

Fundamental Education

by Samael Aun Weor

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PREFACE

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In this work we are taught, in an almost objective manner, the way of Thinking — through investigation, analysis, understanding, and meditation.

It tells us how to improve the recollections of memory by relying always on three factors: subject, object, and place. Memory is moved by interest, so we must put interest into what we study in order for it to be recorded in memory. Memory improves through the process of alchemical transmutation, which students who are interested in their personal betterment will come to know little by little.

For Westerners, study begins at the age of six — that is, when they are considered to have the use of reason. For Easterners, especially Hindus, education begins in the womb. For Gnostics, it begins with courtship — that is, before conception.

The education of the future will encompass two phases: one in the hands of the parents, and another in the hands of the teachers. The education of the future will place students within the divine knowledge of learning to be fathers and mothers. What woman needs is protection and shelter; that is why the little girl clings more to her father when she is small, because she sees him as stronger and more vigorous. The boy needs love, care, and tenderness; that is why he clings more to his mother by natural instinct. Later, when the senses of both become perverted, the woman seeks a good match — or a man who loves her, when she is the one who ought to give love — and the man seeks a woman with the means to live, or one who has a profession; for others, the face and the body's forms dominate the senses.

It is shocking to see today's school textbooks — each work with thousands of questions that the author answers in writing so the students may memorize them. The unfaithful memory becomes the keeper of the knowledge that young people study with such effort. This entirely materialistic education prepares them to earn a living when their studies are finished, but

about the life into which they are going to enter they know nothing. They enter it blind. They were not even taught how to reproduce the species in a dignified way; that teaching is left to scoundrels, in the shadow of indecency.

It is necessary for the young person to understand that the seed produced by the human organism is the most important factor for the life of man (the species). It is blessed, and therefore its misuse will harm his own offspring. On the altars of the Catholic Church the host is kept in the tabernacle with the utmost veneration as a representation of the body of Christ — that sacred figure formed from the seed of wheat. On the living altar — that is, our physical body — our seed occupies the place of the sacred host of Christendom, which follows the Historical Christ. In our own seed we keep Christ in substance, we who follow the living Christ who lives and beats in the very depths of our own seed.

With great interest we observe that agronomists, whose work involves the knowledge of the plants that serve man, teach farmers to respect the seed they sow in the fields. We see that they have improved the quality of the seeds to produce better harvests, keeping the cereal stocks in great silos so that the seeds they produced with such effort are not lost. We see how veterinarians, in whose hands lies the management of animals' lives, have managed to produce breeding males or studs whose

cost is a hundred times greater than the value of the meat — which indicates that it is the seed they produce that justifies such a high cost. Only official medicine, in whose care lies the human species, says nothing to us about the improvement of the seed. We genuinely regret this delay, and we inform our readers that the human seed is the easiest to improve through the constant use of three basic nourishments: through what we think, what we breathe, and what we eat. If we think only of vague things, of trivial and unimportant matters, such will be the seed we produce — because thought is decisive for that production. The young person who studies differs in appearance and presence from the one who receives no education; there is a change in the personality. The very act of breathing in beer-laden air, digested in bars and taverns, affects the lives of the patrons who frequent those places. People who feed themselves on pastries, pork, beer, spicy foods, alcohol, and aphrodisiacs live a passionate life that leads them to fornication. Every fornicating animal stinks — donkeys, pigs, goats, and even barnyard birds such as the rooster. One can easily appreciate the difference between fornicators and those animals which man forcibly keeps chaste in order to exploit them. Observe the gonads of the racehorse compared to those of the workhorse, the difference between the fighting bull and the breeding stud advertised daily in the press, the wild boar or breeding pig, even small animals like the rat — which is

tremendously passionate and always repugnant in appearance. The same happens with the fornicating man, who covers his stench with deodorants and perfumes. When man becomes chaste, pure, and holy in thought, word, and deed, he recovers his lost childhood, becomes beautiful in body and soul, and his body no longer exudes any foul odor.

How is prenatal education achieved? It happens among couples who follow chastity — that is, who never lose their seed in indifference and fleeting pleasure — in this way: The spouses wish to provide a body for a new being. They come to an agreement and ask Heaven to be guided for the event of fertilization. Then, in a permanent attitude of love, they live together cheerfully and joyfully. They take advantage of the time when nature is most generous, just as farmers do for sowing. They use the process of alchemical transmutation, joining as husband and wife, which permits the escape of a strong and vigorous spermatozoon improved by the practices mentioned earlier — and by this means the event of the divine conception is achieved. Once the woman perceives that she is pregnant, she withdraws from the man — that is, conjugal life ends. The chaste man should do this easily, because he is full of grace and superhuman power. By every means he makes life pleasant for his wife, so that she does not resort to annoyance or similar things, because all of this affects the fetus being formed. If this causes harm, what about the lustful coupling

practiced by people who have never received any advice in this regard? This is the reason why so many children feel terrible passions from an early age and scandalously embarrass their mothers. The mother knows that she is giving life to a new being, which she keeps in her Living Temple as a precious jewel, giving it through her prayers and thoughts the beautiful forms that will dignify the new creature. Then comes the event of birth without pain — simple and natural, for the glory of the parents. The couple keeps a regimen that is generally forty days, until the womb that served as the cradle for the new being returns to its place. The man knows that the woman who is nursing the child must be cherished and contemplated with healthy caresses, because any violent passionate expression affects the mother's breasts and brings obstructions in the channels through which the precious liquid that will give life to the child of her womb flows. The woman who wishes to put this teaching into practice will see that the shame of having to undergo surgery on the breasts due to permanent obstructions disappears. Where there is chastity, there is love and obedience. Children grow up naturally and all evil disappears. Thus begins this fundamental education for the preparation of the personality of the new being, who will then go to school prepared to follow the education that will enable him to live in society and later, by himself, to earn his daily bread.

In the first 7 years, the child forms his own personality, which makes those years just as important as the months of gestation. What can be expected from a being brought into the world under such conditions is something that human beings do not even suspect.

Intelligence is an attribute of the Being. We must come to know the Being.

The I cannot know the Truth, because the Truth does not belong to time, while the I does.

Fear and dread harm free initiative. Initiative is creative; fear is destructive.

By analyzing everything and meditating, we awaken the sleeping consciousness.

Truth is the unknown from moment to moment. It has nothing to do with what one believes or does not believe; truth is a matter of experiencing, of living, of understanding.

JULIO MEDINA VIZCAÍNO — S.S.S.

Chapter One: FREE INITIATIVE

Millions of students in every country in the world go to school and to university each day in an unconscious, automatic, subjective way — without knowing why, or for what purpose.

Students are required to study Mathematics, Physics, Chemistry, Geography, and so on.

The minds of students receive information every day, but they never in their lives stop for a moment to think about the reason for that information or the purpose of it.

Why do we fill ourselves with that information? For what purpose do we fill ourselves with it?

Students truly live a mechanical life and only know that they have to receive intellectual information and keep it stored in the unfaithful memory — that is all.

It never occurs to students to think about what this education really is. They go to school, to high school, or to university because their parents send them, and that is all.

Neither the students nor the teachers — male or female — ever stop to ask themselves: Why am I here? What have I come here for? What is really the true, secret reason that brings me here?

Teachers, both men and women, and students of both sexes live with their consciousness asleep. They act as true automata. They go to school, to high school, and to university in an unconscious, subjective way, without truly knowing anything of the why or the what for.

It is necessary to stop being automatons, to awaken consciousness, to discover for ourselves what this terrible struggle is — to pass examinations, to study, to live in a certain place in order to study every day and pass the year, to suffer frights, anxieties, worries, to practice sports, to fight with schoolmates, and so on and on.

Teachers must become more conscious in order to cooperate from the school, from the high school, and from the university — helping students awaken consciousness.

It is unfortunate to see so many AUTOMATONS sitting on the benches of schools, high schools, and universities, receiving information that they must keep in memory without knowing why or for what.

The young only worry about passing the year. They have been told they must prepare to earn a living, to get a job, and so on. And they study, building a thousand fantasies in their minds about the future, without really knowing the present, without knowing the true reason why they should study physics, chemistry, biology, arithmetic, geography, and so on.

Modern girls study to obtain the training that will allow them to find a good husband — or to earn a living and be duly prepared for the case in which the husband leaves them, or they are widowed, or they remain unmarried.

Pure fantasies in the mind, because they truly do not know what their future will be, nor at what age they will die.

Life in school is very vague, very incoherent, very subjective. Sometimes the child is made to learn subjects that in practical life serve no purpose.

Nowadays the important thing in school is to pass the year — and that is all.

In other times there was at least a little more ethics in this matter of passing the year. Now there is no such ETHICS. Parents can secretly bribe the teacher, and the boy or girl — even though he or she may be the WORST OF STUDENTS — will pass the year INEVITABLY.

Girls at school often flatter the teacher with the goal of PASSING THE YEAR, and the result tends to be marvelous: even though they have not understood a single thing of what the teacher teaches, they nevertheless do well in the EXAMS and pass the year.

There are boys and girls who are very clever at passing the year. In many cases this is a matter of cunning.

A student who passes a certain exam victoriously (some silly exam) does not mean that he has true objective consciousness about the subject in which he was examined.

The student repeats like a parrot — mechanically — the subject he studied and in which he was examined.

That is not being SELF-CONSCIOUS of that subject; that is memorizing and repeating like parrots what we have learned, and that is all.

Passing examinations and passing the year does not mean being VERY INTELLIGENT. In practical life we have known very intelligent people who never did well on exams at school.

We have known magnificent writers and great mathematicians who at school were the worst of students and who never passed exams in grammar or mathematics.

We know the case of a student who was terrible at ANATOMY and who, only after much suffering, was able to do well on his ANATOMY exams. Today that student is the author of a great work on ANATOMY.

Passing the year does not necessarily mean being very intelligent. There are people who have never passed a year and who are very intelligent.

There is something more important than passing the year, something more important than studying certain subjects: it is to have full OBJECTIVE consciousness — clear and luminous — of those subjects we are studying.

Teachers must strive to help students awaken consciousness; all the effort of teachers must be directed toward the consciousness of the students. It is URGENT that students become fully SELF-CONSCIOUS of the subjects they are studying.

To learn by heart, to learn like parrots, is simply STUPID in the most complete sense of the word.

Students are forced to study difficult subjects and to store them in their memory in order to "PASS THE YEAR," and later in practical life those subjects not only turn out to be useless but are also forgotten — because memory is unfaithful.

Boys study with the goal of getting a job and earning a living, and later, if they are lucky enough to get that job — if they become professionals, doctors, lawyers, and so on — all they manage to do is repeat the same old story: they marry, suffer, have children, and die without ever having awakened consciousness. They die without ever having been conscious of their own life. That is all.

Girls marry, form their homes, have children, fight with the neighbors, with the husband, with the children, get divorced and remarry, become widows, grow old, and so on — and at last they die after having lived ASLEEP, UNCONSCIOUS, repeating as always the same PAINFUL DRAMA of existence.

TEACHERS, both male and female, do not want to fully realize that all human beings have their consciousness asleep. It is urgent that the schoolteachers also awaken, so that they can awaken the students.

It is useless to fill our heads with theories upon theories and to quote Dante, Homer, Virgil, and so on, if we have the consciousness asleep — if we do not have objective, clear, and perfect consciousness of ourselves, of the subjects we study, of practical life.

What is the use of education if we do not become creative, conscious, truly intelligent?

True education does not consist in knowing how to read and write. Any fool, any simpleton, can learn to read and write.

We need to be INTELLIGENT, and INTELLIGENCE only awakens in us when CONSCIOUSNESS awakens.

Humanity is ninety-seven percent SUBCONSCIOUSNESS and three percent CONSCIOUSNESS.

We need to awaken CONSCIOUSNESS; we need to convert the SUBCONSCIOUS into CONSCIOUS. We need to have one hundred percent consciousness.

The human being not only dreams when his physical body sleeps; he also dreams when his physical body is not asleep —

when he is in the state of vigil.

It is necessary to stop dreaming; it is necessary to awaken consciousness, and that process of awakening must begin from the home and from the school.

The effort of teachers must be directed toward the CONSCIOUSNESS of the students, and not only toward their memory.

Students must learn to think for themselves and not merely to repeat, like parrots, the theories of others.

Teachers must struggle to put an end to the fear of the students.

Teachers must allow students the freedom to dissent and to criticize — in a healthy and constructive way — all the theories they study.

It is absurd to force them to accept, in a DOGMATIC manner, all the theories taught in school, in high school, or at university.

It is necessary for students to abandon fear so that they may learn to think for themselves. It is urgent for students to abandon fear so that they may analyze the theories they study.

Fear is one of the barriers to intelligence. The student with fear DOES not dare to dissent and accepts as an article of BLIND FAITH everything that the various authors say.

It is useless for teachers to speak of fearlessness if they themselves are afraid. Teachers must be free of fear. Teachers who fear criticism, who fear what others might say, and so on, CANNOT be truly intelligent.

The true objective of education must be to put an end to fear and to awaken consciousness.

What is the use of passing exams if we continue fearful and unconscious?

Teachers have the duty to help students from the school benches to be useful in life — but as long as fear exists, no one can be useful in life.

The person full of fear does not dare to dissent from another's opinion. The person full of fear cannot have free initiative.

It is, of course, the function of every teacher to help every one of the students in his school to be completely free of fear, so that they can act spontaneously, without needing to be told or ordered.

It is urgent that students abandon fear so that they may have spontaneous, creative, free initiative.

When students, by their own free, spontaneous initiative, can freely analyze and criticize the theories they study, they will then cease to be mere mechanical, subjective, and stupid entities.

It is urgent that free initiative exist so that creative intelligence may arise in the students.

It is necessary to give freedom of spontaneous CREATIVE EXPRESSION, without conditioning of any kind, to all students, so that they may become conscious of what they study.

Free creative power can only manifest itself when we have no fear of criticism, no fear of what others might say, no fear of the teacher's rod, of the rules, and so on.

The human mind is degenerated by fear and dogmatism, and it is URGENT to regenerate it through free, spontaneous initiative, free of fear.

We need to become conscious of our own life, and that process of awakening must begin from the very benches of the school.

Little will school have served us if we leave it unconscious and asleep.

The abolition of fear and free initiative will give rise to spontaneous, pure action.

By free initiative, students in all schools should have the right to discuss in an assembly all the theories they are studying.

Only in this way — through the liberation of fear, and through the freedom to discuss, analyze, MEDITATE on, and healthily criticize what we are studying — can we become conscious of those subjects, and not merely parrots who repeat what they have piled up in their memory.

Teachers must become more conscious in order to cooperate from the school, from the high school, and from the university — helping students awaken consciousness.

Chapter Two: IMITATION

Reality is what life is from moment to moment, but life is a problem only for those who do not understand it.

All practical life from moment to moment is also a school. The boy or girl, when in school, can also study the school of practical life.

It would be absurd to live in this world without studying the school of practical life.

We who are awake objectively can see clearly the school of practical life, but those who are sleeping — those who have

their consciousness asleep — neither see, nor hear, nor understand.

The teacher of school, of high school, or of the university who really wants to be useful to his students must teach them to know the school of practical life.

It is necessary for every teacher to truly become more conscious so as to help students to awaken consciousness.

It is useless to want to fill the head of students with information they will later forget — it is necessary to teach them to be conscious of all the actions of their life, of all their thoughts, of all their feelings, and so on.

Children, the young, and the old are full of problems and bitterness, and they need to know how to truly resolve their problems and put an end to their bitterness.

From the school bench, the boy and the girl must learn to understand all the problems of life — economic, social, political, moral, sexual, religious, and so on.

The boy and the girl should not just be the chosen victims of school teachers — pupils who have to obey, who must absorb information like machines, who must repeat that information like parrots, and so on. The teachers must in fact and by right

become true brothers and sisters to all the boys and girls, to all the youth.

It is urgent that teachers — both male and female — concern themselves with the consciousness of the students, and not merely with their intellectual aspect.

From the school bench, the boy and the girl should be taught to understand the necessity of true integral knowledge of themselves.

It is absurd to live in this world like a machine — being born, growing, working, reproducing, and dying — without knowing the why, without knowing the wherefore.

It is necessary, it is urgent, that boys and girls learn to think for themselves, freely, and not merely receive the kind of stereotyped thoughts of their tutors.

It is necessary for every teacher to put an end to the disciple's tendency to imitate, so that he can find within himself his own true authentic values.

Students should stop being mere mechanical imitators, and that is only possible if their teachers help them to be truly self-conscious.

It is necessary that boys and girls cease to be mere automatic repeaters of the theories that have been crammed into them at

home, in the street, in the school, and so on.

It is necessary for boys and girls to acquire true self-awareness of all the theories that they accumulate in the mind.

Boys and girls should not blindly accept the theories of any tutor or teacher; they should rather argue, analyze, investigate, and understand them at all levels of the mind.

Whoever observes children and youth carefully can find, by means of observation, the tendency to imitate. This tendency is morbidly dangerous because it converts the child or youth into a mere automaton: it deprives him of true authenticity, prevents the awakening of consciousness, and makes the spontaneous emergence of true authentic values, the true Being, impossible.

It would be impossible to know our own values if we lived imitating others. It is necessary for parents and teachers to closely observe children and youth in order to discover the tendency to imitate, and to direct them through reasoning so that they may cease to be mere imitators and discover within themselves their own values.

Children and youth are by nature curious, inquisitive — they want to know, they want to investigate — and that beautiful innate quality must be intelligently exploited by teachers to truly guide students along the path of true Self-Knowledge.

It is essential that children and youth become self-aware of their own life, of their own actions, of their own thoughts, of their own feelings, and so on.

Only by becoming truly conscious of our own lives can we cease to be machines: cease to imitate and become serious, responsible persons.

What is most serious for present-day boys and girls is the tendency to imitate, and this tendency is unfortunately exploited in a perverse way by perverse persons who attempt against the integrity of the new generations.

There exists a whole army of perverse people who are dedicated to fabricating cinematographic films of bandits, gunmen, robbers, killers — adventures, vices, and so on — which the new generations imitate to the letter.

Many parents of families are constantly complaining about their delinquent children — without realizing that those children are merely the result of all the perverse examples they have seen at home, in the cinema, in the street, in school, and so on.

Children and the new generations want to imitate everything, and unfortunately they live in a degenerate world where everything is corrupted.

Mothers — both biological and adoptive — and teachers should know how to direct the tendency to imitate so that children and youth do not become victims of perverse persons.

All books, magazines, and cinematographic films of pornography, killings, robberies, vices, and so on, should be utterly abolished, because they harm the mind of the new generations in a fatal way.

There exist perverse adolescents and young people who are the result of bad examples seen in the street, at home, at school, and so on.

There are some who think that practice in itself is enough to acquire true wisdom. We say that all practice without proper theoretical orientation only leads to the most appalling failures.

Many believe that they are completely free of imitation only because they do not imitate the gestures or words of others. Yet imitation is much more profound. It exists at all levels of the mind: in the subconscious, in the unconscious, and in the infraconscious.

Each of us is the result of those around us. We have imitated the manners, customs, ideas, and feelings of others.

The intellectual personality is the result of imitation. We are what we are because we have imitated others. It is necessary to truly come to know ourselves in order to discover our authentic values and stop being mere imitators.

Within each one of us, all that is great, dignified, and decent — what we already possess, what was bequeathed to us by our ancestors — sleeps. There exist in each one of us many marvelous values; we need to make them emerge, to externalize them — and this is only possible by deeply knowing ourselves.

All those magnificent values that are still latent within us cannot emerge from the depths of the consciousness while we live as imitators.

The imitator is a true robot. Unfortunately, the world is full of robots. It is rare to find a true and authentic man — a true and authentic woman.

All boys and girls are by nature very intelligent, but unfortunately they degenerate by becoming mere imitators.

Parents and teachers, instead of helping children and youth in their integral development, in their awakening of consciousness, in the spontaneous flowering of their own innate values — only manage to convert children and youth into mere mechanical imitators of all the bestialities they see in this lost and degenerated world.

It is necessary to develop intelligence; it is necessary to put an end to the tendency to imitate so that intelligence may flourish in us.

True education is creative. True education awakens intelligence.

True education must teach us to think, and not impose upon us the thoughts of others.

True education must teach us the will, the power to choose, the discernment, so that we may learn to truly think for ourselves.

Teachers, both male and female, must comprehensively interest themselves in each one of the students. The teacher who is interested in the integral development of his students cannot devote himself to the system of imposing himself upon the students; the teacher who is truly devoted to his students cannot be unjust, despotic, or tyrannical with them.

Boys and girls, in school as well as at home, are forced to imitate parents, brothers, teachers, schoolmates, friends, and so on. Boys and girls live in the midst of a society full of bad examples, of selfish desires, of contradictory ambitions and concerns, and unfortunately they cannot help but be a copy of all this.

Generally, parents and teachers are very busy with the problems of life, and they have no time to truly look after their children and pupils. The state of social and economic crisis is so terrible, the struggle for life is so frightful, that it actually leaves no time for one to be able to comprehensively concern oneself with the integral development of the new generations.

Generally, parents send their children to school to get them off their hands, so that they will not bother them. And teachers, struggling to earn their daily bread, can only concern themselves with educational programs and with following them carefully — without having time to truly attend to each one of their students.

There exist many schools, colleges, and universities — yet rare are the boys and girls who become truly conscious, intelligent, in spite of having attended schools, colleges, and universities.

Modern boys and girls, in spite of having received instruction, continue to be mere robots, mere imitators — they have not developed the beautiful values that sleep within the consciousness; they have not become authentically intelligent.

The true purpose of education must be to put an end to the tendency to imitate, in order to give way to the awakening of true intelligence.

Unfortunately, fathers, mothers, and teachers do not concern themselves with the great problem of human personality; they only concern themselves with the disciple's profession, with his way of earning a living.

It is good to learn to earn one's living, but for that it is not necessary to convert ourselves into robots, into perfect imitating machines.

We must develop intelligence and live in accordance with intelligence, since this is the only way to find within ourselves the source of the eternal happiness which is the BEING, our true Being.

Intelligence cannot be inherited and no one can give intelligence to another; but if teachers truly concern themselves with the comprehensive education of students, the awakening of intelligence is possible.

Today the parents of families want their children to study certain professions, to be a means of obtaining a livelihood, to be safety boxes that secure them in their old age — and that is all. Generally, parents do not really love their children; they only display selfishness. They want their children to be a guarantee in their old age, and they care little about the integral development of the children.

Sometimes the children, in spite of being forced to attend school, do not want to study; they prefer some other activity — for example, the trades, music, painting, sculpture, mechanics, and so on. Parents oppose these inclinations of their children and force them to study what they do not like, to learn what they do not want to, with the result that those children later, when they are men, hate the profession they have studied and become incapable of solving the economic problems of their daily life, because they detest the profession they have studied.

It would be much better if the parents observed the natural inclinations of their children and helped them in accordance with these inclinations.

It is necessary that boys and girls learn to think for themselves. The parents of families and the teachers should not impose any kind of thoughts on their children and disciples.

It is absurd to demand of the child or of the disciple that he like the things that we like. It is unjust to impose on the child or on the disciple our own personality.

It is unjust to want to bend the will of the child to our will, to subject the consciousness of the child to our consciousness, because in this way we sacrifice the integral development of the consciousness.

It is necessary that the child develop freely under the wise direction of his elders. Parents and teachers should be true wise guides for the consciousness of children and youth.

It is unjust to use the rod, the scolding, the cruel and despotic word against the child or against the youth who are in the process of comprehensive development.

It is necessary for every teacher to truly become more conscious so as to help students to awaken consciousness.

Chapter Three: AUTHORITIES

It is urgent to know the difference between the authority of experience and the imposing authority of intellectual tradition.

It is necessary to know the difference between true natural authority and the false authority of selfishness, of pride, and the desire to dominate.

If we observe carefully, the authority of fathers and mothers, of teachers, of priests, and so on, has been imposed for thousands of years upon the new generations.

It is necessary for parents and teachers to understand that they should never use such authority in a despotic, cruel, and tyrannical way.

Whoever exercises authority in a despotic and tyrannical way fails inevitably and ends up being hated by everyone.

True parents and true teachers should not exercise authority in an authoritarian, despotic, tyrannical, or proud way; rather, they should use their authority with infinite love.

Fathers, mothers, and teachers carry on their shoulders the most serious responsibility, because in their hands is the formation of the new generations.

It is unjust to mistreat the boy, the girl, the youth, and so on, because of mere whims of the authority. It is criminal to mistreat the disciple due to lack of patience, or because of bad temper, or because of personal problems, and so on.

There is no greater satisfaction than that of having fulfilled our duty. Whoever has fulfilled his duty as a father, mother, teacher, and so on, may quietly enjoy the satisfaction of a duty fulfilled.

Whoever knows how to direct his children, whoever knows how to direct his students, can quietly hope for the law of recurrence to manifest itself fully in the harmonious life of his children and students.

Whoever sows lightning must harvest tempests. Whoever sows in his children and disciples examples of good conduct must,

of course, hope for the same examples and the same conduct from his children and disciples.

It is unjust to demand certain results when we have not given the example. Many parents of families complain about the bad conduct of their children — without remembering the bad example they themselves have given in the home.

It is impossible to expect cherries from a thistle. From the thistle one can only expect thorns. The parents who set bad examples in the home cannot in any way expect good conduct from their children.

It is necessary that parents and teachers concern themselves much with their own conduct, because they are the living mirrors in which their children and disciples are reflected.

True love for children and disciples translates into examples of conduct without stain. Children and youth, by their innate tendency to imitate, will reflect within themselves the conduct of their elders.

Fathers, mothers, and teachers must be filled with true love for their children and disciples in order to truly help them in the great task of their integral development.

It is necessary for fathers, mothers, and teachers to understand the great responsibility they have over the lives of their

children and disciples.

It is necessary to abandon all kinds of selfishness in order to be able to take care of the lives of those young creatures who must form the future of humanity.

There are many parents who do not actually want to have children, and many teachers who hate their students because of the work that the integral education of the students implies.

These types of parents and teachers, full of selfishness, do not really love their children and disciples; they are not capable of any sacrifice for them. Therefore, they cannot serve as guides for them.

There is no better satisfaction for the soul than that experienced in self-sacrifice for our fellow human beings.

Sacrificing for our children and disciples is in fact something very beautiful.

The lives of our children and disciples should be very carefully directed — without despotism, without pride, without anger, without tyranny — but with infinite love.

There are despotic teachers, parents, and educators who use their authority with cruelty, with despotism, with severity. These persons hide their innumerable defects and psychological errors behind authority and tradition.

Generally, those who use authority in a despotic and brutal way do so to make themselves feel important, to compensate for some psychological deficiency.

The despotic and brutal man feels frustrated and uses authority as a means of compensation to feel safe.

Generally, the man with cruel and despotic authority is a sexually impotent man, who tries to compensate for his impotence with cruelty and despotism.

The husband who suffers from frigidity in his wife usually compensates himself by becoming brutal with his children, his servants, and his disciples.

The teacher who is bad in the bed of his wife usually becomes brutal with his disciples — and is delighted to be able to console himself by giving free rein to his cruelty.

Today the parents of families and the teachers and tutors no longer know how to handle authority. The world is becoming more brutal and perverse every day, and authority of any kind is going through a critical state.

We see in many countries new generations of boys and girls who have lost all respect for their parents and teachers. The respect for authority is being radically lost.

Children and youth, the new generations, see in fact and by right that authority is in crisis everywhere. They see that there is no longer respect for human life, that wars have multiplied frightfully, that hatred has become universal, that there is no longer respect for one another.

The new generations see all this — they perceive it — and they no longer feel any respect for authority of any kind.

Many systems of government, instead of correcting this state of things, only make it worse with the abuse of force, with brutality, with cruelty.

It is necessary to put an end to the abuse of authority. It is urgent to handle authority on the basis of love and understanding.

It is urgent that the parents of families and the teachers of schools understand the great responsibility they have for the new generations.

Fathers, mothers, and teachers must be examples of conduct for the new generations, so that the new generations may have respect for their elders.

There can be no respect when there is no real foundation. There can be no respect when those who must serve as exam-

ples are only dishonor, depravity, drunkenness, infidelity, lies, slander, murder, robbery, and so on.

If we truly want a better world, a less inhuman world, a less cruel world, we must regenerate ourselves and set examples of conscience and conduct to the new generations.

It is criminal to set bad examples for the new generations. Today, our children and disciples are educated more by the cinema, by television, by the magazines of pornography, by the comics of bandits — by the streets, by the cantinas, by the brothels, and so on — than by their parents and teachers.

There are bad cinematographic films, magazines, and television programs that are perversely directed against the integral development of the new generations.

We are perversely educating the new generations with the bad examples set in the home, in the streets, and so on, and with the perverse cinema, the perverse magazines, the comics of bandits, and so on.

It is logical that the result will be the disrespect that the new generations have for their elders, the rebellion of youth, the absurd revolutionaries who do not have a true revolutionary basis but only resentment, hatred, cruelty, perversity, and so on.

If we truly want order, if we truly want to be respected, we must restructure our lives so as to be living examples of order, of righteousness, of true wisdom and love.

It is urgent to undertake an integral revolution if we truly want a real change.

Authority based on examples of true wisdom and love is the foundation of every progressive and dignified society.

The authority based on the use of brutal force, on cruelty, on the abuse of position, on tyranny, on despotism, on injustice, and so on, is the foundation of every retrograde, perverse, and cruel society.

It is urgent that fathers, mothers, and teachers be examples of true wisdom and love.

Authority is necessary, but it is necessary that it be founded on true wisdom and love.

It is necessary to use authority — but with intelligence, with infinite love, with a true sense of responsibility for the lives of those over whom we exercise authority.

Many parents and teachers — under the pretext of having more experience, of being older, of having lived longer — abuse those weaker than themselves, abuse those who depend on them. This is criminal — it is unjust — and only generates

resentment, hatred, an evil desire for revenge in the hearts of those weaker beings.

The use of authority is a very delicate art, and we must learn to use it with infinite love and with true wisdom.

The despotic and brutal authority of parents and teachers, of priests, of tutors, and so on, only manages to provoke in the heart of disciples and children a true and complete state of psychological rebellion.

It is impossible to convert children into responsible men and women if we abuse authority — if we make our children and disciples mere puppets that must dance to our music, without any consideration for their own lives.

The children of bandits cannot help but be bandits. The children of degenerates cannot help but be degenerate. From this, only thorns can be expected.

The exercise of authority is a delicate matter that demands wisdom, love, intelligence — qualities that are not improvised but acquired through a difficult process of self-knowledge.

Whoever does not know himself cannot truly know others. Whoever does not know himself cannot exercise authority — because of the simple fact that he does not know what he is, who he is, where he comes from, where he is going, and so on.

It is necessary to know ourselves in order to be able to know others. We must know ourselves in order to be able to direct, guide, and orient others.

Whoever does not know himself is a danger to himself and to others. Whoever does not know himself can only commit foolish actions, and if he has authority — and uses it without knowing himself — he can only cause damage and more damage in the life of his subordinates.

It is necessary to begin by knowing ourselves so as to know how to handle authority. Whoever knows himself can also know others, and only those who truly know themselves and know others can responsibly handle authority.

Authority is necessary; without it there can be no order — but it is necessary for those who exercise authority to first know themselves and know those whom they direct.

