the mountain, but rather about the way."

"As long as you cannot go beyond the mountain, you will not be able to find the way," replied the Master.

The 'I' can also do good deeds and gain many merits which improve its psychological character but it will never be able to reach illumination.

We should seek illumination, for everything else shall be added on to us. It is impossible to reach illumination without having the PCC.

It is impossible to have a Permanent Center of Consciousness without having dissolved the pluralized 'I'.

THE SELF-IDEA

Intellectual information and others' ideas is not experience. Erudition is not experimentation. The exclusively three-dimensional rehearsal, test or demonstration is not unitotal.

Opinions, concepts, theories and hypotheses do not mean verification, experimentation, full consciousness about this or that phenomenon.

There must exist a faculty that is superior than the mind, one that is independent of the intellect, that is capable of giving us direct experience and knowledge about any phenomenon.

It is only by liberating ourselves from the mind that we can truly experience that which is real, that which exists in a potential state behind any phenomenon.

The world is nothing more but an illusory mental form which will inevitably dissolve at the end of the Great Cosmic Day.

I, myself, your body, my friends, things, my family, etc. are in the end that which the Hindus call “*maya*”, illusion, vain mental forms which will be reduced to cosmic dust sooner or later.

My affections, the most beloved beings which surround me, etc. are simple forms of the cosmic mind; they do not have real existence.

Intellectual dualism, such as pleasure and pain, praises and insults, victory and defeat, wealth and misery, constitute the painful mechanism of the mind.

Auto-idea and true happiness cannot exist within us as long as we are slaves of the mind.

Nobody can develop the auto-idea and true happiness as long as he is a slave of the mind.

That which is Real is not a matter of textual assumptions or other people’s ideas, but rather of direct experience.

Whoever frees himself from the intellect can experience and feel an element which transforms radically.

When we free ourselves of the mind, the latter then becomes a ductile, elastic, useful vehicle, by means of which we express ourselves.

Superior logic invites us to think that to emancipate oneself from the mind is in fact equivalent to awakening consciousness, to putting an end to automatism.

But let us get down to brass tacks: Who or what is it that should get away from others’ mortifying ideas? It is obvious to answer these questions by saying: The conscience, that which is part of the soul in us, is what can and should liberate itself.

Others’ ideas of pseudo-literature only serve to make our existence bitter. Authentic happiness is only possible when we emancipate ourselves from the intellect.

However, we should recognize that a major inconvenience for that aspired liberation of consciousness exists; I want to refer to the tremendous battle of the antithesis.

The Essence or Conscience, unfortunately lives bottled up within the exaggerated intellectual dualism of the opposites: yes and no, good and evil, tall and short, mine and yours, pleasure and displeasure, pleasure and pain, etc.

It is clearly brilliant to comprehend in depth that when the tempest of borrowed ideas in the ocean of the mind ceases and the struggle of the opposites ends, the Essence escapes, submerges itself in That which is Real and emanates the auto-idea, the seed-idea with all its splendor.

CHAPTER III

MO - CHAO

The Chinese word “*Mo*” means silent or serene; “*Chao*” means to reflect or to observe. *Mo-Chao*, therefore, can be translated as serene reflection or serene observation.

The difficult, laborious, arduous and painful thing is to achieve absolute mental silence in all the levels of the subconscious.

To reach stillness and silence in the mere superficial intellectual level or in a few subconscious departments, is not sufficient because the Essence continues bottled up within the submerged, infraconscious and unconscious dualism.

A blank mind is something too superficial, empty and intellectual. We need serene reflection if we truly want to achieve the absolute stillness and silence of the mind.

However, it is clear to comprehend that in pure Gnosticism, the terms serenity and reflection have much more profound meanings and hence should be comprehended within their special connotations.

The feeling of serene transcends that which is normally understood by calm or tranquility; it implies a superlative state which is beyond reasoning, desires, contradictions and words; it designates a situation which is beyond worldly noise.

Likewise, the meaning of reflection is beyond what is understood as contemplation of a problem or idea. Here it does not imply mental activity or contemplative thinking, but rather a kind of clear and reflexive objective Consciousness, always enlightened in its own experience.

Therefore, “*serene*,” in this context, is the serenity of non-thinking and “*reflection*” means intense and clear consciousness.

Serene reflection is clear consciousness in the tranquility of non-thinking. When perfect serenity reigns, one achieves true, profound enlightenment.

DISPERSED MIND AND INTEGRAL MIND

In mental dynamics, it is urgent to know how and why the mind functions. It is only by resolving how and why that we can make of the mind a useful instrument.

Intellectual liberty is only possible on the basis of understanding, comprehension and knowledge of the different functionalisms of the mind.

It is only by knowing the diverse mechanisms of the mind that we free ourselves from the mind in order to make of it a useful instrument.

It is undelayable to know ourselves if in reality we want to control our own mind in an integral manner.

Hippocrates, the great physician, was one of the classical masters of the mind. The human mind is conditioned.

Will without chains is only possible by dissolving the ego. The mind should become an obedient mechanism to man. Maturity begins when we accept the reality that the human mind is conditioned.

It is possible to achieve the liberation of the mind if we discover the intelligence it possesses. We need an integral mind instead of a dispersed mind.

THE REVOLUTION OF MEDITATION

The technique of meditation permits us to arrive at the heights of illumination and the Revolution of the Dialectic.

We should distinguish between a mind that is still and a mind that is stilled by force.

When the mind is stilled by force, it is really not still. It is gagged by violence and in the deeper levels of understanding, there is an entire tempest.

When the mind is silenced violently, it is really not in silence and deep within, it clamors, shouts and despairs.

It is necessary to put an end to modifications of the thinking principle during meditation.

When the thinking principle remains under our control, illumination comes to us spontaneously.

Mental control permits us to destroy the shackles created by the mind. To achieve the stillness and silence of the mind, it is necessary to know how to live from instant to instant, to know how to take advantage of each moment, to not live the moment in doses.

Take everything from each moment, because each moment is a child of Gnosis, each moment is absolute, alive and significant. Momentaneity is a special characteristic of the Gnostics. We love the philosophy of momentaneity.

Master *Ummom* said to his disciples: *"If you walk, walk; if you sit, sit, but do not vacillate."*

A first study in the technique of meditation is the antechamber of that divine peace that surpasses all knowledge.

The most elevated form of thinking is non-thinking. When one achieves the stillness and silence of the mind, the 'I' with all its passions, desires, appetites, fears, affections, etc. becomes absent.

It is only in the absence of the 'I', in the absence of the mind, that the Buddhata can awaken to unite with the Inner Self and take us to ecstasy.

It is false, as is pretended by the school of black magic of the *Subub*, that the monad or the great reality will penetrate in him who does not possess the superior existential bodies of the Being.

What enters in the tenebrous fanatics of the *Subub* are the tenebrous entities that are expressed in them with gestures, actions, bestial and absurd words. Those people are possessed by the tenebrous ones.

The stillness and silence of the mind has a single objective: liberate the Essence from the mind so that fused with the Monad or Inner self, it (the Essence) can experience that which we call the Truth.

During ecstasy and in the absence of the 'I', the Essence can live freely in the World of the Mist of Fire, experiencing the Truth.

When the mind is in a passive and receptive state, absolutely still and in silence, the Essence or Buddhata is liberated from the mind and ecstasy arrives.

The Essence is always bottled up in the battle of the opposites, but when the battling ends and the silence is absolute, the Essence remains free and the bottle broken into pieces.

When we practice meditation, our mind is assaulted by many memories, desires, passions, preoccupations, etc.

We should avoid the conflict between attention and abstraction. A conflict exists between distraction and attention when we combat those assailants of the mind. The 'I' is the projector of said mental assailants. Where there is conflict, stillness and silence do not exist.

We should nullify the projector through self-observation and comprehension. Examine each image, each memory, each thought that comes to the mind. Remember that every thought has two poles: positive and negative.

Entering and leaving are two aspects of a same thing. The dining room and the bathroom, tall and short, pleasant and unpleasant, etc. are always two poles of the same thing.

Examine the two poles of each mental form that comes to the mind. Remember that only through the study of these polarities, one arrives at the synthesis.

Every mental form can be eliminated through the synthesis.

Example: The memory of a fiancée assaults us. Is she beautiful? Let us think that beauty is the opposite of ugliness and that if, in her youth she is beautiful, in her old age, she will be ugly. The synthesis: it is not worth it to think about her, she is an illusion, a flower that inevitably withers.

In India, this self-observation and study of our Psyche is properly called *Pratyahara*.

Bird-like thoughts should pass through the space of our own mind in a successive parade but without leaving any trace.

The infinite procession of thoughts projected by the 'I', in the end are exhausted and then the mind remains still and in silence.

A great self-realized Master said: *"Only when the projector, in other words, the 'I', is completely absent, then befalls the silence which is not a product of the mind. This silence is inexhaustible, it is not of time, it is the immeasurable, only then arrives THAT which is."*

This whole technique is summarized in two principles:

- (1) Profound reflection
- (2) Tremendous serenity.

This technique of meditation with its non-thinking, puts to work the most central part of the mind, the one that produces the ecstasy.

Remember that the central part of the mind is that which is called Buddhata, the Essence, the Conscience.

When the Buddhata awakens, we remain illuminated. We need to awaken the Buddhata, the Conscience.

The Gnostic student can practice meditation seated in the Western or Oriental style.

It is advisable to practice with eyes closed to avoid the distractions of the exterior world.

It is also convenient to relax the body carefully, avoiding any muscle remaining in tension.

The Buddhata, the Essence, is the psychic material, the inner Buddhist principle, the spiritual material or prime matter with which we will give shape to the soul.

The Buddhata is the best that we have within and awakens with profound inner meditation.

The Buddhata is really the only element that the poor intellectual animal possesses to arrive at the experience of that which we call the Truth.

The only thing that the intellectual animal can do, unable to incarnate the Being due to the fact that he still does not possess the superior existential bodies, is to practice meditation to auto-awaken the Buddhata and know the Truth.

MECHANICAL ASSOCIATION

Isan sent a mirror to master *Koysen*. *Koysen* showed it to his monks and said:

“Is this Isan’s mirror or my mirror? If you say that it belongs to Isan, how is it that it is in my hands? If you say that it is mine, have I not received it from Isan’s hands? Speak, speak, if not I will break it to pieces.”

The monks were unable to pass between those two opposites and the master broke the mirror into pieces.

Ecstasy is impossible as long as the Essence is bottled up in the opposites.

In the times of Babylon, the Bodhisattva of the Most Holy *Ashiata Shiemash*, a great Avatar came to the world.

The Bodhisattva was not fallen and like every Bodhisattva, he had his superior existential bodies of the Being normally developed.

When he reached a responsible age he arrived at the Vezinian mountain and entered a cavern.

The tradition narrates that he carried out three tremendous fasts of forty days, each accompanied by intentional and voluntary suffering.

He dedicated the first fast to praying and meditating.

The second fast was dedicated to reviewing his entire life and his past lives. The third fast was definitive; it was dedicated to putting an end to the mechanical association of the mind. He did not eat and only drank water and every half hour, he pulled out the hairs from his chest.

There are two types of mechanical association which are the foundation of the opposites:

a) Mechanical association by means of ideas, words, phrases, etc.

b) Mechanical association by images, forms, things, persons, etc.

An idea associates with another, a word with another, a phrase with another and the battle of the opposites follows.

One person associates with another, the memory of someone comes to his mind, an image associates with another, a form with another and the battle of the opposites continues.

The Bodhisattva of the Avatar *Ashiata Shiemash* suffered the unutterable, and fasting for forty days, mortifying himself horribly, sunk in profound inner meditation, he achieved the disassociation of the mental mechanics and his mind remained solemnly still and in imposing silence.

The result was ecstasy with the incarnation of his real Being.

Ashiata Shiemash carried out a great work in Asia founding monasteries and establishing rulers with awakened consciousness everywhere.

This Bodhisattva was able to incarnate his Real Being during meditation because he already possessed the superior existential bodies of the Being.

Those who do not have the superior existential bodies of the Being cannot succeed in getting the Divinity or the Being to operate or incarnate in them, but they are able to liberate the Essence so that it will fuse with the Being and participate of his ecstasy.

In the state of ecstasy, we can study the great mysteries of life and death. We have to study the ritual of life and death until the Officiant (the Inner-Self, the Being) arrives.

It is only in the absence of the "I" that one can experience the bliss of the Being. Only in the absence of the "I" can ecstasy come.

When one achieves the dissolution of the mental mechanics, then comes that which Orientals call: the breaking of the bag, eruption of the void; then there is a shout of joy because the Essence (the Buddhata) has escaped from within the battle of the opposites and now participates in the communication of the Saints.

THE DOMINION OF THE MIND

It is clear that we are to become more and more independent from the mind each time; the mind is certainly a cell, a prison where we are all prisoners. We need to evade that prison if we really want to know what liberty is, that liberty which does not belong to time, that liberty which is not of the mind.

