

Fundamental Education



Samael Aun Weor



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FUNDAMENTAL EDUCATION



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Cover illustration: The death of Socrates (La Mort de Socrate)

Jacques-Louis David , 1787, Metropolitan Museum of Art

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...“Today and forever, my dear brethren, I renounce, I have renounced and I will continue to renounce to the copyright. The only thing that I want is that these books can be sold inexpensively, accessible to the poor, accessible to all those who suffer and cry! May the happiest citizen manage to get this book with the few cents that he has in his pocket! That is all!”

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



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Chapter 1

Free Initiative

Millions of students from all the countries of the world go to school and university everyday in an unconscious, mechanical and subjective manner, without knowing why or for what purpose.

Students are obliged to study mathematics, physics, chemistry, geography, etc.

The minds of students receive information daily. However, never in life do they stop to think for a moment about the reason and the objective of this information.

Why do we fill ourselves with that information? For what purpose do we fill ourselves with that information?

Students truly live a mechanistic life, and know only that they have to receive intellectual information and store it in their unfaithful memories, that is all.

It never occurs to students to think about what education really is. They go to school, college and university because their parents say so, and that is all there is to it.

It never occurs to students or teachers to ask themselves, “Why am I here?” “Why have I come here?” “What really is the true secret motivation that brings me here?”

Teachers and male and female students live with the consciousness asleep. They truly act like robots, going to school, college and university in an unconscious and subjective manner, without really knowing why or for what reason.

It is necessary to stop being robots, to awaken consciousness, and to discover for ourselves what is this very terrible struggle of passing exams, studying, living at a certain place just to study everyday and spend the whole year having nervous breakdowns, worrying, being distressed, practicing sports, quarreling with fellow students, etc.

Teachers should become more conscious in order to help students awaken their consciousness, whether it is at school, college, or university.

It is sad to see so many robots seated at desks in schools, colleges and universities, receiving information that they have to memorize, without knowing why or for what purpose.

Young people are only concerned about passing the school year; they have been told they should prepare themselves to earn a living, gain employment, etc., and they study while at the same time creating in their minds a thousand fantasies about the future, without really being aware of the present moment, without knowing the true reason for studying physics, chemistry, biology, arithmetic, geography, etc.

Modern girls study simply to be prepared to find a good husband, earn a living, or be duly prepared in case they are left by their husband, widowed, or never marry at all.

Pure fantasies of the mind...because in fact they do not know what the future holds for them, nor at what age they will die.

Life at school is very vague, incoherent and subjective. Children are made to learn certain material that is worthless in everyday life.

Nowadays, what is important at school is passing the year and that is all.

In the past, there was at least something ethical in passing the year. Now, there is no such ethic. Parents can secretly bribe teachers, so that even if their boy or girl is a terrible student he or she will inevitably pass the year.

Schoolgirls often butter-up to male teachers with the intention of "passing the year" and the result is usually

marvelous, even when they have not understood anything that was taught by the teacher. Nevertheless, they do well in their examinations and pass the year

There are students who are very skillful at passing a school year. This is a matter of craftiness in many cases.

For a student who successfully passes a certain test (some foolish test), it does not mean that he has true objective consciousness of the material he was tested on.

Students repeat parrot-fashion in a mechanical way the material they studied and were tested on.

This does not mean to be conscious of the material, it means to memorize and repeat like a parrot or chatterbox what we have learned and that is all.

To pass an exam and get through the year does not mean to be very intelligent. In everyday life we have known very intelligent people who never did well in tests in school.

We have known magnificent writers and great mathematicians who were terrible students at school and never did well on exams in grammar and Mathematics.

We know the case of a very bad student of anatomy who was only able to do well on anatomy examinations after much suffering. Today, that student is the author of a popular book on anatomy.

To “pass the year” does not necessarily mean we are very

intelligent. There are people who have never passed a school year and are very intelligent. There is something more important than passing a school year and studying certain material, and that is precisely to have full, objective, clear and luminous consciousness of the material being studied.

Teachers should strive to help students **awaken consciousness**. All their efforts should be directed to the consciousnesses of the students.

It is urgent for students to have complete consciousness of the subjects they study.

To memorize, to parrot, is simply foolish in the most complete sense of the word.

Students are obliged to study difficult material and store it in their memory in order to “pass the year”. Afterwards, in practical life, these subjects are not only useless but are also forgotten, because our memory is inaccurate.

Young people study with the intention of gaining employment and earning a living. Later, if they are lucky, they get their desired job. Or, if they become professionals, doctors, lawyers, etc., they will only repeat the same old story: they marry, have children, and suffer. They die without awakening consciousness, without being conscious of their own lives. That is all.

Girls marry, make their homes, have children, argue with

the neighbors, the husband and the kids, divorce, remarry, are widowed, grow old, etc. In the end, they die after having lived asleep, unconscious, always repeating the same painful drama of existence.

Teachers do not want to realize the fact that all human beings have their consciousness asleep. It is urgent for teachers to awaken consciousness so that they can help to awaken the consciousness of the students.

It is useless to fill our heads with more and more theories, and to quote Dante, Homer, Virgil, etc., if our consciousness is asleep, if we do not have a clear and objective consciousness about ourselves, about the subjects we study and about everyday life.

What is the use of education if we do not become creative, conscious and truly intelligent?

Real education does not consist of knowing how to read and write. Any simpleton, any fool, can know how to read and write.

We need to be intelligent and intelligence only awakens within us when the consciousness awakens.

The consciousness of humanity is ninety-seven percent subconscious and three percent conscious.

We need to awaken consciousness. We need to convert the subconscious into consciousness. We need to have one hundred percent consciousness.

The human being not only dreams when his physical body is asleep, but also dreams when his physical body is not asleep, when he is in the waking state.

It is necessary to stop dreaming, to awaken consciousness, and that process of awakening should begin at home and at school.

The efforts of teachers should be directed at the consciousness of students, and not just at their memories.

Students should learn how to think for themselves, and not just repeat the theories of others like parrots or chatterboxes.

Teachers ought to fight to put an end to fear in students.

Teachers ought to allow their students the freedom to disagree and offer healthy constructive criticism about all the theories that they study.

It is absurd to oblige them to accept in a dogmatic way all the theories taught in school, college and university.

It is necessary for students to do away with fear so as to be able to think for themselves. It is urgent for students to do away with fear so that they can analyze the theories they study.

Fear is one of the barriers to intelligence. Fearful students do not dare to disagree, and accept as articles of blind faith whatever different authors say.

It is useless for teachers to speak of fearlessness if they are full of fear. Teachers should have no fear. Teachers who fear criticism, what people might say, etc., cannot be truly intelligent individuals.

The true aim of education should be to awaken consciousness and to put an end to fear.

What is the use of passing exams if we continue to be afraid and unconscious?

Teachers have the duty of helping students at their school desks to become useful in life, but as long as fear exists no one can be useful in life.

A person full of fear does not dare to disagree with other people's opinions. A person full of fear cannot have free initiative.

Clearly, every teacher's function is to help each one of his or her class members to become completely free of fear, so that they can act spontaneously without needing to be told or ordered.

It is necessary for students to stop being afraid so that they can have free, creative and spontaneous initiative.

When by their own free and spontaneous initiative, students can freely analyze and criticize the theories they study, they will stop being mere subjective, foolish and mechanical beings.

It is urgent for free initiative to exist so that the student's creative intelligence emerges.

It is necessary to give students the freedom of spontaneous creative expression, without conditioning of any kind, so that the students become conscious of what they are studying.

Free creative power can only manifest itself when we do not fear criticism, when we do not fear what people might say, "the teacher's paddle", rules, etc.

The human mind has become degenerated due to fear and dogmatism, and it is urgent to regenerate it by means of free, spontaneous initiative, with no fear.

We need to become conscious of our own life, and that process of awakening should begin at the very school desk.

School will be of very little use to us if we leave it in an unconscious and sleeping state.

Free initiative and the abolition of fear will give rise to pure and spontaneous action.

Through free initiative, students in all schools should have the right to collectively discuss all the theories they are studying.

Only in this way—through liberation from fear and the freedom to discuss, analyze, meditate and criticize in a healthy manner what we are studying—can we become

conscious of the material we may be studying and not be mere parrots or chatterboxes that repeat what we accumulate in our memories.

Chapter 2

Imitation

It has already been totally demonstrated that fear impedes free initiative. The bad financial situation of millions of people is, beyond any doubt, due to fear.

The fearful boy searches for his dear mama, and becomes attached to her in search of security. The fearful husband becomes attached to his wife and feels that he loves her far more. The fearful wife searches for her husband and children and thinks she loves them much more.

From the psychological point of view, it is rather curious and interesting to see how fear often disguises itself in love's clothing.

Internally people have very few spiritual values, people who are inwardly poor always seek something outside themselves in order to feel complete.

People who are internally poor are always plotting and scheming, busying themselves with trifles and foolishness, gossiping, fulfilling animalistic pleasures, etc.

People who are internally poor live from fear to fear, and as it is natural they become attached to their husbands, wives, parents, children, to old, outdated and degenerated traditions, etc.

Every sick and psychologically poor elderly man is usually full of fear, and clings with infinite anxiety to money, family traditions, grandchildren, memories, etc., as if seeking security. This is something we can all prove by carefully observing elderly people.

Whenever people are afraid they hide behind the protective shield of respectability, adhering to a tradition, be it of race, family, nation, etc., etc., etc.

Truly, every tradition is merely a senseless repetition, empty, and without true value.

Everyone has a marked tendency to imitate others, and this imitation is a product of fear.

Fearful people imitate all those to whom they become attached. They imitate husbands, wives, children, brothers, friends who protect them, etc.

Imitation is the result of fear, and totally destroys free initiative.

In schools, colleges and universities, teachers make the mistake of teaching students through that which is called imitation.

In painting and drawing classes students are taught to copy, to paint images of trees, houses, mountains, animals, etc. That is not creating, that is imitating, copying.

Creating is not imitating or copying. To create is to translate, to vividly transmit with a brush a tree which enchants us; a beautiful sunset, a dawn with its ineffable melodies, etc.

There is true creation in Chinese and Japanese Zen art, both abstract and semi-abstract.

Any Chinese painter of Chan and Zen is not interested in imitating, copying.

The painters of China and Japan enjoy creating and creating anew.

The painters of Zen and Chan do not imitate, they create, and that is their work.

The painters of China and Japan are not interested in painting or photographing a beautiful woman; they enjoy transmitting her abstract beauty. The painters of China and Japan would never imitate a sunset; they enjoy transmitting in abstract beauty all the enchantment of the sunset.

What is important is to not imitate, to not copy in black and white. What is important is to feel the deep meaning of beauty and know how to transmit it. But for that, it is necessary to have no fear, no attachment to rules or traditions, no fear of what people might say or of being scolded by the teacher.

It is urgent for teachers to comprehend the necessity for students to develop creative power.

It is clearly absurd to teach students how to imitate. It is better to teach them how to create.

Unfortunately, the human being is an unconscious, sleeping robot, who only knows how to imitate: we imitate other people's clothing, and out of that imitation emerge the different trends of fashion. We imitate other people's customs and habits, even when they are quite mistaken. We imitate vices, we imitate all that which is absurd; that which one lives or experiences is always repeating, time and time again, etc.

It is necessary for teachers to teach their students how to think independently.

Teachers should offer their students every possibility so that they can cease to be imitating robots.

Teachers should provide the best opportunities for students to develop their creative power.

It is urgent for students to know true freedom, so that

they can learn how to think freely for themselves without any fear at all. A mind that lives enslaved by “what people might say,” a mind that imitates due to fear of violating traditions, rules, customs, etc., is not a creative mind, is not a free mind.

People’s minds are like a closed house, sealed with seven seals, a house where nothing new can happen, a house where the sun does not shine, a house where only pain and death reign.

New things can only happen where there is no fear, where there is no imitation, where there is no attachment to things, money, people, traditions, customs, etc.

People live enslaved by intrigue, envy, family customs, habits, the insatiable desire to gain positions, to climb to the top, to stand out, etc.

It is urgent for teachers to teach their students the necessity of not imitating this whole degenerated and outdated order of old things.

It is urgent that students learn in school how to create freely, how to think freely, how to feel freely.

Students spend the greater part of their lives at school acquiring information, and nevertheless, they are left with no time to think about all these things.

Ten or fifteen years at school living a mechanical and unconscious life, and then they leave school with the

consciousness asleep. Yet they leave school believing that they are awake.

The human mind lives embottled in conservative and reactionary ideas.

Human beings are not able to think with true freedom, because they are full of fear.

Human beings fear life, death, what people say or might say, they fear gossip, losing their jobs, violating regulations, losing their spouse or having their spouse stolen away from them, etc., etc.

At school we are taught to imitate, and we leave school becoming imitators.

We do not have free initiative, because right from the school desk we were taught to imitate.

People imitate due to the fear of what other people might say. Unfortunate students imitate because teachers truly put fear into them, threaten them at every moment, threaten them with low marks, threaten them with specific punishments, threaten them with expulsion, etc.

If we really want to become creative in the most complete sense of the word, we must become conscious of the entire array of imitations that unfortunately have us trapped.

When we are already capable of knowing our entire array of imitations, and have very closely analyzed each one

of them, we become conscious of them, and as a logical consequence the power to create is then spontaneously born within us.

It is necessary for students at schools, colleges and universities to free themselves from all imitation so that they become truly creative.

Teachers who erroneously assume that students need to imitate in order to learn are mistaken. Whoever imitates does not learn, the one who imitates becomes a robot and that's all.

We do not want to imitate what is stated by the authors of geography, physics, arithmetic, history, etc. To imitate, memorize and repeat like chatterboxes or parrots is foolishness. It is better to consciously comprehend what we are studying.

Fundamental education is the science of the consciousness, the science that allows us to discover our relationship with our fellow human beings, with Nature, with all things.

A mind that only knows how to imitate is mechanical, it is a working machine. It is not creative, it is not capable of creating, it does not truly think, it only repeats, and that is all.

Teachers ought to concern themselves with the awakening of the consciousness in each student.

Students only worry about passing the school year, and

then, once out of school, in practical life, they become ordinary office clerks or baby-making machines.

Ten or fifteen years of studies to end up becoming talking robots; the material studied continues to be forgotten little by little, until finally nothing remains in the memory.

If students were to become conscious of the material studied, if their studies were to be not only based on information, imitation and memory, matters would be different. Students would leave school with conscious, unforgettable and complete knowledge, which would not be subjected to their unfaithful memories.

Fundamental education will help students by awakening consciousness and intelligence.

Fundamental education leads young people along the path of true revolution.

Students must insist that teachers give them true education, *fundamental education*.

It is not enough for students to sit at school desks and receive information about some king or some war; something else is needed, *fundamental education* is needed in order to awaken consciousness.

It is urgent for students to leave school mature, truly conscious and intelligent, so that they do not become simple mechanical parts of the social machinery.

Chapter 3

Authority Figures

The government possesses authority; the state possesses authority; police, the law, soldiers, parents, teachers, religious leaders etc., possess authority.

There are two types of authority. First: **unconscious authority**. Second: **conscious authority**.

Unconscious and subconscious authority figures are useless. We urgently need self-conscious authority figures.

Unconscious and subconscious authorities have filled the world with tears and pain.

Unconscious authorities abuse authority at home and at school by the very fact that they are unconscious and subconscious individuals.

Today, unconscious parents and teachers are but “the blind

leading the blind”, and as the Sacred Scriptures say, “they will all go headfirst into the abyss”.

Unconscious parents and teachers force us during childhood to do things that are absurd, but which they consider logical. They say it is for our own good.

Parents are unconscious authority figures, as demonstrated by the fact that they treat children like garbage, as if parents were the superior beings of the human species.

Teachers end up hating certain students, and pampering or spoiling others.

Sometimes teachers severely punish a student whom they hate even though he or she is not a bad student, and pampered students, who really don’t deserve it, are rewarded with magnificent grades.

Parents and teachers establish erroneous norms for children and young adults.

Authority figures that do not possess consciousness can only do absurd things.

We need self-conscious authority figures. Understand self-consciousness to mean integral self-knowledge, complete knowledge of all our inner values.

Only he who truly possesses complete knowledge of himself is awake in an integral way. That is what it means to be self-conscious.

Everyone believes that they are self-conscious, but in life it is very difficult to find someone who truly knows himself. People have totally mistaken concepts about themselves.

Knowing oneself requires great and tremendous self-efforts. Only through self-knowledge do we truly arrive at consciousness.

The abuse of authority is due to unconsciousness. No self-conscious authority figure would ever abuse authority.

Some philosophers are against all authority; they detest authority figures. Such a way of thinking is false, because in all created things, from a microbe to a sun, there are levels and levels, degrees and degrees, higher forces that control and direct, and lower forces that are controlled and directed.

In a simple beehive authority lies with the queen. In any ant nest authority and laws exist. Destruction of the principle of authority will lead to anarchy.

The authority figures of these critical times in which we live are unconscious, asleep, and it is clear that due to this psychological fact they enslave, shackle, abuse and cause pain.

We need fully self-conscious teachers, instructors or spiritual guides, governmental authorities, parents, etc. Only thus can we truly create a better world.

It is foolish to say that spiritual teachers and guides are

unnecessary. It is absurd to be unaware of the authority principle in all creation.

Those who are self-sufficient and proud have the opinion that teachers and spiritual guides are not necessary.

We ought to recognize our own nothingness and misery. We must comprehend that we need authority figures, teachers, spiritual instructors, etc., but those who are self-conscious, so that they can lead us, help us, and guide us wisely.

The unconscious authority of teachers destroys the creative power of students. If a student paints, the unconscious teacher tells him what he should paint, which tree or scenery he should copy, and the fearful student does not dare set foot outside the boundaries of the mechanical rules of teachers.

That is not creating. It is necessary for a student to become creative; that he be capable of stepping outside of the unconscious rules of unconscious teachers, so that he or she is able to transmit everything he feels in relation to the tree, all the enchantment of the life that circulates through the tree's trembling leaves, and the tree's deep significance.

A conscious teacher would not oppose the liberating creativity of the soul. Teachers with conscious authority would never mutilate the minds of students.

Teachers without consciousness destroy with their

authority the minds and intelligence of students.

Teachers with unconscious authority only know how to punish and dictate foolish rules so that students might behave well.

Self-conscious teachers teach their students with supreme patience, helping them to comprehend their individual difficulties, so that in comprehending they are able to transcend all their errors and successfully progress.

Conscious or self-conscious authority could never destroy intelligence.

Unconscious authority destroys intelligence and causes serious damage to students.

Intelligence only comes to us when we enjoy authentic freedom, and when teachers with self-conscious authority truly know how to respect creative freedom.

Unconscious teachers believe they know everything and trample upon the freedom of students by amputating their intelligence with lifeless rules.

Self-conscious teachers know that they do not know, and even give themselves the luxury of learning through the observation of the creative capacities of their students or disciples. It is necessary for school, college and university students to move from the simple condition of disciplined machines to the brilliant position of free and intelligent beings, so that they are able to successfully face all of life's difficulties.

This requires competent, self-conscious teachers, who are really interested in their students or disciples; this requires teachers to be well-paid so that they never have to worry about money.

Unfortunately, every teacher, parent and student believes himself to be self-conscious, awake, and that is his or her biggest mistake.

In life it is very rare to find an awake and self-conscious person.

People dream when their body is asleep and dream when their body is in the waking state.

People drive cars dreaming... work dreaming... walk down the street dreaming... live dreaming at all hours.

It is quite natural for a professor to forget his umbrella, a book, or his wallet in his car. All this happens because the professor has his consciousness asleep, he is dreaming...

It is very difficult for people to accept that they are asleep. All people believe that they are awake. If someone was to accept that his consciousness is asleep, it is clear that from that very moment he would begin to awaken.

A student leaves his books at home, or some notebook that he had to bring to school. Forgetfulness like this seems very normal, but it indicates, points out the state of sleep in which the human consciousness is found.

Passengers aboard any city transportation service often miss their stop. They were asleep, and when they wake up they come to realize they have missed their stop and will have to walk back a few blocks.

The human being is rarely truly awake in life, and when he does awaken for a brief moment, as in times of great fear, he momentarily sees himself in a complete way. These moments are unforgettable.

It is very difficult for the individual returning home after having traveled through the whole city to remember in minute detail all his thoughts, the happenings, the people, the things, his ideas, etc. In trying to remember all these things the person will find huge gaps in his memory which correspond precisely to the deepest states of sleep.

Some students of psychology have proposed to live in a state of alertness from moment to moment, but suddenly they fall asleep, perhaps upon meeting a friend in the street, upon entering a store to buy something, etc., and hours later, when they remember their decision to live alert and awake from instant to instant they realize they had fallen asleep when they entered such and such a place, or met such and such a person, etc., etc., etc.

To be self-conscious is something very difficult, but one can reach this state by learning how to live in a state of alertness and vigilance from moment to moment.

If we want to arrive at self-consciousness, we need to know ourselves in an integral way.

Every one of us has the “I”, the “myself”, the “ego” that we need to explore in order to know ourselves and become self-conscious.

It is urgent to self-observe, to analyze and comprehend each one of our defects.

It is necessary to study our own selves in the mental, emotional, habitual, instinctual and sexual spheres.

The mind has many subconscious levels, regions, or departments, which we should know completely through observation, analysis, deep meditation and profound intimate comprehension.

Any defect can disappear from the intellectual region and continue to exist in other unconscious levels of the mind.

The first thing one needs is to **awaken**, so as to comprehend one’s own misery, nothingness and pain. The “I” then begins to **die** from moment to moment.

Death of the psychological “I” is urgent.

It is only in dying that a truly conscious being is born within us. Only one’s Being can exercise true conscious authority.

Awakening, death and birth are the three psychological phases that lead us to a true conscious existence.

We must awaken in order to die, and die in order to be

born. Whoever dies without having awakened becomes a “stupid saint”. Whoever is born without having died becomes an individual with a double personality: one that is righteous, and another that is very perverse.

The practice of true authority can only be exercised by those who possess the conscious Being. Those who do not yet possess the conscious Being—those who are not self-conscious—tend to abuse authority and cause much harm.

Teachers must learn how to command, and students must learn how to obey.

Those psychologists who pronounce themselves against obedience are in fact quite mistaken, because no one can command consciously if he has not first learned how to obey.

It is necessary to know how to command consciously, and it is necessary to learn how to obey consciously.

Chapter 4

Discipline

Schoolteachers and college and university professors give too much importance to discipline, and in this chapter we will study this matter in detail.

All of us who have gone through school, college or university know very well what discipline, rules, punishment and scolding etc., are.

Discipline is that which is called the cultivation of resistance. Schoolteachers delight in cultivating resistance.

We are taught to resist, to place two things in opposition. We are taught to resist the temptations of the flesh, and we flog ourselves and do penance in order to resist. We are taught to resist the temptations that laziness brings, the temptations to not study, to not go to school, the temptations to play, laugh, ridicule teachers, violate rules, etc.

Teachers have the mistaken concept that through discipline we can comprehend the need to respect the order of the school, the need to study, maintain our composure in front of teachers and behave well with the other students or disciples.

Some people have the mistaken concept that the more we resist, the more we reject, refuse or deny, then the more comprehensive, free, complete and successful we become.

People do not want to realize that the more we fight against something, the more we resist, the more we reject, refuse, or deny, the less our comprehension is.

If we fight against the vice of drinking, this vice will disappear for a while, but since we have not profoundly comprehended it in all the levels of the mind it will return later when we let our guard down, and we will drink a year's worth all at once.

If we reject the vice of fornication, we will be chaste on the outside for a while (although in other levels of the mind we will continue to be frightening satyrs as our erotic dreams and nocturnal pollutions demonstrate), and then even more strongly we will be up to our old tricks as unredeemed fornicators, due to the concrete fact of not having profoundly comprehended what fornication is.

Many are those who reject greed, who fight against it, who discipline themselves against it by following strict rules of conduct, but since they have not truly comprehended the

whole process of greed, deep down they end up coveting not being covetous.

Many are those who discipline themselves against anger, who learn how to resist it, but the anger continues to exist in other levels of the subconscious mind (even though on the outside the anger has disappeared from our character), and if we let down our guard in the slightest, the subconscious betrays us, and then when we least expect it and perhaps for some unimportant reason we storm and thunder full of anger.

Many are those who discipline themselves against jealousy, and they end up firmly believing that they have extinguished it, but since they did not comprehend it, obviously it appears once more in some situation precisely when we thought it was truly already dead.

Only with the complete absence of discipline, only with real freedom, will the burning flame of comprehension arise in the mind.

Creative freedom can never exist in a framework. We need freedom in order to fully comprehend our psychological defects in an integral way.

We urgently need to tear down walls and shatter steel shackles in order to be free.

We have to experience for ourselves everything that our parents and schoolteachers have told us is good and

useful. It is not enough to memorize and imitate. We need to comprehend.

All the efforts of teachers should be directed towards the consciousness of students. They must strive to have students enter the path of comprehension.

It is not enough to tell students that they ought to be this or that. It is necessary that students learn how to be free, so that they can examine, study, analyze for themselves all of their values, all the things that people have told them are beneficial, useful, noble, and not just accept and imitate them.

People do not want to explore for themselves. They have closed, foolish minds that do not want to investigate, mechanistic minds that never investigate but only imitate.

It is necessary, urgent and indispensable for students to enjoy true freedom, to discover for themselves, to inquire, to understand from their earliest years up to the moment they leave the classroom, and be not limited by the abject walls of prohibitions, scoldings and disciplines.

If students are told what they should and should not do, and are not allowed to comprehend and experience, where then is their intelligence? What opportunity has been given to their intelligence? What is the use then of passing exams, dressing well and having many friends if we are not intelligent?

Intelligence comes to us only when we are truly free to investigate for ourselves; to comprehend, to analyze independently without fear of being scolded and without the paddle of discipline.

Scared, frightened students subjected to terrible disciplines can never know. They can never be intelligent individuals.

Today, the only thing that interests parents and teachers is that students have a career; that they become doctors, lawyers, engineers, office employees; in other words, living machines, and that they later marry and, moreover, transform themselves into baby-making machines, and that is all.

When boys or girls want to do something new, something different; when they feel the need to escape from this framework of prejudices, antiquated habits, disciplines, family or national traditions, etc., then parents tighten the prison shackles more and tell the boy or girl, "Don't do that!" "We are not willing to support you in that." "This is madness." Etc.

Thus, the boy or girl is formally imprisoned in the prison of disciplines, traditions, antiquated customs, decrepit ideas, etc.

Fundamental education teaches how to reconcile **order** with **freedom**.

Order without freedom is tyranny. Freedom without order is anarchy.

Freedom and order wisely combined constitutes the basis of *fundamental education*. Students should enjoy perfect freedom to ascertain for themselves, to inquire, to discover what they really and truly are in themselves and what they can accomplish in life.

Students, soldiers, police, and in general all those people who have to live subjected to rigorous disciplines, usually become merciless and cruel, insensitive to human pain.

Discipline destroys human sensitivity, and this has already been totally demonstrated by observation and experience.

Due to so many disciplines and rules, the people of these times have totally lost all sensitivity and have become cruel and merciless. In order to be truly free, one needs to be sensitive and humane.

In schools and universities, students are taught to pay attention in class and they pay attention just to avoid being scolded, having their ears pulled, being beaten with the ruler, etc., etc., etc. Unfortunately however, they are not taught to truly comprehend what **conscious attention** is.

The student pays attention only because of discipline, and often wastes creative energy in a useless way.

Creative energy is the subtlest type of energy fabricated by the human organic machine.

Eating, drinking, and all the digestive processes are essentially processes of subtilization in which gross

matter is transformed into subtle substances and energies.

Creative energy is the subtlest type of matter and energy made by the human organism.

If we know how to consciously pay attention we can save creative energy. Unfortunately, teachers do not teach their students what conscious attention is.

Wherever we direct our attention we consume creative energy. We can save that energy if we divide the attention, if we do not become identified with things, people and ideas.