The cruel, despotic, and brutal authority can only produce cruel, despotic, perverse, and brutal disciples and children.

Wise and loving authority, full of true comprehension and full of profound knowledge, can only produce comprehensive, loving, and wise children and disciples.

True wisdom and love must be the very foundation of authority.

We need wise and loving parents, wise and loving teachers, who really know how to comprehensively guide our children and youth.

If we truly want to give our boys and girls a true comprehensive education, we must begin by sacrificing ourselves, becoming better people, regenerating ourselves, learning to handle authority with infinite love and true wisdom.

When the foundation of authority is true wisdom and love, then in fact and by right we are in the process of comprehensively educating ourselves and educating the new generations.

There is no better satisfaction for the soul than that experienced in self-sacrifice for our fellow human beings.

Chapter Four: DISCIPLINE

In schools, colleges, and universities, the system of discipline has been cultivated to a most exaggerated degree.

The cruel and merciless discipline of past times produced no other result than violent, fearful, perverse, and rebellious people.

It is necessary for parents and teachers to deeply reflect on the cruel discipline of past times so as to put an end to it once and

for all.

Fear shrinks the mind, blocks the chakras, and obstructs the awakening of consciousness.

The frightened student is incapable of sincerely seeing his elders. The frightened student lies to his parents and teachers, fearful of the punishment, the harsh word, the angry gesture, the brutal scolding, the rough rod, and so on.

The frightened student is incapable of self-reflection or analyzing his actions. The frightened student concerns himself only with hiding from his elders so that they will not see his failures, his mistakes, his pranks, and so on.

Pupils crammed with discipline come to hate, in fact, all kinds of discipline, even though for fear of the punishment they may appear to be respectful, humble, well-mannered, and so on.

Pupils crammed with discipline end up hating their teachers and tutors, even though for fear of the punishment they may appear loving and grateful.

It is necessary, it is urgent, that parents and teachers comprehensively understand the necessity of putting an end to all kinds of cruel and merciless discipline.

It is urgent that boys and girls have the freedom to fully and integrally develop themselves.

Many systems for putting an end to harsh discipline have already been tried out, but unfortunately such systems have actually failed because of not having a true integral basis.

It is necessary, it is urgent, that the new generations enjoy more freedom, but it is also necessary that they assume a true and entire sense of responsibility.

It is criminal to give freedom without responsibility. It is criminal to give freedom to the perverse.

We need freedom — but with a profound sense of responsibility.

It is not by giving freedom that the disciple stops being perverse. It is necessary for the disciple to comprehensively understand the necessity of being a profoundly responsible and conscious creature.

Discipline kills understanding; cruel and merciless discipline only produces fear, and fear shrinks the mind, the heart, and blocks the development of understanding.

Repressive discipline is good for slaves, for robots, for automations — but it is fatal for the integral development of the human being.

If we truly want a new era, if we truly want a new generation, we must take to a deep analysis the system of cruel and merci-

less discipline.

Many years ago in schools and colleges discipline was so cruel that it included the use of the rod, the harsh scolding, the cruel and merciless word, and so on.

Pupils, before the brutal authority of teachers and tutors, did not dare to think for themselves, to act spontaneously, to be self-conscious, sincere, and free. Pupils could only obey, repeat like parrots all the orders received, do mechanically what was indicated, and so on.

In other times, even at home, parents used the rod to discipline their children. The result was the formation of frightened, timid, fearful, hypocritical, rebellious children, and so on.

All cruel and merciless discipline can only produce frightened, hypocritical, false, dissimulating, slavish persons, and so on.

Currently, the system of discipline has changed, although in some places it has not yet changed; but in any case it is necessary to enter into a profound analysis of all systems of discipline.

Cruel and merciless discipline at home, in schools and colleges, only produces frightened beings — people incapable of thinking for themselves, fearful beings.

The result of cruel and merciless discipline at home and at school is the present-day humanity: a humanity full of fear, cruel and merciless because it became cruel and merciless out of fear, and so on.

The frightened being is incapable of really being intelligent — because in him fear has shrunk and atrophied intelligence.

Children at home, students at school, are not free to comprehensively and integrally express their innate values, the values of the consciousness, the values of the Being. They are forced to obey, to repeat like parrots all the orders received, to fold their will to the will of their elders, and so on. The result of all of this is the destruction of the values of the Being, the destruction of the most beautiful values of the consciousness.

Truly, the fundamental factor of the great human values must be searched for within the consciousness, within the Being, but the consciousness and the Being can only fully and integrally develop themselves when freedom truly exists.

We need to free our children and disciples — we need to give them freedom — but with a profound sense of responsibility, with very profound consciousness.

It is necessary that the children at home, the students at school, learn to live consciously, to act consciously and freely — with a true sense of cosmic responsibility.

Boys and girls must have the freedom to dissent, to disagree, to criticize, in a constructive and healthy way, the bad customs that exist in the home and at school.

Boys and girls should not be slaves of their elders. Boys and girls should not be robots; they should not be machines that must blindly obey, without analysis, without criticism, without the right to argue, and so on.

It is necessary that fathers, mothers, teachers, and tutors understand that boys and girls have something divine within their consciousness — they have a Being, an essence which must be respected.

Boys and girls have the right to think, to feel, to act. But it is the duty of the teachers to comprehensively educate them so that they may learn to think, to feel, and to act in accordance with the principles of true responsibility.

It is urgent that parents and teachers concern themselves with truly knowing the human personality, knowing the various aspects of the human personality.

Parents and teachers should not feel that they are little tin gods to whom the children, students, and even the human personality of those children and disciples must be subordinated.

Parents and teachers must understand that the great mission of educating children and disciples is to help them in the truly integral, complete, harmonious development of the human personality.

If we look closely at the present-day humanity, we discover that there is no equilibrium in the human personality. The personality of present-day people is unbalanced; people generally live with a totally unbalanced personality, due to the fact that they did not have the help of comprehensive education in their childhood.

It is necessary that fathers, mothers, and teachers comprehensively help children and disciples in the great task of building the human personality in a harmonious and balanced way.

It is criminal to develop the personality of children in an unbalanced way, because that way of developing the personality only manages to convert children into psychologically unbalanced beings.

Society is the extension of the individual, and if individuals are unbalanced, the result will be a sick society, a society full of conflicts, problems, miseries, and so on.

If we truly want a new society, a healthier society, we must first concern ourselves with the integral development of chil-

dren — with the harmonious and balanced development of the human personality.

The human personality is not the Being. The human personality is something we acquire after birth. The human personality is built in the first seven years of childhood and is strengthened with time and experience.

It is necessary to therefore comprehensively concern ourselves with the human personality of children, so that we may help them in the truly balanced, harmonious, and integral development of that personality.

It is criminal to abuse children with cruel and merciless discipline, with scolding, with shouting, with rods, with cruel and despotic words, because in this way we destroy the harmonious and integral development of the human personality.

It is necessary that the parents of families and the teachers fully understand that boys, girls, and youth are very sensitive, very delicate beings — beings whose personality is in the process of formation, beings who need infinite love, true wisdom, infinite patience, to be able to fully and integrally develop themselves.

It is criminal to abuse those weaker beings with discipline of any kind. They need love and only love, infinite patience and true wisdom, in order to fully develop themselves.

Cruel and merciless discipline only manages to convert weaker beings — children — into cruel, frightened, perverse, hypocritical, dissimulating, false persons, and so on.

It is necessary to put an end to cruel and merciless discipline in the home and at school. It is necessary to comprehensively understand the need to comprehend our boys and girls.

It is necessary that we give boys and girls more freedom, but we must also help them understand the meaning of true responsibility.

Freedom and responsibility must walk together hand in hand if we truly wish to comprehensively help the new generations.

It is criminal to give freedom without responsibility. It is criminal to give freedom to the perverse. Freedom without responsibility, freedom without consciousness, only manages to produce delinquency, conflicts, perversity, and so on.

Today there are many boys and girls — many youths — who confuse freedom with libertinism, and who in the name of freedom commit all kinds of absurdities.

It is necessary to truly help our boys and girls comprehensively, fully, integrally — without abusing the rod, without making them slaves to discipline, but also without leaving them without a true sense of cosmic responsibility.

Wisdom and love must walk together hand in hand, in order to comprehensively help the new generations.

Discipline as it has been understood until today has actually done much harm to humanity. It is necessary to comprehensively understand this question of discipline at all levels of the mind.

We need order at home and at school, but that order must be founded on the basis of love, true wisdom, and true responsibility.

It is necessary to understand that order can exist on the basis of wisdom and love. It is necessary to understand that we can fulfill our duties on the basis of true love and true wisdom.

When boys and girls truly understand the need to comprehensively fulfill their duties at home and at school, then discipline becomes unnecessary.

It is necessary that boys and girls themselves become aware of their duties without the need for cruel and merciless discipline.

Comprehension must replace discipline — but it is necessary that fathers, mothers, and teachers learn to be patient with boys and girls and to truly love them, so that they may also

learn to be comprehensive, loving, and conscious of their duties.

Where there is comprehension, discipline is unnecessary. Comprehension replaces discipline with great advantage.

It is necessary that boys and girls comprehensively concern themselves with their duties — and that is only possible when those who direct them are also truly comprehensive, loving, and patient.

Cruel and merciless discipline must give way to comprehension and to love.

It is urgent that the parents of families, the teachers and tutors, comprehensively understand that boys, girls, and youth do not need discipline of any kind — they need infinite love, true wisdom, true comprehension.

When boys, girls, and youth find at home and at school true love, comprehension, and patience, then it is no longer necessary to use the cruel and merciless rod of discipline.

It is urgent to put an end to all kinds of cruel and merciless discipline. The world is full of cruel and merciless creatures because of the cruel and merciless discipline that was used with us in our childhood. If we truly want to put an end to so much cruelty and brutality in this world, we must begin by

putting an end to cruel and merciless discipline at home and at school.

Fear shrinks the mind, blocks the chakras, and obstructs the awakening of consciousness.

Chapter Five: WHAT TO THINK, HOW TO THINK

Parents of families and teachers in general only concern themselves with telling children and youth what they must think — but they never teach them how to think.

It is very difficult to know how to think, because if we observe ourselves we will see that in fact other persons think within us, and unfortunately we believe that we ourselves are the ones who think.

Our mind has become the depository of all the wrong opinions of our elders, of the teachers, of the priests, of our tutors, and so on.

Boys and girls in the home are forced to think as their elders think; in school they are forced to think as their teachers think; in the street they are forced to think as their friends think — and the result of all of this is the formation of the personality of the child, of the youth.

We never enjoy true freedom of thought, because the thoughts of others are always conditioning our minds.

It is bitter to have to recognize this slavery; it is bitter to have to understand that we have no freedom to think — that within us only the thoughts of others think.

We can verify all of this when we observe ourselves. We can verify all of this when we study the workings of our own mind.

The boy, the girl, the youth, do not have time to truly think for themselves. When they arrive home from school, their parents already are giving them instructions, telling them what they must do, what they must believe — that they must believe in God, that they must believe in the Virgin, that they must obey the parents, and so on.

When the child arrives at school, the teachers and tutors fill his head with information, with theories, with disciplines, with rules and more rules — and the child has no time to think for himself, to analyze, to comprehend.

In the street, the child meets friends who, in turn, are also victims of their parents and teachers — and these friends communicate to him their experiences, their absurd theories, their fantasies, their perversities.

The mind of the child is being shaped, then, by the influences of the home, the school, and the street.

And the boy and the girl, on entering youth and afterward adulthood, have a mind that is full of the wrong opinions of others — a mind that is the slave of foreign opinions, a mind that is not free.

It is necessary to fully and integrally understand the necessity of knowing how to think. We must teach our boys and girls how to think.

It is urgent to learn to think for ourselves and not to repeat like parrots the theories of others.

All theories — be they religious, political, scientific — modify the mind, condition it in this or that way. All theories become bars in the prison in which the mind is enclosed.

It is necessary to learn to think with freedom; it is urgent not to allow our mind to be enclosed in any bars.

Each theory is like one more bar, like another bar in the prison of the mind. It is necessary to know how to break all the bars in order to be truly free.

It is necessary to know how to think, but unfortunately fathers, mothers, and teachers do not concern themselves with truly teaching us how to think.

Fathers, mothers, and teachers love to be authoritarian, dictatorial. They are pleased to give orders, to be obeyed without analysis, without criticism. And the most serious thing is that they want their orders to be fulfilled to the letter — and that they themselves should never be obeyed.

Fathers, mothers, and teachers consider themselves true tin gods, before whom children, disciples, and tutored should kneel.

It is necessary to put an end to such selfishness; it is necessary that parents and teachers sacrifice their selfishness on the altar of love for the new generations, so that they may have the right to be truly intelligent.

Comprehension must replace authority. We need to comprehensively understand the necessity of giving children true freedom, so that they may learn to be authentic, sincere, free.

Boys and girls must be respected. We must understand that boys and girls have their own consciousness, their own essence, their own values. We must respect these values — without imposing on the child or on the youth our own personality.

It is criminal to enclose the consciousness of our children in the bars of our own personality. It is criminal to force the child to think as we think, to feel as we feel — because we kill in this

way the wonderful development of the consciousness of the child.

It is necessary that boys and girls learn to think for themselves, to analyze, to comprehend — and not to repeat like parrots all the theories of others.

Fathers, mothers, and teachers must abandon authoritarianism. Fathers, mothers, and teachers must learn to listen patiently to children and disciples, to understand them, to truly love them.

Boys and girls must be respected. We must understand that they have a Being, an essence, that we must respect.

We must learn to listen to our children and disciples. We must learn to understand them. We must learn to love them. Only in this way can we comprehensively help them.

It is necessary that the parents of families and the teachers learn to direct boys and girls — without using authoritarianism, without despotism — but with infinite love, with true wisdom, with profound comprehension.

Boys and girls have the right to think, to feel, to act. But it is necessary that fathers, mothers, and teachers comprehensively guide them — so that they may learn to think, to feel, and to act in accordance with the principles of true responsibility.

It is criminal to impose on children of school age a determined religion — a determined sect, a determined political idea, and so on. It is criminal to enclose their consciousness in the bars of certain dogmas, of certain creeds, of certain conditioning theories.

It is necessary to give freedom of thought to the child, of the youth — so that he may comprehensively develop himself, so that he may freely express himself, so that he may be truly authentic.

It is necessary that boys and girls truly know themselves — that they discover within themselves their own values, the values of the Being, the values of the consciousness.

Knowing how to think is something very difficult. Even children who go to school and to high school do not really know how to think. Children only know to repeat like parrots the theories of others, the opinions of others, the ideas of others.

We need to teach our boys and girls how to think — but for that it is necessary that we ourselves know how to think.

Truly, very few are the people who really know how to think. Generally, people repeat like parrots the theories they have read or heard from others. People are mere robots; they are not original — they do not know how to think for themselves.

It is necessary, it is urgent, that we learn to think for ourselves. We must learn to analyze, to investigate, to comprehend, to meditate.

Only by analyzing, investigating, comprehending, and meditating can we awaken consciousness — can we cease to be machines, robots, automatons.

We must teach our boys and girls to analyze, to investigate, to comprehend, to meditate — so that they may develop intelligence, so that they may awaken consciousness, so that they may be authentic, sincere, free.

Children, on entering school, on entering high school or university, are forced to study certain subjects — and they study them without analyzing them, without understanding them, without meditating on them. They only memorize them in order to pass the year.

It is necessary that students truly understand what they are studying — that they analyze it, that they investigate it, that they meditate on it.

It is criminal to fill the head of the student with information that he does not understand — with theories that he does not analyze, with ideas that he does not meditate on.

It is necessary that students truly understand what they are studying. It is necessary that students truly become conscious of what they are studying.

Only in this way can students be truly intelligent. Only in this way can students be authentic, sincere, free.

Teachers must teach students to think, to analyze, to comprehend, to meditate — and not to repeat like parrots the theories of others.

It is urgent that teachers comprehensively understand that the great mission of teaching consists in helping students to awaken consciousness.

Teachers must comprehensively understand that the work of education is not a profit-making activity. The work of education is something sacred. The work of education is a true priesthood.

Teachers must truly love their students. Teachers must concern themselves with the integral development of their students.

Teachers must understand the great responsibility they have with regard to the new generations.

Teachers must teach students to be truly intelligent. Teachers must teach students to know how to think — and not what to

think.

Knowing how to think is the most difficult thing in life.
Knowing how to think is the most beautiful thing in life.
Knowing how to think is the very basis of true wisdom and of true love.

Whoever knows how to think for himself is truly intelligent, truly authentic, truly sincere, truly free.

Knowing how to think is the very basis of true comprehension.
Knowing how to think is the very basis of true wisdom.
Knowing how to think is the very basis of true love.

Only by analyzing, investigating, comprehending, and meditating can we awaken consciousness — can we cease to be machines, robots, automatons.

Chapter Six: THE SEARCH FOR SECURITY

Throughout the entire course of life, we are searching for psychological security. We never find it, because in fact and by right it does not exist anywhere in life.

People marry searching for psychological security, and they do not find it. Friendships are sought to escape solitude — and yet, even surrounded by friends, one is more alone than ever.

Some find security in money, but money does not give true security, because life ends and money runs out — and the more money one accumulates, the more one is afraid of losing it.

Others search for security in religion, in sects, in schools, in lodges, in pseudo-esoteric organizations — but at the bottom, they only find disappointment.

It is curious to see how human beings spend their lives searching for psychological security — and how they never find it.

There are even people who search for psychological security in alcohol, in drugs, in vice, and so on — but the result is always the same: failure, frustration, disappointment, bitterness.

The search for psychological security is, in fact and by right, the very cause of fear, of anxiety, of anguish, of suffering.

Whoever searches for psychological security lives in fear of losing it. Whoever has achieved a certain economic security lives in fear of losing it. Whoever has achieved a certain social position lives in fear of losing it. Whoever has formed a home lives in fear of losing it.

Truly, psychological security is something that does not exist. Life is something that flows from moment to moment, and within it everything changes — everything passes — everything has its beginning and its end.

It is necessary to understand the necessity of facing life as it is, without illusions, without dreams, without searching for psychological security where it does not exist.

It is necessary to teach our boys and girls to face life as it is, without dreams of false psychological security — because these dreams only lead to fear, to anxiety, to anguish, to suffering.

Unfortunately, parents and teachers cram into the head of children the worst kind of psychological poison: the search for security.

Parents and teachers, instead of teaching boys and girls to face life with courage, with serenity, with comprehension, fill them with fear and anxiety — they tell them they must search for psychological security, they must study to ensure their future, they must marry to have someone to take care of them, they must accumulate money to have a peaceful old age, and so on.

All of this is absurd. All of this is criminal. All of this only fills the consciousness of children with fear, with anxiety, with anguish.

It is necessary to teach boys and girls to live with courage, with serenity, with comprehension — to face life as it is, without dreams of false psychological security.

Truly, the only true security is in the Being. The only true security is in our own essence, in our own consciousness.

Whoever has discovered within himself the Being has found true security. Whoever lives in the Being lives in true security.

But the Being is not in the future; the Being is not in money; the Being is not in marriage; the Being is not in any sect, in any religion, in any school. The Being is within us — in the depths of our own essence, of our own consciousness.

It is necessary to teach boys and girls to search within themselves — to discover their own Being, their own essence, their own consciousness. Only in this way can they find true security.

It is necessary to put an end to the search for psychological security in external things. It is necessary to put an end to the dreams of false security that only lead to fear, to anxiety, to anguish, to suffering.

True comprehension begins when we understand that there is no psychological security anywhere in life. True comprehension begins when we accept life as it is — without dreams, without illusions, without searching for what does not exist.

It is necessary to face life with courage, with serenity, with comprehension. It is necessary to face life as it is — full of

changes, full of surprises, full of unforeseen events.

Whoever lives in true comprehension does not search for psychological security. Whoever lives in true comprehension lives from moment to moment — facing each problem as it arises, with serenity, with intelligence, with comprehension.

It is necessary to teach boys and girls to live from moment to moment — to face each problem as it arises, with serenity, with intelligence, with comprehension.

It is criminal to fill the mind of boys and girls with worries about the future — with fears, with anxieties, with anguish.

It is criminal to teach boys and girls to search for psychological security in things that do not exist — in dreams, in illusions, in fantasies.

It is necessary to teach boys and girls to live in the present — to be fully conscious of the present, to be fully aware of each moment of life.

Whoever lives in the present lives in fact and by right in eternity. Whoever lives in the present lives in true comprehension, in true wisdom, in true love.

It is necessary to put an end to the worries about the future — to the fears, to the anxieties, to the anguish — and to live fully in the present.

The present is the only thing that truly exists. The past has already passed; the future does not yet exist. Only the present truly exists.

It is necessary to teach boys and girls to live fully in the present — to be fully conscious of each moment of life, to face each problem as it arises with serenity, with intelligence, with comprehension.

Only in this way can we have a generation of free, conscious, intelligent, comprehensive, loving beings.

Only in this way can we have a generation of beings who do not live in fear, who do not live in anxiety, who do not live in anguish.

Only in this way can we have a generation of truly happy beings — beings who have discovered within themselves the Being, the only true source of happiness, of peace, of true security.

It is necessary to put an end to the absurd search for psychological security — because that search only leads to fear, to anxiety, to anguish, to suffering.

It is necessary to teach boys and girls the necessity of facing life as it is — without dreams of false security, without illusions, without fantasies.

Only in this way can we form a new generation — a generation of conscious, intelligent, comprehensive, loving, free beings.

It is urgent to put an end to all the false ideas about psychological security that have done so much harm to humanity.

Whoever truly understands that psychological security does not exist anywhere in life has taken the first step toward true wisdom, true comprehension, true love.

It is necessary to live without fear, without anxiety, without anguish — facing life from moment to moment with serenity, with intelligence, with comprehension.

Only in this way can we be truly free. Only in this way can we be truly happy. Only in this way can we truly find within ourselves the Being — the only true source of happiness, of peace, of true security.

It is necessary to teach our boys and girls all of this — so that they may grow as conscious, intelligent, comprehensive, loving, free beings.

It is necessary that fathers, mothers, and teachers comprehensively understand all of this — so that they may help children to live without fear, without anxiety, without anguish, in true comprehension and in true love.

When boys and girls truly understand that psychological security is not in external things — that it is within them, in their own Being, in their own essence, in their own consciousness — then they will be in the process of true integral development.

Only by understanding the great truth that the Being is the only true security can we have a generation of truly free, conscious, intelligent, comprehensive, loving, happy beings.

It is necessary to put an end to fear, to anxiety, to anguish — to live in true comprehension, in true wisdom, in true love.

Only in this way can we have a new humanity — a humanity of truly conscious, intelligent, comprehensive, loving, free, happy beings.

It is urgent to put an end to the absurd search for psychological security. It is urgent to live in true comprehension. It is urgent to discover within ourselves the Being — the only true source of happiness, of peace, of true security.

Let us teach our boys and girls all of this. Let us help them to grow as conscious, intelligent, comprehensive, loving, free, happy beings.

Only in this way can we truly contribute to the formation of a new humanity — a humanity that lives in true comprehension, in true wisdom, in true love.

Only in this way can we put an end to all the suffering, all the bitterness, all the pain that exist in this world.

Only in this way can we truly help our boys and girls — and through them, all of humanity.

Let us understand, then, the necessity of putting an end to the absurd search for psychological security — and let us discover within ourselves the Being, the only true source of happiness, of peace, of true security.

Only by understanding the great truth that the Being is the only true security can we have a generation of truly free, conscious, intelligent, comprehensive, loving, happy beings.

Chapter Seven: AMBITION

In all the temples of mystery — in the schools, the lodges, the religions, the sects, the orders, and so on — the door is open to all the ambitious people.

Ambition is the secret poison that contaminates the heart of human beings. Ambition has a thousand faces — at times subtle, at times brutal, at times refined.

Even pseudo-esoteric and pseudo-occultist organizations are full of ambitious people. Many ambitious people want degrees,

initiations, titles, positions — and so on.

Ambition is the very basis of selfishness. Wherever there is ambition, there is selfishness. Wherever there is selfishness, there is ambition.

Ambition is the cause of all human conflicts. Ambition is the cause of war. Ambition is the cause of all human suffering.

It is necessary to fully and integrally understand the necessity of putting an end to ambition. It is necessary to put an end to selfishness, to the desire to dominate, to the desire to stand out, to the desire to be more than others.

Whoever has ambition cannot truly love. Whoever has ambition cannot be a true Gnostic. Whoever has ambition cannot truly know himself.

Ambition shrinks the consciousness. Ambition blocks the awakening of consciousness. Ambition makes one selfish, cruel, brutal, perverse.

It is criminal to fill the mind of boys and girls with ambition. It is criminal to teach boys and girls that they must be ambitious, that they must aspire to be famous, rich, powerful, important.

All of this is absurd. All of this is the road to suffering, to bitterness, to disappointment.

It is necessary to teach boys and girls to live without ambition — to live fully in the present, to enjoy each moment of life, to be conscious of each action, of each thought, of each feeling.

Whoever lives without ambition lives in true freedom, in true happiness, in true peace.

Whoever lives with ambition lives in slavery — slave of his ambitions, slave of his desires, slave of his selfishness.

It is necessary to put an end to ambition if we truly want to be free, happy, in peace.

Many people justify their ambition saying that they want to be ambitious in order to do good — but this is absurd. Ambition, even when it has good intentions, is still ambition. Ambition, even when it is well-intentioned, still produces suffering.

True goodness has nothing to do with ambition. True goodness comes from love, from comprehension, from wisdom — not from ambition.

Whoever does good with ambition is not truly good. Whoever does good with ambition does it for himself, for his own benefit, for his own glory — not for the good of others.

True goodness is selfless, without ambition, without expectation, without desire for recompense.

Whoever does good without ambition does it because of love, because of comprehension, because of wisdom — and that is true goodness.

It is necessary to teach boys and girls true goodness — selfless goodness, without ambition, without expectation, without desire for recompense.

It is necessary to teach boys and girls to live without ambition — to live in true love, in true comprehension, in true wisdom.

Whoever lives in true love lives without ambition. Whoever lives in true comprehension lives without ambition. Whoever lives in true wisdom lives without ambition.

Ambition is incompatible with love, with comprehension, with wisdom. Where there is ambition there cannot be true love, true comprehension, true wisdom.

It is necessary to put an end to ambition if we truly want to know love, comprehension, wisdom.

All ambitious people are profoundly unhappy, even when they appear to be happy. All ambitious people live in fear — fear of losing what they have, fear of not achieving what they want, fear of being surpassed by others.

Only the one who lives without ambition can be truly happy. Only the one who lives without ambition can know true peace.

It is urgent to put an end to ambition if we truly want to be happy, if we truly want to know peace.

It is criminal to teach boys and girls ambition. It is criminal to teach them that they must struggle to be famous, to be rich, to be powerful, to be important.

All of this is the road to suffering, to bitterness, to disappointment.

It is necessary to teach boys and girls to live in the present — to enjoy each moment of life, to be conscious of each action, of each thought, of each feeling.

It is necessary to teach boys and girls to live in true love, in true comprehension, in true wisdom — without ambition, without selfishness, without desire to dominate.

Only in this way can we form a generation of truly happy, free, conscious beings.

Only in this way can we put an end to all the suffering, all the bitterness, all the pain that exist in this world.

Ambition is the secret poison that has contaminated the heart of all humanity. It is necessary to put an end to this poison if we truly want a better humanity.

Let us teach our boys and girls to live without ambition — to live in true love, in true comprehension, in true wisdom.

Only in this way can we have a new generation — a generation of truly free, conscious, happy beings.

Only in this way can we truly contribute to the formation of a new humanity — a humanity that lives in true love, in true comprehension, in true wisdom.

Let us put an end to ambition. Let us put an end to selfishness. Let us put an end to the desire to dominate.

Only in this way can we be truly free. Only in this way can we be truly happy. Only in this way can we truly know peace.

It is necessary to teach boys and girls to live without ambition — to live fully in the present, to enjoy each moment of life, to be conscious of each action, of each thought, of each feeling.

Chapter Eight: LOVE

We may have read all the books, ancient and modern, that have been written on love — but in fact we will not know what love is.

Reasoning can never grasp what love is.

We can lend a hand to those who need our help — but that does not mean that we know what love is.

Even the simple boy or girl in love does not know what love is. They feel attraction — they feel desire — they feel passion — but that is not love.

Many people confuse love with passion, others confuse love with desire, others confuse love with personal interest — but none of all that is love.

Truly, love is something that cannot be defined, because the moment we try to define love, we kill it. The mind kills love. Reasoning kills love.

Love is to be experienced, to be lived, but not to be defined.

Whoever truly loves does not need to define love. Whoever truly loves lives in love — feels love, experiences love, but does not need to define it.

Whoever needs to define love does so because he does not really know what love is.

It is necessary to teach boys and girls to live in love — to feel love, to experience love. But it is not necessary to teach them to define love, because love cannot be defined.

Love is born among us when we discover that the other person — the loved one — has the same problems, the same anxieties, the same suffering as we do.

Love is born among us when we discover within ourselves the necessity of helping others, of serving others, of giving ourselves to others.

Love is born among us when we discover that we are not separate from others — that we are all one — that we form part of the same humanity, of the same life, of the same essence.

When we truly understand that we are all one, the love for our fellow human beings is born within us.

It is necessary to teach boys and girls all of this. It is necessary to teach them that we are all one — that we are not separate from others, that the suffering of others is our own suffering, that the happiness of others is our own happiness.

Only in this way can love be born within boys and girls — true love, without selfishness, without ambition, without personal interest.

Selfishness is the great enemy of love. Where there is selfishness, there cannot be true love. Where there is true love, there cannot be selfishness.

It is necessary to put an end to selfishness if we truly want to know love.

Many people believe they love when they are only loving themselves — when they are only seeking their own personal interest, their own ambition, their own selfishness.

It is necessary to deeply understand the difference between true love and selfishness disguised as love.

True love is selfless — it expects nothing, demands nothing, asks for nothing. True love only knows how to give — it gives itself without limits, without conditions, without expectation of recompense.

Selfishness disguised as love always expects something — recompense, gratitude, recognition, glory, fame. Selfishness disguised as love demands much, asks for much — and gives little or nothing.

Whoever truly loves does not need recompense, does not need gratitude, does not need recognition. Whoever truly loves loves because of love itself — and that is enough.

It is necessary to teach boys and girls true love — selfless love, without expectation of recompense, without desire of recognition.

Only in this way can we form a generation of truly loving beings — beings who know how to give themselves to others without selfishness, without ambition, without personal interest.

Only in this way can we put an end to all the suffering, all the bitterness, all the pain that exist in this world.

True love is the most beautiful thing that exists in life. True love is the highest expression of the Being. True love is the very essence of wisdom.

Whoever lives in true love lives in the Being. Whoever lives in true love lives in wisdom. Whoever lives in true love lives in true happiness.

It is necessary to teach boys and girls true love — so that they may grow as truly loving beings — so that they may know within themselves the Being, wisdom, true happiness.

Love and wisdom must walk together hand in hand. Love without wisdom is blind. Wisdom without love is sterile.

Only the combination of love and wisdom can produce true integral education — can produce truly conscious, intelligent, comprehensive, loving, free, happy beings.

