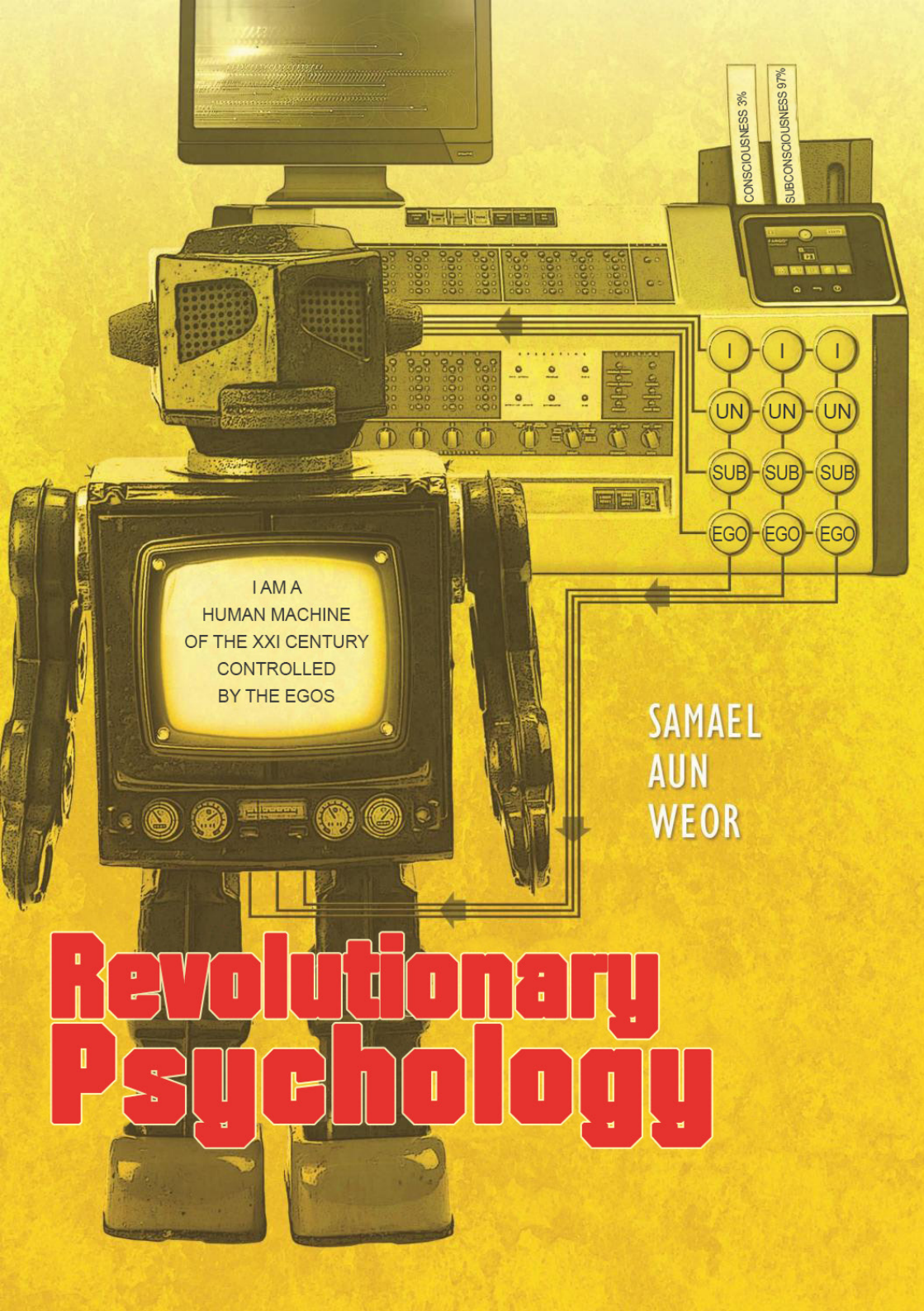

SAMAEL
AUN
WEOR

Revolutionary Psychology

TREATISE OF

REVOLUTIONARY PSYCHOLOGY

Treatise of Revolutionary Psychology

Samael Aun Weor

(Christmas Message 1975-1976)



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Samael Aun Weor
Pronouncement in the Congress of Guadalajara
Mexico: October 29, 1976

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Chapter 1

The Level of Being

Who are we? Where do we come from? Where are we going? What are we living for? Why are we living?

Unquestionably, the poor intellectual animal mistakenly called man not only doesn't know but also doesn't know that he doesn't know. The worst of it is the strange and difficult situation in which we find ourselves; we ignore the secret of all our tragedies and yet we are convinced that we know it all.

Send a rational mammal, one of those who claim to be influential in life, to the middle of the Sahara Desert; leave him there far away from any oasis, and observe from an airplane what occurs. Facts will speak for themselves; the intellectual humanoid, though he boasts he is powerful and believes he is a real man, turns out to be frightfully weak.

The rational animal is one hundred percent foolish. He thinks the best of himself; he thinks he can develop his potential via kindergarten, good manners, elementary and secondary schools, diplomas, universities, the prestige of the family name, etc. Unfortunately, in spite of so much education, good manners, titles, and money, we know very well that any stomach ache saddens us, and that deep down we continue being unhappy and miserable.

It is enough to read universal history to find out we are still the same barbarians of the past, and instead of improving we have become worse.

This twentieth century with its spectacle, wars, prostitution, worldwide sodomy, sexual degeneration, drugs, alcohol, exorbitant cruelty, extreme perversion, monstrosity, etc., is the mirror in which we must see ourselves, so then there is no good reason to boast of having reached a superior stage of development. To think time means progress is absurd; unfortunately, the learned ignoramuses continue being bottled up in the dogma of evolution. In all the black pages of black history we find the same atrocious cruelties, ambitions, wars, etc. Nevertheless, our super civilized contemporaries are still convinced what we hear about war is secondary, a fleeting accident that has nothing to do with their much lauded modern civilization.

Certainly, what is important is the way of being of each person. Some people will be drunkards, others will be temperate, some honest and others shameless; there are all kinds of people.

The mass is the sum of all individuals. What the individual is, is what the masses are, what the government is, etc. So then, the mass is the extension of the individual. Transformation of the masses and of nations is not possible if the individual, if each person, does not transform himself.

No one can deny the fact there are different social levels. There are churchgoing people and people who go to brothels, there are farmers and there are businessmen, etc.

In the same way, there are different levels of being. Whatever we are internally - generous or petty, selfless or stingy, violent or peaceful, chaste or lustful - attracts the various circumstances of life. The lustful person will always attract scenes, dramas, and even tragedies of lasciviousness in which he will become involved. It's obvious that a drunkard will always attract drunkards, and will find himself in bars or saloons.

What will the usurer attract? The egotist? How many problems? Jail? Misfortunes?

However, tired of suffering, frustrated people want to change, to turn the page of their story. Poor people! They want to change and they don't know how, they don't know the procedure, they are stuck in a blind alley.

What happened to them yesterday happens today, and will happen again tomorrow; they always repeat the same errors and even a loaded gun against their head will not make them learn life's lessons.

Everything in their lives repeats itself. They say the same things, do the same things, and complain about the same things. This boring repetition of dramas, comedies, and tragedies will continue as long as we carry in our interior all the undesirable elements of anger, covetousness, lust, envy, pride, laziness, gluttony, etc.

What is our moral level? Or better said, what is our level of being?

As long as our level of being does not change radically, the repetition of all our miseries, scenes, misfortunes, and mishaps will continue.

All things, all circumstances that occur outside ourselves on the stage of this world, are exclusively the reflection of what we carry within us. With good reason then, we can solemnly declare the external is the reflection of the internal. When someone changes internally and the change is radical, what is external - circumstances, life - also changes.

Recently [1974], I have been observing a group of people that invaded a neighboring piece of land. Here in Mexico those people receive the strange name of parachutists. They neighbor the Campestre Churubusco district and are very close to my home, which is why I have been able to study them closely. Being poor can never be considered a crime. The serious problem is, rather, in their level of being. They fight among themselves daily, get drunk, insult each other, become murderers of their own companions who share their misfortunes, and live in filthy huts in which hatred reigns instead of love. Many times I have pondered on the fact that if any of them would eliminate hatred, anger, lust, slander, drunkenness, cruelty, egoism, calumny, envy, conceit, pride, etc., from their interior, they would please other people, and by the simple Law of Psychological Affinities would associate with more refined and spiritual people. These new relationships would definitely bring about an economic and social change. This would be the system to allow that individual to get out of the pigsty, the filthy sewer.

And so, if we really want a radical change, the first thing we must comprehend is that each one of us, (whether black or white, yellow or red, educated or uneducated, etc.), is in one level of being or another.

What is our level of being? Have you ever reflected about that? It will be impossible to reach a different level if we don't know the one in which we are.

Chapter 2

The Marvelous Ladder

We must yearn for a real change to get out of this boring routine, out of this purely mechanical and tiring life.

What we must first clearly understand is that each of us, be we bourgeois or proletarian, wealthy or middle class, rich or impoverished, is in fact at one level of being or another.

The level of being of the drunkard is different from that of the abstemious, and the level of being of the prostitute is different from that of the virgin. What we are saying here is indisputable, irrefutable.

On reaching this section of our chapter, it wouldn't hurt for us to imagine a ladder extending vertically upwards, consisting of many rungs. Unquestionably, we find ourselves on one of these rungs. On the lower rungs will be people worse than us, and on the higher rungs people better than us. On this extraordinary vertical, on this marvelous ladder, it's clear we can find all levels of being. Everyone is different; this is something no one can deny.

Undoubtedly, we are not speaking here about pretty or ugly faces, neither is it a question of age. There are young and old people, elderly persons about to die as well as those newly born. The question of time and years, of being born, growing, developing, marrying, reproducing, and aging is exclusive to the horizontal.

On the marvelous ladder, on the vertical, the concept of time does not

apply. On the rungs of that ladder we can only find levels of being.

The mechanical hopes of people serve no purpose; they think that with time things will get better. Our grandfathers and great-grandfathers thought that way. The facts have come to demonstrate precisely the opposite.

The level of being is what counts, and this belongs to the vertical line of life. We are on one rung but we can climb to another rung.

The marvelous ladder of which we are speaking, and which concerns the different levels of being, certainly has nothing to do with linear time. A higher level of being is directly above us from moment to moment. It is not in any remote horizontal future but here and now, within us, on the vertical line of life.

It is clear and anyone can comprehend that the two lines, horizontal and vertical, intersect from moment to moment in our psychological interior and form a cross.

The personality develops and unfolds on the horizontal line of life. It is born and dies with its linear time; it is mortal. There is no tomorrow for the personality of the deceased; the personality is not the Being.

The levels of being, the Being itself, are not of time and have nothing to do with the horizontal line. They are found on the vertical within ourselves now.

Obviously, it would be absurd to look for our own Being outside of ourselves.

It is not superfluous to establish the following as a corollary: titles, ranks, promotions, etc., in the external physical world, cannot in any way originate the authentic exaltation or re-valuation of the Being, the move to a higher rung in the levels of being.

Chapter 3

Psychological Rebellion

It is necessary to remind our readers that a mathematical point exists within us. Unquestionably, that point is never found in the past nor in the future. Whoever wants to discover that mysterious point must look for it here and now within himself, at this exact moment, not a second earlier, not a second later.

The two timbers, horizontal and vertical, of the Holy Cross meet at this very point.

Therefore, from moment to moment, we find ourselves before two paths: the horizontal and the vertical.

The horizontal way is very ordinary and is traveled by "every Tom, Dick, and Harry," "everyman and his dog," "one and all."

It is evident that the vertical is different; it is the path of intelligent rebels, of revolutionaries.

When one remembers oneself and works on oneself, when one does not become identified with all the problems and sorrows of life, in fact one is traveling along the vertical path.

Certainly, it is never an easy task to eliminate negative emotions, to lose all identification with our own train of life, with all types of problems, with business, debts, loan payments, mortgages, telephone, water and power payments, etc.

The unemployed, those who have lost their position or job for one reason or another, clearly suffer because of a lack of money, and for them to forget their situation and not worry or identify themselves with their own problem is, in fact, terribly difficult.

Those who suffer and those who cry, those who have been victims of some betrayal or injustice, victims of ingratitude, calumny, fraud, really do forget themselves, they forget their inner real Being; they identify themselves totally with their moral tragedy.

The work on oneself is the fundamental characteristic of the vertical path. Nobody would tread the path of the Great Rebellion if he never worked on himself. The work to which we are referring is of a psychological nature; it deals with a certain transformation of the present moment in which we find ourselves. We need to learn to live from moment to moment.

For example, a person who is desperate about some sentimental, economic, or political problem has obviously forgotten himself. If that person would stop for a moment, observe the situation, try to remember himself, and then try to comprehend the reason for his attitude. If that person would reflect a little, and think that everything passes, that life is fleeting, illusory, and that death reduces all the vanities of the world to ashes. If he would comprehend that his problem, in reality, is nothing more than a flash in the pan, a fatuous flame that soon dies, then the person would suddenly see with great surprise that everything has changed.

It is possible to transform mechanical reactions through logical confrontation and the intimate self-reflection of the Being.

It is clear that people react mechanically when faced with the diverse circumstances of life. Poor people! They usually turn themselves into victims. When flattered they smile, when humiliated they suffer. They insult if insulted, they hurt if they are hurt; they are never free. Their fellowmen have the power to drive them from happiness to sadness, from hope to despair. Each of these persons traveling along the horizontal path is similar to a musical instrument on which each of his fellowmen can play the tune he desires.

Whoever learns how to transform mechanical reactions is, in fact, entering the vertical path. This represents a fundamental change in the level of being, an extraordinary result of psychological rebellion.

Chapter 4

The Essence

That which makes every newborn child beautiful and adorable is his essence. This in itself constitutes his true reality.

In all infants, the normal growth of the essence is certainly incipient, residual.

The human body grows and develops according to the biological laws of the species, however, such possibilities by themselves, are very limited for the essence.

Unquestionably, without help, the essence by itself can only grow to a tiny degree.

Speaking frankly and plainly, let us say that the spontaneous and natural growth of the essence is only possible during the first three, four, or five years of life; in other words, during the first phase of life.

People think that the growth and development of the essence always occurs in a continuous form, according to the mechanics of evolution, but Universal Gnosticism teaches clearly that it does not occur in this way.

In order for the essence to grow more, something very special must happen, something new must be done.

I want to refer emphatically to the work on oneself. The development of the essence is only possible on the basis of conscious works and voluntary sufferings.

It is necessary to comprehend that these works do not refer to questions of profession, banking, carpentry, masonry, railroad repairs, or office matters.

This work is for any person who has developed the personality; it deals with something psychological.

We all know that we have within us that which is called ego, "I", myself, the self.

Unfortunately, the essence is completely imprisoned, trapped inside the ego, and this is lamentable.

To dissolve the psychological "I" and to disintegrate its undesirable elements is urgent, undelayable, unpostponable. This is the meaning of the work on oneself.

We could never liberate the essence without having previously disintegrated the psychological "I".

In the essence is religion, the Buddha, wisdom, the particles of pain of our Father who is in the Heavens, and all the information we need for the intimate self-realization of the Being.

No one could annihilate the psychological "I" without previously eliminating the inhuman elements that we carry within.

We need to reduce to ashes the monstrous cruelty of these times; the envy, which has unfortunately become the secret trigger of our actions, the unbearable covetousness that has made life so bitter, the disgusting slander, calumny, which is the cause of so many tragedies, drunkenness, the foul lust which smells so ugly, etc., etc., etc.