When we identify with people, things, and ideas, we forget ourselves and then waste our creative energy in a most pitiful way.

It is urgent to know that we need to save creative energy in order to awaken consciousness. It is urgent to know that creative energy is living potential, the vehicle of the consciousness, the instrument used to awaken consciousness.

When we learn to not forget ourselves, when we learn to divide our attention between **subject**, **object**, and **location**, we save creative energy in order to awaken consciousness.

It is necessary to learn how to handle our attention in order to awaken consciousness, but students do not know anything about this because their teachers have not taught them about it.

When we learn to use attention consciously, discipline becomes unnecessary.

The student who pays attention in his classes, to his lessons, to order, does not need discipline of any kind.

It is urgent that teachers comprehend the need to intelligently conciliate freedom with order, and this is possible by virtue of conscious attention.

Conscious attention does not include that which is called **identification**. when we become identified with people, things, and ideas, **fascination** takes over and the latter produces the **sleep of the consciousness**.

We must know how to pay attention without identification. When we pay attention to something or someone, but forget ourselves, the result is fascination and the sleep of the consciousness.

Observe a movie-goer carefully—he is asleep, unaware of everything around him, unaware of himself. He is empty within, he looks like a zombie, he is dreaming with the movie that is playing and with the hero of the film.

Students should pay attention in class without forgetting themselves, so that they do not fall into the frightful sleep of the consciousness.

The student ought to see the scene of himself taking an exam, or being at the blackboard by the teacher's order, or studying, resting, or playing with his classmates.

Attention divided into three parts—subject, object, location—is in fact conscious attention.

When we do not make the mistake of becoming identified with people, things, and ideas, we save creative energy and quicken within us the awakening of consciousness.

Whoever wants to awaken consciousness in the superior worlds should begin by awakening here and now.

When the student makes the mistake of becoming identified with people, things, and ideas...when he makes the mistake of forgetting himself, he then falls into fascination and sleep.

Discipline does not teach students to consciously pay attention. Discipline is a true prison for the mind.

Students must learn to handle conscious attention from the very school desk, so that later on, in practical life, outside of school, they do not commit the mistake of forgetting themselves.

The man who forgets himself when faced with an insulter becomes identified with that person, he becomes fascinated and he falls into the sleep of the consciousness and hurts or kills that person and inevitably goes to jail.

He who does not let himself become fascinated with someone who insults him, he who does not become identified with that person, he who does not forget himself, he who knows how to pay conscious attention

would be incapable of giving any value to the words of an insulter, or of hurting or killing him.

All the mistakes that the human being makes in life are due to forgetting oneself, becoming identified, fascinated and falling into sleep.

It would be better for young people, for all students, to be taught how to **awaken consciousness** instead of being enslaved by so many absurd disciplines.

Chapter 5

What to Think, How to Think

At home and at school, parents and teachers always tell us what we should think, but never in life do they teach us how to think.

Knowing *what to think* is relatively easy. Our parents, teachers, tutors, authors etc., are dictators, each one in his or her own way. Each one of them wants us to think according to his or her dictates, demands, theories, prejudices, etc.

Dictators of the mind are as common as weeds. Everywhere there is a perverse tendency to enslave the mind of another, to bottle it up, to force it to live within determined standards, prejudices, schools or doctrines.

Thousands and millions of dictators of the mind have never wanted to respect the mental freedom of anyone. If someone does not think as they do, he or she is qualified

as perverse, as a renegade, as ignorant, etc., etc., etc.

Everybody wants to enslave everyone. Everybody wants to oppress the intellectual freedom of others. Nobody wants to respect other people's freedom of thought. Every person feels that he is judicious, wise, wonderful, and naturally, he wants others to be like him, to consider him an exemplary individual, to think like he does.

The mind has been abused too much. Observe retailers and their propaganda via newspaper, radio, television, etc., etc., etc. Commercial advertising is created in a dictatorial manner. "Buy this soap!" "Buy these shoes!" "Buy now!" "Don't delay!" "Don't wait until tomorrow!" "Do it now!" etc. The only thing left for them to say is that if you do not obey you will be put in jail or killed.

The father wants to force his own ideas on the child, and the schoolteacher reprimands, punishes and gives low grades if a boy or girl does not dictatorially accept the teacher's ideas...

One half of humanity wants to enslave the minds of the other half of humanity. This tendency to enslave other people's minds stands out at first glance when we study the dark pages of black history.

Everywhere there have been and still are bloodthirsty dictators determined to enslave the people, bloodthirsty dictators who dictate what the people should think.

Unfortunate is the one who tries to think freely! He inevitably goes to a concentration camp, to Siberia, is put in prison, is put to forced labor, goes to the gallows, is shot, exiled, etc.

Neither teachers, or parents, or books want to teach *how to think*.

People delight in forcing others to think in the way that they believe is right, and it is clear that in this regard everyone is a dictator in his own way. Each one of us thinks he has the last word, and that everyone else should think in his way, because he is the best of the best.

Parents, teachers, bosses, etc., etc., etc., reprimand their subordinates over and over again.

Dreadful is that horrible tendency of humanity to disrespect each other, to oppress each other's minds, to cage, lock up, enslave and enchain each other's ways of thinking.

The husband wants to forcefully put his ideas into his wife's head, his doctrine, his notions, etc., and the wife wants to do the same.

Husband and wife often divorce due to incompatibility of concepts.

Husband and wife do not want to comprehend the need to respect each other's intellectual freedom.

No spouse has the right to enslave the mind of the other spouse. Each one of them in fact deserves respect. Each one of them has the right to think as he or she wants, to practice his or her religion, to belong to whatever political party he or she wants to.

Schoolchildren are obliged to think about certain ideas, but they are not taught how to use their minds.

The mind of a child is soft and tender, elastic and malleable, but that of an elderly person is hard, fixed, like concrete in a mould, it no longer changes, it no longer can change. The mind of children and young people are susceptible to many changes, it can change.

Children and young people can be taught how to think. It is difficult to teach older people how to think, because they are already the way they are, and they die that way. In life it is very rare to find an old person interested in changing radically.

People's minds are shaped from childhood. That is what parents and schoolteachers prefer to do. They enjoy molding the minds of children and young people.

A mind set in a mould is in fact a conditioned mind, an enslaved mind.

It is necessary for schoolteachers to break the shackles of the mind.

It is urgent that teachers know how to guide the minds of children towards true freedom, so that they cease to be enslaved any more.

It is indispensable for teachers to teach their students how to think.

Teachers must comprehend the need to teach students the path of *analysis*, *meditation* and *comprehension*.

No comprehensive person should ever accept anything in a dogmatic way. It is urgent to first investigate. Before accepting, comprehend and inquire.

In other words, we shall say that there is no need to accept, but rather we should investigate, analyze, meditate and comprehend. When there is full comprehension, acceptance is unnecessary.

It is useless to fill our heads with intellectual information if upon leaving school we do not know how to think, and continue like living machines, repeating the same roles and routines as our parents, grandparents and great grandparents.

Always repeating the same things, living life like machines, from home to work, and from work to home, marrying and becoming little baby-making machines is not living. If that is what we study for, if that is why we go to school, college and university for ten or fifteen years, we would be better off not studying at all.

Mahatma Gandhi was a unique man. Protestant pastors often sat on his doorstep for hours on end trying to convert him to the Protestant form of Christianity.

Gandhi did not accept the teaching of these pastors, nor did he reject them. He comprehended and respected them, and that is all.

The Mahatma often used to say, “I am Brahman, Jewish, Christian, Muslim,” etc., etc., etc.

The Mahatma comprehended that all religions are necessary, because they all maintain the same eternal values.

Accepting or rejecting any doctrine or concept reveals a lack of mental maturity.

When we reject or accept something, it is because we have not comprehended it.

Where there is comprehension acceptance or rejection become unnecessary.

The mind that believes, the mind that does not believe or the mind that doubts is an ignorant mind.

The path of wisdom consists not in believing, disbelieving or doubting.

The path of wisdom consists in inquiring, analyzing, meditating, experiencing.

The Truth is unknown from moment to moment. Truth has nothing to do with what one believes or stops believing, nor does it have anything to do with skepticism.

Truth is not a matter of accepting something or rejecting it. The truth is something to experience, live and comprehend.

All efforts made by teachers should in the final synthesis lead students to the experience of reality, the Truth.

It is urgent for schoolteachers to abandon the pernicious and outdated tendency directed at always molding the malleable and ductile minds of children.

It is absurd for adults full of prejudices, passions, outdated preconceptions, etc., to damage the minds of children and young people by trying to mold their minds according to their own rotten, torpid and outdated notions. It is better to respect the intellectual freedom of students, to respect their mental quickness, their creative spontaneity.

Teachers do not have the right to imprison the minds of students.

The essential thing is to not dictate to the minds of students what to think, but rather it is to teach how to think in a complete manner.

The mind is the instrument of knowledge, and it is necessary for teachers to teach their students how to use this instrument wisely.

Chapter 6

The Search for Security

When chicks are afraid they hide under the loving wings of the hen in search of security.

The frightened child runs to find his mother, because beside her he believes he is secure.

This demonstrates that fear and the search for security are always closely associated.

The man who is afraid of being assaulted by robbers seeks security in his gun.

The country that fears being attacked by another country will buy cannons, warplanes, warships, etc. It will supply armies with weapons and prepare for war.

Many individuals who do not know how to work are terrified when faced with poverty and misery, and they

search for security in crime, becoming thieves, robbers, etc.

Many women who lack intelligence are frightened when faced with the possibility of poverty and misery, and they become prostitutes.

The jealous man fears losing his wife and searches for security in his gun, he kills, and then clearly he winds up in jail.

The jealous woman kills her rival or her husband, and in this way she becomes a murderer. She fears losing her husband, and in wanting to secure him for herself she kills another woman, or decides to kill him.

The landlord, afraid that people will not pay him the rent, demands contracts, leases, deposits, etc., in this way wanting to feel reassured. And what if there is a poor widow with several children who cannot fulfill such tremendous requirements, and what if all the landlords of a certain city do the same thing, then in the end the unfortunate widow will have to sleep on the street or in the city parks with her children.

All wars are rooted in fear.

The Gestapo, methods of torture, concentration camps, "siberias", frightful prisons, exiles and banishments, forced labor, shootings, etc., all these things have their origin in fear.

Nations attack other nations out of fear. They search for security in violence, thinking that by killing, invading, etc.,

they can make themselves secure, strong and powerful.

Spies are tortured in the counterespionage offices of the Secret Police, in the East and in the West, because the Government fears for the security of the State.

All crimes, wars and transgressions have their origin in fear and in the search for security.

In the past there was sincerity among people. Today, fear and the search for security have done away with the marvelous fragrance of sincerity.

Friends do not trust each other, one is afraid that the other might rob, swindle or exploit him. There are even foolish and perverse common sayings such as this: "Never turn your back on your best friend." Hitlerites used to say that this was a golden proverb.

Now friends fear friends, and they even use trite axioms to protect themselves. There is no longer sincerity among friends. Fear and the search for security have put an end to the delicious fragrance of sincerity.

In Cuba, Castro Ruiz has executed millions of citizens, afraid that these citizens would be the end of him. Castro seeks security in executing people. He believes that in this way he can find security.

The perverse and bloodthirsty Stalin plagued Russia with his bloody purges. That was his way of searching for security.

Hitler organized the Gestapo, the horrible Gestapo, for the security of the State. There is no doubt he feared that he would be overthrown, and because of this he established the bloodthirsty Gestapo.

All the bitterness of this world has its origin in fear and the search for security.

Schoolteachers should teach their students the virtue of courage.

It is lamentable that children are filled with fear in their own homes.

Children are threatened, intimidated, terrorized and beaten.

It is customary for parents and teachers to terrorize children and teenagers with the purpose of getting them to study.

It is commonplace to tell children and teenagers that if they do not study they will have to ask for alms, wander the streets starving, or work humble jobs like shining shoes, delivering mail, selling newspapers, plowing fields, etc. As if the job was a crime.

Deep down, behind all the words of parents and teachers, there exists fear and the search for security for the child.

The worst thing about everything we are saying here is that children and teenagers develop complexes; they

become full of fear, and later on in life they are individuals just filled with fear.

Parents and teachers who exercise the vulgar conduct of frightening children and teenagers in an unconscious way, lead them down the path of crime, since as we have already said, all crime has its origin in fear and the search for security.

Nowadays, fear and the search for security have converted our planet Earth into a frightening hell. The whole world is fearful; the whole world desires security.

In the past one could travel freely, but now borders are full of armed guards. Passports and certificates of all kinds are demanded so as to have the right to go from one country to another.

All of this is the result of fear and the search for security. Those who arrive are feared, and security is sought in all kinds of passports and papers.

Primary school, college and university teachers must comprehend the horror of all this and cooperate for the good of the world by knowing how to educate the new generations and by teaching them the path of genuine courage.

It is urgent to teach the new generations not to fear and not to search for security in anything or anyone.

It is indispensable that all individuals learn to trust in him or herself.

Fear and the search for security are terrible weaknesses that transform life into a frightful hell.

Everywhere there are cowards, timid, fearful and weak individuals, who wander about in search of security.

Life is feared, death is feared, other people's opinions are feared, what other's may say about us is feared, the loss of social or political position is feared, the loss of prestige, money, a beautiful home, a beautiful woman, a good husband, a job, a business, a monopoly, furniture, a car, etc., is feared.

Everything is feared. Cowards, timid, fearful and weak people are everywhere. However, no one believes oneself to be a coward, everyone presumes to be strong, courageous, etc.

In all social classes there are thousands and millions of interests that one fears losing, and because of this everyone forcefully seeks security that becomes more and more complex, that in fact makes life more complicated, more difficult, more bitter, cruel and merciless.

All gossip, slander, intrigue, etc., has its origin in fear and in the search for security.

To avoid losing our wealth, position, power and prestige, slander and gossip are spread, murder is committed, and people even secretly pay for murders to be committed.

Powerful people on this Earth even have the luxury of having salaried and well-paid assassins, with the

loathsome purpose of eliminating anyone who threatens to upstage them.

They love power for the sake of power, and assure themselves of it with money and much blood.

Newspapers are constantly reporting many suicide cases.

Many people believe that anyone who commits suicide is brave, but really anyone that commits suicide is a coward who is afraid of life and looks for security in the cold arms of death.

Some war heroes were previously known as weak and cowardly people, but when they saw themselves face to face with death their terror was so frightening that they became terribly wild and fierce, seeking to secure their lives by making a supreme effort against death. And then they were declared heroes.

Fear is often confused with courage. The one who commits suicide seems to be quite brave. The one who carries a gun appears to be very courageous, but in reality people who commit suicide and carry guns are complete cowards.

Someone who is not afraid of life will not commit suicide. An individual who is not afraid of anyone will not carry a gun at his waist.

It is urgent that schoolteachers teach the members of the community in a clear and precise way what true courage is, and what fear is.

Fear and the search for security have turned the world into a dreadful inferno.

Chapter 7

Ambition

Ambition has many causes, and one of them is **fear**.

The humble boy who polishes the shoes of proud gentlemen in the parks of capital cities could become a thief if he begins to fear poverty, himself, or his future.

The humble dressmaker's assistant who works in an expensive store could become a thief or a prostitute overnight if she began to fear the future, life, old age, or herself.

The elegant waiter in a luxurious restaurant or a grand hotel could become a gangster, a bank robber, or a very high-class thief if by misfortune he began to fear himself, his humble position as a waiter, or his own future.

The insignificant insect covets to be elegant. The poor shop assistant who helps customers and patiently shows

them a tie, a shirt, shoes, posturing himself with a plastic smile, covets something more because he is afraid, he fears misery, a gloomy future, old age, etc.

Ambition has many sides. Ambition has the face of a saint and a devil, the face of a man and a woman, the face of concern and indifference, of virtue and sin.

There is ambition in the one who wants to get married, and in that hardened old bachelor who detests marriage.

There is ambition in he who with infinite madness desires “to be someone”, “to be important”, “to climb to the top”, and there is ambition in the one who becomes a hermit, in the one who does not want anything of this world, because his only ambition is to reach Heaven, to liberate himself, etc.

There is worldly ambition and spiritual ambition. At times ambition wears the mask of unselfishness and sacrifice.

Whoever does not have their ambitions in this poor and miserable world, has them in the other world; the one that does not strive after money, covets psychic powers.

The “ego”, the “I”, the “self” delights in concealing ambition, placing it in the most secretive recesses of the mind, and then says, “I do not covet anything”, “I love my fellowman”, “I work selflessly for the good of all human beings.”

The sly fox politician, the one who knows it all, sometimes astonishes the masses with his seemingly unselfish deeds,

but when he retires it is commonplace for him to leave his country carrying so many millions of dollars with him.

Ambition disguised with the mask of unselfishness often fools the most astute people.

There are many people in the world who only have as their ambition to not be ambitious.

There are many people who renounce all the pomp and circumstance and vanity of this world because they only covet their own innermost self-perfection.

The penitent that walks on his knees to the temple, and filled with faith whips himself, apparently does not have ambition for anything and even affords himself the luxury of giving without asking anything of anyone. However, it is clear that he covets a miracle, a cure, and health for himself or for some relative, or else for eternal salvation.

We admire truly religious men and women, but it saddens us that they do not love their religion with absolute unselfishness.

The holy religions, the sublime sects, orders, spiritual societies, etc., merit our unselfish love.

It is very rare to find in this world someone who unselfishly loves his religion, his school, his sect, etc. This is unfortunate.

Everyone is filled with ambitions. Hitler thrust himself into war due to ambition.

All wars originate in fear and ambition. All the most serious problems of life originate from ambition.

Because of ambition everyone lives fighting against each other—some against others and everyone against everyone else.

Every person in life has the ambition to be something or someone, and people of all ages, teachers, parents, tutors, etc., motivate children and teenagers to continue down the horrendous path of ambition.

Grown-ups say to young boys and girls, “You have to be someone in life, become rich, marry a millionaire, be powerful, etc., etc.”

The old, horrible, despicable, outdated generations want the new generations also to be ambitious, atrocious and horrible like them.

What is most grave about this is that the new generations allow themselves to be “brainwashed” and led down the horrible path of ambition.

Schoolteachers should teach students that no honest job deserves contempt. It is foolish to look with disdain at a taxi cab driver, a shop clerk, a peasant, a shoe shiner, etc.

All humble labor is beautiful.

All humble labor is necessary in social life.

We were not all born to be engineers, governors, presidents, doctors, lawyers, etc.

In society all jobs and trades are necessary; no honest labor should ever be looked down upon.

In practical life every human being serves a purpose, and the important thing is to know what purpose one serves.

It is the duty of teachers to discover the *vocation* of each student and guide him or her in that direction.

He who works in life in accordance with his vocation will work with true love, and without ambition.

Love must replace ambition. Our vocation is what we truly appreciate, the profession that we happily perform, since it is what pleases us and what we love to do.

Unfortunately, in modern life people work unwillingly because of ambition, since they perform jobs that do not coincide with their vocation.

When someone labors in the work that he appreciates, in one's true vocation, he does so with love, because he loves his *vocation*, and because his aptitudes in life are precisely those of his vocation.

It is precisely the task of teachers to know how to guide students to discover their aptitudes and to orientate them along the path of their true vocation.

Chapter 8

Love

Starting from the school desk students must fully understand that which is called **love**.

Fear and dependency are often confused with love, but they are not love.

Students depend on their parents and teachers, and it is clear that they simultaneously respect and fear them.

Children and teenagers depend on their parents for clothing, food, money, shelter, etc., and clearly they feel protected. They know they depend on their parents, and for this reason they respect and even fear them, but this is not love.

As proof of what we are saying, we can verify with absolute certainty that any child or teenager trusts his school friends more than his own parents.

Truly, these children and teenagers talk with their school friends about intimate things that they would never discuss with their own parents.

This is showing us that there is no real trust between children and their parents, that there is no true love.

It is urgent to understand that there is a radical difference between love and that which is respect, fear, dependency and anxiety.

It is urgent to know how to respect our parents and teachers, but do not confuse this respect with love.

Respect and love should be intimately joined but we should not confuse one with the other.

Parents fear for their children and want the best for them; a good profession, a good marriage, security, etc. However, they confuse this fear with true love.

It is necessary to comprehend that without true love it is impossible for parents and teachers to guide new generations wisely, even though they may have good intentions.

The path that leads to the abyss is paved with good intentions.

Let's look at the case known worldwide as "rebels without a cause". This is a mental epidemic that has spread throughout the world. Hundreds of "rich kids"—said

to be spoiled, cherished and loved by their parents—attack defenseless pedestrians, beat and rape women, steal, stone, hang around in gangs causing damage to everything and are disrespectful to teachers, parents, etc.

These “rebels without a cause” are the result of a lack of true love.

Where there is true love, “rebels without a cause” cannot exist.

If parents really loved their children they would know how to guide them intelligently and there would be no “rebels without a cause”.

“Rebels without a cause” are the result of poor guidance.

Parents have not felt enough love for them to really dedicate themselves to guiding their children wisely.

The parents of modern families only think of money and of giving their children more and more; the latest car, clothing that is in style, etc., but they do not truly love, they do not know how to love and the result is “rebels without a cause”.

The superficiality of these modern times is due to a lack of true love.

Modern life is like a shallow pond with no depth.

In the profound lake of life many creatures can exist,

many fish, but a puddle by the side of the road is soon dried up by the burning rays of the sun and then the only thing left behind is mud, poverty and atrocity.

It is impossible to comprehend the beauty of life in all its splendor, if we have not learned how to love.

People confuse respect and fear with that which is called love.

We respect our superiors, fear them, and then think we love them. Children fear their parents and teachers, respect them, and think they love them.

The child fears a lashing, authority, bad grades, scolding at home or at school etc., and then thinks he really loves his parents and teachers, but actually he fears them.

We depend on our employer, the boss. We fear poverty, becoming unemployed, and thus we believe we love our boss, and we even watch out for his interests; take care of his property. However, that is not love, it is fear.

Many people are afraid to think for themselves about the mysteries of life and death, afraid to inquire, investigate, comprehend, study, etc., and thus they exclaim, "I love God, and that is enough!"

They believe that they love God, but in reality they do not, they are afraid.

In times of war, a wife feels that she adores her husband

more than ever and longs with infinite anxiousness for him to return home. However, in truth she does not love him. She is simply afraid to be left without a husband, without security and protection, etc.

Psychological slavery, dependency, depending on someone, is not love. It is only fear and that is all.

The child at school depends on his teacher and it is obvious that he fears getting low grades, being reprimanded, and often believes that he loves the teacher, but what happens is that he fears him.

When a wife is pregnant or in danger of dying because of some illness, her husband believes that he loves her much more, but what is really happening is that he fears losing her. He depends on her for many things, such as food, sex, laundry, caresses, etc., and is afraid of losing her. That is not love.

Everybody says that he loves everybody else, but such is not the case. It is very rare in life to find someone who knows how to truly love.

If parents truly loved their children, if children truly loved their parents, and teachers truly loved their students, war could not exist. Wars would be absolutely impossible.

What happens is that people do not comprehend what love is, and every fear, all psychological slavery, all passion, etc., is confused with love. People do not know how to

love. If they did, life would be a paradise.

Lovers believe that they love, and many would swear with blood that they are in love. However, they are only impassioned. Once that passion is satisfied, the house of cards comes crashing down.

Passion often fools the mind and the heart. All impassioned people believe that they are in love.

It is very rare in life to find a couple that is truly in love. Impassioned couples abound, but it is very difficult to find a couple that is in love.

All artists sing of love, but they do not know what love is, and they confuse passion with love.

If there is something very difficult in life, it is to not mistake passion for love. Passion is absolutely sexual. Passion is bestial, but sometimes it is also very refined and subtle. It is always confused with love.

Teachers should teach students and teenagers how to distinguish between love and passion. Only in this way will many future tragedies in life be avoided.

Teachers are obligated to shape responsibility in students. Therefore, they should properly prepare them so that they do not become tragedians.

It is necessary to understand what love is, for it cannot be mixed with jealousy, passion, violence, fear, attachment,

psychological dependence, etc.

Love, unfortunately, does not exist in human beings, and it is not something that can be acquired, bought, cultivated like a greenhouse flower.

Love must be born in us, and it is only born when we have thoroughly understood the hatred, fear, sexual passion, psychological slavery and dependence we carry within.

We must understand what these psychological defects are, and how they function in us, not only on the intellectual level of life, but also in other hidden and unknown levels of the subconscious.

It is necessary to uproot all those defects from the many recesses of the mind.

Only in this way is that which is called love born within us in a spontaneous and pure way.

It is impossible to try to transform the world without the flame of love.

Only love can truly transform the world.

Chapter 9

The Mind

Through experience, we have been able to prove it is impossible to comprehend that which is called love until we have comprehended the complicated problem of the mind integrally.

Whoever supposes the mind is the brain is completely mistaken. The mind is energetic, subtle, and can become independent of matter. It can, under certain hypnotic states or during normal sleep, transport itself to very remote places to see and hear what is happening in those places.

In parapsychology laboratories, noteworthy experiments have been made with subjects in hypnotic states.

During their hypnotic trance, many hypnotized subjects have been able to provide information in minute detail about events, persons, and situations that have been

taking place at very remote distances.

Scientists have been able to verify the reality of this information after these experiments. They have been able to prove the reality of the facts, the accuracy of the events.

With these experiments in parapsychology laboratories, it has been totally demonstrated through observation and experience that the brain is not the mind.

Indeed, we can truly say the mind can travel through time and space, independent of the brain, to see and hear things that happen in remote places.

The reality of extrasensory perceptions has already been absolutely demonstrated, and only a madman or an idiot would think of denying the reality of extrasensory perceptions.

The brain is made to elaborate thought but it is not thought.

The brain is merely an instrument of the mind but it is not the mind.

We need to study the mind in depth if we truly want to integrally know that which is called love.

Children, and young men and women, have minds that are more elastic, ductile, quick, alert, etc.

Many are the children and young people who enjoy asking

their parents and teachers about this and that. They want to know something more, they want to know, and that is why they ask, observe, see certain details that adults do not appreciate or do not perceive.

As the years go by, as we become older, the mind crystalizes itself little by little.

The mind of an old person is set, petrified, it no longer changes, not even if hit with a bombshell.

Such are elderly people and as such they die, they do not change, they approach everything from a fixed point.

The dotage of old people, their prejudices, fixed ideas, etc., all appear like a rock, a stone that does not change in any way. That is why people commonly say, “that’s the way I am, that’s the way I’ve always been, and that’s the way I’ll always be.”

It is urgent for those teachers in charge of forming the personality of students to study the mind in depth so they will be able to intelligently orient future generations.

It is painful to comprehend how the mind becomes fixed little by little as time goes by.

The mind is the killer of what is real and true. The mind destroys love.

Whoever arrives at old age can no longer love because his mind is full of painful experiences, prejudices, ideas hardened like steel tips, etc.

There are dirty old men who believe they are still capable of loving but what happens is that such old men are full of senile sexual passions, and confuse passion with love.

Every dirty old man or woman passes through tremendous lustful, passionate states before dying, and they believe that is love.

Old people's love is impossible because the mind destroys it with their nonsense, set ideas, prejudices, jealousies, experiences, memories, sexual passions, etc.

The mind is love's worst enemy. In super-civilized countries, love no longer exists because people's minds only smell of factories, bank accounts, gasoline, and celluloid.

There are many bottles for the mind, and the mind of each person is very well bottled up.

Some have their minds bottled up in abominable communism; others have it bottled up in heartless capitalism.

There are some who have the mind bottled up in jealousy or hate; in the desire to be rich or to have a good social position; in pessimism; in attachment to certain people or to their own suffering or family problems, etc.

People love bottling up the mind. Rare are those who decide to truly break the bottle to pieces.

We need to free the mind but people love slavery, and it is very rare to find someone in life who does not have the mind well bottled up.