It is necessary that fathers, mothers, and teachers learn to handle love and wisdom together — so that they may compre-

hensively help boys and girls in the great task of their integral development.

Whoever truly loves children and disciples knows how to be patient with them, comprehensive of them, wise in handling them.

Whoever truly loves children and disciples cannot be cruel with them, despotic with them, brutal with them.

True love manifests itself in actions, in attitudes, in words full of kindness, of comprehension, of wisdom.

It is necessary that fathers, mothers, and teachers love children and disciples with true love — selfless love, without expectation of recompense, without selfishness, without ambition.

Only in this way can we comprehensively help children and disciples in the great task of their integral development.

Only in this way can we form a generation of truly loving, comprehensive, wise, conscious, free, happy beings.

Let us understand, then, the great necessity of putting an end to selfishness and of learning to love truly — selflessly, without expectation of recompense, without ambition, without personal interest.

Only in this way can we truly contribute to the formation of a new humanity — a humanity that lives in true love, in true wisdom, in true comprehension.

True love is the greatest force that exists in the universe. True love is the very essence of the Being. True love is what makes life worth living.

Let us learn to love truly. Let us teach our boys and girls to love truly. Only in this way can we be truly happy. Only in this way can we truly find within ourselves the Being — the only true source of happiness, of peace, of love.

Only the combination of love and wisdom can produce true integral education — can produce truly conscious, intelligent, comprehensive, loving, free, happy beings.

Chapter Nine: THE MIND

Through experience we have been able to verify that it is impossible to understand WHAT IS CALLED LOVE until we have integrally understood the complex problem of the MIND.

Those who suppose that the MIND is the BRAIN are completely mistaken. The MIND is ENERGETIC, subtle. It can become independent from MATTER. In certain hypnotic states,

or during normal sleep, it can transport itself to very distant places to see and hear what is happening there.

In PARAPSYCHOLOGY laboratories, remarkable experiments are carried out with subjects in HYPNOTIC states.

Many subjects in HYPNOTIC states have been able to report in minute detail on events, persons, and situations that were taking place at great distances during their hypnotic trance.

Scientists have been able to verify, after such experiments, the reality of these REPORTS. They have been able to confirm the reality of the facts, the exactness of the EVENTS.

With these PARAPSYCHOLOGY laboratory experiments, it is fully demonstrated by observation and experience that the BRAIN is not the MIND.

Truly, and in all truth, we can say that the mind can travel through time and space, independently of the brain, to see and hear things that happen in distant places.

The REALITY of EXTRA-SENSORY PERCEPTIONS is now absolutely demonstrated, and only a complete lunatic or an idiot could think of denying the reality of EXTRA-PERCEPTIONS.

The brain is made to elaborate thought, but it is not thought.

The brain is merely the instrument of the MIND; it is not the mind.

We need to study the mind in depth if we truly want to integrally understand what is called LOVE.

Children and youth — boys and girls — have minds that are more elastic, supple, prompt, alert, and so on.

Many children and youth take delight in asking their parents and teachers about this thing or that. They want to know more, they want to learn, and so they ask; they observe, they notice certain details that adults dismiss or fail to perceive.

As the years pass, as we advance in age, the mind little by little begins to crystallize.

The mind of the elderly is fixed, petrified, and no longer changes — not even by cannon fire.

Old people are the way they are, and they die that way. They do not change; they approach everything from a fixed point.

The 'dotage' of the elderly — their prejudices, their fixed ideas, and so on — all together seems like a ROCK, a STONE that does not change in any way. That is why the popular saying goes: 'character and figure last until the grave.'

It is URGENT that teachers — both male and female — entrusted with forming the PERSONALITY of students, study the mind very thoroughly, so that they may intelligently guide the new generations.

It is painful to understand in depth how, with time, the MIND becomes petrified little by little.

The MIND is the killer of the REAL, of the true. The MIND destroys LOVE.

Whoever reaches old age is no longer capable of LOVING, because his mind is full of painful experiences, prejudices, fixed ideas like steel points, and so on.

There are 'dirty old men' out there who believe themselves capable of LOVING STILL, but what happens is that those old men are full of senile sexual passions, and they confuse PASSION with LOVE.

Every 'dirty old man' and every 'dirty old woman' passes through tremendous lustful passionate states before dying, and they believe that this is LOVE.

The LOVE of the elderly is impossible, because the mind destroys it with its 'dotage,' FIXED IDEAS, PREJUDICES, JEALOUSY, 'EXPERIENCES,' 'MEMORIES,' sexual passions, and so on.

The MIND is the worst enemy of LOVE. In SUPER-CIVILIZED countries, LOVE no longer exists, because people's minds smell only of factories, bank accounts, gasoline, and celluloid.

There are many bottles for the mind, and each person's mind is very tightly bottled up.

Some have their MIND bottled up in the ABOMINABLE COMMUNISM; others have it bottled up in ruthless CAPITALISM.

There are those who have their MIND BOTTLED UP in jealousy, in hatred, in the desire to be rich, in a good social position, in pessimism, in attachment to certain people, in attachment to their own sufferings, in their family problems, and so on.

People love to bottle up the MIND. Rare are those who truly resolve to shatter the bottle to pieces.

We need to LIBERATE THE MIND, but people enjoy slavery. It is very rare to find someone in life who does not have the MIND tightly bottled up.

Teachers — both male and female — must teach their students all these things. They must teach the new generations to investigate their own mind, to observe it, to understand it. Only

through deep UNDERSTANDING can we prevent the mind from crystallizing, from freezing, from bottling itself up.

The only thing that can transform the world is what is called LOVE, but the mind destroys LOVE.

We need to STUDY our own mind, to observe it, to investigate it deeply, to truly understand it. Only thus, only by becoming masters of ourselves and of our own mind, will we kill the killer of LOVE and be truly happy.

Those who live spinning beautiful fantasies about LOVE, those who live making projects about LOVE, those who want LOVE to operate according to their likes and dislikes, projects and fantasies, norms and prejudices, memories and experiences, will never be able to truly know what LOVE is. In fact, they have become enemies of LOVE.

It is necessary to integrally understand what the processes of the mind are in the state of accumulating experiences.

Teachers — male and female — often scold justly, but sometimes stupidly and without true motive, without understanding that every unjust scolding is deposited in the mind of the students. The result of such mistaken behavior tends to be the loss of LOVE for the TEACHER.

The MIND destroys LOVE — and this is something that TEACHERS in schools, colleges, and universities must never forget.

It is necessary to understand in depth all those mental processes that put an end to the beauty of LOVE.

It is not enough to be a father or mother of a family; one must know how to LOVE. Parents believe they love their sons and daughters because they have them, because they are theirs, because they possess them, as one might own a bicycle, a car, a house.

That sense of possession, of dependency, is often confused with LOVE — but it could never be LOVE.

The teachers of our second home — which is the school — believe they love their disciples because they belong to them, because they possess them; but that is not LOVE. The sense of possession or of dependence IS NOT LOVE.

The MIND destroys LOVE, and only by understanding all the mistaken workings of the mind, our absurd ways of thinking, our bad customs, automatic and mechanical habits, mistaken ways of seeing things, and so on, can we come to experience — truly — that which does not belong to time, that which is called LOVE.

Those who want LOVE to become a part of their routine machinery, those who want LOVE to run along the mistaken rails of their own prejudices, appetites, fears, life experiences, selfish ways of seeing things, mistaken ways of thinking, and so on, in fact put an end to LOVE — because LOVE never allows itself to be subjected.

Those who want LOVE to function as I WANT, as I DESIRE, as I THINK, lose LOVE — because CUPID, the GOD of LOVE, is never willing to allow himself to be enslaved by the I.

We must put an end to the I, to MYSELF, to ONESELF, in order not to lose the child of LOVE.

The I is a bundle of memories, appetites, fears, hatreds, passions, experiences, selfishness, envy, greed, lust, and so on.

Only by understanding each defect separately, only by studying it, by observing it directly — not only in the intellectual region, but also in all the subconscious levels of the mind — does each defect disappear; we go on dying from moment to moment. Thus, and only thus, do we achieve the disintegration of the I.

Those who want to bottle LOVE up inside the horrible bottle of the I lose LOVE; they are left without it, because LOVE can never be bottled up.

Unfortunately, people want LOVE to behave according to their own habits, desires, customs, and so on. People want LOVE to submit to the I, and that is completely impossible — because LOVE does not obey the I.

Couples in love — or rather, we should say, in passion — suppose that LOVE must faithfully travel along the rails of their own desires, lusts, errors, and so on. In this they are completely mistaken.

'Let's talk about us!' say lovers, or those sexually passionate (which is what most abounds in this world), and then come the talks, the projects, the longings, the sighs. Each one says something, lays out their projects, their desires, their way of seeing the things of life — and wants LOVE to move like a railroad engine along the steel rails laid out by the mind.

How mistaken are those lovers — or rather, those passionate ones! How far they are from reality!

LOVE does not obey the I, and when the spouses try to put chains around its neck and subject it, it flees, leaving the couple in disgrace.

The MIND has the bad taste of comparing. The man compares one girlfriend with another. The woman compares one man with another. The Teacher compares one student with another

— as if all his students did not deserve the same regard. Truly, all comparison is ABOMINABLE.

Whoever contemplates a beautiful sunset and compares it with another truly does not know how to understand the beauty he has before his eyes.

Whoever contemplates a beautiful mountain and compares it with another he saw yesterday is not truly understanding the beauty of the mountain he has before his eyes.

Where there is COMPARISON, there is no TRUE LOVE. The Father and Mother who truly love their children never compare them with anyone; they love them, and that is all.

The husband who truly loves his wife never makes the mistake of comparing her with anyone; he loves her, and that is all.

The TEACHER who loves his students never discriminates among them, never compares them to one another; he truly loves them, and that is all.

The Mind divided by comparisons — the mind enslaved by DUALISM — destroys LOVE.

The Mind divided by the battle of opposites is not capable of understanding the new; it petrifies, it freezes.

The MIND HAS MANY DEPTHS — regions, subconscious territories, hidden corners — but the best is the ESSENCE, the CONSCIOUSNESS, and it lies at the Center.

When DUALISM ends, when the mind becomes INTEGRATED, SERENE, QUIET, PROFOUND, when it no longer compares, then THE ESSENCE, THE CONSCIOUSNESS, awakens — and that must be the true objective of FUNDAMENTAL EDUCATION.

Let us distinguish between OBJECTIVE and SUBJECTIVE. In what is OBJECTIVE, there is awakened consciousness. In what is SUBJECTIVE, there is sleeping consciousness — SUBCONSCIOUSNESS.

Only OBJECTIVE CONSCIOUSNESS can enjoy OBJECTIVE KNOWLEDGE.

The intellectual information that students currently receive in all Schools, Colleges, and Universities is SUBJECTIVE one hundred percent.

OBJECTIVE KNOWLEDGE cannot be acquired without OBJECTIVE CONSCIOUSNESS.

Students must first reach SELF-CONSCIOUSNESS and then OBJECTIVE CONSCIOUSNESS.

Only through the PATH OF LOVE can we reach OBJECTIVE CONSCIOUSNESS and OBJECTIVE KNOWLEDGE.

It is necessary to understand the COMPLEX PROBLEM OF THE MIND if we truly want to travel the PATH OF LOVE.

When DUALISM ends, when the mind becomes INTEGRATED, SERENE, QUIET, PROFOUND, when it no longer compares, then THE ESSENCE, THE CONSCIOUSNESS, awakens — and that must be the true objective of FUNDAMENTAL EDUCATION.

Chapter Ten: KNOWING HOW TO LISTEN

In the world there are many orators who astonish with their eloquence, but few are the people who know how to listen.

To know how to listen is very difficult; rare are the people who truly know how to listen.

WHEN THE TEACHER SPEAKS — the conferencer, the lecturer — the audience seems to be very attentive, as if following in detail each word of the speaker. Everything gives the impression that they are listening, that they are in a state of alertness. But in the psychological depths of each individual, there is a secretary who translates each word of the speaker.

THIS SECRETARY IS THE I, MYSELF, ONESELF. The work of that secretary consists in misinterpreting, in mistranslating, the words of the speaker.

THE I translates according to its prejudices, preconceptions, fears, pride, anxieties, ideas, memories, and so on.

The students in school, and the individuals who together make up the audience that listens, are not really listening to the speaker. They are listening to themselves; they are listening to their own EGO — to their dear MACHIAVELLIAN EGO — which is not willing to accept what is REAL, TRUE, ESSENTIAL.

Only in a state of alert NOVELTY, with a SPONTANEOUS MIND free from the weight of the past, in a state of full RECEPTIVITY, can we really listen without the intervention of that ill-omened secretary called the I, MYSELF, ONESELF, the EGO.

When the mind is conditioned by memory, it only repeats what it has accumulated.

The Mind conditioned by the experiences of so many yesterdays can only see the present through the murky lenses of the past.

IF WE WANT TO KNOW HOW TO LISTEN, if we want to learn to listen so as to discover the new, we must live according to the philosophy of MOMENTARINESS.

It is urgent to live from moment to moment, without the worries of the past and without the projects of the future.

The TRUTH is the unknown from moment to moment. Our minds must always be alert, fully attentive, free of prejudices and preconceptions, so as to be truly receptive.

School teachers must teach their students the profound meaning that is enclosed in this matter of knowing how to listen.

It is necessary to learn to live wisely, to reaffirm our senses, to refine our conduct, our thoughts, our feelings.

It is no use having a great academic culture if we do not know how to listen, if we are not capable of discovering the new from moment to moment.

We need to refine attention, to refine our manners, to refine our persons, things, and so on.

It is impossible to be truly refined when we do not know how to listen.

Rough, crude, deteriorated, degenerate Minds never know how to listen, never know how to discover the new. Those

Minds only understand — and they understand wrongly — the absurd translations of that satanic secretary called the I, MYSELF, EGO.

To be refined is something very difficult and requires full attention. Someone may be very refined in fashions, suits, dresses, gardens, automobiles, friendships — and yet continue, inwardly, to be rough, crude, heavy.

Whoever knows how to live from moment to moment truly walks the road of true refinement.

Whoever has a receptive, spontaneous, integral, alert Mind walks the path of authentic refinement.

Whoever opens himself to all that is new, abandoning the weight of the past — the preconceptions, prejudices, suspicions, fanaticisms, and so on — walks triumphantly along the road of legitimate refinement.

The degenerate mind lives bottled up in the past, in preconceptions, pride, self-love, prejudices, and so on.

The degenerate mind does not know how to see the new; it does not know how to listen; it is conditioned by SELF-LOVE.

The fanatics of MARXISM-LENINISM do not accept the new; they do not admit the fourth CHARACTERISTIC of all things, the fourth DIMENSION, because of self-love. They love them-

selves too much, they cling to their own absurd materialist theories. When we place them on the terrain of concrete facts, when we demonstrate to them the absurdity of their sophisms, they raise their left arm, look at the hands of their wristwatch, give an evasive excuse, and leave.

Those are degenerate minds — decrepit minds that do not know how to listen, that do not know how to discover the new, that do not accept reality because they are bottled up in SELF-LOVE. Minds that love themselves too much, minds that know nothing of CULTURAL REFINEMENT, rough and crude minds that listen only to their dear EGO.

FUNDAMENTAL EDUCATION teaches us to listen, teaches us to live wisely.

Teachers in schools, colleges, and universities must teach their students the authentic road of true vital refinement.

It is no use spending ten or fifteen years in schools, colleges, and universities if, upon leaving them, we are inwardly true swine in our thoughts, ideas, feelings, and customs.

FUNDAMENTAL EDUCATION is needed urgently, because the new generations represent the beginning of a new era.

The hour of the TRUE REVOLUTION has come; the moment of the FUNDAMENTAL REVOLUTION has arrived.

The past is the past, and it has already given its fruits. We need to understand the deep meaning of the moment in which we live.

The degenerate mind lives bottled up in the past, in preconceptions, pride, self-love, prejudices, and so on.

Chapter Eleven: WISDOM AND LOVE

WISDOM and LOVE are the two essential pillars of every true civilization.

On one pan of the scale of justice we must place WISDOM; on the other pan we must place LOVE.

Wisdom and Love must balance each other. Wisdom without Love is a destructive element. Love without Wisdom can lead us into error: 'LOVE IS LAW — BUT CONSCIOUS LOVE.'

It is necessary to study a great deal and to acquire knowledge, but it is also URGENT to develop within ourselves the SPIRITUAL BEING.

Knowledge without the SPIRITUAL BEING properly developed within us in a harmonious way becomes the cause of what is called RASCALDOM.

The BEING well developed within us, but without intellectual knowledge of any kind, gives rise to stupid Saints.

A stupid Saint possesses the SPIRITUAL BEING very well developed, but since he has no intellectual knowledge, he can do nothing — because he does not know how to do.

THE stupid SAINT has the power to Do, but cannot do, because he does not know how to do.

Intellectual knowledge without the SPIRITUAL BEING properly developed produces intellectual confusion, perversity, pride, and so on.

During the Second World War, thousands of scientists devoid of every Spiritual element, in the name of science and humanity, committed frightful crimes for the purpose of carrying out scientific experiments.

We need to form a powerful intellectual culture within ourselves — but tremendously balanced with true conscious Spirituality.

We need a REVOLUTIONARY ETHIC and a REVOLUTIONARY PSYCHOLOGY if we truly want to dissolve the I in order to develop within us the legitimately Spiritual BEING.

It is regrettable that for lack of LOVE, people use the INTELLECT in a destructive way.

Students need to study science, history, mathematics, and so on.

It is necessary to acquire vocational knowledge for the purpose of being useful to one's neighbor.

Studying is necessary. Accumulating basic knowledge is indispensable, but fear is not indispensable.

Many people accumulate knowledge out of fear. They are afraid of life, of death, of hunger, of misery, of what people will say, and so on — and for that reason they study.

One should study out of Love for one's fellow human beings, with the longing to serve them better; but one should never study out of fear.

In practical life we have been able to verify that all those students who study out of fear, sooner or later, become rascals.

We need to be sincere with ourselves so as to observe ourselves and discover within ourselves all the processes of fear.

We must never in life forget that fear has many faces. Sometimes fear is confused with courage. Soldiers on the battlefield appear very brave, but in reality they move and fight

because of fear. The suicide also appears at first sight very brave, but in reality he is a coward who was afraid of life.

Every rascal in life pretends to be very brave, but at heart he is a coward.

Rascals tend to use the profession and power in a destructive way when they are afraid. Example: Castro Ruz in Cuba.

We never pronounce ourselves against the experience of practical life, nor against the cultivation of the intellect, but we condemn the lack of LOVE.

Knowledge and the experiences of life become destructive when LOVE is lacking.

THE EGO tends to seize experiences and intellectual knowledge when there is an absence of what is called LOVE.

THE EGO abuses experiences and the intellect when it uses them to strengthen itself.

By disintegrating the EGO, MYSELF, the experiences and the Intellect remain in the hands of the INNERMOST BEING — and all abuse then becomes impossible.

Every student should be guided along the vocational path and should study very thoroughly all the theories related to his vocation.

Study and the intellect harm no one — but we must not abuse the intellect.

We need to study so as not to abuse the mind. He abuses the mind who wants to study the theories of different vocations, who wants to harm others with the intellect, who exercises violence upon the mind of others, and so on.

It is necessary to study both professional subjects and spiritual subjects in order to have a balanced mind.

It is URGENT to reach intellectual SYNTHESIS and Spiritual synthesis if we truly want a balanced mind.

Teachers in Schools, colleges, Universities, and so on, must study in depth our Revolutionary Psychology if they truly want to lead their students along the path of the FUNDAMENTAL REVOLUTION.

It is necessary for students to acquire the SPIRITUAL BEING, to develop within themselves the TRUE BEING, so that they leave the School converted into responsible individuals and not into stupid RASCALS.

Wisdom without Love is useless. The Intellect without Love only produces Rascals.

Wisdom in itself is Atomic Substance, Atomic capital, which must only be administered by individuals full of true Love.

Love without Wisdom can lead us into error: 'LOVE IS LAW — BUT CONSCIOUS LOVE.' It is necessary to study a great deal and to acquire knowledge, but it is also URGENT to develop within ourselves the SPIRITUAL BEING.

Chapter Twelve: GENEROSITY

It is necessary to love and to be loved, but for the misfortune of the world, people neither love nor are they loved.

What is called love is something unknown to people, and they easily confuse it with passion and with fear.

If people could love and be loved, wars would be completely impossible on the face of the earth.

Many marriages that could truly be happy unfortunately are not — because of the old resentments accumulated in memory.

If spouses had generosity, they would forget the painful past and would live in fullness, full of true happiness.

The mind kills love; it destroys it. Experiences, old quarrels, ancient jealousies — all of this accumulated in memory destroys love.

Many resentful wives could be happy if they had enough generosity to forget the past and live in the present, adoring the

husband.

Many husbands could be truly happy with their wives if they had enough generosity to forgive old errors and consign to oblivion quarrels and bitterness accumulated in memory.

It is necessary — it is urgent — that married couples understand the deep meaning of the moment.

Husbands and wives should always feel as though newly married, forgetting the past and living joyfully in the present.

Love and resentments are incompatible atomic substances. In love there can be no resentments of any kind. Love is eternal forgiveness.

Love exists in those who feel true anguish for the sufferings of their friends and enemies. True love exists in the one who, with all his heart, works for the well-being of the humble, the poor, the needy.

Love exists in the one who, in a spontaneous and natural way, feels sympathy for the peasant who waters the furrow with his sweat, for the villager who suffers, for the beggar who asks for a coin, and for the humble, anguished, sick dog that dies of hunger at the side of the road.

When we help someone with all our heart — when, in a natural and spontaneous way, we tend the tree and water the flowers

of the garden without anyone demanding it of us — there is authentic generosity, true sympathy, true love.

Unfortunately for the world, people do not have true generosity.

People only worry about their own selfish gains, longings, successes, knowledge, experiences, sufferings, pleasures, and so on.

In the world there are many people who possess only false generosity. There is false generosity in the cunning politician, in the electoral fox who squanders money with the selfish purpose of obtaining power, prestige, position, wealth, and so on. We must not mistake a cat for a hare.

True generosity is absolutely disinterested, but it can easily be confused with the false, selfish generosity of the foxes of politics, the rogue capitalists, the satyrs who covet a woman, and so on.

We must be generous of heart. True generosity is not of the Mind; authentic generosity is the perfume of the heart.

If people had generosity, they would forget all the resentments accumulated in memory, all the painful experiences of so many yesterdays, and would learn to live from moment to moment — always happy, always generous, full of true sincerity.

Unfortunately, the I is memory and lives in the past; it always wants to return to the past. The past puts an end to people, destroys happiness, kills love.

The mind bottled up in the past can never integrally understand the deep meaning of the moment in which we live.

Many are the people who write to us seeking consolation, asking for a precious balm to heal their aching heart — but few are those who concern themselves with consoling the afflicted.

Many are the persons who write to us to recount the miserable state in which they live, but rare are those who share the only bread that is to nourish them with others in need.

People do not want to understand that behind every effect there is a cause, and that only by altering the cause do we modify the effect.

The I — our dear I — is energy that has lived in our ancestors and has caused certain past causes whose present effects condition our existence.

We need GENEROSITY to modify causes and transform effects. We need generosity to wisely steer the ship of our existence.

We need generosity to radically transform our own life.

Legitimate effective generosity is not of the mind. Authentic sympathy and true sincere affection can never be the result of fear.

It is necessary to understand that fear destroys sympathy, puts an end to the generosity of the heart, and annihilates within us the delicious perfume of LOVE.

Fear is the root of all corruption, the secret origin of every war, the mortal poison that degenerates and kills.

Teachers in schools, colleges, and universities must understand the need to guide their students along the path of true generosity, courage, and sincerity of heart.

The stale and clumsy people of the past generation, instead of understanding what this poison of fear is, cultivated it like a fatal greenhouse flower. The result of such conduct was corruption, chaos, and anarchy.

Teachers must understand the hour in which we live, the critical state in which we find ourselves, and the need to raise the new generations on the foundations of a revolutionary ethic that is in tune with the atomic age which, in these instants of anguish and pain, is beginning amid the august thunder of thought.

FUNDAMENTAL EDUCATION is based on a revolutionary Psychology and on a revolutionary ethic, in tune with the new vibratory rhythm of the new era.

The sense of cooperation must totally displace the horrible battle of selfish competition. It is impossible to know how to cooperate when we exclude the principle of effective and revolutionary generosity.

It is urgent to understand integrally — not only at the intellectual level, but also in the various unconscious and subconscious recesses of the mind — what the lack of generosity is and what the horror of selfishness is. Only by making conscious what selfishness and the lack of generosity are within us does the delicious fragrance of TRUE LOVE and of EFFECTIVE GENEROSITY — which is not of the mind — spring forth in our heart.

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Chapter Thirteen: UNDERSTANDING AND MEMORY

To remember is to try to store in the Mind what we have seen and heard, what we have read, what other people have told us, what has happened to us, and so on.

Teachers want their students to store in their memory their words, their phrases, what is written in the school textbooks, entire chapters, overwhelming assignments, with all the periods and commas, and so on.

To pass examinations means to recall what we have been told, what we have mechanically read, to verbalize memory, to repeat like parrots all that we have stored in our memory.

It is necessary for the new generation to understand that to repeat, like a phonograph record, all the recordings made in memory does not mean to have understood in depth. To remember is not to understand; it is useless to remember without understanding; the memory belongs to the past, it is something dead, something that no longer has life.

It is indispensable, urgent, and a matter of present pressing relevance that all students in schools, colleges, and universities truly understand the deep meaning of profound understanding.

To UNDERSTAND is something immediate, direct, something we live intensely, something we experience very deeply — and which inevitably comes to convert itself into the true inner SPRING of conscious action.

To remember, to recall, is something dead; it belongs to the past — and unfortunately it becomes an ideal, a motto, an idea, an idealism that we want to imitate mechanically and follow unconsciously.

In TRUE UNDERSTANDING — in profound understanding, in deep inner comprehension — there is only the inner pressure of consciousness, the constant pressure born of the essence that we carry within, and that is all.

Authentic understanding manifests itself as spontaneous, natural, simple action, free of the depressing process of choice — pure, without indecisions of any kind. UNDERSTANDING converted into the SECRET SPRING of action is formidable, marvelous, edifying, and essentially dignifying.

Action based on the recollection of what we have read, of the ideal to which we aspire, of the norm of conduct that has been taught to us, of the experiences accumulated in memory, and so on, is calculating; it depends on the depressing option; it is dualistic; it is based on conceptual choice — and it can only lead inevitably to error and pain.

This matter of accommodating action to recollection — of trying to modify action so that it coincides with the memories accumulated in memory — is something artificial, absurd, lacking spontaneity, and which can inevitably only lead us to error and pain.

Passing exams, passing the year, is something any fool can do with a good dose of cunning and memory.

Understanding the subjects that have been studied and on which we are to be examined is something quite different; it has nothing to do with memory; it belongs to true intelligence, which must not be confused with intellectualism.

Those persons who want to base all the acts of their life on ideals, theories, and recollections of every kind accumulated in the warehouses of memory go on always from comparison to comparison — and where there is comparison, there is also envy. Such people compare their persons, their relatives, their children with the neighbor's children, with neighboring people. They compare their house, their furniture, their clothes, all their things, with the neighbor's things — with the things of the neighbors or of others. They compare their ideas, the intelligence of their children, with the ideas of other people, with the intelligence of other persons — and envy comes, which then becomes the secret spring of action.

For the misfortune of the world, the entire mechanism of society is based on envy and the acquisitive spirit. Everyone envies everyone. We envy ideas, things, persons, and we want to acquire money and more money, new theories, new ideas that we accumulate in memory, new things to dazzle our fellow human beings, and so on.

In TRUE, legitimate, authentic UNDERSTANDING, there is true love — and not mere verbalization of memory.

The things that are remembered, that which is entrusted to memory, soon fall into oblivion — because memory is unfaithful. Students deposit in the warehouses of memory ideals, theories, entire texts that are of no use in practical life, because they finally disappear from memory without leaving any trace.

People who only live reading and reading mechanically, people who delight in storing theories in the warehouses of memory, destroy the mind, harm it miserably.

We do not pronounce ourselves against true, deep, conscious study based on profound understanding. We only condemn the antiquated methods of outdated pedagogy. We condemn every mechanical system of study, all memorization, and so on. Recollection is unnecessary where there is true understanding.

We need to study; useful books are needed; teachers in schools, colleges, universities are needed. The GURU is needed — the spiritual guides, mahatmas, and so on — but it is necessary to integrally understand the teachings and not merely deposit them in the warehouses of the unfaithful memory.

We can never be truly free as long as we have the bad taste of comparing ourselves with the memory accumulated in memory, with the ideal, with what we ambition to become and are not, and so on.

When we truly understand the teachings received, we do not need to remember them in memory, or to convert them into ideals.

Where there is comparison between what we are here and now and what we want to become later — where there is comparison between our practical life and the ideal or model to which we want to conform — there cannot be true love.

Every comparison is abominable. Every comparison brings fear, envy, pride, and so on. Fear of not achieving what we want; envy because of another's progress; pride because we believe ourselves superior to others. The important thing in the practical life in which we live — whether we are ugly, envious, selfish, greedy, and so on — is not to presume to be saints, but to start from absolute zero and understand ourselves

deeply, just as we are and not as we want to become or as we presume to be.

It is impossible to dissolve the I, MYSELF, if we do not learn to observe ourselves, to perceive, in order to understand what we really are here and now in an effective and absolutely practical way.

If we really want to understand, we must listen to our teachers, gurus, priests, preceptors, spiritual guides, and so on.

The boys and girls of the new wave have lost the sense of respect, of veneration for our parents, teachers, spiritual guides, gurus, mahatmas, and so on.

It is impossible to understand the teachings when we do not know how to venerate and respect our parents, teachers, preceptors, or spiritual guides.

The simple mechanical recollection of what we have learned only by heart, without deep understanding, mutilates the mind and the heart and engenders envy, fear, pride, and so on.

When we truly know how to listen in a conscious and profound way, a marvelous power arises within us — a formidable understanding, natural and simple, free of every mechanical process, free of all cerebration, free of all recollection.

If the student's brain is unburdened of the enormous effort of memory it must make, it will be totally possible to teach the structure of the nucleus and the periodic table of the elements to students in secondary education, and to make a high school graduate understand relativity and the Quanta.

As we have spoken with some teachers of secondary schools, we understand that they cling with true fanaticism to the old, antiquated, outdated pedagogy. They want students to learn everything by heart, even if they do not understand it.

Sometimes they accept that it is better to understand than to memorize, but then they insist that the formulas of physics, chemistry, mathematics, and so on, must be engraved in memory.

It is clear that this concept is false — because when a formula of physics, chemistry, mathematics, and so on, is duly understood not only at the intellectual level but also at the other levels of the mind — such as the unconscious, the subconscious, the infraconscious, and so on — it does not need to be engraved in memory. It comes to form part of our psyche and can manifest itself as immediate instinctive knowledge when the circumstances of life require it.

This INTEGRAL knowledge gives us a form of OMNISCIENCE, a mode of conscious objective manifestation.

Profound understanding at all levels of the mind is only possible through deep introspective meditation.