Before all else, we should consider the mind as something that is not of the Being.

Unfortunately, quite identified with the mind, people say: "*I am thinking,*" and they feel themselves being the mind.

There are schools that dedicate themselves to the fortification of the mind. They give courses by correspondence, they teach how to develop mental power, etc., but all of that is absurd. It is not the fortification of the bars of the prison which we are in that is indicated; what we need is to destroy those bars in order to know true liberty, which as I have already said, is not of time.

As long as we are in the prison of the intellect, we will not be capable of experiencing true liberty.

The mind, in itself is a very painful prison; no one has been happy with the mind. To date, the first man who is happy with the mind has not been known. The mind makes all creatures unhappy. The happiest moments that we have all had in life have always been in the absence of the mind; they have been for an instant, yes, but which, we will not be able to forget in our lifetime; during such a second, we have known what happiness is, but the latter has only lasted for a second. The mind does know what happiness is, it is a prison!

We need to learn how to dominate the mind, not others' minds, but one's own mind, if we want to become independent of it.

It becomes indispensable to learn to see the mind as something that we should dominate, as something that, we can say, we need to tame. Let us remember the Divine Master Jesus entering Jerusalem on his donkey on Palm Sunday; that donkey is the mind which we need to subdue. We should ride the donkey, and not have the donkey ride us.

Unfortunately, people are victims of the mind since they do not know how to ride the donkey. The mind is a donkey that is too clumsy which we need to dominate if we truly want to ride it.

During meditation, we should converse with the mind. If a doubt crosses the mind, we should dissect the doubt. When a doubt has been properly studied, when it has been dissected, it does not leave any trace whatsoever in the memory, it disappears. But when a doubt persists, when we want to incessantly combat it, then a conflict is formed. Every doubt is an obstacle for meditation. But it is not by rejecting doubts that we are going to eliminate them, rather it is by dissecting them to see what they hide, that is real.

Any doubt which persists in the mind becomes an impediment for meditation. Therefore, we need to analyze, tear to pieces reduce the doubt to dust, not by fighting it, but by opening it up with the scalpel of self-criticism, by carrying out a rigorous, implacable dissection on it. It is only in this manner that we will come to discover what was important in the doubt, what was real and what was unreal in the doubt.

Therefore, doubts sometimes serve to clarify concepts. When one eliminates a doubt through rigorous analysis, when one dissects it, one discover a truth; from such truth something more profound comes, more knowledge, more wisdom.

Wisdom is elaborated on the basis of direct experience, on our own experimenting, on the basis of profound meditation. There are times, I repeat, that we need to converse with the mind, because many times, when we want the mind to be still, when we want the mind to be in silence, it persists in its stubbornness, in its useless chattering, in the struggle of the antitheses. Therefore it is necessary to interrogate the mind, to say to it: "Well mind, what is it that you want? Well, answer me!" If the meditation is profound, a representation can emerge within us; in that representation, in that figure, in that image, is the answer. We should then converse with the mind and make it see the reality of things, until we make it realize that its answer is erroneous; make it realize that its preoccupations are useless and the reason why they are useless. And in the end, the mind remains still, in silence. But, if we notice that illumination does not emerge yet, that the chaotic state, the incoherent confusion with its struggle and incessant chattering still persists within us, then, we have to call the mind to order once again, interrogate it: "What is it that you want? What are you looking for? Why do you not leave me in peace?" One needs to speak clearly and converse with the mind as if it was a strange individual, for certainly it is a stranger, because it is not of the Being. We need to treat it like a strange subject, we need to reprimand it and scold it.

The students of advanced Zen are used to the practice of Judo, but their *psychological Judo* has not been comprehended by the tourists who arrive in Japan. To see, for example, the monks practicing Judo, struggling with one another, it would appear to be a mere physical exercise, but it is not. When they are practicing Judo, they are really hardly noticing the physical body; their struggle is really directed at dominating their own mind. The *Judo* in which they are engaged, is against each of their own minds. Therefore, the psychological Judo has as objective, to subdue the mind, to treat it scientifically, technically, with the object of subduing it.

Unfortunately, Westerners see the shell of Judo. Of course, as always, superficial and foolish, they took Judo as a personal defense and forgot the principles of Zen and Ch'an, and that has been truly lamentable. It is something similar to what happened with the Tarot. It is known that all of ancient wisdom is in the Tarot, that all cosmic Laws and of Nature are in the Tarot.

For example, an individual who speaks against Sexual Magic is talking against the 9th Arcane of the Tarot, and is therefore throwing a horrible Karma upon himself. An individual who speaks in favor of the Dogma of Evolution is breaking the 10th Arcane of the Tarot, and so on, successively.

The Tarot is the "*measuring rod*" of everyone. As I said it in my book titled "The Mystery of the Golden Blossom" in which I end up saying that authors are free to write what they please. But they are not to forget the measuring rod which the Tarot, the

Golden Book is, if they do not want to violate the Cosmic Laws and fall under the Law of Katancia which is superior karma.

After this short digression, I wish to say that the Tarot that is so sacred, so knowledgeable, has become a poker game among the different card games that there are to entertain people. People forgot its laws, its principles. The sacred pools of the ancient Temples, of the Mystery Temples, have today become pools for swimmers.

The art of bullfighting, the profound science, taurine science of the ancient Mysteries of Neptune in Atlantis, lost its principles, has today become the vulgar bull circus. So then, it is not strange that the *Zen Ch'an Judo*, which precisely has as objective, to subdue one's own mind in each of its movements and stops, has degenerated, has lost its principles in the Western world and has become nothing more than something profane which is only used today for personal defense.

Let us look at the psychological aspect of Judo. Right now I do not mean to say that I am going to teach you physical Judo, for I myself do not practice it; but I am teaching you a psychological Judo. One needs to dominate the mind, the mind has to obey, we need to recriminate it firmly in order for it to obey.

How is it possible that while we are in the practice of meditation, in instants in which we seek stillness and silence, that the mind imposes itself, does not want to be still? We need to know why it does not want to be still, we need to interrogate it, recriminate it, whip it, make it obey; it is a stubborn, clumsy donkey which we have to dominate.

Krishnamurti has not taught this, neither has Zen, or Ch'an taught it. This that I am teaching belongs to the Second Jewel of the Yellow Dragon, to the Second Jewel of Wisdom. Within the First Jewel we can include Zen, but Zen has not explained the Second Jewel, even when it has the introduction in its psychological Judo.

The Second Jewel implies the discipline, of the mind, dominating, whipping, scolding it. The mind is an unbearable donkey that we need to tame!

Therefore, we need to count on several factors during meditation if we wish to attain the stillness and silence of the mind. We need to study the disorder because it is only in this manner that we can establish order. We need to know what, in us, is attentive, and what, in us, is inattentive.

Always, when we enter meditation, our mind is divided into two parts, the part which pays attention, the *attentive* part and the *inattentive* part. It is not on the attentive part that we need to focus attention, but rather, it is precisely on what is inattentive in us. When we enter into meditation, our mind is always divided into two parts: the part that pays attention and the part that does not pay attention. It is not to the attentive part that we have to pay attention but precisely to what is inattentive in us. When we are able to comprehend in depth what is inattentive in us and study the procedures so that the inattentive becomes attentive, we will have achieved the stillness and silence of the mind.

But we have to be wise in meditation, judge ourselves, know what is inattentive in us. We need to make ourselves conscious of that which is inattentive that exists in us.

When I say that we should dominate the mind, the one who has to dominate the mind is the Essence, the Conscience. By awakening Consciousness we have more power over the mind and thereby, we become conscious of what is unconscious in us.

It is urgent and undelayable to dominate the mind, converse with it, recriminate it, beat it with the whip of willpower and make it obey. This belongs to the Second Jewel of the Yellow Dragon.

My Real Being, Samael Aun Weor was reincarnated in ancient China and I was called *Chou Li*; I was initiated into the Order of the Yellow Dragon; I have orders to deliver the Seven Jewels of the Yellow Dragon to whoever awakens Consciousness by living the Revolution of the Dialectic and by achieving Integral Revolution...

Before all else, we should not become identified with the mind if we truly wish to take the most advantage of the Second Jewel, because if we feel ourselves being the mind, if I say: "I am reasoning! I am thinking!", then I am affirming an absurdity and I am not in agreement with the Doctrine of the Yellow Dragon, because the Being does not need to think, because the Being does not need to reason. The one who reasons is the mind. The Being is the Being and the reason of being of the Being is being itself He is what is, what has always been and what will always be. The Being is the life which throbs in each atom just as it throbs in each Sun. What thinks is not the Being, what reasons is not the Being. We do not have the entire Being incarnated, but we have incarnated a part of the Being which is the Essence or Buddhata, that part of Soul which exists in us, the spiritual, the psychic material. It is necessary for this living Essence to impose itself over the mind.

What analyzes in us are the *I's*, because the *I's* are but mere forms of the mind, mental forms that we have to disintegrate and reduce to cosmic dust.

Let us study something very special in these moments. There could also be the case of someone that dissolves the "I eliminates them. It could also be the case that that someone, besides having dissolved the "I fabricates a mental body, because the mental body itself, no matter how perfect it may be, also reasons, also thinks and the most elevated form of thinking is non-thinking. As long as one thinks, one is not in the most elevated form of thinking.

The Being does not need to think. He is what has always been and what will always be.

Therefore, in synthesis, we need to subdue the mind and interrogate it. We do not need to subdue other people's minds because that is black magic. We do not need to dominate the mind of anyone because that is witchcraft of the worst type; what we need is to subdue our own mind and dominate it.

During meditation, I repeat, there are two parts, that which is attentive and that which is inattentive. We need to become conscious of what is inattentive in us. Upon becoming conscious, we can evince that the inattentive has many factors: doubt, there are many doubts, many are the doubts which exist in the human mind. Where do those doubts come from? We see for example atheism, materialism, mysticism; if we tear them apart, we see that there are many forms of atheism, many forms of materialism. There are persons who say that they are materialistic atheists, and yet they fear spells, witchcraft. They respect Nature, but in their own way. When one talks to them about spiritual or religious matters, they declare themselves materialistic atheists; their atheism is nothing more than an incipient form.

There is another type of materialism and atheism, the incredulous, skeptical, Marxist-Leninist type. Behind it all, there is something that that materialistic atheist is seeking, he simply wants to disappear, to not exist, to annihilate himself integrally, he does not want to know anything about the divine Monad, he hates it. Obviously, upon proceeding in this manner, he will disintegrate as he wishes. That is his choice; he will cease to exist, he will descend to the infernal worlds, towards the center of gravity of the planet. That is his choice: to self-destruct. He will perish, but in the end, he does continue, the Essence will liberate itself, will return to new evolutions and will go through new involutions. He will return again and again in different cycles of manifestations to fall into the same skepticism and materialism. In the end, the result will appear. What result? On the day when all the doors definitely close, when the three thousand cycles come to an end, then that Essence will be absorbed in the Monad and the latter will in turn enter the Universal Spiritual Bosom of Life, but without mastery. What is it that that Essence really wants? What does it look for in its atheism? What is its aspirations? Its aspirations is to reject mastery. Behind it all that is what it wants, what it gets, it does not value it and it finally ends up as a divine spark but without mastery.

The forms of skepticism are varied. There are people that call themselves Catholic, apostolic and Romanic, however, in their expositions they are crudely materialistic and atheists; but they go to Mass every Sunday, go for Communion and confess their sins; this is another form of skepticism.

If we analyze all the forms that have been and are to be of skepticism and materialism, we discover that there is not a sole skepticism; there is not a sole materialism. The reality is that there are millions of forms of skepticism and of materialism; millions because simply they are mental, things of the mind. That is, skepticism and materialism are of the mind and not of the Being.

When someone has gone beyond the mind, he has made himself conscious of the Truth which is not of time. Obviously, it cannot be materialist nor atheist.

He, who has at sometime listened to the Verb, is beyond time, beyond the mind.

Atheism is of the mind, belongs to the mind that is like a fan. All the forms of materialism and atheism are so many and so varied that they resemble a great fan. What there is that is real is beyond the mind.

The atheist and materialist are ignorant; they have never listened to the Verb. They have never known the Divine Word, they have never entered the current of sound. In the mind is where atheism and materialism are gestated. These are forms of the mind, illusory forms that do not have any reality. What is truly real does not belong to the mind, what is certainly real is beyond the mind.

To become independent of the mind is important so as to know what is real, not to know it intellectually but to and truly experience it.

On paying attention to what is inattentive, we can see different forms of skepticism, of incredulity, of doubt, etc., since seeing any doubt of any type, we have to tear to pieces, submit it to dissection to see what it truly wants. Once we have torn it to pieces totally, doubt disappears without leaving any mark in the mind, without leaving in the memory not even the most insignificant trace.