Teachers should teach their students all these things. They should teach the new generations to observe their own mind, to investigate and comprehend it. Only through deep comprehension can we prevent the mind from crystalizing, freezing, and becoming bottled up.

The only thing that can transform the world is that which is called love but the mind destroys love.

We need to study our own mind, observe it, investigate it profoundly, and truly comprehend it. Only in this manner, only by becoming masters of ourselves, of our own mind, will we kill the killer of love, and be truly happy.

Those that live beautifully, fantasizing about love, those who live making projections about love, those who want love to operate in accordance to their likes and dislikes, projections and fantasies, norms and prejudices, memories and experiences, etc., will never be able to really know what love is. They have, in fact, become enemies of love.

It is necessary to integrally comprehend the processes of the mind during its accumulation of experiences.

Many times, the teacher justly reprimands but sometimes does so stupidly, and without any true reason, without comprehending that every unjust reprimand remains

deposited in the minds of the students. The result of such a mistaken procedure tends to be the loss of love for the teacher.

The mind destroys love, and that is something that school, college, and university teachers should never forget.

It is necessary to comprehend in depth all those mental processes that put an end to the beauty of love.

It is not enough to be a parent; it is necessary to know how to love. Parents believe they love their children because they have them, because the children belong to them, because they possess them, such as when someone owns a bicycle, a car, or a house.

That sense of possession, dependence, tends to be confused for love. However, it can never be love.

The teachers of our second home, which is school, believe they love their students because they belong to them as such, because they possess them, but that is not love. The sense of possession or dependence is not love.

The mind destroys love, and only by comprehending all the erroneous functions of our mind, our foolish ways of thinking, our harmful customs, our automatic mechanical habits, our wrong way of looking at things, etc., can we truly experience that which does not belong to time, that which is called love.

People who want love to transform itself into part of

their mechanical routine, who want love to walk upon the mistaken tracks of their own prejudices, wants, fears, experiences of life, selfish ways of looking at things, erroneous ways of thinking, etc., in fact, put an end to love because love never allows itself to be subdued.

Whoever wants love to function as “I want,” as “I desire,” as “I think,” loses love because Cupid, the God of Love, is never ready to let himself be enslaved by the “I”.

We must put an end to the “I”, the “myself”, the ego, so as to not lose the child of love.

The ego is a bundle of memories, wants, fears, hatreds, passions, experiences, selfishness, envies, lust, greed, etc.

Only by comprehending each defect separately, only by studying it, directly observing it, not only in the intellectual region but also in all the subconscious levels of the mind, does each defect disappear, do we die from moment to moment. In this manner, and only in this manner, do we achieve the disintegration of the ego.

Whoever wants to bottle up love within the horrible bottle of the ego loses it because love can never be bottled up.

Unfortunately, people want love to submit to the ego, and that is completely impossible since love does not obey the “I”.

Couples in love, or better said couples with a passion for each other, suppose that love should faithfully travel within the tracks of their own desires, concupiscence, errors, etc.,

and they are totally wrong in thinking that way.

“Let’s talk about us,” say the couples who are in love or sexually impassioned, and there are so many couples like this in the world. Then we hear the conversations, plans, longings, and aspirations. Each one says something, plans and desires are put forward, each according to one’s own way of perceiving life, and each wants love to move like a train on the steel tracks forged by the mind.

How mistaken, how lost, are those in love or impassioned couples! How far they are from reality!

Love does not obey the ego, and when marriage partners want to chain it down by the neck and make it submit, love flees leaving the couple in disgrace.

The mind has the bad habit of comparing. A man compares one girlfriend to the other. A woman compares one man with another. A teacher compares one pupil to the other, as if all of them do not deserve the same appreciation. Truly, all types of comparison are abominable.

Whoever contemplates a beautiful sunset, and compares it to another does not really comprehend the beauty he has before his very eyes.

Whoever contemplates a beautiful mountain, and compares it to another he saw yesterday is not really appreciating the beauty he has before his eyes.

Where there is comparison, there is no true love. The

father and mother who really love their children will never compare them to anyone. They will simply love them, and that is it.

The husband who really loves his wife will never commit the error of comparing her to anyone, he loves her and that is all.

The teachers who really love their pupils will never discriminate among them, and never compare one with the other. They truly love them, and that is all.

A mind divided by comparisons, a mind enslaved by duality, destroys love.

A mind divided by the battle of the opposites is not capable of comprehending new things. It becomes fixed and set in its ways.

The mind has many depths, regions, subconscious terrains, recesses, but the best part is the essence, the consciousness, and this is in the center.

When duality ceases to exist, when the mind becomes integral, serene, quiet, profound, when it no longer compares, then the essence—the consciousness—awakens, and this should be the true objective of fundamental education.

Let us distinguish between objective and subjective. In the objective, there is awakened consciousness. In the subjective, there is sleeping consciousness, subconscious.

Only an objective consciousness can enjoy objective knowledge.

Nowadays, the intellectual knowledge that is received by students attending schools, colleges, and universities is one hundred percent subjective.

Objective knowledge cannot be acquired without objective consciousness.

Students should first attain the level of self-consciousness, and then that of objective consciousness.

Only through the path of love can we attain objective consciousness and objective knowledge.

It is necessary for us to comprehend the complex problem of the mind if we really want to tread the path of Love.

Chapter 10

Knowing How to Listen

There are many speakers in the world who astonish people by their eloquence. However, there are few who know how to listen. Knowing how to listen is quite difficult. Really very few people know how to truly listen.

When a teacher or lecturer speaks, the audience seems to be very attentive, as though they were following the details of the speaker's every word. Everybody gives the impression that they are listening, that they are in a state of alertness, but in the psychological depth of each individual there is a "secretary" that translates each word of the speaker.

This secretary is the "I", the myself, the oneself. The job of this secretary consists in misinterpreting, mistranslating the words of the speaker.

The ego translates in accordance with its prejudices,

preconceptions, fears, pride, anxieties, ideas, memories, etc., etc., etc.

The students and people that together make up the listening audience are not really listening to the speaker; they are listening to themselves, to their own ego, to their beloved Machiavellian ego that is not willing to accept what is real, the Truth, the essential.

Only in a state of alert novelty, with a spontaneous mind, free from the burden of the past, in a state of complete receptivity can we really listen without the intervention of that awful, ill-fated secretary, the “I”, the self, the ego.

When the mind is conditioned by memory, it repeats only what it has accumulated.

The mind conditioned by the experiences of so many yesterdays can only see the present through the foggy lenses of the past. If we want to know how to listen, if we want to learn how to listen; to discover what is new, we must live in accordance with the *philosophy of momentaniety*.

It is urgent to live from moment to moment, without the worries of the past and without the plans of the future.

The Truth is that which is unknown from moment to moment. Our minds must always be alert, completely attentive, and free of prejudices and preconceptions so as to be truly receptive.

Schoolteachers ought to teach their students the profound significance contained in knowing how to listen.

It is necessary to learn how to live wisely, refining our senses, refining our conduct, our thoughts and our feelings.

It is useless to have a great academic culture if we do not know how to listen, if we are incapable of discovering what is new from moment to moment.

We need to refine our attention, our behaviors, ourselves, our affairs, etc.

It is impossible to be truly refined if we do not know how to listen.

Minds that are coarse, crude, deteriorated and degenerated never know how to listen; never know how to discover that which is new. Minds of this nature understand in a mistaken way only the absurd translations of that satanic secretary called the "I", the self, the ego.

To be refined is something very difficult, and it requires absolute attention. Someone can be a very refined person in fashion, suits, dresses, gardens, cars and friendships, and nevertheless will continue to be coarse, crude and offensive within.

Whoever knows how to live from moment to moment, truly treads the path of true refinement.

Whoever has a receptive, spontaneous, integral and alert mind walks along the path of genuine refinement.

Whoever opens up to all that is new, abandoning the heavy burden of the past, preconceptions, prejudices, jealousies, fanaticisms, etc., walks victoriously along the path of authentic refinement.

The degenerated mind lives trapped in the past; in preconceptions, pride, self-love, prejudices, etc., etc.

The degenerated mind does not know how to see new things, does not know how to listen, and is conditioned by self-love.

The fanatics of Marxist-Leninism do not accept new things. Due to pride they do not acknowledge or recognize the fourth characteristic of all things, the fourth dimension. They love themselves excessively, they become attached to their own absurd materialistic theories, and when they are placed in the field of concrete facts, when the absurdity of their sophisms is shown to them, they lift their left arm, look at their wristwatches, give an avoidant excuse, and leave.

These are degenerate minds, decrepit minds that do not know how to listen or how to discover what is new; minds that do not accept reality because they are embottled in self-love; minds that love themselves excessively, that do not know about cultural refinement; crude, course minds, unpolished minds that listen only to their beloved ego.

Fundamental education teaches how to listen, how to live wisely.

Schoolteachers and college and university professors ought to teach their students the authentic path of true essential refinement.

It is of no use to spend ten or fifteen years in schools, colleges and universities if upon finishing we are internally real pigs in our thoughts, ideas, feelings and habits.

Fundamental education is urgently needed, because the new generations represent the beginning of a new era.

The time of true revolution has arrived; the hour of fundamental revolution has come.

The past is the past, and it has already yielded its fruits. We need to comprehend the deep meaning of the time in which we live.

Chapter 11

Wisdom and Love

Wisdom and love are the two principle pillars of every true civilization.

On one pan of the scales of cosmic justice we must put Wisdom, and on the other we must place love.

Wisdom and love must mutually balance each other. Wisdom without Love is a destructive element. Love without wisdom can lead us into error. *“Love is law, but conscious love.”*

It is necessary to study a lot and to acquire knowledge, but it is also urgent to develop the spiritual Being within us.

Knowledge, without one’s inner spiritual Being well-developed in a harmonious way, becomes the cause of that which is called “knavery.”

If the Being is well developed within us, but one does not have intellectual knowledge of any kind, then this gives rise to the stupid saint.

The stupid saint possesses a well-developed spiritual Being, but since he does not have intellectual knowledge, he cannot do anything because he does not know how.

The stupid saint has the power to do, but he cannot do because he does not know how.

Intellectual knowledge, without one's spiritual Being well developed, produces intellectual confusion, perversity, pride, etc., etc.

During the Second World War, thousands of scientists, devoid of any spiritual element, committed terrible crimes in the name of science and humanity with the purpose of carrying out scientific experiments.

We need to form a powerful intellectual culture, but one that is tremendously balanced with a true conscious spirituality.

We need *revolutionary ethics* and *revolutionary psychology* if we really want to dissolve the ego in order to develop the true Spiritual Being within us.

It is sad that due to a lack of love people use the intellect in a destructive way.

Students need to study science, history, mathematics, etc., etc., etc.

It is necessary to acquire vocational skills and knowledge with the purpose of being useful to our fellow man.

It is necessary to study. It is indispensable to gather basic knowledge, but fear we can do without.

Many people accumulate knowledge out of fear; they are afraid of life, death, hunger, poverty, “what people might say,” etc., and for that reason they study.

One should study out of love towards our fellow man with the desire to serve them better, but one should never study because of fear.

In practical life we have been able to verify that all those students who study because of fear sooner or later become knaves.

We must be sincere with ourselves in order to observe and discover within us all the processes of fear.

We must never in life forget that fear has many aspects. Fear is sometimes confused with courage. Soldiers on the battlefield seem to be very brave, but in reality they are driven to fight out of fear.

The person who commits suicide seems at first glance to be very brave, but in reality he is a coward who is afraid of life.

Every knave in life appears to be very brave, but deep down he is a coward.

Knaves often use their profession and power in a destructive way when they are afraid; Castro Ruiz in Cuba for example.

We would never pronounce ourselves against the experience of practical life or against the cultivation of intellect, but we do condemn a lack of love.

Knowledge and life experience become destructive when there is a lack of love.

The ego usually traps intellectual knowledge and experience when there is an absence of that which is called love. The ego abuses experiences and the intellect by using them to grow stronger.

By disintegrating the ego, the “I”, the myself, the experiences and the intellect remain in the hands of the Innermost Being and then all abuse becomes impossible.

Every student must guide himself along the vocational path and study in depth all theory related to his vocation.

Studies and the intellect do not harm anyone, but we must not abuse the intellect.

We need to study but not to abuse to the mind. He who wants to study theories of different vocations abuses the mind if he does so in order to harm others with the intellect; in order to exert violence over the mind of another, etc., etc., etc.

It is necessary to study professional and spiritual subjects in order to have a balanced mind.

It is urgent to arrive at an intellectual and spiritual synthesis if we really want a balanced mind.

Schoolteachers and college and university professors ought to make an in-depth study of our *“Revolutionary Psychology”* if they really want to lead their students down the path of fundamental revolution.

It is necessary for the spiritual Being to grow within students, for the true Being to develop within, so that they leave school transformed into responsible individuals and not foolish knaves.

Wisdom without Love is useless. Intellect without love only produces knaves.

Wisdom in itself is atomic substance, atomic capital that should only be administered by individuals filled with true love.

Chapter 12

Generosity

It is necessary to love and to be loved, but unfortunately for the world people neither love or are loved.

That which is called Love is something unknown to people and they very easily confuse it very with passion and fear.

If people could love and be loved, wars would be impossible on the face of this Earth.

Many marriages could be truly happy, but unfortunately they are not, due to old resentments accumulated in one's memory.

If husband and wife were generous they would forget the painful past and live in plenitude filled with true happiness.

The mind kills love, destroys it. Experiences, old

disagreements, old jealousies... all of these accumulate in one's memory and they destroy love.

Many resentful wives could be happy if they were generous enough to forget the past and live in the present, adoring their husbands.

Many husbands could be truly happy with their wives if they were generous enough to forgive old mistakes and forget quarrels and troubles accumulated in one's memory.

It is necessary and urgent that married couples comprehend the profound significance of the present moment.

Husbands and wives should always feel as if they were newlyweds, forgetting the past and living joyfully in the present.

Love and resentment are incompatible atomic substances. Within love, no resentment of any kind can exist. Love is eternal forgiveness.

Love exists in those who feel true anguish for the suffering of their friends and enemies. True love exists in the one who wholeheartedly works for the well being of the humble, the poor and the needy.

Love exists in the one who feels sympathy in a natural and spontaneous way for the farmer who waters the furrow by the sweat of his brow, for the villager who suffers, for the beggar who asks for change and for the humble, ill and anguished dog, dying of hunger by the roadside.

When we help someone wholeheartedly, when in a natural and spontaneous way we care for a tree and water the flowers in the garden without anyone asking us to do so, then there is real generosity, genuine sympathy and true love.

Unfortunately for the world, people do not have true generosity. People are only concerned with their own selfish achievements, wishes, successes, knowledge, experiences, sufferings, pleasures, etc., etc.

There are many people in the world who possess only a false generosity. False generosity exists in the shrewd politician, in the sly electoral “fox” who squanders money with the egotistical aim of obtaining power, prestige, position, wealth, etc., etc. We must not “confuse the cat with the hare”.

True generosity is absolutely unselfish, but can easily be confused with the false, selfish generosity of political “foxes”, capitalist swindlers and satyrs who covet women, etc.

We must have generous hearts. True generosity is not of the mind; authentic generosity is the perfume of the heart.

If people were generous they would forget all the resentments accumulated in their memories, all the painful experiences of many yesterdays and learn to live from moment to moment, always happy, always generous, full of true sincerity.

Unfortunately, the “I” is memory and it lives in the past, it always wants to return to the past. The past consumes people, destroys happiness and kills love.

A mind embottled in the past can never fully comprehend the profound significance of the present moment in which we live.

Many people write to us seeking consolation, asking for a precious balm to heal their aching hearts, but few are those who concern themselves with comforting others who are afflicted.

Many people write to us about the miserable state in which they live, but very rare are those who break the only loaf of bread they have to eat in order to share it with others in need.

People do not want to understand that there is a cause behind any effect, and that only by changing the cause do we modify the effect.

The “I”, our beloved “I”, is energy that has lived in our ancestors and which has given rise to certain past causes, the present effects of which condition our existence.

We need generosity in order to modify causes and transform effects.

We need generosity to wisely steer the boat of our existence.

We need generosity to radically transform our own life.

Real effective generosity has nothing to do with the mind. Genuine sympathy and true sincere affection can never be the product of fear.

It is necessary to comprehend that fear destroys sympathy, puts an end to the generosity of the heart and annihilates within us the delicious perfume of love.

Fear is the root of all corruption, the secret origin of every war, the mortal poison that degenerates and kills.

Schoolteachers and college and university professors must comprehend the need to guide their students along the path of true generosity, courage, and sincerity of heart.

The stale, dull-witted people of past generations, instead of comprehending that lethal poison called fear, have cultivated it like a lethal greenhouse flower. The result of such behavior has been corruption, chaos and anarchy.

Teachers must comprehend the critical times in which we live today and the need to erect future generations on a solid foundation of Revolutionary Ethics that is in tune with the atomic era, which in these moments of pain and suffering is dawning amidst the august thunder of thought.

Fundamental education is based on *revolutionary psychology* and *revolutionary ethics* that are in harmony with the new vibratory rhythm of the New Era.

The sense of cooperation must absolutely replace the horrible battle of selfish competition. It is impossible to know how to cooperate if we exclude the effective and revolutionary principle of generosity.

It is urgent to integrally comprehend—not only on the intellectual level but also in the different unconscious recesses of the subconscious and unconscious mind—that which is the lack of generosity and the horror of selfishness.

Only by becoming conscious of what selfishness and a lack of generosity within us really are can the delightful aroma of true love and effective generosity—which are not of the mind—spring forth in our hearts.

Chapter 13

Comprehension and Memory

To remember is to attempt to store in the mind what we have seen and heard, what we have read, what other people have told us, what has happened to us, etc., etc., etc. Teachers want that their students to faithfully store in their memories their words, their phrases, what is written in the textbooks, entire chapters with periods and commas, overwhelming homework assignments, etc.

To pass exams means to memorize what we have been told, what we have mechanically read; it means to verbalize memory, to repeat like parrots everything that we have stored in our memories.

It is necessary for the new generations to understand that to repeat like a tape recorder facts registered in our memory does not mean to have thoroughly understood anything. To remember is not to comprehend. Memory

belongs to the past; it is something dead, something that no longer has life.

It is indispensable, urgent and of burning importance that all students in education truly understand the deep significance of profound comprehension. To comprehend is something immediate, direct, something that we live intensely, something that we experience profoundly and which inevitably is transformed into true intimate means of conscious action.

To remember, to memorize, is something dead, it belongs to the past and unfortunately becomes an ideal, a motto, an idea, an idealism that we want to imitate mechanically and follow unconsciously.

In true comprehension, in profound comprehension, in intimate deep comprehension, there is only the intimate pressure of the consciousness, constant pressure stemming from the essence that we carry within, and that is all.

Authentic comprehension manifests as spontaneous, natural and simple action, free of the depressing process of choice; pure action without any kind of indecision. Comprehension transformed into the secret means of action is formidable, marvelous, edifying and essentially dignifying.

Action based on the memory of what we have read, based on the ideal to which we aspire, the standard of behavior we have been taught, the experiences accumulated in the

memory, etc... action based on such things is shrewd and calculated. Such action depends on depressing choices; it is dualistic, it is based on conceptual election and inevitably leads only to error and pain.

Adapting action to what is memorized, trying to modify action so that it agrees with the memories accumulated inside us, is something artificial, foolish, lacking spontaneity and it can only inevitably lead us to suffering and wrong action.

Passing exams, passing the year, can be accomplished by any fool who has a good dose of astuteness and memory.

Understanding the material that has been studied, and upon which one is going to be tested, is something very different, it has nothing to do with memory, it pertains to true intelligence, which must not be confused with intellectualism.

Those people that want to base all of their actions in life on ideals, theories and all kinds of memories accumulated in the warehouses of the mind, always go about comparing this to that, and where there is comparison there is also envy. People compare themselves, their children and their families to the neighbors and the neighbors' children and relatives. They compare their homes, their furniture, their clothes and all their material things to those of their neighbor or neighbors or anybody else. They compare their ideas, the intelligence of their children, etc., to the ideas and the intelligence of other people, and this turns

into envy that is then transformed into the secret cause of action.

Unfortunately for the world, the entire social machinery is based on envy and the propensity of acquisition. Everybody envies everybody. We envy ideas, things, people, and we want to acquire more and more money, new theories, new ideas that we accumulate in our memories, new things so as to dazzle our neighbors, etc.

In true, genuine and authentic comprehension there is true love and not mere verbalization of memory.

The things we remember, that which is entrusted to the memory, is soon forgotten because memory is unfaithful. Students deposit in the warehouses of memory ideals, theories, complete texts that are useless in practical life, because in the end they disappear from the memory without leaving a single trace.

People that live only reading and reading mechanically, and who enjoy storing many theories in the warehouses of memory destroy the mind, damage it miserably.

We do not pronounce ourselves against true, profound and conscious study based on in-depth comprehension. We condemn only outdated methods of extemporaneous pedagogy. We condemn all mechanical methods of studying, all memorizing, etc. Remembering is unnecessary when there is true comprehension.

We do need to study, we do need useful books, we do need schoolteachers and college and university professors, etc. Spiritual guides, gurus, mahatmas, etc., are needed. However, it is necessary to integrally comprehend the teachings and not merely deposit them in the warehouses of an unfaithful memory.

We will never be truly free as long as we have the bad habit of comparing ourselves to recollections accumulated in the memory, to an ideal, to what we aspire to be and are not.

When we truly comprehend the teachings that we receive, we do not need to register them in our memories or transform them into ideals.

Where there is comparison of what we are here and now with what we want to become later on, where there is comparison of our practical life with an ideal or model to which we want to adapt ourselves, true love cannot exist.

All comparison is detestable; all comparison brings fear, envy, pride, etc. The fear of not obtaining what we want, envy for the progress of another, pride because we believe we are superior to others.

The important thing in the practical life that we are living, whether we are despicable, envious, selfish, covetous, etc., is to not presume to be holy but to start from absolute zero and understand ourselves deeply such as we are, and not as we want to become or presume to be.

It is impossible to dissolve the ego, the self, if we do not learn to observe ourselves, to perceive in order to comprehend what we really are here and now in an effective and absolutely practical way.

If we really want to comprehend we must listen to our parents, teachers, gurus, priests, preceptors, spiritual guides, etc., etc.

The youth of this new generation have lost the sense of respect, of veneration towards their parents, teachers, spiritual guides, gurus, mahatmas, etc.

It is impossible to comprehend the teachings if we do not know how to venerate and respect our parents, teachers, preceptors or spiritual guides.

Simple mechanical memory of what we have learned by memorization without thorough comprehension mutilates the mind and heart and breeds envy, fear, pride, etc.

When we truly know how to listen in a profound and conscious way, a marvelous power emerges inside us, a formidable, natural and simple comprehension, free of all mechanical processes, free of all reasoning, free of all memory.

If the brain of a student was to be relieved of the enormous effort of memory it must exert, it would be absolutely possible to teach the structure of the nucleus and the periodic table of elements to secondary school students,

and to enable high school graduates to comprehend relativity and quantum physics.

As we have spoken to some secondary school teachers, we comprehend that they cling on to the old, outdated and extemporaneous pedagogy with true fanaticism. They want students to learn everything by memorization even if they do not understand it.

Occasionally they accept that it is better to comprehend than to memorize, but they still insist that the formulae in physics, chemistry, mathematics, etc., must be recorded in the memory.

It is clear that such a concept is false, because when a formula of physics, chemistry, mathematics, etc., is totally comprehended, not only at the intellectual level but also in other levels of the mind such as the unconscious, subconscious, infraconscious level etc., it is not necessary to record it in the memory. This is so because the formula then becomes part of our psyches and can manifest itself as sudden instinctive knowledge when the circumstances of life demand it.

Such integral knowledge comes to give us a type of omniscience, a form of conscious, objective manifestation.

Deep comprehension at all levels of the mind is only possible by virtue of profound introspective meditation.

Chapter 14

Integration

One of the greatest longings in psychology is the attainment of total integration.

If the “I” was singular, the problem of psychological integration would be resolved with the greatest of ease, but unfortunately for everyone, the “I” exists inside each person in a pluralized form.

The pluralized ego is the fundamental cause of all our innermost contradictions.

If we could see ourselves in a full length mirror such as we are psychologically, with all our intimate contradictions, we would reach the distressing conclusion that we still do not have true individuality.

The human organism is a wonderful machine controlled by the pluralized “I”, which is studied thoroughly in *revolutionary psychology*.

“I am going to read the newspaper,” says an intellectual ‘I’. “I want to go to a party,” exclaims an emotional ‘I’. “To hell with the party,” grumbles an ‘I’ of the movement center, “it is better if I go for a walk”. “I don’t want to go for a walk,” shouts an ‘I’ of self-preservation, “I am hungry and I am going to eat.”

Each one of these small “I”s that constitute the ego wants to command , to be the leader, the master. In the light of *revolutionary psychology* we can comprehend that the ego is legion, and that the human organism is a machine.

The many “I”s quarrel amongst themselves, they fight for supremacy, each one wanting to be the chief, the leader, the master.

This explains the sad state of psychological disintegration in which the poor intellectual animal, mistakenly called “man”, lives.

It is necessary to comprehend what the word **disintegration** means in psychology.

Disintegration is to be broken or put out of order, to be dispersed, to be torn apart, to contradict oneself, etc.

The principal cause of psychological disintegration is envy, which sometimes manifests itself in exquisitely subtle and delightful ways.

Envy is multifaceted and there are thousands of reasons to justify it. Envy is the secret trigger of the whole social

machine. Imbeciles delight in justifying their envy.

The rich man envies the rich and wants to be richer. Poor people envy the rich and want to be rich also. The writer envies other authors and wants to write better. Someone who has a lot of experience envies the one who has more experience and desires to have more than him.

People are not satisfied with food, clothing and shelter. The secret trigger of envy for someone else's car, for another's house, for the neighbor's fine clothing, for a friend or enemy's wealth of money, etc., produces the desire to better oneself, to acquire things and more things, dresses, suits, virtues, etc., in order to not be less than others.

The most tragic thing about all this is that the process of accumulating experiences, virtues, things, money, etc., strengthens the pluralized "I", and this then intensifies inside us our innermost contradictions, the terrible rending of our hearts, the cruel battles that are deep down.

All this is painful. None of this can bring true contentment to an afflicted heart; all that this produces is an increase of cruelty in our psyche, a multiplication of pain, increasingly deep discontentment.

The pluralized "I" always finds justifications even for the worst of crimes and for the process of envying, acquiring, accumulating, obtaining, even when it is at the expense of another's labor; such is what we call evolution, progress, advancement, etc.

People have their consciousness asleep and do not realize that they are envious, cruel, covetous and jealous, and if they happen to realize all of this they justify themselves, they condemn and look for excuses, but do not comprehend.

Envy is difficult to discover due to the concrete fact that the human mind is envious. The structure of the mind is based on envy and acquisition. Envy begins at the school desk. We envy the most intelligent of our classmates, the best grades, the best clothing, the best shoes, the best bike, the best roller blades, the best sports ball, etc., etc.

The teachers who are called to shape the personalities of pupils must comprehend what the infinite processes of envy are and establish inside the psyches of their students an adequate foundation for comprehension.

The mind, envious by nature, thinks only in the function of “more”. “I can explain better, I have more knowledge, I am more intelligent, I am more virtuous, more sanctimonious, more perfect, more evolved, etc.”

The whole manner in which the mind functions is based on “more”. This “more” is the innermost secret trigger of envy.

This “more” is the mind’s comparative process. Every comparative process is detestable. For example: “I am more intelligent than you,” “So and so is more virtuous than you,” “So and so is better than you, wiser, kinder, more beautiful,” etc., etc. This “more” creates time. The

pluralized ego needs time to be better than the neighbor, to demonstrate to the family that he is very kind and that he can be someone in life, to show his enemies or those whom he envies that he is more intelligent, more powerful, stronger, etc.

Comparative thinking is based on envy and produces that which is called discontentment, restlessness, bitterness.