To UNDERSTAND is something immediate, direct, something we live intensely, something we experience very deeply — and which inevitably comes to convert itself into the true inner SPRING of conscious action.

Chapter Fourteen: INTEGRATION

One of the greatest longings of Psychology is to attain TOTAL INTEGRATION.

If the I were INDIVIDUAL, the problem of PSYCHOLOGICAL INTEGRATION would be resolved with great ease — but for the misfortune of the world, the I exists within each person in a PLURALIZED form.

The PLURALIZED I is the fundamental cause of all our inner contradictions.

If we could see ourselves in a full-length mirror just as we are PSYCHOLOGICALLY, with all our inner contradictions, we would come to the painful conclusion that we do not yet have true individuality.

The human organism is a marvelous machine controlled by the PLURALIZED I, which is studied in depth by REVOLUTIONARY PSYCHOLOGY.

'I am going to read the newspaper,' says the INTELLECTUAL I. 'I want to attend the party,' exclaims the EMOTIONAL I. 'To the devil with the party!' grumbles the I of MOVEMENT — 'I'd rather go for a walk.' 'I don't want to walk,' shouts the I of the instinct of conservation — 'I'm hungry and I'm going to eat,' and so on.

Each one of the little I's that constitute the EGO wants to command, to be the master, the lord.

In the light of Revolutionary Psychology we can understand that the I is legion and that the Organism is a machine.

The little I's quarrel among themselves; they fight for supremacy; each one wants to be the chief, the master, the lord.

This explains the lamentable state of psychological disintegration in which the poor intellectual animal — mistakenly called MAN — lives.

It is necessary to understand what the word DISINTEGRATION means in PSYCHOLOGY. To disintegrate is to break apart, to disperse, to tear oneself apart, to contradict oneself, and so on.

The principal cause of PSYCHOLOGICAL DISINTEGRATION is envy, which often manifests itself in exquisitely subtle and delicious forms.

Envy is many-faced, and there are thousands of reasons to justify it. Envy is the secret spring of all the social machinery. Imbeciles delight in justifying envy.

The rich man envies the rich and wants to be richer. The poor envy the rich and want to be rich also. The one who writes envies the one who writes and wants to write better. The one who has much experience envies the one who has more experience and wishes to have more than him.

People are not content with bread, clothing, and shelter. The secret spring of envy for another's car, another's house, the neighbor's suit, the friend's or enemy's much money, and so on, produces desires to improve, to acquire things and more things — clothes, suits, virtues — so as not to be less than others, and so on.

The most tragic thing of all this is that the accumulative process of experiences, virtues, things, money, and so on, strengthens the PLURALIZED I — then intensifying within us the inner contradictions, the frightful inner ruptures, the cruel battles of our inner being, and so on.

All this is pain. None of this can bring true contentment to the afflicted heart. All this produces an increase of cruelty in our psyche, a multiplication of pain, a deeper and deeper discontent.

THE PLURALIZED I always finds justifications even for the worst crimes — and this process of envying, acquiring, accumulating, getting, even at the expense of another's work, is called evolution, progress, advancement, and so on.

People have their consciousness asleep and do not realize that they are envious, cruel, greedy, jealous; and when for some reason they come to realize all this, they then justify themselves, condemn themselves, look for evasions — but they do not understand.

Envy is difficult to discover because of the concrete fact that the human mind is envious. The structure of the mind is based on envy and on acquisition.

Envy begins on the school benches. We envy the better intelligence of our classmates, the better grades, the better suits, the better dresses, the better shoes, the better bicycle, the lovely roller skates, the beautiful ball, and so on.

The teachers — male and female — who are called to form the personality of students must understand what the infinite pro-

cesses of envy are and establish within the PSYCHE of their students the appropriate foundation for understanding.

The mind — envious by nature — only thinks in terms of MORE: 'I can explain better,' 'I have more knowledge,' 'I am more intelligent,' 'I have more virtues, more sanctifications, more perfections, more evolution,' and so on.

All the functioning of the mind is based on MORE. MORE is the inner secret spring of envy.

MORE is the comparative process of the mind. Every comparative process is ABOMINABLE. Example: I am more intelligent than you. So-and-so is more virtuous than you. So-and-so is better than you, wiser, kinder, prettier, and so on.

MORE creates time. THE PLURALIZED I needs time to be better than the neighbor, to show the family that he is very brilliant and that he can, to become someone in life, to show his enemies — or those whom he envies — that he is more intelligent, more powerful, stronger, and so on.

Comparative thinking is based on envy and produces what is called discontent, restlessness, bitterness.

Unfortunately, people go from one opposite to the other opposite, from one extreme to the other; they do not know how to walk along the center. Many fight against discontent, envy,

greed, jealousy — but the fight against discontent never brings the true contentment of the heart.

It is urgent to understand that the true contentment of the tranquil heart is not bought or sold, and is only born in us with full naturalness and in a spontaneous way when we have understood in depth the very causes of discontent: jealousy, envy, greed, and so on.

Those who want to obtain money, magnificent social position, virtues, satisfactions of every kind, and so on, with the purpose of attaining true contentment, are totally mistaken — because all that is based on envy, and the path of envy can never lead us to the harbor of the tranquil and contented heart.

The mind bottled up in the PLURALIZED I makes envy into a virtue and even allows itself the luxury of giving it delicious names: progress, spiritual evolution, longing for self-improvement, struggle for dignification, and so on.

All this produces disintegration, inner contradictions, secret battles, problems of difficult solution, and so on.

It is difficult to find in life someone who is truly INTEGRATED in the most complete sense of the word.

It is totally impossible to attain TOTAL INTEGRATION as long as the PLURALIZED I exists within us.

It is urgent to understand that within each person three basic factors exist. First: Personality. Second: PLURALIZED I. Third: The psychic material — that is to say, THE ESSENCE of the PERSON.

The PLURALIZED I clumsily wastes the psychological material in atomic explosions of envy, jealousy, greed, and so on. It is necessary to dissolve the pluralized I, with the purpose of accumulating within ourselves the psychic material, to establish within us a permanent center of consciousness.

Those who do not possess a permanent center of consciousness cannot be integrated.

Only a permanent center of consciousness gives us true individuality.

Only a permanent center of consciousness makes us integrated.

Each one of the little I's that constitute the EGO wants to command, to be the master, the lord.

Chapter Fifteen: SIMPLICITY

It is urgent, it is indispensable, to develop creative understanding, because it brings to the human being the true free-

dom of living. Without understanding it is impossible to attain the authentic critical faculty of deep analysis.

Teachers in schools, colleges, and universities must lead their students along the path of self-critical understanding.

In our past chapter we already widely studied the processes of envy. If we want to put an end to all the shades of jealousy — whether religious, passionate, and so on — we must make full conscience of what envy really is. Only by understanding in depth and in an intimate way the infinite processes of envy can we manage to put an end to jealousy of every kind.

Jealousy destroys marriages; jealousy destroys friendships; jealousy provokes religious wars, fratricidal hatreds, murders, and sufferings of every kind.

Envy, with all its infinite shades, hides behind sublime purposes. There is envy in the one who, having been informed about the existence of sublime saints, Mahatmas, or Gurus, also wishes to become a saint. There is envy in the philanthropist who strives to surpass other philanthropists. There is envy in every individual who covets virtues because he has had information — because in his mind there is data about the existence of sacred individuals full of virtues.

The desire to be a saint, the desire to be virtuous, the desire to be great, has envy as its foundation.

Saints with their virtues have caused much harm. The case of a man who considered himself very holy comes to mind.

On a certain occasion a hungry and miserable poet knocked at his door to place in his hands a beautiful verse specially dedicated to the saint of our story. The poet only awaited a coin to buy food for his exhausted and aged body.

The poet imagined anything but an insult. Great was his surprise when the saint, with pious gaze and frowning brow, closed the door, saying to the unfortunate poet: 'Get out of here, friend; away, away... I don't like these things; I abhor flattery... I don't like the vanities of the world; this life is illusion... I follow the path of humility and modesty.' The unfortunate poet, who only desired a coin, instead of it received the saint's insult — the word that wounds, the slap — and with his aching heart and his lyre broken to pieces, he went along the streets of the city slowly... slowly... slowly.

The new generation must rise on the basis of authentic understanding, because this is totally creative.

Memory and recollection are not creative. Memory is the tomb of the past. Memory and recollection are death.

True understanding is the psychological factor of total liberation.

The memories of memory can never bring us true liberation, because they belong to the past — and are therefore dead.

Understanding is not a matter of the past, nor of the future. Understanding belongs to the moment we are living here and now. Memory always brings the idea of the future.

It is urgent to study science, philosophy, art, and religion — but studies should not be entrusted to the fidelity of memory, because it is not faithful.

It is absurd to deposit knowledge in the tomb of memory. It is stupid to bury in the grave of the past the knowledge we must understand.

We could never pronounce ourselves against study, against wisdom, against science — but it is incongruous to deposit the living jewels of knowledge in the corrupted tomb of memory.

It is necessary to study; it is necessary to investigate; it is necessary to analyze; but we must also meditate profoundly in order to understand at all levels of the mind.

The truly simple man is profoundly understanding and has a simple mind.

The important thing in life is not what we have accumulated in the tomb of memory, but what we have understood — not only

at the intellectual level but also in the various subconscious and unconscious territories of the mind.

Science, knowledge, must become immediate understanding. When knowledge — when study — has been transformed into authentic creative understanding, we can then understand all things immediately, because understanding becomes immediate, instantaneous.

In the simple man there are no complications in the mind — because every complication of the mind is due to memory. The Machiavellian I that we carry within is accumulated memory.

The experiences of life must be transformed into true understanding.

When experiences are not converted into understanding, when experiences remain in memory, they constitute the rotting of the tomb upon which burns the fatuous and Luciferic flame of the intellect.

It is necessary to know that the animal intellect, totally devoid of all spirituality, is merely the verbalization of memory — the sepulchral candle burning upon the funereal slab.

The simple man has the mind free of experiences — because they have become consciousness, they have been transformed into creative understanding.

Death and life are intimately associated. Only by dying does the grain give rise to the plant; only by the dying of the experience does understanding arise. This is a process of authentic transformation.

The complicated man has the memory full of experiences.

This demonstrates his lack of creative understanding — because when experiences are fully understood at all levels of the mind, they cease to exist as experiences and are born as understanding.

It is first necessary to experience; but we must not remain on the terrain of experience, because then the mind complicates itself and becomes difficult. It is necessary to live life intensely and to transform all experiences into authentic creative understanding.

Those who mistakenly suppose that, in order to be understanding, simple, and unaffected, we have to abandon the world, become beggars, live in isolated huts, and wear loin-cloths instead of elegant suits, are totally mistaken.

Many anchorites, many solitary hermits, many beggars, have very complicated and difficult minds.

It is useless to withdraw from the world and to live as anchorites if the memory is full of experiences that condition the

free flowing of thought.

It is useless to live as hermits, wanting to lead a saintly life, if the memory is filled with information that has not been duly understood, that has not been made conscience in the various recesses, corridors, and unconscious regions of the mind.

Those who transform intellectual information into true creative understanding, those who transform the experiences of life into true profound understanding, have nothing in memory; they live from moment to moment, full of true plenitude. They have become simple and unaffected, even though they live in sumptuous residences and within the perimeter of urban life.

Small children, before the age of seven, are full of simplicity and true inner beauty — because through them only the living ESSENCE of life is expressed, in the total absence of the PSYCHOLOGICAL I.

We must reconquer the lost childhood in our heart and in our mind. We must reconquer innocence if we truly want to be happy.

Experiences and study transformed into deep understanding leave no residue in the tomb of memory — and then we become simple, unaffected, innocent, happy.

Deep meditation on experiences and acquired knowledge, profound self-criticism, intimate psychoanalysis — these convert and transform everything into profound creative understanding. This is the path of authentic happiness, born of wisdom and love.

There is envy in every individual who covets virtues because he has had information — because in his mind there is data about the existence of sacred individuals full of virtues.

Chapter Sixteen: MURDER

To kill is evidently and beyond all doubt the most destructive and most corrupting act known in the world.

The worst form of murder consists in destroying the life of our fellow human beings.

Frightfully horrible is the hunter who, with his shotgun, murders the innocent creatures of the forest — but a thousand times more monstrous, a thousand times more abominable, is he who murders his fellow human beings.

One does not kill only with machine guns, shotguns, cannons, pistols, or atomic bombs. One can also kill with a look that wounds the heart — a humiliating look, a look full of disdain, a

look full of hatred — or one can kill with an ungrateful action, with a black action, or with an insult, or with a wounding word.

The world is full of patricides and matricides — ungrateful people who have murdered their fathers and mothers, whether with their looks, with their words, or with their cruel actions.

The world is full of men who, without knowing it, have murdered their women, and of women who, without knowing it, have murdered their husbands.

To crown the misfortunes in this cruel world in which we live, the human being kills what he most loves.

Man does not live by bread alone, but also by various psychological factors.

Many are the husbands who could have lived longer if their wives had allowed it.

Many are the wives who could have lived longer if their husbands had allowed it.

Many are the parents who could have lived longer if their sons and daughters had allowed it.

The illness that takes our loved one to the tomb has as its *causa causorum*: words that kill, looks that wound, ungrateful

actions, and so on.

This decayed and degenerate society is full of unconscious murderers who presume to be innocent.

Prisons are full of murderers, but the worst kind of criminals presume to be innocent and walk free.

No form of murder can have any justification. Killing another solves no problem in life.

Wars have never solved any problem. Bombing defenseless cities and murdering millions of persons solves nothing.

War is something too rude, crude, monstrous, abominable. Millions of human machines, asleep, unconscious, stupid, throw themselves into war for the purpose of destroying so many other millions of unconscious human machines.

Many times a planetary catastrophe in the cosmos, or a terrible position of the stars in the sky, is enough to make millions of men throw themselves into war.

Human machines have no consciousness of anything; they move in a destructive way when a certain type of cosmic waves secretly strikes them.

If people awakened consciousness — if from the very benches of the School students were wisely educated, leading them to

the conscious understanding of what enmity and war are — another cock would crow for them. No one would throw himself into war, and the catastrophic waves of the cosmos would then be used in a different way.

War smells of Cannibalism, of cave life, of bestiality of the worst kind — of bow, of arrow, of spear, of an orgy of blood. It is plainly incompatible with civilization.

All the men in war are cowards, fearful — and the medal-laden heroes are precisely the most cowardly, the most fearful.

The suicide also seems very brave, but he is a coward, because he was afraid of life.

The hero, at heart, is a suicide who in an instant of supreme terror committed the madness of the suicide.

The madness of the suicide is easily confused with the courage of the hero.

If we carefully observe the conduct of the soldier during war — his manners, his look, his words, his steps in battle — we can verify his total cowardice.

Teachers in Schools, Colleges, and Universities must teach their students the truth about war. They must lead their students to consciously experience that Truth.

If people had full consciousness of what this tremendous Truth of war is — if Teachers knew how to wisely educate their disciples — no citizen would let himself be led to the slaughterhouse.

Fundamental Education must be imparted right now in all Schools, Colleges, and Universities — because it is precisely from the benches of the School that work for PEACE must be done.

It is urgent that the new Generations become fully conscious of what barbarism is and of what war is.

In Schools, Colleges, Universities, enmity and war in all their aspects must be understood in depth.

The new Generations must understand that the old, with their stale and clumsy ideas, always sacrifice the young and lead them like oxen to the slaughterhouse.

Young people must not let themselves be convinced by war-mongering propaganda, nor by the reasons of the old — because to one reason another reason is opposed, and to one opinion another is opposed — but neither reasoning nor opinions are the Truth about War.

The old have thousands of reasons to justify war and to lead the young to the slaughterhouse.

What is important is not the reasonings about war, but to experience the Truth of what war is.

We do not pronounce ourselves against Reason or against analysis; we only mean that we must first experience the truth about war, and then we can give ourselves the luxury of reasoning and analyzing.

It is impossible to experience the truth of NOT KILLING if we exclude profound inner meditation.

Only very deep Meditation can lead us to experience the Truth about War.

Teachers must not only give intellectual information to their students. Teachers must teach their students to handle the mind, to experience TRUTH.

This Decayed and degenerate Race no longer thinks of anything but killing. This matter of killing and killing is only proper to a degenerate human race.

Through television and cinema, the agents of crime propagate their criminal ideas.

Boys and girls of the new generation receive daily, through the television screen and through children's stories and films, magazines, and so on, a good poisonous dose of murders, gun-fights, frightful crimes, and so on.

One can no longer turn on the television without encountering words full of hatred, gunshots, perversity.

The governments of the earth are doing nothing against the propagation of crime. The minds of children and youth are being led by the agents of crime along the path of crime.

The idea of killing has already become so widespread, so propagated through films, stories, and so on, that it has become totally familiar to everyone. The rebels of the new wave have been educated for crime and kill for the pleasure of killing; they enjoy watching others die. Thus they learned in the television at home, in the cinema, in stories, in magazines.

Everywhere crime reigns, and the governments are doing nothing to correct the instinct of killing at its very roots.

It is up to Teachers in Schools, Colleges, and Universities to raise the cry to heaven and to move heaven and earth in order to correct this mental epidemic.

It is urgent that Teachers in Schools, Colleges, and Universities sound the alarm and ask all the governments of the earth for censorship of cinema, television, and so on.

Crime is multiplying terribly because of all these spectacles of blood — and at the rate we are going, the day will come when

no one will be able to walk freely on the streets without the fear of being murdered.

The Radio, the Cinema, Television, and magazines of blood have so propagated the crime of killing — have made it so pleasant to weak and degenerate minds — that no one any longer needs to think twice before putting a bullet or knife into another person.

Through so much propagation of the crime of killing, weak minds have become too familiar with crime, and now they even give themselves the luxury of killing in order to imitate what they saw in the cinema or on television.

Teachers, who are the educators of the people, are obligated by their duty to fight for the new generations, asking the Governments of the earth to prohibit blood spectacles — in short, the cancellation of every kind of film about murders, thieves, and so on.

The struggle of the Teachers must also extend to bullfighting and boxing.

The bullfighter type is the most cowardly and criminal type. The bullfighter wants every advantage for himself and kills to amuse the public.

The boxer type is that of the monster of murder, in his sadistic form, who wounds and kills to amuse the public.

This kind of bloody spectacle is barbaric one hundred percent and stimulates minds, leading them along the path of crime. If we truly want to fight for the Peace of the World, we must initiate a deep campaign against bloody spectacles.

As long as within the human mind there exist destructive factors, there will inevitably be wars.

Within the human mind exist the factors that produce war: hatred, violence in all its aspects, selfishness, anger, fear, criminal instincts, the warmongering ideas propagated by television, radio, cinema, and so on.

The propaganda for PEACE, the NOBEL PEACE PRIZES, turn out to be absurd as long as the Psychological factors that produce war exist within man.

Currently, many murderers hold the NOBEL PEACE PRIZE.

It is impossible to experience the truth of NOT KILLING if we exclude profound inner meditation.

Chapter Seventeen: PEACE

PEACE cannot come through the MIND, because it is not of the Mind. PEACE is the delicious perfume of the TRANQUIL HEART.

PEACE is not a matter of projects, international police, the UN, the OAS, international treaties, or invading armies that fight in the name of PEACE.

If we really want true PEACE, we must learn to live like the watchman in time of war — always alert and vigilant, with a prompt and ductile Mind — because PEACE is not a matter of romantic FANTASIES or pretty dreams.

If we do not learn to live in the state of alertness from moment to moment, then the road that leads to PEACE becomes impossible, narrow — and after becoming extremely difficult, it finally ends up in a dead-end alley.

It is necessary to understand, urgent to know, that the authentic PEACE of the TRANQUIL HEART is not a house where we can arrive and where a beautiful maiden joyfully awaits us. PEACE is not a goal, a place, and so on. To pursue PEACE, to seek it, to make projects about it, to fight in the name of it, to make propaganda about it, to found organizations to work for it, and so on, is totally absurd — because PEACE is not of the Mind. PEACE is the marvelous perfume of the tranquil heart.

PEACE cannot be bought or sold, nor can it be attained with a system of APPEASEMENT, special controls, police, and so on.

In some countries the national army goes through the countryside destroying villages, murdering people, and executing supposed bandits — all this, supposedly, in the name of PEACE. The result of such conduct is the multiplication of BARBARISM.

Violence engenders more violence; hatred produces more hatred. PEACE cannot be conquered; PEACE cannot be the result of violence. PEACE comes to us only when we dissolve the I — when we destroy within ourselves all the PSYCHOLOGICAL factors that produce wars.

If we want PEACE, we must contemplate, we must study, we must see the total picture, and not merely one corner of it.

PEACE is born in us when we have radically changed in an intimate form.

The matter of controls, PRO-PEACE organizations, appeasements, and so on, are isolated details, points in the ocean of life, isolated fractions of the total picture of EXISTENCE, that can never solve the problem of PEACE in its radical, total, and definitive form.

We must look at the picture in its complete form: the problem of the world is the problem of the individual; if the INDIVIDUAL does not have PEACE within himself, society — the world — will inevitably live in war.

Teachers in schools, colleges, universities must work for PEACE — unless they love BARBARISM and VIOLENCE.

It is urgent, indispensable, to point out to the students of the new generation the path to follow, the inner road that can lead us with full accuracy to the authentic PEACE of the tranquil heart.

People do not know how to truly understand what real inner PEACE is, and they only want no one to cross their path, no one to bother them, no one to disturb them — even though they themselves take it upon themselves to disturb and to bother and to embitter the lives of their fellow human beings.

People have never experienced true PEACE, and they only have about it absurd opinions, romantic ideals, mistaken concepts.

For thieves, PEACE would be the joy of being able to steal with impunity, without the police crossing their path. For smugglers, PEACE would be being able to bring their contraband everywhere without the authorities preventing them. For those who starve the people, PEACE would be selling at exorbitant

prices, exploiting right and left, without the official government inspectors forbidding it. For prostitutes, PEACE would be enjoying themselves in their beds of pleasure and exploiting all men freely, without the authorities of public health or police intervening in their lives at all.

Each one forms in his mind fifty thousand absurd fantasies about PEACE. Each one tries to raise around himself a selfish wall of false ideas, beliefs, opinions, and absurd concepts about what PEACE is.

Each one wants PEACE in his own way, according to his whims, his tastes, his habits, mistaken customs, and so on. Each one wants to enclose himself within a protective, fantastic wall, with the purpose of living his own mistakenly conceived PEACE.

People fight for PEACE, they desire it, they want it — but they do not know what PEACE is.

People only want not to be disturbed, to be able to do their own mischief very calmly and at their ease. That is what they call PEACE.

It does not matter what mischief people do — each one believes that what he does is good. People find justification even for the worst crimes. If the drunkard is sad, he drinks because he is sad. If the drunkard is happy, he drinks because he is

happy. The drunkard always justifies the vice of alcohol. Such are all people: for every crime they find justification; no one considers himself perverse; all presume to be just and honest.

There are many vagabonds who mistakenly suppose that PEACE is being able to live without working, very calmly and without any effort, in a world full of marvelous romantic fantasies.

About PEACE there are millions of mistaken opinions and concepts. In this painful world in which we live, each one looks for his fantastic PEACE — the peace of his opinions. People want to see in the world the peace of their dreams, their special type of peace — even though within themselves each one carries the psychological factors that produce wars, enmities, problems of every kind.

In these times of world crisis, anyone who wants to become famous founds PRO-PEACE organizations, makes propaganda, and turns himself into a champion of PEACE. We must not forget that many cunning politicians have won the NOBEL Peace Prize even when they have a whole cemetery to their account, and have in one way or another had many people secretly murdered when they saw themselves in danger of being eclipsed.

There also exist true teachers of humanity who sacrifice themselves teaching in every place on earth the Doctrine of the Dissolution of the I.

Those teachers know by their own experience that only by dissolving the Mephistopheles we carry within does the peace of the heart come to us.

As long as within each individual there exist hatred, greed, envy, jealousy, the acquisitive spirit, ambition, anger, pride, and so on, there will inevitably be wars.

We know many people in the world who presume to have found PEACE.

When we have studied those persons in depth, we have been able to verify that they do not even remotely know PEACE, and that they have only enclosed themselves within some solitary and consoling habit, or within some special belief, and so on. But truly such persons have not even remotely experienced what the true PEACE of the tranquil heart is. Truly, those poor people have only fabricated an artificial peace which in their ignorance they confuse with the AUTHENTIC PEACE OF THE HEART.

It is absurd to seek PEACE within the mistaken walls of our prejudices, beliefs, preconceptions, desires, habits, and so on.

As long as within the Mind exist the psychological factors that produce enmities, dissensions, problems, wars, there will be no true PEACE.

Authentic PEACE comes from the legitimate beauty wisely understood.

The beauty of the tranquil heart exhales the delicious perfume of true inner PEACE.

It is urgent to understand the beauty of friendship and the perfume of courtesy.

It is urgent to understand the beauty of language. It is necessary that our words carry in themselves the substance of sincerity. We must never use arrhythmic, inharmonious, gross, absurd words.

Each word must be a true symphony; each phrase must be full of spiritual beauty. It is just as bad to speak when one should be silent as to be silent when one should speak. There are criminal silences and there are infamous words.

There are times when speaking is a crime, and times when keeping silent is also another crime. One must speak when one must speak and keep silent when one must keep silent.

Let us not play with the word, because it is of grave responsibility.

Every word must be weighed before being articulated, because every word can produce in the world much that is useful and much that is useless — much benefit or much harm.

We must take care of our gestures, manners, clothing, and acts of every kind. Let our gestures, our clothing, the manner of sitting at the table, the way of behaving while eating, the way of attending to people in the living room, in the office, on the street, and so on, always be full of beauty and harmony.

It is necessary to understand the beauty of kindness, to feel the beauty of good music, to love the beauty of creative art, to refine our way of thinking, feeling, and acting.

Supreme beauty can only be born in us when the I has died in a radical, total, and definitive way.

We are ugly, horrible, repugnant, as long as we have within and very alive the PSYCHOLOGICAL I. Beauty in an integral form is impossible in us as long as the PLURALIZED I exists.

If we want authentic PEACE, we must reduce the I to cosmic dust. Only thus will there be inner beauty in us. From that beauty will be born in us the charm of love and the true PEACE of the heart.

Creative PEACE brings order within oneself, eliminates confusion, and fills us with legitimate happiness.

It is necessary to know that the mind cannot understand what true PEACE is. It is urgent to understand that the peace of the tranquil heart does not reach us through effort, or by belonging to some society or organization dedicated to making propaganda for PEACE.

Authentic peace comes to us in a totally natural and simple way when we reconquer innocence in the mind and in the heart, when we become like delicate and beautiful children, sensitive to all that is beautiful as to all that is ugly, to all that is good as to all that is bad, to all that is sweet as to all that is bitter.

It is necessary to reconquer the lost childhood, both in the mind and in the heart.

PEACE is something immense, vast, infinite. It is not something formed by the mind; it cannot be the result of a whim, nor the product of an idea. Peace is an atomic substance that is beyond good and evil — a substance that is beyond all morality — a substance that emanates from the very depths of the ABSOLUTE.

It is urgent, indispensable, to point out to the students of the new generation the path to follow, the inner road that can lead us with full accuracy to the authentic PEACE of the tranquil heart.

Chapter Eighteen: TRUTH

From childhood and youth the Via Crucis of our miserable existence begins, with many mental twists, intimate family tragedies, setbacks at home and at school, and so on.

It is clear that in childhood and youth, save for very rare exceptions, all these problems do not affect us in a truly profound way. But when we already become older persons, the questions begin: Who am I? Where do I come from? Why do I have to suffer? What is the object of this existence? And so on.

All of us, along the path of life, have asked ourselves these questions. All of us, at some point, have wanted to investigate, to inquire, to know the 'why' of so many bitternesses, vexations, struggles, and sufferings. But unfortunately we always end up bottled up in some theory, in some opinion, in some belief — in what the neighbor said, in what some decrepit old man answered, and so on.

We have lost true innocence and the peace of the tranquil heart, and for this reason we are not capable of experiencing directly the truth in all its crudity. We depend on what others say, and it is clear that we go down the wrong road.

Capitalist society radically condemns atheists — those who do not believe in God.

Marxist-Leninist Society condemns those who DO believe in GOD; but at heart both things are the same — a matter of opinions, whims of the people, projections of the mind. Neither credulity, nor incredulity, nor skepticism, means having experienced the truth.

The mind can give itself the luxury of believing, doubting, opining, making conjectures, and so on — but that is not to experience truth.

We can also give ourselves the luxury of believing in the sun, or of not believing in it, and even of doubting it — but the king of stars will continue giving light and life to all that exists, without our opinions having the slightest importance to it.

Behind blind belief, behind incredulity and skepticism, hide many shades of false morality and many mistaken concepts of false respectability, in whose shadow the I is strengthened.

Capitalist-type society and communist-type society each have, in their own way and according to their whims, prejudices, and theories, their special type of morality. What is moral within the capitalist bloc is immoral within the communist bloc, and vice versa.

Morality depends on customs, on place, on epoch. What in one country is moral, in another country is immoral; and what in one epoch was moral, in another epoch is immoral. Morality

has no essential value at all; analyzing it deeply, it turns out to be stupid one hundred percent.

Fundamental education does not teach morality. Fundamental education teaches REVOLUTIONARY ETHIC, and that is what the new generations need.

From the terrifying night of the centuries, in every age, there have always been men who withdrew from the world to seek TRUTH.

It is absurd to withdraw from the world to seek TRUTH, because it is found within the world and within man — here and now.

TRUTH is the unknown from moment to moment, and it is not by separating ourselves from the world, nor by abandoning our fellow human beings, that we can discover it.

It is absurd to say that all truth is a half-truth and that every truth is half error.

TRUTH is radical, and it IS or it is NOT; it can never be by halves, never half error.

It is absurd to say that TRUTH belongs to time, and that what in one time was, in another time IS NOT.

TRUTH has nothing to do with time. TRUTH is TIMELESS.
The I is time, and therefore cannot know TRUTH.

It is absurd to suppose conventional, temporal, relative truths.
People confuse concepts and opinions with what TRUTH is.

TRUTH has nothing to do with opinions, nor with the so-called conventional truths, because these are only intranscendent projections of the mind.

TRUTH is the unknown from moment to moment, and can only be experienced in the absence of the psychological I.

Truth is not a matter of sophisms, concepts, opinions. Truth can only be known through direct experience.

The mind can only opine, and opinions have nothing to do with truth.

The mind can never conceive TRUTH.

Teachers in schools, colleges, universities must experience the truth and point out the road to their disciples.

TRUTH is a matter of direct experience — not a matter of theories, opinions, or concepts.

We can and must study, but it is urgent to experience for ourselves, and in a direct way, what there is of truth in each theory, concept, opinion, and so on.

We must study, analyze, inquire — but we also need, with unpostponable URGENCY, to experience the TRUTH contained in everything we study.

It is impossible to experience the TRUTH while the mind is agitated, convulsed, tormented by opposing opinions.

It is only possible to experience the TRUTH when the mind is quiet, when the mind is in silence.

Teachers in schools, colleges, and universities must show their students the path of deep inner meditation.

The path of deep inner meditation leads us to the quietude and silence of the mind.

