

The Great Rebellion

by Samael Aun Weor

GNOSTIC LIBRARY

Here we gather the teaching of each chapter to orient the courageous one who launches himself into the Battle against himself.

PREFACE

By: V.M. GARGHA KUICHINES

The 'GREAT REBELLION' of the Venerable Master Samael Aun Weor palpably shows us our position in life.

We must break with all that ties us to the illusory things of this life.

Here we gather the teaching of each chapter to orient the courageous one who launches himself into the Battle against himself.

All the keys of this work lead to the destruction of our I's, in order to liberate the Essence, which is what is worth something in us.

The I does not want to die, and the owner feels inferior to the defect.

In the world the incapable abound, and fear causes havoc everywhere.

'THERE ARE NO IMPOSSIBLE THINGS; WHAT THERE ARE, ARE INCAPABLE MEN.'

Chapter 1

Humanity is devoid of inner beauty; the superficial annuls everything. Compassion is unknown. Cruelty has followers. Tranquility does not exist, because people live worried and desperate.

The fate of the suffering is in the hands of the sinners of every stripe.

Chapter 2

Hunger and despair increase from instant to instant, and chemical products destroy the terrestrial atmosphere — but there exists an antidote against the evil that surrounds us: 'Scientific Chastity,' or the use of the human seed by transforming it into ENERGY in our human laboratory, and then into Light and Fire when we learn to handle the 3 factors of the awakening of consciousness:

1. Death of our defects.
2. The forming of the solar bodies within us.
3. Service to the Poor Orphan (Humanity).

Earth, water, and air are contaminated by fault of the present civilization; all the gold of the world is not enough to repair the harm. Only the liquid gold we all produce — our own seed — serves us, used wisely and with knowledge of cause. Thus we make ourselves capable of improving the world and serving with the consciousness awakened.

We are forming the Army of World Salvation with all those courageous ones who close ranks with the Avatar of Aquarius, through the Doctrine of Christification, which will liberate us from all evil. If you improve, the world improves.

Chapter 3

For many, happiness does not exist; they do not know that it is our work, that we are its artisans, the builders; we build it with our liquid gold, our Seed.

When we are content we feel happy, but those instants are fleeting; if you do not have command over your earthly mind, you will be its slave, because it is not contented with anything. One must live in the World without being its Slave.

Chapter 4 — Speaks About Liberty

Liberty fascinates us; we would wish to be free — but they speak ill of someone to us and we are enchanted, and thus we become libertines and pass on to being wicked.

He who repeats the slanderous things is more perverse than he who invents them — for the latter may proceed out of jealousy, envy, or mistaken sincerity; the repeater does it as a faithful disciple of evil, he is a potential wicked one. 'Seek the Truth and It shall make you free.' But how can the liar arrive at the Truth? In those conditions he moves away every instant from the opposite pole, the Truth.

Truth is an attribute of the Beloved Father — the same as Faith. How can the liar have faith, if this is a gift of the Father? The gifts of the Father cannot be received by him who is full of defects, vices, longings for power, and arrogance. We are slaves of our own beliefs; flee from the Clairvoyant who speaks of what he sees inwardly; that one sells Heaven, and everything will be taken from him.

'Who is free? Who has attained the famous liberty? How many have emancipated themselves? Alas! Alas! Alas!' (Samael). He who lies can never be free, because he is against the Beloved, who is pure Truth.

Chapter 5 — Speaks About the Law of the Pendulum

All flows and ebbs, rises and falls, comes and goes — but people are more interested in the neighbor's swinging than in their own, and so they walk in the tormented sea of their existence, using their defective senses to qualify the oscillation of

their neighbor; and what about themselves? When man kills his I's or defects, he liberates himself; he liberates himself from many mechanical laws, breaks one of the many shells we form, and feels longings for liberty.

Extremes will always be harmful; we must seek the just middle, the pointer of the balance.

Reason bows reverently before the accomplished fact, and the concept fades before the crystalline truth. 'Only by eliminating error does the Truth come' (Samael).

Chapter 6 — Concept and Reality

It is convenient that the reader study this chapter carefully to avoid being guided by erroneous appreciations; while we have psychological defects, vices, manias, our concepts will also be erroneous. This matter of 'It is so because I verified it' is for fools; everything has facets, edges, undulations, highs and lows, distances, times, where the unilateral fool sees things in his own way and imposes them with violence, frightening his listeners.

Chapter 7 — Dialectic of Consciousness

We know — and this is what it teaches us — that we can only awaken consciousness on the basis of conscious works and voluntary sufferings.

The devotee of the Path squanders the ENERGY of the small percentage of consciousness when he identifies with the events of his existence.

A capable Master, participating in the Drama of Life, does not identify with that drama; he feels like a spectator in the circus of life. There, as at the cinema, the spectators take sides with the offender or with the offended. A Master of Life is one who teaches good and useful things to the devotee of the path; he makes them better than they are; Mother Nature obeys him, and people follow him with LOVE.

'Consciousness is Light that the unconscious does not perceive' (Samael Aun Weor); to the sleeping one what happens with the Light of Consciousness is what happens to the blind with the Light of the Sun.

When the radius of our consciousness increases, one himself experiences within what is real — what IS.

Chapter 8 — The Scientific Jargon

Before the phenomena of nature, people are frightened and wait for them to pass; science labels them and gives them difficult names so that the ignorant will not continue to bother them.

There are millions of beings who know the name of their ailments, but do not know how to destroy them.

Man marvelously handles the complicated vehicles he creates, but he does not know how to handle his own vehicle: the body in which he moves from instant to instant. For man to know it, what happens to him is what happens to a laboratory with dirt or impurities — but to man it is said to clean it by killing his defects, habits, vices, and so on, and he is not capable; he believes that with the daily bath that is enough.

Chapter 9 — The Antichrist

We carry him inside. He does not allow us to reach the Beloved Father. But when we totally dominate him, he is multiple in his expression.

The Antichrist hates the Christian virtues of Faith, Patience, Humility, and so on. 'Man' adores his science and obeys it.

Chapter 10 — The Psychological I

We must observe ourselves in action from instant to instant, to know whether what we do improves us — because the destruction of others is of no use to us. That only leads us to the conviction that we are good destroyers. But this is good when we destroy within us our own evil, in order to improve ourselves

in accordance with the living Christ whom we carry in potency to illuminate and to improve the Human species.

To teach hatred — everyone knows that — but to teach to LOVE, that is difficult.

Read carefully, dear reader, this chapter, if you wish to destroy at the root your own evil.

Chapters 11 to 20

People love to opine, to present others as they see them — but no one wants to know himself, which is what counts on the Path of Christification.

He who tells the most lies is in fashion. Light is consciousness, and when it manifests in us, it is to perform superior work. 'By their works ye shall know them,' said Jesus the Christ.

He did not say by the attacks they make. Gnostics... awaken!

The intellectual or emotive man acts in accordance with his intellect or emotions. These as judges are terrible; they hear what suits them and judge — or take as the truth of God — what a greater liar than themselves affirms.

Where there is light, there is consciousness. Slander is a work of the shadows; that does not come from the light.

In chapter 12 we speak about the 3 minds we possess: the Sensual Mind or the mind of the senses; the Intermediate Mind — this is the one that believes everything it hears and judges according to the offender or defender. When directed by the consciousness, it is a formidable mediator and becomes an instrument of action; the things deposited in the intermediate mind form our beliefs.

He who has true faith does not need to believe; the liar cannot have faith — an attribute of God and a direct experience — nor inner mind, which we discover when we give Death to the undesirable ones we carry in our Psyche.

The virtue of knowing our defects, then analyzing them, and later destroying them with the help of our mother RAM-IO, allows us to change and not to be slaves of the little tyrants that arise in all the beliefs.

The I, the Ego, is disorder within us; only the Being has power to establish order within us, in our Psyche.

From the careful study of chapter 13, we realize what happens to the Defective Seer when he encounters the undesirable I's of any little brother of the Path. When we observe ourselves, we stop speaking ill of anyone.

Being and Knowledge must balance each other mutually; thus understanding is born. Knowledge without knowledge of the

Being brings intellectual confusion of every kind; the rascal is born.

If Being is greater than Knowledge, the stupid saint is born. Chapter 14 gives us formidable keys to know ourselves; we are a divine God, with a retinue around us that does not belong to us; to renounce all that is liberation — and let them say what they will...

'Crime dresses itself with the toga of the Judge, with the tunic of the Master, with the garment of the beggar, with the suit of the Lord, and even with the tunic of the Christ.' (Samael)

Our Divine Mother Marah, Mary, or RAM-IO, as we Gnostics call her, is the mediatrix between the Beloved Father and us — the mediator between the elemental Gods of nature and the magician; through her and by her, the elementals of nature obey us. She is our Divine Deva, the mediatrix between the Blessed Mother Goddess of the world and our physical vehicle, to attain astounding prodigies and to serve our fellow beings.

From the Sexual union with the priestess wife, the man feminizes himself and the wife becomes masculine. Our Mother RAM-IO is the only one who can reduce our I's and their legions to cosmic dust. With the sensitive norms we cannot know the things of the Being, because the senses are dense instruments, loaded with defects, just as is their owner; one

must unblock them, killing within us defects, vices, manias, attachments, desires, and everything that pleases the earthly mind, which gives us so many doubts.

In chapter 18 we see, according to the Law of duality, that just as we live in a country or place on earth, so too in our intimacy there exists the psychological place where we are located.

Read, dear reader, this interesting chapter so that you may know inwardly in what neighborhood, settlement, or place you are located.

When we use our divine Mother RAM-IO we destroy our satanic I's and we liberate ourselves, within the 96 laws of consciousness, from so much rottenness. Hatred does not let us progress inwardly.

The liar sins against his own Father, and the fornicator against the Holy Spirit; one fornicates in thought, word, and deed.

There exist little tyrants who speak marvels of themselves; they seduce many ignorant ones — but if their work is analyzed, we find destruction and anarchy. Life itself takes charge of isolating and forgetting them.

In chapter 19, he gives us light so as not to fall into the illusion of feeling ourselves superior. We are all students in the service

of the Avatar; the despot is hurt that they wound him, and the fool, that they do not extol him.

When we understand that personality must be destroyed, if someone helps us in that hard labor it is to be appreciated.

Faith is pure knowledge, the direct experimental wisdom of the Being; 'the hallucinations of the egoic consciousness are equal to the hallucinations provoked by drugs.' (Samael)

In chapter 20, he gives us keys to exterminate the lunar cold in the midst of which we develop and grow.

Chapters 21 to 29

In 21 he speaks and teaches us to meditate and to reflect — to know how to change. He who does not know how to meditate can never dissolve the Ego.

In 22 he speaks to us about 'RETURN AND RECURRENCE.' Simple is the way he speaks to us about the return: if we do not want to repeat painful scenes, we must disintegrate the I's that present them to us; we are taught to improve the quality of our children. Recurrence corresponds to the events of our existence when we have a physical body.

The Inner Christ is the fire of fire; what we see and feel is the physical part of the Christic fire.

The advent of the Christic fire is the most important event of our own life; this fire takes charge of all the processes of our cylinders or brains, which we first had to cleanse with the 5 elements of Nature, making use of the services of our Blessed Mother RAM-IO.

'The Initiate must learn to live dangerously; thus is it written.'

In chapter 25, the Master speaks to us about the unknown side of ourselves, which we project as if we were a film projector — and then we see our defects on another's screen.

All this shows us the mistaken sincere ones; just as our senses lie to us, so we are liars; the occult senses cause disasters when we awaken them without killing our defects.

In chapter 26 he speaks to us of the three traitors, the enemies of Hiram Abiff, the Inner Christ — the demons of:

The mind.

Bad Will.

Desire.

Each one of us carries in our psyche the three traitors.

He teaches us that the Inner Christ, being purity and perfection, helps us to extirpate the thousands of undesirables we carry within. In that chapter we are taught that the Secret

Christ is the Lord of the GREAT REBELLION, rejected by the Priests, by the elders, and by the scribes of the temple.

In chapter 28, he speaks to us about the Superman and the total ignorance of the multitudes about him.

The efforts of the Humanoid to become a Superman are battles and battles against himself, against the world, and against everything that has to do with this world of miseries.

In chapter 29, the final chapter, he speaks to us about the Holy Grail, the vase of Hermes, the cup of Solomon. The Holy Grail uniquely allegorizes the feminine Yoni, the sex, the soma of the mystics, where the Holy Gods drink.

This cup of delight must not be lacking in any Temple of mysteries, nor in the life of the Gnostic Priest.

When the Gnostics understand this mystery, their conjugal life will change, and the living altar will serve them to officiate as priest in the Divine Temple of Love.

May the most profound peace reign in your heart.

V.M. GARGHA KUICHINES

Chapter One: LIFE

Although it may seem incredible, it is very certain and truthful that this so-touted modern civilization is frightfully ugly; it does not reunite the transcendental characteristics of the aesthetic sense; it is devoid of inner beauty.

It is much that we presume with those horrifying buildings of always, that look like true rat traps.

The world has become tremendously boring — the same streets of always, and the horrifying dwellings everywhere.

All this has become tiresome, in the North and in the South, in the East and in the West of the World.

It is the same uniform of always: horrifying, nauseating, sterile. 'Modernism!' the multitudes exclaim.

We look like true vain peacocks with the suits we wear and with the very shiny shoes — although here, there, and over there, millions of unfortunate, hungry, malnourished, miserable people pass by.

Simplicity and natural, spontaneous, ingenuous beauty — devoid of artifice and vain paints — has disappeared in the Feminine Sex. Now we are modern; such is life.

People have become frightfully cruel: charity has cooled, no one anymore has pity for anyone.

The display windows of the luxurious stores shine with luxurious merchandise that is definitively beyond the reach of the unfortunate.

The only thing the pariahs of life can do is contemplate silks and jewels, perfumes in luxurious bottles, and umbrellas for the downpours — to see without being able to touch, a torment similar to that of Tantalus.

The people of these modern times have become too gross: the perfume of friendship and the fragrance of sincerity have disappeared radically.

The multitudes groan, overburdened with taxes; everyone is in trouble; they owe us and we owe them; we are sued and we have no way to pay; the worries shatter brains, no one lives tranquil.

The bureaucrats, with the curve of happiness in their bellies and a good cigar in their mouths — on which they psychologically lean — play political juggling with the mind, without caring a bit about the pain of the peoples.

No one is happy in these times, and even less the middle class, who finds itself between the sword and the wall.

Rich and poor, believers and unbelievers, merchants and beggars, shoemakers and tinsmiths — they live because they have to live; they drown their tortures in wine, and they even become drug addicts to escape from themselves.

People have become malicious, suspicious, distrustful, cunning, perverse; no one believes in anyone anymore. Every day new conditions, certificates, restrictions of every kind, documents, credentials, and so on, are invented — and in any case none of that serves anymore; the cunning ones mock all these foolishnesses: they do not pay, they evade the law, even if they have to go with their bones to jail.

No employment gives happiness; the sense of true love has been lost, and people marry today and divorce tomorrow.

The unity of the homes has been lamentably lost; organic shame no longer exists; lesbianism and homosexuality have become more common than washing one's hands.

To know something about all this, to try to know the cause of so much rottenness, to inquire, to seek — this is certainly what we propose to do in this book.

I am speaking in the language of practical life, desirous of knowing what is hidden behind that horrifying mask of existence.

I am thinking out loud — and let the rascals of the intellect say whatever they please.

Theories have already become tiresome, and they are even sold and resold in the marketplace. Then what?

Theories only serve to cause us worries and to embitter our life still more.

With just reason Goethe said: 'All theory is gray, and only green is the tree of golden fruits which is life.'

The poor people have already grown tired of so many theories. Now there is much talk about practicalism — we need to be practical and to truly know the causes of our sufferings.

Chapter Two: THE CRUDE REALITY OF THE FACTS

Soon millions of inhabitants of Africa, Asia, and Latin America may die of hunger.

The gas thrown out by 'sprays' may radically end the Ozone of the terrestrial atmosphere.

Some sages predict that by the year 2000 the subsoil of our terrestrial globe will be exhausted.

Marine species are dying due to the contamination of the seas; this has already been demonstrated.

Unquestionably, at the rate we are going, by the end of this century all the inhabitants of the great cities will have to wear Oxygen Masks to defend themselves from the smoke.

If contamination continues in its present alarming form, before long it will no longer be possible to eat fish; these last, living in water so totally contaminated, will be dangerous to health.

Before the year 2000 it will be almost impossible to find a beach where one can bathe in pure water.

Due to the excessive consumption and exploitation of the soil and subsoil, soon the lands will no longer be able to produce the agricultural elements necessary to feed the people.

The 'Intellectual Animal,' mistakenly called man, by contaminating the seas with so much filth, poisoning the air with the smoke of cars and of his factories, and destroying the Earth with his underground atomic explosions and abuse of elements harmful to the terrestrial crust, has clearly subjected the Planet Earth to a long and frightful agony that undoubtedly will conclude with a Great Catastrophe.

The world will hardly be able to cross the threshold of the year 2000, since the 'Intellectual Animal' is destroying the natural environment at a thousand per hour.

The 'Rational Mammal,' mistakenly called man, is determined to destroy the Earth; he wants to make it uninhabitable, and it is obvious that he is succeeding.

As for the Seas, it is evident that they have been converted by all the nations into a kind of Great Garbage Dump.

Seventy percent of all the garbage of the world is going to each of the seas.

Enormous quantities of petroleum, insecticides of every kind, multiple chemical substances, poisonous gases, neurotoxic gases, detergents, and so on, are annihilating all the living species of the Ocean.

The marine birds and the Plankton — so indispensable for life — are being destroyed.

Unquestionably the annihilation of the Marine Plankton is of incalculable gravity, because this microorganism produces seventy percent of the Earth's Oxygen.