Unfortunately, people go from one opposite to another opposite, one extreme to another; they do not know how to walk down the center. Many people struggle against discontentment, envy, covetousness, jealousy, but this struggle against discontentment never brings true contentment of the heart.

It is urgent to comprehend that the true contentment of the tranquil heart cannot be bought or sold, and that it is only born in us with absolute naturalness and in a spontaneous way when we have thoroughly comprehended the very causes of discontentment: jealousy, envy, greed, etc.

Those who want to obtain money, high social status, virtues, satisfactions of all kinds, etc., with the purpose of achieving true contentment are totally mistaken, because all of that is based on envy, and the path of envy can never lead us to the gateway of a tranquil and content heart.

The mind bottled up in the pluralized “I” makes a virtue out of envy, and it even gives itself the luxury of giving it delightful names such as progress, evolution, the desire for self-improvement, the struggle for dignity etc.

All of this produces disintegration, intimate contradictions, hidden struggles, problems with difficult solutions, etc.

In life it is difficult to find someone who is truly integrated in the most complete sense of the word.

It is totally impossible to attain complete integration as long as the pluralized ego exists inside us.

It is urgent to comprehend that inside each person three basic factors exist. First: **the personality**. Second: **the pluralized “I”**. Third: **the psychic material**, meaning, the very essence of the person.

The pluralized “I” listlessly wastes the psychological material in atomic explosions of envy, jealousy, greed, etc. It is necessary to dissolve the pluralized “I” with the purpose of accumulating inside oneself the psychic material in order to establish a permanent center of consciousness in our interior. Whoever does not possess a permanent center of consciousness cannot be an integrated individual. Only a permanent center of consciousness gives us true individuality. Only a permanent center of consciousness makes us integral.

Chapter 15

Simplicity

It is urgent and indispensable to develop *creative comprehension*, because it brings to the human being genuine freedom of living. Without comprehension it is impossible to obtain the true critical faculty of profound analysis.

Schoolteachers and college and university professors must lead their students along the path of comprehension by means of self-criticism.

In our last chapter we thoroughly studied the processes of envy, and if we want to put an end to all the aspects of jealousy, be they religious, passionate, etc., we must become fully conscious of what envy really is, because it is only by thorough and intimate comprehension of the infinite processes of envy that we manage to do away with all the various kinds of jealousy.

Jealousy destroys marriages, destroys friendships and produces religious wars, hate crimes of fratricide, murders, and suffering of every kind.

Envy, with all its infinite aspects and nuances, hides behind sublime objectives. Envy exists in someone who desires to become a saint after learning about the existence of sublime Saints, Mahatmas and Gurus. There is envy in the philanthropist who strives to outshine other philanthropists. There is envy in every individual who covets virtues after having learned about them, after having learned of the existence of sacred individuals full of virtue.

The desire to be holy, to be virtuous, to be great, has envy as its basis.

The saints with their virtues have caused much harm. That brings to mind the story of a man who considered that he was very holy. One day, a poor and starving poet knocked at this man's door in order to give him a beautiful poem dedicated specially to the saint of our story. The poet merely waited for some change with which to buy food for his aged and exhausted body.

The poet imagined everything but an insult. Great was his surprise when with a compassionate look and furrowed brow the saint closed the door saying to the poor poet, "Go away my friend, go, go... Such things do not please me, I abhor flattery... The vanities of this world disgust me, this life is illusory... I follow the path of humility and modesty."

The poor poet, wanting only some change, instead got an insult from the saint, a hurtful word, a slap in the face, and with his aching heart and his poetry torn to pieces he passed slowly...slowly...slowly...through the streets of the city.

The new generation must build itself on the foundation of true comprehension, because it is totally creative.

Memory and remembering are not creative. Memory is the sepulcher of the past. Memory and remembering are dead.

True comprehension is the psychological factor of total freedom.

The recollections of the memory can never bring us true freedom, because they belong to the past and are therefore dead.

Comprehension is not something of the past or future. Comprehension belongs to the moment in which we are living, here and now. Memory always brings with it the notion of the future.

It is urgent to study science, philosophy, art and religion, but what is studied must not be entrusted to the accuracy of memory, because memory is unfaithful.

It is absurd to store knowledge in the sepulcher of memory. It is foolish to bury in the grave of the past the knowledge that we ought to comprehend.

We would never pronounce ourselves against studying, against wisdom or Science. However, it is absurd to store living jewels of knowledge in the rotten sepulcher of the memory.

It is necessary to study, to investigate and analyze, but we must meditate profoundly in order to understand in all levels of the mind.

The truly simple man is profoundly comprehensive and has a simple mind.

The important thing in life is not what we have accumulated in the sepulcher of our memory, but what we have comprehended, not only on the intellectual level but also in the different unconscious, subconscious areas of the mind.

Science and knowledge must be transformed into immediate comprehension. When knowledge and studies have been transformed into authentic creative comprehension, then we can comprehend all things in an immediate way, because comprehension becomes immediate, instantaneous.

Complications do not exist in the mind of a simple man, because all complications of the mind are due to the memory. The Machiavellian ego we carry within is accumulated memory. The experiences of life must be transformed into true comprehension.

When experiences are not transformed into comprehension; when experiences continue in the memory, they constitute the putrefaction of the sepulcher upon which burns the luciferic and fatuous flame of the animal intellect.

It is necessary to know that the animal intellect totally deprived of all spirituality is merely the verbalization of memory, a candle over the grave alight on the tombstone.

The mind of a simple man is free of experiences, because they have become consciousness; they have been transformed into creative comprehension.

Life and death are intimately associated. Only with the death of the seed will the plant be born, only through the death of experience is comprehension born. This is a process of true transformation.

The complicated man has a memory that is full of experiences. This demonstrates his lack of creative comprehension, because when experiences are entirely comprehended in all levels of the mind they cease to exist as experiences and blossom as comprehension.

It is necessary to first experience, but we must not remain in the field of experience because the mind then complicates it and it becomes difficult. It is necessary to live life intensely and transform all experiences into genuine creative comprehension.

Those who erroneously suppose that in order to be understanding, simple and natural we have to forsake the world, become beggars, live in isolated huts and wear loin cloths instead of fine suits are totally mistaken.

Many anchorites, many solitary hermits, many beggars have very complicated and difficult minds.

It is useless to retreat from the world and live as hermits if one's memory is full of experiences that condition the free flow of thought.

It is useless to live as a hermit and want to lead the life of a saint if one's memory is stuffed with information that has not been duly comprehended, that has not been made conscious in the many unconscious recesses, passages and regions of the mind.

Whoever transforms intellectual information into true creative comprehension, whoever transforms one's life experiences into true profound comprehension has nothing in one's memory, lives from moment to moment filled with real plenitude, has become simple and modest even though he may live in a stately home in the city.

Children under seven years old are full of simplicity and true inner beauty, because only the living essence of life expresses through them in the total absence of the psychological ego.

We must regain our lost infancy, in our hearts and in our

minds. We must regain our innocence if we really want to be happy.

Experiences and studies transformed into thorough comprehension do not leave residues in the sepulcher of the memory, and thus we become simple, modest, innocent and happy.

In-depth meditation on experiences and acquired knowledge, profound self-criticism, intimate psychoanalysis, transforms everything into profound creative comprehension. This is the path of real happiness born of wisdom and love.

Chapter 16

Murder

To kill is clearly and beyond all doubt the most destructive and most corrupt act known to man.

The worst form of killing consists in destroying the life of our fellow man.

Dreadfully horrible is the hunter who with his rifle murders the innocent creatures of the forest. However, a thousand times more monstrous, a thousand times more abominable is the one who murders his fellow man.

Not only do people kill with machine guns, shotguns, cannons, pistols and atomic bombs, but people also kill with a look that wounds the heart, a humiliating look, a look full of contempt, a look full of hatred, and people can also kill with an ungrateful action, with an evil action, or with an insult, or a hurtful word.

The world is full of ungrateful patricides and matricides who have murdered their fathers and mothers, whether it was with their looks, their words, or their cruel actions.

The world is full of men who have unknowingly murdered their wives, and full of wives who have unknowingly murdered their husbands.

To make matters worse, in this cruel world in which we live the human being kills that which he loves most.

Man does not live on bread, but also by various psychological factors.

There are many husbands who would have been able to live longer if their wives had allowed them, and many wives who would have lived longer if their husbands had permitted.

There are also many fathers and mothers who would have been able to live longer if their sons and daughters had allowed them.

The illness that leads our loved ones to the grave has as its *causa causorum* words that kill, looks that injure, ungrateful actions, etc.

This decrepit and degenerated society is full of unconscious murderers who presume to be innocent.

Prisons are full of murderers, and the worst kinds of criminals plead their innocence and are set free.

No form of murder can have any justification whatsoever. No problem is solved in life by killing another person.

Wars have never solved any problem. Nothing is solved by bombing defenseless cities and murdering millions of people.

War is something excessively crude, monstrous and abominable. Millions of foolish, unconscious, sleeping human machines launch themselves into war with the purpose of destroying so many millions of other unconscious human machines.

Often times a planetary catastrophe in the cosmos or a rather ominous alignment of stars in the heavens is enough for millions of men to throw themselves into war.

Human machines are not conscious of anything; they act destructively whenever a certain type of cosmic wave or vibration secretly drives them.

If people were to awaken consciousness; if at school students were educated wisely, leading them to the conscious comprehension of what war and enmity are, another day would dawn, no one would go to war, and the catastrophic waves of the cosmos would then be used differently.

War has the smell of cannibalism; life inside caves, bestialities of the worst kind, a bow, an arrow, a spear, an orgy of blood. From any angle, it is incompatible with civilization.

In war all men are cowards, they are full of fear, and the heroes wearing all the medals are precisely the most fearful and the biggest cowards.

The person who commits suicide also seems to have been very brave, but he is a coward because he was afraid of life.

Basically, a hero is someone who in a moment of supreme terror commits the folly of suicide. The madness of suicide is easily confused with the bravery of a hero.

If we carefully observe the conduct of a soldier during war, his way of being, his expression, his words, his moves in battle, we can evidence his cowardice.

Schoolteachers and college and university professors must teach their students the truth about war. They must guide their students to consciously experience that truth.

If people had complete consciousness of that which is the tremendous truth about war; if teachers knew how to educate their students wisely, no citizen would allow themselves to be led to the slaughterhouse.

Fundamental education must be given immediately in all schools, colleges and universities, because it is precisely from the school desk that one must work for peace.

It is urgent for the new generations to become fully conscious of that which is barbarism and war.

In schools, colleges and universities, war and enmity in all

their aspects must be thoroughly comprehended.

The new generations must comprehend that old people with their outdated and dull-witted ideas always sacrifice young people and lead them like cattle to the slaughterhouse.

Young people must not let themselves be convinced by warmongering militarist propaganda, or by the reasoning of their elders, because one reason opposes another; one opinion is in opposition to another. However, neither reasons nor opinions are the truth about war.

Old people have thousands of reasons to justify war, and they lead young people to the slaughterhouse.

Opinions and reasons about war are not important, what's important is to experience the truth about war.

We do not declare ourselves against reason or analysis; we only want to say that first we must experience the truth about war, and then we can give ourselves the luxury of reasoning and analyzing.

It is impossible to experience the truth of non-killing if we exclude profound, intimate meditation. Only very profound meditation can lead us to experience the truth about war.

Teachers must not only give intellectual information to their students. Teachers must instruct their students in how to handle the mind, how to experience the Truth.

This decrepit and degenerated race now only thinks about killing.

This matter of killing is characteristic of any degenerated human race. The perpetrators of crime spread their criminal ideas via film and television.

Daily the children of this new generation take in from the television screen children's stories, movies, magazines, etc., a large poisonous dose of murders, shootings, horrible crimes, etc.

Nowadays you cannot turn on the television without seeing words full of hatred, gun shots, and perversity.

The governments of this planet are not doing anything to work against the propagation of crime. The minds of children and young people are being led by the perpetrators of crime down the criminal path.

The notion of killing is now so widespread and transmitted through cinema, novels, etc., that it has become totally familiar to everyone. The rebels of this new generation have been educated by crime and kill for the pleasure of killing, and they enjoy seeing others die. This is what they have learned on the television at home, in the movie theatre, in novels and magazines.

Crime reigns everywhere, and the governments do nothing to correct the instinct of killing from its very roots.

It's up to the schoolteachers and college and university

professors to cry out and to move heaven and earth to correct this mental epidemic.

It is urgent for educators to sound the alarm and demand that all the governments on this globe censor film, television, etc.

Crime is multiplying terribly due to all these spectacles of blood, and at the rate we are going, the day will come when no one will be able to walk freely in the streets without the fear of being murdered.

Radio, film, television and bloody magazines have greatly facilitated the propagation of the crime of killing; they have made it so comfortable and agreeable to weak and degenerated minds that the heart needs not even to be enticed to put a bullet or stick a knife into another person.

Due to the fact that there is so much propagation of the offence of killing, the weak-minded have become too familiarized with crime, and now they even give themselves the luxury of killing in imitation of what they saw at the movie theatre or on television.

Educators are obligated as the fulfillment of their duty to fight for the new generations, demanding that the Governments of this Earth prohibit spectacles of blood and, in short, that they eliminate all kinds of films about murder, robbery, etc.

The battle of teachers must also extend even to bullfighting and boxing.

The bullfighter type is most cowardly and criminal; he wants all the advantages for himself and kills just to entertain the public.

The boxer type is one of a group of monstrous murderers, because in his sadistic manner he injures and kills just to entertain the public.

These types of bloody spectacles are one hundred percent barbaric, and they stimulate the minds of people and direct them down the path of crime. If we really want to fight for world peace, we must initiate a campaign fund against bloody spectacles of blood.

As long as destructive factors exist inside the human mind, there will inevitably be wars.

Inside the human mind exist the factors that produce war; these factors are hatred, all aspects of violence, selfishness, anger, fear, criminal instincts, militarist ideas disseminated via television, radio, film, etc.

Peace propaganda and the Nobel Peace Prize prove to be foolish as long as the psychological factors that produce war still exist inside the human being.

Presently, many murderers have been awarded the Nobel Peace Prize.

Chapter 17

Peace

Peace does not come through the mind, because it is not of the mind. Peace is the delicious perfume of the tranquil heart.

Peace is not the product of plans, international police, the U.N. (United Nations), the O.A.S. (Organization of American States), international treaties or invading armies that fight in the name of peace.

If we really want true peace we must learn to live like a watchman at wartime, always alert and vigilant, with a responsive and flexible mind, because peace is not a matter of romantic fantasies or beautiful dreams.

If we do not learn to live in a state of alertness from moment to moment, then the path that leads to peace becomes impossible, narrow, and after having become extremely difficult it goes on till finally reaching a dead-end.

It is necessary to comprehend; it is urgent to know that the genuine peace of a tranquil heart is not a house we arrive at to find a beautiful maiden happily waiting for us. Peace is not a destination, a place, etc.

Chasing after peace, searching for it, making plans about it, fighting in its name, forming propaganda about it, establishing organizations to work for it, etc., is completely absurd, because peace is not a thing of the mind. Peace is the marvelous perfume of the tranquil heart.

Peace can be neither bought nor sold, nor can it be acquired with a system of appeasements, special controls, police, etc.

In some countries, the national army goes through the fields destroying towns, assassinating people, shooting supposed outlaws, etc., all this they say in the name of peace. The result of such actions is the propagation of barbarism.

Violence generates more violence; hatred produces more hatred. Peace cannot be conquered; peace cannot be the result of violence. Peace comes to us only when we dissolve the ego, when we destroy within us all those psychological factors that produce war.

If we want peace we must contemplate, we must study, we must see the whole picture and not only a small corner of it.

Peace is born within us when we have radically changed in an intimate way.

Systems of control, peace organizations, peace treaties, etc., are isolated details, specks in the ocean of life, small pieces of the whole picture of existence that can never solve the problem of peace in a radical, absolute and definite way.

We must look at the entire picture. The world's problem is the individual's problem. If the individual does not have peace within, the society, the world, will inevitably live at war.

Schoolteachers and college and university professors must work for peace, unless what they love is brutality and violence. It is urgent and indispensable to show the students of the new generation the path to follow, the intimate path that can take us with complete precision to the real peace of a tranquil heart.

People do not really comprehend what is true inner peace. They wish only that no one gets in their way; that no one bothers them; that no one disturbs them, even though they themselves have assumed the right to disrupt, disturb, and embitter the lives of their fellow human beings.

People have never experienced true peace. They only have foolish opinions, romantic ideals, and false concepts about peace.

For thieves, peace would be to steal without the police

stopping them. For smugglers, peace would be to be able to smuggle their goods everywhere without being caught by the authorities. For those who prey upon the people, peace would be to be able to sell merchandise at high prices, exploiting left and right, without government inspector officials prohibiting them. For prostitutes, peace would be enjoyment in their beds of pleasure, freely exploiting men without health authorities or the police intervening in their lives.

In one's own mind, each person creates fifty thousand foolish fantasies about peace. Each person seeks to build around himself a selfish wall of false ideas, beliefs, opinions and foolish concepts about what peace is.

Each person wants peace his way, according to his fancies, likes, habits, false customs, etc. Each person wants to lock himself within a fantastical protective wall with the aim of living his own mistakenly conceived peace.

People fight for peace, they desire it, they wish for it, but they do not know what peace is.

People want only to not be disturbed so as to be able to carry out their devilry very calmly and as they please. That is what they call peace.

It does not matter what devilry people perform, each person believes that what he is doing is good. People find justification even for the worst of crimes. If the drunkard is sad, he drinks because he is sad. If the drunkard is

happy, he drinks because he is happy. The drunkard will always justify the vice of alcoholism. All people are like this; they find justification for every crime, nobody considers oneself perverse, all people claim to be upright and honest.

There are many drifters who mistakenly suppose that peace is living very tranquilly and effortlessly without working in a world full of wonderful romantic fantasies.

There are millions of mistaken opinions and false concepts about peace. In this painful world in which we live, each person searches for his fantastical peace, the peace of his opinions.

People want to see in the world the peace of their dreams, their special kind of peace, yet each person has inside oneself the psychological factors that produce war, animosity, enmity and all kinds of problems.

In these times of world crisis, everybody who wants to become famous establishes a pro-peace organization, makes propaganda and becomes a paladin for peace. We must not forget that many sly political “foxes” have won the Nobel Peace Prize, even when an entire cemetery exists on their account, and they have in one form or another secretly ordered the assassination of many people when they saw themselves in danger of being overshadowed.

There are also many true teachers of humanity who have sacrificed themselves in order to teach all over the world

the Doctrine of the “Dissolution of the I”. These teachers know through personal experience that it is only by dissolving the “Mephistopheles” we all carry within, that peace of heart comes to us.

Wars will inevitably exist as long as hatred, greed, envy, jealousy, the tendency towards heaping up material things, ambition, anger, pride, etc., exist within each individual.

We know many people in the world who presume to have found peace.

When we have studied these people in depth, we have been able to see that they are not even remotely aware of what peace is, and that they have merely locked themselves up inside some consolatory and solitary habit, or inside some particular belief, etc. However, really these people have not even remotely experienced what is the true peace of a tranquil heart. Truly, these people have done nothing but fabricate an artificial peace which, in their ignorance, they confuse for true peace of heart.

It is foolish to seek peace inside the mistaken confines of our prejudices, beliefs, preconceptions, desires, habits, etc.

True peace will not exist as long as the psychological factors that produce enmity, dissension, problems and wars exist inside the mind.

Genuine peace comes from true beauty wisely comprehended.

The beauty of a tranquil heart exhales the delicious perfume of true inner peace.

It's urgent to comprehend the beauty of friendship and the perfume of courtesy.

It is urgent to comprehend the beauty of language. It is necessary for our words to carry in themselves the substance of sincerity. We must never use arrhythmic, inharmonious, crude and foolish words.

Each word must be a true symphony. Each sentence must be pregnant with spiritual beauty. It is as bad to speak when one should be silent as it is to be silent when one should speak. There are criminal silences and infamous words.

There are times when to speak is a crime, and there are times when keeping silent is also a crime. One should talk when one is supposed to talk and be silent when one ought to be silent.

Let us not play with words, because speaking is a serious responsibility.

Each word must be weighed before spoken, because each one can produce in the world much usefulness and much uselessness, much benefit or much harm.

We must watch our gestures and facial expressions, our manners and mannerisms, our manner of dress and our actions of all kinds. Let our gestures, manner of dress,

way of sitting at the table, behavior at dinner, manner of treating people in our living room, in the office, on the street, etc., be always full of beauty and harmony.

It is necessary to comprehend the beauty of kindness, to feel the beauty of good music, to love the beauty of creative art, to refine our way of thinking, feeling and acting. The highest beauty can be born in us only when the ego has died in a radical, total and definitive manner.

As long as the psychological ego is alive within us we are morally revolting, horrible, disgusting. Fullness of beauty is impossible as long as the psychological ego exists within us.

If we desire true peace we must reduce the ego to cosmic dust. Only in this way will there be inner beauty inside us. From that beauty, the enchantment of love and the true peace of a tranquil heart will be born within us.

Creative peace establishes order inside oneself; it eliminates confusion and fills us with true happiness.

It is necessary to know that the mind cannot comprehend what true peace is. It is urgent to understand that the peace of the tranquil heart does not come to us through effort or from belonging to any society or organization dedicated to creating propaganda for peace.

True peace comes to us in a totally natural and simple way when we regain our innocence in the mind and in

the heart, when we become like delicate and beautiful children, equally sensitive to all things beautiful and all things ugly, to everything good and everything bad, to all that is sweet and all that is bitter.

It is necessary to regain our lost childhood, as much in the mind as in the heart.

Peace is something vast, expansive, infinite, not something shaped by the mind. Peace can neither be the result of a whim nor the product of an idea. Peace is an atomic substance that is beyond good and evil, a substance that is beyond all morality, a substance that emanates from the very core of the Absolute.

Chapter 18

Truth

From childhood and youth begins the way of the cross of our miserable existence with many mental twists, intimate family tragedies, hindrances at home and at school, etc.

It is clear that in childhood and youth, with a few exceptions, all these problems do not manage to affect us in a truly profound way, but as we get older the self-questioning begins: Who am I? Where do I come from? Why do I have to suffer? What is the purpose of my life? Etc.

All people on the path of life have asked themselves these questions. Everyone at some time has wanted to investigate, to inquire, to find out the reason for so many sorrows, troubles, struggles and sufferings. Unfortunately, however, we always wind up trapped in some theory, some opinion, some belief, in what the neighbor says, in what

some senile old man had to say, etc.

We have lost our true innocence and the peace of the tranquil heart, and because of this we are not able to directly experience the rawness of the Truth. We depend on what others might have to say, and it is clear that we are moving in the wrong direction.

Capitalist society radically condemns atheists, those who do not believe in God.

Marxist-Leninist society condemns those who do believe in God, yet, in essence, both things are the same, a matter of opinions, people's fancies and mental projections. Neither belief nor disbelief nor skepticism means to have experienced the truth.

The mind can give itself the luxury of believing, doubting, forming opinions, conjecturing, etc., but that is not experiencing the Truth.

We can also give ourselves the luxury of believing in the Sun or not, even doubting its existence at all, but the King Star will continue bestowing light and life to everything existent, without giving the least importance to our opinions.

Behind blind belief, behind incredulity and skepticism hide many nuances of morals and many mistaken concepts of false respectability, in the shadow of which the ego is strengthened.

The capitalist type of society, and the communist type of society, each has in its own manner and according to its own whims, prejudices and theories, its particular kinds of morals. What is moral in the capitalist bloc, is immoral in the communist bloc, and vice versa.

Morals depend on the time, place and customs. What is moral in one country is immoral in another country, and what in one era was moral, is immoral in another era. Morals do not have any essential value, and through an in-depth analysis one finds that they are one hundred percent foolish.

Fundamental education does not teach morals; *fundamental education* teaches **revolutionary ethics**, which is what the new generations need.

Since the terrifying night of the centuries, and in all ages, there were always men who retreated from the world seeking Truth.

It is foolish to withdraw from the world to search for the Truth, because the Truth is found in the world and in man, here and now.

Truth is that which is unknown from moment to moment, and it is not by separating ourselves from the world or by abandoning our fellow man that we can discover it.

It is absurd to say that all Truth is half true and half false.

Truth is radical, and it either is or is not. There can be no half truths.

It is absurd to say that Truth is a product of the times, and that what was true at one time is not true at another time.

Truth has nothing to do with time. Truth is timeless. The ego itself is time, and therefore it cannot know the Truth.

It is foolish to hold assumptions about conventional, temporary, relative truths. People confuse concepts and opinions with the Truth.

Truth has nothing to do with opinions or with so-called conventional truths, because these are only insignificant projections of the mind.

The Truth is unknown from moment to moment, and can only be experienced in the absence of the psychological ego.

The Truth is not a matter of sophisms, concepts, opinions. Truth can only be known through direct experience.

The mind can merely form opinions, but opinions have nothing to do with the Truth.

The mind could never conceive of the Truth.

Schoolteachers and college and university professors must experience the Truth and indicate the way to their students.

Truth is a matter of direct experience and not a question

of theories, opinions or concepts.

We can and must study, but it is urgent to experience for oneself in a direct manner what truth there is in each theory, concept, opinion, etc.

We must study, analyze, inquire, but we also urgently and without delay need to experience the Truth contained in all that we study.

It is impossible to experience the Truth as long as the mind is agitated, disturbed, tormented by opposing opinions.

It is possible to experience the Truth only when the mind is quiet, when the mind is silent.

Schoolteachers and college and university professors must show to their students the path of profound internal meditation.

The path of profound internal meditation leads to the stillness and silence of the mind.

When the mind is quiet, empty of thoughts, desires, opinions, etc., when the mind is silent the Truth comes to us.

Chapter 19

Intelligence

We have been able to verify that many teachers of world history in the occidental world often ridicule Buddha, Confucius, Mohammed, Hermes, Quetzalcoatl, Moses, Krishna, etc. Beyond all doubt we have also been able to confirm time and again the sarcasm, mockery and derision cast by teachers at the ancient religions, the gods, Mythology, etc. All of this is due precisely to a lack of intelligence.

In schools, colleges, and universities, religious subjects must be treated with more respect, with a profound sense of reverence, with true creative intelligence.

Religious forms preserve eternal values, and are organized according to the psychological and historical necessities of each nation, each race.

All religions have the same principles, the same eternal values, and only differ in form.

It is not intelligent for a Christian to ridicule the religion of the Buddha, the Hebraic Religion, the Hindu Religion, because all religions rest on the same foundations.

The satire of many intellectuals cast against religions and their founders is caused by the Marxist poison that in these times is intoxicating every weak mind.

Schoolteachers and college and university professors must orient their pupils on the path of true respect for their fellow man.

It is obvious that the boor, who in the name of any kind of theory ridicules temples, religions, sects, schools or spiritual societies, is perverse and despicable.

Upon leaving the classroom, students have to deal with people of all religions, schools and sects, and not knowing how to maintain proper composure in any temple is not intelligent.

Upon leaving the classroom after ten or fifteen years of study, young people find themselves as dense and asleep as the rest of humans, as empty and lacking in intelligence as the first day they entered school.

It is imperative for students to develop, amongst other things, the emotional center, because intellect is not everything. It is necessary to learn to feel the intimate harmonies of life, the beauty of a lone tree, the singing of a bird in the forest, the symphony of music and the colors of a beautiful sunset.

It is also necessary to feel and profoundly comprehend all the horrible contrasts of life, such as the cruel and merciless social order of these times in which we live, the streets filled with miserable mothers, whom with their malnourished and starving children beg for a piece of bread, the nauseating buildings where thousands of poor families live, the repugnant roads with thousands of cars circulating propelled by fuel that harms all living organisms.

The student leaving the classroom must face not only his own selfishness and problems, but also the selfishness of all people and the many problems of human society.

Gravest of all is that the student finishing school, though he has had intellectual preparation, does not have intelligence; his consciousness is asleep. He has insufficient preparation for life's struggles.