When the mind is quiet, empty of thoughts, desires, opinions, and so on — when the mind is in silence — truth comes to us.

The path of deep inner meditation leads us to the quietude and silence of the mind.

Chapter Nineteen: INTELLIGENCE

We have been able to verify that many teachers of Universal History in the West often mock the BUDDHA, Confucius, Muhammad, Hermes, Quetzalcoatl, Moses, Krishna, and so on.

Beyond all doubt, we have also been able to verify ad nauseam the sarcasm, the mockery, the irony hurled by teachers against ancient religions, against the gods, against mythology, and so on. All of that is precisely a lack of intelligence.

In schools, colleges, and universities, religious themes ought to be treated with more respect, with a high sense of veneration, with true creative intelligence.

Religious forms preserve the eternal values and are organized in accordance with the psychological and historical needs of each people, of each race.

All religions have the same principles, the same eternal values, and differ only in form.

It is not intelligent for a Christian to mock the religion of the Buddha, or the Hebrew or Hindu religion, because all religions rest on the same foundations.

The satires of many intellectuals against religions and their founders are due to the MARXIST poison that in these times is intoxicating all weak minds.

Teachers in schools, colleges, and universities must guide their students along the path of true respect for our fellow human beings.

Plainly perverse and unworthy is the boor who, in the name of a theory of any kind, mocks temples, religions, sects, schools, or spiritual societies.

When students leave their classrooms, they must deal with people of all religions, schools, and sects, and it is not intelligent for them not even to know how to maintain proper composure in a temple.

When students leave the classrooms after ten or fifteen years of study, they find themselves as dull and asleep as the rest of human beings — just as empty and lacking intelligence as on the first day they entered school.

It is urgent that students, among other things, develop the emotional center, because not everything is intellect. It becomes necessary to learn to feel the inner harmonies of life — the beauty of a solitary tree, the song of a little bird in the woods, the symphony of music and colors of a beautiful sunset.

It is also necessary to feel and deeply understand all the horrible contrasts of life — such as the cruel and merciless social order of this age in which we live, the streets full of unfortunate mothers begging for a piece of bread with their malnourished and hungry children, the ugly buildings where thousands of poor families live, the repugnant highways traveled by thou-

sands of cars propelled by those fuels that damage the body, and so on.

The student who leaves the classroom must confront not only his own selfishness and his own problems, but also the selfishness of all people and the multiple problems of human society.

The most serious thing of all is that the student who leaves the classroom, even with intellectual preparation, has no intelligence; his consciousness is asleep; he is poorly prepared for the struggle with life.

The hour has come to investigate and discover what is called INTELLIGENCE. The dictionary and the encyclopedia are powerless to seriously define INTELLIGENCE.

Without intelligence there can never be radical transformation or true happiness, and it is very rare in life to find truly intelligent people.

What is important in life is not only knowing the word INTELLIGENCE, but experiencing its deep meaning within ourselves.

Many are those who presume to be intelligent — there is no drunkard who does not presume to be intelligent — and Karl Marx, believing himself too intelligent, wrote his materialist farce that has cost the world the loss of eternal values, the exe-

cution of thousands of priests of various religions, the violation of Buddhist and Christian nuns, the destruction of many temples, the torture of thousands and millions of persons, and so on.

Anyone can presume to be intelligent; the difficulty lies in truly being so.

It is not by acquiring more book information, more knowledge, more experiences, more things to dazzle people, more money to buy judges and police — that one is going to attain what is called INTELLIGENCE.

It is not with that MORE that one can come to have INTELLIGENCE. Those who suppose that intelligence can be conquered with the process of MORE are completely mistaken.

It is urgent to understand in depth — and in all the territories of the subconscious and unconscious mind — what this pernicious process of MORE is, because behind it the dear EGO, the I, MYSELF, is very secretly hidden — always desiring and wanting MORE and MORE in order to fatten and strengthen itself.

This Mephistopheles we carry within, this SATAN, this I, says: 'I have MORE money, more beauty, more intelligence than that one, more prestige, more cunning,' and so on.

Whoever truly wants to understand what INTELLIGENCE is must learn to feel it, must live it and experience it through deep meditation.

Everything that people accumulate in the rotten tomb of the unfaithful memory — intellectual information, life experiences — is always fatally translated into the term MORE and MORE. So they never come to know the deep meaning of all that they accumulate.

Many read a book and then deposit it in the memory, satisfied for having accumulated more information; but when they are called upon to answer for the doctrine written in the book they read, it turns out that they do not know the profound meaning of the teaching. Yet the I wants more and more information, more and more books, even when it has not lived the doctrine of any of them.

Intelligence is not obtained with more book information, nor with more experience, nor with more money, nor with more prestige. Intelligence can flourish in us when we understand the whole process of the I — when we deeply understand all that psychological automatism of the MORE.

It is indispensable to understand that the mind is the basic center of the MORE. Really, that MORE is the same psycho-

logical I that demands, and the mind is its fundamental nucleus.

Whoever wants to be truly intelligent must resolve to die not only at the superficial intellectual level, but also in all the subconscious and unconscious territories of the mind.

When the I dies, when the I totally dissolves, the only thing that remains within us is the authentic BEING, the true BEING — the legitimate, so-coveted and so-difficult intelligence.

People think that the mind is creative. They are mistaken. The I is not creative, and the mind is the basic nucleus of the I.

Intelligence is creative because it is of the BEING — it is an attribute of the BEING. We must not confuse the mind with INTELLIGENCE.

They are completely and radically mistaken who suppose that INTELLIGENCE is something that can be cultivated like a greenhouse flower — or something that can be bought, as titles of nobility are bought, or by possessing a formidable library.

It is necessary to deeply understand all the processes of the mind, all the reactions, that psychological MORE that accumulates, and so on. Only thus does the burning flame of

INTELLIGENCE arise in us, in a natural and spontaneous way.

As the Mephistopheles we carry within is dissolved, the fire of creative intelligence manifests itself little by little within us, until it shines with a burning brilliance.

Our true BEING is LOVE, and from that LOVE the authentic and legitimate INTELLIGENCE — which is not of time — is born.

Chapter Twenty: VOCATION

With the exception of totally invalid persons, every human being must serve some purpose in life. The difficulty is in knowing what each individual is good for.

If there is something truly important in this world, it is to know ourselves. Rare is the one who knows himself, and as incredible as it may seem, it is difficult to find in life a person who has developed the vocational sense.

When someone is fully convinced of the role he must play in existence, he then makes of his vocation an apostolate, a religion — and he becomes, in fact and by his own right, an apostle of humanity.

Whoever knows his vocation, or comes to discover it for himself, passes through a tremendous change. He no longer seeks success; money interests him little; nor does fame or gratitude. His pleasure then lies in the joy that comes from having responded to an inner, profound, hidden call of his own inner essence.

The most interesting thing about all this is that the VOCATIONAL sense has nothing to do with the I. Although it may seem strange, the I abhors our own vocation, because the I only craves juicy financial income, position, fame, and so on.

The sense of VOCATION is something that belongs to our own INNER ESSENCE; it is something very deep within, very profound, very intimate.

The vocational sense leads a person to undertake with true boldness and true disinterest the most tremendous enterprises, at the cost of every kind of suffering and tribulation. It is therefore only natural that the I should abhor true vocation.

The sense of VOCATION leads us, in fact, along the path of legitimate heroism — even when we have to stoically endure all kinds of infamies, betrayals, and slanders.

The day a man can truly say: 'I KNOW WHO I AM AND WHAT MY TRUE VOCATION IS,' from that instant he will be-

gin to live with true righteousness and love. Such a man lives in his work, and his work in him.

Truly, very few are the men who can speak that way, with true sincerity of heart. Those who speak thus are the elect — those who possess, in superlative degree, the sense of VOCATION.

To find our true VOCATION is, beyond all doubt, the most serious social problem — the problem that lies at the very base of all the problems of society.

To find or discover our true individual vocation is equivalent, in fact, to discovering a very precious treasure.

When a citizen finds with full certainty and beyond all doubt his true and legitimate calling, by that very fact alone he becomes IRREPLACEABLE.

When our vocation totally and absolutely corresponds to the post we are occupying in life, we then exercise our work as a true apostolate, without any greed and without desire for power.

Then work, instead of producing in us greed, boredom, or desires to change occupation, brings us true, deep, inner joy — even when we have to patiently endure painful trials.

In practice we have been able to verify that when the post does not correspond to the VOCATION of the individual, then he

only thinks in terms of MORE.

The mechanism of the I is the MORE. More money, more fame, more projects, and so on — and as is only natural, the person tends to become a hypocrite, an exploiter, cruel, merciless, intransigent, and so on.

If we carefully study the bureaucracy, we can verify that rarely in life does the post correspond to individual vocation.

If we study minutely the various trade unions of the proletariat, we can see that on very rare occasions does the occupation correspond to individual VOCATION.

When we carefully observe the privileged classes — whether of the East or of the West — we can see the total lack of the VOCATIONAL sense. The so-called 'spoiled rich kids' now commit armed robberies, rape defenseless women, and so on, to kill boredom. Not having found their place in life, they wander disoriented and become REBELS WITHOUT A CAUSE, just 'to change things up a bit.'

The chaotic state of humanity in these times of world crisis is frightful.

No one is happy with their work, because the post does not correspond to the vocation. Job applications rain down be-

cause no one wants to die of hunger, but the applications do not correspond to the VOCATION of those who apply.

Many drivers should be doctors or engineers. Many lawyers should be ministers, and many ministers should be tailors. Many shoeshiners should be ministers, and many ministers should be shoeshiners, and so on.

People are in posts that do not correspond to them, that have nothing to do with their true individual VOCATION. Because of this, the social machine works very poorly. This is similar to an engine built with parts that do not fit it — and the result must inevitably be disaster, failure, absurdity.

In practice we have been able to verify ad nauseam that when someone does not have the VOCATIONAL disposition to be a guide, religious instructor, political leader, or director of some spiritualist, scientific, literary, or philanthropic association — then he only thinks in terms of MORE, and devotes himself to making projects and more projects with secret, unspeakable purposes.

It is obvious that when the post does not correspond to the individual VOCATION, the result is exploitation.

In these terribly materialistic times in which we live, the post of teacher is being arbitrarily occupied by many merchants who do not even remotely have a VOCATION for Teaching.

The result of such infamy is exploitation, cruelty, and lack of true love.

Many individuals exercise teaching exclusively to obtain money to pay for their studies in the Faculty of Medicine, Law, or Engineering — or simply because they cannot find anything else to do. The victims of such an intellectual fraud are the students.

The true vocational teacher today is very difficult to find, and is the greatest joy that students in schools, colleges, and universities can have.

The VOCATION of the teacher is wisely translated by that piece of moving prose by GABRIELA MISTRAL titled the 'TEACHER'S PRAYER.' The provincial schoolteacher says, addressing the DIVINE, the SECRET MASTER:

'Give me the unique love of my school: may not even the burning of beauty be capable of stealing my tenderness in every moment. Master, make fervor enduring in me and disenchantment fleeting. Tear from me this impure desire for misunderstood justice that still troubles me — the mean insinuation of protest that rises in me when I am wounded. Let me not be hurt by misunderstanding, nor saddened by the forgetfulness of those whom I taught.'

'Make me more mother than the mothers, that I may love and defend, as they do, what is NOT flesh of my flesh. Grant me to make of one of my girls my perfect verse and to leave in her my most penetrating melody, for the time when my lips no longer sing.'

'Show me your Gospel as possible in my time, so that I do not renounce the daily and hourly battle for it.'

Who can measure the marvelous psychic influence of a teacher so inspired with such tenderness, by the sense of his VOCATION?

The individual finds his vocation through one of these three paths: First, the SELF-DISCOVERY of a special capacity. Second, the vision of an urgent need. Third, the very rare guidance of parents and teachers who discovered the student's VOCATION through observation of his aptitudes.

Many individuals have discovered their VOCATION in a determined critical moment of their life, faced with a serious situation that called for immediate remedy.

GANDHI was an ordinary lawyer when, on the occasion of an attack on the rights of Hindus in South Africa, he canceled his return ticket to India and stayed to defend the cause of his compatriots. A momentary need led him to the VOCATION of his entire life.

The great benefactors of humanity have found their VOCATION in the face of a situational crisis that called for immediate remedy. Let us remember Oliver Cromwell, the father of English liberties; Benito Juárez, the forger of the new Mexico; José de San Martín and Simón Bolívar, fathers of South American independence, and so on.

JESUS the CHRIST, BUDDHA, MUHAMMAD, HERMES, ZOROASTER, CONFUCIUS, FUHI, and so on, were men who at a certain moment in history knew how to understand their true VOCATION and felt themselves called by the inner voice that emanates from the INNERMOST.

FUNDAMENTAL EDUCATION is called to discover, through various methods, the latent capacity of students. The methods that outdated pedagogy is using in these times to discover the VOCATION of students are, beyond all doubt, cruel, absurd, and merciless.

VOCATIONAL questionnaires have been created by merchants who arbitrarily occupy the post of teachers.

In some countries, before entering preparatory school and vocational school, students are subjected to the most horrible psychological cruelties. They are asked questions about mathematics, civics, biology, and so on.

The most cruel of these methods are the famous psychological TESTS, the I.Q. index, intimately related to mental quickness.

According to the kind of response — according to how they are graded — the student is then bottled up in one of three high school tracks. First: Physics and Mathematics. Second: Biological Sciences. Third: Social Sciences.

From Physics and Mathematics come Engineers, Architects, Astronomers, Aviators, and so on.

From the Biological Sciences come Pharmacists, Nurses, Biologists, Doctors, and so on.

From the Social Sciences come Lawyers, Writers, Doctors of Philosophy and Letters, Business Directors, and so on.

The plan of study in each country is different, and it is clear that not in all countries do three different high school tracks exist. In many countries there is only one high school program, and once it is completed, the student goes on to the University.

In some nations the VOCATIONAL capacity of the student is not examined, and he enters the faculty with the desire of having a profession to earn a living, even though it does not coincide with his innate tendencies or with his VOCATIONAL sense.

There are countries where the VOCATIONAL capacity of students is examined, and there are nations where it is not. It is absurd not to know how to orient students VOCATIONALLY, not to examine their capacities and innate tendencies. Stupid are the VOCATIONAL questionnaires and all that jargon of questions, PSYCHOLOGICAL TESTS, I.Q. index, and so on.

Those methods of VOCATIONAL examination do not work, because the mind has its moments of crisis, and if the examination takes place in one of those moments, the result is failure and disorientation of the student.

Teachers have been able to verify that the mind of students has, like the sea, its high and low tides, its plus and its minus. There is a Bio-Rhythm in the male and female glands. There is also a Bio-Rhythm for the mind.

In certain periods the male glands are in PLUS and the female glands in MINUS, or vice versa. The mind also has its PLUS and its MINUS.

Whoever wants to know the science of BIO-RHYTHM, we suggest studying the famous work titled BIO-RHYTHM, written by the eminent GNOSTIC ROSICRUCIAN sage, Doctor Arnold Krumm Heller, Medical Colonel of the Mexican Army and Professor of Medicine at the Faculty of Berlin.

We emphatically affirm that an emotional crisis or a state of psychic nervousness in the face of the difficult situation of an exam can lead a student to failure during the pre-vocational exam.

We affirm that any abuse of the center of movement — produced perhaps by sport, by excessive walking, or by arduous physical work — can produce an INTELLECTUAL crisis, even when the mind is in PLUS, and lead the student to failure during a pre-vocational exam.

We affirm that any crisis related to the instinctive center, perhaps in combination with sexual pleasure or with the emotional center, can lead the student to failure during a pre-vocational exam.

We affirm that any sexual crisis — a syncope of repressed sexuality, a sexual abuse, and so on — can exert its disastrous influence on the mind, leading it to failure during a pre-vocational exam.

Fundamental education teaches that the vocational germs are deposited not only in the intellectual center, but also in each of the other four centers of the Psycho-physiology of the organic machine.

It is urgent to take into account the five psychic centers called Intellect, Emotion, Movement, Instinct, and Sex. It is absurd

to think that the intellect is the only center of Cognition. If only the intellectual center is examined for the purpose of discovering the vocational aptitudes of a determined subject, in addition to committing a grave injustice that is in fact very harmful to the individual and to society, an error is committed — because the germs of vocation are not only contained in the intellectual center, but also in each of the other four Psycho-physiological centers of the individual.

The only obvious path that exists to discover the true vocation of students is TRUE LOVE.

If parents and teachers join together in mutual agreement to investigate in the home and at school, to observe in detail all the actions of the students, they could discover the innate tendencies of each student.

That is the only obvious path that will allow parents and teachers to discover the vocational sense of the students.

This requires true LOVE from parents and teachers, and it is obvious that if there is no true love from fathers and mothers, and no authentic vocational teachers capable of truly sacrificing themselves for their disciples, such an enterprise then becomes impracticable.

If governments truly want to save society, they need to expel the merchants from the temple with the whip of the will.

A new cultural era must be initiated, spreading everywhere the doctrine of FUNDAMENTAL EDUCATION.

Students must defend their rights courageously and demand from governments true vocational teachers. Fortunately the formidable weapon of strikes exists, and students have that weapon.

In some countries there already exist within schools, colleges, and universities certain orientation teachers who really are not vocational; the post they occupy does not coincide with their innate tendencies. These teachers cannot orient others, because they have not even been able to orient themselves.

True vocational teachers, capable of intelligently orienting students, are urgently needed.

It is necessary to know that, due to the plurality of the I, the human being automatically plays various roles in the theater of life. Boys and girls have one role for school, another for the street, and another for the home.

If we want to discover the VOCATION of a young man or young woman, we must observe them at school, at home, and even on the street.

This work of observation can only be carried out by true parents and teachers in close association.

Among the antiquated pedagogy there also exists the system of observing grades to deduce vocations. The student who distinguished himself in civics with the highest grades is then classified as a possible lawyer, and the one who distinguished himself in biology is defined as a potential doctor, and the one in mathematics as a possible engineer, and so on.

This absurd system for deducing VOCATIONS is too empirical, because the mind has its highs and lows — not only in the total form already known, but also in certain particular special states.

Many writers who at school were terrible students of grammar stood out in life as true masters of language. Many notable engineers always had the worst grades in Mathematics at school, and a multitude of doctors failed biology and natural sciences at school.

It is regrettable that many parents, instead of studying the aptitudes of their children, see in them only the continuation of their dear EGO, psychological I, MYSELF.

Many lawyer fathers want their children to continue at the law firm, and many business owners want their children to continue managing their selfish interests — without being in the least interested in their children's vocational sense.

The I always wants to climb, to reach the top of the ladder, to make itself felt — and when its ambitions fail, then it wants to achieve through its children what it could not attain by itself. These ambitious parents push their children into careers and posts that have nothing to do with their VOCATIONAL sense.

Chapter 21: THE THREE BRAINS

The revolutionary Psychology of the new era affirms that the organic machine of the INTELLECTUAL ANIMAL falsely called man exists in a three-centered or three-brained form.

The first brain is enclosed in the cranial cavity. The second brain corresponds concretely to the spinal column with its central marrow and all its nerve branches. The third brain does not reside in a defined place, nor is it a determined organ. Truly, the third brain is constituted by the sympathetic nerve plexuses and, in general, by all the specific nerve centers of the human organism.

The first brain is the thinking center. The second brain is the center of movement, commonly called the motor center. The third brain is the emotional center.

It is completely demonstrated in practice that every abuse of the thinking brain produces excessive expenditure of intellectual energy. It is therefore logical to affirm, without fear of

doubts, that mental asylums are true cemeteries of intellectual dead.

Harmonious and balanced sports are useful for the motor brain, but the abuse of sport means excessive expenditure of motor energies, and the result tends to be disastrous. It is not absurd to affirm that there exist dead of the motor brain. Such dead are known as sufferers of Hemiplegia, Paraplegia, progressive Paralysis, and so on.

The aesthetic sense, mysticism, ecstasy, superior music, are necessary for cultivating the emotional center — but the abuse of that brain produces useless wear and waste of emotional energies. Those who abuse the emotional brain include the existentialists of the 'new wave,' the fanatics of Rock, the sensual Pseudo-Artists of modern art, the morbid passion-driven sensualists, and so on.

As incredible as it may seem, death certainly proceeds by thirds in each person. It is already proven ad nauseam that every illness has its base in any one of the three brains.

The great law has wisely deposited in each of the three brains of the intellectual animal a determined capital of VITAL VALUES. To save that capital means, in fact, to extend life; to squander that capital produces death.

Archaic traditions that have come down to us from the terrifying night of the centuries affirm that the average human lifespan in the Ancient Continent of MU, located in the Pacific Ocean, ranged between twelve and fifteen centuries.

With the passing of the centuries through all the ages, the wrong use of the three brains shortened life little by little.

In the sun-baked land of KEM, in old Pharaonic Egypt, the average human lifespan already reached only one hundred and forty years.

Currently, in these modern times of gasoline and celluloid, in this era of existentialism and Rock rebels, the average human lifespan, according to some insurance companies, is barely fifty years.

The Marxist-Leninist gentlemen of the SOVIET UNION — boastful and lying as always — go around saying that they have invented very special serums to extend life, but old Khrushchev is not yet eighty years old, and he has to ask one foot for permission to lift the other.

In the center of ASIA there exists a religious community made up of elderly men who no longer even remember their youth. The average lifespan of those elders ranges between four hundred and five hundred years.

The whole secret of the long life of these Asian Monks consists in the wise use of the three brains.

The balanced and harmonious functioning of the three brains means saving of VITAL VALUES, and as a logical consequence, prolongation of life.

There exists a cosmic Law known as: 'EQUALIZATION OF THE VIBRATIONS OF MANY SOURCES.' The Monks of that Monastery know how to use that law through the use of the three brains.

Outdated pedagogy leads students to the abuse of the thinking brain, whose results Psychiatry already knows.

The intelligent cultivation of the three brains is FUNDAMENTAL EDUCATION. In the ancient mystery schools of Babylon, Greece, India, Persia, Egypt, and so on, students received complete, direct information for their three brains through precept, dance, music, and so on, intelligently combined.

The theaters of ancient times were part of the school. Drama, comedy, tragedy, combined with special mime, music, oral teaching, and so on, served to inform the three brains of each individual.

At that time, students did not abuse the thinking brain, and they knew how to use their three brains intelligently and in a balanced way.

The dances of the Mysteries of Eleusis in Greece, the theater in Babylon, the sculpture in Greece — all were always used to transmit knowledge to the disciples.

Now, in these degenerate times of Rock, students — confused and disoriented — go along the shadowy path of mental abuse.

Currently there exist no true creative systems for the harmonious cultivation of the three brains.

Teachers in schools, colleges, and universities only address the unfaithful memory of the bored students who anxiously await the hour of leaving the classroom.

It is urgent, indispensable, to know how to combine intellect, movement, and emotion in order to bring complete information to the three brains of students.

It is absurd to inform a single brain. The first brain is not the only one of cognition. It is criminal to abuse the thinking brain of students.

FUNDAMENTAL EDUCATION must lead students along the path of harmonious development.

Revolutionary Psychology clearly teaches that the three brains have three classes of independent associations, totally distinct from one another. These three classes of associations evoke different types of impulses of the being.

This gives us, in fact, three different personalities that have nothing in common in their nature or in their manifestations.

The revolutionary Psychology of the new era teaches that in each person three distinct psychological aspects exist. With one part of the psychic essence we desire one thing; with another part we desire something decidedly different; and thanks to the third part we do something totally opposite.

In an instant of supreme pain — perhaps the loss of a loved one or any other intimate catastrophe — the emotional personality reaches the point of desperation, while the intellectual personality asks itself the why of all that tragedy, and the personality of movement only wants to flee from the scene.

These three distinct, different, and many times contradictory personalities must be intelligently cultivated and instructed with special methods and systems in all schools, colleges, and universities.

From the psychological point of view, it is absurd to educate exclusively the intellectual personality. Man has three personalities that urgently need **FUNDAMENTAL EDUCATION**.

Chapter 22: GOOD AND EVIL

GOOD and EVIL do not exist. A thing is good when it suits us, and bad when it does not suit us. GOOD and EVIL are a matter of selfish convenience and whims of the mind.

The man who invented the fateful terms GOOD and EVIL was an Atlantean named MAKARI KRONVERNKZYON, a distinguished member of the Scientific Society AKALDAN, located on the submerged Atlantean continent.

That ancient Archaic sage never suspected the grave harm he would do to humanity with the invention of his two little words.

The Atlantean sages studied profoundly all the EVOLUTIVE, INVOLUTIVE, and NEUTRAL forces OF NATURE — but to this old sage came the idea of defining the first two with the terms GOOD AND EVIL. The forces of the EVOLUTIVE type he called good, and the forces of the INVOLUTIVE type he baptized with the term bad. To the neutral forces he gave no name.

Such forces are processed within man and within nature, with the neutral force being the point of support and balance.

Many centuries after the submergence of ATLANTIS — with its famous Poseidonis of which Plato speaks in his Republic —

there existed in the Oriental civilization of TIKLYAMISHAYANA a most ancient priest who committed the most serious error of abusing the terms GOOD and EVIL, using them clumsily to base a morality upon them. The name of that priest was ARMANATOORA.

With the passing of history through innumerable centuries, humanity became corrupted by these two little words and converted them into the foundation of all its moral codes. Today, one finds these two little words even in the soup.

Currently there are many REFORMERS who want MORAL RESTORATION — but for their misfortune and for the misfortune of this afflicted world, they have their minds bottled up between GOOD and EVIL.

All morality is founded on the little words GOOD and EVIL — and so every MORAL REFORMER is in fact a REACTIONARY.

The terms GOOD and EVIL always serve to JUSTIFY or CONDEMN our own errors.

Whoever justifies or condemns does not understand. It is intelligent to understand the development of the EVOLUTIVE forces, but it is not intelligent to justify them with the term GOOD. It is intelligent to understand the processes of the in-

volutive forces, but it is stupid to condemn them with the term BAD.

Every centrifugal force can become centripetal force. Every involutive force can be transformed into an EVOLUTIVE one.

Within the infinite processes of energy in the EVOLUTIVE state, there exist infinite processes of energy in the INVOLUTIVE state.

Within each human being there exist different types of energy that EVOLVE, INVOLVE, and transform themselves incessantly.

To justify a certain type of energy and to condemn another is not to understand. The vital thing is to understand.

The experience of TRUTH has been very rare among humanity due to the concrete fact of mental bottling-up. People are bottled up between the opposites GOOD and EVIL.

THE REVOLUTIONARY PSYCHOLOGY of the Gnostic MOVEMENT is based on the study of the different types of energy that operate within the human organism and within nature.

THE Gnostic MOVEMENT has a REVOLUTIONARY ETHIC that has nothing to do with the morality of reactionar-

ies — nor with the conservative and retrograde terms of GOOD and EVIL.

Within the Psycho-Physiological laboratory of the human organism there exist evolutive, involutive, and neutral forces that must be studied and deeply understood.

The term GOOD prevents the UNDERSTANDING of EVOLUTIVE energies because of justification.

The term EVIL prevents the understanding of INVOLUTIVE forces because of condemnation.

To justify or condemn does not mean to understand. Whoever wants to put an end to his defects must neither justify nor condemn them. It is urgent to UNDERSTAND our errors.

To understand ANGER at all levels of the mind is fundamental, so that serenity and sweetness may be born in us.

To understand the infinite shades of greed is indispensable, so that philanthropy and altruism may be born in us.

To understand lust at all levels of the mind is an indispensable condition for true chastity to be born in us.

To understand envy in all the territories of the mind is enough for the sense of cooperation and the joy at another's well-being and progress to be born in us.

To understand pride in all its shades and degrees is the basis for the exotic flower of humility to be born in us in a natural and simple way.

To understand what that element of inertia called laziness is — not only in its grotesque forms but also in its more subtle forms — is indispensable for the sense of activity to be born in us.

To understand the various forms of GLUTTONY is equivalent to destroying the vices of the instinctive center — such as banquets, drunkenness, hunting, carnivorism, fear of death, desires to perpetuate the I, fear of annihilation, and so on.

Teachers in schools, colleges, and universities advise their disciples to improve, as if the I could improve — to acquire certain virtues, as if the I could obtain virtues, and so on.

It is urgent to understand that the I never improves, that it is never more perfect, and that whoever covets virtues strengthens the I.

TOTAL PERFECTION is only born in us with the dissolution of the I. Virtues are born in us in a natural and simple way when we understand our psychological defects — not only at the intellectual level, but also in all the subconscious and unconscious territories of the mind.

To want to improve is stupid; to desire saintliness is envy; to covet virtues means to strengthen the I with the poison of greed.

We need the total death of the I, not only at the intellectual level, but also in all the recesses, regions, territories, and corridors of the mind. When we have absolutely died, only THAT which is PERFECT remains in us. THAT which is saturated with virtues; THAT which is the ESSENCE of our INNERMOST BEING; THAT which is not of time.

Only by understanding in depth all the infinite processes of the evolutive forces that develop within ourselves, here and now — only by integrally understanding the various aspects of the INVOLUTIVE forces that are processed within ourselves from moment to moment — can we dissolve the I.

The terms GOOD and EVIL serve to JUSTIFY and CONDEMN, but never to understand.

Each defect has many shades, backgrounds, undercurrents, and depths. To understand a defect at the intellectual level does not mean having understood it in the various subconscious, unconscious, and infraconscious territories of the mind.

Any defect may disappear from the intellectual level and continue in the other territories of the mind.

ANGER disguises itself in the robe of the Judge. Many covet not being covetous; there are those who do not covet money, but covet Psychic powers, virtues, loves, happiness here or after death, and so on.

Many men and women become emotional and fascinated before persons of the opposite sex, 'supposedly' because they love beauty — yet their own subconscious betrays them: LUST disguises itself with the aesthetic sense.

Many envious people envy the saints, and they do penance and flagellate themselves because they too desire to become SAINTS.

Many envious people envy those who sacrifice themselves for humanity, and then, wanting to be great also, they mock those they envy and hurl against them all their slanderous slime.

There are those who feel proud of their position, money, fame, and prestige — and there are those who feel proud of their humble condition.

Diogenes felt proud of the barrel in which he slept, and when he arrived at the home of Socrates he greeted him saying: 'Treading upon your pride, Socrates, treading upon your pride.' 'Yes, Diogenes, with your pride you tread upon mine,' was the response of Socrates.

Vain women curl their hair, dress and adorn themselves with everything they can to awaken the envy of other women — but Vanity also disguises itself in the tunic of humility.

Tradition has it that Aristippus, the Greek philosopher, wanting to demonstrate to all the world his wisdom and humility, dressed himself in a very old tunic full of holes, gripped in his right hand the staff of Philosophy, and went out into the streets of Athens. When Socrates saw him coming, he exclaimed: 'I see your vanity through the holes of your garment, oh Aristippus.'

Many are those who are in misery because of the element laziness — but there are people who work too much to earn a living, and yet feel laziness about studying and knowing themselves in order to dissolve the I.

Many are those who have abandoned Gluttony — but unfortunately they get drunk and go hunting.

Every defect is multifaceted and develops and is processed in a gradual way, from the lowest rung of the Psychological ladder to the highest rung.

Within the delicious cadence of a verse, crime also hides.

