

The Social Christ

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INTRODUCTION

In these frightful and horrible moments of humanity, Latin America is Politically disoriented and urgently needs orientation.

LATIN AMERICA is a most coveted morsel by the two monsters of capitalism and communism.

The two beasts want to swallow us and we must not let ourselves be swallowed; we need to orient ourselves so as not to succumb.

The Foundation of the LATIN AMERICAN SOCIALIST PARTY was in fact an urgent necessity.

In my capacity as FOUNGING PRESIDENT of the LATIN AMERICAN CHRISTIAN SOCIALIST PARTY I have written this book to orient public opinion throughout Latin America.

CAPITALISM AND COMMUNISM are at present disputing the dominion of Latin America and both at these instants resort to intense propaganda, to the falsification of facts, to threats, to DIPLOMACY, to deceit, to astuteness, to apparent

and disinterested economic aid with unmentionable ends, etc., etc., etc.

There are stellar moments of humanity and this is one of those; we are before the dilemma of being or not being of philosophy; a single step back and we are lost.

We need a true intimate transformation if we really want to fulfill the sacred mission that has been entrusted to us, which is to initiate the New Era.

If the masters of Capital are believing that the future of the World will be Capitalism, they are totally mistaken.

If the tyrants of the Kremlin suppose that the future of the World will be the ABOMINABLE COMMUNISM, they are in fact totally mistaken.

LATIN AMERICAN CHRISTIAN SOCIALISM is of a completely new type; it does not accept violence, it is against War, it rejects revolutions of blood and liquor.

Our position is absolutely independent. The Christian Socialist Party has no weapons other than INTELLIGENCE, nor any systems other than that of WISDOM.

Our movement is essentially Christian, and is formed by men and women of good will.

There will be a “NOVUS ORDO SECLORUM,” a new order in the centuries, initiated by Latin America and Latin American Christian Socialism.

The New Culture will be synthetic and Latin America with its essentially Latin American Christian Socialism, will fulfill in the world a mission of synthesis.

The butchers of Soviet communism have placed a solid base in Cuba with the purpose of sovietizing America; Castro Ruz wants to repeat in Latin America the tragic and bloody episodes of Stalin, Lenin, and the butcher of Hungary.

The moment in which we live is most dangerous, and if we do not orient ourselves wisely we are lost.

In this book we have analyzed and reduced to dust the fundamental principles of Marxist dialectics.

Truly MATERIALIST DIALECTICS does not withstand a thorough analysis; it is rubbish.

If Karl Marx managed to infect Europe and Asia with his cheap sophistry, with us he did fail, because Latin America has another race and people.

We Latin Americans cannot be made to take communion with Soviet hosts.

Karl Marx managed to dazzle Europe with his cheap sophistry, but we Latin Americans are not dazzled because we are already mature.

We are free and want to live free, without dictatorships of extreme right or extreme left, without spies, without concentration camps, without new Siberias.

My great friend, the illustrious Mr. Licentiate Don Alejandro Salas y Linares, said: that only by demonstrating the falsity of Marxist Dialectics, and casting upon the carpet of current affairs the Fundamental principles of GNOSTICISM, could the new era be truly initiated in the world.

The distinguished politician and man of letters was not far from the truth. Christian Socialism is in this book demonstrating to humanity the tremendous falsity of MATERIALIST Dialectics.

We need to create the true democracy, and this is only possible based on dynamic Christianity, on dialectical Christianity.

Marx against Christ, but Marx does not even serve to wipe the dust from the sandals of the Christ.

The dialectics of Marx convinces the imbeciles, the volitionally castrated, the tyrants of the extreme left.

We Latin Americans cannot be convinced by Marxist jargon; tell that to others! We are mature people.

We go to the facts, to the grain; we do not like to live dreaming about Soviet paradises.

This book is eminently practical, essentially ethical and profoundly 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?

He who laughs at what he does not know is on the road to being an idiot. There goes this book to the battlefield like a terrible lion, to unmask the traitors and disconcert the tyrants before the solemn verdict of public consciousness.

Chapter One: THE INDIVIDUAL AND SOCIETY

The communist danger threatens Latin America and everywhere we hear laments of pain.

Cuba the beautiful island of the Caribbean has been invaded by the barbarian hordes of brutalizing Marxism. The jails of Cuba are full of unfortunates. At these instants our beloved America is threatened with death by the overwhelming and brutal avalanche of abominable communism.

The hour has come to reflect seriously upon our own destiny. The great powers of the world have their eyes set on our dear Latin American land.

America is their coveted morsel and all want to savor it. America has suffered the unspeakable and loves her freedom. America has conquered her independence on the battlefields; independence is something that has cost us much blood.

We do not deny that there is hunger in Latin America; certainly there is, but it is not with violence that we can conquer the fatal Monster of hunger and misery. It is not by surrendering ourselves to the barbarian hordes of Marxism Leninism that we can solve the problem of hunger. Violence solves nothing. Violence can only lead us to failure. We need peace, serenity, reflection, comprehension.

The problem of the world is the problem of the individual. The Revolutions of blood and liquor solve nothing. Only through intelligence shall we solve the problem of hunger and misery; only through intelligence can we save our sacred land. Only with intelligence can we conquer the monster of communism.

At these instants Latin America is confused and disoriented; we know that the Marxist monster wants to swallow us but we are not willing to carry upon our bodies the chains of a new

slavery. We Indo-Americans are free and want to preserve our freedom.

Human society is the extension of the individual. If we really want a radical change, if we want a better world, a world without hunger, we need to change individually, change within ourselves, alter within our own individuality the abominable factors that produce in the world hunger and misery. Let us remember that the mass is a sum of individuals. If each individual changes, the mass will inevitably change.

Society is the extension of the individual. If the individual is greedy, cruel, pitiless, egoistic, etc., so will society be. It is necessary to be sincere with ourselves; we, each of us is bad and therefore society has to be inevitably bad. This cannot be solved by the communist monster; this can only be solved by the individual.

It is urgent to put an end to egoism, and to cultivate Christ-centrism. Only thus can we make a better world; it is indispensable to eliminate the greed and cruelty that each one carries within; only thus, only by changing the individual will society change because it is only the extension of the individual. There is pain, there is hunger, there is confusion; but none of this can be eliminated through the absurd procedures of violence; those who want to transform the world based on revolutions of blood and liquor or with coups d'état and shootings,

are totally mistaken, because violence only engenders more violence, and hatred more hatred. We need peace, if we want to solve problems; we need peace if we really want to save LATIN AMERICA.

DARKNESS IS NOT DISPELLED WITH BLOWS, BUT BY BRINGING THE LIGHT. NOR IS ERROR DISPELLED BY COMBATING IT HAND TO HAND, BUT BY SPREADING THE TRUTH, WITHOUT NEED OF ATTACKING ERROR. AS MUCH AS TRUTH ADVANCES, SO MUCH WILL ERROR HAVE TO RETREAT; ONE MUST NOT RESIST EVIL BUT PRACTICE UNCONDITIONALLY THE GOOD AND TEACH ITS ADVANTAGES THROUGH PRACTICE; ATTACKING ERROR WE SHALL PROVOKE THE HATRED OF THOSE WHO ERR, AND THUS THE MISTAKEN ONES WILL COME TO BECOME EVIL.

ATTACKING EVIL WE SHALL PROVOKE THE RANCOR OF THE EVIL, AND THUS THE EVIL ONES WILL BECOME WORSE.

What we need is to spread the light to dispel the darkness.

It is urgent to analyze the fundamental principles of Marxist dialectics and demonstrate to the world the tremendous reality that these do not withstand an analysis; they are pure cheap

sophistry. Let us make light if we want to conquer the darkness; let us not spill blood.

The hour has come to be comprehensive.

It becomes necessary to study our own I if we really love our fellows; it is necessary to understand that only by putting an end to the factors of egoism and cruelty that each of us carries within, can we make a better world, a world without hunger and without fear.

Society is the individual. The world is the individual. If the individual changes fundamentally, the world will inevitably change.

America is in grave danger and only by transforming ourselves radically as individuals can we save ourselves and save America.

Chapter Two: HELPLESS CHILDHOOD

We have seen on long winter nights, many hungry and naked children wandering the streets of the great cities, anguished, seeking a refuge in which to pass the night. We have seen them sheltered with dirty papers on the outskirts of the luxurious metropolises. There still come to our ears those innocent words of these unfortunate ones: "LITTLE BROTHER... LET

US COVER UP WELL BECAUSE THE MOON HARMS US.”

Poor little ones... poor little ones... poor little ones...

For them there exist no flashy little carriages that so delight the well-off children, for them there are no toys, nor Christmas feasts; for them there exists no compassionate word that says, my little son! When these poor street children arrive at a luxurious mansion soliciting a piece of bread, the elegant dogs better cared for than them bark, and the lady of the house throws them out the door saying: “VAGABONDS, GO WORK, DO NOT BOTHER! If you keep bothering I will call the police to take you away.”

Sometimes the great gentlemen toss them a coin, or the elegant ladies who proudly pass through the streets give them a piece of bread or a sweet, then feeling themselves immensely satisfied with their great charity.

We have seen these poor street children fleeing desperately from the gendarme who pursues them to take them to jail or in the best of cases to an orphan asylum similar to a jail of the worst quality. There exists no compassion for the unfortunate children who, orphaned, wander hungry and naked through the streets. For them there are no luxurious schools, nor beautiful clothes.

Truly the cruelty that each human being carries within is expressed outside as lack of legitimate charity for the helpless. The individual is cruel and evil, and thus is the society that he himself has created. When will the day come when groups of truly charitable ladies and gentlemen associate to offer these poor children elegant and beautiful children's homes? Beautiful schools? And resplendent dining halls? When? When? When?

Only when each individual becomes conscious of his own cruelty, only when we understand that we are EGOISTIC AND CRUEL. We need not to justify cruelty. We need not to condemn cruelty. If we justify cruelty then we reinforce it. If we condemn cruelty then it disappears from the mental surface and submerges within the depths of the mind assuming new characteristics and forms of expression. It is indispensable to understand profoundly cruelty on all the levels of Consciousness. Only thus will cruelty disappear; only thus will be born in us in clear and spontaneous form something new: that something is the true conscious charity.

It is indispensable that groups of truly charitable persons associate to work for the helpless and afflicted childhood. Only thus is it possible to offer these poor children bread, shelter and refuge. Only thus is it possible to open luxurious schools for these helpless children. These beautiful children are also

human beings. They are no less than anyone; they are as human as the rich children, are as beautiful as the most beautiful elegant children. They have the same rights as the rich and society must recognize their rights. Cruelty toward these children admits no justification.

The devotees of all religions, the brothers of all schools, orders, lodges and occult societies can take the initiative and associate to solve this problem of helpless childhood.

The hour has come to practice the charity taught by the masters and priests of all times. The words that were said amid the cooing of doves under the sacred porticos of all temples must now become concrete reality.

Conscious charity is the miraculous balm that can console our aching heart.

How painful it is to see the poor and dirty children, miserable and barefoot walking through the luxurious streets of the metropolises. The members of all religions, the devotees of all sects, the workers of all factories, the people of all industries, must associate and work for these unfortunate ones.

Chapter Three: TRAFFIC ACCIDENTS

In a Mexico newspaper we find a journalistic article titled thus: "IT WAS ALREADY HIS DESTINY TO DIE TORN TO

PIECES.” The text of the article is the following:

“A half man, since he lacked legs and only had two pathetic stumps —consequence of being run over by a train some time ago— and who in life was called Fernando Contreras Moran, was reduced to a bloody mass upon being run over last night, at the corner of Claudio Bernard and Dr. Barragan, by a heavy vehicle driven by a drunkard named Manuel Zamudio Martinez, who is detained in the sixth Precinct.”

“By what is seen the destiny of this man was marked. Twenty years ago, a streetcar, of those known then as ‘rapid ones,’ had amputated his legs upon falling under its wheels on the Tlalpan road.”

“And not very distant from the site where the first and terrible accident occurred, was where last night he found his frightful end.”

Thus far the text of the fatal article. The journalist here plays the prophet. He mentions the law of destiny and believes that the destiny of this unfortunate one was to die torn to pieces. We do not deny the Law of Cause and Effect, but it is difficult for a simple journalist to discover whether tragedies similar to this one are all the result of Destiny or of the Law of Accidents. There exists destiny known as the Law of Karma in the Orient. There also exists the law of accidents.

It turns out absurd to affirm in prophetic tone that all traffic accidents figure in the horoscope and that destiny is their secret cause.

Certainly many accidents are the result of Destiny. But not all accidents are the result of destiny. Really 99% of traffic accidents are the faithful product of imprudence.

It seems incredible that a poor man like the one mentioned in this tragedy did not manage to alter in the slightest the traffic and circulation laws. It is barely credible that there exists a human society so cruel and pitiless. An entire life of misfortune with so fatal a conclusion was not enough to move the heart of human society.

A man who could have formed a home, a man who could have been useful to society, was condemned to die wretchedly and to live wretchedly without thereby in any way the traffic system on the streets of the city having been modified. This has demonstrated to satiety the degree of irresponsibility in which humanity is found.

A famous writer considered that the quantity of dead from traffic accidents according to annual statistical data equaled all the millions of dead occurred during the first world war. This seems incredible, and yet everything continues the same, nothing is modified; daily the accidents continue without hu-

man society making the slightest effort to suppress them. To people this seems the most natural, the most normal. Really this is only possible in sleeping, indolent, cruel people.

At bottom, we must truly recognize that human beings have not yet awakened; they have the Consciousness Asleep; only thus is it explained that this barbarism does not change. However, this must not serve as an excuse to continue with accidental homicide. The hour has come to understand that we are cruel and pitiless. When we understand profoundly that we are cruel and pitiless, the flame of compassion arises in us in spontaneous form.

In part the governments of the earth are guilty of all these painful tragedies related to traffic, and in part they are not. Certainly governments are the product of society. If society is cruel and pitiless, the government is also cruel and pitiless. In synthesis we can affirm that society is the extension of the individual and that government is the extension of society. Government is representative of the people.

Such people, such government. When we visited a certain country that had lived for many years under the boot of a terrible military Dictator, we verified with astonishment that each head of family was a dictator in his house.

If there existed on earth a country with truly responsible individuals respectful of human life, you can be sure that there there would be a wise government that would truly make the life of each citizen be respected.

A truly just government would establish very wise laws on the system of circulation and traffic in the cities.

Today cities are already congested with cars, streetcars and multitudes of people. Daily scenes occur that break the soul; mothers who die with their children in their arms run over by the machines that hurriedly run through the streets of cities; children, old people, invalids, etc. fall under the wheels of vehicles. There exists no pity for anyone; there exists no atom of compassion; no one is worth anything in the city.

The most moving epic poems could be written, the most painful dramas that daily occur in urban life with traffic accidents. Beings who lived blissfully, noble wives, mothers who adored their children, respectable men, all of them were victims of automobiles and streetcars. Many homes were left helpless, orphans... widows... desolation, that is the result of traffic accidents; and nevertheless everything continues as before, everything seems the most natural; in no way are the systems of circulation and traffic of the cities modified.

No one is pained by another's pain. No one cares one whit about the suffering of his neighbor. The individual only remembers that these painful accidents exist when he experiences them in his own skin. Then he blames everyone, protests, blasphemes, etc.; thus is this world of people with the CONSCIOUSNESS ASLEEP. They live in a complete state of stupidity. No one wants to realize his own cruelty and indolence.

If each individual of human society became more comprehensive, if each citizen understood profoundly his own cruelty, charity would arise in each heart, and then this charity would manifest in collective deeds, in complete reforms upon the system of circulation and traffic.

The streets must be for pedestrians. The transit of every kind of vehicle can be made underground, or with systems of overpasses. Thus there would not exist so many tragedies nor would so many misfortunes occur; in this form men would not be reduced to half men, nor would they die like the unfortunate one cited at the beginning of this chapter.

It is very certain that on the street human beings walk absorbed in their own thoughts. That is the cause of many accidents. We could not deny that human beings are asleep; they walk through the streets like sleepwalkers, dreaming profoundly... all this is very certain, but for that very reason, it is

necessary, it is urgent, to reform the system of vehicle traffic on the street.

Drivers demand that pedestrians walk the streets alert and vigilant to avoid the danger of accidents. This longing of drivers and conductors of every kind of vehicle is very good and marvelous, but the reality is different; everyone lives absorbed in his own thoughts; everyone walks the streets like a sleep-walker. Even those who live more awake, those who learned to be prudent and to take care of automobiles and other vehicles that pass through the streets, have moments in which they do not remember that such automobiles exist. One of those instants, an instant of forgetting, is enough to fall under the wheels of a car.

That this class of accidents happened at the beginning, when the epoch of automobiles began, is barely normal, but what is not normal, what is absurd, what is stupid, is that now, in the very 20th century and with cars of the latest fashion, savageries of this class are occurring, unsuspected even for the cannibals of Africa. The latter kill to eat; they do it from the savage instinct of preservation. That is all. In contrast, the civilized drivers of vehicles kill from the crime of speeding, from imprudence, from stupidity, from lack of respect for the life of one's neighbor. They are worse than the cannibals.

A truly awakened man, a truly responsible man, would do anything in life less than drive an automobile within the streets of a city. Only to the unconscious, only to the savages of the steering wheel can the absurdity occur of driving an automobile among human multitudes.

Truly the streets of the city and the traffic and circulation systems turn out now antiquated. It is stupid, it is absurd, to mix the traffic of multitudes with the traffic of automobiles. Such human civilization turns out ridiculous when we see people who desperately try to pass from one street to another fleeing from the assassin wheel; human groups at the corners begging an opportunity from the savages of the steering wheel to be able to pass to another street.

All that is lack of civilization; all that denounces lack of chivalry and culture in the peoples of the earth; all that denounces lack of intelligence. Only to a complete madman, or to an idiot, could it occur that everything is very well done.

We believe that the underground transit of vehicles within urban life would solve all this GREAT PROBLEM.

It is useless to blame pedestrians for all traffic accidents. This one has not yet awakened his Consciousness; he walks dreaming, absorbed in his own problems; he frequently forgets that cars exist. It is also useless to blame the drivers of vehicles.

Take into account that they too are asleep; they have not awakened the Consciousness; the best, the most intelligent, the most logical, is to reform technically the traffic systems.

All religions, orders and sects, all schools of divine wisdom could well demonstrate their charity working before the governments of the earth to help suffering humanity. It is necessary to solve this problem and this is the moment indicated to demonstrate with deeds the love of one's neighbor.

In practice we have been able to evidence that viaducts with overpasses have given magnificent results. Viaducts besides decongesting traffic in the streets of cities and really saving many lives, turn out very useful for rapid transport.

There is urgently needed a special invention to save lives and avoid collisions of vehicles. We opine that every vehicle, whether terrestrial, aerial, or aquatic, ought to carry centrifugal force in action, to throw out of its field of action every person, or machine, or thing, that threatens an inevitable collision.

We firmly believe that the hour has come to learn to use solar energy wisely, to impel all our cars, ships, airplanes, etc. We know very well that the products of mineral, vegetable combustion, gasoline, petroleum, etc., turn out very harmful for the organisms.

It becomes necessary that all the corner crossings be arranged in staggered form to avoid accidents.

It is absurd that drunks and youths still under age drive cars; the authorities should take very severe measures to punish such cases of moral irresponsibility.

At bottom, we must truly recognize that human beings have not yet awakened; they have the Consciousness Asleep; only thus is it explained that this barbarism does not change.

Chapter Four: JUVENILE DELINQUENCY

In a newspaper of Mexico City we find a scandalous journalistic article against three unfortunate children, one of eight years, another of ten and another of twelve respectively.

Said article was headed with great letters that cruelly said: "They locked themselves in Sears, changed clothes and elegantly fell asleep." "Jocose adventure of three vagabonds who wanted to dress well and sleep better... even if for one night."

The author of such article against three unfortunate and helpless children writes in lapidary form as if it were a question of three murderers of 40 to 50 years escaped from some penitentiary. The author of said article does not care about the tender

age of these unfortunate and helpless creatures; the text of so brutal and pitiless an article is the following:

“There appeared on the panorama of the capital map three kids (then come the names of the three children) consummate thieves who carried their audacity to lock themselves in the Sears Roebuck store, on the streets of San Luis Potosi and Insurgentes; there they passed the night dedicating themselves to seeking the best clothes according to their ages —they are 8, 10 and 12 years respectively— and when they had become ‘rich kids’ they reached the furniture department, each one chose the softest bed and slept profoundly.”

“At eight in the morning, when the administrator of said establishment arrived, he was informed that some display cases (where there was children’s clothing on exhibition) had been found in complete disorder and that there were traces that strange people had been in various places of the store.”

“Notice was given to Radio Patrols. Two patrolmen came and upon making an inspection, with surprise, in the furniture department, they found the three little ones sleeping soundly.”

“They awakened startled and the oldest of them said to his accomplices: I told you, guys, that we were going to sleep. And so elegant we had become.”

“Indeed the three had put on new clothes from head to foot, underwear, good shirts —each one piled up to three— and also caps and raincoats. Over the underwear they placed the swimming trunks, since they planned to go off to Acapulco.”

“The three rogues said that they had decided to lock themselves in. Skillfully they hid in the nook of a warehouse and there they waited until night came; they came out and dedicated themselves to choosing the best clothes.”

“The police presented them in the eighth precinct, from where they were sent to the juvenile tribunal.”

Thus far the text of this pitiless article. Really it is not in jail where these children should have ended up. These delinquent children were created by society. In a truly responsible human society, these juvenile delinquents would not exist. Society has left these unfortunate children in the most complete helplessness. Through the streets of cities thousands of unfortunate and orphaned children go and come begging a piece of bread.

Human society, the governments of the earth do not care about the pain of these innocents, and when they commit a crime like this we have just cited, instead of being interned in an elegant school of cultured children they are placed in a prison. The prison does not reform; the prison corrupts and

perverts; thus these children were placed on the brink of crime by a cruel society, and finally placed in a school of crime: JAIL.

There these innocents learn from their already more advanced little companions, precisely what they should not learn. There they become true thieves, holdup men, swindlers, etc., etc., etc.

