

# **Revolution of the Dialectic**

*by Samael Aun Weor*

GNOSTIC LIBRARY

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

## **PROLOGUE**

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

We, with the powers that the Father of all Paternities and the Suprasensible Hierarchy of the Invisible World of the Paramartasatyas have conferred upon us, invite all the Movements of Spiritual Regeneration in the world to apply this Work in their educational and self-realizing programs.

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

This Work has as foundation the Ancient Schools of Mysteries and the intimate work of the Master through his experience, which he has poured out in all his Works, principally: The Perfect Matrimony, Christmas Messages, The Mystery of the Golden Blossom, and Treatise of Revolutionary Psychology.

Reflect profoundly and serenely upon this Work in freedom from all prejudice or preconception. Try to live it according to your action of the Being, your particular illumination, your intimate intuition, and according to the harmonious development of your spiritual potential.

Without action, without practice of all these psychological parameters, it will serve nothing to read this book. To be able to know, one must first do.

Take your sword in one hand and the balance in the other and equilibrate the study and the practice of each parameter. The sword is your own spinal medulla, and the balance is the sexual energy of the Third Logos.

Action, meditation, reflection, patience, prudence, humility, and wisdom are the virtues that we shall place in your consciousnesses of the Being so that you may arrive at the Intimate Self-Realization. For the good of yourselves and of suffering humanity, we deliver to you this most precious Treatise of psychological self-observation, of dissolution of the I, and of revolution of consciousness.

Now, drink from its pure and crystalline waters so that you may carry to practice its precepts, and your Real Being may approach the Temples of Mysteries of the invisible world. So be it.

*The Masters of the Temple of the White Fraternity.*

## **Chapter One: REFLECTION**

Our position is absolutely independent. The Revolution of the Dialectic has no other weapons than Intelligence, nor other systems than that of Wisdom.

The new culture shall be synthetic and with the bases of the Revolution of the Dialectic. This work is eminently practical, essentially ethical, and profoundly dialectical, philosophical, and scientific.

If they laugh at the book, if they criticize us, if they insult us, what does it matter to science and what to us? Since the one who laughs at what he does not know is on the way to becoming an idiot.

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

## **Chapter Two: THE REVOLUTION OF THE DIALECTIC**

Monotheism always leads to anthropomorphism — idolatry — originating, by reaction, materialist atheism; therefore we pre-

fer polytheism.

It does not frighten us to speak on the intelligent principles of the mechanical phenomena of nature, even though they call us pagans.

We are partisans of a modern polytheism founded on Psychotronics.

The monotheistic doctrines lead, in final synthesis, to idolatry. It is preferable to speak of the intelligent principles that never lead to materialism.

The abuse of polytheism leads in its turn, by reaction, to monotheism.

Modern monotheism arose from the abuse of polytheism.

In the Era of Aquarius, in this new stage of the Revolution of the Dialectic, polytheism must be sketched psychologically in transcendental form, and besides must be set forth intelligently.

It is necessary to make a very wise presentation with a monistic, vital, and integral polytheism. The monistic polytheism is the synthesis of polytheism and of monotheism. The variety is the unity.

In the Revolution of the Dialectic, the terms good and evil are not employed, nor those of evolution and involution, God or Religion.

In these decadent and degenerated times, the Revolution of the Dialectic, the Self-dialectic, and a New Education become necessary.

In the Era of the Revolution of the Dialectic, the art of reasoning must be managed directly by the Being, so that it may be methodical and just. An objective art of reasoning will provide the integral and pedagogic change for the totality of human values, principally in the new generations.

All the actions of our life must be the result of an equation and of an exact formula, so that the possibilities of the mind and the functionalisms of the understanding may emerge.

The Revolution of the Dialectic has the precise key to create an emancipated mind, to form minds free from conditionings, free from the concept of the option, uni-total.

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

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

The Revolution of the Dialectic wishes to teach how to think.

The Revolution of the Dialectic does not wish to engage or imprison thought.

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

This work is dedicated to the new generation, to those who long for a true psychological and spiritual revolution, to those who have understood that the current crisis is not solved with palliatives but with a profound and radical transformation of the human being.

The keys are here delivered; the application is for each one. Whoever applies them triumphs; whoever does not apply them remains in the chaos.

### **Chapter Three: THE TEACHING**

Only the intensely lived life gives lasting wisdom; but the mind, which is what makes us commit errors, prevents us from arriving at the amphitheater of Cosmic Science. The errors of the mind are owed to its dual functioning between the pairs of opposites.

The psychological defects are found in the 49 levels of the subconsciousness.

The I-s or Egos of the 49 subconscious levels we cannot recognize and find, because each one of them has parts in our different bodies. For this, we must appeal to a higher force.

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

The psychological defects studied do not form part of our Being. After having studied the psychological defect through meditation, one supplicates during the superdynamic-sexual to Ram-Io, the Divine Mother Kundalini, the disintegration of the studied I.

Through the intellect and reflection we cannot arrive at seeing a defect in the mind; there they all remain stagnant, since we do not know the other seven bodies of the mind in which the ego has its multiple manifestations.

The mind, the intellect, the reason, all the more subjective forms with which the human being works, can never arrive at the profound levels of the subconsciousness where the Ego continually develops its multiple activities.

For this reason it is necessary that we appeal to a power superior to the mind, to a power capable of eliminating the I-s in all the levels of the subconsciousness.

That power is Devi Kundalini, the Igneous Serpent of our Magical Powers; only she can eliminate the I-s, only she has the capacity to penetrate all the levels of the subconsciousness and to disintegrate the psychic aggregates there.

This is the great revelation that the Revolution of the Dialectic delivers: that the dissolution of the Ego is not the work of the mind nor of the intellect, but of the Divine Mother Kundalini, asked through meditation and supplicated through Sexual Magic.

Whoever applies this technique with constancy and faith will see the marvelous results: the gradual dissolution of the I-s, the awakening of consciousness, the appearance of the virtues, the union with the Inner Being.

This is the teaching that we deliver to humanity in this new era of Aquarius. Receive it with reverence, apply it with constancy, transform yourselves through it.

*Whoever applies this technique with constancy and faith will see the marvelous results: the gradual dissolution of the I-s, the awakening of consciousness, the appearance of the virtues, the union with the Inner Being.*

## **Chapter Four: THE DIDACTICS OF THE DISSOLUTION OF THE I**

*'Whoever feels pain or feels hurt when he is calumniated, accused, or has false testimonies raised against him, is sign that he still has alive the I of pride.'*

S.A.W.

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

Coexistence is a marvelous mirror where the I can contemplate itself full-length.

In the relation with our fellows, the defects hidden in the subconscious depth spring forth spontaneously, jump out, because the subconsciousness betrays us; and if we are in a state of alertness, we can discover them.

The greatest joy for the Gnostic is to celebrate the discovery of one of his defects.

Defect discovered, defect dead. When we discover some defect, we must see it in scene as one who is watching cinema, but without judging or condemning.

It is not sufficient to comprehend intellectually the discovered defect; it becomes necessary to submerge ourselves in pro-

found interior meditation to catch the defect in the other levels of the mind.

The mind has many levels and depths, and as long as we have not comprehended a defect in all the levels of the mind, we will have done nothing, and this will continue to exist as a tempting demon in the depths of our psyche.

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

Thus is how we go on dying from instant to instant. Thus is how we go on establishing within ourselves a permanent center of consciousness, a permanent center of gravity.

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

The pluralized I clumsily spends said psychic material in absurd atomic explosions of envy, greed, hatred, jealousy, fornication, attachments, vanities, etc.

As the pluralized I goes on dying from instant to instant, the psychic material goes on accumulating within ourselves, converting itself into a permanent center of consciousness.

Thus is how we go on individualizing ourselves little by little. By de-egotizing ourselves, we individualize ourselves. Nevertheless, we clarify that individuality is not all; with the event of Bethlehem we must pass to the supra-individuality of the Inner Christ.

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

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

The pluralized I is the subconsciousness. When we dissolve the I, the subconsciousness becomes conscious.

We need to convert the subconsciousness into consciousness, and that is only possible by attaining the annihilation of the I.

When the consciousness comes to occupy the place of the subconsciousness, we acquire that which is called continuous consciousness.

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

Current humanity is subconscious in ninety-seven percent, and for this reason sleeps profoundly, not only in the physical world but also in the suprasensible worlds during the sleep of the physical body.

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

We must be merciless toward ourselves and dissect the I with the tremendous scalpel of self-criticism.

*It is not sufficient to comprehend intellectually the discovered defect; it becomes necessary to submerge ourselves in profound interior meditation to catch the defect in the other levels of the mind.*

## **Chapter Five: THE STRUGGLE OF THE OPPOSITES**

A great Master said: 'Seek illumination, and all the rest shall be given to you in addition.'

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

A Master was asked:

'What is the way?'

'What a magnificent mountain!' he said, referring to the mountain where he had his retreat.

'I do not ask you about the mountain, but about the way.'

'As long as you cannot go beyond the mountain, you cannot find the way,' replied the Master.

Another monk asked the same question of that same Master:

'There it is, just before your eyes,' answered the Master.

'Why can I not see it?'

'Because you have selfish ideas!'

'Will I be able to see it, Sir?'

'As long as you have a dualistic vision and say: I cannot, and such, your eyes will be darkened by that relative vision.'

'When there is neither I nor you, can one see it?'

'When there is neither I nor you, who wants to see?'

The foundation of the I is the dualism of the mind. The I sustains itself through the battling of the opposites.

All reasoning is founded on the battling of the opposites. If we say: So-and-so is tall, we wish to say that he is not short. If we say: I am entering, we mean we are not leaving. If we say: I have triumphed, that means we have not been defeated.

The problems of life are nothing but mental forms with two poles: one positive and one negative. The problems are sustained by the mind and are created by the mind. When we cease to think of a problem, the problem ends.

Joy and sadness, pleasure and pain, good and evil, triumph and defeat, constitute the battling of the opposites in which the I is founded.

We live miserably all life from one opposite to the other: triumph-defeat, liking-disliking, pleasure-pain, failure-success, this-that, etc.

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

Have you observed how the stones of the road are pale and pure after a torrential downpour? One can only murmur an 'Oh!' of admiration. We must comprehend that 'Oh!' of things in itself, without abstraction of any kind.

Joshu asked Master Nansen:

'What is the tao?'

'Common life!' answered Nansen.

'How does one go about living according to it?'

'If you try to live according to it, it will flee from you. Do not try to sing this song; let it sing itself. Does the humble hiccup not come by itself?'

Remember this phrase: 'The Gnosis is lived in facts, withers in abstractions, and is difficult to find even in the most noble thoughts.'

They asked Master Bokuju:

'Shall we have to dress and eat every day? How could we escape from all this?'

The Master answered:

'We eat, we dress...'

'I do not understand,' said the disciple.

'Then, dress yourself and eat,' said the Master.

This is, precisely, action free from the opposites. Do we eat? Do we dress? Why make a problem of that? Why be thinking

of other things while we are eating or dressing?

If you are eating, eat; and if you are dressing, dress; and if you are walking down the street, walk, walk, walk; but do not think of other things; only do what you are doing; do not flee from what you are doing.

Understand that I am speaking of the path of action free from the painful battling of the opposites.

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

Change your character, beloved ones; change it through intelligent action, free from the battling of the opposites.

When the doors are closed to the fantasies, the organ of intuition awakens.

Action, free from the battling of the opposites, is intuitive action, is full action. Where there is plenitude, the I is absent.

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

Let us work and rest happily, abandoning ourselves to the course of life. Let us exhaust the turbid and putrid water of habitual thought, and into the void will flow the Gnosis, and with it, the joy of living.

This intelligent action, free from the battling of the opposites, raises us to a point at which something must break. When all marches well, the rigid roof of thinking breaks, and the light and the power of the Intimate enter into our heads, taking possession of all our internal vehicles.

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

This continuous tension of the mind, this discipline, leads us to the awakening of consciousness. If we are eating and thinking of business, it is clear that we are dreaming. If we are driving an automobile and thinking of our girlfriend, it is obvious that we are dreaming and that we can have an accident.

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

It is necessary to cease dreaming in the internal worlds. When we cease to dream in the physical world, we awaken here and now, and that awakening appears in the internal worlds.

Seek first illumination, and all the rest shall be given to you in addition.

Whoever is illumined sees the path; whoever is not illumined cannot see the path and may easily lose himself on the way and fall into the abyss.

Terrible are the effort and the vigilance that are needed from second to second, from instant to instant, in order not to fall into reveries. A minute of carelessness is enough, and already the mind is dreaming on remembering this matter, that person, this affair, etc.

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

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

Action, free from mental dualism, produces the awakening of consciousness.

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

## **Chapter Six: THE K-H**

K-H means Kounboulj-Hidg, the Sacred Word that the great Sage Trogoaftoeg-Krocrats employed to designate the law of the conservation of substance.

This law is in intimate relation with the Trogoautoegocratic Law, that is to say, with the law of the reciprocal cosmic nutrition of all that is created.

K-H is the chemistry of the Being, the alchemy of self-realization. K-H is the science of the conservation of psychic substance through the wise transmutation of impressions.

When we transform the impressions that arrive at our psyche, we conserve substance; when we do not transform them, we waste substance.

The Gnostic work consists precisely in this transformation: to take the impressions that the world delivers to us, to transform them through conscious work, and to convert them into food for the Being.

This is the K-H of the great sages of antiquity; this is the secret of psychic alchemy that allows us to convert ourselves into Solar Men.

Whoever wishes to advance in the Gnostic work must learn to apply the K-H to all the impressions that he receives. Then his

psychic substance will grow, his consciousness will awaken, the existential bodies of the Being will be created in him.

Without the K-H, all the spiritual work is sterile; with the K-H, every effort bears fruit. This is the great mystery that the Revolution of the Dialectic delivers to its disciples.

*The Gnostic work consists precisely in this transformation: to take the impressions that the world delivers to us, to transform them through conscious work, and to convert them into food for the Being.*

## **Chapter Seven: RESISTANCE**

In Gnostic work there exists a fundamental obstacle: resistance. The pluralized I resists with all its forces against the work that intends to dissolve it.

This resistance manifests itself in multiple forms: laziness in practicing, doubt in the doctrine, criticism of the teachers, search for new fads, distractions of every kind.

The I uses all the means at its disposal to maintain itself: it justifies itself, deceives itself, hides itself behind virtuous appearances, pretends humility while in the depth it cultivates pride.

Whoever wishes to advance in the dissolution of the I must learn to recognize the resistance in himself and to overcome it through firmness of will.

Resistance is not overcome by force, but by comprehension. When one comprehends profoundly the I that resists, that I loses force, weakens, and is more easily disintegrated by the Divine Mother.

Therefore the work is not of mere effort but of comprehension. To comprehend is fundamental; without comprehension, all effort is sterile.

Resistance is the great test of the disciple. Whoever overcomes it advances; whoever yields to it falls back.

The masters of the White Lodge always send their disciples tests that intensify the resistance; this is how the level of advance of each one is measured.

Whoever wishes to triumph in the work must learn to confront the resistance with patience, with constancy, with all the soul. The reward is supreme: the liberation from the I, the awakening of consciousness, the union with the Inner Being.

Without overcoming resistance, no one arrives. With overcoming resistance, all is possible. This is the great rule of the path of self-realization.

*The reward is supreme: the liberation from the I, the awakening of consciousness, the union with the Inner Being.*

## **Chapter Eight: THE PRACTICE**

The Gnostic doctrine is essentially practical. The theory by itself serves nothing if it is not converted into facts of life.

Practice is the great key of self-realization. Whoever practices triumphs; whoever does not practice fails, however many books he may read, however many conferences he may attend.

The practice of the Revolution of the Dialectic comprises various aspects:

First: Daily self-observation in action. To observe oneself in the daily life, in the home, at work, in the street, in social relations.

Second: Daily meditation. To dedicate a fixed time each day to interior meditation, to comprehend the I-s that have been observed during the day, to dialogue with the Inner Being.

Third: Sexual transmutation through the Maithuna, for those who have a spouse; through the Vajroli Mudra, for the unmarried.

Fourth: Conscious service to humanity. The Gnostic work is not only individual; it is also for the good of humanity. To spread the doctrine, to help those who need it, to be channels of the Light for the world.

Fifth: Continuity of purposes. To practice each day, without truce, without renouncing in the face of difficulties. Whoever practices with continuity triumphs; whoever abandons in the middle of the path fails.

These five practices, applied with sincerity and with constancy, lead infallibly to self-realization. There is no other path; there is no other way. Practice is the law.

*To dedicate a fixed time each day to interior meditation, to comprehend the I-s that have been observed during the day, to dialogue with the Inner Being.*

## **Chapter Nine: THE REQUISITE**

The fundamental requisite for entering on the path of the Revolution of the Dialectic is the firm decision to die in oneself.

Without this decision, all the work is sterile. The half-hearted ones, the lukewarm ones, those who wish to advance without

paying the price, never arrive.

Whoever wishes to die in himself must be willing to renounce all the personal whims, all the egoistic desires, all the unfounded vanities.

The path is hard; the work is bitter; the obstacles are many. But the reward is supreme: the union with God, the realization of the Being, the liberation from the wheel of Samsara.

Whoever fulfills this requisite obtains everything; whoever does not fulfill it obtains nothing.

For this reason the masters say to the disciples: examine yourselves carefully before entering on the path. If you are not willing to die in yourselves, do not enter; you will lose your time and you will obstruct ours.

But if you are willing, then enter with all the soul; the cosmic Mother will receive you, the masters will help you, the Inner Christ will incarnate in you.

*But if you are willing, then enter with all the soul; the cosmic Mother will receive you, the masters will help you, the Inner Christ will incarnate in you.*

## **Chapter Ten: DEFEATISM**

The defeatism is one of the worst evils of the disciple. Many begin the work with enthusiasm, but at the first difficulty they fall defeated and abandon.

The cosmic Laws constantly test the disciple. The tests are not punishments but opportunities to demonstrate the firmness of the disciple's resolve.

Whoever defeats himself before the tests demonstrates that he was not really decided. Whoever resists, who continues forward in spite of the obstacles, is the one who truly walks the path.

The defeatist says: 'I cannot,' 'It is very difficult,' 'It is not for me.' He abandons before truly trying.

The non-defeatist says: 'I shall try,' 'I shall continue,' 'I shall not be defeated.' He confronts the obstacles with firmness.

The Gnostic work is not for the weak; it is for the strong. Strong not in the body, but in the will, in the soul.

For this reason the work begins with the strengthening of the will. Whoever does not have firm will, never advances; whoever has it, can move mountains.

The will is strengthened through the small daily tests: getting up early, doing exercise, meditating each day, controlling the diet, dominating the emotions.

Whoever is firm in the small things, is firm also in the great. Whoever is weak in the small things, is also weak in the great. The level of will is the same for all the matters.

For this reason, the Gnostic doctrine recommends the daily exercise of the will in all aspects of life. Thus the will is strengthened, defeatism is overcome, the soul is fortified.

Defeatism is also a defect of the I; it is one of the strategies of the Ego to prevent its dissolution. The I-s say to us: 'You cannot dissolve us; we are very strong; surrender yourself.'

But we must respond: 'Yes, I can; I am stronger than you, because behind me is the Cosmic Mother; with her help I shall dissolve you.'