As all these abominations are reduced to cosmic dust, the essence, as well as being liberated, will grow and develop harmoniously.

Unquestionably, when the psychological "I" has died, the essence is resplendent in us.

The freed essence confers upon us intimate beauty, from which emanates perfect happiness and true love.

The essence possesses many forms of perfection, and extraordinary natural powers.

When we die in ourselves, when we dissolve the psychological “I”, we enjoy the precious senses and powers of the essence.

Chapter 5

To Accuse Oneself

The essence that each one of us carries within comes from above, from Heaven, from the stars.

Unquestionably, the marvelous essence arises from the note La, (the Milky Way, the Galaxy in which we live).

The precious essence passes through the note Sol (the Sun), and then from the note Fa (the planetary zone), enters this world and penetrates our very interior.

Our parents create the appropriate body for the reception of this essence which comes from the stars.

Working intensely upon ourselves and sacrificing for our fellowmen, we return victoriously to the profound bosom of Urania.

We are living in this world for some reason, for something, by virtue of some special factor.

Obviously, within us there is much that we must see, study, and, comprehend if we really desire to know something about ourselves, about our own life.

Tragic is the existence of he who dies without having known the purpose of his life.

Each one of us must discover for ourselves the purpose of our own life,

that which keeps us prisoner in the prison of pain.

Clearly, there is something in each one of us, that embitters our life, and against which we need to struggle resolutely.

It is not essential for us to continue in misery. It is urgent for us to reduce to cosmic dust that which makes us so weak and unhappy.

It is useless to become conceited about titles, honors, diplomas, money, vain subjective rationalism, time worn virtues, etc., etc., etc.

We must never forget that hypocrisy and the silly vanities of the false personality make us torpid, stale, retarded, reactionary, and incapable of seeing the new.

Death has many meanings, both positive and negative. Let us consider that magnificent observation of the great Kabir, Jesus the Christ, "Let the dead bury the dead." Many people, though they live, are in fact dead to all possible work upon themselves, and therefore, to any intimate transformation.

These are people trapped in their dogmas and beliefs, people petrified in the memories of many yesterdays, individuals full of ancestral prejudices, people who are slaves to what others might say, people who are terribly lukewarm, indifferent, at times know-it-all, convinced they are in the right because that is what they have been told, etc., etc., etc.

Such people do not want to understand that this world is a psychological gymnasium, by means of which it could be possible to annihilate that secret ugliness that we all carry within.

If those poor people were to comprehend this most lamentable state in which they find themselves, they would tremble with horror.

However, such people always think the best of themselves, boast of their virtues, feel they are perfect, charitable, good-hearted, benevolent, generous, intelligent, and conscientious in their duties, etc.

Practical life as a school is formidable, but to take it as an end in itself is

manifestly absurd.

Those who take life in itself, just as it is lived daily, have not understood the need to work on themselves to obtain a radical transformation.

Unfortunately, people live mechanically. They have never heard anything said about internal work.

To change is necessary, but people do not know how to change, they suffer much, and do not even know why they suffer.

Having money is not everything. The life of many wealthy people turns out to be truly tragic.

Chapter 6

Life

In the field of practical life, we always discover astonishing contrasts. Wealthy people who have magnificent homes and many friends sometimes suffer terribly.

Humble laborers, members of the middle class may at times, live in complete happiness.

Many multimillionaires suffer from sexual impotence, and rich wives cry bitterly over their husbands infidelity.

The rich of the earth seem like vultures in golden cages. In these times, they cannot live without bodyguards.

Statesmen are fettered, they are never free, and wherever they go, they are surrounded by people armed to the teeth.

Let us study this situation more carefully. We need to know what life is. Everyone is free to think as he wishes.

Say what they will, clearly, nobody knows anything. Life is a problem that nobody understands.

When people freely want to tell us their life stories, they recount occurrences, names and surnames, dates, etc., and feel satisfied telling their stories.

Those poor people ignore that their stories are incomplete because events,

names, and dates are merely the external aspect of the film; the internal aspect is missing.

It is urgent to know "states of consciousness." To each event corresponds one or another state of mind.

States are internal, and events are external. External occurrences are not everything.

Internal states are understood as good or bad disposition, preoccupations, depression, superstition, fear, suspicion, pity, self-consideration, overestimation of oneself, states of feeling happy, states of pleasure, etc., etc., etc.

Unquestionably, internal states may correspond exactly to external happenings, or originate from them, or they may not have any relationship with them.

In any case, states and events are different. An event does not always correspond exactly to the state with which we would expect it to be connected.

Our internal state during a pleasant event may not correspond with it.

Our internal state during an unpleasant event may not correspond with it.

When events that have been long awaited finally occur, we feel that something is missing.

Certainly, the corresponding internal state which should have been combined with the external event was missing.

Many times, the event which one had not expected turns out to be the one that provides us with the best moments.

Chapter 7

The Internal State

To correctly combine internal states with external occurrences is to know how to live intelligently.

Any event, intelligently experienced, demands its corresponding specific internal state.

Unfortunately however, when re-examining their life, people think that it consists exclusively of external events.

Poor people! They think that if a certain event had never happened, their life would have been better.

They assume that luck abandoned them, and they lost the chance to be happy.

They lament what is lost, bemoan that which they undervalued, and grieve as they remember old blunders and calamities.

People do not want to realize that vegetating is not living, and that the capacity to exist consciously depends exclusively on the quality of the internal states of the Soul.

Of course, it does not matter how beautiful the external occurrences of life are. If in such moments we are not in the appropriate internal state, the best events can seem monotonous, tiresome, or simply boring to us.

Someone may eagerly anticipate a wedding reception. It is a special

occasion, however, it could happen that one may be so preoccupied at the precise moment of the event that one really finds no pleasure in it, and the whole thing becomes as dry and cold as protocol.

Experience has taught us that not all people who attend a banquet or a dance truly enjoy themselves.

There never fails to be someone who is bored at the best of parties, and the most delightful compositions can make some people happy and others cry.

People who know how to consciously combine the external event with the appropriate internal state are very rare. It is lamentable that people do not know how to live consciously; they cry when they should laugh and laugh when they should cry.

Control is different. The wise can be happy, but never filled with a wild frenzy; sad, but never desperate and depressed, serene in the midst of violence; abstinent in an orgy, chaste when surrounded by lust, etc.

Melancholic and pessimistic people think the worst of life and, really do not want to live.

Every day, we see people who not only are unhappy, but who also—and this is even worse—make the lives of others miserable.

Such people will not change, even living daily from party to party. They carry the psychological illness within. The internal states of such people are definitively perverse.

Nonetheless, such people consider themselves just, saints, virtuous, noble, obliging, self-sacrificing, etc., etc., etc. They are people who think about themselves a great deal, who love themselves very much.

Such individuals feel a lot of self-pity, and always look for ways to evade their own responsibilities.

Such people are accustomed to inferior emotions and, obviously for this reason, every day they create infrahuman psychic elements.

Unhappy events, reversals of fortune, misery, debts, problems, etc., belong exclusively to those people who do not know how to live.

Anyone can develop a rich intellectual culture, but very few are the people who have learned to live honorably.

When someone wants to disassociate external events from his internal states of consciousness, he clearly demonstrates his incapacity to live with dignity.

Those who learn how to consciously combine external events with internal states advance on the path of success.

Chapter 8

Wrong States

Unquestionably, in the rigorous observation of the "myself," it is always urgent and unpostponable to make a complete logical differentiation between the external occurrences of practical life and the intimate states of the consciousness.

We urgently need to know where we are situated in a given moment, as much with respect to the intimate state of the consciousness, as to the specific nature of the external event that is happening to us.

Life itself is a series of occurrences which proceed through time and space.

It has been said, "Life is a chain of torments that man carries entangled in his Soul."

Everyone is very free to think as he wishes. I think that the ephemeral pleasures of a fleeting moment are always followed by disenchantment and bitterness.

Each event has its special characteristic flavor, and the internal states are likewise distinctive, this is incontrovertible, irrefutable.

Certainly, the internal work on oneself emphatically refers to the diverse psychological states of the consciousness.

Nobody can deny that within, we carry many errors and that wrong states exist.

If in truth we really want to change, we need with the utmost and unpostponable urgency, to radically modify those wrong states of consciousness.

The absolute modification of erroneous states causes complete transformations in the field of practical life.

When one works seriously on the wrong states, obviously, the disagreeable events of life can no longer hurt one so easily.

We are saying something that it is only possible to comprehend through living it, really feeling it in actual fact.

He who does not work on himself is always a victim of circumstances, like a wretched log tossed on the stormy waters of the ocean.

Events change incessantly in their many combinations. They come one after another in waves. They are influences. Certainly, there exist both good and bad occurrences. Some events will be better or worse than others.

To modify certain events is possible; to alter results or modify situations is certainly within the realm of possibility.

However, there exist in fact, some situations which in truth cannot be altered.

Such cases need to be accepted consciously, although some are very dangerous and even painful.

Unquestionably, pain disappears when we do not identify with the problem that has presented itself.

We must consider life as a succession of internal states. An authentic history of our own personal life is made up of these states.

On reviewing the totality of our own existence, we can verify for ourselves in a direct manner, that many unpleasant situations were made possible thanks to wrong internal states.

Although Alexander the Great was always temperate by nature, he gave in due to pride, to the excesses that brought about his death.

Francis the First died due to a vile and detestable adultery, which is still remembered in history.

When Marat was assassinated by a depraved nun, he died arrogant and envious, believing himself to be absolutely just.

The ladies of the Parc des Cerfs unquestionably totally exhausted the vitality of the terrible fornicator, known as Louis the Fifteenth.

Many are the people who die due to ambition, anger, or jealousy, this is well known to psychologists.

Inasmuch as our will endorses an absurd tendency, we become candidates for the cemetery.

Othello, due to jealousy, became an assassin, and prisons are full of sincerely mistaken people.

Chapter 9

Personal Experiences

Complete intimate self-observation of the myself is unpostponable when we are trying to discover wrong psychological states.

Unquestionably our wrong internal states can be rectified by means of the correct procedures.

Since our internal life is the magnet which attracts external events, we need to eliminate the erroneous psychological states from our psyche with the greatest urgency.

It is indispensable to correct wrong psychological states, when one wants to fundamentally alter the nature of certain undesirable events.

It is possible to alter our relationship with particular events if we eliminate from within certain absurd psychological states.

Destructive external situations can be transformed into inoffensive and even constructive ones, through the intelligent correction of our erroneous internal states.

One can change the nature of the unpleasant events that happen to us, when one purifies oneself intimately.

A person who never corrects his absurd psychological states, believing himself to be very strong, makes himself a victim of circumstances.

If we want to change the course of an unhappy existence, it is vital to put

in order our disorderly internal house.

People who complain about everything, who suffer, cry, protest, who would like to change their lives, to leave behind the misfortune in which they find themselves, unfortunately do not work on themselves.

People do not want to realize that their internal life attracts external circumstances, and that if these are painful, it is due to absurd internal states.

The exterior is simply the reflection of the interior; whoever changes internally creates a new order of things.

External events will never be as important as the manner in which we react in the face of them.

Did you remain serene in the face of insults? Did you receive with pleasure the unpleasant manifestations of your fellow man?

How did you react to the infidelity of your loved one? Did you let yourself be carried away by the poison of jealousy? Did you kill? Are you in jail?

Hospitals, cemeteries, and prisons are full of sincerely mistaken people who reacted absurdly in the face of external events.

The best weapon a man can use in life is a correct psychological state.

One can calm beasts and unmask traitors by means of the appropriate internal state.

Wrong internal states make us the defenseless victims of human perversity.

Learn to face the most unpleasant occurrences of practical life with an appropriate internal attitude.

Do not identify with any occurrence. Remember that everything passes. Learn to see life as a film, and you will receive the benefits.

Don’t forget that occurrences of no importance lead you to misfortune if you do not eliminate from your psyche the wrong internal states.

Each external event unquestionably needs the appropriate “ticket,” that is to say, the precise psychological state.

Chapter 10

The Different “I’s”

The rational mammal mistakenly called man, really does not possess a defined individuality.

Unquestionably, this lack of psychological unity in the humanoid is the cause of so many difficulties, and so much bitterness.

The physical body is a complete unit and works as an organic whole unless it is ill.

However, the internal life of the humanoid is in no way a psychological unity.

The most serious thing of all, despite what the diverse pseudo-esoteric and pseudo-occultist schools say, is the absence of psychological organization in the intimate depths of each person.

Certainly, in such conditions, harmonious work as a whole does not exist in the internal lives of people.

With respect to this internal state, the humanoid is a psychological multiplicity, a sum of “I’s”.

The erudite ignoramuses of this tenebrous epoch worship the “I”, they deify it, place it on altars, name it “alter ego”, “superior I”, or “divine I”, etc., etc., etc.

The self-proclaimed “experts” of this dark age in which we live do not

want to realize that “superior I” or “inferior I” are two aspects of the same pluralized ego.

The humanoid certainly does not have a permanent “I” but rather, a multitude of different infrahuman and absurd “I’s”.

The poor intellectual animal mistakenly called man, is similar to a house in disorder, where instead of one master, there are many servants who always want to command and do whatever occurs to them.

The greatest error of cheap pseudo-esotericism and pseudo-occultism is to suppose that we possess, or that we have a permanent and immutable “I” without beginning or end.

If those who think this way were to awaken consciousness for even an instant, they would be able to see clearly, for themselves, that the rational humanoid is never the same for any length of time.

From the psychological point of view, the intellectual mammal is continuously changing.

To think that someone called Louis is always Louis, is like a joke in very bad taste.

This person called Louis, has within other “I’s,” other egos, that express themselves through his personality at different moments. Even if Louis does not like covetousness, another “I” in him, let’s call him Joe, likes covetousness, and so on.

No person is continually the same. We really do not have to be very wise to fully realize the innumerable changes and contradictions within each individual.

To suppose that someone possesses a permanent and immutable “I” amounts of course, to an abuse of ourselves, and of our fellow man.

Within each person, live many persons, many “I’s”. Any awakened, conscious person may verify this for himself, and in a direct manner.

Chapter 11

The Beloved Ego

Since superior and inferior are two sections of the same thing, it is not superfluous to establish the following corollary: “superior I” and “inferior I” are two aspects of the same tenebrous and pluralized ego.

The so-called “divine I”, or “superior I”, “alter ego”, or anything else of the sort, is certainly a trick of the “myself”, a form of self-deceit.

When the “I” wants to continue here and in the beyond, it self-deceives with the false concept of a divine, immortal “I”.

None of us has a true “I” permanent, immutable, eternal, ineffable, etc., etc.

None of us really has a true and authentic Unity of Being. Unfortunately, we do not even possess a legitimate individuality.

The ego, though it continues beyond the grave has, nonetheless, a beginning and an end.

The ego, the “I” is never something individual, undivided, unitotal. Obviously, the “I” is “I’s”.

In Oriental Tibet, the “I’s” are called psychic aggregates, or simply, values, whether they be positive or negative.

If we think of each “I” as a different person, we can emphatically assert the following: “Within each person who lives in the world, exist many persons.”

Unquestionably, within each one of us lives very many different persons; some better, some worse.

Each one of these “I’s”, each one of these persons, fights for supremacy, wants to be the only one, to control the intellectual brain or the emotional and motor centers any time it can, until another “I” displaces it.

The doctrine of the many “I’s” was taught in Oriental Tibet by genuine clairvoyants, by the truly enlightened.