Jail as a reformatory system has failed in all countries of the earth. It is already demonstrated that jail morally corrupts human beings. Jail reforms no one.

If we judiciously analyze the case of the three rogues cited in this chapter, we see first of all, HELPLESSNESS; these three children walked the streets in the most complete helplessness. Second, nakedness and inferiority complex. The three rogues were not duly clothed by human society. The three rogues complexed by misery and nakedness wanted to dress elegantly. Human society, that society which accuses them before the solemn verdict of public conscience was not capable of clothing them elegantly; it did not recognize their right to dress elegantly; then the result was crime.

Jesus the Christ said: "Whoever feels free of sin, let him throw the first stone."

That cruel and soulless society that abandons its children on the street, that perverse and degenerate society that denies

children the right to dress well, and the right to eat, and the right to study in a good school for the crime of not having money, is not really so clean of sin as to throw the first stone at these unfortunate helpless ones.

If the parents of these creatures died, if they are orphans, if they are so poor and defenseless, why does human society which prides itself on being so honorable and worthy, not educate these children in elegant schools alongside the so-called well-off children? Are these children perhaps animals? Are these little ones perhaps not human beings? Is the blood of these children perhaps not also as red as that of the well-off children?

Human society has no right to condemn what it itself has created. The case of these children is the fruit of society. These children are the fruit of the society that publicizes them and condemns them cruelly. What would be said of an inventor who publicly condemned his own invention? Society is victim of its own invention. Society condemns its own invention.

This society that boasts of being civilized and supposedly very Christian, abandons its children and leaves them to wander through the streets hungry and naked. How far are these civilized Christians from having understood the Christ when he said: "Let the children come to me for of them is the kingdom of heavens." How far is humanity from having understood

what it really means to be Christian. THE HOUR HAS COME TO REALIZE URGENTLY THE SOCIAL CHRIST.

These orphan children need true educational establishments, elegant schools; they must be educated where the well-off children are educated because these children are as human and as children as the so-called well-off children. These children need boarding schools, and good clothes, as good as those of the rich, because these children are as human as the rich children.

It turns out absurd to intern these children in miserable little schools with the pretext that they are schools for the helpless. That is cruel and forms an inferiority complex in the children. These grow up complexed. These feel humiliated by human society; these fill themselves with resentment against that society that has discriminated against them so villainously as if they were not as human as the so-called well-off children. The result of such discrimination is crime later. The child grows and becomes a man, and then full of resentment hurls himself into crime. Thus society becomes victim of its own invention.

This is precisely the instant in which all religions, schools, orders, and lodges must demonstrate their Universal Charity, that charity which they have so loudly proclaimed. It is needed that the religions, always called to preserve the eternal values, unite among themselves to work for these children who need luxurious schools, food, elegant clothing, etc.

If all religions, schools and sects left their ancestral religious jealousies and unified to perform this work in favor of helpless childhood, a better world would be made.

Chapter Five: MONEY

Money in itself is neither good nor bad; it all depends on the use we make of it; if we use it for good, it is good; if we use it for evil, it is bad.

We cannot deny that today, due to human barbarism, money turns out to be in fact a basic factor in practical life.

The serious thing is not in obtaining money; the serious thing is in greed. Current humanity is tremendously greedy.

People depend on money for their own happiness. They want money and more money; they do not content themselves with BREAD, SHELTER AND REFUGE; they want more money than what is needed to have BREAD, SHELTER AND REFUGE.

We know in the capitalist system individuals who have more than a thousand houses that produce juicy monthly income, and besides they have estates and latest model cars to transport themselves.

That class of subjects does not need a thousand houses to live in them, nor do they need much land to cultivate the food-stuffs. And much less can they need 30 or 40 luxury cars to transport themselves from one place to another.

Truly this class of individuals has miserably wasted their time dedicating all their efforts to obtaining all those useless things. Certainly those individuals are idle, vagabonds of the mind, fantastic utopian dreamers.

Governments certainly must not put an end to the free initiative of peoples and individuals, but they must establish very strong taxes on those great capitals.

That class of powerful must pay the greatest taxes, for the benefit of public works, education, hygiene, etc., etc., etc.

In addition to the question of monthly distribution of profits on capital among the workers, it is clear that capital comes to remain in the hands of the workers. Capital must belong to those who work it. Workers work the capital.

We need money, that is obvious, but when money becomes a psychological necessity, when we use it with other purposes diverse from those that it has in itself, when we depend on it to obtain fame, prestige, social position, then money assumes before the mind an importance that it does not have, a tremendously exaggerated and disproportionate importance; from

here the struggle and the tremendous problems for possessing it originate.

Fundamental necessities must be distinguished from PSYCHOLOGICAL necessities.

BREAD, SHELTER AND REFUGE are fundamental vital necessities, that is obvious.

Social position, great casinos, gaming tables, the latest fashions, luxurious carriages, etc., etc., that is not needed; that is absurd.

At bottom of all this question what the ego wants is satisfaction; it enjoys feeling itself satisfied.

The I seeks satisfaction; it wants satisfaction and it is barely normal that it seek those sensations that can give it the longed-for satisfaction.

The EGO wants sensations of wealth, good banquets, sensations of power, luxury and vanity, all this with the sole purpose of feeling itself satisfied.

We must understand in depth the nature of sensation and of satisfaction, if we really long for the dissolution of the I.

Sensation and satisfaction are shackles of the mind. We must free the mind of those shackles, and that is only possible

through comprehension.

It is urgent to begin by integrally understanding those more familiar sensations and satisfactions.

It is necessary to establish there, precisely there, the adequate and precise foundation for comprehension.

We need to self-observe ourselves, to have consciousness of our own personal sensations and satisfactions.

There exist many types of satisfaction and of sensation and for attaining that, we commit the error of miserably wasting time dedicated solely to obtaining a fortune.

Some want sensations of wealth, power, command, etc. Others want sexual sensations, to obtain women and more women, etc. The sensations are innumerable that inevitably lead to miserable, undignified and filthy satisfactions.

Those who go about in search of dirty sensations, those who go about in search of stupid satisfactions, have not the slightest objection to exploiting their fellows; they become frightfully cruel and greedy, avaricious and astute.

Analyze, dear reader, what are the sensations you most like, what type of satisfactions you desire. If you, dear reader, truly want to dissolve the I, it becomes necessary that you under-

stand deeply and on all the levels of the mind, what are your personal sensations and satisfactions.

Sensation and satisfaction serve as foundation to the I.

When we understand our just relation with money, the pain of detachment ends in fact, and the frightful suffering that competition produces in us.

It is not a matter of renouncing money, nor of coveting it; the important thing is to know how to relate ourselves to it, in upright form.

We knew the case of a man who never had money; he visited people dedicated to spiritual studies, and all those people offered him bread, shelter and refuge.

This man said: I do not need money because if I am hungry, any friend gives me to eat, and if I am thirsty anyone gives me to drink, and if I need to travel, anyone gives me the fare, and if I need to recreate myself in some garden I sit in some chair to recreate myself in it; the gardener works for me. The owner of the house has pretty furniture, so that I sit on it, etc., etc., etc.

There is no doubt that this man was a tremendous egoist in love with himself; that man always thought of what others would offer him, but he never thought of reciprocating, of giv-

ing, of making the life of others more pleasant. Thus it is that even amid the incense of prayer crime is hidden.

We must not fall into such errors. The indispensable thing is to learn to relate ourselves to money.

We need money to cover our immediate physical needs; unfortunately need is transformed into greed; today our relation with money is based on greed.

We must learn to differentiate immediate physical needs, and psychological needs. It is necessary to know where need ends and where greed begins.

Today people do not content themselves with bread, shelter and refuge; they want to obtain money and more money for things that are not bread, shelter and refuge.

The psychological I, realizing its own emptiness and misery, wants to be great, and for that seeks money and more money.

The greedy one suffers and makes suffer; he embitters life for himself, and embitters it for others.

Greed is the secret cause of hatred and of the brutalities of this world; many times these brutalities usually assume legal aspects.

If we want greed to end in the world, we must begin by ending it within ourselves, because we are the world.

We need to understand in depth all the complex processes of greed, if we really want to reach the dissolution of the I.

It is urgent to understand integrally the process of greed on all the levels of the mind. Only thus shall we be able to realize on earth, the Social Christ.

It is necessary that democratic governments democratize all the systems of credit.

Today all credit systems are bourgeois and cruel. Credit is only granted to the powerful; there is no credit for poor workers.

Governments must democratize credit. It is necessary that in the various credit systems the humble street sweeper and the elegant doctor, the poor policeman, and the division general, the humble waitress, and the carrier of heavy bundles, etc., etc., etc. participate.

The Latin American Christian Socialist Party must struggle for the democratization of credit.

It is not just that men and women able to work succumb from hunger and misery, there being so much money.

It is necessary to learn to use money wisely. Only thus can we put an end to hunger and misery.

While it is true that the individual has to adapt himself to society, it is also true that society must adapt itself to the individual.

It turns out tremendously cruel and absurd that money is given on credit to the powerful, and not given to workers.

The democratization of credit can put an end to hunger and misery. The democratization of credit would transform the economic life of the peoples making it rich with fecund and creative work.

There is much money; what is bad is that it is poorly distributed. At the door of the rich the unfortunate weep.

Today credit is only for the powerful. Thus is fulfilled the vulgar saying: "To him who has a horse they give a horse, and to him who has no horse they give horse-blows."

We need to self-observe ourselves, to have consciousness of our own personal sensations and satisfactions.

Chapter Six: THE ENTITY OF FORESIGHT AND SOCIAL AID

If we really want to create the authentic and legitimate democracy we need to establish in all countries of Latin America, the ENTITY OF FORESIGHT AND SOCIAL AID.

While it is true that the individual needs to adapt himself to society, it is also true that society must adapt itself to the individual. The Entity of Foresight and Social Aid comes precisely to fulfill with exactness this precious human purpose.

The state must be father and mother to the people; the state must be less cruel, less pitiless, less barbarian.

The Entity of Foresight and Social Aid is called to solve many problems that give our society a very ugly and painful aspect.

In a country of Latin America we knew the case of a poor school teacher who in spite of having grown old in the Magisterium was not retired except when she was already about to die.

She had educated the new generations; she had exhausted herself teaching. The salary of the poor worker of the education branch was as for beggars.

The only hope of the unfortunate one was to attain one day not very distant, the longed-for retirement, and certainly she attained it on the eve of her death, when she was already seen by all spurting blood from her nose; no physician managed to save her; she was sick with cancer.

If the Entity of Foresight and Social Aid had existed the matter would have been very different. Unfortunately said institution is still a project. The matter of retirements should depend on the Entity of Foresight and Social Aid.

It is necessary to understand that the worker has full right to rest and to retirement. It is not just to miserably exploit the worker, to squeeze the sweat of his youth and then throw him to the street.

The great statesman Alberdi said: "IN A GREAT POLITICAL SYSTEM THE PARTS LIVE OFF THE WHOLE, AND THE WHOLE LIVES OFF THE PARTS." "THEREFORE SOCIAL INTERESTS MUST BE REGULATED BY THE STATE WITHIN A SYMMETRY OF INTERESTS, IN SUCH A WAY THAT THERE NOT RESULT CHILDREN AND STEPCHILDREN; THIS HAPPENS WITH RETIREMENTS: FOR SOME WORKERS OF THE NATION THERE ARE RETIREMENT LAWS AND FOR OTHERS THERE ARE NONE."

If we want in Latin America to conjure the horrible monster of communism, we need true social justice.

It is absurd that the states provoke with their injustices strikes, slowdowns, acts of violence, shouts of protest, etc., etc., etc.

The state was not created to form problems; the state was created with the purpose of solving problems.

In every truly civilized country, or that boasts of being civilized, the Entity of Foresight and Social Aid must be founded.

That institution would efficiently solve the problems of retirement, pensions, unemployment, incapacity to work, etc., etc., etc.

The entity of foresight and social aid would need money, and much money, but fortunately the world is full of money; the important thing is to know how to distribute it wisely.

While it is true that there exist many unjust taxes, it is also true that many just taxes can be placed.

The head of family if he has money to give a great feast in his house, it is also just that he cooperate with a tax for the Entity of Foresight and Social Aid. Thus he pays for the wakefulness he provokes to his neighbors; it is well to know that everything in life costs.

The individual who has the vice of smoking, it is well that he pay for his vice, that he cooperate with a tax for the Entity of Foresight and Social Aid.

The drunk who torments humanity with his drunkenness must pay tax for his vice.

The bachelor since he has no wife, must at least cooperate with his tax for this institution.

The hour has come to create the stamp of the ENTITY OF SOCIAL FORESIGHT AND SOCIAL AID.

This stamp must be used on every transportation ticket, whether terrestrial, aquatic or aerial.

Every letter, every document, every certificate of any kind, could carry this stamp.

Every ticket to theater, cinema, bullfight, football, circus, etc., etc., etc., must carry this stamp.

It is necessary that the people who amuse themselves learn to cooperate for the poor people who can no longer amuse themselves.

The great companies must be taxed, like insurance, credit, capitalization, etc., for the benefit of the Entity of Foresight and Social Aid.

Contribution must be required from the lotteries; participation can be required from the product of the tax on excessive profits, tax on gambling not yet taxed, tax on horse and automobile races, tax on cinema, frozen capitals, etc., etc., etc. Thus this institution would have sufficient monetary funds to attend to all human problems.

It is necessary that the state put an end to unjust taxes and establish just taxes.

Workers in these times have to pay terrible unjust taxes that in no way benefit them and in much harm them.

The Entity of Foresight and Social Aid is an immediate necessity for all peoples.

The Entity of Foresight and Social Aid is called to solve many vital problems which are: old age, helplessness, misery, unemployment, etc.

The Entity of Foresight and Social Aid must hold in one hand the bread and in the other the sword to avoid many abuses.

The Entity of Foresight and Social Aid must have police forces and secret investigators to know who is who, and who really needs and who does not need.

Chapter Seven: THE MIND-HEART

THE MIND-HEART OF THE INTELLECTUAL ANIMAL called man is full of vain theories and mental suppositions that can lead us to nothing good.

Modern intellectuals want to make a new world according to the fantastic model they have fabricated in their mind.

Political leaders make astonishing promises to the suffering and hungry multitudes with the purpose of attaining power, and once their ambition is satisfied, they laugh at their ease at the poor imbecilic people.

The world is in crisis and everywhere there are wars and rumors of wars, promises and mockery, executions and political parties that combat one another mutually.

It is absurd to suppose that we can come out of this social chaos with all its struggles and miseries, if individually we do not truly resolve ourselves to a radical and definitive change.

Useless are coups d'état, bloody dictatorships, the revolutions of blood and liquor.

If we truly want an absolute radical change, we need first to change ourselves individually.

What we are as individuals, is the world. Really the world is the individual because the world is a sum of individuals. The problem of the world is that of the individual.

If the individual does not change internally, the world will not change either even when many wish to change it based on extremist doctrines, bloody revolutions, abominable dictatorships, etc.

If we carefully study our intimate problems, we have to reach the logical conclusion that no leader can solve those problems for us.

What I am, is in fact, the party, the group, the family, the society, the homeland.

The individual is the beginning and the end of every order of things. If we want a radical transformation of this bitter and painful world, we need to transform ourselves individually, each one, and in truly very intimate form.

We urgently need to establish firmly in our mind, the positive values of the spirit.

When the gross values of the world occupy our mind, the result is hunger, misery, war, ignorance, illnesses, etc., etc., etc.

Only on the basis of profound comprehension can we resolve in positive and true form, all the economic and social prob-

lems that afflict and torture us.

Oppression and exploitation, aggressiveness and economic cruelty of these times, are due to the forgetting of the eternal values of the spirit.

Darkness is not dispelled with blows, but by bringing light. Nor is error dispelled by combating it with violence, but by teaching the truth.

Political doctrines established by means of violence, never manage to put an end to personalism, greed, ambition, egoism and competition.

When the human being is cornered by the law, he seeks substitutes for his own personal satisfaction.

Substitutes become vehicles of our own errors, hatreds, egoisms, jealousies, ambitions, etc., etc., etc. Thus dictatorships are eluded.

The end of the Czar and his Royal family had the substitute of Lenin, Stalin, Khrushchev, and the whole clique of the Kremlin.

Individual capital had the substitute of state capital, and the bourgeoisie was replaced by a new bourgeoisie disguised as proletarian.

All the old ambitions were disguised in Russia with the Doctrine of Marx and of Lenin.

All vices and evils multiplied in secret, and cruelty intensified due to the lack of eternal values.

If we truly love humanity, if we want to cooperate in the initiation of this new era that is beginning, it is necessary that there be within each individual, voluntary and intelligent intimate transformation.

This intimate change surely must not be produced by means of any form of violence or coercion from outside, because if so were the case the result would be new social disasters and bitternesses. Intimate regeneration must be voluntary, intelligent, and not forced.

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

It is absurd to criticize the errors of others. The fundamental thing is to discover our errors and then disintegrate them based on analysis and very profound comprehension.

When an error has been totally and integrally comprehended, and on all the deeper levels of the mind, it disintegrates inevitably.

Thus we can dissolve the I. Only with the death of the I can we truly make a better world.

We need to free the mind and the heart of every class of evils, if we really want to transform ourselves intimately for the good of society.

THE MIND-HEART OF THE INTELLECTUAL ANIMAL called man is full of vain theories and mental suppositions that can lead us to nothing good.

Chapter Eight: HUNGER AND MISERY IN LATIN AMERICA

The ALLIANCE FOR PROGRESS of the late Mr. President Kennedy is bourgeois, it is not democratic.

The twenty billion dollars that the United States lends to Latin America, have an inevitable sepulcher: the basements of the banks and the safes of the powerful.

Let us be absolutely sure that only the privileged gentlemen of the earth will be able to enjoy that money.

The poor restaurant waitresses, the humble street sweeper, the long-suffering shoe shiner, the patient peasant, etc., etc., etc.,

will scarcely, and in vague form, have news related to that question of the twenty billion dollars.

The twenty billion turn out to be a magnificent gift for the pockets of the high magistrates; these are already accustomed to resolving intelligently more difficult questions.

There is a vulgar saying that reads thus: "BEFORE THE OPEN ARK EVEN THE MOST JUST SINS." The key of the ark is always held by the powerful.

Uncle Sam could give his treasures to Latin America without thereby hunger and misery in the Latin American countries ending.

The Latin American countries are apparently free and sovereign, but at bottom they are neither free nor sovereign; they are slaves of Uncle Sam.

Latin America is not yet capable of being self-sufficient. All countries of Latin America are UNDERDEVELOPED.

Those who think that if all the treasures of the rich were distributed among the poor the hunger of the peoples would end, are mistaken. Really not only would those treasures not be enough to give to all the peoples, but moreover hunger would intensify.

The only system that would not fail to put an end to hunger, is called industrialization.

If the Latin American countries totally industrialize, they then become truly free because they can be self-sufficient.

The country that is capable of producing not only all that it consumes, but moreover what it cannot consume, becomes an exporter.

The country that does not need to import because it can be self-sufficient, is truly free.

Latin America is not yet free by the fact of not being able to be self-sufficient; Latin America is underdeveloped.

Latin America has to buy from Uncle Sam, goods of every kind, machines, airplanes, automobiles, etc., etc., etc.

Uncle Sam demands payment with currency of that which circulates throughout the territory of the United States. Uncle Sam does not accept another type of currency.

The North American currency is in relation to the various currencies of the Latin American countries, too high.

Each dollar of the United States is worth in Mexico twelve pesos and forty cents; in other Latin American countries each dollar is worth thousands of national pesos.

Importers have to pay the United States for all imported merchandise in dollars or the equivalent to dollars as if all the Latin American countries were states of the North American territory.

Consumers have to buy dear, at the price equivalent in dollars, because importers cannot import cheap.

The final victim of all this tragedy is the people, the poor suffering, humiliated and exploited people.

“POLITICAL ECONOMY HAS GIVEN NO FAVORABLE RESULT; WE NEED TO CREATE AN ADMINISTRATIVE ECONOMY.”

Latin America needs to totally industrialize to become truly free.

Each Latin American country must create its own national administrative economy.

The problem of the world is the problem of the individual. If we want a developed country, let us develop the individual. If we want an industrialized country, it is necessary to technically enable the individual because what the individual is, is the society.

Primary and secondary education schools must technically enable the individual.

When the individual solves his economic problem, all of America will have solved her economic problem.

In Latin America the powerful burn the coffee or throw it into the sea, and spill the milk supposedly to maintain prices.

Millions of hungry would like that milk and that coffee for themselves. Uncle Sam laughs at all those things and when he is bothered too much, buys very cheap.

When capital belongs to the workers, milk will no longer be spilled, nor will coffee be burned, nor will we need to beg from UNCLE SAM (the United States).

The hour has come to learn to think for ourselves. The instant has come for the Latin American peoples to understand the necessity of industrialization.

The moment has come for the authorities to understand the urgency of severely sanctioning the starvers of the people, those who burn coffee and spill milk to maintain prices.

The peoples of Latin America are hungry and while some succumb from misery, others spill milk and burn coffee.

The twenty billion that the United States of North America lends to the Latin American countries, will not only not put an end to hunger, but moreover will further complicate the economy of the peoples.

The Latin American countries with that matter of the twenty billion in fact contract very great commitments with Uncle Sam.

Chapter Nine: THE GREAT ANONYMOUS SOCIETIES

From the profound night of the centuries there exists the brotherhood of crime, the tenebrous fraternity. Whoever has studied the protocols of the Sages of Zion will understand the plans and projects of the tenebrous fraternity.

This has its program of action and its human vehicles of expression. Judiciously analyzing the question of anonymous societies we discover with infinite pain that these are precisely marvelous instruments of the tenebrous fraternity.

At bottom, the great anonymous societies constitute the true governments that hide behind the nominal governments. Practically the nominal governments are in fact controlled by the great anonymous societies. This is how the tenebrous fraternity controls the states and the peoples.

We knew in a certain country a great anonymous society that had practically managed to monopolize all products of prime necessity. Before that anonymous society existed, corn was bought very cheap in the markets and there was no hunger.