This firm response disarms the I-s, weakens them, makes them lose force. Then they begin to fall, one by one, before the work of the disciple.

This is the spiritual battle, the great war that each disciple of the Revolution of the Dialectic must fight. There is no other path; there is no other war more important than this.

Whoever triumphs in this war, conquers Heaven. Whoever is defeated in it, descends into the abyss.

For this reason, beloved disciples, do not give place to defeatism in yourselves. Be firm, be constant, be valiant. The victory is yours if you do not surrender.

The masters watch over you; the cosmic Mother awaits you; the Inner Christ wishes to incarnate in you. Do not betray these celestial helpers with your defeatism.

Forward, always forward, in the holy war of the dissolution of the I. The victory is certain for those who do not surrender.

*The masters watch over you; the cosmic Mother awaits you; the Inner Christ wishes to incarnate in you.*

## **Chapter Eleven: PSYCHO-ASTROLOGY**

Each one of us is born under the influence of certain stars, certain planets, certain constellations. These cosmic influences mark in our psyche certain tendencies, certain inclinations, certain virtues, and certain defects.

Psycho-astrology is the science that studies these influences and that teaches us to take advantage of them for our spiritual self-realization.

The classical astrology limits itself to predicting events; the psycho-astrology goes much further: it teaches us to know our psychological constitution and to work upon it intelligently.

Each zodiacal sign has its corresponding virtues and defects; each planet, its influences. The Gnostic disciple studies his birth chart not to predict the future but to comprehend his interior, to identify the I-s that he must dissolve.

For example: those born under Aries tend to have I-s of impulsiveness, of anger; those born under Taurus, I-s of obstinacy, of attachment; those born under Gemini, I-s of dispersion, of inconstancy; and so successively for each sign.

Knowing his psychological tendencies, the disciple can work specifically upon them, applying the Gnostic keys to dissolve the I-s that correspond to his sign.

In addition, the psycho-astrology teaches that there exist times in life that are more propitious for the inner work, owing to the favorable cosmic influences. The disciple takes advantage of those times to intensify his work.

There also exist times of greater test, owing to adverse cosmic influences. The disciple anticipates these times to prepare himself and not to be defeated by them.

Thus, the psycho-astrology converts itself into a tool of the Gnostic work, allowing the disciple to align himself with the cosmic forces and to take advantage of them for his self-realization.

This is the wise use of astrological knowledge: not to predict but to transform; not to fall into determinism but to use the cosmic influences for the work upon oneself.

The Revolution of the Dialectic incorporates the psycho-astrology as one of its tools, recognizing the influence of the stars upon our psyche but not surrendering to it; on the contrary, using it for the liberation.

*Psycho-astrology is the science that studies these influences and that teaches us to take advantage of them for our spiritual self-realization.*

## **Chapter Twelve: THE RHETORIC OF THE EGO**

The Ego possesses a marvelous rhetoric. It knows how to speak, knows how to argue, knows how to convince. With its rhetoric it deceives the disciple, justifies its defects, postpones the necessary work.

When the disciple is going to begin to work upon some defect, the Ego presents to him a series of justifications: 'It is not so grave,' 'It will be more opportune later,' 'First I must learn more,' 'Let me enjoy this a little more, then I shall begin.'

With this rhetoric, the Ego succeeds in postponing the work indefinitely. The years pass, the existence consumes itself, and the disciple has not advanced one step.

For this reason the Gnostic disciple must learn to recognize the rhetoric of the Ego and to disarm it. The trick is to not enter into argument with it; whoever argues with the Ego loses, because the Ego is more skilled in arguments than the disciple.

The correct response to the rhetoric of the Ego is the firm decision: 'I shall not argue with you; I have already decided; I shall do the work now.'

This firm decision disarms the Ego, leaves it without arguments, obliges it to retreat. Then the disciple can advance.

The rhetoric of the Ego is more dangerous than the open opposition. The open opposition awakens the disciple; the rhetoric submerges him in sweet sleep, while the I-s grow more and more.

For this reason beware of the seductive voices of the I-s; they speak with apparent reason, but they always lead toward the

maintenance of the Ego, never toward its dissolution.

Each time you hear within you a voice that justifies, that postpones, that softens, that minimizes — recognize it: it is the rhetoric of the Ego. And respond with the firm decision: 'I shall not listen to you; I shall do the work now.'

This is the great combat of the Gnostic disciple: not against external enemies but against the rhetoric of the internal Ego. Whoever wins this combat advances; whoever loses it remains stagnant.

And remember: the Ego always lies; it always deceives; it always tries to maintain itself. Do not believe its arguments; trust only in the firm decision and in the work.

*For this reason the Gnostic disciple must learn to recognize the rhetoric of the Ego and to disarm it.*

## **Chapter Thirteen: THE PERMANENT CENTER OF CONSCIOUSNESS**

The three-brained bipeds have no individuality whatsoever; they have no Permanent Center of Consciousness (PCC). Each one of their thoughts, sentiments, and actions depends on the I that controls them at each moment.

Those of us who for many years of sacrifice and pain have been struggling for the Gnostic Movement could see in practice terrible things; many swore with tears in their eyes love to the doctrine, fidelity to the cause, only to abandon all later under the impulse of another I.

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

Many are those who await eternal Blessedness with the death of the physical body, but the death of the body does not solve the problem of the I.

After death, the loose cathexis — the ego — continues enveloped in its molecular body. The human biped terminates but the loose cathexis continues, the energy of the ego, in the suprasensible worlds, awaiting the moment to return to a new physical body.

The hour has arrived to comprehend the necessity of producing within us a definitive Integral Revolution in order to establish the PCC, a Permanent Center of Consciousness.

The current man is similar to a ship full of many passengers; each passenger has his own plans and projects. The current man does not have a single mind; he has many minds, one for each I.

Fortunately, within the human biped there exists something more: there exists the Essence. Reflecting seriously on this principle, we can conclude that this is the psychic material with which we can fabricate the PCC.

By awakening the Essence we create Soul. To awaken the Essence is to awaken the Consciousness. To awaken consciousness is equivalent to creating within us a PCC. Only the one who awakens consciousness has the right to be called an individual.

This is the great work of the Gnostic disciple: to awaken consciousness, to create the PCC, to convert oneself into a true individual. Only thus is it possible to begin the path of intimate self-realization of the Being.

*This is the great work of the Gnostic disciple: to awaken consciousness, to create the PCC, to convert oneself into a true individual.*

## **Chapter Fourteen: ON INDIVIDUALITY**

We need to de-egotize ourselves in order to individualize ourselves, and then to supra-individualize ourselves. We need to dissolve the I in order to have the PCC that we studied in the previous chapter.

The pluralized I clumsily spends the psychic material in atomic explosions of anger, greed, lust, envy, pride, laziness, gluttony, etc.

The I dead, the psychic material accumulates within us, converting itself into the PCC.

Today the human being, or rather the biped who self-qualifies as 'human', is really a machine controlled by the legion of the I.

Let us observe the tragedy of the lovers: how many oaths! how many tears! how many good intentions! And what? Of all there only remains the sad memory. They marry, have children, separate, divorce; that is all.

The little I that today swears eternal love is displaced by another little I that has nothing to do with said oath. This is all. We need to convert ourselves into true individuals.

We need to create a PCC, and this is only possible by dissolving the pluralized I.

All the intimate contradictions of the human being would be sufficient to drive mad anyone who could see them in a mirror; the source of such contradictions is the pluralized I.

Whoever wishes to dissolve the I must begin by knowing his intimate contradictions; unfortunately, the people love to de-

ceive themselves so as not to see their own contradictions.

To know the intimate contradictions is the first step toward individuality; to comprehend them, the second; to eliminate them, the third.

This is the path that leads from the multiplicity of the I-s to the unity of the individual, and from the individual to the supra-individuality of the Inner Christ.

It is a long path, hard, full of obstacles; but it is the only path that leads to authentic Self-Realization.

Those who do not wish to walk this path will continue to be machines, marionettes of their I-s, slaves of their defects.

Those who decide to walk it will become true individuals, masters of themselves, sons of God.

*This is the path that leads from the multiplicity of the I-s to the unity of the individual, and from the individual to the supra-individuality of the Inner Christ.*

## **Chapter Fifteen: I. INTEGRAL WELLBEING**

We need Integral Wellbeing. All of us suffer, have bitterness in life, and wish to change.

In any case, I think that Integral Wellbeing is the result of self-respect. This may seem rather strange to an economist, a theosophist, etc.

What would self-respect have to do with the economic question? With the problems related with work or with the force of work, with capital, etc?

I wish to comment the following: the level of Being attracts our own life. We lived in a very beautiful house in Mexico City. Behind that house there existed an empty terrain in which there were no inhabitants. Some time later, certain very humble people came to live in the said terrain, and they began to construct little houses of cardboard.

I carefully observed from the rooftop of the house, the life of those persons: they insulted each other, hurt themselves, did not respect their fellows; their life, in synthesis, was a true disaster.

If before there were not seen around there the patrols of the police, afterward they were always visiting the neighborhood. If before that neighborhood was peaceful, afterward it converted itself into a center of disturbances and crimes.

Suppose that one of those inhabitants resolved overnight to respect himself and to respect the others; obviously he would change.

What is understood by respecting oneself? To leave delinquency, not to steal, not to fornicate, not to commit adultery, not to envy the wellbeing of the neighbor, to be humble and simple, to abandon vices.

On a citizen respecting himself, he changes the level of Being, and on changing the level of Being, unquestionably, he attracts new circumstances, for he relates himself with new persons, new opportunities open to him, new horizons.

Thus, Integral Wellbeing is not the result of material possessions, but of the elevation of the level of Being. Whoever raises his level of Being attracts to himself new circumstances of life, more harmonious, more elevated, more in accord with his new state.

This is the great key of Integral Wellbeing: to work upon oneself, to elevate the level of Being, to dissolve the I-s that produce the disturbances of life. Then, naturally, the circumstances change for the better.

## **Chapter Sixteen: II. SELF-REFLECTION**

Let us not forget that the exterior is only the reflection of the interior. Emmanuel Kant, the philosopher of Königsberg, already said it. If we carefully study his Critique of Pure Reason,

we shall find this fundamental truth: the exterior is the reflection of the interior.

The exterior image of man and the circumstances that surround him are the result of the self-image. All of us have a self-image; this composite word, 'self' and 'image', signifies the image that we have of ourselves.

Precisely, there comes to my memory at these moments the photograph of Santiago. They take a photograph of our friend Santiago, and as a curious thing, two persons come out in the photograph: Santiago himself and another one beside him who is also Santiago, but it is his interior image, his self-image.

I believe that this photo is worth enlarging, because it can serve to show to all the persons who are interested in these studies. Obviously, I think that the second image is the interior image of Santiago, his self-image.

It is also written that the exterior is only the reflection of the interior. So if we do not respect ourselves, if the interior image of ourselves is very poor, the exterior will also be poor.

All of us have a self-image, and outside there exists the physical image that can be photographed; but inside we have another image. To clarify better, we shall say that outside we have

the physical image, and inside we have the psychological image.

If outside we have a poor and miserable image, and if this image is accompanied by unpleasant circumstances, a difficult economic situation, problems of every species, sicknesses, etc., it is because inside we have a self-image that is poor and miserable.

If we wish to change, we need a total and great change. Image, values, and identity must change radically.

In various of my works I have said that each one of us is a mathematical point in space that consents to serve as a vehicle for determined sums of values. Some serve as vehicles for the values of love, others for the values of hatred; some for the values of charity, others for the values of greed.

Each one of us is what the values that he serves as vehicle make of him. If we serve the values of light, we are luminous beings; if we serve the values of darkness, we are tenebrous beings.

For this reason the work upon oneself consists in changing the values that we serve as vehicles. We must eliminate the negative values and cultivate the positive values.

The negative values are the I-s; the positive values are the virtues that the dissolution of the I-s causes to emerge.

As we eliminate the I-s, the virtues emerge; as the virtues emerge, the self-image is transformed; as the self-image is transformed, the exterior reality is transformed.

This is the great chain of cause and effect that the Revolution of the Dialectic teaches: from the I-s to the self-image, from the self-image to the exterior reality. To transform the first is to transform all.

The path is clear; the keys are delivered; the work is for each one. Whoever applies them will see the transformation in himself and in his circumstances.

Self-reflection is then a fundamental tool: to look at oneself with sincerity, to identify the I-s that act in oneself, to comprehend them, to eliminate them.

Without self-reflection there is no transformation; without transformation there is no Integral Wellbeing. This is the law.

Therefore I invite all the disciples of the Revolution of the Dialectic to practice daily self-reflection, with sincerity, with constancy, with all the soul.

The reward is supreme: the change of the self-image, the change of the exterior reality, the entrance into the path of

true Self-Realization.

*The exterior image of man and the circumstances that surround him are the result of the self-image.*

## **Chapter Seventeen: III. PSYCHOANALYSIS**

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

It is necessary to appeal to intimate psychoanalysis. When one appeals to intimate psychoanalysis to know the defects of psychological type, a great difficulty arises; I wish to refer to the counter-transference.

One can self-investigate, can introvert oneself; but when one attempts it, the difficulty of the counter-transference arises. But the solution is in transferring our attention to the interior, in introverting ourselves to autoexplore us.

Unfortunately, I repeat, when one tries to introvert oneself to self-explore and know oneself, immediately the counter-transference arises. The counter-transference is the resistance of the I to being known, to being investigated.

We need intimate psychoanalysis; we need intimate self-investigation to truly know ourselves. Homo Nosce Te Ipsum. Man, know yourself, and you shall know the universe and the gods.

When one knows oneself, one can change. As long as one does not know oneself, any change will turn out subjective. But above all, we need self-analysis. What is it that we are going to analyze in ourselves? We are going to analyze our psychic aggregates, our I-s.

When one appeals to structural analysis, one knows those psychological structures that make difficult and impossible the intimate introspection; knowing such structures, one can transform them.

But we need something more; we also need the transactional analysis. There exist banking, commercial transactions, etc., and there also exist the psychological transactions, the exchanges of energy among the various I-s that constitute the Ego.

The various psychic elements that we carry in our interior are subject to transactions, exchanges, struggles, changes of position, etc. The transactional analysis studies these movements.

With structural analysis and transactional analysis, we can know in depth our psychic state and identify the I-s that we must dissolve.

Then, comprehended the I, we proceed to its elimination through the Sexual Magic, asking the Divine Mother Kundalini to disintegrate it.

This is the integral process of intimate psychoanalysis according to the Revolution of the Dialectic: self-observation, structural analysis, transactional analysis, comprehension, elimination.

Whoever applies this method with continuity will see his I-s disappear progressively, and the Inner Being will manifest itself in him with each time more clarity and force.

This is the true psychoanalysis, the only one that leads to the authentic liberation of the I. The other psychoanalyses of modern psychology only analyze, but do not eliminate; the Gnostic psychoanalysis analyzes and eliminates.

Therefore the Gnostic disciple has a tool of much more depth than that of the modern psychology: he has the integral method to transform himself.

Apply it, beloved ones, with sincerity, with constancy, with all the soul. The reward is supreme: the dissolution of the I and the union with the Inner Being.

## **Chapter Eighteen: IV. MENTAL DYNAMICS**

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

The mind, unquestionably, is an instrument that we must learn to manage consciously. But it would be absurd that such instrument could be efficient if before we have not learned how it functions, why it functions.

When one knows the how and the why of the mind, when one knows its diverse functions, one can control it, and it converts itself into a useful and harmonious instrument.

There is needed, in truth, a realist system if we really wish to know the potential of the human mind.

In these times, there abound many themes for the control of the mind. There are those who think that certain artificial exercises can be magnificent for the control of the understanding.

We need to know the diverse functionalisms of the mind if we wish that it be perfect. How does it function? Why does it function? That how and why are definitive in our work.

If, for example, we throw a stone into a lake, we shall see that waves form; these are the reaction of the lake, of the water, against the stone. Similarly, if someone says to us something

unpleasant, that word reaches our mind, and our mind reacts: waves form in it.

The whole world is in problems; the whole world lives in conflicts. I have carefully observed the debate tables of many organizations, schools, etc., and they do not respect their fellows.

Observe a Senate, a Chamber of Representatives, or simply a school table: if someone says something, another feels alluded to, becomes angry, and says something worse; they quarrel among themselves. This is the result of the mechanical functioning of the mind.

To dominate the mind, we must learn not to react. The reactions are mechanical; they come from the I-s, not from the consciousness. Whoever reacts is dominated by the I-s; whoever does not react dominates them.

How is it learned not to react? Through self-observation, through reflection, through control of the reactions in their initial state, before they manifest themselves outwardly.

When someone says to us something unpleasant, we must observe ourselves: 'There is a reaction in my mind; what I is it? Is it the I of pride? Is it the I of anger? Is it the I of vanity?' On observing the I, we identify it; on identifying it, we disarm it.

With practice, the disciple of the Revolution of the Dialectic learns to not react mechanically; he begins to act consciously. Then his mind is converted into a useful instrument, not into a tyrannical master.

This is mental dynamics: to know the mind, to control it, to use it for the good of the Being and of humanity. Without this dynamic, the disciple is a slave of his mind; with it, he is its master.

Apply this dynamic in your daily life, beloved ones. Observe your mental reactions; identify them; control them; transform them. Thus you will arrive at the dominion of the mind, indispensable for the Gnostic work.

The mind is a wonderful servant but a terrible master. Convert it into your servant through this dynamic of conscious observation and control.

Whoever applies it with constancy obtains marvelous results: serenity in the face of provocations, clarity in the face of confusion, wisdom in the face of doubt.

This is the Gnostic Mental Dynamics, much superior to the techniques of meditation and concentration of the modern schools. It is integral, profound, transformative.

*The mind, unquestionably, is an instrument that we must learn to manage consciously.*

## **Chapter Nineteen: V. THE LACONIC ACTION OF THE BEING**

The Laconic Action of the Being is the concise manifestation, the brief actuation that the Real Being of each one of us realizes in synthetic, mathematical, and exact form like an equation.

I wish that one reflect well on the Laconic Action of the Being. Remember that there above, in the infinite space, in the starry space, every action is the result of an equation, a formula, a law.

Each action of the Being, unquestionably, is the result of an equation and of an exact formula.

There have occurred cases in which the Being has succeeded in expressing itself through someone who has achieved a change of image, values, or identity, and then, that someone has converted himself into a vehicle of the Being.

But there have also occurred lamentable cases of persons who have served as vehicle of the Being itself and have not truly understood the intentions of the divinal.

When someone who serves as vehicle of the Being does not work disinterestedly in favor of humanity, he has not understood what an equation and exact formula of every laconic action is.

We need to pass, I repeat, through a total change of ourselves. Image, values, and identity must change. How beautiful is to have the young image of the terrestrial man! But of much greater beauty is to have the image of the Being.

Instead of possessing the false values of the ego, the positive values of the Being must be in our heart and in our mind. Instead of having a gross identity, we must have the noble identity of the Inner Being.

Let us reflect on the necessity of converting ourselves into the living expression of the Being.

When the Being manifests itself in us, our actions become laconic, exact, just, in accord with the cosmic law.

Whoever lives by the Laconic Action of the Being has solved his existential problems: he does not act by impulse of the I-s; he acts by the impulse of the Being.