Crime also dresses itself as a Saint, as a Martyr, as a chaste one, as an Apostle, and so on.

GOOD and EVIL do not exist. Such terms only serve to seek evasions and to elude the deep, detailed study of our own defects.

Virtues are born in us in a natural and simple way when we understand our psychological defects — not only at the intellectual level, but also in all the subconscious and unconscious territories of the mind.

Chapter 23: MOTHERHOOD

The life of the human being begins as a simple cell, subject, as is natural, to the extraordinarily rapid time of living cells.

Conception, gestation, birth — that is always the marvelous and formidable trio with which the life of any creature begins.

It is truly surprising to know that our first moments of existence we must live in the infinitely small, each of us converted into a simple microscopic cell.

We begin to exist as an insignificant cell and end life old, aged, and weighed down with memories.

The I is memory. Many elderly people do not even remotely live in the present; many old people live solely remembering the past. Every old person is no more than a voice and a shad-

ow. Every elder is a ghost of the past — accumulated memory — and this is what continues in the Genes of our descendants.

Human conception begins with extraordinarily swift times, but through the various processes of life they become more and more slow.

It will benefit many readers to remember the relativity of time. The insignificant insect that lives only a few hours on a summer afternoon seems as if it hardly lives at all — yet it truly lives all that a man lives in eighty years. What happens is that it lives rapidly. A man lives in eighty years all that a planet lives in millions of years.

When the Zoosperm joins with the egg, gestation begins. The cell with which human life begins contains forty-eight chromosomes.

Chromosomes are divided into genes; about a hundred or so of these constitute what is a Chromosome.

Genes are very difficult to study because each one is composed of a few molecules that vibrate with inconceivable rapidity.

The marvelous world of the Genes constitutes an intermediate zone between the three-dimensional world and the world of the fourth dimension.

In the Genes are found the atoms of heredity. The PSYCHOLOGICAL I of our ancestors comes to impregnate the fertilized egg.

In this era of Electro-technique and atomic science, it is in no way an exaggeration to affirm that the electromagnetic imprint left by an ancestor who exhaled his last breath has come to be imprinted in the Genes and chromosomes of the egg fertilized by a descendant.

The path of life is formed with the hoofprints of the horse of death.

During the course of existence, different types of energy flow through the human organism; each type of energy has its own system of action, each manifests itself at its time and in its hour.

At two months of conception we have the digestive function, and at four months of conception the motor force enters into action, so intimately related to the respiratory and muscular systems.

The scientific spectacle of the birth and death of all things is marvelous. Many sages affirm that there exists an intimate analogy between the birth of the human creature and the birth of worlds in sidereal space.

At nine months the child is born; at ten, growth begins, with all its marvelous metabolisms and the symmetrical and perfect development of the connective tissues.

When the frontal Fontanel of the newborn closes at two or three years of age, it is a sign that the cerebro-spinal system has been perfectly completed.

Many scientists have said that nature has imagination, and that this imagination gives living form to all that is, to all that has been, to all that will be.

A multitude of people laugh at imagination, and some even call it the 'madwoman of the house.'

Around the word IMAGINATION there exists much confusion, and many are those who confuse IMAGINATION with FANTASY.

Certain sages say that two imaginations exist. The first they call MECHANICAL IMAGINATION, and the second INTENTIONAL IMAGINATION. The first is constituted by the wastes of the mind, and the second corresponds to the most dignified and decent thing we have within.

Through observation and experience we have been able to verify that there also exists a type of SUB-IMAGINATION —

MECHANICAL, MORBID, INFRACONSCIOUS, and SUBJECTIVE.

That type of AUTOMATIC SUB-IMAGINATION functions below the INTELLECTUAL ZONE.

Erotic images, morbid cinema, spicy stories with double meanings, morbid jokes, and so on, tend to set the MECHANICAL SUB-IMAGINATION to work unconsciously.

Deep analyses have led us to the logical conclusion that erotic dreams and nocturnal pollutions are due to the MECHANICAL SUB-IMAGINATION.

ABSOLUTE CHASTITY is impossible as long as the MECHANICAL SUB-IMAGINATION exists.

It is perfectly clear that CONSCIOUS IMAGINATION is radically distinct from what is called MECHANICAL, SUBJECTIVE, INFRACONSCIOUS, SUBCONSCIOUS IMAGINATION.

Any representation can be perceived in a SELF-ENNOBLING and dignifying way — but the SUB-IMAGINATION of the mechanical, infraconscious, subconscious, unconscious type can betray us, functioning automatically with sensual, passionate, submerged shades and images.

If we want INTEGRAL, total, deep CHASTITY, we need to watch over not only the CONSCIOUS IMAGINATION, but also the MECHANICAL IMAGINATION and the AUTOMATIC, SUBCONSCIOUS, SUBMERGED, INFRACONSCIOUS SUB-IMAGINATION.

We must never forget the intimate relationship that exists between SEX and IMAGINATION.

Through deep meditation we must transform every type of mechanical imagination, and every form of automatic SUB-IMAGINATION and INFRA-IMAGINATION, into CONSCIOUS, objective IMAGINATION.

OBJECTIVE IMAGINATION is in itself essentially creative; without it the inventor could not have conceived the telephone, the radio, the airplane, and so on.

The IMAGINATION of a pregnant WOMAN is fundamental for the development of the fetus. It is demonstrated that every mother can, with her IMAGINATION, alter the psyche of the fetus.

It is urgent that a pregnant woman contemplate beautiful pictures, sublime landscapes, and listen to classical music and harmonious words — for thus she can operate harmoniously upon the psyche of the creature she carries within her.

The pregnant woman must not drink alcohol, smoke, or contemplate what is ugly or unpleasant, because all this is harmful to the harmonious development of the creature.

One must know how to forgive all the whims and errors of the pregnant woman.

Many intolerant men, lacking true understanding, become angry and insult the pregnant woman. Her bitterness, the afflictions caused by the husband who lacks charity, reverberate upon the gestating fetus — not only physically but also psychically.

Taking into account the power of creative imagination, it is logical to affirm that the pregnant woman must not contemplate what is ugly, unpleasant, inharmonious, repugnant, and so on.

The hour has come when governments must concern themselves with resolving the great problems related to motherhood.

It is incongruous that in a society that prides itself on being Christian and democratic, no one knows how to respect and venerate the religious sense of motherhood. It is monstrous to see thousands of pregnant women without any protection, abandoned by husband and society, begging for a piece of

bread or a job, and many times doing hard physical labor in order to survive with the creature they carry in their womb.

These subhuman states of present-day society, this cruelty and lack of responsibility of governments and peoples, indicate clearly that democracy still does not exist.

Hospitals with their maternity wards have not yet solved the problem, because women can only reach those hospitals when the birth is already near.

Collective homes are urgently needed — true garden cities equipped with halls and residences for pregnant women living in solemn poverty, clinics and kindergartens for their children.

These collective homes, lodging for pregnant women in solemn poverty, full of every kind of comfort, flowers, music, harmony, beauty, and so on, would totally solve the great problem of motherhood.

We must understand that human society is one great family, and that there are no foreign problems — because every problem in one way or another affects within its respective circle all the members of society. It is absurd to discriminate against pregnant women because they live in solemn poverty. It is criminal to underestimate them, despise them, or relegate them to a shelter for the indigent.

In this society in which we live, there cannot be children and stepchildren, because we are all human and we have the same rights.

We need to create true democracy, if we truly do not want to be devoured by Communism.

Through deep meditation we must transform every type of mechanical imagination, and every form of automatic SUB-IMAGINATION and INFRA-IMAGINATION, into CONSCIOUS, objective IMAGINATION.

Chapter 24: THE HUMAN PERSONALITY

A man was born, lived sixty-five years, and died. But where was he before 1900, and where can he be after 1965? Official science knows nothing about all this. This is the general formulation of all the questions about life and death.

Axiomatically we can affirm: 'THE MAN DIES BECAUSE HIS TIME ENDS; THERE EXISTS NO TOMORROW FOR THE PERSONALITY OF THE DEAD.'

Each day is a wave of time; each month is another wave of time; each year is also another wave of time; and all these

waves linked together as a whole constitute the GREAT WAVE OF LIFE.

Time is round, and the life of the HUMAN PERSONALITY is a closed curve.

The life of the HUMAN PERSONALITY develops within its time, is born in its time, and dies in its time; it can never exist beyond its time.

This matter of time is a problem that has been studied by many sages. Beyond all doubt, time is the FOURTH DIMENSION.

The Geometry of EUCLID is only applicable to the three-dimensional world, but the world has seven dimensions, and the FOURTH is TIME.

The human mind conceives ETERNITY as the prolongation of time in a straight line. Nothing could be more mistaken than this concept, because ETERNITY is the FIFTH DIMENSION.

Each moment of existence happens in time and is repeated eternally.

Death and LIFE are two extremes that touch. One life ends for the man who dies, but another begins. One time ends, and another begins. Death is intimately linked with the ETERNAL RETURN.

This means that we have to return, to come back to this world after death, to repeat the same drama of existence — but if the human PERSONALITY perishes with death, who or what is it that returns?

It is necessary to clarify once and for all that the I is what continues after death, that the I is the one that returns, that the I is the one that comes back to this valley of tears.

It is necessary that our readers not confuse the Law of RETURN with the Theory of REINCARNATION taught by MODERN THEOSOPHY.

The aforementioned theory of REINCARNATION had its origin in the worship of KRISHNA, which is an Indo-Vedic RELIGION, unfortunately retouched and adulterated by the reformers.

In the authentic original worship of Krishna, only the Heroes, the Guides, those who already possess SACRED INDIVIDUALITY, are the only ones who reincarnate.

THE PLURALIZED I RETURNS, comes back — but this is not REINCARNATION. The masses, the multitudes RETURN, but that is not REINCARNATION.

The idea of the RETURN of things and phenomena, the idea of eternal repetition, is very ancient, and we can find it in the

PYTHAGOREAN WISDOM and in the ancient cosmogony of HINDUSTAN.

The eternal return of the Days and Nights of BRAHMA, the incessant repetition of the KALPAS, and so on, are invariably associated in a very intimate way with the Pythagorean Wisdom and the Law of eternal RECURRENCE, or eternal RETURN.

Gautama the BUDDHA very wisely taught the DOCTRINE of the ETERNAL RETURN and the wheel of successive lives, but his DOCTRINE was much adulterated by his followers.

Every RETURN implies, of course, the fabrication of a new HUMAN PERSONALITY, which is formed during the first seven years of childhood.

The family environment, life in the street, and School, give to the HUMAN PERSONALITY its original characteristic tint.

The EXAMPLE of elders is decisive for the infantile personality.

The child learns more by example than by precept. The wrong way of living, the absurd example, the degenerate customs of the elders, give to the child's personality that peculiar skeptical and perverse tint of the era in which we live.

In these modern times, adultery has become more common than potato and onion, and as is only logical, this gives rise to

Dantesque scenes within the home.

There are many children in these times who must endure, full of pain and resentment, the whippings and beatings of the stepfather or the stepmother. It is clear that in this way the PERSONALITY of the child develops within the frame of pain, rancor, and hatred.

There is a popular saying that goes: 'Another's child smells bad everywhere.' Naturally there are exceptions to this, but they can be counted on the fingers of one hand, with fingers to spare.

The quarrels between the father and the mother over questions of jealousy, the weeping and lamentations of the afflicted mother or of the oppressed husband — ruined and desperate — leave on the PERSONALITY of the child an indelible mark of profound pain and melancholy that is never forgotten throughout life.

In elegant homes, proud ladies mistreat their maids when they go to the beauty salon or paint their faces. The pride of the ladies feels mortally wounded.

The child who witnesses all these scenes of infamy feels hurt in his depths, whether he sides with his haughty and proud mother or with the unfortunate vain and humiliated maid —

and the result tends to be catastrophic for the INFANTILE PERSONALITY.

Since the invention of television, the unity of the family has been lost. In other times, the man would arrive from the street and be received by his wife with much joy. Today the wife no longer goes to receive her husband at the door, because she is busy watching television.

Within modern homes, the father, mother, sons, and daughters look like unconscious automatons in front of the television screen.

Now the husband cannot comment with his wife about absolutely anything from the day's problems, work, and so on, because she looks like a sleepwalker, watching yesterday's film, the Dantesque scenes of Al Capone, the latest dance of the new wave, and so on.

Children raised in this new type of ultramodern home only think of cannons, pistols, toy machine guns, in order to imitate and live in their own way all the Dantesque scenes of crime that they have seen on the television screen.

It is a pity that this marvelous invention of television is used for destructive purposes. If humanity used this invention in a dignifying way — whether to study the natural sciences, to teach the true royal art of MOTHER NATURE, or to give sub-

lime teachings to people — then this invention would be a blessing for humanity; it could be used intelligently to cultivate the human personality.

It is absurd to nourish the INFANTILE PERSONALITY with arrhythmic, inharmonious, vulgar music. It is stupid to nourish the PERSONALITY of children with stories of thieves and police, scenes of vice and prostitution, dramas of adultery, pornography, and so on.

The result of such conduct we can see in the Rebels without a Cause, the premature murderers, and so on.

It is regrettable that mothers whip their children, beat them with sticks, insult them with crude and cruel words. The result of such conduct is resentment, hatred, the loss of love, and so on.

In practice we have been able to see that children raised among beatings, whips, and shouting become vulgar persons, full of rough manners and lacking all sense of respect and veneration.

It is urgent to understand the need to establish a true balance within the home.

It is indispensable to know that sweetness and severity must balance each other on the two pans of the scale of justice.

THE FATHER represents SEVERITY. The MOTHER represents SWEETNESS. The Father personifies WISDOM. The MOTHER symbolizes LOVE.

WISDOM and LOVE, SEVERITY and SWEETNESS, balance each other on the two pans of the cosmic scale.

Fathers and Mothers must balance each other for the good of the home.

It is urgent — it is necessary — for all Fathers and Mothers to understand the need to sow in the infantile mind the ETERNAL VALUES of the SPIRIT.

It is regrettable that modern children no longer possess the sense of VENERATION. This is due to cowboy stories, stories of thieves and police, television, cinema, and so on, which have perverted the minds of children.

The REVOLUTIONARY PSYCHOLOGY of the GNOSTIC MOVEMENT makes a clear and precise distinction between the EGO and the ESSENCE.

During the first three or four years of life, only the beauty of the ESSENCE manifests itself in the child; then the child is tender, sweet, beautiful in all his Psychological aspects.

When the EGO begins to control the tender personality of the child, all that beauty of the ESSENCE goes on disappearing —

and in its place arise then the Psychological defects proper to every human being.

Just as we must distinguish between EGO and ESSENCE, it is also necessary to distinguish between PERSONALITY and ESSENCE.

The human being is born with the ESSENCE, but is not born with the PERSONALITY; the latter must be created.

PERSONALITY and ESSENCE must develop in a harmonious and balanced way.

In practice we have been able to verify that when the PERSONALITY develops excessively at the expense of the ESSENCE, the result is the RASCAL.

The observation and experience of many years have allowed us to understand that when the ESSENCE develops totally without attending in the least to the harmonious cultivation of the PERSONALITY, the result is the mystic without intellect, without personality, noble of heart, but maladjusted, incapable.

The HARMONIOUS development of PERSONALITY and ESSENCE produces genius men and women.

In the ESSENCE we have everything that is our own; in the PERSONALITY, everything that is borrowed.

In the ESSENCE we have our innate qualities; in the PERSONALITY we have the example of our elders, what we have learned at Home, at School, in the Street.

It is urgent that children receive nourishment for the ESSENCE and nourishment for the PERSONALITY.

The ESSENCE is nourished with tenderness, unlimited affection, love, music, flowers, beauty, harmony, and so on.

The PERSONALITY must be nourished with the good example of our elders, with the wise teaching of the school, and so on.

It is indispensable that children enter primary school at the age of seven, after previous attendance at kindergarten.

Children must learn the first letters by playing — thus study becomes attractive, delicious, happy for them.

FUNDAMENTAL EDUCATION teaches that from the same KINDERGARTEN or children's garden, special attention must be given to each one of the three aspects of the HUMAN PERSONALITY, known as thought, feeling, and action. Thus the personality of the child develops in a harmonious and balanced way.

The question of the creation of the child's PERSONALITY and its development is of very grave responsibility for PARENTS and SCHOOL TEACHERS.

The quality of the HUMAN PERSONALITY depends exclusively on the type of Psychological material with which it was created and nourished.

Around PERSONALITY, ESSENCE, EGO or I, much confusion exists among students of PSYCHOLOGY.

Some confuse PERSONALITY with ESSENCE, and others confuse EGO or I with ESSENCE.

There are many Pseudo-Esoteric or Pseudo-Occultist schools that have as the goal of their studies the IMPERSONAL LIFE.

It is necessary to clarify that it is not the PERSONALITY that we have to dissolve.

It is urgent to know that we need to disintegrate the EGO, MYSELF, the I — to reduce it to cosmic dust.

The PERSONALITY is merely a vehicle of action — a vehicle that was necessary to create, to fabricate.

In the world there exist CALIGULAS, ATTILAS, HITLERS, and so on. Every type of personality, however perverse it may have been, can be radically transformed when the EGO or I totally dissolves.

This matter of the Dissolution of the EGO or I confuses and bothers many Pseudo-Esotericists. They are convinced that

the EGO is DIVINE, they believe that the EGO or I is the same BEING, the DIVINE MONAD, and so on.

It is necessary — urgent, unpostponable — to understand that the EGO or I has nothing DIVINE.

The EGO or I is the SATAN of the BIBLE — a bundle of memories, desires, passions, hatreds, resentments, lust, adulteries, family heredity, race, nation, and so on.

Many stupidly affirm that within us there exists a SUPERIOR or DIVINE I, and an INFERIOR I.

SUPERIOR and INFERIOR are always two sections of one and the same thing. SUPERIOR I, INFERIOR I, are two sections of the same EGO.

THE DIVINE BEING, the MONAD, the INNERMOST, has nothing to do with any form of the I. THE BEING is the BEING, and that is all. The Reason of BEING is the very BEING.

The PERSONALITY in itself is only a vehicle, and nothing more. Through the personality the EGO or the BEING may manifest itself — everything depends on ourselves.

IT IS URGENT to dissolve the I, the EGO, so that only the PSYCHOLOGICAL ESSENCE of our TRUE BEING manifests itself through our PERSONALITY.

It is indispensable for EDUCATORS to fully understand the need to harmoniously cultivate the three aspects of the HUMAN PERSONALITY.

A perfect balance between personality and ESSENCE, a harmonious development of THOUGHT, EMOTION, and MOVEMENT, a REVOLUTIONARY ETHIC — these constitute the foundations of FUNDAMENTAL EDUCATION.

It is urgent — it is necessary — for all Fathers and Mothers to understand the need to sow in the infantile mind the ETERNAL VALUES of the SPIRIT.

Chapter 25: ADOLESCENCE

The moment has come to definitively abandon false modesty and prejudices related to the sexual problem.

It is necessary to understand in a clear and precise way the sexual problem of adolescents of both sexes.

At fourteen years of age, sexual energy appears in the organism of the adolescent and then flows overwhelmingly through the neuro-sympathetic system.

This special type of energy transforms the human organism, modifying the voice in the male and originating the ovarian

function in the female.

The human organism is an authentic factory that transforms gross elements into fine vital substances.

The foods we take to the stomach undergo multiple transformations and refinements until they definitively culminate in that semi-solid, semi-liquid substance mentioned by Paracelsus by the term *Ens-Seminis* (Entity of the Semen).

That liquid glass — flexible, malleable — that sperm contains within itself, in a potential form, all the germs of life.

Gnosticism recognizes in the sperm the *CHAOS* from which life vehemently emerges.

The old medieval Alchemists, such as Paracelsus, Sendivogius, Nicolas Flamel, Raymond Lully, and so on, studied with profound veneration the *ENS-SEMINIS* or mercury of the secret philosophy.

This *VITRIOL* is a true elixir intelligently elaborated by nature within the seminal vesicles.

In this mercury of the ancient wisdom, in this semen, are truly found all the possibilities of existence.

It is regrettable that many young people, for lack of true psychological orientation, give themselves over to the vice of mas-

turbation or deviate lamentably onto the infrasexual path of homosexuality.

Children and youth are given intellectual information on many themes and are directed along the path of sportsmanship — the abuse of which miserably shortens life. But unfortunately, when the sexual energy appears with which adolescence begins, both parents and school teachers — based on a false puritanism and a stupid morality — resolve to remain criminally silent.

There are criminal silences and there are infamous words. To be silent about the sexual problem is a crime. To speak wrongly about the sexual problem also constitutes another crime.

If parents and teachers remain silent, the sexual perverts speak — and the victims are inexperienced adolescents.

If the adolescent cannot consult his parents or teachers, he will then consult his schoolmates, who are possibly already deviated along the wrong path. The result does not have to wait long, and the new adolescent, following false advice, will give himself over to the vice of masturbation or will deviate along the path of homosexuality.

The vice of masturbation totally ruins cerebral potency. It is necessary to know that there exists an intimate relationship

between the semen and the brain. It is necessary to cerebralize the semen. It is necessary to seminize the brain.

The brain is seminized by transmuting sexual energy, sublimating it, converting it into cerebral potency.

In this form the semen becomes cerebralized and the brain seminized.

Gnostic science studies endocrinology in depth and teaches methods and systems for transmuting sexual energies — but this is a matter that does not fit within this book.

If the reader wants information on Gnosticism, he must study our Gnostic books and enter our studies.

Adolescents must sublimate sexual energies by cultivating the aesthetic sense, learning music, sculpture, painting, making excursions to high mountains, and so on.

How many faces that could have been beautiful wither!

How many brains degenerate! All for lack of an alarm call at the opportune moment.

The vice of masturbation, in both young men and young women, has become more common than washing one's hands.

Mental asylums are full of men and women who ruined their brains in the repugnant vice of masturbation. The destiny of

masturbators is the asylum.

The vice of homosexuality has the roots of this decayed and perverse race rotten.

It seems incredible that in countries like England — which presume to be cultured and super-civilized — there freely exist cinemas where homosexual-type films are shown.

It seems incredible that it is precisely in England where efforts are now being made to officially legalize homosexual-type marriages.

In the great metropolises of the world there currently exist brothels and clubs of the homosexual type.

The shadowy brotherhood of the enemies of woman today has perverted organizations whose degenerate fraternity is astonishing.

Many readers may be too surprised by this matter of 'degenerate fraternity,' but we must not forget that in all the times of history various brotherhoods of crime have always existed.

The morbid brotherhood of the enemies of woman is, beyond all doubt, a brotherhood of crime.

The enemies of woman almost always occupy the key posts within the bureaucratic hive.

When a homosexual goes to jail, he is soon freed due to the opportune influence of the key men of the brotherhood of crime.

If an effeminate man falls into misfortune, he soon receives economic aid from all the sinister personages of the brotherhood of crime.

The shadowy members of homosexuality recognize each other by the uniform they display.

It is astonishing to know that 'queers' wear a uniform, but so it is. The uniform of homosexuals corresponds to every fashion that begins. The 'queers' initiate every new fashion. When a fashion becomes common, they then initiate another. In this way the uniform of the brotherhood of crime is always new.

All the great cities of the world today have millions of homosexuals.

The vice of homosexuality begins its shameful march during adolescence.

Many schools for male adolescents and young ladies are true brothels of the homosexual type.

Millions of adolescent young ladies march resolutely along the shadowy path of the enemies of man.

Millions of female adolescents are homosexual. The brotherhood of crime among female homosexuality is as strong as the brotherhood of crime among the masculine sex.

It is urgent to radically and definitively abandon false modesty and frankly point out to adolescents of both sexes all the sexual mysteries. Only thus will the new generations be able to direct themselves along the path of REGENERATION.

Chapter 26: YOUTH

Youth is divided into two periods of seven years each. The first period begins at 21 years of age and concludes at 28. The second period begins at 28 and ends at 35.

The foundations of youth are found in the home, the school, and the street.

Youth raised on the basis of FUNDAMENTAL EDUCATION is in fact EDIFYING and essentially DIGNIFYING.

Youth raised on false foundations is, as a logical consequence, a wrong road.

The majority of men use the first part of life in making the rest of it miserable.

Young men, through a mistaken concept of false manliness, often fall into the arms of prostitutes.

The excesses of youth are notes drawn against old age, payable with very heavy interest thirty years hence.

Without FUNDAMENTAL EDUCATION, youth turns out to be a perpetual drunkenness — the fever of error, liquor, and animal passion.

Everything that a man is to be in his life is in a potential state during the first thirty years of existence.

Of all the great human actions of which we have knowledge, both in previous ages and in our own, most of them have been initiated before the age of thirty.

The man who has reached thirty years sometimes feels as if he were emerging from a great battle in which he has seen a multitude of companions fall one after another.

At thirty, men and women have already lost all their vivacity and enthusiasm, and if they fail in their first undertakings, they fill themselves with pessimism and abandon the game.

The illusions of maturity succeed the illusions of youth. Without Fundamental Education, the inheritance of old age tends to be desperation.

Youth is fleeting. Beauty is the splendor of youth, but it is illusory; it does not last.

Youth has lively Genius and weak Judgment. Rare in life are the young people of strong Judgment and lively Genius.

Without FUNDAMENTAL EDUCATION, young people turn out to be passionate, drunken, rascally, biting, lustful, lecherous, gluttonous, greedy, envious, jealous, brawlers, thieves, proud, lazy, and so on.

Youth is a summer Sun that soon sets. Young people enjoy wasting the vital values of youth.

The Old commit the error of exploiting the young and leading them to war.

Young people can transform themselves and transform the World if they orient themselves along the path of FUNDAMENTAL EDUCATION.

In youth we are full of illusions that only lead us to disenchantment.

The I takes advantage of the fire of youth to strengthen itself and become powerful.

The I wants passionate satisfactions at any price, even if old age is totally disastrous.

Young people are only interested in giving themselves over to the arms of fornication, wine, and pleasures of every kind.

Young people do not want to realize that to be a slave to pleasure is proper to harlots, but not to true men.

No pleasure lasts long enough. The thirst for pleasures is the ailment that makes INTELLECTUAL ANIMALS most contemptible. The great Spanish-language poet Jorge Manrique said: 'How quickly pleasure goes; how, once remembered, it gives pain; how, in our view, any past time was better.'

Aristotle, speaking about pleasure, said: 'When it comes to judging pleasure, we men are not impartial judges.'

The INTELLECTUAL ANIMAL takes delight in justifying pleasure. Frederick the Great had no qualms about emphatically affirming: 'PLEASURE IS THE MOST REAL GOOD OF THIS LIFE.'

The most intolerable pain is that produced by the prolongation of the most intense pleasure.

Young libertines abound like weeds. The libertine I always justifies pleasure.

The CHRONIC libertine abhors Marriage or prefers to postpone it. It is a serious matter to postpone Marriage with the pretext of enjoying all the pleasures of the earth.

It is absurd to wear out the vitality of youth and then marry; the victims of such stupidity are the children.

Many men marry because they are tired; many women marry out of curiosity — and the result of such absurdities is always disappointment.

Every wise man truly loves with all his heart the woman he has chosen.

We must always marry in youth, if we truly do not want to have a miserable old age.

There is a time for everything in life. That a young man should marry is normal; but that an old man should marry is stupidity.

Young people must marry and know how to form their home. We must not forget that the monster of jealousy destroys homes.

Solomon said: 'Jealousy is cruel as the grave; its coals are coals of fire.'

The race of INTELLECTUAL ANIMALS is jealous like dogs. Jealousy is totally ANIMAL.

The man who is jealous of a woman does not know whom he has. It is better not to be jealous of her, in order to know what kind of woman we have.

The poisonous shouting of a jealous woman is more deadly than the fangs of a rabid dog.

It is false to say that where there is jealousy, there is love. Jealousy is never born of love; love and jealousy are incompatible. The origin of jealousy is found in fear.

The I justifies jealousy with reasons of many kinds. The I fears losing the loved being.

Whoever truly wants to dissolve the I must always be prepared to lose what is most loved.

In practice we have been able to verify, after many years of observation, that every libertine bachelor becomes a jealous husband.

Every man has been terribly a fornicator.

Man and woman must be united in a voluntary way and out of love — not out of fear and jealousy.

Before the GREAT LAW, the man must answer for his conduct and the woman for hers. The husband cannot answer for the woman's conduct, nor can the woman answer for her husband's conduct. Let each answer for his own conduct, and let jealousy be dissolved.

The basic problem of youth is Marriage.

The flirtatious young woman with several boyfriends remains unmarried, because both one and the others become disillusioned with her.

It is necessary that young women know how to keep their boyfriend if they truly want to marry.

It is necessary not to confuse LOVE with PASSION. Young men and women in love do not know how to distinguish between love and passion.

It is urgent to know that PASSION is a poison that deceives the mind and the heart.

Every impassioned man and every impassioned woman could even swear with tears of blood that they are truly in love.

Once animal passion is satisfied, the house of cards falls to the ground.

The failure of so many marriages is due to the fact that they married out of animal passion, not out of LOVE.

The most serious step we take during youth is Marriage, and in Schools, Colleges, and Universities, young men and young women should be prepared for this important step.

It is regrettable that many young men and women marry out of economic interest or mere social convenience.

When Marriage is contracted out of animal passion or out of social convenience or economic interest, the result is failure.

Many are the couples who fail in marriage due to incompatibility of characters.

The woman who marries a jealous, wrathful, furious young man will become the victim of a tormentor.

The young man who marries a jealous, furious, wrathful woman will clearly have to spend his life in a hell.

For there to be true love between two beings, it is urgent that animal passion not exist; it is indispensable to dissolve the I of jealousy; it is necessary to disintegrate anger; a disinterestedness above all proof is fundamental.

THE I damages homes; MYSELF destroys harmony. If young men and young women study our FUNDAMENTAL EDUCATION and propose to dissolve the I, it is clear that they will be able to find the path of PERFECT MARRIAGE.

Only by dissolving the EGO can there be true happiness in the home. To young men and young women who want to be happy in marriage, we prescribe studying our FUNDAMENTAL EDUCATION in depth and dissolving the I.

Many Parents are frightfully jealous of their daughters and do not want them to have a boyfriend. Such conduct is one hun-

dred percent absurd, because girls need to have a boyfriend and marry.

The result of such lack of understanding is hidden boyfriends in the street, always with the danger of falling into the hands of the seducer.

Young women should always have the freedom to have their boyfriend — but since they have not yet dissolved the I, it is convenient not to leave them alone with the boyfriend.

Young men and women should have the freedom to hold their parties at home. Healthy distractions harm no one, and Youth needs to have distractions.

What harms youth is liquor, the cigarette, fornication, orgies, libertinism, taverns, cabarets, and so on.

Family parties, decent dances, good music, outings to the countryside, and so on, cannot harm anyone.

The mind harms love. Many young men have lost the opportunity to contract marriage with magnificent women because of their economic fears, the memories of yesterday, the worries about tomorrow.

Fear of life, of hunger, of misery, and the vain projects of the mind, become the fundamental cause of every postponement of the nuptials.

Many are the young men who propose not to marry until they possess a certain amount of money, a house of their own, the latest model car, and a thousand other foolish things — as if all that were happiness.

It is regrettable that such kind of men lose beautiful matrimonial opportunities because of fear of life, of death, of what people will say, and so on.