Through scientific investigation, it has been possible to verify that already certain parts of the Atlantic and the Pacific are

found contaminated with radioactive residues, product of the atomic explosions.

In various Metropolises of the world, and especially in Europe, fresh water is drunk, eliminated, purified, and then drunk again.

In the great 'super-civilized' cities, the water served at the tables passes through the human organisms many times.

In the city of Cúcuta, on the border with Venezuela, Republic of Colombia, South America, the inhabitants are forced to drink the black and filthy waters of the river that carries all the impurities coming from Pamplona.

I want to refer emphatically to the Pamplonita River, which has been so nefarious for the 'Pearl of the North' (Cúcuta).

Fortunately, another aqueduct now exists that supplies the City, although that has not stopped the drinking of the black waters of the Pamplonita River.

Enormous filters, gigantic machines, and chemical substances try to purify the black waters of the great cities of Europe — but the epidemics continue to spread with those filthy black waters that have passed through human organisms so many times.

The famous Bacteriologists have found in the potable water of the great Capitals every kind of virus, coli-bacilli, pathogens, bacteria of Tuberculosis, Typhus, Smallpox, Larvae, and so on.

Although it may seem incredible, within the very plants for Potable water of European countries, viruses of the Polio vaccine have been found.

Furthermore, the waste of water is frightful: modern Scientists affirm that by the year 1990 the rational humanoid will die of thirst.

The worst of all this is that the subterranean reserves of fresh water are found in danger due to the abuses of the Intellectual Animal.

The merciless exploitation of the Oil wells continues to be fatal. The Petroleum that is extracted from the interior of the earth crosses the subterranean waters and contaminates them.

As a consequence of this, Petroleum has made the subterranean waters of the Earth unpotable for more than a century.

Obviously, as a result of all this, vegetables die — and even a multitude of persons.

Let us now speak a little about the air, so indispensable for the life of creatures...

With every aspiration and inhalation, the lungs take in half a liter of air — that is, about twelve cubic meters a day. Multiply that quantity by the four billion five hundred million inhabitants the Earth has, and then we will have the exact quantity of oxygen that the whole of humanity daily consumes — without counting that consumed by all the other animal creatures that populate the face of the Earth.

The totality of the Oxygen we inhale is found in the atmosphere, and is owed to the Plankton we are now destroying with contamination, and also to the photosynthetic activity of the vegetables. Unfortunately the reserves of oxygen are now being exhausted.

The Rational Mammal mistakenly called man, through his innumerable industries, is continuously diminishing the quantity of solar radiation, so necessary and indispensable for photosynthesis — and that is why the quantity of Oxygen that plants currently produce is now much less than in the last century.

The gravest thing of all this world tragedy is that the 'Intellectual Animal' continues to contaminate the seas, destroying the Plankton and ending the vegetation.

The 'Rational Animal' lamentably continues to destroy his sources of Oxygen.

The 'Smog' that the 'Rational Humanoid' is constantly expelling into the air, besides killing, puts the life of the Planet Earth in danger.

The 'Smog' is not only annihilating the reserves of Oxygen — moreover, it is killing people.

The 'Smog' originates strange and dangerous illnesses impossible to cure; this is already demonstrated.

The 'Smog' prevents the entry of solar light and of ultraviolet rays, originating thereby grave disorders in the atmosphere.

An era of climatic alterations is coming — glaciations, advance of the polar ice toward the Equator, frightful cyclones, earthquakes, and so on.

Due not to the use, but to the abuse, of electrical energy, in the year 2000 there will be more heat in some regions of the Planet Earth, and this will contribute to the process of the Revolution of the Axes of the Earth.

Soon the poles will be located at the Equator of the Earth, and this last will be converted into Poles.

Thawings of the Poles have begun, and a new Universal Deluge — preceded by fire — is approaching.

In coming decades, the 'Carbon Dioxide' will multiply, and then this chemical element will form a thick layer in the atmosphere of the Earth.

Such a filter or layer will lamentably absorb the thermal radiation and will act as a greenhouse of fatalities.

The climate of the earth will become hotter in many places, and the heat will cause the ice of the Poles to melt, raising therefore the level of the oceans scandalously.

The situation is most grave; the fertile soil is disappearing, and daily two hundred thousand persons are born who need food.

The world catastrophe of Hunger that is approaching will certainly be terrifying; this is already at the gates.

Currently forty million persons are dying annually from hunger, from lack of food.

The criminal industrialization of the forests and the merciless exploitation of Mines and Petroleum are leaving the Earth converted into a desert.

While it is certain that nuclear energy is mortal for humanity, it is no less certain that currently there exist also 'Death Rays,' 'Microbial Bombs,' and many other terribly destructive, malign elements, invented by the scientists.

Unquestionably, to obtain nuclear energy, great quantities of heat are required that are difficult to control and that at any moment may originate a catastrophe.

To attain nuclear energy, enormous quantities of radioactive minerals are required, of which only thirty percent is utilized; this makes the terrestrial subsoil rapidly exhausted.

The atomic wastes that remain in the subsoil turn out to be frightfully dangerous. There exists no safe place for the atomic wastes.

If the gas of an atomic dump were to escape, even if only a minimum portion, millions of persons would die.

The contamination of food and waters brings genetic alterations and human monsters: creatures who are born deformed and monstrous.

Before the year 1999, there will be a grave nuclear accident that will cause true terror.

Certainly humanity does not know how to live; it has degenerated frightfully and has frankly precipitated itself into the abyss.

The gravest thing of all this question is that the factors of such desolation — which are: hungers, wars, destruction of the

Planet on which we live, and so on — are within ourselves; we carry them in our interior, in our Psyche.

Chapter Three: HAPPINESS

People work daily, struggle to survive, want to exist in some way — but they are not happy.

That matter of happiness is in Chinese — as is said around there. The gravest thing is that the people know it; yet in the midst of so many bitternesses, it seems they do not lose hope of attaining joy someday, without knowing how or in what manner.

Poor people! How they suffer! And yet they want to live; they fear losing life.

If people understood something about revolutionary Psychology, possibly they would even think differently — but in truth they know nothing; they want to survive in the midst of their misfortune, and that is all.

There exist pleasant and very agreeable moments, but that is not happiness; people confuse pleasure with happiness.

'Pachanga,' 'parranda,' drunkenness, orgy — that is bestial pleasure, but it is not happiness... However, there are healthy

little parties without drunkenness, without bestialities, without alcohol, and so on — but neither is that happiness...

Are you an amiable person? How do you feel when you dance? Are you in love? Do you truly love? How do you feel dancing with the one you adore? Permit me to become a little cruel at this moment by telling you that this is not happiness either.

If you are already old, if these pleasures do not attract you, if they taste like a cockroach to you — pardon me if I tell you that you would be different if you were young and full of illusions.

In any case, say what one will, whether you dance or not, whether you fall in love or not, whether you have or do not have what is called money — you are not happy, even if you think the contrary.

One spends life seeking happiness everywhere and dies without having found it.

In Latin America there are many who have hopes of winning someday the big prize of the lottery; they believe that thus they are going to attain happiness; some even really win it — but they do not, on that account, attain the so-longed-for happiness.

When one is a young man, one dreams of the ideal woman, some princess of the 'Thousand and One Nights,' something

extraordinary; then comes the crude reality of the facts: a wife, little children to support, difficult economic problems, and so on.

There is no doubt that as the children grow, the problems also grow, and they even become impossible...

As the boy or girl grows, the little shoes become each time larger and the price greater; that is clear.

As the children grow, the clothing each time costs more and more dearly; if there is money, there is no problem in this — but if there is not, the matter is grave, and one suffers horribly...

All this would be more or less bearable if one had a good woman — but when the poor man is betrayed, when 'they put the horns on him,' what use is it to him then to struggle to earn money?

Unfortunately there exist extraordinary cases — marvelous women, true companions both in opulence and in misfortune — but to top it all, then the man does not know how to appreciate her, and even abandons her for other women who will embitter his life.

Many are the maidens who dream of a 'prince charming.' Unfortunately, in truth, things turn out very different, and in

the field of facts the poor woman marries an executioner...

The greatest illusion of a woman is to come to have a beautiful home and to be a mother: 'holy predestination.' Yet even if the man turns out very good — which is certainly very difficult — at last everything passes: the sons and daughters marry, leave, or repay their parents badly, and the home definitively concludes.

In total, in this cruel world in which we live, there are no happy people... All poor human beings are unhappy.

In life we have known many donkeys loaded with money, full of problems, lawsuits of every kind, overburdened with taxes, and so on. They are not happy.

What use is it to be rich if one does not have good health? Poor rich ones! At times they are more unfortunate than any beggar.

Everything passes in this life: things pass, persons pass, ideas pass, and so on. Those who have money pass, and those who do not have it also pass — and no one knows authentic happiness.

Many want to escape from themselves by means of drugs or alcohol; but truly, not only do they not attain such escape, but what is worse, they remain trapped within the hell of vice.

The friends of alcohol or of marijuana or of 'L.S.D.' and so on disappear as if by enchantment when the addict resolves to change his life.

By fleeing from 'Myself,' from 'I Myself,' happiness is not attained. It would be interesting to 'grab the bull by the horns' — to observe the 'I,' to study it with the purpose of discovering the causes of pain.

When one discovers the true causes of so many miseries and bitternesses, it is obvious that one can do something...

If we manage to put an end to 'My Self,' to 'My drunkenness,' to 'My vices,' to 'My affections' that cause me so much pain in the heart, with my worries that destroy my brains and make me sick, and so on — it is clear that then there comes that which is not of time, that which is beyond the body, the affections, and the mind, that which is really unknown to the understanding and which is called: HAPPINESS!

Unquestionably, as long as the consciousness continues bottled up, embedded within 'MY SELF,' within 'I MYSELF,' in no way can it know legitimate happiness.

Happiness has a flavor that 'I MYSELF,' 'MY SELF,' has never known.

Unquestionably, as long as the consciousness continues bottled up, embedded within 'MY SELF,' within 'I MYSELF,' in no way can it know legitimate happiness.

Chapter Four: LIBERTY

The sense of Liberty is something that has not yet been understood by Humanity.

On the concept of Liberty — always proposed in a more or less mistaken form — most serious errors have been committed.

Certainly people fight over a word, draw absurd deductions, commit outrages of every kind, and shed blood on the battlefields.

The word Liberty is fascinating; everyone likes it. However, there is no true understanding about it; confusion exists in relation to this word.

It is not possible to find a dozen persons who define the word Liberty in the same form and in the same manner.

The term Liberty in no way would be comprehensible to subjective rationalism.

Each one has on this term different ideas: subjective opinions of people devoid of all objective reality.

On setting forth the question of Liberty, there exists incoherence, vagueness, incongruity in every mind.

I am sure that not even Don Emmanuel Kant, the author of the Critique of Pure Reason and of the Critique of Practical Reason, ever analyzed this word to give it the exact meaning.

Liberty, beautiful word, beautiful term: how many crimes have been committed in its name!

Unquestionably, the term Liberty has hypnotized the multitudes; the mountains and the valleys, the rivers and the seas have been tinged with blood at the conjuring of this magical word.

How many flags, how much blood, and how many heroes have succeeded one another in the course of History every time the question of Liberty has been placed upon the carpet of life.

Unfortunately, after every independence achieved at such a high price, within each person slavery continues.

Who is free? Who has attained the famous liberty? How many have emancipated themselves? Alas, alas, alas!

The adolescent longs for liberty; it seems incredible that, many times having bread, clothing, and shelter, he wants to flee from the paternal home in search of liberty.

It is incongruous that the youngster who has everything at home wishes to evade, to flee, to move away from his dwelling, fascinated by the term liberty. It is strange that, enjoying every kind of comfort in a happy home, he should wish to lose what he has, in order to travel through those lands of the world and submerge himself in pain.

That the unfortunate one, the pariah of life, the beggar, should truly long to move away from the shack, from the hovel, with the purpose of obtaining some better change, is correct — but that the well-off boy, the mama's child, should seek escape, flight, is incongruous and even absurd. Yet it is so; the word Liberty fascinates, enchants, although no one knows how to define it in a precise form.

That the maiden should want liberty, should long to change her home, should desire to marry in order to escape from the paternal home and live a better life, is in part logical, because she has the right to be a mother. Nevertheless, already in the life of a spouse, she finds that she is not free, and with resignation has to continue bearing the chains of slavery.

The employee, tired of so many regulations, wants to see himself free — and if he manages to become independent, he encounters the problem that he continues being a slave of his own interests and worries.

Certainly, every time we fight for Liberty, we find ourselves defrauded in spite of the victories.

So much blood shed uselessly in the name of Liberty — and yet we continue being slaves of ourselves and of others.

People fight over words they never understand, although the dictionaries explain them grammatically.

Liberty is something that must be obtained within oneself. No one can attain it outside of himself.

To ride through the air is a very Oriental phrase that allegorizes the sense of genuine Liberty.

No one could in reality experience Liberty as long as his consciousness continues bottled up in himself, in 'I myself.'

To understand this 'I myself,' my person, what I am — is urgent when one truly wants very sincerely to obtain Liberty.

In no way could we destroy the shackles of slavery without having previously understood all this question of mine — all this that pertains to the I, to 'I myself.'

In what does slavery consist? What is this that keeps us slaves? What are these fetters? All this is what we need to discover.

Rich and poor, believers and unbelievers, are all formally imprisoned, although they may consider themselves free.

As long as the consciousness — the essence, the most dignified and decent thing we have in our interior — continues bottled up in 'I myself,' in 'I myself,' in 'myself,' in my appetites and fears, in my desires and passions, in my worries and violences, in my psychological defects — one will be in formal prison.

The sense of Liberty can only be integrally understood when the shackles of our own psychological prison have been annihilated.

While the 'I myself' exists, the consciousness will be in prison; to escape from the prison is only possible through Buddhist annihilation — by dissolving the I, reducing it to ashes, to cosmic dust.

The free consciousness — devoid of I, in the absolute absence of 'I myself,' without desires, without passions, without appetites or fears — experiences in a direct form true Liberty.

Any concept of Liberty is not Liberty. The opinions we form about Liberty are far from being the Reality. The ideas we forge on the theme Liberty have nothing to do with authentic Liberty.

Liberty is something that we have to experience in a direct form — and this is only possible by dying psychologically, dissolving the I, putting an end forever to 'I myself.'

It would be of no use to continue dreaming of Liberty if in any case we continue as slaves.

It is better to see ourselves as we are — to carefully observe all these shackles of slavery that keep us in formal prison.

By knowing ourselves, by seeing what we are inwardly, we will discover the door of authentic Liberty.

Chapter Five: THE LAW OF THE PENDULUM

It is interesting to have a wall clock at home — not only to know the hours, but also to reflect a little.

Without the pendulum the clock does not function; the movement of the pendulum is profoundly significant.

In ancient times the dogma of evolution did not exist; then the sages understood that the historical processes always unfold in accordance with the Law of the Pendulum.

All flows and ebbs, rises and falls, grows and decreases, comes and goes in accordance with this marvelous Law.

There is nothing strange in the fact that everything oscillates — that everything is subject to the swinging of time, that everything evolves and involves.

At one extreme of the pendulum is joy; at the other, pain; all our emotions, thoughts, longings, desires, oscillate in accordance with the Law of the Pendulum.

Hope and despair, pessimism and optimism, passion and pain, triumph and failure, gain and loss, certainly correspond to the two extremes of the pendular movement.

Egypt arose with all its power and lordship on the banks of the sacred river — but when the pendulum went to the other side, when it rose at the opposite extreme, the country of the pharaohs fell and Jerusalem rose, the beloved city of the Prophets.

Israel fell when the pendulum changed position, and at the other extreme the Roman Empire arose.

The pendular movement raises and sinks Empires, makes powerful Civilizations arise and then destroys them, and so on.

We can place at the right extreme of the pendulum the various pseudo-esoteric and pseudo-occultist schools, religions, and sects.

We can place at the left extreme of the pendular movement all the schools of the materialist, Marxist, atheistic, skeptical, and other types. Antitheses of the pendular movement, changing, subject to incessant permutation.

The religious fanatic, due to any unusual event or disappointment, can go to the other extreme of the pendulum, become an atheist, materialist, skeptic.

The materialist, atheistic fanatic, due to any unaccustomed fact — perhaps a transcendental metaphysical event, a moment of unspeakable terror — can be carried to the opposite extreme of the pendular movement and become an unbearable religious reactionary.

Examples: A priest defeated in a polemic by an Esotericist, in despair became an unbeliever and a materialist.

We have known the case of an atheistic and unbelieving lady who, due to a conclusive and definitive metaphysical fact, became a magnificent exponent of practical esotericism.

In the name of truth, we must declare that the true and absolute atheistic materialist is a farce; he does not exist.

Before the proximity of an inevitable death, before an instant of unspeakable terror, the enemies of the eternal — the materialists and unbelievers — pass instantaneously to the other

extreme of the pendulum, and end up praying, weeping, and crying out with infinite faith and enormous devotion.

Karl Marx himself, author of Dialectical Materialism, was a Jewish religious fanatic — and after his death, they rendered him funeral honors as a Grand Rabbi.

Karl Marx elaborated his Materialist Dialectic with a single purpose: 'TO CREATE A WEAPON TO DESTROY ALL THE RELIGIONS OF THE WORLD BY MEANS OF SKEPTICISM.'

It is the typical case of religious jealousies carried to the extreme; in no way could Marx accept the existence of other religions, and he preferred to destroy them through his Dialectic.

Karl Marx fulfilled one of the Protocols of Zion that says textually: 'It does not matter that we fill the world with materialism and repugnant atheism; the day on which we triumph, we will teach the religion of Moses duly codified and in dialectical form, and we will not permit in the world any other religion.'