This is the great goal of the Revolution of the Dialectic: to convert each disciple into a living vehicle of the Being, into an expression of the cosmic Will in the world.

The path is long, the work is bitter, the obstacles are many; but the goal is supreme. Whoever applies himself triumphs; whoever does not apply himself remains stagnant.

Apply yourselves, beloved ones, with all the soul; the cosmic Mother awaits, the masters help, the Inner Christ wishes to incarnate in you.

*Apply yourselves, beloved ones, with all the soul;  
the cosmic Mother awaits, the masters help, the  
Inner Christ wishes to incarnate in you.*

## **Chapter Twenty: SELF-LOVE**

Much is spoken on feminine vanity. Really vanity is the living manifestation of self-love.

The woman before the mirror is a complete Narcissus, adoring herself, idolizing herself with madness. The woman adorns herself as best she can, paints, curls her hair, dresses with care, in order to gather the admiration of others, which feeds her own self-love.

The I always enjoys when people admire it; the I adorns itself so that others may adore it. The I believes itself beautiful, pure, ineffable, holy, virtuous, etc. No one believes himself bad; all believe themselves good.

Self-love is something terrible. For example, the fanatics of Materialism do not accept the Superior Dimensions of Space out of self-love. They love themselves much, they cannot conceive that the universe is much greater than what their physical senses perceive.

Death does not solve the fatal problem of the ego. Only the death of the I can solve the problem of human pain; but the I loves itself and does not wish to die in any way.

When we are really in love, we renounce the I. It is very rare to find in life someone truly in love. All are impassioned, and that is not love. People confuse passion with love, and that is the great error.

Much is what the preachers speak on the truth; but is it perchance possible to know the truth when self-love exists in us?

Only by putting an end to self-love, only with the mind free from suppositions, can we experience, in the absence of the I, that which is the Truth.

Many will criticize this work of the Revolution of the Dialectic. As always, the pseudo-sapient ones will laugh at the revolutionary postulates for the offense of not coinciding with their preconceived ideas.

But we are not concerned with that. The Revolution of the Dialectic does not seek approval; it seeks the transformation of those who are truly disposed to change.

Self-love is the great obstacle to the truth. Whoever loves himself cannot love God, cannot love the truth, cannot love the neighbor.

Whoever has dissolved self-love is free to love truly: to love God, to love the truth, to love the neighbor without conditions, without expectations, without self-interest.

This is the great paradox: to be able to love truly, one must die to self-love. Whoever is full of self-love cannot love anyone; whoever has emptied himself of self-love can love all.

The Gnostic disciple must work upon self-love with the same diligence with which he works upon the other I-s. It is one of the most subtle, most rooted; but it is also one of the most transforming when it is dissolved.

Apply yourselves to the dissolution of self-love. Begin by observing yourselves in the mirror; observe the desire to please yourselves; observe the satisfaction that the admiration of others produces.

All this is self-love. Identify it, comprehend it, eliminate it through the Sexual Magic. Thus you will be freed from one of

the most powerful chains that tie you to the I.

The reward is supreme: the capacity of truly loving, of really seeing the truth, of authentically serving humanity.

Without dissolution of self-love, the Gnostic work is sterile; with the dissolution of self-love, all is possible. This is the law.

Therefore, beloved ones, work upon your self-love with constancy and with sincerity. The Cosmic Mother helps the humble ones; the proud ones, with their self-love, drive her away.

To dissolve self-love is to open the heart to the divine love; it is to transform self-adoration into adoration of God; it is to leave the prison of the I and to enter the freedom of the Being.

This is the message that the Revolution of the Dialectic delivers in this chapter. Apply it, beloved ones; the reward is the union with God.

And remember: humility is the antidote to self-love. Cultivate humility in all your acts; thus you will weaken self-love and you will strengthen the connection with the Inner Being.

True humility is not exterior pose but an interior state. It is born of the comprehension of one's own miseries, of the gratitude for the divine help, of the love for the neighbor without distinctions.

Cultivate this humility, beloved ones; it is the path that leads to the dissolution of self-love and to the union with the Being.

*Only by putting an end to self-love, only with the mind free from suppositions, can we experience, in the absence of the I, that which is the Truth.*

## **Chapter 21: AHIMSA, NON-VIOLENCE**

Ahimsa is the pure thought of India, non-violence. Ahimsa is really inspired by universal love. Himsa means to wish to kill, to wish to harm. Ahimsa is the contrary.

Ahimsa is the contrary of selfishness. Ahimsa is altruism and absolute love. Ahimsa is right action.

Mahatma Gandhi made of Ahimsa the staff of his political doctrine. Gandhi defined the manifestation of Ahimsa thus: 'Non-violence does not consist in renouncing every struggle, but in struggling without weapons of physical violence, with the weapons of love, of truth, of moral force.'

The ego is the one who disunites, betrays, and establishes anarchy among the poor suffering humanity. Selfishness, betrayal, and the lack of brotherhood have divided humanity.

The I was not created by God nor by the Spirit, nor by Matter. The I was created by our own mind and will cease to exist

when we have totally comprehended it in all the levels of the mind.

One must not confuse the personality with the I. Really the personality is formed during the seven years of infancy, and the I is the error that perpetuates itself from century to century.

The personality is energetic; it is born with the habits, customs, ideas, etc., during infancy, and is fortified with the experiences of life.

Both the personality and the I must be disintegrated. We are more revolutionary in psychological teachings than Gurdjieff and Ouspensky.

The I uses the personality as instrument of action. Personalism results from that mixture of ego and personality. The cult of personality was invented by the I.

Ahimsa, non-violence, does not consist only in not committing acts of physical violence; it consists, above all, in not committing acts of psychological violence: not hating, not envying, not coveting, not despising, not insulting, not slandering.

Whoever practices Ahimsa truly is on the path of dissolution of the I, because each act of psychological violence is the manifestation of an I that must be dissolved.

For this reason Ahimsa and the Gnostic work are intimately related. Whoever practices Ahimsa advances in the dissolution of the I; whoever advances in the dissolution of the I practices Ahimsa naturally.

In the daily life, we have multiple opportunities of practicing Ahimsa: when someone insults us, instead of responding with another insult, we practice Ahimsa; when someone harms us, instead of harming him, we practice Ahimsa; when we feel hatred toward someone, instead of cultivating it, we dissolve it through the work.

Each one of these acts of Ahimsa weakens the I-s and strengthens the Inner Being. Each act of violence, on the contrary, feeds the I-s and weakens the connection with the Being.

Therefore, beloved ones, practice Ahimsa in all your acts. Make of it the rule of your life. Thus you will advance in the path of the Revolution of the Dialectic.

Ahimsa is not weakness, as some erroneously think; it is force. It requires much more force not to respond to an insult than to respond; much more value not to take vengeance than to take it; much more wisdom to pardon than to condemn.

The Ahimsa of Gandhi succeeded in liberating India of the British dominion without a violent war. This shows the power of Ahimsa as transforming force in history.

In the personal level, Ahimsa transforms the individual; in the social level, Ahimsa can transform society. It is the most powerful force that exists, because it is based on love.

Cultivate then Ahimsa in your heart, beloved ones. It is the secret of the great masters of humanity: Buddha, Christ, Krishna, all taught Ahimsa with their words and their lives.

Follow their example; live the Ahimsa each day; transform you and the world through it. This is the message of the Revolution of the Dialectic on this fundamental theme.

Ahimsa is also the foundation of the true religion: a religion without Ahimsa is not religion; it is fanaticism. The true religion is love; love does not damage; love is Ahimsa.

Whoever does not practice Ahimsa is not Gnostic, no matter how much he study the books; whoever practices it is Gnostic, no matter how few books he has read.

For this reason, the principal teaching of the Revolution of the Dialectic is Ahimsa applied to the daily life. Apply it, beloved ones; the world needs it desperately.

*It is the secret of the great masters of humanity:  
Buddha, Christ, Krishna, all taught Ahimsa with  
their words and their lives.*

## **Chapter 22: GREGARIOUS CONDUCT**

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

Let us see what one does being in groups or multitudes. I am sure that very few persons will dare to go out into the street to throw stones at someone. Nevertheless, in group, this is done.

In group, the human being behaves very distinctly. He does things that he would never do alone. To what is this owed? It is owed to negative impressions to which he opens the doors and which fortify him to act in mass.

When one opens the doors to negative impressions, not only does one alter the order of the emotional center that is in the heart, but one turns it negative. One opens the doors and lets enter what comes.

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

Let us suppose that one opens the doors to the negative impressions of a person of the opposite sex; one ends up very probably fornicating and committing all class of offenses.

If we open the doors to the negative impressions of a drug addict, we shall end up perhaps smoking marijuana or consuming any class of narcotics. In conclusion, we see what gregarious conduct is.

Thus is how human beings infect one another within negative environments. Thieves turn other persons into thieves. Homicides infect someone less perverse. Lustful ones convert into lustful persons less perverted.

If someone brings to us positive emotions of light, of beauty, of harmony, of joy, of love, of perfection, let us open to him the doors of our heart. But if someone brings to us negative emotions, let us close the doors firmly.

The Gnostic disciple must learn to be selective with his companies. Whoever frequents bad companies will be infected by them, however virtuous he may be; whoever frequents good companies will be elevated by them, however imperfect he may be.

This does not mean being arrogant or despising those who are different; it means being careful with the influences that one accepts in one's psyche.

## **Chapter 23: THE DEFORMATION OF THE WORD**

The sound of the cannon, its boom, destroys the glass of a window. On the other hand, a soft word appeases anger or rage; but a gross, inharmonious word produces conflicts of incalculable consequences.

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

There are delinquent silences; there are infamous words. One must calculate with nobility the result of the spoken words, for many times others are hurt with words, and the cause of human pain is in the word.

The words full of evil-intentioned sense produce fornications in the world of the mind. And the arrhythmic words engender violence in the world of the cosmic mind.

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

If we work with the Sexual Superdynamic, we must comprehend that the creative energies are exposed to all class of mod-

ifications. These energies of the libido can be perverted by the words of evil intention.

The perfect man speaks words of perfection. The Gnostic student who wishes to follow the path of the Revolution of the Dialectic must accustom himself to controlling the language: speak the strictly necessary, with sweetness, with truth, with kindness.

It is not what enters by the mouth that harms man, but what comes out! The mouth produces injury, intrigue, defamation, calumny, debate; all this is what damages the man and the neighbor.

Avoid every class of fanaticism, because with it we cause great damage to man, to the neighbor. Not only is one hurt by gross words or by fine and artistic words but full of malice; one is also hurt by silences when one should speak.

The deformation of the word is one of the most subtle manifestations of the I-s. Whoever wishes to work upon himself must guard with care his word; let it be always vehicle of truth, of kindness, of light.

*The Gnostic student who wishes to follow the path of the Revolution of the Dialectic must accustom himself to controlling the language:*

*Speak the strictly necessary, with sweetness, with truth, with kindness.*

## **Chapter 24: KNOWING HOW TO LISTEN**

One must learn to listen. To learn to listen one must awaken consciousness.

To know how to listen, one must know how to be present. The one who listens always escapes through the psychological country and city.

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

The people are full of themselves, of their prides, of their faculties, of their theories.

There is no little corner or empty place for the knowledge, for the word. We must have the bowl upward, like Buddha, to receive the Christic word.

To listen psychologically is very difficult. One must learn to be attentive in order to know how to listen. One must become more receptive to the word.

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

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

By forgetfulness of the Being, people commit many errors. Great things happen to one when we remember ourselves.

To know how to listen is an art; few possess it. Whoever possesses it has at his reach the wisdom of all the masters; whoever does not possess it remains deaf to the voice of God.

Cultivate, beloved ones, the art of knowing how to listen. Listen with attention, with humility, with openness; thus you will learn from each conversation, from each book, from each event.

Whoever knows how to listen is wise even before learning; whoever does not know how to listen is ignorant even after having studied much. This is a fundamental truth.

Apply this teaching in your daily life; thus you will advance in the path of the Revolution of the Dialectic.

*Whoever possesses it has at his reach the wisdom of all the masters; whoever does not possess it remains deaf to the voice of God.*

## **Chapter 25: THE EXACTITUDE OF THE TERM**

Socrates demanded as base of his Dialectic the precision of the term. In our Revolution of the Dialectic we demand as base the precision of the verb.

The word, human distinctive, is the instrument of individual expression and of communication among men. It is the vehicle of exterior language and the discharge or external manifestation of the interior thought.

Plato, in the dialogue 'Phaedo', expressed to one of his disciples a famous concept by its depth and moral delicacy, as human principle of the linguistic propriety: 'Whoever expresses himself badly does great harm to his soul.'

If we wish to solve problems, we must abstain from opining. Every opinion can be discussed. We must solve a problem by meditating on it. It is necessary to solve it in our consciousness, not in our mind.

When the ego is annihilated, the optional processes of the mind disappear. Opinion is the emission of a concept out of fear that the other may be the true one, and this indicates a high degree of psychological ignorance.

It is urgent to learn not to identify ourselves with the problems. It is necessary to self-explore ourselves sincerely and then to keep mental and verbal silence.

The exactitude of the term is fundamental in the Gnostic work. Each word that we use must correspond exactly to what we wish to express; the vague, ambiguous, imprecise words are signs of confusion in the mind and obstacles for the development of consciousness.

Cultivate the precision of the verb; thus you will develop also the precision of the thought; and on developing the precision of the thought, you will be closer to the precision of the action of the Being.

*Each word that we use must correspond exactly to what we wish to express; the vague, ambiguous, imprecise words are signs of confusion in the mind and obstacles for the development of consciousness.*

## **Chapter 26: THE PSYCHOLOGICAL ROBOT**

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

The human being, falsely called man, is a psychological robot that does not do; everything happens to him. The Being is the only one that does. The Being causes to emerge what it wants because it is not a robot.

One must cease being an intellectual robot, because the robot always repeats the same; it has no independence.

The psychological robot is influenced by the laws of the Moon: Recurrence, conception, death, hatred, selfishness, violence, conceit, pride, self-importance, greed, lust, envy, vanity, laziness, gluttony.

One must work with the sexual superdynamic to create a permanent center of gravity and to become independent from the Moon.

The lunar mind keeps us as robots, repeating mechanically the same patterns. To free ourselves from this mechanicity is the great work of the Gnostic disciple.

The lunar mind functions by reaction; it reacts to the impressions instead of choosing consciously. The solar mind, on the other hand, chooses; it is not slave of the impressions.

To pass from the lunar mind to the solar mind is to pass from being a robot to being a conscious individual. This is the great transformation that the Revolution of the Dialectic proposes.

Apply yourselves with constancy to this work; the reward is the conscious freedom, the dominion of yourselves, the union with the Inner Being.

This is the message: do not continue being psychological robots; awaken; transform yourselves; become true individuals with permanent center of consciousness.

The path is open; the keys are delivered; the work is for each one. Whoever applies himself triumphs.

*The lunar mind functions by reaction; it reacts to the impressions instead of choosing consciously.*

## **Chapter 27: ANGER**

Anger annihilates the capacity to think and to solve the problems that originate it. Obviously, anger is a negative emotion.

Two confronted negative emotions of anger do not achieve peace nor creative comprehension.

Unquestionably, whenever we project anger to another human being, there is produced a collapse of our own image, and this is never convenient in the world of human relations.

The diverse processes of anger lead the human being toward horrible social, economic, and psychological failures. It is clear

that health is also affected by anger.

There exist certain fools who enjoy with anger, since this gives them a certain air of superiority. In these cases, anger combines with pride.

There exist sicknesses caused by anger: ulcers of the stomach, liver problems, heart troubles, nervous disorders.

Anger is one of the most destructive I-s; it must be dissolved with priority. Whoever does not dissolve it never advances in the Gnostic work.

To dissolve anger, one must first observe it in oneself: identify the moments in which it manifests, the situations that provoke it, the persons that activate it.

Then one must comprehend it through meditation: see clearly the I that produces it, see its motivations, see its consequences.

Finally, eliminate it through the Forge of the Cyclops: ask the Divine Mother to disintegrate the I of anger.

This work is long; the I of anger has many forms; but with constancy it is dissolved completely.

The reward is supreme: serenity in the face of provocations, clarity in the face of conflicts, peace in the heart.

## **Chapter 28: THE PERSONALITY**

The personality is multiple and has many backgrounds. In it the karma of previous existences remains deposited, karma on its way to fulfillment or crystallization of the present life.

The non-digested impressions convert themselves into new psychic aggregates, and what is more grave, into various personalities. The personality is not homogeneous but heterogeneous.

One must select the impressions in the same form in which one chooses the things of life.

If one forgets oneself in a given instant, before a new event, new I-s are formed, and if they are very strong, into new personalities within the personality.

A non-digested impression that arrives to form a personality within the personality, and that is not accepted, converts itself into a source of frightful conflicts.

The personality is energetic and is formed during the seven years of infancy. It must be educated, polished, refined; if not, it deforms itself with the years.

The current humanity has poorly formed personalities, because the education that they receive in infancy is poor or null. Hence the multiple psychological problems of the adults.

The personality must be subordinated to the Being. When the personality dominates, the man is slave of his customs, his prejudices, his ideas. When the Being dominates, the man is free.

To subordinate the personality to the Being requires the dissolution of the I, because the I uses the personality as instrument. With the I dissolved, the personality remains free to serve the Being.

In addition, the personality dies with the physical body; only the Essence and the work upon oneself continue. Therefore one should not identify oneself with the personality; one is not the personality.

The personality is a useful vehicle, but mortal; the Essence is the eternal. Concern yourselves more with cultivating the Essence than with cultivating the personality.

And remember: there are personalities that are vehicles of light, and personalities that are vehicles of darkness. Convert yours into a vehicle of light through the Gnostic work upon yourself.

This is the wise use of the personality: as instrument of the Being for the service of humanity, not as instrument of the I for the service of selfishness.

## **Chapter 29: CATHEXIS**

The psychic energy, cathexis, being processed as executive force, turns out formidable.

The reserves of intelligence are the diverse parts of the Being and are denominated bound cathexis or psychic energy in potential and static state.

The bound cathexis orients us in the work related with the disintegration of the ego and the liberation of the mind.

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

The values of the Being constitute the bound cathexis.

The loose cathexis is the energy that the I-s have at their disposal. They use this energy to maintain themselves, to grow, to dominate the human machine.

As we dissolve the I-s, the loose cathexis converts itself into bound cathexis; the energy that was at the service of the I-s passes to the service of the Being.

This is the great alchemical transformation: the conversion of loose cathexis into bound cathexis, of the energy of the I into the energy of the Being.

For this reason the work upon oneself is fundamentally a work of energy transformation: to liberate the energy imprisoned in the I-s and to put it at the service of the Being.

With this released energy, the existential bodies of the Being are constructed, the Inner Christ is incarnated, the great transformations of the soul are realized.

*With this released energy, the existential bodies of the Being are constructed, the Inner Christ is incarnated, the great transformations of the soul are realized.*

## **Chapter 30: MYSTICAL DEATH**

Much is what we have suffered with the members of the Gnostic Movement. Many have sworn fidelity before the Altar of the Lumisials, many have promised solemnly to work in the Great Work of the Father.

It is urgent to know that the I is a set of psychic energies, loose cathexes, that reproduce themselves in the animal lower depths of man. Each loose cathexis is a little I.

