

Law Of The Pendulum

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The Law of the Pendulum

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

Without the pendulum the clock does not function; the movement of the pendulum is profoundly significant. In the ancient times the Dogma of Evolution did not exist; then, the wise ones understood that historical processes always unfold according to the Law of the Pendulum.

All things flow and ebb, rise and fall, grow and decrease, come and go in accordance with this marvelous Law.

There is nothing strange that everything oscillates, that everything is subjected to the swaying of time, that everything evolves and involves.

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

Negative: Passivity — Pain — Decadence — Materialism.

Critical Point: Comprehension.

Positive: Activity — Pleasure — Splendor — Spiritualism.

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

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

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

The pendular movement raises and sinks empires, makes powerful civilizations arise and then destroys them, etc.

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

We can place at the left extreme of the pendular movement all the schools of a materialist, Marxist, atheist, skeptical type, etc. Antitheses of the pendular movement, changing, subject to incessant permutation.

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

The materialist, atheist fanatic, due to any unusual fact — perhaps a transcendental metaphysical event, a moment of indescribable terror — can be taken to the opposite extreme of the pendular movement and converted into an insufferable religious reactionary.

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

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

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

Before the proximity of an inevitable death, before an instant of unspeakable terror, the enemies of the eternal — the materialists and unbelievers — pass instantaneously to the other extreme of the pendulum and end up praying, weeping, and crying out with infinite faith and enormous devotion.

Karl Marx himself, author of Dialectical Materialism, was a Jewish religious fanatic; and after his death they rendered to him the funeral pomp of a great rabbi.

Karl Marx elaborated his Dialectical Materialism with a single purpose: "To create a weapon to destroy all the religions of the

world through skepticism."

It is the typical case of religious jealousy taken to the extreme; in no way could Marx accept the existence of other religions, and preferred to destroy them through his Dialectics.

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

It is very interesting that in the Soviet Union religions are persecuted, and that the people are taught dialectical materialism, while in the synagogues the Talmud, the Bible, and religion are studied, and they work freely without any problem.

The masters of the Russian government are religious fanatics of the Law of Moses, but they poison the people with that farce of Dialectical Materialism.

We would never pronounce against the people of Israel; we are only declaring against a certain double-dealing elite who, pursuing unspeakable ends, poison the people with Dialectical Materialism, while in secret they practice the religion of Moses.

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

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

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

A concept is no more than that — a concept. Reality is not a concept, even though many concepts can be forged about reality.

The spirit is the Spirit (the Being), and only to itself can it know itself.

It is written: "The Being is the Being, and the reason for Being is the Being itself."

The fanatics of the God of matter, the scientists of Dialectical Materialism, are empirical and absurd one hundred percent. They speak about matter with a dazzling and stupid self-sufficiency, when in reality they know nothing about the same.

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

quite thorny.

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

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

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

Theories pass out of fashion with time and with the years, and what one learned in school later turns out no longer to be of use. Conclusion: no one knows anything.

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

Any psychological discipline is opposed by another discipline; any logically structured psychological process is opposed by another similar one. And in the end, what?

The Real, the Truth, is what interests us; but this is not a question of the pendulum; it is not found among the swaying of the theories and beliefs.

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

The Truth is at the center of the pendulum — not at the extreme right and neither at the extreme left.

When they asked Jesus, "What is the Truth?" — He kept a profound silence. And when they made the same question to the Buddha, He turned His back and withdrew.

The Truth is not a question of opinions, nor of theories, nor of prejudices of the extreme right or of the extreme left.

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

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

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

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

The Truth is something that must be experienced in a direct form, as when one puts a finger in the fire and is burned, or as when one swallows water and is choked.

The center of the pendulum is within ourselves, and it is there where we must discover and experience in a direct form the Real, the Truth.

We need to self-explore directly in order to self-discover ourselves and know ourselves profoundly.

The experience of the Truth only comes when we have eliminated the undesirable elements which together constitute the Me-Myself.

Only by eliminating error does the Truth come. Only by disintegrating the I-Myself, my errors, my prejudices and fears, my passions and desires, beliefs and fornications, intellectual entrenchments, and self-sufficiencies of every kind, comes to us the experience of the Real.

The Truth has nothing to do with what has been said or not said, with what has been written or not written; it only comes to us when the Me-Myself has died.

The mind cannot search for the Truth, because it does not know it. The mind cannot recognize the Truth, because it has never known it. The Truth comes to us in a spontaneous form

when we have eliminated all the undesirable elements that constitute the Me-Myself, the I-Myself.

While the Consciousness continues bottled up among the I-Myself, it will not be able to experience that which is the Real — that which is beyond the body, the affections, and the mind — that which is the Truth.

When the Me-Myself is reduced to cosmic dust, the Consciousness liberates itself to awaken definitively and to experience in a direct form the Truth.

With just reason the Great Kabir Jesus said: "Know the truth, and it shall make you free."

What does it serve man to know fifty thousand theories if he has never experienced the Truth?

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

It is better to self-explore in order to self-know ourselves and come to experience one day, in a direct form, the real, the Truth.

Concept and Reality

Who or what can guarantee that concept and reality result absolutely equal? Concept is one thing and reality is another, and there exists the tendency to overestimate our own concepts.

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

A psychological process correctly structured through exact logic is opposed by another, differently and strongly formed with similar or superior logic. Then what?

Two minds severely disciplined within iron intellectual structures, arguing between themselves, polemizing on this or that reality — each believes in the exactness of its own concept and in the falsity of the foreign one. But which of them has the reason? Who could honorably give guarantees in one and the other case? In which of them do concept and reality result equal?

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

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

Those who are self-enclosed within any logistical intellectual procedure always want to make the reality of phenomena coincide with the elaborated concepts; and this is no more than the result of the reasoning hallucination.

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

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

Although it seems incredible, the modern scientists know nothing about natural phenomena.

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

However, hallucinated as the foolish scientists are by their fascinating intellect, they believe in a stupid form that each of their concepts is absolutely equal to this or that observed phenomenon — when the reality is different.

We do not deny that our affirmations will be rejected by all those who are self-enclosed by this or that logistical procedure; unquestionably, the pontifical and dogmatic condition of the intellect could in no way accept that this or that correctly elaborated concept does not coincide exactly with reality.

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

The mind does not really know how to be receptive to the new, but it does know how to invent very complicated terms with which it pretends, in a self-deceiving form, to qualify what it certainly ignores.

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

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

There exist two classes of science: the first is no more than that rotting heap of subjective theories that abounds out there. The second is the pure science of the great illuminated ones, the Objective Science of the Being.

Indubitably, it would not be possible to penetrate into the amphitheater of cosmic science if first we have not died in ourselves.

We need to disintegrate all those undesirable elements that we carry in our interior, and that in their totality constitute in themselves the I of Psychology.

While the Superlative Consciousness of the Being continues bottled up among the Me-Myself, among my own subjective concepts and theories, it results absolutely impossible to know directly the crude reality of the natural phenomena in themselves.

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

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

The inviolate temple of pure science is found in the depth of the black sepulcher. If the germ does not die, the plant is not born. Only with death comes the new.

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

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

Complementary Diagrams

An ascent is always followed by a descent of equal magnitude. The middle line is the Truth. The Critical Point permits one to contemplate the two extremes in order to transcend them.

The Interior Pendulum

To attain Comprehension we must avoid polarizing ourselves in the Intellect or in Sex.

Comprehension is a faculty of the heart that permits the reconciliation of opposites.

Positive: Intellectual Brain.

Equilibrium: Emotional Brain.

Negative: Motor-Instinctive-Sexual Brain.

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