The time has come to investigate and discover that which is called intelligence. Dictionaries and encyclopedias prove to be powerless in seriously and completely defining intelligence.

Without intelligence there can never be radical transformation or true Happiness, and in life it is very rare to find truly intelligent people.

What is important in life is to not only to know the word intelligence, but to experience in ourselves its profound meaning.

Many people presume to be intelligent. There isn't a drunkard who does not consider himself intelligent. Karl Marx, also believing himself to be intelligent, wrote his materialist farce that has cost the world the loss of eternal values, and has led to the shooting of thousands of priests from different religions, the raping of Christian and Buddhist nuns, etc., the destruction of many temples, the torture of thousands and millions of people, etc., etc., etc.

Anyone can think one is intelligent; the difficult thing is to actually be intelligent.

Intelligence is not obtained by acquiring more bookish information, more knowledge, more experiences, more things with which to dazzle people, more money to buy judges and policemen, etc.

It is not with that "more" that one is able to have intelligence. Those who assume that intelligence can be gained with the process of "more" are plainly mistaken.

It is urgent to thoroughly comprehend in all areas of the subconscious and unconscious mind that which is the harmful process of more, because deep down is hiding very secretly the beloved ego, the desiring self that always wants more and more in order to engorge and strengthen itself.

This Mephistopheles we carry within, this Satan, this ego says, "I have more money, I am more beautiful, I am more intelligent than him or her, I am more prestigious, more astute," etc.

He who wants to truly comprehend what intelligence is must learn to feel it, live and experience it through profound meditation.

All the things people accumulate in the rotten grave of the unfaithful memory—intellectual information, life experiences—are unfortunately always expressed in terms of more and more; to the effect that one never realizes the deep meaning of anything one has stored in one's memory.

Many people read a book and then store the information in their memories, satisfied about having gathered more information. Yet when these people are asked to explain the written doctrine from the book they read, it so happens that they do not know the profound meaning of the teaching. However, the ego wants more and more information, more and more books, even when it has not lived the doctrine from any one of them.

Intelligence is not obtained with more bookish information, or with more experience, or with more money, or with more prestige. Intelligence can blossom in us when we comprehend the entire process of the ego, when we understand in depth all the psychological automatism of “more.”

It is essential to comprehend that the mind is the basic center of “more.” In fact, this “more” is the demanding psychological ego itself, and the mind is its fundamental core.

Whoever wants to be truly intelligent must strive to die internally, not only on the surface, intellectual level, but also in all the subconscious and unconscious terrain of the mind.

When the ego dies, when the ego is totally dissolved, the only thing left in us is the Real Being, the True Being, the so-desired and exacting intelligence.

People think that the mind is creative, but they are mistaken. The ego is not creative, and the mind is the root core of the ego.

Intelligence is creative, because it comes from the Being. Intelligence is an attribute of the Being.

We must not confuse the mind with intelligence.

Radically and plainly mistaken are those who suppose intelligence is something that can be cultivated like a greenhouse flower, or something that can be bought, like titles of nobility, or something that is obtained through possessing an excellent library.

It is necessary to profoundly comprehend all the processes of the mind; all its reactions, that accumulating psychological “more”, etc. It is only in this manner that the ardent flame of intelligence will arise in us in a natural and spontaneous way.

As the Mephistopheles we carry within continues to dissolve, the fire of creative intelligence continues to

manifest gradually in us, till it blazingly shines.

Our true Being is love, and from such love is born the real and genuine intelligence that is timeless.

Chapter 20

Vocation

With the exception of people who are utterly incapacitated, Every human being has to serve a purpose in life; the difficult thing is knowing what each individual is good for.

If there is something truly important in this world, it is to know ourselves. Rare is he who knows himself and, even if it seems unbelievable, it is difficult to find someone in life who has developed a sense of vocation.

When someone is fully convinced of the role he has to perform in life, he then makes of his vocation a mission, a religion and, as a matter of fact, he becomes an apostle of humanity in his own right.

Whoever knows his vocation or is able to discover it for himself goes through a tremendous change; he does not seek success, little is his interest for money, fame, and gratitude. His pleasure is now in the joy it gives him,

having responded to an innermost, profound, unknown call of his own internal essence.

The most interesting of all of this is that the vocational sense has nothing to do with the “I” since, although it seems strange, the “I” abhors our own vocation because the “I” only desires big pay checks, position, fame, etc.

The sense of vocation is something that belongs to our own inner essence; it is something really internal, very profound, and very intimate. The vocational sense leads man to undertake with true boldness and disinterest the most tremendous projects, risking all types of sufferings. So then, it is normal that the “I” abhors one’s true vocation.

The sense of vocation leads us at once down the path of legitimate heroism, even when we have to stoically endure all types of infamies, treacheries, and slander.

From the day and moment a person can truly say, “I know who I am, and what my true vocation is,” that person begins to live with true rectitude and love. A person like that lives in his work, and his work in him.

Really, there are very few people who can speak that way, with true sincerity of heart. Those who speak like that are the select few, people who have the sense of vocation in the highest degree.

To find our true vocation is undoubtedly the most serious of social problems, the problem found at the very

foundation of all of society's problems. To find or discover our true, individual vocation is, as a matter of fact, equivalent to discovering a very precious treasure. When our true vocation corresponds totally and absolutely to the position we occupy in life, we perform our job as a true mission, without any greed, and without a desire for power. Then instead of our work producing in us greed, boredom, or a desire to change jobs, it brings us true, profound, intimate joy; even when we have to patiently endure painful burdens.

In practice, we have been able to verify that when the position does not correspond to the individual's vocation, he only thinks in terms of "more." "More" is the mechanism of the "I". More money, more fame, more projects, etc., and as is natural, the person often becomes hypocritical, exploitative, cruel, merciless, inflexible, etc.

The chaotic state of humanity in these times of world crisis is shocking. No one is content with their work because their job does not correspond to their vocation. Job applications pour in because no one has a desire to die of hunger but the applications do not correspond to the vocation of those who apply.

Many drivers should have been doctors or engineers. Many lawyers should have been ministers, and many ministers should have been tailors, etc. People are in positions that do not correspond to them, and have nothing to do with their true, individual vocation; due to this, social

machinery functions terribly. This is similar to a motor manufactured with parts that do not correspond to it; the inevitable result has to be disaster, failure, absurdity.

In practice, we have been able to verify to satiation that when one does not have a vocational disposition to be a guide, religious instructor, political leader, or director of some spiritual, scientific, literary or philanthropic association, he only thinks in terms of “more,” and dedicates himself to carrying out projects and more projects with ulterior motives.

Obviously, when the position does not correspond to individual vocation, the result is exploitation.

In these terribly materialistic times in which we live, many merchants who do not even remotely have a vocation for the teaching profession are arbitrarily occupying the teacher’s position. The result of such infamy is exploitation, cruelty, and a lack of true love.

Many persons practice the teaching profession with the exclusive purpose of getting money to pay their medical school, law school, or engineering school, or simply because they cannot find anything else to do. The victims of such intellectual fraud are the students.

These days it’s very difficult to find the true vocational teacher, and it is the greatest joy that students of schools, colleges, and universities are able to have.

The vocation of a teacher is wisely conveyed through a

verse of moving prose by Gabriela Mistral, entitled “The Teacher’s Prayer.” Conversing with the Divine, with the Secret Master, the teacher says:

Grant me such devoted love for my school that not even beauty’s flame will detract from my faithful tenderness.

Master, make my fervour long-lasting and my disillusion brief. Uproot from me this impure desire for justice that still troubles me, the petty protest that rises up within me when I am hurt. Let not the incomprehension of others trouble me, or the forgetfulness of those I have taught sadden me.

Let me be more maternal than a mother; able to love and defend with all of a mother’s fervour the child that is not flesh of my flesh. Grant that I may be successful in moulding one of my pupils into a perfect poem, and let me leave within her my deepest felt melody that she may sing for you when my lips shall sing no more.

Make me strong in my faith that your Gospel is possible in my time, so that I do not renounce the daily battle to make it alive.

Who can measure the marvelous psychic influence of a teacher so inspired with such tenderness because of the sense of her vocation?

The individual finds his vocation through one of the following three ways: firstly, the self-discovery of a special talent; secondly, the vision of an urgent need; thirdly, the quite rare guidance of parents and teachers who discover the vocation of a pupil through the observation of his aptitudes. Many individuals have discovered their vocation in a specific, critical, moment of their life, when faced with a serious situation that demanded an immediate remedy.

Gandhi was an ordinary lawyer when, due to an attempt to take away the rights of Hindus in South Africa, he cancelled his return trip home to India, and stayed to defend the cause of his fellow countrymen. An immediate necessity led him toward his life's vocation.

The great benefactors of humanity have found their vocation when faced with a crisis situation that demanded an immediate solution. Let us remember Oliver Cromwell, the father of English liberties; Benito Juarez, founder and builder of New Mexico; Jose de San Martin and Simon Bolivar, fathers of South American independence, etc.

Jesus Christ, Buddha, Mohammed, Hermes, Zoroaster, Confucius, Fu Hsi, etc., were men that, in a specific moment of history, knew how to comprehend their true vocation, and felt called by an internal voice that emanates from the Innermost.

Through diverse methods, fundamental education is called to discover the latent talents of students. The methods that outdated pedagogy are utilizing in this day and age

to discover the vocation of pupils are undoubtedly cruel, absurd, and merciless. Vocational questionnaires have been created by merchants who arbitrarily fill teaching positions.

In some countries, before entering preparatory and vocational colleges, pupils are submitted to the most horrible psychological cruelties. They are asked questions on mathematics, civics, biology, etc. The cruellest of these methods is the famous psychological tests, the I.Q. index, intimately related with mental swiftness. According to the type of answer, and according to how they qualify, the student is then imprisoned in one of the three baccalaureates, first, physics and mathematics; second, biological sciences; third, social sciences.

Engineers, architects, astronomers, aviators, etc., come out of physics and mathematics. Pharmacists, nurses, biologists, doctors, etc., come out of the biological sciences. Lawyers, writers, doctors in philosophy and literature, corporate directors, etc., come out of the social sciences.

The study program of each country is different, and clearly the three different baccalaureates do not exist in all countries. In many countries, there is only one baccalaureate and, having completed it, the pupil goes on to university. In some nations, the vocational ability of the student is not tested, and he enters a school with the desire of having a profession to earn a living even

when this profession does not coincide with his innate tendencies, with his vocational sense.

Those methods of vocational tests are useless because the mind has its moments of crisis, and if the test is done in one of these moments, the result is failure and disorientation for the student. Teachers have been able to verify that students' minds have, like the sea, their high and low tides, their plus and their minus. There is a biorhythm in masculine and feminine glands. There is also a biorhythm for the mind.

At specific times the masculine glands are found in a plus state and the feminine glands in a minus state or vice-versa. The mind also has its pluses and its minuses.

We emphatically affirm that an emotional crisis or state of psychic nervousness when faced with the difficult situation of an exam can lead the student to failure during the pre-vocational exam. We affirm that any abuse of the motor center produced perhaps by sports, by an overly strenuous walk, or by arduous physical work, etc., can originate an intellectual crisis even when the mind is found in a plus state, and can lead the student to fail a pre-vocational exam.

We affirm that any crisis related with the instinctive center, perhaps in combination with sexual pleasure, or with the emotional center, etc., could lead the student to fail a pre-vocational exam.

We affirm that any sexual crisis, a spell of suppressed sexuality, sexual abuse, etc., can exert a disastrous influence on the mind causing failure during a pre-vocational exam.

Fundamental education teaches that the vocational seeds are found deposited not only in the intellectual center but also in each of the other four centers of the psychophysiology of the organic machine. It is urgent to take into account the five psychic centers called intellect, emotion, movement, instinct, and sex.

It is absurd to think the intellect is the only center of cognition. If only the intellectual center is examined with the purpose of discovering the vocational dispositions of a specific individual, in addition to committing a serious injustice that proves to be quite harmful to the individual and to society, a mistake is being made because the seeds of vocation are not only found contained in the intellectual center but also in each of the other four psycho-physiological centers of the individual.

There is only one clear path leading to the discovery of the true vocation of a student, and it is true love.

If parents and teachers work together in mutual accord at home and at school so as to investigate, to observe in detail, all the actions of students, they would be able to discover the innate tendencies of each student.

That is the only obvious path that will permit parents and teachers to discover the vocational sense of students.

This demands true love from parents and teachers, and obviously, if true love does not exist from parents and authentic vocational teachers capable of truly sacrificing themselves for their students, such an enterprise is then impractical.

If governments truly want to save society, they need to expel the merchants from the temple with the whip of willpower. A new cultural age should be initiated, diffusing everywhere the doctrine of fundamental education.

In some countries, there already exists within schools, colleges, and universities, certain guidance counselors who are really not vocational; the position they occupy does not coincide with their innate tendencies. These counselors cannot orient the rest because they cannot even orient themselves. True vocational counselors capable of intelligently orienting pupils are urgently needed.

It is necessary to know that due to the multiplicity of the "I", the human being automatically plays different roles in the theater of life. Boys and girls have a role for school, another for the street, and another for the home. If one wants to discover the vocation of a young person, one has to observe him at school, at home, and even on the street. Only in intimate partnership can parents and true teachers carry out this work of observation.

Amidst antiquated pedagogy there also exists the system of observing grades to deduce vocation. The pupil that excels in civics with the highest grades is then classified

as a possible lawyer, and the one who excels in biology is defined as a potential doctor, and he who excels in mathematics, as a possible engineer. This absurd system of deducing vocations is too empirical because the mind has its highs and lows, not only in the total sense now known but also in certain, particular, special states.

Many writers who were terrible students of grammar in school excelled in life as true masters of language, and multitudes of doctors went to school failing in biology and natural sciences.

It is unfortunate that many parents, instead of studying their children's aptitudes, only see in them the continuation of their own beloved ego, the psychological "I".

Many fathers who are lawyers want their children to continue in the lawyer's office, and many business owners want their children to continue handling their egotistical interests without being the least bit interested in the vocational sense of their children.

The "I" wants to always ascend, to climb to the top, to make an impression, and when their ambitions fail, they want to obtain through their children what they could not obtain for themselves. These ambitious parents put their children into careers and positions that have nothing to do with their vocational sense.

Chapter 21

The Three Brains

Revolutionary Psychology of the new era affirms that the organic machine of the intellectual animal mistakenly called man exists in a three-centered or three-brained form.

The first brain is enclosed in the cranial cavity. The second brain corresponds precisely to the spinal cord with its central medulla and all its nerve branches. The third brain is not located in any particular place in the body or any specific organ. Actually, the third brain is constituted by the sympathetic nerve plexuses, and in general by all the specific nerve centers of the human organism.

The first brain is the thinking center. The second brain is the center of movement, commonly called the motor center. The third brain is the emotional center.

In practice, it is clearly demonstrated that all abuse of the

thinking brain produces excessive waste of intellectual energy. It is logical to then affirm without fear of being mistaken that insane asylums are true cemeteries for people who are intellectually dead.

Sports that are harmonious and balanced are useful for the motor brain but abuse of sports signifies excessive waste of motor energies, and the result is often disastrous. It is not absurd to affirm there are people who are dead in the motor center. Such dead people are known as hemiplegics, paraplegics, progressive paralytics, etc.

The aesthetic sense, mysticism, ecstasy, superior music, is necessary to cultivate the emotional center but abuse of this brain produces a useless waste and squandering of emotional energies. New wave existentialists, rock music fans, sensual pseudo-artists of modern art, and morbid, sensual passions, etc., abuse the emotional brain.

Even though it seems incredible, death truly operates in thirds within each person. It has been verified over and over again that every illness has its cause in one of the three brains.

The Great Law has wisely deposited in each of the intellectual animal's three brains a determined capital of vital values. To save this capital means, in fact, to prolong life; squandering this capital causes death.

Ancient traditions that have come down to us from the terrifying night of the centuries affirm the average human

lifespan on the ancient continent of Mu, located in the Pacific Ocean, ranged from twelve to fifteen centuries.

Over the centuries, with the passage of time, the mistaken use of the three brains shortened the lifespan little by little.

In the sunny land of Kem, there in the ancient Egypt of the Pharaohs, the average human life reached only one hundred and forty years.

Presently, in these modern times of gasoline and celluloid, in this age of existentialism and rock music rebels, the average human lifespan—according to some insurance companies—is barely fifty years.

The Marxist-Leninists of the Soviet Union, boosters and liars as always, are going around there saying they've invented special serums that prolong life, but the little old man Khrushchev isn't even eighty years old yet and has to ask permission of one foot to lift the other.

In the heart of Asia there exists a religious community made up of elders who do not even remember their youth. The average lifespan of those elders ranges between four hundred and five hundred years.

The entire secret of the long life of these Asiatic monks consists of the wise use of the three brains.

Balanced and harmonious functioning of the three brains signifies the sparing of vital values and, as a logical consequence, prolongation of life.

There is a cosmic law known as the equalization of vibrations from many sources. The monks from this monastery know how to utilize this law through the use of the three brains.

Extemporaneous pedagogy leads students to the abuse of the thinking brain, the results of which psychiatry already knows.

Fundamental Education is the intelligent cultivation of the three brains. In the ancient mystery schools of Babylon, Greece, India, Persia, Egypt, etc., students received direct, integral information for their three brains by means of the intelligent combination of precept, dance, music, etc.

Theaters of ancient times formed part of the school. Drama, comedy, tragedy, combined with special mime, music, oral teaching, etc., served to educate the three brains of each individual.

At that time, students did not abuse the thinking brain, and they knew how to use their three brains with intelligence and balance.

Dances of the Mysteries of Eleusis in Greece, theater in Babylon, sculpture in Greece, were always used to transmit knowledge to disciples.

Nowadays, in these degenerated times of rock music, confused and disoriented students walk down the dark path of mental abuse.

At present, there are no truly creative systems for the harmonious cultivation of the three brains.

Teachers of schools, colleges, and universities speak only to the unfaithful memories of bored students who anxiously await the time they can leave the classroom.

It is urgent and indispensable to know how to combine intellect, movement, and emotion with the purpose of delivering complete information to the students' three brains.

It is absurd to instruct one brain only. The first brain is not the only one of cognition. It is criminal to abuse the students' thinking brains.

Fundamental Education must guide students along the path of harmonious development.

Revolutionary Psychology clearly teaches that the three brains have three classes of totally distinct, independent associations. These three types of associations evoke different kinds of impulses from the Being.

This, in fact, gives us three different personalities that do not have anything in common, neither in their natures nor in their manifestations.

Revolutionary Psychology of the new era teaches that in each person there are three distinct psychological aspects. With one part of the psychic essence we desire one thing, with another part we do something totally contrary.

At a time of great suffering, perhaps the loss of a loved one or any other intimate catastrophe, the emotional personality reaches despair, while the intellectual personality questions the reason for the whole tragedy, and the personality of movement wants only to flee the scene.

These three distinct, different, and often even contradictory personalities ought to be intelligently cultivated and instructed with special methods and systems in all schools, colleges, and universities.

From the psychological point of view, it is absurd to exclusively educate the intellectual personality. Man has three personalities, which urgently need Fundamental Education.

Chapter 22

Good and Evil

Good and evil do not exist. Something is good when it is convenient, but evil when it is inconvenient. Good and evil is a question of egoic conveniences and whims of the mind.

The man who invented the fateful terms, good and evil, was an Atlantean named *Makari Kronbernkzion*, distinguished member of the Akhaldan Scientific Society, which once existed on the now sunken continent of Atlantis.

This ancient old sage never suspected the grave harm he was going to cause humanity with the invention of those two small words.

The Atlantean wise men profoundly studied all the *evolutive*, *involutive* and *neutral* forces of nature, and the idea occurred to this old sage of defining the first two forces with the terms **good** and **evil**. Forces of an evolutive

type he called **good** and forces of an involutive type he named **evil**. He did not give a name to the neutral forces.

These forces operate in man and in nature, the neutral force being the point of support and equilibrium.

Many centuries after the sinking of Atlantis with its famous Poseidon, about which Plato spoke in his Republic, there existed in the eastern civilization of *Tikliamish* a very old priest who committed the grave error of abusing the terms good and evil, unskillfully utilizing them as a base to build a moral code. The name of that priest was *Armanatoora*.

With the evolution of history over the course of countless centuries, humanity has corrupted itself with these two small words and turned them into the foundation for all its moral codes. Nowadays, these two small words are grossly overused.

Currently, there are many reformers desiring the restoration of morals, but unfortunately for them and for this afflicted world their minds are imprisoned in good and evil.

Every moral is based on the two small words good and evil. For this reason every moral reformer is in fact a reactionary.

The terms good and evil always serve to justify or condemn our own errors.

Whoever justifies or condemns does not understand. It is intelligent to comprehend the development of evolutive forces, but it is not intelligent to justify them with the term good. It is intelligent to comprehend the processes of the involutive forces, but it is foolish to condemn them with the term evil.

Every centrifugal force can be converted into a centripetal force. Every involutive force can be transformed into an evolutive force.

Within the infinite processes of energy in an evolutive state there are infinite processes of energy in an involutive state.

Inside each human being there are different types of energy that evolve, involute and transform themselves incessantly.

To justify a specific type of energy and condemn another; this is not comprehension. Comprehension is what is essential.

The experience of Truth has been quite rare among humanity due to the concrete fact of mental imprisonment. People are imprisoned in the opposites—good and evil.

The *revolutionary psychology* of the Gnostic Movement is based on the study of the different types of energy that operate in the human organism and in nature.

The Gnostic Movement has a *revolutionary ethics*, which

has nothing to do with the morals of reactionaries or with the backward and conservative terms of good and evil.

Inside the psychophysiological laboratory of the human organism there are evolutive, involutive, and neutral forces that must be studied and profoundly comprehended.

Due to justification, the term *good* prevents comprehension of the evolutive energies.

Due to condemnation, the term *evil* obstructs comprehension of the involutive forces.

To justify or condemn does not mean to comprehend. Whoever wants to put an end to his defects must neither justify nor condemn them. It is urgent to comprehend our errors.

To comprehend anger in all the levels of the mind is fundamental so that serenity and sweetness are born within us.

To comprehend the infinite nuances of greed is indispensable so that philanthropy and altruism are born within us.

To comprehend lust in all levels of the mind is an indispensable condition for true chastity to be born within us.

To comprehend envy in all the regions of the mind is sufficient for the feeling of cooperation and happiness for

the well-being and progress of others to be born within us.

To comprehend pride in all its qualities and nuances is the foundation for the exotic flower of humility to be born within us in a natural and simple way.

To comprehend what the element of inertia called laziness is, not only in its grotesque forms but also in its subtler forms, is indispensable so that the feeling of activity is born within us.

To comprehend the diverse forms of gluttony and overeating is equal to destroying the addictions of the instinctive center such as feasts, drinking binges, hunting, meat eating, the fear of death, desires that perpetuate the ego, the fear of annihilation, etc.

Schoolteachers and college and university professors advise their students to improve themselves, as if the ego could become better; teachers counsel students to acquire specific virtues, as if the ego could attain virtues, etc.

It is urgent to comprehend that the ego never improves, that it never becomes more perfect, and that the one who grasps after virtues strengthens the ego.

Total perfection is born within us only with the dissolution of the ego. Virtues are born within us in a natural and simple way when we comprehend our psychological defects, not only at the intellectual level but also in all the subconscious and unconscious regions of the mind.

Wanting to improve one's self is foolish; desiring sanctimoniousness amounts to envy; craving virtues means strengthening the ego with the poison of greediness.

We need the total death of the "I", not only at the intellectual level but also in all the deep recesses, regions, areas and passageways of the mind. When we have died absolutely, only that which is perfect is left in us: that which is replete with virtues; that which is the Essence of our Intimate Being; that which has nothing to do with time.

We can dissolve the ego only with in-depth comprehension of all the infinite processes of the evolutive forces that unfold within us here and now; only with integral comprehension of the various aspects of the involutive forces that operate within us from moment to moment.

The terms good and evil serve only to justify and condemn, but never to comprehend.

Each defect has many nuances, characteristics, transformative characteristics and depths. Comprehending a defect at an intellectual level does not signify having comprehended it in the different subconscious, unconscious and infraconscious regions of the mind.

Any defect can disappear from the intellectual level and persist in other regions of the mind.

Anger disguises itself with the judge's robe. Many people crave to not be greedy. There are those who do not grasp after money but crave psychic powers, virtues, love and

happiness here and now or after death, etc.

Many men and women get excited and fascinated by people of the opposite sex, supposedly because they are lovers of beauty. However, their own subconscious betrays them, for lust masks itself in the aesthetic sense.

Many envious people envy the saints and perform penitence and flog themselves because they also desire to reach sainthood.

Many envious people envy those who sacrifice themselves for humanity, and then, wanting also to be great, they ridicule those they envy and cast against them all their defamatory drivel.

There are those who feel proud because of their position, their money, their fame and prestige, and there are those who feel proud of their humble circumstances.

Diogenes felt proud of the cave in which he lived and slept, and when he arrived at the home of Socrates and stood upon his fine carpet he greeted him saying, "I trample upon the pride of Socrates". "Yes Diogenes, with your pride you trample upon mine", was the retort of Socrates.

Vainglorious women curl their hair, dress and adorn themselves with everything they can so as to arouse envy in other women, but vanity also disguises itself with the robe of humility.

Tradition tells us of Aristippus, the Greek philosopher who,

wanting to demonstrate to the whole world his wisdom and humility, dressed in a very old cloak all torn and tattered, grasped in his right hand the staff of philosophy and passed through the streets of Athens. When Socrates saw him coming he exclaimed, "Oh Aristippus, your vanity shows through the holes in your clothing."

Many people are impoverished due to the element of laziness, and there are also people who work very hard to earn a living but whom are rather lazy when it comes to studying and knowing themselves in order to dissolve the "I".

There are many people who have left behind greed and gluttony, but unfortunately they still get drunk and go out hunting.

Each defect is multifaceted and develops and operates in a tiered fashion, from the lowest step of the psychological ladder to the highest.

Within the delightful cadence of verse, crime also hides.

Crime also dresses as a saint, a martyr, a chaste person, an apostle, etc.

Good and evil do not exist. Such terms serve only to seek escapisms and to avoid the profound and detailed study of our own defects.

Chapter 23

Motherhood

The life of the human being starts as a simple cell subject, as is natural, to the extraordinarily rapid time of living cells.

Conception, gestation and birth are always the marvelous and remarkable trio that begins the life of any baby.

It is truly astonishing to know that in our first moments of existence we were living in the infinitely small, having become, each one of us, a simple microscopic cell.

We begin our existence in the form of an insignificant cell, and we end life old, elderly and overburdened with memories.

The ego is memory. Many old people do not live even remotely in the present moment. Many elderly people live remembering only the past. Every old person is

nothing but a voice and a shadow. Every elderly person is a phantom of the past accumulated memory, and this is what continues in the genes of our descendants.

Human conception begins with a time that is extraordinarily fast, but through the different processes of life it becomes slower and slower.

For many of our readers it is convenient here to remember the relativity of time. The insignificant insect that lives only a few hours on a summer afternoon seems to have hardly lived at all, but it truly lives all that a man lives in eighty years; what happens is that it lives very quickly. A man lives in eighty years all that a planet lives in millions of years.

When the spermatozoon joins with the egg, gestation begins. The cell that begins human life contains forty-eight chromosomes.

Chromosomes are divided into genes; one hundred genes or more constitute a chromosome.

Genes are very difficult to study because each one is made up of several molecules that vibrate with inconceivable speed.

The marvelous world of genes constitutes an intermediate zone between the three-dimensional world and the world of the fourth dimension.

The atoms of heredity are found in the genes. The

psychological ego of our ancestors comes to impregnate the fertilized egg.

In this age of electronic technology and atomic science, it is in no way an exaggeration to affirm that the electromagnetic print left by a deceased ancestor has been imprinted in the genes and chromosomes of the egg fertilized by a descendant.

The path of life is formed with the hoof prints of the horse of death.