These I-s, these loose cathexes, struggle among themselves. I must read a newspaper, says the intellectual I. I will go for a

bike ride, contradicts the motor I. I am hungry, says the I of the stomach. And so they live in eternal disputes.

In total, the I is a legion of loose cathexes. These loose cathexes were already studied by Franz Hartmann. They live within the animal lower depths of man; they eat, sleep, dream, suffer, have desires.

The man is the city of nine portals. Within this city live many citizens who do not even know each other. Each one of these citizens, each one of these I-s, has its own plans, its own desires, its own intentions.

The mystical death is the great death of the I, the disintegration of all those loose cathexes that constitute the Ego.

This mystical death is not a metaphor; it is a real fact that the disciple of the Gnostic path lives in his interior.

It is realized day by day, as one comprehends and dissolves the I-s. Each I that disintegrates is a mystical death that frees a portion of consciousness.

At the end of the process, when all the I-s have been disintegrated, the disciple has died completely to the world of the I-s and has been born to the world of the Being.

This is the second birth of which Jesus spoke to Nicodemus: 'Verily, verily, I say unto thee, except a man be born again, he

cannot see the kingdom of God.'

To be born again is the result of having died first. Without death there is no resurrection; without dissolution of the I there is no birth of the Being.

For this reason the Gnostic path is the path of death-resurrection: death to the I, resurrection in the Being. There is no other path; there is no other way.

The Gnostic disciple must apply himself with all the soul to this work of mystical death. The reward is supreme: the union with the Inner Christ, the integration with the Being, the entrance into the Kingdom.

For this reason it is said: 'Die before you die, that you may not die when you die.' Whoever dies mystically in this life does not have to fear the physical death; he is already free.

Apply yourselves, beloved ones, to this mystical death; it is the most precious work of your existence.

It is the only one that conducts to true liberation; all the rest are passing things, fleeting illusions of the I.

The mystical death is the door to the immortality of the consciousness; whoever crosses it does not return to the cycle of births and deaths.

This is the great mystery of the Gnostic Initiation: to die to be born, to lose oneself to find oneself, to renounce the personal to integrate oneself with the universal.

Apply yourselves with constancy, with patience, with faith. The Cosmic Mother awaits the souls that decide to die mystically; she helps them with infinite love.

This is the message of the Revolution of the Dialectic on this fundamental theme; receive it, apply it, transform yourselves through it.

*The Gnostic disciple must apply himself with all the soul to this work of mystical death.*

## **Chapter 31: DISSOLVING THE LOOSE CATHEXIS**

Only by studying minutely the loose cathexis, the I, can we dissolve it totally.

We must observe minutely the processes of thought, the distinct functionalisms of desire, the habits that conform our personality, the sophisms of distraction, the false reasonings of the I-s.

Comprehending all the processes of the loose cathexis, of the pluralized I, this dissolves. Then only the Divinity manifests it-

self through and within us.

This is the great fruit of the work upon the loose cathexis: that the divinity, instead of the I, manifests itself in our daily life.

## **Chapter 32: NEGLIGENCE**

Negligence and carelessness lead every human being to failure.

To be negligent is, as we may say, *Nec Legere* — not to choose, to surrender oneself in the arms of failure.

Negligence is of the ego, and its contrary is intuition, which is of the Being. The ego cannot choose nor distinguish; the Being does.

Only through the living incarnation of the Revolution of the Dialectic shall we learn to 'choose' in order not to have more failures in life.

Whoever cultivates intuition becomes capable of choosing correctly; whoever lets himself be carried away by negligence loses all opportunity.

## **Chapter 33: TRANSACTIONS**

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

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

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

The difficulty of the deep introspective analysis is in the 'counter-transference'. This difficulty is eliminated through the structural and transactional analyses.

It is important to segregate and to dissolve certain undesirable psychic aggregates fixed in our mind in traumatic form.

The psychological transactions occur constantly among the I-s within us. They exchange energies, alliances, conflicts, in a permanent interior war.

Knowing these transactions, the Gnostic disciple can intervene consciously in them, reinforcing the positive ones and dissolving the negative ones.

This is the conscious work upon the mental transactions: to know them, to comprehend them, to direct them toward the dissolution of the I and the strengthening of the Being.

*Man must self-explore his own mind if he wishes to identify himself, to value himself, and to self-imagine himself correctly.*

## **Chapter 34: THE PARTICULAR CHARACTERISTIC PSYCHOLOGICAL TRAIT**

All human beings are mechanistic one hundred percent. Unconscious, working with the consciousness asleep, they live asleep without knowing whence they come nor where they go.

Hypnosis, which is collective and flows in all nature, comes from the abominable Kundartiguador organ. This race is hypnotized, unconscious, submerged in the sleep of consciousness.

Only by destroying the I, the ego, is awakening possible. We must recognize with entire clarity that sometimes we have spoken on the Particular Characteristic Psychological Trait (PCPT).

Certainly, each person has his particular characteristic psychological trait, that is sure. Some will have lust as their characteristic trait, others will have hatred, others avarice, others vanity, others laziness, others gluttony, others envy, others pride.

For each PCPT there always exists a defined event, a precise circumstance. That a man is lustful? There will always be cir-

cumstances of lust in his life, accompanied by other I-s that serve as escort.

That a man is avaricious? There will always be circumstances of avarice that present themselves to him repeatedly. That he is irascible? There will always be circumstances of anger that surround him.

This is owed to the fact that the Particular Characteristic Psychological Trait is the dominant tone of the man's psyche, and it attracts to itself similar circumstances by the law of vibrational affinity.

The Gnostic disciple must identify his PCPT and work upon it with priority, since it is the most powerful I of his constitution.

Once the PCPT is identified, the work upon it must be daily, constant, profound. Years can pass before its complete dissolution, but each day of work is a step forward.

As the PCPT dissolves, the circumstances of life change for the better. The events that attract that I cease appearing, and new circumstances open in life.

This is the great fruit of the work upon the PCPT: the radical change of the interior life and, as consequence, of the exterior circumstances.

For this reason it is said: change yourself, and the world will change around you. The exterior is the reflection of the interior; if we change the interior, the exterior changes naturally.

Apply yourselves to the identification and dissolution of your PCPT; it is the most efficient work that you can do for your spiritual transformation.

The reward is supreme: the radical change of yourself and of your life, the awakening of consciousness, the union with the Being.

Without this work, the Gnostic disciple advances slowly; with this work, the advance is rapid and profound.

The masters of the White Lodge always advise their disciples: identify your PCPT and work upon it with priority. Thus the time of your self-realization is shortened.

Apply this counsel, beloved ones; it is one of the most valuable secrets that the Revolution of the Dialectic delivers.

And remember: the PCPT, although the most powerful, is not the only I; it is only the most prominent. Once dissolved, you must continue with the other I-s.

But the dissolution of the PCPT facilitates the dissolution of the others; it is as if it were the captain of the army of the I-s; on falling the captain, the soldiers weaken.

For this reason, identify your PCPT, work upon it, dissolve it; thus you will give a great impulse to all the Gnostic work upon yourself.

And do not let yourselves be deceived by the I-s; they will try to hide the PCPT, to make you believe that it is another, to deviate your attention. Be sincere with yourselves, sincere to the limit.

Whoever lies to himself never advances; whoever is sincere with himself triumphs. Sincerity is the first key of the Gnostic work.

With sincerity, you will discover your PCPT; with constancy, you will dissolve it; with comprehension, you will transform yourself.

*The reward is supreme: the radical change of yourself and of your life, the awakening of consciousness, the union with the Being.*

## **Chapter 35: METHODOLOGY OF THE WORK**

Before knowing and eliminating the PCPT, we must work intensely in a general sense in relation to all the defects, since

the PCPT has very profound roots that intertwine with all the other I-s.

There must be order in the work and precision in the elimination of defects. For example: during the day, the defects of lust through the sense of sight, of greed in food, of identification with a problem, of moral self-considering, of anger with one's neighbor or fellow worker, etc., have manifested in one.

In reality of truth, the answer is simple. On arriving at night or the hour of meditation, with the body relaxed, we pass to practice the retrospective exercise on each one of the events of the day.

First we shall labor upon an egoic event to which we can dedicate some 20 minutes; afterward, another psychological event to which we can dedicate 10 minutes, and 15 minutes to another, and so on.

Ordered the facts and manifestations of the loose cathexis, of the myself, we can work upon them at night or at the hour of meditation, tranquilly and with methodical order.

This methodology guarantees that the work advances; without methodology, the disciple disperses himself and arrives nowhere; with methodology, each day produces fruits.

Apply this methodology, beloved ones; thus you will advance with security in the path of dissolution of the I.

## **Chapter 36: THE SOPHISMS OF DISTRACTION**

Sophisms are the false reasonings that induce to error, and that are gestated by the ego in the forty-nine levels of the subconsciousness.

The subconsciousness is the sepulcher of the past upon which the false flame of thought burns and where the sophisms of distraction are gestated; these lead the intellectual animal toward false reasonings that justify their I-s.

What is guarded within the sepulcher is rot and bones of the dead, but the sepulchral slab is very beautiful, and upon it burns fatally the flame of the intellect.

If we wish to dissolve the I, we have to uncover the subconscious sepulcher and to exhume all the bones and the rot of the past. Very beautiful is the sepulcher from outside, but inside it is full of corruption.

To insult another, to wound him in his intimate sentiments, to humiliate him, is a very easy thing when it is supposedly a

matter of correcting him for his own good. Thus think the irascible ones, justified by the sophisms of their ego.

The sophisms are the special weapons of the I to maintain itself. With them it convinces the disciple that he is right, that what he does is correct, that his defects are virtues.

The intellect, in service of the I, is master of sophisms. It can argue any defect and convert it into apparent virtue.

For this reason the disciple must beware of his own intellect; not all that thinks reasonably is true; not all that seems logical is just.

Above the intellect must be the consciousness, the intuition of the Being. When the intuition guides, the sophisms cannot deceive; when the intellect dominates, the sophisms triumph.

The Gnostic disciple cultivates the intuition through meditation, through silence of the mind, through opening to the Being.

With the developed intuition, he is able to discern the sophisms of the I and to remain free of them.

Without intuition, the disciple is a victim of his own sophisms; with intuition, he is master of his interior life.

Apply yourselves to cultivate the intuition; it is the only protection against the sophisms.

And remember: the sophisms are subtle; they hide themselves behind apparent reasons; only the intuition of the Being can identify them in their true essence.

Beware of the intellect that pretends to be right; behind every right pretension can hide a sophism of the I.

Be humble, sincere, open to the truth; thus the sophisms will not be able to deceive you.

The truth is simple; the sophisms are complex. Whoever seeks the simplicity of the truth escapes the complexity of the sophisms.

Apply this teaching, beloved ones; it is one of the most subtle keys of the Gnostic work.

The dissolution of the I demands the destruction of the sophisms that maintain it; without this, the dissolution is impossible.

Therefore identify the sophisms of your I, comprehend them, disarm them through the intuition of the Being. Thus you will advance in the path.

The sophisms are the chains of the mind; the intuition is the key that frees you of them. Use the key with wisdom.

And remember: the masters of the White Lodge have triumphed over their sophisms; you can also triumph if you apply yourselves with constancy.

This is the message that the Revolution of the Dialectic delivers on this profound theme: beware of the sophisms of the I; cultivate the intuition of the Being.

Whoever cultivates the intuition arrives; whoever does not cultivate it remains stagnant in the swamp of his own sophisms.

*The Gnostic disciple cultivates the intuition through meditation, through silence of the mind, through opening to the Being.*

## **Chapter 37: THE FALLACY OF THE EGO**

The fallacy of the ego is the habit of deceiving without any limitation, this being processed through the series of the I.

Any person can commit the error of blowing his skull as any cowardly and imbecile suicide does, but the famous I of Psychology can never commit suicide.

The people of all the pseudo-esoteric schools have magnificent ideals and even sublime intentions, but all that continues existing in the terrain of thought; they do not pass to facts.

The I is always perverse; sometimes it adorns itself with beautiful virtues and even dresses itself in the tunic of holiness.

When the I wishes to cease existing, it does not do it in disinterested and pure form; it wishes to continue in distinct form; it aspires to reward and to bliss.

For this reason the I is fallacious by nature: even when it pretends to seek its own dissolution, it does so to perpetuate itself in another form.

The disciple of the Gnostic path must learn to recognize the fallacies of the ego; otherwise he is deceived continually.

The principal fallacy of the ego is to pretend to be what it is not: to pretend humility while being proud, to pretend charity while being selfish, to pretend wisdom while being ignorant.

With these fallacies, the I deceives those around and even itself; it sometimes believes itself to be what it pretends.

To unmask the fallacies of the ego is a constant work of self-observation, of self-criticism, of sincerity with oneself.

Whoever is afraid to see his own miseries lives in fallacy; whoever has the courage to see them advances toward the truth.

The Gnostic work demands this courage: to see oneself as one is, without disguises, without pretexts, without justifications.

It is painful, but necessary. Without this sincerity, all the Gnostic work is fallacious; with this sincerity, all is possible.

For this reason the masters say: be sincere with yourselves before anything else. Without this, no key serves; without this, the Gnostic work is a comedy.

The fallacy of the ego is the most subtle obstacle of the path. The disciple must combat it with vigilance constant, with sincerity uncompromising.

Whoever triumphs over the fallacy of the ego advances rapidly; whoever surrenders to it stagnates in spite of all his effort.

Apply this teaching: be sincere with yourselves to the limit; do not pardon yourselves anything; see yourselves as you are.

This is the path of the warriors of the spirit: facing oneself without fear, without complacency, with the firm decision of transforming oneself.

Whoever does not have this courage is not Gnostic, no matter how many books he reads; whoever has it, is Gnostic, no mat-

ter how few books he has read.

The sincerity with oneself is the most precious treasure of the disciple; the fallacy is the worst poison. Choose the treasure, reject the poison.

For this reason work with sincerity; observe yourselves without disguises; combat the fallacies of your ego with all the firmness of the soul.

The reward is supreme: the dissolution of the fallacy and the manifestation of the truth, of the Being, of the Inner Christ.

This is the message of the Revolution of the Dialectic on this fundamental theme. Apply it, beloved ones; it is the key to true transformation.

And remember: the ego always lies; the truth comes from beyond the ego. To listen to the truth, you must silence the voice of the ego.

This is the constant work of the disciple: to silence the voice of the ego and to listen to the voice of the Being. Whoever does it triumphs.

Apply yourselves with constancy; the cosmic Mother helps the sincere ones; the masters guide the humble ones; the Inner Christ wishes to incarnate in the truthful ones.

Be of those, beloved ones; the path is open; the keys are delivered; the time is yours.

Forward, always forward, with sincerity and with firmness. The victory is yours if you do not surrender to the fallacy.

This is the great teaching of the chapter; meditate upon it deeply; apply it daily; transform yourselves through it.

And so we shall continue our journey in the Revolution of the Dialectic, deepening more and more in the mysteries of the dissolution of the I.

Each chapter is a step on the ladder of liberation; each teaching is a key for the work. Use them with wisdom.

*The reward is supreme: the dissolution of the fallacy and the manifestation of the truth, of the Being, of the Inner Christ.*

## **Chapter 38: EFFORT**

To experience the Truth no effort is needed. People are accustomed to making efforts in everything and suppose, mistakenly, that it is impossible to experience the Truth without an enormous effort.

We may need effort to earn our daily bread, or to play a soccer game, or to carry a heavy bundle; but it is absurd to believe that effort is necessary to experience the Truth.

Comprehension replaces effort when it is a matter of comprehending the truth hidden intimately in the secret depth of each problem.

We do not need any effort to comprehend each and every one of the defects that we carry hidden in the distinct terrains of the mind.

We do not need effort to comprehend that envy is one of the most potent springs of the social machine. Why do many people wish to progress? Why do they wish to be famous, rich, admired?

The answer is: out of envy. Envy of those who already have, envy of those who already know, envy of those who already arrived. Envy is the motor of much of the human social activity.

Whoever comprehends this can liberate himself from the envy and act for nobler motives: love, service, knowledge for itself.

To comprehend the I-s requires not effort but attention, observation, opening to the truth.

The disciple who tries to dissolve his I-s by effort and force only fortifies them; they feed on the effort.

The disciple who comprehends his I-s, on the contrary, weakens them; the comprehension is what dissolves them, not the effort.

For this reason the great masters teach: do not fight with the I-s; comprehend them. The fight nourishes them; the comprehension annihilates them.

This does not mean being passive; the disciple must work, but work intelligently: with comprehension, not with effort; with attention, not with tension.

The wise work upon oneself is fluid, natural, without violence. The violent work is sterile; the comprehensive work is fruitful.

Apply this teaching: do not fight with your I-s with effort; comprehend them with attention; thus you will dissolve them more easily.

And remember: effort is of the I; comprehension is of the Being. Whoever effort applies, in I works; whoever comprehension applies, in Being acts.

For this reason the masters of the Light work without effort; their actions arise naturally from the Being, in serene and powerful manner.

This is the goal: to work without effort, from the Being, with the fluidity of those who have transcended the struggle of the

opposites.

Whoever achieves this works with all efficiency without exhausting himself, advances rapidly without violence, transforms himself profoundly without crisis.

This is the supreme work, the work of the spirit, the work of the masters. To it we are all called; to it we must aspire.

Apply this teaching in your daily work: substitute effort with comprehension; substitute tension with attention; substitute force with intelligence.

Thus you will discover that the path is more easy than it seemed, that the goal is more close than you thought, that the transformation is more rapid than you imagined.

This is the great revelation of the Revolution of the Dialectic on this fundamental theme: no effort, comprehension; no force, intelligence; no struggle, fluidity.

Apply it with constancy; the results will not delay in arriving. The Cosmic Mother helps those who work with intelligence, not those who exhaust themselves with effort.

And remember: the Tao of Lao-Tzu speaks of the action without action, of the work without work. This is the wisdom of the great masters: to act from the Being, without effort.

Cultivate this wisdom; live this teaching; transform yourselves through it.

This is the message of the chapter; meditate upon it deeply; apply it daily; transform yourselves through it.

And thus, with this wise teaching, we close this section of the Revolution of the Dialectic, ready to continue with the others.

## **Chapter 39: PSYCHOLOGICAL SLAVERY**

There remains no slightest doubt that we are on the verge of a third world conflagration, and for this reason we have written this book titled The Revolution of the Dialectic.

The times have changed, and we are initiating a new Era amid the august thunder of thought. Now a revolutionary Ethics based on a revolutionary Psychology is needed.

Without a fundamental ethics, the best social and economic formulas are reduced to dust. It is impossible that the individual transform himself if he does not concern himself with the dissolution of the I.

Psychological slavery destroys coexistence. To depend psychologically on someone is slavery. If our manner of thinking, feeling, and acting depends on the manner of thinking, feeling, and acting of another person, we are slaves.

Constantly we receive letters from many people desirous of dissolving the I, but they complain of the wife, of the children, of the brother, of the family, of the husband, of the boss, etc.

They cannot dissolve the I because they depend on those persons for their joy, for their wellbeing, for their identity. They are psychological slaves.

The Gnostic disciple must liberate himself from psychological slavery; he must learn to be himself without depending on anyone for his joy or his pain.

This does not mean being indifferent or cold; it means having one's own center of gravity, of being oriented internally instead of being oriented by what others say or do.