Such men remain bachelors for their whole lives, or marry too late, when there is no longer time to raise a family and educate their children.

Really, all that a man needs to support his wife and children is to have a profession or a humble trade, and that is all.

Many young women remain unmarried because they are choosing a husband. Calculating, self-interested, selfish women remain unmarried or fail outright in marriage.

It is necessary for women to understand that every man becomes disillusioned with the self-interested, calculating, and selfish woman.

Some young women, wishing to catch a husband, paint their faces in an exaggerated way, pluck their eyebrows, curl their hair, put on wigs and false eyelashes — these women do not understand the masculine Psychology.

Man by nature abhors painted dolls and admires totally natural beauty and the ingenuous smile.

Man wants to see in woman sincerity, simplicity, true and disinterested love, the ingenuousness of nature.

Young women who wish to marry need to deeply understand the Psychology of the masculine sex.

LOVE is the SUMMIT of wisdom. Love is nourished with love. The fire of eternal youth is love.

It is urgent to know that PASSION is a poison that deceives the mind and the heart.

Chapter 27: MATURITY

Maturity begins at thirty-five years of age and ends at fifty-six.

The man of mature age must know how to govern his house and orient his children.

In normal life, every man of mature age is the head of the family. The man who has not formed his home and his fortune during youth and mature age no longer forms them; he is, in fact, a failure.

Those who try to form a home and fortune during old age are truly worthy of pity.

The I of greed goes to extremes and wants to accumulate rich fortunes. The human being needs bread, clothing, and shelter. It is necessary to have bread, a house of one's own, suits, clothes, coats to cover the body — but he does not need to accumulate enormous sums of money in order to live.

We defend neither wealth nor misery; both extremes are condemnable.

Many are those who wallow in the mud of misery, and there are also many who wallow in the mud of wealth.

It is necessary to possess a modest fortune — that is, a beautiful house with lovely gardens, a secure source of income, to be always well presented, and not to go hungry. This is normal for every human being.

Misery, hunger, sickness, and ignorance must never exist in any country that prides itself on being cultured and civilized.

Democracy still does not exist, but we need to create it. As long as a single citizen exists without bread, clothing, and shelter, democracy is practically nothing more than a beautiful ideal.

Heads of family must be comprehensive, intelligent — never wine-drinkers, gluttons, drunkards, tyrants, and so on.

Every mature man knows by his own experience that children imitate his example, and that if the latter is mistaken, it will mark out absurd paths for his descendants.

It is truly stupid for the mature man to have several women and to live in drunkenness, banqueting, orgies, and so on.

On the mature man weighs the responsibility for the whole family, and it is clear that if he goes down mistaken paths he will bring more disorder to the world, more confusion, more bitterness.

The father and mother must understand the difference between the sexes. It is absurd that daughters should study physics, chemistry, algebra, and so on. The brain of woman is different from that of man. Such subjects are very much in accord with the masculine sex, but they are useless and even harmful for the feminine mind.

It is necessary that parents struggle with all their heart to promote a vital change in every plan of school studies.

Woman must learn to read, write, play the piano, knit, embroider, and in general every kind of feminine occupation.

Woman must be prepared from the very benches of the school for the sublime mission that corresponds to her as MOTHER and as wife.

It is absurd to damage the brain of women with complicated and difficult studies proper to the masculine sex.

It is necessary that both parents and teachers in schools, colleges, and universities concern themselves more with bringing woman back to the femininity that corresponds to her. It is stupid to militarize women, to oblige them to march with flags and drums through the streets of cities as if they were males.

Woman must be very feminine and man must be very masculine.

The intermediate sex, homosexuality, is the product of degeneration and of barbarism.

Young women who dedicate themselves to long and difficult studies grow old, and no one marries them.

In modern life it is convenient that women take short careers — beauty culture, typing, shorthand, sewing, teaching, and so on.

Normally, woman must be dedicated only to home life, but due to the cruelty of this era in which we live, woman needs to work in order to eat and live.

In a truly cultured and civilized society, woman would not need to work outside the home in order to live. This matter of working outside the home is cruelty of the worst kind.

Degenerate modern man has created a false order of things and has made woman lose her femininity; he has taken her out of her home and converted her into a slave.

Woman converted into a 'tomboy' with the intellect of a man, smoking cigarettes and reading the newspaper, half-naked with skirts above the knees, or playing the lottery, is the result of the degenerate men of this era — the social blight of a dying civilization.

Woman converted into a modern spy, the female doctor addicted to drugs, the woman champion of sport, alcoholic, denaturalized, who denies the breast to her children so as not to lose her beauty — is the execrable symptom of a false civilization.

The hour has come to organize the army of world salvation with men and women of good will who are truly willing to fight against this false order of things.

The hour has come to establish in the world a new civilization, a new culture.

Woman is the fundamental stone of the home, and if that stone is poorly hewn, full of edges and deformations of every kind, the result of social life will be catastrophe.

Man is distinct, different, and therefore he can permit himself the luxury of studying medicine, physics, chemistry, mathematics, law, engineering, astronomy, and so on.

A militarized college of males is not absurd, but a militarized college of females, besides being absurd, is appallingly ridiculous.

It is repugnant to see future wives, future mothers who are to carry the child at their breast, marching like men along the avenues of the city.

This not only indicates loss of femininity in the sex, but, furthermore, it puts the finger on the wound, pointing out the loss of masculinity in man.

The true man, the real male, can never accept a militarized parade of women. Masculine scruple, the psychological idiosyncrasy of the male, the thought of man, feels true disgust for this kind of spectacle that demonstrates ad nauseam human degeneration.

We need woman to return to her home, to her femininity, to her natural beauty, to her primitive ingenuousness, and to her true simplicity. We need to put an end to all this order of things and to establish on the face of the earth a new civilization and a new culture.

Parents and educators must know how to raise the new generations with true wisdom and love.

Male children must not only receive intellectual information and learn a trade or receive a professional degree. It is necessary that males know the sense of responsibility and direct themselves along the path of righteousness and conscious love.

On the shoulders of the mature man weighs the responsibility of a wife, of sons and of daughters.

The mature man with high sense of responsibility — chaste, sober, temperate, virtuous — is respected by his family and by all the citizens.

The mature man who scandalizes people with his adulteries, fornications, quarrels, injustices of every kind, becomes repugnant to all persons. He not only causes pain to himself, but also embitters his relatives and brings pain and confusion to all the world.

It is necessary that the mature man know how to live his epoch correctly. It is urgent that the mature man understand that youth has already passed.

It is ridiculous to want to repeat in maturity the same dramas and scenes of youth.

Each epoch of life has its beauty, and one must know how to live it.

The mature man must work with great intensity before old age arrives. Just as the ant acts in a foresighted way, carrying leaves for its anthill before the harsh winter arrives, so too must the mature man act with rapidity and foresight.

Many young men miserably waste all their vital values, and when they reach mature age they find themselves ugly, horrible, miserable, failed.

It is truly ridiculous to see many mature men repeating the youthful follies of their youth, without realizing that now they are horrible and that youth has already gone.

One of the greatest calamities of this dying civilization is the vice of alcohol.

In youth many give themselves over to drink, and when mature age arrives they have not formed a home, have not formed a fortune, have no lucrative profession; they live from tavern to tavern begging for liquor — appallingly horrible, repugnant, miserable.

Heads of family and educators must give special attention to young people, guiding them rightly with the sound purpose of making a better world.

Masculine scruple, the psychological idiosyncrasy of the male, the thought of man, feels true disgust for this kind of spectacle that demonstrates ad nauseam human degeneration.

Chapter 28: OLD AGE

The first forty years of life give us the book; the next thirty, the commentary.

At twenty a man is a peacock; at thirty, a lion; at forty, a camel; at fifty, a serpent; at sixty, a dog; at seventy, a monkey; and at eighty, only a voice and a shadow.

Time reveals all things. It is a very interesting chatterer who speaks for himself, even when no one is asking him anything.

There is nothing made by the hand of the poor INTELLECTUAL ANIMAL — falsely called man — that time does not, sooner or later, destroy.

'FUGIT IRREPARABILE TEMPUS' — time that flees cannot be repaired.

Time brings to public light all that is now hidden, and covers and hides all that at this moment shines with splendor.

Old age is like love; it cannot be hidden, even when it is disguised in the garments of youth.

Old age humbles the pride of men and humiliates them — but it is one thing to be humble, and another to fall humiliated.

When death approaches, the old who are disenchanted with life find that old age is no longer a burden.

All men cherish the hope of living a long life and reaching old age — and yet old age frightens them.

Old age begins at fifty-six years and then proceeds in septennial periods that lead us to decrepitude and death.

The greatest tragedy of the elderly lies not in the fact of being old, but in the foolishness of not wanting to recognize that they are, and in the stupidity of believing themselves young — as if old age were a crime.

The best thing about old age is that one finds oneself very near the goal.

The PSYCHOLOGICAL I, MYSELF, the EGO, does not improve with the years and experience; it becomes more complicated, more difficult, more laborious. For this reason the popular saying goes: 'CHARACTER AND FIGURE LAST UNTIL THE GRAVE.'

The PSYCHOLOGICAL I of difficult elders consoles itself by giving beautiful advice, due to its incapacity to give ugly examples.

The elderly know very well that old age is a most terrible tyrant who forbids them, under penalty of death, to enjoy the pleasures of mad youth — and they prefer to console themselves by giving beautiful advice.

The I hides the I; the I conceals a part of itself, and everything is labeled with sublime phrases and beautiful advice.

ONE part of MYSELF conceals another part of MYSELF. The I hides what does not suit it.

It is completely demonstrated by observation and experience that when vices abandon us, we like to think that we were the ones who abandoned them.

The heart of the INTELLECTUAL ANIMAL does not become better with the years, but worse; it always turns to stone. And if in youth we were greedy, liars, wrathful, in old age we will be much more so.

The elderly live in the past; the elderly are the result of many yesterdays; the aged are totally ignorant of the moment in which we live; the elderly are accumulated memory.

The only way to reach perfect old age is by dissolving the PSYCHOLOGICAL I. When we learn to die from moment to moment, we reach sublime old age.

Old age has a great sense of calm and freedom for those who have already dissolved the I.

When passions have died in a radical, total, and definitive way, one is left free not from one master, but from many masters.

It is very difficult to find in life innocent elders who no longer possess even the residues of the I; that class of elders is infinitely happy and lives from instant to instant.

The man whose hair has whitened in WISDOM, the elder in knowledge, the lord of love — becomes in fact the lighthouse of light that wisely guides the current of innumerable centuries.

In the world there have existed and currently exist some ELDERLY MASTERS who do not have even the last residues of the I. These Gnostic Arhats are as exotic and divine as the lotus flower.

THE VENERABLE ELDERLY MASTER who has dissolved the PLURALIZED I in a radical and definitive way is the perfect expression of PERFECT WISDOM, of DIVINE LOVE, and of SUBLIME POWER.

THE ELDERLY MASTER who no longer has the I is in fact the full manifestation of the DIVINE BEING.

Those SUBLIME ELDERS, those Gnostic Arhats, have illuminated the world from ancient times. Let us remember the

BUDDHA, MOSES, HERMES, RAMAKRISHNA, DANIEL, THE HOLY LAMA, and so on.

Teachers in schools, colleges, and universities, parents, must teach the new generations to respect and venerate the elderly.

THAT which has no name, THAT which is DIVINE, THAT which is REAL, has three aspects: WISDOM, LOVE, WORD.

The DIVINE as FATHER is COSMIC WISDOM; AS MOTHER is INFINITE LOVE; as Son is the WORD.

In the Father of family is found the symbol of wisdom. In the Mother of the home is found LOVE; the children symbolize the word.

The aged Father deserves all the support of his children. The Father, now old, cannot work, and it is just that the children maintain and respect him.

The Adorable Mother, now aged, cannot work, and therefore it is necessary that her sons and daughters look after her, and love her, and make of that love a religion.

Whoever does not know how to love his Father, whoever does not know how to ADORE his MOTHER, walks along the path of the left hand — along the path of error.

Children have no right to judge their Parents. No one is perfect in this world, and those of us who do not have certain defects in one direction have them in another; we are all cut by the same scissors.

Some underestimate PATERNAL LOVE; others even laugh at PATERNAL LOVE. Those who behave thus in life have not even entered upon the path that leads to THAT which has no name.

The ungrateful son who abhors his Father and forgets his Mother is really the true perverse one who abhors all that is DIVINE.

THE REVOLUTION OF THE CONSCIOUSNESS does not mean INGRATITUDE — forgetting the father, underestimating the adorable Mother. THE REVOLUTION OF CONSCIOUSNESS is WISDOM, LOVE, and PERFECT POWER.

In the Father is found the symbol of wisdom, and in the Mother is found the living fountain of LOVE — without whose purest essence it is really impossible to attain the highest INNER REALIZATIONS.

THE VENERABLE ELDERLY MASTER who has dissolved the PLURALIZED I in a radical and definitive way is the perfect expression of PERFECT

| *WISDOM, of DIVINE LOVE, and of SUBLIME
POWER.*

Chapter 29: DEATH

It is urgent to understand in depth, and in all the territories of the mind, what DEATH really is in itself. Only thus is it possible to truly and integrally understand what immortality is.

To see the human body of a loved one placed in the coffin does not mean to have understood the mystery of death.

Truth is the unknown from moment to moment. The Truth about death cannot be an exception.

The I always wants — as is only natural — a death insurance, a supplementary guarantee, some authority that will undertake to assure us a good position and any kind of immortality beyond the terrifying tomb.

MYSELF does not feel much like dying. THE I wants to continue. THE I is very afraid of death.

TRUTH is not a matter of believing or doubting. Truth has nothing to do with credulity, nor with skepticism. Truth is not a matter of ideas, theories, opinions, concepts, preconceptions, suppositions, prejudices, affirmations, negations, and so on. The truth about the mystery of Death is no exception.

The Truth about the mystery of death can only be known through direct experience.

It is impossible to communicate the REAL experience of death to one who does not know it.

Any poet can write beautiful books on LOVE — but it is impossible to communicate the TRUTH about LOVE to persons who have never experienced it. In a similar way, we say that it is impossible to communicate the truth about death to persons who have not lived it.

Whoever wants to know the truth about death must inquire, experiment for himself, search as he ought — only thus can we discover the deep meaning of death.

The observation and experience of many years have allowed us to understand that people are not interested in really understanding the deep meaning of death. The only thing that people are really interested in is continuing in the beyond, and that is all.

Many people wish to continue through material goods, prestige, family, beliefs, ideas, children, and so on. When they understand that any kind of Psychological continuity is vain, fleeting, ephemeral, unstable, then, feeling themselves without guarantees, insecure, they become frightened, horrified, filled with infinite terror.

Poor people do not want to understand — they do not want to grasp — that everything that continues unfolds in time.

Poor people do not want to understand that everything that continues decays with time.

Poor people do not want to understand that everything that continues becomes mechanical, routine, boring.

It is urgent, necessary, and indispensable to become fully conscious of the deep meaning of death. Only thus does the fear of ceasing to exist disappear.

Carefully observing humanity, we can verify that the mind is always bottled up in the known and wants what is known to continue beyond the grave.

The mind bottled up in the known can never experience the unknown, the real, the true.

Only by breaking the bottle of time through correct meditation can we experience the ETERNAL, the TIMELESS, the REAL.

Those who wish to continue fear death, and their beliefs and theories only serve them as a narcotic.

Death in itself has nothing terrifying about it; it is something very beautiful, sublime, ineffable. But the mind bottled up in

the known only moves within the vicious circle that goes from credulity to skepticism.

When we really become fully conscious of the deep and profound meaning of death, we then discover for ourselves, through direct experience, that Life and Death constitute one integral, uni-total whole.

Death is the storehouse of Life. The path of Life is formed with the hoofprints of death.

Life is determined and determining Energy. From birth to death, different types of energy flow within the human organism.

The only type of energy the human organism cannot resist is the RAY OF DEATH. This ray possesses an electrical voltage too high. The human organism cannot resist such voltage.

Just as a lightning bolt can shatter a tree, so too the ray of death, flowing through the human organism, inevitably destroys it.

The ray of death connects the phenomenon of death with the phenomenon of birth.

The ray of death produces very intimate electrical tensions and a certain key note that has the determining power to combine the genes within the fertilized egg.

The ray of death reduces the human organism to its fundamental elements.

The EGO, the energetic I, unfortunately continues in our descendants.

What the Truth about death is, what the interval between death and conception is — this is something that does not belong to time, and that can only be experienced through the science of meditation.

Teachers in Schools, Colleges, and Universities must teach their students the path that leads to the experience of the REAL, of the TRUE.

Only by breaking the bottle of time through correct meditation can we experience the ETERNAL, the TIMELESS, the REAL.

Chapter 30: EXPERIENCE OF THE REAL

On the solemn threshold of the temple of Delphi there was a hieratic inscription carved in living stone that said: 'NOSCE TE IPSUM.' Know thyself, and thou shalt know the universe and the Gods.

The transcendental Science of Meditation has as its basic cornerstone this sacred motto of the ancient GREEK

HIEROPHANTS.

If truly and very sincerely we want to establish the foundation for correct meditation, it is necessary to understand ourselves at all levels of the mind.

To establish the correct foundation of meditation is, in fact, to be free of ambition, selfishness, fear, hatred, greed for psychic powers, the craving for results, and so on.

It is plain to see, and beyond all doubt, that after establishing the BASIC CORNERSTONE of meditation, the mind becomes still and in profound and imposing silence.

From the rigorously logical point of view, it is absurd to want to experience the REAL without knowing ourselves.

It is urgent to understand INTEGRALLY, and in all the territories of the mind, each problem as it arises in the mind — each desire, each memory, each psychological defect, and so on.

It is plain to see that during the practice of meditation, all the psychological defects that characterize us, all our joys and sorrows, innumerable memories, multiple impulses that come from both the external and the inner world, desires of every type, passions of every kind, old resentments, hatreds, and so on, pass in sinister procession across the screen of the mind.

Whoever truly wants to establish in his mind the foundation stone of meditation must place full attention on these positive and negative values of our understanding and understand them in an integral way, not only at the merely intellectual level, but also in all the subconscious, infraconscious, and unconscious territories of the mind. We must never forget that the mind has many levels.

The deep study of all these values means, in fact, knowledge of oneself.

Every film on the screen of the mind has a beginning and an end. When the procession of forms, desires, passions, ambitions, memories, and so on, ends, then the mind remains still and in profound silence, EMPTY of every kind of thought.

Modern students of Psychology need to experience the ILLUMINATING VOID. The eruption of the VOID within our own mind allows us to experience, to feel, to live an element that transforms; that ELEMENT is the REAL.

Let us distinguish between a mind that is still and a mind that is violently stilled.

Let us distinguish between a mind that is in silence and a mind that is silenced by force.

In the light of any logical deduction, we must understand that when the mind is violently stilled, in the depths and at other levels it is not still, and struggles to free itself.

From the analytical point of view, we must understand that when the mind is silenced by force, in the depths it is not in silence; it shouts and despairs terribly.

True quietude and natural and spontaneous silence of the mind come to us as a grace, as a joy, when the very intimate film of our own existence on the marvelous screen of the intellect comes to an end.

Only when the mind is naturally and spontaneously still — only when the mind finds itself in delicious silence — does the eruption of the ILLUMINATING VOID come.

THE VOID is not easy to explain. It is not definable or describable; any concept we may emit about it can fail on the principal point.

The VOID cannot be described or expressed in words. This is because human language has been created principally to designate things, thoughts, and feelings that exist; it is not adequate to express in a clear and specific way phenomena, things, and feelings that DO NOT EXIST.

To try to discuss the VOID within the limits of a language limited by the forms of existence is really, beyond all doubt, foolish and absolutely mistaken.

'THE VOID is NON-EXISTENCE, and EXISTENCE IS NOT THE VOID.'

'FORM DOES NOT DIFFER FROM THE VOID, AND THE VOID DOES NOT DIFFER FROM FORM.'

'FORM IS VOID AND THE VOID IS FORM; IT IS DUE TO THE VOID THAT THINGS EXIST.'

'THE VOID AND EXISTENCE COMPLEMENT EACH OTHER AND ARE NOT OPPOSED.' 'THE VOID AND EXISTENCE INCLUDE AND EMBRACE EACH OTHER.'

'WHEN BEINGS OF NORMAL SENSITIVITY SEE AN OBJECT, THEY SEE ONLY ITS EXISTENT ASPECT; THEY DO NOT SEE ITS VOID ASPECT.'

'Every ILLUMINATED BEING can see simultaneously the existent and VOID aspect of any thing.'

'THE VOID is simply a term that denotes the NON-SUBSTANTIAL and impersonal nature of beings, and a sign indicating the state of absolute detachment and freedom.'

Teachers in Schools, Colleges, and Universities must deeply study our Revolutionary Psychology and then teach their students the path that leads to the experience of the REAL.

It is only possible to come to the EXPERIENCE OF THE REAL when thought has ended.

The eruption of the VOID allows us to experience the CLEAR LIGHT of PURE REALITY.

That PRESENT KNOWLEDGE, in reality VOID, without characteristic and without color, VOID OF NATURE, is the TRUE REALITY, the UNIVERSAL GOODNESS.

YOUR INTELLIGENCE, whose true nature is the VOID — which must not be regarded as the VOID of NOTHINGNESS but as INTELLIGENCE ITSELF, unhindered, brilliant, universal, and happy — is the CONSCIOUSNESS, the BUDDHA Universally Wise.

YOUR own VOID CONSCIOUSNESS and the brilliant and joyful INTELLIGENCE are inseparable. Their UNION is the DHARMAKAYA, the STATE OF PERFECT ILLUMINATION.

Your own BRILLIANT CONSCIOUSNESS, VOID and inseparable from the great BODY OF SPLENDOR, has neither BIRTH NOR DEATH, and is the immutable light AMITABHA BUDDHA.

This knowledge is enough. To recognize the VOID of your own INTELLIGENCE as the STATE of BUDDHA and to consider it as your own CONSCIOUSNESS is to continue in the DIVINE SPIRIT of BUDDHA.

Keep your INTELLECT undistracted during MEDITATION. Forget that you are in Meditation; do not think that you are meditating, because when one thinks that one is meditating, this thought is enough to disturb the meditation. YOUR mind must remain EMPTY in order to experience the REAL.

To recognize the VOID of your own INTELLIGENCE as the STATE of BUDDHA and to consider it as your own CONSCIOUSNESS is to continue in the DIVINE SPIRIT of BUDDHA.

Chapter 31: REVOLUTIONARY PSYCHOLOGY

Teachers in Schools, Colleges, and Universities must profoundly study the REVOLUTIONARY PSYCHOLOGY taught by the INTERNATIONAL Gnostic Movement.

The PSYCHOLOGY of the REVOLUTION in March is radically different from everything previously known by this name.

Beyond all doubt, we can say without fear of being mistaken that in the course of the centuries that have preceded us — from the profound night of all the ages — PSYCHOLOGY had never fallen as low as it has currently fallen, in this era of 'REBELS WITHOUT A CAUSE' and the little gentlemen of ROCK.

The retrograde and reactionary Psychology of these modern times has, to crown the misfortunes, lamentably lost its reason for being, and all direct contact with its true origin.

In these times of sexual Degeneration and total deterioration of the mind, it is now not only impossible to define with full accuracy the term PSYCHOLOGY, but moreover the fundamental subject matters of Psychology are truly unknown.

Those who mistakenly suppose that PSYCHOLOGY is a contemporary, last-hour science are really confused — because PSYCHOLOGY is a very ancient science that has its origin in the old schools of the ARCHAIC MYSTERIES.

For the SNOB type, the ultramodern Rascal, the retrograde, it is impossible to define what is known as PSYCHOLOGY — because, with the exception of this contemporary epoch, it is obvious that PSYCHOLOGY never existed under its own name, due to the fact that for one reason or another it was always suspected of subversive tendencies of a political or Religious

character, and for this reason it found itself in the need to disguise itself with multiple garments.

Since ancient times, on the various stages of the theater of life, PSYCHOLOGY has always played its role, intelligently disguised in the garments of philosophy.

On the banks of the Ganges, in the Sacred India of the VEDAS, from the terrifying night of the centuries, there exist forms of YOGA that, at the bottom, come to be pure EXPERIMENTAL PSYCHOLOGY of high flight.

The seven YOGAS have always been described as methods, procedures, or philosophical systems.

In the Arab world, the Sacred teachings of the SUFIS — in part metaphysical, in part Religious — are really of a totally PSYCHOLOGICAL order.

In old Europe, rotted to the marrow of the bones with so many wars, racial prejudices, religious, political, and so on, still until the end of the last century, PSYCHOLOGY disguised itself with the dress of Philosophy in order to pass unnoticed.

Philosophy, in spite of all its divisions and subdivisions — such as Logic, the Theory of Knowledge, Ethics, Aesthetics, and so on — is beyond all doubt, in itself, EVIDENT SELF-REFLECTION, MYSTICAL COGNITION OF THE BEING,

COGNITIVE FUNCTIONING OF THE AWAKENED CONSCIOUSNESS.

The error of many PHILOSOPHICAL SCHOOLS has consisted in having considered Psychology as something inferior to PHILOSOPHY — as something related only to the lower and even trivial aspects of human nature.

A comparative study of Religions allows us to come to the logical conclusion that the SCIENCE OF PSYCHOLOGY was always associated very intimately with all RELIGIOUS PRINCIPLES. Any comparative study of Religions comes to demonstrate to us that in the most orthodox SACRED LITERATURE of various countries and different epochs, there exist marvelous treasures of the PSYCHOLOGICAL science.

Deep investigations in the field of GNOSTICISM allow us to find that marvelous compilation of various Gnostic authors that comes from the first times of Christianity and that is known under the title of PHILOKALIA, still used in our days in the EASTERN CHURCH, especially for the instruction of monks.

Beyond all doubt and without the slightest fear of falling into errors, we can emphatically affirm that the PHILOKALIA is essentially PURE EXPERIMENTAL PSYCHOLOGY.

In the ANCIENT MYSTERY SCHOOLS of Greece, Egypt, Rome, India, Persia, Mexico, Peru, Assyria, Chaldea, and so on, PSYCHOLOGY was always linked to philosophy, to Real objective Art, to science and to Religion.

In Ancient times PSYCHOLOGY was intelligently hidden among the graceful forms of the Sacred Dancers, or in the enigma of strange Hieroglyphs or beautiful sculptures, or in poetry, or in tragedy, and even in the delicious music of the temples.

Before Science, Philosophy, Art, and Religion separated to go independently, PSYCHOLOGY reigned sovereign in all the MOST ANCIENT MYSTERY SCHOOLS.

When the Initiatic Colleges closed due to the KALI-YUGA — or BLACK AGE — in which we still find ourselves, PSYCHOLOGY survived in the symbolism of the various ESOTERIC and PSEUDO-ESOTERIC SCHOOLS of the MODERN World, and very especially within Gnostic Esotericism.

Profound analyses and deep investigations allow us to understand with full meridional clarity that the various Psychological systems and doctrines that existed in the past and that exist in the present can be divided into two categories:

First: The doctrines such as many intellectuals suppose them. Modern Psychology in fact belongs to this category.

Second: The doctrines that study man from the point of view of the REVOLUTION OF THE CONSCIOUSNESS.

The latter are in truth the original Doctrines, the most ancient; only they allow us to understand the living origins of Psychology and its profound meaning.

When all of us have integrally understood, at all the LEVELS OF THE MIND, how important the study of man is from the new point of view of the REVOLUTION OF THE CONSCIOUSNESS, we will then understand that Psychology is the study of the principles, laws, and facts intimately related to the RADICAL and definitive TRANSFORMATION of the INDIVIDUAL.

It is urgent that Teachers in Schools, Colleges, and Universities integrally understand the CRITICAL hour in which we live and the Catastrophic state of Psychological disorientation in which the new Generation finds itself.

It is necessary to direct the 'NEW WAVE' along the path of the REVOLUTION OF THE CONSCIOUSNESS, and this is only possible through the REVOLUTIONARY PSYCHOLOGY of FUNDAMENTAL EDUCATION.

Second: The doctrines that study man from the point of view of the REVOLUTION OF THE CONSCIOUSNESS.

Chapter 32: PSYCHOLOGICAL REBELLION

Those who have dedicated themselves to traveling through all the countries of the world for the purpose of studying in detail all the human races have been able to verify for themselves that the nature of this poor INTELLECTUAL ANIMAL mistakenly called man is always the same, whether in old Europe or in Africa weary of so much slavery, in the sacred land of the Vedas or in the West Indies, in Austria or in China.

This concrete fact, this tremendous reality that astonishes every studious man, can especially be verified if the traveler visits Schools, Colleges, and Universities.

We have reached the era of mass production. Now everything is produced in successive chains and on a great scale. Series of Airplanes, Cars, Luxury Merchandise, and so on.

Although it may seem somewhat grotesque, it is very true that Industrial Schools, Universities, and so on, have also become intellectual factories of mass production.

In these times of mass production, the only objective in life is to find economic security. People are afraid of everything and

look for security.

Independent thinking, in these times of mass production, becomes almost impossible because the modern type of Education is based on mere conveniences.

'The New Wave' lives very content with this intellectual mediocrity. If someone wants to be different, distinct from others, everyone disqualifies him, everyone criticizes him, he is shunned, denied work, and so on.

The desire to obtain money to live and have fun, the urgency to attain success in life, the search for economic security, the desire to buy many things to show off before others, and so on, bring a halt to pure, natural, and spontaneous thought.

It has been totally verified that fear dulls the mind and hardens the heart.

In these times of so much fear and search for security, people hide in their caves, in their dens, in their corner, in the place where they believe they can have more security and fewer problems, and they do not want to leave there. They are terrified of life, afraid of new adventures, of new experiences, and so on.

All this so much-touted modern education is based on fear and the search for security. People are frightened; they are even

afraid of their own shadow.

People are terrified of everything; they fear leaving the old established norms, being different from other people, thinking in a revolutionary way, breaking with all the prejudices of decadent Society, and so on.

Fortunately, there live in the world a few sincere and comprehensive people who truly desire to examine profoundly all the problems of the mind — but in the great majority of us, the spirit of nonconformity and rebellion does not even exist.

There exist two types of REBELLION already duly classified. First: violent Psychological Rebellion. Second: profound Psychological Rebellion of INTELLIGENCE.

The first type of Rebellion is reactionary, conservative, and retrograde. The second type of Rebellion is REVOLUTIONARY.

In the first type of Psychological Rebellion we find the REFORMER who patches old suits and repairs walls of old buildings so they do not collapse — the regressive type, the Revolutionary of blood and brandy, the leader of coups and uprisings, the man with the rifle on his shoulder, the Dictator who takes delight in leading to the firing wall all those who do not accept his whims, his theories.

In the second type of Psychological Rebellion we find BUDDHA, JESUS, HERMES — the transformer, the INTELLIGENT REBEL, the INTUITIVE one, the GREAT champions of the REVOLUTION OF THE CONSCIOUSNESS, and so on.

Those who are educated only with the absurd purpose of climbing to magnificent positions within the bureaucratic hive — to rise, to climb to the top of the ladder, to make themselves felt — lack true depth; they are Imbeciles by nature, superficial, hollow, one hundred percent rascals.

