THE GREAT

REBELLION

By

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CHAPTER I

LIFE

Although it may seem incredible, it is certainly very true that this so much hackneyed modern civilization is frightfully ugly, it does not fulfill the transcendental characteristics of aesthetic sense, and it is devoid of inner beauty. We boast a great deal of those same old hair-raising buildings which resemble real mouseholes.

The world has become tremendously boring, the same streets as always and horrible housing everywhere.

All this has become tedious, be it North or South, East or West of the world.

The same usual terrifying, nauseating and barren uniform. "Modernization!", the crowds exclaim.

We resemble vain peacocks with our fine clothes and shiny shoes, although all around us and throughout the world there are unhappy, undernourished and wretched millions.

Natural, spontaneous and ingenuous simplicity and beauty, without any artifice nor conceited make up, have disappeared in the female sex. Now we are modern, that is life. People have become dreadfully cruel, kindness is not found, nobody has compassion for anyone any more.

The display windows of luxurious stores are glimmering with extravagant merchandise which the less fortunate definitely cannot afford.

The outcast in our society can only gaze at silks and jewels, costly bottles of perfume and umbrellas for the rain; look but not touch, a torment similar to those of Tantalus. People of these modern times have become extremely gross. The perfume of friendship and the fragrance of sincerity have radically disappeared.

People cry in anguish, overburdened with taxes; the whole world has problems; we are owed and we owe; we are taken to court and ordered to pay money, having none; worries ravage our brains; nobody lives in peace.

Bureaucrats, with their smugly curved paunches and fat cigars on which they psychologically sustain themselves, juggle mentally with politics in absolute unconcern for the grief of the peoples. Nowadays nobody is happy, least of all the middle-classes, who find their backs to the wall, facing the sword.

Rich and poor, believers and nonbelievers, merchants and beggars, cobblers and tinsmiths only exist because they have to live, they drown their torments with wine and become drug addicts in their search for escape from themselves.

People have become malicious, suspicious, distrustful, cunning and perverse; nobody believes anybody any more. Every day new conditions are invented: certificates, all kinds of restrictions, documents, credentials, etc, and anyway, none of these serves its purpose any more, those who are crafty mock all this nonsense, they do not pay, they evade the law even if they may be imprisoned.

No job brings happiness. The sense of true love has been lost and people marry today, divorcing tomorrow.

Family unity has been lamentably lost, organic modesty does not exist any more, lesbianism and homosexuality have become commonplace.

To know something about all this, to try to understand the causes of so much corruption, to inquire, to search, is certainly our purpose in this book.

I am talking the language of practical life, willing to know what is hidden behind that horrible mask of existence.
I am thinking aloud, and let the swindlers of the intellect say whatever they please.
Theories have become tiresome, they are even sold and resold in the market... So, what then?
Theories serve only as occasions for worry and to embitter our life.
With just reason Goethe said: "All theory is grey, but the golden tree of actual life, springs ever green".
Poor people, they are already weary of so many theories. Nowadays they talk a great deal about practicality, we need to be practical and to really know the causes of our suffering.

CHAPTER II

HARSH REALITY OF FACTS

Soon, millions of people living in Africa, Asia and South America, can die from starvation. Gases released from aerosols can radically put an end to the Ozone of the Earth's atmosphere.

Some experts forecast that by the year Two Thousand the subsoil of our Earth's globe will be exhausted.

It has already been proved that marine species are dying due to contamination of the sea.

Unquestionably, at this rate, by the end of this century all the inhabitants of big cities will have to wear oxygen masks to protect themselves from pollution.

If contamination goes on at this alarming pace, very soon it will be impossible to eat fish. Because of living in totally infected waters, it will be a serious danger to health. Before the year Two Thousand it will be almost impossible to find a beach where one can swim in pure water.

Due to excessive consumption and exploitation of the topsoil and the subsoil, soon the land will not be able to harvest the amount necessary to feed the world.

The "Intellectual Animal", mistakenly called man, by contaminating the oceans with so much waste, poisoning the air with fumes from cars and factories, destroying the Earth with underground atomic explosions and abusing of elements harmful to the Earth's crust, has clearly subjected the planet Earth to a long, appalling agony which will un
doubtedly have to end with a Great Catastrophe.

It will be difficult for the world to survive past the year Two Thousand, as the "Intellectual Animal" is destroying the natural environment so rapidly.

The "Rational Mammal" mistakenly called man is intent on destroying the Earth, making it uninhabitable. Obviously he is succeeding.

As far as the seas are concerned, it is obvious that all nations have turned them into some kind of Grand Waste Dump.

Seventy per cent of the world's waste is going into the seas.

Enormous quantities of oil, all kinds of insecticides, masses of chemical substances, poisonous gases, neuro-toxic gases, detergents, etc, are annihilating all the species living in the oceans. Sea birds and plankton which is so essential for life, are being destroyed.

Without doubt, the annihilation of marine plankton is of incalculable seriousness, for it is this micro-organism which produces seventy per cent of the Earth's oxygen.

It has been possible to verify through scientific research that certain parts of the Atlantic and Pacific Oceans are contaminated with radioactive residues produced by atomic explosions.

In different large main cities of the world and especially in Europe, tap water is drank, is eliminated, is purified and then drank again.

In large "Super-civilized" cities, drinking water goes through the human organism many times.

In the city of Cucuta, Colombia, near the Venezuelan border, in South America, the inhabitants have to drink the black dirty waters from the river which carries all the filth coming from Pamplona. I am referring emphatically to the Pamplonita river which has been such a blight upon the "Pearl of the North" (Cucuta city).

Fortunately, there is another water supply for the city now, but the Pamplonita river's sewage is still being drunk.
Huge filters, gigantic machines, and chemical substances are being used to try to purify the sewage of Europe's big cities. However, epidemics continue to break out because of that filthy water which has gone through human organisms so many times.
Bacteriologists, so popular now, have found all types of viruses, collibacilluses, pathogens, tuberculosis bacteria, typhus and small pox bacteria, larvae, etc, in the drinking water of large capital cities. Although it may seem incredible, in the very same water-purifying factories, in European countries, viruses of the vaccine for poliomyelitis have been found.
Besides, the wastage of water is appalling: some modern scientists assert that by the year 1990 the rational humanoid will die of thirst.
The worst of all this, is that the underground fresh water reserves are in danger due to the abuses of the Intellectual Animal.
The merciless exploitation of oil wells continues to be fatal. Oil extracted from the Earth's interior goes through the underground waters and contaminates them.
As a consequence, oil has made the Earth's subterranean water supply not drinkable for more than a century.
Obviously, as a result of all this, vegetation and even a multitude of people die.
Now, let us talk a little about the air which is so indispensable for the life of all creatures...
Our lungs take in half a litre of air with every breath, that is, about twelve cubic metres per day. Multiply this quantity by four thousand five hundred million people living on the Earth, and we have the exact amount of oxygen consumed by humanity daily. This does not take into account the consumption of oxygen by all the other animal creatures living on the Earth.
The total amount of oxygen we inhale is found in the atmosphere and it is due to the plankton we are now destroying with pollution, and also to the photosynthetic activity of plants. Unfortunately, the reserves of oxygen are already becoming exhaust.
The Rational Mammal mistakenly called man, through his innumerable industries is constantly diminishing the solar radiation essential for photosynthesis. For this reason, the quantity of oxygen produced by plants at present, is significantly less than in the last century.
The worst in all this world tragedy is that the "Intellectual Animal" continues contaminating the sea, destroying plankton and getting rid of the vegetation.
The "Rational Animal" proceeds destroying deplorably his sources of oxygen.
The smog which the "Rational Humanoid" is constantly discharging into the air, is lethal and also it is endangering the life of our planet.
Not only is smog exhausting the oxygen resources, but it is also killing people.
Smog gives rise to strange incurable illnesses. This has already been proved.
Smog impedes the entrance of sunlight and ultra-violet light, thus causing serious disorders in the atmosphere.
An era is approaching of climatic changes, glaciations, advance of polar ice towards the equator, terrifying cyclones, earthquakes, etc.
By the year Two Thousand some regions of the planet Earth will be hotter, not because of the use of electric energy but because of its overuse. This will contribute to the process of

Revolution of the Earth's Axes. Soon the Poles will become the Earth's equator and the equator will become the poles.
The Poles have already begun to thaw out and a new Great Flood is coming, preceded by fire.
Forthcoming decades will see an increase in "Carbon Dioxide" which will form a thick layer around the Earth's atmosphere.
Regrettably, such a filter or layer, will absorb thermal radiation and will act as a fatal greenhouse.
The Earth's climate will become hotter in many places and the heat will make the ice in the Poles melt, thus causing a shocking rise in the level of the oceans.
The situation is extremely serious; fertile soil is disappearing and two hundred thousand people who need food are born every day.
The world-wide famine to come, will certainly be terrifying; this is already at our doorstep.
Nowadays, forty million people are dying from starvation yearly, because of lack of food...
The criminal industrialisation of the forests and the merciless exploitation of mines and oil wells, are turning the Earth into a desert.
It is certainly known that nuclear energy is fatal for humanity and it is no less certain that at present there are "Death Rays", "Microbial Bombs", and many other terribly destructive, malignant elements invented by scientists. Unquestionably, attainig nuclear energy requires vast amounts of heat, which are difficult to control and may cause a disaster at any time.
To obtain nuclear energy, enormous quantities of radioactive minerals are required of which only thirty per cent is used. This is rapidly exhausting the world's subsoil.
The atomic waste which is left in the ground is posing a horrific danger. There is no safe place for atomic waste.
Should gas ever leak from one of those atomic dumps, however minute the amount, thousands of people would die.
Contamination of food and water brings about genetic mutations and human monsters: creatures who are born deformed and monstrous.
Before the year 1999 there will be a serious nuclear accident which will cause real terror.
Certainly humanity does not know how to live. It has degenerated frightfully and, frankly, it has precipitated itself into the abyss.
What is most serious in this question, is that the factors of such desolation, starvation, wars, destruction of the planet in which we live, etc, exist within ourselves. We carry them within, in our own psyche.

CHAPTER III

HAPPINESS

People work daily, they struggle to survive. Somehow they want to exist. However, they are not happy.

As people say, happiness is double dutch. However, worst of all is that people know this, but amid so much bitterness, it seems that they do not lose their hopes of reaching happiness one day, not knowing how or in what way. Poor people! How much they do suffer! Yet, they want to live, they are afraid of dying...

If people understood something about Revolutionary Psychology, it is possible that they would even think differently, but the fact is that they do not know anything. What they want is to survive in the midst of their misfortune and that is all. Moments exist which are both pleasant and very enjoyable, but they are not happiness. People confuse pleasure with happiness.

Debauched parties, pub crawls, getting drunk and orgies are brutish pleasures, but they are not happiness... There are however, wholesome parties without overindulgence, brutal behaviour, the abuse of alcohol, etc, but that is not happiness either...

Are you a kind person? How do you feel when you are dancing? Are you in love? Do you really love? What does it feel like when you dance with the one you adore? Allow me to be a little bit cruel now in telling you that this is not happiness either.

If you are an old person, if you are not attracted to these pleasures, if they hold no savour for you, forgive me if I tell you that it would be different if you were young and full of illusions. At any rate, whatever you may say, parties or no parties, love or no love, with or without that which is called money, you are not happy even if you think the opposite.

We spend our life looking for happiness everywhere and die without ever having found it.

In Latin America there are many who hope to win the pools someday, they think that this way they will find happiness; some of them even actually win the pools but not because of this do they achieve that happiness they so much yearned for.

As a young man, one dreams of the perfect woman, a princess from the Arabian Nights, someone special; but harsh reality of facts comes afterwards: a wife, small children to support, difficult financial problems, etc. There is no doubt that as the children grow, problems increase and they may even become impossible to cope with...

Naturally, as children get bigger they need bigger shoes and these are more expensive, that is obvious.

Naturally, as children grow up, clothes are more and more costly. If you have money it is no problem, but if not, then it is a serious matter and there is a great deal of suffering.

All this would be more or less bearable with a good wife but if the man is betrayed, that is "cuckolded", then what use is there for him in struggling to earn the housekeeping?

There are extraordinary examples, wonderful women, true companions through both fortune and misfortune; but then, to top it all, the man takes her for granted and even abandons her for other women who will embitter his life. There are many girls who dream of their "prince", unfortunately, harsh reality is in fact different and they end up marrying a scourge of them.

The greatest illusion for a woman is to have a wonderful home and to be a mother: "blessed predestination". However, even if she marries a good man, which is unlikely, all things come to pass in the end; sons and daughters get married and leave home or they are ungrateful to their parents, and the home finally comes to an end.

All in all, in this cruel world in which we live, happy people do not exist... All human beings are unfortunate: they are unhappy.

In life we encounter many "donkeys" who are loaded with money, burdened with problems, engaged in lawsuits, overtaxed, etc. They are not happy.

What is the use of being rich if one does not have good health? Poor rich people! Sometimes they are more miserable than any beggar.

Everything passes in life: things, people, ideas, etc. Those who have money and those who have none also pass, and nobody knows genuine happiness.

Many people try to escape from themselves by taking drugs or alcohol. In fact, not only do they fail to escape but worse, they get trapped in the hell of vice.

When an addict resolves to change his life, the friends that he associated with when involved with alcohol, marijuana or l.s.d., disappear as if by magic.

Happiness is not achieved by running away from the "Myself", from the "Self"; instead it would be interesting to confront oneself boldly, to observe the "I", to study it in order to discover the causes of suffering. When we discover the real cause of so much misery and bitterness, then obviously, we can do something about it...

If one manages to finish with the "Myself", with "My Getting Drunk", with "My Vices", with "My Affections" which are so painful in my heart, with those worries that are ravaging my brains and making me ill, etc, etc; clearly, then, that which is timeless comes, that which is beyond the body, affections and the mind, that which is truly unk
nown to the understanding and is called: HAPPINESS!.

Unquestionably, while the consciousness remains bottled in the "MYSELF", in the "SELF", it can in no way know real happiness.

Happiness has a flavour that the "SELF", the "MYSELF", has never ever known.

CHAPTER IV

FREEDOM

The sense of Freedom is something which has not been understood by Humanity yet.
Very serious mistakes have been made about the concept of Freedom, which is always presented in a more or less erroneous way. Certainly, we fight for a word: we come to absurd conclusions, commit all kind of abuses and shed blood on the battlefields.
The word Freedom is fascinating, everybody likes it. Nevertheless, we have not true comprehension of it; confusion exists in relation to this word.
It is impossible to find a dozen people for whom the word Freedom has the same meaning and in the same way.
In no way could the term Freedom be comprehensible for subjective rationalism.
Each person has different ideas about this term: people's subjective opinions lacking in any objective reality.
When the question of Freedom is laid out, there is incoherence, vagueness, incongruence in each mind.
I am sure that not even Emmanuel Kant, the author of The Critic of Pure Reason, did ever analize this word to give it the exact meaning.
Freedom, beautiful word, charming term; how many crimes have been committed in its name!
Unquestionably, the term Freedom has hypnotized the crowds; the mountains and the valleys, the rivers and the seas have become stained with blood by the spell of this magic word...
So many flags, so much blood and so many heroes have succeeded one another in the course of history, every time that the question of liberty has been put onto the gambling table of existence. Unfortunately, after every independence achieved at such high price, slavery continues within each person.
Who is free? Who has achieved the freedom everybody talks about? How many people have emancipated? It is painful to answer this...
The adolescent yearns for freedom; it seems incredible that many times, although we have food, clothes and shelter we want to run away from the house of our parents searching for freedom.
It is incongruous that the teenager who has everything at home wants to escape, to run away from his home, fascinated by the term freedom. It is strange that enjoying all kinds of comforts in a happy home we may want to lose what we have, to travel around the world and be submerged in suffering.
It is right for the unfortunate one, the pariah in life, the beggar, to yearn truly for leaving the dirty hovel, but for the well-off child, mother's golden boy, to want to escape, to run away, is incongruous and even absurd; however, this is how it is; the word Freedom fascinates, bewitches, although nobody can define it in a precise way.
That the maiden may want freedom, that she may yearn for changing home, that she may want to get married so as to escape from the home of her parents and live a better life, is partly logical because she has the right to be a mother; however once she is living as a wife she finds that she is not free and that she must continue carrying the
chains of slavery with resignation.