Whoever has interior orientation is free; whoever has exterior orientation is slave. The Revolution of the Dialectic teaches to develop interior orientation.

Interior orientation comes from the Being; exterior orientation comes from the I. As we dissolve the I, the interior orientation develops; as the Being grows in us, the freedom grows.

For this reason the work upon oneself is the path to freedom. Without it, we are slaves of innumerable conditionings; with it, we begin to be free.

The greater external freedom of which the politicians speak does not give true freedom; the true freedom is internal, and it is achieved through the dissolution of the I.

For this reason, beloved ones, do not seek freedom outside; seek it inside. The cosmic Mother does not give freedom to those who seek it outside; she gives it to those who work inside.

Apply yourselves to this interior work; thus you will liberate yourselves of psychological slavery; thus you will arrive at true freedom.

And remember: the greatest slavery is the slavery to one's own I-s. He who liberates himself from this is freer than the greatest monarch of the earth.

Liberation from the I-s is true freedom. To this we are called; to this we must aspire.

Apply yourselves with constancy; the path is open; the keys are delivered; the cosmic Mother awaits the souls that decide to liberate themselves.

Be of those, beloved ones; the reward is supreme: the union with the Being, the integration with the cosmos, the entrance into the Kingdom of the Father.

This is the message of the chapter; meditate upon it deeply; apply it daily; transform yourselves through it.

And thus we close this section of the Revolution of the Dialectic, ready to continue with the others. The work is long; the goal is supreme; the keys are at your reach.

Forward, always forward, with patience and with constancy. The victory is yours if you do not surrender.

This is the way of the warriors of the spirit; this is the path of the great Initiates; this is the destiny of the true Gnostic disciples.

Apply yourselves with all the soul; the Cosmic Mother helps; the masters guide; the Inner Christ awaits.

Forward, always forward, in the holy war of dissolution of the I and of integration with the Being.

This is the message; receive it, apply it, transform yourselves through it.

*Apply yourselves with all the soul; the Cosmic Mother helps; the masters guide; the Inner Christ awaits.*

## **Chapter 40: THE KALKIAN PERSONALITY**

We have to make ourselves more and more conscious of the work that we are realizing. It is fundamental to know the difference that there is between the Gnostic Movement and all the pseudo-esoterist and pseudo-occultist schools.

If we cast a general glance at the diverse schools that exist currently in the world, all of pseudo-esoteric and pseudo-occultist type, we come very easily to the conclusion that all of them, in one or another form, are based on hypnosis.

On a certain occasion in Rome there occurred the case of a nun who fell constantly into hypnotic trance. She had her confessor, and with him had to clarify the *causa causorum* of the phenomenon.

Investigations continued, and very soon it could be deduced, as consequence or corollary, that all class of brilliant objects predispose to hypnotic states.

The Kalkian personality is the antithesis of the personality submerged in collective hypnosis. The Kalkian personality is conscious, awake, alert; it is the personality of the disciple who has awakened from the hypnotic dream of humanity.

To develop the Kalkian personality is the goal of the Gnostic work in this aspect. Whoever develops it converts himself into

a true individual, master of himself, awake in the midst of a humanity that sleeps.

The Kalkian personality is not the personality of pride or arrogance; it is the personality of the dignity and the inner light. It is humble but firm; it is gentle but decided; it is open but does not let itself be influenced.

To develop this personality requires the constant Gnostic work upon the I-s that produce the hypnosis: the I-s of fear, of vanity, of dependence, of attachment to the opinions of others.

As these I-s dissolve, the Kalkian personality emerges naturally. It is not constructed; it is liberated.

This is one of the great fruits of the Gnostic work: the appearance of the Kalkian personality, vehicle of the Being in the world.

Apply yourselves to this work; the world has need of Kalkian personalities to be transformed.

Each Kalkian personality that emerges is a light in the darkness of collective hypnosis; each Gnostic disciple that develops it is a saviour of his fellows.

Be of those, beloved ones; this is the call of the Revolution of the Dialectic in this Aquarian Era.

And remember: the Kalkian personality is not born of theory; it is born of practice. Without practice, no theory transforms; with practice, even the simplest theory transforms.

For this reason, apply yourselves to practice with all the soul; the Kalkian personality is the fruit of constant Gnostic practice.

This is the great teaching of this section; meditate upon it deeply; apply it daily; transform yourselves through it.

The world needs Kalkian personalities to face the great catastrophe that is coming. Be of those who emerge with this personality; thus you will be saviours of yourselves and of many others.

This is the call; this is the work; this is the supreme goal. Apply yourselves with all the soul.

*The Kalkian personality is conscious, awake, alert; it is the personality of the disciple who has awakened from the hypnotic dream of humanity.*

## **Chapter 41: CONTUMACY**

Contumacy is the insistence on pointing out an error, and for this reason, I shall never tire of insisting that the cause of all

errors is the ego, the myself. It does not matter to me to be called contumacious if it serves to wake some souls.

Two great world wars have passed, and the world finds itself on the verge of the Third World War. The world is in crisis; everywhere there is misery, frustration, violence.

The two world wars have left us nothing good. The first world war left us the terrible flu that killed millions of persons in the year 1918. The second left us the threat of atomic war.

All of us have created this social chaos in which we live, and among all we must work to dissolve it and to make a better world, through the teachings that the Revolution of the Dialectic delivers.

There is no other way: each one must work upon himself; each one must dissolve his I-s; each one must transform his interior. Only thus will the world transform.

All the political, economic, social formulas have failed because they did not concern themselves with the fundamental: the transformation of the human interior. Without this, all reform is sterile.

For this reason we insist contumaciously: the only path is the dissolution of the ego; the only revolution that transforms is

the revolution of consciousness; the only salvation is the work upon oneself.

Whoever does not understand this remains in the chaos; whoever understands it begins to come out of it.

For this reason we shall continue insisting until the people awaken or until the catastrophe arrives. Whoever is wise will listen; whoever is foolish will reject and will perish.

This is the message of the contumacy of the Revolution of the Dialectic; receive it, apply it, transform yourselves through it.

And remember: the cosmic Mother gives infinite opportunities, but the time of opportunities approaches its end. Take advantage of yours while there is still time.

This is the call; this is the warning; this is the supreme invitation. Hear it with attention.

*For this reason we insist contumaciously: the only path is the dissolution of the ego; the only revolution that transforms is the revolution of consciousness; the only salvation is the work upon oneself.*

## Chapter 42: THE STATES OF THE EGO

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

- **STEREOPSYCHIC: These are the identificatory states that are found intimately related with the exterior perceptions that are received through the five physical senses.**
- **NEOPSYCHIC: These are the data-processing states, that is, those that well interpret or badly interpret all the multiple situations that the intellectual animal lives.**
- **ARCHEOPSYCHIC: These are the regressive states — memory of the ego — that are found in the 49 levels of the subconsciousness. They are the memories of the past that are archived there.**

Knowing these three states allows the Gnostic disciple to identify with precision the type of I that acts in each moment, and to work upon it with the corresponding key.

This classification is one of the most useful tools that the Revolution of the Dialectic delivers for the work of dissolution of the I.

## **Chapter 43: BLUE TIME OR THERAPEUTIC OF REPOSE**

At the mysterious threshold of the Temple of Delphi there was engraved in the living stone a Greek maxim that said: NOSCE TE IPSUM, 'Man, know yourself, and you shall know the universe and the gods.'

The study of oneself, the serene reflection, is obvious that in last instance concludes in the quietude and in silence of the mind.

When the mind is quiet and in silence, not only in the superficial intellectual level, but in each and every one of the 49 sub-conscious departments, the experience of the truth arrives.

The daily practice of meditation transforms us radically. The people who do not work in the annihilation of the I live butterflying from school to school without finding what they seek.

The Blue Time, also called Therapeutic of Repose, is a special practice of the Revolution of the Dialectic that consists in dedicating a daily time to the absolute relaxation of the body and to the meditation upon oneself.

In this practice, one seats oneself comfortably or lies down, relaxes completely the body, calms the mind, and dedicates one-

self to observing one's interior in serene form, without effort, without struggle.

During this Blue Time, the I-s emerge to the consciousness; they show themselves as they are, without disguises. The disciple observes them, comprehends them, prepares himself to eliminate them.

It is the moment of more deep work upon oneself; the moment in which the Cosmic Mother can speak with us; the moment in which the masters of the White Lodge can approach.

Dedicate to the Blue Time at least thirty minutes daily, preferably in the morning upon rising or in the evening before sleeping. Thus you will advance with security in the work upon yourself.

The Blue Time is the great key of the Gnostic disciple. Without it, the work upon oneself is sterile; with it, all is possible.

Apply yourselves to this practice with constancy; the rewards are infinite: clarity of mind, peace of heart, awakening of consciousness, union with the Being.

This is the great therapeutic of the spirit; the most powerful remedy against the diseases of the soul; the most efficient method to transform oneself.

Apply it daily; transform yourselves through it; thus you will arrive at the supreme goal.

And remember: the Blue Time is not luxury but necessity; it is not a waste of time but the most productive use of time.

In the Blue Time the Being grows in you; in the agitation of daily life the Being is hidden. Dedicate then daily time to the Being; thus you will give it the opportunity of growing in you.

*Apply yourselves to this practice with constancy; the rewards are infinite: clarity of mind, peace of heart, awakening of consciousness, union with the Being.*

## **Chapter 44: THE CADAVERS OF THE EGO**

In the atomic infernos one must disintegrate the cadavers of the ego at the point of sexual electrical force. One must not wait that time may disintegrate them.

The precious Diamond with which Solomon polished the precious stones is the Philosophical Stone.

By disintegrating the cadavers of the ego, we must direct all our efforts to 'not creating physical bodies again, because they are vulnerable and are exposed to multiple sicknesses and sufferings.'

Indubitably, Karma creates bodies.

The cadavers of the ego are the residues that remain after the elimination of an I; they continue existing in the atomic infernos until they are completely disintegrated.

For this reason the Gnostic work is not finished with the elimination of an I; one must also disintegrate its cadaver in the infernos, so that it does not return.

This work is realized through the Sexual Magic with the Divine Mother, asking her to disintegrate the cadavers of the I-s eliminated.

With patience and constancy, all the cadavers are disintegrated, and the Essence is freed completely.

This is the integral work of the dissolution of the I: comprehension, elimination, disintegration of the cadavers, liberation of the Essence.

Whoever realizes this integral work arrives at total liberation; whoever leaves the work to half remains tied still by the cadavers.

For this reason, do not give up halfway; complete the work in all its stages; thus you will arrive at the supreme goal.

The Cosmic Mother helps with the disintegration of the cadavers; without her there is no possibility of disintegrating them.

Cultivate the relationship with the Cosmic Mother; she is the great helper of the disciple in this profound work.

This is the message of the chapter; apply it, beloved ones; thus you will complete the work of liberation.

## **Chapter 45: PSYCHOGENESIS**

Our civilization, apparently so brilliant for the conquest of space and the penetration into matter, is eaten away by the leprosy of a decadent ethic.

This civilization has entered the stage of involution to liquidate itself, as has happened with other civilizations. The historical testimony of the other civilizations that preceded shows it to us.

On what do I base myself? On clear and convincing facts! A great culture like the English now only exports a psychological leprosy that mentally contaminates the persons.

The filth is the flag of the Sex Pistols, subjective message that they deliver to this poor humanity that is rotten to the marrow.

Psychogenesis is the science that studies the origin of the psychological processes, the genesis of the I-s, the formation of the personality and of the ego.

Knowing the psychogenesis, the Gnostic disciple can go to the roots of his I-s and disintegrate them more efficiently.

The roots of the I-s are found in the experiences of past existences and of the current existence, especially in the impressions not digested correctly.

By transforming the impressions, by digesting them correctly, we prevent the formation of new I-s and we facilitate the disintegration of the existing ones.

For this reason the work upon the impressions, of which we shall speak in the following chapter, is fundamental in the integral process of the Gnostic work.

Apply yourselves to know the psychogenesis of your I-s; thus you will be more efficient in their dissolution.

And remember: each I has its history; to know that history is the first step to dissolve the I.

## **Chapter 46: THE TRANSFORMATION OF IMPRESSIONS**

We are going to speak of the transformation of life, and this is possible if one proposes it deeply.

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

There exist very well-known transformations in matter. No one could deny, for example, that sugar transforms into alcohol and that this converts into vinegar.

The alchemists of the Middle Ages spoke of the transmutation of lead into gold. Nevertheless, they did not always allude to the merely physical metallic question. The true alchemy speaks of the transmutation of the lead of the personality into the gold of the spirit, through the work upon oneself.

The fundamental for this transmutation is the wise transformation of the impressions that life delivers to us.

Each day, life delivers to us an enormous quantity of impressions: visual, auditory, tactile, gustatory, olfactory. These impressions enter into our psyche and produce in it reactions.

If the impressions are accepted mechanically, they fortify the I-s; if they are accepted consciously, they nourish the Being.

Therefore the transformation of the impressions is one of the most fundamental works of the Gnostic disciple. Without it, all the rest is sterile; with it, all is possible.

How is an impression transformed? Through the conscious work of comprehension. When an impression arrives, the disciple does not react mechanically; he observes the impression, identifies the I that wishes to react to it, comprehends both, and chooses the conscious response.

In this way, the impression, instead of fortifying the I, becomes food for the Being. This is the great alchemical transformation.

With practice, the disciple develops the capacity of transforming all the impressions of the day. Each impression becomes an opportunity of conscious work, of self-observation, of growth of the Being.

This is the great secret of the masters: every life situation becomes for them an opportunity of work; nothing is wasted; everything is utilized for the growth of the Being.

Whoever achieves this is on the path of self-realization; whoever lets the impressions pass without transforming them re-

mains in the chaos.

Apply yourselves to this work; it is one of the most fundamental of the Revolution of the Dialectic.

And remember: each impression is a teacher; each situation, a lesson; each event, an opportunity. The wise disciple takes advantage of all; the foolish one wastes all.

Be of the wise; transform the impressions consciously; grow in the Being each day.

This is the message of the chapter; apply it, beloved ones; the work is at your reach; the time is yours.

Whoever transforms his impressions becomes solar; whoever does not transform them remains lunar. Choose the solar.

This is the call; this is the work; this is the supreme key.

*Each impression becomes an opportunity of conscious work, of self-observation, of growth of the Being.*

## **Chapter 47: THE MENTAL STOMACH**

As we studied in the previous chapter, we know that there exist three classes of foods: those related with breathing, with the foods properly speaking, and with the impressions.

The digestion of foods brings as result the assimilation of vital principles for the blood. The result of breathing is the assimilation of oxygen, which combines with the blood to oxygenate the cells.

The five senses correspond to the impressions. There exist two types of impressions: pleasant and unpleasant.

The human being needs to know how to live; but for this, one has to learn to digest and transform the impressions, and this is vital for comprehension.

The mental stomach is the part of the psyche that digests the impressions. As the physical stomach digests the foods, the mental stomach digests the impressions.

If the mental stomach is healthy, it digests the impressions well and converts them into food for the Being. If the mental stomach is sick, it does not digest the impressions and they convert into new I-s.

The majority of the human beings have a sick mental stomach; they swallow the impressions without digesting them; they accumulate I-s without limit.

The Gnostic disciple must heal his mental stomach. How? Through the conscious work upon the impressions, through

the daily meditation, through the dissolution of the I-s that obstruct the mental stomach.

As the mental stomach heals, the impressions are digested correctly, and the I-s no longer form so easily.

This is one of the most important benefits of the Gnostic work: the healing of the mental stomach, which permits the disciple to live without accumulating new I-s.

With a healthy mental stomach, the disciple can live in the world without being contaminated by it; he can receive all the impressions without his interior being affected.

This is the wise life: in the world, but not of the world; receiving the impressions, but not being affected by them.

Cultivate this wise life through the work upon the mental stomach.

And remember: a healthy mental stomach is a treasure of inestimable value; it is the great difference between the wise man and the ignorant one, between the awakened and the sleeping.

*Through the conscious work upon the impressions, through the daily meditation, through the dissolution of the I-s that obstruct the mental stomach.*

## **Chapter 48: SYSTEM TO TRANSFORM THE IMPRESSIONS OF THE DAY**

It is urgent and necessary to transform the impressions of the day before going to bed, in the following manner:

- **Absolute relaxation.**
- **Arrive at the state of meditation.**
- **Relive the scene as it happened.**
- **Observe the scene without identifying.**
- **Identify the I that reacted in the scene.**
- **Comprehend the I in depth.**
- **Ask the Divine Mother for its elimination.**

This system, applied each night, allows the disciple to transform all the impressions of the day and to advance rapidly in the dissolution of the I.

Without this nightly system, many impressions remain not digested and convert into new I-s; with this system, all the impressions are digested and become food for the Being.

## **Chapter 49: IMAGE, VALUES, AND IDENTITY**

In mental dynamics, we need to know something about how and why the mind functions.

In mental dynamics it is urgent to know something on the how and the why of the diverse functionalisms of the mind.

A realistic system is needed if we truly wish to know the potential of the human mind.

In these times, there abound many themes for the control of the mind. There are those who think that certain artificial exercises can be magnificent for the control of the understanding.

Many believe that with certain breathing exercises or formulas of concentration they will be able to control the mind. This is an illusion; the mind cannot be controlled by exterior techniques.

The mind is controlled by transforming the Being that is behind the mind. As the Being grows, the mind comes naturally under its dominion.

Image, values, and identity must change radically. The exterior image is the reflection of the interior image. The values that

we cultivate determine the identity that we develop.

If we cultivate the values of the I, our identity will be that of the I; if we cultivate the values of the Being, our identity will be that of the Being.

This is the great choice that each disciple must make: cultivate the values of the I or of the Being. From this choice depends all the rest.

The Gnostic doctrine teaches us to cultivate the values of the Being: love, charity, humility, sincerity, wisdom. As these grow in us, the I-s dissolve naturally.

Image, values, identity are intimately related. The transformation of one produces the transformation of the others. Therefore, transform any of them, and all will transform.

The most efficient point of transformation is the values, because they determine the identity, and the identity determines the image.

Cultivate then the values of the Being; thus your identity will transform, and as consequence, your image, both interior and exterior.

This is the integral transformation that the Revolution of the Dialectic proposes; apply it, beloved ones; the reward is supreme.

*The Gnostic doctrine teaches us to cultivate the values of the Being: love, charity, humility, sincerity, wisdom.*

## **Chapter 50: SELF-CRITICISM**

We must be sincere with ourselves and dissect the I with the tremendous scalpel of 'self-criticism'. It is absurd to criticize foreign errors; the fundamental is to know oneself.

It is only possible to act collectively when each individual is capable of acting individually with full and absolute consciousness of what is done.

The systems of the Revolution of the Dialectic will seem very long to the impatient people. But there exists no other path. Those who want rapid and immediate changes never achieve true change.

Every brusque change frustrates its own objective, and man returns to be victim of that against which he fought. Within ourselves are all the causes of our problems and of all the world's problems.

For this reason the self-criticism is the great key of the disciple: to see oneself with sincerity, to discover one's defects, to comprehend them, to eliminate them. This is the work.

## **Chapter 51: SELF-IMAGE**

This of identifying oneself, imagining oneself, and valuing oneself correctly must not be confused with the marvelous doctrine of non-identification.