Each of our psychological defects is personified by one or another “I” Since we have thousands, and even millions of defects, it is obvious that many people live in our interior.

In matters of psychology, we have been able to clearly verify that paranoiacs, self-worshippers and mythomaniacs will never abandon the cult to the beloved ego for anything in the world.

Unquestionably, such people mortally hate the doctrine of the many “I’s”.

When one really wants to know oneself, one must self- observe, and try to know the different “I’s” involved in his personality.

If any of our readers do not yet comprehend the doctrine of the many “I’s”, it is due exclusively to lack of practice in the matter of self-observation.

As a person practices inner self-observation, he discovers for himself many people, many “I’s”, which live within his own personality.

Those who deny the doctrine of the many “I’s”, those who adore a “divine I”, have undoubtedly never self-observed seriously.

Speaking this time in Socratic style, we could say that those people not only do not know, but neither do they know that they do not know.

Certainly, we can never know ourselves without serious and profound self-observation.

While a person continues considering himself to be one, it is clear that any internal change will be more than impossible.

Chapter 12

Radical Change

As long as a person persists in the error of believing himself to be one, unique, individual, it is evident that radical change will be more than impossible.

The very fact that esoteric work begins with rigorous observation of oneself is indicating to us a multiplicity of psychological factors, “I’s”, or undesirable elements, that it is urgent to eliminate, eradicate from our interior.

Without question, it would in no way be possible to eliminate unknown errors. It is urgent to observe previously that which we want to separate from our psyche.

This type of work is not external, but internal. Those who think that some book of etiquette, or external and superficial code of ethics can lead to success are in fact, totally mistaken.

The concrete and definitive fact that the intimate work begins with attention concentrated on the full observation of oneself is more than sufficient reason to demonstrate that this work demands a very particular and personal effort from each one of us.

Speaking frankly and to the point, we emphatically affirm the following: No other human being can do this work for us.

No change whatsoever is possible within our psyche, without direct

observation of that whole sum of subjective factors that we carry within.

To take as accepted this multiplicity of errors, rejecting the need for study and direct observation of them, indicates in fact, an evasion or excuse, an escape from oneself, a form of self-deceit.

Only through the rigorous effort of judicious observation of oneself, without excuses of any kind, can we really demonstrate that we are not "one" but "many."

To admit the plurality of the "I" and to prove it through rigorous observation are two different things.

Someone can accept the doctrine of the many "I's", without ever having witnessed it. This latter is only possible by observing oneself carefully.

To shun the work of intimate observation, to look for excuses, is an unmistakable sign of degeneration.

As long as a man sustains the illusion that he is always one and the same person, he cannot change, and obviously, the object of this work is precisely the achievement of a gradual change in our interior life.

Radical transformation is a definite possibility which is normally lost when one does not work on oneself.

The starting point of the radical change remains hidden as long as a person continues to believe he is one.

Those who reject the doctrine of the many "I's", clearly demonstrate that they have never seriously self-observed.

The rigorous observation of oneself, without excuses of any kind, permits one to verify for oneself the crude reality that we are not "one," but "many."

In the world of subjective opinions, diverse pseudo- esoteric or pseudo-occult theories always serve as a passage of escape from ourselves.

The illusion that a person is always one and the same is unquestionably a

stumbling block to self-observation.

Someone can say, “I know that I am not one but many. Gnosis taught me that.” Such an affirmation, though it may be very sincere, is obviously something merely external and superficial if there is not a fully lived experience of this aspect of the doctrine.

To prove, to experience, and to comprehend, is what is fundamental. Only thus is it possible to work consciously to achieve a radical change.

To affirm is one thing and to comprehend, another. When someone says, “I comprehend that I am not one, but many,” if his comprehension is genuine, and not merely the insubstantial verbiage of ambiguous chatter, this indicates, signals, reveals the complete verification of the doctrine of the many “I’s”.

Knowledge and comprehension are different. The former is of the mind, and the latter, of the heart.

Mere knowledge of the doctrine of the many “I’s” serves no purpose. Unfortunately, in the times in which we live, knowledge has been elevated far above comprehension because the poor intellectual animal mistakenly called man, has exclusively developed the aspect of knowledge, lamentably forgetting the corresponding aspect of Being.

To know the doctrine of the many “I’s”, and to comprehend it is fundamental for any true radical change.

When a man begins to carefully observe himself, from the viewpoint of being not one but many, he has obviously initiated serious work on his interior nature.

Chapter 13

Observer and Observed

It is very clear, and not difficult to comprehend, that when someone seriously begins to observe himself from the point of view of being not one, but many, he will start to work on all that he carries within.

The following psychological defects are impediments, obstacles, stumbling blocks to the work of intimate self-observation: mythomania (delusions of grandeur, believing oneself to be a God), self-worship (belief in a "permanent I", adoration of some form of alter-ego), paranoia (pedantry, self-sufficiency, conceit, believing oneself infallible, mystical pride, inability to see another's point of view.)

When one continues with the absurd conviction that he is one, that he possesses a "permanent I", serious work on oneself becomes something more than impossible. He who always considers himself one, will never be capable of separating himself from his own undesirable elements. He will consider each thought, sentiment, desire, emotion, passion, or attachment as different and unchangeable manifestations of his own nature, and will even justify himself to others, saying that such and such a personal defect is of a hereditary nature.

He who accepts the doctrine of the many "I's", comprehends based on observation that each desire, thought, action, passion, etc., corresponds to one or another distinct, different "I".

Any athlete of intimate self-observation works very seriously on himself and makes an effort to separate from his psyche the diverse undesirable

elements he carries within.

If one truly and very sincerely begins to observe oneself internally, one ends up dividing oneself in two: observer and observed.

If such a division is not produced, we will certainly never take a step forward on the marvelous way of self- knowledge.

How could we observe ourselves if we were to make the mistake of not wanting to divide ourselves into observer and observed?

If such a division is not made, we will obviously never move forward on the path of self-knowledge.

Undoubtedly, when this division does not happen, we continue being identified with all the processes of the pluralized "I".

Whoever is identified with the diverse processes of the pluralized "I" is always a victim of circumstances.

How could anyone who does not know himself modify his circumstances? How could anyone who has never observed himself internally, know himself? By what means is one able to self-observe, if one has not previously divided oneself into observer and observed?

Well then, no one can begin to change radically, while they are incapable of saying: "This desire is an animal "I" that I must eliminate." "This egotistical thought is another "I" that torments me and which I need to disintegrate." "This sentiment which hurts my heart is an intrusive "I" which I need to reduce to cosmic dust," etc., etc., etc.

Naturally, this is impossible for someone who has never divided himself into observer and observed.

He who takes all his psychological processes as manifestations of a unique, individual, and permanent "I" is so identified with all his errors, so tied to them, that he has lost as a result, the capacity to separate them from his psyche.

Obviously, such people can never change radically; they are people condemned to the most total failure.

Chapter 14

Negative Thoughts

To think profoundly and with full attention is strange in this involutive and decadent epoch.

Diverse thoughts arise from within the intellectual center, not from a permanent "I" as the learned ignoramuses foolishly assume, but rather, from the different "I's" within each one of us.

When a man is thinking, he firmly believes that he is thinking for himself, and by himself.

The poor intellectual mammal does not want to realize that the multitude of thoughts which cross his mind have their origin in the different "I's" that we carry within.

This means that we are not true thinking individuals. Really, we do not yet have 'individual mind'.

However, each of the different "I's" we carry within uses our intellectual center to think, each time it is able.

It would therefore be absurd to identify ourselves with this or that negative and harmful thought, believing it to be our personal property.

Obviously, one or another negative thought arises from some "I" which in a given moment has abusively used our intellectual center.

There are different kinds of negative thoughts: suspicion, mistrust, ill-will

towards another person, passionate jealousy, religious jealousy, political jealousy, jealousy of friends, family jealousies, greed, lust, vengeance, anger, pride, envy, hatred, resentment, theft, adultery, laziness, gluttony, etc., etc., etc.

Really, the psychological defects we have are so many, that even if we had a palate of steel and a thousand tongues to speak, we would not succeed in fully enumerating them.

As a consequence or corollary of the above, it is preposterous to identify ourselves with negative thoughts.

Since it is impossible for an effect to exist without a cause, we solemnly state that a thought cannot exist by itself, by spontaneous generation.

The relationship which exists between thinker and thought is obvious. Each negative thought has its origin in a different thinker.

In each of us, there are as many negative thinkers as there are thoughts of that kind.

Looking at this question from the plural viewpoint of "thinkers and thoughts," it follows that each one of the "I's" we carry in our psyche is certainly a different thinker.

Without question, there are too many thinkers within each of us. Nonetheless, each one of them, in spite of being merely a part, believes itself in a given moment to be the whole.

Mythomaniacs, self-worshippers, narcissists, and paranoiacs could never accept the thesis of the "plurality of thinkers," because they are very much in love with themselves, they feel they are "Tarzan's father," or "mother hen."

How could such abnormal people accept the idea that they do not possess an individual, genial, marvelous mind?

Such know-it-alls think the best of themselves, and even dress in the robes of Aristippus to demonstrate their wisdom and humility.

It is related in the timeless legend that Aristippus, wanting to demonstrate his wisdom and humility, dressed in an old robe, full of patches and holes, and holding the Staff of Philosophy in his right hand went through the streets of Athens.

They say that when Socrates saw him coming, he exclaimed in a great voice, "Oh Aristippus, your vanity can be seen through the holes in your robe!"

Whoever does not always live in a state of alert novelty, alert perception, thinking that he is thinking, easily identifies with any negative thought.

As a result of this, sadly, he strengthens the sinister power of the negative "I", the author of the corresponding thought in question.

The more we identify ourselves with a negative thought, the more we shall be slaves of the corresponding "I" which characterizes it.

With respect to Gnosis, the secret path, the work on oneself, our particular temptations are found precisely in those "I's" which hate Gnosis, the esoteric work. They do not ignore that their existence within our psyche is mortally threatened by Gnosis and by the work.

These quarrelsome, negative "I's" easily take control of certain mental programs stored in our intellectual center and, in sequence, originate harmful and detrimental mental currents.

If we accept those thoughts, those negative "I's", which at a given moment control our intellectual center, we shall then be incapable of liberating ourselves from their consequences.

We must never forget that every negative "I" self-deceives, and deceives. Conclusion: it lies.

Each time that we feel a sudden loss of strength, when an aspirant becomes disillusioned with Gnosis, with the esoteric work, when he loses enthusiasm and abandons what is best, it is obvious that he has been deceived by a negative I.

The negative “I” of jealousy deceives those beings who adore one another and destroys their happiness.

The negative “I” of mystical pride deceives the devotees of the path and they, believing themselves wise, despise their Master or betray him.

The negative “I” appeals to our personal experiences, our memories, our best aspirations, our sincerity, and through a rigorous selection of all this, presents something in a false light, something which fascinates, and failure comes.

Nevertheless, when one discovers the “I” in action, when one has learned to live in a state of alertness, such deception becomes impossible.

Chapter 15

Individuality

To believe oneself to be one is certainly a joke in very bad taste. Unfortunately, this vain illusion exists within each one of us.

Lamentably, we always think the best of ourselves. It never occurs to us to understand that we do not even possess true individuality.

Worst of all is that we give ourselves the false luxury of assuming that we enjoy full consciousness and a will of our own.

Poor us! How stupid we are! Without doubt, ignorance is the worst misfortune.

Within each of us, there are many thousands of different individuals, distinct characters, “I’s”, or people who quarrel among themselves, who fight one another for supremacy, and who have no order or concordance whatsoever.

If we were conscious, if we were to awaken from all the many dreams and fantasies, how different life would be.

But to add to our misfortune, our negative emotions, self- love, and self-esteem fascinate and hypnotize us, never permitting us to remember ourselves, to see ourselves exactly as we are.

We believe ourselves to have a single will when in reality we possess many different wills (each “I” has its own).

The tragi-comedy of all this internal multiplicity is dreadful; the different internal wills clash with each other, live in continuous conflict, and work in different directions.

If we had true individuality, if we were a unity instead of a multiplicity, we would also have continuity of purpose, awakened consciousness, and a personal, individual will.

The best is to change, however, we must begin by being sincere with ourselves. We need to make a psychological inventory of ourselves to know what we have in excess, or what we lack.

It is possible to obtain individuality, but if we believe that we have it, any such possibility will disappear.

Obviously, we will never struggle to obtain what we believe we have. Fantasy makes us believe that we possess individuality, and there are even schools in the world that teach this.

It is urgent to struggle against fantasy; it makes us appear as if we were this or that, when in reality we are miserable, shameless, and perverse.

We think that we are men but in reality, we are mere intellectual mammals, devoid of individuality.

Mythomaniacs believe themselves to be Gods, Mahatmas, etc., without even the least suspicion that they do not have individual mind and conscious will.

Self-worshippers adore their beloved ego so much that they could never accept the idea of a multiplicity of egos within themselves.

Paranoiacs, with all of the classic pride which characterizes them, will not even read this book.

It is indispensable to fight to the death against the fantasies we have about ourselves, if we do not want to be victims of artificial emotions and false experiences, which, besides placing us in ridiculous situations, stop all possibility of internal development.

The intellectual animal is so hypnotized by his fantasies, that he dreams that he is a lion or an eagle when in truth, he is no more than a vile worm in the mud of the earth.

The mythomaniac can never accept the above statements. Obviously, regardless of whatever might be said, he feels he is an arch-hierophant without suspecting that the fantasy is merely nothing, nothing but fantasy.

Fantasy is a real force which acts universally on mankind and which keeps the intellectual humanoid in a state of sleep, causing him to believe that he is already a man, that he possesses true individuality, will, awakened consciousness, a mind of his own, etc.

When we think that we are one, we are unable to move from where we are within, we remain stagnant and finally degenerate, we involute.

Each of us finds himself in a particular psychological phase, and we cannot escape it, unless we directly discover all those people, or "I's" that live within our person.

It is clear that, through inner self-observation, we shall be able to see the people who live in our psyche and which we need to eliminate to achieve radical transformation.

This perception, this self-observation, fundamentally changes all the mistaken concepts we had about ourselves, and as a result, we demonstrate to ourselves the concrete fact that we do not possess true individuality.

As long as we do not observe ourselves, we will live under the illusion that we are one, and consequently, our life will be mistaken.

It is impossible to relate correctly with our fellow man while we have not realized an internal change in the depths of our psyche.

Any internal change demands the previous elimination of the "I's" that we carry within.

By no means could we eliminate such "I's" if we did not observe them in our interior.

Those who feel they are one, who think the best of themselves, who cannot accept the doctrine of the many, will also never desire to observe the "I's", and consequently, any possibility of change in them is made impossible.

It is impossible to change without elimination, but a person who feels he possesses individuality, even if he accepts the need to eliminate, will in reality, ignore that which must be eliminated.

However, we must not forget that he who believes himself one, deceives himself, believing he knows what must be eliminated, whereas in reality, he does not even know that he does not know; he is a learned ignoramus.

We need to de-egotize ourselves, in order to individualize ourselves, but for anyone who believes he possesses individuality, it is impossible to de-egotize.

Individuality is one hundred percent sacred. Those who have it are rare, but everyone thinks he has it.

How can we eliminate "I's", if we believe we have a single "I".

Certainly, only someone who has never self-observed seriously thinks that he has a single "I".

Nonetheless, we must be very clear in this teaching, because there exists the psychological danger of confusing authentic individuality with the concept of some type of superior "I" or something of the kind.