When we observe what is inattentive in us, we also see the struggle of the antitheses in the mind. It is at this point when we have to tear apart those antitheses to see what they have that is true. One should also dissect memories, emotions, desires and preoccupations which are ignored, which one does not know where they come from or why they come.

When we wisely see that there is a need to call the “attention” of the mind, there is a critical point where one has gotten tired of the mind that does not want to obey in any manner, then there is no choice but to recriminate it, speak to it forcefully, deal with it face to face, as with a strange and inopportune subject. One has to lash it with the whip of willpower, recriminate it with harsh words until one makes it obey. One has to converse many times with the mind so that it will understand. If it does riot understand, then one has to severely call it to order.

To not identify with the mind is indispensable. One has to whip the mind, subjugating it, dominating it, since it will be violent and we again whip it. In this manner we come out of the mind and arrive at Truth; that which is certainly not of time.

When we manage to reach that which is not of time, we can experience an element that radically transforms. There exists a certain transforming element that is not of time, that can only be experienced, I repeat, when we come out of the mind, that is when we feel this transforming element. One has to struggle intensely until one achieves the intimate self-realization of the Being.

We need to become independent of the mind over and over again and enter the current of sound, the world of music, in the world where the word of the Elohim resounds, where Truth certainly reigns.

While we are bottled up in the mind, what can we know of the truth? What others say. But, what do we know? The important thing is not what others say but what we experience for ourselves. Our problem is in how to get out of the mind. For this, we need science, wisdom to emancipate us and this is found in Gnosis.

When we think that the mind is quiet, when we believe that it is in silence, however, no divine experience comes to us, it is because the mind is not. quiet nor silent. Deep down, it continues struggling. Deep down, it is conversing. Then, through meditation, we have to confront it, converse with it, recriminate it and ask it what it is that it wants. Tell it: Mind, why aren't you quiet? Why don you leave me alone? The mind will give some answer and we will answer it with another explanation trying to convince it and if it does not want to be convinced, there will be no other remedy but to subjugate it through recrimination and the whip of willpower.

The dominion of the mind goes beyond the struggle of the opposites. In this manner, for example, a thought of hatred, an evil memory assaults us, well then one has to try to comprehend it, try to see its antithesis which is love. If there is love, why is there hatred? With what objective?

There surges forth, for example, the memory of a lustful act. Then one has to pass through the mind the sacred chalice and the sacred lance, one has to say: Why do I have to profane the sacred with my morbid thoughts?

If the memory of a tall person surges forth, one should see him short and this would be correct since in the the key is synthesis.

Knowing how to always find the synthesis is beneficial because from the thesis one has to pass on to the antithesis but the truth is not found in the antithesis nor in the thesis. In the thesis and in the antithesis there is discussion and that is what is really wanted: affirmation, negation, discussion and solution. Affirmation of a bad thought, negation of the same through comprehension of the opposite, discussion: one has to discuss what is real from one and the other until one arrives at wisdom and leaves the mind quiet and in silence. This is how one should practice.

All of this is part of conscious practices, of the observation of what is inattentive. But if we simply say: it is the memory of a tall person and we put a short person in front of it, period, it is not correct. What is correct would be saying tall and short (so ?), they are nothing but two aspects of the same thing, what matters is not what is tall or short but what there is of truth behind all of this. Tall and short are two illusory phenomena of the mind. In this way one arrives at the synthesis and at the solution.

The inattentive is what is formed by the subconscious, by the incoherent, by the amount of memories that surge forth in the mind, by the memories of the past that assault one now and again, by the debris of the memory, etc.

The elements which constitute the subconscious should neither be accepted nor rejected, but simply, one has to make oneself conscious of what there is inattentive and in this manner what is inattentive becomes attentive in a natural and spontaneous manner. What is inattentive becomes attentive.

One has to make of daily life a continuous meditation. Meditation is not only that action of quieting the mind when we are at home or in the sanctuary; but it can also encompass the thread of daily living so that life immediately becomes a constant meditation.

The mind in itself is the Ego. But it is urgent to destroy the ego in order for the mental substance to remain with which the mental body can be fabricated. The mental body can be fabricated but one will still have the mind. What is important is to liberate oneself from the mind, become free of it. Being free of it to learn to function in the world of pure spirit without mind. To learn to live in that current of sound that is beyond the mind and is not time.

Ignorance is what there is in the mind. The real wisdom is not in the mind. It is beyond the mind. The mind is ignorant and because of this falls, and falls into so many grave errors.

How foolish are those who do mentalist propaganda, those who promise mental powers, those who teach others how to dominate other persons' minds, etc. The mind has not made anyone happy. True happiness is very much beyond the mind. One cannot come to know happiness until one has become independent of the mind.

Dreams belong to the unconscious. When one awakens consciousness, he leaves behind dreams. Dreams are nothing but projections of the mind. I remember a certain case that I lived in the superior worlds. It was only an instant of carelessness. I saw how a dream came out of my mind. I was about to start dreaming and I reacted in the dream that had escaped me for one second; but since I became aware of the process, I quickly walked away from that petrified form that escaped from my own mind. Suppose I had been asleep? I would have stayed there, beautifully entangled in that mental form. When one awakens, one immediately knows that in a moment of inattention, a dream can escape and one remains entangled all night until daylight.

What is important in us is to awaken consciousness to stop dreaming, to stop thinking. This thinking, which is cosmic matter, is the mind. Even the Astral itself is nothing but the crystallization of mental matter and the physical world is also condensed mind. In this manner, the mind is matter and is very gross, whether it be in a physical state or in a state called astral-manasic, as the Hindus say. In any case, the mind is gross and material, both in the astral as well as in the physical.

Mind is physical or metaphysical matter, but it is matter. Therefore, it cannot make us happy. To know authentic happiness, true Wisdom, we should get out of the mind and live in the world of the Being; that is what is important.

We do not deny the creating power of the mind. it is clear that all that exists is condensed mind. But what do we gain with this? Has the mind perhaps given us happiness? We can do marvels with the mind, create for ourselves many things in life.

The great inventions are condensed mind but these types of creations have not made us happy.

What we need is to become independent, to come out of that dungeon of matter because the mind is matter. We have to come out of matter, live in the role of spirits, as beings, as happy creatures beyond matter. Matter does not make anyone happy, matter is always gross although it assumes beautiful forms. It is always painful, if what we seek is happiness.

If we are looking for authentic happiness we will not find it in matter but in the spirit. We need to free ourselves of the mind. True happiness comes to us when we come out of the dungeon of the mind. We do not deny that the mind can be the creator of many things, of inventions, of marvels and of prodigious things, but does that give us happiness? Which of us is happy? If one of you is happy, well, let him raise his hand, I would like to meet him.

If the mind has not given us happiness, we have to come out of the mind, find happiness somewhere else and obviously we will find it in the world of the spirit. But, what we need to know is how to evade the mind, how to free ourselves of the mind, that is the objective of our exercises and studies that I have delivered in the Gnostic books and in this Treatise of the Revolution of the Dialectic.

In us, exists, for example, 3% of consciousness and 97% of subconscious, that is true. So what we have of consciousness should direct itself to what we have of unconscious or subconscious to recriminate it and make it see that it has to become conscious. But there is a need for the conscious part to recriminate the subconscious part, so that the subconscious becomes conscious. This matter of the conscious part directing itself to the subconscious part is a very important exercise that can be practiced at dawn, so that in this manner, the unconscious parts become conscious, little by little.

PROBATIONISM

Probationism is the science that studies the mental essences which imprison the soul.

Probationism is the science of esoteric tests.

Probationism is that internal wisdom which permits us to study the prisons of the mind.

Probationism is the pure science which permits us to know in depth the errors of individual minds.

The human mind should liberate itself from fear and cravings. The human mind should liberate itself from the desires of accumulation, from attachments, hatreds, egotism, violence, etc.

The human mind should liberate itself from the reasoning processes that divide the mind in the battle of the antithesis.

A mind divided by the depressing process of options cannot serve as an instrument to the Inner-Sell

We have to learn to exchange the reasoning process for the beauty of comprehension.

The process of conceptual election divides the mind and gives birth to erred action and to useless effort.

Desire and cravings are obstacles for the mind. Those obstacles lead man to all types of errors, the result of which is Karma

Fear exercises over the mind the desire for security. The desire for security enslaves the will, converting it into a prisoner of definitive self-barriers, within which all human miseries hide.

Fear brings all types of inferiority complexes. Fear of death cause men to arm themselves, and assassinate one another. The man who carries a revolver at his waist is a coward, a fearful man. The brave man does not carry weapons because he does not fear anyone.

The fear of life, the fear of death, the fear of hunger, the fear of misery, the fear of cold and nakedness, engender all types of inferiority complexes. Fear leads men to violence, hatred, exploitation, etc.

The mind of men live from one prison to another, and each prison is a school, a religion, an erred concept, a prejudice, a desire, an opinion, etc.

The human mind should learn to flow seriously, in an integral manner, without the painful process of reasoning which divides it with the battle of the antithesis.

The mind should become like a child in order for it to be able to serve as an instrument to the Inner-Sell

We should always live in the present because life is only an eternal instant.

We should liberate ourselves from all types of preconceptions and desires. We should move only under the impulses of the Inner-Self. Covetousness, anger, lust, have their den in the mind. Covetousness, anger, lust, lead souls to the Avitchi.

Man is not the mind. The mind is merely one of the four bodies of sin. When man becomes identified with the mind he goes into the abyss.

The mind is merely a donkey upon which we should ride in order to enter the celestial Jerusalem on Palm Sunday.

When the mind besieges us with useless representations, let us talk to it in this manner:

“Mind, remove these representations, I do not accept them from you, you are my slave and I am your lord!”

When the mind besieges us with representations of hatred, fear, anger, cravings, covetousness, lust, etc., let us talk to it in this manner: *“Mind, remove these things from me, I do not accept them from you, I am your master, I am your lord and you should obey me because you are my slave until the end of time!”*

Now, we need men of *thelema*, men of will who do not let themselves be enslaved by the mind.

CHAPTER IV

THE INTELLECT

One should become conscious of what one studies by means of spontaneous meditation, otherwise, it destroys the intellect.

One needs to practice undivided, integral meditation, at the hour when one feels like doing so. Meditation should not be mechanical.

We need to attain the mathematical equilibrium between the Being and Knowledge: $20 + 20 = 40$; $40 - 20 = 20$.

The intellectual only sees things through his theories. There are two types of intellect, the commonly known sensual intellect and the intellect which is given by the Being and which is a *conscious intellect*.

There are degrees in the objective reason of the Being and they are measured according to the number of tridents on the horns of Lucifer.

When one opens the inner mind, one does not need to verbalize theories, hypotheses and preconceptions.

Subjective science is that of those who are enclosed in the sensual mind and of those who live in assumptions. (See chapter XII of "The Great Rebellion" by the same author.)

Pure Science is only within the reach of those who have the inner mind and of those who unfold among triangles, octagons and squares...

INTELLIGENCE

One should not confuse intelligence with the mind. In every mind there is a certain sum of intelligent values.

We do not need to look for the intelligent values outside of ourselves; the latter are within ourselves.

The intelligent values of every human being do not change and neither do they become exhausted. The reserve of intelligence is a constant.

When a positive value appears, it is, in fact, received happily by the intelligence.

We need a new revolutionary pedagogy whose only objective is to make us conscious of what we already know.

Identification, values and image. To identify oneself, to imagine oneself and to value oneself exactly is undelayable when we want to make an inventory of ourselves.

ENLIGHTENED INTELLECTION

Whoever manage to disintegrate the cadavers of the ego obtain enlightened intellection. Enlightened intellection is the intellect placed at the service of the spirit.

Jesus, the Christ, had enlightened intellection; he placed his intellect at the service of the spirit.

The great error of materialists consists, precisely, in believing that the great Reality needs physical phenomena, but their “reality,” after all, is a product of the materialistic intellect arid not of enlightened intellection.

Both the physical as well as the spiritual are energy and because of this, the spirit is as real as matter.

Matter is as sacred as spirit. As long as the materialistic intellect does not become enlightened intellection through the Revolution of the Dialectic, it will not be possible to comprehend that the material and the spiritual behave in a correlated and dialectical manner.

TIME

Time is life; whoever does not depend on time controls life.

The flow of existence presents itself in too short duration to allow it to transpire in trifles.

The brevity of life is sufficient reason to encourage us to make it greater with the Integral Revolution.

With Intelligence, we should take advantage of vital time to the maximum, in order for it to prolong its shortness; let us not make it smaller with the clumsy and mean actions of the Ego.

CHAPTER V

COMPREHENSION

In that world, that of comprehension, everything is abstract and apparently incoherent.

This incoherence is when the first steps are taken in the world of comprehension.

The mind and the psychological universe are in a great chaos and that is why there is no concatenation of ideas, sentiments, etc.

In the 49 levels of the subconscious, there is a great quantity of files with powerful information, but, unfortunately, they are in disorder and anarchy.