The employee, tired of so many rules wants to be free and if he manages to become independent he finds himself with the problem that he is still a slave of his own interests and worries.

Certainly, everytime that we fight for Freedom we find ourselves disappointed despite triumphing.

So much blood shed pointlessly in the name of Freedom and yet, we continue to be slaves of ourselves and of others.

People fight for words which they never understand even if explained grammatically in dictionaries.

Freedom is something that can only be achieved within ourselves. No one can achieve it outside himself.

Riding upon the air, is a very Oriental phrase which allegorises the sense of genuine Freedom.

Nobody could really experience Freedom as long as his consciousness remains bottled in the oneself, in the myself.

Understanding the self, me, what I am, is urgent when we very sincerely desire to attain Freedom.

In no way could we destroy the shackles of our enslavement, without having previously comprehended all this question of "mine", all that has to do with the "I", with the myself. What does slavery lie in? What is it which keeps us enslaved? Which are the obstacles? All this is what we need to discover.

Rich and poor, believers and nonbelievers, all are actual prisoners although they may consider themselves free.

As long as the consciousness, the essence, the most dignified and decent part within us, continues to be bottled in the oneself, in the myself, in the self, in my cravings and fears, in my desires and passions, my preoccupations and violence, in my psychological defects, we will remain imprisoned.

The sense of Freedom can only be wholly comprehended when we have annihilated the fetters of our very own psychological prison.

As long as the "self" exists, the consciousness will stay imprisoned; to escape from that prison is only possible through Buddhist annihilation, by dissolving the "I", by reducing it to ashes, to cosmic dust. The free consciousness, devoid of "I", absolutely lacking the myself, without desires, without passions, without cravings and fears, directly experiences true Freedom.

Whatever concept of freedom is not Freedom. The opinions we may hold about Freedom are very far from being Reality. The ideas we may form on the subject of Freedom have nothing to do with genuine Freedom. Freedom is something we have to experience in a direct way and this is only possible by psychologically dying, by dissolving the "I", by ending the myself forever.

It would be of no use to continue dreaming of Freedom, if at any rate we carry on being slaves.

It is better to see ourselves as we really are, to carefully watch all these shackles of slavery that keep us imprisoned.

Auto-knowing ourselves, auto-seeing what we interiorly are, we will discover the door of authentic Freedom.

CHAPTER V

THE LAW OF THE PENDULUM

It is interesting to have in the house a clock with a pendulum, not only for checking the time but also for reflecting a little.

Without its pendulum, this type of clock does not function; the movement of the pendulum is profoundly significant.

In ancient times the dogma of evolution did not exist. In those days the sages understood that historical processes always take place according to the Law of the Pendulum. Everything has its ebb and flow, its rise and fall, increase and decrease, moves to and fro in accordance with this marvellous Law.

It is not strange at all that everything oscillates, that everything is subject to the swaying of time, and that everything evolutes (evolves) and involutes.

Joy lies at one extreme of the pendulum, sorrow lies at the other one. All our emotions, thoughts, longings and desires swing in accordance with the Law of the Pendulum. Hope and desperation, pessimism and optimism, passion and suffering, triumph and failure, profit and loss, assuredly correspond to the two extremes of pendular movement.

Egypt rose, with all its power and majesty, on the banks of the sacred river, but when the pendulum went to the other side, when it rose by the opposite end, the country of the pharaohs fell and Jerusalem rose, the city beloved by Prophets. Israel fell when the pendulum changed position and the Roman Empire rose at the other extreme end.

The pendular movement raises Empires and makes them fall, it causes the ascent of powerful civilizations and afterwards brings about their destruction, etc.

At the right side of the pendulum can be placed the various religions, sects, pseudo-esoteric and pseudo-occultist schools.

At the left side of the pendulum's movement can be placed all the schools of materialist type, Marxist, Atheist, Scepticist, etc. Which are the antithesis of pendular movement, changeable, subject to incessant permutation. The religious fanatic, due to any unusual event or disappointment, can move to the other extreme of the pendulum, becoming an atheist, a materialist, a sceptic.

Due to any unusual incident, perhaps a metaphysical or transcendental event or a moment of indescribable terror, a materialistic and atheistic fanatic can shift to the opposite extreme of the pendulum's motions and become an unbearably religious reactionary.

Example: a priest defeated by the polemics of an esotericist, in desperation became incredulous and materialistic.

We knew the case of a sceptical, atheistic woman who, because of a conclusive and definite metaphysical event, became a magnificent exponent of practical esotericism.

In the name of truth we must declare that the true and absolute materialistic atheist is a sham, is nonexistent.

Faced with the proximity of inevitable death; faced with an instant of indescribable terror, the enemies of the eternal, the incredulous ones and the materialists, instantaneously pass to the other extreme of the pendulum and end up praying, weeping and crying out with infinite faith and enormous devotion.

Karl Marx himself, author of the Dialectical Materialism, was a fanatically religious jew who, after his death, was accorded the tributes of a chief Rabbi.

Karl Marx prepared his Materialistic Dialectics with a sole purpose: "TO CREATE A WEAPON TO DESTROY THROUGH SCEPTICISM ALL THE RELIGIONS OF THE WORLD".

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

Karl Marx complied with one of the protocols of Zion, which states literally: "It does not matter if we fill the world with materialism and repugnant Atheism. The day when we triumph we will disseminate the religion of Moses properly codified in a dialectical form and will not permit any other religion in the world".

It is very interesting to note that in the Soviet Union, religions are persecuted and that the Soviet people are taught the materialistic dialectics whilst within the synagogues the Talmud, the Bible and the religion are studied and they work freely without any problem.

The lords of the Soviet government are religious fanatics of the law of Moses, yet they poison the people with the farce of Dialectical Materialism.

We would never pass judgement against the people of Israel, we are only making a declaration against certain elite double-dealers who pursue undisclosed ambitions. Whilst poisoning the people with Materialistic Dialectics, they secretly practice Moses' religion.

Materialism and Spiritualism with all their resulting theories, prejudices and preconceptions are processed in the mind, in accordance with the Law of the Pendulum and are fashionable according to custom and time. Spirit and matter are highly debatable, thorny concepts which no one understands.

The mind knows nothing about spirit, it knows nothing about matter.

A concept is nothing other than just that: a concept. Reality is not a concept, although many ideas can be conceived about reality.

The spirit is the spirit (the Being) and can only be known to itself.

It is written: "THE BEING IS THE BEING AND THE REASON FOR THE BEING TO BE IS THE SAME BEING".

The fanatics of matter-God, the scientists of Dialectical Materialism are a hundred per cent absurd and empiristic. They talk about matter with dazzling and stupid self-sufficiency when in fact they know nothing at all about it. What is matter? Which of those dumb scientists know? The so much hackneyed matter, also is a very prickly and highly disputable concept.

What is matter? Is it cotton? Iron? Flesh? Starch? Stone? Copper? A cloud or what? Saying that all is matter would be as empirical and absurd as asserting that the whole human organism is a liver or a heart, or a kidney. Obviously, one thing is one thing and another thing is another thing, each organ is different and each substance is dist
inct. Then, which of all these substances can be the matter they so much talk about?

Many people play with the pendulum's concepts. However, concepts are not in fact reality.

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

Theories go out of fashion with time and the passing of years and we find that what we learned at school is useful for nothing afterwards; in conclusion: nobody knows anything.

Concepts of the extreme right or the extreme left of the pendulum go out of date like women's fashion. All those concepts are processes of the mind, things that take place on the surface of the understanding, nonsense, vanities of the intellect. To any psychological

discipline, another discipline is opposed, any logically structured psychological process is opposed by another one similiar to it and, at the end of the day, what?

The real, the truth, is what interests us, but this is not a question of the pendulum, it cannot be found amongst the swings of theories and beliefs.

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

Truth is found at the centre of the pendulum, not at the extreme right and not at the extreme left either.

When Jesus was asked: "What is the truth?", he kept a profound silence. And when the Buddha was asked the same question he turned his back and left.

The truth is not a question of opinions, neither of theories, nor of prejudices of the extreme right or the extreme left.

The concept which the mind may build up about the truth, is never the truth. The idea that the understanding may have about the truth, is never the truth.

The opinion we may hold regarding the truth, however respectable it be, is in no way the truth.

Neither spiritual tendencies nor their materialist opponents can ever lead us to the truth.

Truth is something that must be directly experienced, just as when we stick a finger into fire and it burns, or when we take in water and choke. The centre of the pendulum is within ourselves, and it is there where we must directly discover and experience the real, the truth.

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

The experience of the truth only comes when we have eliminated the undesirable elements which as a whole constitute the myself.

Truth comes only by eliminating error. Only by disintegrating the Self, my mistakes, my prejudices and fears, my passions and desires, beliefs and fornications, all types of intellectual obstinacy and of self-sufficiency, does the experience of the real come to us.

The truth has nothing to do with what has or has not been said, nor with what has or has not been written. It only comes to us when the myself has died.

The mind cannot seek the truth because it does not know it. The mind cannot recognise the truth because it has never known it. The truth comes spontaneously to us when we have eliminated all those undesirable elements which constitute the myself, the self.

As long as the consciousness remains bottled in the self, it will be unable to experience that which is real, that which lies beyond the body, affections and the mind, that which is the truth.

When the myself is reduced to cosmic dust, the consciousness is liberated, it finally wakes up and directly experiences the truth.

The Great Kabir Jesus rightly said: "KNOW THE TRUTH AND IT WILL MAKE YOU FREE".

What use is there for us in knowing fifty thousand theories if we have never experienced the Truth?

Anyone's intellectual system is very respectable, but any system has its opponent and neither one nor the other are the truth.

It is better to auto-explore ourselves in order to auto-know ourselves and, one day get to directly experience the real, the TRUTH.

CHAPTER VI

CONCEPT AND REALITY

Who or what can guarantee that concept and reality are absolutely equal?

Concept is one thing and reality is another. There is a tendency to overestimate our own concepts.

Reality equalling concept, is almost impossible. However, people, hypnotized by their own concept, always suppose that it and reality are the same.

Any psychological process correctly structured by a precise logic, is opposed by a different one strongly formed with a similar or superior logic. So, what then?

Two minds severely disciplined within ironclad intellectual structures, arguing with one another, polemising, in dispute over this or that reality, each one of them believing its own concept to be exact and the other's to be false: but, which of them is right? Who could honestly guarantee either case? In which of them do concept and realit
y prove to be equal?

Without question each head is a world on its own. In each and every one of us, a kind of pontifical, dictatorial dogmatism exists which wants to make us believe in absolute equality of concept and reality. No matter how strong the structures of reasoning may be, nothing can guarantee absolute equality between concept and reality.

Those who are self-imprisoned within any intellectual logistic procedure, always want to make the reality of phenomena coincide with the elaborated concepts. This is nothing else than the result of the reasoning hallucination.

To open oneself to the new, is the rare faculty of the man from classical times. Unfortunately, people want to see, to discover, in every natural phenomenon their own prejudices, ideas, preconceptions, opinions and theories. No-one is actually receptive, seeing anew with a clear and spontaneous mind.

The proper thing would be that phenomena talked to the sage. Unfortunately, sages of this day and age do not actually see the phenomena. They only want to see in them the confirmation of all their preconceptions. Although it may seem incredible, modern scientists know nothing about natural phenomena.

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

Nevertheless, foolish scientists hallucinated by their fascinating intellect, stupidly believe each of their concepts to be absolutely equal to this or that observed phenomenon, whilst reality is different.

We do not deny that our affirmations are rejected by everyone who be self-incarcerated by this or that logistic procedure. Without doubt, in no way could the pontifical and dogmatic condition of the intellect accept that any correctly elaborated concept would not coincide exactly with reality.

As soon as the mind, through the senses, observes some phenomenon, it immediately hurries to label it with this or that scientific term which undoubtedly serve to cover over its own ignorance.

The mind does not really know how to be receptive to the new, but it does know how to invent extremely complicated terms with which it seeks to qualify in a self-deceitful way

what it certainly ignores. Speaking in a Socratic sense, we will say that not only does the mind ignore, but it is even ignorant of its ignorance.

The modern mind is terribly superficial. It has specialized in inventing terms, which are made extremely difficult in order to cover its own ignorance.

Two types of science exist: the first one is nothing else than just that compost heap of subjective theories which are so abundant. The second one is the pure science of the great enlightened ones, the objective science of the Being. Undoubtedly, it is not possible to penetrate the amphitheatre of cosmic science without having first died in ourselves.

We need to disintegrate all those undesirable elements that we carry within and which jointly constitute the oneself, the "I" of psychology.

As long as the superlative consciousness of the Being continues to be bottled in the myself, in my own concepts and subjective theories, it is absolutely impossible to directly know the harsh reality of natural phenomena in ourselves. The key to nature's laboratory is held in the right hand of the Angel of Death.

We can learn very little from the phenomenon of birth, but from death we will be able to learn everything.

The inviolate temple of pure science is found at the bottom of the dark sepulcher. If the germ does not die, the plant is not born. Only with death does the new come.

When the Ego dies, the consciousness wakes up and can see the reality of all of nature's phenomena as they are in themselves and by themselves.

The consciousness knows that which it directly experiences by itself, the harsh reality of life beyond the body, affections and the mind.

CHAPTER VII

THE DIALECTIC OF THE CONSCIOUSNESS

In the esoterical work related to the elimination of the undesirable elements which we carry within, annoyance, tiredness and boredom emerge sometimes.

Without question, we need to always return to the original starting point and re-evaluate the basis of the psychological work, if we truly yearn for a radical change. To love the esoteric work is indispensable when a complete inner transformation is really wanted.

As long as we do not love the psychological work which leads to change, the re-evaluation of principles is absolutely impossible.

It would be absurd to suppose that we could be interested in the work if in fact we have not come to love it.

This means that love is unpostponable when we are trying once and again to re-evaluate the foundations of the psychological work.

Above all it is urgent to know what is that which is called consciousness, for there are many people who have never been interested in knowing anything about it.

Any ordinary person would never ignore that a boxer loses consciousness when he is knocked out in the ring.

It is quite clear that when the unfortunate boxer comes round, he regains consciousness.

Consequently, anyone can understand that a clear difference exists between personality and consciousness.

When we come into this world we all have in the existence a three per cent of consciousness and a ninety-seven per cent which can be distributed among subconsciousness, infraconsciousness and unconsciousness. The three per cent of awake consciousness can be increased as we work upon ourselves.

It is not possible to increase consciousness by exclusively physical or mechanical procedures.

Undoubtedly, the consciousness can only awake through conscious work and voluntary suffering.

Various types of energy exist within us, we must understand: First.- mechanical energy. Second.- vital energy. Third.- psychic energy. Fourth.- mental energy. Fifth.- energy of the will. Sixth.- energy of the consciousness. Seventh.- energy of pure spirit.

No matter how much we multiplied the strictly mechanical energy, we would never awake consciousness.

No matter how much we increased the vital forces within our own organism, we would never come to awake consciousness.