Sacred individuality is far beyond any kind of "I". It is what it is, what it has always been, and what it will always be.

Legitimate individuality is the Being, and the reason of being of the Being is the same Being.

Distinguish between the Being and the "I". Those who confuse the "I" with the Being have certainly never observed themselves seriously.

As long as the essence, the consciousness, remains trapped within this assemblage of "I's" that we carry within, radical change will remain more than impossible.

Chapter 16

The Book of Life

A person is what his life is. That, which continues beyond death, is life. This is the significance of the book of life which is opened with death.

Looking at this matter from a strictly psychological point of view, any day in our life is really a tiny replica of the totality of our life.

From this we may infer the following: if a person does not work on himself today, he will never change. When someone claims that he wants to work on himself, and he does not do it today, postponing it until tomorrow, such a claim will be a simple scheme, and nothing more, because within today is the replica of our entire life.

There exists a common saying, “Do not leave for tomorrow what can be done today.”

If a man says, “I will work on myself tomorrow,” he will never work on himself because there will always be a tomorrow.

This is very similar to a certain sign that some merchants put in their stores, “TODAY NO CREDIT, BUT TOMORROW, YES.”

When someone needy arrives asking for credit, he comes upon this terrible sign, and if he returns the next day, once more he finds this wretched notice.

This is what is called in psychology, the sickness of tomorrow. As long as a man says tomorrow, he will never change.

We need, with the greatest urgency, without delay, to work on ourselves today, not to dream lazily of the future or of an extraordinary opportunity.

Those who say, "I will first do this or that and then I will work," will never work on themselves. They are the dwellers of the earth, mentioned in the Holy Scriptures. I knew a powerful landlord that used to say, "I first need to be well-off and then I will work on myself."

When he was terminally ill, I visited him, and asked him the following question: "Do you still want to be well-off?"

"I truly lament having wasted my time," he replied. He died some days later, after having recognized his mistake.

That man had a lot of land already but he wanted to own the neighboring properties, to become well-off, with the aim that his estate would be exactly bordered by four roads.

The Great Kabir Jesus said, "Each day has enough trouble of its own." Observe ourselves this very day, as a continuously recurring day, a miniature of our entire life.

When a man begins to work on himself today, right now, when he observes his displeasures and sorrows, he is on the path of success.

It would be impossible to eliminate what we do not know. We must first observe our own errors.

We need not only to know our day, but also how we relate to it. There exists a particular, ordinary day which each person experiences directly, except for those unusual, uncommon events.

It is interesting to observe the daily recurrence, each person's repetition of words and events, and so on.

This repetition or recurrence of events and words deserves to be studied, it leads us to self-knowledge.

Chapter 17

Mechanical Creatures

We can by no means deny that the Law of Recurrence is acting in each moment of our lives.

Certainly, every day of our lives, there are repetitions of events, states of consciousness, words, desires, thoughts, and acts of will, etc.

Obviously, when one does not observe oneself, one is unable to be aware of this incessant daily repetition.

Clearly, he who has no interest in observing himself, neither desires to work in order to achieve a true radical transformation.

To top it all off, there are people who want transformation without working on themselves.

We do not deny the fact that everyone has a right to real happiness of spirit, but it is also true that such happiness would be more than impossible if we did not work on ourselves.

A person can change intimately, when he truly manages to modify his reactions before the diverse events of daily life.

We cannot, however, modify our way of reacting before the facts of practical life, if we do not work seriously on ourselves.

We need to change our way of thinking, to be less negligent, to become more serious, and to face life in a different way, in its real, practical sense.

However, if we continue just as we are, behaving the same way every day, repeating the same errors with the same negligence as always, any possibility of change will, in fact, be eliminated.

If a person truly wants to arrive at an understanding of himself, he must begin by observing his own conduct in the face of the incidents of a particular day of his life.

We do not want to imply by this that we should not observe ourselves every day. We only wish to state that self-observation must begin with a first day of observation.

Everything must have a beginning, and observing our conduct on a particular day of our life is a good beginning.

Certainly, the best we can do is to observe our mechanical reactions in the face of all those small details in the bedroom, lounge room and dining room of the house, in the street, and at work, etc., etc., etc.; that which one says, feels, and thinks.

What is important is to see how, or in what manner we can change these reactions. However, if we believe that we are good people, that we never behave unconsciously and mistakenly, we will never change.

Above all, we need to comprehend that we are machine- people, simple marionettes controlled by secret agents, by hidden "I's".

Within our person live many people. We are never the same. At times a stingy person manifests in us, at other times an irritable person, in another instant, a generous, benevolent person, later on, a scandalous or slanderous person, afterwards a saint, then a hypocrite, and so on.

Within each one of us, we have all kinds of people, "I's" of every type. Our personality is nothing more than a marionette, a talking doll, something mechanical.

Let us start by acting consciously during a small portion of the day. We need to stop being mere machines, even if only for a few brief minutes a

day. This will have a decisive influence on our existence.

When we self-observe and do not do what this or that "I" wants, clearly we begin to stop being machines.

A single moment in which one is sufficiently conscious to stop being a machine, if done voluntarily, will tend to radically modify many disagreeable circumstances.

Unfortunately, every day we live a mechanistic, routine, and absurd life. We repeat occurrences, our habits are the same, and never have we wanted to modify them. They are the mechanical rails around which the train of our miserable existence revolves, and yet, we think the best of ourselves.

Wherever you look, mythomaniacs abound; those who believe themselves to be Gods; mechanical, routine creatures, personages from the mud of the earth, miserable puppets moved by different "I's". Such people will not work on themselves.

Chapter 18

The Supersubstantial Bread

If we carefully observe any day of our life, we will certainly see that we do not know how to live consciously.

Our life resembles a train in motion, moving along fixed tracks of rigid, mechanical habits in a vain and superficial existence.

The curious thing is that it never occurs to us to modify our habits. It seems that we never tire of constantly repeating the same thing.

Our habits have petrified us, though we think we are free. We are dreadfully ugly, but we think ourselves Apollos.

We are mechanical people, and this is more than sufficient reason for our lack of any true sense of what we are doing in life.

We move daily within the old rut of our antiquated and absurd habits, and thus it is clear that we do not have a real life. Instead of living, we vegetate miserably and don't receive new impressions.

If a person begins his day consciously, it is apparent that such a day will be very different from other days.

When one takes the totality of one's life to be the same as the very day in which one is living, when one does not leave for tomorrow what must be done this very day, one really comes to know what it means to work on oneself.

Never does a day lack importance. If we really want to transform ourselves radically, we must see, observe, and comprehend ourselves daily.

People, however, do not want to see themselves. Some, wanting to work on themselves, justify their negligence with phrases like the following, "My work at the office does not allow work on myself." Such senseless, hollow, vain, absurd words only serve to justify indolence, laziness, and lack of love for the Great Cause.

Such people, though they may have many spiritual inquietudes, will obviously never change.

Observing ourselves is urgent, pressing, and unpostponable. Intimate self-observation is fundamental for real change.

What is your psychological state when you get up? What is your state of mind during breakfast? Were you impatient with the waiter? With your spouse? Why were you impatient? What is it that always disturbs you?

To smoke or eat less are not complete changes, but they do indicate some progress. We know very well that addiction and gluttony are inhuman and bestial.

It is not good that someone dedicated to the secret path has an excessively fat physical body with a protruding stomach, totally without harmonious perfection. That would indicate gluttony, greed, and even laziness.

Daily life, our profession, our work, though vital to our existence, constitutes the sleep of the consciousness.

To know that life is a dream does not mean that we have comprehended the fact. Comprehension comes with self- observation and intense work on oneself.

In order to work on oneself, it is indispensable to work on one's daily life, this very day, and then one will comprehend the meaning of that phrase of the Lord's Prayer, "Give us this day our daily bread."

The phrase daily bread means supersubstantial bread, or bread from on high in Greek.

Gnosis gives us this bread of life, in the double sense of ideas and strength, which permit us to disintegrate our psychological errors.

Every time we reduce an "I" to cosmic dust, we gain psychological experiences, we eat the bread of wisdom, we receive new knowledge.

Gnosis offers us the supersubstantial bread, the bread of wisdom, and shows us with precision the new life that begins within us, here and now.

However, no one can alter his life or change anything related to the mechanical reactions of his existence, unless he can count on the help of new ideas, and divine assistance.

Gnosis gives these new ideas and indicates the modus operandi by which one can be assisted by forces superior to the mind.

We need to prepare the inferior centers of our organism to receive the ideas and forces that come from our superior centers.

In the work on oneself, nothing is worthless. Any thought, however insignificant it may be, deserves to be observed. Any negative emotion, reaction, etc., must be observed.

Chapter 19

The Good Housemaster

To separate oneself from the disastrous effects of life in these tenebrous times is certainly very difficult, but indispensable; otherwise, one is devoured by life.

Any work that one does on oneself with the purpose of achieving psychic and spiritual development is always related with isolation—properly understood—since, under the influence of life such as we usually live it, it is not possible to develop anything other than the personality.

In no way are we attempting to oppose the development of the personality. Obviously, this is necessary in life; but, certainly it is something merely artificial, it is not truth, nor the real in us.

If the poor intellectual mammal mistakenly called man does not isolate himself, but rather, identifies with all the occurrences of practical life, squanders his energies in negative emotions, in personal self-considerations, and the vain and insubstantial verbiage of ambiguous chatter, then nothing edifying, no real element can develop in him, beyond that which belongs to the world of mechanicity.

Certainly, whoever really wants to achieve the development of the essence in himself must reach a state of being hermetically sealed. This refers to something intimate, closely related with silence.

The phrase comes from ancient times, when a doctrine was secretly taught

about the internal development of man, which was linked with the name of Hermes.

If one wishes for something real to grow within him, it is clear he should avoid the escape of his psychic energies.

When a person is not inwardly isolated, when his energies escape, then unquestionably, he will be unable to achieve the unfoldment of anything real in his psyche.

The common, everyday life wants implacably to devour us. Daily, we must fight against life, learn to swim against the current.

This work goes against life. It deals with something very different from the everyday, something that we must, nonetheless, practice from moment to moment. I want to refer to the revolution of the consciousness.

It is evident that, if our attitude towards daily life is fundamentally mistaken, if we believe that everything must turn out well, just because it should be so, then we are going to be disappointed.

People want things to turn out well "just because it should be so," because everything must go according to their plans. However, the crude reality is different. As long as one does not change internally, whether one likes it or not, one will always be a victim of circumstances.

Many sentimental stupidities are written and spoken about life but this treatise of revolutionary psychology is different.

This doctrine goes straight to the point, to the concrete, clear and definitive facts. It emphatically asserts that the intellectual animal mistakenly called man is a mechanical, unconscious, sleeping biped.

The good housemaster will never accept revolutionary psychology. He fulfills all his duties as father, husband, etc., and because of it, thinks the best of himself. Nonetheless, he serves the purposes of nature, and that is all.

On the other hand, we could say that there also exists the good housemaster, who swims against the current, who does not want to be devoured by life. However, such individuals are very rare on Earth; they are never abundant.

When one thinks in accordance with the ideas in this treatise of revolutionary psychology, one obtains a correct view of life.

Chapter 20

The Two Worlds

To observe, and to observe oneself are two completely different things. Nonetheless, both demand attention.

In observation, attention is directed toward the outside, towards the external world, via the windows of the senses.

In self-observation, attention is directed inwards, and for this the senses of external perception are of no use, which is more than sufficient reason why it is difficult for the neophyte to observe his intimate psychological processes.

The point of departure of conventional science in its practical aspect is the observable. The point of departure for the work on oneself is the self-observation, the self- observable.

Unquestionably, these two abovementioned points of departure, take us in completely different directions.

Someone can grow old engrossed in the intransigent dogmas of conventional science: studying external phenomena; observing cells, atoms, molecules, suns, stars, comets, and so on, without experiencing any radical change within himself.

The type of knowledge that transforms someone internally can never be obtained through external observation.

The true knowledge that really can give rise to a fundamental internal change in us has as its base, the direct observation of oneself.

It is urgent to say to our Gnostic students that they observe themselves, in what manner they must observe themselves, and the reasons for this.

Observation is a means to modify the mechanical conditions of the world. Inner self-observation is the means for internal change.

As a consequence or corollary of all this, we can, and must emphatically state that there exist two types of knowledge, external and internal, and that unless we have within us the magnetic center that can differentiate between the qualities of knowledge, this mixture of the two planes or orders of ideas may lead us into confusion.

Sublime pseudo-esoteric doctrines with a marked scientific spirit as their basis, belong to the sphere of the observable. Nonetheless, these doctrines are accepted by many aspirants as internal knowledge.

We find ourselves then, before two worlds, the external and the internal. The first of these is perceived by the senses of external perception. The second can only be perceived through the sense of internal self-observation.

Thoughts, ideas, emotions, aspirations, hopes, disappointments, etc., are internal, invisible to the ordinary and commonly used senses. And yet they are more real to us than the dining room table or the lounge chairs.

Certainly, we live more in our internal world than in the external, this is irrefutable, undeniable.

In our internal worlds, in our secret world, we love, desire, suspect, bless, curse, yearn, suffer, enjoy, are disappointed, and rewarded, etc., etc., etc.

Unquestionably, these two worlds, internal and external, can be verified by experience. The external world is the observable. The internal world is the self-observable in oneself, and is within us here and now.

Whoever truly wants to know the internal worlds of the planet Earth, or

the Solar System, or Galaxy in which we live, must previously know their intimate world, their particular internal life, their own internal worlds. "Man, know thyself and you will know the Universe and the Gods."

The more one explores this internal world called oneself, the more one will comprehend that we live simultaneously in two worlds, in two realities, in two spheres, the external and the internal.

Just as it is indispensable to know how to walk in the external world, to not fall into precipices, to not lose one's way in the streets of the city, to select one's friends, to not associate with the depraved, to not swallow poison, etc., so also, through the psychological work on oneself, we learn to walk in our internal world, which is explorable through self-observation.

Really, the sense of self-observation is atrophied in the decadent human race of this tenebrous era in which we live.

As we persevere with self-observation, the sense of intimate self-observation will develop progressively.

Chapter 21

Observation of Oneself

Intimate self-observation is a practical means to achieve a radical transformation.

To know and to observe are different. Many confuse observation of oneself with knowing. We may know that we are sitting on a chair in a living room, but this does not mean that we are observing the chair.

We know that in a given moment we are in a negative state, perhaps thinking about a problem, or perhaps we are worried about this or that, or we are in a state of uneasiness or uncertainty, but this does not mean that we are observing it.

Do you feel hostility towards someone? Is there someone you don't get on well with? Why? You may say you know that person. Please! Observe that person. To know is never the same as to observe. Do not confuse knowing with observing.

The observation of oneself, which is one hundred percent active, is a way to change oneself, while knowing, which is passive, is not.

Certainly, knowing is not an act of attention. Attention directed within oneself, towards what is happening in our interior, is something positive, active.

In the case of a person whom we dislike without good reason, and simply because we feel that way, we become aware of the multitude of thoughts

which accumulate in the mind, the group of voices that talk and shout in disorder within us, the things they are saying, the unpleasant emotions which arise in our interior, and the unpleasant taste that all this leaves in our psyche, etc, etc., etc.

Obviously, in such a state, we also realize that internally, we are badly mistreating the person we dislike. But, in order to see all this, unquestionably one needs one's attention directed intentionally within oneself, not passive attention.

Dynamic attention really comes from the side of the observer, while thoughts and emotions belong to the side of the observed.