Today already that product is bought very expensive because said society has it monopolized. No one but it, has the right to buy and sell it; it sets the price, it exploits it. In other times the mills worked independently grinding the delicious grain; now in that wretched country, the mills are already controlled by the said society, and the poor people have to buy the dough at very expensive price.

That anonymous society has that country starving. Many times it buys all the grains to fill its granaries, and then sells them to foreign countries. With its excessive profits it replenishes what was sold buying abroad grains of the worst quality, leaving in its favor a gigantic surplus value as infamous product of the crime. The people, the poor people, do not eat there the grain they harvest; the people eat the foreign grain, the grain of the worst quality, with which our grandparents fattened pigs.

The great anonymous societies exploit the petroleum wells and ruin the subsoil of the earth. In a certain South American country we saw how the natives were removed by foreign bailiffs when they dared to enter a petroliferous region exploited by a great foreign anonymous society. So that these natives being citizens of a sovereign and independent country, did not have the right to walk on their own soil, on the sacred soil of

their fathers. This in fact is already an attack on the independence and sovereignty of free nations.

Said class of anonymous societies are daggers driven into the heart of sovereign countries. This is how nations lose their independence and become slaves.

The great anonymous societies ruin the peoples and take away their independence. The great anonymous societies monopolize products of prime necessity and starve the peoples. The great anonymous societies buy all the harvests; they keep them in their granaries, resell them to the hungry peoples, or negotiate them with foreign countries.

That is the sad reality of said societies that have no God other than the golden calf.

The great anonymous societies seize the best industries to make life more expensive. In a certain country, a powerful anonymous society took over the mills when it understood that these represented a source of wealth. Every productive industry, every product of prime necessity falls sooner or later into the feline claws of the great anonymous societies.

Who constitute the anonymous societies? The personages of the shadow, the adepts of black magistracy, the secret enemy. These tenebrous ones starve the peoples, and put an end to the independence of sovereign nations.

Behind every government is unfortunately the secret enemy, the enemy of the people whose vehicles of expression are the anonymous societies.

It turns out hard to say that the nominal governments, really are puppet governments controlled by the secret threads of the great anonymous societies.

The peoples joyfully go to the electoral urns to choose their governors and the great anonymous societies laugh in secret at the naivety of the peoples, because they are the ones who truly govern; thus the peoples of the earth are defrauded. These powerful anonymous societies do not care about the system of government, or the political party or the new governors chosen by the people. They are the ones who govern and that is all.

The great anonymous societies are defended by arms. No one can oppose them because it costs him freedom or life.

It is necessary to put an end to those octopuses of the people, to those instruments of the black lodge; but how? In what way? With what system? This is the problem we need to study serenely if we truly want to eradicate this cancerous tumor from the bosom of humanity.

It is not by means of violence that we can put an end to anonymous societies; violence provokes violence; hatred engenders

greater hatred; ill will engenders, as is logical, ill will. The spirit of reprisal would give more strength and power to the great anonymous societies because these are protected by armed forces. What then can be the scientific method or system that allows us to put an end to anonymous societies? What the procedure?

Anonymous societies live off the people. Really the people sustain the great anonymous societies. These could not exist without the people. When the people withdraw their support from the great anonymous societies, these will disappear. The people is the extension of the individual. If we want to solve the problem of the mass let us begin by solving the problem of the individual. If we want to put an end to anonymous societies we must begin by instructing the individual. The individual is ignorant of what the great anonymous societies are.

It is necessary that the individual become fully conscious of what said societies are.

It is urgent to instruct the individual. It is urgent to explain to people what said societies are.

Let us not attack said societies. Let us never justify the existence of such societies. It is urgent to study in depth the functionalism of anonymous societies to make ourselves fully conscious of their existence.

It is necessary to know that the individual has the Consciousness profoundly asleep; although it may seem incredible, the individual lives dreaming, works dreaming, walks dreaming; the individual needs to Awaken the Consciousness. It is urgent that the individual make full consciousness of what the anonymous societies are. This is only possible by putting an end to ignorance. The mass is ignorant of what said societies are; the mass only knows the abbreviations, S.A.

If we want the mass to stop being ignorant, let us instruct the individual; all the esoteric schools, lodges, systems, orders, etc., can cooperate in this form for the common good. All religions and sects can unite with us to work putting an end to the ignorance of the individual. Thus we shall put an end to the ignorance of the peoples. When ignorance disappears, the darkness ends.

The worst enemy of man, is ignorance.

When the individual becomes fully conscious of what the great anonymous societies are, when he has full consciousness of the evil they do to the people, when he understands in depth that he too is a victim of those societies, then he will stop cooperating with them. That is the path of success. That is the system to put an end to those societies. Not to Cooperate. When the individual does not cooperate, when the individual does not sustain such societies, these inevitably disappear.

The mass is nothing but the extension of the individual. If each individual stops cooperating to sustain said societies, the mass will not cooperate, that is, will not sustain such parasitic societies, and the result will be their inevitable death.

Collective action against such societies will be the result of individual comprehension; when the individual neither buys nor sells anything to such societies, their disappearance will be a fact. Let us begin then with the individual, let us explain to the individual, to each individual, what such anonymous societies are. That is the procedure. Later we shall be able to act collectively in orderly and systematic form. However now we must begin with the individual. That is all.

It is only possible to act collectively against anonymous societies, the day each individual is capable of acting individually with full and absolute consciousness of what he does.

This system will seem very long to impatient people. However there is no other path. Those who want rapid immediate changes in the economic and social order, also create rigid norms, dictatorships of extreme right or extreme left; they do not aspire that one know how to think; they dictate what one must think. Every brusque change defrauds its own objective and man becomes again a victim of that against which he struggled. With bad means we will never attain good ends. The economic systems initiated with bloody revolutions and shoot-

ings, are in fact condemned to failure. Every action provokes reaction, and violence can only provoke violence.

We can destroy anonymous societies by violent means but they would inevitably be reborn with new forms that will in fact create new bitternesses and new social chaos. Only by understanding in depth the mechanism of said societies, and making them fully conscious of the subtle process of greed, can we eradicate this cancerous tumor forever.

We need not to buy nor sell anything to these societies if we want to put an end to them.

Chapter Ten: THE RIGHT TO WORK

Today September 4, 1961, I am before the windows contemplating what passes in the street.

I see opposite my house some poor unfortunate mothers of the people, seated on the living earth, the sacred earth of their fathers.

On the ground there are various edible products, fruits, vegetables, edible roots and beautiful flowers that embalm the atmosphere with their delicious fragrance. Some beautiful semi-naked children frolic happily around their poor mothers who eagerly try to sell to the neighbors those products of the earth.

These poor women need to feed their little ones. These unfortunate ones need to clothe their semi-naked children, and for that they are working in the plain street. They are in plain exercise of a right: the right to work.

Something happens suddenly amid the tumult of neighbors, women who sell, and children who joyfully played.

A car has stopped and an elegantly dressed man descends threatening upon these unfortunate and defenseless little mothers who terrified gather hurriedly vegetables, fruits and flowers to flee horrified before the elegant gentleman who berates, insults and humiliates them. The children cling to the skirts of their poor little mothers, and then all remains deserted as if in that place nothing had happened. The infamous gentleman satisfied with his “bravery” gets into his car and moves away rapidly along the avenues of the city.

The poor mothers were in luck this time, because on other occasions this elegant gentleman had no... scruples of any kind, and armed with the peculiar courage that characterizes him, swept away everything, and despoiling the unfortunate ones of all they sold he would always go off happy like the bird of prey after trapping the prey in its sinister claws. This man acts in the name of the government; he is authority and all the unfortunate ones tremble before him.

In almost all countries of America we have contemplated the same tragedy; the sons of the people do not have the right to work if they do not manage to have the luck to obtain money to get a stall in the market. Governments do not pardon the unfortunate people for the crime of being poor. There exists no compassion for the poor. The powerful of the earth mortally abhor the hungry mothers and the poor men who work. The great gentlemen mortally hate the unfortunate one who dares to compete with them.

It is necessary to begin to seek remedy for this. It is urgent to obtain the right to work. Unity makes strength. Just as there exist guilds of various classes very well organized and with marvelous unions, so also these poor mothers and these poor men who do not have money to rent stalls in the markets must unionize, form their unions, pay their defense lawyers and then initiate the passive struggle for the right, for the right to work. A struggle without violence must be initiated, without resistance to evil. If evil is opposed to evil, it then takes more strength. Violence only leads human beings to failure. It is necessary to struggle with patience and with intelligence. Street vendors united can make hunger strikes publicly and in great groups. Passive strikes, silent, peaceful protest marches without shouts of any kind nor violences of any sort.

All these poor mothers, all these poor peasants after they unite, organize and unionize, will in fact constitute a powerful army before which the powerful of the earth will tremble.

We must do propaganda work among these poor unfortunate ones in order to organize them for the battle.

To work is not a crime. The right to work is legitimate right of the human being.

Another Case

I am passing as a pedestrian along the street of a great city. The people have gathered around someone. I approach with the purpose of knowing what is happening. An unfortunate woman cries and asks with supreme pain a little compassion of the policeman who has made her prisoner. The unfortunate one has committed “the crime of working” and Mr. Policeman does not pardon her this; the poor one was selling fruits and edibles in the street, to earn a few coins, that is all. The powerful of the earth do not pardon her this. Some ladies, taking pity, beg the policeman for the unfortunate one, but all turns out useless. Suddenly a police car stops and the unfortunate one, despite her pleas and tears, is put by force into the car and taken to jail; the poor one had committed no other crime than to work for the bread of each day. That was her crime and the powerful did not pardon her.

A Sadist

In a great city of the world we saw unfortunate old people and poor women of the people fleeing terrified through the tortuous streets. The unfortunate ones were of solemn poverty who to live honorably dedicated themselves to selling sweets, edibles of every kind, etc.; the poor ones were persecuted for the “crime of working.” A malnourished and hungry little girl was at the door of a temple selling what she could to live and not perish from hunger; the unfortunate creature was attacked by the gendarmes and despoiled of her merchandise.

A boy walked the streets selling sweets; the gendarmes attacked him like a bandit and took away his sweets; the unfortunate one fled.

We knew that great city of the Western world; we saw it.

The MAYOR of said city was a powerful gentleman of gallows and knife feudal style. The poor feared him, the rich needed him, the politicians flattered him because he put in and removed presidents; he was the master of politics.

Many things were said of that powerful gentleman: there was commented among the people about his orgies where there was squandered luxury, wines, women, gold and lust.

The servants of that GREAT GENTLEMAN many times were frightened seeing the beautiful women of the orgy bathed in blood; no one said anything, no one protested before the blood and the horror; the police trembled and were silent. No one dared to protest.

That great gentleman was a sadist who beat the beautiful ones to enjoy in the orgy. That city was governed by a sadist mayor; everywhere pain and weeping, women bathed in blood for the crime of being beautiful, old men, children, poor, fathers of families, humble women of the people despoiled of their edibles or of their merchandise, fleeing frightened along the avenues of the luxurious city. What more could be seen in a city governed by a sadist?

That rich gentleman made the people bleed; this was the man of politics and all trembled before him.

One fills with horror when one sees the gendarmes carrying out orders of a sadist.

This city is on this side of the iron curtain in the Europe that calls itself civilized, in the world that calls itself free.

There is no doubt that in America there also exist cities and mayors thus.

All this makes us think about the necessity of using the weapons of intelligence to dethrone the tyrants. The best form of putting an end to those tyrants is not to cooperate with them. Not to obey them, not to support them, not to flatter them.

When a tyrant is very powerful he becomes unbearable; really it is the people who give power to the tyrants; only the people can take power from the tyrants. It turns out easy to overthrow a tyrant when all the workers' guilds are united. This is difficult because the masters always seek to divide the workers into opposite bands to be able to exploit them; "divide and you shall rule," say the English.

Workers must unite to defend themselves; workers must do their own politics. Workers must organize. Workers must study.

It is absurd to sustain a sadist in power. It is stupid to cooperate with the tyrants. The only one who can take power from the tyrants is the people.

Violence only serves to reinforce power to the tyrants. That is not the path of liberation. Only through intelligence can we overthrow the tyrants. There is no tyrant that resists a total stoppage of all the workers' guilds. The total stoppage is the most terrible weapon of the workers.

Drama of Six Helpless Boys

In a newspaper we have read an account that we transcribe below. It is the drama of six helpless boys. Their mothers were street vendors and the powerful of the earth did not pardon them this. The pain of those abandoned creatures was impossible to describe with words. “Their impotence, their bewilderment, and the uncontainable weeping of their eyes, marked a dramatic rictus of anguish on the dark and dirty faces of seven kids who perhaps yesterday afternoon faced for the first time the tragedy of their miserable lives.”

“Moments before, in front of them, six brave regulation inspectors of the district department, with luxury of force, with excessive violence, apprehended their mothers, with blows made them board some jeeps, while some of them confiscated two baskets with edibles, and threw into the sewers what those peasant women brought to sell here clandestinely.”

“The inspectors took away Sabina Morales de Sanchez, her sister Ignacia Morales and Victoriana Cruz de Rubio, and imprisoned them.”

“They too shouted and wept in vain; the inspectors were definitive, and in that form they went to jail and their children remained abandoned on the public street, and as resigned to their fate or perhaps with the hope that they would return they

sat to wait for them at the threshold of an accessory of the nearest building.”

“Celerina Sanchez of seven years, in whose arms remained asleep her little sister Francisca of two years and near them her brother Alberto of four years who are children of Sabina Morales de Sanchez. Pedro Rubio Cruz, of six years, who had in his arms his little sister Rosa, of barely a year and a half, children of Victoriana Cruz de Rubio; as well as Faustino and Victoria Morales, of four and five years, respectively, children of Ignacia Morales.”

“Other vendors established on that street, near a bus terminal, assure that the three peasant women regularly come on Sundays to sell their edibles. The older ones seem to confirm it also.”

“The regulation inspectors who were aboard the gray Jeeps, surely fulfilled their duty” (with the virtue of duty one can also harm many).

“In a manner overly cruel and inhuman, they left those kids abandoned on the public street, who at three in the afternoon still had not tasted food, and could not even presume their future or immediate fate.”

Half an hour later before the calls of the public, there arrived at that site a panel van of the preventive police, with the order

to gather the children and take them to the side of their mothers.

“This time the little ones faced a crude experience, when the older ones, Celerina Sanchez and Pedro Rubio, suspected that they too were going to be imprisoned.”

“Unaware of the purposes of those policemen, they all broke into weeping and thanks to the advice of many witnesses, the children accepted to board the police car.”

“The three mothers were led to jail where they were imposed fines of one thousand five hundred pesos each which as is natural they will not be able to pay”...

Thus far the mentioned journalistic article. This is how the powerful of capital treat the children of the people. There exists no pity for anyone because capital is cruel and pitiless.

What most horrifies is the stone heart of those inspectors. Treating the unfortunate ambulant workers, like beasts unworthy of compassion.

It is horrible to think that there still exist in the world salaried executioners whose work consists precisely in tormenting the unfortunate ones who work.

It is incredible that there still are in life beings so irresponsible.

The worst of the case is that the employment does not last all their life, and they leave the employment after having filled the world with pain.

Those salaried executioners do not want to realize that their victims are their brothers, and that the blood that runs through their veins, also runs through the veins of their victims.

We fill with horror before so much infamy. Those who cannot pay a stall in the public markets are persecuted, but the powerful gentlemen who steal millions of pesos from the peoples are flattered and pandered to.

This is how the capitalists fertilize the ground and prepare it so that in it may germinate the filthy flower of communism.

The powerful created the monster of communism. If the governments of Latin America continue paying salaried executioners to torment the people Latin America will end up being devoured by the Soviets.

Chapter Eleven: THE UNIONS

The unions originated to defend the rights of the worker. The unions are an indispensable element in modern society.

Unfortunately the unions have been frequently betrayed by leaders who serve the interests of capital instead of the interests of the workers.

Many union leaders sell themselves to the patrons and forget their fundamental duty to defend the worker.

The unions must be free from political party influence. The unions must be guided solely by the welfare of the workers.

In some countries the unions have become instruments of the State, and in others instruments of the patrons. In either case the unions lose their essential function.

The Latin American Christian Socialist Party advocates that the unions be totally independent, both from the State and from the patrons, with the sole purpose of defending the worker.

Workers united in unions have great strength. United they can demand fair wages, decent working conditions, retirement, and all the legitimate rights that correspond to them.

The strike must be the last weapon used by the unions; before resorting to strike, dialogue and arbitration must be tried. But when all peaceful means have failed, the strike is the legitimate weapon of the worker.

The strike must always be peaceful. Violence in the strike turns against the workers themselves and gives pretext to the powerful to crush them.

Workers must educate themselves and prepare themselves intellectually so that the union may be truly effective. An ignorant worker can be easily exploited.

The unions must offer their members courses in literacy, in trades, in legislation, etc., so that the workers may better defend their rights.

The union must be a school of solidarity. The workers must learn that they are brothers and that united they constitute an invincible force.

Egoism among workers is the worst enemy of the union. When each one thinks only of himself, the union becomes weak and impotent.

Solidarity among workers, with each one defending the rights of all and all defending the rights of each, is what makes the union truly powerful.

The Latin American Christian Socialist Party supports the legitimate struggle of the unions for fair wages, decent working conditions and the human dignity of the worker.

The unions must struggle for the participation of workers in the profits of the enterprise. It is not just that all the profit go to capital while only the salary goes to the worker.

Worker, capital and management must form a true partnership in which all participate equitably in the success of the enterprise.

When unions struggle for the dignity of the worker, they struggle for the dignity of all humanity, because the worker is the most numerous and most important part of humanity.

Without the worker no factory functions, no field is cultivated, no service is rendered. The worker is the foundation of society.

Therefore the unions are sacred and must be respected by all who truly love humanity and justice.

Chapter Twelve: THE GREAT PROBLEM

The great problem of humanity is human egoism. From egoism are born all the evils that afflict humanity: greed, cruelty, hatred, war, hunger, misery.

While the human being continues being egoistic, society will continue being unjust, because society is nothing other than the extension of the individual.

The political doctrines that try to solve the great problem by means of force, by means of dictatorships, by means of bloody revolutions, are all condemned to failure because they do not address the root of the problem, which is human egoism.

Even the most generous-seeming political doctrines, when applied by egoistic men, become instruments of oppression and exploitation.

The communism of Russia and China, despite calling itself the proletarian dictatorship, is in reality a dictatorship of a new caste of bureaucrats who exploit the workers worse than the old capitalists did.

Capitalism, despite calling itself democratic and free, in reality is a dictatorship of large fortunes that buy and sell governments at their pleasure.

Neither communism nor capitalism solves the great problem because neither addresses the root, which is human egoism.

Only by transforming the human being intimately, only by uprooting egoism from each individual heart, can we make a truly just and human society.

The Latin American Christian Socialism that we propose is precisely the path of intimate transformation, joined with practical political and economic action.

We must transform ourselves and transform society simultaneously. Neither pure intimate transformation without social action nor pure social action without intimate transformation will solve the great problem.

Christ taught us that the kingdom of heaven is within us, but he also taught us to act in the world with love and charity for the neighbor. Christianity is interior and exterior at once.

The Latin American Christian Socialist Party seeks the integral solution of the great problem through the simultaneous transformation of the individual and of society.

We do not believe in violence because violence engenders more violence. We do not believe in dictatorships of right or left because all dictatorship is oppression.

We believe in the spread of truth, in education, in dialogue, in peaceful organization, in collective conscious action.

We believe that humanity can be transformed if it wants to be transformed. The great problem can be solved if there is good will.

But it is necessary that there be great patience, great wisdom, great love. There are no shortcuts. There are no easy solutions. There are no magic formulas.

Each one must begin with himself, transforming himself intimately, and at the same time cooperate with others to transform society.

If each one does his part, the great problem will be solved. If each one continues being egoistic and waiting for others to solve the problem, humanity will continue in the abyss.

The hour has come to act. The hour has come to transform ourselves. The hour has come to begin the great work of the Social Christ.

We believe in the spread of truth, in education, in dialogue, in peaceful organization, in collective conscious action.

Chapter Thirteen: HUNGER KILLS FORTY MILLION PEOPLE PER YEAR

According to recent statistics published by international organizations, hunger kills approximately forty million people each year throughout the world.

Forty million human beings dying of hunger every year! This is an indescribable tragedy that should move the conscience of all humanity.

However, the powerful of the earth continue accumulating immense fortunes while millions of human beings die of hunger.

In some countries the foodstuffs are destroyed to maintain prices, while in other countries millions of human beings die of hunger.

This is the great crime of modern civilization. This is the supreme injustice of the current economic system.

It is not that the earth does not produce enough to feed all humanity. The earth produces much more than what humanity needs.

The problem is in the distribution. The foodstuffs are badly distributed. While some have superabundance, others die of hunger.

The current economic system, both capitalist and communist, has not been capable of solving the problem of equitable distribution of foodstuffs.

Capitalism produces much but distributes badly, because production is oriented to profit and not to human necessity.

Communism produces less, distributes a little better in theory but in practice produces hunger because it kills productive initiative.

We need a new economic system that combines productive freedom with equitable distribution. That is what the Latin American Christian Socialism proposes.

The Latin American Christian Socialism proposes that the means of production remain in private hands, but that there be effective state regulation to guarantee equitable distribution.

The Latin American Christian Socialism proposes that workers participate in the profits of enterprises, so that they may have purchasing power to consume what is produced.

The Latin American Christian Socialism proposes that the state guarantee minimum conditions of subsistence to all citizens, especially food, housing, clothing and health.

The Latin American Christian Socialism proposes that there be agrarian reform so that the peasant who works the land may own it.

The Latin American Christian Socialism proposes that there be industrialization of the Latin American countries so that they may produce all they need and not depend on imports.

The Latin American Christian Socialism proposes that there be true continental cooperation so that the Latin American countries may help one another mutually.

Only thus, with these measures and others that we shall propose in this book, can we put an end to the tragedy of hunger that kills forty million people per year.

The hour has come to act. We cannot continue tolerating that millions of human beings die of hunger while immense fortunes are accumulated in a few hands.

Hunger is not a natural phenomenon. Hunger is the product of human injustice. Therefore hunger can be eliminated by means of human justice.