Many psychological processes take place within ourselves without the consciousness taking part at all.

However great the disciplines of the mind may be, mental energy can never achieve the awaking of the diverse functionalisms of the consciousness.

The strength of will, even if multiplied infinitely, can never achieve the awaking of consciousness.

All these types of energy are graded into different levels and dimensions which have nothing to do with consciousness.

The consciousness can only be awoken by conscious work and upright efforts.

The small percentage of consciousness which humanity possesses, instead of being increased is usually futilely wasted in life.
It is obvious that by identifying with all the events of our existence, we uselessly waste the energy of the consciousness.
We should see life as a film, without ever identifying with any comedy, drama or tragedy, thus we would save conscious energy.
Consciousness in itself is a type of energy with a very high frequency of vibration.
We should not confuse consciousness with memory, since they are as different from each other as the light of the car's head lamps in relation to the road upon which we drive.
Many acts take place within ourselves with no participation whatsoever of that which is called consciousness.
Many adjustments and readjustments take place within our organism, without the consciousness taking part in them.
The motor centre of our body can drive a car or direct the fingers which play the piano keys, without even the most insignificant participation of the consciousness.
Consciousness is the light which the unconscious does not perceive.
A blind person cannot perceive physical solar light either, however, it does exist in itself.
We need to open ourselves for the light of the consciousness to penetrate the terrible darkness of the myself, of the oneself.
Now we will understand better the meaning of John's words, when he said in the Gospel: "The light shines in the darkness, but the darkness does not understand".
It would be impossible however, for the light of consciousness to penetrate within the darkness of the self, should we not previously use the marvellous sense of psychological auto-observation. We need to make way for light to illuminate the tenebrous depths of the "I" of psychology.
We would never auto-observe ourselves if we did not have an interest in changing, and such interest is possible only when we truly love the esoteric teachings.
Our readers will understand now the reason why we advise to re-evaluate, time and time again, the instructions concerning the work on oneself.
Awake consciousness allows us to experience reality directly.
Unfortunately, the intellectual animal mistakenly called man, fascinated by the formulative power of dialectical logic, has forgotten about the dialectic of consciousness.
Unquestionably, the power to formulate logical concepts is basically terribly poor.
From thesis we can pass onto antithesis and through discussion reach synthesis, but the latter remains in itself an intellectual concept which in no way can coincide with reality.
The Dialectic of Consciousness is more direct, permitting us to experience the reality of any phenomenon in itself and by itself.
Natural phenomena in no way coincide exactly with the concepts formulated by the mind.
Life develops from instant to instant and when we capture it to analyise it, we cause its death.
When, observing this or that natural phenomenon, we try to infer concepts, in fact we stop perceiving the reality of the phenomenon and we only see in it the reflection of theories and stale concepts which have nothing to do at all with the observed fact.
Intellectual hallucination is fascinating and we forcibly want all natural phenomena to coincide with our dialectical logic.

The dialectic of consciousness is based on lived experiences and not on mere subjective rationalism.

All of nature's laws exist within ourselves and if we do not discover them in our interior, we will never discover them outside of ourselves.

Man is contained in the Universe and the Universe is contained in man.

Real is what we experience within ourselves, only the consciousess can experience reality.

The language of the consciousness is symbolic, intimate, profoundly significant and only those who are awake can understand it.

Whoever may want to awake consciousness, must eliminate from within all the undesirable elements which constitute the Ego, the "I", the Myself, within which the essence is bottled.

CHAPTER VIII

SCIENTIFISTIC JARGON

Logical didactic is conditioned and qualified also by the prepositions "on" and "about" which never take us to the direct experience of the real.

The phenomena of nature are very far from being like scientists see them.

Certainly, as soon as any phenomenon is discovered, it is immediately qualified or labelled with this or that difficult term of scientific jargon.

Obviously, all those extremely difficult terms of modern scientifism, serve only as a patch to cover ignorance.

Natural phenomena are in no way like scientifists see them.

Life with all its processes and phenomena, develops from moment to moment, from instant to instant, and the scientifistic mind in fact kills it by stopping it in order to analyse it.

Any manner is the same as reality. Any inference extracted from any natural phenomenon, is in no manner equal to the concrete reality of that phenomenon; regrettably, the scientist's mind deluded by its own theories, firmly believes in the reality of its inferences.

Not only does the hallucinated intellect only see in phenomena the reflection of its own concepts, but worse than that, it dictatorially wants to make the phenomena be exactly and absolutely equal to all those concepts carried in the intellect. The phenomenon of intellectual hallucination is fascinating. None of those stupid, ultramodern scientists would admit the reality of their own hallucination.

Certainly, in no way would the know-alls of our time admit being qualified as hallucinated.

The power of self-suggestion has made them believe in the reality of all those concepts of the scientifistic jargon.

Obviously, the hallucinated mind boasts of being conscious and dictatorially wants all natural processes to march in step with pedantries.

As soon as a new phenomenon appears, it is classified, labelled and put in this or that place, as though it had really been understood.

Thousands of terms have been invented to label phenomena, but the pseudosapients know nothing about the reality of phenomena.

As a vivid example of all what we are stating in this chapter, we refer to the human body.

In the name of truth we can affirm emphatically that the physical body is absolutely unknown to modern scientists.

Such an affirmation could appear very insolent to the pontiffs of modern scientifism; without doubt we will deserve excommunication by them.

Nevertheless, we have very sound grounds to make such a tremendous affirmation. Unfortunately, hallucinated minds are so conviced of their pseudo-sapience that not even remotely could they accept the harsh reality of their ignorance.

If we told the hierarchs of modern scientifism that Count Cagliostro, a very interesting personage of the 16th, 17th and 18th centuries is still alive in the very 20th century, if we told them that the distinguished Paracelsus, the renowned doctor of the Middle Ages does

still exist, you can be sure that the hierarchs of present scientifism would laugh at us and never accept our affirmations.

However, it is so. The genuine mutants, immortal men whose bodies date from thousands and millions of years ago, live on the face of the Earth at present.

The author of this book knows the mutants. Nevertheless, he does not ignore modern scepticism, the hallucination of scientifists and the state of ignorance of the know-alls.

For all this, in no way would we be under the illusion of believing that the fanatics of scientifistic jargon would accept the reality of our unusual statements.

The body of any mutant is an open challenge to the scientific jargon of these times. The body of any mutant can change its shape and then return to its normal state, without receiving any harm.

The body of any mutant can instantly penetrate into the fourth vertical and even adopt any vegetal or animal form, and afterwards return to its normal state receiving no damage at all.

The body of any mutant violently challenges the old texts of official Anatomy.

Regrettably, none of these declarations could convince those who are hallucinated by scientifistic jargon.

Those gentlemen seated upon their pontifical thrones, unquestionably will regard us with disdain, perhaps with anger, and possibly even with some pity.

However, the truth is what it is and the reality of mutants is an open challenge to any ultramodern theory.

The author of this book knows the mutants but expects no-one's belief.

Every organ in the human body is controlled by laws and forces, which are not even remotely known of by those hallucinated with scientifistic jargon.

Nature's elements in themselves are unknown to official science. The best chemical formulae are incomplete: H_2O, two atoms of Hydrogen to one of Oxygen to make water, is something empirical.

If we attempt to join in a laboratory an atom of Oxygen with two of Hydrogen, it does not result in water or anything, because the formula is incomplete. The fire element is missing. Only with this cited element would it be possible to create water.

Intellection, however brilliant it might seem, can never lead us to the experience of the real.

The classification of substances and the difficult terms with which we label them, only serve as a cover for ignorance.

The intellect believing this or that substance to have a specific name and characteristics, is absurd and unbearable.

Why does the intellect boast of being omniscient? Why does it delude itself believing that substances and phenomena are just the way it believes them to be? Why does intellection want nature to be a perfect replica of all its theories, concepts, opinions, dogmas, preconceptions, prejudices?

In reality, natural phenomena are not as they are believed to be, and in no way are natural substances and forces as the intellect thinks they are.

The awake consciousness is not the mind, neither is it memory nor anything similar. Only the liberated consciousness is capable of directly experiencing for itself the reality of life free in its motion.

We must emphatically affirm however, that as long as any subjective element exists within us, consciousness will remain bottled among such element and hence will be unable to enjoy continuous and perfect enlightenment.

CHAPTER IX

THE ANTICHRIST

Sparkling intellectualism as manifest functionalism of the psychological "I", is without doubt the ANTICHRIST.

Those who suppose the ANTICHRIST to be a strange personage born somewhere on the Earth, or coming from another country, are certainly completely mistaken.

We have said in an emphatic form that the ANTICHRIST in no way is a particular individual, but all individuals.

Obviously, the ANTICHRIST lies deep within every person and expresses itself in a multiple form.

The intellect put at the service of the spirit is useful; the intellect divorced from the spirit becomes useless.

From intellectualism without spirituality arise rogues, vivid manifestation of the ANTICHRIST.

Obviously, the rogue in himself and by himself is the ANTICHRIST. Unfortunately, the present world with all its tragedies and miseries is governed by the ANTICHRIST.

The chaotic state in which the present humanity finds itself is undoubtedly due to the ANTICHRIST.

The iniquitous one about whom Paul of Tarsus talked in his epistles, is certainly a harsh realism of our times.

The iniquitous one has already come and manifests itself everywhere. It certainly has the gift of ubiquity.

It discusses in the cafes, negotiates at the United Nations, sits comfortably in Geneva, conducts laboratory experiments, it invents bombs, remote-controlled rockets, asphyxiating gases, bacteriological bombs, etc, etc, etc.

The ANTICHRIST, fascinated with his own intellectualism, which is exclusive of the know-alls, believes that it knows all of nature's phenomena.

The ANTICHRIST, believing itself omniscient, bottled among all the compost heap of its theories, rejects directly anything that might resemble God or be adored.

The ANTICHRIST's self-sufficiency, its pride and arrogance, is something unbearable.

The ANTICHRIST mortally hates the Christian virtues of faith, patience and humility.

Everybody goes down on one knee before the ANTICHRIST. Obviously, the latter has invented ultra-sonic aeroplanes, wonderful ships, splendid cars, surprising medicines, etc.

Under these conditions, who could doubt the ANTICHRIST? Whoever may dare nowadays to pronounce himself against all these miracles and prodigies by the son of perdition, condemns himself to the gibe from his fellowmen, to sarcasm, to irony, to being called stupid and ignorant.

It takes work, to make the serious and studious people understand this. They in themselves react, offering resistance.

It is clear that the intellectual animal mistakenly called man is a robot programmed with nursery, primary, secondary school, college, university, etc.

Nobody can deny that a programmed robot functions in accordance with the programme, it definitely would not be able to function if the programme were removed.

The ANTICHRIST has elaborated the programme with which the humanoid robots of theses decadent times are programmed.

It is extremely difficult to make these statements, to emphasize what I am saying, because it is out of programme.

So serious is this matter and so terrible the absorption of the mind, that not even remotely would any humanoid robot suspect that the programme is of no use, because he has been arranged accordingly with the programme, and to doubt it would seem to him a heresy, something incongruous and absurd.

It is absurd for a robot to doubt its programme; it is something absolutely impossible, because his very same existence is due to the programme.

Unfortunately, things are not as the humanoid robot thinks them; another science exists, another wisdom unacceptable for humanoid robots.

The robot humanoid reacts and he has a cause to react, because he has not been programmed for another science, neither for another culture, nor for anything different from its usual programme.

The ANTICHRIST has elaborated the programmes of the humanoid robot; the robot humbly prostrates itself before its master. How could the robot doubt the wisdom of its master?

The child is born innocent and pure; the essence expressing itself in every child is greatly precious.

Unquestionably, nature deposits in the brain of the newborn babies all those wild, natural, cosmic, spontaneous data that are indispensable for capturing or apprehending the truths contained in any natural phenomenon perceptible to the senses.

This means that the newborn child would be able by himself to discover the reality of any natural phenomenon. Regrettably, the ANTICHRIST's programme interferes in there, and the marvellous qualities that nature has placed in the brain of the baby are soon destroyed.

The ANTICHRIST forbids you to think differently; every baby that is born must be programmed, by order of the ANTICHRIST.

There is no doubt that the ANTICHRIST mortally hates that precious sense of the Being, known as "faculty of instinctive perception of cosmic truths".

Pure science is different from the compost heap of university theories that exist here, there and over there; it is something inadmissible for the robots of the ANTICHRIST.

Many wars, famines and diseases have been propagated by the ANTICHRIST all over the Earth's surface, and there is no doubt that it will continue propagating them before the great catastrophe comes.

Unfortunately, the hour of the great apostasy announced by all prophets has already come, and no human being would dare to pronounce himself against the ANTICHRIST.

CHAPTER X

THE PSYCHOLOGICAL "I"

This question of the myself, of what I am, that which thinks, feels and acts, is something we must auto-explore in order to know it profoundly. Everywhere there are very nice theories which attract and fascinate. Nevertheless, all that would be of no use if we did not know ourselves.

It is fascinating to study astronomy or to enjoy some serious reading matter. However, it is ironic to become erudite and not to know anything about oneself, about the I am, about the human personality we have.

Everyone is very free to think whatever he pleases and the subjective reason of the intellectual animal mistakenly called man is enough for everything, it can make a mountain out of a molehill as well as a molehill out of a mountain; many are the intellectuals who live playing with rationalism. And after all what?

To be erudite does not mean to be wise. Learned ignoramuses abound like weeds and not only do they not know, but they even do not know that they do not know.

By learned ignoramuses it should be understood the know-alls who believe that they know and they do not even know themselves.

We could theorize beautifully on the "I" of Psychology, but that is not precisely what interests us in this chapter.

We need to know ourselves directly without the depressing process of option.

In no way would this be possible, if we did not auto-observe ourselves in action from instant to instant, from moment to moment.

It is not a matter of seeing ourselves through some theory or through simple intellective speculation.

What is interesting is to see ourselves directly; only thus will we be able to reach true knowledge of ourselves.

Although it might seem incredible, we are mistaken about ourselves.

Many things we believe we have, we do not have, and many things we believe we do not have, we have.

We have got false ideas about ourselves and we must make an inventory to know what is too much in ourselves and what we are lacking.

We suppose ourselves to have these or those qualities which in fact we do not have, and we certainly ignore many virtues which we have.

We are asleep people, unconscious people, and this is what is serious. Unfortunately, we think the best of ourselves and not even suspect that we are asleep.

The Holy Scriptures insist on the need to wake up, but do not explain the system to achieve such awaking.

The worst of it, is that many have read the Holy Scriptures and do not even understand that they are asleep.

Everybody believe that they know themselves and they do not even suspect the existence of the doctrine of the many. Really, the psycholgical "I" of everyone is multiple, it always occurs as many.

We mean by this that we have many "I"s and not a single one as learned ignoramuses always suppose.

To deny the doctrine of the many is to foolishly ignore oneself because, in fact it would be the height of absurdity to ignore the many contradictions each one of us has.

I am going to read a newspaper, says the "I" of the intellect; to hell with such reading, exclaims the "I" of movement, I prefer to go for a ride on my bike. Forget it, shouts a third one in there, I'd rather eat, I'm hungry. If we could see ourselves completely in a mirror, the way we really are, we would discover for ourselves directly the doctrine of the many.

Human personality is only a puppet controlled by invisible strings.

The "I" which today makes a vow of eternal love for gnosis, is later on displaced by another "I" which has nothing to do with the pledge; then the fellow withdraws.

The "I" which today swears eternal love to a woman, is later on displaced by another one which has nothing to do with that oath, then the fellow falls in love with another woman and the house of cards collapses. The intellectual animal mistakenly called man is like a house full of many people.

