



THE GNOSTIC SOCIETY
Samael Aun Weor

PROGRAM

33

Introductory

Lectures
to
**FIRST
CHAMBER**



1

VOLUME

*“All people of good will, without distinction to
race, sex, class, creed, or color, can enter into
First Chamber.”*

Samael Aun Weor



THE GNOSTIC SOCIETY

Samael Aun Weor

P R O G R A M

33

Introductory

Lectures

to

**FIRST
CHAMBER**

*+ 3 Introductory Lectures to
MEDITATION CHAMBER*



1

VOLUME

1-12

First English edition: June 2019

FIRST CHAMBER

Volume 1

Rights Reserved © 2009 Rafael Vargas

Any form of reproduction, distribution, public communication, and transformation of this work is prohibited without the authorization of the owners of intellectual property, except where exempted by law.



Table of Contents

1. Introduction to Gnosis	17
• What is the New Gnostic Society Samael Aun Weor?	19
• The Objective of Gnosis	20
• Gnosis as Science	21
• Gnosis as Art	21
• Transcendental Mysticism	22
• Gnosis as Philosophy	23
• Gnostic Anthropology	23
• Who is Samael Aun Weor?	25
2. The Four Ways	27
• 1. The Way of the Fakir	30
• 2. The Way of the Monk	32
• 3. The Way of the Yogi	32
• 4. The Fourth Way	34
3. The Two Lines of Life	37
• The Level of Being	39
• The Marvelous Ladder	42
• Psychological Rebellion	44

4. Need and Greed	47
• Money	49
• Ambition	53
5. Consciousness, Personality, and the Animal Ego	57
• The Essence	59
• The Human Personality	61
• The Different I's	70
• The Beloved Ego	72
6. The Human Machine and the Pluralized "I"	75
• Techniques for the Dissolution of the "I"	80
• The Human Machine	83
7. The Three Brains and How to Solve Problems	89
• How to Solve Problems?	95
8. The Three Minds	101
• The Mind	108
9. The Universal Mind	117
• Imagination and Will	120
• Mental Action	121
• Mental Epidemics	121
• Mental Hygiene	122
• Origins of the Universal Mind	122

10.	The Spatial Sense and the Fourth Dimension	125
	• The Inner Remembering of Oneself	127
	• The Fourth Dimension	130
	• The Six Fundamental Dimensions	136
	• Life-Span	137
	• The Jinn State	138
11.	Awakening of the Consciousness	141
	• The Consciousness	153
12.	Learning How to Listen	159
	• The Buddha's Bowl	164

P R O G R A M

Introduction to FIRST CHAMBER

VOLUME I

The knowledge that saves us from ignorance:

1. Introduction to Gnosis

The term “Gnosis.” Gnostic foundations. Science.
Philosophy. Art. Mysticism.

2. The Four Ways

The Fakir, the Monk, the Yogi, and the Straight Path or
the Fourth Way.

3. The Two Lines of Life

The level of being. The marvelous ladder of the Being.
The horizontal and the vertical of life.

4. Need and Greed

Human needs. Money. Ambition.

A study of oneself as the consciousness:

5. The Consciousness, Personality, and the Animal Ego

The different “I’s”. The development of the Essence.
The false personality.

6. The Human Machine and the Pluralized “I”

Intellectual, motor, emotional, instinctive, and
sexual centers.

7. The Three Brains and How to Solve Problems

What is a problem? Types of problems. How to dissolve problems.

8. The Three Minds

Sensorial mind, Intermediate mind, and Interior mind.

9. The Universal Mind

Imagination and will. Mental epidemics. Mental hygiene. Origins of the universal mind.

Sleeping consciousness, how different you would be if you were to awaken!

10. The Spatial Sense and the Fourth Dimension

The intimate remembrance of oneself. Time.
The six fundamental dimensions.

11. The Awakening of Consciousness

Dreams, vigilance, self-consciousness, and objective consciousness.

12. Learning How To Listen

To speak is easier than to listen. Few are the people who listen with their consciousness.

VOLUME 2

Knowledge of the universal laws:

13. Return, Recurrence, and Reincarnation

The great machinery of nature, and its intelligent laws.

14. The Law of Karma and Dharma

Justice and mercy. Types of Karma. Karma is negotiable.

15. The Mysteries of Life and Death - I

Old age and death.

16. The Mysteries of Life and Death - II

The ray of death. What continues. The Angels of Death and Life.

17. Evolution, Involution, and Revolution

The doctrine of the transmigration of souls. Elementals, Humanoids, Men, and Super-Men. The three factors for the revolution of the consciousness.

What we were, what we are, and what we can be:

18. The Seven Rounds and the Seven Races

The fifth race of the fourth round, the Aryans.
Future rounds.

19. The Origin of the "I"

The Kundabuffer Organ. Dissolution of the "I".
The Kundalini. The mistake of some sacred individuals.

20. The Lunar Influence

Theories regarding the origin of the moon. The lunar chain. The Law of the Pendulum.

21. The Hidden Side of our Psychological Moon

Visible and hidden side of our psyche. Criticism and self-criticism. The sense of psychological self- observation.

All things are created through the verb, the word, sound, and mantras:

22. Universal Sound

The Laws of Three and Seven. The power of the word. Movement and sound. The keynote. Vibratory affinity. Mantras. The laryngeal-sexual relationship. Deformation of the word.

23. The Seven Cosmoses

Absolute Abstract Space. The Ray of Creation, and the place we occupy.

24. The Tree of Life

The Logoic triangle. The Ethical triangle. The Magical triangle. The Ten Sephiroth. The Tarot. The two Trees of Eden.

25. The Study of the Solar Man

The existential bodies of the Being or solar vehicles: Astral, Mental, and Causal. Four types of Hanasmussen.

26. Seven Types of Men

Mechanical and conscious humanity. The fourth man. The psychological moon.

VOLUME 3

There is nothing more real than the impressions of life:

27. Psychic Development

Sensations. Perceptions. Concepts. Words. Language. Mantras. The Chakras.

28. Transformation of Impressions

An impression is a cosmic radiation. What is real in life are impressions. The first conscious shock. Transformation and sacrifice.

29. Prana, Tattwas, and Pranayama

The Law of Universal Vibration. The vital foundation. Properties of the tattwas. Pranayama exercise.

30. Sexual Hydrogen Si-12

Fundamental hydrogens. Transformation of foods in the organism for the fabrication of sexual hydrogen.

31. Astral Travel

The world of dreams. Direct experience. Supra-dimensions and infra-dimensions.

32. The New Era of Aquarius

The zodiac and the sidereal journey. The four ages. The spiritual poles of the Earth. The Dionysian Wave. The planet Hercolubus. The Golden Age.

33. The Pancatattwa Ritual

The five elements. The Sahaja Maithuna.

Plus 3 introductory lectures to Meditation Chamber

// Transcendental Sexology

// Esoteric Initiation

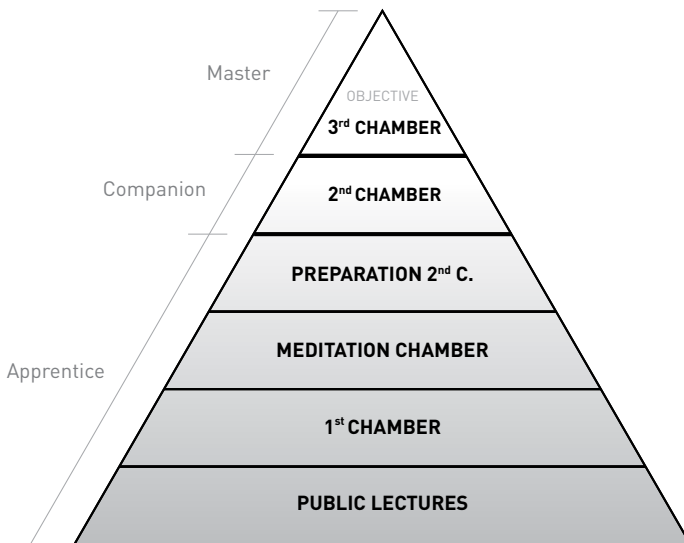
/// Meditation

PROGRAM

FIRST CHAMBER

Introduction

With the 33 introductory lectures to First Chamber plus 3 introductory lectures to Meditation Chamber in the Gnostic Society Samael Aun Weor, we have established the foundation of our pyramidal program, which allows the sincere investigator of the Gnostic esoteric path to enter into the Path of the Razor's Edge, and to walk on this path with a very clear and well-defined Gnostic objective in psychological death and awakening.



The pyramidal program of 33 lectures in First Chamber is essentially structured in eight levels of Being and Knowing. The first thing explained is Gnosis as the knowledge that saves one from ignorance. Then comes the study of oneself from one's own consciousness, essence, Soul embryo, Buddhata.

And by recognizing that our consciousness sleeps profoundly, what comes next is evident: the need to awaken it from its millenary lethargy.

*Sleeping consciousness,
how different you would be if you were to awaken.
You would know the seven paths of happiness,
the light of your love would shine everywhere,
the birds would take shelter in the mystery of your forests,
the light of the spirit would shine, and the elementals
would happily sing verses for you in chorus.*

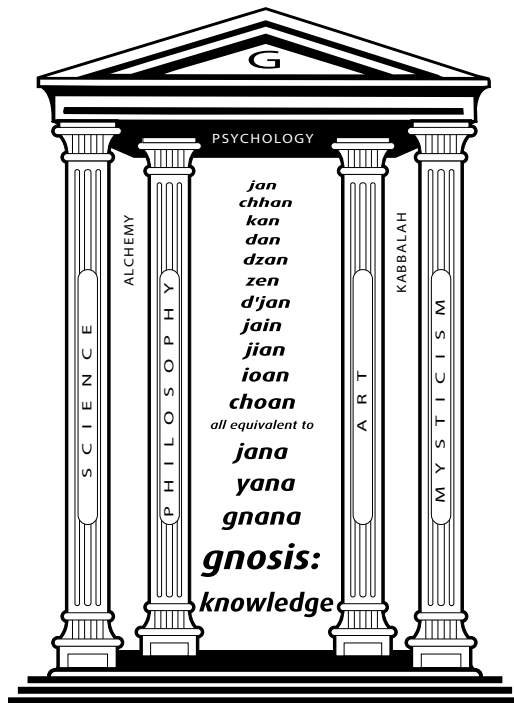
Samael Aun Weor

And starting from this important discovery about the current state of our consciousness, what continues is a thorough study about many important esoteric topics: knowledge of universal laws, the seven root races, universal sound, the seven cosmoes, the Tree of Life, study of the Solar Man, how to transform impressions, the science of breathing or *pranayama*, sexual hydrogen Si-12, astral travel, the Age of Aquarius, and the Pancatattwa Ritual. And this program concludes with three final topics—transcendental sexology, esoteric initiation, and meditation—to give way to another program, which due to purely pedagogical needs, is without a doubt a much more practical study, namely, the Meditation Chamber program.

Rafael Vargas

1

Introduction to Gnosis



Etymology of the word Gnosis: The word Gnosis is Greek and means knowledge. The word Gnosis is no more than the Englishized form of the Latin word “jina.” Its true script derives from Parsi and Arabic; originally it was not “jina” but rather djin or djinn, and that is how it is written by many authors.

Introduction to Gnosis

What is the New Gnostic Society Samael Aun Weor?

The New Gnostic Society Samael Aun Weor is an institution created with the purpose of achieving the self-development of the human through the study of being and knowing.

Its object of study is the origin of humankind, what we are, the cultures we have created, and the universe in which we live.

As the basis of this study we have Gnosticism and its universal principles.

The meaning of the term Gnosticism itself contains the idea of systems or currents dedicated to the study of Gnosis.

Gnosis is a Greek word, which means knowledge. Gnosis is the enlightened knowledge reserved for an elite of self-selected people.

Gnosis is a very natural function of the consciousness, a *philosophia perennis et universalis*. Gnosis is the intelligent principle that in each age is hidden in symbolism and which, philosophically, responds to these three eternal questions. Why? How? Where?

Gnosis is a profound superior emotion that leads us to the search

for all that is beautiful and sublime of exquisite art or the *ars regia* (royal art) of nature. Gnostic science is mathematical in its investigation, and exact in its expression.

Speaking definitively, Gnosis is the eternal cosmic principle, clothed in the religious forms of each race, people, or culture, according to the idiosyncrasy of each age. It is a doctrine of synthesis with values that are completely its own, and which allow the sincere seeker to discover the essence of universal knowledge.

The Objective of Gnosis

The mission of Gnosticism in this age is to deliver the method and means for the work of the realization of the inner Man in each one of us; the attainment of this transcendental objective depends on our cooperation with the Being.

The divorce between science and art, philosophy and mysticism, has provoked the deterioration of this generation. We don't appreciate the poetry of nature, the harmony that emanates from the universe, and so human relations have become cold; our heart is unmoved by human suffering.

The Gnostic teachings are based on the communion between science, art, philosophy, and mysticism; they seek to rescue the highest values of the human being in order to be able to comprehend that life is empty without the pursuit of transcendence and the self-realization of the Being.

This would not be possible without the development of superior emotion, which humanizes science, sublimates art, elevates philosophy, and crystallizes mysticism.

Gnosis is the poetry of understanding, the rose of philosophy, the light of science, and the mystical eternal spring.

Gnosis as Science

The method of Gnostic science is experimentation or objective knowledge of things. The object of study is the universe and all that exists, utilizing scientific meditation and other vehicles for experimentation and direct observation of the object of study. Gnosis studies things in themselves, beyond their three-dimensional aspect.

It studies hermetic (Gnostic) anthropology, which is completely different from official (materialistic and evolutionist) anthropology.

Gnostic science studies cosmogenesis, and objectively knows the origin of planets, suns, and universes and, in particular, the Ors solar system, in which we live and have our Being.

It studies the human machine, and the conditions of its five centers: intellect, emotion, movement, instinct, and sex. It studies endocrinology and medicine (the causes of disease and their cures). Everything passes through the crucible of Gnosis.

Gnosis as Art

The objective of art is the pursuit of beauty in its different manifestations. Art is the faithful testimony of that great human work that we call culture. Gnosis is present in all the great works of universal literature and in the works of the geniuses of music, painting, sculpture, and architecture.