Let us struggle for justice. Let us struggle for the dignity of all human beings. Let us struggle for the realization of the Social Christ on earth.

Chapter Fourteen: THE HOUSING PROBLEM

The housing problem is one of the most serious problems of modern life. There is very much evil accumulated in the social organisms that our philosophers and politicians try to remedy.

Really the housing problem should not exist because there exists sufficient vital space in nature. The latter is extremely prodigal with all her creatures, and if these do not solve even

the housing problem there must be very deep error in human life.

If we want to solve the housing problem we need to harmonize the laws of the human world with the laws of nature. There is no other path to solve the housing problem.

We see in the great cities thousands and millions of human beings squeezed into miserable rooms, into unhealthy slums, into uncomfortable buildings, while in the countryside there are immense spaces totally uninhabited.

The world is the individual. Inside us we carry the cause of the housing problem. Inside us is the urge to live crowded in the great cities, fleeing from the country, fleeing from nature.

The factories, the industries, the offices, the businesses are concentrated in the cities. There is the work. There is the money. For that the people flee from the country and pile up in the cities.

We need to decongest urban life. We need to take industries to the countryside. We need to take work to the countryside. We need to take education to the countryside.

Governments must create medium-sized cities in the heart of the rural zones, with all the comforts of large cities, so that the peasant may have no reason to flee from the country.

Governments must construct in the countryside hospitals, schools, theaters, beautiful parks, sports fields, factories, etc., so that the peasant may have everything that he could find in the great city.

The exodus from the countryside to the city must be replaced by the exodus from the city to the countryside. This is the only way to solve the housing problem.

The construction of luxury skyscrapers in the center of the great cities only worsens the problem because it draws even more people to the center.

The construction of cheap housing in the periphery, surrounded by gardens, fields and parks, is the true solution.

Each family must have its own house, with its little garden, with its trees, with its flowers, with its fruit trees. Only thus will the housing problem be solved.

The State must facilitate to each family the acquisition of its own house through long-term loans, with low interest, payable in many years.

The State must avoid the speculation with land. The land must not be merchandise. The land is the patrimony of humanity.

Speculators with land are the worst enemies of the people. They artificially raise the prices of land, making impossible the

construction of cheap housing.

The State must establish very high taxes on uncultivated lands and on lands held for speculation. Thus the speculator will be forced to sell or to cultivate.

It is urgent to initiate a public exodus on a great scale that goes from the center toward the periphery. Only thus can we attain the solution of the housing problem.

Governments understanding the necessity of decongesting urban life and of solving the housing problem must change their offices and governmental buildings, edifying them anew on the periphery of the cities. Thus is promoted a new orientation of urban development that benefits all citizens.

Chapter Fifteen: HELPLESSNESS

In a newspaper article, we have found the following moving account:

“A boy, with excessive duties for his age, searches for his father.”

“Prevented from studying since he must attend to his sick mother, the eleven-year-old boy, Carlos Alberto Santoyo, has dedicated himself to searching for his father, Mr. Luis Santoyo Rojas, whom he has not seen for two years.”

“The boy makes long pilgrimages through the streets of the city, asking everyone if they know where his father is. He works selling newspapers to maintain his sick mother. He has not been able to attend school for two years.”

“Despite his tender age, the boy assumes the responsibilities of an adult. He cares for his mother, he works to maintain her, and he searches for his father.”

“The case of this boy is one of so many that occur in our society. Millions of children find themselves abandoned, without protection, without education, without the most elementary comforts.”

Thus far the journalistic account. The case of this poor child should move the heart of human society.

Where is the father of this child? Why has he abandoned his family? Why is the child obliged to assume the responsibilities of an adult?

The case of this child is the case of millions of children throughout the world. The case of this child accuses our society of inhumanity, of cruelty, of indifference.

Christian society must take charge of these helpless children. The churches, the religious organizations, the orders, the

lodges, the schools, etc., must associate themselves to protect helpless childhood.

It is not enough to preach charity from the pulpits. Charity must be put into practice. Charity must be made flesh and blood.

It is necessary to create homes for abandoned children, schools for poor children, hospitals for sick children, food halls for hungry children.

It is necessary that each well-off family adopt a poor child, that each prosperous citizen become a father to an orphan, that each wealthy woman become a mother to a homeless child.

Only thus, with concrete deeds of true charity, can we solve the great problem of helpless childhood.

The state must act, but the state alone cannot solve the problem. The whole of society must cooperate.

Each church, each religious congregation, each philosophical school, each esoteric order must establish institutions to protect childhood.

If the churches and religious organizations would dedicate to childhood half of what they dedicate to their internal disputes,

the problem of helpless childhood would be solved in a few years.

It is urgent that those who preach charity practice charity. It is urgent that those who call themselves Christians be Christians in deeds and not only in words.

The state will continue afterward imitating the example. Someone must begin; let those begin who preach charity.

Helplessness and misery produce that which is called communism.

Chapter Sixteen: POISONS À LA CARTE

In a newspaper of a certain country of the Western world we have found an alarming article titled: “poisons à la carte.” This article seemed to us so interesting that frankly we could not resist the temptation to transcribe it and comment on it. Let us see:

“It turns out truly alarming that half of the inhabitants of the city could have been poisoned, in different degrees, with decomposed meat.”

“Fortunately that meat in bad state was opportunely confiscated by the section of foods of animal origin of the directorate of health in this capital.”

“It was a great quantity of meat that came from clandestine slaughters, meat that was being sold in popular markets, in cheap restaurants, in eateries, etc.”

“The criminals who dedicate themselves to this infamous trade do not respect the health of the people. They sell rotten meat that has been buried, meat from sick animals, meat from animals that have died of unknown causes, etc.”

“The consumers, ignorant of the origin of the meat, buy it in good faith and consume it, with consequences that range from simple indigestion to grave poisoning that may even cause death.”

Thus far the cited article. With what we have read about poisons à la carte we fill with horror. Wherever these cited foods are sold, in restaurants, cheap eateries, popular markets, etc., the public goes there in good faith to buy and consume them.

Hundreds of thousands of human beings die annually due to the contaminated foodstuffs that are sold to the public. Many die suddenly, others die after long agonies, others survive but remain forever damaged in their health.

It is not just that this happens. The State must intervene severely to put an end to this criminal trade.

The merchants who sell contaminated foodstuffs are murderers. They should be punished as murderers. They sell death disguised as food.

The health authorities must intensify the inspections of all sites where foodstuffs are sold. The authorities must severely punish those who sell contaminated foodstuffs.

The slaughter of animals must be done only in authorized abattoirs, with all the necessary hygienic conditions. The clandestine slaughter must be severely punished.

The consumers also must be vigilant. The consumers must demand certificates of hygiene from the establishments where they buy foodstuffs.

The consumers must associate themselves in consumer leagues to defend their right to receive foodstuffs in good condition.

The Latin American Christian Socialist Party advocates the strict regulation of the food trade and severe punishment for those who attack the health of the people with contaminated foodstuffs.

It is not just that the merchants enrich themselves at the cost of the health and life of the consumers. It is a horrible crime that must be severely punished.

We advise fasting, meditation and prayer to obtain materializations of great masters.

It is necessary to abandon mechanicality during the act of eating; truly it is convenient to concentrate on the foodstuffs that we are eating, in order that the mind may work harmoniously producing through the brain all the biochemical elements necessary for proper nutrition.

We advise fasting, meditation and prayer to obtain materializations of great masters.

Chapter Seventeen: PATRONS AND WORKERS

The conflict between patrons and workers can be solved if we learn to see the other's point of view. When we want to solve a problem we must not identify with the problem because then we become another problem. If we want to solve the great conflict between patrons and workers we must approach the question with serenity and intelligence.

We need above all to discover what is the principal factor that ends PEACE within and without us because the truth is that in most cases the error we see in others is within ourselves.

We need to discover what is the cause of the conflict between patrons and workers. This problem can only be solved by making a precise focus of the situation; this requires infinite quietude and supreme inner peace. Knowing in depth the true cause of the conflict, we can solve it.

The cause of the conflict between patrons and workers is mutual egoism. The patron wants to obtain the maximum profit with the minimum payment of salaries. The worker wants to obtain the maximum salary with the minimum effort. Both are egoistic.

While both are egoistic, the conflict will never be solved. The solution lies in mutual understanding, in mutual love, in mutual cooperation.

The patron must understand that the worker is a human being like himself, with the same right to a dignified life, with the same right to enjoyment of the fruits of his work.

The worker must understand that the patron has also rights, that he has invested his capital, that he has risked his fortune, that he has organized the enterprise, and that he also has the right to legitimate profit.

The just solution is that worker and patron be associates in the enterprise. That the worker participate in the profits of the en-

terprise according to his work, and that the patron receive legitimate profit on his invested capital.

Capital and labor must be united in a true brotherhood. Capital without labor is sterile. Labor without capital is impotent. Both need each other.

When the worker and the patron understand that they are brothers, that they are members of the same human family, that they need each other mutually, then the conflict will be solved.

The struggle of classes that Marx preaches is absurd. The struggle of classes destroys the social organism. The struggle of classes is the path of failure.

The cooperation of classes that Christian Socialism preaches is the path of success. The cooperation of classes builds the social organism. The cooperation of classes is the path of justice.

Patrons and workers must dialogue, must understand each other, must love each other. Only thus will the conflict be solved.

The State must mediate between patrons and workers, must establish just laws that protect both, must impede the abuse of one upon the other.

The State must guarantee the just distribution of the profits of enterprises, so that capital may receive what corresponds to it, but also so that labor may receive what corresponds to it.

The Latin American Christian Socialist Party advocates the participation of workers in the profits of enterprises as the just and fair solution to the conflict between patrons and workers.

It is absurd that the workers put an end to the patron. It is stupid that the patron exploit the workers.

Let us be sincere with ourselves. The substance of sincerity can create an order of things and a world of wisdom and love. The hour has come to learn to live. It is necessary that each one of us learn to govern himself. When each one governs himself, conflicts will end.

Chapter Eighteen: POLYTECHNIC MATTERS

There exist in the world millions of mothers and fathers of family without technical preparation of any kind. It is painful to contemplate so many millions of fathers and mothers without preparation to earn a living; those poor people ordinarily live a miserable life.

Truly it is axiomatic to affirm that democracy does not yet exist. We need to create it. We can create the authentic and legitimate democracy; that is only possible by putting an end to all the economic problems of the peoples. We are fully sure that the political problem and the economic problem can only be solved through education.

The world is the individual and if the latter does not have sufficient technical preparation and abilities sufficient to earn a living honorably, the result has to be inevitably the hunger and misery of the peoples.

It is urgent to establish polytechnic schools in all countries, where the citizens may acquire technical preparation to earn their living honorably.

It is necessary that the State provide free technical education to all citizens, regardless of their social or economic class.

The polytechnic schools must teach trades useful for life: mechanics, electricity, plumbing, carpentry, masonry, cooking, sewing, etc.

The polytechnic schools must teach modern technical methods that allow the worker to be productive and earn well.

The polytechnic schools must also teach the worker to organize himself, to defend his rights, to participate in the econom-

ic life of the country.

The State must establish polytechnic schools in all the cities and in all the rural regions. Every citizen must have access to technical education.

It is absurd that there exist in the world so many illiterate, so many people without technical preparation, so many people who do not know how to earn a living honorably.

The illiteracy is the worst enemy of democracy. An illiterate cannot be a conscious citizen. An illiterate cannot participate intelligently in the political life of the country.

It is urgent to put an end to illiteracy. It is urgent to give technical education to all citizens. It is urgent to make of each citizen a useful and productive being.

The Latin American Christian Socialist Party advocates free, obligatory and quality education for all citizens.

Education is the basis of true democracy. Education is the basis of social justice. Education is the basis of authentic peace.

Without education there is no progress, there is no development, there is no civilization. Education is the most powerful instrument to transform the world.

Each country of Latin America must establish a great university of agriculture, a great university of industry, a great university of commerce, a great university of arts and trades.

Latin America has all the resources to become a developed continent. Only education is lacking. Only technical preparation of the workers is lacking.

The governments of Latin America must understand that the only solution to underdevelopment is education. Without education we shall continue underdeveloped.

Yet the governments of the earth cannot take charge of the upbringing and total preparation of the children. We are still in a state of lamentable backwardness, and nevertheless the tyrants of Peking have already stolen the children of Tibet. That is the future that awaits us if we do not awaken.

It was frightful the slaughter of thousands of nuns and of monks in Tibet; the Soviet Chinese believed themselves very wise with the stupid theories of Karl Marx in their head and they raped nuns and then murdered them, and killed monks and tortured them. That is communism, that is Marxism-Leninism, that is what awaits Latin America if we do not wake up in time.

Chapter Nineteen: GOVERNMENT

Whoever does not know how to govern himself, cannot govern the peoples. The current politicians do not know how to govern themselves; they are full of astuteness, egoism, hatred, greed, lust, jealousy, envy, gluttony, drunkenness, etc., etc., etc.

It is absurd to give the vote to a candidate who does not know how to govern himself; it is stupid to elect a governor who does not know how to govern himself. Whoever does not know how to govern himself, much less can he govern others.

The peoples have been victims of the governors, have been miserably deceived, and we can blame no one with the exception of ourselves.

We the peoples are guilty of having chosen as governors men who did not know how to govern themselves.

Before voting for a candidate we must investigate his private life, must verify if he is sober, chaste, honorable, just, prudent.

If the candidate is a drunkard, fornicator, dishonorable, unjust, imprudent, he cannot be a good governor. Such men should not be elected.

Unfortunately the candidates are usually chosen by political parties that respond more to the interests of the powerful than

to the welfare of the people.

The political parties are usually directed by professional politicians whose principal interest is to gain power and to enrich themselves with public money.

It is urgent to reform the political party system. The parties must respond to the welfare of the people and not to the interests of the powerful.

The Latin American Christian Socialist Party seeks to be a true party of the people, directed by men of integrity, of clean morals, of evident capacity.

The candidates of the Latin American Christian Socialist Party must be examples of virtue and capacity. They must be men who govern themselves before pretending to govern others.

The government must be father and mother of the people. The government must serve the people and not the people serve the government.

When the governor truly serves the people, the people love and respect him. When the governor exploits the people, the people hate him and overthrow him sooner or later.

It is not just that the governor enrich himself with public money. The governor must live with modesty and dignity, as an example for the people.

It is not just that the governor lead a life of luxury while the people suffer hunger and misery. The governor must share the sufferings of the people.

It is not just that the governor surround himself with sycophants and flatterers. The governor must surround himself with men of integrity who tell him the truth.

It is not just that the governor persecute his political enemies. The governor must respect all opinions and dialogue with all parties.

It is not just that the governor cling to power through deceit, fraud or force. The governor must withdraw with dignity at the end of his constitutional term.

It is not just that the governor designate as successor a member of his family or his political party. The governor must allow the people to freely elect their next governor.

Almost always those great heads of state both in Europe and in America are accustomed to ordering in secret the assassination of all those who cast a shadow upon them.

With infinite pain we know that some of those rulers being great murderers have won the Nobel Peace Prize.

The candidates of the Latin American Christian Socialist Party must be examples of virtue and

| *capacity.*

Chapter Twenty: PROFITS ON CAPITAL

In the new Aquarian era the capital will belong to all the workers.

State capital and private capital will disappear because the capital will belong to the workers.

The workers will also be owners of the capital; the capital with which the workers sustain themselves is logical that it must legally belong to all.

It is not just that the capital be in the hands of a few while the workers receive only a miserable salary.

It is not just that the patron accumulate immense fortunes while the worker barely manages to subsist.

It is not just that the patron travel in luxury cars, live in luxury houses, eat in luxury restaurants, dress in luxury, while the worker walks on foot, lives in a slum, eats poorly and dresses in rags.

The Latin American Christian Socialist Party advocates the just distribution of the profits of enterprises.

The profit must be distributed in three parts: one part for the capital, one part for the patron-administrator, and one part for the workers.

The part that corresponds to capital must be sufficient to attract investors and to maintain the enterprise.

The part that corresponds to the patron-administrator must be sufficient to reward his work of direction and administration.

The part that corresponds to the workers must be distributed among all the workers of the enterprise, in proportion to their work and their position.

This system of distribution of profits is the just and fair solution to the conflict between capital and labor.

With this system the worker feels that he is the owner of the enterprise and works with enthusiasm. The patron feels that he is associated with the workers and treats them with respect. The capital feels secure and continues investing.

All win with this system: the worker wins better salary and participation in profits, the patron wins workers who work with enthusiasm, the capital wins a stable and productive enterprise.

The State must establish the legal framework that guarantees this just distribution. The State must impede that capital absorb all the profit, but also must impede that labor demand more than what corresponds to it.

The State must mediate between capital and labor with justice and equity.

When the workers participate in the profits of the enterprise, they become small capitalists. Thus the conflict between capital and labor is eliminated, because all are capitalists and workers at once.

Thus is created the true democracy: democracy of capital and democracy of labor united in fraternal cooperation.

Thus is realized the Social Christ: the Christ who loves all human beings, the Christ who treats with justice both the capitalist and the worker, the Christ who unites all in the love of the neighbor.

The past is past and times change; now it is better to understand the other's point of view and give the workers what is theirs.

“To God what is God's and to Caesar what is Caesar's.”

Chapter 21: SELF-LOVE

All human beings at bottom are narcissists in love with ourselves; observe a singer on the stage of the theater; he is madly in love with himself, adores himself, idolatrizes himself and when applauded he feels in glory because he is being adored, idolatrized.

Self-love is one of the most powerful forces that move us; for self-love we work, we struggle, we save, we accumulate riches, we long for fame, we want power, we want command, we want to dominate, we want to be admired by others.

Self-love is the source of all the social problems of humanity. For self-love wars exist, for self-love conflicts between human beings exist, for self-love crimes exist, for self-love social injustices exist.

If we eliminate self-love from our heart, we shall have eliminated the principal cause of all the social problems of humanity.

Self-love is the manifestation of the I. The I lives by self-love. Without self-love the I cannot exist.

If we want to dissolve the I we must put an end to self-love. We must learn to love others as we love ourselves, with the

same intensity, with the same dedication, with the same generosity.

Christ taught us: “Love thy neighbor as thyself.” This commandment is the antithesis of self-love. To love the neighbor as oneself means to put an end to the exclusive love of oneself and to extend that love to all human beings.

When we love the neighbor as ourselves, the social problems are solved automatically. There are no wars because there is no hatred. There are no exploitations because there is no greed. There are no injustices because there is justice.

But to love the neighbor as oneself is not easy. It requires a great work of intimate transformation. It requires the dissolution of the I.

The I is what impedes us from truly loving the neighbor. The I makes us see the neighbor as an enemy, as a competitor, as an obstacle for our own satisfaction.

When we dissolve the I, we see the neighbor as a brother, as a member of the same human family, as another self.

Then arises in us the true love, the conscious love, the universal love. Then we can truly serve our fellows.

Then we can truly realize the Social Christ on earth.

Much is said about feminine vanity. Really vanity is the living manifestation of self-love. Woman before the mirror is a complete narcissus adoring herself, idolatrizing herself madly.

But man is also vain, although in another form. Man is vain of his strength, of his intelligence, of his power, of his fortune, of his social position.

Man and woman are both equally vain. Both equally love themselves. Both equally suffer from self-love.

It is necessary to put an end to vanity, both feminine and masculine. It is necessary to dissolve self-love.

Only by dissolving self-love can we make a truly fraternal, truly just, truly Christian society.

No spiritualist little brother or little sister believes himself to be evil or perverse; all boast of being saints and perfect, even though they may really be not only evil, but moreover perverse.

The dear ego (I), adores itself too much and presumes even though it does not say so, of being good and perfect.

If we eliminate self-love from our heart, we shall have eliminated the principal cause of all the social problems of humanity.

Chapter 22: THE PROBLEM OF THE PRISONS

The prison system has totally failed; the prison reforms no one.

Sometimes an unfortunate one who has no profession and walks the streets as a vagabond, perhaps a wretched father of family who has no bread to feed his children, takes up novice thievery, takes a piece of bread, and is condemned to the prison.

In the prison this poor unfortunate one learns from his more advanced companions all the techniques of crime. He enters as a novice thief and comes out as a consummate criminal.

Prison is a school of crime. Prison corrupts whoever enters it. Prison transforms the petty offender into a consummate criminal.

It is necessary to reform totally the prison system. The prison must not be a place of punishment but a place of reform.

The prisoners must be classified according to the nature of their crime and their possibility of reform. They must not be all mixed together.

The novice offenders must not be mixed with the consummate criminals. The young must not be mixed with the old. The healthy must not be mixed with the sick.

The prisoners must work; they must learn a trade, they must produce. The product of their work must go partly to compensate the victims of their crimes and partly to support their families.

The prisoners must receive education, both intellectual and moral. They must learn to read and to write, must learn a profession, must learn to live in society.

The prisoners must receive medical attention, both physical and psychological. Many criminals are sick, not bad; they need to be cured, not punished.

The prisons must be open institutions, with sun, with air, with vital space, with work, with study. The cell, the dark cell, must disappear forever.

The prisoners must be in contact with society, must receive visits from their families, must participate in cultural and sporting activities, must prepare to reintegrate into society.

The sentence must not be of fixed time but conditioned to the reform of the offender. The offender must remain interned

while he is dangerous, and must be liberated when he has reformed.

The State must take charge of the offender after his liberation, helping him to find work, supporting him morally, providing him social aid.

Only thus, with a true system of reform, can the prison fulfill its function and protect society.

The current system of vengeance, of punishment, of cruelty, has failed totally. It is necessary to substitute it with a system of reform, of love, of education.

The Latin American Christian Socialist Party advocates a radical reform of the prison system, oriented to the reform of the offender and not to his punishment.

The delinquents need vital air, sun, life, work, reform. The total prison system of this epoch in which we live is absurd.

We need the reform of the delinquents. That is the only form to protect society.

Chapter 23: BAD TAXES

Every government needs to sustain itself with taxes. The peoples have to cooperate with taxes to sustain the government.

No government could sustain itself without taxes; it would be impossible to do public works without taxes.