All this leads us to understand that knowing is something completely passive and mechanical, in clear contrast with observation of the self, which is a conscious act.

With this, we do not want to say that mechanical self- observation does not exist, but, that type of observation has nothing to do with the psychological self-observation to which we are referring.

To think and to observe are also very different. Any person may enjoy the luxury of thinking about himself all he wants, but this is not to say that he is really observing himself.

We need to see the different "I's" in action, to discover them in our psyche, to comprehend that, within each one of them, there is a percentage of our own consciousness, and to repent for having created them.

Then, we shall exclaim, "But what is this "I" doing?" "What is it saying?" "What does it want?" "Why does it torment me with its lust, with its anger?" etc., etc., etc.

Thus, we will see in ourselves a vast train of thoughts, emotions, desires, passions, private comedies, personal dramas, elaborate lies, discourses, excuses, morbosities, beds of pleasure, images of lust, etc., etc., etc.

Many times before falling asleep, at the precise instant of transition

between waking and sleep, we become aware, within our own mind, of different voices that talk amongst themselves. Those are the different “I’s” which, in such moments, have to break all connection with the different centers of our organic machine in order to submerge themselves in the molecular world, in the fifth dimension.

Chapter 22

Chatter

It is urgent, unpostponable, to observe our internal chatter and the precise place from which it comes. Unquestionably, wrong internal chatter is the causa causarum of many inharmonious and unpleasant psychic states, in the present and also in the future. Plainly, the vain insubstantial verbiage of ambiguous chatter, and in general, all harmful and absurd talk that manifests in the external world has its origin in wrong internal conversation.

It is known that there exists in Gnosis the esoteric practice of internal silence. This is known to our disciples of Third Chamber.

It is worthwhile to say clearly, that internal silence must refer specifically to something very precise and defined.

When the process of thought is intentionally exhausted during profound inner meditation, internal silence is achieved. But, this is not what we want to explain in the present chapter.

Neither is emptying the mind or making it blank in order to really achieve internal silence, what we are endeavoring to explain in these paragraphs.

Nor does the practice of internal silence to which we refer, mean to impede something from entering the mind.

Really, in the present instance, we are talking about a kind of internal silence which is very different. We are not dealing with something vague or general.

What we want is to practice internal silence in relation to something which is already in the mind; a person, an event, our concern, or another's, what we were told, what someone did, etc.—but without touching upon it with our internal tongue, without intimate discourse.

Learning to remain silent, not only with the external tongue, but also, as well, with the secret internal tongue is extraordinary, marvelous.

Many are silent externally, but with their internal tongue, they skin their fellow man alive. Venomous and malevolent internal chatter produces inner confusion.

If one observes the wrong internal chatter, one will see that it is composed of half-truths, or of truths which relate to each other more or less incorrectly, or of something to which there has been addition or omission.

Unfortunately, our emotional life is founded exclusively on self-sympathy.

To top off all this infamy, we only sympathize with ourselves, with our much beloved ego, and feel antipathy, and even hatred for those who do not sympathize with us.

We love ourselves very much. We are one hundred percent narcissistic, this is irrefutable, undeniable.

As long as we continue immersed in self-sympathy, any development of our Being is made more than impossible.

We need to learn to see another's point of view. It is urgent to learn how to place ourselves in the position of others.

"So in everything, do to others what you would have them do to you." (Matthew 7:12)

What truly counts in these studies is the manner in which people behave internally and invisibly with one another.

Unfortunately, though we may be very courteous and even sincere at times, there is no doubt that, invisibly and internally, we treat one another very badly.

People who are seemingly generous drag their fellow man daily to their secret cave within themselves to do whatever they please with them: annoyance, mockery, derision, etc.

Chapter 23

The World of Relationships

The world of relationships has three very different aspects which we need to clarify precisely.

First: We are related with the planetary body, that is to say, with the physical body.

Second: We live on the planet Earth, and are, by logical consequence, related with the exterior world and with the matters that concern us, such as family, business, money, professional matters, career, politics, and so on, etc.

Third: The relationship of man with himself. For the majority of people, this kind of relationship does not have the least importance.

Unfortunately, people are only interested in the first two kinds of relationships, looking upon the third type with the utmost indifference.

Nourishment, health, money, and business really constitute the principal preoccupations of the Intellectual Animal mistakenly called “man.”

Now then; it is evident that both the physical body and the matters of the world are external to ourselves. The planetary body (physical body) is at times sick, at times healthy, and so on.

We always believe that we have some knowledge of our physical body,

but in reality, not even the best scientists in the world know much about the body of flesh and bone.

There is no doubt that the physical body, given its tremendously complex organization, is certainly far beyond our comprehension.

In respect to the second type of relationship, we are always the victims of circumstances. It is lamentable that we have not yet learned to consciously originate circumstance.

There are many people incapable of adapting themselves to anything or anyone, or of having genuine success in life. When thinking of ourselves from the point of view of the Gnostic esoteric work, it is necessary to ascertain in which of these three types of relationships we are deficient. It may happen in fact, that we are incorrectly related with the physical body, and consequently, we are ill. It may happen that we have a bad relationship with the external world, and as a result, we have conflicts, economic and social problems, etc.

It may be that we have a bad relationship with ourselves, and consequently, we suffer greatly due to a lack of inner enlightenment.

Obviously, if the lamp in our bedroom is not plugged in, the room will be in darkness. Whoever suffers from a lack of inner illumination must connect their minds with the superior centers of their Being. Unquestionably, we need to establish correct relationships, not only with our planetary body (physical body) and with the external world, but also with each one of the parts of our own Being.

Patients who are pessimistic, tired of so many doctors and medications, no longer wish to be cured; optimistic patients fight to live.

Many millionaires who lose their fortune gambling in the Casino of Monte Carlo commit suicide; millions of poor mothers work to support their children.

Innumerable aspirants, depressed by their lack of psychic power and inner illumination have renounced the esoteric work on themselves. Few

are those who know how to take advantage of adversity.

During times of rigorous temptation, dejection, and desolation, we must appeal to intimate self-remembering.

In the depths of each one of us is the Aztec Tonantzin, the Stella Maris, the Egyptian Isis, God the Mother, waiting to heal our painful hearts.

When one gives oneself the shock of self-remembering, a miraculous change is produced in the entire working of the body, so that the cells receive different nourishment.

Chapter 24

The Psychological Song

The moment has arrived to reflect very seriously on what is called inner consideration.

There is not the least doubt about the disastrous side of intimate self-consideration. Besides hypnotizing the consciousness, it causes us to lose a great deal of energy.

If one did not make the mistake of identifying so much with oneself, inner self-consideration would be more than impossible.

When one identifies with oneself, one loves oneself very much, feels pity for oneself, self considers, thinks that one has always behaved very well with everybody, with the wife, the children, etc., and feels that nobody has appreciated it. In short, one is a saint and all the others are evil, are rogues.

One of the most common forms of intimate self- consideration is our preoccupation with what others may think about us. Perhaps, they suppose that we are not honorable, sincere, truthful, brave, etc.

The most curious thing about this is that we lamentably ignore the enormous loss of energy which such preoccupations cause us.

Many hostile attitudes towards certain people who have done us no harm are due precisely to such preoccupations born of intimate self-consideration.

In these circumstances, loving oneself so much, considering oneself in this way, it is clear that the "I" or better said, "I's", instead of being eliminated, are thus greatly strengthened.

Identified with oneself, one feels pity for one's own situation, and even keeps accounts.

Thus, one thinks that this or that person, one's acquain- tance, or good friend, one's neighbor, or one's boss, etc., etc., etc., has not repaid one as they ought, in spite of one's repeated generosity. Trapped in all this, one becomes un- bearable and tedious for everybody.

It is practically impossible to talk to such a person, because any conversation is certain to finish up in his accounting book, and be added to his much lauded sufferings.

It is written that in the Gnostic esoteric work that spiritual growth is only possible through the forgiveness of others.

If someone lives from instant to instant, from moment to moment, suffering for what he is owed, for what others have done to him, for the bitterness others have caused him, always with the same song, nothing will be able to grow within him.

The Lord's Prayer says: "...and forgive us our debts as we forgive our debtors." (Matthew 6: 12)

The feeling that one is owed, or the pain we feel for the wrongs others have done to us stops all internal progress of the soul.

Jesus, the Great Kabir said: "Settle matters quickly with your adversary who is taking you to court. Do it while you are still together on the way, or your adversary may hand you over to the judge, and the judge may hand you over to the officer, and you may be thrown into prison. Truly I tell you, you will not get out until you have paid the last penny." (Matthew 5:25-26)

If we are owed, we owe. If we demand that we be paid to the last denarius,

we first have to pay to the last farthing. This is the Law of Talion: "An eye for an eye, a tooth for a tooth"—an absurd, vicious circle.

The apologies, total compliance, and humility that we demand of others for the wrongs they have done to us, are also demanded of us, though we may consider ourselves to be as gentle as a lamb.

To place oneself under unnecessary laws is absurd; it is better to place oneself under new influences.

The Law of Mercy is a more elevated influence than the law of the violent man: "An eye for an eye, a tooth for a tooth."

It is urgent, pressing, unpostponable, to place ourselves intelligently under the marvelous influences of the gnostic esoteric work, to forget that people owe us, to eliminate from our psyche any kind of self-consideration.

We must never allow within ourselves feelings of revenge, resentment, negative emotions or anxieties due to wrongs inflicted on us, violence, envy, or the incessant remembrance of debts, etc.

Gnosis is intended for those sincere aspirants who really want to work and to change.

If we observe people, we can see directly that each person has his own song.

Each one sings his own psychological song. I want emphatically to refer to this matter of psychological accounts, to the feeling that we are owed, to our complaining, and to our self-consideration, etc.

Sometimes people sing their song, just for the sake of it, without being given any starting note, without pause for breath, and on other occasions, after a few glasses of wine.

We say that our boring song must be eliminated; it incapacitates us internally, robs us of a lot of energy.

In matters of revolutionary psychology, someone who sings too well—we

are not referring to a beautiful voice, nor to physical singing—cannot go beyond himself. He remains in the past.

A person impeded by sad songs cannot change his Level of Being, cannot go beyond what he is.

To pass to a superior level of being, it is necessary to cease being what we are. We need to not be that which we are.

If we continue being what we are, we will never be able to pass to a superior level of being.

In the field of practical life, unusual things happen. Very often, one person starts a friendship with another just because it is easy to sing their song to that person.

Unfortunately, such relationships end when the singer is asked to be quiet, to change the record, or to talk about something else, etc.

Then the resentful singer leaves in search of a new friend, someone who would be willing to listen to him indefinitely.

The singer demands comprehension, someone who comprehends him—as if it were so easy to comprehend another person.

In order to comprehend another person, it is essential to comprehend oneself. Unfortunately, the good singer believes that he comprehends himself.

Many are the disappointed singers who sing the song of not being understood and dream of a marvelous world where they are the central figures.

Not all singers, however, are public singers; there are also those who are reserved. They do not sing their song directly, but secretly, they sing it.

They are people who have worked hard, who have suffered a great deal, who feel cheated. They think that life owes them all that they were never capable of achieving.

Commonly, they feel an inner sadness, a sense of monotony and frightening boredom, an inner exhaustion or frustration around which thoughts accumulate.

Unquestionably, the secret songs bar our entry into the path of the intimate self-realization of the Being.

Unfortunately, such inner secret songs go by unnoticed within us unless we intentionally observe them.

Obviously, all self-observation allows light to penetrate within us, into our inner depths.

No interior change could occur in our psyche without the light of self-observation being carried within.

It is indispensable to observe ourselves when alone, just as when we are associating with people.

When one is alone, very different “I’s”, very distinct thoughts, negative emotions, appear.

One is not always in good company when alone. It is completely normal, very natural to be in very bad company when completely alone. The most negative and dangerous “I’s”, appear when one is alone.

If we want to transform ourselves radically, we need to sacrifice our own sufferings. We often express our sufferings in articulated or unarticulated songs.

Chapter 25

Return and Recurrence

A man is what his life is. If he does not modify anything within himself, if he does not radically transform his life, if he does not work on himself, he is miserably wasting his time.

Death is the return to the very beginning of one's life, with the possibility of repeating it again.

Much has been said in pseudo-esoteric and pseudo- occultist literature about the subject of successive lives, but it is better if we concern ourselves with successive existences.

The life of each one of us, with all its seasons, is always the same, repeating itself from existence to existence, throughout the innumerable centuries.

Unquestionably, we continue in the seed of our descendants; this is something which has already been shown.

The life of each particular one of us is a living film, which at death we carry to eternity.

Each of us carries his film with him and returns with it, to project it once again on the screen of a new existence.

The repetition of dramas, comedies, and tragedies is a fundamental axiom of the Law of Recurrence.

In each new existence, the same circumstances are always repeated. The actors in these recurring scenes are those people who live within us, the "I's".

If we disintegrate those actors, those "I's" which originate the ever-repeated scenes of our life, then the repetition of such circumstances becomes more than impossible.

Obviously, without actors there cannot be scenes; this is irrefutable, undeniable. Thus, we can liberate ourselves from the Laws of Return and Recurrence; thus we can truly free ourselves.

Obviously, each of the characters ("I's") that we carry within repeats the same role from existence to existence. If we disintegrate it, if the actor dies, the role concludes.

Reflecting seriously on the Law of Recurrence, or the repetition of scenes in each return, we discover, by means of inner self-observation, the hidden influences in this matter.

If in the previous existence, at the age of twenty-five we had a love affair, the "I" from that liaison will indubitably seek the lady of its dreams at the age of twenty-five in the new existence.

If the lady in question was only fifteen years old, the "I" of that affair will seek its beloved at precisely the same age in the new existence.

It is easy to comprehend that the two "I's", both his and hers, seek each other telepathically and meet once again to repeat the same amorous adventure as in the past existence.

Two enemies who fought to the death in the past existence will look for each other again in their new existence to repeat their tragedy at the appropriate age.

If two people took legal action over real estate at the age of forty in the past existence, at the same age they will search for each other telepathically in the new existence, to repeat the same.

Inside each of us live many people, with many commitments, this is irrefutable.

A thief carries within a den of thieves with different criminal commitments. The murderer carries within a gang of murderers, and the lecherous in their psyche a brothel.

In all of this, the most grievous thing is that the intellect ignores the existence of such people or "I's" within itself, and of those commitments, which will inevitably be fulfilled.

All these commitments of the "I's" which reside within us are fulfilled, below the level of our reason.

They are facts that we ignore, things that happen to us, occurrences that take place in the subconscious and unconscious.

With good reason it has been said, that everything happens to us, just as when it rains or thunders.

Really we have the illusion of doing, but we do nothing. Things happen to us, and this is inevitable, mechanical.

Our personality is merely the instrument for different people ("I's"), through which each one of these people ("I's") fulfills its commitments.

Many things happen below the level of our cognitive capacity. Unfortunately, we ignore what happens below the level of our poor reason.

We believe we are wise, when truly, we don't even know that we don't know. We are miserable logs tossed on the furious waves of the sea of existence.

To emerge from this misfortune, from this unconscious- ness, from such a lamentable state as we find ourselves in, is only possible by dying in ourselves.

How could we awaken without first dying? Only with death comes the new! If the seed does not die, the plant does not sprout.

He who truly awakens acquires, as a result, complete objectivity of consciousness, authentic enlightenment, happiness.

Chapter 26

Childlike Self-Consciousness

We have been very wisely told that we have ninety- seven percent subconsciousness and three percent of consciousness.