When one works in the world of comprehension, images and words emerge in the form of koans.

In the first works on the comprehension of defects, the assistance of sleepiness becomes necessary. In this comprehensive action one reaches confused levels, where images do not have coherence and where color does not yet possess clarity, in other words, they do not possess much sparkle.

One of the principal obstacles in the comprehension of a defect is not being able to focus on the psychological element being studied, because the mind tends towards distraction.

In the world of comprehension, when one tries to work on an 'I', everything becomes dark, one cannot see absolutely anything and the consciousness loses, at certain moments, its lucidity, rapidly falling into fascination.

The current of thoughts and sentiments is an obstacle to arrive at comprehending a defect. Upon wanting to comprehend an 'I', we fall into a dark void, into a type of amnesia in which we do not know what we are doing, who we are and where we are.

The force of Eros and the Creative Energy are the most perfect helpers for comprehension.

The Creative Energy, transmuted or sublimated during sexual magic —without the ejaculation of the entity of the semen—, opens the 49 levels of the subconscious, causing all the I which we have hidden, to come out of them. These psychic aggregates emerge in the form of drama, comedy, movie, and through symbols and parables.

It is written that the clue of comprehension is found in these three psychological keys: imagination, inspiration and intuition.

IMAGINATION

For the sage, to imagine is to see. The imagination is the translucence of the soul.

In order to achieve the imagination, one needs to learn to concentrate the mind on a single object. Whoever learns to concentrate the mind on a single object performs marvels and prodigies.

The Gnostic who wishes to reach Imaginative Knowledge should learn to concentrate and know how to meditate. The Gnostic should provoke sleepiness during the practice of meditation.

Meditation should be correct. The mind should be exact. One needs logical thought and exact concept so that the internal senses will develop absolutely perfectly.

The Gnostic needs much patience because any act of impatience leads him to failure.

On the path of the Revolution of the Dialectic, one needs patience, will and absolutely conscious faith.

One day, in one's sleep, a faraway picture, a scene, a face, a number, a symbol, etc. emerges during meditation; this is the sign that one is already progressing.

The Gnostic rises towards *Imaginative Knowledge* little by little. The Gnostic lifts the veil of Isis little by little.

Whoever awakens consciousness has reached Imaginative Knowledge and moves around in a world of symbolic images.

Those symbols that he saw when he dreamt, when he tried to comprehend the go during meditation, now he sees them without dreaming; before he saw them with asleep consciousness, now he moves around among them with the consciousness of the vigil state even when his body is profoundly asleep.

INSPIRATION

Upon reaching Imaginative Knowledge, the Gnostic sees the symbols but does not understand them..., he comprehends that all of nature and the ego are a living writing that he does not know. He then needs to rise to Inspired Knowledge in order to interpret the sacred symbols of nature and the abstract language of the ego.

Inspired Knowledge confers upon us the power of interpreting the symbols of nature and the confused language of the ego.

The interpretation of symbols is very delicate. Symbols should be analyzed coldly, without superstition, malice, distrust, pride, vanity, fanaticism, prejudices,

preconceptions, hatred, envy, covetousness, jealousy, etc., since all those factors are of the 'I'.

When the 'I' intervenes, translating and interpreting symbols, it then alters the meaning of the secret writing and of the orientation which the Being wants to give us symbolically about our inner psychological state.

The interpretation should be tremendously analytical, highly scientific and essentially mystical. One has to learn to and interpret in the absence of the loose cathexis, —the ego, the myself.

One has to learn to interpret the symbols of nature and those of the bound cathexis, the Being, in the absolute absence of the 'I'. However, one should multiply self-criticism, because when the I of the Gnostic believes he knows much, he then feels himself as being infallible and wise, and even supposes that he sees and interprets in the absence of the 'I'.

We have to know how to interpret basing ourselves on the Law of Philosophical

Analogies, on the Law of Correspondences and on the Numerical Kabbalah. We recommend the Mystical Kabbalah of Dion Fortune and my book titled "Tarot and Kabbalah", study them.

Whoever has hatreds, resentments, jealousies, envies, pride, etc. will not achieve the elevation of himself to Inspired Knowledge.

When we rise to Inspired Knowledge, we understand and comprehend that the accidental accumulation of objects does not exist. Really, all the psychological phenomena of nature and of all objects are found intimately linked organically among themselves, some internally depending upon others and conditioning themselves mutually among themselves. Really, no psychological phenomenon of nature can be comprehended integrally if we consider it in an isolated manner.

Everything is in incessant motion, everything changes, nothing is still. In every object, internal struggle exists. The object is positive and negative at the same time. The quantitative is transformed into qualitative.

Inspired Knowledge permits us to know the interrelationship between what has been, what is and what shall be.

Matter is nothing more but condensed energy. The infinite modifications of energy are absolutely unknown both to historical Materialism as well as to dialectical Materialism.

Energy is equal to mass multiplied by the square of the velocity of light. We, Gnostics, withdraw from the antithetical struggle which exists between Metaphysics and dialectical Materialism. Those are the two poles of Ignorance, the two antitheses of error.

We walk on another path, we are Gnostics, we consider life as a whole. The object is a point in space which serves as a vehicle to specific sums of values.

Inspired Knowledge permits us to study the intimate relationship existent between all forms, all psychological values and nature.

Dialectic Materialism does not know the values, it only studies the object. Metaphysics does not know the values and neither does it know the object.

We, Gnostics, withdraw from the two antitheses of ignorance and we study man and nature integrally, seeking integral Revolution.

The Gnostic who wants to reach Inspired Knowledge should concentrate profoundly on music. The Magic Flute of Mozart, which reminds us of an Egyptian initiation; the Nine Symphonies of Beethoven and many other great classical compositions, among them, Wagner's Parsifal, will elevate us to Inspired Knowledge.

Profoundly concentrated on the music, the Gnostic should become absorbed in it like the bee in the honey, the product of all his work.

When the Gnostic has reached Inspired Knowledge, he should then prepare himself for Intuitive Knowledge.

INTUITION

The world of intuitions is the world of mathematics. The Gnostic who wants to rise to the world of intuition should be a mathematician, or at least, have notions of arithmetic.

Mathematical formulae confer Intuitive Knowledge. The formulae of Kepler and of Newton can serve to exercise ourselves in the development of Intuitive Knowledge.

If the Gnostic practices with tenacity and supreme patience, his own internal Being, bound cathexis, will teach him and instruct him in the Great Work; then, he will study at the feet of the Master, he will elevate himself to Intuitive Knowledge.

Imagination, Inspiration and Intuition, are the three obligatory steps of the Revolution of the Dialectic. Whoever has followed the three steps of Direct Knowledge has achieved Supraconsciousness.

In the world of intuition, we only find omniscience. The world of intuition is the world of the Being, it is the world of the Inner-Self.

In that world, the 'I', the ego, the loose cathexis cannot enter. The world of intuition is the world of the Universal Spirit of Life.

HUMAN PROBLEMS

The astute and repugnant luciferian intellect creates problems but it is not capable of resolving them.

There are many theories which resolve nothing and complicate everything. The vital problems of existence continue as usual and the world is very close to the Third World War.

The intellectual animal, falsely called man, feels proud of his subjective and miserable reasoning which resolves nothing and complicates everything.

In practice, the tremendous battle of the mind has demonstrated to be the least indicated one to resolve problems.

What does abound a great deal in this era of world crisis are the “know-it-ails” who want to resolve everything and resolve nothing.

The “know-it-ails” harm the fruits of the soil with their absurd hybrids, they infect children with their vaccines of tuberculosis, poliomyelitis, typhoid, etc. The “know-it-ails” know everything and know nothing. They cause harm with everything that they have created and they boast of being knowledgeable. *The mind creates problems which it is not capable of resolving, that is a game of bad taste.*

Today, like yesterday, the poor human biped is nothing more than a mechanical toy moved by forces it ignores.

Any cosmic event, any sidereal catastrophe, produces waves of a certain type that upon being picked up by the unhappy animal called man, become world wars. Millions of human machines who unconsciously launch themselves to the stupid task of destroying so many other millions of human machines.

The comic and the tragic always go together, and the comical thing of this case, are the flags and the mottoes and all kinds of phrases which were invented by all of those unconscious machines. They say that they are going to war to defend democracy, freedom, the country, etc.

The great thinkers, the prostitutes of the intelligence, known in the world as journalists, ignore that these wars are the result of certain cosmic waves in action and that the armies in the battlefield move like automatic puppets under the dynamic impulse of those unknown forces.

No fundamental problem has been resolved by the minds of these poor intellectual animals. The intellect is the faculty which allows us to comprehend that everything is incomprehensible.

The great intellectuals have totally failed as is being demonstrated to satiety by the catastrophic state which we are in... Mr. Intellectuals, there you have your world, the chaotic and miserable world that you have created with your theories! The facts are speaking: You proud intellectuals have failed!

The battle of the mind is go in its inner nature. We need a new faculty which is not egocentric.

We need the battle to pass and for the mind to remain still and serene; this is only possible by comprehending in depth the entire mechanism of the subjective and miserable mind.

In the serenity of the mind, a new faculty is born in us, the name of said faculty is intuition. Only intuition can resolve problems.

It is obvious that if we want to develop this new faculty, we first need to comprehend in depth that complicated associative mechanism of the subjective mind. The basic center of the reasoning mechanics is the psychological 'I'. Said center is egotistical and because of that it can never resolve problems.

Intuition has nothing to do with that basic center of reasoning, intuition is Christ centric.

Every problem has been created by the mind and exists as long as the mind sustains it. Every problem is a mental form which the mind sustains. Every mental form has a triple process: emergence, subsistence and dissipation.

Every problem emerges, subsists and then dissipates. The problem emerges because the mind creates it; it subsists as long as the mind does not forget it and it dissipates or dissolves when the mind forgets it.

When the mind ceases, beatitude and later illumination is born in us. Before arriving at illumination we should first pass through beatitude. The phases of transformation are three: Non-thinking, beatitude and illumination. Intuition is illumination. Every enlightened person resolves the most difficult problems.

Really, problems cease to exist when we forget them. We should not try to resolve problems, we should dissolve them. They dissolve when they are forgotten. The problem is an ultra-sensible mental form with two poles, one positive and the other negative.

Do not have fear, forget the problem, and in this manner, the problem will be dissolved.

Do you know how to play chess? A game of chess would not be a bad idea to forget the problem, or drink a cup of coffee or a good cup of tea and then go to the swimming pool and swim, or climb a mountain and laugh a little; it feels good to laugh and this causes you to forget the problem. At any moment, a hunch comes and the problem is resolved;

perhaps the solution is not to your liking but the truth is that the problem is resolved, or better said, dissolved.

A sage said: "Take care of the thing before it comes into existence, therein lies the solution. For let us not forget that the problem has been born and has its existence in the mind. It is raining and you have left your umbrella at home, that is not a problem in itself, neither is the fact that you have debts, that you have lost your job and it is urgent for you to pay, a problem. These facts are relatively true in a relative world, but problems are something that you, therefore, should kill before they are born or solve later bearing in mind that the more time we allow to elapse, the greater the giant that we will have to overcome will be."

Fear is our worst enemy. The demon of fear does not like us to resolve problems. Are you afraid that you will be thrown out on the street because of not having money to pay the house rent? And if they throw you out? So what? Do you by any chance know what new doors shall open for you? Intuition knows it and that is why the intuitive is not afraid. Intuition dissolves problems.

Are you afraid of losing your job? And if you lose it, so what? Do you by any chance know what new job there will be for you? Intuition knows it and that is why the intuitive is not afraid.

When the battle of the mind ends, intuition is born and fear ends. Intuition dissolves problems no matter how difficult they are.

CHAPTER VI

A BET WITH THE DEVIL

Napoleon would have succumbed against the Devil. One thing is to be in the battlefield against other males and another is the fight against oneself

Satan is a golden enemy, and he is very useful The Devil is a ladder to descend and it is also a ladder to ascend.

The Twelve Labors of Hercules are with the Devil. The pact with the Devil is the bet itself and the triumph is the capacity of fabricating gold.

The electric force is the cross in movement or the swastika; it is continuous movement. The transcendent electricity which turns like a vortex has served me to form the Gnostic Movement.

The cross in the profane and the profaners is not a swastika because once the chemical copulation ends, the movement ends. On the other hand, in the Gnostic cross, the movement does not end because the electricity continues transmuting itself.

The norm in the sexual work should be a minimum of one hour.

In India, the degree of culture is measured according to the time that the chemical copulation is carried out; the one who lasts three hours is respected and is a "lord".

The swastika in movement generates transcendent sexual electricity.

Hitler knew about these things and that is why he took the swastika as the symbol of his Party. The "Man of green gloves" belonged to the Clan of Dag Dupas. Hitler let himself be dazzled by this man and he was taught to crystallize everything

When Von Litz capitulated, the monks in Lhasa of the Dag Dupas launched themselves to the streets celebrating the capitulation of Berlin.