Throughout the course of existence, different types of energy flow through the human organism. Each type of energy has its own system of action; each type of energy manifests in its own time and place.

At two months after conception we have the digestive function, and at four months after conception the motor force comes into action, which is so intimately related to the respiratory and muscular systems.

The scientific spectacle of the birth and death of all things is wondrous. Many sages affirm that there is a close analogy between the birth of a human child and the birth of the planets in sidereal space.

The child is born in nine months, and at ten months begins growth with all its marvelous metabolisms and the perfect and symmetrical development of the connective tissues.

When the frontal fontanel of the newborn closes at two

or three years of age, it is a sign that the cerebrospinal system is perfectly complete.

Many scientists have said that Nature has imagination, and that imagination is what gives living form to all that is, all that has been, and all that will be.

Many people laugh at imagination, and some even call it the “madman of the house”.

There exists much confusion around the word “imagination”, and there are many people who confuse imagination with fantasy.

Certain wise men say that there are two kinds of imagination: the first they call **mechanical imagination**, and the second **intentional imagination**. The first is constituted by the residue of the mind, and the second corresponds to that which is worthiest and most decent inside of us.

Through observation and experience we have been able to verify that there also exists a type of mechanical, morbid, subjective and infra-conscious sub-imagination.

This type of mechanical sub-imagination functions below the intellectual zone.

Erotic images, morbid movies, indecent stories with double meaning, morbid jokes, etc., often unconsciously activate the mechanical sub-imagination.

In-depth analysis has led us to the logical conclusion that

erotic dreams and nocturnal pollutions are caused by the mechanical sub-imagination.

Absolute chastity is impossible as long as the mechanical sub-imagination exists.

From every angle it is perfectly clear that conscious imagination is radically different from that which is called subjective, infra-conscious, subconscious, mechanical imagination.

Any image or representation can be perceived in a self-exalting and self-dignifying manner. However, the mechanical, infra-conscious, subconscious, unconscious sub-imagination can betray us by operating mechanically with repressed, passionate, sensual images.

If we want absolute, complete and total chastity, we need to guard not only the conscious imagination, but also the mechanical imagination and the unconscious, automatic, subconscious, repressed sub-imagination.

We must never forget the intimate relationship that exists between sex and imagination.

Through in-depth meditation we must transform every type of mechanical imagination and every form of sub-imagination and automatic infra-imagination into objective, conscious imagination.

Objective imagination is in itself essentially creative. Without it inventors could not have conceived of the telephone, the radio, the airplane, etc.

The imagination of a woman during pregnancy is fundamental for the development of the fetus. It has been proven that with her imagination, every mother can alter the psyche of the fetus.

During pregnancy it is urgent for a woman to contemplate beautiful paintings, sublime landscapes, and to listen to classical music and harmonious words. In this way she can harmoniously influence the psyche of the baby she carries in her womb.

The pregnant woman must not drink alcohol, or smoke, or contemplate anything that is displeasing to the senses, or anything that is disagreeable, because all of this is harmful to the harmonious development of the child.

It is necessary to know how to excuse all the whims and errors of the pregnant woman.

Many intolerant men, lacking true comprehension, get offended and insulted by their pregnant wives. Her sorrows, her afflictions caused by her husband due to lack of charity have repercussions on the gestating fetus, not only physically but also psychically.

Bearing in mind the power of creative imagination, it is logical to affirm that during her pregnancy a woman should not contemplate anything displeasing to the senses, anything disagreeable, inharmonious or filthy etc.

The time has come in which governments should be

concerned with solving the important problems related to maternity.

It is incongruous that in a society which prides itself on being Christian and democratic, it is not known how to respect and venerate the religious consciousness of motherhood. It is monstrous to see thousands of women pregnant without any kind of support, abandoned by their husbands and society, asking for alms or for a job and often times performing tough manual labor to be able to survive with the babies they carry within their wombs.

These infra-human states of modern society, this cruelty and lack of responsibility of government officials and people indicates to us with the utmost clarity that a democracy does not yet exist.

Hospitals with their maternity rooms have still not solved the problem, because women can only go to these hospitals when delivery is nearing.

Collective homes are urgently needed, true garden cities furnished with lounges and residences for women who are pregnant and seriously impoverished. Clinics and kindergartens for their children are also needed.

These collective homes with lodgings for gravely impoverished pregnant women, filled with all kinds of comforts, flowers, music, harmony, beauty etc., would totally solve the great problem of maternity.

We must comprehend that human society is a great family, and that someone else's problems do not exist, because every problem in one way or another affects, within its sphere of influence, all members of society. It is absurd to discriminate against pregnant women for the fact of being seriously impoverished. It is criminal to undervalue them, to look down upon them, or to abandon them in a homeless shelter.

In the society in which we are living we cannot have institutionalized children, because we are all human and have the same rights.

We need to create a true democracy, if in truth we do not want to be devoured by communism.

Chapter 24

The Human Personality

A man was born in the year 1900, lived sixty-five years, and died. However, where was he before the year 1900, and where might he be after the year 1965? Modern science knows nothing about all this. This is the general formulation of all questions on life and death.

Axiomatically we can affirm, a man dies because his time is up. There is no tomorrow for the personality of the deceased.

Every day is a wave of time, every month is another wave of time, every year is also another wave of time, and all of these waves linked together make up, as a whole, the Great Wave of Life.

Time is circular, and the life of the human personality is a closed curve.

The life of the human personality develops in its time, is born in its time, and dies in its time; it can never exist beyond its time.

The question of time is a problem that has been studied by many wise men.

Beyond all doubt, time is the fourth dimension.

Euclidian geometry is only applicable to the three-dimensional world but the world has seven dimensions, and the fourth is *time*.

The human mind conceives of eternity as the protraction of time in a straight line—nothing could be more mistaken than this concept because eternity is the fifth dimension.

Every moment of existence happens in time, and repeats eternally.

Life and death are two extremes that come together. One life ends for the man who dies but another begins. One moment ends, and another begins. Death is closely linked to eternal return.

This implies that we have to return, come back, to this world after dying in order to repeat the same drama of existence. However, if the human personality perishes with death, who or what returns?

It is necessary to clarify, once and for all, that the ego is what continues after death; the ego is what returns, comes

back, to this valley of tears.

It is necessary that our readers do not confuse the *Law of Return* with the *Theory of Reincarnation* taught by modern Theosophy.

The aforementioned theory of reincarnation has its origin in the worship of Krishna, which is a Hindu, Vedic religion. Unfortunately, Hinduism has been altered and adulterated by reformers.

In the authentic, original worship of Krishna, the only ones who reincarnate are the heroes, the guides, those who already possess sacred individuality.

The pluralized ego returns, comes back, but this is not reincarnation. The masses, the multitudes, return but that is not reincarnation.

The idea of the return of all things and phenomena, the idea of eternal repetition is rather ancient, and we can find it in Pythagorean wisdom, and in ancient Hindu cosmogony. The eternal return of the days and nights of Brahma, the incessant repetition of the Kalpas, etc., are invariably intimately associated with Pythagorean wisdom, and the *Law of Eternal Return and Recurrence*.

Gautama Buddha very wisely taught the *Doctrine of Eternal Return*, and about the wheel of successive lives, but his doctrine was very much adulterated by his followers.

Every return implies, of course, the creation of a new

human personality. This personality is formed during the first seven years of childhood.

Family, social, and school environments give the human personality its primary, characteristic quality.

The example of adults is definitive for the child's personality.

Children learn more by example than from rules. Living falsely, setting a foolish example, the degenerated customs of our elders give to the personality of the child that peculiar, skeptical, and perverse quality of the times in which we are living.

In these modern times, adultery has become as common as onions and potatoes, and as is quite logical this causes Dantean scenes inside the home.

There are many children in these times that have to bear, full of pain and resentment, the lashes and beatings of a stepfather or stepmother. Clearly, in this way the personality of the child develops within the framework of pain, bitterness, and hatred.

There is a common saying that states another person's child is not wanted anywhere. Naturally, there are also exceptions but these can be counted on one hand, with fingers remaining.

Arguments between father and mother about matters of jealousy, the weeping and lamentations of an afflicted

mother, or an oppressed, destroyed, and desperate husband leave an indelible mark of profound sorrow and melancholy on the personality of the child, which is never forgotten throughout their entire life.

In elegant homes, proud ladies mistreat their servants if these servants go to a beauty salon or put on make-up. The pride of these ladies feels mortally wounded.

The child who witnesses all of this disgraceful drama feels hurt deep inside; whether he sees things from the point of view of his proud and arrogant mother, or from that of the unfortunate, vain, and humiliated servant, the result tends to be catastrophic for the child's personality.

Ever since television was invented, family unity has been lost. In times past, the husband arrived home from work, and was welcomed by his wife with much happiness. Nowadays, the woman does not go to welcome her husband at the door because she is busy watching television.

In modern-day homes the father, mother, and children look like real unconscious automatons sitting in front of the television screen. In these modern times the husband can't even talk with his wife about any of the day's problems, issues at work, etc., because she looks like a zombie watching yesterday's movie, the Dantean dramas of Al Capone, the latest fashionable dance of the new wave, etc.

Children raised in this new type of ultramodern home

think only of cannons, pistols, and toy machine-guns with which to imitate and relive in their own way all the Dantean scenes of crime, just as they have seen them on the television screen.

It is a pity this marvelous invention of television is used with destructive purposes. If only humanity would use this invention in a dignifying manner, whether it be to study natural sciences, to teach the true Royal Art of Mother Nature, or to give sublime teachings to people, then this invention would be a blessing for humanity, and could be used intelligently to cultivate the human personality.

From all angles, it is absurd to nourish a child's personality with vulgar, inharmonious, arrhythmic music. It is foolish to feed the personalities of children with stories of thieves and policemen, scenes of addiction and prostitution, dramas of adultery, pornography, etc.

We can see the result of such conduct in "rebels without a cause," teenage murderers, etc.

It is sad that mothers whip their children, beat them, insult them with cruel and rotten words. The result of such conduct is resentment, hatred, lost love, etc.

In practice, we have been able to see that children brought up amongst beatings, lashings, and screaming become vulgar people full of vulgarity, and a total lack of respect and reverence.

It is urgent to comprehend the need to establish true equilibrium in the home.

It is indispensable to know that gentleness and severity must be mutually balanced on the two pans of the scale of justice.

The father represents severity. The mother represents sweetness. The father personifies wisdom. The mother symbolizes love.

Wisdom and love, severity and sweetness, mutually balance each other on the two pans of the cosmic scale.

Fathers and mothers must mutually balance each other for the good of the home.

It is urgent, it is necessary, that all fathers and mothers comprehend the need to sow in the childlike mind the eternal values of the spirit.

It is lamentable that modern children no longer possess the sense of reverence.

This is caused by stories of cowboys, and cops and robbers. Television, movies, etc., have perverted the minds of children.

Clearly and precisely, the revolutionary psychology of the Gnostic Movement makes an absolute differentiation between ego and essence.

During the first three or four years of life, only the beauty of the essence manifests in the child. During this time the child is loving, sweet, and beautiful in all of his or her psychological aspects.

When the ego begins to control the delicate personality of the child, all the beauty of the essence continues to disappear, and in its place flourish the psychological defects characteristic of every human being.

In the same way that we must make a distinction between ego and essence, it is also necessary to distinguish between personality and essence. The human being is born with the essence but it is not born with the personality. It is necessary to build the personality.

Personality and essence must develop in a harmonious and balanced way.

In practice, we have been able to verify that when the personality develops exaggeratedly, at the expense of the essence, the result is a dishonest person.

The observation and experience of many years has allowed us to comprehend that if the essence develops totally without paying the least bit of attention to the harmonious cultivation of the personality, the result is an unintelligent mystic, without personality, noble of heart but incompetent and unable to adapt.

The harmonious development of the personality and the essence yields brilliant men and women.

In the essence, we have all that is our own, in the personality, all that is borrowed.

In the essence, we have our innate qualities; in the personality we have the example set by the adults around us, what we have learned at home, in school and on the street.

It is urgent that children receive nourishment for the essence, and nourishment for the personality.

The essence is fed with tenderness, boundless affection, love, music, flowers, beauty, harmony, etc.

The personality must be fed with the good example set by adults, with wise teachings at school, etc.

It is indispensable that children enter elementary school at the age of seven years, after having passed through kindergarten.

Children should learn their first letters by playing games and having fun with them, so that studying becomes attractive, delightful, and joyful for them.

Fundamental Education teaches that starting in kindergarten, or the garden of children, each of the three aspects of the human personality—known as thought, emotion, and movement-action—must be taken care of so the personality of the child develops in a harmonious and balanced fashion.

The question of creation and development of the

personality of a child is a very serious responsibility for parents and school teachers.

The quality of the human personality depends exclusively on the type of psychological material with which it was formed and nourished.

Amongst students of psychology there exists much confusion surrounding personality, essence, and ego or self.

Some confuse the personality with the essence, and others confuse the ego or self with the essence.

There are many pseudo-esoteric or pseudo-occultist schools that have as the aim of their studies an impersonal life.

It is necessary to clarify that it is not the personality we must dissolve.

It is urgent to know we need to disintegrate the ego, the self, the "I", and reduce it to cosmic dust.

The personality is merely a vehicle of action, a vehicle that was necessary to build or produce.

In the world, there are the Caligulas, the Atillas, the Hitlers, etc. Every type of personality, however perverse it may have been, can be radically transformed if the ego or self is totally dissolved.

This question of the dissolution of ego, or self, confuses

and bothers many pseudo-esotericists. Such people are convinced the ego is divine; they believe the ego or “I” is the Being itself, the Divine Monad, etc.

It is necessary, urgent, and unpostponable to comprehend the ego or “I” has nothing of divinity.

The Bible refers to the ego, or self, as Satan, a bunch of memories, desires, passions, hatreds, resentments, concupiscence, adulteries, genetic inheritance from family, race, and nation, etc.

Many people foolishly affirm within us exists a higher self or divine ego, and a lower self or inferior ego.

Higher and lower are simply two parts of the same thing. The higher self and the lower self are two parts of the same ego.

The Divine Being, the Monad, the Intimate, has nothing to do with any form of ego. The Being is the Being, and that is all. The cause of the Being’s existence is the Being itself.

The personality itself is merely a vehicle, and nothing more. Through the personality, either the ego or the Being can manifest; it all depends on us.

It is urgent to dissolve the ego, the self, so only the psychological essence of our Real Being manifests through our personality.

It is indispensable educators fully comprehend the need

for harmoniously cultivating the three aspects of the human personality.

Perfect balance between personality and essence, the harmonious development of thought, emotion and movement, and a revolutionary ethic constitute the foundations of fundamental education.

Chapter 25

Adolescence

The time has come to definitively leave behind the false modesty and the prejudices related to the issue of sex.

It is necessary to comprehend in a clear and precise way the sexual problem of the adolescents of both sexes.

At fourteen years of age the sexual energy appears in the organism of the adolescent, which courses through the sympathetic nervous system in a subjugating manner.

This special type of energy transforms the human organism, changing the boy's voice and bringing on the girl's ovarian function.

The human organism is a genuine factory that transforms gross elements into precious, vital substances.

The foods we ingest into our stomachs undergo many

transformations and refinements until definitively culminating in that semi-solid, semi-liquid substance referred to by Paracelsus with the name of **Ens Seminis** (the entity of the semen).

This malleable, ductile, transparent liquid, this sperm, contains in itself, in a potential state, all the seeds of life.

Gnosticism acknowledges and identifies in the sperm the Chaos, wherefrom life emerges with extreme intensity.

The ancient medieval alchemists such as Paracelsus, Sendivogius, Nicholas Flamel, Raymond Lully, etc., studied with profound reverence the **Ens Seminis** or Mercury of the Secret Philosophy.

This **Vitriol** is a true elixir intelligently produced by nature inside the seminal vesicles.

In this mercury of the ancient wisdom, in this semen, are truly found all the possibilities of existence.

It is sad that many young people, due to a lack of true psychological guidance, give themselves over to the vice of masturbation or lamentably deviate onto the infrasexual path of homosexuality.

Intellectual information about many subjects is given to children and young people, and they are put on the path of sports, the abuse of which cuts life miserably short. Unfortunately however, when the sexual energy appears marking the beginning of adolescence, parents as well as

school teachers, based on a false puritanism and foolish morals, decide to remain criminally silent about what's going on.

There are criminal silences and there are infamous words. To keep silent about the sexual issue is a crime. To speak mistakenly about the sexual question also constitutes an additional crime.

If parents and teachers remain silent, it is then the sexual perverts that speak, the victims being the inexperienced adolescents.

If the adolescent cannot talk to his or her parents or teachers, he or she will then consult classmates that have possibly already deviated onto a false path. The result is quickly apparent, and the new adolescent, following mistaken advice, gives himself over to the vice of masturbation or deviates onto the path of homosexuality.

The vice of masturbation totally destroys brainpower. It is necessary to know that there exists an intimate relationship between the semen and the brain. It is necessary to cerebrize the semen. It is necessary to semenize the brain.

The brain is semenized by transmuting sexual energy, sublimating it, transforming it into brainpower.

In this way the semen is cerebrized and the brain semenized.

Gnostic Science studies endocrinology in-depth and

teaches methods and systems to transmute the sexual energies, but this is a subject that does not fall within the scope of this book.

If the reader wants information about Gnosticism he or she should study our Gnostic books and enter our studies.

Adolescents should sublimate their sexual energies, thereby cultivating an aesthetic sense, learning about music, sculpture, painting, going on excursions to high mountains, etc.

How many faces that could have been beautiful are withered! How many brains are degenerated! All for lack of a warning call at the opportune moment.

The vice of masturbation, in young men as well as young women, has become more common than washing one's hands.

Mental hospitals are filled with men and women that ruined their brains with the disgusting vice of masturbation. The destiny of masturbators is the insane asylum.

The vice of homosexuality has rotted the roots of this senile and perverse race.

It seems incredible that in countries such as England, which presume to be cultured and "super-civilized", there are cinemas where movies of a homosexual nature are liberally shown.

It seems incredible that it is precisely in England where efforts are already being made to officially legalize homosexual marriage.

In the great metropolises of the world there presently exist brothels and clubs of a homosexual nature.

The tenebrous brotherhood of the enemies of woman, presently have perverted organizations that are quite shocking due to their degenerated fraternity.

This subject of “degenerated fraternities” might be quite shocking to many readers, but we should not forget that throughout all the ages of history many brotherhoods of crime have always existed.

The morbid confraternity of the enemies of woman is, without a doubt, a brotherhood of crime.

The enemies of woman always or almost always occupy the key positions inside the bureaucratic hive.

When a homosexual goes to prison, he is soon set free due to the opportune influence of key men in the confraternity of crime.

If an effeminate person falls into misfortune, he quickly receives financial assistance from all the sinister personages of the confraternity of crime.

The tenebrous members of homosexuality recognize each other by the flaunting way that they dress.

It is surprising to know that homosexuals dress in a particular manner but that is the way it is. The homosexual manner of dressing corresponds to every new fashion that is started. The homosexuals initiate all new fashion. When a particular fashion becomes commonplace, they then begin another. In this way the manner of dress of the confraternity of crime is always new.

Nowadays, all the large cities of the world have millions of homosexuals.

The vice of homosexuality begins its shameful march during adolescence.

Many schools of teenage boys and girls are true brothels of a homosexual nature.

Millions of teenage girls resolutely march down the tenebrous path of the enemies of man.

Millions of adolescents of the female gender are homosexuals. The sisterhood of crime amongst female homosexuality is as strong as the fraternity of crime amongst the male gender.

It is urgent to radically and definitively abandon false modesty, and in a forthright manner explain to adolescents of both sexes all the mysteries of sex. Only in this way can the new generations be guided down the path of regeneration.

Chapter 26

Young Adulthood

Young adulthood is divided into two periods of seven years. The first period begins at 21 years old and concludes at 28 years old. The second period commences at 28 years old and ends at 35 years old .

The foundations of young adulthood are found at home, at school, and on the street.

Young adults who are raised on the foundations of *fundamental education* prove to be in fact edifying and essentially dignifying.

Young adults who are brought up on false foundations is as a logical consequence, a mistaken path.

The majority of men use the first part of their lives making the rest of it miserable.

Due to a mistaken concept about false manliness, young adults often fall into the arms of prostitutes.

The excesses of young adulthood are checks drawn against old age, paid off at very high interest over thirty years.

Without *fundamental education*, young adulthood becomes a time of perpetual intoxication; the fever of wrongdoing, liquor and animal passion.

Everything a man will accomplish in his life is found in a potential state during the first thirty years of his existence.

The majority of all the great human actions that we have knowledge of, both in past times as well as today, have been initiated before the age of thirty.

The man who has reached thirty years old often feels as if he emerged from a great battle in which he saw many of his companions fall one after another. At thirty years of age, men and women have already lost all their vivacity and enthusiasm, and if they fail in their first enterprises and endeavors, they become filled with pessimism and forfeit the game.

The illusions of adulthood follow the illusions of youth. Without *fundamental education* the inheritance of old age is often despair.

Youth is fleeting. Beauty is the splendor of youth, but it is illusory, it does not last. Youth is characterized by a vibrant temperament, but poor judgment. Rare are the

youths with strong judgment and spirited temperament.

Without *fundamental education* youths become people consumed by passions; drunkards, swindlers, mordant, concupiscent, lustful individuals, gluttons, covetous, envious, jealous individuals, bullies, thieves, proud, lazy individuals, etc.

The age of youth is a summer sun that soon will set. Young people delight in squandering the vital values of the age of youth.

Older people commit the error of exploiting the youth and leading them into war.

Our youth could transform themselves and the world if they were to be guided along the path of *fundamental education*.

In youth we are full of illusions that only lead us to disenchantment.

The ego takes advantage of the fire of youth in order to strengthen itself and make itself powerful.

The ego desires the satisfaction of its passions at whatever cost, even when it would mean a totally disastrous old age.

Young people are only interested in delivering themselves into the arms of fornication, wine and pleasures of all kinds.

They do not want to realize that to be the slaves of their pleasures is characteristic of the fools but not of true men.

There is no pleasure that lasts long enough. The thirst for pleasure is the pain that makes the intellectual animal most despicable.

The great Spanish-speaking poet Jorge Manrique, said:

“What swiftness hath the flight of pleasure; that, once attained, seems nothing more than respite cold; how fain is memory to measure, each latter day inferior, to those of old.”

Aristotle speaking of pleasure said, *“When it comes to judging pleasure, impartial judges we men are not.”*

The intellectual animal enjoys justifying pleasure. Frederick the Great had no problem with emphatically affirming, *“Pleasure is the most real good of this life.”*

The most unbearable pain is that produced by the prolongation of the most intense pleasure.

Young people, reckless, impetuous and irresponsible, abound like weeds. The profligate ego always justifies its pleasures.

The chronic profligate abhors marriage or prefers to postpone it. It is a serious thing to postpone marriage with the pretext of enjoying all the pleasures of the earth.

It is absurd to drain the vitality of youth and then get

married. The victims of such foolishness are the children.

Many men get married just because they are tired; many women get married out of curiosity, and the result of such absurdities is always deception.

Every wise man truly loves with all his heart the woman he has chosen.

We should always get married in young adulthood if we truly do not wish to have a miserable old age.

All things in life have their time. It is customary for a young person to get married, but for an old person to get married is folly.

Young people should get married and know how to make their homes. We should never forget that the monster of jealousy destroys homes.

Solomon said, *"Jealousy is cruel as a sepulcher; its coals are coals of fire."*

This race of intellectual animals is jealous like dogs. Jealousy is completely animalistic.

The man that is jealous of his wife does not know with whom he is dealing. It is better not to be jealous of her so that one knows what type of wife one has.

The poisonous wailing of a jealous woman is more fatal than the fangs of a rabid dog.

It is false to say that “where there is jealousy there is love”. Jealousy never stems from love; love and jealousy are incompatible. The origin of jealousy is found in fear.

The ego justifies jealousy with all kinds of reasons; the ‘I’ fears losing its beloved.

Whoever wants to truly dissolve the ego must always be willing to lose whatever one most cherishes.

In practice we have been able to evidence for ourselves, after many years of observation, that every libertine bachelor becomes a jealous husband.

Every man has been a terrible fornicator.

Man and woman should be united voluntarily out of love and not out of fear and jealousy.

Facing the Great Law a man must answer for his conduct and a woman for hers. The husband cannot answer for the behavior of his wife, nor can the wife answer for the behavior of her husband. Each person must answer for his or her own conduct and jealousy must be dissolved.

The fundamental issue of young adulthood is marriage.

The flirtatious girl with many boyfriends winds up single because all the boys become disillusioned with her.

It is necessary for young girls to know how to keep their boyfriends if they truly want to get married.

It is necessary to not confuse love with passion. Young enamored men and women do not know how to distinguish between love and passion.

It is urgent to know that passion is a poison that deceives the mind and heart.

Every impassioned man and woman could even swear with tears of blood that they are truly in love.

After the animalistic passion has been gratified, the castle of dreams comes tumbling down.

The failure of so many marriages is caused by people getting married out of animalistic passion and not out of love.

The most serious step that we take during young adulthood is marriage, and in schools, colleges, and universities, young men and women should be prepared for this important step.

It is sad that many young men and women get married because of a financial interest or mere social conveniences.

When marriage is carried out because of animalistic passion, social conveniences, or financial interest, the result is failure.

There are many couples that fail in marriage due to incompatibility of character.

The woman that marries a jealous, irascible, furious young

man will become the victim of an executioner.

The young man who marries a jealous, furious, irate woman clearly has to pass his life in an inferno.

For true love to exist between two beings, it is urgent for there to be no animalistic passion. It is indispensable to dissolve the ego of jealousy; it is necessary to disintegrate anger, absolute unselfishness is essential.

The ego damages homes, the self destroys harmony. If young men and women study our *fundamental education* and strive to dissolve the ego, it is in every light clear that they will be able to find the path of the *perfect matrimony*.

Only by dissolving the ego can there be true happiness in the home. To the young men and women who want to be happy in marriage we recommend studying in depth our Fundamental Education and dissolving the ego.

Many parents are frightfully jealous of their daughters and do not want them to have a boyfriend. Such behavior is totally absurd, because girls need to have a boyfriend and get married.

The result of such a lack of comprehension is secret boyfriends, on the street, with the danger of always falling into the arms of a seductive gallant.

Girls should always be free to have a boyfriend. However, due to their having not yet dissolved the ego, it is better not to leave them alone with the boyfriend.

Young men and women should be free to have their parties at home. Healthy distractions harm no one, and young people need to have distractions.

What harms our youth is alcohol, cigarettes, fornication, orgies, licentiousness, bars, nightclubs, etc.

Family festivities, modest dances, good music, trips to the countryside, etc., cannot harm anyone.

The mind damages love. Many young men have lost the opportunity of getting married to magnificent women due to financial fears, memories of yesterday and worries about tomorrow.

Fear of life, hunger, poverty and superficial plans of the mind become the fundamental cause for the postponement of marriage.

Many young men decide to not get married until they possess a determined amount of money, their own home, the latest model of car and thousands more trifles, as if all that was happiness.

It is sad that those types of men lose beautiful marriage opportunities due to the fear of living, the fear of death, the fear of what others might say, etc.

Such types of men remain single all their lives or they get married too late when they no longer have enough time to establish their families and educate their children.

Truly, all a man needs to have in order to support his wife and children is a profession or a humble trade; that is all.

Many young women remain single due to being overly finicky about selecting a husband. Calculating, selfish, egotistical women remain single or categorically fail in marriage.

It is necessary for girls to comprehend that every man becomes disillusioned with a selfish, calculating and egotistical woman.

Some young women desiring to get a husband make themselves up in an exaggerated way, they pluck their eyebrows, curl their hair, put on wigs and false eyelashes; such women do not understand male psychology.

By nature a man detests make-up dolls and absolutely admires and appreciates natural beauty and a sincere smile.