Very interesting that in the Soviet Union the religions are persecuted and the people are taught materialistic dialectic, while in the synagogues the Talmud, the Bible, and religion are studied, and they work freely without any problem.

The masters of the Russian government are religious fanatics of the Law of Moses — yet they poison the people with that

farce of Materialist Dialectic.

Never would we pronounce ourselves against the people of Israel; we are only declaring against a certain elite of double-dealing, who, pursuing unspeakable ends, poison the people with Materialist Dialectic while in secret practicing the religion of Moses.

Materialism and spiritualism, with all their sequel of theories, prejudices, and preconceptions of every kind, are processed in the mind in accordance with the Law of the Pendulum, and change in fashion in accordance with the times and the customs.

Spirit and matter are two very debatable and thorny concepts that no one understands.

The mind knows nothing about the spirit; it knows nothing about matter.

A concept is nothing more than that — a concept. Reality is not a concept, although the mind may forge many concepts about reality.

The spirit is the spirit (The Being), and only by itself can it be known.

It is written: 'THE BEING IS THE BEING, AND THE REASON OF BEING IS THE BEING ITSELF.'

The fanatics of the god matter — the scientists of Materialist Dialectic — are empirical and absurd one hundred percent. They speak about matter with a dazzling and stupid self-sufficiency, when in reality they know nothing about it.

What is matter? Which of these foolish scientists knows? The so-touted matter is also a much too debatable concept, and quite thorny.

Which is the matter? Cotton? Iron? Flesh? Starch? A stone? Copper? A cloud, or what? To say that everything is matter would be as empirical and absurd as to assure that the whole human organism is a liver, or a heart, or a kidney. Obviously one thing is one thing and another thing is another thing; each organ is different and each substance is distinct. Then which of all these substances is the so-touted matter?

With the concepts of the pendulum many people play, but in reality the concepts are not reality.

The mind only knows illusory forms of nature, but knows nothing about the truth contained in such forms.

Theories go out of fashion with time and with the years, and what one learned in school turns out afterward no longer to serve; conclusion: no one knows anything.

The concepts of the extreme right or of the extreme left of the pendulum pass like the fashions of women; all these are processes of the mind — things that happen on the surface of the understanding, foolishnesses, vanities of the intellect.

To any psychological discipline another discipline is opposed; to any logically structured psychological process, another similar one is opposed — and after all, then what?

What is real, the truth, is what interests us — but this is not a matter of the pendulum; it is not found among the swinging of theories and beliefs.

Truth is the unknown from instant to instant, from moment to moment.

Truth is at the center of the pendulum — not at the extreme right and not at the extreme left.

When Jesus was asked: What is truth? — he kept a profound silence. And when the Buddha was asked the same question, he turned his back and withdrew.

Truth is not a matter of opinions, nor of theories, nor of prejudices of extreme right or extreme left.

The concept that the mind can forge about truth is never truth.

The idea that the understanding has about truth is never truth.

The opinion that we have about truth, however respectable it may be, is in no way truth.

Neither the spiritualist currents nor their materialist opponents can ever lead us to truth.

Truth is something that must be experienced in a direct form — as when one puts his finger into the fire and gets burned, or as when one swallows water and drowns.

The center of the pendulum is within ourselves, and it is there that we must discover and experience in a direct form what is real, the truth.

We need to auto-explore ourselves directly to discover ourselves and know ourselves profoundly.

The experience of truth only comes when we have eliminated the undesirable elements that as a whole constitute 'I myself.'

Only by eliminating error does truth come. Only by disintegrating 'I myself,' my errors, my prejudices and fears, my passions and desires, beliefs and fornications, intellectual fortifications and self-sufficiencies of every kind, does the experience of the real come to us.

Truth has nothing to do with what may have been said or not said, with what may have been written or not written; it only comes to us when 'I myself' has died.

The mind cannot seek truth because it does not know it. The mind cannot recognize truth because it has never known it. Truth comes to us spontaneously when we have eliminated all the undesirable elements that constitute 'I myself,' 'I myself.'

As long as the consciousness continues bottled up within 'I myself,' it cannot experience that which is real, that which is beyond the body, the affections, and the mind — that which is truth.

When 'I myself' is reduced to cosmic dust, the consciousness is liberated to awaken definitively and to experience in a direct form truth.

With just reason the Great Kabbir Jesus said: 'KNOW THE TRUTH, AND IT SHALL MAKE YOU FREE.'

What use is it for man to know fifty thousand theories if he has never experienced Truth?

The intellectual system of any man is very respectable — but to any system another is opposed, and neither one nor the other is truth.

It is better to auto-explore ourselves in order to know ourselves and to experience one day in a direct form, what is real, the TRUTH.

When 'I myself' is reduced to cosmic dust, the consciousness is liberated to awaken definitively and to experience in a direct form truth.

Chapter Six: CONCEPT AND REALITY

Who or what can guarantee that concept and reality turn out absolutely equal?

The concept is one thing and reality is another, and there exists a tendency to overestimate our own concepts.

Reality equal to concept is something almost impossible — yet the mind, hypnotized by its own concept, always supposes that this and reality are equal.

To any psychological process correctly structured through an exact logic, another different one is opposed, sturdily formed with similar or superior logic — then what?

Two minds severely disciplined within rigid intellectual structures, discussing among themselves, polemicizing about this or that reality, each believes in the exactness of its own concept and in the falsity of the other's concept. But which of them is right? Who could honestly come forth as guarantor in one or the other case? In which of them are concept and reality equal?

Unquestionably, each head is a world, and in each and every one of us there exists a kind of pontifical and dictatorial dogmatism that wants to make us believe in the absolute equality of concept and reality.

However strong the structures of a reasoning may be, nothing can guarantee the absolute equality of concepts and reality.

Those who are enclosed within any logistical intellectual procedure always want to make the reality of phenomena coincide with the elaborated concepts — and this is nothing more than the result of reasoned hallucination.

To open oneself to what is new is the difficult faculty of the classic; unfortunately people want to discover, to see in every natural phenomenon their own prejudices, concepts, preconceptions, opinions, and theories; no one knows how to be receptive, to see what is new with a clean and spontaneous mind.

That phenomena should speak to the sage would be the indicated thing; unfortunately the sages of these times do not know how to see phenomena; they only want to see in them the confirmation of all their preconceptions.

Although it may seem incredible, modern scientists know nothing about natural phenomena.

When we see in the phenomena of nature exclusively our own concepts, certainly we are not seeing the phenomena but the concepts.

Yet hallucinated foolish scientists, dazzled by their fascinating intellect, believe in a stupid form that each one of their concepts is absolutely equal to such or such observed phenomenon — when the reality is different.

We do not deny that our affirmations may be rejected by everyone who is enclosed by such or such logistical procedure; unquestionably the pontifical and dogmatic condition of the intellect could in no way accept that such or such correctly elaborated concept does not exactly coincide with reality.

As soon as the mind, through the senses, observes such or such phenomenon, it hastens immediately to label it with such or such scientific term, which unquestionably only serves as a patch to cover its own ignorance.

The mind does not really know how to be receptive to what is new — but it does know how to invent most complicated terms with which it pretends to qualify in a self-deceptive form what it certainly ignores.

Speaking this time in a Socratic sense, we will say that the mind not only ignores, but moreover, ignores that it ignores.

The modern mind is frightfully superficial; it has specialized in inventing most difficult ready-made terms to cover its own ignorance.

There exist two kinds of science: the first is nothing more than that rottenness of subjective theories that abound around there. The second is the pure science of the great illuminated ones, the objective science of the Being.

Undoubtedly it would not be possible to penetrate into the amphitheater of cosmic science if we had not first died within ourselves.

We need to disintegrate all those undesirable elements that we carry in our interior, and that as a whole constitute, within ourselves, the I of Psychology.

As long as the superlative consciousness of the being continues bottled up within 'I myself,' within my own concepts and subjective theories, it is absolutely impossible to know directly the crude reality of the natural phenomena in themselves.

The key of the laboratory of nature is held in his right hand by the Angel of Death.

Very little can we learn from the phenomenon of birth; but from death we can learn everything.

The inviolable temple of pure science is found in the depths of the black grave. If the germ does not die, the plant is not born. Only with death does what is new come.

When the Ego dies, the consciousness awakens to see the reality of all the phenomena of nature as they are in themselves and by themselves.

The consciousness knows what it directly experiences for itself — the crude realism of life beyond the body, the affections, and the mind.

When the Ego dies, the consciousness awakens to see the reality of all the phenomena of nature as they are in themselves and by themselves.

Chapter Seven: THE DIALECTIC OF CONSCIOUSNESS

In the esoteric work related to the elimination of the undesirable elements we carry in our interior, there arises at times annoyance, weariness, and boredom.

Unquestionably we need always to return to the original starting point and to revalue the foundations of the psychological work, if we truly long for a radical change.

To love the esoteric work is indispensable when one truly wants a complete inner transformation.

As long as we do not love the psychological work conducive to change, the reevaluation of principles becomes something more than impossible.

It would be absurd to suppose that we could become interested in the work if in reality we have not come to love it.

This means that love is unpostponable when, in one form or another, we try to revalue the foundations of psychological work.

It is urgent above all to know what is that which is called consciousness, for many are the people who have never been interested in knowing anything about it.

Any common and ordinary person would never be ignorant that a boxer, on falling knocked out on the ring, loses consciousness.

It is clear that on coming to himself, the unfortunate pugilist again acquires consciousness.

Sequentially anyone understands that there exists a clear difference between personality and consciousness.

On coming into the world, we all have in existence a three percent of consciousness, and a ninety-seven percent that can be divided among subconsciousness, infraconsciousness, and unconsciousness.

The three percent of awakened consciousness can be increased as we work on ourselves.

It is not possible to increase consciousness through exclusively physical or mechanical procedures.

Undoubtedly consciousness can only awaken on the basis of conscious works and voluntary sufferings.

There exist several types of energy within ourselves; we must understand:

First: mechanical energy.

Second: vital energy.

Third: psychic energy.

Fourth: mental energy.

Fifth: energy of the will.

Sixth: energy of consciousness.

Seventh: energy of the pure spirit.

However much we might multiply strictly mechanical energy, we would never manage to awaken consciousness.

However much we might increase the vital forces within our organism, we would never come to awaken consciousness.

Many psychological processes are carried out within ourselves without the consciousness intervening in them at all.

However great the disciplines of the mind may be, mental energy will never succeed in awakening the various functionalisms of consciousness.

The force of the will, even if it were multiplied to infinity, does not achieve the awakening of consciousness.

All these types of energy are graded in different levels and dimensions that have nothing to do with consciousness.

Consciousness can only be awakened through conscious works and right efforts.

The small percentage of consciousness that humanity possesses, instead of being increased, is usually uselessly squandered in life.

It is obvious that on identifying with all the events of our existence, we uselessly squander the energy of consciousness.

We should see life as a film, never identifying with any comedy, drama, or tragedy; thus we would save conscious energy.

Consciousness in itself is a type of energy with very high vibratory frequency.

One must not confuse consciousness with memory, for they are as different one from the other as the light from the headlights of an automobile is in relation to the road along which we travel.

Many acts are carried out within ourselves without any participation of that which is called consciousness.

In our organism many adjustments and readjustments take place without consciousness participating in them.

The motor center of our body can drive an automobile or direct the fingers playing on the keyboard of a piano without the slightest participation of consciousness.

Consciousness is the light that the unconscious does not perceive.

The blind man also does not perceive the physical solar light — but it exists by itself.

We need to open ourselves so that the light of consciousness may penetrate into the frightful shadows of 'I myself,' of

'myself.'

Now we will better understand the meaning of the words of John, when in the Gospel he says: 'The light came to the darkness, but the darkness did not comprehend it.'

But it would be impossible for the light of consciousness to penetrate within the shadows of 'I myself' if we did not previously use the marvelous sense of psychological self-observation.

We need to clear the way for the light to illuminate the dark depths of the I of Psychology.

One would never observe himself if he had no interest in changing — and such interest is only possible when one truly loves the esoteric teachings.

Now our readers will understand the motive for which we advise revaluing again and again the instructions concerning the work upon oneself.

The awakened consciousness allows us to experience reality in a direct form.

Unfortunately the intellectual animal, mistakenly called man, fascinated by the formulative power of dialectical logic, has forgotten the dialectic of consciousness.

Unquestionably the power to formulate logical concepts turns out at bottom terribly poor.

From the thesis we can pass to the antithesis, and through discussion arrive at the synthesis — but this last in itself continues to be an intellectual concept that in no way can coincide with reality.

The Dialectic of Consciousness is more direct; it allows us to experience the reality of any phenomenon in itself.

Natural phenomena in no way coincide exactly with the concepts formulated by the mind.

Life unfolds from instant to instant, and when we capture it to analyze it, we kill it.

When we attempt to infer concepts on observing such or such natural phenomenon, in fact we cease to perceive the reality of the phenomenon, and we only see in it the reflection of theories and stale concepts that in no way have anything to do with the observed fact.

Intellectual hallucination is fascinating, and we want to force all the phenomena of nature to coincide with our dialectical logic.

The dialectic of consciousness is founded on the lived experiences, and not on mere subjective rationalism.

All the laws of nature exist within ourselves — and if we do not discover them in our interior, we will never discover them outside of ourselves.

Man is contained in the Universe, and the Universe is contained in man.

Real is that which one himself experiences in his interior; only consciousness can experience reality.

The language of consciousness is symbolic, intimate, profoundly significant — and only the awakened can understand it.

Whoever wants to awaken consciousness must eliminate from his interior all the undesirable elements that constitute the Ego, the I, 'I myself,' within which the essence is bottled up.

However great the disciplines of the mind may be, mental energy will never succeed in awakening the various functionalisms of consciousness.

Chapter Eight: THE SCIENTISTIC JARGON

Logical dialectic results conditioned and qualified, moreover, by the propositions 'in' and 'about,' that never lead us to the direct experience of what is real.

The phenomena of nature are far from being as the scientists see them.

Certainly as soon as any phenomenon is discovered, it is immediately qualified or labeled with such or such difficult term of scientific jargon.

Obviously those very difficult terms of modern scientism only serve as a patch to cover ignorance.

Natural phenomena in no way are as the scientists see them.

Life with all its processes and phenomena unfolds from moment to moment, from instant to instant — and when the scientific mind stops it to analyze it, in fact it kills it.

Any inference extracted from any natural phenomenon is in no way equal to the concrete reality of the phenomenon. Unfortunately the mind of the scientist, hallucinated by his own theories, firmly believes in the realism of his inferences.

The hallucinated intellect not only sees in phenomena the reflection of its own concepts, but also — and what is worse — it wants to dictatorially make the phenomena turn out exact and absolutely equal to all those concepts it carries in the intellect.

The phenomenon of intellectual hallucination is fascinating; none of those ultramodern foolish scientists would admit the reality of his own hallucination.

Certainly the know-it-alls of these times would in no way admit being labeled as hallucinated.

The force of self-suggestion has made them believe in the reality of all those concepts of scientific jargon.

Obviously the hallucinated mind presumes to be omniscient, and in dictatorial form it wants all the processes of nature to march along the rails of its wisdoms.

Scarcely has a new phenomenon appeared when it is classified, labeled, and placed in such or such location, as if in truth it had been understood.

There are thousands of terms that have been invented to label phenomena — yet the pseudo-sapient ones know nothing about the reality of these.

As a vivid example of all that we are affirming in this chapter, we will cite the human body.

In the name of truth we can emphatically affirm that this physical body is absolutely unknown to modern scientists.

An affirmation of this kind might appear as very insolent before the pontiffs of modern scientism; unquestionably we deserve from them excommunication.

However, we have very solid bases to make such a tremendous affirmation; unfortunately the hallucinated minds are convinced of their pseudo-knowledge, so that they could not even remotely accept the crude realism of their ignorance.

If we told the hierarchs of modern scientism that the Count of Cagliostro — most interesting personage of the 16th, 17th, and 18th centuries — still lives in the middle of the 20th century; if we told them that the illustrious Paracelsus, illustrious physician of the Middle Ages, still exists, you can be sure that the hierarchs of present scientism would laugh at us and would never accept our affirmations.

However, so it is: there live currently on the face of the earth the authentic mutants — immortal men with bodies that date from thousands and millions of years back.

The author of this work knows the mutants — yet he is not ignorant of modern skepticism, of the hallucination of scientists, and of the state of ignorance of the know-it-alls.

For all this we would in no way fall into the illusion of believing that the fanatics of scientific jargon would accept the reality of our unusual declarations.

The body of any mutant is a frank challenge to the scientific jargon of these times.

The body of any mutant can change figure and then return to its normal state without receiving any damage.

The body of any mutant can instantaneously penetrate into the fourth vertical, and even assume any vegetable or animal form, and later return to its normal state without receiving any harm.

The body of any mutant violently challenges old texts of official Anatomy.

Unfortunately none of these declarations could vanquish those hallucinated by scientific jargon.

Those gentlemen, seated upon their pontifical thrones, unquestionably will look upon us with disdain, perhaps with wrath, and possibly even with a little pity.

Yet truth is what it is, and the reality of the mutants is a frank challenge to every ultramodern theory.

The author of the work knows the mutants — but he does not expect anyone to believe him.

Each organ of the human body is controlled by laws and forces that not even remotely are known by those hallucinated by scientific jargon.

The elements of nature in themselves are unknown to official science; the best chemical formulas are incomplete: H_2O — two atoms of Hydrogen and one of Oxygen to form water — turns out to be empirical.

If we try to combine in a laboratory the atom of Oxygen with the two of Hydrogen, the result is neither water nor anything else, because this formula is incomplete; the element of fire is lacking — only with this cited element could water be created.

Intellection, however brilliant it may appear, can never lead us to the experience of what is real.