The Second World War was a duel between the teachings of Gurdjieff and that of the Dag Dupas. This duel was imported from Tibet and it was a true struggle between the white and black magicians of Tibet.

SEXUAL SUPER - DYNAMICS

It would be useless to possess all the erudition of this world if one were not to die in oneself.

The destruction of the psychic aggregates is only possible in the forge of the Cyclops, in full chemical coitus.

Man and woman, sexually united, are surrounded by terrible cosmic forces. Man and woman, sexually united, are enveloped by the powerful forces which brought the Universe into existence.

Man is the positive force, the woman is the negative force. The neutral force reconciles both.

If the three forces are directed against a psychic aggregate, the latter is reduced to cosmic dust.

Man, in full chemical coitus, should help his wife by taking her psychic aggregates as if they were his own. The woman should also take the psychological aggregates of the man as if they were hers.

In this manner, the positive, negative and neutral forces, properly united, will be directed against any aggregate. This is the key of sexual super-dynamics to disintegrate the psychic aggregates.

Man and woman, sexually united, should pray asking Devi Kundalini to disintegrate such and such a psychic aggregate, which has been previously comprehended in depth.

If the man wants to disintegrate a psychic aggregate, whether it be of hatred, lust, jealousy, etc., he will clamor to the Divine Mother Kundalini imploring her to disintegrate such an aggregate, and his wife will help him with the same supplication, as if the aggregate were hers. The man will also proceed in this manner with the psychic aggregates of the woman, taking them as his own.

The totality of the forces of the man and the woman, during the metaphysical copulation, should be directed, whether towards the psychic aggregates of the man, or towards those of the woman. In this manner we will put an end to the ego.

This is the key of sexual super-dynamics: the connection of the lingam-yoni, without the ejaculation of the entity of the semen, directing the three forces against each psychic aggregate.

Let us not forget that during the chemical coitus, the man and woman united, are truly an omnipotent and terrible divine androgyny.

THE MERCURY

The one who possesses the Mercury of the sages will attain the final Liberation. It would not be possible to achieve the Philosopher's Stone if one does not first of all get to know oneself.

The preparation of the Mercury is usually difficult. The Mercury results from the transformation of the *exohehari* or rough Mercury.

The rough Mercury represents the Sacred Sperm. Many are the minerals which become Mercury, but not all minerals can become the latter.

The preparation of the Mercury is similar to the assimilation of food.

The Dry Mercury, the Counter-transference, the Ego, should be eliminated if we truly want a clean and pure Mercury for the Great Work.

Twenty is the mathematical differential mean of two quantities. If the Dry Mercury is not eliminated, the “differential mean” cannot exist.

We have to psychologically go through the phases of earth, water, air and fire.

Through the elimination and psychological comprehension of the Dry Mercury, one attains the refinement of the Sacrament of Rome.

The interior Igneous Rose, impregnated with Sulfur —fire—, ascends gloriously through the spinal canal giving us comprehension or light in order to comprehend the mechanisms of the ego.

The Mercury transforms one into a knight of Life and Death.

The Universal Mercury exists. The Cosmocrators had to work in the Forge of the Cyclops —sex— at the beginning of the Mahamanvantara; this is not comprehended by the followers of Hegel’s Dialectic of Nature.

In the Chaos, the mineral in the rough state, the Army of the Word, the couples, work to disintegrate the Dry Mercury.

Lu the ancient Moon Earth, much Dry Mercury had to be eliminated.

In the Revolution of the Dialectic, in Integral Revolution, one has to do on a small scale what the Logos did on a large scale.

The human beings who do the Great Work are inwardly very different from a humanoid, although radical differences are not seen externally due to the former having eliminated the Dry Mercury from themselves.

The pure and clean excess of the mercury forms a superior octave in the different existential bodies. For such an effect, one has to work in the Laboratory of the Third Logos.

*In order to objectively understand the Revolution of the Dialectic, one needs the **Donum Dei**, in other words, the Gift of God.*

There exists no tomorrow for the personality of the disembodied. The personality is a form of the Dry Mercury in which we waste much energy, the energy that we should utilize to fortify and carry out in us the transference of consciousness.

A strong individuality totally replaces the personality which is a grotesque form of the Dry Mercury.

The energy which we spend in the personality should be utilized to eliminate everything that does not belong to the Being; such is the case of the negative customs which are also forms of Dry Mercury.

By disintegrating the Dry Mercury, through sexual super-dynamics and self-respect, we will become accustomed, therefore, to live in an impersonal manner.

CHAPTER VII

FUNDAMENTAL EDUCATION

I will never become tired of emphasizing that the academic and educational systems of these degenerated times are only useful to adulterate the authentic values of the Being.

Facts have come to demonstrate that I am right. Each school year, approximately 500 West-German children will commit suicide, according to the statistics of previous years.

It is estimated that 14,000 adolescents will try to take their lives and a high number of them—one out of every three students under 16 years of age— will have severe symptoms of tension caused by what the Germans denominate as *schulangst*, which means acute scholar anxiety.

The pressures and tensions of school, which some children find that they cannot combat, are responsible for one of the most serious situations which the youth face.

Schulangst seems to be one more social phenomenon; the result of a highly competitive school system, not only in Germany but also in all the countries of the world, mixed with high unemployment and a hierarchic society which worships foolish academic diplomas as a ticket to obtain highly remunerated jobs and a status symbol.

The number of school age children who go through this type of anxiety feel that the systems of tension are unbearable.

According to a study carried out by Karl Stritt Matter, a professor of Educational Science, one out of every three boys under 16 years of age suffer chronic stomach problems, wet their beds while sleeping or suffer severe headaches. One out of every five students are under psychiatric treatment and it has been found that even children nine years old suffer ulcers due to school tension.

The interesting thing of the case are the statistics on school suicide, especially discouraging due to the age of the victims: of the 517 students under 18 years of age who committed suicide in Germany in 1976, 103 were between 10 and 15 years of age.

The level of suicide among young people under 18 years of age is approximately 3.3 in every 100,000 in West Germany, 50% higher than in the United States, where suicide among adolescents is also an alarming problem.

As long as one does not work with a Fundamental Education based on the solid principles of: free initiative, non-imitation, creative liberty, conscious attention, value, love, how to think, knowing how to listen, wisdom, generosity, comprehension, integration, simplicity, peace, veracity, intelligence, vocation, etc., explained in my book *Fundamental Education*, not only children and adolescents, but adults as well, will continue in acute anxiety and in the monstrous increase of the suicide rate.

THE PRESS

All newspapers are filled with ideas which in reality falsify the mind. In this path of psychological liberation, it is not convenient to falsify the mind.

It seems to me that in order for there to be true mental health, one needs conscious faith. The press fills the mind with skepticism and the latter alters the equilibrium of the mind, because it makes it ill.

Journalists are one hundred percent skeptical by nature.

Mental health is not possible as long as conscious faith does not exist.

The skepticism of journalists is contagious and destroys the mind.

Children, instead of reading foolishness, should be taken to the countryside and fairy tales of olden times narrated to them; in this manner, their mind will remain open and free of prejudices of these decadent and degenerated times.

In these decrepit and mechanical times it is necessary to recover the capacity of amazement. Unfortunately, modern people have lost this capacity.

TELEVISION

What is important in life is to not fill the mind with foreign ideas that are seen on television, since with time they become effigies.

The images that are seen on television are reproduced in the mind, transforming themselves into representations that take up psychological reality.

It is necessary to have the mind clean so that the Being can officiate in our psychological universe, free of the shackles of the ego.

Those who search for the Integral Revolution can see useful movies that are related to nature so that they can obtain objective benefits for the superlative consciousness of the Being.

ULTRAMODERN MUSIC

Modern music does not have harmony nor authentic melody and it lacks precise rhythm as well.

I consider modern music to be inharmonious, with a type of strident sounds which is harmful for all the five cylinders of the human machine.

Music of an “ultramodern” type harms the nervous system and alters all the organs of the human physiology. Modern music does not keep concordance with the melodies of the infinite.

If the ego is destroyed, one will vibrate with the cosmic music and with that of the world of the spheres.

Romantic music is related with the things of time and is illusory!

Classical music leads us to the communion with the ineffable which is not of time and is the eternal!

SOLIOONENSIUS

The great Russian scientist Georges Lakhovsky, after having profoundly studied the sunspots, arrived at the discovery that an intimate relationship exists between them and wars.

In this era of remote-controlled rockets, profound studies have been made on cosmic rays and their influences on the living cell and organisms in general.

The complex mechanism of remote-controlled rockets can be controlled by means of radioactive waves. Neither the radioactivity of the planets in space, nor their electromagnetic influence upon living organisms can be denied any longer.

A cosmic law called *Solioonensius* exists, which has manifested itself on our planet Earth forty times after the submersion of Atlantis. Such a cosmic law results from the electromagnetic tension of the worlds.

Solar System of Ors has a neighboring System called *Baleoto*. There also exists in the cosmos the famous comet *Solni* which sometimes draws dangerously close to the resplendent *Baleoto*.

Such a resplendent sun has many times seen itself forced to develop a strong magnetic tension in order to be able to firmly maintain its customary cosmic path. This tension, as is natural and logical, provokes identical tension in all the neighboring suns, among which is our sun called Ors.

When our sun Ors puts itself in electromagnetic tension so that the cosmic path it follows is not modified, it originates identical tension on all the planets of the Solar System of Ors, including our planet Earth. This is the cosmic *Solioonensius*, the great law which acts on our Earth at very long intervals.

Normally, this great law produces intense religiosity and profound yearning for inner Self-Realization, but when humanity is not psychologically prepared for the action of this law, the result is customarily catastrophic.

In the year 1917, the aforementioned cosmic law manifested itself intensely, but since the Russian proletariat was full of profound resentments and bitterness, *Solioonensius* was combined in an abnormal and negative manner with the psyche of each individual. The result of that negative combination was the Bolshevik revolution.

It had already been a while that Russia had been preparing itself psychologically for this bloody revolution. The Bolshevik revolution was certainly the result of an extremely bad combination of *Solioonensius* with the psychological idiosyncrasy of each individual. One of the characteristics of this law in action is the yearning for freedom.

However, there were in Russia, during that time of the Bolshevik Revolution, a few persons who were able to intelligently take advantage of *Solioonensius* to develop Objective Reason, individual Self-consciousness and the Revolution of the Dialectic which will also emerge during these times.

Many years have passed and we do not yet know when *Solioonensius* will return. What we do know is that we should prepare ourselves psychologically to receive it in an intelligent manner and achieve, with the help of the same, the Integral Revolution that I propose in an objective manner in this Treatise.

It is but logical to think that if *Solioonensius* finds us without psychological preparation, the result has to be a catastrophe.

It is good to record in our memory, and, to never forget, that the Bolshevik Revolution and the War of Seven Days were really a social catastrophe.

We should aspire to carry out on the Earth the Revolution of the Dialectic, and that is why it is necessary to prepare ourselves psychologically, as best as possible. It would be lamentable for the next *Solioonensius* to find us without any type of psychological preparation.

In the past, each time that *Solioonensius* manifested itself, it was catastrophic when humanity was not prepared. Let us remember Ancient Egypt, between one dynasty and another there were terrible events. Twice did *Solioonensius* manifest itself in a catastrophic manner in the sunny land of Kem.

In the first one, the people, in a bloody revolution, elected rulers through blood and death. The candidates who had in his "sacred vase" the greatest number of eyes belonging to the legitimately constituted ruling class, would be elected as a new ruler. It is clear that the scenes of such a revolt were horrible.

In the second manifestation of this cosmic law, the Egyptian people, infuriated, rose against their rulers and killed them by piercing them from side to side with a sacred metallic cable. On that occasion, neither sex nor age was respected and that cable seemed more like a macabre necklace which was later dragged by beasts and thrown into the Nile.

Solioonensius produces yearnings for liberation, revolution of consciousness, but when the human being is not prepared, it only occurs to him to kill the rulers, to assassinate others, dethrone kings, cause wars, etc.

We should prepare ourselves psychologically for *Solioonensius*. We need to become self-conscious and carry out upon the face of the Earth the Revolution of the Dialectic.

RELIGIOUS PRINCIPLES

All religions are precious stones strung on the golden thread of the Divinity.

Religions conserve the eternal values; false religions do not exist.

All religions are necessary, all religions fulfill their mission in life.

It is absurd to say that the neighbor's religion is useless and that only ours is authentic. If the neighbor's religion is not good, then neither is mine good because the values are always the same.

It is stupid to say that the religion of the indigenous tribes of America is idolatry; therefore, they also have the right to say that our religion is idolatry. And if we laugh at them, they can also laugh at us. And if we say that they adore or adored idols, then they can also say that we adore idols.

We cannot discredit the religion of others without discrediting ours also, because the principles are always the same. All religions have the same principles.