But there are just taxes and there are unjust taxes. The just taxes are those that fall upon those who can pay. The unjust taxes are those that fall upon those who cannot pay.

Unfortunately in many countries the taxes are unjust. They fall upon the poor and not upon the rich. They fall upon the worker and not upon the capitalist.

It is necessary to reform the tax system so that the taxes be just. The rich must pay more than the poor. The capital must pay more than the labor.

The basic foodstuffs must not be taxed, because they are necessary for the subsistence of the people.

The medicines must not be taxed, because they are necessary for the health of the people.

The books and educational materials must not be taxed, because they are necessary for the education of the people.

The luxury articles must be highly taxed, because those who buy them are those who can pay.

The vices —tobacco, alcohol, gambling— must be highly taxed, both to discourage them and to obtain revenue from those

who indulge in them.

The great fortunes must be progressively taxed; the greater the fortune, the higher the rate.

The income from speculation, from rents, from interest, must be highly taxed, because they do not represent productive work.

The income from work must be moderately taxed, recognizing the effort of those who produce it.

The State must publish clearly how the taxes are used, so that the citizens may verify that they are used for the common good.

The State must avoid waste in public administration, so that the taxes may be used efficiently.

The State must severely punish corruption among public functionaries, who steal the money of the taxes.

The Latin American Christian Socialist Party advocates a just, progressive, transparent and efficient tax system.

We cannot deny that the peoples need to cooperate with their taxes, to contribute economically for the good of the nation, but let just taxes be established; let amusements, vices, luxu-

ries, great fortunes be taxed, and let the poor and the worker be exempted.

It is absurd to exploit the unfortunate to sustain the rich.

Chapter 24: THE TRICK OF SALARY INCREASES

The increase of salaries immediately delights many inexpert workers.

The increase of salaries is one more trick of capitalism, a trick to deceive the poor workers.

When the workers demand salary increases, the capitalists pretend to concede after a long resistance. The workers believe they have triumphed.

But what really happens? Immediately after the salary increase, the prices of all products rise.

Foodstuffs become more expensive, clothing becomes more expensive, transportation becomes more expensive, rent becomes more expensive.

After a few months, the worker who has received the salary increase realizes that he is in the same situation as before, or worse.

The salary has increased numerically, but the purchasing power has not increased. The worker continues to live in the same misery.

Meanwhile, the capitalist has obtained even greater profits, because the prices have risen more than the salaries.

This is the trick of salary increases. It is a trick to deceive the workers, to calm them temporarily, while the capitalists continue exploiting them.

The solution is not in the increase of salaries but in the participation of workers in the profits of enterprises.

When the workers participate in the profits, their income depends not on a fixed salary but on the success of the enterprise. Then the workers have a direct interest in the success of the enterprise.

The Latin American Christian Socialist Party advocates the participation of workers in the profits as the just and definitive solution.

It is necessary to control the prices. The State must establish controls so that the prices may not rise arbitrarily.

It is necessary to control inflation. The State must establish a sane monetary policy to avoid inflation.

It is necessary to educate the workers so that they understand the trick of salary increases and do not let themselves be deceived.

It is necessary to educate the consumers so that they may organize and demand fair prices.

When the people moan, when everyone covets money and more money, when the demands for the improvement of salary rise to heaven like a clamor of the masses of workers, then comes the trick of salary increases, followed by the rise of prices, and the workers return to misery.

It is necessary that governments understand that with this class of harmful tricks the only thing that is achieved is to prepare the social ground so that in it may germinate the poisonous flower of communism.

Chapter 25: CIVILIZATION AND BARBARISM

The laws of Involution and of evolution operate mechanically in all that is created. Many organisms are products of evolution and many are products of Involution. Many species are the result of evolution and many of degeneration.

These two mechanical laws operate mechanically in everything, but they could never lead us to Intimate Self-realization. We do not deny the existence of these two mechanical laws; we know that they exist; what we affirm is that they are mechanical laws of nature and that they could never produce the integral transformation of the human being.

Civilizations evolve, reach a maximum of development, and then involute and disappear. This is the law. This has happened with all the great civilizations of the past: Egypt, Greece, Rome, Atlantis, etc.

Our current civilization is no exception to this law. Our civilization has reached its maximum and now is involuting. Our civilization is being swallowed by barbarism.

The signs of involution are everywhere. The political system is in crisis. The economic system is in crisis. The religious system is in crisis. The educational system is in crisis. The family is in crisis. The morality is in crisis.

Wars multiply, both small and great. Hunger spreads. Misery extends. Crime multiplies. Vices multiply. Diseases multiply.

Atomic weapons threaten to destroy humanity. Pollution threatens to render the planet uninhabitable. Overpopulation threatens to exhaust resources.

Civilization is on the brink of catastrophe. If we do not radically change, civilization will be destroyed and humanity will return to barbarism.

It is urgent to change. It is urgent to initiate a new era. It is urgent to realize the Social Christ on earth.

But the change must come from within. The change must come from each individual. The change must come from the transformation of the human heart.

If each individual transforms himself, civilization will transform itself. If each individual continues being what he is, civilization will continue being what it is, and will be destroyed.

The Latin American Christian Socialist Party calls on all human beings of good will to begin the transformation of themselves and of the world.

It is the last hour. The fifth round approaches. The great cataclysm approaches. Only those who transform themselves will be saved.

Those who continue being egoistic, cruel, greedy, lustful, vain, proud, lazy, gluttonous, envious, will be swallowed by barbarism, will be destroyed by the cataclysm, will be lost in the abyss.

Those who transform themselves, those who put an end to egoism, those who realize the Social Christ in themselves, will be the seed of the new humanity, will be the founders of the new era, will be the saved ones of the great cataclysm.

Really the current civilization is being swallowed by barbarism and its death is now inevitable.

A new age of stone is coming and the few survivors of this degenerating race will have to take up bow and arrow again.

Chapter 26: COOPERATION

The sense of the new era is cooperation. It is absurd to wait for the governments to do everything.

All religious, social, philosophical, occult, spiritualist groupings, etc., must COOPERATE for the common good.

It is absurd that each group works in isolation, thinking only of its own interests, ignoring the other groups.

Each group has something valuable to contribute. Each group has its own special vision. United they can do much more than separated.

It is necessary to put an end to the ancestral rivalries between religions. The Catholic, the Protestant, the Orthodox, the Jew,

the Muslim, the Buddhist, the Hindu, etc., must cooperate for the common good.

It is necessary to put an end to the ancestral rivalries between esoteric schools. The Rosicrucian, the Theosophist, the Mason, the Gnostic, the Anthroposophist, the Yogi, etc., must cooperate for the common good.

It is necessary to put an end to the ancestral rivalries between political parties. The right, the center, the left, must cooperate for the common good.

The good of humanity is above all sectarian interest. The salvation of humanity is more important than the triumph of one's own party or religion or school.

The Latin American Christian Socialist Party seeks to be a meeting point of all who love humanity, regardless of their religion, philosophy or political affiliation.

We accept Catholics, Protestants, Orthodox, Jews, Muslims, Buddhists, Hindus, atheists, etc., as long as they are men and women of good will.

We accept Rosicrucians, Theosophists, Masons, Gnostics, Anthroposophists, Yogis, etc., as long as they are men and women of good will.

We accept moderate rightists, moderate leftists, centrists, etc., as long as they are men and women of good will.

We reject only the extremists, those who want to impose their opinions by force, those who do not respect the freedom of others.

We reject violence, both of the right and of the left. We reject dictatorships, both military and proletarian. We reject all forms of oppression.

We advocate dialogue, peaceful coexistence, mutual respect, fraternal cooperation.

Each one can keep his own religion, his own philosophy, his own political opinion. What we ask is that all cooperate for the good of humanity.

Each one can practice his own cult, study his own doctrine, vote for his own party. What we ask is that none try to impose his own upon the others.

The freedom of religion, of philosophy, of politics, is sacred. We must defend it against all forms of fanaticism, whether religious, philosophical or political.

Only in freedom can the human being develop fully. Only in freedom can the spirit grow. Only in freedom can civilization advance.

The Latin American Christian Socialist Party is a party of freedom, of cooperation, of love for humanity.

The inversion of the I and the other makes us understand the necessity of conscious cooperation.

With union and cooperation, competition disappears; when competition ceases to exist, there is peace, abundance and total progress for some and others.

Chapter 27: AHIMSA

Ahimsa is the pure thought of India, “Non-violence.” Ahimsa is really inspired by universal love. “Himsa” means to want to kill, to want to harm, etc. “Ahimsa,” then, is the contrary: not to want to kill, not to want to harm, etc.

Ahimsa is the contrary of egoism. Ahimsa is altruism and absolute love. Ahimsa is upright action.

Mahatma Gandhi was the great apostle of Ahimsa in the modern world. With Ahimsa Gandhi liberated India from English colonialism without resorting to violence.

The system of Gandhi was passive resistance, peaceful non-cooperation, hunger strike, peaceful demonstrations.

Gandhi demonstrated to the world that non-violence is more powerful than violence. He demonstrated that love is more

powerful than hatred. He demonstrated that the spirit is more powerful than the sword.

The Latin American Christian Socialist Party adopts the system of Ahimsa as method of social and political struggle.

We reject violence as method of struggle. We reject the bloody revolutions. We reject the coups d'état. We reject the political assassinations.

We adopt non-violence. We adopt peaceful demonstrations. We adopt civil disobedience. We adopt passive resistance.

If a law is unjust, we do not obey it. But we do not destroy it by force. We do not obey it peacefully and accept the legal consequences.

If a government is tyrannical, we do not cooperate with it. But we do not overthrow it by force. We do not cooperate with it peacefully and let it fall by itself.

If an enterprise exploits the workers, we do not buy from it. But we do not destroy it by force. We boycott it peacefully and let it fall by itself.

Non-violence is more efficient than violence. Non-violence wins hearts. Violence wins enemies.

Non-violence transforms the adversary into ally. Violence converts the adversary into mortal enemy.

Non-violence builds a peaceful society. Violence builds a society of fear and hatred.

The path of non-violence is the path of Christ. Christ taught us: "Love thy enemies." Christ taught us: "If they strike thee on one cheek, turn the other."

Christ was the great apostle of non-violence in the West, just as Gandhi was the great apostle of non-violence in the East.

Both Christ and Gandhi demonstrated that non-violence is the most powerful force in the universe. Both demonstrated that love conquers all.

The Latin American Christian Socialist Party adopts non-violence as supreme principle. We struggle peacefully for the realization of the Social Christ on earth.

Ahimsa must be cultivated in the homes following the path of perfect matrimony. Only with non-violence in thought, word and deed, can happiness reign in the homes.

Ahimsa must be foundation of daily living; in the office, in the workshop, in the field, in the factory, in the home, etc., we must live the doctrine of non-violence.

Chapter 28: THE RADICAL CHANGE

Everyone suffers, everyone weeps and people already tired of suffering and of weeping, want a radical change; poor people... they want everything to change and they organize political parties, and raise flags, and shout, and protest, etc.

“The wind returns again according to its circuits... what has been is what will be, and what has been done is what will be done.”

Solomon was right. Throughout history we have seen the same scenes repeated. Empires rise and fall. Revolutions triumph and degenerate. Reformers begin with great ideals and end as tyrants.

Why does the world not truly change despite so much revolution and so much reform? Because the individual does not change. And the world is the extension of the individual.

Whoever wants the radical change of the world must begin by changing himself. Whoever wants to transform the world must transform himself.

But the change of the individual is not easy. The individual is full of psychological defects: egoism, greed, hatred, lust, vanity, etc.

Each of these defects is an I, a small I that lives within us. The I is not one, the I is many. We are a multitude of I's.

Each I controls us at certain moments. Now we are angry: the I of anger controls us. Now we are jealous: the I of jealousy controls us. Now we are greedy: the I of greed controls us.

To truly change we have to dissolve each of these I's. We have to put an end to each of our psychological defects.

But the dissolution of the I's is not easy. It requires great work of intimate observation, of comprehension, of meditation.

We must observe ourselves at every moment. We must discover our defects when they manifest. We must comprehend them in depth, in all the levels of the mind.

Only when a defect has been integrally comprehended does it disintegrate. Only when an I has been totally seen does it die.

This work of dissolution of the I is the only true revolution. This work of intimate transformation is the only true reformation.

All other revolutions, all other reformations, are superficial and fail. Only the intimate revolution, only the dissolution of the I, can transform the world.

The Latin American Christian Socialist Party advocates the simultaneous work of intimate transformation and social transformation. Both must go together.

Without intimate transformation, social transformation degenerates and fails. With intimate transformation, social transformation becomes possible and durable.

Begin, dear reader, by transforming yourself. Discover your defects. Comprehend your defects. Dissolve your defects.

You can be sure dear reader that every defect discovered in integral form ceases to exist inevitably; this is how we can die from instant to instant; this is how the BEING is born from instant to instant.

Really only the Being can alter this order of things and create the true and legitimate democracy.

Chapter 29: THE PARCELLING OF THE LANDS

The parcelling of the lands is an urgent necessity due to two factors:

First: there exist huge extensions of unused jungle lands in some American countries that can be conquered by man.

Second: there exist great agricultural latifundia in the hands of few owners while millions of peasants have no land to cultivate.

Unfortunately the conquerors of unused lands need credit, machinery, tools, seeds, etc., and the governments do not give them this help.

The peasant who clears a piece of jungle and begins to cultivate it, has to struggle alone against thousand difficulties. He has to fight against the wild beasts, against the tropical diseases, against the hostile climate.

The State must help these brave peasants who are extending the agricultural frontier. The State must give them credit, machinery, tools, seeds, schools, hospitals, communication routes.

Without this State support, the conquest of unused lands is impossible. With this State support, immense regions can be opened to agriculture.

The other problem is that of the latifundia. There exist in Latin America great extensions of agricultural lands in the hands of a few owners.

These owners do not cultivate their lands fully. They use only a part. The rest is unused or used inefficiently.

Meanwhile, millions of peasants have no land to cultivate. They live as peons of the great owners, exploited and miserable.

It is necessary to parcel the great latifundia and distribute the lands among the peasants. Each peasant must have his own piece of land to cultivate.

The agrarian reform must be done with justice. The owners must receive a just compensation for the lands that are taken from them. The peasants must receive the lands in just conditions.

The State must offer the peasants who receive lands: credit to begin to cultivate, technical assistance to cultivate well, market for their products.

The State must avoid that the new owners be again expropriated by the powerful. The lands distributed must be inalienable for a certain time.

The Latin American Christian Socialist Party advocates a just agrarian reform that respects the rights of owners and serves the needs of peasants.

The agrarian reform is not communist; it is Christian. Christ taught us to share what we have with our brothers. The agrari-

an reform is the application of this Christian principle to agriculture.

Russia and China made their agrarian reforms by force, with violence, with extermination of millions of peasants. We do not advocate that.

We advocate a peaceful, gradual, fair agrarian reform that benefits both owners and peasants.

The hour has come to make a campaign of peasant union; it is necessary to teach and unite all field workers to struggle for the parcelling of the lands, and to put an end once and for all to the injustices that have always existed.

The peasant people has the right to demand the democratization of agrarian credit, the parcelling of the lands, and the abolition of unjust taxes.

Chapter 30: THE MINIMUM SALARY AND THE RENT OF THE HOUSE

It is urgent in each country that the laws establish the minimum salary; in Mexico the minimum salary is twenty-one pesos; some enterprises do not respect the law and it is clear that the governments must take severe measures against violators.

The minimum salary must always be in accord with the necessities and circumstances of the workers; the acquisitive power of the currency determines the minimum salary; in each country the minimum salary must be different according to the cost of living.

In countries of high cost of living, the minimum salary must be higher. In countries of low cost of living, the minimum salary may be lower.

But always the minimum salary must be sufficient for the worker to live with dignity, to feed his family, to clothe them, to shelter them, to educate them.

The minimum salary must include not only food, clothing and shelter, but also entertainment, education and medical care.

It is not just that the worker live only to work. The worker also has the right to enjoy life, to educate himself, to be cared for in his illnesses.

Another grave problem is that of the rent of the house. In many cities, the rents are very high, taking a great part of the worker's salary.

It is necessary that the State control the rents. It is necessary that the State impede that the owners of houses arbitrarily raise the rents.

It is necessary that the State construct cheap houses for the workers. It is necessary that the State help the workers to acquire their own house.

It is unjust that the worker spend half of his salary on the rent of the house. The rent must not exceed a quarter of the worker's salary.

It is unjust that the speculators with houses enrich themselves at the cost of the necessity of the workers. It is unjust that those who have many houses oppress those who have none.

The Latin American Christian Socialist Party advocates that the State construct massively cheap houses for the workers, control the rents, and facilitate the acquisition of houses by the workers.

The right to a dignified house is a fundamental human right. The State must guarantee this right to all citizens.

We must all work for a better world; the powerful defend themselves and attack with bayonets, we the workers defend ourselves and attain our best purposes with the marvelous weapon of intelligence.

This is superior to brute force.

Chapter 31: LAYOFF

It seems incredible that still at these hours of life, and in the very twentieth century, there exist countries where workers are dismissed without receiving any payment.

It is lamentable to see through the streets of many cities, dismissed workers who wander begging for alms.

A worker who has worked many years in an enterprise, who has dedicated his youth and his strength to that enterprise, who has helped to create the wealth of that enterprise, is dismissed without ceremony when he is no longer useful, without receiving any compensation.

This is criminal. This is one of the most flagrant injustices of the capitalist system.

It is necessary that the law oblige the enterprises to pay a fair compensation to every dismissed worker. The compensation must be proportional to the years worked and to the salary received.

The compensation must be sufficient for the worker to subsist while he finds new work. The compensation must not be a charity but a right.

Besides the compensation, the enterprise must give the worker certificates of his work, recommendation letters, so that he

may find new work.

The State must establish employment offices to help the dismissed workers find new work. The State must offer them re-training for new trades if it is necessary.

The State must establish unemployment insurance, so that the dismissed worker may receive a subsidy while he finds new work.

The Entity of Foresight and Social Aid of which we have spoken in previous chapters must take charge of these unemployment subsidies.

It is not just that the dismissed worker have to beg for alms in the streets. It is not just that his family suffer hunger.

It is not just that the enterprise that has used the worker for many years cast him into the street without any compensation when it does not need him.

The Latin American Christian Socialist Party advocates very severe laws against unjustified dismissal and for fair compensation to dismissed workers.

Each worker must have the legal security that he will not be capriciously dismissed. Each worker must have the certainty that, if he is dismissed, he will receive fair compensation and aid until he finds new work.

Only thus can true social justice exist. Only thus can true democracy exist. Only thus can the Social Christ be realized.

If we want to save ourselves from the communist danger we must put an end to cruelty.

To dismiss workers without giving them aid for their sustenance is tremendously criminal.

Chapter 32: THE LATIN AMERICAN CHRISTIAN SOCIALIST PARTY

To very many people it may surprise that the founding president of the Gnostic Movement now founds a political party.

It is necessary to understand that we are on the earth and not on Mars or on Venus.

Whoever lives on earth must work for the earth. Whoever lives in society must work for society. Whoever lives in his country must work for his country.

The Gnostic Movement is an organization of spiritual studies. The Gnostic Movement teaches the path of intimate Self-realization of the Being.

But the Gnostic Movement cannot ignore the social, economic and political problems that afflict humanity. The Gnostic

Movement must also work for the temporal good of humanity.

For this we have founded the Latin American Christian Socialist Party. This party is the political vehicle through which the Gnostic Movement can work for the temporal good of humanity.

The Latin American Christian Socialist Party is not opposed to the Gnostic Movement. It is its complement. While the Gnostic Movement works for the intimate Self-realization of the individual, the Christian Socialist Party works for the social regeneration of humanity.

Both work together. Both seek the same final end: the realization of the kingdom of the Christ on earth, the realization of the Social Christ.

The members of the Gnostic Movement are not obliged to enter the Latin American Christian Socialist Party. The Gnostic Movement is open to all, regardless of their political affiliation.

But those gnostics who want to work also for the temporal good of humanity, who want to participate actively in the political life of their country, find in the Latin American Christian Socialist Party a vehicle compatible with their spiritual principles.

The Latin American Christian Socialist Party accepts not only gnostics. It accepts all men and women of good will, regardless of their religion or philosophy.

What we ask is that they share our fundamental principles: love of the neighbor, non-violence, social justice, freedom, democracy, peace.

The Latin American Christian Socialist Party is a party of the center. It is neither of the extreme right nor of the extreme left. It rejects all forms of dictatorship.

It advocates a fair economic system that combines productive freedom with equitable distribution. It rejects both unbridled capitalism and totalitarian communism.

It advocates a political system of authentic democracy, with freedom of religion, of expression, of association, of choice. It rejects all forms of tyranny.

It advocates an educational system free, obligatory, of quality, for all citizens. It rejects ignorance and obscurantism.

It advocates a system of social aid that protects the weakest of society: children, old people, sick, helpless. It rejects social cruelty.

It advocates a system of agrarian reform that distributes the land to those who work it. It rejects the latifundium and the

exploitation of the peasant.

These are the fundamental principles of the Latin American Christian Socialist Party. These are the principles for which we work.

The world is in crisis and men of good will are needed to carry the word of the Social Christ to the poor suffering humanity.

It is urgent that the Gnostic Movement stand up to fight for the Social Christ.

While the Gnostic Movement works for the intimate Self-realization of the individual, the Christian Socialist Party works for the social re-generation of humanity.

Chapter 33: THE RIGHTS OF MAN

The rights of man are very sacred and the state is called to recognize them.

There are many fathers of family who with their monetary income do not manage to fully attend to the vital necessities of their home; many are the causes of this misfortune. Illiteracy, illness, ignorance, lack of technical preparation, etc.

Every man has the right to dignified work. The State must guarantee work to every citizen capable of working.

Every man has the right to a fair salary. The State must guarantee a minimum salary sufficient to live with dignity.

Every man has the right to social security. The State must guarantee aid in case of illness, of unemployment, of old age.

Every man has the right to education. The State must guarantee free education for him and his children.

Every man has the right to medical care. The State must guarantee medical care for him and his family.

Every man has the right to a dignified house. The State must guarantee or facilitate access to a dignified house.