The classification of substances and the difficult terms with which they are labeled only serve as a patch to cover ignorance.

This matter of the intellect wanting such or such substance to possess a determined name and characteristics is absurd and insufferable.

Why does the intellect presume to be omniscient? Why does it hallucinate itself believing that substances and phenomena are as it believes they are? Why does intellection want nature to be a perfect replica of all its theories, concepts, opinions, dogmas, preconceptions, prejudices?

In reality, natural phenomena are not as one believes they are, and substances and forces of nature are in no way as the intellect thinks they are.

The awakened consciousness is not the mind, nor memory, nor similar. Only the liberated consciousness can experience by itself and in a direct form the reality of free life in its movement.

Yet we must emphatically affirm that as long as there exists within ourselves any subjective element, the consciousness will continue bottled up between such an element, and therefore will not be able to enjoy continuous and perfect illumination.

Chapter Nine: THE ANTICHRIST

The sparkling intellectualism, as a manifest functionalism of the psychological I, is undoubtedly THE ANTICHRIST.

Those who suppose that the ANTICHRIST is a strange personage born in such or such place on earth, or come from this or that country, are certainly completely mistaken.

We have said emphatically that the ANTICHRIST is in no way a determined subject, but all subjects.

Obviously the ANTICHRIST resides in the depths of each person and expresses himself in multiple form.

The intellect placed at the service of the spirit is useful; the intellect divorced from the spirit becomes useless.

From intellectualism without spirituality arise the rascals — living manifestation of the ANTICHRIST.

Obviously the rascal in himself and by himself is the ANTICHRIST. Unfortunately the current world, with all its tragedies and miseries, is governed by the ANTICHRIST.

The chaotic state in which present humanity finds itself is undoubtedly due to the ANTICHRIST.

The wicked one of whom Paul of Tarsus spoke in his epistles is certainly a crude realism of these times.

The wicked one has already come, and manifests himself everywhere; certainly he has the gift of ubiquity.

He discusses in the cafés, negotiates in the UN, sits comfortably in Geneva, performs laboratory experiments, invents atomic bombs, guided missiles, asphyxiating gases, bacteriological bombs, and so on.

Fascinated, the ANTICHRIST with his own intellectualism — exclusive of the know-it-alls — believes that he knows all the

phenomena of nature.

The ANTICHRIST, believing himself omniscient, bottled up within all the rottenness of his theories, flatly rejects all that resembles God or that is worshipped.

The self-sufficiency of the ANTICHRIST, the pride and arrogance he possesses, is something insufferable.

The ANTICHRIST mortally hates the Christian virtues of faith, patience, and humility.

Every knee bends before the ANTICHRIST. Obviously he has invented ultrasonic airplanes, marvelous ships, brand-new automobiles, surprising medicines, and so on.

In these conditions, who could doubt the ANTICHRIST? Whoever dares in these times to pronounce himself against all these miracles and prodigies of the son of perdition condemns himself to the mockery of his fellows — to sarcasm, irony, the labeling of stupid and ignorant.

It costs work to make this understood by serious and studious people; these in themselves react, oppose resistance.

It is clear that the intellectual animal mistakenly called man is a robot programmed with kindergarten, primary, secondary, preparatory, university, and so on.

No one can deny that a programmed robot functions according to the program; in no way could it function if it were taken out of the program.

The ANTICHRIST has elaborated the program with which the human robots of these decadent times are programmed.

To make these clarifications, to emphasize what I am saying, turns out frightfully difficult — being out of the program; no humanoid robot could admit things that are out of the program.

This question is so grave, and the entanglements of the mind so tremendous, that in no way could any humanoid robot even remotely suspect that the program does not serve. For he has been arranged according to the program, and to doubt it would seem to him a heresy, something incongruous and absurd.

That a robot doubts his program is an absurdity, something absolutely impossible — for his very existence is owed to the program.

Unfortunately things are not as the humanoid robot thinks; there exists another science, another wisdom, unacceptable to the humanoid robot.

The humanoid robot reacts, and he is right to react — for he has not been programmed for another science, nor for another culture, nor for anything different from his accustomed program.

The ANTICHRIST has elaborated the programs of the humanoid robot; the robot prostrates himself humbly before his master. How could the robot doubt the knowledge of his master?

The child is born innocent and pure; the essence expressing itself in each creature is precious in great manner.

Unquestionably nature deposits in the brains of the newborn all that wild, natural, spontaneous, cosmic data indispensable for the capture or apprehension of the truths contained in any natural phenomenon perceptible to the senses.

This means that the newborn child could by himself discover the reality of every natural phenomenon — unfortunately the program of the ANTICHRIST interferes, and the marvelous qualities that nature has deposited in the brain of the newborn are soon destroyed.

The ANTICHRIST forbids thinking in a different form; every creature that is born, by order of the ANTICHRIST, must be programmed.

There is no doubt that the ANTICHRIST mortally hates that precious sense of the Being — known as 'the faculty of instinctive perception of cosmic truths.'

Pure science, distinct from all the rottenness of university theories that exist here, there, and everywhere, is something inadmissible to the robots of the ANTICHRIST.

Many wars, hungers, and illnesses the ANTICHRIST has propagated throughout the roundness of the earth — and there is no doubt that he will continue to propagate them before the final catastrophe arrives.

Unfortunately the hour of the great apostasy announced by all the prophets has arrived — and no human being would dare to pronounce himself against the ANTICHRIST.

The ANTICHRIST mortally hates the Christian virtues of faith, patience, and humility.

Chapter Ten: THE PSYCHOLOGICAL I

This question of 'myself,' of what I am, of that which thinks, feels, and acts, is something we must self-explore to know profoundly.

There exist everywhere very nice theories that attract and fascinate; however, none of this would serve if we did not know

ourselves.

It is fascinating to study astronomy or to distract oneself a little reading serious works; however, it turns out ironic to become an erudite and to know nothing about oneself, about the I am, about the human personality that we possess.

Each one is very free to think what he wishes, and the subjective reason of the intellectual animal mistakenly called man gives for everything; it can equally make of a flea a horse, or of a horse a flea; many are the intellectuals who live playing with rationalism — and after all, then what?

To be an erudite does not mean to be wise. The illustrious ignorant ones abound like weeds, and they not only do not know — moreover, they do not even know that they do not know.

By illustrious ignorant we mean the know-it-alls who believe that they know and do not even know themselves.

We could theorize beautifully about the I of Psychology, but it is not that precisely that interests us in this chapter.

We need to know ourselves by direct route, without the depressing process of option.

In no way would this be possible if we did not auto-observe ourselves in action from instant to instant, from moment to moment.

It is not a matter of seeing ourselves through some theory or simple intellectual speculation.

To see ourselves directly as we are is what is interesting; only thus can we come to the true knowledge of ourselves.

Although it may seem incredible, we are mistaken with respect to ourselves.

Many things we believe we do not have, we have; and many that we believe we have, we do not have.

We have formed false concepts about ourselves, and we must make an inventory to know what we have in excess and what we lack.

We suppose we have such or such qualities that in reality we do not have, and many virtues we possess we certainly are ignorant of.

We are sleeping, unconscious people — and that is what is grave. Unfortunately we think of ourselves the best, and we do not even suspect that we are asleep.

The sacred scriptures insist on the need to awaken — but they do not explain the system for attaining that awakening.

The worst of the case is that there are many who have read the sacred scriptures and do not even understand that they are

asleep.

Everyone believes he knows himself, and they do not even remotely suspect that there exists 'the doctrine of the many.'

In reality the psychological I of each one is multiple; it always comes as many.

By this we mean that we have many I's and not just one, as the illustrated ignorant always suppose.

To deny the doctrine of the many is to make oneself a fool — for in fact it would be the height of heights to ignore the intimate contradictions that each one of us possesses.

'I am going to read a newspaper,' says the I of the intellect; 'To the devil with such reading!' exclaims the I of movement — 'I prefer to go for a bicycle ride.' 'What ride or what warm bread!' shouts a third one in discord — 'I prefer to eat, I am hungry.'

If we could see ourselves in a full-length mirror as we are, we would discover for ourselves in a direct form the doctrine of the many.

The human personality is only a marionette controlled by invisible threads.

The I that today swears eternal love for Gnosis is later displaced by another I that has nothing to do with that oath; then the subject withdraws.

The I that today swears eternal love to a woman is later displaced by another that has nothing to do with that oath; then the subject falls in love with another, and the castle of cards falls to the ground.

The intellectual animal mistakenly called man is like a house full of many people.

There exists no order or accord whatsoever among the multiple I's; all of them quarrel among themselves and dispute the supremacy. When any of them attains control of the capital centers of the organic machine, it feels itself the only one, the master — yet at last it is overthrown.

Considering things from this point of view, we arrive at the logical conclusion that the intellectual mammal has no true sense of moral responsibility.

Unquestionably what the machine says or does at a given moment depends exclusively on the type of I that at that instant controls it.

It is said that Jesus of Nazareth took out from the body of Mary Magdalene seven demons, seven I's, living personifica-

tion of the seven capital sins.

Obviously each one of these seven demons is the head of a legion; therefore we must establish as a corollary that the inner Christ could expel from the body of the Magdalene thousands of I's.

Reflecting on all these things, we can clearly infer that the only worthy thing we possess in our interior is the ESSENCE; unfortunately it is found bottled up among all those multiple I's of revolutionary Psychology.

It is regrettable that the essence is processed always by virtue of its own bottling-up.

Unquestionably the essence — or consciousness, which is the same — sleeps profoundly.

The sacred scriptures insist on the need to awaken — but they do not explain the system for attaining that awakening.

Chapter Eleven: THE SHADOWS

One of the most difficult problems of our age is certainly the intricate labyrinth of theories.

Undoubtedly, in these times pseudo-esoteric and pseudo-occultist schools have multiplied exorbitantly here, there, and everywhere.

The merchandise of souls, of books and theories, is appalling; rare is he who, among the spider's web of so many contradictory ideas, truly manages to find the secret road.

The gravest of all this is intellectual fascination; there exists the tendency to nourish oneself strictly in intellectual form with everything that reaches the mind.

The vagabonds of the intellect are no longer content with all that subjective library of general type that abounds in the markets of books — but now, to top all, they also stuff and over-indulge themselves with the cheap pseudo-esotericism and pseudo-occultism that abounds everywhere like weeds.

The result of all these jargons is the confusion and manifest disorientation of the rascals of the intellect.

Constantly I receive letters and books of every kind; the senders, as always, interrogating me about this or that school, about such or such book. I limit myself to answering the following: Leave mental idleness; you have no reason to be interested in the life of others; disintegrate the animal I of curiosity; you should not be interested in the schools of others; be-

come serious, know yourself, study yourself, observe yourself, and so on.

In reality, what is important is to know oneself profoundly at all the levels of the mind.

The shadows are unconsciousness; the light is consciousness; we must allow the light to penetrate into our shadows. Obviously light has power to overcome the shadows.

Unfortunately people find themselves self-enclosed within the fetid and filthy atmosphere of their own mind, adoring their dear Ego.

People do not want to realize that they are not owners of their own life; certainly each person is controlled from within by many other persons. I want to refer emphatically to all that multiplicity of I's we carry within.

Ostensibly each of those I's places in our mind what we must think, in our mouth what we must say, in our heart what we must feel, and so on.

In these conditions the human personality is no more than a robot governed by various persons who dispute the supremacy and aspire to the supreme control of the capital centers of the organic machine.

In the name of truth we must solemnly affirm that the poor intellectual animal mistakenly called man, although he believes himself very balanced, lives in a complete psychological disequilibrium.

The intellectual mammal is in no way unilateral; if he were, he would be balanced.

The intellectual animal is unfortunately multilateral, and this is demonstrated ad nauseam.

How could the rational humanoid be balanced? For perfect balance to exist, the awakened consciousness is needed.

Only the light of consciousness directed not from the angles but in full central form upon ourselves can end the contrasts, the psychological contradictions, and establish in us true inner balance.

If we dissolve all that set of I's we carry in our interior, comes the awakening of consciousness, and as a sequence or corollary, the true balance of our own psyche.

Unfortunately people do not want to realize the unconsciousness in which they live; they sleep profoundly.

If people were awake, each one would feel his neighbors within himself.

If people were awake, our neighbors would feel us in their interior.

Then obviously wars would not exist, and the whole earth would truly be a paradise.

The light of consciousness, giving us true psychological balance, comes to establish each thing in its place, and what previously came into intimate conflict with us in fact remains in its proper place.

Such is the unconsciousness of the multitudes that they are not even capable of finding the existing relation between light and consciousness.

Unquestionably light and consciousness are two aspects of the same; where there is light, there is consciousness.

Unconsciousness is shadows, and these last exist in our interior.

Only through psychological self-observation do we allow the light to penetrate into our own shadows.

'The light came to the shadows, but the shadows did not comprehend it.'

*Unfortunately people find themselves self-en-
closed within the fetid and filthy atmosphere of*

| *their own mind, adoring their dear Ego.*

Chapter Twelve: THE THREE MINDS

There exist everywhere many rascals of the intellect without positive orientation and poisoned by repugnant skepticism.

Certainly the repugnant poison of skepticism contaminated human minds in an alarming form since the 18th century.

Before that century the famous Untrodden or Hidden island, located in front of the coasts of Spain, became constantly visible and tangible.

There is no doubt that such an island is located within the fourth vertical. Many are the anecdotes related to that mysterious island.

After the 18th century the cited island was lost in eternity; no one knows anything about it.

In the epochs of King Arthur and of the knights of the round table, the elementals of nature manifested themselves everywhere, penetrating profoundly within our physical atmosphere.

Many are the tales about gnomes, genies, and fairies that still abound in green Erin, Ireland; unfortunately all these innocent things — all that beauty of the soul of the world — is no

longer perceived by humanity due to the wisdoms of the rascals of the intellect and the disproportionate development of the animal Ego.

Nowadays the know-it-alls laugh at all these things; they do not accept them — although in the depths they have not even remotely attained happiness.

If people understood that we have three minds, another rooster would crow; possibly they would even take more interest in these studies.

Unfortunately the illustrious ignorant ones, placed in the corner of their difficult eruditions, do not even have time to occupy themselves with our studies seriously.

Those poor people are self-sufficient; they find themselves conceited by vain intellectualism; they think they are going on the right road and do not even remotely suppose that they are placed in a blind alley.

In the name of truth we must say that, in synthesis, we have three minds.

To the first we can and must call the Sensual Mind; to the second we will baptize with the name of Intermediate Mind; to the third we will call the Inner Mind.

We are now going to study each of these three Minds separately and in a careful form.

Unquestionably the Sensual Mind elaborates its concepts of content through the external sensory perceptions.

In these conditions the Sensual Mind is terribly gross and materialistic; it cannot accept anything that has not been physically demonstrated.

Since the concepts of content of the Sensual Mind have as their foundation the external sensory data, undoubtedly nothing can it know about the real, about the truth, about the mysteries of life and death, about the soul and the spirit, and so on.

For the rascals of the intellect, totally trapped by the external senses and bottled up among the concepts of content of the sensual mind, our esoteric studies are madness.

Within the reason of the unreason, in the world of the hare-brained, they are right because they are conditioned by the external sensory world. How could the Sensual Mind accept something that is not sensual?

If the data of the senses serve as secret spring for all the functionalisms of the Sensual Mind, it is obvious that these last must originate sensual concepts.

Intermediate Mind is different; nevertheless, it also knows nothing in direct form about what is real; it limits itself to believing, and that is all.

In the Intermediate Mind are the religious beliefs, the unbreakable dogmas, and so on.

Inner Mind is fundamental for the direct experience of truth.

Undoubtedly the Inner Mind elaborates its concepts of content with the data contributed by the superlative consciousness of the Being.

Unquestionably the consciousness can experience the real. There is no doubt that the consciousness truly knows.

However, for the manifestation, the consciousness needs a mediator, an instrument of action — and this in itself is the Inner Mind.

The consciousness directly knows the reality of every natural phenomenon, and through the Inner Mind can manifest it.

To open the Inner Mind would be the right thing in order to leave the world of doubts and ignorance.

This means that only by opening the Inner Mind is authentic faith born in the human being.

Looked at from another angle, we will say that materialist skepticism is the peculiar characteristic of ignorance. There is no doubt that the illustrious ignorant ones turn out to be one hundred percent skeptical.

Faith is direct perception of the real; fundamental wisdom; experience of that which is beyond the body, the affections, and the mind.

Let us distinguish between faith and belief. Beliefs are found deposited in the Intermediate Mind; faith is a characteristic of the Inner Mind.

Unfortunately there always exists the general tendency to confuse belief with faith. Although it may seem paradoxical, we will emphasize the following: 'HE WHO HAS TRUE FAITH DOES NOT NEED TO BELIEVE.'

Authentic faith is lived sapience, exact cognition, direct experience.

It happens that for many centuries faith has been confused with belief, and now it costs much work to make people understand that faith is true wisdom, and never vain beliefs.

The sapient functionalisms of the inner mind have as intimate springs all those formidable data of the wisdom contained in the consciousness.

He who has opened the Inner Mind remembers his previous lives, knows the mysteries of life and death — not by what he has read or stopped reading, not by what another has said or stopped saying, not by what has been believed or stopped being believed, but by direct, vivid, terribly real experience.

This that we are saying is not pleasing to the sensual mind; it cannot accept it because it goes beyond its dominions; it has nothing to do with the external sensory perceptions; it is something foreign to its concepts of content, to what was taught to it in school, to what it learned in various books, and so on.

This that we are saying is also not accepted by the Intermediate Mind, because in fact it contradicts its beliefs, invalidates what its religious preceptors made it learn by heart, and so on.

Jesus the Great Kabbir warns his disciples saying: 'Beware of the leaven of the Sadducees and of the leaven of the Pharisees.'