Amongst the many "I"s there is no order or any concordance at all, they all quarrel with each other and dispute for supremacy. When any of them gains control of the capital centres of the organic machine, feels itself the only one, the master, but it is finally overthrown.

Considering things from this point of view, we come to the logical conclusion that the rational mammal does not have true sense of moral responsibility.

Unquestionably, what the human machine may say or do in any given moment, depends exclusively on the kind of "I" which is controlling him in those instants. It is said that Jesus of Nazareth drove seven demons out of the body of Mary Magdalene, seven "I"s, living personifications of the seven deadly sins.

Obviously, each of these seven demons is head of legion, therefore we can establish as corollary that the intimate Christ was able to expel from the body of Mary Magdalene thousands of "I"s.

Reflecting upon all this, we can clearly infer that the ESSENCE is the only worthy thing we have interiorly, unfortunately it is trapped among all those multiple "I"s of the revolutionary Psychology. It is lamentable that the essence always processes itself by virtue of its own bottling.

Unquestionably, the essence or consciousness which is the same, sleeps deeply.

CHAPTER XI

DARKNESS

Certainly, one of the most difficult problems of our epoch, is the intricate labyrinth of theories.

Undoubtedly, in these times, pseudo-esoterist and pseudo-occultist schools have multiplied exorbitantly here, there and over there.

The merchandise of souls, of books and theories is frightful, it is rare for anybody to really succeed in finding the secret path, among the cobweb of so many contradictory ideas. Intellective fascination is the gravest of all this; there exists the tendency to nourish ourselves strictly in an intellectual way with all which reaches the mind.

The vagrants of the intellect do not content themselves any more with all the subjective book ware of general type which abounds in book markets, but now, even worse, they also stuff themselves to indigestion with the cheap pseudo-esoterism and pseudo-occultism which abound everywhere like weeds.

The result of all this gibberish is the manifest confusion and disorientation of the rogues of the intellect.

I constantly receive letters and books of all kinds; as usual their senders ask me about this or that school, about this or that book, I limit myself to answer the following: Please, give up mental idleness; you should not be concerned with other people's life, disintegrate the animal "I" of curiosity, you should not be concerned with other people's school, become serious, know yourself, study yourself, observe yourself, etc, etc, etc.

Really, what is important is to know ourselves profoundly in all the levels of the mind.

Darkness is unconsciousness; light is consciousness; we must allow light to penetrate our own darkness; obviously light has power to defeat darkness. Unfortunately, people are self-incarcerated in the fetid and filthy environment of their own mind, adoring their beloved Ego.

People do not want to realize that they are not masters of their own life. Certainly, each person is controlled from within by many other persons. I want to refer emphatically to all that multiplicity of "I"s that we carry within. Ostensibly, each one of those "I"s puts in our mind what we must think, in our mouth what we must say, in our heart what we must feel, etc.

Under such conditions, human personality is just a robot governed by different people who dispute for supremacy and who aspire to the supreme control of the organic machine's capital centres.

In the name of truth, we have to affirm solemnly that the poor intellectual animal mistakenly called man, though believing himself very balanced, lives in complete psychological unbalance. The intellectual mammal is by no means unilateral, if he was so he would be balanced.

The intellectual mammal is regrettably multilateral and this has been demonstrated over and over again.

How could the rational humanoid be balanced? An awake consciousnes is needed for perfect balance to exist.

Only the light of consciousness, directed not from the angles, but in a full, central way upon ourselves, can put an end to contrasts, to contradictions and establish within ourselves true inner balance. If we dissolve the whole of those "I"s that we carry within, there comes the awaking of the consciousness and, as a consequence or corollary, the true balance of our own psyche.

Unfortunately, people do not want to realize the unconsciousness in which they live; they sleep deeply.

If people were awake, each one would feel his fellow men in himself.

If people were awake, our fellow-men would feel us in themselves.

Then, obviously, there would be no wars and the whole Earth would truly be a paradise.

The light of the consciousness, giving us true psychological balance, comes to establish each thing in its place, and what before was in intimate conflict with us, is left in fact in its suitable place. Such is the crowds' unconsciousness that they are not even able to find the relation existing between light and consciousness.

Unquestionably, light and consciousness are two aspects of the same; where there is light there is consciousness.

Unconsciousness is darkness and the latter exists in our interior.

Only through psychological auto-observation do we allow light to penetrate our own darkness.
"The light shines in the darkness but the darkness does not understand".

CHAPTER XII

THE THREE MINDS

Everywhere exist many rogues of the intellect without positive orientation and poisoned by the nauseating scepticism. Certainly, the disgusting poison of scepticism infected human minds alarmingly in the 18th century and since.

Before that century the famous Nontrabada or Encubierta island, located off the coasts of Spain, used to become visible and tangible constantly.

There is no doubt that such island is located in the fourth vertical. Many are the anecdotes related to that mysterious island.

After the 18th century the aforementioned island was lost into eternity, nobody knows anything about it.

At the times of King Arthur and the knights of the round table, nature's elementals were manifest everywhere, profoundly penetrating into our physical atmosphere.

Many are the tales about leprechauns, jinns and fairies which still abound in green Erin, Ireland; unfortunately, all those innocent things, all that beauty of the world's soul is not perceived by humanity anymore, due to the pedantries of the rogues of intellect and to excessive development of the animal Ego.

Nowadays, the know-alls laugh at all these things, they do not accept them, although deep down they have not even remotely reached happiness.

It would be different if people understood that we have three minds, possibly they might even be more interested in these studies.

Regrettably, learned ignoramuses, enclosed inside the nook of their difficult erudite elaborations, do not even have time to deal seriously with our studies.

Those poor people are self-sufficient, they are conceited with vain intellectualism, they think they are going the upright way and not even suppose that they are deadlocked.

In the name of truth, we must say that in synthesis we have three minds.

The first one we can and should call Sensual Mind, to the second one we will give the name of Intermediate Mind. We will call the third one Inner Mind.

Now we are going to study each one of these three Minds separately and in a sensible way.

Unquestionably, the Sensual Mind elaborates its concepts-of-contents by means of the external sensory perceptions. Under these conditions the Sensual Mind is terribly coarse and materialistic, it cannot accept anything which has not been physically demonstrated. Since the Sensual Mind's concepts-of-contents are based on the external sensory data, undoubtedly it cannot know anything about the real, about truth, about the mysteries of life and death, about the soul and the spirit. Our esoteric studies seem madness to the rogues of the intellect, who are totally trapped by the external perception senses and bottled among the sensual mind's concepts-of-contents.

Within the reason of unreason, in the world of craziness, they are right, because they are conditioned by the external sensory world. How could the Sensual Mind accept something which was not sensual? If the data from the senses serve as the secret prompter for all of the Sensual Mind's functionalisms, it is obvious that the latter must originate sensual concepts.

Intermediate Mind is different; however, it does not directly know anything about the real either, it limits itself to believing and that is all.
In the Intermediate Mind are religious beliefs, unbreakable dogmas, etc.
Inner Mind is fundamental for direct experience of truth.
Undoubtedly, the Inner Mind elaborates its concepts-of-contents with the data supplied by the superlative consciousness of the Being.
Unquestionably, the consciousness can personally experience the real. Without doubt, the consciousness truly knows.
Notwithstanding, for manifestation, the consciousness needs a mediator, an instrument of action, and this latter in itself is the Inner Mind.
The consciousness knows directly the reality of every natural phenomenon, and can manifest it through the Inner Mind.
To open the Inner Mind would be the suitable thing to do, in order to get out of the world of doubts and of ignorance. This means that only by opening the Inner Mind is genuine faith born in the human being.
Having looked at this question from another angle, we will say that materialistic scepticism is the particular characteristic of ignorance. There is no doubt that learned ignoramuses are a hundred per cent sceptical. Faith is direct perception of the real; fundamental wisdom; personal experience of that which is beyond the body, affections and the mind.
We should distinguish between faith and belief. Beliefs are deposited in the Intermediate Mind, faith is characteristic of the Inner Mind.
Unfortunately, always exists the general tendency to confuse belief with faith. Although it might seem paradoxical, we will emphasize the following: "HE WHO HAS TRUE FAITH DOES NOT NEED TO BELIEVE". Authentic faith is lived wisdom, exact cognition, direct experience.
It is the case that for many centuries faith has been confused with belief and now it takes a lot of work to make people understand that faith is true wisdom and never vain beliefs. The sapient functionalisms of the inner mind have as intimate prompters all those formidable data of the wisdom contained in the consciousness.
He who has opened the Inner Mind remembers his previous lifes, knows the mysteries of life and death, not because of what he has or has not read, not because of what somebody has or has not said, not because of what is or is not believed, but because of terribly real, direct, personal experience.
The sensual mind does not like this which we are saying, it cannot accept this because this is something that goes out of its domains, this has nothing to do with the external sensory perceptions, this is alien to its concepts-of-contents, to what it was taught at school, to what it learned from the various books, etc, etc, etc.
This that we are saying is not accepted either by the Intermediate Mind because in fact this contradicts its beliefs, detracts from what its religious tutors made it learn by heart, etc.
Jesus the Great Kabir warns his disciples by telling them: "Take heed and beware of the leaven of the Pharisees and the Sadducees".
It is ostensible that with this warning Jesus referred to the doctrines of materialist sadducees and of hypocritical pharisees.

The doctrine of the sadducees is in the Sensual Mind, it is the doctrine of the five senses. The doctrine of the pharisees is situated in the Intermediate Mind, this is indisputable, irrefutable.

Evidently, pharisees gather at their rites so that others say that they are good people, to pretend in front of the others, but they never work upon themselves.

It would not be possible to open the Inner Mind if we did not learn to think psychologically.

Unquestionably, when somebody starts to observe himself, it is a sign that he has begun to think psychologically.

As long as one does not admit the reality of one's own psychology and the possibility of fundamentally changing it, undoubtedly, one does not feel the need of psychological auto-observation.

When one accepts the doctrine of the many and comprehends the need to eliminate the different "I"s which one carries in one's psyche, with the purpose of liberating the consciousness, the essence, undoubtedly, in fact and in one's right, one initiates psychological auto-observation.

Obviously, the elimination of the undesirable elements that we carry within, originates the opening of the Inner Mind.

All this means that such opening is something which is accomplished gradually, as we disintegrate the undesirable elements that we carry in our psyche. Whoever may have eliminated the undesirable elements from within in a hundred per cent, obviously, will have also opened his inner mind in a hundred per cent.

A person like this will have the absolute faith. Now you will comprehend the words of the Christ when he said: "Even with faith as small as a mustard seed you can move mountains".

CHAPTER XIII

WORK-MEMORY

Unquestionably, each person has his own particular psychology, this is irrefutable, uncontrovertible, indisputable. Unfortunately, people never think on this and many do not even accept it because they are trapped in the sensory mind.

Anybody admits the reality of the physical body because he can see it and touch it, but psychology is a different matter, it is not perceptible for the five senses and hence the general tendency to reject it or simply underestimate and despise it, qualifying it as something without importance.

Undoubtedly, when somebody starts to auto-observe himself, that is an unmistakable sign that he has accepted the tremendous reality of his own psychology.

It is clear that nobody would try to auto-observe himself, had he not found a fundamental reason before.

Obviously, someone who initiates auto-observation becomes a fellow very different from others, in fact indicates the possibility of a change.

Unfortunately, people do not want to change, they are content with the state in which they live.

It is painful to see how people are born, grow, reproduce like animals, suffer indescribably and die not knowing why.

Changing is something fundamental, but it is impossible if we do not initiate psychological auto-observation.

It is necessary to start to see oneself with the purpose of auto-knowing oneself, because really the rational humanoid does not know himself.

When one discovers a psychological defect, one has in fact made a great step because this will allow one to study and even radically eliminate it.

Certainly, our psychological defects are innumerable, even if we had a thousand tongues for speaking and a steel palate, we would not manage to enumerate them all entirely.

What is serious in all this is that we do not actually measure the dreadful realism of any defect; we always look at it vainly without paying due attention to it; we see it as something unimportant.

When we accept the doctrine of the many and understand the harsh realism of the seven demons which Jesus drove out of Mary Magdalene's body, ostensibly, our way of thinking in respect of psychological defects undergoes a fundamental change. It is not unconvenient to state emphatically that the doctrine of the many is a hundred per cent of Tibetan and Gnostic origin.

Truly, it is not pleasant at all to know that within our person live hundreds and thousands of psychological persons.

Each psychological defect is a different person existing within ourselves here and now.

The seven demons that the Great Master Jesus the Christ threw out from the body of Mary Magdalene, are the seven deadly sins: Anger, Covetousness, Lust, Envy, Pride, Sloth, Gluttony.

Naturally, each one of these demons separately is head of legion.

In old Egypt of Pharaohs, the initiate had to eliminate the red demons of SETH from his inner nature if he did want to achieve the awaking of the consciousness.

Having seen the realism of psychological defects, the aspirant wishes to change, does not want to continue in the state in which he lives with so many people being in his psyche and then, he initiates auto-observation. As we progress in the inner work, we can verify by ourselves a very interesting ordering in the system of elimination.

One is filled with wonder when one discovers order in the work related to the elimination of the multiple psychic aggregates which personify our errors.

What is interesting in all this, is that such order in the elimination of defects is accomplished in a gradual way and processes itself according to the dialectic of consciousness.

The reasoning dialectic would never ever be able to surpass the formidable work of the dialectic of consciousness.

Facts are gradually demonstrating to us that the psychological ordering in the work of elimination of defects is established by our own deep inner being.

We must clarify that a radical difference exists between the Ego and the Being. The "I" would never be able to establish order in psychological matters, because it is in itself the result of disorder. Only the Being has power to establish order in our psyche. The Being is the Being. The reson for the Being to be is the same Being.

The ordering in the work of auto-observation, judgement and elimination of our psychic aggregates, is gradually made evident by the judicious sense of psychological auto-observation.

The sense of psychological auto-observation is in a latent state in all human beings, but it does develop in a graduative way at the same time as we are using it.

Such sense allows us to perceive directly and not through simple intellectual associations, the diverse "I"s which live within our psyche.

This question of sensory extraperceptions is starting to be studied in the field of Parapsychology and, in fact, has been demonstrated in multiple experiments which have been judiciously performed over the time and about which extensive documentation exists.

Those who deny the reality of sensory extraperceptions are a hundred per cent ignorant, rogues of the intellect bottled in the sensual mind.

However, the sense of psychological auto-observation is something more profound, it goes beyond simple parapsychological enunciations, it allows us intimate auto-observation and full verification of the terrible subjective realism our diverse aggregates.

The successive ordering of the different parts of the work related to this so serious matter of elimination of psychic aggregates, allows us to infer a "work-memory" which is very interesting and even very useful in the matter of inner development.

Although it is true that this work-memory can give us different psychological photographs of the diverse stages of past life, all these photographs put together would bring to our imagination a vivid and even repugnant image of what we were before initiating the radically psycho-transforming work.

There is no doubt that we would never want to go back to that horrifying figure, vivid representation of what we were.

From this point, such photograph would be useful as a means of confrontation between a transformed present and a regressive, stale, clumsy and unfortunate past.

Work-memory is always written with successive psychological events registered by the centre of psychological auto-observation.

Undesirable psychological elements which we do not even suspect, exist in our psyche. That a honest man, unable to take anything belonging to somebody else, a man honourable and worthy of respect, may discover in an unusual way, a series of thief-"I"s dwelling in the deepest regions of his own psyche, is something frightening, but not impossible.