Speaking frankly and clearly we can say that ninety-seven percent of the essence that we carry within us finds itself trapped, bottled up, stuck within each of the “I’s”, which together constitute the “myself”.

Obviously, the essence or consciousness trapped within each “I” acts by virtue of its particular conditioning.

Any “I” that is disintegrated liberates a certain percentage of consciousness. The emancipation or liberation of the essence or consciousness would be impossible without the disintegration of each and every “I”.

The greater the quantity of disintegrated “I’s”, the greater the degree of self-consciousness. The smaller the quantity of disintegrated “I’s”, the less percentage of awakened consciousness.

The awakening of consciousness is only possible by dissolving the “I” dying in oneself, here and now.

Unquestionably, while the essence or consciousness is imprisoned within each one of the “I’s” that we carry within, it is asleep, in a subconscious state.

It is urgent that we transform the subconscious into consciousness, and this is only possible by annihilating the “I’s”, by dying in oneself.

It is not possible to awaken without first having died within oneself. Those who attempt to awaken first, in order then to die, do not possess real experience of that which they affirm. They advance resolutely on the path of error.

Newborn children are wonderful. They enjoy total self- consciousness. They are totally awake.

Within the body of the newborn child, the essence is reincorporated, and this gives the baby its beauty.

We do not mean to say that one hundred percent of the essence or consciousness is reincorporated in the newborn, but rather, the free three percent which is not normally trapped within the "I's".

Nonetheless, this percentage of free essence, reincorpo- rated in the organism of the newborn baby gives it full self-consciousness, lucidity, etc.

Adults look upon the newborn with pity, thinking that the baby is unconscious, but they are lamentably mistaken.

The newborn sees the adult as he really is, unconscious, cruel, perverse, etc.

The "I's" of the newborn come and go, circling round the cradle, wishing to enter the new body. But, as the newborn child has not yet developed the personality, all attempts of the "I's" to enter the new body prove to be more than impossible.

Sometimes, babies are frightened on seeing those phantoms or "I's" that approach their cribs, and thus, they scream and cry. But adults do not understand this, and assume that the child is ill, or hungry, or thirsty. Such is the unconsciousness of adults. As the new personality is forming, the "I's" which come from previous existences, are entering the new body little by little.

When the totality of the "I's" have already been reincorporated, we

appear in the world with that horrible inner ugliness which characterizes us. Thus, we wander everywhere like sleepwalkers, always unconscious, always perverse.

When we die, three things go to the grave:

1. The physical body.
2. The vital organic base.
3. The personality.

The vital base, like a phantom, disintegrates little by little before the grave, just as the physical body is also disintegrating.

The personality is subconscious or infraconscious, it enters and leaves the sepulcher whenever it wants, rejoices when mourners bring flowers, loves it's relatives, and dissolves very slowly until it becomes cosmic dust.

That which continues beyond the grave is the ego, the pluralized "I", the myself, a mass of devils within which the essence or consciousness is found trapped, which will in its appointed time return, and reincorporate.

It is lamentable that, on fabrication of the new personality of the child, the "I's" also reincorporate.

Chapter 27

The Publican and the Pharisee

Reflecting a little on the diverse circumstances of life, it is worthwhile to seriously comprehend the foundations upon which we rely.

One person depends on his position, another on money, another on prestige, another on his past, someone else on some title or other, and so on.

Most curious is that we all, whether rich or destitute, need everybody else, and live from everybody else, even though we may be inflated with pride and vanity.

Let us think for a moment on the things that could be taken from us. What would our fate be in a bloody and drunken revolution? What would remain of the foundations on which we depend? Woe are we! We believe ourselves to be very strong, and we are frightfully weak!

The "I" which believes itself to be the base on which we rely must be dissolved, if in reality we wish for authentic Bliss. This "I" underestimates people, feels it is better than everyone else, more perfect in everything, wealthier, more intelligent, more experienced in life, and so on.

It is opportune to quote that parable of Jesus, the Great Kabir, about the two men who were praying. It was told to some people who considered themselves just and who scorned others.

Jesus the Christ said, "Two men went up to the temple to pray, one a

Pharisee and the other a tax collector. The Pharisee stood by himself and prayed: 'God, I thank you that I am not like other people—robbers, evildoers, adulterers—or even like this tax collector. I fast twice a week and give a tenth of all I get.' But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, 'God, have mercy on me, a sinner.' I tell you that this man, rather than the other, went home justified before God. For all those who exalt themselves will be humbled, and those who humble themselves will be exalted." (Luke 18:10-14)

To begin to realize the real state of nothingness and misery in which we find ourselves is absolutely impossible as long as the concept of "more" exists within us. For example: I am more just than another, wiser than so and so, more virtuous than someone else, richer and more experienced in the things of life, more chaste, more responsible in my duties, etc., etc., etc.

It is not possible to pass through the eye of a needle as long as we are "rich," as long as the complex of "more" exists within us.

"It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of God." (Luke 18:25)

Ideas like "my school is the best," and that of "my neighbor is no good," that "my religion is the only true one and all others are false and perverse," that "so and so's wife is horrible and mine is a saint," that "my friend Robert is a drunkard and I am a very judicious and abstemious person," and so on, are what make us feel rich, which is why each of us is the biblical parable's camel in relation to the esoteric work.

It is urgent that we observe ourselves from moment to moment, with the purpose of knowing clearly the foundations on which we rest.

When we discover that which most offends us in a particular moment, the discomfort that something or other causes us, then we discover the foundations on which we depend psychologically.

Such foundations are, according to the Christian Gospel, “the sands upon which we build our house.” (Matthew 7:26)

It is necessary to note carefully when and how much one disdains others, feeling superior, perhaps due to a title or social position, acquired experience, or money, etc.

It is very grave to feel oneself “rich,” superior to someone or other for one reason or another. Such people cannot enter the Kingdom of Heaven.

It is good to discover what gratifies us, what satisfies our vanity; this will show us the foundations on which we depend.

However, such a form of observation must not be a merely theoretical matter; we must be practical and observe ourselves carefully and directly, from instant to instant.

When one begins to comprehend one’s own misery and nothingness, when one abandons delusions of grandeur, when one discovers the folly of so many titles, honors, and vain feelings of superiority over one’s fellow man, it is an unmistakable sign that one is beginning to change.

One cannot change if one clings to that which says: “my 1 *n a n a . n a* • 1 *n a* •. *n*

house,” “my money,” “my property,” “my job,” “my virtues,” “my intellectual capacities,” “my artistic abilities,” “my knowledge,” “my prestige,” and so on.

This clinging to “mine,” to “my,” is more than enough to impede our recognition of our nothingness and inner misery.

One is shocked by the spectacle of a fire or a shipwreck. At such times desperate people often seize hold of laughable things, things of no importance.

Poor people! They feel themselves part of these things, depend on trivialities, are attached to things which don’t have the least importance.

To perceive ourselves through external things, to base

ourselves in them, is equivalent to being in a state of absolute unconsciousness.

The sense of the "Seity," (the Real Being), is only possible by dissolving all those "I's" that we carry within. Beforehand, such a sense is more than impossible.

Unfortunately, those who adore the "I" do not accept this. They believe themselves to be Gods. They think that they already possess those Glorious Bodies of which Paul of Tarsus spoke.

They assume that the "I" is divine, and there is nobody who can get such absurdities out of their heads.

One does not know what to do with such people; one explains, and they do not understand, always holding fast to the sands on which they have built their houses, always immersed in their dogmas, in their whims, in their caprices.

If those people were to observe themselves seriously, they would verify for themselves the doctrine of the many. They would discover, in themselves, the whole multiplicity of persons or "I's" that live within.

How could the real feeling of our own true Being exist in us, when those "I's" are feeling for us, thinking for us?

The most serious aspect of this tragedy is we think we are thinking and we feel that we are feeling, when in reality it is another who, in a given moment, thinks with our tortured brain and feels with our afflicted heart.

How wretched we are! How many times do we believe we are loving, when what is happening is that another within us, filled with lust, is using the heart center?

We are the unfortunates! We confuse animal passion with love, despite the fact that it is someone else within us, within our personality, who passes through such confusion.

None of us would ever think we could pronounce those words of the

Pharisee in the biblical parable, “God, I thank thee that I am not as other men are...”

Though it may appear incredible, this is nonetheless the way we behave every day. The butcher in the market says, “I am not like the rest of the butchers who sell bad quality meat and exploit people.”

The textile merchant in his shop exclaims, “I am not like the rest of the merchants who know how to cheat on measuring, and who have become rich.”

The dairyman states, “I am not like the rest of the dairymen who put water in their milk. I like to be honest”.

The housewife says to her visitor, “I am not like so and so who flirts with other men. I am, thank God, a decent person, faithful to my husband.”

Conclusion: other people are scoundrels, unjust, adulterous, thieves and perverse, but each one of us is as gentle as a lamb, “a little saint,” “good enough to be a Golden Child in some church.”

How foolish we are! We often think that we could never do the same stupid and perverse things that we see others do, and as a result, we arrive at the conclusion that we are magnificent people. Unfortunately, we do not see the stupid and mean-spirited things we do.

There are strange moments in life when our mind, without worries of any kind, is at rest. When the mind is quiet, when the mind is silent, then arrives the new.

In such moments it is possible to see the bases, the foundations, on which we rest.

With the mind being in profound inner repose, we can verify for ourselves the crude reality of the sands of life on which we build our house. (See Matthew 7:24-29; the parable of the two foundations)

Chapter 28

The Will

The Great Work is above all the creation of man, by himself, based in conscious works and voluntary sufferings.

The Great Work is the inner conquest of oneself, of our true freedom in God.

We need with maximum, pressing urgency to disintegrate all those "I's" that live within us, if we really want the perfect emancipation of the willl.

Nicholas Flamel and Raymond Lully, both poor, liberated their will and performed innumerable psychological prodigies that amaze.

Agrippa never reached more than the first part of the Great Work and died painfully, struggling in the disintegration of those "I's", with the purpose of possessing himself and focusing on his independence.

The perfect emancipation of will assures the sage absolute rule over fire, air, water, and earth.

What we are saying here in relation to the sovereign power of the emancipated will seems exaggerated to many contemporary students of psychology. However the Bible speaks marvels about Moses.

According to Philo, Moses was an initiate in the land of the Pharaohs, on the banks of the Nile. Priest of Osiris, cousin of the Pharaoh, educated among the columns of Isis, the Divine Mother and Osiris, our Father who is in secret.

Moses was a descendant of the patriarch Abraham, the great Chaldean magician, and the very respectable Isaac.

Moses, the man who liberated the electric power of the will, possesses the gift of prodigies; gods and humans know this, so it is written.

Everything the sacred scriptures say about that Hebrew leader is certainly extraordinary, portentous.

Moses transformed his staff into a serpent. He transformed one of his hands into that of a leper and then restored it to health.

The proof of the burning bush made clear his power; people comprehended, kneeled, and prostrated themselves.

Moses used a magic staff, emblem of royal power, the priestly power of the initiate in the great mysteries of life and death.

Before the Pharaoh, Moses changed the water of the Nile into blood, the fish died, the sacred river became infected, the Egyptians couldn't drink from it, and the irrigations of the Nile poured blood onto the fields.

Moses did more: he managed to make millions of deformed, gigantic, monstrous frogs come out of the river and invade the houses. Then, with his gesture, indication of a free and sovereign will, these horrible frogs disappeared.

But since Pharaoh did not let the Israelites go free, Moses worked new miracles: he covered the land with filth, he raised disgusting clouds of filthy and revolting flies, which he later took the liberty to cast aside.

He unleashed the horrible plague, and all the herds, except those of the Jews, died.

Taking soot from the furnace, so say the Holy Scriptures, he threw it into the air and falling on the Egyptians it caused them to have boils and ulcers.

Extending his famous magic staff, Moses made hail rain from the sky, which was mercilessly destructive and deadly. Then he made fiery lightening to strike, terrifying thunder to resound, and torrential rains; later, with a gesture, he restored the calm.

However, the Pharaoh remained inflexible. Moses, with a tremendous knock of his magic staff, as if by enchantment, made clouds of locusts emerge, and then came darkness. Another blow with his staff and everything returned to its original order.

The end of that biblical drama from the Old Testament is well known: Jehovah intervenes, killing all the firstborn of the Egyptians, and Pharaoh was left no choice but to let the Hebrews go.

Subsequently, Moses used his magic staff to part the waters of the Red Sea and crossed it with dry feet.

When the Egyptian soldiers rushed in pursuit of the Hebrew people, Moses, with a gesture, caused the waters to return again and swallowed up the pursuers.

Unquestionably many pseudo-esotericists and pseudo- occultists would like to be magicians but this is impossible as long as the will continues to be bottled up within each of these characters, within each one of those "I's" that we carry within us.

The essence, imprisoned in the "myself" is the genie of Aladdin's lamp, longing for liberty... When free, that genie can realize prodigies.

The essence is will consciousness, unfortunately functioning by virtue of our own conditioning.

When the will is liberated, it then mixes or fuses, thus integrating itself with the universal will, so becoming sovereign.

Individual will fused with universal will, is able to realize all the miracles of Moses.

There are three types of acts:

a. Those which correspond to the Law of Accidents.

b. Those which belong to the Law of Recurrence, events always repeated in each existence.

c. Acts which are intentionally determined by Conscious will.

Unquestionably only people who have liberated their will through the death of "myself" will be able to accomplish new acts born of their free will.

The normal, everyday acts of mankind are always the result of the Law of Recurrence, or merely the result of mechanical accidents.

Whoever truly possesses free will can create new circumstances. He who has his will bottled-up in the pluralized "I" is a victim of circumstances.

In all the biblical pages there is a formidable display of high magic, clairvoyance, prophecy, miracles, transfigurations, resurrection of the dead, either by insufflation or by imposition of hands, or by a fixed gaze at the root of the nose, etc., etc., etc.

There is an abundance in the Bible about massage, sacred oils, the application of a little saliva on the sick part, reading of thoughts, transportations, apparitions, words from heaven, etc., etc., true wonders of the liberated, emancipated, sovereign conscious will.

Witches, sorcerers, black magicians? They abound like weeds! But they are neither saints, nor prophets, nor adepts of the White Brotherhood.

No one could obtain real illumination, or exercise the absolute priesthood of the conscious will, if they have not previously died radically within themself, here and now.

Many people frequently write to us complaining about not having illumination, asking for powers, demanding keys that will make them magicians, etc., etc., etc., nevertheless they are never interested in self-observation, in self- knowledge, in disintegrating those psychic aggregates, those "I's" within which is bottled up the will, the essence.

People like that are obviously doomed to fail. They are people who covet the faculties of the saints, but who in no way are willing to die in themselves.

Eliminating errors is something magical, wonderful in itself, which

implies rigorous psychological self- observation.

Exercising powers is possible when the marvelous power of the will is radically liberated.

Unfortunately, since people have the will bottled up within each “I”, it is obviously divided into multiple wills that are each processed by virtue of their own conditioning.

It is clear to comprehend that each “I”, for that reason, possesses its own unconscious, individual will.

The innumerable wills bottled up within the “I’s” often collide with each other, thus making us impotent, weak, miserable, victims of circumstances, incapable.

Chapter 29

Decapitation

As one works on oneself, one comes to comprehend more and more the need to radically eliminate from one's inner nature all that which makes us so abominable.

The worst circumstances of life, the most critical situations, and the most difficult deeds, always result in being the most wonderful for intimate self-discovery.

In those unexpected, critical moments, the most secreted "I's" always surface when we least expect they will, and if we are alert, we unquestionably will discover ourselves.