We find Gnostic art in ancient settlements, in the pyramids and ancient obelisks of pharaonic Egypt; in ancient Mexico, among the Mayans and the archaeological remains of the Aztecs, Zapotecs, Toltecs, etc.; amid the ancient medieval parchments of the Chinese, Phoenicians, Assyrians, etc.; in the hieroglyphs and bas-reliefs of ancient cultures; in the painting and sculpture of the Renaissance; in the music of Beethoven, Mozart, Liszt,

Wagner; in the great works of universal literature, in the *Iliad* and the *Odyssey* of Homer, in Dante's *Divine Comedy* and in many others, which contain the same principles of universal wisdom presented in diverse forms and sometimes hidden behind the veil of philosophical symbolism.

There are two types of art: the first is subjective art, the expression of a conditioned consciousness; the second is the regal (royal) art of nature, a transcendental art that reflects the wisdom of the universe.

Without art as a testimony, the philosophy, science, and mysticism of our ancestors would not have been able to reach us. Gnosis removes the symbolic veil with which they are covered, revealing to us the cosmic truth that brings us face to face with our destiny.

Transcendental Mysticism

We must make a clear distinction between religious forms and religious principles. Religious principles are living cosmic formulas, and religious forms are the diverse systems or ways of teaching these principles.

Gnosis studies the science of religions, and attempts to reach the religious depths of ancient cultures. It seeks the connection of the Soul with the inner Real Being, the divinity that exists in each human. This involves great efforts in trying to eliminate the "I" of experimental psychology. Only then is this inner connection, spoken of by the ancient sages, possible.

Gnostic religiousness is totally scientific, highly philosophical, and profoundly artistic; it pursues wisdom, the divine within us. If we do not discover God in us, we will not find Him anywhere else. This is self-Gnosis, the knowledge of oneself, which ultimately is the knowledge of God.

Gnosis as Philosophy

Philosophy, in spite of its divisions (logic, ethics, aesthetics, etc.), is, in and of itself, evident reflection, mystical knowledge of the Being, and a conscious functionalism of the awakened consciousness. Philosophy is love for wisdom. Its method is introspection, which leads to the direct experience of Truth.

Philosophy must answer the great questions of existence: Who am I? Where do I come from? Where am I going?

In reality, Gnosis as philosophy is a function of the consciousness, and as such it arises in every place on the Earth. Gnostic philosophy is expressed in the *Vedas* of India, in the prophecies of the Hebrew people, in the *Tao Te Ching* and in the Platonic *Dialogues*, in the theology of the Gospel of St. John, and in the Mahayana, in Plotinus, and in the Areopagite, among the Persian Sufis, and the Christian mystics of the Middle Ages and the Renaissance. The perennial philosophy has spoken almost all the languages of Asia and Europe, and has used the most important terminologies and traditions in order to always be present in all the religions and philosophies of the Earth.

Gnostic Anthropology

Anthropology is, in the modern age, the best means to study humankind and our origins, what we are in ourselves, and the imprints we have left through culture.

Anthropology has two fields of investigation: one that inquires about the origin of life through its theories of evolution, the laws of heredity, the scale of geological time, and through the human races, and is called physical anthropology; the second field deals with man, the prehistoric culture of the old and new world, family, society, religion, magic, art, and language, and is known by the name of cultural anthropology. We also

find a great variety of auxiliary branches that complement the previous ones.

Anthropology, being subject to the observations and alterations of the experimental sciences, has given rise over time to diverse types of anthropology, which oftentimes contradict each other.

This whole long process of the study of humanity and their origins is ultimately the study of humankind according to man. Its results will always be contradictory and diverse, and will never be able to arrive at a definitive conclusion.

In trying to arrive at a complete knowledge of the object of study (humankind) we depend on an instrument that is unknown to itself.

If we want concrete and definitive answers about the origin of life, humanity, the races, and the meaning of existence, we need a distinct study: to study humanity from the perspective of the consciousness, which is the study of oneself, and this will permit us to know at the same time the origin of life and the universe. Humanity is consubstantial with the universe; one is contained in the other.

This axiom is and always will be the basis of philosophy. Why should it be different for science? All the more reason why science should change its methods now that it faces a new challenge: to know the universe of the infinitely small, which is to say, the return to the inner universe.

The new anthropology is the study of the human being through himself, utilizing the faculties of the consciousness that lie dormant, awaiting the moment to be awakened.

Thanks to Gnostic anthropology we can know the archetypes of different civilizations in order to arrive at the original source of knowledge common to all ethnic groups, and to the relationship

of this wisdom with humanity and the cosmos.

This is the specific objective that the New Gnostic Society Samael Aun Weor proposes: to teach the appropriate didactics and dialectics for the study of humankind and our environment.

Who is Samael Aun Weor?

Contemporary Latin-American philosopher born in 1917, Samael Aun Weor had a cultural education that focused in the rigorous and practical application of the inner search, which in this sense could only be self-taught.

Samael Aun Weor is the author of a great number of literary works of a psychological, philosophical, anthropological, and scientific framework. His style as a writer has a great synthetic power and for this reason, in some social sectors, he is known as the Master of the Synthesis.

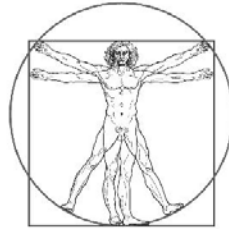
His main literary works are *Revolutionary Psychology*, which contains the science of self-knowledge; *The Perfect Matrimony*, which contains the *Mysteries of Fire* related with sexuality; *The Secret Doctrine of Anahuac*, which gathers the legacy of initiatic wisdom from those who gave origin to this root race; *The Mystery of the Golden Blossom*, a practical treatise of white tantrism; *The Three Mountains*, a work that contains the map of the secret path; and many other works such as *The Revolution of the Dialectic*, *The Great Rebellion*, *Tarot and Kabbalah*, *Christic Aztec Magic*, *Parsifal Unveiled*, etc., in addition to a great number of lectures.

Now we can find a large part of his work translated into various languages.

Samael Aun Weor abandoned his physical body on the 24th of December 1977, in Mexico City, where he lived for more than twenty years. Today his doctrine has thousands of students and supporters all over the world.

2

The Four Ways



Every path, more or less long, more or less difficult, strives to lead man towards one same direction, which is self-realization.

Samael Aun Weor

The Four Ways

Life is a series of events or occurrences accompanied by their respective state of consciousness: each one of us in search of the Truth, in search of oneself, seeking the spiritual path, looking for self-realization, is urged and impelled by hidden causes.

In that laborious search for self-realization, we can make a differentiation between several ways related with different levels of inner development. Every path, more or less long, more or less difficult, strives to lead man towards one same direction, which is self-realization.

Self-realization, immortalization, is not a quality with which human beings are born but it can be conquered; the ways are explained below:

1. The Way of the **Fakir**
2. The Way of the **Monk**
3. The Way of the **Yogi**
4. The **Direct Way**

1. The Way of the Fakir

When we listen to this word, we place ourselves immediately in the East, particularly in enigmatic and mysterious India. In Persia the term fakir means *beggar* or *indigent*. In India the jugglers and acrobats call themselves fakirs. The Europeans refer to yogis as fakirs, and also the errant monks of different orders.

This long, difficult, and dubious way consists of the struggle to develop within oneself the physical power of will to defeat pain, to achieve power or dominion over the body. This goal is achieved through incredible sufferings and very difficult trials.

The fakir's way is made up of incredibly fatiguing physical exercises: they keep themselves standing in the same position without any movement for several hours, days, months, or years; or they stay seated on a bare stone under an implacable sun, under the rain, in the snow, etc.; they keep their arms stretched for an indefinite period of time; or they torture themselves with fire or with an ant's nest upon which they place their bare legs, and so forth.

In 1902, the fakir Agastiya of Bengal, India, raised an arm in a fully extended position over his head. Agastiya was a Hindu for whom all the pleasures and pains of the body were *maya*—a mere illusion. Agastiya adopted that peculiar posture—for the western mind—in accordance with his religious conviction. During the first three months of having adopted that position, terrible pains are experienced unless one truly is a master of the power of mind over matter. Nevertheless, after three months of keeping his arm raised it was child's play, in comparison; by then, the limb was absolutely rigid with very little or no blood circulation. Agastiya's arm didn't serve any kind of function, except for the palm in which a bird had built its nest. The shoulder joint had been welded in such a way that even when

Agastiya wanted to lower the arm, he couldn't do it. Not even the death of the fakir, which occurred in 1912, succeeded in making the arm rest in its normal position. When Agastiya was buried in his grave, the arm remained extended with the palm open.

Another fakir stayed day and night on the tips of his fingers and toes for 20 years. He could never stretch himself out or move; his disciples had to carry him around, and take him to the river where they washed him like an object.

If the fakir doesn't get sick or die, he develops what we could call physical will but this does not mean the creation of the Body of Conscious Will or Causal Body. Furthermore, his emotional and intellectual functions, etc., remain without development. He certainly has developed his physical will but has nothing in which to apply it, and cannot make any use of it to acquire knowledge, or to perfect himself, and usually is too old to begin a new work.

Some of these fakirs do not follow this way because of religious feelings or because they understand the different possibilities of inner development, but due to simple imitation produced by the impression of seeing other fakirs. In the East, as in the West, many fakirs give themselves up to a fanatic ascetism because they want to pay with pain for their bad actions or incapacity to defeat temptations. For that, they whip themselves without mercy. They love pain itself; they ignore that the physical body is the Temple of the Living God. No one can achieve self-realization through pain because the origin of pain is the "I".

Additionally, it's worthwhile to comment on what the *Bhagavad Gita*, The Lord's Song, the Hindu sacred book, says about this matter:

The men who perform severe austerities, un-enjoined by the scriptures, wedded to vanity and

egoism, impelled by the force of their desire and passion, unintelligent, tormenting the aggregated elements forming the body and Me also, seated in the inner body, know these to be demoniacal in their resolves.

Bhagavad Gita (17:5–6)

2. The Way of the Monk

This is the path of faith, of religious sentiment, and sacrifices. It is a conscious state in which the purpose is to develop the devotional sense, the emotional aspect of the Being.

The monk's work concentrates around his feelings, submitting his other functions to faith. Let's take into account that faith in and of itself is awakened consciousness. There are two types of faith: one, which produces an emotional state based in beliefs; the other, which is based in mystical direct experience and does not need to believe or doubt.

As far as the way of the monk is concerned, they develop will over the emotions but the rest of their faculties may be kept without development. For faith to be a sure bridge towards liberation, we must also cultivate our physical and intellectual capacities, which will be accomplished through new sacrifices and austerities. A monk should also become a yogi and a fakir.

There are very few monks who get far; there are even fewer monks who triumph over the difficulties the *real path* imposes since *initiation* is given by the Goddess Isis (the Divine Mother), the alchemical foundation that is deeply taught by the Gnostic doctrine.

3. The Way of the Yogi

The center of gravity of the Way of the Yogi resides in the

mind, in psychic development. Nonetheless, there are different branches of yoga.

Bhakti-Yoga or Yoga of Devotion develops the mystical part, higher devotion, and could give us illumination, but could not take us to the inner self-realization of the Being.

Jnana-Yoga or Mental Yoga is centered in the knowledge of oneself; it knows the different disciplines of the mind, achieves states of Samadhi, but does not conquer self-realization.

The purpose of Raja Yoga is the development of the chakras, of occult¹ powers, etc. A certain development is achieved, no doubt, but that is not self-realization.

Due to the nature of the practices performed by yogis, there is no doubt they develop psychic powers such as mental relaxation, concentration (the power of telekinesis is well known, that is to say, moving objects at a distance using the force of the mind), telepathy, hypnotic powers, etc. But if they forget about the Doctrine of the Many “I’s”, they can be led to paranoia or delusions of grandeur, feeling as if they have reached authentic *mastery*, but this [practice] only leads to the development of siddhis or inferior powers.

The yogi works in knowledge of the mind’s duality, and there is no doubt they reach sublime states, but that does not mean they have created the legitimate mental body.

There’s also Agni-Yoga, or the Yoga of Inner Fire, or Kundalini Yoga; this one leads us right to the doorsteps of the Fourth Way.

¹ The term **occult** has noble but largely forgotten origins. It properly defines anything which is undisclosed, concealed, or not easily perceived but is perfectly perceptible and comprehensible for the interior spiritual intelligence once the internal senses of man have been developed and activated. *Theosophical Glossary*

4. The Fourth Way

The Fourth Way encompasses the other three. This is the Royal Path, the Path of the Razor's Edge, the Gnostic Doctrine.

The fakir seeks total dominion over the corporal. The monk works in the development of feelings (sentiments). The yogi strives for perfection of the mind, transcending the duality in which the mind struggles, making the mind apt to receive knowledge. The Fourth Way, the way of the balanced man, leads to perfection and to harmonious development of all the centers of the human machine through the awakening of consciousness, working simultaneously with the physical body, emotions, and thoughts.

A whole series of parallel exercises concerning these three levels—physical, psychic, and spiritual—serve this goal. By doing this, the Fourth Way embraces and synthesizes the work of all the other three in perfect equilibrium.

The Fourth Way is the path of the perfect matrimony, the road of the intelligent being, of the one who studies kabbalah and alchemy, applying them in the harmonious realization of all their infinite possibilities, synthesized in the awakening of consciousness based in the disintegration of the psychological “I”.

The Fourth Way is founded on transmutation of the creative energies, achieving the development of the inner fire. Progress is determined by dissolution of the ego, and sacrifice for humanity.

This way does not demand that the person retreat from the world, nor abandon all contact with other beings, things or events, but requires preparation be acquired in the psychological gymnasium of practical life. This path begins much beyond that of the yogi. Its center of gravity resides directly in the consciousness or essence. It is necessary to be prepared to enter

into the Fourth Way. One who wants to follow this path must have certain favorable conditions in life to do the work, or at least not those that make it impossible. It is necessary to understand that in external life, as much as in internal life, there are some conditions that could constitute insurmountable barriers for the Fourth Way.

This path is much less known than the other three traditional ones. The Fourth Way is very exact, and much more perfect than the other three.