In a woman a man wants to see sincerity, simplicity, true and unselfish love, and the ingenuity of nature.

Girls who want to get married need to comprehend in depth the psychology of the masculine sex.

Love is the summum of wisdom. Love is nourished with love. The fire of eternal youth is love.

Chapter 27

Adulthood

Adulthood begins at thirty five years of age and ends at fifty six years of age.

An adult man and woman should know how to exercise authority in the home and how to guide their children.

In normal life every adult man and woman is the head of a family. The man who did not establish his home and make his fortune during young adulthood and adulthood will no longer be able to do so. He is in fact a failure.

Those who try to establish a home and make their fortunes during old age are truly worthy of pity.

The ego of greed goes to extremes and wants to accumulate riches. The human being needs food, clothing, and shelter. It is necessary to have food, our own home, clothing, and shelter, but the human being does not need to accumulate enormous sums of money in order to be able to live.

We are not speaking in defense of wealth or poverty; both extremes are condemnable.

There are many people who wallow in the mud of misery, but there are also many people who wallow in the mud of wealth.

It is necessary to possess a modest fortune, such as a beautiful home with lovely gardens, secure source of income, to always be well dressed, and to not go hungry. This is what is normal for every human being.

Poverty, hunger, disease and ignorance should never exist in any country that boasts of being cultured and civilized.

Democracy does not yet exist and we need to create it. As long as there is a single person without food, clothing, or shelter, democracy is practically nothing more than a beautiful ideal.

The heads of families should be comprehensive, intelligent, and never be wine drinkers, gluttons, drunkards, tyrants, etc.

Every mature man and woman knows through one's own experience that children imitate the example set, and if one's example is mistaken it will mark a foolish course for one's offspring.

It is truly foolish for a mature man to have several women and subsist in drunken binges, feasts, orgies, etc.

The responsibility of the whole family falls on a mature

man and woman, and it is clear that if he or she walks along false paths, he or she will bring more disorder to the world, more confusion, more bitterness.

Father and mother should comprehend the difference between the sexes. It is absurd for girls to study physics, chemistry, algebra, etc. The brain of a woman is different from that of a man. Such subjects are in accord with the masculine sex, but they are useless and can even be harmful to the feminine mind.

It is necessary for fathers and mothers to fight with all their hearts to promote a vital change in the entire curriculum in schools.

Women must learn how to read, write, play piano, knit, embroider, and, in general, learn all kind of trades particular to women.

A woman should be prepared right from the school desk for the sublime mission that corresponds to her as mother and as wife.

It is absurd to damage the female mind with complex studies that are particular to the masculine sex.

It is necessary for parents as well as schoolteachers and college and university professors to be more concerned with drawing to a woman the femininity that corresponds to her. It is folly to militarize women, obliging them to march with drums and flags through the streets of cities as if they were men.

A woman should be fully feminine and a man should be fully masculine.

The intermediate sex, homosexuality, is the product of degeneration and barbarism.

Girls who dedicate themselves to long and difficult studies grow old and no one marries them. In modern life it is convenient that women have short periods of study, becoming beauticians, typists, stenographers, seamstresses, schoolteachers, etc.

Normally a woman should only be dedicated to the home life, but due to the cruelty of the times in which we live a woman must work in order to eat and survive.

In a truly cultured and civilized society a woman does not need to work outside her home in order to survive. This situation of working outside the home is cruelty of the worst kind.

The present day degenerated man has created a false order of things, and has caused woman to lose her femininity; he has taken her out of the home and turned her into a slave.

The woman transformed into a “tomboy” with the intellect of a man, smoking cigarettes and reading newspapers, half naked with her skirt riding above her knees and playing card games is the result of the degenerated men of these modern times, the social blemish of a dying civilization.

The woman transformed into a modern detective, a drug addicted doctor, a female sports champion, an alcoholic, an unnatural woman who denies breastfeeding her children with the excuse that she would lose her beauty, are all execrable symptoms of a false civilization.

The time has come to organize the army of world salvation with men and women of good will who are truly willing to wage battle against the false order of things.

The time has come to establish in the world a new civilization, a new culture.

Woman is the cornerstone of the home, and if this stone is poorly chiseled, full of bumpy edges and deformations of all kinds, in social life the result will be seen and it will be disastrous.

Men are different and for that reason they have the luxury of studying medicine, physics, chemistry, mathematics, law, engineering, astronomy, etc.

A militarized college for men is not absurd, but a militarized college for women, in addition to being absurd, proves to be frightfully ridiculous.

It is sickening to see future wives, future mothers who will carry a child in their womb marching like men through the streets of a city.

This indicates not only the loss of femininity in the feminine sex, but, furthermore, touches on a sore spot,

which is the loss of masculinity in men.

A man, a true man, a fully masculine man, could never accept a militarized parade of women. Masculine scrupulousness, the psychological idiosyncrasy of men, the mentality of men feels truly nauseated by this type of spectacle that demonstrates human degeneration till satiation.

We need women to return to the home, to her femininity, to her natural beauty, to her primal ingenuity and her true simplicity. We need to do away with this whole order of things and establish over the face of the Earth a new civilization and a new culture.

Parents and educators must know how to rear new generations with true wisdom and love.

Male children should not only receive intellectual information and learn a trade or receive a professional degree, but it is also necessary for men to gain a sense of responsibility and walk along the path of righteousness and conscious love.

On the shoulders of a mature man weighs the responsibility of a wife, sons and daughters.

The mature man with a great sense of responsibility, chaste, sober, temperate, virtuous, etc., is respected by his family and by all people.

The adult man who scandalizes himself to society with his

adulteries, fornications, quarrels, injustices of all kinds, becomes repugnant to everyone and not only causes himself pain but also embitters his relatives and brings pain and confusion to the whole world.

It is necessary for a mature man to know how to live correctly in this modern age. It is urgent for a mature man to comprehend that his youth has already passed.

It is ridiculous to want to repeat in adulthood the same dramas, comedies and tragedies of the age of youth.

Each period of life is beautiful, and one must know how to live it.

The mature man should work with extreme intensity before old age arrives. Just as the ant acts with foresight carrying leaves to its anthill before the arrival of the harsh winter, so also a mature man should act with swiftness and foresight.

Many young men miserably waste all their vital values, and when adulthood arrives they find themselves morally reprehensible, repulsive, miserable failures.

It is truly ridiculous to see many adult men repeating the reckless, impetuous, irresponsible actions of youth without realizing that they have become morally reprehensible and that their youth has left them.

One of the greatest tragedies of this agonized civilization is the vice of alcohol.

In youth many people surrender themselves to the addiction of drinking, and when adulthood arrives they have not established a home, they have not made a nest egg for themselves, they do not have a lucrative profession, they live wandering from bar to bar begging for alcohol, frightfully horrid, nauseating, miserable people.

Parents and teachers should pay special attention to youth, guiding them with honesty with the healthy purpose of creating a better world.

Chapter 28

Old Age

The first 40 years of life yield a book, and the following 30 years are the commentary on that book.

At 20 years of age a man is a peacock, at 30 a lion, at 40 a camel, at 50 a serpent, at 60 a dog, at 70 a monkey, and at 80, only a voice and a shadow.

Time reveals all things. It is a rather interesting chatterbox, which speaks by itself even when nothing is being asked of it.

Nothing is made by the hand of the poor intellectual animal, falsely called man, which is not destroyed by time sooner or later.

“Fugit irreparabile tempus”: time flies irretrievably.

Time brings to public light all that is now hidden, and it covers over and conceals all that at this moment shines with splendor.

Old age is like love. It cannot be hidden even when disguised in the garments of youth.

Old age abates the pride of men and humbles them, but it is one thing to be humbled and quite another to fall humiliated.

When death draws near, the elderly, disillusioned by life, find that old age is no longer a burden.

All men harbor the hope of living a long life and reaching old age, and yet old age frightens us.

Old age begins at 56 years, and then operates in seven year periods, which lead us to decrepitude and death.

The greatest tragedy of the elderly lies not in the fact of being old itself but in the foolishness of not wanting to recognize they are old, and also in the stupidity of believing oneself to be young, as if old age was a crime.

The best thing about old age is that one finds oneself very close to the goal.

The psychological “I”, the “myself”, the ego, does not improve with time and experience; it complicates, becomes more difficult, more tedious. Therefore, the common saying affirms, “Character and temperament, all the way to the grave.”

The psychological “I” of difficult old people consoles itself in giving beautiful advice due to its incapacity for giving anything but ugly examples.

Old people know very well old age is a rather terrible tyrant that prohibits them, under penalty of death, from enjoying the pleasures of a crazy youth, and they prefer to console themselves by giving beautiful advice.

The “I” conceals the “I”, the “I” hides part of itself, and everything is labelled with sublime phrases and beautiful advice.

A part of the “myself” hides another part of the “myself”. The “I” hides that which is not convenient for it.

It is absolutely proven through observation and experience that when vices abandon us, we like to think we were the ones who left them behind.

The heart of the intellectual animal does not become better over time but worse. It always petrifies, and if in youth we were covetous, deceitful, wrathful, then in old age we will be even more so.

Old people live in the past. Old people are the result of many yesterdays. The elderly totally ignore the moment in which we live. Old people are amassed memory.

The only way to reach perfect old age is to dissolve the psychological “I”. When we learn how to die from moment to moment, we arrive at sublime old age.

Old age has a great sense of tranquillity and freedom for those who have dissolved the “I”.

When passions have died radically, totally, and definitively, one is free, not just from one master but many.

It is very difficult to find in life innocent elderly people who no longer possess at least the residue of the “I”. These types of elderly people are infinitely happy, and live moment to moment.

The grey-haired man of wisdom, the elderly person steeped in knowledge, the lord of love, in fact becomes the beacon of light that wisely guides the current of innumerable centuries.

In the world, there have been and still are some elderly Masters who don’t even have the last residues of the “I”. These Gnostic Arhats are as exotic and divine as the lotus flower.

The venerable old Master who has dissolved the pluralized “I” radically and definitively is the perfect expression of perfect wisdom, divine love, and sublime power.

The old Master who no longer has the “I” is, in fact, the full manifestation of the Divine Being.

These sublime elders, these Gnostic Arhats have illuminated the world since ancient times. Let us remember Buddha, Moses, Hermes, Rama, Krishna, Daniel, the Holy Lama, etc.

School, college, and university teachers, and parents should teach the new generations to respect and revere the elderly.

That which has no name, that which is divine, that which is reality, has three aspects: wisdom, love, and word.

The divine as Father is cosmic wisdom, as Mother it is infinite love, as Son it is the word.

The symbol of wisdom is found in the family father. Love is found in the home's mother. Children symbolize the word.

The aged father deserves all the support of his children. The old father cannot work, and it is only right that the children sustain and respect him.

The adorable old mother cannot work, and therefore it is necessary that the sons and daughters take care of her, and love her, and make a religion of this love.

Whoever does not know how to love his father, whoever does not know how to adore his mother, walks the left hand path, the path of error.

Children have no right to judge their parents. Nobody is perfect in this world, and those who do not have particular defects in one direction have them in another. All of us were cut from the same cloth.

Some underestimate paternal love, others even laugh at paternal love. Whoever conducts himself like this in life has not even begun to enter the path that leads to that which has no name.

The ungrateful son who abhors his father and forgets his mother is truly perverse and detests all that is divine.

The revolution of the consciousness does not mean ungratefulness; it does not mean forgetting one's father, undervaluing one's adorable mother. The revolution of the consciousness is wisdom, love, and perfect power.

In the father is found the symbol of wisdom, and in the mother one encounters the living fountain of love, without whose purest essence it is truly impossible to reach the highest intimate realizations.

Chapter 29

Death

It is urgent to thoroughly comprehend in all regions of the mind that which death truly is. Only thus is it possible to fully understand what immortality is.

To see the human body of a loved one placed inside a coffin does not mean to have comprehended the mystery of death.

The truth is that which is unknown from moment to moment. The truth about death cannot be an exception.

The “I” always wants, as is hardly natural, death insurance, a supplementary guarantee, some authority that will be responsible for assuring us a good position, and some kind of immortality beyond the terrifying grave.

The “me-myself” does not to die at all. The “I” wants to continue. The “I” is quite afraid of death.

Truth is not a matter of believing or doubting. Truth has nothing to do with credulity or skepticism. Truth is not a matter of ideas, theories, opinions, concepts, preconceptions, suppositions, prejudices, affirmations, negotiations, etc. The truth about the mystery of death is no exception.

The truth about the mystery of death can only be known through direct experience.

It is impossible to communicate the real experience of death to someone who does not know it.

Any poet can write beautiful books on love but it is impossible to communicate the truth about love to people who have never experienced it. Similarly, we can say it is impossible to communicate the truth about death to people who have not lived it.

Whoever wants to know the truth about death should investigate, experiment upon himself, search as he should. Only in this way can we discover the profound significance of death.

The observation and experience of many years has allowed us to comprehend that people are not really interested in comprehending the profound meaning of death. The only thing people are really interested in is continuing in the afterlife, and that is all.

Many people want to continue through their material

goods, prestige, family, beliefs, ideas, children, etc., and when they comprehend that any type of psychological continuity is in vain, transitory, ephemeral, impermanent, they feel without guarantees, insecure, they are frightened, horrified, and filled with infinite terror.

The poor people don't want to comprehend, don't want to understand, that everything that continues unfolds in time.

The poor people don't want to comprehend that everything which continues decays over time.

The poor people don't want to comprehend that everything which continues become mechanical, routine, boring.

It is urgent, necessary, indispensable, to make ourselves fully conscious of the profound meaning of death. Only in this way will the fear of ceasing to exist disappear.

Carefully observing humanity, we can verify that the mind is always found bottled up in the known, and it wants that which is known to continue beyond the grave.

The mind bottled up in the known can never experience the unknown, the reality, the truth.

Only by breaking the bottle of time by means of correct meditation can we experience the eternal, the timeless, the real.

Those who desire to continue fear death, and their beliefs

and theories only serve as narcotics.

Death in itself is not at all frightening. It is something very beautiful, sublime, and ineffable. But the mind bottled up in the known only moves within the vicious circle that goes from credulity to skepticism.

When we really make ourselves fully conscious of the deep and profound meaning of death, we discover for ourselves through direct experience that life and death constitute an integral, unified whole.

Death is the depository of life. The path of life is formed by the hoof prints of the horse of death.

Life is determined and determining energy. From birth till death, different types of energy flow inside the human organism.

The only type of energy the human organism cannot resist is the ray of death. This ray possesses an extremely high electrical voltage. The human organism cannot resist such voltage.

Just as a lightning bolt can tear a tree apart, so too the ray of death, flowing through the human organism, inevitably destroys it.

The ray of death joins the phenomenon of death with the phenomenon of birth.

The ray of death originates internal electrical tensions and

a certain keynote, which has the determining power of combining genes inside the fertilized egg.

The ray of death reduces the human organism to its fundamental elements.

The ego, the energetic “I” continues in our descendants, unfortunately.

That which is the truth about death—that which is the interval between death and conception—is something that does not belong to time, and which we can experience only through the science of meditation.

School, college, and university teachers should teach their students the path that leads to the experience of the real, the truth.

Chapter 30

The Experience of Reality

Upon the solemn threshold of the Temple at Delphi was found a sacred inscription carved in living stone which read as follows, "*Nosce te ipsum.*" "Know yourself and you will know the universe and the Gods."

The transcendental science of meditation has as its fundamental cornerstone this sacred lemma of the Hierophants of Ancient Greece.

If we truly and sincerely want to establish the basis for right meditation, it is necessary to comprehend ourselves in all levels of the mind.

Establishing the correct basis for meditation means to be free of ambition, egotism or selfishness, fear, hatred, greed for psychic powers, desire for results, etc.

It is crystal clear and beyond all doubt that after establishing the fundamental cornerstone of meditation,

the mind remains quiet and in profound and transcendent silence.

From the strictly logical point of view, it proves to be absurd to want to experience reality while lacking self-knowledge.

It is urgent to integrally comprehend in all regions of the mind each desire, memory, psychological defect, etc.

It is crystal clear that during the practice of meditation the sinister procession of all the psychological defects that characterize us passes by on the screen of the mind; all our joys and sorrows, countless memories, various impulses that come from the outer world and the inner world, all kinds of desires and passions, old resentments, hatreds, etc.

The one who truly wants to establish in one's mind the fundamental cornerstone of meditation must pay full attention to the positive and negative values contained in one's understanding and completely comprehend them, not merely on the intellectual level but also in all the subconscious, infraconscious, and unconscious regions of the mind. We must never forget that the mind has many levels.

The in-depth study of all these values signifies, in fact, self-knowledge.

Any movie on the screen of the mind has a beginning

and an end. When the parade of images, desires, passions, ambitions, memories, etc. ends, then the mind becomes still and in profound silence, void of all kinds of thoughts.

Modern day students of psychology need to experience the **illuminating void**. The eruption of the *void* within our own minds allows us to live, to feel and to experience an element that transforms. That element is reality.

Let us distinguish between a quiet mind and a mind that has been quieted by force.

Let us distinguish between a silent mind and a mind that has been forcibly silenced.

In the light of logical deduction we must comprehend that when the mind is forcefully stilled, deep down and in other levels it is not quiet and struggles to free itself.

From the analytical point of view, we have to understand that when the mind is silenced by force, deep down it is not quiet; it screams and despairs terribly.

The true stillness and natural and spontaneous silence of the mind comes to us as a grace, as a good fortune, when on the wonderful screen of the intellect the inner film of our existence comes to an end.

Only when the mind is naturally and spontaneously quiet, only when the mind is in delicious silence does the eruption of the illuminating void take place.

The void is not easily explained. It is not definable or describable; any concept we might express about it would miss the point.

The void cannot be described or expressed in words. This is because human language is created primarily to designate existent things, thoughts, and feelings; it is not adequate to express, clearly and specifically, non-existent things, phenomena, and feelings.

Attempting to discuss the void within the limitations of a language confined by the patterns of existence is, beyond all doubt, foolish and absolutely mistaken.

“The void is non-existence, and existence is not the void. Form does not differ from the void, and the void does not differ from form. Form is the void, and the void is form. It is owing to the void that things can exist.”

The void and existence are complementary to each other and not in opposition to each other. The void and existence include and embrace each other, rather than exclude or negate.

When ordinary sentient beings see an object, they see only its existent aspect, not its void, aspect.

However, an enlightened Being can simultaneously see both the existent aspect and the void aspect of anything.

The void is simply a term denoting the *non-substantial* and *non-personal* nature of all beings, and a pointer indicating

the state of absolute non-attachment and freedom.

School teachers and college and university professors should make an in-depth study of our *revolutionary psychology* and then teach their students the path that leads to the experience of reality.

It is possible to arrive at the experience of reality only when thinking has stopped.

The eruption of the void allows us to experience the Clear Light of pure reality.

The knowledge contained in the reality of the void—without attribute or color, the void nature—is the true reality, universal compassion.

Your intelligence, the true nature of which is the void, should not be regarded as the void of nothingness, but rather as intelligence itself, unfettered, brilliant, universal, and happy; it is the consciousness, the Buddha who is universally wise.

Your own void consciousness and your brilliant and joyful intelligence are inseparable. Their union is the Dharma-kaya: the state of perfect illumination.

Your own shining consciousness, void in nature and inseparable from the great body of splendor, is not born and does not die; it is the immutable light Buddha Amitabha.

This knowledge is sufficient. To recognize the void of your own intelligence as the state of Buddhahood itself, and to consider it as your own consciousness, is to carry on the divine spirit of Buddha.

Keep your intellect undistracted during meditation, forget that you are in meditation, do not think that you are meditating, because when one thinks that one is meditating, this thought is enough to disturb the meditation. Your mind must remain in the void in order to experience reality.

Chapter 31

Revolutionary Psychology

School teachers and college and university professors should profoundly study the *revolutionary psychology* taught by the International Gnostic Movement.

The psychology of revolution in motion is radically different from anything previously known by this name.

Indubitably, we can say without fear of being mistaken that over the course of the centuries that have preceded us, since the profound night of all ages, never has Psychology fallen so low as it has at present in this age of rebels without a cause and punk rockers.

To make matters worse, the backward and reactionary Psychology of these modern times has sadly lost its sense of being and all direct contact with its true origin.

In these times of sexual degeneration and complete

deterioration of the mind, not only has it become impossible to define the term “psychology” with absolute precision, but what’s more, the fundamental subject matter of psychology is truly unknown.

Those who mistakenly suppose psychology is the latest contemporary science are truly confused because psychology is a most ancient science which has its origin in the time-honored schools of ancient mysteries.

For the snob, the backward, ultramodern knave, it is impossible to define that which is known as psychology because, apart from this contemporary era, psychology clearly never existed under its own name. For certain reasons it was always suspected of subversive tendencies of a religious or political nature and this is why it saw the need to disguise itself in different clothing.

Since ancient times, on the many stages of life’s theater, psychology has forever played its role intelligently disguised in the clothing of philosophy.

From the terrifying night of the centuries on the banks of the Ganges in the sacred India of the Vedas, there have existed forms of yoga that are essentially pure experimental psychology.

The seven yogas have always been described as methods, procedures, or philosophical systems.

In the Arab world, the sacred teachings of the Sufi—

partly metaphysics, partly religion—are in fact of a purely psychological order.

In Europe, old and rotten to the marrow with so many wars, racial, religious, and political prejudices, etc., right up to the end of the last century, psychology was disguised in the garb of philosophy so as to go unnoticed.

Philosophy, without a doubt, despite all its divisions and subdivisions such as logic, epistemology, ethics, aesthetics, etc., is clearly self-reflection, mystical cognition of the Being, the basic functioning of an awakened consciousness.

The error of many philosophical schools consists of having considered psychology as something inferior to philosophy, as something related merely to the lowest and even most trivial aspects of human nature.

A comparative study of religions allows us to arrive at the logical conclusion that the science of psychology has always been very closely associated with all religious principles.

Any comparative study of religions proves to us that within the most orthodox, sacred literature from diverse countries and different eras, there are marvelous treasures of psychological science.

In-depth investigations in the field of Gnosticism allow us to find that wonderful compilation of several Gnostic authors, which is known under the title *Philokalia*. This

text comes from the earliest times of Christianity and is still used today in the Eastern Church, especially for the instruction of monks.

Indubitably and without fear of falling into deception, we can emphatically affirm that the *Philokalia* is essentially pure experimental psychology.

In the Ancient Mystery Schools of Greece, Egypt, Rome, India, Persia, Mexico, Peru, Assyria, Chaldea, etc., etc., etc., psychology was always linked to philosophy, to genuine objective art, to science and to religion.

In ancient times, psychology was intelligently concealed in the graceful forms of sacred dancers, or inside the enigma of exotic hieroglyphs and beautiful sculptures, or within poetry and drama, and even in the delightful music of the temples.

Before science, philosophy, art and religion were separated to live independent lives, psychology reigned supreme in all the most ancient schools of mysteries.

When the Initiatic Colleges closed their doors due to the Kali Yuga or the Dark Age in which we still live, psychology survived in the symbolism of the many esoteric and pseudo-esoteric schools of the modern world, but most especially in Gnostic esotericism.

Profound analysis and thorough investigation allows us to comprehend with absolute precision that the different

systems and psychological doctrines that existed in the past and that exist at present can be divided into two categories.

First: the doctrines that are just as many intellectuals suppose them to be. Modern psychology belongs, in fact, to this category.

Second: the doctrines that study mankind from the point of view of the revolution of the consciousness.

The latter are truly the original and most ancient doctrines; these alone allow us to comprehend the living origins of psychology and its profound significance.

When we have all integrally comprehended, in all the levels of the mind, how important the study of mankind is from the new point of view of the revolution of the consciousness, then we will understand that psychology is the study of principles, laws and facts that are intimately related to the definitive and radical transformation of the individual.

It is urgent that school teachers and college and university professors integrally comprehend the critical times in which we live and the catastrophic state of psychological disorientation in which the new generation finds itself.

It is necessary to direct the “new wave” onto the path of the revolution of the consciousness, and this is only possible by virtue of the *revolutionary psychology of fundamental education*.

Chapter 32

Psychological Rebelliousness

Those who have devoted themselves to traveling all over the world with the purpose of studying in detail all the human races have been able to verify for themselves that the nature of this poor intellectual animal mistakenly called man is forever the same, be it in timeworn Europe, or in Africa, weary from so much slavery, in the sacred land of the Vedas, in the West Indies, in Austria or in China.

This concrete fact, this tremendous reality which astonishes the scholarly man, can be verified particularly if the traveler visits schools, colleges and universities.

We have arrived at the age of mass production. Nowadays everything is produced on assembly lines and on a large scale: mass-produced planes, cars, luxury merchandise, etc.

Though it may be a bit ludicrous, it is quite true that

industrial schools, universities, etc., have also become intellectual factories of mass production.

In these times of mass production the only objective in life is to find financial security. People are afraid of everything, and so they seek security.

Independent thought in these times of mass production is almost impossible, because the modern type of education is based on mere conveniences.

The “New Wave” lives quite satisfied with this intellectual mediocrity. If someone wants to be different, distinct from others, everybody disqualifies him, everybody criticizes him, he is given the cold shoulder, he is denied work, etc.

The desire to obtain money just to live and enjoy oneself, the urgency of being successful in life, the search for financial security, the desire to buy many things just to flaunt them in front of others, etc., places limitations on pure, natural and spontaneous thought.

It has been absolutely verified that fear dulls the mind and hardens the heart.

In these times of so much fear and the search for security, people hide in their caves, in their burrows, in their little nooks, in the place where they believe to be the safest, to have the least amount of problems, and they do not want to come out of there; they are terrified of life, they are afraid of new adventures, new experiences, etc., etc., etc.

All this vaunted modern education is based on fear and the search for security; people are frightened, they are afraid even of their own shadows.

People are terrified of everything; they fear escaping from old established norms, being different from other people, thinking in a revolutionary way, smashing all the prejudices of a decadent society, etc.

Fortunately a few sincere and comprehensive people live in the world that truly want to investigate all the questions and problems of the mind profoundly. However, in the great majority of us the spirit of nonconformity and rebelliousness does not even exist.

There exist two types of *rebelliousness* that are already duly classified. First: violent psychological rebelliousness. Second: profound intelligent psychological rebelliousness.

The first type of rebelliousness is reactionary, conservative and backward. The second type of rebelliousness is **revolutionary**.

In the first type of psychological rebelliousness we encounter the **reformer** who mends old suits and repairs the walls of old buildings so that they will not crumble; he is the regressive type, the alcoholic and bloodthirsty revolutionary, the leader of military coups and uprisings. He is the man with a shotgun on his shoulder, the dictator who enjoys executing all those who do not accept his caprices and theories.

In the second type of psychological rebelliousness we find Buddha, Jesus, Hermes, the **transformer**, the **intelligent rebel**, the intuitive individual, the great paladins of the revolution of the consciousness, etc., etc., etc.

Those who educate themselves merely with the foolish aim of rising to magnificent positions within the bureaucratic beehive, of ascending, of climbing to the top of the ladder and making themselves heard, etc., lack true depth, they are imbeciles by nature, superficial, empty, absolute knaves.

It has already been proven till satiation that when true integration of thought and feeling does not exist in a human being—even when we have received a great education—life becomes incomplete, contradictory, boring and tormenting due to all kinds of countless fears.

Beyond all doubt and without fear of being mistaken, we can affirm emphatically that without integral education, life becomes damaging, useless, and harmful.

The intellectual animal has an internal ego that unfortunately is composed of separate entities fortified with false education.

The pluralized ego that each one of us carries within is the fundamental cause of all our complexes and contradictions.

Fundamental education must teach the new generations

our psychological *didactic for the dissolution of the ego*.

It is only by dissolving the various entities, which in their entirety constitute the ego ('I'), that we can establish in ourselves an individual permanent center of consciousness. At that time we will be integral.

As long as the pluralized ego exists inside each one of us, not only do we embitter our lives for ourselves, but we also embitter the lives of others.