That a splendid wife abundant in great virtues or a maiden of exquisite spirituality and with an excellent education, unexpectedly discover by means of the sense of psychological auto-observation that a group of prostitute-"I"s live within their intimate psyche, is sickening and even unacceptable to the intellectual centre of any judicious citizen. However, all this is possible in the exact field of psychological auto-observation.

CHAPTER XIV

CREATIVE COMPREHENSION

Knowledge and Being must balance each other, in order to establish in our psyche the flame of comprehension.

When the knowledge is greater than the being, it originates intellectual confusion of all kinds.

If the being is greater than the knowledge, it can produce such serious cases as that of the stupid saint.

In the field of practical life, it is advisable to auto-observe with the purpose of auto-discovering ourselves.

Practical life is precisely the psychological gymnasium through which we can discover ourselves.

In state of perception-alert, novelty-alert, we will be able to directly verify that the hidden defects appear spontaneously.

It is clear that a defect which has been discovered, must be consciously worked on with the purpose of separating it from our pysche.

Above all we must not identify with any defect-"I", if we really want to eliminate it.

If we were standing on a board and we wanted to put it against the wall, this would not be possible if we continued standing on the board.

Obviously, we must start by separating the board from ourselves, withdrawing from it and then lifting it up with our hands and putting it against the wall. Similarly, we must not identify with any psychic aggregate, if we truly want to separate it fom our psyche. When one identifies with this or that "I", one in fact fortifies it instead of disintegrating it.

Let us suppose that an "I" of lust takes possession of the rolls which we have in the intellectual centre, to project scenes of lechery and sexual morbidity on the screen of the mind; undoubtedly, that lustful "I" will strenghten itself tremendously if we identify with such passionary scenes.

However, if instead of identifying with such entity, we separate it from our psyche considering it as an intruding demon, obviously, creative comprehension will have come out intimately within ourselves. Later on, we could have the luxury of analytically judging such aggregate with the purpose of making ourselves fully conscious of it.

What is serious about people consists precisely in identification and that is regrettable.

If people knew the doctrine of the many, if they truly understood that not even their own life belongs to them, then they would not make the mistake of identification.

Scenes of anger, of jealousy, etc, are useful in the field of practical life when we are in constant psychological auto-observation.

Then we realize that neither our thoughts, nor our wishes or our actions belong to us.

Unquestionably, multiple "I"s intervene like ill-omened intruders, to put thoughts in our mind, emotions in our heart and actions of any kind in our motor centre.

It is lamentable that we are not owners of ourselves, that diverse psychological entities do with us what they please.

Unfortunately, not even remotely do we suspect what happens to us and we act as simple puppets controlled by invisible strings.

The worst of all this is that instead of fighting to become independent from all those secret tyrans, we make the mistake of invigorating them which is what happens when we identify. Any scene in the street, any drama in the family, any silly fight between a couple, is due undoubtedly to this or that "I", and this is something which we must never ignore. Practical life is the psychological mirror on which we can see ourselves just as we are.

But above all we must comprehend the need to see ourselves, the need to radically change, only in this way will we want to really observe ourselves.

He who is content with the state in which he lives, the dunce, the retardatary, the negligent, will never feel the desire to see himself, he will love himself too much and in no way will he be willing to revise his behaviour and his way of being. We will clearly say that various "I"s which we need to comprehend intervene in some comedies, dramas and tragedies of practical life.

"I"s of lust, anger, self-esteem, jealousy, etc, are at work in whatever scene of passionary jealousy. Each of those "I"s should be analytically judged later on, separately in order to wholly comprehend them with the evident purpose of totally disintegrating them.

Comprehension is very flexible, this is why we need to go ever deeper each time; what we understood in some way today, we will understand better tomorrow.

Having looked at things from this point of view, we can verify by ourselves how useful the diverse circumstances of life are when we truly use them as a mirror for auto-discovery.

In no way would we ever try to state that the dramas, comedies and tragedies of practical life are always beautiful and perfect, such statement would be a crazy one.

Nevertheless, no matter how absurd the diverse circumstances of life may be, they are marvellous as a psychological gymnasium.

The work related to the dissolution of the diverse elements which constitute the myself, is terribly difficult.

Crime also hides among the cadences of verse. In the delightful perfume of temples, crime also hides.

At times, crime becomes so refined that it is confused with sanctity and so cruel that it gets to look like sweetness.

Crime dresses itself up in a judge's gown, a Master's robes, a beggar's clothes, a distinguished gentleman's suit and even the Christ's tunic.

Comprehension is fundamental, but it is not all in the work of dissolution of the psychic aggregates, as we shall see in the following chapter.

It is urgent, unpostponable, that we make ourselves conscious of each "I" in order to separate it from our psyche, yet that is not all, something else is lacking, see chapter sixteen.

CHAPTER XV

THE KUNDALINI

We have arrived at a very thorny point, I want to refer to this question of the Kundalini, the igneous serpent of our magical powers, mentioned in so many texts of oriental wisdom.

Undoubtedly, the Kundalini has a lot of documentation and is something worth investigating.

In the texts of Mediaeval Alchemy, the Kundalini is the astral sign of the sacred sperm, STELLA MARIS, the VIRGIN OF THE SEA, who wisely guides the labourers of the Great Work.

Among the Aztecs she is TONANTZIN, among the Greeks the CASTE DIANA, and in Egypt she is ISIS, the DIVINE MOTHER of whom no mortal has lifted the veil.

There is not any doubt whatsoever that Esoteric Christianism never stopped adoring the Divine Mother Kundalini; obviously she is MARAH or better said RAM-IO, MARIA or MARY.

What orthodox religions did not specify, at least as far as the exoteric or public circle is concerned, is the aspect of ISIS in her human individual form.

Ostensibly, only in secret were the initiates taught that this Divine Mother exists individually within each human being.

It is not superfluous to emphatically clarify that Mother-God, REA, CYBELES, ADONIA or whatever we wish to call her, is a variant of our own individual Being here and now.

Specifying, we will say that each of us has his own particular, individual, Divine Mother.

There are as many Mothers in heaven as creatures on earth.

The Kundalini is the mysterious energy which makes the world exist, an aspect of BRAHMA.

In its psychological aspect manifest in the occult anatomy of the human being, the KUNDALINI is coiled three and a half times within certain magnetic centre located in the coccygeal bone. There rests numb as any other snake the Divine Princess.

In the centre of that Chakra or room, exists a female triangle or YONI where there is a male LINGAM established.

The sublime serpent KUNDALINI coils around this atomic or magical LINGAM which represents BRAHMA's sexual creating power.

The igneous queen in its serpent form, wakes up with the secretum secretorum of certain alchemical craft which I have clearly taugh in my work titled: The Mystery of Golden Blossoming. Unquestionably, when this divine force awakes, victorious it ascends through the spinal medullary canal to develop in ourselves the powers which deify.

The sacred serpent, in its subliminal divine trascendental aspect, transcending the merely physiological, anatomical, in its ethnic state, is, as I have already said, our own Being though derived. It is not my purpose to teach in this treatise the techique for the awaking of the sacred serpent.

I only want to put some emphasis on the harsh realism of the Ego and the inner urgency related to the dissolution of its diverse inhuman elements.

The mind by itself cannot radically alter any psychological defect.

The mind can mark in a name on any defect, move it from one level on to another one, hide it from the same mind or from other people, excuse it, etc, but never eliminate it.
Comprehension is a fundamental part, but this is not all, it is necessary to eliminate.
A defect which has been observed must be analysed and wholly comprehended, before proceeding to its elimination.
We need a power superior to the mind, a power capable of atomically disintegrating any defect-"I" which we have previously discovered and profoundly judged.
Fortunately, such power is deeply underlying beyond the body, affections and the mind, although it has its concrete exponents in the bone of the coccygeal centre, as we have already explained in previous paragraphs of this chapter.
After having wholly comprehended any defect-"I", we must submerge ourselves in profound meditation, begging, praying, asking our own individual particular Divine Mother to disintegrate the previously comprehended defect-"I". This is the precise technique required for the elimination of the undesirable elements which we carry within.
The Divine Mother Kundalini has power to reduce to ashes any subjective, inhuman psychic aggregate.
Without this didactic, without this procedure, every effort for the dissolution of the Ego is fruitless, useless, absurd.

CHAPTER XVI

INTELLECTUAL NORMS

In the field of practical life each person has his own criterion, his more or less stale way of thinking, and never opens himself to the new; this is irrefutable, indisputable, incontrovertible. The mind of the intellectual humanoid is degenerate, deteriorated, in a clear state of involution.

Really, in present humanity understanding is similar to an old, inert and absurd mechanical structure, incapable in itself of any phenomenon of authentic flexibility.

The mind is lacking in ductility, it is absorbed in multiple rigid, inappropriate norms.

Each of us has his point of view and particular rigid norms, within which he incessantly acts and reacts.

What is most serious in all this question is that the milions of points of view amount to millions of putrefied, absurd norms.

In any case people never feel themselves to be wrong, each head is a world and there is no doubt that many sophisms of distraction and unbearable stupidities exist among so many mental turns. However, the crowds' narrow criterion does not even remotely suspect the intellective bottling in which it finds itself.

These modern people with a cockroach's brain think the best of themselves, think themselves liberal, super-geniuses, they believe themselves to have a very broad criterion.

Learned ignoramuses are actually the most difficult ones, because really, speaking this time in a Socratic way, we will say: "not only do they not know, but also they ignore that they do not know".

Standing by those antiquated norms of the past, the rogues of intellect violently process themselves by virtue of their own bottling and emphatically refuse to accept something which in no way can fit into their steele norms.

Illustrated ignoramuses think that all what for some reason goes out of the rigid path of their rusty procedures is a hundred per cent absurd. So in this way, those poor people of such difficult criteria deceive themselves miserably.

The pseudo-sapients of this epoch think themselves full of genius, they see with disdain those who have the courage to move away from their norms eaten away by time. The worst of all is that not even remotely do they suspect the harsh reality of their own clumsiness.

The intellectual paltriness of rancid minds is such that it even allows itself to demand demonstrations about that which is the real, about that which is not of the mind.

People of the rickety and intolerant understanding, do not want to understand that the experience of the real only comes in the absence of the ego.

Unquestionably, in no way would it be possible to directly recognize the mysteries of life and death as long as the inner mind has not opened within ourselves. It is not excessive to repeat in this chapter that only the superlative consciousness of the Being can know the truth.

The inner mind can only function with the data which the Cosmic consciousness of the BEING supplies.

Subjective intellect, with its reasoning dialectic, can know nothing about that which escapes its jurisdiction.

We already know that the concepts-of-content belonging to the reasonig dialectic, are elaborated with the data supplied by the senses of external perception. Those who are bottled within their intellectual procedures and fixed norms, always present resistance to these revolutionary ideas.

Only by radically and definitively dissolving the EGO, is it possible to awake consciousness and to really open the inner mind.

Nevertheless, as these revolutionary statements do not fit into formal logic, nor into dialectic logic, the subjective reaction of involuting minds offers violent resistance.

Those poor people of the intellect want to pour an ocean into a glass, they suppose that university can control all the wisdom of the universe and that all the laws of the Cosmos have to submit to their old academic norms. Not even remotely do those ignorants, "sages of fabulous wisdom", suspect the degenerative state in which they find themselves.

Such people stand out for a moment sometimes when they come to the esoterist field, but they soon fade away like Jack-o'-lantern, disappear from the panorama of spiritual yearnings, they are swallowed by the intellect and disappear from the scene forever.

The superficiality of the intellect can never penetrate the legitimate depth of the BEING, but the subjective processes of rationalism can lead dunces to any kind of very brilliant but absurd conclusions. The power to formulate logical concepts does not imply in any way the experience of the real.

The convincing game of the reasoning dialectic, self-fascinates the reasoner, always making him confuse a cat with a hare.

The brilliant procession of ideas dazzles the rogue of intellect and gives him certain self-sufficiency so absurd as to reject all what may not smell of library dust and university ink.

The "delirium tremens" of alcoholic drunkards has unmistakable symptoms, but that of those intoxicated with theories is easily confused with genius.

When reaching this part of our chapter, we will say that it is certainly very difficult to know where rogues' intellectualism ends and where madness begins.

As long as we continue within the putrefied, rancid norms of the intellect, it will be more than impossible to experience that which is not of the mind, that which is the real.

CHAPTER XVII

THE KNIFE OF CONSCIOUSNESS

Some psychologists symbolically represent the consciousness as a knife very capable to separate us from that which we have stuck on and is extracting strength from us.

Such psychologists believe that the only way to escape from the power of this or that "I", is to observe it every time more clearly with the purpose of comprehending it in order to become conscious of it. Those people believe that thus one eventually separates from this or that "I", even if only by the thickness of a knife's edge.

In this way, they say, the "I" separated by the consciousness resembles a cut off plant.

Making ourselves conscious of any "I", according to them, means separating it from our psyche and condemning it to death.

Unquestionably, such concept, apparently very convincing, fails in practice.

The "I" which has been cut off from our personality by means of the knife of consciousness, thrown out of home as a black sheep, continues in the psychological space, becomes a tempting demon, insists on coming back home, does not resign itself so easily, in no way does it want to eat the bitter bread of banishment, it seeks an opportunity

and at the slightest drop of guard accommodates again within our psyche.

What is most serious is that within the banished "I", there is always a percentage of essence, of consciousness.

All those psychologists who think in that way, have never achieved to dissolve any of their "I"s, really, they have failed.

No matter how hard anybody may try to evade the question of the KUNDALINI, the problem is very grave.

Really, the "Ungrateful Child" never progresses in the esoterical work on himself. Obviously, "Ungrateful Child" is everyone who neglects "ISIS", our particular, individual, Cosmic Divine Mother.

ISIS is one of the autonomous parts of our own Being though derived, she is the igneous Serpent of our magical powers, the KUNDALINI.

Ostensibly, only "ISIS" has absolute power to disintegrate any "I"; this is irrefutable, indisputable, incontrovertible.

KUNDALINI is a compound word: "KUNDA" comes to remind us of the Abominable organ KUNDARTIGUATOR, "LINI" is an Atlantean term which means End.

"KUNDALINI" means: "End of the abominable organ KUNDARTIGUATOR". Therefore, it is urgent not to confuse the "KUNDALINI" with the "KUNDARTIGUATOR".

We have already said in a previous chapter that the Igneous Serpent of our magical powers, is coiled three and a half times inside certain Magnetic Centre located in the Coccygeal bone, base of the spine bone. When the Serpent goes up it is the KUNDALINI, when it goes down it is the abominable organ KUNDARTIGUATOR.

By means of "WHITE TANTRISM", the snake ascends victorious through the spinal medullar canal, awaking the powers which deify.

By means of "BLACK TANTRISM", the snake hurtles from the coccyx down towards the atomic hells of man. Thus is how many become terribly perverse Demons.

Those who make the mistake of attributing to the ascending serpent all the descending serpent's devious and sinister characteristics, definitively fail in the work on themselves. The bad consequences of the "ABOMINABLE ORGAN KUNDARTIGUATOR", can only be annihilated with the "KUNDALINI".

It is not excessive to clarify that such evil consequences are crystallized in the PLURALIZED "I" of the revolutionary psychology.

The Hipnotic power of the descending Serpent, keeps humanity submerged in unconsciousness.

Only the ascending Serpent, by opposition, can awake us; this truth is an axiom of Hermetic Wisdom. Now we will understand better the deep significance of the sacred word "KUNDALINI".

Conscious Will is always represented by the sacred woman, Mary, ISIS, who crushes the descending Serpent's head.

I state frankly and in plain language that the double current of light, earth's alive and astral fire, has been depicted in Ancient Mysteries as the snake with the head of a bull, of a billy goat or of a dog.