Instead of retaining in our mind an obsolete and degenerated culture, we need to re-educate ourselves.

We need to have an exact concept of ourselves. Each one has a false concept of himself.

It turns out unpostponable to re-encounter ourselves, to self-know ourselves, to re-educate ourselves and to re-value ourselves correctly.

The self-image must be in harmony with the truth of the Being. The false self-image, of the I, leads to errors; the true self-image, of the Being, leads to the truth.

The Gnostic disciple cultivates the true self-image through meditation, through self-observation, through dissolution of the I-s that distort the perception of himself.

As the I-s dissolve, the true self-image emerges; the disciple sees himself as he really is, in his connection with the Being.

This vision of himself is liberating, because it shows him that he is much more than what he believed; he is not the I; he is

the Being.

With this clear self-image, the disciple acts with greater security, advances with greater clarity, transforms himself with greater profundity.

Cultivate the true self-image, beloved ones; it is one of the great fruits of the Gnostic work.

And remember: the self-image determines the actions; if the self-image is false, the actions will be erroneous; if the self-image is true, the actions will be just.

*The Gnostic disciple cultivates the true self-image through meditation, through self-observation, through dissolution of the I-s that distort the perception of himself.*

## **Chapter 52: SELF-ADORATION**

In coexistence in society there exists self-discovery, self-revelation.

Really, when in coexistence the mind finds itself in alert perception, the hidden defects spring forth, jump out, then we see them as they are in themselves.

All human beings, at the bottom, are narcissists, in love with ourselves. Observe a singer on the stage of the theater: he is madly in love with himself, with his voice, with his image.

Really, vanity is the living manifestation of self-love. The I adorns itself so that others may adore it.

Self-adoration is one of the most subtle and difficult I-s to dissolve. It hides itself behind the desire to please, behind the search for approval, behind the necessity of being recognized.

To dissolve it requires constant self-observation: to identify the moments in which we seek the approval of others, in which we feel hurt by criticism, in which we feel elevated by praise.

All this is manifestation of self-adoration. Comprehend it, eliminate it, and you will be freer of one of the most subtle prisons of the I.

## **Chapter 53: SELF-JUDGMENT**

The man who allows that there express itself in him in spontaneous manner that which is called self-judgment or interior judgment will be guided by the voice of the consciousness and will march correctly through life.

Every man submitted to self-judgment converts himself in fact and by his own right into a good citizen, into a good husband,

into a good missionary, into a good father, etc.

To know our intimate contradictions, it is necessary to self-discover ourselves. Whoever self-discovers himself can work with success in the dissolution of the pluralized I.

The intimate contradictions are founded on the plurality of the I. The tremendous contradictions that we carry inside embitter our life painfully.

Self-judgment is the constant interior dialogue between the consciousness and the I-s, between the Being and the personality. When this dialogue is open, the disciple advances; when it is closed, he stagnates.

Cultivate the self-judgment without falling into self-condemnation. Self-judgment is constructive; self-condemnation is destructive.

The self-judgment helps to dissolve the I-s; self-condemnation reinforces them. Distinguish well between the two.

To self-judge oneself is to see one's defects without sentimentalism, with the firm decision to dissolve them. To self-condemn oneself is to flagellate oneself for one's defects without doing anything to dissolve them.

Practice self-judgment, beloved ones; reject self-condemnation. Thus you will advance in the path with humility and with

firmness, without falling into the depression of the failure.

And remember: the consciousness of the Being is the supreme judge; submit your acts to it; thus you will live in conformity with the cosmic law.

Self-judgment connects you with the consciousness of the Being; cultivate this connection; thus you will live wisely.

This is the message of the chapter; apply it, beloved ones; transform yourselves through it.

*The man who allows that there express itself in him in spontaneous manner that which is called self-judgment or interior judgment will be guided by the voice of the consciousness and will march correctly through life.*

## **Chapter 54: THE SELF-IDEA**

Intellectual information and ideas of others are not living experience. Erudition is not experimentation. The essay, the proof, the exclusively three-dimensional demonstration is not all.

Opinions, concepts, theories, hypotheses do not mean verification, experimentation, full consciousness on this or that phenomenon.

There must exist some faculty superior to the mind, independent of the intellect, capable of giving us knowledge and direct experience on any phenomenon.

Only by freeing ourselves from the mind can we truly experience that which is real, that which is found in potential state behind any phenomenon.

The self-idea is the consciousness that one has of oneself, beyond the mental concepts. It is the direct experience of one's own being, without intermediation of thought.

To develop the self-idea requires the silence of the mind, the meditation, the direct contact with the consciousness of the Being.

As the self-idea develops, the disciple knows himself directly, without theories, without conjectures. He knows what he is, what he was, what he must be.

This direct knowledge transforms life: the doubts disappear, the vacillations cease, the actions become firm and just.

For this reason the Gnostic disciple cultivates the self-idea through the daily practices of meditation, of the Blue Time, of conscious self-observation.

With the self-idea developed, the disciple is no longer slave of the opinions of others; he is no longer agitated by the chang-

ing winds of fashion; he is rooted in his Being.

This rootedness in the Being is one of the most precious fruits of the Gnostic work; without it, the disciple is a leaf in the wind; with it, he is a deep-rooted tree.

Cultivate the self-idea, beloved ones; it is the great treasure that the Revolution of the Dialectic delivers to its disciples.

And remember: the self-idea is not arrogance; it is humble certainty of one's own being in connection with God. It is the opposite of the egoic self-affirmation.

Whoever has the self-idea developed acts from the Being, with serenity and wisdom; he does not need to affirm himself before others, because his being is already affirmed in God.

This is the great difference between the self-idea and the self-affirmation of the I: the first is humble and firm; the second is proud and weak.

Cultivate the first; reject the second. Thus you will be true disciples of the Revolution of the Dialectic.

This is the message of the chapter; apply it, beloved ones; transform yourselves through it.

And so we close this section on the personality, the self-image, the self-adoration, the self-judgment, and the self-idea. All this

together forms the integral panorama of the work upon oneself.

Apply yourselves to it with all the soul; the cosmic Mother awaits; the masters guide; the Inner Christ wishes to incarnate in you.

Forward, always forward, in the holy work of the Revolution of the Dialectic.

*To develop the self-idea requires the silence of the mind, the meditation, the direct contact with the consciousness of the Being.*

## **Chapter 55: MO-CHAO**

The Chinese word 'Mo' means silent or serene; 'Chao' means to reflect or to observe. Mo-Chao, therefore, can be translated as serene reflection or silent observation.

What is difficult and laborious is to attain absolute mental silence in all the levels of the subconsciousness.

To attain quietude and silence in the merely superficial level, intellectual, or in a few subconscious departments, is not sufficient, because the essence continues bottled up among the subconscious depths.

True Mo-Chao consists in the absolute silence of the mind in all its levels.

When the mind is completely silent, the consciousness manifests freely, and the disciple knows the truth directly, without intermediation of thought.

This direct knowledge is the great fruit of Mo-Chao; it cannot be obtained by any other means.

For this reason, the disciple of the Revolution of the Dialectic cultivates Mo-Chao daily, dedicating a fixed time to the practice of mental silence.

With patience and constancy, the silence comes; with the silence, the direct experience of the truth.

This is the great revelation that Mo-Chao delivers: the direct experience of the truth, beyond the thoughts, beyond the words, beyond the concepts.

Apply yourselves to Mo-Chao, beloved ones; it is the great door of authentic Gnostic experience.

And remember: Mo-Chao is not laziness of thought; it is the conscious silence of the mind, with full alertness of consciousness.

This combination of silence and alertness is the key; without it, the practice is sterile; with it, all is possible.

*When the mind is completely silent, the consciousness manifests freely, and the disciple knows the truth directly, without intermediation of thought.*

## **Chapter 56: DISPERSED MIND AND INTEGRAL MIND**

In mental dynamics, it is urgent to know how and why the mind functions. Only by solving the how and the why can we make of the mind a useful instrument.

Intellectual liberty is only possible based on understanding, comprehension, and knowledge of the diverse functionalisms of the mind.

Only by knowing the diverse mechanisms of the mind can we free ourselves from it to make of it a useful instrument.

It is unpostponable to know ourselves if we really wish to control our own mind in integral form.

The dispersed mind is the mind of the I-s: it is in constant motion, jumping from one thought to another, without continuity, without integration.

The integral mind is the mind of the Being: it is unified, integrated, capable of focusing entirely on what it does without distraction.

To pass from the dispersed mind to the integral mind is one of the great works of the Gnostic disciple.

This work is achieved through the dissolution of the I-s and through the cultivation of self-observation and meditation.

As the I-s dissolve, the mind integrates itself naturally; as the mind integrates itself, the disciple becomes more efficient in all his actions.

Cultivate the integral mind, beloved ones; it is the instrument of the Being for the work in the world.

*The dispersed mind is the mind of the I-s: it is in constant motion, jumping from one thought to another, without continuity, without integration.*

## **Chapter 57: THE REVOLUTION OF MEDITATION**

The technique of meditation permits us to arrive at the heights of Illumination and of the Revolution of the Dialectic.

We must distinguish between a mind that is quiet and a mind that is quieted by force.

When the mind is quieted by force, it really is not quiet; it is gagged by violence, and in the deeper levels of understanding there is all class of bubbling.

When the mind is violently silenced, really it is not in silence, and in the depths it clamors, shouts, and despairs.

True meditation is not the violent imposition of silence on the mind, but the spontaneous quietness of the mind that has comprehended.

As the I-s dissolve, the mind quiets itself naturally; without dissolution of the I-s, the mind cannot truly quiet itself.

Therefore meditation and dissolution of the I-s go together; they are two faces of the same coin.

The Revolution of Meditation is to learn to meditate without violence, without effort, with the natural fluidity of the comprehensive work upon oneself.

In this revolutionary meditation, the disciple does not try to silence the mind; he observes the mind, comprehends its functioning, dissolves the I-s that produce noise.

As result, the mind quiets itself by itself; the silence comes naturally; the meditation becomes deep without effort.

This is the true meditation; the other methods, of forced silencing, are sterile; this one is fruitful.

Apply yourselves to this revolutionary meditation; the reward is the direct experience of the truth.

And remember: meditation is not technique; it is state of consciousness. Technique can help, but it does not produce by itself the meditative state.

The meditative state is born of the comprehension of oneself and of the dissolution of the I-s. Without this, no technique transforms; with this, the technique is naturally efficient.

Cultivate the meditative state through the comprehensive Gnostic work; thus you will have the true meditation, the meditation that transforms.

This is the great revolution of the meditation that the Revolution of the Dialectic delivers; apply it, beloved ones; it is the great door of conscious experience.

*The technique of meditation permits us to arrive at the heights of Illumination and of the Revolution of the Dialectic.*

## **Chapter 58: MECHANICAL ASSOCIATION**

Isan sent Master Koysen a mirror. Koysen showed it to his monks and said:

'Is this the mirror of Isan or mine? If they say that it is of Isan, how can it be that it is found in my hands? If they say that it is mine, did I not perhaps receive it from Isan?'

The monks could not pass between those two opposites, and the Master broke the mirror to pieces.

Ecstasy is impossible while the Essence is bottled up among the opposites.

Mechanical association is the form in which the mind functions normally: an idea is associated with another by similarity or contrast, that one with another, and thus successively, in an endless chain.

This mechanical association is the cause of the dispersion of the mind, of the inability to concentrate, of the chaos of thoughts.

To dominate the mechanical association is one of the great works of the disciple. It is dominated through self-observation: to identify the chains of associations as they occur, to break them voluntarily, to return the mind to the focus.

With practice, the disciple develops the capacity of dominating the mechanical association; he becomes master of his mind instead of slave.

This dominion is fundamental for the meditation, for the conscious work, for the development of the integral mind.

Without this dominion, the disciple is overwhelmed by his own associations; with it, he is free to think what he wishes when he wishes.

Apply yourselves to this dominion; it is one of the most important keys of the Gnostic work.

*This dominion is fundamental for the meditation, for the conscious work, for the development of the integral mind.*

## **Chapter 59: THE DOMINION OF THE MIND**

It is clear that it falls to us to go independizing ourselves more and more from the mind. The mind is a dungeon, a prison where all of us are prisoners. We need to evade ourselves from this prison.

Above all, we must consider the mind as something that is not of the Being. People, unfortunately very identified with the mind, say: 'I am thinking!' And they feel themselves the mind.

There are schools that dedicate themselves to fortifying the mind. They give correspondence courses, teach to develop mental force, etc., but all that is absurd. It is not a matter of fortifying the prison but of escaping from it.

As long as we are in the prison of the intellect, we shall not be capable of experiencing true liberty.

To dominate the mind is to use it as instrument when one needs it and to leave it in repose when one does not need it. The mind is then like a horse: when one needs to travel, one mounts it; when one does not need to travel, one leaves it in the stable.

The majority of the human beings do not dominate the mind; the mind dominates them. They are like a man whose horse runs without control, taking him where the horse wants, not where the man wants.

To dominate the mind requires the dissolution of the I-s, because each I has its own mental activity. With the I-s dissolved, the mind quiets and obeys.

With the dominated mind, the disciple uses it for the noble works of the spirit: meditation, comprehension, creation, service.

With the undominated mind, the disciple lets it be used by the I-s for trivial works: worry, complaint, criticism, fantasy.

The dominion of the mind is therefore a fundamental key of the Gnostic work. Without it, the disciple is slave; with it, he is master.

Cultivate this dominion through the comprehensive Gnostic work; thus you will be free of one of the greatest slaveries that exists.

The free mind is the great treasure of the disciple; it is the instrument with which it constructs its self-realization.

Whoever has the free mind has all; whoever does not have it has nothing, however many possessions he may have in the world.

This is the great teaching of the chapter: free yourselves from the dominion of the mind; thus you will arrive at true freedom.

And remember: the free mind is not the empty mind; it is the mind that obeys the Being. There is a great difference between absence of thought and dominion of thought.

Whoever has dominion of the mind can think what he wants when he wants; whoever has emptiness of mind cannot think when he needs to think.

Aspire to the dominion, not to the emptiness. Aspire to the use of the mind as instrument, not to its abolition.

This is the wise use of the mind that the Revolution of the Dialectic teaches; apply it, beloved ones; thus you will have the mind at the service of the Being.

*With the dominated mind, the disciple uses it for the noble works of the spirit: meditation, comprehension, creation, service.*

## **Chapter 60: PROBISM**

Probism: It is the science that studies the mental essences that imprison the soul. Probism is the science of esoteric tests.

Probism: It is that interior wisdom that allows us to study the prisons of the understanding.

Probism: It is the pure science that allows us to know in depth the errors of the individual minds.

The human mind must free itself from fear and from cravings. The human mind must free itself from the anxieties of accumulation, from the attachments, from the hatreds, from the lusts.

Probism is the integral discipline of liberation of the mind through the conscious work upon the I-s that imprison it.

Each I is a prison; each attachment is a chain; each lust is a wall. Probism is the science of dismantling all these walls and chains.

With probism the disciple liberates his mind step by step, until arriving at the absolute freedom of the Being.

This is the goal: the absolute freedom; the absolute liberty of the mind from the prison of the I-s; the absolute possession of itself by the Being.

Apply yourselves to probism, beloved ones; it is the great science of mental liberation.

*Probism is the integral discipline of liberation of the mind through the conscious work upon the I-s that imprison it.*

## **Chapter 61: THE INTELLECT**

What is studied must be converted into consciousness through spontaneous meditation; if not, it destroys the intellect.

One must practice integral meditation, not divided, and at the hour that arises in one. Meditation must not be mechanical.

One must achieve the mathematical equilibrium between Being and Knowing:  $20 + 20 = 40$ ;  $40 - 20 = 20$ .

The intellect is a tool that the human being can use for good or for evil. Used by the I-s, it produces sophisms and justifications; used by the Being, it produces wisdom and clarity.

The Gnostic disciple does not reject the intellect; he uses it as instrument of the Being. He puts it at the service of the truth, of the love, of the service.

For this reason it is said: intellect at the service of the spirit. This is the wise use of the intellect; this is the goal of the disciple.

Without intellect, the spiritual work is empty; with intellect at the service of the spirit, the work is integral.

Cultivate then the intellect, but put it at the service of the Being. Thus you will be true disciples of the Revolution of the Dialectic.

*What is studied must be converted into consciousness through spontaneous meditation; if not, it destroys the intellect.*

## **Chapter 62: INTELLIGENCE**

One must not confuse intelligence with the mind. In every mind there exists a certain sum of intelligent values.

We do not need to seek outside of ourselves the intelligent values; these are within ourselves.

The intelligent values of every human being do not change nor are exhausted. The reserve of intelligence is a constant.

When a positive value appears, in fact, it is received joyfully by the intelligence.

True intelligence is the manifestation of the Being through the mind; it is not the calculating intellect, but the wisdom that comes from beyond the mind.

Whoever cultivates the Being develops the true intelligence; whoever cultivates only the mind develops only the calculating intellect.

There is a great difference between the two: the calculating intellect serves the I-s; the true intelligence serves the Being.

Cultivate the true intelligence through the Gnostic work; thus you will be wise in the integral sense of the word.

*True intelligence is the manifestation of the Being through the mind; it is not the calculating intellect, but the wisdom that comes from beyond the mind.*

## **Chapter 63: ILLUMINATED INTELLECTION**

Those who arrive at disintegrating the cadavers of the ego obtain the illuminated intellection.

Illuminated intellection is the intellect put at the service of the spirit.

Jesus, the Christ, had illuminated intellection; he put his intellect at the service of the spirit.

The great error of the materialists consists precisely in believing that Reality needs of the physical phenomena; but their 'reality' in the end is only the reality of the physical, very limited.

The illuminated intellection grasps directly the reality without dependence of the physical phenomena. It sees the essence behind the appearance, the cause behind the effect, the spiritual behind the material.

This intellection is the goal of the wise Gnostic; without it, the intellect remains limited; with it, the intellect becomes useful for the spirit.

Cultivate the illuminated intellection through the Gnostic work; thus you will see the reality directly.

*Jesus, the Christ, had illuminated intellection; he put his intellect at the service of the spirit.*

## **Chapter 64: TIME**

Time is life; he who does not depend on time controls life.

The flow of existence presents itself of very short duration to let it pass within smallness.

The brevity of life is sufficient motive to encourage us to make it great with the Integral Revolution.

With intelligence, we must take maximum advantage of vital time so that it may lengthen its shortness, not making it small with the clumsy and petty works of the Ego.

Whoever uses his time for the work upon himself uses it well; whoever wastes his time in the trivial activities of the I wastes his life.

The time of physical life is limited; each second that passes is a second less to work. Take advantage of it, beloved ones.

## **Chapter 65: COMPREHENSION**

In that world, in that of comprehension, all is abstract and apparently incoherent. This of incoherence is when one takes the first steps in the world of comprehension.

The mind and the psychological universe are found in a great chaos, and therefore there is no concatenation of ideas, sentiments, etc.

In the 49 levels of the subconsciousness there are found a great quantity of files with powerful information, but, painfully, in disorder and anarchy.

Comprehension is the integral grasp of reality, in all its levels and aspects. It is not mere intellectual understanding; it is direct perception of the essence.

To comprehend is to see clearly; whoever comprehends acts correctly; whoever does not comprehend wanders in the chaos.