Under the sun, every religion is born, grows, develops, multiplies into many sects and dies. This is how it has always been and will always be.

Religious principles never die. The religious forms can die, but the religious principles, in other words, the eternal values, never die. They continue; they are robed with new forms.

Religion is inherent to life in the same manner that humidity is to water.

There are profoundly religious men who do not belong to any religious form.

People without religion are conservative and reactionary by nature. Only the religious man achieves the Revolution of the Dialectic.

There is no reason that justifies religious wars like those of Ireland. It is absurd to classify others as unfaithful, heretics or pagans, because of the simple fact of their not belonging to our religion.

The sorcerer, who in the heart of the African jungles, exercises his priesthood before the tribe of cannibals, and the aristocratic Christian archbishop who officiates in the

metropolitan Cathedral of London, Paris or Rome, rest on the same principles; only the religious forms vary.

Jesus, the Divine Rabbi of Galilee, taught all human beings the path of the Truth and the Revolution of the Dialectic.

The Truth was made flesh in Jesus and will become flesh in every man who achieves Integral Revolution.

If we study religions, if we carry out a comparative study of religions, we will find in all of them the worship of the Christ; the only thing that varies are the names which are given to the Christ.

The Divine Rabbi of Galilee has the same attributes of Zeus, Apollo, Krishna, Quetzalcoatl, Lao-Tse, Fu-Ji —the Chinese Christ—, Buddha, etc.

One is amazed when one carries out a comparative study of religions. All these sacred religious personages that personify the Christ are born on the 24th of December at 12 o'clock at night.

All of these sacred personages are eons of immaculate conceptions. All of them are born by the deed and grace of the Holy Spirit; all of them are born from Virgins who are immaculate before childbirth, in childbirth and after childbirth.

The poor and unknown Hebrew woman Mary, mother of the adorable Savior Jesus, the Christ, received the same attributes and cosmic powers of the Goddess Isis, Juno, Demeter, Ceres, Vesta, Maia, Adonis, Ino, Cybele, Tonantzin, etc.

All of these feminine deities always represent the Divine Mother, the Eternal Cosmic Feminine.

The Christ is always the son of the Divine Mother and worship is rendered to her by all the holy religions.

Mary is fecundated by the Holy Spirit. Tradition narrates that the Third Logos, in the form of a dove, fecundated the immaculate womb of Mary.

The dove is always a phallic symbol. Let us remember Peristhera, nymph of the court of Venus, transformed into a dove by love.

Among the Chinese, the Christ is Fu-Ji, the Chinese Christ who is miraculously born by the deed and grace of the Holy Spirit.

While a virgin named Hoa-Se walked on the river bank, she placed her foot on the footstep of the Great Man; immediately she was affected emotionally seeing herself surrounded by a marvellous splendor and her womb conceived. Twelve years having

transpired, on the fourth day of the tenth Moon, at midnight, Fu-Ji was born, thus named in the memory of the river on whose river bank he was conceived.

In Ancient Mexico, Christ is Quetzalcoatl, who was the Messiah and transformer of the Toltecs.

One day, while *Chimalman* was alone with her two sisters, a messenger from heaven appeared to her. The sisters, upon seeing him, die of fright. She, upon hearing from the angel's mouth that she would conceive a boy, instantly conceived, Quetzalcoatl, the Mexican Christ, without the work of a male.

Among the Japanese, the Christ is Amida, who intercedes before the Supreme Goddess Ten-Sic-Dai-Tain praying for all sinners.

Amida, the Japanese Christ of the Shinto Religion, is the one who has the powers to open the doors of Gokurat, Paradise.

The German Eddas mention the }thristos, the God of their Theogony, similar to Jesus, born on the 24th of December at midnight, the same as Odin, Wotan and Belenos.

When one studies the Gospel of Krishna, the Hindu Christ, one is astonished upon discovering the same Gospel of Jesus. However, Krishna was born many centuries before Jesus.

Devaki, the Hindu virgin, conceived Krishna by the deed and grace of the Holy Spirit. The child-God Krishna was transported to the stable of Nanden and the gods and angels came to adore him. The life, passion and death of Krishna is similar to that of Jesus.

It is worthwhile to study all religions. The comparative study of religions leads one to comprehend that all religions conserve the eternal values, that no religion is false, that all are true.

All religions talk about the soul, about heaven, hell, etc. The principles are always the same.

Among the Romans, hell was the Avernus; among the Greeks, it was the Tartarus and among the Hindus, the Avitchi, etc.

Heaven, among the Romans and Greeks, was Olympus. Each religion has its heaven.. When the religion of the Eomnn ended, when it degenerated, the priests became soothsayers, jugglers, etc., but the eternal principles did not die; they were robed with the new religious form of Christianity.

The pagan priests, denominated Augur, Druid, Flamen, Hierophant, Dionysius and Sacrificer, were rebaptized in Christianity with the sacred titles of the Clergy Pastors, Prelates, Pope, Anointed, Abbot, Theologian, etc.

The Sibyls, Vestals, Druidesses, Popesses, Deaconesses, Menades, Pythonesses, etc. were in Christianity denominated as Novices, Abbesses, Canonesses, Superior Prelates, Reverends, Sisters, Nuns.

The gods, semi-gods, Titans, Goddesses, Sylphids, Cyclops, Messengers of the gods of ancient religions were rebaptized with the names of Migels, Archangels, Seraphim, Powers, Virtues, Thrones, etc.

If the gods were adored in antiquity, they are also adored now, except with different names.

Religious forms change according to the historical times and the races. Each race needs its special religious form.

People need religion. A people without religion are in fact a totally barbarian, cruel, and pitiless people.

THE FOURTH UNIT OF REASON

The fanatic communists mortally hate anything that has the flavor of Divinity.

Fanatic materialists believe that with their three-dimensional reasoning they can resolve all the problems of the cosmos, and the worst of the matter is that they do not even know themselves.

The god-matter of the materialistic gentlemen does not withstand an in-depth analysis.

Until now, the fanatics of Marxist Dialectic have not been able to really demonstrate the existence of matter.

During the entire past century and part of the twentieth century, the fanatic materialists have wasted their time arguing the already tiresome subject of “matter and energy”.

Much has been said about energy and matter, nonetheless, the latter continue, in spite of all speculations, really being the unknown X-Y. So what?

The funny thing of the matter is that the reactionary followers of the famous “dialectic materialism” have always tried to define one for the other; it is certainly ridiculous to define the unknown with the unknown.

The poor children kidnapped from Tibet are taught in Peking phrases such as this:

“Matter is that in which the changes called movements are carried out. And movements are those changes which are carried out in matter. This is the identity of the unknown, X=Y, Y=X”. The conclusion, it is a vicious circle, ignorance, an absurdity.

Who has at some time had in the palm of his hand a piece of matter without any form whatsoever? Who has know matter free of every form? Who has at some time known energy free of the concept of movement? Matter in itself, energy in itself, who has known it?

No one has seen “matter”, no one has seen “energy”. The human being only perceives phenomena, things, forms, images, etc., but never has he seen the substance of things.

The materialistic gentlemen totally ignore everything that a given substance is, and dogmatically call it “matter”, when in reality they have only seen wood, copper, gold, rock, etc.

Really, the so-called “matter” is a concept that is as abstract as beauty, generosity, courage. No fanatic of dialectic materialism has ever seen the substance of things in itself, as the thing is in itself. We do not deny that they utilize what they dogmatically call “matter”. The donkey also utilizes the grass for its nourishment without knowing it, but, this is not Science, this is not Wisdom, this is nothing. Do the fanatics of dialectic materialism want to convert all human beings into donkeys? According to what we are seeing, that is so. What else can be expected from those who do not want to know things in themselves?

ART

As the human being precipitated himself down the path of involution and degeneration, as he became more and more materialistic, his senses also deteriorated and degenerated.

A school of Babylon that was dedicated to the study of everything related to the olfactory sense comes to our memory. They had a motto that said: *“Seek the truth in the shades of aromas obtained between the moment of the action of frozen cold and the moment of the action in warm decomposition.”*

That school was persecuted and destroyed by a very terrible chief. That chief had very dishonest business matters and he was soon indirectly accused by those affiliated to that school.

The sense of smell, extraordinarily developed, permitted the students of said school to discover many things which were not convenient to government chiefs.

There was another very important school in Babylon, the School of Painters. This school had as its motto: *“Discover and elucidate the truth, only by the tonalities which exist between white and black”*.

During that time, those affiliated to such a school could normally utilize, without difficulty, nearly one thousand five hundred shades of the gray color.

From the Babylonian Period until these sad days in which we live, the human senses have been frighteningly degenerating due to the materialism which Marx justifies in his manner with the cheap sophistry of his dialectic.

The 'I' continues after death and is perpetuated in our descendants. The 'I' is complicated with materialistic experiences and becomes robust at the expense of human faculties.

As the 'I' has become invigorated throughout the centuries, human faculties have been degenerating more and more each time.

The Sacred dances were authentic informative books that deliberately transmitted certain transcendental cosmic teachings.

The dancing Dervishes do not ignore the mutually equilibrated Seven Temptations of living organisms.

The ancient dancers knew the seven independent parts of the body and knew very well what the seven different lines of movement are, The sacred dancers knew very well that each of the seven lines of movement possesses seven points of dynamic concentration.

The dancers of Babylon, Greece and Egypt did not ignore that all of this crystallized in the whirling atom and on the gigantic planet that dances around its center of cosmic gravitation.

If we could invent a machine that imitated with exactness all the movements of the seven planets of our solar system around the sun, we would discover with amazement, the secret of the dancing Dervishes. Really, the dancing Dervishes imitate to perfection all the movements of the planets around the sun.

The Sacred dances of the times of Egypt, Babylon, Greece, etc., go still further; they transmitted tremendous cosmic, anthropogenetic, psychobiological, mathematical truths, etc.

When the first symptoms of atheism, skepticism and materialism began to appear in Babylon, the degeneration of the five senses accelerated in a frightening manner.

It is perfectly demonstrated that we are what we think, that if we think as materialists, we degenerate and fossilize ourselves.

Marx committed an unpardonable crime; he took away the spiritual values of humanity.

Marxism has unleashed religious persecution. Marxism has precipitated humanity to total degeneration.

Materialistic Marxist ideas have in everywhere, in schools and in the home, in the temple and in the office, etc.

The artists of each new generation have become true apologists of the materialistic dialectic. Every breath of spirituality has disappeared in ultramodern art.

Modern artists no longer know anything of the Law of Seven; they no longer know anything of the Cosmic Dramas; they no longer know anything about the Sacred Dances of the ancient mysteries.

The tenebrous ones have stolen the theater and the stage, they have miserably profaned it, they have totally prostituted it.

The Sabbath, the day of the theater, the day of the mysteries, was very popular in the ancient temples. Marvellous Cosmic Dramas were then presented.

Drama served to transmit valuable teachings to the initiates. By means of Drama, different forms of experience of the Being and manifestations of the Being were transmitted to the initiates.

Among the dramas, the most ancient one is that of the Cosmic Christ. The initiates knew very well that each of us should become the Christ of said Drama if we really aspire to the Kingdom of the Superman.

The Cosmic Dramas are based on the Law of Seven. Certain intelligent deviations of such law were always utilized to transmit to the neophyte transcendental teachings.

It is well known in music that certain notes can produce happiness in the thinking center; others can produce sadness in the sensitive center, and lastly, others can produce religiosity in the motor center.

Really, the old Hierophants never ignored that integral knowledge can only be acquired with the three cerebrums; a single cerebrum cannot give complete information.

The Sacred Dance and Cosmic Drama, wisely combined with music, served to transmit to neophytes tremendous archaic teachings of a cosmogenetic, psychobiological, psychochemical, metaphysical type, etc.

It is befitting to mention sculpture here; the latter was grandiose in bygone times. The allegorical beings, chiseled on hard rock, reveal that the old Masters never ignored the Law of Seven.

Let us remember the Sphinx of Giza, in Egypt. It talks to us about the four elements of nature and of the four basic conditions of the Superman.

After the Second World War, existentialist Philosophy and existentialist Art were born. When we have seen existentialist actors on stage, we have arrived at the conclusion that they are true maniacal and perverse sick persons.

If Marxism continues to be disseminated, the human being will end up totally losing his five senses which are in the process of degeneration.

It is already proven by observation and experience that the absence of spiritual values produces degeneration.

The painting of today, music, sculpture, drama, etc., are nothing but the product of degeneration.

The initiates of other times, the sacred female dancers, the true artists of the great times no longer appear on the stage. Now, only sick automatons, degenerated singers, rebels without a cause, etc. appear on the stage.

Ultramodern theaters are the antithesis of the sacred theaters of the great mysteries of Egypt, Greece, India, etc.

The art of these times is tenebrous, it is the antithesis of Light and modern artists are tenebrous.