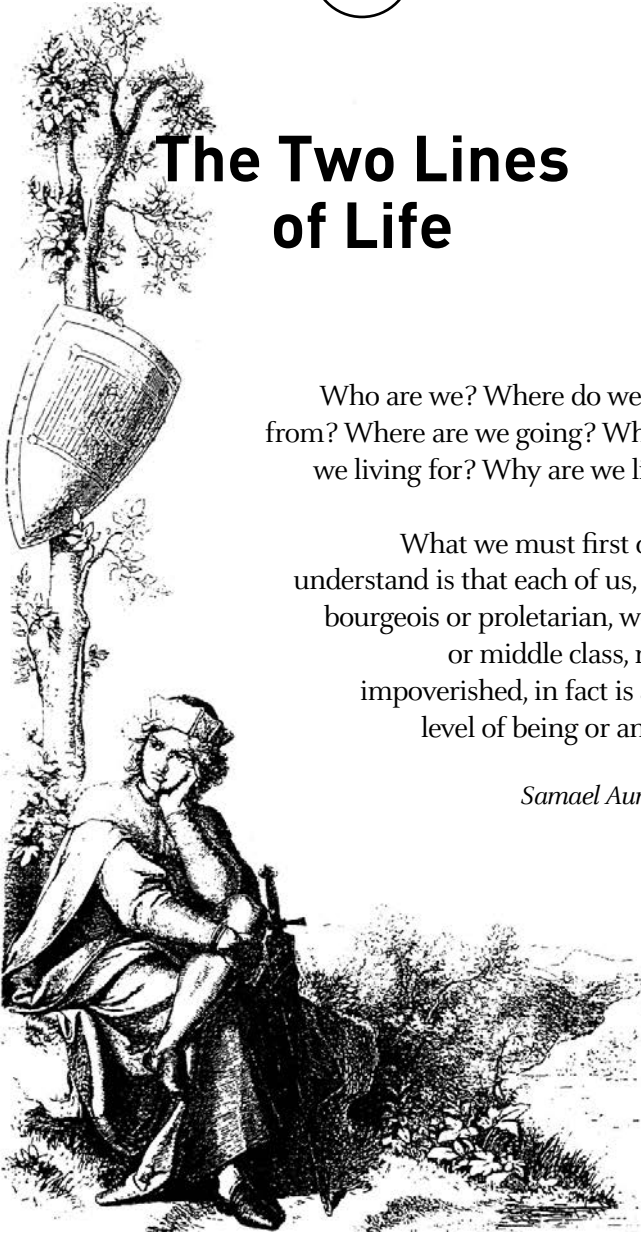
3

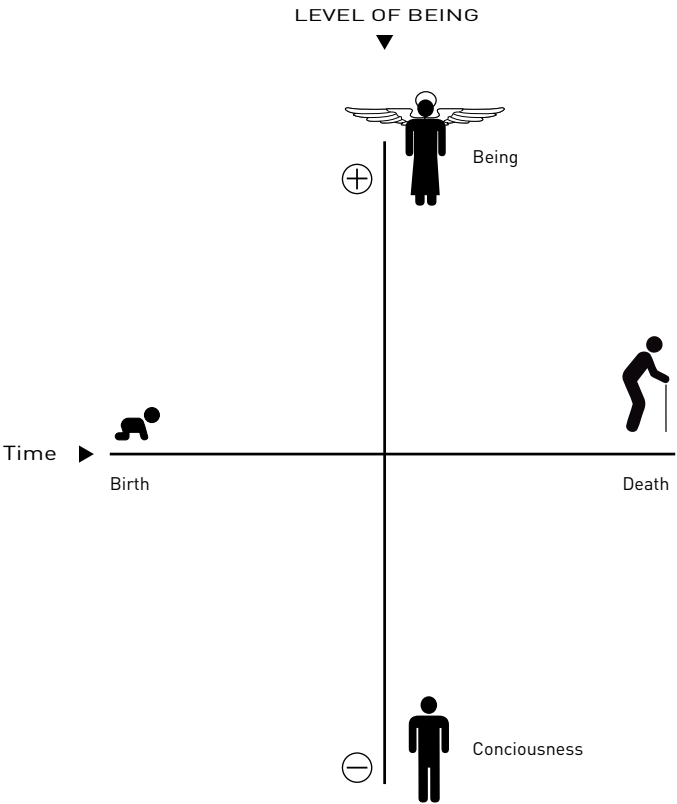
The Two Lines of Life

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

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

Samael Aun Weor





The Two Lines of Life

The Level of Being

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

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

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

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

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

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

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

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

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

In the same way, there are different levels of being. Whatever we are internally—generous or petty, selfless or stingy, violent or peaceful, chaste or lustful—attracts the various circumstances of life. The lustful person will always attract scenes, dramas, and even tragedies of lasciviousness in which he will become

involved. It's obvious that a drunkard will always attract drunkards, and will find himself in bars or saloons.

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

However, tired of suffering, frustrated people want to change, to turn the page of their story. Poor people! They want to change and they don't know how, they don't know the procedure, they are stuck in a blind alley. What happened to them yesterday, happens today, and will happen again tomorrow; they always repeat the same errors and even a loaded gun against their head will not make them learn life's lessons.

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

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

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

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

Recently [1974], I have been observing a group of people that invaded a neighboring piece of land. Here in Mexico those people

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

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

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

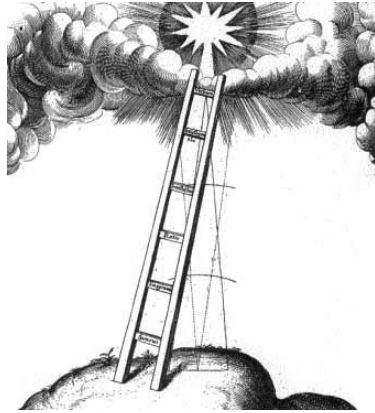
The Marvelous Ladder

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

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

The level of being of the drunkard is different from that of

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



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

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

On the marvelous ladder, on the vertical, the concept of time does not apply. On the rungs of that ladder we can only find levels of being.

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

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

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

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

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

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

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

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

Psychological Rebellion

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

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

Therefore, from moment to moment, we find ourselves before two paths: the horizontal and the vertical. It's obvious that the horizontal way is very ordinary; traveled by every Tom, Dick, and Harry. It is evident that the vertical is different; it is the path of intelligent rebels, of revolutionaries.

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

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

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

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

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

For example, a person who is desperate about some sentimental, economic, or political problem has obviously forgotten himself.

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

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

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

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

Samael Aun Weor
Treatise of Revolutionary Psychology

4

Need and Greed



Greed is the secret cause of hatred and the world's brutalities. Many times, these brutalities assume legal appearances. Greed is the cause of war and all the miseries of this world. If we want to do away with the greed of the world, we should profoundly comprehend this world is within our very selves. We are the world. The greed of everyone else lies within us.

Samael Aun Weor

Need and Greed

Money

Why has money assumed such an immense importance in our lives? Do we perhaps depend exclusively on it for our psychological happiness? All of us human beings need food, clothing, and shelter; this is understood. But why is it that this, which is so natural and simple for the birds of the sky, has assumed such a tremendous and frightening importance and meaning? Money has assumed such an exaggerated and disproportionate value because, psychologically, we depend on it for our well-being. Money feeds our personal vanity, and gives us social prestige and the means to achieve power. Money has been used by the mind for ends and purposes totally different from those it has in itself, which includes covering our immediate physical needs. Money is being used for psychological purposes, which is why money has assumed an exaggerated and disproportionate importance.

We need money to have food, clothing, and shelter; that is obvious. But when money becomes a psychological need, when we utilize it for purposes other than what it has in and of itself, when we depend on it to obtain fame, prestige, social positions, etc., then money assumes an exaggerated and disproportionate importance before the mind; this is where the struggle and conflict to possess it originates from.

It's logical that we need to obtain money to satisfy our physical needs (to have food, clothing, and shelter). But if we exclusively depend on money for our own happiness and personal satisfaction, we are the most wretched beings on Earth. When we deeply comprehend that money only has the purpose of providing us with food, clothing, and shelter, we spontaneously place an intelligent limitation on it; the result is that money no longer assumes the exaggerated importance it has when it becomes a psychological need.

Money in and of itself is neither good nor bad. Everything depends on how we use it. If we use it for good, it's good. If we use it for evil, it's evil.

We need to comprehend in depth the true nature of *sensation and satisfaction*. The mind that wants to achieve the comprehension of truth should be free from these obstacles.

If we truly want to free the mind of the obstacles of *sensation and satisfaction*, we must begin with those sensations that are more familiar to us, and lay down the adequate foundation for comprehension there. Sensations have their appropriate place, and when we comprehend them profoundly in all levels of the mind they do not assume that foolish deformation they now have. Many people believe if the order of things was according to their political party, for which they always fight, we would then have a happy world, full of abundance, peace, and perfection. That is a false concept because none of that can exist if, individually, we have not previously comprehended the true significance of things. The human being is quite poor internally; that is why he has a need for money and things for his personal sensation and satisfaction. When one is poor internally, one seeks money and things externally to complement oneself and find satisfaction. That is why money and material things have assumed a disproportionate value, and

the human being is prepared to steal, exploit, and lie at every instant. That is the reason for the struggle between capital and labor, employers and employees, between exploiters and the exploited, etc.

Political changes are useless if we have not first comprehended our own internal poverty. Economic systems can change again and again, the social system can be altered again and again, but if we have not profoundly comprehended the intimate nature of our inner poverty, new ways and means to obtain personal satisfaction at the expense of other people's peace will always be created.

It is urgent to deeply comprehend the inner nature of the "myself" if we really want to be internally wealthy. Whoever is internally rich is incapable of exploiting his fellowman; he is incapable of stealing and lying. Whoever is internally wealthy is free of the obstacles of personal satisfaction and sensation. Whoever is internally wealthy has found happiness.

We need money; it's true. But it is necessary to profoundly comprehend the correct relationship with it. Neither the ascetic nor the covetous miser has ever comprehended what the correct relationship with money is. It is neither by renouncing money nor coveting it that we can come to understand the correct relationship with it. We need comprehension to intelligently recognize our own material needs without disproportionately depending on money.

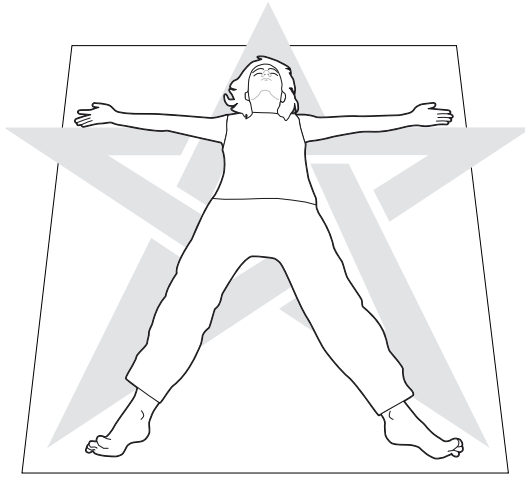
When we comprehend the correct relationship with money the pain of detachment, and the frightful suffering produced in us by competition, ends. We should learn to differentiate between our immediate physical needs, and psychological dependence on things. Psychological dependence on material things creates exploitation and slavery.

We need money to cover our immediate physical needs. Unfortunately, needs are transformed into greed. The psychological “I”, perceiving its own emptiness and misery, usually gives money and material things a different value than what they have, an exaggerated and absurd value. That’s why the ego wants to become externally rich since it is poor and miserable internally. The “I” wants to make itself felt, dazzling its fellowman with material things and money. Nowadays, our relationship with money is based on greed. We always allege need to justify greed. Greed is the secret cause of hatred and the world’s brutalities. Many times, these brutalities assume legal appearances. Greed is the cause of war and all the miseries of this world. If we want to do away with the greed of the world, we should profoundly comprehend this world is within our very selves. We are the world. The greed of everyone else lies within us. Really, all people live within our own consciousness. The world’s greed is within the individual. Only by doing away with the greed we carry within will the world’s greed end. Only by comprehending the complex process of greed in all levels of the mind can we experience the Great Reality.



Exercise

1. Lie down in the form of a star, opening your legs and arms to the left and the right.
2. Now concentrate on your immediate physical needs.
3. Meditate. Reflect on each one of those needs.
4. Lull yourself to sleep trying to discover on your own where need ends and where greed begins.
5. If your exercise of concentration and inner meditation is done correctly, you will discover in an internal vision what your legitimate needs are and which of these are greed.



Remember that only by deeply comprehending need and greed will we be able to establish a true foundation for the correct process of thinking.

Ambition

Ambition has various causes, and one of them is what we call fear.

The humble kid in the parks of luxurious cities who shines the shoes of vain gentlemen could become a thief if he felt the fear of poverty, fear for himself, or fear for his future.

The humble dressmaker who works in the ostentatious factory of the tycoon could become a thief or a prostitute overnight if she started to feel fear for the future, fear of life, fear of old age, fear for herself, etc.

The elegant waiter in a great hotel's fancy restaurant could become a gangster, bank robber, or very refined thief if he were to unfortunately start feeling fear for himself, for his humble position as a waiter, for his future, etc.

The insignificant insect aspires to become an elephant. The poor store clerk who tends to the customers, and patiently shows us the tie, the shirt, the shoes, while making many bows and smiling with false meekness, aspires to something else because he has fear, tremendous fear, fear of poverty, fear of a bleak future, fear of old age, etc.

Ambition is multifaceted. Ambition has the face of a saint and the face of a devil, the face of a man and the face of a woman, the face of interest and the face of disinterest, the face of the virtuous and the face of the sinner.

There is ambition in one who wants to get married, and in that old confirmed bachelor who abhors marriage.

There is ambition in the person who desires with infinite madness to be someone, to play a role, to climb, and there is ambition in the one who becomes a hermit, who doesn't want anything from this world because his only ambition is to reach Heaven, to liberate himself, etc.

There are material ambitions and spiritual ambitions. Sometimes ambition uses the mask of disinterest and sacrifice. He who doesn't covet this mean and miserable world covets the other, and he who doesn't covet money covets psychic powers.

The "I", the "myself", loves to hide ambition, to put it in the most secret corners of our mind, and later say, "I'm not ambitious; I love my neighbor; I work disinterestedly for the good of all mankind."

At times, the crafty, know-it-all politician amazes the masses with his apparently disinterested projects but when he leaves the job it's hardly unusual that he leaves the country with a few million dollars. Ambition disguised with the mask of disinterest usually fools the most astute people.

There are many in the world whose ambition is not to be ambitious. There are many who renounce the splendor and vanity of the world because their only ambition is their own inner self-perfection.