It is the double Serpent in Mercury's Caduceus; it is the tempting Serpent in Eden; but it is also, without the slightest doubt, the Copper Serpent of Moses, entwined in the "TAU", that is to say, in the "Generating LINGAM". It is the "Billy Goat" of the Sabbath and the Baphomet of Gnostic Templars; the HYLE of Universal Gnosticism; the double tail of snake which forms the legs of the Solar Cockerel of ABRAXAS.

In the "BLACK LINGAM" inserted in the metallic "YONI", symbols of the God SHIVA, the hindu divinity, is the secret key for awaking and developing the ascending Serpent or KUNDALINI; under the condition of never in life spilling the "Vessel of Hermes Trismegistus", the Thrice great God " IBIS OF THOTH".

We have talked between the lines for those who may know how to understand. Whoever has understanding let him understand, for herein lies wisdom.

Black TANTRISTS are different, they awake and develop the Abominable organ KUNDARTIGUATOR, the tempting Serpent in Eden, when they commit in their rites the unforgivable crime of spilling the "Sacred Wine".

CHAPTER XVIII

THE PSYCHOLOGICAL COUNTRY

Unquestionably, just as the External Country in which we live exists, so the psychological country also exists within ourselves.

People never ignore the town or region where they live, unfortunately, it happens that they do not know the psychological place where they are located.

At a given instant, anybody knows in which district or housing estate he finds himself, but it does not happen the same in the psychological field, normally people do not even remotely suspect the place to where they have got in their psychological country.

Just as in the physical world districts exist of decent and educated people, so it also happens in the psychological region of each one of us; there is no doubt that very elegant and beautiful districts exist. Just as in the physical world there are districts or areas with most dangerous alleyways full of assailants, so the same also happens in the psychological region in our interior.

It all depends on the sort of people accompanying us, if we have drunkards as friends we will end up at the pub, and if they are gay dogs we will end up at the brothel.

Within our psychological country each one of us has his companions, his "I"S which will take one to where they must according to their psychological characteristics.

A virtuous and honourable woman, splendid wife, of exemplary conduct, living in a beautiful mansion in the physical world, could be located at dens of prostitution in her psychological country due to her lustful "I"S.

An honourable gentleman, of blameless honesty, splendid citizen, could be located at a den of thieves in his psychological region, due to very bad companions, "I"S of theft, very submerged in the unconscious.

A penitent anchorite, possibly a monk of a particular type living austerely in his cell, in some monastery, could psychologically be located in a district of murderers, gunmen, robbers, drug addicts, due precisely to infraconscious or unconscious "I"s deeply submerged among the most difficult bends of his psyche.

There is a reason why we have been told that there is much virtue in the wicked and much wickedness in the virtuous.

Many canonised saints still live in the psychological dens of theft or in houses of prostitution.

This which we are emphatically affirming could shock prudes, pietistical ones, learned ignoramuses, know-alls, but never shock true psychologists.

Although it might seem incredible, crime also hides among the incense of prayer, crime also hides among the cadences of verse, beneath the sacred dome of the most divine sanctuaries crime puts on the robes of sanctity and uses sublime words. In the profound depths of the most venerable saints, live "I"S of brothel, theft, homicide, etc.

Infrahuman companions hidden in the unfathomable depths of the unconscious.

Much did the diverse saints of history suffer because of this reason; let us remember the temptations of Saint Anthony, all those abominations against which our brother Francis of Assisi had to fight. Nevertheless, those saints did not say it all, and the majority of anchorites kept silent.

One is astonished by thinking that some penitent and most holy anchorites, live in the psychological districts of prostitution and theft.

But they are saints, and if they have not yet discovered those frightening things in their psyche, when they discover them, they will use cilices upon their flesh, they will fast, possibly flog themselves, and will plead with their divine mother KUNDALINI to eliminate from their psyche those bad companions which have got them into those dark dens in their own psychological country.

Much has been said about life after death and the beyond, by the different religions. Poor people, let them not rack their brains any more about what is there on the other side, beyond the grave.

Unquestionably, after death each one of us goes on living in the same psychological district as always.

The thief will continue in the dens of thiefs; the lustful person will carry on in the houses of call, like a bird of ill omen; the irascible, the furious one will keep on living in the dangerous alleways of vice and anger, there where also the dagger glitters and pistol shots ring out.

The essence in itself is very beautiful, it came from above, from the stars and, regrettably, it finds itself inside all these "I"s which we carry within.

By opposition, the essence can retrace its steps, return to the original starting point, go back to the stars, but first it must free itself from its bad companions who have it put in the slums of perdition.

When Francis of Assisi and Anthony of Padua, distinguished christified masters, discovered within themselves the "I"s of perdition, they suffered indescribably and there is no doubt that, by means of conscious work and voluntary suffering, they achieved to reduce to cosmic dust the whole of the inhuman elements which were living within the

m. Unquestionably, those Saints Christified themselves and returned to the original starting point after having suffered a lot.

First of all, it is urgent, unpostponable, that the magnetic centre which is abnormally established in our false personality, is transferred to the essence, thus the complete man will be able to initiate his journey from the personality up to the stars, ascending in a progressive, didactic way, degree after degree up the mountain of the BEING.

As long as the centre of gravity continues to be established in our illusory personality we will live in the most abominable psychological dens, though in practical life we might be splendid citizens.

Each person has a magnetic centre which characterizes him; the businessman has the magnetic centre of business and because of this he develops in markets and attracts that which has an affinity, customers and merchants. The man of science has the magnetic centre of science in his personality and subsequently attracts to himself all the things of science, books, laboratories, etc.

The esoterist has in himself the magnetic centre of esoterism and, as this kind of centre becomes different from the matters of personality, undoubtedly, for this reason transference occurs.

When the magnetic centre becomes established in the consciousness, in the essence, then the return of man to the stars begins.

CHAPTER XIX

DRUGS

The psychological unfoldment of man allows us to see the harsh realism of a superior level within each of us as something evident.

When we have been able to directly verify for ourselves the concrete fact of two men within ourselves, the inferior one in the normal ordinary level, the superior one at a higher octave, then everything changes and we try in this case to act in life according to the fundamental principles carried in the depth of our BEING.

Just as an external life exists, so an internal life also exists. The external man is not everything, psychological unfoldment teaches us the reality of the inner man.

The external man has his way of being, is something with multiple attitudes and typical reactions in life, a puppet moved by invisible strings.

The inner man is the genuine BEING, processes himself in other laws which are very different, and could never be turned into a robot.

The external man does not do a thing without being securely protected, he feels badly rewarded, feels sorry for himself, self-esteems himself too much, if he is a soldier he aspires to be a general, if a factory worker he protests when not promoted, he wants his merits to be duly acknowledged, etc.

No one could reach SECOND birth, be reborn as written in the Gospel of the Lord, as long as he continues living with the psychology of the ordinary inferior man.

When we acknowledge our own nothingness and inner misery, when we have the courage to revise our live, undoubtedly we come to know for ourselves that in no way do we have merits of any kind.

"Blessed are the poor in spirit for theirs is the kingdom of heaven".

Poor in spirit or indigent in spirit, are really those who acknowledge their own nothingness, shamelessness and inner misery. Beings of that kind unquestionably receive the enlightenment.

"It is easier for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of heaven".

It is ostensible that the mind which is enriched by so many merits, condecorations and medals, distinguished social virtues and complicated academic theories, is not poor in spirit and therefore, would never be able to enter the kingdom of heaven. The treasure of faith becomes unpostponable in order to enter the Kingdom. As long as the psychological unfoldment has not occurred in each of us, FAITH is something more than impossible.

FAITH is the pure knowledge, the direct experimental wisdom.

FAITH was always confused with vain beliefs, we Gnostics should never fall into such serious mistake.

FAITH is direct experience of the real; splendid episodes lived by the inner man; genuine divine cognition.

It is ostensible that the inner man, by knowing through direct mystical experience his own internal worlds, also knows the internal worlds of all the people who populate the face of the earth.

Nobody would be able to know the inner worlds of the planet Earth, of the solar system and of the galaxy where we live, if he had not first known his own inner worlds. This is similar to he who by committing sucide is escaping through a concealed door.

A drug addict's extraperceptions have their particular root in the abominable organ KUNDARTIGUATOR (the tempting serpent in Eden).

The consciousness bottled among the multiple elements which constitute the Ego, processes itself by virtue of its own bottling.

So the egotistical consciousness comes to be in a comatose state, with hallucinations very similar to those of any subject under the influence of this or that drug.

We can lay out this question in the following way: hallucinations of the egotistical consciousness are the same as the hallucinations brought about by drugs.

Obviously, these two types of hallucinations have their original causes in the abominable organ KUNDARTIGUATOR (see chapter 16 in this book).

Undoubtedly, drugs annihilate alpha rays, then the intrinsic connection between mind and brain is unquestionably lost; this is in fact a total failure.

A drug addict turns vice into religion and being astray intends to experience the real under the influence of drugs, ignoring that extraperceptions produced by marijuana, L.S.D., morphine, hallucinogenic mushrooms, cocaine, heroin, hashish, tranquilisers in excess, amphetamine, barbiturate, etc, etc, etc, are mere hallucinations elaborated by the abominable organ KUNDARTIGUATOR.

Drug addicts, involuting, degenerating in time, definitively submerge into the hell-worlds eventually.

CHAPTER XX

RESTLESSNESS

There is no doubt that a great difference exists between thinking and feeling, this is incontrovertible.

Great coldness exists among people, it is the coldness of what is not important, of that which is superficial.

The crowds believe that important is what is not important, they suppose that the last fashion, or the latest model of car, or the question of basic salary is the only serious matter. Serious they call the day's account, the love affair, sedentary live, the cup of liqueur, the horse race, the car race, the bull fight, gossip, slander, etc.

Obviously, when the man of the day or the woman in the beauty parlour, listen to something about esoterism, as this is not in their plans or in their discussions, nor in their sexual pleasures, they answer with some sort of terrible coldness or they simply sneer, shrug their shoulders and indifferently turn away.

This psychological apathy, this coldness which is frightful, has two bases: firstly the most tremendous ignorance, secondly the most absolute absence of spiritual restlessness.

A contact is missing, an electric shock, nobody gave it in the shop, nor in what was believed to be serious, least of all in the pleasures of bed.

Should somebody be capable of giving the cold imbecile or the superficial young woman the electrical touch of the moment, the heart's spark, some strange reminiscence, something which is in fact intimate, then perhaps everything would be different.

Yet something displaces the tiny secret voice, the first hunch, the intimate yearning; possibly some trifle, the beautiful hat in some shopwindow, the delicious sweet in a restaurant, an encounter with a friend which later holds no importance for us, etc.

Nonsense, trifles which while not being transcendental, in a given instant they do have the power to extinguish that first spiritual restlessness, the insignificant spark of light, the hunch which disturbed us for a moment without us knowing why.

If those who today are living corpses, cold noctambules in the club or simply sellers of umbrellas at the store on high street, had not suffocated the first intimate restlessness, they would be spiritual luminaires at this moment, adepts of the light, genuine men in the most complete sense of the word.

The spark, the hunch, a mysterious sigh, an unexplainable something, was sometime felt by the butcher on the corner, by the shoe-shiner or by the doctor of the first order, but all was in vain, the trifles of personality always extinguish the first spark of the light; then the coldness of the most frightful indifference goes on.

Unquestionably, people are swallowed by the moon sooner or later; this truth is incontrovertible.

There is nobody who has not felt a hunch in life, a strange restlessness, unfortunately, any of the things of personality, no matter how trifling, is enough for reducing to cosmic dust that which moved us for a moment in the silence of the night. The moon always wins these battles, it feeds on our own weaknesses, it nourishes itself with them.

The moon is terribly mechanistic; the lunar humanoid completely devoid of any solar restlessness, is incoherent and moves in the world of his own dreams.

If somebody did what no-one does, that is, to liven up the intimate restlessness which perhaps arose in the mystery of some night, there is no doubt that in the long run he would assimilate to solar intelligence and for this reason become a solar man.

This is, precisely, what the Sun wants, but these lunar shadows which are so cold, apathetic and indifferent are always swallowed up by the Moon; afterwards comes the levelling of death.

Death levels everything. Any living corpse devoid of solar restlessness, terribly degenerates in a progressive way until devoured by the Moon.

The Sun wants to create men, it is performing this attempt in the laboratory of nature; regrettably, such experiment has not yielded very good results, the Moon swallows people.

Nevertheless, no one is interested in this that we are saying, least of all the learned ignoramuses; they are ridiculously self-satisfied feeling significantly important.

The Sun has placed certain solar germs within the sexual glands of the intellectual animal mistakenly called man, which properly developed could transform us into authentic men.

However, the solar experiment is terribly difficult due precisely to lunar coldness.

People do not want to co-operate with the Sun and for this reason on the long run solar germs involute, degenerate and are lamentably lost.

The master clavicle of the Sun's work, is in the dissolution of the undesirable elements which we carry within.

When a human race loses all interest in solar ideas, the Sun destroys it because it is not useful for its experiment any more.

Since this present race has become unbearably lunar, terribly superficial and mechanistic, it is not useful for the solar experiment any more, a reason more than enough for which it will be destroyed. For there to be continuous spiritual restlessness, it is required to transfer the magnetic centre of gravity to the essence, to the consciousness.

Unfortunately, people have the centre of gravity in personality, in the cafe, in the pub, in business at the bank, in the house of call or in the market square, etc.

Obviously, all these are things of personality and the magnetic centre of personality attracts all these things; this is incontrovertible and anybody with common sense can verify it directly for himself. Regrettably, when reading all this, the rogues of intellect, being used to arguing too much or to keeping quiet with unbearable pride, prefer to throw away the book contemptuously and read the newspaper. A few sips of good coffee and the day's account, are splendid nourishment for rational mammals.

Nevertheless, they feel themselves to be very serious; undoubtedly, their own pedantries keep them hallucinated, and these things of solar kind written on this book annoy them too much. There is no doubt that the bohemian eyes of the homunculi of reason would not dare to continue with the study of this work.

CHAPTER XXI

MEDITATION

The only important thing in life is radical, total and definitive change; the rest, frankly, has no importance at all.

Meditation is fundamental when we sincerely want such change.

In no way do we wish insignificant, superficial, vain meditation.

We need to become serious and leave aside so many trifles that abound there, in the cheap pseudo-occultism and pseudo-esotericism.

We must be able to be serious, we must be able to change if we really and truly do not want to fail in the esoterical work.

He who cannot meditate, he who is superficial, the ignorant, will never be able to dissolve the Ego; he will always be impotent driftwood in the tumultuous sea of life.

A defect that has been discovered in the field of practical life must be deeply comprehended by means of the technique of meditation.

The didactic material for meditation is found precisely in the different events or circumstances of practical life; this is incontrovertible.

People always protest about unpleasant events, they can never see the usefulness of such events.

Instead of protesting against unpleasant events, we should extract from them through meditation the useful elements for our soul's growth.

In-depth meditation about this or that pleasant or unpleasant circumstance, allows us to feel in ourselves the flavour, the result.

It is necessary to make a full distinction between that which is work-flavour and life-flavour.

In any case, for us to feel work-flavour within ourselves, it is required the total inversion of the attitude that is normally taken on the circumstances of existence.

Nobody could enjoy work-flavour as long as he made the mistake of identifying with the diverse events.

Certainly, identification prevents us from proper psychological appraisal of events.

When one identifies with an event, one can in no way extract from it the useful elements for auto-discovery and inner growth of the consciousness.

The esotericist labourer who returns to identification after losing his guard, feels life-flavour again instead of work-flavour.