Surrealistic and Marxist painting, ultramodern sculpture, Afro-cuban music and the modern female dancers, are the result of human degeneration.

The young men and women of the new generations receive by means of the three cerebrums data which is sufficient to convert them into swindlers, thieves, assassins, bandits, homosexuals, prostitutes, etc.

No one does anything to put and end to this bad art and everything marches towards a final catastrophe due to the lack of a Revolution of the Dialectic.

MATERIALISTIC SCIENCE

On a certain occasion, a materialistic atheist, an enemy of the living Eternal God, and a religious man, argued. They argued about the subject of: Which was first, the egg or the chicken? One answered: It was the egg; of course, it was the egg. And who laid the egg? Well, the chicken. So the other one said that it was the chicken. And where did the chicken come from? Well, from the egg. This is a story that never ends.

Finally, a little impatient, the religious man said: "Could you make an egg the way God did it?" The materialist answered: "Yes, I can!" "Do it!", exclaimed the religious man; and the materialist made an egg which was identical to that of a chicken: with its yoke, albumen and shell. Seeing this, the religious man said: "Since you made a marvellous egg, it will produce a chicken. Let us place the egg in an incubator in order for it to be born". "Agreed!", said the materialist and they placed the egg in the incubator, but the chicken never came out...

The sage Mr. Alfonso Herrera, author of *Plasmogeny*, managed to create a cell, but a dead cell which never had life.

Grafts are made, a branch from another plant is implanted into another, supposedly to improve the fruits. The know-it-ails thus want to correct Nature. What they do is an absurdity. Grafts do not carry the same natural living force of the *Megalocosm*. Ingested adulterated fruits come to harm the human body from the energetic point of view.

However, scientists feel satisfied with their experiments. They do not understand that each tree captures energy, transforms and retransmits it to the fruits. Upon altering the tree, the energies of the *Megalocosm* are altered and already that fruit is not the same; it is the product of an adultery and it harms organisms.

However, materialistic scientists believe that they know, when really and truly they do not know. They do not only ignore, but what is worse, they ignore that they ignore.

Artificial inseminations are made, the famous spermatozoon, the vivifying cells of an organism are extracted, and already because of that, scientists think that they are creating life. They do not realize that they are only utilizing what nature has already made.

Let us put on the laboratory table the chemical elements which are needed to fabricate a spermatozoon and an ovum. Let us tell the scientists to make the ovum and the spermatozoon. Would they do it? I say that they would. But, would they have life? Could perhaps a living child come out of it? Never, ever, because they do not know how to create life. Therefore, with what proofs do they deny the superior or creative intelligences? If they are not even capable of creating the seed of a tree, a seed that can germinate?

What is the basis that materialists have to deny the creative intelligences? Why do they pronounce themselves against the Eternal?

Has any materialistic scientist been able to create life? When?

To play with what Nature has already made is something easy, but to create life is different. No scientist can do it...

Are they creating life when they divide an amoeba into two, separate its parts on a laboratory table, unite it with another piece of micro-organism and they say: Eureka! Eureka! Eureka! But they are not capable of creating an amoeba. Where is the science of these materialistic gentlemen? When have they demonstrated that they can replace the Divinity? The reality of facts is that they not only ignore, but what is worse, they ignore that they ignore. Facts are what count and until now they have not demonstrated it.

They say that man comes from the monkey. They come out with the theory of the cynocephalus without a tail, the monkey without a tail and the arboreal men, children of the Noeptizoids, etc. But, which would then be the missing link? On what day have they

found a monkey that is capable of speaking, gifted with speech? It has not appeared until now. These materialistic gentlemen are ridiculous; they are presenting us with suppositions and not facts.

Let us measure the volume of the cerebrum of the best of the monkeys and let us compare it with the cerebrum of a backward man that may be found, for example, in the tribes of Australia. It is obvious that that monkey would not reach the speaking capacity.

Are materialists, therefore not refuting the theories of Darwin himself and his followers? Does man come from the monkey? On what basis do they sustain it? How do they demonstrate it? Until when are we going to wait for the supposed missing link? We want to see that species of monkey speaking like people. It has not appeared, therefore, it is a supposition of a nonsense that has no reality.

Why do they speak of things that they do not know? Why so many cheap utopias?

Simply because they have their consciousness asleep, because they have never become interested in carrying out a psychological revolution within themselves and because they lack the practice of sexual super-dynamics. The crude reality of facts is that they are hypnotized.

Whoever does not practice the teachings of the Revolution of the Dialectic will fall into the same errors of the materialistic scientists.

Materialistic scientists continuously come out with many theories. By way of example we will mention that theory of the Selection of the Species: an insignificant mollusk develops and from it come out other living species through the process of selection until arriving at man. Can they demonstrate this theory? Obviously not!

We do not deny that in each species certain selective processes do exist. There are birds, for example, that migrate in specific times; one is amazed to see them all gathered, how strange they become; then, they pick up flight to cross the ocean and on the way, they die; only the strongest surviving the struggle. Those that survive the struggle transmit their characteristics to their descendants. This is how the selective law works.

There are species that incessantly struggle against marine monsters and on the basis of so much struggle, they result being strong and transmit their characteristics to their descendants.

There are beasts that on the basis of so much struggle become stronger and stronger each time, transmitting their psychological characteristics to their descendants. Never has natural selection been able to present to us a new species upon the stage of existence. Nonetheless, many are those who have given selection the characteristics of a Creator.

Much has also been said about the *protoplasm*. From the protoplasm which is submerged in the salty sea since millions of years ago, from that protoplasm it is said that universal life came.

Protist materialists make their ignorant followers believe, like themselves, that the psychological development of the intellectual animal, mistakenly called man, comes from the molecular development of the protoplasm and that it marches parallel with the processes of the same.

Protists want the consciousness, or however they may want to call it, to be the result of the evolution of the protoplasm throughout the centuries. This is how Protists, those who believe that they are gifted with knowledge, believe.

Haeckel's atomic Moneron, that atom that is submerged there in the aqueous abyss from which a life surged forth, comes to my memory. This is how Haeckel and his followers think

Something complex that has not had to undergo different cosmic universal processes has not been organized.

The reality is that scientists neither know anything about Life nor Death, nor about where we come from nor where we are going, much less what the objective of existence is. Why? Simply because they have their consciousness asleep, because they have not done the interior Revolution of the Dialectic, because they are at the level of massive, collective hypnosis due to the lack of Integral Revolution that we teach in this Work.

Materialistic science marches on the path of error; it knows nothing about the origin of man and much less about his inner psychology.

We do not deny that the law of natural selection has existed, but it has not created anything new. We do not deny that the species vary throughout time, but the variability factors only go into action after the original prototypes have crystallized in the physical world.

The original prototypes of any living species previously develops in psychological space, in the superior dimensions of Nature, in the superior dimensions that materialistic scientists deny because they do not perceive them, and they do not perceive them because they are psychologically hypnotized.

If they were to first come out of the state of hypnosis and then talked, their concepts would be different, but they sleep due to the lack of mental and sexual dynamics.

If someone wants to know about the origin of the human being, he has to observe Ontogeny. Ontogeny is a recapitulation of *Phylogeny*.

What is Ontogeny within Anthropology? It is the process of development of the fetus within the maternal womb. If we observe the processes of gestation of a mother, we can evince that Ontogeny is a recapitulation of Phylogeny, which, in turn, is a state of evolution and transformation through which the human race has undergone throughout the centuries.

Ontogeny recapitulates these states within the maternal womb. An Ontogenic analysis would lead us to the logical conclusion that the human species and the other animal species have resemblance in their origin and come from psychological space

But that matter of natural selection, of the different variants or factors that produce variation in the human race, only go into action after the species, whichever they may be, have physically crystallized. Before physical crystallization, evolving psychological processes exist within the living bosom of Nature, which are unknown to Haeckel and his followers, because, in reality, they know nothing about the origin of the human being.

How is it possible that materialistic scientists say that certain variations exist in the different types of living species? Whether it be by accident or in a spontaneous manner, is it perhaps not a contradiction?

Is it not they themselves who say that this Universe is the result of force, matter and necessity? How is it that they contradict themselves and then talk to us about spontaneous variants in a universe of force and necessity. Is that possible?

A universe of force, matter and necessity does not admit spontaneous or accidental variations. Those variations in the species exist due to something which they themselves do not know. Materialistic science does not only ignore, but what is worse, it ignores that it ignores.

Psychoanalytical Gnostic Anthropology delves profoundly into the past. This human race which nowadays populates the face of the Earth is nothing but a race of intellectual animals mistakenly called men. You can become offended if you want, but before this race of intellectual animals existed, Lemurian, Hyperborean and Polar men existed. Intellectual animals are derived from Atlantis, they were born in Atlantis. The real men of Lemuria, in their last days, withdrew from the world scenery. They left their organisms to the superior elements of the animal kingdoms.

The race of intellectual animals was preceded by the men who existed in Lemuria, in the Hyperborean continent and in the northern polar cap which in that era was situated in the equatorial zone. On what does *Psychoanalytical Gnostic Anthropology* base itself to affirm this? Why does it say this? It bases itself not only on all the traditions that come in the books of Ancient E of the land of the Incas, of the land of the Mayas, from Greece, India, Persia, Tibet, etc., but also on the direct investigations of those who have succeeded in awakening consciousness through a psychological revolution.

We are delivering through this Work all the systems which are needed to awaken consciousness, and when you awaken, you will be able to investigate and verify for yourselves what I affirm in an emphatic manner. But it is necessary to awaken in order to touch, see, hear, feel and not be a victim of the theories of a Haeckel, Darwin, Huxley and his followers.

Three races of men existed, but how could you know it when your consciousness is asleep? Those who succeed in awakening will be able to investigate in the akashic archives of nature.

How was the first race? In what manner did it exist? In those times, around 300 millions of years ago according to the investigations that we have carried out, the protoplasmic men existed and the Earth itself was still protoplasm.

It is not that protoplasm of Haeckel and the salty sea and thousands of other foolishness without any confirmation, no. The protoplasmic race is different.

A human race floated in the atmosphere. It had still not fallen on the humid earth. How did it reproduce and what was its origin? This race had evolved and involuted in the superior dimensions of nature and of the Cosmos. It finally crystallized on an Earth which was also protoplasmic after many evolving processes, surged forth from its original germ located in the Chaos, in the Magnus Limbus, in the Yliaster of the world. When that race crystallized, it formed the surface, the nucleus, which could just as well assume gigantic figures as well as reduce itself to a mathematical point.

On what do I base myself to affirm this? On the awakened consciousness! Have I evinced it? Yes, I have! And if you accept the doctrine of reincarnation, so much the better.

Obviously, I was reincarnated in that race and since I am awake, I cannot forget the evolving and involuting processes of the same. That is why I give testimony before you, knowing that you are asleep, but I should deposit all those data that you need in order for you to awaken.

How did that race multiply? How did they reproduce? Not as Master Blavatsky said, that they did it in an asexual manner, that they did not need sex for that. Such an affirmation is erroneous because the force of the Maha-Chohan, the creative energy of the Third Logos, flows in an overwhelming manner in everything that has been and will be. The type of reproduction was fissiparous; it expressed itself in a different sexual form, organisms divided themselves the way living cells divide. Biology students know well how the organic cell divides: the cytoplasm with a piece of nucleus becomes separated, they do not ignore that.

Ever since then, the fissiparous process remained in the blood and continues occurring in our cells by the millions. Isn't that true? Who dares to deny it? I present facts! Do you perhaps believe that that cellular process does not have a root, an origin? If you were to think so it would be absurd because there is not a cause without an effect and no effect

without a cause. Therefore, we have inherited that. From whom? From the men of the first race.

The detached organism could continue developing thanks to the fact that it continued capturing, accumulating, protoplasm from the surrounding atmosphere.

Later, the Hyperboreans surged forth of whom Friedrich Nietzsche speaks about.

People who lived in those horseshoes that surround the North Pole, country in the North. Have we evinced this? Yes or no? You have not because you are asleep. I have, because I am awake. Deny it? I do not deny it! If you consider me crazy, consider me crazy, but I have to give testimony no matter what, I have to always say the truth.

The Hyperboreans also existed; they were no longer as gelatinous as the protoplasmic men. Upon speaking in this manner, I am not referring to the cellular soul of Haeckel, in the salty sea, nor to the famous atomic moneron; that is Haeckel and his followers with their absurd theories.

Now I wish to emphatically refer to that Hyperborean race that was derived from the protoplasmic race. The Hyperboreans were a more psychic race that reproduced by sexuality in the form of budding. Have you seen the corals on the cliffs of the stormy ocean? From one coral comes out another, and from that one, another, and another. There are plants which by means of their sprouts continue multiplying themselves, the same occurred with the Hyperboreans. Certain sprouts that appeared in the Father- Mother operated the sexual force until that sprout became detached and gave rise to a new child. That was the method of reproduction of the Hyperboreans.