The penitent who walks on his knees to the temple and who, filled with faith, flagellates himself, apparently doesn't covet anything, and even has the luxury to give without taking from anyone, but its clear he covets the miracle, the healing of his own health or that of a family member, or even eternal salvation.

We admire the truly religious men and women but we lament they do not love their religion with complete disinterest.

The holy religions, the sublime sects, orders, spiritual societies, etc., deserve our disinterested love. It's very rare to find someone in this world who loves their religion, school, sect, etc., disinterestedly. That is lamentable.

Everyone is full of ambition. Hitler went to war because of ambition. All wars have their origin in fear and ambition. All the gravest problems of life have their origin in ambition. Due to ambition, everybody lives in turmoil with everyone else, one against the other, and everyone against everyone else.

Everyone in life aspires to be "somebody." And people of a certain age, teachers, parents, tutors, etc., encourage children, adolescents, young adults to follow the dreadful path of ambition. Adults tell students, "You have to be someone in life, get rich, marry a millionaire, be powerful," etc., etc.

The older generations, ugly and old-fashioned, want the new generations to also be ambitious, ugly and horrible, just like them. The gravest thing of all is the new generation allows themselves to be manipulated and guided down the horrible path of ambition.

Teachers should teach students that no honorable job should be scorned. It's absurd to despise the taxi driver, store clerk, farmer, shoeshine person, etc. Every humble job is beautiful. Every humble job is needed in this society.

Not all of us were born to be engineers, governors, presidents, doctors, lawyers, etc. In the social conglomerate, all jobs, all occupations, are needed. No honest job should ever be despised. In everyday life, each human being is good for something, and the important thing is to know what each one of us is good for.

It is the duty of teachers to discover the vocation of each student, and to guide him or her in that sense. He who works in life according to his vocation will work with true love and without ambition.

Love should replace ambition. Vocation is that which we really like, that profession we joyfully perform because it pleases us, it's what we love. Unfortunately, in this modern life people work in disgust and out of ambition because they pursue jobs that don't coincide with their vocation.

When we work at what we like, our real vocation, we work with love because we love our vocation, because our aptitudes in life are precisely those of our vocation.

That is precisely the job of teachers: to know how to guide students to discover their aptitudes so as to orient them toward the path of their authentic vocation.

*Samael Aun Weor
Fundamental Education*

5

Consciousness, Personality, and the Animal Ego



Unquestionably, when the psychological “I” has died, the essence is resplendent in us. The freed essence confers upon us intimate beauty, from which emanates perfect happiness and true love. The essence possesses many forms of perfection, and extraordinary natural powers. When we die in ourselves, when we dissolve the psychological “I”, we enjoy the precious senses and powers of the essence.

Samael Aun Weor

Consciousness, Personality, and the Animal Ego

The Essence

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

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

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

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

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

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

For the essence to grow more, something very special must happen, something new must be done.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Samael Aun Weor
Treatise of Revolutionary Psychology

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, sceptical, 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 Atilas, 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.

*Samael Aun Weor
Fundamental Education*

The Different I's

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

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

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

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

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

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

With respect to this internal state, the humanoid is a psychological multiplicity, a sum of "I's".

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

The self-proclaimed experts of this dark age in which we live do not want to realize that superior "I" or inferior "I", are two aspects of the same pluralized ego.

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

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

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

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

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

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

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

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

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

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

The Beloved Ego

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

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

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

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

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

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

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

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

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

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

Each one of these “I’s”, each one of these persons, fights for supremacy, wants to be the only one, to control the intellectual

brain, or the emotional and motor centers any time it can, until another “I” displaces it.

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

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

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

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

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

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

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

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

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

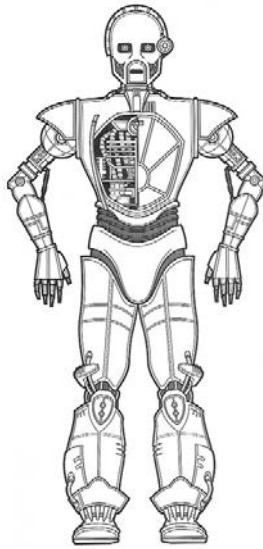
Certainly, we can never know ourselves without serious and profound self-observation.

While a person continues considering himself one, clearly internal change will be more than impossible.

Samael Aun Weor
Treatise of Revolutionary Psychology

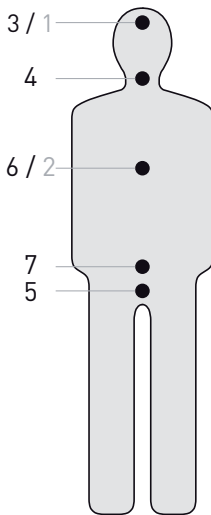
6

The Human Machine and the Pluralized “I”



We think we are individuals when we are only machines; we never accept being treated as machines, we cannot accept that it is believed we are asleep. We feel awake, very awake, but in reality we are asleep.

Samael Aun Weor



The 7 Centers of the Human Machine:

- 1.- **Superior Intellectual:** Sublime thought
- 2.- **Superior Emotional:** Transcendental emotion
- 3.- **Intellect:** Thought processes
- 4.- **Movement:** Habits
- 5.- **Instinct:** Maintenance of the organism
- 6.- **Emotion:** Desires, sentiments, emotions
- 7.- **Sex:** The creative energy



Introduction

The greatest need, the most urgent problem for each individual, each person, is to comprehend life in its uni-total, whole form because only then are we in a condition to satisfactorily resolve our inner personal problems.

Our technological progress is fantastic but it has only led to an increase in our aggressive power to destroy one another, and everywhere we look terror, hunger, ignorance, and sickness reign.

No profession, no technology, can ever give us that which is called plenitude, true happiness.

Everyone in life suffers greatly in their job, profession, routine way of life, and possessions and occupations become instruments of envy, gossip, hate, and bitterness.

The worlds of doctors, actors, engineers, lawyers, etc., every one of those worlds is filled with pain, gossip, competition, envy, etc.

Without comprehension of ourselves, any mere occupation, trade, or profession will lead us to pain and the search for evasions.

*Samael Aun Weor
Fundamental Education*



The head of Medusa

The Human Machine and the Pluralized “I”

The organism of the three-brained biped mistakenly called man is a beautiful machine, with five marvelous psycho-physiological centers. The order of those centers is the following: intellect, movement, instinct, emotion, and sex.

When one self-observes deeply, he comes to the conclusion that each of the five centers penetrates the whole organism, and nevertheless has a chief primary spot someplace in the human machine.

The intellect's center of gravity is found in the brain; movement's center of gravity is situated in the upper part of the spinal column; the center of gravity of emotions is located in the solar plexus; one must look for the center of gravity of the instincts in the lower part of the spinal column; and the center of gravity of sex clearly has its root in the sexual organs.

Each of the machine's five centers has specific, absolutely defined, functions. A thorough study of the five centers allows us to understand there is a difference in speeds between them, and this has been verified.

Pseudo-occultist and pseudo-esoteric types of students believe the center of thought—or the intellectual center—is extraordinarily fast, and they are sadly mistaken because the

motor and instinctive centers are 30,000 times faster. We've been told the emotional center is even faster than the motor and the instinctive centers; great sages affirm the emotional center is, in reality, 30,000 times faster than the centers of movement and instinct.

Like any other machine, the human machine moves in accordance with impulses of the subtle forces of nature.

The sun with its heat, and good or bad weather, immediately allow certain "I's" to come up and take over the machine. Some of these "I's" tend to be stronger than others. Rain, oppositions, vain fleeting pleasures, give rise to new and bothersome "I's", but the poor human marionette doesn't have a clue of these changes because its consciousness is asleep, always living in the last "I".

Techniques for the Dissolution of the "I"

The "I" exerts control over the five inferior centers of the human machine: intellect, movement, emotion, instinct, and sex. The human being's two superior centers—the superior intellectual and the superior emotional—cannot be controlled by the "I" but only by the essence, buddhata, or consciousness. If we want to dissolve the "I", we must study it in the five inferior centers; we need comprehension. It is urgent to comprehend the actions and reactions of each of the five inferior centers of the human machine. The "I" works with each of these five inferior centers, and by deeply comprehending the activity of each of them we are on the path to dissolving the pluralized "I".

Let's briefly study each center separately to attain a better understanding of the mechanics of our machine and thus dedicate ourselves more effectively to self-observation, reflection, and comprehension of our "I's".

The Intellectual Center

The intellectual center is related with all the processes of reasoning and thinking in general. It is the slowest center and, therefore, countless “I’s” generally related with sub-imagination and pernicious fantasy manifest through this center. We must put a stop to the innumerable thoughts that continuously assault us and prevent us from having better concentration during the various activities of our lives. The excessive wasting of this center’s energy causes psychic and physical disturbances that, in the end, could lead to insanity, schizophrenia, hysteria, etc., etc. Prolonged hours of reading is damaging for this center. Reading should be balanced with the actions of the motor and emotional centers—walking, deep breathing, listening to soft music, etc.

The Center of Movement (Motor Center)

We need to self-explore, and deeply comprehend all our habits. We should not allow our lives to keep unfolding mechanically. It seems incredible that we, living within the molds of our habits, do not know these molds condition our lives. We need to study our habits, comprehend them, to self-observe our way of speaking, dressing, walking, etc., etc.

Habits belong to the center of movement. Sports, in general, also belong to the center of movement. Abusing the activity of the motor center leads to wear and tear of parts of our physical body, or the partial or total disability of our organism. Our movements should be rhythmic.

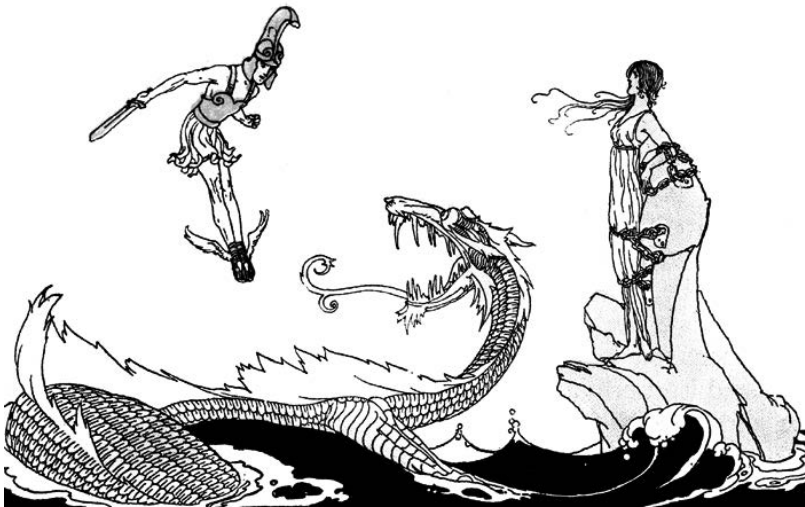
The Instinctive Center

This center is related with all the processes of physical chemical assimilation, taste, digestion, blood circulation, etc. Additionally, there are the preservation instinct, sexual instinct, etc. There are also many perversities of instinct. In every human being there

are sub-human instinctive forces that paralyze the true spirit of love and kindness. These demoniacal forces should first be comprehended, then subdued, and eliminated. They are bestial, instinctive, criminal forces of lust, cowardice, fear, etc.

The Emotional Center

Two people react to a representation differently. What is pleasant for one person can be unpleasant for the other. It all depends on how the impression received from the outside world is channeled. The emotional center is our receiving antenna for all the impressions coming from outside. We should avoid the disastrous impressions that come from loud and arrhythmic music, and violent or morbid conversations. Negative and subhuman emotions are stimulated with movies and television, violent screenings or films, pornography, mediocre novels, etc. Sentimentalities belong to this center; the study and comprehension of them are fundamental for eliminating the pluralized psychological “I”.



The Sexual Center

This center is extraordinarily subtle and fast thanks to its very refined energy. The majority of its manifestations take place at a molecular level, where the impulses are transmitted thousands of times faster than those of the mind.

Sex can liberate man or enslave him. We need to transcend the mechanics of sex. Abusing it will lead us to the ruin of all our physical-cosmological values. The sexual center is the seat of our vital physical energy.

The “I” is the root of pain, ignorance, and error. Only by dissolving the ego, the pluralized “I”, will ignorance, error, and pain disappear. When the “I” is dissolved, true and authentic happiness comes to us. Happiness has nothing to do with money, social position, luxuries, etc. Happiness is of the essence, Soul, consciousness, or buddhata.

The Human Machine

When we try to clearly and precisely imagine the resplendent and extended body of the solar system with all its beautiful canopies and interwoven threads formed by the marvelous tracts of the worlds, to our mind—in a receptive state—comes the vivid image of the human organism with all its systems: skeletal, lymphatic, arterial, nervous, etc., which, without doubt, are constituted and united similarly.

The Ors Solar System—this system in which we live, move, and have our existence—seen from afar, looks like a man walking through the unalterable infinite.

The microcosmos man is, in turn, a miniature solar system, a marvelous machine, with various energy distribution networks in different degrees of tension.

The structure of the human machine has seven or eight systems, held together by a formidable skeletal frame, and united as a solid whole thanks to its connective tissue.

Medical science has been able to verify that all these systems of the human organism are properly unified and harmonized by the sun of the organism, the life-giving heart, upon which the existence of microcosmos man depends.

Each organic system spans the whole body, and over each system one of the internal glands of secretion reigns supreme. Really, these marvelous glands are true micro-laboratories placed in specific locations to serve as regulators and transformers.

Without a doubt, we can emphatically affirm these glandular micro-laboratories have the highly important mission of transforming vital energies produced by the human machine.

It has been said that the human organism gets its nourishment from the air we breathe, the food we eat, and the light of the Sun.

The glandular micro-laboratories must transform the vital energies of these foods, and this is a surprising and wondrous labor.

Each gland must transform the vital energy from the nutriments to the degree of tension required by its own system and function.

The human organism has seven superior glands, and three nervous control centers. The Law of Seven and the Law of Three work intensely within the human machine.

The cerebral-spinal system produces those very rare conscious functions, which are sometimes manifest in the intellectual animal.

The sympathetic system marvelously stimulates the unconscious and instinctive functions, and the parasympathetic

or vagus system restrains the instinctive functions, acting as a complement to the former.

We have every reason to affirm without fear of being mistaken that these three nervous controls represent the Law of Three, the Three Primary Forces within the human machine, just as the seven endocrine glands and their products represent the Law of Seven with all its musical octaves.