Every man has the right to dignified food. The State must guarantee that nobody die of hunger in his territory.

Every man has the right to freedom. The State must guarantee freedom of expression, of religion, of association, of movement.

Every man has the right to justice. The State must guarantee a fair, rapid, accessible justice for all.

Every man has the right to privacy. The State must respect the home, the correspondence, the personal life of every citizen.

Every man has the right to security. The State must guarantee that nobody be victim of violence in his person or his goods.

Every man has the right to participate in the political life of his country. The State must guarantee free and clean elections.

Every woman has the same rights as every man. There must be no discrimination by sex.

Every child has the right to receive love, food, education, medical care from his parents and from society.

The old people have the right to be respected and cared for by society.

The handicapped have the right to receive special aid from society.

These are the fundamental rights of man. These are the rights that the Latin American Christian Socialist Party advocates.

In the “Soviet paradise” every human being is an automatic prey of the state machinery, where individual initiative does not exist; human intelligence is atrophied; we love individual initiative and we want a state that respects and stimulates it.

In totalitarian systems of extreme right or extreme left, it is a crime to think and to externalize our thoughts when these are opposed to the theories that sustain the state. We reject all to-

talitarian systems and advocate full freedom of thought and expression.

Chapter 34: PROFESSIONALS WITHOUT TITLE

Official science is not all of science. The professional title does not mean absolute wisdom. It turns out absurd that the university wants to monopolize all professions.

Currently there exist botanical, naturalist physicians, etc., who although they cannot exhibit a university title are skilled in the art of healing; there exist practical engineers skilled in the material; there exist lawyers without title skilled in legislation; there exist architects without title capable of designing and constructing buildings; etc., etc., etc.

It is unjust that the State persecutes these professionals without title and impedes them from exercising their profession.

Many of these professionals without title are more capable than the titled ones. Many of these professionals without title have helped many people whom the titled ones could not help.

It is necessary that the State recognize these professionals without title and grant them license to exercise their profession.

But not all who pretend to be professionals without title really are. There are many charlatans who pose as physicians, lawyers, engineers, etc., without truly knowing the matter.

The State must establish a system to verify the capacity of professionals without title and distinguish those who truly know from those who are charlatans.

The verification must be done through deeds, not through theoretical examinations. A physician without title who has truly cured many sick is a true physician. A lawyer without title who has truly won many cases is a true lawyer.

The State must establish commissions that examine the deeds of professionals without title and decide who deserves license and who does not.

Those who receive license must be registered in a special registry of professionals without title. Those who do not receive license must be prohibited from exercising the profession.

Those who exercise the profession without license must be severely punished as charlatans.

But those who exercise the profession with license must be respected and recognized as legitimate professionals, with the same rights as the titled ones.

The Latin American Christian Socialist Party advocates the recognition of professionals without title who can demonstrate their capacity through deeds.

Official science is not all of science. Many advances of medicine, of engineering, of law, have come from outside the universities. Many great inventions have been the work of practical men without academic title.

It is unjust to despise the practical wisdom because it does not have an academic title. It is unjust to monopolize the professions in favor of those who have university degrees.

Justice demands that the capacity demonstrated through deeds be recognized, regardless of academic credentials.

Governments must recognize professionals without title through their works; if a non-titled physician can present at least one hundred cures, it is just that he be granted license to exercise his profession.

If a lawyer can present one hundred well-done defenses he must be granted license to exercise law. If an engineer is capable of presenting a highway built by him, or a building, etc., he must be granted license to exercise his profession.

Chapter 35: THE PROBLEM OF UNEMPLOYMENT

The problem of unemployment is one of the most serious problems of the world.

Many times we feel inclined to believe that with industrialization on a gigantic scale this problem could be solved; however we had to abandon this belief when we could verify that even the most industrialized countries have unemployment.

It seems that the more an economy industrializes, the more workers are needed; but at the same time the machines replace workers, and the result is unemployment.

The solution does not lie only in industrialization. The solution lies in a combination of industrialization and rural development.

Many of the unemployed in the cities are peasants who have abandoned the country to seek better life in the city. If they find no work in the city, they remain unemployed and miserable.

It is necessary to encourage these people to return to the country. It is necessary to make life in the country attractive again.

For this, as we have already said, the State must construct in the country all the comforts of the city: schools, hospitals, theaters, parks, factories, etc.

And besides, the State must offer the peasants who return to the country: land to cultivate, credit to begin, technical aid, market for their products.

Many of the unemployed in the cities would gladly return to the country if they found these conditions.

The decongestion of the cities and the populating of the country is the solution to the problem of unemployment.

Besides this, the State must develop public works to give work to the unemployed. The construction of highways, ports, dams, hospitals, schools, etc., gives work to many workers.

The State must encourage industry to expand and create new jobs. For this it must offer fiscal facilities, low-interest credits, technical assistance to the enterprises.

The State must establish offices of employment that connect the unemployed with the enterprises that need workers.

The State must offer training and retraining for new trades to the unemployed.

The State must establish unemployment insurance that supports the unemployed while they find new work.

All these measures together can considerably reduce unemployment, although they will not eliminate it completely.

Unemployment will always exist while egoism exists. Unemployment will only be totally eliminated when the entire society is organized for the common good.

The Latin American Christian Socialist Party advocates all these measures and works for the radical transformation of society that will permit the total elimination of unemployment.

Every individual who works on his own account in the country, or every association of individuals who by own initiative resolve to work the land, need economic cooperation. The agrarian fund must finance them.

Thus the problem of unemployment in the cities will disappear.

Chapter 36: MONSTER CHILDREN

The splitting of the atom is a scientific madness that can lead humanity toward a great apocalyptic catastrophe.

The men of science instead of disintegrating atoms, should use solar energy.

The atomic explosions release radiations that contaminate the atmosphere, the earth, the water, the food.

The radiations affect the genes of human beings. The radiations produce mutations that result in monstrous children.

In many regions of the world, especially in the regions near the sites of atomic tests, monster children have been born: children with extra limbs, with reduced limbs, with deformations of the skull, with internal organs out of place, etc.

These monster children are the result of the splitting of the atom. They are the consequence of the scientific madness of our epoch.

If atomic explosions continue, more and more monster children will be born. Eventually the entire human species could become a monstrous race.

It is urgent to stop the splitting of the atom. It is urgent to prohibit atomic weapons. It is urgent to dismantle the atomic plants.

It is urgent to seek alternative sources of energy that do not damage humanity. Solar energy, wind energy, water energy, etc., are clean and inexhaustible sources of energy.

The men of science must orient their efforts toward these clean energies, not toward atomic energy that destroys.

But the men of science are at the service of governments, and governments want atomic weapons to threaten one another. So the splitting of the atom continues.

It is necessary that the peoples rise to demand the end of the splitting of the atom. It is necessary that the peoples demand the prohibition of atomic weapons.

It is necessary that the peoples demand the use of clean energies. It is necessary that the peoples demand a different orientation of science.

The Latin American Christian Socialist Party advocates the prohibition of atomic weapons, the dismantling of atomic plants, and the orientation of science toward clean energies.

Atomic energy is not necessary. Solar energy is sufficient to satisfy all the energy needs of humanity. The Sun gives us free, inexhaustible, clean energy.

Why then do we continue with the splitting of the atom? Out of madness. Out of stupidity. Out of greed of the great atomic enterprises.

The disintegration of the atom is a scientific madness that not only is filling the world with monsters, but moreover will lead planet earth toward a frightful cosmic catastrophe.

The times of the end have arrived.

Chapter 37: GOLD STANDARD AND LABOR STANDARD

The gold standard is called to disappear; the labor standard must replace the gold standard; the currency must represent hours of work.

If we want the gold standard to disappear we need to industrialize totally.

The gold standard makes the value of the currency depend on the quantity of gold that the country has. The labor standard makes the value of the currency depend on the quantity of work that the country produces.

The gold standard favors the countries that have gold and harms the countries that do not have it. The labor standard favors the countries that work much and harms the countries that work little.

The Latin American countries do not have much gold, but they have many workers. The change from the gold standard to the labor standard would favor the Latin American countries.

Each Latin American country must establish its own monetary system based on the labor standard. The currency must represent hours of work.

The State must establish how many hours of work a unit of currency represents. The State must guarantee the stability of the currency, impeding the inflation that diminishes the value of work.

Every worker who works one hour earns one unit of currency. Every consumer who buys a product pays as many units of currency as hours of work were needed to produce it.

Thus a fair and stable economic system is established, where every worker receives the just value of his work and every consumer pays the just price of what he buys.

This system eliminates speculation. There is no speculation with currency because the currency represents real work, not abstract gold.

This system eliminates inflation. There is no inflation because the State can always produce work, but cannot always produce gold.

This system favors productive work over financial speculation. Those who work much earn much. Those who only speculate earn nothing.

But for this system to function, the country must be industrialized. It must produce enough goods to satisfy the needs of the inhabitants.

If the country is not industrialized, it has to import goods, and to import it needs gold or strong foreign currencies. Then the labor standard does not function.

Therefore the change to the labor standard requires total industrialization. Without total industrialization, the change to the labor standard is impossible.

The Latin American Christian Socialist Party advocates total industrialization of Latin America and the establishment of the labor standard.

In Latin America there exist millions of industrious men and great geniuses capable of making marvelous inventions; it is necessary to break all the treaties that impede the free industrialization of Latin America.

It is indispensable to free ourselves from the gold standard and establish the labor standard; this is only possible through total industrialization.

Chapter 38: THE THIRD WORLD WAR

Much has been said about the future war; there is no doubt that this will be atomic. There have been great political events as in the case of Cuba for example, and nevertheless the third world war has not broken out.

Really what happens is that wars have never been fought for ideologies; wars are always for questions of markets. It is not the peoples who invent wars; these are always due to the cliques that govern.

The cliques want markets, want raw materials, want consumers. When two cliques want the same market, they go to war.

The first world war was for markets. The second world war was for markets. The third world war will also be for markets.

The ideologies are only excuses. The communists say they fight for the proletariat. The capitalists say they fight for freedom. But really both fight for markets.

The capitalists of the United States want markets for their products. The communists of Russia and China want markets for their products. When these markets clash, the war will break out.

The atomic bomb makes the third world war very different from the previous wars. The atomic bomb can destroy entire cities in a few seconds. The atomic bomb can contaminate vast regions with radiation that lasts centuries.

If a third world war breaks out, hundreds of millions of human beings will die. Entire cities will be reduced to ashes. Vast re-

gions will become uninhabitable.

Civilization may be destroyed. Humanity may return to barbarism. The survivors will have to take up the bow and arrow again.

It is urgent to avoid the third world war. It is urgent that the peoples demand peace. It is urgent that the cliques that govern be replaced by men of good will.

But the men of good will are scarce. The cliques that govern are powerful. The danger of the third world war is real.

What can we do? We can prepare ourselves. We can transform ourselves internally. We can work for our intimate self-realization.

Those who self-realize themselves intimately will be saved from the catastrophe. Those who do not self-realize themselves will be victims of the catastrophe.

The Latin American Christian Socialist Party works for peace, advocates the prohibition of atomic weapons, advocates the dialogue between the great powers, advocates the brotherhood among peoples.

But we also know that the third world war is probable. And we prepare ourselves spiritually for that eventuality.

Each one must transform himself internally. Each one must dissolve his I. Each one must realize the Social Christ in himself.

Only thus will we be saved from the catastrophe. Only thus will we save humanity from the disaster. Only thus will we be the seed of the new humanity that will arise after the catastrophe.

We need the change within the individual; only thus will the world be able to change.

We are before the dilemma of being or not being of philosophy; either we change or we perish, that is all.

Chapter 39: THE TRAGEDY OF TENANTS

To throw the inhabitants of a house to the street when the head of family is sick is a crime.

A sick head of family cannot work to pay the rent of the house and to throw him to the street with his whole family is a crime.

Nevertheless, this happens daily in many cities. The owners of houses, without pity, throw the sick tenants to the street with their families.

It is necessary that the law protect the tenants against this cruelty. It is necessary that the law impede the eviction of sick or

unemployed tenants.

It is necessary that the State help the tenants in difficulty, paying the rent of the house while they are sick or unemployed.

The Entity of Foresight and Social Aid must take charge of these aids.

It is necessary to establish rent control, so that the rents may not arbitrarily rise. The rents must be in accord with the income of the workers, not with the greed of the owners.

It is necessary to establish security of tenancy, so that the tenants may not be capriciously dismissed. The contracts of rent must be of long duration and renewable.

It is necessary to establish the right to housing as fundamental human right. No one must be without a roof over his head because he cannot pay.

The owners of houses have the right to receive fair rent. But they do not have the right to enrich themselves at the cost of the necessity of the tenants.

The Latin American Christian Socialist Party advocates strict regulation of urban rents, security of tenancy, protection of tenants in difficulty, and the construction of cheap housing for the workers.

The right to a dignified housing is fundamental. The State must guarantee this right to all citizens.

In these circumstances only one path remains to the tenants: To Unite, to work united in struggle against the landlords until conquering them.

It is necessary that the men of good will work for the common good spreading this doctrine of the Social Christ, making publications, organizing groups of tenants, founding leagues of tenants.

Chapter 40: LIFE INSURANCE

Any thorough analysis of the life and death of man, leads us to the logical conclusion that social insurance is a vital necessity.

Every man and every woman are always exposed to illness and death.

Many human beings die suddenly of illness, leaving their families in misery. Many die in accidents, leaving their families desolate.

It is necessary that the State guarantee the welfare of the families of those who die suddenly.

It is necessary that the State establish obligatory life insurance, so that every citizen leave to his family a sufficient sum

to subsist after his death.

The life insurance must be paid by the worker and the patron jointly. A small percentage of the salary must go to the life insurance.

The life insurance must be administered by the State, not by private companies. Private companies seek profit and frequently deceive the insured.

The State must guarantee that the insured family receives the promised sum, without delays nor deceptions.

The Latin American Christian Socialist Party advocates obligatory life insurance administered by the State, financed jointly by the worker and the patron.

Besides the life insurance, the State must offer disability insurance, illness insurance, old-age insurance, etc.

All these insurances together constitute a true social security system that protects the citizen from cradle to grave.

The Entity of Foresight and Social Aid of which we have spoken must administer all these insurances.

Thus we shall have a society that truly protects its members, that does not abandon them in difficult moments, that guarantees them a dignified life.

The state in which we the human bipeds currently find ourselves is painful.

The Intellectual Animal falsely called man is submitted to the law of accidents, and for that he needs life insurance.

Chapter 41: THE PERMANENT CENTER OF CONSCIOUSNESS

Analyzing carefully the three-brained biped called man, we reach the logical conclusion that they still do not have a permanent center of consciousness.

We cannot assert that the human bipeds are individualized; we are sure and very sure that they are only Instinctivized.

Man is not one, man is many. Within man there exist many I's, each one with its own desires, its own thoughts, its own actions.

Now I want to study, and the I of study controls me. Now I want to eat, and the I of eating controls me. Now I want to sleep, and the I of sleeping controls me.

I am not the same from one moment to another. The I that I am now is not the I that I was an hour ago and is not the I that I shall be in an hour.

This lack of continuity is what is called lack of permanent center of consciousness. Man does not have a center of gravity that holds him stable.

For that he is unpredictable. For that he promises and does not fulfill. For that he begins and does not finish. For that he loves and stops loving.

Man cannot do anything serious because he has no permanent center of consciousness. Man cannot truly accomplish anything because he changes from one moment to another.

The Latin American Christian Socialist Party teaches the way to create a permanent center of consciousness. This is achieved through the work of dissolution of the I's.

When the I's are dissolved, the Essence remains free. The Essence is the only permanent thing in us. The Essence is the seed of the permanent center of consciousness.

Through meditation, through self-observation, through comprehension, the Essence grows and develops. Eventually it becomes the permanent center of consciousness.

Then man becomes truly individualized. Then he can truly do. Then he can truly accomplish.

Then he can be truly faithful, truly responsible, truly worthy of trust.

Society needs men with permanent center of consciousness. Without men with permanent center of consciousness, society cannot function well.

Politicians without permanent center of consciousness change their politics from one day to another. Businessmen without permanent center of consciousness do not fulfill their contracts. Spouses without permanent center of consciousness break their vows.

All the social problems have at bottom this lack of permanent center of consciousness. If men had permanent center of consciousness, the social problems would be much smaller.

The Latin American Christian Socialist Party works for the simultaneous transformation of the individual and of society. The transformation of the individual through the creation of the permanent center of consciousness. The transformation of society through political and economic action.

Both transformations go together. Without the transformation of the individual, the transformation of society is superficial and temporary. With the transformation of the individual, the transformation of society is profound and durable.

The hour has come to begin the great work of transformation. The hour has come to dissolve the I. The hour has come to create the permanent center of consciousness.

It is impossible to attain illumination without having a Permanent Center of Consciousness.

It is impossible to have a Permanent Center of Gravity without having dissolved the pluralized I.

Analyzing carefully the three-brained biped called man, we reach the logical conclusion that they still do not have a permanent center of consciousness.

Chapter 42: THE MONEY LENDERS

In these times in many countries money lenders have come to be persecuted.

It turns out absurd the idea of wanting to oblige money lenders to charge one or two or three percent of interest on the money lent.

If the State could attend to all the financial needs of the citizens, then it could prohibit private lenders. But the State cannot attend to all needs.

When a citizen needs urgent money for a medical emergency, for a funeral, for a sudden need, where does he go? To the banks? The banks demand a thousand requirements and take weeks to decide.

The citizen goes to the private lender, who lends the money immediately, although with high interest.

The high interest is justified because the lender takes risk. He does not have the guarantee that the bank has. He depends on the moral promise of the debtor.

If we prohibit private lenders, the citizens with urgent needs will not have where to obtain money, and the situation will be even worse.

It is necessary that the State establish credit institutions that can compete with private lenders. These institutions must offer rapid loans, with reasonable interest, without bureaucratic requirements.

Then the citizens will go to these institutions and not to the private lenders. The private lenders will see their clients diminish and will have to lower their interests to compete.

Thus the problem of high-interest loans will be solved by competition, not by prohibition.

The State must also establish loan funds for very specific needs: medical loans, educational loans, agricultural loans, industrial loans, etc.

Each of these funds must offer specialized loans with conditions adapted to the specific need.

The Entity of Foresight and Social Aid must administer some of these loan funds, especially those of social character.

The Latin American Christian Socialist Party advocates the democratization of credit, the creation of public credit institutions accessible to all citizens, and the establishment of specialized loan funds.

We do not advocate the prohibition of private loans because this would only worsen the situation of citizens with urgent needs.

We advocate competition to lower the interests of private loans and the creation of public alternatives that satisfy the financial needs of citizens.

Governments must be broader, less tyrannical and cruel.

Governors must understand that however efficient the governments may be, they still cannot totally solve the needs of the peoples.

Chapter 43: THE CASE OF CUBA

The case of Cuba is terribly painful. The pearl of the Caribbean has fallen into the claws of communism; really Cuba has been victim of dictatorships. First: the Batista dictatorship, and then the frightful Castro Ruz dictatorship.

In principle, capitalist dictatorship, then communist dictatorship.

Batista was a capitalist dictator at the service of the great United States enterprises. He oppressed the Cuban people in benefit of foreign capital.

When Fidel Castro arose, the Cuban people followed him hoping for liberation from the Batista dictatorship.

But Castro deceived the Cuban people. He promised democracy and delivered communist dictatorship. He promised freedom and delivered Soviet slavery.

Castro converted Cuba into a base of the Soviet Union in America. He used the Cuban resources to extend communism to the rest of America.

Castro brought to Cuba Soviet advisors, Soviet weapons, Soviet doctrines. Castro converted Cuba into a Soviet province.

The Cubans who opposed the communist dictatorship were imprisoned, exiled or murdered. Hundreds of thousands of Cubans had to flee Cuba.

The Cuban economy, formerly prosperous, was destroyed by socialism. The Cuban industry, formerly developed, was na-

tionalized and ruined. The Cuban agriculture, formerly productive, was collectivized and reduced.

Cuba, formerly a rich country, is today a poor country that depends on Soviet aid to subsist.

But the Cuban people, despite all, has not forgotten its desire for freedom. The Cuban people awaits the moment of being liberated from the communist dictatorship.

The other countries of Latin America must learn from the case of Cuba. They must not allow themselves to be deceived by the communist promises. They must not allow the communist dictatorship to be established in their countries.

It is necessary to fight against the communist propaganda. It is necessary to denounce the communist deceptions. It is necessary to spread the truth about what really happens in Cuba and in the other communist countries.

It is necessary to fight against the social injustices that engender communism. It is necessary to put an end to misery, to ignorance, to exploitation. Because while these injustices exist, the communist propaganda will find fertile ground.

The Latin American Christian Socialist Party works for the construction of an alternative to communism. An alternative

that combines economic justice, political freedom and Christian spirituality.

Only with this Christian socialist alternative can we save Latin America from communism.

At these moments, Cuba suffers and thousands of persons are locked in jails; currently no one is master of his person in the beautiful island of Cuba. Whoever does not accept Marxism Leninism is taken to the firing wall.

The communist system of forced labors with concentration camps and jails has entered America through the side of Castro Ruz; now all the free countries of the American continent must resolve to fight against this terrible monster of communism.

*An alternative that combines economic justice,
political freedom and Christian spirituality.*

Chapter 44: THE FOURTH UNIT OF REASONING

The communist fanatics mortally hate everything that has flavor 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 themselves.

Three-dimensional reasoning is the reasoning that operates only with length, width and height. It is the reasoning of common men, of the inhabitants of the three-dimensional world.

But the universe is not only three-dimensional. The universe has six fundamental dimensions: length, width, height, time, eternity and that which is beyond eternity.

To understand the universe in all its dimensions, three-dimensional reasoning is not enough. The fourth unit of reasoning is needed, which operates with the higher dimensions of space.

The fourth unit of reasoning is the reasoning of the awakened, of those who have developed the spatial sense.

Only with the fourth unit of reasoning can we understand the true reality of the universe. Only with the fourth unit of reasoning can we understand life and death.