What is the use of studying law and become lawyers if we are the ones perpetuating the lawsuits? What is the use of accumulating tons of knowledge in our minds if we continue to be confused? What is the use of technical and industrial skills if we use them for the destruction of our fellowman?

It is useless to educate ourselves, to attend classes, to study, if in the process of daily living we are miserably destroying one another.

The objective of education should not be merely to produce each year new job hunters, new types of knaves, new boors that do not even know how to respect the religion of their neighbors, etc.

The true objective of *fundamental education* should be to create genuine men and women who are integrated, and therefore conscious and intelligent.

Schoolteachers and college and university professors

think about everything, but unfortunately they think least of all about awakening the integral intelligence of their pupils.

Any person can covet and gain titles, medals, diplomas, and even become rather adept in the mechanistic realm of life, but this does not mean being intelligent.

Intelligence can never be mere mechanical operation. Intelligence can never be the result of simple book knowledge. Intelligence is not the ability to react mechanically with clever words to some challenge. Intelligence is not mere repetition of what has been memorized. Intelligence is the capacity to receive the essence directly, the reality, that which truly is.

Fundamental education is the science that allows us to awaken this capacity in ourselves and in others.

Fundamental education helps each individual to discover the true values that emerge as a result of profound investigation and integral self-comprehension.

When self-knowledge does not exist in us, then self-expression becomes self-affirmation that is egotistical and destructive.

Fundamental education is concerned only with the awakening inside each individual of the capacity for self-comprehension in all areas of the mind, and not simply to surrender oneself to the complacency of the false self-expression of the pluralized ego.

Chapter 33

Evolution, Involution, Revolution

In practice we have been able to verify that in materialist schools, as well as in spiritualist schools, people are completely imprisoned in the *dogma of evolution*.

Modern views on the origin of man and his past evolution are in essence pure cheap sophistry; such views do not withstand a profound critical study.

In spite of all Darwin's theories being accepted on blind faith as truths by Karl Marx and his much touted dialectical materialism, modern scientists know nothing about the origin of man, they have proved nothing, they have experienced nothing directly and lack accurate, specific, and precise evidence on human evolution.

On the contrary, if we take the history of humanity, say the last twenty or thirty thousand years B.C., we will find precise evidence; unmistakable signs of a superior type of man,

incomprehensible to modern people, and whose existence can be verified by many testimonials, ancient hieroglyphs, extremely ancient pyramids, exotic monoliths, mysterious papyri and diverse ancient monuments.

Regarding prehistoric man—those strange and mysterious creatures so similar in appearance to the intellectual animal, and yet so distinct, so different, so mysterious, and whose celebrated bones are at times found deeply hidden in archaic deposits from the ice age or pre-ice age—modern scientists know nothing precise about them through direct experience.

Gnostic science teaches that the rational animal, such as we know him, is not a perfected being, he is not yet a Man in the complete sense of the word. Nature developed him to a certain point and then abandoned him, leaving him at complete liberty to continue his development or lose all his possibilities and degenerate.

The laws of evolution and involution are the mechanical axis of all of nature, and they have nothing to do with the intimate self-realization of the Being.

Inside the intellectual animal tremendous possibilities exist that can be developed or lost. It is not a law that these possibilities develop themselves. The mechanics of evolution cannot develop them.

The development of such latent possibilities is only possible in well-defined conditions, and this demands tremendous individual super-efforts and the experienced

assistance of the Masters who have already accomplished this work in the past.

Whoever wants to develop all one's latent possibilities in order to become a man should enter the path of the revolution of the consciousness.

The intellectual animal is a grain, a seed; from that seed the Tree of Life can be born, the real man, that "man" for whom Diogenes was looking at midday through the streets of Athens with a burning lantern, and whom he unfortunately could not find.

It is not a law that this grain, that this most special seed, will be able to develop.

What is normal, what is natural, is that it be lost.

The true man is as different from the intellectual animal as the bolt of lightning from the cloud.

If the grain does not die, the seed will not germinate. It is necessary, it is urgent, that the ego, the 'I', the 'self' dies, so that the man is born.

Schoolteachers and college and university professors should teach their students the path of *revolutionary ethics*. Only in this way is it possible to achieve the **death of the ego**.

Emphatically we can affirm that the revolution of the consciousness is not only rare in this world, but is

becoming rarer and rarer as time goes on.

The *revolution of the consciousness* has three perfectly defined factors: First: **death**. Second: **birth**. Third: **sacrifice for humanity** (the order of the factors does not change the result).

To die is a matter of revolutionary ethics and the dissolution of the psychological ego.

To be born is a question of sexual transmutation. This matter corresponds to transcendental sexology. Whoever wants to study this subject should write to us and become acquainted with our gnostic texts.

Sacrifice for humanity is universal conscious charity.

If we do not want the revolution of the consciousness, if we do not make tremendous super-efforts to develop the latent possibilities that will lead us to intimate self-realization, it is clear that these possibilities will never develop.

Those who attain self-realization, those who save themselves are extremely rare, and there is no injustice in this, because why should the poor intellectual animal have what it does not want?

A radical, total and definitive change is needed. However, not all beings want that change, they do not desire it, they do not know about it, and when they are told about it, they do not understand it, they do not comprehend it, it

does not interest them. Why should they be forcibly given something that they do not want?

The truth is that before the individual acquires new faculties or new powers that he is not even remotely aware of and which he still does not possess, he must acquire faculties and powers that he mistakenly thinks he has, but in reality does not have.

Chapter 34

The Integral Individual

Fundamental education in its true sense is profound self-comprehension. All the laws of nature are found within each individual.

Whoever wants to acquaint oneself with all the marvels of nature must study them inside oneself.

False education is only concerned with enriching the intellect, and that anyone can do. It is obvious that with money anyone can have the luxury of buying books.

We are not speaking against intellectual culture; we simply pronounce ourselves against the exaggerated desire for mental accumulation.

False intellectual education merely offers subtle outlets to run away from oneself.

Every man of erudition, every intellectual addict, always has wonderful excuses at his disposal that allow him to run away from himself.

All intellectualism without spirituality produces knaves, and such individuals have led humanity to chaos and destruction.

Technical skills can never enable us to know ourselves in an integral and unitotal manner.

Parents send their children to school, to college, to university, to polytechnic college, etc., in order for them to learn work skills that will allow them to have a profession, so that in the end they are able to earn a living.

It is obvious that we need to know a trade, to have a profession, but that is secondary.

What is fundamental, what is primary is to know ourselves, to know: who we are, where we come from, where we are going, what the purpose of our existence is?

Life offers everything: joys, sorrows, love, passion, pleasure, pain, beauty, ugliness, etc., and if we know how to live life intensely, if we comprehend life on all levels of the mind, we will find our place in society; we will create our own skills, our own particular way of living, thinking, feeling. However, it is one hundred percent false to think that a technical skill in itself could ever give rise to in-depth comprehension; true comprehension.

Current education has been a categorical failure, because it gives exaggerated importance to technical skills, to professions, and clearly those underlying skills transform man into a mechanical automaton, it destroys his best possibilities.

Cultivating skill and efficiency without comprehension of life, without self-knowledge, without direct perception of the functioning of the “myself”, without thorough study of the right way to think, feel, will and act, shall only serve to increase our own cruelty, our own selfishness, those psychological factors that produce war, hunger, misery and suffering.

The exclusive development of work skills has produced mechanics, scientists, engineers, atomic physicists, vivisectionists of defenseless animals, inventors of destructive weapons, etc., etc.

All those professionals, all those inventors of atomic bombs and hydrogen bombs, all those vivisectionists who torture the creatures of nature, all those knaves, are really only good for war and destruction.

Those knaves know nothing; they understand nothing about the complete process of life in all its infinite manifestations.

General technological progress, transportation systems, computers, electrical lighting, elevators, all kinds of electronic brains, etc., solve thousands of problems that

operate on the superficial level of existence. However, such technological progress introduces in the individual and in society many broader and more complex problems.

To live exclusively on the superficial level without realizing the many regions and deeper realms of the mind signifies, in fact, attracting to ourselves and our children, misery, tears, and desperation.

The major necessity, the most urgent problem each individual faces, is to comprehend life in an integral and unitotal manner, because it is only in this way that we will find the conditions to satisfactorily solve all our particular innermost problems.

Technological knowledge in itself can never solve all our psychological problems, all our profound complexes.

If we want to be true Men, integral individuals, we must psychologically explore ourselves; we must profoundly know ourselves in all areas of thinking, since beyond all doubt, technology becomes a destructive instrument when we do not truly comprehend the entire process of existence, when we do not know ourselves integrally.

If the intellectual animal truly loved, if he knew himself, if he comprehended the whole process of life, he would have never committed the crime of splitting the atom.

Our technological progress is fantastic, but it has only managed to augment our aggressive power to destroy

each other. Fear, starvation, ignorance and disease prevail all over the world.

No profession, no technical skill can ever give us that which is called plenitude; true happiness.

Each person in life suffers intensely in his trade, in his profession, in his routine manner of living, and things and occupations become instruments of envy, gossip, hatred, bitterness.

The medical establishment, the artistic world, the fields of engineering and law, etc.; each one of these professional fields is full of pain, gossip, competition, envy, etc.

Without self-comprehension, a mere occupation, trade or profession leads us to suffering and the search for an escape. Some people find escape routes through alcohol, the bar, or the night club; other people desire to escape through drugs, morphine, cocaine, marijuana; and others seek an escape through lust and sexual degeneration, etc., etc.

When one wishes to reduce one's whole life to a trade, a profession, a system for making more and more money, the result is boredom, tedium and the search for escape.

We must become whole, integral individuals, and that is only possible by knowing ourselves and dissolving the psychological ego.

Fundamental education, in addition to stimulating the learning of a trade in order to earn a living, must

simultaneously perform something of greater importance; it must help a man or woman to experience, to feel the process of existence in all of its aspects and on all levels of the mind.

If someone has something to say, let him say it, for this matter of speaking one's mind is rather interesting because in this way each individual person creates for oneself one's own style. However, learning the styles of other people without having directly and integrally experienced life for oneself leads only to superficiality.

Chapter 35

Mechanical Man

Mechanical man is the unhappiest beast that exists in this valley of tears. Yet, he has the pretension and even the impudence to call himself the King of Nature.

“Homo, Nosce te Ipsum.” “Man, Know Yourself.” This is an ancient and golden proverb written on the invincible walls of the Temple at Delphi in Ancient Greece.

The mankind of our present era, that poor intellectual animal which mistakenly classifies itself as man, has invented thousands of extremely complex and intricate machines. He knows quite well that to be able to use a machine one sometimes needs long years of study and apprenticeship, but when it comes to himself he totally forgets this fact, even though he himself is a machine more complicated than all those he has invented.

There is no man who is not filled with totally false ideas

about himself. The gravest thing about all this is that he does not want to realize that he really is a machine.

The human machine does not have freedom of motion. It functions only by means of many and various internal stimuli and external shocks.

All the movements, actions, words, ideas, emotions, feelings and desires of a human machine, are provoked by external stimuli and by many strange and complex internal causes.

The intellectual animal is a feeble talking-marionette with memory and vitality, a living puppet having the foolish illusion that it can do, when in reality it can do nothing.

Imagine for a moment, dear reader, a mechanical puppet automatically controlled by a complex mechanism.

Imagine that this puppet is alive, falls in love, speaks, walks, desires, starts wars, etc.

Imagine that this puppet can change masters at any moment. You must imagine that each owner is a different person, a person who has his own views, his own ways to enjoy himself, to feel, to live, etc.

Any master wanting to gain money will push certain buttons and the puppet will then devote itself to business concerns; another master, thirty minutes or several hours later, will have a different idea and will make his puppet dance and laugh; a third will make him fight; a fourth will

cause him to fall in love with a woman; a fifth will make him fall in love with another woman; a sixth will get him into a fight with a neighbor creating a problem for himself and the police, and then a seventh will make him move and change his address.

Truly, the puppet of our example has done nothing, yet he thinks he has. He has the illusion that he does when in fact he can do nothing, because he does not have an individual Being.

Beyond all doubt everything happens just as when it rains, when it thunders, when the sun warms us... yet the poor puppet believes that he can do. He has the silly illusion that he does everything, but in reality he has done nothing. It is their respective masters who have amused themselves with the poor, mechanical puppets.

Such is the poor intellectual animal, dear reader; a mechanical puppet, just like the one in our illustrative example. He believes that he does, when in reality he does nothing. He is a marionette of flesh and blood controlled by a legion of subtle energetic entities which, as a whole, constitute that which is called the ego, the pluralized 'I'.

The Christian Gospels characterize all those entities as demons and their true name is "legion".

If we say that the ego is a legion of demons that control the human machine, we are not exaggerating, it is so.

The machine-man does not have any individuality; he does not possess the Being. Only the true Being has the power to do.

Only the Being can give us true individuality; only the Being can transform us into real Men.

Whoever wants to truly stop being a simple mechanical puppet must eliminate each one of the entities which, as a whole, constitute the ego; one must eliminate each one of those entities that plays with the human machine.

Whoever truly wants to stop being a simple mechanical puppet must start by acknowledging and comprehending one's own mechanicalness.

The one who does not want to understand or accept one's own mechanicalness; the one who does not want to correctly understand this fact, can no longer change. He is an unfortunate and afflicted being; better it is for him to tie a millstone round his neck and hurl himself to the bottom of the sea.

The intellectual animal is a machine, but a rather special machine. If this machine manages to comprehend that he is a machine, if he is guided well and if circumstances allow, he can cease to be a machine and transform himself into a Man.

First of all, it is urgent to begin by profoundly comprehending on all levels of the mind that we do not

have true individuality, that we do not have a permanent center of consciousness, that at any particular moment we are one person and at another moment someone else. Everything depends on the entity controlling the situation at any given moment.

That which causes the illusion of unity and integrity in the intellectual animal is in part the sensation of having a physical body, in part one's name and last name, and in part one's memory and one's mechanical habits implanted in one's memory by education or acquired by simple and foolish imitation.

The poor intellectual animal will not be able to stop being a machine, will not be able to change, will not be able to acquire a true individual Being and transform himself into a legitimate Man, as long as he does not have the courage to eliminate, through in-depth comprehension and in a successive order, each one of those metaphysical entities which, as a whole, constitute that which is called the ego, the "I", the myself.

Each idea, each passion, each addiction, each attachment, each hatred, each desire, etc., etc., etc., has its corresponding entity, and the collection of all of those entities is the pluralized ego of *revolutionary psychology*.

All those metaphysical entities, all those egos which collectively constitute the ego do not have a true link between them; they do not at all function in a coordinated manner. Each one of these entities depends entirely on

circumstances, changing stimuli or impressions, events, etc.

The screen of the mind changes colors and scenery in each moment. Everything depends on the entity controlling the mind at any given moment. In a continuous procession the various entities which collectively constitute the psychological ego pass by on the screen of the mind.

The diverse entities that compose the pluralized ego associate with one another, separate from one another, form particular special groups according to their affinities, quarrel amongst themselves, argue, do not recognize each other, etc.

Each entity of the legion called 'I', each little ego believes that it is everything, the entire self. It does not even remotely suspect that it is but an infinitesimal part.

The entity that today swears eternal love to a woman is later on replaced by another entity that has nothing to do with that oath, dreams are shattered, and the poor disillusioned woman lies weeping...

The entity that today swears fidelity to a cause is tomorrow replaced by another entity that has nothing to do with that cause and the person then leaves...

The entity that today swears fidelity to Gnosis is tomorrow replaced by another entity that hates Gnosis.

Schoolteachers and college and university professors must study this book of Fundamental Education and

with humanitarian objectives have the courage to guide students along the wonderful path of the revolution of the consciousness.

It is necessary that students comprehend the need to know themselves in all areas of the mind.

What is needed is a more efficient intellectual orientation. It is necessary to comprehend what we are, and this must begin right from the school desk.

We do not deny that money is necessary in order to eat, pay the rent and clothe ourselves.

We do not deny that intellectual preparation is needed, a profession, a means to make money, but that is not everything, it is secondary. The primary thing, the fundamental thing is to know who we are, what we are, where we came from, where we are going, what the purpose of our existence is.

It is lamentable to continue as mechanical puppets, miserable mortals, machine-men.

It is urgent to stop being mere machines, it is urgent to become real Men.

What is needed is a radical change, and this must begin precisely with the elimination of each one of those entities which collectively constitute the pluralized ego.

The poor intellectual animal is not a Man. However, he

has within him in a latent state all the possibilities to transform himself into a Man.

The development of such possibilities is not a law; what is most natural is for them to be lost.

Only with great super-efforts can these human possibilities be developed.

We have many things to be eliminated and many things to be acquired. It is necessary to take an inventory in order to know what we have in excess and what we are lacking.

It is clear that the pluralized ego proves to be unnecessary. It is something useless and harmful.

It is logical to say that we must develop certain powers, faculties, and capacities, which the machine-man attributes to himself and believes himself to have but which in the reality of truth he does not have.

The machine man believes that he has true individuality, awakened consciousness, conscious will, the power to do, etc., but he has none of these things.

If we want to stop being machines, if we want to awaken consciousness, if we want to have true conscious willpower, individuality, the capacity to do, then it is urgent to start by knowing ourselves and to then dissolve the psychological ego.

When the pluralized ego is dissolved, only the authentic Being remains within us.

Chapter 36

Parents and Teachers

The most serious problem of public education is not the students in primary school, secondary school or high school; it is the parents and teachers. If parents and teachers do not know themselves, if they are not capable of comprehending the boy or girl, if they do not know how to thoroughly understand their relationships with boys and girls who are just beginning to live their lives, if they are only concerned with cultivating the intellect of their pupils, then how shall we be able to create a new type of education?

The child, the male or female student, goes to school to receive conscious guidance. However, if the teachers themselves are closed-minded, conservative, reactionary, old-fashioned, the student will be also.

Educators must re-educate themselves, know themselves, revise their knowledge and comprehend that we are

entering a New Era. Public education is transformed by the educators transforming themselves.

Educating the educators is what is most difficult, because all those who are well read, all those who have a title, all those who have to instruct, who work as school teachers, are already the way they are. Their minds are bottled up in fifty thousand theories that they have studied and they are no longer capable of change, not even a cannon blast can make them change.

Teachers must teach how to think, but unfortunately they are only concerned with teaching students what they should think.

Parents and teachers live full of tremendous financial, social, and emotional worries, etc.

Parents and teachers are occupied primarily with their own conflicts and pains. They are not seriously interested in studying and solving the problems brought to the table by the boys and girls of the next generation.

There exists tremendous mental, moral, and social degeneration. However, parents and teachers are full of anxieties and personal worries, and they only have time to think about the financial situations of the children, about providing them with a profession so that they will not die of hunger, and nothing more.

Contrary to popular belief, most parents do not truly love their children. If they loved them they would fight

for the common good, they would concern themselves with the problems of public education with the purpose of achieving a real change. If parents truly loved their children there would be no wars, families and nations would not try to compete against other families and nations in an attempt to stand out, since this only creates problems, wars, harmful separations, hellish situations for our sons and daughters to live in.

People study, prepare themselves to become doctors, engineers, lawyers, etc., and yet on the other hand they do not prepare for the most serious and most difficult task of all—being parents.

That family egotism, that absence of love for our fellowman, those politics of family isolation are absolutely absurd, because they become a factor in deterioration and perpetual social degeneration.

Progress, true revolution, these are possible only by tearing down the proverbial Chinese walls that separate us, that isolate us from the rest of the world.

We are all one family and it is absurd for us to torture one another and to only consider as family the few people who live with us.

Selfish exclusivity arrests social progress, divides human beings, creates wars, privileged social classes and economic problems, etc.

When parents truly love their children, at that time,

walls of separation and detestable protective fences shall crumble to dust; at that time, the family will cease to be an absurd, egotistical circle.

When the selfish family walls fall, fraternal communion then exists between all other fathers and mothers, between teachers, amongst the whole of society.

The true fraternity results in real social transformation, the genuine revolution of the educational sector creates a better world.

The educator must be more conscious; he must gather together all the parents and speak to them clearly.

It is necessary for parents to comprehend that the task of public education must be carried out on the firm basis of mutual cooperation between parents and teachers.

It is necessary to tell parents that Fundamental Education is needed in order to properly rear the new generations

It is essential to tell parents that intellectual training is necessary, but that it is not everything; something more is necessary. It is necessary to teach boys and girls to know themselves, to become aware of their own errors, their own psychological defects.

Parents must be told that children should be conceived out of love and not out of animal passion.

It is cruel and merciless to project our animal desires, our

violent sexual passions, our morbid sentimentalisms and bestial emotions into our descendants.

Sons and daughters are our own projections, and it is criminal to infect the world with bestial projections.

School teachers and college and university professors must gather all the parents into a meeting room with the sound purpose of teaching them the path of moral responsibility regarding their children, society, and the world at large.

Educators have the duty to re-educate themselves and guide fathers and mothers.

We truly need to love in order to transform the world. We need to band together in order to erect among us all, the marvelous temple of the New Era that at this present time is being initiated amidst the majestic thunder of thought.

Chapter 37

Consciousness

People confuse consciousness with intelligence or with the intellect, and the rather intelligent or very intellectual person is called a very conscious person.

We declare that the *consciousness* in man, beyond all doubt and without any fear of deceiving ourselves, is a very special kind of apprehension of inner knowledge that is totally independent from all mental activity.

The faculty of consciousness permits us self-knowledge.

Consciousness grants us integral knowledge of what we are, where we come from, what we truly know, what we are definitely unaware of.

Revolutionary psychology teaches that only the individual man himself can come to know himself.

Only we ourselves are able to know if we are conscious at

any given moment or not. Only the individual himself can be aware of his own consciousness, and whether or not it exists at any given moment.

The individual man himself, and no one else but he, can realize for an instant, for a moment, that before that instant, before that moment, he was not truly conscious; that his consciousness was asleep. Afterwards he will forget that experience, or retain it as a memory; as the memory of a powerful experience.

It is urgent to know that the consciousness in the rational animal is not something continuous or permanent.

Normally, the consciousness sleeps deeply in the intellectual animal called "man".

Rare, very rare, are the moments in which the consciousness is awake. The intellectual animal works, drives automobiles, gets married, dies, etc., all the while with his consciousness totally asleep, and only in quite special moments does it awaken.

The life of the human being is a life of dreams. Yet, he believes he is awake, and would never acknowledge that he is dreaming and that his consciousness is asleep.

If someone was to awaken, this individual would feel tremendously ashamed of himself; he would immediately comprehend his buffoonery, his ridiculousness. This life is frightfully ridiculous, horribly tragic, and rarely sublime.

If a boxer in the middle of a fight was to all of a sudden awaken, he would feel ashamed of himself standing before the honorable public and would flee from that horrible spectacle to the astonishment of the sleeping, unconscious multitudes. When a human being recognizes that his consciousness is sleeping, you can be certain he has already begun to awake.

The reactionary schools of antiquated psychology refute the existence of the consciousness, even declaring the term useless; they expose the most profound state of sleep. The adherents of such schools sleep very deeply in a practically infraconscious and unconscious state.

Those who confuse the consciousness with psychological functions, thoughts, feelings, motor impulses and sensations, are in fact quite unconscious; they are deeply asleep.

Those who acknowledge the existence of the consciousness, but who flat-out refuse to accept various degrees of consciousness, reveal a lack of conscious experience and the sleeping state of the consciousness.

Every person who has at least once momentarily awakened knows very well through personal experience that different degrees of consciousness exist in oneself that are observable.

First: **Time.** How long did we remain conscious?

Second: **Frequency**. How many times have we awakened consciousness?

Third: **Amplitude and penetration**. What was one conscious of?

Revolutionary psychology and the ancient Philokalia affirm that through super-efforts of a very special kind consciousness can be awakened and made continuous and controllable.

Fundamental education has the aim of awakening consciousness. Ten or fifteen years of study in school, college, and university, are useless if upon leaving the classroom we are sleeping automatons.

It is not an exaggeration to affirm that by virtue of a great effort, the intellectual animal can become conscious of himself for at least a couple of minutes.

It is clear that nowadays there are only rare exceptions that we have to search for with the lantern of Diogenes; such rare cases are represented by real Men: Buddha, Jesus, Hermes, Quetzalcoatl, etc.

These founders of religions possessed continuous consciousness; they were great enlightened men.

Normally, people are not conscious of themselves. The illusion of being conscious in a continuous way arises from one's memory and all of one's thought processes.

The man who practices a retrospective exercise in order to remember his entire life can truly recall, remember the number of times he got married, how many children he engendered, who his parents were, who his teachers were, etc. However, this does not signify the awakening of consciousness; this is simply remembering unconscious actions and nothing more.

It is necessary to repeat what we have said in previous chapters. *Four states of consciousness* exist: *sleep*, the *vigil* state, *self-consciousness*, and *objective consciousness*.

The poor intellectual animal mistakenly called man lives in only two of these states. He passes one part of his life in sleep and dream, and the other in the badly named waking state, which is also a state of sleep.

The man who is sleeping and dreaming believes that he awakens merely by returning to the waking state. However, in reality, during this waking state he continues dreaming.

This is similar to what happens at dawn; the stars are hidden by the light of the sun but they continue to exist even though the physical eyes cannot perceive them.

In ordinary life a human being knows nothing about self-consciousness, and far less about objective consciousness.

Nevertheless, people are arrogant, and everyone believes himself or herself to be self-conscious. The intellectual

animal firmly believes that he has consciousness of himself, and under no circumstances would he accept being told that he is asleep and that he lives unconscious of himself.

There are exceptional moments when the intellectual animal awakens, but these moments are extremely rare. They can present themselves in a moment of great danger, during an intense emotion, in some new circumstance, in some new unexpected situation, etc.

It is truly a misfortune that the intellectual animal has no control over those fleeting states of consciousness, that he cannot call them forth, that he cannot make them continuous.

Nevertheless, *fundamental education* declares that a man can achieve control over the consciousness and acquire self-consciousness.

Revolutionary psychology has methods, scientific procedures to awaken consciousness.

If we want to awaken consciousness we need to start by examining, studying and then eliminating all those obstacles that appear on the path. In this book we have taught the way to the awakening of consciousness which begins right from the school desk.

Samael Aun Weor



Pegasus Collection

Chronology of the written works of Master Samael Aun Weor

1.	Doorway to Initiation or Entry-level Perfect Matrimony _____	1950
2.	The Revolution of Bel _____	1950
3.	Zodiacal Course _____	1951
4.	Secret Notes of a Guru _____	1952
5.	The Book of the Virgin of Carmel _____	1952
6.	Supreme Christmas Message 1952 (Gnosis XX th C.) _____	1952
7.	The Seven Words. Elemental Occultism for Beginners _____	1953
8.	Igneous Rose _____	1952/53
9.	Second Christmas Message 1953 (Gnosis XX th C.) _____	1953
10.	Christmas Message of 1954 (Gnosis XX th C.) _____	1954
11.	Treatise of Sexual Alchemy _____	1954
12.	Christ Will _____	1955
13.	Message for the 27 th of October of 1955 (Gnosis XX th C.) _____	1955
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18.	Esoteric Treatise of Theurgy _____	1958
19.	Christmas Message for 1958 (Gnosis XX th C.) _____	1958

20. Christmas Message 1958-1959 (Gnosis XX th C.)	1959
21. Logos, Mantram, Theurgy	1959
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23. Supreme Christmas Message of 1959-1960 (Gnosis XX th C.)	1960
24. Message of Aquarius	1960
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- 48. Yes, Hell exists; yes, the Devil exists; yes, Karma exists 1973
- 49. The Great Rebellion ?
- 50. Treatise of Revolutionary Psychology 1974
- 51. Christmas Message 1973-1974 (?) 1974
- 52. Christmas Message 1974-75. The Secret Doctrine of Anahuac ___ 1975
- 53. Pistis Sophia Unveiled 1977
- 54. Treatise of Occult Medicine & Practical Magic (X. Mess. 77-78)¹ 1978

¹ First edition in 1950

Other Books by the
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