The most tranquil periods in life are precisely the least favorable for working on oneself.

There exist very complicated moments in life in which one has the marked tendency to identify easily with the events and to forget oneself completely. In those instances, one does foolish things which lead to nothing. If we could be alert, and instead of losing our head in those moments we could remember ourselves, we would discover with surprise certain "I's", the possibility of whose existence we had not the least suspicion.

The sense of intimate self-observation is atrophied in all human beings. By working seriously and observing oneself from moment to moment, this sense will develop progressively.

As the sense of self-observation progressively develops through continuous use, we become more capable each time of perceiving directly those "I's", about whose existence we did not previously have any data.

In the face of the sense of intimate self-observation, each one of those "I's" which inhabit our interior really assumes one or another form, which secretly relates to the defect it personifies. Indubitably, the image of each of these "I's" has a certain unmistakable psychological flavor, by which we instinctively perceive, grasp, capture its intimate nature, and the defect it characterizes.

In the beginning, the esotericist does not know where to begin. He feels the necessity of working on himself, but finds himself completely disoriented.

By taking advantage of critical moments, of the most unpleasant situations, and the most adverse instances we will discover, if we are alert, our distinctive defects, the "I's" that we most urgently need to disintegrate.

Sometimes one may begin with anger or self-love, or with a wretched moment of lust, etc.

It is necessary to take note of all our daily psychological states if we truly want a definitive change.

Before going to bed, it is useful to examine the events of the day; the embarrassing situations, the uproarious laughter of Aristophanes, the subtle smile of Socrates.

We may have hurt someone with a laugh, perhaps we have caused someone to fall ill with a smile or with a misplaced look.

Let us remember that in pure esotericism, "good" is all that which is in its place, and "bad" is everything which is out of place.

Water is good in its place, but if it were to flood the house, it would be out of place. It would cause damage and be bad and harmful.

Fire in the kitchen, and in its appropriate place, is both useful and good.

Out of place, burning the living room furniture, it would be harmful and bad.

Any virtue, no matter how holy it be, is good in its place and bad and harmful out of place. We can harm others with our virtues. It is indispensable to put virtues in their appropriate places.

What would you say about a priest who was preaching the word of the Lord inside a brothel? What would you say about a meek and tolerant man, who gave his blessing to a gang of assailants attempting to rape his wife and daughters? What would you say about this kind of tolerance carried to excess? What would you say about the charitable attitude of a man, who instead of bringing food home to his family, divides his money among drug addicts? What would be your opinion of the helpful man, who in a given moment lends a dagger to a murderer?

Remember dear reader, that between the cadences of sublime verse, a crime may also conceal itself. There is much virtue in the wicked, and much evil in the virtuous.

Although it may seem incredible, within the very perfume of prayer, transgression may also hide.

A crime may assume saintly guise, use the greatest virtues, present itself as a martyr, and even officiate in sacred temples.

As the sense of intimate self-observation develops in us through continuous use, we will come to see all those “I’s” that serve as the basic foundation of our individual temperament, be it sanguine or choleric, phlegmatic or melancholic.

Although you may not believe it dear reader, behind the temperament we have is hidden in the most remote depths of our psyche, the most execrable, diabolic creations.

To see such creations, to observe these monstrosities of the inferno, in which is found imprisoned our very own Consciousness, is made possible by the ever progressive development of the sense of intimate self-observation.

While a man has not dissolved these creations of the inferno, these aberrations of the self, undoubtedly, in the most profound depths, there will remain something that should not exist, a deformity, an abomination.

Most serious of all this is that the abominable does not take into account its own abomination. It believes itself to be beautiful, just, and good, and even complains about others' lack of understanding. It laments the ingratitude of its fellow man, says that they do not understand, cries, claiming unpaid debts, or to have been repaid with black money, etc., etc., etc.

The sense of intimate self-observation allows us to verify for ourselves, directly, the secret work through which in any given time we are dissolving one or another "I" (this or that psychological defect), possibly discovered in difficult conditions, and when we were least suspecting it.

Have you ever in your life thought about what you most like or dislike? Have you thought about the secret expedients of your actions? Why do you want to have a beautiful house? Why do you desire the latest model car? Why do you always want to be wearing the latest fashion? Why do you covet not being covetous? What is it that most offended you in a given moment? What was it that most gratified you yesterday? Why, in a given moment, do you feel superior to so and so? At what time might you feel superior to someone? Why would you feel conceited when relating your triumphs? Couldn't you keep quiet when they gossiped about somebody you know? Would you take a drink out of courtesy? Maybe you accept smoking, though you don't have the vice, because of your concept of refinement or manliness? Are you sure that you were sincere in that conversation? When you justified yourself, when you boasted, when you related your triumphs and stories, repeating what you had already told, did you comprehend that you were vain?

The sense of intimate self-observation, in addition to allowing you to see clearly the "I" that you are dissolving, will also allow you to see the clear and pathetic results of your internal work.

At first, these creations of the inferno, these psychic aberrations that

unfortunately characterize you, are more ugly and monstrous than the most horrendous beasts that exist at the bottom of the oceans or in the most dense jungles on earth. In accordance with how you advance in your work, you will be able to perceive, through the sense of intimate self-observation, the extraordinary fact that these abominations are losing volume, are growing smaller.

It is interesting to know, that in accordance with how such bestialities decrease in size, with how they lose volume and become smaller, they gain in beauty and slowly assume childlike forms. Finally they disintegrate, becoming cosmic dust. Then the imprisoned essence is liberated, emancipated, awakened.

Undoubtedly, the mind cannot fundamentally alter any psychological defect. The intellect can obviously enjoy the luxury of labeling a defect with some name or other, of justifying it, or passing it from one level to another, etc., but it cannot by itself annihilate it, disintegrate it.

We urgently need a fiery power superior to the mind, a power that is, of itself, capable of reducing any psychological defect to mere cosmic dust.

Fortunately, such a serpentine power exists within us; that marvelous fire which the old medieval alchemists baptized with the mysterious name, Stella Maris, the Virgin of the Sea, the Azoth of Hermetic Science, Tonantzin of Aztec Mexico; that derivation of our own intimate Being, God the Mother in our interior, always symbolized by the sacred serpent of the Great Mysteries.

If, after having observed and profoundly comprehended a particular psychological defect (one or another "I",) we beg our own particular Cosmic Mother (since each of us has his own) to disintegrate it, to reduce it to cosmic dust, then the defect, that "I" the object of our interior work will, you may be certain, lose volume and slowly become pulverized.

All of this naturally implies successive, profound, continuous works, since no "I" can ever be disintegrated instantaneously. The sense of intimate self-observation will be able to see the progressive advance of the work related to the abomination in whose disintegration we are truly interested.

Although it may seem incredible, Stella Maris is the astral sign of the human sexual potency.

Obviously, Stella Maris has the real power to disintegrate the aberrations that we carry in our psychological interior.

The decapitation of John the Baptist is something which invites our reflection. No radical psychological change is possible if we do not first pass through the decapitation.

Our own derived Being, Tonantzin or Stella Maris as an electronic power, not known to all humanity, which lies latent in the very depths of our psyche, clearly possesses the power that allows Her to decapitate any "I" before the final disintegration.

Stella Maris is the philosophical fire that is found latent in all organic and inorganic matter. Psychological impulses can provoke the intense activity of this fire, and thus, decapitation is made possible.

Some "I's" are usually decapitated at the beginning of the psychological work, others in the middle, and the last of them at the end. Stella Maris, as igneous sexual power, has full Consciousness of the work to be realized and carries out the decapitation at the opportune moment, in the appropriate instant.

Insofar as we have not brought about the disintegration of all these psychological abominations, all this lustfulness, all of these curses, theft, envy, adultery—secret or manifested, ambition for money or psychic powers and so on, even though we think ourselves to be honorable, true to our word, sincere, courteous, charitable, internally beautiful, etc., obviously we will be nothing more than whitened sepulchers, beautiful on the outside, but full of nauseating putrefaction within.

Bookish erudition, pseudo-sapience, complete information on the sacred writings, whether from the orient or the occident, from the north or the south, pseudo-occultism, pseudo-esotericism, the absolute certainty of being well- informed, intransigent sectarianism with complete conviction, etc., all serve no purpose, for in reality, all that exists in the end is that

which we ignore, creations of the inferno, curses, monstrosities that hide behind the pretty face, the venerable countenance, beneath the most saintly garb of the holy dignitary.

We have to be sincere with ourselves, to ask ourselves what it is we want, whether we have come to the Gnostic Teaching merely out of curiosity. If in reality to pass through decapitation is not what we desire, then we are fooling ourselves, we are defending our own putrefaction, we are behaving hypocritically.

In the most venerable schools of esoteric wisdom and occultism, there exist many sincerely mistaken people who truly want self-realization, but who are not dedicated to the disintegration of their internal abominations.

Many are the people who assume that through good intentions it is possible to attain sanctification. Obviously, while we do not work with intensity on those "I's" that we carry within, they will continue existing beneath the pious expression and the good conduct.

The hour is at hand for us to know that we are evil, disguised in robes of sanctity, wolves in sheep's clothing, savages dressed as gentlemen, tyrants hiding behind the sacred sign of the cross.

As majestic as we may seem inside our temples, or inside our halls of light and harmony, as serene and sweet as we may seem to our fellow man, as reverent and humble as we may appear, in the very depths of our psyche, the abominations of the inferno and all the monstrosities of war will continue to exist.

In revolutionary psychology, the necessity for a radical transformation is made clear to us, and this is only possible by declaring a war to the death on oneself, merciless and cruel.

Certainly none of us are worth anything; we are, each of us, the disgrace of the earth, execrable.

Fortunately, John the Baptist taught us the secret path: **to die in oneself through the psychological decapitation.**

Chapter 30

The Permanent Center of Gravity

Without there being a genuine individuality, it is impossible to have continuity of purpose.

If the psychological individual does not exist, if in each of us there live many people, if there is no responsible individual, it is absurd to expect continuity of purpose from someone.

We know full well that within a person live many people, and therefore, a clear sense of responsibility does not really exist in us.

We cannot accredit any seriousness to what a particular "I" says in a given moment by virtue of the concrete fact that another "I" may say exactly the opposite in some other moment.

Most serious of all is that many people believe they possess a sense of moral responsibility, and deceive themselves by claiming to be always the same.

There are people who, at some moment in their lives, come to the Gnostic Studies, radiant with eagerness, enthused with the esoteric work, and even swear to consecrate the whole of their existence to these questions.

Unquestionably, all the brothers and sisters of our movement even come to admire such an enthusiast.

One cannot but feel great happiness listening to such people, so devoted and absolutely sincere.

The idyll, however, does not last very long. One day, for some reason, just or unjust, simple or complex, the person leaves Gnosis, thus abandoning the work. To set things right, or trying to justify himself, he joins another mystical organization and thinks then, that he is doing better.

All this coming and going, all this incessant changing of schools, sects, and religions is due to the multiplicity of "I's" within us, which struggle among themselves for their own supremacy.

Since each "I" has its own criteria, its own mind, its own ideas, this changing of opinion, this constant fluttering about between organizations, from ideal to ideal, is absolutely normal.

The person himself, is nothing more than a machine, that just as easily serves as a vehicle for one "I" as for another.

Some mystical "I's" deceive themselves after having abandoned one or another sect, and end up believing themselves to be Gods. They shine like fatuous lights, and finally disappear.

There are people who appear for a moment in the esoteric work, and then, in the instant that another "I" intervenes, they completely abandon these studies and allow themselves to be swallowed up by life.

Obviously, if one does not struggle against life, one is devoured by it, and rare are the aspirants who really do not allow themselves to be swallowed by life.

With such a multiplicity of "I's" existing within us, a permanent center of gravity is unable to exist.

It is absolutely normal that not everybody intimately self-realizes. We know very well that the intimate Self- Realization of our Being demands continuity of purpose. And since it's very difficult to find someone who has a permanent center of gravity, it is not strange therefore, that it's rare for a person to achieve profound inner Self- Realization.

Normally, someone becomes enthusiastic about the esoteric work and

later abandons it. It is unusual for someone not to abandon the work and to reach the goal.

With certainty, and in the name of truth, we state that the Sun is conducting a very complex and difficult laboratory experiment.

Within the intellectual animal mistakenly called man, there exist seeds that, when properly developed, can convert us into solar men.

However, it is necessary to clarify that the development of these seeds is not assured. It is normal that they degenerate and are sadly lost.

In any case, the above-mentioned seeds, which have to convert us into solar men need an adequate environment, for it is a well known fact that a seed in a sterile environment does not germinate, it is lost.

For the real seed of man, which is deposited in our sexual glands to be able to germinate, one needs continuity of purpose and a normal physical body.

If scientists continue experimenting with the glands of internal secretion, any possibility for development of the aforementioned seeds will be lost.

Although it may seem incredible, the ants have already passed through a similar process in a remote past epoch of our planet Earth.

One is filled with wonder contemplating the perfection of one of the palaces of the ants. There is no doubt that there is a formidable established order in any ant nest.

Those initiates who have awakened consciousness know, through direct mystical experience that, in times which the world's greatest historians do not even remotely suspect, the ants were a human race that created a very powerful socialist civilization.

Then, the dictators of that species eliminated the different religious sects, and free choice, because these reduced their power, and they needed to be totalitarians in the most complete sense of the word.

Under these conditions, having eliminated individual initiative and religious freedom, the intellectual animal was precipitated down the path of involution and degeneration.

To all the above were added scientific experiments; transplanting of organs and glands, hormonal tests, etc., which resulted in the gradual diminution in size and the morphological alteration of those human organisms, until finally they became the ants that we know.

That entire civilization, all the activities related with the established social order, became mechanical, and were passed hereditarily from parent to child. Today, one is astonished at seeing an ant nest, however, one cannot but lament their lack of intelligence.

If we do not work on ourselves, we involve and degenerate horribly.

The experiment that the Sun is conducting in the laboratory of Nature, as well as being difficult, has certainly produced very few results.

It is only possible to create solar men when there is true cooperation within each one of us.

The creation of the solar Man is impossible if we do not first establish within a permanent center of gravity.

How could we have continuity of purpose if we did not establish this center of gravity in our psyches?

Certainly, any race created by the Sun has no other objective in Nature than to serve the interests of that creation, and the solar experiment.

If the Sun fails in its experiment, it loses all interest in such a race and the latter is in fact left, condemned to destruction and involution.

Each of the races that have existed on the face of the Earth has served for the solar experiment. From each race, the Sun has achieved some triumphs, reaping small groups of solar men.

When a race has yielded its fruits, it gradually disappears or perishes

violently as a result of great catastrophes.

The creation of solar men is possible when one struggles to become independent of the lunar forces. There is no doubt that all those "I's" that we carry in our psyche are exclusively lunar.

It would not in any way be possible to liberate ourselves from the lunar force if we did not previously establish a permanent center of gravity.

How could we dissolve the totality of the pluralized "I" without continuity of purpose? In what way could we have continuity of purpose without previously having established a permanent center of gravity in our psyche?

As the present race, instead of becoming independent of the lunar influence, has lost all interest in solar intelligence, it has unquestionably condemned itself to involution and degeneration.

It is not possible for the true Man to emerge via evolutive mechanics. We well know that evolution and her twin sister involution, are simply two laws which constitute the mechanical axis of the whole of Nature. One evolves to a certain, precisely defined point, and then the involutive process begins; every ascent is followed by a descent, and vice versa.