This indicates that the psychological attitude, which had been inverted before, has come back to its state of identification.

Any unpleasant circumstance must be reconstructed by means of conscious imagination through the technique of meditation.

Reconstruction of any scene allows us to verify for ourselves and in a direct way, the intervention of various "I"s that participate in it.

Examples: a scene of love-related jealousy; "I"s of anger, of jealousy and even of hatred intervene in it.

Comprehending each of these "I"s, each of these factors, involves in fact profound reflection, concentration, meditation.

The market tendency to blame others is an obstacle that prevents us from comprehending our own mistakes.

Regrettably, destroying within ourselves the tendency to blame others is a very difficult task.

In the name of truth, we have to say that only we are to blame for the diverse unpleasant circumstances of life.

The different pleasant or unpleasant events exist with us or without us, and continuously are mechanically repeated.

Taking this principle as a basis, no problem can have a final solution.

Problems are of life, and if there were a final solution, life would not be life but death.

So, there can be a modification of circumstances and problems, but they will never stop to be repeated and they will never have a final solution.

Life is a wheel that turns mechanically with all the pleasant and unpleasant circumstances; it is always recurrent.

We cannot halt the wheel, good and bad circumstances are always processed mechanically; we can only change our attitude to life's events.

As we learn to extract the material for meditation from the very circumstances of life, we will start auto-discovering ourselves.

In any pleasant or unpleasant circumstance of life, diverse "I"s exist that must be wholly comprehended with the technique of meditation.

This means that any group of "I"s intervening in any of the dramas, comedies or tragedies of practical life, after having been wholly comprehended, will have to be eliminated by means of the power of the Divine Mother Kundalini.

As we make use of the sense of psychological observation, the later will also start to develop wonderfully. Then we will be able to perceive the "I"s during the work of meditation.

It is interesting to inwardly perceive the "I"s, not only before them having been worked upon, but also during all the work.

When these "I"s are decapitated and disintegrated, we feel great relief, great happiness.

CHAPTER XXII

RETURN AND RECURRENCE

A man is what his life is; if a man does not work upon his own life, he is miserably wasting his time.

Only by eliminating the undesirable elements which we carry in our interior, can we make a masterpiece of our life.

Death is the return to the beginning of life, with the possibility of repeating it again in the setting of a new existence.

The diverse schools of pseudo-esoterist and pseudo-occultist type, maintain the eternal theory of successive lifes; such concept is mistaken. Life is a film; once the showing is over, we wind the film back into its reel and take it to eternity with us.

Re-entry exists, return exists; when we come back to this world, we project the same film, the same life, on the gambling table of existence. We can establish the thesis of successive existences; but not of successive lifes, because the film is the same.

The human being has a three per cent of free essence and a ninety-seven per cent of essence bottled among the "I"s.

When returning, the three per cent of free essence is totally impregnated in the fertilized ovum; unquestionably, we continue in the seed of our descendants. Personality is different; there is no tomorrow for the personality of the deceased; personality slowly dissolves at the mausoleum or cemetery.

Only the small percentage of free essence is reincorporated in the newborn baby; this gives the child auto-consciousness and inner beauty.

The diverse "I"s which return, revolve around the newborn child, freely come and go everywhere, they would like to get into the organic machine, but this is not possible as long as a new personality has not been created. It is suitable to know that personality is energy and that it is formed with experience throughout time.

It is written that personality has to be created during the first seven years of childhood and that posteriorly it is strengthened and fortified with all the experiences of practical life.

The "I"s start to intervene within the organic machine little by little as the new personality is being created.

Death is a substraction of fractions and, once the mathematical operation is finished, only the values continue (that is, the good and bad "I"s, useful and useless ones, positive and negative). In the astral light, values repel one another in accordance with the laws of universal magnetization.

We are mathematical points in space, which serve as vehicles for specific sums of values.

These values which serve as the basis for the Law of Recurrence, always exist within the human personality of each one of us.

Everything happens again just as it happened, plus the result or consequence of our former actions.

Since many "I"s from former lifes exist within each of us, we can emphatically state that each of them is a different person.

This invites us to understand that large numbers of people with different commitments, live within each of us.

A true den of thieves exists within a thief's personality; a real club of murderers exists within a murderer's personality; a house of call exists within a lecher's personality; a full brothel exists within a prostitute's personality, etc. Each one of those persons which we carry within our own personality, has his problems and his commitments.

People living within people, persons living within persons; this is indisputable, irrefutable.

What is grave in all this, is that each of these persons or "I"s which live within us comes from former existences and has specific commitments.

An "I" which in the previous existence had a love affair at the age of thirty, in the new existence will wait until that age for manifesting and, when the moment arrives it will seek the person of its dreams, it will get in telepathic contact with that person and, eventually, a re-enacted rendezvous and repetition of the scene will take pl
ace.

The "I" which at the age of forty was at law with someone over material goods, in the new existence will wait until such age for repeating the same
bustle.

The "I" which at the age of twenty-five fought another man in the pub or in the bar, will wait in the new existence until the new age of twenty-five to seek his opponent and repeat the tragedy. The "I"s of both fellows seek one another by means of telepathic waves and then rendezvous again with each other to mechanically repeat the same.

Really, these are the mechanics of the Law of Recurrence; this is the tragedy of life.

The diverse characters meet again across thousands of years to re-enact the same dramas, comedies and tragedies.

Human personality is nothing else than a machine in the service of those "I"s with so many commitments.

What is the worst about this question, is that all these commitments of the people whom we carry within, are fulfilled without our understanding previously having any information.

In this sense, our human personality resembles a cart pulled by multiple horses.

There are lifes of most exact repetition, recurrent existences which are never modified.

In no way could the comedies, dramas and tragedies of life be repeated on the screen of existence, if the actors did not exist.

The actors of all these scenes are the "I"s which we carry within and which come from former existences.

If we disintegrate the "I"s of anger, the tragic scenes of violence inevitably come to an end.

If we reduce the secret agents of covetousness to cosmic dust, its problems will totally finish. If we annihilate the "I"s of lust, the scenes of brothel and of sexual morbosity will all finish. If we reduce the secret characters of envy to ashes, its events will radically conclude.

If we slay the "I"s of pride, of vanity, of conceit, of self-importance, the ridiculous scenes of these defects will draw to a close for lack of actors.

If we eliminate from our psyche the factors of sloth, inertia and laziness, the horrifying scenes of this kind of defects cannot be repeated because of lack of actors. If we pulverize the sickening "I"s of gluttony, of greed for food, then feasting, drunkeness, etc, will come to an end for lack of actors.

Since these multiple "I"s are lamentably processed at the different levels of the Being, it is necessary to know their causes, their origin and the christic procedures which eventually will have to lead us to the death of the myself and to final liberation.

To study the intimate Christ, to study christic esoterism, is basic when it is a matter of provoking a radical, definitive change within ourselves; this is what we will study in the following chapters.

CHAPTER XXIII

THE INTIMATE CHRIST

Christ is the Fire of the Fire, the Flame of the Flame, the Astral Sign of Fire.

The Mystery of Christ is defined on the Cross of the Martyr of Calvary, with just one word consisting of four letters: INRI. Ignis Natura Renovatur Integram. Fire Incessantly Renews Nature. The Advent of Christ in the heart of man, radically transforms us.

Christ is the SOLAR LOGOS, perfect Multiple Unity. Christ is the life which throbs in the entire universe, is what is, what has always been and what will always be.

Much have been said about the Cosmic Drama; undoubtedly, this drama is formed of the four gospels.

We have been told that the Cosmic Drama was brought to the earth by the Elohim; the Great Lord of Atlantis performed that drama in flesh and bone.

The Great KABIR Jesus also had to perform the same Drama publicly in the Holy Land. Even if Christ is born a thousand times in Bethlehem, it is of no use at all if he is not born in our heart too.

Even if he had died and risen from the dead on the third day, that is of no use if he does not die and resurrect in ourselves too.

To try to discover the fire's nature and essence, is to try to discover God whose real presence has always been revealed under igneous appearance.

The burning bush (Exodus III,2) and the conflagration in Sinai, as a result of the conferring of the Decalogue (Exodus XIX,18), are two manifestations by which God appeared to Moses.

Saint John describes the master of the Universe as in the figure of a being of Jasper and Sardonyx the colour of flame, sitting on a fulgurant, incandescent Throne (Revelations IV,3-5). In his Epistle to the Hebrews, Saint Paul writes that our God is a Consuming Fire.

The Intimate Christ, the Celestial Fire, must be born within ourselves and is really born when we have advanced quite a lot in the psychological work.

The Intimate Christ must eliminate from our Psychological Nature the very same causes of error; the CAUSES-"I"S.

The dissolution of the causes of the EGO, would not be possible while the Intimate Christ has not been born within ourselves.

The living and philosopher's fire, the Intimate Christ, is the Fire of the Fire, the pure of the pure.

Fire envelopes and bathes us all over, it comes to us through the air, through the water and through the very earth, which are its preservers and its diverse vehicles.

The Celestial Fire must crystallize within us, it is the Intimate Christ, our deep inner Saviour.

The Intimate Lord, must take charge of the whole of our Psyche; of the Five Cylinders of the organic machine; of all our Mental, Emotional, Motor, Instinctive and Sexual processes.

CHAPTER XXIV

CHRISTIC WORK

The Intimate Christ appears internally in the work related to the dissolution of the Psychological "I". Obviously, the interior Christ comes only at the height of our intentional efforts and voluntary suffering. The coming of the Christic fire is the most important event in our own life.

Then the Intimate Christ takes charge of all our mental, emotional, motor, instinctive and sexual processes. Unquestionably, the intimate Christ is our deep inner saviour.

Perfect as he is, getting into us he would look imperfect; though chaste he would seem not to be so; being just it would seem as if he was not.

This is similar to the different glints of light. If we use blue spectacles, everything looks blue, and if the spectacles are red we will see all things that colour.

Although he is white, each of us seeing him from the outside will see him through the psychological glass through which we are looking; that is why though seeing him, people do not see him. In taking charge of all our psychological processes, the Lord of Perfection suffers indescribably.

Turned into a man among men, he has to undergo many tests and endure unspeakable temptations.

Temptation is fire, and triumph over temptation is light.

The Initiate must learn to live dangerously; thus it is written; Alchemists know this.

The Initiate must travel with firmness the Path of the Razor's Edge; there are terrifying abysses on both sides of the difficult trail.

On the difficult path of dissolution of the Ego, there are complex paths which have their roots precisely in the real path.

Obviously, from the trail of the Razor's Edge many trails part which lead to nowhere; some of them take us to the abyss and to despair.

There are trails which could turn us into majesties of some of the Universe's zones, but which in no way would take us back to the bosom of the Eternal Common Cosmic Father.

There are fascinating paths, of a most holy appearance, ineffable, unfortunately, they can only lead us to submerged involution in the hell-worlds.

In the work of dissolution of the "I", we need to completely give ourselves up to the Inner Christ.

Sometimes, problems of difficult solution appear; suddenly the path is lost into inexplicable labyrinths and we do not know where it continues; only absolute obedience to the Inner Christ and to the Father who is in secret, can wisely orientate us in such cases.

The path of the Razor's Edge is full of dangers inside and outside.

Conventional morals are useful for nothing; morals are slave of custom, time and place. What was moral in times past is now immoral; what was moral in the Middle Ages can be immoral in these modern times. What is moral in one country is immoral in another country, etc.

In the work of dissolution of the Ego, it happens that sometimes when we think that we are doing very well, we are actually doing very badly.

Changes are indispensable during esoteric progress, yet reactionary people remain bottled in the past; they petrify in time and they thunder and flash against us as we make psychological progress in depth and radical changes. People do not stand the changes in the Initiate, they want him to continue petrified in multiple yesterdays.

Any change which the Initiate might accomplish is immediately classified as immoral.

Looking at things from this angle, in the light of christic work, the inefficacy of the diverse codes of morals which have been written in the world, becomes clearly evident to us.

Unquestionably, the Christ, manifest and yet occult, in the heart of real man, being unknown to people, is in fact qualified as cruel, immoral and perverse, when takes charge of our diverse psychological states. It is paradoxical that people adore the Christ and, notwithstanding, they label him with such terrifying epithets.

Obviously, unconscious, asleep people only want a historic, anthropomorphic Christ, of statues and unbreakable dogmas, to whom they can easily accommodate all their codes of clumsy, stale morals and all their prejudices and conditions. People can never conceive of the Intimate Christ in the heart of man; people only worship the Christ which is an statue and that is all.

When one talks to the crowds, when one declares to them the harsh realism of the revolutionary Christ, of the red Christ, of the rebellious Christ, one immediately receives epithets as the following: blasphemous, heretical, evil, profaner, sacrilegious, etc.

Crowds are like this, always unconscious, always asleep. Now we will comprehend why the Christ, crucified on the Golgotha exclaims with all the strength of his soul: Father, forgive them, for they know not what they do!

The Christ in himself, being one, appears as many; this is why it has been said that he is multiple perfect unity. The word gives power to he who knows; no one uttered it, no one will utter it, but only he who HAS HIM INCARNATED. To incarnate him is what is fundamental in the advanced work of the pluralized "I".

The lord of perfection works on us as we consciously make efforts in the work upon ourselves.

The work which the Intimate Christ has to accomplish within our own psyche, is terrifyingly painful.

Truly, our inner Master must live all his Stations of the Cross in the very depths of our own soul.

It is written: God helps those who help themselves. It is also written: Help yourself and I will help you.

When it is a matter of dissolving undesirable psychic aggregates, it is fundamental to implore the Divine Mother Kundalini, however, the Intimate Christ in the utmost depths of the myself, wisely operates according to his own responsiblities which he takes upon his shoulders.

CHAPTER XXV

THE DIFFICULT PATH

Unquestionably, a dark side of ourselves exists that we do not know` or do not accept; we must take the light of consciousness to that tenebrous side of ourselves.
The whole object of our Gnostic studies is to make the knowledge about ourselves become more conscious.
When one has many things within oneself that one neither knows nor accepts, then such things frighteningly complicate one's life and truly provoke all sorts of situations that could be avoided by means of knowing oneself.
The worst in all this is that we project that unknown, unconscious side of ourselves onto other people and then we see it in them. For example, we see them as if they were liars, unfaithful, mean, etc, in relation to that which we carry within ourselves.

About this particular point, Gnosis says that we live in a very small part of ourselves. This means that our consciousness extends to only a very reduced part of ourselves.
The idea of the Gnostic esoteric work is that of clearly widening our own consciousness. Undoubtedly, as long as we are not well related to ourselves, we will not be well related to others either, and the result will be all sorts of conflicts.
It is indispensable to get to be more conscious towards ourselves, by means of direct observation of ourselves.
A general Gnostic rule in Gnostic esoterical work is that when we do not get on with somebody, we can be sure that this is the very same thing against which we must work on ourselves.
That which we so much criticize in others, is something which lies in the dark side of ourselves and which we neither know nor want to recognize.
When we are in such condition, the dark side of ourselves is very big, but when the light of observation of ourselves illuminates that dark side, the consciousness increases by means of the knowledge of ourselves.
This is the Path of the Razor's Edge, bitterer than gall; many begin it, but those who reach the end are very rare.
Just as the moon has a dark side that is not seen, an unknown side, so it also happens with the Psychological Moon that we carry within. Obviously, such Psychological Moon is formed of the Ego, the "I", the Myself, the Oneself.
In this Psychological Moon, we carry inhuman elements that are frightening, horrifying, and which we would in no way accept that we have.
Such a cruel path is this one of INTIMATE AUTO-REALIZATION OF THE BEING. How many precipices! Such difficult passages! Such horrible labyrinths!
Sometimes the inner path, after many twists and turns, hair-rising ascents and most dangerous descents, is lost in a desert of sand; we do not know where it continues and not one ray of light illuminates it.
A trail full of dangers inside and outside, a path of unspeakable mysteries, where only the breath of death blows.
In this inner path, when we think we are doing very badly, it happens that we are doing very well.