The materialists with their three-dimensional reasoning cannot understand life and death. They believe that life is only the biological activity of the body and that death is only the cessation of that activity.

But life and death are much more than that. Life and death are phenomena of all the dimensions of the universe. Life and

death are processes of consciousness, of soul, of spirit.

The man who has developed the fourth unit of reasoning understands that the soul exists, that the spirit exists, that there is life after death, that there is reincarnation, that there is karma.

The man who has developed the fourth unit of reasoning understands that the universe is animated by divine intelligence, that there are inner worlds, that there are higher beings.

The materialists who deny all this with their three-dimensional reasoning, are like blind men who deny the existence of color. Because they do not see, they think that nothing exists.

It is necessary that men develop the fourth unit of reasoning. It is necessary that men awaken consciousness, that they develop the spatial sense.

Then they will understand the true reality. Then they will understand the inner worlds. Then they will understand life and death.

Then materialism will become impossible. Materialism is the philosophy of the blind, of those who do not see, of those who deny what they do not see.

When everyone sees, materialism will disappear. Then there will be true wisdom, true understanding, true brotherhood.

The Latin American Christian Socialist Party teaches the path of the development of the fourth unit of reasoning. We teach how to awaken consciousness, how to develop the spatial sense, how to understand the higher dimensions.

This is not anti-scientific. This is super-scientific. This is the science of the future, the science of the new era.

Every person who develops the spatial sense acquires the fourth unit of reasoning.

It is certain that three-dimensional reasoning is already antiquated for the new era that at these moments is initiating.

The man who has developed the fourth unit of reasoning understands that the soul exists, that the spirit exists, that there is life after death, that there is reincarnation, that there is karma.

Chapter 45: METAPHYSICS

Goethe the great German initiate says in his Faust: “First of all you must study metaphysics.”

Karl Marx does not know metaphysics; the information he had about metaphysics is completely medieval, insufficient, too elementary.

Marx attacks metaphysics without truly knowing it. Marx attacks the spirit without knowing what the spirit is. Marx attacks God without knowing who God is.

Real metaphysics is the science of that which is beyond physics. It is the science of consciousness, of soul, of spirit, of the higher dimensions of the universe.

Real metaphysics is not medieval scholasticism. Real metaphysics is the wisdom of the great initiates of all times: Hermes, Pythagoras, Plato, Buddha, Jesus, Krishna, etc.

Real metaphysics is found in the Vedas of India, in the Upanishads, in the Bhagavad Gita, in the Tibetan books, in the Egyptian books of the dead, in the Hebrew Kabbalah, in the Christian Gospels, in the writings of Christian mystics, etc.

Marx did not study any of this. Marx only studied medieval scholasticism and on the basis of that little he attacks all metaphysics.

It is as if someone attacked all mathematics having only studied addition and subtraction. It is as if someone attacked all music having only heard a piano played out of tune.

Marx's attacks on metaphysics are invalid because they are based on profound ignorance.

It is necessary that the Marxist fanatics truly study metaphysics, the real metaphysics, the metaphysics of the great initiates.

If they truly study it, they will see that metaphysics is not a set of medieval fantasies but the most exact science of the universe.

They will see that metaphysics complements physics. Physics studies the material aspects of the universe, metaphysics studies the spiritual aspects. Both are necessary to understand the whole.

They will see that materialism is incomplete. Materialism is half-truth taken as whole truth. And half-truth taken as whole truth is the worst falsehood.

The Latin American Christian Socialist Party advocates the integral study of the universe, in its material and spiritual aspects. We advocate the union of physics and metaphysics, science and religion, reason and faith.

Only with this integral approach can we truly understand the universe and truly solve the human problems.

It is well that the fanatics of Marxism-Leninism study all the oriental yoga, the Vedanta, Esoteric Buddhism, etc., etc., etc.,

so that they may convince themselves that Marx never studied true metaphysics.

The attacks of Marx against metaphysics have no value because elementary logic says: “The opinion of a critic has no value if there is no full knowledge of cause.”

*It is the science of consciousness, of soul, of spirit,
of the higher dimensions of the universe.*

Chapter 46: THE DOGMA OF EVOLUTION

The dogma and the dialectic are really incompatible; where the dogma exists there cannot be dialectic and vice versa.

Darwin with his dogma of evolution managed to fanaticize millions of persons.

The evolution exists, but it is not what Darwin says. Evolution is a mechanical law of nature that operates simultaneously with another mechanical law: involution.

There exists evolution and there exists involution. The evolution makes seeds germinate, makes children grow, makes empires rise. Involution makes the old age and death, makes empires fall.

Both laws operate simultaneously. Neither is superior to the other. Both are necessary for the order of the universe.

Darwin only saw evolution. He did not see involution. For that his theory is incomplete.

Besides, Darwin believes that man comes from the ape by evolution. This is false. Man does not come from the ape. The ape comes from man by involution.

The apes are degenerate men. In a remote past, some men involuted and became apes. The apes are the descendants of those involuted men.

This is what the Egyptian, Mayan, Tibetan, Aztec, etc., traditions teach. This is what the great initiates of all times teach.

Darwin denies all this with his materialist dogma. Darwin only accepts what he sees with his physical eyes. He does not accept the inner worlds, the higher dimensions, the spiritual evolution.

Marx adopts the Darwinian dogma and applies it to society. Marx says that society evolves from primitive communism to feudalism to capitalism to socialism to communism.

But society does not evolve in this fixed way. Societies evolve and involute. There have been very advanced societies in the

past that involuted and disappeared. There can be advanced societies in the future that will also involute and disappear.

The Marxist dogma of historical evolution is as wrong as the Darwinist dogma of biological evolution. Both are simplifications that ignore involution.

The Latin American Christian Socialist Party advocates a complete view of evolution and involution. We advocate that man can evolve through his conscious work, but that he can also involute if he abandons himself to his lower passions.

We advocate that society can evolve through the conscious work of its members, but that it can also involute if its members abandon themselves to egoism, cruelty and ignorance.

The future is not predetermined. The future depends on what we do today. If we work for the evolution of consciousness, we shall have a better future. If we abandon ourselves to involution, we shall have a worse future.

The accumulation of quantitative changes cannot originate instantaneously manifest changes, or radical and qualitative changes, because this would be to deny the reality of the law of selection.

The apparently instantaneous explosion of a dynamite bomb is preceded by an entire process in time.

He does not accept the inner worlds, the higher dimensions, the spiritual evolution.

Chapter 47: THE HEGELIAN NODAL LINE

Nature does not make jumps; the Nodal point cannot signify a jump as Engels mistakenly supposes.

The Hegelian Nodal line of the proportions of measure in which the simple increase or the simple quantitative diminution determine, upon reaching a certain Nodal point, a qualitative jump, turns out to be inaccurate.

Hegel and Engels speak of nodal points where the quantity is transformed into quality. They give as example the water that, upon being heated, is transformed into vapor at 100 degrees; or the water that, upon being cooled, is transformed into ice at 0 degrees.

They say that 100 degrees and 0 degrees are nodal points where the quantity (heat) is transformed into quality (state of matter).

But this is an erroneous interpretation. There is no nodal point. There is a gradual transformation.

The water does not suddenly become vapor at 100 degrees. The water begins to evaporate from very low temperatures.

The evaporation increases gradually as the temperature rises. At 100 degrees the evaporation is intense, but it is not a sudden jump.

The same with the ice. The water does not suddenly become ice at 0 degrees. The water begins to freeze in some parts as the temperature falls. At 0 degrees the freezing is complete in normal conditions, but it is not a sudden jump.

There is no nodal point. There is a gradual transformation that to our coarse senses seems sudden, but really is not.

The same in all the phenomena of nature. There are no sudden jumps. There is gradual transformation.

The dialectic materialism of Engels and Marx is based on the false interpretation of nodal points. Without the dogma of nodal points, the dialectic materialism collapses.

The Latin American Christian Socialist Party advocates an integral dialectic that recognizes the gradual transformations of nature and society. We do not advocate sudden jumps but gradual transformations.

Therefore we are against bloody revolutions, against violent coups d'état, against sudden changes. We advocate gradual transformations, peaceful, intelligent.

Nature does not make jumps. Society should not make jumps either. Whoever tries to make society jump only produces chaos and suffering.

Really the dialectic materialism with its repugnant barbarisms is very far from the crude reality of life.

The world is needing urgently our Gnostic Dialectic.

Chapter 48: THREE CLASSES OF PHENOMENA

There exist three classes of phenomena:

We are going to study the three classes of phenomena in synthesis and separately.

First class: physical phenomena. These are the phenomena perceived by the physical senses. We see them, we hear them, we touch them, we taste them, we smell them. They are the phenomena studied by physical science.

Second class: vital phenomena. These are the phenomena of life. Birth, growth, reproduction, death. They are the phenomena studied by biology.

Third class: psychic phenomena. These are the phenomena of consciousness. Thought, feeling, will, intuition, telepathy,

clairvoyance, etc. They are the phenomena studied by parapsychology and metaphysics.

The three classes of phenomena are real. The three classes of phenomena have their own laws. The three classes of phenomena can be scientifically studied.

The materialism only accepts the first class of phenomena. It denies the second and the third. For materialism, life is only complex chemistry and consciousness is only an epiphenomenon of the brain.

But this is a simplification. The vital phenomena are not reducible to physical phenomena. Life has its own laws that are not those of physics.

And the psychic phenomena are not reducible to vital phenomena. Consciousness has its own laws that are not those of biology.

The materialism denies the psychic phenomena because it cannot measure them with physical instruments. But the inability to measure does not mean inexistence.

The psychic phenomena exist. They have always existed. All the cultures of the world have recognized them. Only modern materialist science denies them.

But modern materialist science is beginning to recognize them. Studies of telepathy, of clairvoyance, of premonitions, of remote influence, etc., have demonstrated that these phenomena exist.

The parapsychology is becoming serious science. The scientific recognition of psychic phenomena is approaching.

When the psychic phenomena are recognized scientifically, materialism will fall definitively. Then there will be true integral science, that includes all the classes of phenomena.

The Latin American Christian Socialist Party advocates the scientific study of all the classes of phenomena. We advocate that materialism is incomplete and that there is needed an integral approach.

We advocate that man is not only body, that life is not only chemistry, that consciousness is not only an epiphenomenon of the brain.

We advocate that man is body, life and consciousness. That he is matter, energy and spirit. That he is physical phenomenon, vital phenomenon and psychic phenomenon at once.

Only with this integral view can we truly understand man. Only with this integral view can we truly solve the human problems.

Finally, we add to this chapter that scientific technique can totally verify psychic phenomena.

The day is not late when the men of science can measure psychic phenomena using for it the corresponding psychic standard of measures.

We advocate that man is not only body, that life is not only chemistry, that consciousness is not only an epiphenomenon of the brain.

Chapter 49: THE OPPOSITE PAIRS OF PHILOSOPHY

Marxism and ignorance are the same; what Marx said about metaphysics is funny. Marx spoke about what he did not know; he spoke without knowledge of cause.

Even though the Marxist fanatics may not believe it, metaphysics studies in depth everything related to the battling of the antitheses and the opposite pairs of philosophy.

All the universe is constituted by opposite pairs: positive and negative, masculine and feminine, hot and cold, light and dark, life and death, etc.

Without opposite pairs there would be no manifested universe. The opposite pairs are necessary for manifestation.

Metaphysics studies the opposite pairs of all the dimensions of the universe. It is one of the most profound and complete sciences that exist.

Marx with his ignorance attacks metaphysics and the opposite pairs. But his attacks have no value because they are based on profound ignorance.

Real dialectic recognizes the opposite pairs and seeks the synthesis between them. Real dialectic does not annihilate one pole to leave only the other; it harmonizes the two poles in a higher synthesis.

Marxist dialectic, on the contrary, wants to annihilate one pole (capital) to leave only the other (labor). But this is not real dialectic, it is artificial mutilation.

Capital and labor are opposite poles that must harmonize, not annihilate one another. The synthesis between capital and labor is the Christian Socialism that we advocate.

Communism and capitalism are also opposite poles. Both are partial truths. Communism emphasizes social justice but neglects individual freedom. Capitalism emphasizes individual freedom but neglects social justice.

The synthesis between communism and capitalism is the Christian Socialism that combines social justice and individual

freedom.

Materialism and spiritualism are also opposite poles. Materialism emphasizes matter but neglects spirit. Spiritualism emphasizes spirit but neglects matter.

The synthesis between materialism and spiritualism is the integral wisdom that recognizes both matter and spirit.

Reason and faith are also opposite poles. Reason emphasizes the intellect but neglects intuition. Faith emphasizes intuition but neglects intellect.

The synthesis between reason and faith is the integral wisdom that uses both faculties.

All the problems of humanity can be approached with this dialectic of synthesis between opposite poles. All the problems can be solved by harmonizing the opposite poles.

The hour has come to understand that capitalism and communism are already totally antiquated.

We have entered the atomic era and now everything is different.

The synthesis between materialism and spiritualism is the integral wisdom that recognizes both matter and spirit.

Chapter 50: THE UNIVERSAL SPIRIT OF LIFE

Marx's philosophical materialism starts from the criterion that the world is by nature something material; that the multiple and varied phenomena of the world constitute various forms and modalities of matter in movement.

The preceding paragraph of Marxist philosophy indicates with complete exactness shameful ignorance.

The world is not only material. The world is also spiritual. The world is matter and spirit simultaneously.

Matter and spirit are not opposed entities. Matter and spirit are aspects of the same reality. Matter is concentrated spirit. Spirit is rarefied matter.

This is what the great initiates of all times teach. This is what the great mystics of all religions teach. This is what real metaphysics teaches.

Marx denies all this with his ignorant materialism. Marx says that the world is only matter, that spirit is only a reflection of matter, that consciousness is only an epiphenomenon of the brain.

But Marx never investigated the spirit. Marx never studied the consciousness. Marx never practiced meditation. Marx never had any mystical experience.

Without these experiences, how can Marx pretend to know what spirit is, what consciousness is, what matter is in its deeper essence?

Marx's materialism is the materialism of the ignorant. Real men of science, real philosophers, real wise men, never deny the spirit.

Einstein recognized the spirit. Newton recognized the spirit. Pasteur recognized the spirit. Edison recognized the spirit.

All the great wise men of history have recognized the universal spirit of life. Only the small ignorant ones deny it.

The universal spirit of life is what animates the entire universe. It is what makes the seeds germinate, the children grow, the stars shine.

The universal spirit of life is what gives life. Without the universal spirit of life, the universe would be a corpse.

The materialists believe that life is mere chemistry. But chemistry alone does not produce life. There needs to be the universal spirit of life that makes the chemistry living.

When a man dies, all his chemistry is still there. But there is no life. Why? Because the universal spirit of life has withdrawn from his body.

When a tree dies, all its chemistry is still there. But there is no life. Why? Because the universal spirit of life has withdrawn from the tree.

Life is not chemistry. Life is what makes the chemistry living. And what makes the chemistry living is the universal spirit of life.

The Latin American Christian Socialist Party recognizes the universal spirit of life. We recognize that the universe is animated by divine intelligence. We recognize the spirit.

We are not materialists. We are not even pure spiritualists. We are integralists. We recognize matter and spirit as inseparable aspects of the same reality.

With this integral approach we can truly understand the universe and truly solve the human problems.

The universal spirit is, has been and will be living fire. The materialist scientists only know fire as product of combustion; they still do not know fire in itself, and they will not know it while they continue with their ignorant materialism.

Karl Marx knew nothing about the philosophy of fire; he was never in an esoteric school; he believed that the universal spirit was that puppet that many ignorant ones paint seated on a throne of tyrant.

Marx says that the world is only matter, that spirit is only a reflection of matter, that consciousness is only an epiphenomenon of the brain.

Chapter 51: THE THING IN ITSELF

By opposition to the utopian and fantastic idealism of Karl Marx that rejects objective truth, considering as real only the subjective facts which he denominates with the terms of physical world, Kant elaborated the doctrine of the thing in itself.

Karl Marx laughs at Kant's thing in itself. He who laughs at what he does not know is on the road to being an idiot.

The thing in itself is the deeper reality of things, the reality beyond appearances.

We see a tree. We see its leaves, its branches, its trunk. But what we see is the appearance of the tree. The thing in itself, the deeper reality of the tree, we do not see.

To see the thing in itself we have to penetrate beyond the appearances. We have to develop higher faculties of perception.

Kant said that the thing in itself was unknowable. But this is not totally exact. The thing in itself is unknowable for ordinary intellect, but it is knowable for awakened consciousness.

The great mystics know the thing in itself. They have penetrated beyond the appearances. They have known the deeper reality.

Christ knew the thing in itself. Buddha knew the thing in itself. Krishna knew the thing in itself. All the great masters knew the thing in itself.

Karl Marx did not know the thing in itself. Karl Marx only knew the appearances. For that his philosophy is so superficial.

Marx pretends to explain the universe with the appearances. But it is impossible to explain the universe with the appearances. To explain the universe we have to penetrate beyond the appearances, into the thing in itself.

The materialist science also remains in the appearances. The materialist science studies the manifestations of matter, but does not know matter in itself.

When we ask the materialist scientist what matter is, he answers us that it is mass, energy, particles in movement. But this is not matter in itself, this is appearance of matter.

What is matter in itself? Nobody knows in materialist science. Materialist science is incapable of answering.

Only the great mystics know what matter is in itself. They have penetrated beyond appearances. They have known the deeper reality.

Matter in itself is concentrated spirit. Matter in itself is the universal substance that has many degrees of subtlety. Matter in itself is one with spirit in itself.

This is what the great mystics know. This is what materialist science does not know.

The Latin American Christian Socialist Party advocates the study of the thing in itself, not only of the appearances. We advocate the development of higher faculties of perception that allow us to know the deeper reality.

Only thus can we truly understand the universe. Only thus can we truly solve the human problems.

Only thus can we realize the Social Christ on earth.

We have entered the Aquarian era and we urgently need to know the universe and man in themselves, but in integral form.

The meaning of the new era is to know.

The thing in itself is unknowable for ordinary intellect, but it is knowable for awakened consciousness.

Chapter 52: CONSCIOUSNESS

After the destruction of Atlantis, the human Consciousness divided into two. The first was called Consciousness and the second received the name of subconsciousness.

The subconsciousness resulted from our mistaken forms and ways of living.

When man fell into animal generation, when man became egoistic, cruel, greedy, lustful, the Consciousness was darkened and the subconsciousness was formed.

Now man has very little Consciousness and very much subconsciousness. Man is 97% subconscious and only 3% conscious.

All man's actions are governed by the subconsciousness. Man does not act consciously. Man acts mechanically, automatical-

ly, unconsciously.

When man becomes angry, he does not become angry consciously. He becomes angry mechanically, automatically. The subconscious controls him.

When man feels greed, he does not feel it consciously. He feels it mechanically, automatically. The subconscious controls him.

When man falls in love, he does not love consciously. He loves mechanically, automatically. The subconscious controls him.

All man's actions are mechanical. Man is a machine. Man does not have free will. Man does not have consciousness.

To awaken Consciousness it is necessary to dissolve the I. The I is what feeds the subconsciousness. The I is what impedes the awakening of Consciousness.

When the I is dissolved, the Essence remains free. The Essence is the seed of true Consciousness. When the Essence develops, the Consciousness awakens.

The awakened Consciousness sees the universe as it really is. The awakened Consciousness knows the thing in itself. The awakened Consciousness penetrates beyond appearances.

The Latin American Christian Socialist Party teaches the path of the awakening of Consciousness. We teach how to dissolve

the I, how to develop the Essence, how to awaken Consciousness.

Without awakened Consciousness man cannot truly know himself nor truly know the world. Without awakened Consciousness man cannot truly do anything serious.

Politicians without awakened Consciousness make bad politics. Businessmen without awakened Consciousness make bad business. Spouses without awakened Consciousness make bad marriages.

Society as a whole needs men with awakened Consciousness. Without men with awakened Consciousness, society cannot function well.

The Latin American Christian Socialist Party works for the awakening of Consciousness in all citizens. We teach the path of the awakening through the Gnostic Movement.

When all citizens have awakened Consciousness, society will be totally different. There will be no more wars, no more exploitations, no more injustices.

Then the kingdom of the Christ will reign on earth. Then the Social Christ will be realized.

Whoever attains the annihilation of the I in absolute form, acquires for that sole fact one hundred percent of Consciousness.

Karl Marx was one hundred percent subconscious. If Karl Marx had had even three percent of conscious, he would not have written his materialist dialectic.

The Latin American Christian Socialist Party teaches the path of the awakening of Consciousness.

Chapter 53: THOUGHT AND MATTER

Marx's fantastic and utopian idealism starts from the mistaken criterion that matter is primary, that according to his way of thinking, matter is primary, the living source from which all the rest derives.

Marx fantasizes wildly and believes that Consciousness is secondary, derivative, since according to his theories Consciousness turns out to be nothing more than the reflection of matter, the image reflected of Being in matter.

But this is false. The Consciousness is not derivative of matter. The Consciousness is independent of matter. The Consciousness is superior to matter.

Many experiments have demonstrated that the Consciousness can separate from matter. The astral journeys, the out-of-body

experiences, the near-death experiences, etc., demonstrate that Consciousness is independent of the body.

When a person is in astral journey, his Consciousness is outside the body. The body remains in the bed, but the Consciousness travels far. This demonstrates that Consciousness is not the body.

When a person has a near-death experience, his Consciousness leaves the body, observes its own body from above, observes the doctors trying to revive it, etc. This demonstrates that Consciousness is not the body.

When a yogi enters into samadhi, his Consciousness rises to higher planes. The body remains in a state of suspended animation. The Consciousness lives experiences in higher worlds. This demonstrates that Consciousness is not the body.

All these experiments demonstrate that Marx was wrong. Consciousness is not derivative of matter. Consciousness is independent of matter.

Moreover, there are reasons to believe that matter is derivative of Consciousness. The cosmic Consciousness creates the matter. The matter is the manifestation of the cosmic Consciousness.

This is what the great initiates teach. This is what the great mystics know. This is what real metaphysics affirms.

Marx with his ignorance denies all this. But Marx's denial does not change the reality.

The reality is that Consciousness is superior to matter, that Consciousness is the source of matter, that Consciousness governs matter.