It is evident that Jesus the Christ with this warning referred to the doctrines of the materialist Sadducees and of the hypocritical Pharisees.

The doctrine of the Sadducees is in the Sensual Mind; it is the doctrine of the five senses.

The doctrine of the Pharisees is located in the Intermediate Mind; this is irrefutable, irrebuttable.

It is evident that the Pharisees attend their rites so that it may be said of them that they are good people, to appear before others — but they never work on themselves.

It would not be possible to open the Inner Mind unless we learn to think psychologically.

Unquestionably when someone begins to observe himself, it is a sign that he has begun to think psychologically.

As long as one does not admit the reality of his own Psychology and the possibility of changing it fundamentally, undoubtedly he does not feel the need for psychological self-observation.

When one accepts the doctrine of the many and understands the need to eliminate the various I's that he carries in his psyche, with the purpose of liberating the consciousness, the essence — undoubtedly in fact and by his own right he initiates the psychological self-observation.

Obviously the elimination of the undesirable elements that we carry in our psyche originates the opening of the Inner Mind.

All this means that the cited opening is something that is realized in gradual form, as we go on annihilating undesirable ele-

ments we carry in our psyche.

Whoever has eliminated the undesirable elements in his interior one hundred percent will obviously also have opened his inner mind one hundred percent.

Such a person will possess absolute faith. Now you will understand the words of the Christ when he said: 'If you had faith like a grain of mustard seed, you would move mountains.'

The sapient functionalisms of the inner mind have as intimate springs all those formidable data of the wisdom contained in the consciousness.

Chapter Thirteen: MEMORY-WORK

Unquestionably each person has his own particular Psychology — this is irrefutable, incontrovertible, irrefutable.

Unfortunately people never think of this, and many do not even accept it because they are trapped in the sensory mind.

Anyone admits the reality of the physical body because he can see and touch it; yet Psychology is a different matter; it is not perceptible to the five senses, and therefore the general tendency is to reject it, or simply to underestimate and despise it, qualifying it as something of no importance.

Undoubtedly when someone begins to auto-observe himself, it is an unequivocal sign that he has accepted the tremendous reality of his own Psychology.

It is clear that no one would attempt to auto-observe himself if he did not first find a fundamental motive.

Obviously he who begins self-observation becomes a subject very different from the rest; in fact it indicates the possibility of a change.

Unfortunately people do not want to change; they are content with the state in which they live.

It causes pain to see how people are born, grow, reproduce like beasts, suffer the unspeakable, and die without knowing why.

To change is something fundamental, but it is impossible if psychological self-observation is not initiated.

It is necessary to begin to see oneself with the purpose of self-knowledge — for in truth the rational humanoid does not know himself.

When one discovers a psychological defect, in fact one has taken a great step, because this will allow him to study it and even to eliminate it radically.

In truth our psychological defects are innumerable; even though we had a thousand tongues to speak and palate of steel, we would not be able to enumerate them all in full.

The grave thing about all this is that we do not know how to measure the frightful realism of any defect; we always look at it in a vain form, without giving it due attention; we see it as something of no importance.

When we accept the doctrine of the many and understand the crude realism of the seven demons that Jesus the Christ took out of the body of Mary Magdalene, ostensibly our way of thinking with respect to psychological defects undergoes a fundamental change.

It is not out of place to affirm emphatically that the doctrine of the many is of Tibetan and Gnostic origin one hundred percent.

It is in truth not at all pleasant to know that within our person live hundreds and thousands of psychological persons.

Each psychological defect is a different person existing within ourselves here and now.

The seven demons that the Great Master Jesus the Christ cast from the body of Mary Magdalene are the seven capital sins: Wrath, Greed, Lust, Envy, Pride, Sloth, Gluttony.

Naturally each of these demons separately is the head of a legion.

In the old Egypt of the Pharaohs, the initiate had to eliminate from his inner nature the red demons of SETH if he wished to attain the awakening of consciousness.

Having seen the realism of the psychological defects, the aspirant wishes to change; he does not want to continue in the state in which he lives with so many people placed within his psyche, and then he initiates self-observation.

As we progress in the inner work, we can verify for ourselves a very interesting ordering in the system of elimination.

One is astonished when one discovers order in the work related to the elimination of the multiple psychic aggregates that personify our errors.

What is interesting about all this is that such order in the elimination of defects is realized in gradual form and is processed according to the Dialectic of Consciousness.

Reasoned dialectic could never surpass the formidable work of the dialectic of consciousness.

Facts show us that the psychological ordering in the work of elimination of defects is established by our own profound inner being.

We must clarify that there exists a radical difference between the Ego and the Being. The I could never establish order in psychological matters, for in itself it is the result of disorder.

Only the Being has power to establish order in our psyche. The Being is the Being. The reason of being of the Being is the Being itself.

The ordering in the work of self-observation, judgment, and elimination of our psychic aggregates is being evidenced by the judicious sense of psychological self-observation.

In all human beings the sense of psychological self-observation is found in a latent state; it develops in a gradual form as we go on using it.

Such a sense allows us to perceive directly — and not through simple intellectual associations — the various I's that live within our psyche.

This question of extra-sensory perception begins to be studied in the terrain of Parapsychology, and in fact has been demonstrated in multiple experiments that have been judiciously carried out through time, and on which there exists much documentation.

Those who deny the reality of extra-sensory perceptions are one hundred percent ignorant — rascals of the intellect bottled

up in the sensual mind.

However, the sense of psychological self-observation is something deeper; it goes much beyond the simple parapsychological pronouncements; it allows us intimate self-observation and the full verification of the tremendous subjective realism of our various aggregates.

The successive ordering of the various parts of the work related to this so grave theme of the elimination of psychic aggregates allows us to infer a 'memory-work' very interesting and even very useful in the question of inner development.

This memory-work, while it is certain that it can give us various psychological photographs of the various stages of past life, joined together in their totality would bring to our imagination a vivid and even repugnant image of what we were before initiating the radical psycho-transformist work.

There is no doubt that we would never wish to return to that horrifying figure, vivid representation of what we were.

From this point, such a psychological photograph would turn out useful as a means of confrontation between a transformed present and a regressive, stale, clumsy, and unfortunate past.

The memory-work is always written on the basis of successive psychological events registered by the center of psychological

self-observation.

There exist in our psyche undesirable elements that we do not even remotely suspect.

That an honorable man, incapable of ever taking anything that belongs to others, honorable and worthy of all honor, should discover in an insolent form a series of thieving I's inhabiting the deepest zones of his own psyche, is something frightful — but not impossible.

That a magnificent wife full of great virtues, or a maiden of exquisite spirituality and magnificent education, through the sense of psychological self-observation should discover in an unusual form that in her intimate psyche lives a group of prostitute I's, results nauseating and even unacceptable to the intellectual center or moral sense of any judicious citizen — but all that is possible within the exact terrain of psychological self-observation.

In the old Egypt of the Pharaohs, the initiate had to eliminate from his inner nature the red demons of SETH if he wished to attain the awakening of consciousness.

Chapter Fourteen: CREATIVE UNDERSTANDING

The Being and Knowledge must balance each other mutually, in order to establish in our psyche the flame of understanding.

When knowledge is greater than the being, it originates intellectual confusion of every kind.

If being is greater than knowledge, it can give cases as grave as that of the stupid saint.

In the terrain of practical life it is convenient to auto-observe ourselves with the purpose of auto-discovering ourselves.

It is precisely practical life that is the psychological gymnasium through which we can discover our defects.

In a state of alert perception, alert novelty, we can verify directly that the hidden defects emerge spontaneously.

It is clear that any discovered defect must be worked upon consciously with the purpose of separating it from our psyche.

Above all, we must not identify ourselves with any I-defect, if in reality we wish to eliminate it.

If, standing on a plank, we wish to lift it to place it against a wall, this would not be possible if we continued standing on it.

Obviously we must begin by separating the plank from ourselves, withdrawing from it, and then with our hands lifting the plank and placing it against the wall.

Similarly we must not identify ourselves with any psychic aggregate, if in truth we wish to separate it from our psyche.

When one identifies oneself with such or such I, in fact one strengthens it instead of disintegrating it.

Let us suppose that any I of lust takes possession of the rolls we have in the intellectual center to project on the screen of the mind scenes of lasciviousness and sexual morbidity; if we identify ourselves with such passionate pictures, undoubtedly that lustful I will fortify itself tremendously.

But if we, instead of identifying ourselves with that entity, separate it from our psyche, considering it as an intrusive demon — obviously creative understanding will have arisen in our intimacy.

Subsequently we could permit ourselves the luxury of judging analytically that aggregate with the purpose of becoming fully conscious of it.

The gravity of people consists precisely in identification — and this is regrettable.

If people knew the doctrine of the many, if they truly understood that not even their own life belongs to them, then they would not commit the error of identification.

Scenes of wrath, pictures of jealousy, and so on, in the terrain of practical life turn out useful when we find ourselves in constant psychological self-observation.

Then we verify that neither our thoughts, nor our desires, nor our actions belong to us.

Unquestionably multiple I's intervene as ill-omened intruders to place in our mind thoughts, and in our heart emotions, and in our motor center actions of any kind.

It is regrettable that we are not masters of ourselves, that various psychological entities make of us what they please.

Unfortunately we do not even remotely suspect what is happening to us, and we act like simple marionettes controlled by invisible threads.

The worst of all this is that, instead of struggling to make ourselves independent from all these secret little tyrants, we commit the error of strengthening them — and this happens when we identify ourselves.

Any street scene, any family drama, any foolish quarrel between spouses, is undoubtedly due to such or such I — and

this is something we must never ignore.

Practical life is the psychological mirror where we can see ourselves as we are.

But above all, we must understand the need to see ourselves, the need to change radically; only thus will we have the desire to truly observe ourselves.

He who is content with the state in which he lives — the fool, the laggard, the negligent — will never feel the desire to see himself; he will love himself too much and in no way will he be prepared to revise his conduct and his way of being.

In a clear form we will say that in some comedies, dramas, and tragedies of practical life there intervene various I's that it is necessary to understand.

In any scene of passionate jealousy, I's of lust, wrath, self-love, jealousy, and so on, come into play, that subsequently must be analytically judged — each one separately — in order to understand them integrally, with the evident purpose of disintegrating them totally.

Understanding is very elastic; for this reason we need to deepen each time more profoundly; what we today understood in one way, tomorrow we will understand better.

Looking at things from this angle, we can verify for ourselves how useful the various circumstances of life are when we truly use them as a mirror for self-discovery.

In no way would we ever try to affirm that the dramas, comedies, and tragedies of practical life always turn out beautiful and perfect; such an affirmation would be reckless.

However, however absurd the various situations of existence may be, they turn out marvelous as a psychological gymnasium.

The work related to the dissolution of the various elements that constitute 'myself' turns out frightfully difficult.

Among the cadences of the verse, crime also hides. Among the delicious perfume of the temples, crime hides.

Crime at times becomes so refined that it is confused with sanctity, and so cruel that it even comes to resemble sweetness.

Crime dresses itself with the toga of the judge, with the tunic of the Master, with the garment of the beggar, with the suit of the lord, and even with the tunic of the Christ.

Understanding is fundamental, but in the work of dissolution of the psychic aggregates, it is not everything, as we shall see in the next chapter.

It is urgent, unpostponable, to make ourselves conscious of each I to separate it from our Psyche — but that is not all, more is needed. See chapter sixteen.

Unquestionably multiple I's intervene as ill-omened intruders to place in our mind thoughts, and in our heart emotions, and in our motor center actions of any kind.

Chapter Fifteen: THE KUNDALINI

We have arrived at a very thorny point; I want to refer to this question of the Kundalini, the igneous serpent of our magical powers, cited in many texts of Oriental wisdom.

Undoubtedly the Kundalini has much documentation, and is something that is well worth investigating.

In the texts of Medieval Alchemy, the Kundalini is the astral signature of the sacred sperm, STELLA MARIS, the VIRGIN OF THE SEA, who wisely guides the workers of the Great Work.

Among the Aztecs she is TONANTZIN; among the Greeks the CHASTE DIANA; and in Egypt she is ISIS, the DIVINE MOTHER, whose veil no mortal has lifted.

There is no doubt that Esoteric Christianity has never ceased to adore the Divine Mother Kundalini; obviously she is MARAH, or better said RAM-IO, MARY.

What the orthodox religions did not specify — at least in regard to the exoteric or public circle — is the aspect of ISIS in her individual human form.

Ostensibly, only in secret was it taught to the initiates that this Divine Mother exists individually within each human being.

It is not out of place to clarify emphatically that God-Mother, RHEA, CYBELE, ADONIA, or whatever we may call her, is a variant of our own individual Being here and now.

Concretely we will say that each one of us has his own particular, individual Divine Mother.

There are as many Mothers in heaven as there are creatures existing on the face of the earth.

The Kundalini is the mysterious energy that makes the world exist, an aspect of BRAHMA.

In its psychological aspect, manifest in the occult anatomy of the human being, the KUNDALINI is found coiled three and a half times within a certain magnetic center located in the coccygeal bone.

There rests numbed, like any serpent, the Divine Princess.

In the center of that Chakra or stay there exists a female triangle or YONI where a male LINGAM is established.

Around this atomic or magic LINGAM, which represents the sexual creative power of BRAHMA, the sublime serpent KUNDALINI is coiled.

The igneous queen, in her figure as serpent, awakens with the secretum secretorum of a certain alchemist artifice that I have clearly taught in my work titled: 'The Mystery of the Golden Blossom.'

Unquestionably, when this divine force awakens, it ascends victorious through the spinal medullary canal to develop in us the powers that divinize.

In its transcendental, divine, subliminal aspect, the sacred serpent, transcending the merely physiological, anatomical, in its ethnic state, is — as I already said — our own Being, but derived.

It is not my purpose to teach in this treatise the technique for the awakening of the sacred serpent.

I only want to place certain emphasis on the crude realism of the Ego and on the inner urgency related to the dissolution of its various inhuman elements.

The mind by itself cannot radically alter any psychological defect.

The mind can label any defect, pass it from one level to another, hide it from itself or from others, excuse it — but never eliminate it absolutely.

Understanding is a fundamental part, but it is not everything; one needs to eliminate.

Observed defect must be analyzed and understood integrally before proceeding to its elimination.

We need a power superior to the mind — a power capable of atomically disintegrating any I-defect that we have previously discovered and judged profoundly.

Fortunately, such a power lies profoundly beyond the body, the affections, and the mind — although it has its concrete exponents in the bone of the coccygeal center, as we already explained in previous paragraphs of the present chapter.

After having understood integrally any I-defect, we must submerge ourselves in profound meditation, supplicating, praying, asking our particular individual Divine Mother to disintegrate the I-defect previously understood.

This is the precise technique that is required for the elimination of the undesirable elements that we carry in our interior.

The Divine Mother Kundalini has power to reduce to ashes any subjective, inhuman psychic aggregate.

Without this didactic, without this procedure, any effort for the dissolution of the Ego turns out fruitless, useless, absurd.

There is no doubt that Esoteric Christianity has never ceased to adore the Divine Mother Kundalini; obviously she is MARAH, or better said RAM-IO, MARY.

Chapter Sixteen: INTELLECTUAL NORMS

In the terrain of practical life each person has his criterion, his more or less stale form of thinking, and never opens himself to what is new; this is irrefutable, irrebuttable, incontrovertible.

The mind of the intellectual humanoid is degenerated, deteriorated, in a frank state of involution.

Really, the understanding of present humanity is similar to an old, inert, and absurd mechanical structure, incapable by itself of any phenomenon of authentic elasticity.

Ductility is lacking in the mind; it is found bottled up in multiple rigid and extemporaneous norms.

Each one has his criterion and certain rigid norms within which he acts and reacts incessantly.

The most grave of all this question is that the millions of criteria are equivalent to millions of rotten and absurd norms.

In any case, people never feel themselves mistaken; each head is a world, and there is no doubt that among so many mental recesses there exist many sophisms of distraction and unbearable stupidities.

But the narrow criterion of the multitudes does not even remotely suspect the intellectual bottling-up in which they find themselves.

These modern people with cockroach brains think of themselves the best; they presume themselves liberals, super-geniuses; they believe they have a very ample criterion.

The illustrious ignorant ones turn out to be the most difficult, for in reality — speaking this time in the Socratic sense — we will say: 'not only do they not know, but moreover, they ignore that they do not know.'

The rascals of the intellect, clinging to those antiquated norms of the past, process themselves violently by virtue of their own bottling-up, and refuse emphatically to accept anything that in no way can fit within their norms of steel.

The illustrious know-it-alls think that everything that for one reason or another goes out of the rigid road of their oxidized procedures is one hundred percent absurd. So in this way those poor people of such difficult criterion deceive themselves miserably.

The pseudo-sapient ones of this era presume themselves brilliant; they look with disdain on those who have the courage to depart from their time-worn norms — the worst of all is that they do not even remotely suspect the crude reality of their own clumsiness.

The intellectual pettiness of the stale minds is such that it even permits itself the luxury of demanding demonstrations about that which is real, about that which is not of the mind.

People of the rachitic and intolerant understanding do not want to understand that the experience of the real only comes in the absence of the ego.

Unquestionably in no way would it be possible to directly recognize the mysteries of life and death as long as the inner mind has not been opened within ourselves.

It is not out of place to repeat in this chapter that only the superlative consciousness of the Being can know the truth.

The inner mind can only function with the data contributed by the Cosmic consciousness of the BEING.

The subjective intellect, with its reasoned dialectic, can know nothing about that which escapes its jurisdiction.

We already know that the concepts of content of the reasoned dialectic are elaborated with the data contributed by the senses of external perception.

Those who find themselves bottled up within their intellectual procedures and fixed norms always present resistance to these revolutionary ideas.