In this secret path there are instants when one does not even know anymore what is good, or what is bad.
Sometimes that which is normally forbidden, happens to be what is just; thus is the inner path...
All moral codes are unnecessary in the inner path; a beautiful maxim or a nice moral precept can become a very serious obstacle for Intimate Auto-Realization of the Being. Fortunately, from the very depths of our Being, the Intimate Christ works intensively, suffers, weeps, disintegrates extremely dangerous elements that we carry within.
The Christ is born as a child in the heart of man, but as he eliminates the undesirable elements that we carry within, he grows little by little until becoming a complete man.

CHAPTER XXVI

THE THREE TRAITORS

In deep inner work, within the field of strict psychological auto-observation, we have to directly experience all the cosmic drama. The Intimate Christ has to eliminate all the undesirable elements which we carry within ourselves.

In our psychological depths, the multiple psychic aggregates yell asking for the crucifixion of the inner lord.

Unquestionably, each of us carries the three traitors in his psyche.

Judas, the demon of desire; Pilate, the demon of the mind; Caiaphas, the demon of ill will.

These three traitors crucify the Lord of Perfections, in the very depths of our soul. They are three specific types of fundamental inhuman elements in the cosmic drama.

Undoubtedly, this cited drama has always been secretly lived in the depths of the superlative consciousness of the Being. The cosmic drama is not the exclusive property of the Great Kabir Jesus, as learned ignoramuses always suppose.

The initiates of all times, the Masters in all centuries, have had to live the cosmic drama within themselves, here and now.

However, Jesus the Great Kabir had the courage to perform such intimate drama publicly, in the street and in broad daylight, in order to open for all human beings the sense of initiation, without distinction of race, sex, caste or colour. It is marvellous that there is somebody who publicly taught all the peoples of the earth the intimate drama.

The Intimate Christ, though is not lustful, has to eliminate from himself the psychological elements of lust.

The Intimate Christ, though in himself is peace and love, must eliminate from himself the undesirable elements of anger.

The Intimate Christ, not being covetous, has to eliminate from himself the undesirable elements of covetousness.

Though not being envious, the Intimate Christ has to eliminate from himself the psychic aggregates of envy.

The Intimate Christ, though he is perfect humility, infinite modesty, absolute simplicity, must eliminate from himself the sickening elements of pride, of vanity, of conceit.

The Intimate Christ, the word, the Creating Logos, always living in constant activity has to eliminate in our interior, in himself and by himself, the undesirable elements of inertia, of laziness, of stagnation. The Lord of Perfection, though being used to all the fastings, temperate, never a friend of drunkeness and great banqueting, has to eliminate from himself the abominable elements of gluttony.

A strange symbiosis is that of the Christ-Jesus; Christ-Man; a rare mixture of the divine and the human, of the perfect and the imperfect; an always constant test for the Logos.

Most interesting of all is that the secret Christ is always a triumpher; somebody who constantly defeats darkness; somebody who eliminates darkness within himself, here and now. The Secret Christ is the Lord of the Great Rebellion, rejected by the priests, by the elders and by the scribes of the temple.

Priests hate him; that is to say, they do not comprehend him, they want the Lord of Perfections to exclusively live in time in accordance with their unbreakable dogmas.

The elders, that is to say, the dwellers on this earth, the good householders, the judicious people, the people with experience, abhor the Logos, the Red Christ, the Christ of the Great Rebellion, because he goes out of the world, out of their habits and antiquated, reactionary customs petrified in many yesterdays.

The scribes of the temple, the rogues of intellect, abhor the Intimate Christ because he is the antithesis of the Antichrist, he is a declared enemy of all that compost heap of university theories which are so abundant in the markets of bodies and souls.

The three traitors mortally hate the Secret Christ and convey him to death within ourselves and in our own psychological space.

Judas, the demon of desire, always changes the lord for thirty coins of silver, that is to say, for liquor, money, fame, vanities, fornication, adultery, etc.

Pilate, the demon of the mind, always washes his hands, always declares himself innocent, is never to blame, constantly justifies himself to himself and to others, he seeks excuses, means of evading his own responsibilities, etc.

Caiaphas, the demon of ill will, unceasingly betrays the Lord within ourselves; the adorable Intimate one gives him the staff for him to lead his sheep to pasture, however, the cynical traitor turns the altar into a bed of pleasures, unceasingly fornicates, commits adultery, sells the sacraments, etc.

These three traitors make the adorable Intimate lord suffer secretly without any compassion whatsoever.

Pilate has the crown of thorns put on his brow, the evil "I"s lash him, insult him, curse him in the intimate psychological space without any kind of mercy.

CHAPTER XXVII

CAUSES-"I"S

The multiple subjective elements which constitute the ego, have causal roots.
The causes-"I"s are linked to the laws of Cause and Effect. Obviously, a cause without effect cannot exist, nor effect without cause; this is unquestionable, undoubtedly. Elimination of the diverse inhuman elements which we carry within, would be inconceivable if we did not eliminate the intrinsic causes of our psychological defects. Obviously, the causes-"I"s are intimately associated to specific karmic debts.
Only most profound repentance and the respective negotiations with the Lords of Karma, can give us the joy of achieving disintegration of all those causal elements, which in one way or another can lead us to definitive elimination of the undesirable elements.
The intrinsic causes of our errors, can certainly be eradicated from ourselves thanks to the Intimate Christ's efficient work.
Obviously, causes-"I"s usually have frighteningly difficult complexities.
Example: An esotericist student could be let down by his instructor and consequently such neophyte would become sceptical. In this particular case, the cause-"I" which originated such error, could only be disintegrated through supreme intimate regret and with very special esoterical negotiations.
Within ourselves, the Intimate Christ intensively works eliminating by conscious work and voluntary suffering, all those secret causes of our errors.
The lord of perfections must live all the cosmic drama, in our intimate depths.
One is astonished when contemplating in the causal world, all the tortures which the Lord of Perfections endures.
In the causal world, the secret Christ goes through all the unspeakable bitterness of his Way of the Cross.
Undoubtedly, Pilate washes his hands and justifies himself, but he eventually condemns the adorable one to death on a cross.
The ascent to Calvary is extraordinary for the seer-Initiate.
Undoubtedly, the solar consciousness integrated with the Intimate Christ, crucified on the majestic cross of Calvary, utters terrible phrases which are not for human beings to comprehend.
The final sentence (Father, into your hands I commit my spirit), is followed by thunder, lightning and great cataclysms.
Posteriorly, after the unnailing, the Intimate Christ is placed in his Holy Sepulcher.
The Intimate Christ kills death, by means of death. Much later in time the Intimate Christ must resurrect in ourselves.
Unquestionably, Christic resurrection comes to radically transform us.
Any Resurrected Master has extraordinary powers over fire, air, water and earth.
Undoubtedly, Resurrected Masters acquire immortality, not only psychological but also corporeal.
Jesus, the Great Kabir, is still living with the same physical body which he had in the Holy Land; Count Saint Germain who transmutated lead into gold and made diamonds of best quality, during the 15th, 16th, 17th and 18th centuries, etc, is still living.

The enigmatic, powerful Count Cagliostro who astonished Europe so much with his powers during the 16th, 17th and 18th centuries, is a Resurrected Master and still has his same physical body.

CHAPTER XXVIII

SUPER-MAN

One codex of Anahuac has said: *"The Gods created men of wood and, after having created them, they merged them with the divinity", but it adds afterwards: "Not all men achieve to integrate with the divinity"*. Unquestionably, before being able to integrate man with the real, first it is necessary to create man.

The intellectual animal mistakenly called man, is in no way man.

If we compare man with the intellectual animal, we will then be able to verify by ourselves the concrete fact that the intellectual animal, though physically resembles man, is psychologically absolutely different. Unfortunately, they all think erroneously, suppose themselves to be men, qualify themselves as such.

We have always believed that man is king of creation; the intellectual animal has not even proved, up to the present date, to be king of himself; if he is not king of his own psychological processes, if he cannot direct them at will, much less will he be able to govern nature.

In no way could we accept man transformed into a slave, unable to govern himself and turned into a toy of the bestial forces of nature.

Either one is king of the universe or one is not; in the latter of these cases, unquestionably, it becomes demonstrated the concrete fact of not having reached yet the state of man.

The Sun has deposited the germs for man within the sexual glands of the intellectual animal.

Obviously, such germs can either develop or be definitively lost.

If we want that such germs develop, it becomes indispensable to cooperate with the effort which the Sun is making to create men.

The authentic man must intensively work, with the evident purpose of eliminating from himself the undesirable elements which we carry within.

Should the real man not eliminate from himself such elements, he would lamentably fail; he would become an abortion of the Cosmic Mother, a failure.

The man who truly works on himself with the purpose of awaking consciousness, will be able to integrate with the divine.

Ostensibly, the solar man integrated with the divinity, becomes in fact and in his own right, a SUPER-MAN.

It is not so easy to reach SUPER-MAN. Undoubtedly, the path which leads to SUPER-MAN, is beyond good and evil.

Something is good when it suits us and bad when it does not. Crime also hides among the cadences of verse. There is much virtue in the villain and much evil in the virtuous person.

The road which leads to SUPER-MAN is the Path of the Razor's Edge; this trail is full of dangers inside and outside.

Evil is dangerous, good is also dangerous; the terrifying path is beyond good and evil, is terribly cruel.

Any moral code can detain us on the march towards SUPER-MAN. Attachment to these or those yesterdays, to these or those scenes, can halt us on the path which goes up to SUPER-MAN.

Norms, procedures, no matter how wise they might be, if they are trapped inside this or that fanatism, in this or that prejudice, in this or that concept, can be an obstacle for us in the progress towards SUPER-MAN. SUPER-MAN knows the good in evil and the evil in good; grasps the sword of cosmic justice and is beyond good and evil.

SUPER-MAN, having liquidated in himself all the good and bad values, has turned into something which nobody understands, is the ray, is the flame of the universal spirit of life glaring in the countenance of a Moses. At every tent on the path, some anchorite offers the SUPER-MAN his donations, but he continues on his way beyond the good intentions of the anchorites.

What people said beneath the sacred porches of the temples, has much beauty, but the SUPER-MAN is beyond the pious sayings of people.

SUPER-MAN is lightning and his word is thunder which disintegrates the powers of good and evil.

SUPER-MAN shines in the darkness, but the darkness hates SUPER-MAN.

The crowds qualify SUPER-MAN as perverse because of the very same fact that he does not fit within indisputable dogmas or within pious phrases, nor within the upright morals of serious men.

People abhor SUPER-MAN and crucify him among criminals because they do not understand him, because they prejudge him looking at him through the psychological lens of what is believed to be holy even if it is evil. SUPER-MAN is like the thunderbolt which falls upon the perverse, or like the brightness of something which is not understood and is afterwards lost in mystery.

SUPER-MAN is not holy nor is he perverse, is beyond holiness and perversity; yet people qualify him of holy or of perverse.

SUPER-MAN sparkles for a moment among the darkness of this world and then disappears forever.

Within SUPER-MAN, the Red Christ burningly blazes. The revolutionary Christ, the Lord of the Great Rebellion.

CHAPTER XXIX

THE HOLY GRAIL

The Holy Grail shines in the deep night of all ages. Knights of the Middle Ages uselessly searched for the Holy Grail in the Holy Land at the time of the Crusades, but they did not find it.

When Abraham the Prophet was returning from the war against the kings of Sodom and Gomorrah, it is said that he met with Melchizedek the Genie of the Earth. Certainly, that Great Being was living in a fortress situated exactly in the place where Jerusalem, the city beloved by prophets, was later build.

The legend of the centuries says, and this is known by the divine ones and by humans, that Abraham celebrated the Gnostic Unction with the sharing of bread and wine, in the presence of Melchizedec. It is not excessive to affirm that then Abraham surrendered tithes and his first fruits to Melchizedec as it is written in the Book of the Law.

Abraham received the Holy Grail from the hands of Melchizedek; much later in time this goblet ended up in the temple of Jerusalem.

There is no doubt that the Queen of Saba served as a mediator for this fact. She went into Solomon's presence with the Holy Grail and after putting him to rigorous tests, she delivered unto him such precious jewel. The Great Kabir Jesus drank from that goblet in the sacred ceremony of the last supper, as it is written in the Four Gospels.

Joseph of Arimathea filled the Chalice with the blood flowing from the wounds of the Adorable one on the Mount of Calvary.

When the roman police broke into the abode of the aforementioned Senator, they did not find this precious jewel.

Not only did the roman Senator hide the jewel which was so precious, but with it he also kept in the ground Longivus' spear with which the roman centurion had wounded the side of the Lord. Joseph of Arimathea was jailed in a horrible prison because of not having wanted to hand over the Holy Grail.

When that Senator came out of jail, he went to Rome carrying the Holy Grail.

Arriving in Rome, Joseph of Arimathea encountered Nero's persecution against Christians and left by the shores of the Mediterranean.

An angel appeared to him in dreams one night and told him: "This chalice has great power, because the blood of the Redeemer of the World is in it". Joseph of Arimathea, obeying orders from the angel, buried such chalice at a temple on Montserrat, Catalonia, Spain.

With time, such chalice became invisible together with the temple and part of the mountain.

The Holy Grail is the vessel of Hermes, the cup of Solomon, the precious urn in all temples of mysteries.

The Holy Grail in the form of a goblet or cup in which was placed the manna of the desert, was never missing from the Altar of alliance.

The Holy Grail emphatically allegorizes the female YONI, within this holy cup is the nectar of immortality, the Soma of the mystics, the supreme drink of the Holy Gods.

The Red Christ drinks from the Holy Grail at the supreme hour of christification, thus it is written in the Gospel of the Lord.

The Holy Grail is never missing from the altar of the temple. Obviously, the Priest must drink the wine of light from the Holy Cup.
It would be absurd to suppose a temple of mysteries inside which the blessed cup of all ages was missing.
This comes to remind us of Guinevere, the Queen of the Jinas, she who poured the wine for Lancelot in the delicious cups of SUFRA and MANTI.
The immortal Gods nourish themselves with the drink contained in the Sacred Cup; those who hate the Blessed Cup, blaspheme against the Holy Spirit.
The Super-Man must nourish himself with the nectar of immortality contained in the divine chalice of the temple.
Transmutation of the creative energy is fundamental when one wants to drink from the Holy Vessel.
The Red Christ, always revolutionary, always rebellious, always heroic, always triumphant, drinking from the golden chalice raises a toast to the Gods.
Lift up your cup well on high and take care not to spill even a drop of the precious wine.
Remember that our ensign-motto is thelema (will).
From within the bottom of the chalice which is symbolic figure of the female sexual organ, flames spring which blaze on the glowing face of Super-Man.
The ineffable Gods of all the galaxies always drink the beverage of immortality from the eternal chalice.
Lunar coldness always produces involutions in time; it is necessary to drink from the sacred wine of light in the holy vessel of Alchemy.
The purple of the sacred kings, the royal crown and the blazing gold, they are only for the Red Christ.
The Lord of Lightning and Thunder, grasps the Holy Grail in his right hand and drinks the wine of gold to nourish himself.
Those who spill the Vessel of Hermes during chemical copulation, in fact become infrahuman creatures of the underworld. All what we have written here, is fully documented in my book entitled "The Perfect Matrimony".

Samael Aun Weor