

Fanaticism And Mythomania

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Fanaticism

The fanatic is the person who manifests too much zeal for a belief. Fanaticism is an illness of the mind. It is to believe that, being a believer of something, one is already safe.

When one receives the Knowledge and knows what one has to do, two paths open: the path of the believer and the path of the practical man.

The believer believes that to know is enough; and from that day on he dedicates himself to feigning that he is a saint. There is already the fanatic, who will not let us progress at all. We all have in our interior something called the false sentiment of the I. It will make us believe that we are doing very well and will not let us progress.

Above all, this knowledge is revolutionary, and can only be attained through works. On this path one only advances by

works. If there is no psychological death, there is no liberation of the Consciousness; if one is not born sexually, there will be no Existential Bodies; if one does not sacrifice for humanity, there is no Love nor advancement; if one does not practice, one does not verify.

The practical man comprehends this and begins to show his works. This totally bothers the fanatics, who, moved by the defects of laziness and envy, expect to self-realize themselves without working. What fanaticism does is bury us, make us useless — mediocre forces, unserviceable beings. What is wanted is for each one to revolutionize, to advance like a true soldier on the field of battle, without fanaticisms, united to see true results, deeds, through each one of us.

Fanatics accommodate themselves as instructors and directors within the groups; they trap the persons who arrive in search of liberation, in order to put them on the path of the fanatic; and if these latter rebel, they seek the way to remove them from the groups.

This I does not let us see that we have all the subjective elements alive, that we have not eliminated them, that practice is what makes the master, that we have not created the Existential Bodies of the Being, that to awaken and raise the Kundalini we must cease being traitors disguised as meek

sheep, that the work is yet to be done, and that the worst error is to believe and feel oneself good.

Let us reflect a little on these details of the fanatics:

- The first fanatic who has overcome himself is not known. This is because they do not like practice.
- They do not like to verify.
- They think that Esotericism is a matter of blowing and making bottles.
- They are followers of persons.
- They always want to have a master.
- They do not follow themselves; they are imitators.
- They live with the experiences of others.
- They affirm things that they do not verify, that others told them.
- They speak of the experiences of others without comprehending them.
- They do not like persons who want to show works.
- They appear always criticizing their fellows.
- The fanatics begin to attack the practical man in order to subtract from his strength.
- They are retarding elements within the groups; they originate entropy in them.

- They are the worst enemies of an organization.
- Within the groups they seek to put themselves in positions where it appears they work.
- They are imitators, and like to appear that they work.
- They teach practice and do not practice.
- They speak of dying and do not die.
- They speak of being born and are not born.
- Being able to sacrifice more for humanity, they do not do it; they content themselves with the little.
- They believe that, with what they know, they are safe.
- They believe that, by having arrived at the knowledge, they are already saved.
- They always believe they are doing very well.
- They believe they are doing better than all the rest.
- They consider themselves to be the ones who know the most, because they have so many years in the knowledge.
- They follow the books to the letter; they read much.
- They are documented down to the smallest detail. They are very intellectual.
- They want to demonstrate that they know much.

- They always end up twisting the knowledge and its objective of serving humanity.
- They look upon others as condemned because they do not accept the knowledge.
- They want to turn the knowledge into a fanaticism.
- They want to turn the knowledge into a religion.
- They are devotees of rituals.
- A fanatic is a victim of the abyss because he neither does nor lets do. And when someone launches himself to work, to do something, they are the first to fall upon him and point him out. Because they do nothing and do not want another to do.
- They serve neither for good nor for bad.
- They waste their time miserably in gatherings and cafeterias.
- They always repeat the same.
- They are always disposed to initiate a controversy; they are schismatic; they like to argue and debate.
- They affirm that one must enter the temples with the right foot, because the left is negative. Negative is what they have inside.
- They affirm that women cannot direct chains of force, because they are passive.

- They claim to be prophets and affirm things they did not verify.
- They live speaking of tragedies and cataclysms.
- They are fear-mongers.
- They have the apocalyptic I.
- They always end up pointing out other fanatics, because they see the defect through the mirror.
- They do not listen to suggestions; they are proud.
- They are like the bad weed; they are found everywhere.

It is important to go deep and to draw conclusions from all this, and to self-observe ourselves so as not to let the fanatic I act.

Mythomania

Mythomania is a very marked tendency among people affiliated with diverse schools of a metaphysical type. Subjects apparently very simple, from one night to the next morning, after a few hallucinations, become mythomaniacs. Unquestionably, such persons of subjective psyche almost always succeed in surprising many incautious ones, who in fact become their followers.

The mythomaniac is like a wall without foundations; a slight push is enough to convert him into fine sediment.

The mythomaniac believes that this matter of occultism is something like blowing and making bottles, and from one moment to the next he declares himself Mahatma, Resurrected Master, Hierophant, etc.

The mythomaniac generally has impossible dreams; he invariably suffers from what is called the delirium of grandeur. That class of personages usually presents themselves as reincarnations of Masters or fabulous, legendary, and fictitious heroes.

However, it is clear that we are emphasizing something that deserves to be explained. Egoic centers of the animal-like subconscious, which in the relations of interchange follow determined mental groups, can provoke through associations and fantastic reflexes something like spirits — which almost invariably are illusory forms, personifications of the pluralized I.

It is therefore not strange that any psychic aggregate may assume a Jesus-Christ-like form to dictate false oracles. Any of those entities, which in their totality constitute that which is called the Ego, can — if it so wishes — take the form of Mahatma or Guru. Then the dreamer, on returning to the state of vigil, will say of himself: "I am self-realized; I am a Master."

It should be observed in this respect that in any case, in the subconscious of every person there is latent the tendency to take sides, to personification. This is, therefore, the classic motive by which many Asian Gurus, before initiating their disciples in transcendental magism, warn them against all the possible forms of self-deceit.

It is not possible to awaken Consciousness, to objectify it totally, without having previously eliminated the subjective elements of perception. Such infrahuman elements are formed by all that multiplicity of quarrelsome and shouting I-s who in their entirety constitute the Ego, the Me-Myself.

The essence, bottled up among all those subjective and incoherent entities, sleeps profoundly. The annihilation of each of those infrahuman entities is indispensable for liberating the essence. Only by emancipating the essence does one achieve its awakening; then its illumination comes.

I believe that the sincere one in error, the sleeper who dreams he is awake, the mythomaniac who believes himself super-transcended, the hallucinated one who qualifies himself as illuminated, in truth can and usually does much more harm to humanity than he who has never in his life entered our studies.

We are speaking in a very harsh language; however, you can be sure, dear reader, that many sleepers, hallucinated ones, on reading these lines, instead of stopping a moment to reflect, to correct and rectify, will only seek a way to appropriate my words with the evident purpose of documenting their madness.

The worst kind of madness results from the combination of Mythomania with hallucinations. This kind of subject, on studying this chapter, makes my words apply to others, and thinks of himself that he has already dissolved the Ego — even though he has it more robust than a gorilla.

We have been able to see very ugly things; it is frightful to see the mythomaniacs, the sleeping hallucinated ones, prophesying madness, slandering the neighbor, qualifying others as black magicians, etc.

From here they go out to found new pseudo-esoteric schools; they shine like fatuous lights and end by extinguishing themselves, confusing and leaving in the greatest disorientation their followers, who establish the pseudo-esotericist I within their psyche, as well as the recurrence.

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