Only by dissolving the EGO in a radical and definitive form is it possible to awaken the consciousness and really open the inner mind.

However, since these revolutionary declarations do not fit within formal logic, nor within dialectical logic, the subjective reaction of the involutive minds opposes violent resistance.

Those poor people of the intellect want to put the ocean inside a glass; they suppose that the university can control all the wisdom of the universe, and that all the laws of the Cosmos are obliged to submit to their old academic norms.

Not remotely do those uninitiated ones — paragons of wisdom — suspect the degenerative state in which they find

themselves.

At times such people stand out for a moment when they come into the Esoteric world, but soon they are extinguished like fatuous fires; they disappear from the panorama of spiritual concerns; they are swallowed by the intellect and disappear from the scene forever.

The superficiality of the intellect can never penetrate into the legitimate depth of the BEING — yet the subjective processes of rationalism can lead the fools to any kind of conclusions very brilliant but absurd.

The formulative power of logical concepts in no way implies the experience of the real.

The convincing game of reasoned dialectic auto-fascinates the reasoner, always making him confuse cat with hare.

The brilliant procession of ideas dazzles the rascal of the intellect and gives him a certain self-sufficiency so absurd as to reject everything that does not smell of library dust and university ink.

The 'delirium tremens' of alcoholic drunkards has unmistakable symptoms — but that of those drunk on theories is easily confused with genius.

On arriving at this part of our chapter, we will say that certainly it turns out very difficult to know where the intellectualism of the rascals ends and where madness begins.

As long as we continue bottled up within the rotten and stale norms of the intellect, the experience of that which is not of the mind, of that which is not of time, of that which is real, will be something more than impossible.

Only by dissolving the EGO in a radical and definitive form is it possible to awaken the consciousness and really open the inner mind.

Chapter Seventeen: THE KNIFE OF CONSCIOUSNESS

Some psychologists symbolize consciousness as a knife very capable of separating us from what is stuck to us and extracts our strength.

Such psychologists believe that the only way to escape from the power of such or such I is to observe it each time with more clarity, with the purpose of understanding it, to become conscious of it.

Those people think that thus one eventually separates oneself from this or that I, even if only by the thickness of a knife's

edge.

In this way, they say, the I separated by consciousness looks like a cut plant.

To become conscious of any I, according to them, means to separate it from our Psyche and to condemn it to death.

Unquestionably such a concept — apparently very convincing — fails in practice.

The I that, by means of the knife of consciousness, has been cut from our personality, thrown from the house like a black sheep, continues in the psychological space; it becomes a tempting demon, insists on returning home, does not so easily resign itself, in no way wants to eat the bitter bread of exile, seeks an opportunity, and at the slightest carelessness of the guard, it again accommodates itself within our psyche.

The gravest thing is that within the exiled I there is always bottled up a certain percentage of essence, of consciousness.

All those psychologists who think this way have never managed to dissolve any of their I's; in reality they have failed.

However much one may try to evade that question of the KUNDALINI, the problem is very grave.

In reality, the 'Ungrateful Son' never progresses in the esoteric work upon himself.

Obviously 'Ungrateful Son' is everyone who despises 'ISIS,' our Cosmic, particular, individual Divine Mother.

ISIS is one of the autonomous parts of our own Being, but derived — the igneous Serpent of our magical powers, the KUNDALINI.

Ostensibly only 'ISIS' has absolute power to disintegrate any I; this is irrefutable, irrebuttable, incontrovertible.

KUNDALINI is a compound word: 'KUNDA reminds us of the Abominable Kundartiguador organ'; 'LINI is an Atlantean term that means End.'

'KUNDALINI' means: 'End of the abominable Kundartiguador organ.' It is therefore urgent not to confuse the 'KUNDALINI' with the 'KUNDARTIGUADOR.'

We already said in a past chapter that the Igneous Serpent of our magical powers is found coiled three and a half times within a certain Magnetic Center located in the Coccygeal bone, base of the spinal column.

When the Serpent rises, it is the KUNDALINI; when it descends, it is the abominable Kundartiguador organ.

Through 'WHITE TANTRISM,' the serpent ascends victorious through the spinal medullary canal, awakening the powers that divinize.

Through 'BLACK TANTRISM,' the serpent precipitates itself from the coccyx toward the atomic infernos of man. This is how many become terribly perverse Demons.

Those who commit the error of attributing to the ascending serpent all the left and shadowy characteristics of the descending serpent fail definitively in the work upon themselves.

The evil consequences of the 'ABOMINABLE KUNDARTIGUADOR ORGAN' can only be annihilated with the 'KUNDALINI.'

It is not out of place to clarify that such evil consequences are crystallized in the PLURALIZED I of revolutionary Psychology.

The Hypnotic power of the descending serpent has humanity submerged in unconsciousness.

Only the ascending Serpent, by opposition, can awaken us; this truth is an axiom of Hermetic Wisdom. Now we will better understand the deep meaning of the sacred word 'KUNDALINI.'

The conscious Will is always represented by the sacred woman, Mary, ISIS, who crushes the head of the descending Serpent.

I declare here frankly and without subterfuge that the double current of light, the living and astral fire of the earth, has been figured by the serpent with the head of bull, of male goat, or of dog in the Ancient Mysteries.

It is the double Serpent of the Caduceus of Mercury; it is the tempting Serpent of Eden — but it is also without the slightest doubt, the Brass Serpent of Moses entwined on the 'TAU' — that is, on the 'Generative LINGAM.'

It is the 'Male Goat' of the Sabbath and the Baphomet of the Gnostic Templars; the HYLE of Universal Gnosticism; the double serpent tail that forms the legs of the Solar Rooster of the ABRAXAS.

In the 'BLACK LINGAM' inserted in the metallic 'YONI,' symbols of the God SHIVA, the Hindu Divinity, lies the secret key to awaken and develop the ascending Serpent or KUNDALINI, on the condition that one never in life spill the 'Vase of Hermes Trismegistus,' the Three times great God 'IBIS OF THOTH.'

We have spoken between the lines for those who know how to understand. Let him who has understanding understand, for

here is wisdom.

The black TANTRICS are different; they awaken and develop the Abominable Kundartiguador organ — the tempting Serpent of Eden — when they commit in their rites the unforgivable crime of spilling the 'Sacred Wine.'

Only the ascending Serpent, by opposition, can awaken us; this truth is an axiom of Hermetic Wisdom.

Chapter Eighteen: THE PSYCHOLOGICAL COUNTRY

Unquestionably, just as the Outer Country exists in which we live, so too in our intimacy there exists the psychological country.

People are never ignorant of the city or region where they live; unfortunately it happens that they do not know the psychological place where they are located.

In a given instant, anyone knows in what neighborhood or settlement he finds himself — but in the psychological terrain the same does not happen; normally people do not even remotely suspect at a given moment the place of their psychological country in which they are placed.

Just as in the physical world there exist colonies of decent and cultured people, so too it happens in the psychological region of each one of us; there is no doubt that there exist very elegant and beautiful colonies.

Just as in the physical world there are colonies or neighborhoods with very dangerous little streets, full of assailants, so too the same happens in the psychological region of our interior.

All depends on the kind of people who accompany us; if we have drunken friends, we will end up in the tavern — and if these last are libertines, undoubtedly our destiny will be in the brothels.

Within our psychological country, each one has his companions, his I's; these will take one where they ought to take him, in accordance with his psychological characteristics.

A virtuous and honorable lady, a magnificent wife, of exemplary conduct, living in a beautiful mansion in the physical world, due to her lustful I's could be located in dens of prostitution within her psychological country.

An honorable gentleman, of unimpeachable honesty, a magnificent citizen, could within his psychological region find himself located in a cave of thieves, due to his terrible com-

panions — I's of robbery, very submerged within the unconscious.

A hermit and penitent, possibly a monk thus living austerely within his cell in some monastery, could psychologically find himself located in a colony of murderers, gunmen, robbers, drug addicts, due precisely to infraconscious or unconscious I's, submerged profoundly within the most difficult recesses of his psyche.

For some reason it has been said to us that there is much virtue in the wicked and that there is much wickedness in the virtuous.

Many canonized saints still live within the psychological dens of robbery or in houses of prostitution.

This that we are affirming emphatically might scandalize the prudish, the pietists, the illustrious ignorant, the paragons of wisdom — but never the true psychologists.

Although it may seem incredible, among the incense of prayer crime also hides; among the cadences of the verse crime also hides; under the sacred dome of the most divine sanctuaries, crime clothes itself with the tunic of sanctity and the sublime word.

Among the deep depths of the most venerable saints live the I's of the brothel, of robbery, of homicide, and so on.

Subhuman companions hidden among the unfathomable depths of the unconscious.

Much have the various saints of history suffered for that reason; let us remember the temptations of Saint Anthony, all those abominations against which our brother Francis of Assisi had to struggle.

However, those saints did not say everything, and the majority of the hermits kept silent.

One is astonished to think that some hermits, penitent and most holy, live in the psychological colonies of prostitution and of robbery.

Yet they are saints — and if they have not yet discovered those frightful things of their psyche, when they discover them they will use cilices upon their flesh, they will fast, possibly they will flagellate themselves, and they will pray to their divine mother KUNDALINI to eliminate from their psyche those evil companions that have them placed in those shadowy dens of their own psychological country.

Much have the various religions said about life after death and the beyond.

Let the poor people no longer rack their brains about what is over there on the other side, beyond the grave.

Unquestionably after death each one continues to live in his usual psychological colony.

The thief in the dens of thieves will continue; the lustful one in the houses of assignation will continue as a ghost of ill omen; the wrathful one, the furious one, will continue to live in the dangerous little streets of vice and of wrath — there too where the dagger gleams and the gunshots of the pistols sound.

The essence in itself is very beautiful; it came from above, from the stars — and unfortunately it is placed within all these I's we carry within.

By opposition, the essence can retrace the path, return to the original starting point, return to the stars — but it must first liberate itself from its evil companions who keep it placed in the suburbs of perdition.

When Francis of Assisi and Anthony of Padua, illustrious Christified masters, discovered within their interior the I's of perdition, they suffered the unspeakable. There is no doubt that on the basis of conscious works and voluntary sufferings they managed to reduce to cosmic dust all that set of inhuman elements that lived in their interior. Unquestionably those

Saints Christified themselves and returned to the original starting point after having suffered much.

Above all, it is necessary, urgent, unpostponable, that the magnetic center which in abnormal form we have established in our false personality be transferred to the Essence — thus the complete man can begin his journey from the personality to the stars, ascending in a didactic progressive form, from grade to grade, by the mountain of the BEING.

As long as the magnetic center continues established in our illusory personality, we will live in the most abominable psychological dens, although in practical life we may be magnificent citizens.

Each one has a magnetic center that characterizes him; the merchant has the magnetic center of commerce, and therefore unfolds himself in the markets and attracts what is akin — buyers and merchants.

The man of science has in his personality the magnetic center of science, and therefore attracts to himself all the things of science, books, laboratories, and so on.

The Esotericist has in himself the magnetic center of esotericism — and since this kind of center becomes different from the questions of the personality, undoubtedly for such motive the transference occurs.

When the magnetic center is established in the consciousness — that is, in the essence — then begins the return of the total man to the stars.

When Francis of Assisi and Anthony of Padua, illustrious Christified masters, discovered within their interior the I's of perdition, they suffered the unspeakable.

Chapter Nineteen: DRUGS

The psychological unfolding of man allows us to evidence the crude realism of a superior level in each one of us.

When one has been able to verify for himself in direct form the concrete fact of two men in one himself — the inferior on the normal common and ordinary level, the superior on a higher octave — then everything changes, and we endeavor in this case to act in life in accordance with the fundamental principles that he carries in the depth of his BEING.

Just as there exists an external life, so too there exists an internal life.

The external man is not all; the psychological unfolding teaches us the reality of the internal man.

The external man has his way of being; he is a thing with multiple typical attitudes and reactions in life — a marionette moved by invisible threads.

The internal man is the authentic BEING; he is processed in other very different laws; he could never be converted into a robot.

The external man gives no stitch without thimble; he feels that he has been badly paid; he pities himself; he over-considers himself. If he is a soldier, he aspires to be a general; if he is a worker in a factory, he protests when they do not promote him; he wants his merits to be duly recognized, and so on.

No one could come to the SECOND birth — to be born again, as the Gospel of the Lord says — as long as he continues living with the psychology of the inferior common and ordinary man.

When one recognizes his own nothingness and inner misery — when he has the courage to revise his life — undoubtedly he comes to know by himself that in no way does he possess merits of any kind.

'Blessed are the poor in spirit, for they shall receive the kingdom of heaven.'

Poor in spirit or indigents of the spirit are really those who recognize their own nothingness, shamelessness, and inner misery. Such kind of beings unquestionably receive illumination.

'It is easier for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of heaven.'

It is ostensible that the mind enriched by so many merits, decorations, medals, distinguished social virtues, and complicated academic theories is not poor in spirit, and therefore could never enter the kingdom of heaven.

To enter the Kingdom, the treasure of faith becomes inevitable. As long as in each one of us the psychological unfolding has not been produced, FAITH turns out to be something more than impossible.

FAITH is pure knowledge, direct experimental wisdom.

FAITH was always confused with vain beliefs; we Gnostics must never fall into such a grave error.

FAITH is direct experience of the real; magnificent experience of the inner man; authentic divine cognition.

The internal man, on knowing by direct mystical experience his own inner worlds, ostensibly also knows the inner worlds of all the persons who populate the face of the earth.

No one could know the inner worlds of the planet Earth, of the solar system and of the galaxy in which we live, if he has not first known his own inner worlds. This is similar to the suicide who escapes from life through a false door.

The extra-perceptions of the drug addict have their particular root in the abominable KUNDARTIGUADOR organ (the tempting serpent of Eden).

The consciousness bottled up among the multiple elements that constitute the Ego is processed by virtue of its own bottling-up.

The egoic consciousness comes then to a comatose state, with hypnotic hallucinations very similar to those of any subject who is found under the influence of such or such drug.

We can set forth this question in the following form: hallucinations of the egoic consciousness are equal to the hallucinations produced by drugs.

Obviously these two types of hallucinations have their original causes in the abominable KUNDARTIGUADOR organ. (See chapter XVI of the present book.)

Undoubtedly drugs annihilate the alpha rays; then unquestionably the intrinsic connection between mind and brain is lost; this in fact results in total failure.

The drug addict converts vice into religion, and, deviated, thinks he experiences the real under the influence of drugs — ignoring that the extra-perceptions produced by marijuana, by L.S.D., by morphine, by hallucinogenic mushrooms, by cocaine, by heroin, by hashish, by excess tranquilizing pills, amphetamines, barbiturates, and so on, are mere hallucinations elaborated by the abominable KUNDARTIGUADOR organ.

The drug addicts, involving, degenerating in time, submerge themselves at last in definitive form within the infernal worlds.

FAITH is direct experience of the real; magnificent experience of the inner man; authentic divine cognition.

Chapter Twenty: DISQUIETUDES

There is no doubt that between thinking and feeling there exists a great difference; this is incontrovertible.

There exists a great coldness among people — it is the cold of what has no importance, of what is superficial.

The multitudes believe that what is important is what is not important; they suppose that the latest fashion, or the latest-

model car, or the question of the fundamental wage is the only serious thing.

They call serious the news of the day, the love affair, the sedentary life, the cup of liquor, the horse race, the automobile race, the bullfight, gossip, slander, and so on.

Obviously when the man of the day or the woman of the beauty salon hears something about esotericism, since this is not in their plans, nor in their gatherings, nor in their sexual pleasures, they respond with a kind of frightful coldness, or simply they twist their mouth, raise their shoulders, and withdraw with indifference.

That psychological apathy, that coldness that frightens, has two foundations: first, the most tremendous ignorance; second, the most absolute absence of spiritual concerns.

A contact, an electric shock, is lacking; no one gave it in the shop, nor among what was believed serious, much less in the pleasures of the bed.

If someone were capable of giving the cold imbecile or the superficial little woman the electric touch of the moment, the spark of the heart, some strange reminiscence, an indefinable something too intimate — perhaps then all would be different.

But something displaces the secret little voice, the first hunch, the inner longing — possibly a foolishness, the beautiful hat in some display window, the exquisite sweet in a restaurant, the encounter with a friend who later has no importance to us, and so on.

Foolishnesses, trifles that — not being transcendental — do have force in a given instant to extinguish the first spiritual concern, the inner longing, the insignificant spark of light, the hunch that, without knowing why, disturbed us for a moment.

If those who today are living corpses — cold night-wanderers of the club, or simply sellers of umbrellas in the store of the main street — had not suffocated the first inner concern, they would at this moment be luminaries of the spirit, adepts of the light, authentic men in the most complete sense of the word.

The spark, the hunch, a mysterious sigh, an indefinable something, was at some time felt by the butcher of the corner, by the shoeshiner, or by the doctor of the first magnitude — but all was in vain; the trifles of the personality always extinguish the first spark of light; afterward continues the cold of the most frightful indifference.

Unquestionably the moon swallows people sooner or later; this truth turns out incontrovertible.

There is no one who in life has not at some time felt a hunch, a strange disquietude; unfortunately any thing of the personality, however foolish it may be, is enough to reduce to cosmic dust that which in the silence of the night moved us for a moment.

The moon always wins these battles; it feeds itself, it nourishes itself precisely with our own weaknesses.

The moon is terribly mechanistic; the lunar humanoid, completely devoid of all solar concern, is incoherent and moves in the world of his dreams.

If someone did what no one does — that is, to enliven the inner concern that arose perhaps in the mystery of some night — there is no doubt that in the long run he would assimilate the solar intelligence and would become, for such motive, a solar man.

That is precisely what the Sun wants — but these lunar shadows so cold, apathetic, and indifferent are always swallowed by the Moon; afterward comes the equalization of death.