Comprehension is achieved through profound meditation, through silence of the mind, through opening of the consciousness.

Without comprehension, all spiritual work is sterile; with comprehension, all is fruitful.

For this reason the masters insist: comprehend before acting; comprehend before eliminating; comprehend before transforming.

Without comprehension, the action is mechanical, the elimination is sterile, the transformation is impossible.

Cultivate the comprehension, beloved ones; it is the most precious key of the Gnostic work.

And remember: comprehension is not theory; it is direct experience. It is not learned in books; it is born of the work upon oneself.

Whoever applies himself to the work obtains comprehension; whoever limits himself to reading does not obtain it.

Apply yourselves with all the soul; thus you will obtain the true comprehension that transforms.

This is the message of the chapter; meditate upon it deeply; apply it daily.

*Comprehension is achieved through profound meditation, through silence of the mind, through opening of the consciousness.*

## **Chapter 66: IMAGINATION**

For the sage, to imagine is to see. The imagination is the translucent of the soul.

To achieve the imagination, it is necessary to learn to concentrate the thought on a single thing. Whoever learns to concentrate the thought on a single thing has done much.

The Gnostic who wishes to attain the Imaginative Knowledge must learn to concentrate himself and to know how to meditate. The Gnostic must provoke the dream during the practice of meditation.

Meditation must be correct. The mind must be exact. The logical thought and the exact concept are needed, so that the internal senses may develop in form perfectly harmonious.

The imagination of the sage is the imagination of the saints, the imagination through which the divine images present themselves to consciousness, the imagination through which one receives the revelations of the superior worlds.

This imagination is not fantasy; it is conscious perception of suprasensible realities.

To cultivate this imagination requires the dissolution of the imagination of the I-s, which is mere fantasy.

As the I-s dissolve, the conscious imagination develops; the disciple begins to see directly the realities of the superior worlds.

This is the great gift of the conscious imagination: the direct vision of the suprasensible realities, the contact with the masters of the White Lodge, the access to the cosmic wisdom.

Cultivate this imagination through the integral Gnostic work; the reward is the suprasensible perception.

And remember: only by becoming silent the fantasies of the I-s, the conscious imagination of the Being emerges. Without dissolution of the I-s, the imagination is fantasy; with dissolution, it is vision.

*This is the great gift of the conscious imagination: the direct vision of the suprasensible realities, the contact with the masters of the White Lodge, the access to the cosmic wisdom.*

## **Chapter 67: INSPIRATION**

On arriving at the Imaginative Knowledge, the Gnostic sees the symbols but does not understand them; he comprehends that all nature and the ego are a living writing that he does not know how to read.

The Inspired Knowledge confers upon us the power to interpret the symbols of nature and the confused language of the ego.

The interpretation of symbols is very delicate. The symbols must be analyzed coldly, without superstition, malice, distrust; but pride, vanity, fanaticism must not enter into play.

When the I intervenes translating or interpreting symbols, then it alters the meaning of the secret writing and that of the orientation that the masters of the White Lodge wish to give us.

The inspiration is the access to the meaning behind the symbols, the comprehension of the divine messages that are presented in symbolic form.

For the inspiration to be true, the I must be silent; only the silent consciousness can receive the divine inspiration without distorting it.

For this reason the work upon the I-s and the cultivation of the silence are fundamental for the development of true inspiration.

With true inspiration, the disciple receives directly the messages of the masters, the orientations of the cosmos, the answers to his questions.

This inspiration is the second step of the Direct Knowledge, after the Imaginative Knowledge.

Cultivate the inspiration through the work upon oneself; the reward is the direct contact with the cosmic intelligence.

And remember: false inspiration is that of the I; true inspiration is that of the Being. Distinguish well between the two; do not confuse them.

False inspiration is exalting, dramatic, dependent of the mood; true inspiration is serene, clear, independent of the personal state.

Cultivate the second; reject the first. Thus you will be wise disciples of the Revolution of the Dialectic.

This is the message of the chapter; apply it, beloved ones; transform yourselves through it.

And remember always: silence of the I, presence of the Being. This is the condition for the true inspiration.

With this silence and this presence, the inspiration flows freely; without them, it is impossible.

Cultivate them daily through the practice of the Blue Time and of the conscious meditation.

Thus you will have the gift of inspiration, one of the great fruits of the Gnostic work.

And so we close this chapter on the inspiration, ready to continue with the intuition, the third step of the Direct Knowledge.

Apply the teachings; the path is open; the keys are at your reach; the time is yours.

Forward, always forward, in the holy work of the Revolution of the Dialectic.

*On arriving at the Imaginative Knowledge, the Gnostic sees the symbols but does not understand them; he comprehends that all nature and the ego are a living writing that he does not know how to read.*

## **Chapter 68: INTUITION**

The world of intuitions is the world of mathematics. The Gnostic who wishes to elevate himself to the world of intuition must be a mathematician, or at least, have certain knowledge of mathematics.

Mathematical formulas confer the Intuitive Knowledge. The formulas of Kepler and of Newton can serve to exercise us in

the development of the Intuitive Knowledge.

If the Gnostic practices with tenacity and supreme patience, his own internal Being, bound cathexis, will teach him and instruct him in the Great Work; then he will study at the feet of the masters of the White Lodge.

Imagination, Inspiration, and Intuition are the three obligatory steps of the Revolution of the Dialectic. He who has followed the three steps of the Direct Knowledge has arrived at the goal.

The intuition is the most elevated form of conscious knowledge; it grasps directly the truth, without intermediate processes.

Whoever has developed the intuition acts always with right; he does not need to reason much; he knows directly what corresponds.

Cultivate the intuition through the Gnostic work; it is the most elevated gift that the Being delivers to the disciple.

*If the Gnostic practices with tenacity and supreme patience, his own internal Being, bound cathexis, will teach him and instruct him in the Great Work; then he will study at the feet of the masters of the White Lodge.*

## **Chapter 69: HUMAN PROBLEMS**

The Luciferian, astute, and repugnant intellect creates problems, but is not capable of solving them.

There exist quantities of theories that solve nothing and complicate everything. The vital problems of existence continue as always, and the world finds itself very close to a great catastrophe.

The intellectual animal, falsely called man, feels very proud of his subjective and miserable reasoning that solves nothing and complicates everything.

The tremendous battling of thought has demonstrated, in practice, to be precisely the least indicated for solving problems.

The human problems are not solved by the intellect that created them; they are solved by the consciousness of the Being, which sees them in their integral perspective.

Whoever develops the consciousness of the Being is capable of solving any problem that presents itself; whoever stays in the level of the intellect remains imprisoned in his own problems.

For this reason the Gnostic doctrine teaches: do not seek to solve the problems with the intellect; transcend them through the consciousness of the Being.

As the consciousness of the Being develops, the human problems dissolve themselves; they no longer present themselves with the same gravity, because the consciousness sees them in another perspective.

Many problems that appeared insoluble in the level of the intellect are dissolved easily in the level of the consciousness of the Being.

This is one of the great fruits of the Gnostic work: the resolution of the human problems through the development of the consciousness of the Being.

Apply yourselves to this work; thus you will solve the problems of your life without exhausting yourselves in sterile intellectual struggles.

And remember: the problems of life are tests that the cosmic Mother sends so that we may grow. Receive them as such; do not curse them; thank them.

Each problem solved with the consciousness of the Being is a step closer to self-realization; each problem overcome is a victory of the Being upon the I-s.

Cultivate this way of facing the problems; transform them into opportunities of conscious work; thus you will advance in the Revolution of the Dialectic.

And remember always: the problems do not exist in themselves; they exist in the mind. By transforming the mind, the problems are transformed.

To transform the mind is to dissolve the I-s that distort it; with the I-s dissolved, the mind sees clearly; with the clear mind, the problems are seen in their just perspective.

This is the integral solution of the human problems that the Revolution of the Dialectic delivers; apply it, beloved ones; transform yourselves through it.

And so we close this section on the human problems, ready to continue with the others.

Apply yourselves to the integral work; the cosmic Mother awaits; the masters guide; the Inner Christ wishes to incarnate.

Forward, always forward, in the holy work of the Revolution of the Dialectic.

This is the message; receive it, apply it, transform yourselves through it.

And remember: each one of you can be transformed if he applies himself with constancy; each one of you can solve his problems if he cultivates the consciousness of the Being.

Be of those who apply themselves; be of those who solve their problems through the consciousness of the Being; be of the true disciples of the Revolution of the Dialectic.

This is the call; this is the work; this is the supreme goal.

Forward, beloved ones; the victory is yours if you do not surrender.

And so we conclude this chapter, with the firm hope that the teachings transform your lives and you transform the world around you.

Forward, always forward, with patience and with constancy. The cosmic Mother helps the humble ones; the masters guide the sincere ones; the Inner Christ wishes to incarnate in the firm ones.

Be of those, beloved ones; the reward is supreme: the union with the Father, the realization of the Being, the entrance into the Kingdom.

*Apply yourselves to the integral work; the cosmic Mother awaits; the masters guide; the Inner Christ wishes to incarnate.*

## **Chapter 70: A WAGER WITH THE DEVIL**

Napoleon would have succumbed against the Devil. One thing is to be on the battlefield against other males, and another thing is the fight against oneself.

Satan is a golden enemy, and is very useful. The Devil is ladder to descend and is also ladder to ascend.

The Twelve Works of Hercules are with the Devil. The pact with the Devil is the wager itself, and the triumph is the capacity to fabricate the gold.

To fabricate the gold spiritual is to triumph in the wager with the Devil; to be defeated is to fall into the abyss.

Each one of us has his personal wager with his interior Lucifer. Whoever triumphs in this wager elevates himself; whoever is defeated descends.

The wager is daily: each temptation is a round; each act conscious is a victory; each fall is a step backward.

Apply yourselves to triumph in your personal wager with the Devil; the reward is supreme.

And remember: the Devil is the trainer, not the enemy. He delivers to you the tests so that you may strengthen yourself. Receive them as opportunities of growth.

This is the wise use of the Devil that the Revolution of the Dialectic teaches; use him for your transformation; do not let him use you for your destruction.

This is the great wisdom of the Gnostic disciples: to convert the Devil into ally of the work, into useful instrument for the self-realization.

Apply this wisdom; the cosmic Mother will help you to triumph in the wager.

And remember: each victory in the wager generates an interior gold that integrates itself with your Being and lifts you toward the heavens.

This is the alchemy of the spirit; this is the work that the great masters realized; this is the path that they show us.

Walk it with valor; the victory is certain for those who do not surrender.

*This is the great wisdom of the Gnostic disciples:  
to convert the Devil into ally of the work, into  
useful instrument for the self-realization.*

## **Chapter 71: THE SEXUAL SUPERDYNAMIC**

It would serve no purpose to possess all the erudition of this world if one did not die in oneself.

To break the psychic aggregates is only possible in the forge of the cyclops, in full chemical coitus.

Man and woman, sexually united, are surrounded by terrible cosmic forces. Man and woman, sexually united, are enveloped by the powerful forces of the Third Logos.

The man is the positive force, the woman is the negative force. The neutral force conciliates both.

With the three forces united, in the Sahaja Maithuna, the disciple can ask the Divine Mother for the elimination of any I, and she eliminates it with the force of the Third Logos.

This is the Sexual Superdynamic: the use of the creative force for the dissolution of the I and the creation of the existential bodies of the Being.

Without this Superdynamic, the dissolution of the I is impossible; with it, all is possible.

For this reason the Sahaja Maithuna is the fundamental practice of the Gnostic path. Whoever does not practice it cannot advance in the integral self-realization.

For the unmarried ones, the Vajroli Mudra serves as substitute, allowing the transmutation of the sexual energy without partner; but the integral work requires the partner.

Apply yourselves to the Sexual Superdynamic with reverence, with respect, with all the soul.

This is the great key that the Gnostic doctrine delivers; without it, all is sterile; with it, the self-realization is at reach.

And remember: the Sexual Superdynamic is sacred work, not animal pleasure. To use it without consciousness is to descend; to use it with consciousness is to ascend.

Cultivate the conscious use of the sexual force; thus you will be on the path of integral self-realization.

*This is the great key that the Gnostic doctrine delivers; without it, all is sterile; with it, the self-realization is at reach.*

## **Chapter 72: MERCURY**

Whoever possesses the Mercury of the Wise will attain final Liberation. It would not be possible to attain the Philosophical Stone if one does not first come to know oneself.

The preparation of Mercury is usually difficult. Mercury results from the transformation of the Exohehari or raw Quicksilver.

The raw Quicksilver represents the Sacred Sperm. There are many minerals that convert into Mercury, but not all can convert into it.

The preparation of Mercury is similar to the assimilation of foods.

The conscious work upon the sexual force converts the raw Quicksilver into Mercury of the Wise. This Mercury is the alchemical substance with which the work of self-realization is realized.

Without Mercury, no alchemical operation is possible. With Mercury, all the operations of the Great Work are possible.

For this reason the Gnostic disciple cultivates Mercury through the practice of the Sahaja Maithuna or of the Vajroli Mudra, according to his state.

With Mercury well prepared, the disciple realizes the alchemical operations: dissolution of the I, creation of the existential bodies, incarnation of the Inner Christ.

This is the great Work of the Gnostic alchemist; this is the supreme goal of the disciple.

Apply yourselves with all the soul to this work; the reward is the integral self-realization.

And remember: Mercury is not chemical substance; it is sublimated sexual energy. With this energy sublimated, all the spiritual operations are possible.

Cultivate this Mercury through the wise transmutation; thus you will have the substance with which to construct your spiritual self-realization.

This is the message of the chapter; apply it, beloved ones; transform yourselves through it.

And so we close this section on the Mercury and on the Sexual Superdynamic, ready to continue with the others.

Apply yourselves with all the soul; the path is open; the keys are delivered; the time is yours.

Forward, always forward, in the holy work of the Revolution of the Dialectic.

And remember: each application of the keys produces fruits; each fruit is a step toward the supreme goal.

Be of those who apply the keys; be of those who produce fruits; be of those who arrive at the goal.

This is the call; this is the work; this is the supreme reward.

Forward, beloved ones; the cosmic Mother awaits; the masters guide; the Inner Christ wishes to incarnate in you.

This is the message; apply it; transform yourselves through it.

The Revolution of the Dialectic delivers the keys; the application is for each one.

Whoever applies them triumphs; whoever does not apply them remains stagnant.

*Forward, beloved ones; the cosmic Mother awaits; the masters guide; the Inner Christ wishes to incarnate in you.*

## **Chapter 73: FUNDAMENTAL EDUCATION**

I shall never tire of emphasizing that the academic and educational systems of these degenerated times only serve to adulterate the authentic values of the Being.

The facts have come to demonstrate that I am right. Each school year, approximately 500 West German children commit suicide, according to the statistics of past years.

This is owed to the fact that modern education does not prepare for life; on the contrary, it deforms it. It teaches informa-

tion but not wisdom; it teaches techniques but not values; it teaches to compete but not to coexist.

Fundamental education is that which prepares the human being for life: to know himself, to relate himself with others, to face the problems with intelligence, to develop the values of the Being.

Modern education ignores all this; it concentrates on the intellectual development, leaving aside the integral development of the human being.

The Revolution of the Dialectic proposes a fundamental education that integrates the intellectual, emotional, instinctual, motor, and sexual development; that prepares the human being for life and not only for work.

This education begins in the home, with the parents, who must be the first teachers; continues in the school, where teachers should be wise guides; and culminates in adult life, with the conscious work upon oneself.

Without this fundamental education, the human being remains incomplete, vulnerable to suicide, to drugs, to violence, to all the maladies of the modern world.

With this fundamental education, the human being develops integrally and becomes capable of facing life with wisdom and

serenity.

Apply yourselves to acquire it for yourselves; apply it in the education of your children; spread it among your fellows.

This is the great revolution of the education that the Revolution of the Dialectic proposes; receive it, apply it, transform yourselves and the world through it.

## **Chapter 74: THE PRESS**

All the newspapers are full of ideas that really falsify the mind. On this path of psychological liberation it is not convenient to falsify the mind.

It seems to me that in order for there to be true mental health, conscious faith is needed.

The press fills the mind with skepticism, and this latter alters the equilibrium of the mind, because it makes it sick.

In addition, the press feeds the mind with violence, sex, scandal, gossip; all this is poison for the soul.

The Gnostic disciple must be selective with what he reads; not all serves; very little is useful for the spiritual work.

It is preferable to read few but good things, than to fill the mind with the daily garbage of the press.

The classical books, the texts of wisdom, the works of the great spiritual masters — these nourish the soul; the daily press, in the great majority, only poisons it.

Cultivate the discrimination in your readings; thus you will protect your mind from the negative influences.

*The classical books, the texts of wisdom, the works of the great spiritual masters — these nourish the soul; the daily press, in the great majority, only poisons it.*

## **Chapter 75: TELEVISION**

In life, the important thing is not to fill the mind with foreign ideas that one sees on television, since with time they convert into effigies.

The images that are seen on television reproduce themselves in the mind, transforming themselves into representations that come to take psychological reality.

It is necessary to have the mind clean so that the Being may officiate in our psychological universe free from the shackles of the ego.

Modern television is a tremendous instrument of mental manipulation; it forms tastes, opinions, behaviors, without the

spectator realizing it.

The Gnostic disciple must be very selective with what he watches; better not to watch than to watch garbage that contaminates the mind.

This does not mean total abstention; there are useful programs. But the criterion of selection must be strict.

*It is necessary to have the mind clean so that the Being may officiate in our psychological universe free from the shackles of the ego.*

## **Chapter 76: ULTRAMODERN MUSIC**

Modern music has neither harmony nor authentic melody, just as it lacks precise rhythm.

Modern music I consider inharmonious, with a class of strident sounds harmful for all the five cylinders of the human machine.

Music of 'ultramodern' type damages the nervous system and alters all the organs of human physiology. Modern music does not keep concordance with the marvelous music of the spheres.

In contrast, classical music — Bach, Beethoven, Mozart, Wagner — elevates the soul, harmonizes the body, awakens the spirit. It is the music of the great masters of the past.

The Gnostic disciple should cultivate the listening to classical music, especially in his meditation practices and in his moments of repose.

Avoid the strident music; cultivate the harmonious. Your nervous system, your emotional state, your spiritual progress will thank you for it.

*In contrast, classical music — Bach, Beethoven, Mozart, Wagner — elevates the soul, harmonizes the body, awakens the spirit.*

## **Chapter 77: SOLIOONENSIUS**

The great Russian sage George Lakhovsky, after having profoundly studied the solar spots, came to discover that there exists an intimate relation between these and the events that occur on our planet.

In this epoch of teleguided rockets, profound studies have been made on the cosmic rays and their influences on the living cell and the organisms in general.

The complex mechanism of the teleguided rockets can be controlled at distance by means of radioactive waves. The radioactivity of the cosmos can no longer be denied.

Solioonensius is the cosmic influence that periodically reaches the earth from the Sun, and that produces a great agitation in the masses of humanity.

During the periods of Solioonensius, the human beings feel themselves agitated, restless, in search of change; this is the moment in which the great revolutions, the great transformations, the great migrations of humanity occur.

The Gnostic disciple knows the periods of Solioonensius and uses them for the work upon himself; in those periods, the work has greater efficacy, because the cosmic influences favor the change.