There is clearly a control that releases active nervous impulses, another that releases passive nervous impulses, and a third that releases the mediating impulses of thought, reason, and consciousness.

The nerves, as agents of the Law of Three, control the glands which, as we have said, represent the Law of Seven.

The nerves control the glands but at the same time they are also controlled. This is similar to the specific functions of the planets that move around the Sun; these planets control and are controlled.

We have already said and we repeat that the human machine has five cylinders. The first is the intellectual center, the second the emotional center, the third is the center of movement, the fourth is the center of instinct, and the fifth is the center of sex.

We have often explained that the five cylinders of the human machine are unfortunately controlled by the pluralized "I", by that legion of "I's" living in those psycho-physiological centers.

Cosmic radiations, firstly, and the pluralized "I", secondly, are the secret agents that move human machines.

Cosmic radiation is formed by two large groups of components, which work within Nature's great laboratory as well as within the human machine.

Very hard and highly penetrating rays coming from sidereal space, with energies that oscillate around five billion electron volts, form the first group. These rays are the ones that cause an impact with the particles of the high atmosphere, dividing themselves into intense beams or star-rays.

The hard part of the cosmic radiation is made up of protons, neutrons, and mesons. These particles have been properly classified as positive, negative, and neutral, in accordance with the Law of Three.

Secondary rays produced inside the terrestrial atmosphere form the second group, or soft radiation. Based on scientific investigations these type of rays are the result of impacts of hard radiation smashing against the air atoms, which give off beams or stars-rays, some formed by even 500,000 particles, which in their development could cover very extensive areas, according to research done by men of science.

We have been told that the energy of the corpuscles, components of the soft radiation, oscillate between one million and one hundred billion electron volts.

Any adverse planetary conjunction, any disastrous quadrature of worlds, any tension produced by the exaggerated closeness of two planets, is sufficient for millions of human machines to go to war, justifying it, of course, with many reasons, slogans, flags that must be defended, motives for fighting, etc.

The gravest foolishness of intellectual animals is believing that they do when, in reality, they can do nothing; they are simple human marionettes moved by forces unknown to them.

Within the intellectual animals' subjective psyche, the cosmic radiations give rise to an infinite number of changes in their psychological idiosyncrasy; certain "I's" arise while others

submerge, some “devil I’s” come up to the surface while others are lost in the forty-nine regions of the subconscious.

Then comes the wonders, the surprises: the one who had sworn eternal love leaves; the one who had sworn fidelity to Gnosis betrays it; the one who never drank alcohol now drinks it; the one who had committed to a certain business suddenly loses all interest, etc.

Human machines have no sense of moral responsibility; they are simple marionettes that think, feel, and act according to the kind of “I” that controls the capital centers of the machine at a given moment. If that “I” is displaced, the human marionette indeed modifies its mental and emotional processes, resulting in different and even opposite actions.

Sometimes certain foreign “devil I’s” get into the human machine—ones that don’t belong to the person but which have other owners—and lodge themselves in whichever of the five cylinders of the machine. Then the honest citizen becomes a thief, and a person who before would never even hurt a bird, turns into a cruel killer, etc.

The “I” that all human beings carry within themselves is a plurality and its real name is legion. The cycles of these “devil I’s”, their continuous and terrible struggles for supremacy, depend on many external and internal influences and, when it comes right down to it, on cosmic radiations.

The Sun with its heat, and good or bad weather, immediately provokes certain “I’s” that take control of the machine; some of these “I’s” tend to be stronger than others.

Rain, oppositions, vain fleeting pleasures, give rise to new and bothersome “I’s”, but the poor human marionettes have no notion of these changes because their consciousness is asleep; they always live in the last “I”.

Certain “I’s” control others because they are stronger but their strength is the strength of the machine’s cylinders. All “I’s” are the result of external and internal influences. In the intellectual animal, there is no true individuality; the intellectual animal is a machine.

Samael Aun Weor
from the lecture “The Supreme Message”

7

The Three Brains and How to Solve Problems



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. Extemporaneous pedagogy leads students to the abuse of the thinking brain, the results of which psychiatry already knows.

Samael Aun Weor

The Three Brains and How to Solve Problems

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.

*Samael Aun Weor
Fundamental Education*

How to Solve Problems?

It is necessary to not create problems in life; it is preferable to go out into the countryside, to lead a life that is rather in harmony with the Infinite. Problems are but mental forms created by the mind.

What is a problem? It is a mental form with two poles, one positive and the other negative. These mental forms are sustained by the mind, and stop existing when the mind stops sustaining them, nourishing them.

What is it we must do? Resolve problems? No, that's not what

we need. Then what? What is needed is to dissolve them. How are they dissolved? Simply by forgetting them. When one has a preoccupation, one should go out for a bit into the countryside, and try to be in harmony with all things, with Nature, with everything that is, with everything that has been, and with everything that will be. To forget problems is basic. You will tell me, "It's impossible to forget problems." Yes, it is possible. When one wants to forget them, the only thing one has to do is put any of the other centers of the organic machine to work.

Remember that the organism has five very important cylinders:

1. The **intellectual center**, located in the brain;
2. The **emotional center**, which is naturally located in the solar plexus and sympathetic nervous centers;
3. The **motor center**, found in the upper part of the spine;
4. The **instinctive center**, located in the lower part of the spine;
5. The **sexual center**, found in the sexual organs.

These five centers are basic and indispensable, and it is necessary to learn to manage them.

Let's synthesize a bit: let's think solely about the intellectual center, or in other words, the merely intellectual man; let's think about the emotional man, and let's also think about the motor-instinctive-sexual man. Thus, by synthesizing, I believe we are going to understand, right?

Now, in respect to the intellectual man, he is the one who creates problems of all kinds. If you have problems, I've said they are resolved by forgetting them, well, it's not important to resolve them but rather to forget them. So, how to do it? By putting the emotional center to work, that is most important; then the

intellectual center rests and thus we forget the problem. And if we want to, work with any other center; we could work with the motor-instinctive center, this would be very different. Here in the forest, for example, we have put the emotional and motor-instinctive centers to work. The emotional center is put to work through the exchange of cheerful impressions; as for the motor-instinctive, we put it to work by riding horses, running here, there, and everywhere. Well then, this is a key to dissolving problems, and this is very important.

If we were to say that this can't resolve, for example, the payment of a bill to prevent being kicked out of the house for not paying the rent or a debt, etc., well, facts are facts, and they stand on their own. But the problem is something very different; the problem is something the mind creates. When one dissolves it, it ceases to exist, but people are afraid to resolve a problem, they are afraid to forget it, and that is very serious. To think, for example, "If I don't pay the rent, they will kick me out, I will have to leave, and where will I go?" Behold the fear. First of all, one has to learn to not be afraid, that is most important, to not be afraid. When fear ends, life holds for us many pleasant surprises. Sometimes what seemed impossible to solve becomes solvable, what seemed like an overly difficult problem will appear easier than drinking a glass of water.

So that preoccupation turns out to be unneeded. Preoccupation harms the mind; preoccupation is created by the problem with its negative and positive poles, which is nothing but a mental form. It creates conflict in the mind, and then comes the preoccupation, which harms the mind and harms the brain also. Learning to live from instant to instant, from moment to moment, without preoccupations of any kind, without forming problems, is what I recommend to you. When one learns to live from second to second, from instant to instant, without projecting into the future and without the painful weight of the

past, he sees life from another angle; he sees it differently, very distinctly. Practice it, take my advice.

In this forest, for example, such pleasant, happy people; the poor people come to run away from the problems that they themselves have truly created. But, as much as they run, if they do not forget, the problems will continue existing.

So then, that is the advice I give to you; never be afraid of anything. Of course, I don't mean to say that there is nothing to do, that there is no need to work, that there is no need to make money to subsist or pay the debts. All of this has to be done but without creating problems in the mind. Learn to manage the intellectual, motor, and emotional centers, and you will see how things change.

When there is an emotional preoccupation, change centers, put the motor-instinctive center to work, go for a stroll, ride a horse, at least walk but do something, and you will see that your vitality has not been drained, the physical body will be marvelously rejuvenated. That is the advice I give you.

In Tibet, or better said, over there in Asia, there is a very interesting Buddhist monastery. The monks there live 400 to 500 years because they know how to manage the emotional, intellectual, and motor centers. When the intellectual tires, they proceed with the emotional, when the emotional tires, they proceed with the motor, and in that way they maintain the energy; they do not waste their vital values.

There are those who believe that when one comes to the world, they have to die on a determined date and at a determined age; that is debatable. What happens is, if one wastes the vital values that are deposited in the intellectual, emotional, and motor centers, he dies very rapidly, if one conserves those values, he

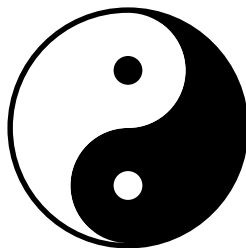
can live to the age 90 and 100 and beyond. So, what one has to do is learn to manage the three centers of the human machine.

You should comprehend why I speak to you about the intellectual man, the emotional man, and the motor-instinctive man. Learn to manage your three centers in perfect balance, and you will see you can conserve your vital values and live a long life. This is similar to the man who travels with a certain amount of money; if he squanders it, he will not reach the end of the journey but if he conserves it, not only will he reach the end, he will also have resources to pay for a magnificent hotel and to return home calmly.

One always dies in parts. Notice that Roosevelt, for example, began to die when he contracted paralysis, that's to say, the paralysis of his motor brain was the beginning of his illness and his death in the end. As for others, there are those who die from the intellectual center they abuse the intellect so much, they have so many preoccupations, that they waste the values in that brain, and that's where it begins until they finally die. There are also others like movie actors who abuse the emotional brain; that's where it begins until, in the end, their heart is affected and they die.

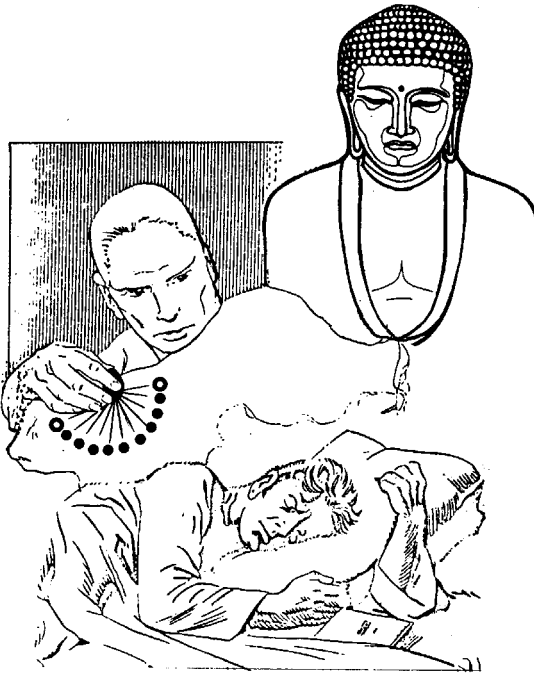
So then, that is the humanity. Do not follow that path; learn to manage your three brains in perfect balance, do not squander the vital values, and you will reach old age.

Samael Aun Weor



8

The Three Minds



The first, we can and must call the sensorial mind, and to the second we will give the name of intermediate mind. The third we will call the interior mind.

Samael Aun Weor

The Three Minds

Many intellectual rogues, who lack positive orientation and are poisoned by appalling skepticism, are to be found everywhere.

Certainly, since the eighteenth century, the repugnant venom of skepticism has infected the human mind alarmingly.

Before that century, the famous island Non-Trabada or Encubierta, located off the coast of Spain, was constantly visible and tangible.

There is no doubt this island is located within the fourth vertical. There are many anecdotes related to this mysterious island.

After the eighteenth century, this island was lost in eternity; nobody knows anything about it.

In the time of King Arthur and the Knights of the Round Table, the elementals of nature were apparent everywhere, extensively permeating our physical atmosphere.

Many tales of dwarfs, genies, and fairies still abound in green Erin, Ireland. Unfortunately, all these innocent things, all this beauty of the world's Soul is no longer perceived by humanity due to the pedantry of the intellectual rogues, and excessive development of the animal ego.

Nowadays, self-proclaimed experts laugh at these things; they do not accept them although, in reality, they have not come anywhere near achieving happiness.

If people could understand we have three minds, it would be a different story. Possibly they might even become more interested in these studies.

Unfortunately, the illustrious ignoramuses, engrossed in the complications of their difficult eruditions, don't have the least amount of time to look at our studies thoughtfully.

These poor people are self-sufficient; they are conceited with vain intellectualism; they think they are on the right path, and do not even remotely suspect they are on a dead end.

In the name of truth, we must say, in synthesis, we have three minds. The first we can and should call the sensorial mind, the second we will baptize with the name of intermediate mind, the third we will call the interior mind.

Let's now study each one of these three minds separately and judiciously.

Unquestionably, the sensorial mind forms the substance of its concepts by way of external, sensorial perceptions.

Under these circumstances, the sensorial mind is terribly crude and materialistic. It cannot accept anything that has not been physically demonstrated.

Since the sensorial mind bases its concepts on external sensorial data, it can undoubtedly know nothing of the real, the truth, the mysteries of life and death, the Soul, the Spirit, etc.

For the intellectual rogues, totally caught up in external senses and trapped within the substance of the sensorial mind's concepts, our esoteric studies are crazy.

Within the reason of non-reason, in the world of the preposterous, they are right because they are conditioned by the external, sensorial world. How could the sensorial mind accept something that is not sensory?

If sensory data serves as the secret spring for all the functions of the sensorial mind, it is obvious the latter has to originate sensorial concepts.

The intermediate mind is different. Nonetheless, it doesn't directly know anything about the real either. It is limited to believing, and that is all.

In the intermediate mind are religious beliefs, unshakeable dogmas, etc.

The interior mind is essential for the direct experience of the truth.

Indubitably, the interior mind forms the substance of its concepts with information furnished by the superlative consciousness of the Being.

Unquestionably, the consciousness can live and experience the real. There is no doubt, the consciousness truly knows.

Nevertheless, in order to manifest, the consciousness needs a mediator, an instrument of action, and this is the interior mind itself.

Consciousness knows directly the reality of each natural phenomenon, and can express it through the interior mind.

To leave the world of doubt and ignorance, the best thing would be to open the interior mind.

This means that only by opening the interior mind is authentic faith born in the human being.