Death equalizes all. Any living corpse devoid of solar concerns degenerates terribly in progressive form until the Moon devours him.

The Sun wants to create men; it is doing that test in the laboratory of nature; unfortunately such experiment has not given it very good results — the Moon swallows the people.

However, this that we are saying does not interest anyone, much less the illustrious ignorant ones; they feel themselves to be the mother of the chicks, or the father of Tarzan.

The Sun has deposited within the sexual glands of the intellectual animal mistakenly called man certain solar germs that, conveniently developed, could transform us into authentic men.

Yet the solar experiment turns out frightfully difficult, precisely due to the lunar cold.

People do not want to cooperate with the Sun, and for such motive in the long run the solar germs involve, degenerate, and are lamentably lost.

The master key of the work of the Sun lies in the dissolution of the undesirable elements that we carry within.

When a human race loses all interest in solar ideas, the Sun destroys it because it no longer serves for its experiment.

Since this current race has become unbearably lunar, terribly superficial and mechanistic, it no longer serves for the solar

experiment, more than sufficient motive for which it will be destroyed.

For there to be continuous spiritual concern, it is required to pass the magnetic center of gravity to the essence, to the consciousness.

Unfortunately people have the magnetic center of gravity in the personality, in the café, in the tavern, in the bank business, in the brothel, or in the market plaza, and so on.

Obviously all these are the things of the personality, and the magnetic center of the same attracts all these things; this is incontrovertible, and any person who has common sense can verify it for himself in direct form.

Unfortunately, on reading all this, the rascals of the intellect, accustomed to arguing too much or to keeping silent with an unbearable pride, prefer to throw the book with disdain and read the newspaper.

A few sips of good coffee and the news of the day turn out to be magnificent nourishment for the rational mammals.

However, they feel very serious; undoubtedly their own self-importance has them hallucinated, and these things of solar type written in this insolent book disturb them too much.

There is no doubt that the bohemian eyes of the homunculi of reason would not dare to continue the study of this work.

For there to be continuous spiritual concern, it is required to pass the magnetic center of gravity to the essence, to the consciousness.

Chapter 21: MEDITATION

In life the only important thing is the radical, total, and definitive change; the rest frankly has not the slightest importance.

Meditation turns out fundamental when we sincerely want such change.

In no way do we desire intranscendent, superficial, and vain meditation.

We need to become serious and to leave aside so many foolishnesses that abound around there in pseudo-esotericism and cheap pseudo-occultism.

One must know how to be serious; one must know how to change, if in reality and truth we do not want to fail in the esoteric work.

He who does not know how to meditate, the superficial one, the uninitiated, will never be able to dissolve the Ego; he will always be an impotent log in the furious sea of life.

A defect discovered in the terrain of practical life must be deeply understood through the technique of meditation.

The didactic material for meditation is found precisely in the various daily events or circumstances of practical life; this is incontrovertible.

People always protest against the disagreeable events; they never know how to see the usefulness of such events.

We, instead of protesting against the disagreeable circumstances, must extract from them, through meditation, the useful elements for our soul growth.

Deep meditation on such or such agreeable or disagreeable circumstance allows us to feel in ourselves the flavor, the result.

It is necessary to make a full psychological differentiation between what is the flavor of work and the flavor of life.

In any case, to feel in ourselves the flavor of work, it is required to totally invert the attitude with which we normally take the circumstances of existence.

No one could taste the flavor of work as long as he commits the error of identifying himself with the various events.

Certainly identification prevents the proper psychological appreciation of the events.

When one identifies oneself with such or such happening, in no way does one manage to extract from it the useful elements for self-discovery and inner growth of consciousness.

The Esoteric worker who returns to identification after having lost the guard, again feels the flavor of life instead of the flavor of work.

This indicates that the previously inverted psychological attitude has returned to its state of identification.

Any disagreeable circumstance must be reconstructed by means of conscious imagination through the technique of meditation.

The reconstruction of any scene allows us to verify for ourselves, and in direct form, the intervention of various I's participating in it.

Examples: A scene of amorous jealousy; in it intervene I's of wrath, jealousy, and even hatred.

To understand each of these I's, each of these factors, in fact implies profound reflection, concentration, meditation.

The marked tendency to blame others is the impediment, the obstacle to understanding our own errors.

Unfortunately, it turns out a very difficult task to destroy in ourselves the tendency to blame others.

In the name of truth we must say that we are the only ones guilty of the various disagreeable circumstances of life.

The various agreeable or disagreeable events exist with us or without us, and repeat themselves mechanically in continuous form.

Starting from this principle, no problem can have a final solution.

Problems are of life — and if there were a final solution, life would not be life but death.

Then there can be modification of the circumstances and of the problems, but they will never cease repeating themselves, and they will never have a final solution.

Life is a wheel that turns mechanically with all the agreeable and disagreeable circumstances, always recurrent.

We cannot stop the wheel; the circumstances good or bad are always processed mechanically; we can only change our attitude before the events of life.

As we learn to extract the material for meditation from among the very circumstances of existence, we will go on self-discovering ourselves.

In any agreeable or disagreeable circumstance there exist various I's that must be integrally understood with the technique of meditation.

This means that any group of I's intervening in such or such drama, comedy, or tragedy of practical life, after having been integrally understood, must be eliminated through the power of the Divine Mother Kundalini.

As we make use of the sense of psychological observation, this last will also be developed marvelously. Then we can inwardly perceive not only the I's before having been worked, but also during the whole work.

When these I's are decapitated and disintegrated, we feel a great relief, a great joy.

When one identifies oneself with such or such happening, in no way does one manage to extract

from it the useful elements for self-discovery and inner growth of consciousness.

Chapter 22: RETURN AND RECURRENCE

A man is what his life is: if a man does not work his own life, he is wasting time miserably.

Only by eliminating the undesirable elements that we carry in our interior can we make of our life a masterpiece.

Death is the return to the beginning of life, with the possibility of repeating it again on the stage of a new existence.

The various schools of pseudo-esoteric and pseudo-occultist type sustain the eternal theory of successive lives; such concept is mistaken.

Life is a film; once the projection is concluded, we roll up the reel on its spool and take it with us for eternity.

Reingress exists, return exists; on returning to this world, we project upon the carpet of existence the same film, the same life.

We can establish the thesis of successive existences, but not of successive lives, because the film is the same.

The human being has a three percent of free essence and a ninety-seven percent of essence bottled up among the I's.

On returning, the three percent of free essence totally impregnates the fertilized egg; unquestionably we continue in the seed of our descendants.

Personality is different; there exists no tomorrow for the personality of the deceased; the latter dissolves slowly in the pantheon or cemetery.

In the newborn, only the small percentage of free essence has been reincorporated; this gives the creature self-consciousness and inner beauty.

The various I's that return revolve around the newborn; they come and go freely everywhere; they would wish to enter the organic machine, but this is not possible until a new personality has been created.

It is convenient to know that the personality is energetic, and that it is formed with experience through time.

It is written that the personality must be created during the first seven years of childhood, and that subsequently it is strengthened and fortified with practice.

The I's begin to intervene within the organic machine little by little as the new personality is created.

Death is a subtraction of fractions; once the mathematical operation is finished, the only thing that continues are the values (that is, the I's, good and bad, useful and useless, positive and negative).

The values in the astral light attract and repel each other in accordance with the laws of universal magnetism.

We are mathematical points in space that serve as vehicles for determined sums of values.

Within the human personality of each one of us there always exist these values that serve as the foundation for the law of Recurrence.

Everything happens again as it happened — plus the result or consequence of our preceding actions.

Since within each one of us there exist many I's from preceding lives, we can emphatically affirm that each of them is a different person.

This invites us to understand that within each one of us live many persons with various commitments.

Within the personality of a thief exists a true cave of thieves; within the personality of a homicide exists a whole club of murderers; within the personality of a lustful one exists a

house of assignation; within the personality of any prostitute exists a whole brothel.

Each of those persons we carry within our own personality has its problems and its commitments.

People living within the people, persons living within the persons; this is irrefutable, irrefutable.

The grave thing about all this is that each of those persons or I's that lives within us comes from previous existences and has certain commitments.

The I that in the past existence had a love affair at the age of thirty, in the new existence will await such age to manifest itself — and when the moment arrives, it will seek the person of its dreams, will put itself in telepathic contact with the same, and at last will come the re-encounter and the repetition of the scene.

The I that at the age of forty had a lawsuit over material goods, in the new existence will await such age to repeat the same little tidbit.

The I that at the age of twenty-five fought with another man in the tavern or in the bar, in the new existence will await the new age of twenty-five to seek out its adversary and repeat the tragedy.

The I's of one and another subject seek each other through telepathic waves, and then re-encounter to repeat mechanically the same thing.

This is really the mechanics of the Law of Recurrence; this is the tragedy of life.

Through thousands of years the various personages re-encounter to relive the same dramas, comedies, and tragedies.

The human person is no more than a machine at the service of these I's with so many commitments.

The worst of all this question is that all these commitments of the people we carry in our interior are fulfilled without our understanding having previously some information.

Our human personality in this sense seems a cart drawn by multiple horses.

There are lives of most exact repetition, recurrent existences that are never modified.

In no way could the comedies, dramas, and tragedies of life repeat themselves upon the screen of existence if there did not exist actors.

The actors of all these scenes are the I's that we carry in our interior and that come from previous existences.

If we disintegrate the I's of wrath, the tragic scenes of violence inevitably conclude.

If we reduce to cosmic dust the secret agents of greed, the problems of the same will totally finalize.

If we annihilate the I's of lust, the scenes of the brothel and of morbidity end.

If we reduce to ashes the secret personages of envy, the events of the same will radically conclude.

If we kill the I's of pride, of vanity, of conceit, of self-importance, the ridiculous scenes of these defects will end for lack of actors.

If we eliminate from our psyche the factors of sloth, of inertia, and of laziness, the horrifying scenes of this kind of defects will not be able to repeat themselves for lack of actors.

If we pulverize the repugnant I's of gluttony, the banquets, drunkennesses, and so on, will end for lack of actors.

Since these multiple I's are lamentably processed in the various levels of the being, it becomes necessary to know their causes, their origin, and the Christic procedures that finally must lead us to the death of 'myself' and to final liberation.

To study the inner Christ, to study the Christic esotericism is basic when it is a question of provoking in us a radical and definitive change; this is what we will study in coming chapters.

In the newborn, only the small percentage of free essence has been reincorporated; this gives the creature self-consciousness and inner beauty.

Chapter 23: THE INNER CHRIST

Christ is the Fire of Fire, the Flame of the Flame, the Astral Signature of Fire.

On the Cross of the Martyr of Calvary the Mystery of Christ is defined with a single word that consists of four letters: INRI. Ignis Natura Renovatur Integram — Fire Incessantly Renews Nature.

The Advent of Christ in the heart of man radically transforms us.

Christ is the SOLAR LOGOS, perfect Multiple Unity. Christ is the life that throbs in the entire universe; it is what is, what has always been, and what will always be.

Much has been said about the Cosmic Drama; unquestionably this Drama is formed by the four gospels.

It has been said to us that the Cosmic Drama was brought by the Elohim to the earth; the Great Lord of Atlantis represented this drama in flesh and bone.

The Great KABIR JESUS also had to publicly represent the same Drama in the Holy Land.

Although Christ may be born a thousand times in Bethlehem, it is of no use if he is not born in our heart also.

Although he had Died and resurrected on the third day from among the dead, it is of no use if he does not die and resurrect in us also.

To try to discover the nature and the essence of fire is to try to discover God, whose real presence has always been revealed under the igneous appearance.

The burning bush (EXODUS 3:2) and the fire of Sinai upon the giving of the Decalogue (EXODUS 19:18): are two manifestations by which God appeared to Moses.

Under the figure of a being of Jasper and Sardonyx the color of flame, seated on an incandescent and fulgorant Throne, Saint John describes the master of the Universe (APOCALYPSE 4:3,5). 'Our God is a Devouring Fire,' writes Saint Paul in his Epistle to the Hebrews.

The inner Christ, the Celestial Fire, must be born in us, and is born in reality when we have advanced enough in the Psychological work.

The inner Christ must eliminate from our Psychological Nature the very causes of error; the CAUSAL I's.

It would not be possible to dissolve the causes of the EGO as long as the Inner Christ has not been born in us.

The living and Philosophic fire, the inner Christ, is the Fire of Fire, the pure of the pure.

The Fire wraps us and bathes us on all sides; it comes to us through the air, through the water, and through the very earth, which are its preservers and its various vehicles.

The Celestial Fire must crystallize in us; it is the inner Christ, our profound inner Savior.

The Inner Lord must take charge of our whole Psyche, of the Five Cylinders of the Organic machine; of all our Mental, Emotional, Motor, Instinctive, Sexual processes.

It would not be possible to dissolve the causes of the EGO as long as the Inner Christ has not been born in us.

Chapter 24: CHRISTIC WORK

The inner Christ arises inwardly in the work related to the dissolution of the Psychological I.

Obviously the inner Christ only comes at the supreme moment of our intentional efforts and voluntary sufferings.

The advent of the Christic fire is the most important event of our own life.

The inner Christ then takes charge of all our mental, emotional, motor, instinctive, and sexual processes.

Unquestionably the inner Christ is our profound inner savior.

He, being perfect, on entering into us would seem as if imperfect; being chaste he would seem as if he were not; being just he would seem as if he were not.

This is similar to the various reflections of light. If you use blue glasses, everything will seem blue to us; and if we use red ones, we will see all things in this color.

He, although he be white, seen from outside each one will see him through the psychological glass with which one looks at him; that is why people, seeing him, do not see him.

On taking charge of all our psychological processes, the Lord of perfection suffers the unspeakable.

Converted into a man among men, he must pass through many trials and endure unspeakable temptations.

Temptation is fire; the triumph over temptation is Light.

The initiate must learn to live dangerously; thus it is written; this the Alchemists know.

The initiate must traverse with firmness the Path of the Razor's Edge; on one side and the other of the difficult road exist frightful abysses.

On the difficult path of the dissolution of the Ego there exist complex roads that have their root precisely in the royal road.

Obviously from the path of the Razor's Edge multiple paths branch off that lead nowhere; some of them take us to the abyss and to despair.

There exist paths that could convert us into majesties of such or such zones of the universe, but that in no way would bring us back to the bosom of the Common Eternal Cosmic Father.

There exist fascinating paths, of most holy appearance, ineffable, unfortunately they can only lead us to the submerged involution of the infernal worlds.

In the work of the dissolution of the I, we need to surrender ourselves completely to the Inner Christ.

At times problems of difficult solution appear; suddenly the path is lost in inexplicable labyrinths and one does not know where it continues; only absolute obedience to the Inner Christ and to the Father who is in secret can in such cases wisely orient us.

The Path of the Razor's Edge is full of dangers from within and from without.

Conventional morality is of no use; morality is a slave of customs, of the epoch, of place.

What was moral in past epochs now turns out to be immoral; what was moral in the Middle Ages, in these modern times, can turn out immoral. What in one country is moral, in another country is immoral, and so on.

In the work of the dissolution of the Ego it happens that at times when we think we are going very well, it turns out we are going very badly.

Changes are indispensable during the esoteric advance — but the reactionary people remain bottled up in the past; they petrify themselves in time and thunder and lighten against us as we make psychological advances of depth and radical changes.

People do not endure the changes of the initiate; they want him to continue petrified in multiple yesterdays.

Any change that the initiate makes is immediately classified as immoral.

Looking at things from this angle in the light of Christic work, we can clearly evidence the ineffectiveness of the various codes of morality that have been written in the world.

Unquestionably the Christ manifest and, nevertheless, hidden in the heart of the real man, on taking charge of our various psychological states, being unknown to people, is in fact qualified as cruel, immoral, and perverse.

It turns out paradoxical that people adore the Christ and, nevertheless, attach to him such horrifying qualifications.

Obviously the unconscious and sleeping people only want a historical, anthropomorphic Christ — of statues and unbreakable dogmas — to whom they can easily accommodate all their codes of clumsy and stale morality and all their prejudices and conditions.

People can never conceive of the Inner Christ in the heart of man; the multitudes only adore the Christ-statue, and that is all.

When one speaks to the multitudes, when one declares to them the crude realism of the revolutionary Christ — of the red Christ, of the rebellious Christ — immediately one receives

qualifications such as the following: blasphemer, heretic, wicked, profaner, sacrilegious, and so on.

So are the multitudes — always unconscious, always sleeping. Now we will understand why the Christ crucified on Golgotha exclaims with all the strength of his soul: 'My Father, forgive them, for they know not what they do!'

The Christ in himself, being one, appears as many; that is why it has been said that he is perfect multiple unity. To him who knows, the Word gives power; no one pronounced it, no one will pronounce it but only he who HAS HIM INCARNATED.

To incarnate him is fundamental in the advanced work of the pluralized I.

The Lord of perfection works in us as we make conscious efforts in the work upon ourselves.

The work that the Inner Christ has to carry out within our own psyche turns out frightfully painful.

In truth our inner Master must live all his via crucis in the very depth of our own soul.

It is written: 'Pray to God and strike with the hammer.' It is also written: 'Help yourself, and I will help you.'

To supplicate the divine Mother Kundalini is fundamental when it is a matter of dissolving undesirable psychic aggregates — yet the Inner Christ in the deepest depths of 'myself' operates wisely in accordance with the very responsibilities that he places upon his shoulders.

People can never conceive of the Inner Christ in the heart of man; the multitudes only adore the Christ-statue, and that is all.

Chapter 25: THE DIFFICULT PATH

Unquestionably there exists a dark side of ourselves that we do not know or do not accept; we must carry the light of consciousness to that shadowy side of ourselves.

The whole object of our Gnostic studies is to make the knowledge of oneself become more conscious.