The current period is one of strong Solioonensius; for this reason humanity finds itself in great agitation, in search of meaning, in search of transformation.

This is a propitious moment for the Gnostic doctrine to extend itself; for this reason the masters of the White Lodge have impelled the publication of the books and the foundation of the movement.

Take advantage of this moment, beloved ones; the cosmic forces favor the change; the cosmic Mother extends her hand to those who wish to transform themselves.

Be of those who take advantage of the opportunity; do not let it pass; the time is now.

This is the message of the Solioonensius; receive it, apply it, transform yourselves through it.

And remember: the periods of Solioonensius do not last forever; when they pass, the opportunity is lost. Take advantage while the door is open.

*This is a propitious moment for the Gnostic doctrine to extend itself; for this reason the masters of the White Lodge have impelled the publication of the books and the foundation of the movement.*

## **Chapter 78: RELIGIOUS PRINCIPLES**

All religions are precious stones strung on the golden thread of the Divinity.

The religions conserve the eternal values; there exist no false religions. All religions are necessary; all religions fulfill their mission in life.

It is absurd to say that the religion of the neighbor serves not, and that only mine is true. If the religion of the neighbor serves not, then mine also serves not, because both are precious stones strung on the same divine thread.

All religions teach the same fundamental truths, only with different symbols, different languages, different ceremonies. The essence is the same: union with God.

The Gnostic doctrine does not propose itself as new religion; it proposes itself as integral synthesis of all the religions, restoring the original esoteric meaning of all of them.

For this reason the Gnostic disciple respects all religions, studies them, learns from them, but is not anchored to any in particular; he is anchored to the universal essence that is found behind all.

This universal essence is the love of God, the love of the neighbor, the work upon oneself, the search for self-realization. All the rest are details that change from one religion to another.

Cultivate the universal essence; respect the particular forms. Thus you will be true Gnostic, religious in the integral sense of the word.

And remember: religious fanaticism is contrary to true religion. The true religion is open, inclusive, loving; the fanati-

cism is closed, exclusive, hating.

Avoid the fanaticism; cultivate the openness. Thus you will honor God in all his forms.

This is the great teaching of the religious principles in the Revolution of the Dialectic: all religions are precious; all serve the same end; all merit respect.

Apply this teaching in your daily life; thus you will live in harmony with all the spiritual brothers, regardless of the form of their belief.

## **Chapter 79: THE FOURTH UNITY OF REASONING**

The communist fanatics mortally hate everything that has the savor of Divinity.

The materialist fanatics believe that with their three-dimensional reasoning they can solve all the problems of the cosmos, and the worst of the case is that they do not even know really what reasoning is.

The god-matter of the materialist gentlemen does not resist a fundamental analysis. Up to now, the fanatics of the Marxist Dialectic have not been able to demonstrate really what matter is.

They speak of matter, but they cannot define it. They use the word, but they do not know what the word means. Their materialism is a faith without foundation.

The Fourth Unity of Reasoning is the integral reasoning that transcends the three-dimensional reasoning. It is the reasoning of the Being, of the consciousness, of the spirit.

This Fourth Unity perceives realities that the three-dimensional reasoning does not perceive; it sees connections that the materialist analysis does not see; it grasps essences that the empirical method does not grasp.

To develop the Fourth Unity is the great work of the integral Gnostic. With it, he transcends the limitations of the materialist science and arrives at integral wisdom.

This Fourth Unity is not opposed to the science; it transcends it. It does not deny the value of the empirical method; it integrates it within a broader perspective.

Cultivate the Fourth Unity through the Gnostic work; thus you will arrive at integral wisdom that includes science and surpasses it.

*Cultivate the Fourth Unity through the Gnostic work; thus you will arrive at integral wisdom that includes science and surpasses it.*

## Chapter 80: ART

As the human being precipitated himself on the path of involution and degeneration, as he was becoming more and more materialistic, his senses also degenerated, and consequently his art.

There comes to our memory a school of Babylon that dedicated itself to studying everything related to the sense of smell. They had a motto that said: 'Seek the truth through the perfumes.'

That school was persecuted and destroyed by a very terrible chief. Said chief had very turbid businesses and was soon denounced indirectly by the affiliates of that school of perfumes.

Each ancient school had its specialty; some studied through smell, others through sound, others through sight, others through movement. All sought the truth through the integral development of the senses.

Modern art, on the contrary, has lost the contact with the spiritual. It limits itself to expressing the chaos of the contemporary human soul; it does not elevate, but degrades.

The Gnostic disciple cultivates the contact with true art: classical music, sacred architecture, sublime poetry, painting of the

great masters. These elevate the soul; the modern art, in the great majority, degrades it.

True art is contemplation of beauty, and beauty is one of the manifestations of God. To contemplate beauty is to elevate the soul toward its origin.

Cultivate then the contact with true beauty, in nature and in art; thus you will elevate your soul and you will approach yourself to God.

This is one of the great teachings of the Revolution of the Dialectic on art: that art must elevate, not degrade; that beauty must orient toward God, not deviate from Him.

Apply this criterion in your selection of art; thus you will benefit your spiritual life through the contemplation of beauty.

*The Gnostic disciple cultivates the contact with true art: classical music, sacred architecture, sublime poetry, painting of the great masters.*

## **Chapter 81: MATERIALIST SCIENCE**

On a certain occasion, a materialist atheist, enemy of the Eternal Living God, and a religious man were arguing. The discussion was on the theme of who came first, the egg or the chicken.

At last, a little impatient, the religious one said: 'Could you make an egg as God made it?' The materialist responded: 'Yes, I do it!' 'Make one!', exclaimed the religious one.

The wise Don Alfonso Herrera, author of *Plasmogeny*, managed to create the cell, but a dead cell that never had life.

The materialist science can create forms but not life. Life is divine principle; it cannot be created by man; it can only be received from God.

The materialist science recognizes only what its instruments can measure; the wisdom, the love, the beauty, the consciousness — none of this can be measured, and therefore the materialist science does not recognize it.

But the unmeasurable is the most important. Whoever ignores the unmeasurable ignores the essence of life.

The Gnostic doctrine does not reject the science; it incorporates it within an integral perspective that includes the spiritual. It values what the science can teach us; it transcends what the science cannot grasp.

This is the integral wisdom: science and spirituality, reason and intuition, materialism and spiritualism, in harmonious synthesis.

Whoever achieves this synthesis arrives at the integral wisdom; whoever leaves himself in one of the extremes remains incomplete.

Cultivate the integral synthesis; thus you will be true integral Gnostic.

And remember: the materialist science is incomplete because it ignores the spirit; the dogmatic spirituality is incomplete because it ignores the matter. The integral wisdom embraces both.

For this reason the Revolution of the Dialectic proposes the integral synthesis as the true wisdom of the Aquarian Era.

Receive it, apply it, transform yourselves and the world through it.

*On a certain occasion, a materialist atheist, enemy of the Eternal Living God, and a religious man were arguing.*

## **Chapter 82: EXPERSONALITY AND THE THEORY OF QUANTA**

The scintillation of the atoms is owed to packets of energy that are called quanta (this refers to quantum mechanics).

In the diamond, the quanta move at half their speed, diminishing the same in progressive form in the air, the water, and the earth.

The expersonality is the existence of the ego after the physical death. The energy of the ego does not destroy itself with the body; it continues existing in the suprasensible worlds, awaiting the moment to return to a new physical body.

This expersonality is what we have called loose cathexis; it is the energetic agglomeration of the I-s after the physical death.

The theory of quanta confirms scientifically what the Gnostic doctrine teaches: the energy is not destroyed; it transforms. The energy of the ego, after death, continues in another form.

For this reason the work upon oneself is so important: what we do in this life determines our state after death. With the dissolved ego, we do not have to return; with the not dissolved ego, we have to return to continue the work.

This is the great revelation of the modern physics that confirms the ancient esoteric teachings: the energy is permanent; only the forms change.

Apply this knowledge in your spiritual life; work upon yourself with constancy; thus you will transform the energy of your ego into energy of the Being.

*Apply this knowledge in your spiritual life; work upon yourself with constancy; thus you will transform the energy of your ego into energy of the Being.*

## **Chapter 83: REINCORPORATION**

Reincorporation is the new principle that explains the incessant incorporation of the values in the mathematical points.

The energy is indestructible. I do not believe that the quanta can be destroyed, but it is possible that they may achieve transformation. Every man who likes psychological revolution must study the theory of quanta.

The study of the quanta can be realized by him who lives in his own flesh the mental dynamic and who with this has emancipated the mind.

Reincorporation is the wise process by which the energies of the past are recovered and incorporated into the present work of self-realization.

## **Chapter 84: SUPERDISCIPLINE**

Superdiscipline and the perfecting of the physical body are attained through naturopathic medicine.

When there exists a superdiscipline, it is obvious that we shall be able to obtain Wisdom directly from the archaeological documents.

Having a superdiscipline we shall comprehend and accept that life must be taken as a voluntary gymnasium.

The superdiscipline is the synthesis of physical, mental, emotional, and spiritual discipline; it is the integral discipline that transforms the entire being.

Whoever cultivates the superdiscipline accelerates his self-realization; whoever neglects it advances slowly.

Apply yourselves to the superdiscipline; the reward is the rapid advance in the integral self-realization.

## **Chapter 85: THE EVIDENT SELF-REFLECTION**

To comprehend the evident self-reflection, one must study the Epistle of James, which is for those who work in the Great Work, in the Revolution of the Dialectic.

It is needed that the Great Work and the psychological work be supported by faith, because faith manifests itself in works.

He who knows how to manage the tongue will dominate the body and will dominate the others, and therefore he will be marching in ascending form in the Great Work and in the psychological work.

The evident self-reflection is the constant work of seeing oneself with clarity, of recognizing one's own miseries and one's own greatneses, of transforming oneself through the comprehension.

This evident self-reflection is the constant exercise of the integral Gnostic disciple; without it, the work is sterile; with it, the work flows naturally.

Cultivate the evident self-reflection daily; thus you will advance in the integral work of self-realization.

*This evident self-reflection is the constant exercise of the integral Gnostic disciple; without it, the work is sterile; with it, the work flows naturally.*

## **Chapter 86: THE MYSTERY**

The Dharmapalas are the terrible Lords of Force who have launched themselves against the materialist aberrations of the Chinese communists.

Personally I will be in Tibet, because in this sacred place great things are being gestated. I will be helping the Tibetans to end the traces of materialist abomination that the communists have brought.

Shangri-La is in the fourth dimension and is a Jinas city. There the Venerable Master Koot Hoomi is found.

In Shangri-La gather the great masters of the White Lodge to direct the spiritual destiny of humanity. There are conserved the great esoteric mysteries that the orthodox histories ignore.

The Gnostic disciple aspires to know Shangri-La through the Jinas state; this requires the development of the corresponding faculty through the integral Gnostic work.

In Shangri-La the disciple receives direct teachings of the great masters, learns the great esoteric secrets, integrates himself with the cosmic wisdom.

This is one of the greatest fruits of the integral Gnostic work: the access to Shangri-La and to the masters who dwell there.

Aspire to this fruit through the constant work upon yourself; the cosmic Mother helps those who work with sincerity.

This is the great mystery that the Revolution of the Dialectic delivers; receive it with reverence; cultivate the work that leads to it.

*In Shangri-La gather the great masters of the White Lodge to direct the spiritual destiny of humanity.*

## **Chapter 87: THE AVATARA**

The Avatars cannot forget the social question; for this reason Quetzalcoatl manifested himself in two aspects: social and psychological.

In my personal case I have concerned myself with these two aspects: the human problems, oriented to be solved through the revolution of consciousness of each one of the individuals who form humanity.

### **Experience**

The Avatara of an era brings to humanity the integral message that corresponds to its time. He does not invent the message; he receives it from the divine sources and transmits it to humanity.

In this Aquarian Era, the message is the integral Gnosis, the synthesis of all the religions, the integral self-realization of the human being.

The Avatara of this era is V.M. Samael Aun Weor, who has delivered to humanity the corpus of esoteric knowledge neces-

sary for the integral self-realization in this Aquarian Era.

Receive this message with reverence; apply it with constancy; transform yourselves through it. The Avatara has fulfilled his part; the rest is yours.

This is the integral message that the Avatara of Aquarius delivers to humanity in the form of the Revolution of the Dialectic. It is the synthesis of all his teachings, the practical guide for the daily Gnostic work.

Apply it with all the soul; thus you will be authentic disciples of the Avatara of Aquarius; thus you will form part of the New Aquarian Humanity that is being constructed for the future.

And remember: the Avatara works for the salvation of humanity, but each one must work upon himself for his individual salvation. The Avatara delivers the keys; the application is for each one.

Whoever applies them triumphs; whoever does not apply them remains in the chaos.

Be of those who triumph, beloved ones; the time is yours; the doctrine is at your reach; the cosmic Mother awaits.

*In this Aquarian Era, the message is the integral Gnosis, the synthesis of all the religions, the integral self-realization of the human being.*

## **Chapter 88: THE INDIVIDUAL AND SOCIETY**

Society is the extension of the individual. If the individual is greedy, cruel, merciless, selfish, etc., thus will society be. It is necessary to be sincere with oneself; thus we shall solve our problems.

The hour has arrived to reflect on our own destiny. Violence solves nothing. Violence can only lead us to failure. We need peace, harmony, love among the human beings.

To transform society, the individuals who form it must transform themselves. Without individual transformation, the social transformations are only changes of form, without changes of essence.

For this reason the Revolution of the Dialectic proposes the individual transformation as the base of the social transformation.

Whoever transforms himself contributes to the transformation of society; whoever does not transform himself contributes to its maintenance in chaos.

Each one of us is responsible for the state of society; not only the rulers, not only the politicians, but each one of the citizens.

For this reason the integral Gnostic work is also a social work: each disciple who transforms himself is a contribution to the transformation of the world.

Apply yourselves to the integral work; thus you will contribute to the transformation of yourselves and of the world.

And remember: the great transformations of history have begun with individuals who transformed themselves first. Be of those individuals; be of the leaven that ferments the entire mass.

This is the call of the Revolution of the Dialectic to all the disciples; receive it with reverence; respond to it with action.

The new world that we wish is constructed individual by individual; we are the bricks of that new construction.

Be of the good bricks; be of those who construct the new world through your individual transformation; be of the saviours of yourselves and of humanity.

This is the great message of the Revolution of the Dialectic; receive it, apply it, transform yourselves and the world through it.

And remember: the time is grave; the moment is solemn; the hour of decision has arrived. Decide yourselves to transform; thus you will be true disciples of the Aquarian Era.

Forward, always forward, in the integral work of transformation of yourselves and of the world.

This is the message; this is the call; this is the supreme goal.

## **Chapter 89: TO THE CONSCIOUSNESS**

*Consciousness who sleeps...*

*how different you would be if you awakened...*

*You would know the Seven Paths of Happiness,*

*You would know the divine mysteries,*

*You would converse with the masters,*

*You would travel through the heavens,*

*You would experience the truth.*

*Awaken, oh consciousness, awaken!*

*You would know the Seven Paths of Happiness,  
You would know the divine mysteries, You would  
converse with the masters, You would travel  
through the heavens, You would experience the  
truth.*

## **Chapter 90: ILLUMINATION**

Practice in order the teachings of the Revolution of the Dialectic. Begin your Integral Revolution from this moment. Dedicate time to oneself, because the work upon oneself is the most important thing in life.

I wish that you resolve to die radically in all the levels of the mind.

Many complain that they cannot exit in astral at will. When one awakens consciousness, the exit in astral ceases to be a problem. The sleeping ones serve no purpose.

Illumination is the natural fruit of the dissolution of the I and of the awakening of consciousness. It is not obtained through artificial techniques; it is born of the integral Gnostic work.

Whoever applies the keys of the Revolution of the Dialectic with constancy will arrive at illumination; whoever does not apply them will not arrive, however many books he reads.

Illumination is not abstract experience; it is concrete state of consciousness that transforms the entire life. Whoever has experienced it is no longer the same; he is a new being.

In illumination, the disciple sees directly the cosmic realities, communicates with the masters, knows the great mysteries, lives the integral truth.

This is the great goal of the Revolution of the Dialectic: the integral illumination of the disciple, his transformation into Solar Man, his union with the Father.

Apply yourselves with all the soul; the reward is supreme; the path is open; the time is yours.

And remember: the illumination does not come suddenly; it comes gradually, as the I-s dissolve and the consciousness awakens.

Each step of the work approaches you to the illumination; each I dissolved is a portion of light that returns to your consciousness.

With patience and constancy, the integral illumination arrives; without these, it never arrives.

Cultivate the patience; cultivate the constancy; thus you will arrive at the goal.

And remember always: the cosmic Mother awaits the souls that decide to walk the path; the masters guide those who advance with sincerity; the Inner Christ wishes to incarnate in those who prepare themselves with love.

Be of those souls; be of those disciples; be of those vehicles of the Inner Christ.

This is the call of the Revolution of the Dialectic in its final synthesis; receive it with reverence; respond to it with action.

The path is open; the keys are delivered; the cosmic Mother awaits.

Walk the path with patience and with constancy; apply the keys with sincerity and with love; let the cosmic Mother guide you with her infinite mercy.

Thus you will arrive at the integral illumination; thus you will be true Solar Men; thus you will fulfill the goal of your soul.

This is the final message of the Revolution of the Dialectic; this is the supreme call to all the disciples; this is the eternal hope of humanity.

Receive it, apply it, transform yourselves through it. The future of humanity depends on the individual transformation of each one of us.

Be of those who transform themselves; be of those who contribute to the transformation of the world; be of the founders of the New Aquarian Humanity.

This is the integral message of the Revolution of the Dialectic; this is the synthesis of all the teachings; this is the great work of the Aquarian Era.

Receive it, beloved ones; apply it with all the soul; transform yourselves through it.

The cosmic Mother blesses you; the masters guide you; the Inner Christ awaits you.

Forward, always forward, in the holy work of integral self-realization.

This is the path; this is the work; this is the supreme goal.

Walk with patience; work with constancy; arrive with joy.

**Inverential Peace.**

*SAMAEL AUN WEOR*

*Illumination is the natural fruit of the dissolution of the I and of the awakening of consciousness.*

## **AUTHOR**

*Samael Aun Weor*

V.M. Samael Aun Weor is the founder of AGEACAC (Gnostic Association of Anthropological and Cultural Studies, A.C.) and of the International Gnostic Movement.

He left a great teaching in which is synthesized the path that man must follow in order to attain the complete awakening of

his consciousness and his self-realization. V.M. Samael was an anthropologist, sociologist, spiritual guide, and author of more than 70 books, and he delivered over 300 lectures.

He devoted his life to deepening the study of the great truths that the various civilizations have bequeathed to humanity in diverse forms of manifestation: philosophy, religion, art, and science.

# **GnosticLibrary.org**

The Gnostic Library was created with the purpose of compiling a complete collection of the ancient knowledge that was once available, and preserving it for future generations.

Our aim is to preserve the original text and the images of the manuscripts and original books as faithfully as possible. However, due to conversions across multiple formats, we cannot guarantee that this edition is free of errors.

Can't find the BOOK you're looking for?

Contact us at the following URL



**GnosticLibrary.org**

Our editors are available  
to help you build  
the perfect books for your collection.