Considering this question from another angle, we will say materialistic skepticism is the peculiar characteristic of ignorance. There is no doubt the erudite ignoramus is one hundred percent skeptical.

Faith is the direct perception of the real, fundamental wisdom, the living experience of that which is beyond the body, affections, and the mind.

One must distinguish between faith and belief. Beliefs are deposited in the intermediate mind. Faith is characteristic of the interior mind.

Unfortunately, there is always the general tendency to confuse belief with faith. Though it may seem paradoxical, we will stress the following, he who has real faith does not need to believe.

This is because authentic faith is living wisdom, exact cognition, and direct experience.

Over many centuries, faith has been confused with belief, and now it is very difficult to make people comprehend that faith is true wisdom and never vain beliefs.

The sapient functionalities of the interior mind have as their intimate sources all that formidable data of the wisdom contained in the consciousness.

He who has opened the interior mind remembers his past lives, knows the mysteries of life and death, not because of what he may have read or not read, nor because of what another may have said or left unsaid, nor because of what one may have believed or not believed, but rather because of direct, lived, tremendously real experience.

What we are saying is not to the liking of the sensorial mind. It cannot accept it because it is out of its domain; it has nothing to

do with external, sensorial perception. It is something foreign to the substance of its concepts, to what it was taught in school, to what it learned in different books, etc., etc., etc.

Neither is what we are saying accepted by the intermediate mind because, in fact, it contradicts its beliefs, it detracts from that which religious teachers made it learn by rote, etc.

Jesus, the great Kabir, cautioned his disciples, saying to them *"...Beware of the leaven of the Pharisees and Sadducees."* (Matthew 16:11)

Obviously, with this warning, Jesus the Christ was referring to the doctrines of the materialistic Sadducees and the hypocritical Pharisees.

The doctrine of the Sadducees is in the sensorial mind; it is the doctrine of the five senses.

The doctrine of the Pharisees is found in the intermediate mind; this is irrefutable, unassailable.

It is evident that the Pharisees attend their ceremonies so it may be said of them that they are good people, to impress others. But they never work on themselves.

It would not be possible to open the interior mind if we did not learn to think psychologically.

Unquestionably, when somebody begins to observe himself, it is a sign they have begun to think psychologically.

Whilst one does not accept the reality of one's own psychology, and the possibility of fundamentally changing it, one will undoubtedly not feel the necessity of psychological self-observation.

When one accepts the Doctrine of the Many "I's", and

comprehends the need to eliminate the different “I’s” one carries in one’s psyche with the purpose of liberating consciousness, the essence, undoubtedly, in fact and by right, he initiates psychological self-observation.

Obviously, elimination of the undesirable elements we carry in our psyche gives rise to the opening of the interior mind.

All this means the aforementioned opening is something we achieve gradually as we progress with the annihilation of the undesirable elements we carry in our psyche.

Someone who has totally eliminated the undesirable elements within will obviously also have completely opened his interior mind.

Such a person will have total faith. Now you will comprehend the words of the Christ when he said *“if you have faith as small as a mustard seed,”* you would move mountains.

*Samael Aun Weor
The Great Rebellion*

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.

Samael Aun Weor
Fundamental Education

9

The Universal Mind



Mind is a universal energy. Mind vibrates and sparkles in everything... The entire universe is within the human mind.

Samael Aun Weor

The Universal Mind

Social coexistence is based by necessity on the functionalisms of the mind. It is necessary to profoundly explore the diverse levels of the mind.

The sphere of thought in which man lives is never locked up within the limited circumference of the skull, as is generally supposed by the ignorant, and even the illustrious ignoramuses of the world. If such a man as those people believe existed, he would of course be the most unfortunate man in the world. A man with his mind imprisoned in his skull could not see or perceive anything; he would be a complete idiot, living in the most profound darkness; this unfortunate creature would not be able to see the sun, nor the moon, nor the stars, nor the Earth on which we live, nor people, nor things, nor light. Nothing that has existence would exist in the mind of such a man; this is explained by the fact that man cannot perceive anything that does not exist in his own mind beforehand.

In his *Critique of Pure Reason*, Immanuel Kant says the exterior is the interior. The entire universe exists in the cosmic mind. The mental sphere of each person extends throughout the entire cosmos, and reaches the furthest stars. This is why we see, hear, and feel all that is created; this is the reason we can see the most remote stars. Our thoughts are not locked up in

our skull. Our thoughts extend throughout the entire cosmos. Our thoughts penetrate everywhere: worlds, suns, people and things; everything is within the thought of each man.

Mind is universal energy. Mind vibrates and sparkles in everything created. The brain is not the mind; the brain is only a receiving center, a radiotelegraphic office that receives the mind's messages. The brain does not think. What thinks is the mind, and that is not the brain.

Religions say the Human Soul has a body of flesh and bones. Theosophists maintain that, besides the body of flesh and bones, the Soul has a mental body. All Eastern and Western schools dedicated to the study of occultism² teach their students how to use the mental body. The Soul enveloped by the mental body can transport itself to other planets at will and see what happens there.

The entire universe is within the human mind. All minds are within all minds. We mutually live within the thought spheres of others. The economic and social problems of each person live in every person, no one is foreign to anyone else. We are all within the mind of everyone else. The beggar lives within the mind of the rich man, and the latter lives in the mind of the beggar. We are all submerged in the ocean of universal mind.

Imagination and Will

Imagination and will are the two poles of mind. Imagination is feminine, and will is masculine. The key to success is found in imagination and will united in vibrant harmony.

2 **Occultism** encompasses the whole field of psychological, physiological, cosmic, physical and spiritual phenomena. The word derives from the Latin *occultus* occult, hidden or secret, and therefore applies to the study of Kabbalah, astrology, alchemy, and all arcane sciences. *Theosophical Glossary*

Mental Action

The inventor conceives the telephone, the radio, the automobile, etc., with his imagination, and then with the will he gives it shape, converts it into facts, into concrete realities. Paris designers dictate fashions just as they conceive them with the imagination.

Mental Epidemics

If a man thinks, whether good or bad, the waves that emanate from his mind reach the mental body of each individual. Mental waves are propagated in all places. When the waves are of wisdom and love, they benefit all those who receive them. When the waves are impregnated with devotion and veneration towards God, they carry peace and comfort to all those who are suffering. Poisonous mental waves harm the mind of others. Mental waves of hatred, envy, covetousness, lust, pride, laziness, gluttony, etc., produce mental epidemics. Perverse mental waves poison many weak minds with their radioactivity. The case of “rebels without a cause” is a good example of what mental epidemics are. The “rebels without a cause” have become an evil and harmful plague. We should seek the cause of this mental epidemic in the ill-used imagination.

Movie theaters show films of bandits and gunmen, which are then recorded in the minds of young people. Parents give their children guns, war trucks, tiny cannons, lead soldiers, toy machine guns, etc., etc., etc. All this is reflected strongly in the imagination of children and adolescents. Then come magazines and comic books of cops and robbers, pornographic magazines, etc. The result of all this is not unexpected, and in short time the child, the adolescent, in fact becomes the “rebel without a cause,” and later the thief, the professional bandit, the con artist, etc.

Mental Hygiene

It is necessary to practice mental hygiene. A preventive medicine is urgent. Cultivate wisdom and love. Pray a lot daily. Be selective of your works of art; we suggest good music, classical music, good paintings, the works of Michelangelo, the great operas, etc. Avoid spectacles harmful to the mind, bloody spectacles like boxing, wrestling, bullfights, etc. These types of spectacles produce mental epidemics. Take care of your mind; do not permit evil thoughts to penetrate into the temple of your mind. Be pure in thought, word, and deed. Teach your children all that is good, true, and beautiful.

Origins of the Universal Mind

The Divine Great Reality surged forth from its own bosom in the aurora of this solar universe in which we live, move, and have our Being. The Great Reality does not know itself but upon contemplating itself in the living mirror of the great imagination of nature, it then comes to know itself. In this manner, a mental vibratory activity is created by which the Great Reality knows its infinite images, which shine marvelously in cosmic scenery. This activity, coming from the periphery and directed to the center, is that which is called universal mind.

All beings live submerged in the infinite ocean of universal mind. So we all live in everybody else. No one can separate mentally. The heresy of separativity is the worst of heresies.

The intellectual activity of universal mind comes from a centripetal force, and since every action is followed by a reaction, upon finding resistance at the center, the centripetal force reacts and creates a centrifugal activity called Cosmic Soul. This vibratory Cosmic Soul turns out to be the mediator between the center and the periphery, between the Universal Spirit of Life and matter, between the Great Reality and its living images.

A great Master said, *“The Soul is the product of centrifugal action of universal activity impelled by centripetal action of universal imagination.”*

Clarification of Terms

- **Centrifugal** is the force that tries to move away from the center, the force that goes from the center to the periphery.
- **Centripetal** is the force that is attracted by the center, the force that flows from the periphery to the center.

Every individual can fabricate Soul. When we know the technique of internal meditation, when we direct mental power to the interior of our own divine center, the resistance we will find will cause a reaction, and the more vigorous the centripetal force we apply, the more vigorous the centrifugal force created will be. In this way, we fabricate Soul; in this manner, Soul grows and expands. The strong and robust Soul incarnates, and transforms the physical body; it is transformed into more subtle and elevated matter until it is also converted into Soul.



Practice

Learn to use your imagination and will united in vibrant harmony. Lying in your bed, or seated in a comfortable chair, imagine a well-known faraway place (a house, a park, an avenue, a city, etc.). Lull yourself to sleep with that image in your mind. When you find yourself falling asleep, with that image in your mind, make that image real, forget the place where your body is; put the force of will into play and, full of self-confidence, walk in the imagined place. Walk as if you were in the imagined place in flesh and bones. If the practice is done correctly, you will unfold, and your Soul will be transported to that place where you will be able to see and hear everything that happens there.

Samael Aun Weor

10

The Spatial Sense and the Fourth Dimension



A point is a cross section of a line. A line is a cross section of a plane. A plane is a cross section of a body. A body is the cross section of a tetra-dimensional body, that is to say, a body of four dimensions.

Samael Aun Weor

The Spatial Sense and the Fourth Dimension

The Inner Remembering of Oneself

Even though it seems incredible, when students observe themselves, they do not remember themselves.

Aspirants, without a doubt, really do not feel themselves, they are not conscious of themselves.

It seems implausible that when Gnostic aspirants observe their way of laughing, speaking, walking, etc., they forget themselves. This is unbelievable but true.

Nevertheless, it is indispensable to try to remember oneself while observing oneself. This is fundamental in order to achieve the awakening of consciousness.

Observing oneself, knowing oneself, without forgetting oneself, is terribly difficult but frightfully urgent to achieve the awakening of consciousness.

What we are saying here seems like nonsense. People don't know they are asleep; they don't know they do not remember themselves, not even if they look at themselves in a full-length mirror, and not even if they observe themselves in minute detail.

This forgetting of oneself, this matter of not remembering oneself, is really the *causa causarum* of all human ignorance.

When a person comes to profoundly comprehend that he cannot remember himself, that he is not conscious of himself, then he is very close to awakening consciousness.

We are saying something that needs to be reflected upon deeply. What we are saying here is very important, and cannot be comprehended if it is read mechanically.

Our readers must reflect. People are not capable of feeling their own “I” while observing themselves, of making it pass from one center to another, etc.

To observe one’s own way of speaking, laughing, walking, etc., without forgetting oneself, feeling the “I” within, is very difficult and, nevertheless, basic, fundamental, in order to achieve the awakening of consciousness.

The great Master Ouspensky wrote, *“The first impression was that attempts to remember myself or to be conscious of myself, to say to myself, I am walking, I am doing, and continually to feel this I, stopped thought. When I was feeling, I could neither think nor speak; even sensations became dimmed. Also, one could only remember oneself in this way for a very short time.”*

It is necessary to dissolve the pluralized “I”, to turn it into ash, but we must know it, study it in the forty-nine subconscious departments symbolized among the Gnostics by the forty-nine demons of Yaldabaoth.

If a doctor is going to remove a cancerous tumor, he first needs to know it; if a person wants to dissolve the “I”, he needs to study it, become conscious of it, and know it in the forty-nine subconscious departments.

During inner self-remembering, in that tremendous super-effort to be conscious of your own “I”, clearly one’s attention is divided, and here we return again to this matter of division of attention. One part of the attention is logically directed toward the effort, the other toward the ego or pluralized “I”.

Inner self-remembering is something more than analyzing oneself; it is a new state, which can only be known through direct experience.

All human beings have at some time had those moments, states of inner self-remembering; maybe in a moment of infinite terror, maybe in childhood, or on some trip, when we exclaim, “And what am I doing here? Why am I here?”

Self-observation, simultaneously accompanied by the inner remembrance of your own Intimate Being is terribly difficult and, nevertheless, indispensable for truly knowing oneself.

During meditation, the pluralized “I” is always doing the opposite. It enjoys fornicating when we try to comprehend lust; it thunders and rages in any of the forty-nine subconscious departments of Yaldabaoth when we try to comprehend anger; it covets not being covetous when we want to reduce covetousness to dust.

Inner self-remembering is to be completely aware of all those subconscious processes of the “myself”, “oneself”, the ego, the pluralized “I”.

To observe our way of thinking, speaking, laughing, walking, eating, feeling, etc., without forgetting oneself or the inner processes of the ego, that which is occurring within the forty-nine subconscious departments of Yaldabaoth, is frightfully difficult and, nevertheless, fundamental for awakening consciousness.

Self-observation, intimate self-remembering, initiates the

development of the spatial sense, which reaches full maturity with the awakening of consciousness.

The chakras mentioned by Mr. Leadbeater and many other authors are, in relation to the spatial sense, what flowers are, in relation to the tree that gives them life.

What is fundamental is the tree. The spatial sense is the normal functionalism of the awakened consciousness.

Every truly awakened person can see, hear, touch, smell, and feel everything that happens in the forty-nine subconscious departments of Yaldabaoth.

Every truly awakened person can verify for himself, through direct experience, the dreams of other people; can see those dreams in people who walk down the street, in those who work in factories, in those who govern, in every living being.

Every truly awakened person can see, hear, smell, touch, and feel all things of the higher worlds.

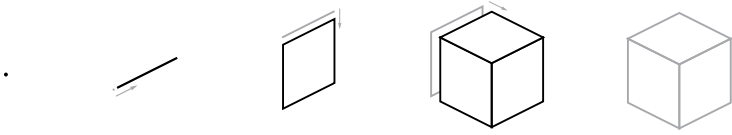
Whoever wants to experience the reality of all that happens in the higher dimensions of space must awaken consciousness here and now.