When one has many things in oneself that are not known or accepted, then such things complicate life frightfully and provoke in truth all kinds of situations that could be avoided through self-knowledge.

The worst of all this is that we project that unknown and unconscious side of ourselves onto other persons, and then we see it in them.

For example, we see them as if they were liars, unfaithful, mean, and so on, in relation to what we carry in our interior.

Gnosis says on this particular that we live in a very small part of ourselves. It means that our consciousness extends only to a very reduced part of ourselves.

The idea of the Gnostic esoteric work is to clearly amplify our own consciousness.

Undoubtedly, as long as we are not well related with ourselves, neither will we be well related with others, and the result will be conflicts of every kind.

It is indispensable to come to be much more conscious of ourselves through a direct observation of self.

A general Gnostic rule in the Gnostic esoteric work is that when we do not get along with some person, one can be sure that this is the very thing against which it is necessary to work upon oneself.

What we criticize so much in others is something that rests in the dark side of oneself, and which one does not know, nor wants to recognize.

When we are in such a condition, the dark side of ourselves is very large — but when the light of self-observation illuminates

that dark side, consciousness is increased through self-knowledge.

This is the Path of the Razor's Edge, more bitter than gall; many initiate it, very rare are those who arrive at the goal.

Just as the Moon has a hidden side that is not seen, an unknown side, so too it happens with the Psychological Moon that we carry in our interior.

Obviously such a Psychological Moon is formed by the Ego, the I, 'Myself,' 'I Myself.'

In this psychological moon we carry inhuman elements that frighten, that horrify, and that in no way would we accept having.

Cruel is this path of the INTIMATE SELF-REALIZATION OF THE BEING. How many precipices! What difficult steps! What horrible labyrinths!

At times the inner path, after many turns and twists, horrifying ascents and most dangerous descents, is lost in deserts of sand; one does not know where it continues, and not a single ray of light illuminates you.

Path full of dangers from within and from without; road of unspeakable mysteries, where only a breath of death blows.

On this inner path, when one believes one is going very well, in reality one is going very badly.

On this inner path, when one believes one is going very badly, it happens that one marches very well.

On this secret path there exist instants in which one no longer knows what is good and what is bad.

What is normally prohibited at times turns out to be the just thing; so is the inner path.

All Codes of morality on the inner path are excess; a beautiful maxim or a beautiful moral precept, at determined moments, can become a very serious obstacle for the Intimate Self-realization of the Being.

Fortunately the Inner Christ from the very depth of our Being works intensively, suffers, weeps, disintegrates most dangerous elements that we carry in our interior.

The Christ is born as a child in the heart of man — but as he goes on eliminating the undesirable elements we carry within, he grows little by little until he becomes a complete man.

When we are in such a condition, the dark side of ourselves is very large — but when the light of self-observation illuminates that dark side, consciousness is increased through self-knowledge.

Chapter 26: THE THREE TRAITORS

In the deep inner work, within the terrain of strict psychological self-observation, we must experience in direct form the whole cosmic drama.

The Inner Christ must eliminate all the undesirable elements that we carry in our interior.

The multiple psychic aggregates in our psychological depths cry out demanding crucifixion for the inner lord.

Unquestionably each one of us carries in his psyche the three traitors.

Judas, the demon of desire; Pilate, the demon of the mind; Caiaphas, the demon of bad will.

These three traitors crucified the Lord of Perfections in the very depth of our soul.

It is a matter of three specific types of inhuman elements fundamental in the cosmic drama.

Undoubtedly the cited drama has always been lived secretly in the depths of the superlative consciousness of the being.

The cosmic drama is not, then, the property of the Great Kabbir Jesus, as the illustrious ignorant ones always suppose.

The Initiates of all ages, the Masters of all centuries, have had to live the cosmic drama within themselves, here and now.

Yet Jesus the Great Kabbir had the courage to represent such intimate drama publicly, in the street and in the light of day, to open the sense of initiation to all human beings, without differences of race, sex, caste, or color.

It is marvelous that there is someone who would publicly teach the intimate drama to all the peoples of the earth.

The Inner Christ, not being a lustful one, has to eliminate from himself the psychological elements of lust.

The Inner Christ, being in himself peace and love, must eliminate from himself the undesirable elements of wrath.

The Inner Christ, not being a greedy one, must eliminate from himself the undesirable elements of greed.

The Inner Christ, not being envious, must eliminate from himself the psychic aggregates of envy.

The Inner Christ, being perfect humility, infinite modesty, absolute simplicity, must eliminate from himself the repugnant elements of pride, of vanity, of conceit.

The Inner Christ, the word, the Creator Logos, living always in constant activity, has to eliminate within us, in himself and by

himself, the undesirable elements of inertia, of sloth, of stagnation.

The Lord of Perfection, accustomed to all fasts, temperate, never a friend of drunkennesses and great banquets, has to eliminate from himself the abominable elements of gluttony.

Strange symbiosis is that of the Christ-Jesus; the Christ-Man; rare mixture of the divine and the human, of the perfect and the imperfect; always constant trial for the Logos.

The most interesting thing about all this is that the secret Christ is always a triumphant one; someone who constantly conquers the shadows; someone who eliminates the shadows within himself, here and now.

The Secret Christ is the Lord of the Great Rebellion, rejected by the priests, by the elders, and by the scribes of the temple.

The priests hate him — that is, they do not understand him; they want the Lord of Perfections to live exclusively in time in accordance with their unbreakable dogmas.

The elders — that is, the dwellers of the earth, the good householders, the judicious people, the people of experience — abhor the Logos, the Red Christ, the Christ of the Great Rebellion, because he goes out of the world of their antiquat-

ed, reactionary habits and customs, petrified in many yesterdays.

The scribes of the temple, the rascals of the intellect, abhor the Inner Christ because he is the antithesis of the Antichrist — the declared enemy of all that rottenness of university theories that so abounds in the markets of bodies and of souls.

The three traitors mortally hate the Secret Christ and lead him to death within ourselves and in our own psychological space.

Judas, the demon of desire, always exchanges the lord for thirty pieces of silver — that is, for liquors, monies, fame, vanities, fornications, adulteries, and so on.

Pilate, the demon of the mind, always washes his hands, always declares himself innocent, never has the fault, constantly justifies himself before himself and before others, seeks evasions, escapes, to elude his own responsibilities, and so on.

Caiaphas, the demon of bad will, incessantly betrays the lord within ourselves; the Adorable Inner gives him the staff to shepherd his sheep — yet the cynical traitor converts the altar into a bed of pleasures, fornicates incessantly, commits adultery, sells the sacraments, and so on.

These three traitors secretly make the adorable inner lord suffer without any compassion.

Pilate makes him wear a crown of thorns upon his temples; the wicked I's flagellate him, insult him, curse him in the intimate psychological space without pity of any kind.

Strange symbiosis is that of the Christ-Jesus; the Christ-Man; rare mixture of the divine and the human, of the perfect and the imperfect; always constant trial for the Logos.

Chapter 27: THE CAUSAL I'S

The multiple subjective elements that constitute the ego have causal roots.

The causal I's are linked to the laws of Cause and Effect. Obviously there cannot exist cause without effect, nor effect without cause; this is unquestionable, undoubtable.

It would be inconceivable to eliminate the various inhuman elements that we carry in our interior if we did not radically eliminate the intrinsic causes of our psychological defects.

Obviously the causal I's are intimately associated with certain Karmic debts.

Only the most profound repentance and the respective dealings with the lords of the law can give us the joy of attaining the disintegration of all those causal elements that in one way

or another can lead us to the definitive elimination of the undesirable elements.

The intrinsic causes of our errors can certainly be eradicated from ourselves thanks to the efficient works of the Inner Christ.

Obviously the causal I's tend to have frightfully difficult complexities.

Example: An esoteric student could be defrauded by his instructor, and as a sequence such a neophyte would become skeptical. In this concrete case the causal I that originated such an error could only be disintegrated through supreme inner repentance and with very special esoteric negotiations.

The Inner Christ within ourselves works intensively, eliminating on the basis of conscious works and voluntary sufferings all those secret causes of our errors.

The Lord of perfections must live in our intimate depths all the cosmic drama.

One is astonished on contemplating in the causal world all the tortures through which the Lord of Perfections passes.

In the causal world the secret Christ passes through all the unspeakable bitternesses of his Via Crucis.

Undoubtedly Pilate washes his hands and justifies himself, but at last he condemns the adorable to the death of the cross.

It turns out extraordinary for the visionary initiate the ascent to Calvary.

Undoubtedly the solar consciousness integrated with the Inner Christ, crucified on the majestic cross of Calvary, pronounces terrible phrases that to human beings it is not given to understand.

The final phrase ('My Father, into thy hands I commend my spirit') is followed by lightning and thunder and great cataclysms.

Subsequently the Inner Christ, after the removal from the cross, is deposited in his Holy Sepulchre.

Through death the Inner Christ kills death. Much later in time the Inner Christ must resurrect in us.

Unquestionably the Christic resurrection comes to transform us radically.

Any Resurrected Master possesses extraordinary powers over fire, air, water, and earth.

Undoubtedly the Resurrected Masters acquire immortality, not only psychological but also corporal.

Jesus The Great Kabbir still lives with the same physical body he had in the Holy Land; the Count Saint Germain, who transmuted lead into gold and made diamonds of the best quality during the 15th, 16th, 17th, 18th centuries and so on, still lives.

The enigmatic and powerful Count Cagliostro, who so astonished Europe with his powers during the 16th, 17th, and 18th centuries, is a Resurrected Master and still preserves his same physical body.

The Inner Christ within ourselves works intensively, eliminating on the basis of conscious works and voluntary sufferings all those secret causes of our errors.

Chapter 28: THE SUPERMAN

A Code of Anahuac has said: 'The Gods created men from wood, and after having created them they fused them with divinity'; but then it adds: 'Not all men manage to integrate themselves with divinity.'

Unquestionably what is first needed is to create man before being able to integrate him with the real.

The intellectual animal mistakenly called man is in no way the man.

If we compare man with the intellectual animal, we can then verify for ourselves the concrete fact that the intellectual animal, although physically he resembles man, psychologically is absolutely different.

Unfortunately all think erroneously; they suppose themselves to be men; they qualify themselves as such.

We have always believed that man is the king of creation; the intellectual animal up to the present date has not demonstrated being even the king of himself. If he is not king of his own psychological processes, if he cannot direct them at will, much less can he govern nature.

In no way could we accept man converted into a slave, incapable of governing himself, and converted into a toy of the bestial forces of nature.

Either one is king of the universe or one is not; in the latter of these cases, unquestionably the concrete fact remains demonstrated of not having yet arrived at the state of man.

Within the sexual glands of the intellectual animal, the sun has deposited the germs for the man.

Obviously such germs can be developed or lost definitively.

If we want such germs to develop, it becomes indispensable to cooperate with the effort that the sun is making to create men.

The legitimate man must work intensively with the evident purpose of eliminating from himself the undesirable elements that we carry in our interior.

If the real man did not eliminate from himself such elements, he would fail lamentably; he would become an abortion of the Cosmic Mother, a failure.

The man who truly works on himself with the purpose of awakening consciousness can integrate himself with the divine.

Ostensibly the solar man integrated with divinity becomes in fact and by his own right SUPERMAN.

It is not so easy to come to the SUPERMAN. Undoubtedly the road that leads to the SUPERMAN is beyond good and evil.

A thing is good when it suits us and bad when it does not suit us. Among the cadences of the verse, crime also hides. There is much virtue in the wicked and much wickedness in the virtuous.

The road that leads to the SUPERMAN is the Path of the Razor's Edge; this path is full of dangers within and without.

Evil is dangerous; good is also dangerous; the frightful road is beyond good and evil — it is terribly cruel.

Any code of morality can detain us in the march toward the SUPERMAN. Attachment to such or such yesterdays, to such or such scenes, can detain us on the road that leads to the SUPERMAN.

The norms, the procedures, however wise they may be, if found bottled up in such or such fanaticism, in such or such prejudice, in such or such concept, can obstruct us in the advance toward the SUPERMAN.

The SUPERMAN knows the good of the bad and the bad of the good; he wields the sword of cosmic justice and is beyond good and evil.

The SUPERMAN, having liquidated in himself all the good and evil values, has become something that no one understands; he is the lightning, he is the flame of the universal spirit of life resplendent on the face of a Moses.

At every shop along the road some hermit offers his gifts to the SUPERMAN — yet he continues on his way beyond the good intentions of the hermits.

What the people said under the sacred portico of the temples has much beauty, but the SUPERMAN is beyond the pious sayings of the people.

The SUPERMAN is the lightning, and his word is the thunder that disintegrates the powers of good and evil.

The SUPERMAN resplends in the shadows, but the shadows hate the SUPERMAN.

The multitudes qualify the SUPERMAN as perverse by the very fact that he does not fit within the indisputable dogmas, nor within the pious phrases, nor within the wholesome morality of serious men.

People abhor the SUPERMAN and crucify him among criminals because they do not understand him, because they pre-judge him, looking at him through the psychological lens of what is believed holy, even though it be wicked.

The SUPERMAN is like the lightning that falls upon the perverse, or like the brilliance of something that is not understood and which afterwards is lost in mystery.

The SUPERMAN is neither holy nor perverse; he is beyond sanctity and perversity — yet people qualify him as holy or as perverse.

The SUPERMAN shines for a moment among the shadows of this world, and then disappears forever.

Within the SUPERMAN the Red Christ resplends burningly. The revolutionary Christ, the Lord of the Great Rebellion.

The man who truly works on himself with the purpose of awakening consciousness can integrate himself with the divine.

Chapter 29: THE HOLY GRAIL

The Holy Grail resplends in the profound night of all the ages. The Knights of the Middle Ages, in the epoch of the Crusades, sought the Holy Grail in the Holy Land uselessly, yet they did not find it.

When Abraham the Prophet returned from the war against the kings of Sodom and Gomorrah, it is said that he encountered Melchizedek, the Genius of the Earth. Certainly that Great Being lived in a fortress located exactly in that place where later Jerusalem was built, the beloved city of the Prophets.

The legend of the ages says — and this both the divine and the human know — that Abraham celebrated the Gnostic Unction with the sharing of bread and wine in the presence of Melchizedek.

It is not out of place to affirm that then Abraham gave Melchizedek the tithes and first-fruits, just as it is written in the Book of the Law.

Abraham received from the hands of Melchizedek the Holy Grail; much later in time this cup came to the temple of

Jerusalem.

There is no doubt that the Queen of Sheba served as mediator for this fact. She presented herself before Solomon the King with the Holy Grail, and after subjecting him to rigorous tests, delivered to him such precious jewel.

The Great Kabbir Jesus drank from that cup in the sacred ceremony of the last supper, just as it is written in the Four Gospels.

Joseph of Arimathea filled the Chalice with the blood that flowed from the wounds of the Adorable on the Mount of Skulls.

When the Roman police raided the dwelling of the cited Senator, they did not find this precious jewel.

The Roman Senator not only hid the very precious jewel, but, moreover, together with it he kept buried in the ground the spear of Longinus, with which the Roman centurion wounded the side of the Lord.

Joseph of Arimathea was enclosed in a horrible prison for not having wished to deliver the Holy Grail.

When the cited Senator left the jail, he departed for Rome bearing the Holy Grail.

On arriving in Rome, Joseph of Arimathea encountered the persecution of Nero against the Christians, and he went along the shores of the Mediterranean.

One night in dreams an angel appeared to him and said: 'This chalice has a great power because in it is found the blood of the Redeemer of the World.' Joseph of Arimathea, obeying the orders of the angel, buried such chalice in a temple located in Montserrat, Catalonia, Spain.

With time such chalice became invisible together with the temple and part of the mountain.

The Holy Grail is the vase of Hermes, the cup of Solomon, the precious urn of all the temples of mysteries.

In the Ark of the covenant the Holy Grail was never missing in the form of the cup or gomor, within which was deposited the manna of the desert.

The Holy Grail emphatically categorizes the feminine YONI; within this holy cup is the nectar of immortality, the Soma of the mystics, the supreme drink of the Holy Gods.

The Red Christ drinks from the Holy Grail at the supreme hour of Christification; thus it is written in the Gospel of the Lord.

The Holy Grail is never missing from the altar of the temple. Obviously the Priest must drink the wine of light from the Holy Cup.

It would be absurd to suppose a temple of mysteries within which the blessed cup of all the ages were missing.

This comes to remind us of Guinevere the Queen of the Jinas, the one who poured for Lancelot the wine in the cups of delight of SUFRA and of MANTI.

The immortal Gods feed themselves with the drink contained in the Holy Cup; those who hate the Blessed Cup blaspheme against the holy spirit.

The Superman must feed himself with the nectar of immortality contained in the divine chalice of the temple.

Transmutation of the creative energy is fundamental when one wishes to drink from the Holy Vase.

The Red Christ, always revolutionary, always rebellious, always heroic, always triumphant, toasts to the Gods, drinking from the chalice of gold.

Raise well your cup, and take care not to spill even a single drop of the precious wine.

Remember that our visible motto is THELEMA (will).

From the depths of the chalice — symbolic figure of the female sexual organ — there spring forth flames that resplend on the kindled face of the Superman.

The ineffable Gods of all the galaxies always drink the drink of immortality in the eternal chalice.

The lunar cold produces involutions in time; it is necessary to drink the sacred wine of light in the holy vase of Alchemy.

The purple of the sacred kings, the royal crown, and the flaming gold is only for the Red Christ.

The Lord of the Lightning and of the Thunder wields in his right hand the Holy Grail and drinks the wine of gold to feed himself.

Those who spill the Vase of Hermes during the chemical copulation in fact become subhuman creatures of the underworld.

All that we have written here finds full documentation in my book titled 'The Perfect Matrimony.'

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