The Latin American Christian Socialist Party recognizes this reality. We recognize the primacy of Consciousness. We recognize that Consciousness is the source of all phenomena.

With this recognition we can truly understand the universe. With this recognition we can truly solve the human problems.

With these experiments it has been demonstrated that the mind, the feelings, the Consciousness, etc., can separate totally from matter and that they do not depend on matter.

Matter exists as a concept; if we could not formulate a concept, matter would not exist for us. The greater part of persons are incapable of telling us exactly what they understand by matter.

With these experiments it has been demonstrated that the mind, the feelings, the Consciousness, etc., can separate totally from matter and that they do not depend on matter.

Chapter 54: THEORY AND MATERIAL FORCE

Marx said: “The theory becomes a material force as soon as it takes hold of the masses.”

We say that the spoken and written word is of grave responsibility.

Marx wrote his theories and these took hold of the masses, especially in Russia and China. Marx’s theories became material force when they took hold of the masses.

The result of Marx’s theories becoming material force was the death of millions of human beings. Stalin murdered millions in the name of Marx’s theories. Mao murdered millions in the name of Marx’s theories.

Marx’s theories, becoming material force, produced the bloodiest tyrannies of history.

This is the responsibility of the spoken and written word. Whoever writes or speaks must be very careful about what he says, because his words can become material force and cause great harms.

The Latin American Christian Socialist Party is conscious of this responsibility. For that we are very careful about what we

say and write. We do not want our theories to cause harms.

We advocate non-violence. We advocate love of the neighbor. We advocate the gradual transformation of society. We advocate Christian Socialism.

These theories, becoming material force, can only produce good. These theories will not cause millions of dead. These theories will not produce bloody tyrannies.

Our theories, becoming material force, will produce a better society, a more just society, a more human society.

But for our theories to become material force, they must take hold of the masses. For that we work intensely to spread our theories.

We write books, give conferences, organize groups of study, found Gnostic Lumisials, publish magazines, etc. All this to spread our theories.

We invite all men of good will to join us in this work. We invite all who love humanity to spread the doctrine of the Social Christ.

When our doctrine takes hold of the masses, when our doctrine becomes material force, the new era will begin. Then humanity will be transformed. Then the kingdom of the Christ will be established on earth.

The two great monsters called capitalism and communism, want to devour us; we need to defend ourselves; we need to be free.

The Christian socialist theory must become a spiritual and economic force at the same time.

The Latin American Christian Socialist Party is conscious of this responsibility.

Chapter 55: ASSOCIATION AND PRODUCTION

Speaking on production, Karl Marx said: “Men do not only act upon nature, but also act upon each other; they cannot produce without associating in a certain manner to act in common and exchange their activities.”

It is logical that men act upon men when they associate to produce; that is barely normal.

Society is the product of human association for production. Without association there is no society. Without production there is no human life.

But the form of association can be very different. There are forms of just association and forms of unjust association.

Slavery is a form of unjust association. The slave is forced to work for the master without receiving fair payment.

Feudalism is a form of unjust association. The serf has to work for the lord without receiving fair payment.

Capitalism is also a form of unjust association in many cases. The worker has to work for the capitalist receiving only a fraction of what he produces.

Communism pretends to be just association, but in reality it is also unjust. The worker has to work for the State receiving only what the State decides to give him.

What is the just form of association? The just form of association is that in which all participants receive what corresponds to them according to their work and their contribution.

In Christian Socialism, the worker, the patron and the State are partners in the productive enterprise. Each one receives what corresponds to him.

The worker receives a fair salary plus participation in the profits. The patron receives fair profit on his invested capital and his administrative work. The State receives fair taxes for its public services.

All win. All participate justly in the productive enterprise. All are interested in the success of the enterprise.

This is the just form of association for production. This is what Christian Socialism advocates.

We do not advocate the abolition of private property like communism. We do not advocate the absolute liberty of capital like capitalism. We advocate the just association of capital, labor and State.

Each of the three has rights and responsibilities. Each of the three must contribute and receive justly.

When this just association is established, social conflicts disappear. Production increases. The general welfare increases. Society advances.

All these systems belong to the past; now we are entering a new era and the Latin American Christian Socialism will impose itself first in Latin America and then in Europe, Asia, Africa.

The relations of production of Christian Socialism are based on profound comprehension.

Chapter 56: USE AND CREATION OF MEANS OF WORK

The Intellectual Animal called man fabricated instruments of work. When the first lever was invented, the rational animal

was immediately differentiated from the irrational animal.

On the intellectual terrain the syllogism comes to be the lever of thought.

The lever, the wheel, the fire, the writing, the printing, the steam, the electricity, the atom, etc., are the great instruments of work that man has fabricated.

Each new instrument has marked an epoch in the history of humanity. Each new instrument has transformed the way of producing, of living, of thinking.

Now we are entering the atomic age. The atom is the most powerful instrument that man has fabricated. The atom can produce immense quantities of energy.

If the atom is used for peaceful ends, it can transform humanity for the better. The atom can produce all the energy that humanity needs without polluting the environment.

If the atom is used for bellicose ends, it can destroy humanity. The atomic bombs can reduce entire cities to ashes.

The choice is in our hands. We can use the atom for the good of humanity or for its destruction.

The Latin American Christian Socialist Party advocates the use of the atom for peaceful ends only. We reject atomic weapons.

We advocate the use of atomic energy to produce electricity, to power factories, to transport goods, to develop medicine, etc.

But the atom is not the only source of energy. The Sun gives us free, abundant, clean energy. We must develop the use of solar energy.

Wind, water, biomass also give us energy. We must develop the use of all these clean and renewable energies.

The instruments of work, however perfect, are not enough to solve the human problems. The human problems require not only material instruments but also social and spiritual instruments.

The social instruments are the just institutions, the fair laws, the well-organized political and economic systems.

The spiritual instruments are the high values of life, conscious love, true wisdom, awakened consciousness.

Only with the combined use of material, social and spiritual instruments can we truly solve the human problems.

The Latin American Christian Socialist Party advocates this integral approach. We advocate the development of material instruments, social instruments and spiritual instruments simultaneously.

Only thus can we make a truly human, truly just, truly happy society.

Everything happens again in spirals already more elevated, already more low.

It serves no purpose to have very perfect instruments of work, if the social bonds are very imperfect.

The spiritual instruments are the high values of life, conscious love, true wisdom, awakened consciousness.

Chapter 57: THE PROBLEM OF PUBLIC EDUCATION

Human evolution remained stagnant and then entered the descending path of Involution and degeneration.

The human mind no longer has the beautiful natural spontaneity of other times.

Modern public education has failed totally. The schools do not educate; the schools deform.

The schools cram the children with theoretical knowledge that they do not understand. The schools do not develop the natural abilities of the children.

Each child is born with his own talents, his own vocation, his own destiny. The school must help him discover and develop them.

But the modern school does the opposite. The modern school tries to mold all children in the same mold, ignoring their individuality.

The result is that the children come out of school deformed, frustrated, without knowing what to do with their lives.

It is necessary to reform totally public education. The schools must become centers of integral development of the child.

The schools must develop not only the intellect, but also the emotion, the will, the spirit.

The schools must teach not only theoretical knowledge, but also practical wisdom for life.

The schools must teach the children to think for themselves, to develop conscience, to be free.

The teachers must be men and women of integrity, of conscience, of love for the children.

The teachers must teach more by example than by words. The children learn what they see, not what they are told.

The Latin American Christian Socialist Party advocates a radical reform of public education, oriented to the integral development of the human being.

Without integral education, society cannot truly progress. The integral education is the foundation of the new era.

The result of such conflict will be the destruction of what does not serve; nature always destroys what does not serve.

We can be sure that there will be terrifying cataclysms and great events that will put an end to our degenerate race. The times of the end have arrived.

Chapter 58: TONALITIES OF COLOR

Sight is the organ that perceives and distinguishes what is denominated “Fusion of vibrations of the center of gravity” that reach this planet from the spaces of the universe.

The white ray of the solar spectrum is the center of gravity for all colors.

From the white ray come all the colors. When the white ray decomposes, it gives origin to the seven colors of the rainbow: red, orange, yellow, green, blue, indigo, violet.

Each color has its own vibration. Each color affects man in a different way. Each color has its own properties.

Red stimulates, animates, gives energy. Blue calms, relaxes, gives serenity. Green harmonizes, balances, gives peace. Yellow illuminates, vivifies, gives intelligence.

The ancient mystics knew the properties of colors. They used colors to heal, to harmonize, to elevate the spirit.

Modern materialist science is beginning to discover the properties of colors. Chromotherapy is a young science that studies the therapeutic use of colors.

But there are more colors than those of the visible spectrum. There exist colors in the higher dimensions of the universe that ordinary man cannot see.

Only the awakened man can see those higher colors. Only the awakened man can perceive the entire chromatic richness of the universe.

When the consciousness awakens, sight is transformed. The world is no longer seen as a coarse aggregate of objects, but as a vibrant symphony of colors and forms.

The Latin American Christian Socialist Party advocates the development of higher sensory faculties, including the perception of higher colors.

This development is possible through gnostic work, through meditation, through the dissolution of the I.

When all citizens have these developed faculties, the world will be very different. The art, the architecture, the design, will be transformed.

Color is not only an aesthetic phenomenon. Color is a phenomenon of consciousness. Color is a manifestation of the universal spirit of life.

The Great Mystics usually come into contact with creatures that have nothing to do with the three-dimensional world in which we live; said intelligent creatures have been baptized by the mystics with different names.

The development of the spatial sense allows all of us to relate to those more subtle forms of life.

Only the awakened man can perceive the entire chromatic richness of the universe.

Chapter 59: LANGUAGE

The monkey-children of the Soviet Union called Bulgianos in honor of Bulganin, the man who conceived the bestial idea of inseminating Russian women with semen of Chimpanzees, Orangutan and Gorilla, can speak.

If we consult a good dictionary we can verify that we have many thousands of words, but the monkey-children can only

reach the maximum of a thousand words.

The language of normal man is much richer than the language of monkey-children. The language of normal man has thousands of words, with subtle nuances of meaning, with complex grammatical structures.

The monkey-children have a primitive language, with few words, without subtle nuances, without complex structures.

This shows that the human being is superior to the monkey not only in body but also in language and thought.

The Marxist materialism that wants to equate man with monkey is false. Man has something that the monkey does not have: rational soul, conscience, language.

Language is the most distinctive characteristic of man. Through language man transmits thought, creates culture, builds civilization.

Without language there is no civilization. Without language there is no culture. Without language there is no human progress.

But language is not only physical. Language is also spiritual. The deeper language is the language of the soul, the language of conscience, the language of spirit.

The great mystics speak in this deeper language. The great poets approach this deeper language. The great wise men try to express this deeper language with the limited words of ordinary language.

Each language of the world has its own particular characteristics. Each language reflects the spirit of the people that speak it.

The Spanish, the English, the French, the German, the Russian, the Chinese, etc., are different languages that reflect different ways of thinking and feeling.

The Latin American Christian Socialist Party respects the diversity of languages. We do not advocate that all the world speak the same language. We advocate that each people preserve and develop its own language.

But we also advocate that there exist a common language for international communication. The Esperanto could be that common language, or some other neutral language.

The important thing is that the diversity of languages does not become an obstacle to international communication and brotherhood.

The Marxist doctrine has to inevitably lead man to a smaller number of pronounceable letters; if Marxism came to truly

dominate the world, we would see after many centuries that humanity would communicate only by grunts.

Materialism produces degeneration and total Involution.

Man has something that the monkey does not have: rational soul, conscience, language.

Chapter 60: ART

As the human being plunged on the path of Involution and degeneration, as he became more and more materialistic, his senses also went on deteriorating and degenerating.

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: “To seek the truth in the nuances of smells obtained by mixing herbs.”

The ancient Babylonians had a developed sense of smell. They could distinguish thousands of nuances of smells. They had a special art of smells.

Modern man has lost this art. Modern man can only distinguish a few smells. The other smells are imperceptible to him.

The same has happened with the other senses. Modern man has lost the chromatic richness of the ancient ones. He has lost

the auditory richness of the ancient ones. He has lost the tactile richness of the ancient ones.

This loss of sensory richness is reflected in art. Modern art is poor, monotonous, mechanical, compared with the ancient art.

The art of Egypt was a sacred art that expressed the highest truths through symbols and forms. The art of Greece was a classic art that sought the ideal of beauty. The art of the Middle Ages was a religious art that elevated the soul to God.

Modern art is rebellious, chaotic, materialistic. Modern art does not express any higher truth. Modern art does not seek any ideal of beauty. Modern art does not elevate any soul to God.

Modern art reflects the degeneration of modern society. Modern art is the mirror of the modern soul: empty, chaotic, materialistic.

But art has the power to transform the soul. If art is high, it elevates the soul. If art is low, it lowers the soul.

Modern art lowers the soul. Modern art makes the soul more vulgar, more materialistic, more degenerate.

It is necessary to recover the high art of other times. It is necessary to create a new art that elevates the soul, that expresses

higher truths, that seeks the ideal of beauty.

The Latin American Christian Socialist Party advocates the recovery of high art and the rejection of degenerate art.

We advocate that the State support the high art and not the degenerate art. We advocate that the schools teach the high art and not the degenerate art.

We advocate that the artists return to be priests of beauty, of truth, of the good. We reject the artists who only seek to scandalize, to provoke, to corrupt.

Art is one of the most powerful instruments to transform society. With high art we can elevate the entire society. With degenerate art we can lower the entire society.

The boys and girls of the new wave receive through their three degenerate brains, data sufficient to become swindlers, thieves, murderers, bandits, homosexuals, prostitutes, etc.

Governments do nothing to sanction bad art; everything marches toward a Final Catastrophe.

Chapter 61: THE DURATION OF LIFE

The human organism has three brains which are the following:

The first brain is in the head, the second in the spinal column, the third in the heart and specific nervous centers of the human organism.

Each of the three brains has its specific function. The brain of the head is dedicated to thought. The brain of the spinal column is dedicated to movement. The brain of the heart is dedicated to emotion.

When the three brains function in balance, man functions well. When the three brains are out of balance, man functions badly.

Modern man has the brain of the head excessively developed and the other two undeveloped. For that he is intellectual but lacks emotion and motor capacity.

Each of the three brains has a limited quantity of vital energy. When the brain consumes its energy, it stops functioning.

If we waste the energy of the brain of the head with excessive thoughts, we shorten our life. If we waste the energy of the brain of the heart with violent emotions, we shorten our life. If we waste the energy of the brain of the spinal column with excessive movements, we shorten our life.

To prolong our life, we must use the energy of the three brains in balance. We must think with moderation, feel with modera-

tion, move with moderation.

We must also conserve the sexual energy. The sexual energy is the most powerful energy of the organism. When we waste it, we shorten our life. When we conserve it, we prolong our life.

The great wise men of antiquity conserved the sexual energy and lived hundreds of years. The methusalehs of the Bible lived hundreds of years because they conserved the sexual energy.

Modern man wastes the sexual energy in fornication and adultery, and for that he lives few years.

The Latin American Christian Socialist Party advocates the conservation of sexual energy and the balanced use of the three brains, as the path to prolong life and to develop higher faculties.

It is barely normal to think that when the three brains function in balanced form, the fundamental values known as Bobbin-Kandelnosts are not lost.

Only by knowing how to handle the basic centers, only by knowing how to save their values, can life truly be prolonged.

Chapter 62: THE COSMIC LAW OF SOLIONENSIUS

The great Russian wise man George Lakhovsky after having deeply studied the sunspots came to discover that there exists an intimate relation between these and wars.

In this epoch of teleguided cosmic rockets there have been done deep studies on cosmic rays, and their influences upon the living cell and organisms in general.

The sunspots are not a casual phenomenon. The sunspots are manifestations of the cosmic activity of the sun. The sunspots have intimate relations with all that happens on the earth.

When the sunspots increase, the cosmic activity of the sun increases. When the cosmic activity of the sun increases, the influences upon the earth increase.

These influences affect everything: climate, plants, animals, human beings. Especially they affect human beings.

When the cosmic influences increase, human beings feel impulses that they do not understand. They feel restless, anxious, longings of change.

If they are prepared, they channel these impulses positively. They produce great works of art, science, philosophy. They ini-

tiate just reforms.

If they are not prepared, they channel these impulses negatively. They produce wars, revolutions, social conflicts.

The cosmic law that governs these influences is called SOLIONENSIUS. The Solionensius is the law that explains why all the great historical events happen at certain times.

The great wars, the great revolutions, the great discoveries, the great reforms, all are produced by the Solionensius.

The Solionensius is approaching another peak. In the coming years there will be very strong cosmic influences. If we are not prepared, we shall see terrible events. If we are prepared, we shall see great works of transformation.

The Latin American Christian Socialist Party seeks to prepare humanity for the next Solionensius. We teach how to channel the cosmic influences positively. We teach how to take advantage of these influences for the realization of the Social Christ.

If humanity prepares itself, the next Solionensius will be the beginning of the new era. If humanity does not prepare itself, the next Solionensius will be the end of the current civilization.

It depends on us. It depends on what we do today. If we work for the awakening of consciousness, we shall prepare our-

selves. If we abandon ourselves to materialism, we shall not prepare ourselves.

The hour has come to choose. The hour has come to prepare ourselves. The hour has come to begin the great work of transformation.

The SOLIONENSIUS produces longings of liberation, Revolution of Consciousness, but when the human being is not prepared, it only occurs to him to kill the governors, to murder others, to dethrone the kings.

We must prepare ourselves psychologically for the SOLIONENSIUS; we need to make ourselves self-conscious and realize on the face of the earth the Social Christ.

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Chapter 63: RHYTHM, RETURN, RECURRENCE

“All nature —says Engels— from its most minuscule particles to its most gigantic bodies, from the grain of sand to the sun,

from the protozoon to man, is found in a perennial state of birth and death, in incessant flux.”

Engels studies the mechanics of nature but knows nothing about the fundamental laws of said mechanics; he knows the clock but knows nothing about the laws that govern the mechanics of the clock; really we have to make a great effort not to laugh at the ignorance of this man.

There are three fundamental laws that govern all the mechanics of nature: rhythm, return, recurrence.

Rhythm is the law that governs all the periodic phenomena. Day and night, the seasons of the year, the cycles of the moon, the cycles of the sun, all are governed by rhythm.

Return is the law that makes all things return to their starting point. The water that evaporates from the sea returns to the sea. The plant that grows from the seed returns to seed. The man who dies returns to be born.

Recurrence is the law that makes all events repeat themselves. What has happened will happen again. What has been will be again.

These three laws operate simultaneously in all nature. Together they form the basis of all mechanics of nature.

Engels with his materialism ignored these three laws. For that his philosophy is so superficial and erroneous.

Reincarnation is an application of the law of return. The soul that has been born and has died, returns to be born in a new body. This is the law.

Karma is an application of the law of recurrence. The actions that we do today will return to us tomorrow. What we have sown we shall reap.

The astrology is an application of the law of rhythm. The cosmic rhythms influence our life. Each one of us is born under certain rhythms and our life follows certain rhythms.

All these phenomena that materialist science denies are real phenomena governed by real laws. Materialist science denies them because it does not know them. But its denial does not change the reality.

The Latin American Christian Socialist Party recognizes these three fundamental laws and applies them to the understanding of human and social life.

Society also is governed by these three laws. Societies have their rhythms, return to their starting points, repeat their patterns.

If we understand these laws, we can predict the social future and prepare for it. We can take advantage of the favorable rhythms and protect ourselves from the unfavorable rhythms.

We can break the cycles of recurrence that imprison us. We can free ourselves from the karma that limits us.

All this is possible through the awakening of consciousness, through the dissolution of the I, through the realization of the Social Christ.

The laws of return and recurrence serve as foundation to the laws of biological and psychic inheritance.

The trio Rhythm, Return, Recurrence, serves as basis to all mechanics of nature.

All this is possible through the awakening of consciousness, through the dissolution of the I, through the realization of the Social Christ.

CONCLUSION

We have concluded this book and there remains to me the satisfaction of having demonstrated to the world, that the dialectical materialism of Karl Marx does not withstand a thorough analysis; it is pure cheap sophistry, garbage, ignorance.

Latin America must demonstrate to the fanatics of Marxism-Leninism, that a better world can be made without revolutions of blood and liquor nor coups d'état, nor Castroism, nor communist dictatorships.

The Latin American Christian Socialist Party offers Latin America an alternative to communism. An alternative that combines social justice with individual freedom. An alternative that respects the Christian and spiritual traditions of the Latin American peoples.

We do not advocate the abolition of private property. We advocate its just regulation.

We do not advocate the abolition of capital. We advocate its just association with labor.

We do not advocate the dictatorship of the proletariat. We advocate authentic democracy.

We do not advocate violence. We advocate non-violence and dialogue.

We do not advocate atheism. We advocate spirituality.

We do not advocate State omnipresence. We advocate the harmony between individual freedom and collective responsibility.

We advocate the realization of the Social Christ on earth.

This is what we offer Latin America and the world. This is the alternative to capitalism and communism.

If Latin America adopts our alternative, Latin America will save itself from communism, will save itself from the chaos of decadent capitalism, and will become the cradle of the new era.

If Latin America does not adopt our alternative, Latin America will fall into communism or into chaos, and the new era will have to be initiated from another part of the world.

The decision is in the hands of the Latin American peoples. We have done our part: we have written this book, we have founded the Latin American Christian Socialist Party, we have offered the alternative.

Now it is the turn of the peoples. Now it is the turn of each individual. Each one must decide: communism, capitalism or Christian socialism.

Each one must decide: violence or non-violence. Each one must decide: materialism or spirituality. Each one must decide: dictatorship or democracy.

We invite all men and women of good will to join us in this great enterprise. We invite all who love humanity, all who love

Latin America, all who love the Christ.

Together we can transform Latin America. Together we can initiate the new era. Together we can realize the Social Christ on earth.

May the most profound peace reign in your heart. May the love of the Christ illuminate your path. May the wisdom of the Father guide your steps.

May the Latin American Christian Socialism triumph for the good of humanity.

SAMAEL AUN WEOR

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.

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