We are nothing but machines, controlled by different "I's". We serve the economy of nature. We do not have a defined individuality as many pseudo-esotericists and pseudo-occultists mistakenly suppose.

We most urgently need to change so that the seeds of man bear fruit.

Only by working on ourselves, with true continuity of purpose and a complete sense of moral responsibility, can we be transformed into solar Men. This implies the consecration of all our existence to the esoteric work on ourselves.

Those who hope to reach the solar state through the mechanics of evolution are fooling themselves and in fact, condemn themselves to involute and degenerate.

In the esoteric work, we cannot afford the luxury of vacillation. Those

who have changeable ideas, those who today work on their psyche, and tomorrow allow themselves to be swallowed by life, those who seek evasions and justifications to abandon the esoteric work, will involute and degenerate.

Some postpone the error, leave everything for tomorrow while they improve their economic situation, without taking into consideration that the solar experiment is something very different from their personal viewpoint and familiar projects.

It is not so easy to become a solar Man when we carry the Moon within us (the ego is lunar.)

The Earth has two moons. The second of these is named Lilith and is located a little farther away than the white moon.

Astronomers usually see Lilith as insignificant, since it is very small in size. This is the black moon.

The most sinister forces of the ego come to the Earth from Lilith and produce psychological results that are infrahuman and bestial.

The crimes in the news, the most monstrous assassinations in history, the most unsuspected offences, etc., etc., are due to the vibratory waves of Lilith.

The double lunar influence represented in the human being through the ego which we carry within, makes of us true failures.

If we do not see the urgency of dedicating our whole existence to the work on ourselves, with the purpose of freeing ourselves from the double lunar force, we shall end up being swallowed up by the Moon, involuting, degenerating each time more and more within certain states which we could well classify as unconscious and infraconscious.

The gravest part of all this is that we do not possess true individuality. If we had a permanent center of gravity, we would really work seriously to reach the solar state.

There are so many excuses in these matters, so many evasions, so many fascinating attractions, that in fact, it is usually for this reason, almost impossible to comprehend the urgency of the esoteric work.

Nonetheless, the small margin of free will we have, and the Gnostic teachings, oriented towards practical work, are able to serve us as a basis for our noble intentions in relation to the solar experiment.

The fatuous mind does not understand what we are saying here, it reads this chapter and afterwards forgets it. Later comes another book, and then another, and finally we end up joining any institution which sells us a passport to heaven, that speaks to us more optimistically, that assures us of comfort in the beyond.

People are thus, mere marionettes controlled by invisible strings, mechanical puppets with fickle ideas and without continuity of purpose.

Chapter 31

The Gnostic Esoteric Work

It is urgent to study Gnosis, and to utilize the practical ideas we give in this book, in order to work seriously on ourselves.

Nonetheless, we could not work on ourselves with the intention of dissolving this or that "I" without having previously observed it.

The observation of oneself permits a ray of light to penetrate into our interior.

Any "I" expresses itself in the head in one way, in the heart in another, and in the sexual center in yet another way.

We need to observe the "I" that we have caught in a given moment, and it is urgent to see it in each of these three centers of our organism.

In relations with other people, if we are alert and vigilant, as a sentry in wartime, we discover ourselves.

Do you recall at what time your vanity was hurt? Your pride? What was it that annoyed you most during the day? Why did you get into that trouble? What was its secret cause? Study this, observe your head, heart, and sexual center.

Practical life is a marvelous school; in our interrelations, we can discover those "I's" that we carry within.

Any annoyance or incident can lead us, via the intimate self-observation,

to the discovery of an "I" whether it be self-love, envy, jealousy, anger, greed, suspicion, calumny, lust, etc., etc.

Before we are able to know others, we need to know ourselves. It is urgent to learn to see others' points of view.

If we put ourselves in the place of another, we discover that the psychological defects we attribute to others, we have in abundance within us.

To love our fellow man is indispensable, but one could not love another without first learning, in the esoteric work, to put oneself in the place of another person.

Cruelty will continue to exist on the face of the Earth, while we have not learnt to put ourselves in the place of others.

But, if one has not the courage to see oneself, how could one put oneself in another's place?

Why should we only see exclusively the bad side of other people?

The mechanical antipathy towards a person that we meet for the first time, indicates that we do not know how to put ourselves in the place of our fellow man, that we do not love our fellow man, that our Consciousness is profoundly asleep.

Do we find a particular person disagreeable? For what reason? Maybe he drinks? Let's observe ourselves. Are we so sure of our virtue? Are we certain that we do not have within an "I" of drunkenness?

It would be better, on seeing a drunkard acting ridiculously, to say, "That is me. What stupid things I'm doing."

Are you an honest and virtuous woman, and because of this you don't get on with a certain lady? Do you feel dislike towards her? Why? Do you feel very sure of yourself? Do you believe that within, you do not have the "I" of lust? Do you think this woman, discredited by her scandals and lewdness, is perverse? Are you sure the lasciviousness and perversity you

see in that woman does not exist within you?

It would be better to intimately observe yourself, and in profound meditation, take the place of that woman you despise.

It is urgent to evaluate the Gnostic Esoteric Work. It is indispensable to comprehend and appreciate it if in reality, we long for a radical change.

It becomes indispensable to know how to love our fellow man, to study Gnosis, and to bring this teaching to all people. Otherwise, we will fall into egoism. If one is dedicated to the esoteric work on oneself, but does not give the teaching to others, his inner progress becomes very difficult due to lack of love for his fellow man.

“He who gives receives, and the more he gives, the more he will receive. But he who gives nothing, even what he has shall be taken from him.” (Luke 19:26) This is the law.

Chapter 32

Prayer In the Work

Observation, judgment, and execution are the three basic factors for dissolution. First: one observes; second: one judges; third: one executes.

In war, spies are firstly observed; secondly, judged; thirdly, shot.

In interrelations, there is self-discovery and self-revelation. Whoever renounces co-existence with his fellow man also renounces self-discovery.

Any one of life's incidents, however insignificant it may seem, undoubtedly has as its cause, an intimate actor within us, a psychic aggregate, an "I".

Self-discovery is possible when we find ourselves in a state of alert perception, alert openness.

The "I" discovered in action must be carefully observed in our brain, heart, and sexual center.

Any "I" of lust may manifest in the heart as love and in the brain as an ideal, but, on placing our attention on the sexual center, we will feel a certain unmistakable morbid excitation. The judgment of any "I" must be definitive. We need to sit it in the dock, and judge it mercilessly.

Any evasion, justification or consideration must be eliminated, if in reality we want to make ourselves conscious of the "I" that we wish to eradicate from our psyche.

Execution is different. It is not possible to execute any "I" without

previously having observed and judged it.

Prayer in the psychological work is fundamental to dissolution. We have need of a power superior to the mind if in reality, we wish to disintegrate a particular "I"

The mind itself could never disintegrate any "I" this is irrefutable.

To pray is to converse with God. We must appeal to God the Mother deep within us if we truly want to disintegrate "I's".

He who does not love his Mother, the ungrateful son, will fail in the work upon himself.

Each of us has our particular, individual Divine Mother. She herself, is a part of our own Being, but derived.

All ancient peoples adored "God the Mother," in the very depths of the Being. The feminine principle of the Eternal is Isis, Mary, Tonantzin, Cybeles, Rhea, Adonia, Insoberta, etc., etc., etc.

If in the merely physical we have a father and a mother, then also in the depths of our Being we have our Father who is in secret, and our Divine Mother Kundalini.

There are as many Fathers in Heaven as people on Earth. God the Mother in our own intimate depths is the feminine aspect of our Father who is in secret.

He and She are certainly the two superior parts of our intimate Being. Undoubtedly, He and She are our own Real Being, far beyond the "I" of psychology.

He unfolds into She, commands, directs, and instructs. She eliminates the undesirable elements which we carry within, on the condition that we work continuously on ourselves.

When we have died radically, when all the undesirable elements have been eliminated, after much conscious work and voluntary suffering,

we shall fuse and integrate with the "Father-Mother." Then we shall be terribly Divine Gods, beyond good and evil.

Our individual, particular Divine Mother, by virtue of her fiery powers, can reduce to cosmic dust any one of those many "I's" that has been previously observed and judged.

A specific formula is not in any way necessary to pray to our inner Divine Mother. We should be very natural and simple when we address Her. The child who speaks to his mother never uses special formulas. He says what comes from his heart and that is all. No "I" is instantaneously dissolved. Our Divine Mother must work and even suffer very much before achieving the annihilation of an "I"

Become inward-looking, direct your prayer within, seeking within yourself, your Divine Lady, and with sincere supplications, you will be able to speak with Her. Beg her to disintegrate that "I" that you have previously observed and judged.

The sense of intimate self-observation as it develops will permit you to verify the progressive advance of your work.

Comprehension and discernment are fundamental. Nonetheless, something more is needed if we really want to disintegrate the self.

The mind can enjoy the luxury of labeling a defect, passing it from one department to another, exhibiting it, hiding it, and so on, but can never fundamentally alter it.

We need a special power superior to the mind, a fiery power, capable of reducing any defect to ashes.

Stella Maris, our Divine Mother, has that power. She is able to pulverize any psychological defect.

Our Divine Mother lives in our intimate depths, beyond the body, the attachments, and the mind. She Herself, is an igneous power superior to the mind.

Our particular, individual Cosmic Mother possesses Wisdom, Love, and Power. In Her there is absolute perfection.

Good intentions and their constant repetition serve for nothing and lead nowhere.

It serves no purpose to repeat, "I will not be lustful." The "I's" of lasciviousness will continue existing regardless, in the very depths of our psyche.

It is useless to repeat daily, "I will no longer be angry." The "I's" of anger will continue existing in our psychological depths.

There is no use in saying daily, "I will no longer be greedy." The "I's" of greed will continue existing in the different regions of our psyche.

It is useless to withdraw from the world, to confine ourselves to a convent, or to live in a cavern. The "I's" within us will continue existing.

Some cave-dwelling anchorites, basing their lives on rigorous disciplines, attained the ecstasy of the saints and were taken up to the heavens, where they saw and heard things that are not possible for human beings to comprehend. Nonetheless, the "I's" continued to exist within them.

Unquestionably, based in rigorous discipline, the essence can escape the pluralized "I" and enjoy ecstasy. However, after the joy, it returns to within the "myself".

Those who have accustomed themselves to ecstasy without having dissolved the ego believe that they have already reached liberation and deceive themselves into believing that they are Masters, and finally submerge into involution.

We would never speak against mystical rapture, against the ecstasy and happiness of the soul in the absence of the ego.

We only want to emphasize the need to dissolve "I's" in order to achieve final liberation.

The essence of a disciplined anchorite, accustomed to escaping the "I" repeats this feat after the death of the physical body, enjoying ecstasy for a time, later to return like the Genie of Aladdin's lamp, to the interior of the bottle, the ego, the self.

Thus, no other remedy remains, than to return to a new physical body with the purpose of repeating his life on the stage of existence.

Many mystics, who disincarnated in the caverns of the Himalayas in Central Asia, are now commonplace, ordinary, normal people in this world, despite the fact that their followers still adore and venerate them.

Any attempt at liberation, as grandiose as it may be, is condemned to failure if it does not take into consideration the need to dissolve the ego.

Chronology of the written works of Master Samael Aun Weor

1. Doorway to Initiation or Entry-level Perfect Matrimony _____ 1950
2. The Revolution of Bel _____ 1950
3. Zodiacal Course _____ 1951
4. Secret Notes of a Guru _____ 1952
5. The Book of the Virgin of Carmel _____ 1952
6. Supreme Christmas Message 1952 (Gnosis XXth C.) _____ 1952
7. The Seven Words. Elemental Occultism for Beginners _____ 1953
8. Igneous Rose _____ 1952/53
9. Second Christmas Message 1953 (Gnosis XXth C.) _____ 1953
10. Christmas Message of 1954 (Gnosis XXth C.) _____ 1954
11. Treatise of Sexual Alchemy _____ 1954
12. Christ Will _____ 1955
13. Message for the 27th of October of 1955 (Gnosis XXth C.) _____ 1955
14. Supreme Christmas Message of 1955 (Gnosis XXth C.) _____ 1955
15. Christmas Message of 1956 (Gnosis XXth C.) _____ 1956
16. Christmas Message of 1957 (Gnosis XXth C.) _____ 1957
17. Fundamental Notions of Endocrinology and Criminology _____ ?
18. Esoteric Treatise of Theurgy _____ 1958
19. Christmas Message for 1958 (Gnosis XXth C.) _____ 1958
20. Christmas Message 1958-1959 (Gnosis XXth C.) _____ 1959
21. Logos, Mantram, Theurgy _____ 1959
22. The Yellow Book _____ ?
23. Supreme Christmas Message of 1959-1960 (Gnosis XXth C.) _____ 1960
24. Message of Aquarius _____ 1960
25. Supreme Christmas Message 1960-1961 (Gnosis XXth C.) _____ 1961
26. The Perfect Matrimony _____ 1961
27. Supreme Christmas Message 1961-1962 (Gnosis XXth C.) _____ 1962
28. Aztec Christic Magic _____ ?
29. The Mysteries of Fire _____ 1962
30. The Book of the Dead _____ ?
31. Supreme Christmas Message 1962-1963 (Gnosis XXth C.) _____ 1963
32. Supreme Christmas Message 1963-1964 (Gnosis XXth C.) _____ 1964
33. Christmas Message 1964-1965 _____ 1965
34. Supreme Christmas Message 1965-1966 _____ 1966
35. Fundamental Education _____ 1966
36. Social Transformation for Humanity _____
37. The Platform of P.O.S.C.L.A. _____
38. The Social Christ _____
39. Christmas Message 1966-1967. The Buddha's Necklace _____ 1967
40. Esoteric Treatise of Hermetic Astrology _____ ?
41. Christmas Message 1967-1968. The Solar Bodies _____ 1968
42. Christmas Message 1968-69. Esoteric Course of Runic Magic ___ 1969
43. Tarot and Kabbalah _____ 1969
44. Christmas Message 1969-1970. My Return to Tibet _____ 1970
45. Christmas Message 1970-1971. Parsifal Unveiled _____ 1971

46. Christmas Mess. 1971-72. The Mystery of the Golden Blossom _____ 1972
47. Christmas Message 1972-1973. The Three Mountains _____ 1973
48. Yes, Hell exists; yes, the Devil exists; yes, Karma exists _____ 1973
49. The Great Rebellion _____ ?
50. ⌊ **Treatise of Revolutionary Psychology** _____ **1974**
51. Christmas Message 1973-1974 (?) _____ 1974
52. Christmas Message 1974-75. The Secret Doctrine of Anahuac _____ 1975
53. Pistis Sophia Unveiled _____ 1977
54. Treatise of Occult Medicine & Practical Magic (X. Mess. 77-78)[1] _____ 1978

1 *First edition in 1950*

When one really wants to know oneself, one must self- observe, and try to know the different "I's" involved in his personality.



If any of our readers do not yet comprehend the doctrine of the many "I's", it is due exclusively to lack of practice in the matter of self-observation.

As a person practices inner self-observation, he discovers for himself many people, many "I's", which live within his own personality.

Those who deny the doctrine of the many "I's", those who adore a "divine I", have undoubtedly never self-observed seriously.

Speaking this time in Socratic style, we could say that those people not only do not know, but neither do they know that they do not know.

Certainly, we can never know ourselves without serious and profound self-observation.

While a person continues considering himself to be one, it is clear that any internal change will be more than impossible.

SAMAEL AUN WEOR