*Samael Aun Weor
The Buddha's Necklace*

The Fourth Dimension

Time

If we attentively observe anything from this world of Maya (illusion) in which we live, such as a table, for instance, we discover with mystical astonishment three aspects perfectly defined, namely: length, width, and height.

*a point**a line**a plane**a solid**a hypersolid*

However, it is evident that in the table used in our example a specific and totally defined fourth factor exists. I am referring to the concept of time.

How much time has passed since the humble carpenter created that polished table? Only minutes? Maybe hours? Months? Years?

Length, width, and height are, without any possible doubt (even if these are of a Cartesian type), the three Euclidean aspects of this three-dimensional world which, for good or for bad, we live within. It is evident that it would be absurd to exclude the fourth factor from our postulations.

Thus, considering time itself as the fourth dimension, it intrinsically contains two fundamental properties, namely, the temporal and the spatial.

It is positive, authentic, and undeniable that the chronometric aspect of life is exclusively the unstable surface of spatial depth.

Years ago, prior to the time of the wise Einstein who surprised the world with his famous theory of relativity, any learned person conceived the factor of time as a straight line. However, in this day and age, any intellectual person accepts that such a factor is a curve. Nonetheless, it is also obvious that in this present century people who think with a medieval mind still exist.

Great modern, intellectual people, utopians by nature, beautifully fantasize when thinking that eternity is also a straight line, time prolonged in an indefinite way.

Revolutionary Gnosticism dialectically teaches that eternity itself has nothing to do with the concept of time.

The International Gnostic Movement emphatically affirms that a fifth dimension exists, known with the solemn name of eternity.

In accordance with the wise Law of Recurrence, everything in life occurs again just as it happened before within the vicious circle of time.

Indeed, the times are eternally repeated. Yet, let time not be confused with eternity. An incessant repetition of events and times exists inside the eternal now of the great life. The curve of time revolves perfectly within the perfect circle of eternity; yet, it is evident these two wheels are different.

That which is beyond these two mysterious circles is the sixth dimension, and we must search for the living foundation of any cosmogenesis within the unknowable zero region.

Considering that, mathematically, the wise Einstein already demonstrated the relativity of time, we can emphasize the idea that the fourth factor (time) of our three-dimensional world, within the Unmanifested Absolute, has no existence.

Before the flaming heart from this Ors Solar System—within which we live, move, and have our Being—started to intensely pulsate after the Great Pralaya (Cosmic Night), time did not exist. It was lying asleep within the profound bosom of Absolute Abstract Space.

If, at the end of the Mahamanvantara (Cosmic Day), the seven basic dimensions of the universe remain reduced into a simple

mathematical point, which is lost as a drop within the Great Ocean, then it is evident time ceases to exist.

Worlds, as well as human beings, animals, and plants are born, grow, get old, and die. Everything that breathes under the sun has a defined period of time.

The unit of life for any living creature is equivalent, in fact and by its own right, to every beat of its heart.

We have been told, very wisely indeed, that the whole starry sky is a system of hearts, which pulsate intensely.

It is evident that each heartbeat of the worlds is performed every 27,000 years.

The complete life of any world, which sparkles and blazes within the profound bosom of the inalterable infinite, is equivalent to the complete sum of 2,700,000,000 beats from the cosmic heart.

The humble insect that only lives an evening in summer, indeed lives as much as any human being or any world yet in a very accelerated way.

It is written with embers of ardent fire that the number of cardiac beats for beasts, human beings, and worlds is always the same though sometimes faster or slower.

Time is relative, and upon the stage of the world many actors are passing, each carrying their own chronometer.

Moreover, secret calculations and esoteric time also exist. Any Adept knows this.

Commentary About the Fourth Dimension

In Cataluña, Spain, there is a marvelous temple in the Jinn state. This is the Temple of Montserrat. The Holy Grail is kept in this

temple. This is the silver chalice from which Jesus drank the wine at the Last Supper. The Holy Grail contains the coagulated blood of the Redeemer of the World. Tradition tells of the Roman senator, Joseph of Arimathea, who filled this chalice with royal blood at the foot of the cross of the Savior.

The blood flowed from the wounds of the Adorable, and filled the chalice.

In the Temple of Montserrat live groups of Masters of the Great White Lodge. These are the Knights of the Holy Grail. In other times, the Temple of Montserrat and the Holy Grail were visible to the whole world. Later, this temple with its Holy Grail became invisible. The temple exists in a Jinn state. The temple submerged itself with its Grail within hyperspace. Now we can only visit the temple with the astral body or with the physical body in a Jinn state.

A physical body can be taken from the three-dimensional world, and placed in the fourth dimension. This can be achieved through the wise use of hyperspace. Soon astrophysics will demonstrate the existence of hyperspace. The indigenous tribes of America had a profound knowledge of the Jinn Science. The Tiger-Knights in Mexico knew how to put the physical body into hyperspace. In America there are lakes, mountains, and temples in a Jinn state. The Temple of Chapultepec in Mexico is in the Jinn state (it is within hyperspace). Master Huiracocha received initiation in this temple.

We all hear many stories about witches and fairies during childhood. Our grandmothers always told us tales of witches climbing onto their brooms at midnight, and traveling through the clouds. Although this appears incredible to many students of occultism, Theosophy, Rosicrucianism, etc., these witches really exist. They do not ride on brooms, as our grandmothers believed, but they do know how to travel through the air.

These so-called witches travel with the body of flesh and bone through space. They know how to take advantage of hyperspace to transport themselves from one place to another with their physical bodies. Soon astrophysics will discover the existence of hyperspace. This can be demonstrated with hypergeometry. When a body is submerged in hyperspace, it is said to have entered a Jinn state. Each body in the Jinn state escapes from the Law of Gravity. Then it floats in hyperspace.

Volume and hyper-volume exist. The so-called witches move within the hyper-volume of the curved space in which we live. The curvature of space does not pertain exclusively to the planet Earth. The curvature of space corresponds to the infinite, star-filled heavens. If cyclones themselves constitute proof of terrestrial rotational movement, it is also very certain and precisely logical that the rotation of all suns, constellations, and worlds is concrete proof of the curvature of space.

White Magicians also know how to place the physical body in the Jinn state. Jesus walked on the waters of the Sea of Galilee by making intelligent use of hyperspace.

The disciples of Buddha, making use of hyperspace, were able to pass through a rock from one side to the other. In India there are yogis who can pass through fire without being burned by using hyperspace. Peter, utilizing hyperspace, escaped from prison, and saved himself from the death penalty. The great yogi, Patañjali, states in his aphorisms that by practicing a sannyasa on the physical body, it becomes as cotton and can float on air.

A sannyasa consists of three phases: concentration, meditation, and ecstasy. First, the yogi concentrates on his physical body. Second, he meditates on his physical body, inducing sleep. Third, full of ecstasy, he gets up from his bed with his body in the Jinn state. Then, he enters hyperspace and, escaping from the Law of Gravity, he floats in the air.



Practice

Upon waking from normal sleep, every Gnostic student should do a retrospective exercise on the process of sleep in order to remember all those places he visited during the hours of sleep. We already know the ego travels a great deal, going to where we have been, repeating all we saw and heard. The Masters instruct their disciples when out of the physical body. It is urgent to know how to meditate profoundly, and then practice what we have learned during the hours of sleep.

It is necessary to not move at the time of awakening because this movement agitates the astral, and the memories are lost. It is urgent to combine retrospective exercises with the following mantram: RAOM GAOM. Each word is divided into two syllables. One should accentuate the vowel O. This mantra is for the student that which dynamite is for the miner. Just as the miner opens a way through the bowels of the earth with the aid of dynamite, so too does the student open a way to subconscious memories with the aid of this mantra.

The Six Fundamental Dimensions

Beyond the three known dimensions—length, width, and height—there is a fourth dimension: time. And beyond time we have the fifth dimension: eternity. Nevertheless, we can assure you that beyond eternity exists a sixth dimension, beyond eternity and time.

Total liberation begins in this sixth fundamental dimension. Only the person who awakens in all six fundamental dimensions of space is a true clairvoyant, a turiya, a legitimate enlightened one.

Life-Span

The unit of life of any living creature is equivalent to one beat of its heart. Every living thing has a defined period of time. The life of a planet is 2,700,000,000 beats. That same quantity corresponds to the ant, the worm, the eagle, the microbe, to man, and in general to all creatures. The life span of each world and each creature is proportionally the same.

Clearly, the beat of a world occurs every 27,000 years but the heart of an insect beats more rapidly. An insect that lives for only one summer evening has had in its heart the same number of beats as a planet except those beats have been more rapid.

Time is not a straight line, as the erudite ignoramuses believe. Time is a closed curve.

Eternity is another thing. Eternity has nothing to do with time, and what is beyond eternity and time is known only by the Great Illuminated Adepts, the Masters of Humanity.

There are three known dimensions and three unknown dimensions, a total of six fundamental dimensions.

The three known dimensions are length, width, and depth. The three unknown dimensions are time, eternity, and what is beyond time and eternity. This is the spiral of six curves.

Time belongs to the fourth dimension, eternity to the fifth dimension, that which is beyond eternity and time to the sixth dimension.

The personality lives in a closed curve of time. She is the daughter of her time, and ends with her time. Time cannot reincarnate. There are no tomorrows for the human personality.

The circle of time revolves within the circle of eternity. In eternity there is no time but time revolves within the circle of eternity.

The serpent always bites its own tail. Time and personality end but with the turning of the wheel a new time and personality appear upon the Earth. The ego is reincarnated, and everything is repeated. The last realizations, sentiments, preoccupations, affections, and words cause all the sexual sensations and all the amorous drama that give rise to a new physical body. All the romances of married couples and lovers are related to the last moments of dying. The path of life is formed by the hoof prints of the horse of death. With death, time closes and eternity opens. The circle of eternity first opens and then closes when the ego returns to the circle of time.

The Jinn State

A point is a cross section of a line. A line is a cross section of a plane. A plane is a cross section of a body. A body is the cross section of a tetra-dimensional body, that is to say, a body of four dimensions.

Each body is tetra-dimensional, has four dimensions. The fourth coordinate or fourth vertical is the basic foundation of all mechanics. Intermolecular space corresponds to the fourth dimension.

In this tri-dimensional world of length, width, and height, we never see a complete body. We only see sides, planes, angles, etc. Perception is thus incomplete and subjective.

In the fourth dimension, perception is objective. There we see bodies from the front, back, above, below, within, without, that is to say, completely. In the fourth dimension, all objects appear simultaneously complete. There, perception is objective.

With the power of the Flying Serpent, we can take the physical body out of the world of three dimensions, and pass to the fourth

dimension. In more advanced states, we can take the physical body to the fifth or the sixth dimension.

Generally, the dimensions are represented by powers: first, second, third, fourth, etc. This was precisely the basis Hinton used to construct his famous Tesseract Theory, or tetra-dimensional solids (A4: A raised to the fourth power). This represents the dimension in the form of powers. Many authors consider that mathematics have nothing to do with dimensions because there is no difference between dimensions. This concept seems false to us. We believe the difference between dimensions is obvious, and the entire universe is made according to the Laws of Number, Measurement, and Weight. What happens is that while the mind is bottled up in formal logic, we limit the use of mathematics only to the three-dimensional world. We urgently need dialectic logic in order to consider the dimensions represented by powers as something logical. This is only dialectically possible with dialectic logic.

Hypergeometry studies superior space. Hypergeometry is called to totally displace Euclid's geometry. Really, Euclid's geometry serves only to investigate the properties of our physical space. However, if we want to abandon the study of the fourth vertical, it is clear that physics will be held back in its progress.

In the fourth coordinate lies the vital secret of all mechanics.

Hypergeometry has the merit of considering the three-dimensional world as a section of superior space. A point of three-dimensional space is merely a cross-section of a hypergeometrical line. With formal logic, it is impossible to consider hypergeometrical lines as distances between points in our space, and it is impossible to represent them by forming figures in our space. However, with dialectic logic, you have distances between points in space, and we can represent them

with figures and qualities. Therefore, it would not be absurd to say the continental North Pole belongs to the fourth dimension. Neither would it be absurd, in light of dialectic logical thought, to affirm the inhabitants of that continent have physical bodies. We could make a map of that continent, and it would be accepted with dialectic logic. Formal logic, on the other hand—in addition to considering our affirmations absurd—would lead us to error.

The tri-dimensionality of the world certainly exists in our psyche, in our receptive apparatus. It's also there where we can find the marvels of the supra-dimensional, if we develop clairvoyance, clairaudience, etc., that is, if we perfect our psychic apparatus. Only through the development of our internal perceptive powers can we study the superior dimensions of Nature. Materialistic positivism has raised a Wall of China around free investigation. The anti-scientific illustrious ignoramus condemn everyone who opposes that wall. Materialistic positivism is conservative and reactionary.

Immanuel Kant, the great German philosopher, considers space a property of the receptivity of the world by our consciousness. We carry within ourselves the conditions of our space and, therefore, within ourselves we find the conditions that will permit us to establish correlations between our space and superior space.

When the microscope was invented it opened before us the world of the infinitesimally small. As such, with the awakening of the sixth sense, the fourth dimensional world will open before us.

*Samael Aun Weor
Perfect Matrimony*

11

Awakening of the Consciousness



The Consciousness is to the Being, what Light is to Love.

Rafael Vargas



Introduction

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 self-knowledge.

Consciousness grants us integral knowledge of what we are, where we come from, what we truly know, and 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, his consciousness was asleep. Afterward he will forget that experience, or retain it as a memory, as the memory of a poignant experience.

It is urgent to know the consciousness in the rational animal is not something continuous or permanent.

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.

*Samael Aun Weor
Fundamental Education*

Awakening of the Consciousness

There are four possible states of consciousness for human beings: asleep and dreaming, wakefulness, self-consciousness, and objective consciousness.

Imagine for a moment, dear reader, a four-story house. The poor intellectual animal, mistakenly called man, normally lives on the two lower floors but never in his life does he use the two higher floors. The intellectual animal divides his poor, painful life between the ordinary dream and the badly named wakeful state, which is unfortunately another kind of dream.