It is already verified ad nauseam that when in the human being there exists no true INTEGRATION of thought and feeling, even though we may have received a great education, life turns out to be incomplete, contradictory, boring, and tormented by innumerable fears of every type.

Beyond all doubt and without fear of being mistaken, we can emphatically affirm that without INTEGRAL education, life turns out to be harmful, useless, and damaging.

THE INTELLECTUAL ANIMAL has an INTERNAL EGO composed unfortunately of distinct ENTITIES that are strengthened by MISTAKEN EDUCATION.

THE PLURALIZED I that each of us carries within is the fundamental cause of all our complexes and contradictions.

FUNDAMENTAL EDUCATION must teach the new generations our Psychological DIDACTIC for the DISSOLUTION of the I.

Only by dissolving the various entities that as a whole constitute the Ego (I) can we establish within us a permanent center of individual consciousness — and then we will be INTEGRATED.

As long as the PLURALIZED I exists within each of us, we will not only embitter our own lives, but we will also embitter the lives of others.

Of what use is it that we study law and become lawyers, if we perpetuate lawsuits? Of what use is it to accumulate much knowledge in our mind, if we continue confused? Of what use are technical and industrial skills if we use them for the destruction of our fellow human beings?

It is useless to be instructed, attend classes, study, if in the process of daily life we are miserably destroying one another.

The objective of education must not be merely to produce each year new job-seekers, new types of rascals, new boors who do not even know how to respect the Religion of others.

The true objective of FUNDAMENTAL EDUCATION must be to create truly INTEGRATED men and women — and there-

fore conscious and intelligent.

Unfortunately, the Teachers of Schools, Colleges, and Universities think about everything except awakening the INTEGRAL INTELLIGENCE of the students.

Anyone can covet and acquire titles, decorations, diplomas, and even become very efficient in the mechanical terrain of life, but this does not mean being INTELLIGENT.

INTELLIGENCE can never be merely mechanical functioning. INTELLIGENCE cannot be the result of simple book information. INTELLIGENCE is not the capacity to react automatically with sparkling words to any challenge. INTELLIGENCE is not mere verbalization of memory. INTELLIGENCE is the capacity to receive directly the ESSENCE, the REAL, that which truly IS.

FUNDAMENTAL EDUCATION is the science that allows us to awaken this capacity within ourselves and within others.

FUNDAMENTAL EDUCATION helps each INDIVIDUAL to discover the true VALUES that arise as a result of profound investigation and of INTEGRAL self-UNDERSTANDING.

When SELF-KNOWLEDGE does not exist within us, then SELF-EXPRESSION becomes SELFISH and DESTRUCTIVE SELF-AFFIRMATION.

FUNDAMENTAL EDUCATION only concerns itself with awakening in each individual THE CAPACITY to understand himself at all the territories of the mind, and not simply with giving way to the indulgence of the mistaken SELF-EXPRESSION of the PLURALIZED I.

Only by dissolving the various entities that as a whole constitute the Ego (I) can we establish within us a permanent center of individual consciousness — and then we will be INTEGRATED.

Chapter 33: EVOLUTION, INVOLUTION, REVOLUTION

In practice we have been able to verify that both MATERIALIST SCHOOLS and SPIRITUALIST SCHOOLS are completely bottled up in the DOGMA of EVOLUTION.

The modern opinions on the origin of man and his past EVOLUTION are at the bottom pure cheap SOPHISTRY; they cannot withstand a deep critical study.

In spite of all the theories of DARWIN, accepted as an article of blind FAITH by KARL MARX and his much-touted DIALECTICAL MATERIALISM, modern scientists know nothing about the origin of man. They have no certainty about any-

thing, they have experienced nothing directly, and they lack specific, concrete, exact proofs about HUMAN EVOLUTION.

On the contrary, if we take historical humanity — that is, that of the last twenty thousand or thirty thousand years before Jesus Christ — we find exact proofs, unmistakable signs of a superior type of man, incomprehensible to modern people, whose presence can be demonstrated by multiple testimonies: old Hieroglyphs, very ancient Pyramids, exotic monoliths, mysterious papyri, and various ancient monuments.

As for PREHISTORIC MAN — those strange and mysterious creatures whose aspect is so similar to the INTELLECTUAL ANIMAL and yet so distinct, so different, so mysterious, whose illustrious bones are sometimes hidden deeply in archaic deposits of the Glacial or Preglacial period — modern scientists know nothing exactly and from direct experience.

GNOSTIC SCIENCE teaches that the RATIONAL ANIMAL, as we know it, is not a PERFECT BEING — is not yet MAN in the complete sense of the word. Nature develops it up to a certain point, and then abandons it, leaving it in complete freedom to continue its development or to lose all its possibilities and become degenerate.

The LAWS of EVOLUTION and of INVOLUTION are the mechanical axis of all of nature, and they have nothing to do with

the INNER SELF-REALIZATION of the BEING.

Within the INTELLECTUAL ANIMAL there exist tremendous possibilities that can develop or be lost. It is not a law that they should develop. Mechanical EVOLUTION cannot develop them.

The development of such latent possibilities is only possible under well-defined conditions, and this requires tremendous individual SUPER-EFFORTS and an effective help from those MASTERS who already did that work in the past.

Whoever wants to develop all his latent possibilities to become a man must enter upon the path of the REVOLUTION OF THE CONSCIOUSNESS.

THE INTELLECTUAL ANIMAL is the GRAIN, the SEED; from that seed can be born the TREE OF LIFE — the TRUE MAN, that MAN whom DIOGENES was seeking with a lighted lamp through the streets of ATHENS at midday, and whom unfortunately he could not find.

It is not a LAW that this grain, this very special seed, may develop; the normal, natural thing is for it to be lost.

THE TRUE MAN is as distinct from the INTELLECTUAL ANIMAL as the LIGHTNING is from the cloud.

If the grain does not die, the seed does not germinate. It is necessary — urgent — that the EGO, the I, MYSELF, dies, so that MAN may be born.

Teachers in Schools, Colleges, and Universities must teach their students the PATH of REVOLUTIONARY ETHICS. Only thus is it possible to achieve the death of the EGO.

Emphasizing, we can affirm that the REVOLUTION OF THE CONSCIOUSNESS is not only rare in this world, but it is each time becoming rarer and rarer.

The REVOLUTION OF THE CONSCIOUSNESS has three perfectly defined factors: First, To Die; Second, To Be Born; Third, Sacrifice for humanity. The order of the factors does not alter the product.

TO DIE is a matter of REVOLUTIONARY ETHICS and DISSOLUTION of the PSYCHOLOGICAL I.

TO BE BORN is a matter of SEXUAL TRANSMUTATION; this matter corresponds to TRANSCENDENTAL SEXOLOGY. Whoever wants to study this theme must write to us and become familiar with our Gnostic books.

SACRIFICE for humanity is CONSCIOUS UNIVERSAL CHARITY.

If we do not desire the REVOLUTION OF THE CONSCIOUSNESS, if we do not make tremendous SUPER-EFFORTS to develop those latent possibilities that lead us to INNER SELF-REALIZATION, it is clear that such possibilities will never develop.

Very rare are those who attain SELF-REALIZATION, those who save themselves — and in this there is no injustice. Why should the poor INTELLECTUAL ANIMAL have what he does not desire?

A radical, total, and definitive change is needed, but not all beings want that change. They do not desire it; they do not know it; and when they are told, they do not understand; they do not comprehend; it does not interest them. Why should they be given by force what they do not want?

The Truth is that, before the individual acquires NEW FACULTIES or NEW POWERS that he does not even remotely know and that he does not yet possess, he must acquire faculties and powers that he mistakenly believes he has — but which in reality he does not have.

GNOSTIC SCIENCE teaches that the RATIONAL ANIMAL, as we know it, is not a PERFECT BEING — is not yet MAN in the complete sense of the word.

Chapter 34: THE INTEGRATED INDIVIDUAL

FUNDAMENTAL EDUCATION, in its true sense, is the profound understanding of oneself. Within each individual are found all the laws of nature.

Whoever wants to know all the marvels of nature must study them within himself.

False Education only concerns itself with enriching the intellect, and anyone can do that. It is obvious that with money, anyone can permit himself the luxury of buying books.

We do not pronounce ourselves against intellectual culture; we only pronounce ourselves against the disproportionate desire for mental accumulation.

False intellectual education only offers subtle escape routes for fleeing from oneself.

Every erudite man, every intellectual addict, always has marvelous evasions at his disposal that allow him to flee from himself.

From INTELLECTUALISM without SPIRITUALITY come RASCALS, and these have led humanity to CHAOS and to DESTRUCTION.

Technique can never enable us to know ourselves in an INTEGRAL, UNI-TOTAL way.

Parents send their children to School, College, University, Polytechnic, and so on, so that they may learn some technique, so that they may have some profession, so that they can finally earn a living.

It is obvious that we need to know some technique, to have a profession — but that is secondary. The primary, fundamental thing is to know ourselves: to know who we are, where we come from, where we are going, what is the object of our existence.

In life there is everything: joys, sorrows, love, passion, joy, pain, beauty, ugliness, and so on — and when we know how to live it intensely, when we understand it at all the LEVELS of the mind, we find our place in Society, we create our own technique, our particular way of living, feeling, and thinking. But the opposite is one hundred percent false: technique by itself can never originate deep understanding, true understanding.

Current Education has turned out to be an utter failure because it gives EXAGGERATED importance to technique, to profession; and it is obvious that by emphasizing technique, it converts man into a mechanical automaton and destroys his best possibilities.

To cultivate capacity and efficiency without the understanding of life, without self-knowledge, without a direct perception of the process of MYSELF, without a careful study of one's own way of thinking, feeling, desiring, and acting, will only serve to increase our own cruelty, our own selfishness — those Psychological factors that produce war, hunger, misery, and pain.

The exclusive development of technique has produced Mechanics, Scientists, technicians, atomic physicists, vivisectionists of poor animals, inventors of destructive weapons, and so on.

All those professionals, all those inventors of Atomic and Hydrogen Bombs, all those vivisectionists who torment the creatures of nature, all those rascals, are really only good for one thing: war and destruction.

All those rascals know nothing; they understand nothing of the total process of life in all its infinite manifestations.

General technological progress — transportation systems, calculating machines, electric lighting, elevators within buildings, electronic brains of every kind, and so on — resolves thousands of problems that are processed on the surface level of existence; but it introduces into the individual and into society a multitude of broader and deeper problems.

To live exclusively on the SURFACE LEVEL, without taking into account the various deeper territories and regions of the mind, means in fact to bring upon ourselves and upon our children misery, weeping, and despair.

The greatest need, the most urgent problem of each INDIVIDUAL, of each person, is to understand life in its INTEGRAL, UNI-TOTAL form — because only thus are we in a position to be able to satisfactorily resolve all our intimate particular problems.

Technical knowledge by itself can never resolve all our Psychological problems, all our profound complexes.

If we want to be true MEN, INTEGRATED INDIVIDUALS, we must SELF-EXPLORE OURSELVES PSYCHOLOGICALLY — know ourselves profoundly in all the territories of thought — because TECHNOLOGY, beyond all doubt, becomes a destructive instrument when we do not TRULY UNDERSTAND the whole total process of existence, when we do not know ourselves integrally.

If the INTELLECTUAL ANIMAL truly loved, if he knew himself, if he had understood the total process of life, he would never have committed the CRIME of FRACTIONING the ATOM.

Our technical progress is fantastic, but it has only managed to increase our aggressive power to destroy one another, and everywhere reign terror, hunger, ignorance, and disease.

No profession, no technique, can ever give us what is called PLENITUDE, TRUE HAPPINESS.

Each one in life suffers intensely in his occupation, in his profession, in his routine train of life — and things and occupations become instruments of envy, gossip, hatred, bitterness.

The world of doctors, the world of artists, of engineers, of lawyers, and so on — each of those worlds is full of pain, gossip, competition, envy, and so on.

Without self-understanding, mere occupation, trade, or profession leads us to pain and the search for evasions. Some seek escape through alcohol, the tavern, the cabaret; others want to escape through drugs, morphine, cocaine, marijuana; and others through lust and sexual degeneration, and so on.

When one wants to reduce all of LIFE to a technique, to a profession, to a system for earning money and more money, the result is boredom, weariness, and the search for evasions.

We must become INTEGRAL, complete INDIVIDUALS, and that is only possible by knowing ourselves and by dissolving the PSYCHOLOGICAL I.

FUNDAMENTAL EDUCATION, at the same time as it stimulates the learning of a technique for earning a living, must accomplish something of greater importance: it must help man to experience, to feel in all its aspects and in all the territories of the mind, the process of existence.

If someone has something to say, let him say it — and this matter of saying it is very interesting, because in this way each one creates his own style; but to learn the styles of others without having directly experienced for oneself life in its INTEGRAL form only leads to superficiality.

Chapter 35: THE MACHINE-MAN

THE MACHINE-MAN is the most unhappy beast that exists in this valley of tears — but he has the PRETENSION and even the INSOLENT of SELF-TITLING himself KING OF NATURE.

'NOSCE TE IPSUM' — 'MAN, KNOW THYSELF.' This is an ancient GOLDEN MAXIM written on the invincible walls of the temple of Delphi in ANCIENT GREECE.

Man — that poor INTELLECTUAL ANIMAL who mistakenly calls himself MAN — has invented thousands of very complicated and difficult machines and knows very well that, in order to be able to operate a MACHINE, he sometimes needs long

years of study and learning. But when it comes to HIMSELF, he totally forgets this fact, even though he himself is a machine more complicated than all those he has invented.

There is no man who is not full of totally false ideas about himself; the most serious thing is that he does not want to realize that he really is a machine.

The human machine has no freedom of movement; it functions solely through multiple and varied inner influences and external shocks.

All the movements, acts, words, ideas, emotions, feelings, desires of the human machine are produced by external influences and by multiple strange and difficult inner causes.

THE INTELLECTUAL ANIMAL is a poor talking puppet with memory and vitality — a living doll that has the foolish illusion that he can DO, when in reality and in truth he can do nothing.

Imagine for a moment, dear reader, an automatic mechanical doll controlled by a complex mechanism.

Imagine that this doll has life, falls in love, speaks, walks, desires, makes wars, and so on.

Imagine that this doll can change owners at every moment. You must imagine that each owner is a distinct person, has his

own criterion, his own way of amusing himself, feeling, living, and so on.

Any one owner, wanting to obtain money, will press certain buttons, and then the doll will dedicate himself to business; another owner, half an hour later or several hours later, will have a different idea and will put his doll to dance and laugh; a third will put him to fight; a fourth will make him fall in love with a woman; a fifth will make him fall in love with another; a sixth will make him fight with a neighbor and create for himself a police problem; and a seventh will make him change his address.

Truly, the doll of our example has done nothing — but he believes that, yes, he has done it; he has the illusion that he DOES, when in reality and in truth he can do nothing because he does not have the INDIVIDUAL BEING.

Beyond all doubt, everything has happened as when it rains, when it thunders, when the sun warms — but the poor doll believes that he DOES; he has the foolish ILLUSION that he has done everything, when in reality he has done nothing; it is his respective owners who have amused themselves with the poor mechanical doll.

So is the poor intellectual animal, dear reader — a mechanical doll like the one in our illustrative example. He believes that

he DOES, when in reality he DOES nothing; he is a puppet of flesh and bone controlled by a LEGION OF SUBTLE ENERGETIC ENTITIES that as a whole constitute what is called EGO, PLURALIZED I.

THE CHRISTIAN GOSPEL qualifies all those entities as DEMONS, and their true name is LEGION.

If we say that the I is a legion of DEMONS that control the human machine, we are not exaggerating; so it is.

THE MACHINE-MAN has no INDIVIDUALITY whatsoever; he does not possess the BEING. Only the TRUE BEING has the POWER TO DO.

ONLY the BEING can give us TRUE INDIVIDUALITY; only the BEING converts us into TRUE MEN.

Whoever truly wants to cease being a simple mechanical doll must eliminate each one of those entities that as a whole constitute the I — each one of those ENTITIES that play with the human machine. Whoever truly wants to cease being a simple mechanical doll must begin by admitting and understanding his own mechanicity.

He who does not want to understand or accept his own mechanicity, he who does not want to correctly comprehend this fact, can no longer change — he is an unhappy, miserable be-

ing; it would be better for him to hang a millstone around his neck and throw himself into the depths of the sea.

THE INTELLECTUAL ANIMAL is a machine, but a very special machine. If this machine comes to understand that it is a MACHINE, if it is well guided and if circumstances permit, it can cease to be a machine and become a MAN.

Above all, it is urgent to begin by understanding in depth and at all levels of the mind that we do not have true individuality, that we do not have a PERMANENT CENTER OF CONSCIOUSNESS — that at one determined moment we are one person, and at another, another; all depends on the ENTITY that controls the situation at any given moment.

What originates the ILLUSION of the UNITY and INTEGRITY of the INTELLECTUAL ANIMAL is, on the one hand, the sensation that he has of his PHYSICAL BODY; on the other hand, his name and surname; and finally, the memory and a certain number of mechanical habits implanted in him by EDUCATION, or acquired by simple foolish imitation.

The poor INTELLECTUAL ANIMAL will not be able to cease being a MACHINE, will not be able to change, will not be able to acquire the TRUE INDIVIDUAL BEING and become a legitimate man, as long as he does not have the courage to ELIMINATE — THROUGH DEEP UNDERSTANDING and in

successive order — each one of those METAPHYSICAL entities that as a whole constitute what is called EGO, I, MYSELF.

Each IDEA, each PASSION, each vice, each AFFECTION, each HATRED, each desire, and so on, has its corresponding ENTITY — and the set of all those ENTITIES is the PLURALIZED I of REVOLUTIONARY PSYCHOLOGY.

All those METAPHYSICAL ENTITIES — all those I's that as a whole constitute the EGO — have no true linkage among themselves; they have no coordinates of any type. Each one of those ENTITIES depends totally on circumstances, change of impressions, events, and so on.

The SCREEN OF THE MIND changes colors and scenes at every moment; everything depends on the ENTITY that at any moment controls the mind.

Across the SCREEN of the mind pass in continuous procession the different ENTITIES that as a whole constitute the EGO or PSYCHOLOGICAL I.

The various ENTITIES that constitute the PLURALIZED I associate, dissociate, form certain special groups according to their affinities, quarrel among themselves, argue, do not know one another, and so on.

Each ENTITY of the LEGION called I — each little I — believes itself to be the whole, the TOTAL EGO; it does not even remotely suspect that it is only a tiny part.

The ENTITY that today swears eternal love to a woman is later displaced by another ENTITY that has nothing to do with such an oath — and then the house of cards falls to the ground, and the poor woman cries disillusioned.

The ENTITY that today swears fidelity to a cause is tomorrow displaced by another ENTITY that has nothing to do with such cause — and then the subject withdraws.

The ENTITY that today swears fidelity to GNOSIS is tomorrow displaced by another ENTITY that hates GNOSIS.

Teachers in Schools, Colleges, and Universities must study this book of FUNDAMENTAL EDUCATION and, for humanity's sake, have the courage to guide students along the marvelous path of the REVOLUTION OF THE CONSCIOUSNESS.

It is necessary for students to understand the need to know themselves at all the territories of the mind.

A more efficient intellectual orientation is needed; it is necessary to understand what we are, and this must begin from the very benches of the School.

We do not deny that money is needed in order to eat, pay rent, and clothe ourselves.

We do not deny that intellectual preparation, a profession, a technique to earn money is needed — but that is not all; that is the secondary thing.

The first, fundamental thing is to know who we are, what we are, where we come from, where we are going, what is the object of our existence.

It is regrettable to continue as automatic dolls, miserable mortals, machine-men.

It is urgent to cease being mere machines; it is urgent to become TRUE MEN.

A radical change is needed, and this must begin precisely with the ELIMINATION of each of those ENTITIES that as a whole constitute the PLURALIZED I.

THE poor INTELLECTUAL ANIMAL is not MAN — but he has within himself, in a latent state, all the possibilities to become MAN.

It is NOT a law that those possibilities should develop; the most natural thing is that they should be lost. ONLY through tremendous SUPER-EFFORTS can such human possibilities be developed.

Much we have to eliminate, and much we have to acquire. It becomes necessary to make an inventory to know how much we have in excess and how much we lack. It is clear that the PLURALIZED I is excess — something useless and harmful.

IT IS LOGICAL to say that we must develop certain powers, certain faculties, certain capacities that the MACHINE-MAN attributes to himself and believes he has, but which in reality and in truth he DOES NOT HAVE.

THE MACHINE-MAN believes that he has true INDIVIDUALITY, AWAKENED CONSCIOUSNESS, CONSCIOUS WILL, POWER TO DO, and so on — and he has none of that.

If we want to cease being machines, if we want to awaken CONSCIOUSNESS, to have true CONSCIOUS WILL, INDIVIDUALITY, the capacity to DO, it is urgent to begin by knowing ourselves and then to dissolve the PSYCHOLOGICAL I.

When the PLURALIZED I dissolves, only the TRUE BEING remains within us.

THE MACHINE-MAN believes that he has true INDIVIDUALITY, AWAKENED CONSCIOUSNESS, CONSCIOUS WILL, POWER TO DO, and so on — and he has none of that.

Chapter 36: PARENTS AND TEACHERS

The most serious problem of PUBLIC EDUCATION is not the students of primary, secondary, or high school — but the PARENTS and the TEACHERS.

If Parents and Teachers do not know themselves, if they are not capable of understanding the boy, the girl, if they do not know how to deeply understand their relationships with these creatures who are beginning to live, if they only concern themselves with cultivating the intellect of their students — how can we create a new kind of education?

The child, the student, comes to School to receive conscious orientation; but if the Teachers are narrow-minded, conservative, reactionary, retrograde — so the student will be.

Educators must re-educate themselves, know themselves, revise all their knowledge, understand that we are entering a New Era. By transforming the educators, public education is transformed.

To EDUCATE the EDUCATOR is the most difficult thing — because everyone who has read much, everyone who has a title, everyone who has to teach, who works as a school teacher, is already as he is. His mind is bottled up in the fifty thousand theories he has studied, and he no longer changes, not even by cannon fire.

Teachers should teach HOW TO THINK — but unfortunately they only concern themselves with teaching them WHAT THEY MUST THINK.

Parents and Teachers live full of terrible economic, social, sentimental worries, and so on.

Parents and Teachers are mostly occupied with their own conflicts and sorrows; they are not truly seriously interested in studying and resolving the problems posed by the boys and girls of the 'NEW WAVE.'

There exists a tremendous mental, moral, and social degeneration — but parents and Teachers are full of personal anxieties and worries and only have time to think about the economic aspect of their children, about giving them a profession so that they will not die of hunger, and that is all.

Contrary to general belief, the majority of parents do not truly love their children. If they loved them, they would fight for the common welfare; they would concern themselves with the problems of PUBLIC EDUCATION for the purpose of attaining a true change.

If Parents truly loved their children, there would be no wars; they would not so highlight the family and the nation in opposition to the totality of the world — because this creates prob-

lems, wars, harmful divisions, an infernal atmosphere for our sons and daughters.

People study, prepare themselves to be doctors, engineers, lawyers, and so on, and yet they do not prepare themselves for the most serious and most difficult task, which is to be Parents.

That selfishness of family, that lack of love for our fellow human beings, that policy of family isolation, is one hundred percent absurd, because it becomes a factor of deterioration and constant social degeneration.

Progress and the true Revolution are only possible by tearing down those famous Chinese walls that separate us, that isolate us from the rest of the world.

All of us are ONE SINGLE FAMILY, and it is absurd to torture one another, to consider only the few people who live with us as family, and so on.

The SELFISH EXCLUSIVISM OF FAMILY halts social progress, divides human beings, creates wars, privileged castes, economic problems, and so on.

When Parents truly love their children, the abominable walls of isolation will fall to dust, and then the family will cease to be a selfish and absurd circle.

When the selfish walls of family fall, there is then fraternal communion with all other fathers and mothers, with all Teachers, with all society.

The result of TRUE FRATERNITY is the TRUE SOCIAL TRANSFORMATION — the authentic REVOLUTION of the EDUCATIONAL branch for a better world.

THE EDUCATOR must be more conscious; he must gather the Parents, the Board of Parents, and speak clearly to them.

It is necessary for Parents to understand that the task of public education is carried out on the firm basis of mutual cooperation between Parents and Teachers.

It is necessary to tell Parents that FUNDAMENTAL EDUCATION is necessary to raise up the new Generations.

It is indispensable to tell Parents that intellectual formation is necessary but that it is not everything. Something more is needed: it is necessary to teach the boys and girls to know themselves, to know their own errors, their own Psychological defects.

They must be told that children should be conceived through LOVE and not through ANIMAL PASSION.

It is cruel and merciless to project our animal desires, our violent sexual passions, our morbid sentimentalities and bestial

emotions onto our descendants.

Sons and Daughters are our own projections, and it is criminal to infect the World with bestial projections.

Teachers in Schools, Colleges, and Universities must gather in the assembly hall the Parents, with the sound purpose of teaching them the path of moral responsibility toward their children and toward Society and the World.

EDUCATORS have the duty to RE-EDUCATE themselves and to orient the Parents.

We need to truly love in order to transform the world. We need to unite in order to raise up among all of us the marvelous Temple of the New Era that at this very moment is beginning amid the august thunder of thought.

Chapter 37: CONSCIOUSNESS

People confuse CONSCIOUSNESS with INTELLIGENCE or with INTELLECT, and to a very intelligent or very intellectual person they give the qualification of very conscious.

We affirm that CONSCIOUSNESS in man is, beyond all doubt and without fear of being mistaken, a very particular kind of INNER PERCEPTION OF KNOWLEDGE — totally independent of every mental activity.

The faculty of CONSCIOUSNESS allows us to know OURSELVES.

CONSCIOUSNESS gives us integral knowledge of what IS, of where it is, of what is really known, of what is certainly ignored.

REVOLUTIONARY PSYCHOLOGY teaches that only man himself can come to know himself.

Only we can know whether we are conscious at a given moment or not. Only oneself can know of one's own consciousness and whether it exists at a given moment or not.

Man himself, and no one but he, can realize for an instant — for a moment — that before that instant, before that moment, he really was not conscious; he had his consciousness very asleep. Later he will forget that experience or will keep it as a memory — as the memory of a strong experience.

It is urgent to know that CONSCIOUSNESS in the RATIONAL ANIMAL is not something continuous, permanent.

Normally, CONSCIOUSNESS in the INTELLECTUAL ANIMAL called man sleeps profoundly.

Rare — very rare — are the moments when CONSCIOUSNESS is awakened. The intellectual animal works, drives cars, mar-

ries, dies, and so on, with consciousness totally asleep, and only in very exceptional moments does it awaken.

The life of the human being is a life of dream, but he believes that he is awake and would never admit that he is dreaming — that he has his consciousness asleep.

If anyone came to awaken, he would feel frightfully ashamed of himself; he would immediately understand his clownishness, his ridiculousness.

This life is frightfully ridiculous, horribly tragic, and rarely sublime.

If a boxer were to suddenly awaken in the middle of a fight, he would look ashamed at all the honorable public and flee from the horrible spectacle, before the astonishment of the sleeping and unconscious multitudes.

When the human being admits that he has his CONSCIOUSNESS ASLEEP, you may be sure that he is already beginning to awaken.

The reactionary Schools of antiquated Psychology that deny the existence of CONSCIOUSNESS, and even the uselessness of such term, betray the state of deepest sleep. The followers of such Schools sleep very profoundly in a practically infraconscious and unconscious state.

Those who confuse consciousness with the Psychological functions — thoughts, feelings, motor impulses, and sensations — are really very unconscious; they sleep profoundly.

Those who admit the existence of CONSCIOUSNESS but flatly deny the various degrees of consciousness betray a lack of conscious experience, sleep of the consciousness.

Any person who has at some time awakened momentarily knows very well by his own experience that there exist different degrees of consciousness observable in oneself.

First: TIME. How long did we remain conscious?

Second: FREQUENCY. How many times have we awakened consciousness?

Third: BREADTH AND PENETRATION. Of what were we conscious?

REVOLUTIONARY PSYCHOLOGY and the ancient PHILOKALIA affirm that through great SUPER-EFFORTS of a very special kind, one can awaken consciousness and make it continuous and controllable.

FUNDAMENTAL EDUCATION has as its object to awaken CONSCIOUSNESS. Ten or fifteen years of studies in School, College, and University are of no use if upon leaving the classrooms we are sleeping automatons.

It is no exaggeration to affirm that, through some great EFFORT, the INTELLECTUAL ANIMAL may be conscious of himself for only a couple of minutes.

It is clear that in this there tend to be today rare exceptions whom we have to seek with the lantern of Diogenes. Those rare cases are represented by the TRUE MEN — BUDDHA, JESUS, HERMES, QUETZALCOATL, and so on.

These founders of RELIGIONS possessed CONTINUOUS CONSCIOUSNESS; they were great ILLUMINATED ONES. Normally, people are NOT conscious of themselves. The illusion of being conscious in a continuous way is born of memory and of all the processes of thought.

The man who practices a retrospective exercise to remember his whole life can in truth recall how many times he married, how many children he engendered, who were his parents, his Teachers, and so on — but this does not mean awakening consciousness; this is simply to remember unconscious acts, and that is all.

It is necessary to repeat what we already said in preceding chapters. There exist four states of CONSCIOUSNESS. These are: SLEEP, state of VIGIL, SELF-Consciousness, and OBJECTIVE CONSCIOUSNESS.

The poor INTELLECTUAL ANIMAL mistakenly called MAN lives only in two of those states. Part of his life passes in sleep, and the other in the so-called STATE OF VIGIL — which is also sleep.

The man who sleeps and is dreaming believes he is awake because he returns to the state of vigil; but in reality, during this state of vigil he continues dreaming.

This is similar to the dawn: the stars are hidden by the solar light, but they continue to exist, even though the physical eyes do not perceive them.

In normal common and ordinary life, the human being knows nothing of SELF-CONSCIOUSNESS, and much less of OBJECTIVE CONSCIOUSNESS.

Nevertheless, people are proud, and everyone believes themselves SELF-CONSCIOUS; the INTELLECTUAL ANIMAL firmly believes that he has consciousness of himself, and would in no way accept being told that he is a sleeping being and lives unconscious of himself.

There exist exceptional moments in which the INTELLECTUAL ANIMAL awakens, but those moments are very rare; they may be represented in an instant of supreme danger, during an intense emotion, in some new circumstance, in some unexpected new situation, and so on.

It is truly a misfortune that the poor INTELLECTUAL ANIMAL has no dominion over those fleeting states of consciousness — that he cannot evoke them, that he cannot make them continuous.

Nevertheless, FUNDAMENTAL EDUCATION affirms that man can ACHIEVE control of CONSCIOUSNESS and acquire SELF-CONSCIOUSNESS.

REVOLUTIONARY PSYCHOLOGY has methods, scientific procedures, to AWAKEN CONSCIOUSNESS.

If we want to AWAKEN CONSCIOUSNESS, we need to begin by examining, studying, and then eliminating all the obstacles that present themselves on our path. In this book we have taught the path to awaken CONSCIOUSNESS, beginning from the very benches of the School.

SAMAEL AUN WEOR

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