In the end, that race became submerged in the bottom of the stormy Pacific Ocean throughout millions of years of evolutions and involutions of this fecund Nature.

From the bottom of the seas later surged forth a gigantic continent, Lemuria, which covered the entire Pacific Ocean. It was there where for the first time, the human race rested upon the hard crust of the earth. The Lemurian continent appeared, not through spontaneous generation as Epicurus and his followers believed, nor through natural selection, the theory elevated to the category of a creating god, marvelous rhetoric that has come from the absurd, isn't that so? How did it surge forth? In what manner?

As the arboreans crystallized, their human bodies took up a hard shape. In this manner the Lemurian hermaphrodites appeared. In the same manner that they are symbolized in the gigantic sculptures of Thia, Hidalgo, Mexico. They walked upon the face of the Earth. In the beginning, they reproduced by detaching an egg cell from their organism and this egg cell developed to give origin to a new creature. That is the epoch in which the phallus and the uterus had not yet been formed, that was the epoch in which the lingam-yoni were germinating. That was the epoch in which the ovary had not yet developed.

The times elapsed in Lemuria and the reproduction system by germination appeared. Such a system caused astonishment in that epoch. The ovary received a fecundating cell, in other words, a spermatozoon, in such a manner that when that egg became detached from the ovary of a hermaphrodite, it already went previously fecundated.

Upon coming to existence, the egg opened up after a certain time of fecundation and from there came out a new child. That is why the Nahuas said: “*The Children of the third sun transformed themselves into birds*”, a wise affirmation of the ancient Nahua culture.

But once the end of Lemuria came closer, in the third or fourth sub-race onwards, human beings divided into opposite sexes; cooperation was then necessary in order to create. The system of cooperation to create comes from Lemuria. It is clear that an ovarian egg fertilized by a cell is needed. It is only in this manner, in the union of a fertilizing cell with an ovum, that the original cell with the 48 chromosomes can surge forth, which we indisputably carry in our interior and in which the 48 laws of our creation are represented.

CHAPTER VIII

THE EX-PERSONALITY AND QUANTUM THEORY

The sparkle of the atoms is due to the packets of energy called quanta.

In the diamond, the quanta move at half their speed, decreasing their speed in a progressive manner in the air, water and earth.

An atom is like a vibrometer that produces waves with velocities of their own according to their type.

The emotional attachment of the disembodied diminishes the velocity of the quanta in such a manner that the ex-personality of the deceased can be accessible to the retina of a living person. Then, the personality of the deceased person remains palpable.

THE GARCIA PEÑA CASE

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.

It is indubitable that a close relationship exists between the energetic and atomic personality and the quanta which possess 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.

When the quanta are fast they are not perceived. When they are too slow, they are not perceived either.

Normally, the quanta travel at the velocity of light and in a circle.

The secret of time is hidden in the atom. The concept of time is negative. No one could demonstrate the velocity of time, it cannot be enclosed in a laboratory.

We, between one event and another, place the time concept; the proof is in the great number of different calendars.

What decreases the velocity of the quanta is the attitude that we have at a given instant. In spiritualistic meetings, the same phenomena of the quanta occurs.

The processes of the Cosmos is carried out in an eternal now. The rising and setting of the Sun is carried out in an eternal instant.

We should develop our own way of thinking. From the energetic point of view, each of us is a mathematical point that agrees to serve as a vehicle to specific values, whether they be positive or negative.

Image, values and identity in someone who annihilated the ego, are positive. Death ought to be considered as a mathematical subtraction.

REINCORPORATION

Reincorporation is the new principle that explains the incessant incorporation of values in mathematical points.

Energy is indestructible. I do not believe that the quanta can be destroyed, but it is possible to manage to transform them. Every man who likes the psychological revolution should reflect on all that the quantum phenomena is, in order to extract from it the self-concept and the evident self-reflection of the Being.

The study of the quanta can be carried out by the one who lives mental dynamics in his own flesh and that, with it, has emancipated the mind.

SUPER DISCIPLINE

The super-discipline and perfection of the physical body is achieved by means of naturopathic medicine.

When a super-discipline exists, it is obvious that we will be able to obtain direct Wisdom from the archeological documents.

By having a super-discipline we will comprehend and accept that we have to take life as a gymnasium, at will.

Great triumphs await the one who subjects himself to a super-discipline.

Those who live a super-discipline will have to be strong in order to bear the “solitude of the path”.

EVIDENT SELF-REFLECTION

In order to comprehend evident self-reflection, one needs to study the Epistle of James which is for those who work in the Great Work, in the Revolution of the Dialectic.

It is necessary for the Great Work and the psychological work to be supported with faith, because faith is manifested in deeds.

The one who knows how to handle the tongue will dominate the body and will dominate others and, thereby, will be marching in an ascending manner in the Great Work and in the psychological work.

As we advance in the practice of these psychological teachings. We should avoid falling into another psychological error which is that of becoming boastful; we should also not become conceited in order to triumph in the Great Work and in evident self- reflection.

CHAPTER IX

Every alchemist, kabbalist and psychologist should have faith. Faith is not empirical, we have to fabricate it. It is fabricated by studying oneself and experimenting with oneself

THE MYSTERY

The Dharmapalas are the terrible Lords of Strength who have launched themselves against the materialistic aberrations of the Chinese communists.

I will personally be in Tibet because great things are gestated in this sacred place. I will be helping the Tibetans to put an end to the traces of abominations that the Chinese have left.

Shangri-La is in the fourth dimension and is a city in the jinn state. The Venerable Master *Kout-humi* is found there.

Tibet is very similar to Egypt and the monks do not ignore the works of mummification. In the past, the Tibetan monks carried their mummies to the volcanic craters where the lamaseries are found.

I do not have any type of fear to affirm that I am a Tibetan lama. You may ask yourselves how it is that I am here and there; this is possible by means of the Gift of Ubiquity.

Yes, momentarily I am in the valley of Adi-tattva, and at the same time, here, in Mexico. In this valley, sacred processions are carried out. The Monastery is on the right side of the valley. Before, the Monastery used to be in the third dimension. Now, it is submerged in the fourth vertical. In its interior, the building has large halls where objective works are carried out. As a 1s I have a small work room. The Dharmapalas meet in the monastery's patio.

The order is formed by 201 members. The superior staff is constituted by 72 Brahmans. This order is the one that governs the destinies of humanity.

Tibet has always been invaded by the English and Chinese, but they have always had to leave due to the terrible power of the Dharmapalas.

THE AVATAR

Avatars cannot forget the social matter; that is why Quetzalcoatl manifested himself in two aspects: the social and the psychological.

In my case I have been concerned with these two aspects: human problems, oriented to be solved by means of the revolution of consciousness in a dialectic manner; and the problems of capital and labor, directed towards being solved by means of LACSP. (POSCLA in Spanish)

Experience:

“They gave him a lance which represented problems, they made him enter a secret Sanctuary and he found the Patriarch St Augustine in that Sanctuary. The Patriarch took a voluminous book from the bookcase and told him: “I will teach you a mantram to make the fire blaze.” He opened the book... He lit a brazier... He pronounced the mantram “M” and the fire blazed. When he came out, he learned to sing the mantram to make the fire blaze.”

St. Augustine, the Patriarch, returned before the Altar of the Temple, dressed with the priestly robes and Master Samael also... They placed a frying pan in their right hand... as though saying: *“You have the frying pan held by the handle!”*

They made a great chain...

“We will accompany you forming all of this great struggle”.

In this manner, the White Brotherhood accompanies him...”

Unfortunately, the “little Gnostic brothers” have not studied, they have not lived my teaching which I have delivered during so many years to provide them with psychological liberation and they themselves have wanted to sabotage the Great Work of the White Brotherhood...

Upon delivering the keys of Revolutionary Psychology and of LACSP (POSCLA), we do not want to climb to positions nor live from the national budget. The only thing that we want is to be useful to humanity, to serve by giving psychological norms which I myself have experienced in order for the intellectual animal to achieve Integral Revolution...

The mission of an Avatar is not only a religious matter but it also encompasses the political and psychological matters of nations.

THE INDIVIDUAL AND SOCIETY

Society is the extension of the individual. If the individual is covetous, cruel, pitiless, egotistical, etc., so will society be. It is necessary to be sincere with oneself; each of us is degenerated and therefore society has to inevitably be degenerated. This cannot be resolved by the terrible monster of materialism; this can only be resolved by the individual on the basis of his Integral revolution.

The hour to reflect on our own destiny has arrived. Violence does not resolve anything. Violence can only lead us to failure. We need peace, serenity, reflection, comprehension.

The problem of the world is the problem of the individual. Bloody revolutions do not resolve anything. It is only through intelligence that we will resolve the problem of the bottling up of consciousness.

It is only by means of intelligence that we can convert the intellectual animal, first into a man, and then, into a superman. It is only with the Revolution of the Dialectic that we can overcome the terrible monster of materialism.

Human society is the extension of the individual. If we really want a radical change, if we want a better world, we need to change individually, to change within ourselves, to alter within our own individuality the abominable factors which produce misery and pain in the world. Let us remember that the mass is a sum of individuals. If each individual changes, the mass will inevitably change.

It is urgent to put an end to egotism and cultivate Christ-centrism; it is only in this manner that we can make a better world. It is indispensable to eliminate covetousness and the cruelty that each of us carries within. It is only in this manner, by each individual changing, that society will change, because the latter is merely the extension of the individual.

There is pain, there is hunger, confusion, but none of this can be eliminated through the absurd procedures of violence. Those who want to transform the world on the basis of revolutions of blood and liquor, or with *coups-d'etat* and executions by shootings are totally mistaken because violence engenders more violence and hatred, more hatred. We need peace if we want to resolve the problems of humanity.

Darkness is not dissolved with blows and with atheism, but rather by bringing the light. Neither is the error gotten rid of by fighting it face to face, but rather by disseminating the truth without having to attack the error. However much the truth advances, that much will the error have to step back. One does not have to resist what is negative, but instead practice the positive unconditionally and teach its advantages through practice. By attacking the error, we will provoke the hatred of those who err.

What we need is to disseminate the light of the Revolution of the Dialectic in order to dissipate the darkness.

It is urgent to analyze the fundamental principles of the Marxist dialectic and to demonstrate to the world the tremendous reality that these do not withstand an in- depth analysis and that they are pure cheap sophistry.

Let us make light if we want to overcome the darkness. Let us not spill blood. The hour of being comprehensive has arrived.

It is necessary to study our own 'I' if we really love our fellowmen. It is indispensable to comprehend that it is only by putting an end to the factors of egotism and cruelty that each of us carries within, that we can create a better world, a world without hunger and fear.

Society is the individual. The world is the individual. If the individual fundamentally changes, the world will inevitably change.

Consciousness is in serious danger and it is only by radically transforming ourselves as individuals, that we can save ourselves and save humanity.

TO THE CONSCIOUSNESS

Sleeping Consciousness...

*How different you would be if you were to awaken...
You would know the Seven Paths of Happiness,
the Light of your Love would shine everywhere,
the birds would rejoice within the mystery of your forests,
the light of the spirit would shine, and happy,
the elementals would sing for you in chorus.*

ENLIGHTENMENT

In order, practice the teachings of the Revolution of the Dialectic. Begin your Integral Revolution from this moment. Dedicate time to the oneself because in this state, as alive as you are, with that tremendous I within, you are a failure.

I want you to resolve to radically die in all the levels of the mind.

Many complain that they cannot travel in the astral world at will. When one awakens consciousness, astral travel ceases to be a problem. *The asleep are not good for anything!*

In this work of the Revolution of the Dialectic, I have delivered the science that is needed to achieve the awakening of consciousness. Do not commit the error of reading this book like someone who reads a newspaper. Study it profoundly during many years, live it, take it into practice.

To those who complain of not having achieved enlightenment, I advise patience and serenity. Enlightenment comes to us when we dissolve the pluralized 'I', when we have truly died in the 49 levels of the subconscious.

Those who go around coveting occult powers, those who utilize Sex-Yoga as a pretext to seduce women, are totally mistaken and march in an opposite direction to that of the goals and disciplines that Universal Gnosticism establishes.

Work in the three factors of the revolution of consciousness in an orderly and perfect manner.

Do not commit the error of committing adultery and fornicating. Abandon being like a butterfly. Those who live like butterflies going from flower to flower, from school to school, are, in reality, sure candidates for the abyss and the second death.

Abandon self-justification and self-consideration. Become enemies of yourselves if you really want to radically die; it is only in this manner that you will achieve enlightenment.

Depart from *Radical Zero*. Abandon mystical pride, megalomania, the tendency to consider yourselves super transcended. *All of you are merely intellectual animals condemned to the pain of living.*

It becomes urgent and undelayable that you make an inventory of yourselves in order for you to know what you really are.

Be humble in order to attain enlightenment, and after having attained it, be more humble yet.

Samael Aun Weor