While the physical body sleeps in the bed, the ego, wrapped in its lunar bodies, walks around like a sleepwalker with the consciousness asleep, moving freely through the molecular region.

In the molecular region, the ego projects and lives in dreams. There is no kind of logic among its dreams. Continuity, causes, effects, all the psychic functions, work without any kind of direction; subjective images, and incoherent, vague, imprecise, scenes appear and disappear.

When the ego, wrapped in its lunar bodies, returns to the physical body, then comes the second state of consciousness, called wakefulness, which in essence is nothing more than another kind of dream.

When the ego returns to the physical body, dreams continue in the interior. The so-called wakeful state is really wakeful dreaming.

When the sun comes out the stars are hidden but they do not cease to exist. That's how dreams are in the wakeful state, they secretly continue, they do not cease to exist. This means that the intellectual animal, mistakenly called man, lives only in the world of dreams. With good reason the poet said that life is a dream.

The rational animal drives cars dreaming, works in the factory, in the office, in the fields, etc., dreaming, falls in love dreaming, and gets married dreaming. Rarely, very rarely in life is he awake; he lives in a world of dreams, and firmly believes he is awake.

The four Gospels demand awakening but, unfortunately, they do not say how to awaken.

Above all it is necessary to comprehend that one is asleep. Only when one fully realizes he is asleep does he really enter the path of awakening.

Those who arrive at awakening then become self-conscious; they acquire consciousness of themselves.

The gravest mistake of many unknowing pseudo-esotericists and pseudo-occultists is that of presuming themselves to be self-conscious and, additionally, believing that everyone is awake, that all people possess self-consciousness.

If all people had the consciousness awakened, the Earth would be a paradise, there would be no wars, "mine" and "yours" wouldn't exist, everything would belong to everyone; we would live in a golden age.

When one awakens consciousness, when one becomes self-conscious, when one acquires consciousness of oneself, it is then

that one really comes to know the truth about oneself.

Before achieving the third state of consciousness (self-consciousness), we really don't know ourselves, even though we think we do.

It is indispensable to acquire the third state of consciousness, to climb to the third floor of the house, before having the right to go to the fourth floor.

The fourth state of consciousness, the fourth floor of the house, is really tremendous. Only those who reach objective consciousness, the fourth state, can study things-in-themselves, the world just as it is.

Those who reach the fourth floor of the house are, without any doubt, enlightened; they know through direct experience, the mysteries of life and death; they possess wisdom; their spatial sense is fully developed.

During deep sleep we can have flashes of the wakeful state. During the wakeful state we can have flashes of self-consciousness. During the state of self-consciousness, we can have flashes of objective consciousness.

Samael Aun Weor
Esoteric Treatise of Hermetic Astrology, Chapter: Aries

Identification and fascination lead the consciousness to sleep. For example, you are peacefully walking down a street, and suddenly you find a public demonstration, people voicing their opinions, political leaders speaking, flags waving, the crowd seems crazy, everyone talks, everyone hollers.

That public demonstration is very interesting; now you have forgotten all about what you had to do, you became identified with the crowd; you are convinced by the speech of the orators.

That public demonstration is so interesting that you've forgotten about yourself, you've become so identified with that street demonstration that you don't think about anything else; now you've become fascinated, now your consciousness falls asleep; mingling with the shouting crowds, you also shout and even throw rocks and insults; you're really sleeping, you don't know who you are, you've forgotten about everything.

Now let's give you a much simpler example, you are sitting in the living room of your house watching television; there appear some scenes of cowboys; there is a gunfight, dramas between lovers, etc., etc.

The movie seems very interesting, it's totally caught your attention; you've forgotten so much about yourself that you enthusiastically shout, and you've become identified with the cowboys, with the gunfight, with the lovers.

Now the fascination is terrible, now you won't even remotely remember yourself, you've entered a very deep sleep, in those moments you only want to see the movie's hero win, be happy with him, be worried about his luck.

Thousands, even millions, are the circumstances that produce identification, fascination, and sleep. People identify with persons, things, ideas, and all types of identification are followed by fascination and sleep. People drive cars while dreaming, and also kill pedestrians who are dreaming in the streets, absorbed in their thoughts.

During the hours of rest of the physical body, the ego leaves the physical body and takes its dreams with it wherever it goes. When the ego returns to the physical body in the wakeful state, once again it continues with the same dreams, and in this way it spends the rest of its life dreaming.

The people that die cease to exist but the ego, the “I”, continues beyond death in the supra-sensible regions. At the time of death, the ego takes its dreams, its mundane existence, and lives in the world of the dead with its dreams, continues with the consciousness asleep, like a somnambulist, moving asleep, and unconscious.

Whoever wants to awaken consciousness should work here and now. We have the consciousness incarnated, and therefore we should work on it here and now; whoever awakens consciousness here in this world, awakens in every world.

Whoever awakens consciousness in this tri-dimensional world, awakens in the fourth, fifth, sixth and seventh dimension. The four Gospels insist in the need for awakening, awakening here and now, but no one understands.

People sleep deeply but they think they are awake; when someone accepts that he is asleep, it's a clear sign that he is starting to awaken. It's very difficult to make other persons that have the consciousness asleep comprehend, people never accept the tremendous truth that they are asleep.

Whoever wants to awaken consciousness should practice intimate self-remembering from moment to moment. Remembering oneself from moment to moment is, as a matter of fact, an intense work. Only an instant of forgetfulness and we happily start dreaming away.

We urgently need to be vigilant with all our thoughts, sentiments, desires, emotions, habits, instincts, sexual impulses, etc.

Every thought, every emotion, every movement, every instinctive action, every sexual impulse, should be observed immediately as they emerge in our psyche, any carelessness in attention is enough to make your consciousness sleep.

Many times you travel the street absorbed in your thoughts, identified with those thoughts, fascinated, dreaming beautifully, and all of a sudden a friend passes by and says hello; you don't reply because you don't see him, you're asleep; your friend gets angry, he feels you have no manners or that possibly you are angry; your friend is also asleep, if he were awake he would not make such a conjecture, he would immediately notice you are asleep.

You are traveling in a city bus, you have to get off at a particular stop but in your mind you are identified, fascinated, and dreaming beautifully about a business deal, or with a memory, or an emotion; suddenly you realize you missed your stop; you ask to stop the bus, get off, and walk back a few blocks.

Because we are asleep, many times we make mistakes, and we strike where we should not strike. It's very difficult but indispensable to remain awake from moment to moment. When we learn to live awake from moment to moment, then we stop dreaming here and out of our physical body.

When one learns to live awake, suddenly we stop dreaming here and in the superior worlds. It's necessary to know that the ego, the "I", dressed in its lunar bodies, leaves the physical body when the body sleeps, unfortunately, the ego lives asleep in the superior worlds.

Within the lunar bodies in addition to the ego, there exists that which is called essence, soul, fraction of soul, consciousness. That is the consciousness we must awaken here and now. Here in this world we have the consciousness, here we should awaken it if we truly want to stop dreaming and live consciously in the superior worlds.

The conscious person has no problems with out of body experiences; the problem of learning to have an out of body

experience at will is for those who are asleep. The awakened person does not even worry about learning to have an out of body experience; they live consciously in the superior worlds while their physical body sleeps in bed.

That person no longer dreams during the body's rest, they live in those regions where people are dreaming but with an awakened consciousness. While his body is sleeping, the awakened person is in contact with the white lodge, visits the temples of the Great Universal White Fraternity, and can have an interview with their Deva-Guru.

Intimate self-remembering from moment to moment develops the spatial sense, and then we can even see the dreams of people walking the streets.

The spatial sense in itself includes sight, hearing, smell, taste, touch, etc. The spatial sense is the function of the awakened consciousness.

The chakras, of which occult literature speaks, in relationship to the spatial sense, are what a match is to the Sun. Therefore, if intimate self-remembering from moment to moment is fundamental in order to awaken consciousness; it's just as fundamental to learn to manage our attention.

The Gnostic students should learn to divide their attention into three parts: subject, object, and location.

Subject: Do not forget yourself before any representation.

Object: Observe everything in detail, every representation, every fact, and every event no matter how insignificant it appears, without forgetting oneself.

Location: Rigorous observation of the place we are in, asking yourself, *"What place is this?"*, *"Why am I here?"*

Within the location factor we should include the dimensional aspect; during the moment of observation there could be the possibility that you really find yourself in the fourth or fifth dimension of nature.

Let's remember that nature has seven dimensions; within the tri-dimensional world the law of gravity rules, within the superior dimensions of nature, there exists the law of levitation. As we observe a place, we should not forget the issue of the seven dimensions of nature, we should then ask ourselves, *"In what dimension am I?"* Then to verify it, we need to jump as high as we can with the intention of floating in the surrounding atmosphere.

It's logical that if we float it is because we find ourselves out of our physical body; we should never forget that when our physical body sleeps, the ego, with its lunar bodies and the essence within, moves unconsciously like a somnambulist in the molecular world.

The division of attention between subject, object, and location leads to the awakening of consciousness. A lot of Gnostic students, after getting used to this exercise of dividing the attention into three parts, these questions, the jump, etc., from moment to moment during the wakeful state, repeated the same exercise while the physical body slept; when they were, in reality, in the superior worlds and performed the famous experimental jump, they floated deliciously in their surroundings, and then they awakened consciousness, they remembered that the physical body remained sleeping in bed, and full of happiness they dedicated themselves to the study of the mysteries of life and death in the superior dimensions.

It's only logical to say that an exercise which we practice daily from moment to moment, becoming a habit, a custom, and being recorded in all the different zones of the mind, has a result the

awakening of consciousness because we will automatically repeat it during sleep when we are really out of our physical body.

The 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 self-knowledge.

Consciousness grants us integral knowledge of what we are, where we come from, what we truly know, and 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, his consciousness was asleep. Afterward he will forget that experience, or retain it as a memory, as the memory of a poignant experience.

It is urgent to know 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 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 suddenly 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 his consciousness is sleeping, you can be certain he has already begun to awaken.

The reactionary schools of antiquated psychology refute the existence of the consciousness, even declaring the term useless; they show the most profound state of sleep. The adherents of such schools sleep very deeply in a practically infra-conscious 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 which are observable.

First: Time—how long did we remain conscious?

Second: Frequency—how many times did we awaken consciousness?

Third: Degree and Penetrative Insight—of what were we conscious?

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, for which we must search 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: asleep and dreaming, the wakeful 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 asleep and dreaming, and the other in the badly named wakeful state, which is also a state of dreaming.

The man who is asleep and dreaming believes that he awakens merely by returning to the wakeful state. However, in reality, during this wakeful state he continues dreaming.

This is similar to what happens at dawn; the light of the sun hides the stars 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 he has consciousness of himself, and under no circumstances would he accept being told he is asleep and 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, cannot call them forth, cannot make them continuous.

Nevertheless, fundamental education declares that a man can achieve control over the consciousness and acquire self-consciousness.

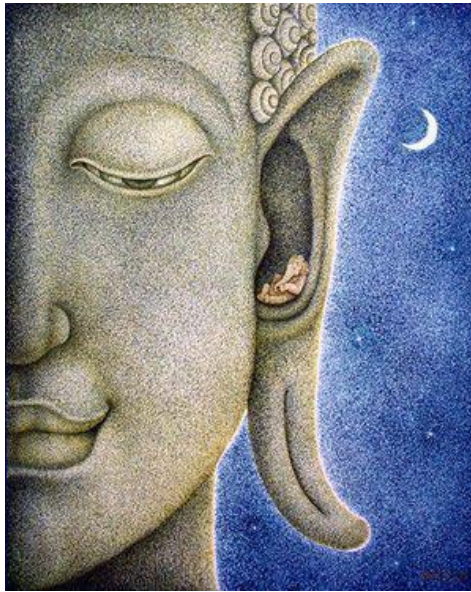
Revolutionary psychology has methods, scientific procedures, to awaken consciousness.

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 path of awakening consciousness by beginning right from the school desks themselves.

Samael Aun Weor
Fundamental Education, Chapter 37

12

Learning How to Listen



Knowing how to listen is very difficult; few really are the people who truly know how to listen. When the mind is conditioned by memory, it only repeats what it has accumulated. If we want to know how to listen, if we want to learn how to listen to discover the new, we should live in accordance with the 'moment to moment' philosophy.

Samael Aun Weor

Learning How to Listen

There are many speakers in the world who astonish people with their eloquence. However, few are those 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 they are listening, they are in a state of alertness, but in the psychological depth of each individual there is a secretary who translates each word of the speaker.

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

The "I" translates in accordance with its prejudices, preconceptions, fears, pride, anxieties, ideas, memories, etc., etc., etc.

The students in the school, the individuals who together constitute 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 called “I”, “me myself”, “oneself”, ego.

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

The mind conditioned by experiences of so many yesterdays can only see the present through the foggy lens 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 “moment to moment” philosophy.

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

School teachers 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, refine our manners, refine our character, things, 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; they never know how to discover that which is new. Minds of this nature only mistakenly comprehend, only mistakenly understand, the absurd translations of that devilish secretary called "I", "me myself", 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 continue to be coarse, crude, and offensive within.

Whoever knows how to live from moment to moment really 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 Marxism-Leninism do not accept new things. Due to self-love 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 we place them in the terrain of concrete facts, when we show them the absurdity of their sophisms, they lift their left arms, look at their wrist watches, give an evasive 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.

School teachers, 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, internally, we are real pigs in our thoughts, ideas, feelings, and habits upon finishing.

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 times in which we live.

*Samael Aun Weor
Fundamental Education*

The Buddha's Bowl

There are also people who are very full of themselves, these people do not want to listen to the word, they do not have an empty space, a small stall for our word, they are full of themselves: of their conceits, their pride, ... of their vanities, their theories, etc., therefore, the word has no place to enter.

If those people are full of themselves, where would it go in?

We must have the Buddha's bowl, the container, facing up to receive the Christic Word, but instead of doing that, people face the container down.

We would first need to recognize our own nothingness and inner misery so a space would remain in the bowl, in the container, in the pot, a space ... a space for the Word.

But as long as we are full of ourselves, how can the Word enter us? Or in other words, how could we learn to listen from the psychological point of view? Because knowing how to listen logically, or knowing how to listen, we could say, physically, is something relatively easy, but psychologically it is so difficult to know how to listen!

You have to be receptive, with the container facing upwards.

Samael Aun Weor
From the lecture "The Need to Learn How to Listen"



